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CHAPTER VI.

INFIRMITIES.

Very rare



Chap. VI. Statement showing for each caste the number of persons in which one is afflicted with each infirmity.

Caste.	Insane.	Deaf-mute.	Blind.	Leper.	Caste.	Insane.	Deaf-mute.	Blind.	Leper.
Agamudaiyan ...	8,246	1,095	873	4,181	Kamsala ...	2,887	1,022	1,089	3,184
Ambalakkaran ...	6,982	1,022	783	3,643	Ambattan ...	6,434	938	948	3,676
Kallan ...	6,610	1,331	1,108	2,696	Mangala ...	4,023	894	1,006	2,184
Kshatriya ...	6,969	1,087	1,549	4,646	Kollan ...	1,143	967	314	3,593
Maravan ...	6,289	1,741	969	3,951	Asari ...	2,031	8,123	650	1,681
Nayar ...	3,309	5,394	685	2,416	Dévanga ...	2,902	1,435	954	2,519
Rāju or Rāzu ...	4,557	814	1,590	1,847	Dombo ...	6,750	3,094	1,547	4,641
Velama ...	5,024	925	1,193	4,339	Kaikolan ...	5,787	1,179	980	2,461
Badaga ...	4,230	800	1,559	1,288	Pāno ...	6,580	687	980	2,094
Banta ...	...	2,259	805	834	Sālo ...	3,262	969	1,039	3,510
Ganda ...	7,241	1,358	1,135	1,584	Tsākala ...	4,135	1,115	1,034	2,253
Kālingi ...	4,783	1,276	990	1,551	Vannān ...	7,765	1,120	897	3,217
Kamma ...	6,077	1,185	965	5,318	Dūdēkula or Pin-jāri.	5,710	1,142	1,285	7,342
Kāpu or Reddi ...	4,413	1,052	971	3,048	Golla ...	4,395	911	909	4,347
Odia ...	6,432	1,452	919	1,385	Idaiyan ...	6,474	1,019	814	2,143
Telaga ...	4,108	1,064	993	2,641	Kurumban ...	6,109	1,507	911	7,804
Vellāla ...	6,257	1,231	1,022	3,726	Tēli ...	5,927	1,721	970	1,721
Cheruman or Pulayan.	6,984	7,383	544	1,148	Vāniyan ...	3,895	1,256	697	1,876
Holeya ...	10,372	1,729	803	848	Kummara or Kumbāra.	5,513	1,353	1,095	2,157
Māla ...	5,181	1,646	1,168	2,509	Kusavan ...	5,181	1,003	840	3,768
Pallan ...	7,295	1,409	1,068	4,023	Uppara ...	3,453	1,164	972	5,891
Palli or Vanniyan.	7,574	1,267	1,194	2,393	Bauri ...	15,937	2,079	693	1,292
Paraiyan ...	8,510	1,368	1,116	3,183	Bōya ...	7,642	1,535	1,059	3,225
Khond ...	7,257	1,932	1,355	1,856	Kevuto ...	5,928	988	823	1,976
Kondadora ...	7,369	1,930	1,689	1,307	Mogér ...	7,762	2,218	586	1,478
Malaiyālan ...	11,771	1,345	1,682	5,231	Palle ...	4,338	1,264	943	3,828
Savara ...	9,594	2,337	1,507	1,371	Sembadavan ...	4,708	729	1,126	2,466
Yānādi ...	4,722	1,104	1,734	3,541	Billava ...	5,236	1,698	952	945
Brāhmaus—					Gamalla ...	3,306	1,492	1,037	5,219
Holua ...	3,494	1,899	1,151	1,899	Idiga ...	3,428	1,442	964	1,377
Niyōgi ...	2,348	1,298	772	5,518	Īzhūvan ...	5,272	5,774	697	8,660
Sārasvata ...	2,406	4,210	1,295	2,591	Shānān ...	5,745	1,718	1,116	6,981
Sri Vaishnava (including Tēngalai and Vādāgalai).	5,342	963	560	2,305	Sondi ...	5,807	1,936	1,244	3,484
Vadama ...	2,397	1,376	681	3,658	Tiyyan ...	2,366	4,973	923	2,463
Vaidiki ...	2,421	985	546	4,007	Chakkiliyan ...	11,994	1,378	1,075	5,412
All Brāhmans	2,607	1,156	663	2,904	Mādiga ...	5,218	1,413	1,140	3,028
Jangam ...	4,365	1,039	882	2,359	Dandāsi ...	12,536	1,635	964	1,393
Sātāni ...	1,551	8,143	724	3,619	Ēkari ...	4,979	996	1,383	...
Kanakkan ...	2,871	788	788	1,489	Matrácha ...	3,683	1,376	913	2,239
Karnam ...	3,186	1,464	1,641	6,019	Muttiriyān ...	6,880	1,042	1,042	1,720
Baliya ...	3,996	1,122	902	3,134	Odde ...	6,113	1,385	1,321	7,054
Chetti ...	3,710	1,057	739	3,256	Korava or Yerukala.	5,566	1,421	954	4,606
Kavarai ...	7,680	1,857	1,420	4,970	Bēdar or Vēdan ...	5,574	2,430	1,788	2,561
Kōmati ...	3,128	1,043	606	2,593	Valaiyan ...	8,930	1,232	1,143	6,080
Labbai ...	3,026	1,048	872	3,079	Āndi ...	7,469	1,120	684	6,895
Māppilla ...	2,248	4,354	855	2,646	Dāsari ...	7,915	1,131	704	3,166
Vadugan ...	6,460	1,222	1,040	9,044	Pathān ...	1,304	1,804	1,061	3,280
Tattān ...	2,617	1,635	748	2,907	Saiyad ...	2,982	1,283	1,092	3,245
Kammāla ...	4,055	1,059	958	2,704	Sheik ...	3,289	1,389	1,132	2,724
					Eurasian ...	410	3,330	2,220	859
					Native Christian ...	3,730	1,354	917	2,222
					Lingāyat ...	3,431	1,334	624	7,390

CHAPTER VI.

INFIRMITIES.

(TABLES XII TO XV AND XII-A TO XV-A.)

216. The infirmities regarding which it was attempted to obtain information at the census are insanity including idiocy, congenital deaf-mutism, blindness and leprosy. Statistics for these infirmities were compiled in 1881 and 1871, but in the latter year the statistics were not only not confined to congenital deaf-mutism but also included those who were dumb only and those who were deaf only as well as those who were both deaf and dumb from birth.

217. It is not, I believe, contended that the returns of these infirmities are complete in any country, and in an Indian province the omission is probably greater than in the case of a more educated population. The abstraction, too, of the entries in the infirmity column of the schedule was not subjected to a complete and independent check as in the case of most of the other particulars, for though infirmities were abstracted first in conjunction with age and secondly in combination with caste the two processes were performed by the same clerk. A considerable proportion of the entries were, it is true, abstracted a second time by a different man, but notwithstanding this check, I fear that there is a larger amount of error than in the case of the other particulars. The mistakes made, however, were chiefly those of misplacement and over a large area these would tend to balance one another, though the affliction of most frequent occurrence would gain somewhat on the whole.

Insanity.

218. In 1871 idiocy was distinguished from madness, but in 1881 and 1891 this separation of the two kinds of insanity was not attempted. I do not think that the returns would be appreciably affected by this change, for the words for an insane person in the vernaculars of Southern India are equally applicable to those suffering from idiocy and those afflicted with the more acute form of mental disease.

219. The total number of insane persons is 7,687, or 1 in every 4,635 of the population. If the Feudatories be included, the total number of insane is 8,364, or 1 in every 4,702 persons. The extent to which insanity prevails in each district is shown in the following table:—

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Statement showing the number of insane persons in each District and State.

District or State.	Number of persons of unsound mind.						Number in 10,000.	
	1891.			1881.			1891.	1881.
	Total.	Males.	Females.	Total.	Males.	Females.		
Ganjam ...	240	168	72	425	270	155	1.51	2.83
Vizagapatam ...	601	339	262	828	473	355	3.09	4.62
Godavari ...	485	263	222	875	465	410	2.49	4.91
Kistna ...	539	289	250	1,081	575	506	2.90	6.08
Nellore ...	357	204	153	629	372	257	2.44	5.15
Cuddapah ...	293	165	128	495	282	213	2.30	4.42
Kurnool ...	96	56	40	230	119	111	1.17	3.39
Bellary ...	203	127	76	234	148	86	2.26	3.22
Anantapur ...	142	85	57	179	101	78	2.00	2.98
Madras ...	508	368	140	496	353	143	11.23	12.22
Chingleput ...	200	112	88	218	121	97	1.76	2.22
North Arcot ...	386	211	175	489	277	212	1.77	2.69
Salem ...	260	156	104	365	199	166	1.32	2.28
Coimbatore ...	207	102	105	248	140	108	1.03	1.50
Nilgiris ...	19	11	8	20	10	10	1.90	2.20
South Arcot ...	332	176	156	423	225	198	1.54	2.33
Tanjore ...	357	208	149	495	292	203	1.60	2.32
Trichinopoly ...	223	105	118	265	150	115	1.62	2.18
Madura ...	441	255	186	473	271	202	1.69	2.18
Tinnevely ...	321	205	116	548	300	248	1.68	3.22
Malabar ...	1,066	599	467	703	375	328	4.02	2.97
South Canara ...	229	144	85	309	185	124	2.17	3.22
TOTAL ...	7,505	4,348	3,157	10,028	5,703	4,325	2.19	3.36
Agency. { Ganjam ...	61	41	20	28	16	12	1.98	1.14
{ Vizagapatam ...	89	57	32	...	...	...	1.04	...
{ Godavari ...	32	17	15	...	...	...	2.52	...
TOTAL, AGENCY TRACTS ...	182	115	67	28	16	12	1.41	0.29
Total, British Territory...	7,687	4,463	3,224	10,056	5,719	4,337	2.16	3.26
Travancore ...	394	249	145	...	...	...	1.54	...
Cochin ...	213	117	96	103	...	...	2.95	1.72
Pudukota ...	61	30	31	54	31	23	1.63	1.79
Banganapalle ...	6	5	1	12	9	3	1.69	3.90
Sandur ...	3	1	2	4	2	2	2.63	3.80
Total, Feudatories ...	677	402	275	...	...	...	1.83	...

Insanity would appear to be most common in Madras, Malabar and Vizagapatam, but in each of these districts, and in them alone, there is a lunatic asylum, the inmates of which raise the proportions considerably. Taking the large divisions of the population, insanity is less prevalent among the Tamils and Uriyas than among the other sections of the people, and this was also the case in 1881. In both years Coimbatore had the smallest proportion of insanes, for the figures for the Agency tracts in 1881 cannot be accepted as trustworthy.

220. It is satisfactory to find that there has been a steady diminution of insanity during the last twenty years, and the number in 1891 was only 55 per cent. of that for 1871. In the

Year.	Number of insane persons.			Number in a million.
	Total.	Males.	Females.	
1871 ...	14,017	7,579	6,438	455
1881 ...	10,056	5,719	4,337	326
1891 ...	7,687	4,463	3,224	216

latter year there were 455 persons of unsound mind in every million of the population; in 1881 the proportion had fallen to 326, and in the next ten years there was a further decline to 216 in a million. This decline is found in every district, except Malabar and the Agency tracts. The figures for the former are affected by the existence of the Lunatic Asylum at Calicut, while the apparent increase in insanity in the latter is most probably due to better enumeration. The decrease was great in Godavari, Kistna, Nellore, Cuddapah and Kurnool, as also in the Banganapalle State. In Cochin there has been an increase, while no comparison is possible for Travancore, as infirmities were not tabulated in 1881.

221. The marginal table shows the extent of insanity in other parts of India Chap. VI. para. 222.

Province or country.	Number of insanes in 10,000 of the population.		
	Total.	Males.	Females.
Madras ...	2.16	2.53	1.79
Assam ...	5.52	6.16	4.84
Bengal (1881) ...	4.44	5.31	3.57
Bombay (1881) ...	4.71	6.05	3.29
Burma ...	8.91	9.76	8.26
Central Provinces (1881) ...	2.19	2.84	1.53
North-West Provinces and Oudh ...	1.19	1.58	0.77
Punjab ...	3.02	3.76	2.16
Mysore ...	2.20	2.53	1.87
England and Wales ...	32.53	31.48	33.53
Scotland ...	...	38	39
Ireland ...	...	38	34
Italy ...	...	8	6
Austria ...	...	22	19
Hungary ...	...	22	18
United States of America. ...	...	35	32

insanity is in reality decidedly less common in Madras than in European countries.

222. The marginal statement shows the prevalence of insanity at each age as well as the age-distribution of the insane. Mental disease is apparently very much less common in the earlier than in the later years of life, but not a little of the difference must be ascribed to the reluctance of parents to acknowledge the painful fact that a child is an idiot so long as there is any ground, however slight, for hope to the contrary.

Age.	Number of insane males and females in 10,000 of each sex at each age-period.		Number at each age-period among 10,000 insane persons of each sex.	
	Males.	Females.	Males.	Females.
0—4 ...	0.19	0.21	110	177
5—9 ...	0.78	0.61	429	460
10—14 ...	1.42	1.30	604	669
15—19 ...	2.30	1.93	747	840
20—24 ...	3.37	1.80	1,087	974
25—29 ...	3.78	1.89	1,219	911
30—34 ...	4.67	2.74	1,520	1,350
35—39 ...	4.61	3.23	1,071	908
40—44 ...	4.29	3.34	1,129	1,229
45—49 ...	3.88	3.50	557	594
50—54 ...	3.79	3.15	635	806
55—59 ...	3.78	2.71	263	236
60 and over.	3.11	2.48	629	846
TOTAL ...	2.53	1.79	10,000	10,000

the insane persons under 20 are idiots, as distinguished from lunatics, and the true proportion of idiots at the 0—4 period cannot be less than that of all the insane between the ages of 5 and 20. Applying this proportion to the first period the total number of idiots under 5 becomes 672 instead of 106, and the number of insane at all ages is thus raised to 8,253 or 1 in every 4,317 persons.

For idiots alone the proportions should decline as the age advances. Lunacy, on the other hand, is very uncommon before the period of adult age is reached, and this affects the proportions at adult ages for insanes as a whole. The age distribution differs from that of the insane in England and Wales, where the proportion at each age increases with the age. In Madras the maximum is reached at the 30—34 period. In 1881 decennial periods were adopted from age 20 upwards, but the distribution was of the same character as in 1891, the age-period with the maximum number being 30—39.

223. Of the total number of 7,687 persons returned as insane, 4,463

Proportion of the sexes.

Number of Females to 1,000 Males among the Insane.

Province.	Number.
Madras	722
Assam	740
Bengal (1881)	679
Bombay (1881)	509
Burma	814
Central Provinces (1881)	528
Mysore	734
Punjab	490
North-West Provinces	451

among persons of unsound mind is found in every district, except Coimbatore and Trichinopoly.

224. The statement prefixed to this chapter shows the number of persons in

Prevalence of insanity in different castes.

which one is insane for every caste containing over 100,000 members, and for certain other typical castes. The absolute figures will be found in Table XII-A. It appears from these statistics that insanity is far more prevalent among Eurasians than among any other class. The proportion is 1 insane person in every 410. For England and Wales the proportion is 1 in every 307, and it is significant that the section of the population of Madras which shows the greatest liability to insanity is that which has an admixture of European blood. I have no information regarding the prevalence of insanity among Eurasians for any other province or State of India except Mysore, and there the proportion is 1 in 306.

I give in the margin those castes for which the proportion is 1 insane person in

Number of Persons in which one is Insane.

Caste.	Number.
Eurasian	410
Kollan	1,143
Pathán	1,304
Sátáni	1,551
Ásári	2,031
Máppilla	2,248
Tiyyan	2,366
Bráhmañ	2,607
Tattán	2,617
Kanakkan	2,871
Kamsala	2,887
Dévānga	2,902
Saiyad	2,982

for the whole population. The same feature was noticed in 1881, but to what peculiarities of Musalmans—whether race or habits of life—this must be ascribed, I leave medical experts to determine.

Turning now to an examination of the other extreme we find that the Bantis have not returned any insane persons. The Bauris and Dandásis, two Uriya castes, show the next greatest freedom from insanity, and then the Chakkiliyans, Malaiyalans and Holeyas. It is also comparatively rare among other hill tribes and depressed classes, such as the Khonds, Savaras and Kondadoras and the Paraiyans, Pallans and Pallis.

Deaf-mutes.

225. The instructions to enumerators regarding deaf-mutism were to enter

Deaf-mutes.

those only who were both deaf and dumb provided they were thus afflicted from birth. In the majority of cases the entry is either deaf and dumb or simply dumb, the latter being more

were males and 3,224 females. In other words, there were 722 females of unsound mind to every 1,000 males similarly afflicted, or out of every million males 253 were insane, while out of the same number of females only 179 were returned as suffering from this infirmity. In 1881 the ratio was 758 to 1,000. Every Indian province and the majority of other countries show a higher degree of insanity among males than among females, the only exceptions that I am aware of being England and Wales and Scotland. This preponderance of males

general, but in a small proportion the word deaf alone is entered. All three expressions have, however, been treated as referring to the same thing, for a person who is deaf from birth is not likely to be capable of speech, while one who is dumb from birth is generally also deaf. The age statistics show that people who have become deaf only from old age have not been returned to any great extent as deaf-mutes.

The total number of deaf-mutes is 26,983 or 1 in every 1,320 of the population. Including the Feudatory States the number is 28,540 or 1 in every 1,378 persons. The distribution of deaf-mutism over the various districts of the presidency is shown by the following statement:—

Statement showing the number of deaf-mutes in each District and State.

District or State.	Number of deaf-mutes.						Number in 10,000.	
	1891.			1881.			1891.	1881.
	Total.	Males.	Females.	Total.	Males.	Females.		
Ganjam	1,479	859	620	1,012	583	429	9.30	6.73
Vizagapatam	1,982	1,060	922	1,605	872	733	10.20	8.96
Godávári	1,226	674	552	1,553	866	687	6.28	8.72
Kistna	1,485	829	656	918	511	407	8.00	5.93
Nellore	1,607	944	663	1,319	705	614	10.98	10.81
Cuddapah	1,302	776	526	1,040	581	459	10.24	9.28
Kurnool	344	208	136	491	278	213	4.21	7.24
Bellary	693	398	295	449	246	203	7.70	6.18
Anantapur	661	403	258	463	256	207	9.33	7.72
Madras	290	181	109	132	75	57	6.41	3.25
Chingleput	1,236	740	496	623	347	276	10.87	6.35
North Arcot	2,163	1,250	913	481	281	200	9.92	2.65
Salem	1,308	715	593	690	346	344	6.66	4.31
Coimbatore	1,210	683	527	625	349	276	6.04	3.77
Nilgiris	67	37	30	36	19	17	6.71	3.95
South Arcot	1,768	1,003	765	606	341	265	8.17	3.34
Tanjore	1,947	1,093	854	1,226	654	572	8.74	5.75
Trichinopoly	1,231	659	572	658	341	317	8.97	5.42
Madura	2,124	1,140	984	1,116	600	516	8.14	5.15
Tinnevely	1,225	680	545	824	458	366	6.39	4.85
Malabar	491	278	213	324	179	145	1.85	1.37
South Canara	562	315	247	254	132	122	5.32	2.65
TOTAL	26,401	14,925	11,476	16,445	9,020	7,425	7.69	5.50
Agency ... { Ganjam	225	136	89	...	...	...	7.32	...
{ Vizagapatam	305	187	118	1	1	...	3.55	0.01
{ Godávári	52	26	26	...	...	...	4.09	...
TOTAL, AGENCY TRACTS	582	349	233	1	1	...	4.50	0.01
Total, British Territory	26,983	15,274	11,709	16,446	9,021	7,425	7.57	5.33
Feudatories. { Travancore	745	435	310	...	...	...	2.91	...
{ Cochin	397	240	157	235	...	...	5.49	3.91
{ Pudukóta	381	187	194	221	113	108	10.21	7.31
{ Banganapalle	25	10	15	32	21	11	7.04	10.41
{ Sandúr	9	3	6	1	1	...	7.90	0.95
Total, Feudatories	1,557	875	682	...	...	...	4.21	...

The district which shows the greatest prevalence of deaf-mutism is Nellore and it held this position in 1881 also; Malabar too is again at the bottom of the list, and in the case of these two districts the change in the proportions is very slight. As regards the geographical distribution of the infirmity no general deduction can be made as to its greater prevalence in any particular kind of locality. In England and Wales it is found to be most common in mountainous tracts, but in Madras this certainly is not the case. Like insanity it is, on the whole, more common in the Telugu country than in the Tamil, and unlike insanity it is of least frequent occurrence on the West Coast.

226. Deaf-mutism alone of the infirmities dealt with shows an increase since 1881, and the increase is very considerable. Mr. McIver, however, was of opinion that the statistics

Increase of deaf-mutism.

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for 1881 were defective. In the marginal table the number at each of the three enumerations is given, but the figures for 1871 relate to persons who were merely deaf from old age or other cause as well as to congenital deaf-mutes. The increase is found in every district, except Godáviri and Kurnool, and the Native State of Banganapalle. In Travancore statistics of infirmities were not prepared in 1881, and the low proportion of deaf-mutes in 1891 is in accordance with the fact that this infirmity is less common on the West Coast than elsewhere.

[Comparison with other countries.]

Province or Country.	Number of deaf-mutes in 10,000 of the population.		
	Total.	Males.	Females.
Madras	7.57	8.67	6.50
Assam	8.55	9.52	7.52
Bengal (1881) ...	12.47	15.47	9.50
Bombay (1881) ...	7.21	8.42	5.91
Burma	5.06	5.53	4.69
Central Provinces (1881).	5.81	6.61	5.00
North-West Provinces and Oudh	7.01	8.73	5.16
Punjab	9.70	11.49	7.61
Mysore	7.01	7.80	6.22
England and Wales (corrected).	5.73	6.36	5.12
Scotland	...	3	2
Ireland	...	8	7
Italy	...	6	5
Austria	...	15	11
Hungary	...	14	12
United States of America	...	7	6

228. The age statistics show that as in the case of the insane the proportion

Distribution by age.

Age.	Number of deaf-mute males and females in 10,000 of each sex at each age-period.		Number at each age-period among 10,000 deaf-mute persons of each sex.	
	Males.	Females.	Males.	Females.
0—4 ...	2.63	2.13	447	496
5—9 ...	9.82	7.78	1,568	1,602
10—14 ...	10.73	8.16	1,333	1,152
15—19 ...	12.08	9.67	1,148	1,159
20—24 ...	12.59	8.55	1,184	1,272
25—29 ...	9.70	6.75	914	834
30—34 ...	9.35	6.47	888	876
35—39 ...	7.63	5.55	518	429
40—44 ...	8.22	5.84	632	592
45—49 ...	6.70	5.67	281	264
50—54 ...	7.50	6.34	368	446
55—59 ...	8.10	5.41	165	130
60 and over...	9.36	7.34	554	688
TOTAL ...	8.67	6.50	10,000	10,000

age brings out even more clearly the defect in the returns for children under 5; otherwise the distribution is much as we should expect to find it. If we assume that the proportion at 0—4 is the same as that at 5—14, and it is probably higher, the number of deaf-mutes at 0—4 becomes 4,809 instead of 1,262, and the total number at all ages is thus raised to 30,530 or 1 in every 1,167 instead of 1 in every 1,320.

227. The proportion of deaf-mutes is higher in Bengal, Assam and the Punjab than it is in Madras; in Bombay, the North-West Provinces and Mysore it is somewhat lower; while in Burma and the Central Provinces it is decidedly lower. It is also less prevalent in those European countries for which information is available, except Austria and Hungary. One of the causes commonly assigned for deaf-mutism is the consanguinity of the parents, and this is probably much more common in Madras than in European countries.

229. Deaf-mutism is more common among males than among the other sex, Chap. VI.
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Proportion of the Sexes.

Number of Females to 1,000 Males among Deaf-mutes.

Province.	Number.
Madras	767
Assam	745
Bengal (1881) ...	620
Bombay (1881) ...	658
Burma	816
Central Provinces (1881) ...	742
Mysore	789
Punjab	566
North-West Provinces ...	550

the proportion being 867 in a million for males and 650 in a million for females, or for every 1,000 male deaf-mutes there are only 767 females so afflicted. This relation of the sexes is found in all provinces of India, and in all other countries, for which I have statistics, and it is "in accordance with the fact that congenital defects are, as a rule, much more common among males than among females." *

230. Among the castes given in the margin, the proportion of deaf-mutes is 1

Prevalence of deaf-mutism among different castes.

Caste.	1 deaf-mute in
Páno	687
Sembadavan	729
Kanakkan	788
Badaga	800
Rázu	814
Mangala	894
Golla	911
Velama	925
Ambattan	938
Kollan	967
Sálo	969
Kevuto	988
Ekari	996

among the agricultural section of the population, for among the eleven castes which show the highest proportions two are barber castes, one blacksmith, one (or including Pános, two) weaver, and one is a caste of fishermen. Only three are pure agricultural castes, but Gollas and Ékaris are no doubt largely engaged in agriculture. It is not possible to estimate the different degrees of prevalence of consanguineous marriages, so no attempt can be made to gauge the effect of this alleged cause of deaf-mutism.

The Blind.

231. The return of blind persons is almost certainly much more complete

The Blind.

than those for the other infirmities, as there is little difficulty in determining whether an individual is blind or not, and there is not the same reluctance in admitting the existence of the infirmity. A few one-eyed persons may have been returned as blind, but the instructions on this point were very clear, and the over-statement owing to this cause must be infinitesimal.

The total number of blind persons is 36,424, or including the Feudatory States 38,733. For British territory there was 1 blind person in every 978 inhabitants and for the whole presidency, including Native States, 1 in every 1,015.

The annexed statement shows the geographical distribution of the blind. The highest proportion is found in Anantapur, a dry district with a large percentage of sunshine and glare. In Bellary and Cuddapah, with somewhat similar climatic conditions the percentage is also high, but the two West Coast districts, Malabar and South Canara, with an annual rainfall of over 100 inches, and a large percentage of cloudy sky, have proportions of blind which are lower only than those of Anantapur; and the Cochin State also holds a high position in the list. It is true that in Travancore the ratio of the blind to the total population is lower than anywhere else in the presidency, but the difference between this ratio and those for Malabar

* Report on the Census of England and Wales, 1881, p. 64.

Chap. VI. para. 232. and Cochin is so great that I fear the enumeration must have been defective. Nor do we find that blindness is more common in flat districts than in hilly ones, for though the Nilgiri district has nearly the lowest proportion, Tanjore and Chingleput also show very low proportions, while in the hilly districts of Malabar and South Canara the infirmity is, as has already been stated, more prevalent than in any district except Anantapur:—

Statement showing the number of the blind in each District and State.

District or State.	Number of blind persons.						Number in 10,000.	
	1891.			1881.			1891.	1881.
	Total.	Males.	Females.	Total.	Males.	Females.		
Ganjam ...	1,804	876	928	1,890	910	980	11.35	12.57
Vizagapatam ...	1,818	799	1,019	2,063	882	1,181	9.36	11.52
Godavari ...	1,861	919	942	3,059	1,393	1,666	9.54	17.18
Kistna ...	1,847	983	864	3,165	1,563	1,602	9.95	20.44
Nellore ...	1,547	776	771	2,076	964	1,112	10.57	17.01
Cuddapah ...	1,533	773	760	1,720	852	868	12.05	15.34
Kurnool ...	703	350	353	1,135	576	559	8.60	16.73
Bellary ...	1,010	551	459	1,154	575	579	11.22	15.89
Anantapur ...	1,020	539	481	1,113	521	592	14.40	18.55
Madras ...	430	240	190	901	456	445	9.50	22.20
Chingleput ...	963	495	468	1,652	789	863	8.47	16.83
North Arcot ...	2,201	1,106	1,095	2,996	1,407	1,589	10.09	16.48
Salem ...	1,487	650	837	2,670	1,148	1,522	7.58	16.69
Coimbatore ...	1,852	769	1,083	2,963	1,196	1,767	9.24	17.87
Nilgiris ...	61	34	27	66	40	26	6.11	7.25
South Arcot ...	2,183	1,068	1,115	3,131	1,414	1,687	10.09	17.25
Tanjore ...	1,807	842	965	2,716	1,350	1,366	8.11	12.75
Trichinopoly ...	1,472	634	838	2,078	917	1,161	10.72	17.10
Madura ...	3,147	1,419	1,728	3,897	1,661	2,236	12.06	17.97
Tinnevely ...	1,924	928	996	3,205	1,512	1,693	10.04	18.86
Malabar ...	3,524	1,892	1,632	3,995	2,188	1,807	13.29	16.89
South Canara ...	1,284	572	712	1,388	611	777	12.16	14.47
TOTAL ...	35,478	17,215	18,263	49,033	22,955	26,078	10.33	16.41
Agency. { Ganjam ...	334	170	164	289	135	154	10.87	11.73
{ Vizagapatam ...	536	292	244	1	1	...	6.23	0.01
{ Godavari ...	76	38	38	...	...	...	5.98	...
TOTAL, AGENCY TRACTS ...	946	500	446	290	136	154	7.31	3.05
Total, British Territory.	36,424	17,715	18,709	49,323	23,091	26,232	10.22	16.00
Travancore ...	1,017	598	419	...	...	...	3.98	...
Cochin ...	863	483	380	281	...	...	11.94	4.68
Pudukota ...	386	167	219	412	210	202	10.35	13.64
Banganapalle ...	34	16	18	37	22	15	9.58	12.03
Sandur ...	9	7	2	15	9	6	7.90	14.24
Total, Feudatories ...	2,309	1,271	1,038	...	...	...	6.24	...

232. The statistics for the last three enumerations show that blindness is steadily diminishing, a result which may perhaps be ascribed to the greater frequency with which persons suffering from affections of the eyes resort to skilled medical practitioners, and to a decrease in the number of cases of small-pox, which is one of the most powerful causes of blindness. The diminution in

Decrease of blindness.

Year.	Number of blind persons.			No. in a million.
	Total.	Males.	Females.	
1871 ...	60,853	27,984	32,869	1,973
1881 ...	49,323	23,091	26,232	1,600
1891 ...	36,424	17,715	18,709	1,022

Number of Deaths from Small-pox from 1870 to 1889.

Year.	Average number of annual deaths.
1870-74 ...	34,255
1875-79 * ...	30,611
1880-84 ...	29,937
1885-89 ...	24,865

Comparison with other countries.
Number in 10,000 of the Population.

Province or Country.	Blind.		
	Total.	Males.	Females.
Madras ...	10.22	10.05	10.39
Assam ...	10.65	10.75	10.54
Bengal (1881) ...	14.13	13.74	14.52
Bombay (1881) ...	26.59	23.95	29.41
Burma ...	19.73	17.19	22.87
Central Provinces (1881) ...	21.87	18.58	25.23
North-West Provinces ...	23.43	22.82	24.09
Punjab ...	35.17	33.79	36.78
Mysore ...	10.62	10.76	10.47
England and Wales (1881) ...	8.79	9.53	8.09
Scotland ...	...	9	8
Ireland ...	...	11	12
Italy ...	...	8	7
Austria ...	...	10	8
Hungary ...	...	13	13
United States of America. ...	...	10	9
TOTAL ...	...	...	...

Distribution by age.

Age.	Number of blind males and females in 10,000 of each sex at each age-period.		Number at each age-period among 10,000 blind persons of each sex.	
	Males.	Females.	Males.	Females.
0—4 ...	2.80	2.15	410	314
5—9 ...	4.69	3.57	646	461
10—14 ...	5.44	4.45	584	394
15—19 ...	6.85	6.00	562	451
20—24 ...	8.23	5.75	668	537
25—29 ...	6.96	5.60	565	465
30—34 ...	8.24	7.52	675	638
35—39 ...	8.69	9.02	508	437
40—44 ...	11.41	11.54	756	731
45—49 ...	13.05	14.96	472	437
50—54 ...	17.30	19.93	731	878
55—59 ...	24.06	30.70	421	461
60 and over ...	58.87	64.56	3,002	3,796
TOTAL ...	10.05	10.39	10,000	10,000

233. There is less blindness in the Madras Presidency than in any other of the large provinces of India, but the Mysore State and Assam have proportions which are only slightly higher. Of European countries, Ireland and Hungary show a higher proportion of blind persons, while in the others it is less common than in Madras.

234. The age distribution of the persons returned as blind is shown in the marginal statement. The age character of the blind differs from that of the insane and deaf-mutes in that a much higher proportion of the former are old people. Of the blind males 30 per cent. and of the females 38 per cent. are not less than 60 years of age. The proportions, too, at the different ages rise, more or less steadily as the age increases. There is a very rapid rise at the last period, indicating the connection between this infirmity and extreme old age. The proportions are higher for males than for females up to, and inclusive of, the 30—34 period.

235. Unlike the other infirmities, blindness is more common among females than males. In every million males 1,005 are blind, but in a million females the blind number 1,039. To every 1,000 males who are blind 1,056 females are thus afflicted. This excess of females is found in Bengal, Bombay, Burma and the Central Provinces, but elsewhere the males predominate both absolutely and relatively. In Hungary, the proportion is the same for both sexes; in

Proportion of the Sexes.

Number of Females to 1,000 Males among the Blind.

Province.	Number.	Province.	Number.
Madras ...	1,056	Central Provinces (1881) ...	1,334
Assam ...	924	Mysore ...	964
Bengal (1881) ...	1,068	Punjab ...	929
Bombay (1881) ...	1,150	N.W. Provinces. ...	982
Burma ...	1,280		

* Excluding the famine year 1877.

Ireland, as in Madras, the females show the greater liability, and this is the case also in the Scandinavian countries, but in Great Britain and the central and Southern countries of Europe the proportion is highest among males. The marginal table shows that the decrease of blindness has been at a greater rate among females than among males, and now the proportions are nearly equal.

Year.	Number of blind in a million of each sex.		Number of blind females to 1,000 blind males.
	Males.	Females.	
1871	1,821	2,139	1,175
1881	1,505	1,675	1,136
1891	1,005	1,039	1,056

236. The caste statistics for the blind show a smaller range than those for the other infirmities, the two extreme proportions being 1 in 314 and 1 in 2,220. I give in the margin the castes in which blindness is most common. They are twelve in number and six of them are essentially West Coast castes. The other chief castes of that side of the presidency are the Bants, Holeyas and Billavas of Canara and the Mappillas and Tiyyans of Malabar, and among all these the proportion is high. This diffusion of the infirmity over all classes of the people indicates that the cause of its prevalence is to be sought in such of the local conditions, whether climate, food, water or the like, as are common to all sections of the inhabitants. The high proportion of blind

Blindness in different castes.

Caste.	Number in which one is blind.
Kollan	314
Cheruman	544
Mogér	586
Kómati	606
Lingáyat... ..	624
Ásári	650
Bráhmans	663
Ándi	684
Náyar	685
Bauri	693
Vániyan	697
Izhuvan	697

persons among Bráhmans, a class distributed over the whole presidency, points, however, to something in their mode of life which renders them peculiarly liable to this affliction, or it may be that Bráhmans are generally longer lived than the majority of castes, and, having more old people, they have also more blind. It will be observed that the Eurasians show the greatest freedom from blindness, a fact which may perhaps be ascribed to their being more ready than other classes to accept vaccination and to submit themselves to European medical treatment.

Leprosy.

237. The return of lepers is undoubtedly incomplete, for since leprosy carries with it certain social disabilities there must be great reluctance to admit the existence of the horrible disease; and in addition to this the leper is frequently ignorant of the fact that he is a leper. A medical officer of the Madras General Hospital informs me that it is not uncommon to discover the presence of leprosy in a patient who had himself no idea of his unfortunate affliction. It is not possible to estimate the degree of omission but some rough idea of the wilful omissions might be obtained if a special leper census were taken in a few selected taluks. It should be added that though the census figures are considerably below the real numbers, yet they are of great value for comparative purposes, as the error of omission will not differ much from year to year or from province to province. The skin-disease, *leukoderma*, is sometimes confused with leprosy, but the instructions on this point were so explicit that it is improbable that any appreciable number of such cases were entered as leprosy.

The total number of lepers is 12,617, or 1 in every 2,824 of the population. If the Feudatory States be included, the total number is 14,056 or 1 in every 2,798.

District distribution.

238. The following statement shows the geographical distribution of leprosy:—

Statement showing the number of lepers in each District and State.

District or State.	Number of Lepers.						Number in 10,000.	
	1891.			1881.			1891.	1881.
	Total.	Males.	Females.	Total.	Males.	Females.		
Ganjam	817	595	222	613	415	198	5.14	4.08
Vizagapatam	964	698	266	856	604	252	4.96	4.78
Godávári	906	706	200	1,037	798	239	4.64	5.82
Kistna	485	368	117	626	439	187	2.61	4.04
Nellore	420	329	91	396	295	101	2.87	3.25
Cuddapah	180	140	40	210	134	76	1.42	1.87
Kurnool	171	146	25	236	176	60	2.09	3.48
Bellary	259	195	64	229	153	76	2.88	3.15
Anantapur	88	54	34	118	58	60	1.24	1.97
Madras	347	270	77	435	336	99	7.67	10.72
Chingleput	689	531	158	984	733	251	6.06	10.03
North Arcot	1,136	888	248	1,161	858	303	5.21	6.39
Salem	236	167	69	363	251	112	1.20	2.27
Coimbatore	101	59	42	241	135	106	0.50	1.45
Nilgiris	40	27	13	58	33	25	4.01	6.37
South Arcot	1,033	829	204	1,208	946	262	4.78	6.66
Tanjore	710	515	195	1,072	800	272	3.19	5.03
Trichinopoly	322	240	82	495	372	123	2.35	4.07
Madura	564	404	160	812	578	234	2.16	3.74
Tinnevely	411	297	114	802	575	227	2.14	4.72
Malabar	1,172	798	374	1,208	869	339	4.42	5.11
South Canara	916	715	201	909	693	216	8.67	9.47
TOTAL ...	11,967	8,971	2,996	14,069	10,251	3,818	3.49	4.71
Agency { Ganjam	279	209	70	350	255	95	9.08	14.21
Vizagapatam	285	204	81	...	...	...	3.31	...
Godávári	86	55	31	...	...	...	6.76	...
TOTAL, AGENCY TRACTS ...	650	468	182	350	255	95	5.02	3.68
Total, British Territory ...	12,617	9,439	3,178	14,419	10,506	3,913	3.54	4.68
Travancore	968	684	284	...	...	...	3.78	...
Cochin	350	239	111	148	...	...	4.84	2.47
Pudukóta	101	74	27	87	63	24	2.71	2.88
Banganapalle	18	16	2	10	9	1	5.07	3.25
Sandúr	2	...	2	9	6	3	1.76	8.55
Total, Feudatories ...	1,439	1,013	426	...	...	...	3.89	...

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The disease is found in every district and in every taluk of each district.

Number of Lepers in 10,000 of the Population of Coast and Inland Taluks.

District.	Inland taluks.	Coast taluks.	Whole district.
Ganjam ...	4.33	6.31	5.14
Vizagapatam ...	4.84	5.39	4.96
Godavari ...	4.82	4.33	4.64
Kistna ...	3.11	1.83	2.61
Nellore ...	2.60	3.10	2.87
Chingleput ...	5.80	6.20	6.06
South Arcot ...	4.48	5.16	4.78
Tanjore ...	3.96	2.30	3.19
Madura ...	1.86	3.08	2.16
Tinnevely ...	2.37	1.84	2.14
Malabar ...	5.32	3.60	4.42
South Canara ...	6.28	8.99	8.67

proportion than those further inland, while in Godavari, Kistna, Tanjore, Tinnevely and Malabar the reverse is the case. The disease is also on the whole more common in dry districts than in those with a high rainfall. I do not venture to make any deductions from these facts, but confine myself to the statement of them.

Decrease of Leprosy.

Year.	Number of Lepers.			Number in a million.
	Total.	Males.	Females.	
1871 ...	13,847	9,240	4,607	449
1881 ...	14,419	10,506	3,913	468
1891 ...	12,617	9,439	3,178	354

Comparison with other provinces.

Number of Lepers in 10,000 of the Population.

Province.	Leper.		
	Total.	Males.	Females.
Madras ...	3.54	5.36	1.76
Assam ...	12.28	18.19	6.02
Bengal (1881) ...	8.09	12.20	4.02
Bombay (1881) ...	6.14	8.74	3.36
Burma ...	8.37	11.69	5.14
Central Provinces (1881) ...	5.58	7.60	3.52
North-West Provinces ...	3.60	5.74	1.30
Punjab ...	2.09	2.95	1.07
Mysore ...	1.65	2.19	1.10

Distribution by Age.

Age.	Number of leper males and females in 10,000 of each sex at each age-period.		Number at each age-period among 10,000 lepers of each sex.	
	Males.	Females.	Males.	Females.
0-4 ...	0.18	0.11	49	98
5-9 ...	0.35	0.20	90	152
10-14 ...	1.16	0.76	234	396
15-19 ...	2.75	1.28	424	566
20-24 ...	4.25	1.49	647	823
25-29 ...	5.83	1.82	890	889
30-34 ...	7.45	2.34	1,146	1,174
35-39 ...	9.81	2.96	1,078	848
40-44 ...	13.05	3.69	1,624	1,383
45-49 ...	14.80	4.11	1,605	709
50-54 ...	15.05	4.50	1,195	1,171
55-59 ...	15.14	5.66	498	503
60 and over ...	11.69	3.71	1,120	1,288
TOTAL ...	5.36	1.76	10,000	10,000

As in 1881, the highest proportion of lepers is found in the Ganjam hill tracts, South Canara and Madras coming next. The disease is least common in Coimbatore, Salem, Anantapur and Cud-dapah. In coast districts one person in every 2,438 is a leper, while in inland districts the proportion is one in every 3,970. The district, however, is a large unit of area, and I have, therefore, examined the statistics of coast districts more particularly with the result that in Ganjam, Vizagapatam, Nellore, Chingleput, South Arcot, Madura and South Canara the coast taluks show a higher

239. Between 1871 and 1881 the proportion of lepers rose slightly, but the recent census gives a ratio not only below that of 1881 but also considerably less than that of 1871. The decrease is found in all districts except Ganjam, Vizagapatam, the Agency tracts of Vizagapatam and Godavari and the Native States of Cochin and Banganapalle.

240. Only Mysore and the Punjab show a smaller proportion of lepers than Madras. The disease is most prevalent in Assam, Burma and Bengal, three provinces with a high rainfall and damp climate. Mysore and the Punjab, on the other hand, have a very small annual rainfall, and this relation between dryness of climate and comparative exemption from leprosy is in accordance with the facts observed in this presidency.

241. The age statistics for lepers show that the prevalence of the disease increases with advancing age up to the 55-59 period, and this is the same for both sexes. The fall in the proportion at the period 60 and over is, I presume, due to the fact that lepers do not live so long as other people. Leprosy is comparatively rare among persons under twenty, but this feature is less marked among females than among males,

242. A very remarkable feature in the statistics for leprosy is that the disease is much more common among males than females. In a million males 536 are lepers, but in the same number of females there are only 176 lepers. This disproportion is found at all ages, but it begins to be most marked after twenty. It is also common to all provinces. To some extent it may be due to the greater ease with which females can conceal the existence of the malady, but this certainly is not sufficient to account for more than a small portion of the difference, and there can be no doubt that males are far more liable to the disease than the other sex.

Proportion of the Sexes.

Number of Female Lepers to 1,000 Male Lepers.

Province.	Number.
Madras ...	337
Bombay (1881) ...	360
Bengal (1881) ...	333
North-West Provinces and Oudh ...	211
Punjab ...	310
Burma ...	423
Central Provinces (1881) ...	454
Assam ...	312
Mysore ...	496

243. The castes in which leprosy appears to be most common are given in the margin. Four of these castes (Banta, Holey, Billava and Mogér) are found chiefly in South Canara, one (Cheruman) in Malabar, five (Bauri, Kondadora, Savara, Odia and Dandási) in Ganjam and Vizagapatam, the Idigas in Godavari, the Badagas in the Nilgiris, the Eurasians in Madras, while the Kanakkans are found in several districts. The absence of all the large Tamil castes will be noticed. The occupations and habits of these castes differ as widely as their local distribution. There are farmers, field-labourers, toddy-drawers, fishermen, palanquin-bearers, accountants, village watchmen, hill-tribes and Eurasians. A further examination of the statement for all castes shows that every group presents wide divergences. Thus among Bráhmans the Niyógi sub-division has one leper in every 5,518, but the Holua

Distribution by caste.

Number in which one is a Leper.

Caste.	Number.
Banta ...	834
Holey ...	848
Eurasian ...	859
Billava ...	945
Cheruman ...	1,148
Badaga ...	1,288
Bauri ...	1,292
Kondadora ...	1,307
Savara ...	1,371
Idiga ...	1,377
Odia ...	1,385
Dandási ...	1,393
Mogér ...	1,478
Kanakkan ...	1,489

section has one in every 1,899. For the Tamil writer caste, Kanakkan, the ratio is one in every 1,489, but for the corresponding Telugu caste, Karnam, it is one in 6,019. In the group of fisher castes the variation is from one in 1,478 to one in 3,828, and among toddy-drawers from one in 945 to one in 8,660. These facts indicate that the causes of leprosy are to be looked for rather in conditions peculiar to localities than in those special to particular classes.

Distribution by religion.

Number in which one is a Leper.

Religion.	Number.
Hindu ...	2,845
Musalman ...	2,034
Christian ...	2,254
Animistic ...	2,341
Jain ...	2,493

244. The distribution by religion shows that the disease is of most frequent occurrence among Christians, and least common among Musalmans. These relative positions were the same in 1881, but I doubt if any deduction of value can be drawn from these facts, for the different ratios appear to be due to the different distribution of the religions.

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Combined Infirmities.

Combined infirmities.

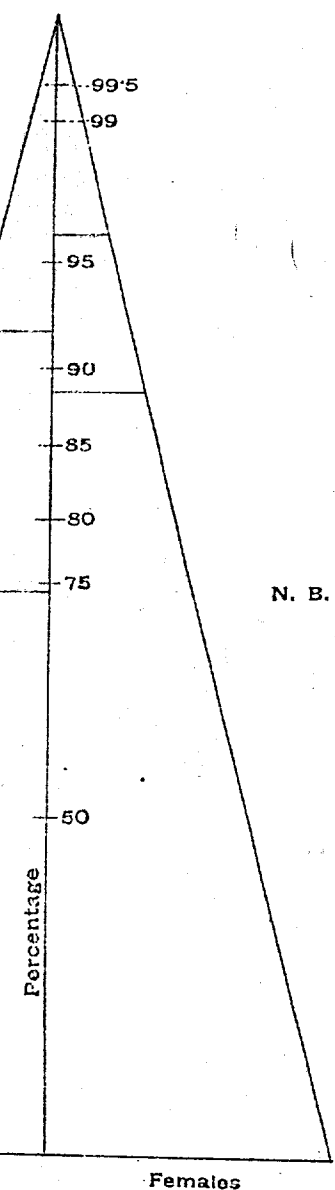
—	Total.	Males.	Females.
Insane and blind ...	2	1	1
Insane and deaf-mute ...	10	4	6
Deaf-mute and blind ...	30	16	14
Deaf-mute and leper ...	4	3	1
Blind and leper ...	8	5	3
TOTAL ...	54	29	25

245. The number of persons suffering from two infirmities is 54, of whom 29 are males and 25 females. Deaf-mutism and blindness is the combination of most frequent occurrence, the next being deaf-mutism and insanity, and then leprosy and blindness. There are 30 miserable beings who can neither see, hear nor speak.

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AND CHRISTIANS

Christians.



REFERENCE

- Illiterate ☐
- Literate ☐
- Learning ☐

N. B. Each triangle represents the same number of people.
The left half relates to Males and the right half to Females.
The figures marked on the perpendicular line show the percentages

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Statement showing the number of pupils, literates and illiterates in 10,000 of each sex in 1881 and 1891.

District or State.	Males.						Females.					
	Learning.		Literate.		Illiterate.		Learning.		Literate.		Illiterate.	
	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.
Ganjam ...	239	200	807	573	8,954	9,227	11	10	23	46	9,966	9,944
Vizagapatam ...	207	154	541	452	9,252	9,394	13	10	25	35	9,962	9,955
Godávári ...	298	258	752	502	8,950	9,180	33	17	47	26	9,920	9,957
Kistna ...	307	246	903	748	8,790	9,006	35	16	42	31	9,923	9,953
Nellore ...	261	212	875	852	8,864	8,936	31	14	30	44	9,939	9,942
Cuddapah ...	210	186	800	688	8,990	9,126	15	7	23	27	9,962	9,966
Kurnool ...	213	184	822	714	8,965	9,102	18	12	29	40	9,953	9,948
Bellary ...	297	308	1,043	968	8,660	8,724	17	15	37	40	9,946	9,945
Anantapur ...	209	200	783	701	9,008	9,090	14	5	22	27	9,964	9,968
Madras ...	992	1,066	3,135	3,054	5,873	5,880	259	233	643	515	9,098	9,252
Chingleput ...	449	542	1,527	1,408	8,024	8,050	30	33	78	72	9,892	9,895
North Arcot ...	332	386	1,181	1,017	8,487	8,597	19	16	47	42	9,934	9,942
Salem ...	196	232	754	647	9,050	9,121	16	13	29	35	9,955	9,952
Coimbatore ...	233	272	922	773	8,845	8,955	18	20	34	60	9,948	9,920
Nilgiris ...	419	265	1,280	937	8,301	8,798	166	103	308	250	9,526	9,647
South Arcot ...	310	363	1,333	1,172	8,357	8,465	13	12	32	48	9,955	9,940
Tanjore ...	537	562	1,870	1,702	7,593	7,736	27	16	50	49	9,923	9,935
Trichinopoly ...	328	404	1,330	1,263	8,342	8,333	24	19	49	52	9,927	9,929
Madura ...	312	400	1,469	1,299	8,219	8,301	12	14	36	40	9,952	9,946
Tinnevely ...	453	564	1,839	1,641	7,708	7,795	50	58	104	92	9,846	9,850
Malabar ...	563	505	1,645	1,254	7,792	8,241	119	80	273	168	9,608	9,752
South Canara ...	370	233	991	833	8,639	8,934	46	18	70	51	9,884	9,931
TOTAL ...	338	349	1,185	1,027	8,477	8,624	34	26	69	62	9,897	9,912
Agency. { Ganjam ...	41	641	152	4,282	9,807	5,077	3	...	4	217	9,993	9,783
Agency. { Vizagapatam ...	23	...	314	61	9,663	9,939	1	...	8	...	9,991	10,000
Agency. { Godávári ...	103	...	290	2,931	9,607	7,069	20	...	21	313	9,959	9,687
TOTAL, AGENCY ...	39	167	259	1,386	9,702	8,447	4	...	8	20	9,988	9,980
Total, British Terry.	330	349	1,158	1,027	8,512	8,624	33	26	67	62	9,900	9,912
Travancore * ...	402	...	1,911	...	7,687	...	77	...	269	...	9,654	...
Cochin * ...	664	...	2,383	...	6,953	...	172	...	376	...	9,452	...
Pudukóta ...	329	347	1,444	1,452	8,227	8,201	13	5	30	35	9,957	9,960
Banganapalle ...	180	242	918	994	8,902	8,764	7	12	23	44	9,970	9,944
Sandúr ...	259	374	987	904	8,754	8,722	5	4	38	40	9,957	9,956
Total, Feudatories.	444	...	1,946	...	7,610	...	88	...	262	...	9,650	...

* Statistics of education were not compiled for these two States in 1881.

CHAPTER VII.

EDUCATION.

(TABLES IX AND C.)

246. Of the many different subjects that are dealt with in this report, I doubt if one is of greater importance from the standpoint of the well-being of the people than that which is discussed in the present chapter. With the great changes in the conditions of life that are steadily taking place, the transition from the old order of frequent war, constant turbulence and unchecked famine to the new order of settled peace and rapid growth of population, it is obvious that education is essential to enable the people to adapt themselves to their altered circumstances. Improved systems of agriculture will soon become a necessity if the needs of increasing numbers are to be successfully met, but no appreciable improvement can be looked for until the ryots are better educated. There is, too, undoubtedly a great field for the expansion of the few existing industries and the creation of new ones, and there can be but little advance in this direction by a people steeped in ignorance and handicapped by the obstinate prejudices of the uninstructed. Yet the progress which education has made among the masses is of the slightest, while female education can hardly be said to exist at all.

247. Of the total population of 35,630,440 no less than 32,406,059 are unable to read and write. The number is indeed even greater than this, for the education column of the schedule was left blank in the case of 457,139 persons and it may be taken that practically the whole of these are illiterate. If we distribute them rateably we find that 92.13 per cent. of the population have not even an elementary education. The males are more instructed than the females, but even among them as many as 85.12 per cent. are illiterate. Education has hardly reached the females at all, for 99.00 per cent. of them are still uninstructed in the rudiments of learning.

248. The following statement shows the state of instruction at the different age-periods which are important from an educational point of view:—

Statement showing the state of instruction at the different age-periods.

Instruction.		Males.	Females.	Instruction.		Males.	Females.
5—9	Learning ...	1,060	151	15—24	Learning ...	218	8
	Literate ...	55	15		Literate ...	1,737	136
	Illiterate ...	8,885	9,834		Illiterate ...	8,045	9,856
	TOTAL ...	10,000	10,000		TOTAL ...	10,000	10,000
10—14	Learning ...	1,325	119	25 and over.	Learning ...	5	1
	Literate ...	489	100		Literate ...	1,841	72
	Illiterate ...	8,186	9,781		Illiterate ...	8,154	9,927
	TOTAL ...	10,000	10,000		TOTAL ...	10,000	10,000

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para. 249. The first age-period given in Table IX is 0—9, and in preparing the above statement it has been assumed that all children under 5 are illiterate; the total numbers in the 0—4 period have, therefore, been subtracted from the number of illiterates between 0—9 and the difference represents the number of illiterates between 5 and 9. In other words, all between the ages 0 and 9 who are shown in Table IX as either learning or literate are assumed to be between 5 and 9. The 'not stated' have been distributed rateably, but the distribution was made separately for the Agency tracts and the ordinary districts, the results being subsequently combined. It will be observed that the proportion of illiterate is higher at the 5—9 period than at the next one, a result which, if education is progressing and the figures are accurate, must be due to a number of young children not having yet been sent to school, and my inquiries indeed tend to show that 6 is the average age at which children begin their education. It must, however, be borne in mind that the statistics given above are based on the ages as returned, and it has already been shown that the numbers at the 5—9 period are overstated, owing chiefly to a large addition of children under 5 who are, of course, illiterate. The effect of this is to increase the number of illiterates between 5 and 9, and to unduly raise the percentage of the uneducated. If the age statistics were correct, we should, I think, find that the percentage of illiterate was but little lower at 5—9 than at 10—14, while the percentage under instruction would probably be higher.

Another curious feature of the returns is that in the case of males the percentage of illiterate is lower at 15—24 than at any other period. Seeing that very few people learn to read and write after they are 15 and that the advance of education is more than keeping pace with the increase of population this result must be due to inaccuracy in the census returns. There has, no doubt, been a great understatement of the numbers at the 15—24 period, owing mainly to loss caused by men and women returning their ages as 25 and 30. It is fair to assume that this error would be more common among the illiterate than the literate, but the effect of this would be to raise the proportion of illiterate among those who are 25 and over, and the proportion, as it stands, is already lower than at any period, except that immediately preceding it. It seems to me probable, therefore, that the number of literate males of 25 years of age and upwards has been somewhat exaggerated, owing possibly to the inclusion of men who could only write their names. In 1881 the degree of literacy was higher at the advanced than at the earlier ages, and this fact confirms the above conclusion regarding the untrustworthiness of the statistics for the later periods of life. The figures for females do not present these anomalies and they may be accepted as fairly correct.

According to the returns, 55 in 10,000 boys between 5 and 9, and 15 in 10,000 girls are able to read and write but are not at school. These numbers may represent children, who were not attending any school at the time of the census, as well as the very few who had in reality finished their education, notwithstanding their youth; but to a great extent the entries must be erroneous. Taking the figures as they stand, we see that only 106 boys in 1,000 between 5 and 9 are being educated, and of those between 10 and 14 only 133 in a thousand. In other words, a very large proportion—between 80 and 85 per cent.—of the boys of school-going age never go to school, but grow up destitute of even the rudiments of education. Among the girls things are far worse, for only 2 per cent. of them at the outside ever receive even elementary instruction. The total number of male pupils of all ages is under 600,000, while there are only 58,867 female scholars. The number of male pupils over 15, viz., 66,557, is relatively large, but many of these are probably under 15, while others are not pupils in the ordinary sense of the term, their claim to the designation being based on the fact that they are receiving some special training.

Education Statistics for each religion.

249. The following statement gives the education statistics separately for the adherents of each of the chief religions:—

Statement showing the percentage of pupils, literates and illiterates for each religion.

Religion.	Pupils.		Literates.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.
Hindu	3.15	0.22	11.32	0.48	85.53	99.30
Musalman	4.22	0.59	14.04	1.04	81.74	98.37
Christian	7.43	3.63	17.96	7.12	74.61	89.25
Animistic	0.04	...	0.21	0.02	99.75	99.98
Jain	8.78	0.64	35.08	0.97	56.14	98.39

In the case of males the Jains show far the highest degree of education, but the total number of the followers of this religion is only 27,425. The Christians come next, and then the Muhammadans. Among the Hindus, who form, of course, the bulk of the population, 85 out of every hundred males are unable to read and write. Among the Animistic tribes only 25 males in 10,000 are educated or being taught. As regards female education the Christians are far ahead of other creeds. The Musalman females show the next best results, though a long interval separates them from their Christian sisters. The figure for Jains is about the same as that for Musalmans; among Hindu females the proportion of educated is less than 1 in a 100, while the Animistic females are practically all uneducated. It is a common belief that Musalmans are not so well educated as Hindus but this is erroneous, as the above figures show. These statistics, however, refer only to elementary education.

250. The next statement contains statistics of education by ages for Hindus, Musalmans and Christians. As education is practically non-existent among the Animistic tribes and as the Jains are but few in number it seems unnecessary to give the figures in this detail in their case:—

Age.	Instruction.	Hindus.		Musalmans.		Christians.	
		Males.	Females.	Males.	Females.	Males.	Females.
5—9...	Learning	1,023	110	1,263	254	2,227	1,339
	Literate	49	10	89	30	177	149
	Illiterate	8,928	9,880	8,648	9,716	7,596	8,512
	TOTAL	10,000	10,000	10,000	10,000	10,000	10,000
10—14...	Learning	1,282	77	1,613	206	2,542	1,337
	Literate	476	81	573	144	892	666
	Illiterate	8,242	9,842	7,814	9,650	6,566	7,997
	TOTAL	10,000	10,000	10,000	10,000	10,000	10,000
15—24...	Learning	202	3	285	15	703	175
	Literate	1,694	97	2,045	181	2,935	1,444
	Illiterate	8,104	9,900	7,670	9,804	6,362	8,381
	TOTAL	10,000	10,000	10,000	10,000	10,000	10,000
25 & over.	Learning	4	1	11	3	23	7
	Literate	1,794	49	2,380	124	2,848	874
	Illiterate	8,202	9,950	7,609	9,873	7,129	9,119
	TOTAL	10,000	10,000	10,000	10,000	10,000	10,000

We find the same anomalies in the Hindu and Musalman figures as in those for the whole population, the comparatively low proportion of the illiterate among adult males being especially marked in the case of Musalmans. Among Christians, on the other hand, the proportion of illiterates at 25 and upwards is higher than at any other age-period except the first. Taking males of 25 and over, 71 per cent. of the Christians, 76 per cent. of the Musalmans, and 82 per cent. of the Hindus are illiterate, and the real proportion of the uneducated is probably

Chap. VII. even higher than these figures indicate. Among women of 25 and over, 9 per cent. of the Christians, 1½ per cent. of the Musalmans and only a half per cent. of the Hindus are educated. para. 251.

251. The statement that follows shows the state of education in the nine large towns of the presidency, that is, those containing a population of over 50,000 souls:—

Towns.	Population.			Total adults (15 and upwards).		Illiterate adults.		Percentage of columns 7 and 8 on columns 5 and 6.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
1. Madras	452,518	225,817	226,701	149,087	150,822	76,516	138,092	51.32	91.56
2. Trichinopoly	90,609	44,080	46,529	27,327	30,320	11,949	28,819	43.73	95.05
3. Madurai	87,428	43,880	43,548	28,183	28,445	14,473	27,562	50.81	96.90
4. Salem	67,710	32,860	34,850	19,476	21,775	12,997	21,376	66.73	98.17
5. Calicut	66,078	34,507	31,571	21,932	20,290	12,318	18,169	56.16	89.55
6. Bellary	59,467	30,244	29,223	19,832	18,938	11,584	18,056	58.41	95.34
7. Negapatam	59,221	27,041	32,180	17,402	22,256	7,723	21,640	44.38	97.23
8. Tanjore	54,390	25,945	28,445	16,534	19,068	6,251	18,430	37.81	96.65
9. Kumbakonam	54,307	26,471	27,836	17,689	19,135	7,677	18,714	43.40	97.80

Both male and female education is much more advanced in these towns than in the country generally. So far as males are concerned the highest degree of education is found in Tanjore, where only 37.81 per cent. of those of 15 years of age and upwards are illiterate. Kumbakonam, another town in the same district, comes next with 43.40 per cent. illiterate, and this is followed by Trichinopoly and Negapatam. Education is most backward in Salem, where the percentage of illiterate is 66.73. In respect of female education Calicut stands at the head of the list, Madras being next, while Bellary is fourth. It is remarkable to find the last-mentioned town holding such a high position. Salem is again at the bottom of the list, and the positions of Tanjore, Negapatam and Kumbakonam are much lower than would have been expected, having regard to the statistics for males.

252. Table C, which shows the state of education in each caste, also gives information as to the number of persons who can read and write English. Deducting the numbers for Europeans, Americans and other non-Asiatics and also those for Eurasians, we find that only 68,915 males and 2,550 females can read and write the English language. In other words, only one person in every 498 of the purely Asiatic inhabitants of the Madras Presidency has a literary acquaintance with the English language. For males alone the proportion is 1 in every 255. Putting it in another way, 99.80 per cent. of the total population, and 99.61 per cent. of the males alone are ignorant of English. The smallness of these numbers will cause some surprise, as a knowledge of English was thought to be fairly common in the Madras Presidency, but it must be remembered that a great many individuals, who understand and speak the language, have no literary acquaintance with it; and many boys who gain a smattering at school have forgotten the little they learnt by the time they are twenty. It must further be borne in mind that the figures I have given relate only to the literate and do not include pupils. It is possible that the numbers are somewhat under-stated in the case of males, but I do not believe the error is large as the tendency to claim a knowledge of English on the slenderest grounds would go far to counterbalance omissions.

253. Though the state of education of the people of the Madras Presidency is a low one when compared with that of European countries, yet the returns show that some slight advance has been made since 1881. The statistics for the two years are compared below:—

Comparison with 1881.

Statement showing percentage of pupils, literate and illiterate in 1881 and 1891.

	Males.		Females.	
	1891.	1881.	1891.	1881.
Pupils	3.30	3.49	0.33	0.26
Literate	11.58	10.27	0.67	0.62
Illiterate	85.12	86.24	99.00	99.12
TOTAL	100.00	100.00	100.00	100.00

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The improvement is not great, but when the very high rate of increase in the population is considered, it is perhaps a matter for congratulation to find that the proportion of illiterate has decreased at all. It is obvious, however, that the extension of education will have to be on a much greater scale than in the past decade before any appreciable impression can be made on the prevailing ignorance of the masses. It will be observed that the proportion of males under instruction is lower than in 1881. The difference is slight and is probably wholly due to the proportion of boys under 5 being so much higher in 1891 than in 1881, for assuming that every pupil under 15 was not less than 5 years old, we find that 11.71 per cent. of boys between 5 and 14 were at school in 1891 as against 11.15 per cent. in 1881.

The following statement shows the number of illiterates in 10,000 of each sex and each religion in 1881 and 1891:—

Religion.	Males.		Females.	
	1891.	1881.	1891.	1881.
Hindu	8,553	8,670	9,930	9,937
Musalman	8,174	8,391	9,837	9,872
Christian	7,461	7,575	8,925	9,063
Animistic	9,975	...	9,998	...
Jain	5,614	6,455	9,839	9,895

All religions show an advance, but in the case of Jain males alone is the improvement considerable. The progress of female education is greatest among Christians, but it is trifling even in their case.

254. The following table shows the state of education in 1871, 1881 and 1891.

Comparison with 1871. In order to eliminate the error introduced by the different age-constitution of the people at the three periods the proportions are calculated on the population of 5 years of age and upwards. The statistics for Pudukóta, Banganapalle and Sandúr are unavoidably included in the figures for 1871, but not in those for subsequent years:—

Statement showing the percentage of illiterate among males and females of 5 years of age and upwards at the last three enumerations.

	Percentage of uninstructed.		
	1871.	1881.	1891.
Males	88.17	84.89	82.51
Females	99.71	99.02	98.81

255. The statement prefixed to this chapter shows the state of education in each district both in 1881 and 1891. The following abstract from this statement gives the percentage of illiterate in each district:—

Education in each district.

Statement showing the percentage of illiterate in each District in 1881 and 1891.

District.		Males.		Females.		District.		Males.		Females.	
		1891.	1881.	1891.	1881.			1891.	1881.	1891.	1881.
Ganjam	...	89-54	92-27	89-66	99-44	Trichinopoly	...	83-42	83-33	99-27	99-29
Vizagapatam	...	92-52	93-94	99-62	99-55	Madura	...	82-19	83-01	99-52	99-46
Godavari	...	89-50	91-80	99-20	99-57	Tinnevely	...	77-08	77-95	98-46	98-50
Kistna	...	87-90	90-06	99-23	99-53	Malabar	...	77-92	82-41	96-08	97-52
Nellore	...	88-64	89-36	99-39	99-42	South Canara	...	86-39	89-34	98-54	99-31
Cuddapah	...	89-90	91-26	99-62	99-66						
Kurnool	...	89-65	91-02	99-63	99-48						
Bellary	...	86-60	87-24	99-46	99-45	TOTAL ...	...	84-77	86-24	98-97	99-12
Anantapur	...	90-08	90-90	99-64	99-68						
Madras	...	58-73	58-80	90-98	92-52	Agency. { Ganjam ...	...	98-07	50-77	99-93	97-83
Chingleput	...	80-24	80-50	98-92	98-95	{ Vizagapatam.	...	96-63	99-39	99-91	100-00
North Arcot	...	34-87	85-97	99-34	99-42	{ Godavari ...	...	96-07	70-69	99-59	96-87
Salem	...	90-50	91-21	99-55	99-52						
Coimbatore	...	88-45	89-55	99-48	99-20	TOTAL AGENCY ...	...	97-02	84-47	99-88	99-80
Nilgiris	...	83-01	87-98	95-26	96-47						
South Arcot	...	83-57	84-65	99-55	99-40	Total, British Ter-	...	85-12	86-24	99-00	99-12
Tanjore	...	75-93	77-36	99-23	99-35	ritory.					

Excluding Madras the proportion of illiterate males is lowest in Tanjore, where about one-quarter of the total population can read and write or are being taught to do so. The percentage of illiterates in Tinnevely and Malabar is only slightly higher than in Tanjore. The education of males is most backward in the Agency tracts, while of the ordinary districts, Vizagapatam holds the lowest place with Anantapur and Salem next. The people of the Telugu districts are noticeably less instructed than those of the south and west. In the case of females the proportion of illiterates is under 99 per cent. in only six districts—Madras, Nilgiris, Malabar, Tinnevely, South Canara and Chingleput. In these six districts the percentage varies from 90·98 in the first-named to 98·92 in the last. The proportion of male pupils is highest in Madras (9·92 per cent.); Malabar and Tanjore come next in the order named. Excluding the Agency tracts the proportion is lowest in Salem, where only 1·96 per cent. of the male population is under instruction. The proportion of educated males is highest in Madras (31·35 per cent.), Tanjore coming second with 18·70 per cent., and Tinnevely third with 18·39 per cent. Again excluding the Agency tracts, Vizagapatam has the lowest proportion of literates (5·41 per cent.), Godáviri following with 7·52 per cent., and then Salem with 7·54 per cent. Salem is very backward when compared with other Tamil districts. The proportion of females under instruction is 2·59 per cent. in Madras, 1·66 per cent. in Nilgiris and 1·19 per cent. in Malabar. In no other district does the proportion exceed a half per cent. In Tanjore it is only 0·27 per cent. and Godáviri, Kistna, Nellore, Chingleput and South Canara, all show better results than this. Madras also has the highest proportion of educated females, while of the ordinary districts—Nilgiris (3·08 per cent.) and Malabar (2·73 per cent.) are a long way first. Tinnevely comes next with 1·04 per cent. and then Chingleput with 0·78 per cent. In Tanjore only 1 female in 200 can read and write. In fact although the males are better educated in Tanjore than in any other district, female education is decidedly backward.

Compared with 1881 every district except Trichinopoly shows improvement in the case of males. I exclude the Agency tracts, for in 1881 education was practically not returned there and a rateable distribution of the figures, based on the returns that were made, gives the remarkable results shown in the statement. The rate of improvement varies a good deal. It is highest in Malabar, Nilgiris and Canara, and it is also fairly high in Ganjam. It is lowest in Madras. The proportion of illiterates among females has actually risen in eight districts and in none is the advance of female education great. The rise in the relative number of illiterates, however, is slight in every case and is possibly fully explained by the increase in the relative number of children under five who swell the total population, but make no addition to the ranks of the educated or learning.

Comparison with statistics of the Educational Department.

256. The Director of Public Instruction publishes annually statistics of the number of pupils on the rolls of all schools and colleges at the beginning of

the year, and in the following statement these statistics for 1891 are compared with the census returns :—

Statement comparing the number of Pupils in each district according to the Census returns and those of the Director of Public Instruction.

District.	Pupils according to the report on Public Instruction.		Pupils according to the census of 1891.		Excess or deficiency of Director's figures.	
	Males.	Females.	Males.	Females.	Males.	Females.
Ganjam *	36,217	1,567	18,846	908	+ 17,371	+ 659
Vizagapatam *	21,433	2,709	20,401	1,308	+ 1,032	+ 1,401
Godavari *	25,890	6,365	20,178	3,374	- 3,288	+ 2,991
Kistna	30,047	6,688	28,749	3,238	+ 1,298	+ 3,450
Nellore	18,540	3,296	19,119	2,284	- 579	+ 1,012
Cuddapah	13,087	1,242	13,488	929	- 401	+ 313
Kurnool	9,256	1,019	8,796	734	+ 460	+ 285
Bellary	17,757	1,154	13,581	737	+ 4,176	+ 417
Anantapur	7,242	782	7,548	469	- 306	+ 313
Madras	25,402	9,546	22,275	5,831	+ 3,127	+ 3,715
Chingleput	21,441	3,283	25,625	1,664	- 4,184	+ 1,619
North Arcot	33,909	3,997	36,278	2,103	- 2,369	+ 1,894
Salem	20,580	2,591	18,829	1,583	+ 1,751	+ 1,008
Coimbatore	24,018	2,928	22,841	1,818	+ 1,177	+ 1,110
Nilgiris	2,345	593	2,340	722	+ 5	- 129
South Arcot	29,644	2,545	33,334	1,439	- 3,690	+ 1,106
Tanjore	41,916	5,754	57,177	3,141	- 15,261	+ 2,613
Trichinopoly	21,825	2,903	21,734	1,653	+ 91	+ 1,250
Madura	39,782	2,724	38,914	1,659	+ 868	+ 1,065
Tinnevely	44,069	9,061	42,174	4,874	+ 1,895	+ 4,187
Malabar	55,892	14,437	73,766	15,887	- 17,874	- 1,450
South Canara	16,157	2,531	18,820	2,512	- 2,663	+ 19
TOTAL ...	556,449	87,715	573,813	58,867	- 17,364	+ 28,848

The total number of male pupils agrees sufficiently well, the census showing an excess of 17,364 over the Director's figure, and this difference might fairly be ascribed to the Educational Department's returns from private schools being incomplete. But some of the district components of this comparatively small net difference are very large. In Ganjam the Director's male pupils exceed those given in the census tables by 17,371 or nearly 100 per cent.; in Malabar, on the other hand, the educational returns show a deficiency of 17,874, and in Tanjore a deficiency of 15,261. In Malabar there are many mosque schools, which are possibly not included in the Director's figures, and in Tanjore, with its large Bráhmán population, it is very probable that there are many petty '*pyal*' schools, which escape the vigilance of the Educational Department. For the enormous discrepancy in the case of Ganjam, I can suggest no adequate explanation and either the census returns or those of the Director, or both, must be seriously inaccurate. If the number of pupils given by the department is correct, then the proportion of male pupils to the total male population is 4.75 per cent.,† a proportion which is exceeded only in Madras, Tanjore and Malabar, and if we accept the Director's figures for Tanjore and Malabar, the proportion of male pupils even in these districts is less than in Ganjam. The high educational position, which Ganjam is thus shown to occupy, will indeed come as a surprise to those who are acquainted with the district, and there will be little hesitation in preferring the census statistics.

The discrepancy between the educational and the census figures is much

— •	Hindus.	Musalmans.	Christians
Director's State- ments ...	56,356	11,999	19,215
Census Tables ...	36,187	6,697	15,868
DIFFERENCE ...	20,169	5,302	3,347

in every district except Nilgiris and Malabar; in two districts it is over 100 per cent., and in 14 more it is over 50 per cent. The discrepancy is common to all

* Inclusive of the Agency portion of the district.

† It has been assumed that practically all the pupils shown in the Director's statement belong to the non-agency portion of the Ganjam district.

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religions, though it is relatively less for Christians than for Hindus or Musalmans. It is possibly due in part to girls who are still on the register of schools having returned themselves as literate, for the number of female literates under fifteen is 20,052, which is undoubtedly a high figure when compared with the number under instruction. The attendance of girls is, I believe, somewhat irregular, and there would be some natural reluctance to apply the name of pupils to girls whose schooling was of a spasmodic nature.

Similar discrepancies in Bengal.

Pupils in Bengal.

	Males.	Females.
Education Department ...	1,358,696	78,865
Census Tables ...	883,990	34,845
DIFFERENCE ...	474,706	44,020

257. I learn from Mr. O'Donnell, the Superintendent of Census Operations in Bengal, that there are similar discrepancies in that province between the census figures and the departmental statistics. The differences are relatively greater than in Madras, especially in the case of males, the Educational Department's number of school-boys being more than 50 per cent. in excess of that given by the census tabulation.

258. I consulted Dr. Duncan, the Director of Public Instruction, on the subject and I append his reply. The circumstance mentioned by him might explain some small excess in the departmental figures, but it is not sufficient to account for the great excess of school-boys in Ganjam and of school-girls in the presidency generally.

"Pupils have, in no instance, been included twice over in the educational returns furnished to this office. Statistics are collected from each school and the figures in the departmental returns must be taken as correct. Schools are closed in December for the Christmas vacation, and are re-opened towards the close of January; but old pupils do not all return till some time in February or March and admissions are made in these months. Thus between the date on which the census was taken and the 31st March 1891, there must have been a considerable number of admissions and re-admissions. Full information might have been withheld when the census statistics were collected. I am otherwise unable to explain the large difference noticed by you."

I have only to add that I have confidence in the accuracy of the abstraction of the entries in the schedules, for 'Education' was subjected to the test of two independent workings; the results for each enumeration book were compared, and when discrepancies were discovered the error was carefully traced out and rectified.

259. In the following statement the statistics, showing the education of the people of Madras, are compared with those of other Indian provinces and of the Mysore State :—

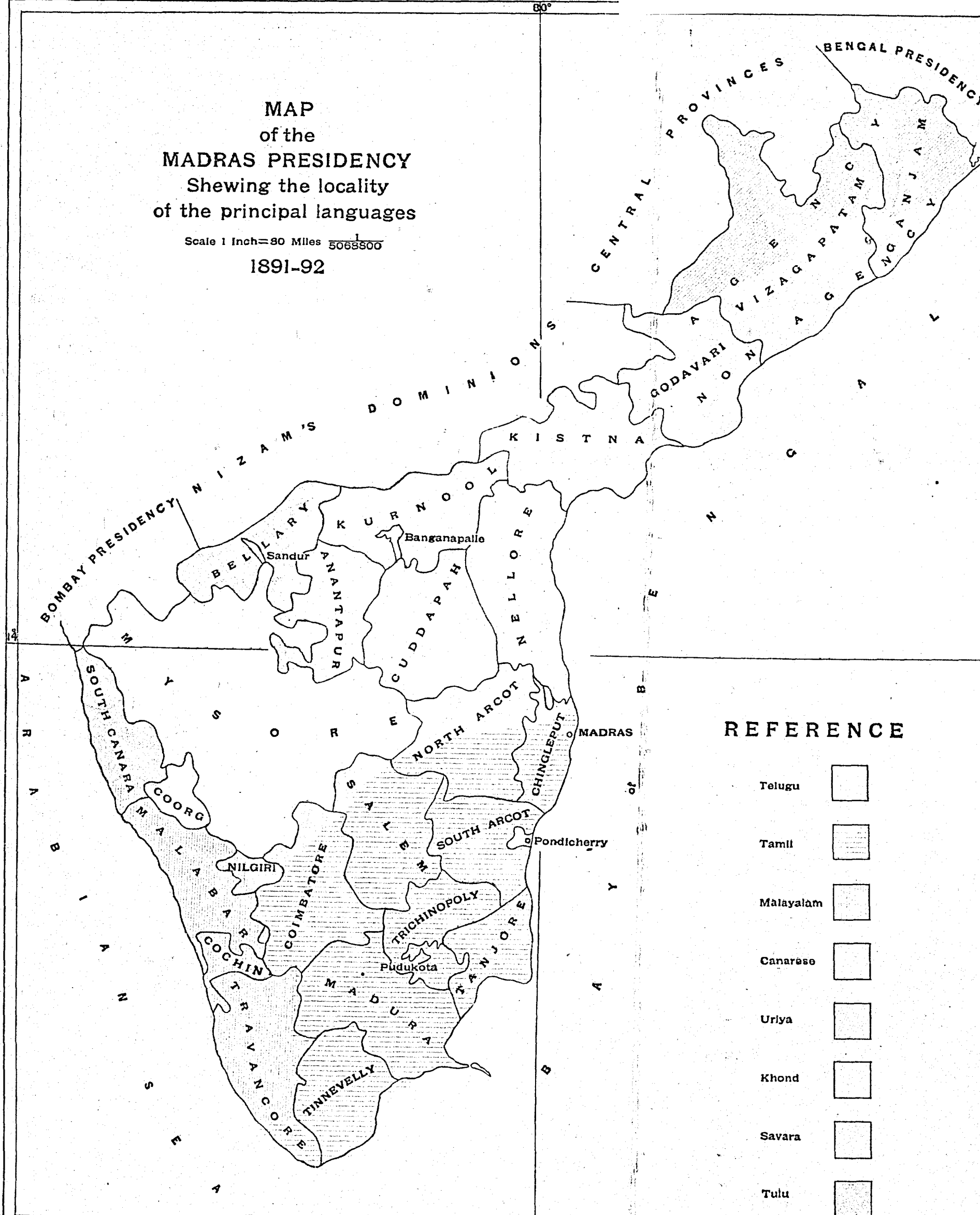
Province.	Number in 10,000.					
	Males.			Females.		
	Learning.	Literate.	Illiterate.	Learning.	Literate.	Illiterate.
Madras	330	1,158	8,512	33	67	9,900
Assam	175	581	9,244	13	22	9,965
Bengal (1881)	300	590	9,110	11	18	9,971
Bombay (1881)	319	792	8,889	23	41	9,936
Burma	587	3,908	5,505	49	240	9,711
North-West Provinces and Cudh	98	517	9,385	4	17	9,979
Punjab	141	601	9,258	8	19	9,973
Mysore	246	807	8,947	26	47	9,927

Burma is far ahead of India proper in the matter of the instruction of its male population, but Madras stands first among the other provinces, both as regards the proportion of those able to read and write and the proportion of those being taught. In female education also it holds the first place.

MAP of the MADRAS PRESIDENCY Shewing the locality of the principal languages

Scale 1 Inch=80 Miles $\frac{1}{5068800}$

1891-92



Comparison with other countries.

Illiterate per 1,000.

Foreign countries.	Males.	Females.
Ireland	446	499
Italy	623	764
Austria	479	533
Hungary	592	717
Portugal	750	892
New South Wales	312	333
Victoria	245	245

260. But though Madras has this high relative position among Indian provinces, the degree of education possessed by its people is greatly below that of non-Asiatic countries. Statistics for England and Wales and Scotland are not available; but even in Ireland, the most backward country of the United Kingdom, the people are much better educated than in any province of India. Portugal, however, is not in a much better position than Madras.

261. The extent to which education is diffused or confined to particular classes of the population is shown by the following statement, which gives the percentage of illiteracy for all castes containing over 100,000 members and for certain smaller castes which are typical of people who would not otherwise be represented. The castes are arranged in the order of the percentages for males, the most educated coming first. The absolute figures for all castes, great and small, will be found in Table C.

Statement showing the percentage of Illiterates in the main castes.

Caste.	Males.	Females.	Caste.	Males.	Females.
Total population ...	85.12	99.00	Total population ...	85.12	99.00
Bráhmañ Vadama	18.99	95.75	Idaiyan	89.65	99.67
Bráhmañ Niyógi	19.12	96.00	Telaga	89.66	99.41
Bráhmañ Tengalai	19.65	96.32	Sálo	90.17	99.79
Bráhmañ Vadagalai	19.98	95.41	Téli	90.29	99.75
Eurasian	21.36	28.02	Kápu or Reddi	90.55	99.78
Bráhmañ Vaidiki	24.69	97.05	Odia	90.55	99.77
All Bráhmans	27.79	96.27	Vannán	91.14	99.78
Kanakkan	34.19	97.86	Kevuto	91.80	99.96
Bráhmañ Sáravara	37.32	93.09	Sembadavan	92.27	99.87
Kómati	39.54	99.12	Kálingi	92.93	99.87
Karnam	41.34	98.69	Badaga	93.08	99.87
Náyar	51.02	87.47	Ambalakkáran	93.10	99.90
Sátáni	53.18	98.06	Mangala	93.29	99.89
Chetti	55.24	99.13	Velama	94.03	99.39
Ásári	62.86	99.01	Ékari	95.11	99.67
Tattán	63.26	98.68	Dúdekula or Pinjári	95.64	99.88
Kshatriya	71.41	97.86	Gauda	96.27	99.86
Kamsala	71.47	99.44	Mutracha	96.27	99.90
Kammála	71.67	99.54	Idiga	96.30	99.91
Labbai	71.70	99.29	Billava	96.58	99.82
Vellála	72.78	98.93	Kamma	96.59	99.76
Kavarai	72.85	98.79	Palle	96.60	99.93
Pathán	73.05	97.49	Valaiyan	96.60	99.98
Jangam	73.71	99.49	Gamalla	96.82	99.42
Vániyan	74.53	99.52	Bédar or Védan	96.97	99.93
Kaikólan	75.16	98.42	Kummara or Kumbára	97.05	99.90
Vadugan	75.55	99.39	Dombo	97.18	99.59
Bráhmañ Holua	76.87	99.75	Pallan	97.23	99.95
Lingáyat	77.71	99.63	Paraiyan	97.25	99.84
Native Christian	78.24	92.39	Golla	97.34	99.94
Saiyad	79.26	96.77	Bóya	97.39	99.94
Baliya	79.88	98.56	Korava or Yerukala	97.66	99.88
Agamudaiyan	80.41	99.69	Malaiyálan	97.94	99.91
Rázu	80.66	99.25	Mogér	98.18	99.95
Shánán	81.85	99.08	Kurumban	98.31	99.93
Tiyyan	82.00	98.44	Uppara	98.45	99.96
Sheik	82.64	98.12	Dandási	98.54	99.98
Sondi	83.40	99.83	Odde	98.84	99.94
Ambattan	84.44	99.71	Páno	98.86	99.99
Dévanga	84.99	99.68	Mála	98.87	99.95
Izhuván	85.18	99.73	Savara	99.01	99.99
Kallan	85.21	99.82	Bauri	99.13	99.91
Banta	85.94	99.33	Kondadora	99.14	99.98
Dásari	86.29	99.61	Tsákala	99.16	99.95
Ándi	86.37	99.79	Chakkiliyan	99.32	99.98
Kollan	86.49	99.34	Khond	99.43	99.97
Maravan	86.56	99.74	Yánádi	99.48	99.97
Muttiriyán	87.36	99.60	Mádiga	99.54	99.89
Máppilla	87.75	98.85	Holeya	99.59	99.95
Kusavan	88.42	99.85	Cheruman	99.86	99.99
Palli or Vanniyan	89.63	99.82			

262. The Eurasians and Bráhmans show the highest degree of education.

Statistics for males.

Eurasians are more educated than any people for whom I possess statistics, and the inhabitants of Victoria and New Zealand alone show a lower percentage of illiteracy than Bráhmans. The Holua sub-division, however, with 76·87 per cent. illiterate, is a marked exception to the generally high educational position of this caste. Next to the Bráhmans come the two principal writer castes and the most important of the trading castes, the Kómatís. There is then a sharp fall in the proportions from 41·34 to 51·02 per cent., the latter being the figure for Náyers, a caste which, though classed as 'Agricultural, formerly military and dominant,' is in reality a small community more or less complete in itself. The proportions continue to increase rapidly until we come to Kshatriyas, who have 71·41 per cent. illiterate. From this point the changes are more gradual. The purely agricultural castes show a generally low degree of education. The Vellálas, with 72·78 per cent. illiterate, are the most educated. Then come Agamudaiyan (80·41), Rázu (80·66), Kallan (85·21), Bant (85·94) and Telaga (89·66). None of the others have less than 90 per cent. illiterate. Of the castes whose traditional occupation is field-labour, the Pallis have most education, but of the rest the Pallans hold the highest position with no less than 97·23 per cent. illiterate. Among the Cherumans the percentage is 99·86, a proportion which is higher even than that of the chief hill and forest tribes. The trading castes show a generally high percentage of education, but the Máppillas are an exception; the Máppillas, however, are not entirely traders. Artizans, too, are comparatively well educated, but weavers are, on the whole, below the average.

The following abstract of the foregoing statement gives a fair idea of the degree of diffusion of education among males, for the above castes are fully representative of the total population :—

Percentage of illiterate.	Number of castes.	Strength of castes (males).	Percentage of total males.
Under 30 per cent.	2	565,092	3·61
30 and under 40	2	164,142	1·05
40 " " 50	1	26,800	0·17
50 " " 60	3	518,722	3·32
60 " " 70	2	36,478	0·23
70 " " 80	15	2,951,521	18·87
80 " " 90	21	3,726,971	23·82
90 and over	48	7,653,615	48·93
TOTAL ...	94	15,643,341	100·00

263. The statistics of female education do not present nearly the same variations.

Statistics for females.

Caste.	Percentage illiterate.
Eurasian	28·02
Náyar	87·47
Native Christian	92·39
Bráhman	96·27
Saiyad	96·77
Pathán	97·49
Kshatriya	97·86
Kanakkan	97·86
Sátáni	98·06
Sholk	98·12
Kaikólan	98·42
Tiyyan	98·44
Baliya	98·56
Tattán	98·68
Karnam	98·69
Kavarai	98·79
Máppilla	98·85
Vellála	98·93

Among Eurasian females the proportion of illiterate is 28·02. The Náyers come next but for them the percentage is no less than 87·47. Then come the Native Christians with 92·39 per cent. illiterate. Among Bráhmans 96·27 per cent. of the females are illiterate. The Saiyad and Pathán sections of Musalman follow immediately after the Bráhmans, and the Sheiks and Máppillas also occupy a fairly high position. In 76 of the 94 castes for which proportions are given over 99 per cent. of their females are illiterate. Among the Pános, Savaras and Cherumans only one female in 10,000 can read and write. It is not, however, surprising to find no female education among these tribes, but it is a matter alike for wonder and regret that such castes as the Bráhmans, the writers and

the traders should be content to leave their daughters in ignorance of even the elements of knowledge.

264. The next statement shows for those castes in which there are a fair number of persons acquainted with English, the ratio of persons who can read and write English to those who can read and write at all :—

Knowledge of English in different castes.

Number of Literate Males among whom one is an English Literate.

Caste.	No.	Caste.	No.	Caste.	No.
Agamudaiyan	108	Bráhman Holua	162	Labbai	304
Kallan	168	" Niyógi	12	Máppilla	406
Kshatriya	23	" Sárasvata	11	Vadugan	72
Maráthi	13	" Tengalai	8	Kammála	154
Náyar	49	" Vadagalai	8	Kamsala	159
Velama	28	" Vadama	10	Kaikólan	117
Kamma	91	" Vaidiki	19	Golla	28
Kápu or Reddi	67	All Bráhmans	12	Idaiyan	30
Telaga	16	Valluva	32	Shánán	160
Vellála	22	Sátáni	35	Tiyyan	47
Holeya	20	Kanakkan	53	Pathán	25
Mála	65	Karnam	59	Saiyad	19
Pallan	152	Baliya	12	Sheik	28
Palli	110	Chetti	63	Native Christian	6
Paraiyan	23	Kavarai	20	Musalman	32
Bráhman Brihacharanam	8	Kómati	126		

Education is most English in character among Native Christians, Bráhmans and Baliyas, and most purely vernacular among the Máppillas and Labbais, who present a marked contrast in this respect to their co-religionists, the Patháns, Saiyads and Sheiks.

265. It is often objected that the Bráhmans hold a number of appointments altogether in excess of their relative numerical strength. The answer is obvious but the detailed education statistics of the present census enable it to be put into figures :

Comparison of Brahmins with other castes.

(Male Population only.)

Religion.	Percentage of total population.	Literates.		English literates.	
		Total.	Per cent.	Total.	Per cent.
Hindu... { Bráhmans	3·13	306,097	15·19	24,976	30·66
Non-Bráhmans	86·62	1,470,679	73·00	30,531	37·47
TOTAL ...	89·75	1,776,776	88·19	55,507	68·13
Musalman	6·31	155,288	7·71	3,138	3·85
Christian	2·42	76,487	3·86	22,722	27·89
Jain	0·03	4,946	·24	32	·04
Others, including Not Stated	1·44	1,220	·06	73	·09
TOTAL ...	100·00	2,014,717	100·00	81,472	100·00

When it is remembered that a knowledge of English in public servants is daily becoming of greater importance, it is easy to understand the large proportion of posts held by Bráhmans, for of Hindus who can read and write English nearly one half are of this caste. The high percentage of English literates among Christians is due to the inclusion of 6,639 Eurasians and 5,918 Europeans.

266. Both Cochin and Travancore have a larger degree of education than the Madras Presidency as a whole, larger too than that of the adjoining district of Malabar, though this is true only of male education so far as Travancore is concerned. The people of Cochin, both males and females, are more educated than the inhabitants of any district

Chap. VII. except Madras. Statistics of instruction have not been collected in these two para. 266. States prior to 1891, so no estimate of the progress which is being made is possible.

The figures for the other three States differ but little from those of the neighbouring British districts and call for no remark, except that in all of them the percentage of illiterate males is higher than in 1881.

The total number of persons able to read and write English who were enumerated in the Feudatory States is 4,696, of whom 677 are Europeans or Eurasians. Excluding these there is only one person with a knowledge of English in every 920 inhabitants, or taking males alone, 1 in every 482. English education is thus considerably less common than in British Territory.

CHAPTER VIII.

PARENT-TONGUE.

(TABLE X.)

267. In the parent-tongue table the languages have been distributed in territorial groups, the members of each group being arranged alphabetically, without any regard to linguistic classification. In attempting such a classification

I should prefer to avoid the use of the term 'dialect' altogether, and to limit my efforts to assigning each language to its proper linguistic family; but as dialects are shown in the scheme which has been circulated for guidance in dealing with this part of the report, an endeavour will be made to distinguish in each case between dialects and languages. The difficulty of making this distinction was recognised by the Census Commissioner in his circular on the subject, and it is also noticed by Mr. Cust in his book on *The Modern Languages of the East Indies*, but in neither case is any solution suggested. Nor do the standard writers on comparative philology afford much assistance, for the two words 'language' and 'dialect' are generally used as though they were interchangeable terms. One eminent author, for example, writes with equal frequency of the Romance languages and of the Romance dialects, meaning the same thing by both expressions. Professor Whitney, however, states clearly that the words 'language' and 'dialect' are two names for the same thing looked at from different points of view.* "Any body of expressions," he goes on to say, "used by a community, however limited and humble, for the purposes of communication and as the instrument of thought, is a language; no one would think of crediting its speakers with the gift of dialect but not of language. On the other hand, there is no tongue in the world to which we should not, with perfect freedom and perfect propriety, apply the name of dialect, when considering it as one of a body of related forms of speech. Even the most cultivated tongue that exists is only the dialect of a certain class in a certain locality—both class and locality limited, though the limits may be wide ones. Thus English has its own dialects, but English and Dutch and German and Swedish, and so on are the dialects of Germanic speech. In the looseness of popular parlance, an attempt is made at the distinction of degrees of dignity and importance by means of the same words, as when the literary language of a community is alone allowed the name of language and the rest are styled dialects. For ordinary purposes the usage is convenient enough; but it has no acceptance on other grounds; it forms no part of linguistic science."

We have here an attempt to indicate the difference which popular usage makes between language and dialect, the former term being applied to the most important member of a group of dialects. But, accepting this, we have still to discover how we are to determine whether a dialect should be included in any particular group. Thus of the English group of dialects, one (the East Midland) became the literary dialect and this developed into the English language. In the early days of the Saxons' settlement in Britain the dialects spoken by them were similar to those spoken by many of the peoples on the continent of Europe, but political separation and distinct literary standards soon developed differences so great that the dialects of the English and those of the Saxon peoples of the mainland could no longer be included in the same group. It is, however, exceedingly difficult to determine the degree of variation at which the line of demarcation is to be drawn. Political connection, no doubt, plays a large part in deciding the question, for there are English dialects which bear a closer resemblance to Dutch dialects than they do

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* *The Life and Growth of Language*, by Professor Whitney, International Science Series.

Ch. VIII. pa ra. 268. to standard English and which owe their classification mainly to the fact that the people who speak them belong to the English nation. In India this political element is wanting, and the only criterion I can suggest is that of mutual intelligibility; but this goes somewhat too far as a Tamil man can understand the substance of what is said by a man speaking Malayalam, and a Telugu man can similarly comprehend Canarese. Each of these four languages, however, has a distinct literature of its own and is undoubtedly a language, in the popular sense of that term.

268. In the following table I have adhered, with a few exceptions, to the classification given in the list issued by the Census Commissioner in the case of languages foreign to Madras, while for the languages of the presidency I have followed Dr. Caldwell, with the addition of Máhl to his list of Dravidian languages:—

Family.	Group.	Language.	Dialect.	POPULATION RETURNING IT.			
				Total.	Males.	Females.	
		I.—INDIAN LANGUAGES.					
Aryan	ERANIC	PASHTU	...	67	47	20	
		BALUCHI	...	77	53	24	
		KASHMIRI	...	1	1	...	
		PUNJABI	...	498	477	21	
		SINDHI	...	63	42	26	
		HINDI	Hindi	...	339	268	71
			Hindustani	or	817,146	416,644	400,502
			Deccani.	...	1,108	785	323
			Marvadi	...	110	68	42
			Bondeli	...	27,079	14,332	12,747
	GYPSY DIALECTS	Lambadi	...	6,863	4,895	1,968	
		Gujarati	...	73,352	36,772	36,580	
	INDIC	GUJARATI	Patnuli or Saurashtram.	...	558	372	186
			Kach'hi	...	37	20	17
			Kathri	...	120,607	60,729	59,878
		MARATHI	Marathi	...	2,923	1,560	1,363
			Aré	...	132,783	66,629	66,154
			Konkani	...	96	78	18
		BENGALI	Goanese or Gomantaki.	...	1,142	1,029	103
			Bengali	...	31	31	...
		URIYA	Chittagoni	...	1,292,163	638,693	653,467
			Uriya	...	346	211	135
		SANSKRIT	Bastari	...	15,037	7,605	7,432
			Poroja	...	151	79	72
	Dravidian	TAMIL	Tamil	...	14,076,969	6,872,748	7,204,241
			Yerukala or Korava.	...	37,536	18,774	18,762
			Irula	...	1,614	822	792
			Kasuva	...	316	164	152
			TELUGU	...	13,653,674	6,808,186	6,845,488
			MALAYALAM	...	2,638,332	1,330,665	1,357,667
			MÁHL	...	3,167	1,261	1,906
			CANARESE	Canarese	...	1,445,650	714,319	731,331
Badaga				...	30,656	15,413	15,243
Kurumba				...	3,742	1,961	1,781
TULU		Tulu	...	461,176	223,117	238,059	
		Koraga	...	1,868	841	1,027	
		Bellara	...	668	246	422	
		KHOND	...	190,893	98,919	91,974	
Gond			...	6,694	3,304	3,390	
GOND		Gotte	...	353	182	171	
		Koya	...	36,503	18,702	17,801	
		TODA	...	736	424	312	
	KOTA	...	1,201	556	645		
KODAGU	...	947	433	514			
	KOLARIAN	GADABA	...	29,414	15,208	14,206	
SAVARA		...	101,638	52,071	49,567		
Tibeto-Burman.	BURMESE	Turmesa	...	872	859	13	
		Arakanese	...	24	24	...	
Tai or Shan	SHAN	...	5	5	...		
Sinitic	KARÉN	...	5	5	...		

Family.	Group.	Language.	Dialect.	POPULATION RETURNING IT.		
				Total.	Males.	Females.
		II.—LANGUAGES FOREIGN TO INDIA.				
Aryan	ERANIC	PERSIAN	Persian	213	133	80
		Armenian	14	4	10	
	? INDIC	SINGHALESE		68	55	13
	GREEK	GREEK		6	5	1
	ITALIC	ITALIAN		48	42	6
		FRENCH		554	305	249
		MALTESE		1	1	
		SPANISH		4	3	1
		PORTUGUESE		2,895	1,408	1,488
		ROUMANIAN		2		2
	TEUTONIC	GERMAN		334	212	122
		ENGLISH		36,951	19,803	17,148
		DUTCH		40	27	13
		FLEMISH		3	3	
		DANISH		27	12	15
		NORWEGIAN		33	33	
	CELTIC	SWEDISH		8	6	2
		GAELIC		2	2	
		IRISH		67	42	25
		WELSH		14	11	3
	SLAVONIC	CELTIC		1		1
		RUSSIAN		3	2	1
		POLISH		1	1	
	Turanian	LYRIC		2	2	
? UGRIAN		BASQUE	1	1		
Semitic	TATAR	TURKISH	1	1		
	ARABIC		3,083	2,906	177	
	HEBREW		19	10	9	
	SYRIAC		2	2		
Malayan	ABYSSINIAN		8	8		
	MALAY		9	9		
Sinitic	JAVANESE		1		1	
Tai	CHINESE	CHINESE	77	73	4	
	SIAMESE		1	1		

Percentage returning each family.

Family.	Percentage.
Aryan	7.18
Dravidian	92.44
Kolarian	0.37
Others	0.01

269. From the above table we get the marginal abstract, which shows the proportion of the total population returning languages of each family, omitting those who have made no return. A very high proportion of the people speak Dravidian languages and this is the feature which distinguishes Madras from the rest of India, so far as mother-tongue is concerned.

270. The Aryan languages and dialects native to Madras are Uriya, Poraja, Hindustani or Deccani, Patnuli, Kathri,* Konkani, Are and Lambadi.

271. Uriya is returned by 1,292,163 persons. It is the language of the people occupying the northern half of the Ganjam district and also of a large section of the inhabitants of the Vizagapatam Agency tracts. It has many varieties and has in some parts been greatly affected by the neighbouring Dravidian languages. Uriya is indeed

* In Table X Kathri is shown as a language foreign to Madras, but as I have not seen it mentioned elsewhere I have treated it here as a dialect peculiar to this presidency.

VIII. 272. a curious connecting link between the Aryan and Dravidian families, for, while its vocabulary is Aryan, many of its grammatical forms and much of its structure are essentially Dravidian.

272. I have classed Porojá as a dialect of Uriya, because two out of three vocabularies I received are evidently mere varieties of Uriya. The third, however, which represents the language of Pengu Porojá, is unmistakably Dravidian and bears a close resemblance to Khond. In the report of the Ethnological Committee of the Central Provinces, Porojá, or Purja as it is there called, is mentioned in one place as a synonym of Gudwa (Gadaba) and in another as identical with Bhuttra (Batra); the vocabularies given under these two heads are entirely different, the latter being Dravidian, while the former is Kolarian. The word Porojá is, however, sometimes used as equivalent to ryot, and in Vizagapatam, as in the Central Provinces, it is frequently applied to Gadabas. I have no doubt that it is this wide signification which has led to the confusion that gives us three Porojá dialects, belonging respectively to the Aryan, Dravidian and Kolarian families. The Dravidian Porojá of the Central Provinces seems allied to Gond, but the vocabulary is not sufficiently detailed to enable me to speak with any certainty on the point.

273. Hindustáni or Deccani is returned by 817,146 persons, of whom 416,644 are males while 400,502 females. The bulk of these are Musalmans. The considerable excess of males I attribute to the fact that a number of that sex have returned their parent-tongue as Hindustáni while the real house-language is Malayálam or Tamil. The women speak the latter only but the men have some knowledge of Hindustáni and claim it as their parent-tongue from a desire to assert a fictitious foreign origin. The total number of Musalmans is 2,250,386, so that at least 1,433,240 have returned some language other than Hindustáni as their vernacular and make no claim to a foreign origin. The number is, in fact, somewhat greater than this, as a few Hindu castes have Hindustáni for their mother-tongue. The figure given above includes a considerable number of persons who returned their vernacular as Hindi and Pharsi. It was clear from the names, birth-place and other entries that these people were not Persians or Hindi immigrants, and I, therefore, took them to mean that their language was Hindustáni.

274. Patnúl or Sauráshtram is the language of a large caste of silk-weavers (pattu, silk and núl, thread). It is a dialect of Gujaráti, and the Census Commissioner, when visiting Madras, found no difficulty in understanding it by the help of his knowledge of the parent-language.

275. Kathri is also the language of a weaver caste, which is, however, quite distinct from the Patnúl caste. It, too, is a dialect of Gujaráti, with a strong admixture of Hindustáni words. It has been returned by only 37 persons.

276. In 1881 Konkani was incorporated with Maráthi, but it is a distinct dialect of that language. It has been returned as their parent-tongue by 130,191 inhabitants of South Canara and by between 2,000 and 3,000 elsewhere.

277. Áré was entered as a separate dialect of Maráthi on the strength of information received from the Collector of South Canara, but vocabularies obtained from that district and from Bellary after the parent-tongue table was struck off show that it does not differ appreciably from ordinary colloquial Maráthi. It should, therefore, have been treated as identical with that language.

278. Lambádi or Lambáni is the language of the tribe which is known by those names or as Brinjáris, Banjáris or Sugális. They bring grain down to the coast on pack-bullocks and return

with loads of salt. Some of them have now settled down as agriculturists. Mr. Cust describes their language as semi-Dravidian. The caste returns show their numbers to be 37,894, so over 10,000 of them must have returned Hindustáni or some other language as their parent-tongue, or made no return.

279. The group of languages known as Dravidian is placed by comparative philologists in the southern division of the Turanian family. The connection between the members of this great family is much less close than in the case of the Aryan and Semitic groups, the chief bond of union being the agglutinative character of the languages. Recent authorities, however, sub-divide the Turanian languages into a number of families, of which the Dravidian is one, and there can be no doubt that this classification is at once more accurate and more in accordance with the principles on which the Aryan and Semitic families were treated. The original name for the Dravidian family was Tamulic, but the term Dravidian was happily substituted by Dr. Caldwell in order that the designation Tamil (not *Tamul*) might be reserved for the language of that name. Drávida is the adjectival form of Dravida, the Sanskrit name for the people occupying the south of the Peninsula and 'Tamil' is merely another form of 'Dravida.' Dr. Caldwell was unable to determine the original meaning of *Dravida*, but suggested that the root might have belonged originally to "some old North Indian vernacular, some pre-Aryan—but not necessarily non-Aryan—speech, which had disappeared before the literary history of Sanskrit commenced."*

280. The Tamil language is returned as the mother-tongue of 39·86 per cent. of the population who made any return at all. It is the prevailing tongue south of a line drawn in an easterly direction from a little to the north of Madras to the Eastern Ghats. The Western Ghats form its western boundary, while its eastern boundary is the sea. It also holds the north of the island of Ceylon. It is found in more or less strength beyond these limits but only as the language of foreign settlers. It is not met with in the Telugu country to the same extent as Telugu is found in Tamil districts. There is no indication that it is ousting either Telugu or any of the other chief Dravidian languages.

281. Three dialects of Tamil are shown in Table X, viz., Yerukala or Korava, Irula and Kasuya, but Tamil has in addition several distinct provincial varieties. These are peculiar to localities and are not the languages of particular tribes or castes; and as they are all called Tamil they do not appear separately in the returns.

282. The Yerukala dialect of Tamil is the language spoken by the Koravas or Yerukalas and has been returned by 37,536 persons. Yerukala is the Telugu name for the Koravas, but as the language was shown as Yerukala in the returns for 1881, I retained it although Korava would have been a better term as the Koravas do not themselves use the term Yerukala even in the Telugu country. They are a wandering tribe of basket and mat-makers, pig-breeders, &c., but they add largely to their legitimate sources of income by petty theft and burglary. In Mr. Cust's *Modern Languages of the East Indies*, Yerukala is shown as a separate Dravidian language,† but it bears such a close resemblance to Tamil that it may fairly be classed as a dialect only. A good account of the language is given in the *Nellore District Manual* and in the *Madras Journal of Literature and Science* for 1879.‡ I have obtained vocabularies from Kistna, Nellore and Cuddapah, and notice some slight variations in words, but not in grammatical forms. The total number of

* *Comparative Grammar*, p. 13, 2nd edition.

† *The Modern Languages of the East Indies*, p. 78. It is there spelt *Yerukála*, but this is incorrect. The Yerukalas are said to dwell "somewhere in the hilly country of Vijigapatam (sic) district." There are, however, very few Yerukalas in those tracts and they are by no means a hill or forest tribe. A description of them will be found in Chapter X.

‡ A list of Yerukala words is given in *Essays relating to Indian Subjects*, by B. H. Hodgson, vol. ii, p. 119. This vocabulary is reproduced in Hunter's *Comparative Dictionary of Non-Aryan Languages*.

Ch. VIII. Koravas or Yerukalas, according to the caste returns, is 133,577. The majority of
para. 283. them have returned Tamil as their mother-tongue.

283. The number of persons who returned Irula as their parent-tongue is 1,614, of whom 1,196 were enumerated in the Nilgiris and 377 in the adjoining district of Coimbatore. The remainder were found in Cuddapah (32), Salem (8) and North Arcot (1). The number of Irulas given in the Caste Table (57,339) is much greater than the number who have returned the dialect of that name as their parent-tongue, for Tamil has been returned as their home-speech by the majority. In 1881 Irula was returned by only 287 persons, of whom not more than 35 were found in the Nilgiris; but the record of parent-tongue in that district was defective in 1881. Buchanan says of the Irulas of the Nilgiri slopes, whom he calls Eriligaru, that they speak "a bad or old dialect of *Karnata* language,"* and from this he concluded that they must be of a different race from the Irulas that he saw in Mysore, who spoke a dialect of Tamil. Dr. Caldwell, however, describes their language as a 'rude Tamil' and the vocabulary given by Hodgson† renders it clear that this dialect approaches more nearly to Tamil than to Canarese. I have not been able to obtain any vocabulary of the language spoken by the Irulas of districts other than Nilgiris, but it is probable that the corrupt Tamil dialect which they are said to use is identical with the language known as Irula.

284. Kasuva is a dialect returned by 316 persons of the Nilgiri district. It is not found in any previous returns. The following note on the tribe and dialect was kindly furnished to me by the Collector of the Nilgiris, Mr. C. F. MacCartie. "Kasuba or Kasuva is the language spoken by a jungle tribe of that name inhabiting the comparatively level strip of jungle intervening between the base of the Nilgiris and the Moyar river, Masinigudy being the extreme south and west limit. The tribe is probably known in the Mysore jungles across the Moyar, because the language is a curious mixture of Canarese and Tamil and is unintelligible to other tribes. I can find no account of this tribe or the dialect in any of the published works available, probably because the population is very small, but I should describe the language as a corrupt dialect of Canarese."

I subsequently obtained a vocabulary of the dialect. It bears a close resemblance to Irula, but there are differences both in words and in grammatical forms and further investigation is necessary before any final conclusion can be arrived at.

285. Telugu is returned as the mother-tongue of 38·67 per cent. of the population. Its habitat, if I may use the expression, extends from the northern boundary of the Tamil country to Ichápur in the Ganjam district. It is found above the Eastern Ghats, but it does not penetrate into Mysore or the western limits of Anantapur and Bellary. On the other hand, it is the home-speech of many of the inhabitants of the Nizam's dominions and the Central Provinces. In the Tamil districts it is returned by considerable numbers, the descendants of colonies of cultivators or the soldiers of invaders. In most of these southern districts the Telugu-speaking people have increased as fast as or faster than their Tamil neighbours, but in Tanjore there has been a decrease from 85,670 in 1881 to 80,630 in 1891. This may possibly be due to emigration and not to the supplanting of Telugu by Tamil in the homes of these people, a process which we certainly do not find going on in other Tamil districts. In Malabar also there has been a slight increase among the Telugu-speaking inhabitants.

286. In 1881 Yánádi was shown as a dialect of Telugu, but on the present occasion it has not been given a separate existence as the language of this tribe is in reality Telugu. In 1881 only 148 out of some 64,000 Yánádis returned their

The so-called Yanadi dialect of Telugu.

* Buchanan's *Mysore, Canara and Malabar*, vol. i, p. 462.
† *Essays relating to Indian Subjects*, vol. ii, p. 105.

tribal name as the name of their language, so it is clear that they themselves do not consider that they have a distinct dialect of their own. Mr. (now Sir Henry) Stokes gives an account of these people in the *District Manual of Nellore*, and he states that "they speak Telugu only among themselves, with an 'elongated sound,' as it is described, probably a drawling pronunciation of the long vowels." This description of their method of articulation has been confirmed by the inquiries I have made, which also prove conclusively that the mother-tongue is Telugu.

287. Malayalam, the third most important language of the presidency, is returned by 7·61 per cent. of the population. Its home is the district of Malabar, the native States of Cochin and Travancore (for which the statistics will be given later), the Kásaragód taluk of South Canara and the Wynaad taluk of the Nilgiris. Very few Malayalam-speaking people are found outside these limits. There are no definite dialects of Malayalam, though local peculiarities are found, as is the case with all languages. I have not met with any evidence to support the statement in Mr. Cust's book that the Máppillas and the natives of the Laccadive Islands use a distinct dialect. My inquiries go to prove that their language is ordinary colloquial Malayalam, though in writing they use a modified form of the Arabic character. The other Malayalam dialect mentioned by Mr. Cust—Máhl—has been treated in this report as a separate language and not as a dialect. An account of it is given below.

288. The Canarese language is returned as the parent-tongue of 4·09 per cent. of the population. It is found chiefly in Bellary, Anantapur, Salem, Coimbatore, Madura and South Canara. It is also the language of nearly four-fifths of the population of Mysore, of a considerable number of the inhabitants of Dharwar, Belgaum, Kaladgi and North Canara in the Bombay Presidency, and of over a million of the subjects of His Highness the Nizam. The Canarese people of Madura are immigrants, more or less isolated from the main body, and no part of Madura is, therefore, included in the Canarese region in the language map given in this report.

289. Badaga was returned as their parent-tongue by 30,633 persons in the Nilgiris, 21 in Coimbatore and 2 in Malabar. In 1881 only 1,019 persons returned this language, but as this was obviously incorrect, the attention of the Collector of the Nilgiris was invited to the matter before the enumeration and instructions were issued that Badaga and not Canarese was to be entered as the parent-tongue of persons who spoke the Badaga dialect. The Badaga language closely resembles old Canarese or Hala Kannada. A vocabulary is given in Hodgson's *Essays relating to Indian Subjects* (ii, 105), but from inquiries made personally of Badaga farmers and labourers I gather that some of the words given there are Canarese and not Badaga.

290. The Kurumba dialect referred to here is the language of a wild tribe occupying the slopes of the Nilgiri mountains. The Kurumbas or Kurubas of the plains use ordinary colloquial Canarese. Dr. Caldwell calls the dialect of this forest tribe a 'rude Tamil,' but Mr. Metz more correctly describes it as a corruption of Canarese with an admixture of Tamil. There can be no doubt that it is a Canarese and not a Tamil dialect. The vocabulary shows the change of *p* into *h* which is characteristic of the Canarese dialects, and the grammatical forms are closely allied to those of Canarese, being in many cases identical with Badaga. The number of persons returning Kurumba is 3,742.

291. Tulu or Tuluva is the language of nearly one-half of the inhabitants of the South Canara district. Only 967 persons enumerated outside that district have returned it as their parent-tongue. Dr. Caldwell describes Tulu as "one of the most highly developed languages of the Dravidian family," but it has no literature or character of its own. It most nearly resembles the language of the Coorgs. It shows no decided signs of being driven out by other and more widely spoken languages, for the numbers claiming it as their mother-tongue have increased by 8·20 per cent. since 1881.

292. The Koragas are an uncivilized tribe of South Canara, who live chiefly by basket-making. The caste returns show 4,355 of them, but only 1,868 have returned Koraga as their parent-tongue. The Acting Collector of South Canara, Mr. Vernor Brodie, writes of them as follows:—

“Koragars are an aboriginal race. In their intercourse with other people they speak Tulu, but it is believed they speak a separate language at home quite unconnected with any other main language. No one, however, seems to have been able to learn the language up to this as they will not impart any knowledge of it to others or even talk it in their presence.”

This unwillingness to give information regarding their language is also noticed in an account of the Koragas given in the *Madras Christian College Magazine* for May 1886. Subsequently, however, Mr. Brodie obtained for me some good vocabularies of the dialect, and in forwarding them he said:—

“Though the language appears to have affinity to the other Dravidian languages, especially Tulu, yet it is not greater than what exists between Tulu and Canarese or between Malayalam and Tamil. It would, therefore, seem to be more correct to show the language as an independent Dravidian language than as a dialect of Tulu or other language.”

After Mr. Brodie left the district, I obtained another and larger vocabulary, and from the large number of Tulu words in it, I thought it best to show the language as a dialect of Tulu. I do this with great diffidence, as I have no knowledge of Tulu, but further investigation is necessary to justify the addition of another member to the Dravidian family. I hope to have an opportunity, at an early date, of publishing the vocabularies.

293. The Bellaras or Berleras are another Canara tribe, who make bamboo and grass mats. They are mentioned in the *North Canara Gazetteer*, where it is said that their home-speech is Canarese; but the accounts I have received state that they have a language of their own, and this is confirmed by a vocabulary kindly furnished by the Collector of South Canara. I have classed their speech as a dialect of Tulu, but it contains a greater admixture of Canarese words than does the Koraga dialect. The total number of Bellaras is 674, and 668 of these have returned Bellara as their parent-tongue.

294. Khond is returned as the parent-tongue of 190,893 persons, but the total number of Khonds is 326,586 according to the caste tables. The difference is in part due to the non-return of parent-tongue by 306,241 of the inhabitants of Ganjam and Vizagapatam Agency tracts, and in part to incorrect returns. This language was returned by only 58,151 persons in 1881, but a distribution of the ‘Not Stated’ raised the total to 205,045. The standard dialect is said to be that of the Goomsur Hills, but “there are different patois in the Kotiahs, at Daringabadi, at Rumés and in other parts of the country, and a man from one part can hardly be understood in another.”* These separate dialects find no place in the census returns as all go by the name of Khond. The probability of one of the dialects returned as Poroja being a Khond dialect has already been stated. There is also another language which bears a close resemblance to Khond. I refer to the speech of the caste called Konda, Kondadora or Kondakapu, which is found on the slopes and eastern summits of the Eastern Ghats in Vizagapatam. These people all speak Telugu and the majority of them have returned that as their parent-tongue, but a large number returned their caste name in the parent-tongue column. As no evidence of the existence of a separate language was forthcoming, I took the parent-tongue of these also to be Telugu, a decision in which I was confirmed by information received from the local officers. I have, however, since received a vocabulary which is said to be taken from the dialect of the Kondadoras, and if this is correct, then the real speech of these people is a dialect of Khond. This is a fact of con-

* A Practical Hand-book of the Khond Language, by Major J. McD. Smith, p. iv.

siderable ethnological interest, and has, I think, an important bearing upon the vexed question of the etymology of the word Khond.

295. Gond was returned by 6,694 persons, of whom 5,704 were enumerated in the Vizagapatam district. The country of the Gonds lies in the Central Provinces, but they extend across the frontier into the Agency tracts of Vizagapatam and Godavari.

296. The Gonds found in those parts belong to the Kôya, Kôyi or Kôî tribe, a name which bears a striking resemblance to Kui, the title which the Khonds use for themselves.

297. The other Gond dialect returned is Gotte, the language of the Gattu or Hill Kôyas. Mr. Cust mentioned this dialect of Gond under the name of Gotta, but I now understand that the correct form of the word is neither Gotte nor Gotta but Gattu.

298. These two languages were classed by Mr. McIver as dialects of Canarese, but Dr. Caldwell treats them as distinct languages, and they are certainly very different from modern Canarese. Tódas and Kótas are said to understand each other's language.

299. Máhl is the mother-tongue of the natives of the island of Minicoy. It does not appear in the returns of 1881, but Mr. McIver wrote of it as follows:—

“It is said to have no resemblance either in structure or vocabulary to the neighbouring Malayalam; but this is doubtful. There are certainly many unmistakable Dravidian words in the vocabulary. It has no written character. The few people on the island, who can read or write, use the Arabic character. One curious feature in the language is that it uses the duodenary system of notation.”

A vocabulary, compiled by Mr. W. Logan, is given in the second volume of his *Malabar District Manual*. Some few words are akin to Malayalam, but many more bear a resemblance to Singhalese. The natives of the Maldives are said to speak a dialect of Singhalese, and it will probably be found that that dialect and Máhl are closely allied. I have, however, shown it as a Dravidian language, for it is a moot point whether Singhalese itself does not grammatically belong to the Dravidian family, though its vocabulary is largely Aryan.

300. Kodagu is the parent-tongue of the natives of Kodagu or Coorg, and is not, strictly speaking, a language of the Madras Presidency.

301. In the report on the Census of 1881, Chentzu is shown as a separate language, and is classed with Lambádi as semi-Dravidian, although in another passage it is described as a corruption of Telugu. It was returned by only 70 persons, all in the Godavari district. The Chentzus are found chiefly in the mountains of Kurnool, and they number 5,910 souls. They have in reality no separate language, but speak Telugu “in a harsh and peculiar tone.” The error that they possessed a distinct dialect, of a semi-Dravidian type, originated with the publication by Mr. B. Hodgson of a vocabulary furnished by a Madras officer. The compiler of the *Kurnool Manual*, a native official of considerable experience of the district, emphatically denies that the Chentzus possess a dialect of their own, and says that Mr. Hodgson's vocabulary “seems to belong to the dialect spoken by the Lambádis who sometimes wander about the hills,” and he makes the plausible suggestion that the list of words was obtained from these people under the impression that they were Chentzus. I have made inquiries of other officers acquainted with the Chentzus of Kurnool and they all agree that their speech is Telugu. One of them added the further information that there is a settlement of Lambádis in the Chentzu country, so it is easy to see how the two tribes were confused.

302. There are two Kolarian languages native to Madras, the Savara and Gadaba, spoken by tribes of those names. The Savaras number 182,295, but the number returning the language is only 101,638. The explanation is the

Kolarian languages: Savara and Gadaba.

Ch. VIII. para. 303. same as that already given in the case of the Khonds. The Gadabas number 33,401, and 29,414 of these have returned Gadaba as their home-speech. There are various vocabularies of both languages, but these differ among themselves and very little is accurately known of the dialects. So far as I can ascertain from these vocabularies, the connection between Gadaba and Savara is not very close.

303. The only European language returned by any considerable number of people is English, which was given as their parent-tongue by 36,951 persons: about two-thirds of these are Eurasians. The number of Eurasians in the Presidency is 26,643, but some of them have returned Portuguese, French and Tamil, as their parent-tongue. On the other hand some natives have given English as their vernacular. Portuguese is chiefly returned from Malabar where, in the form of a corrupt dialect, it is the language of Eurasian descendants of the Portuguese.

LYRIC was returned by two natives of Fuime. I made inquiries and found that Illyric, a Slavonian dialect, was meant. Illyric or Illyrian was the language of the original inhabitants of Dacia. BASQUE was returned by a Spanish priest.

304. The total number of persons returning European languages is 40,999 and the total number of Europeans, Americans and Eurasians is 40,060, so at least 939 natives must have returned English as their parent-tongue. This is, however, a great improvement on the results of the census of 1881, when 40,126 individuals returned European mother-tongues, but there were only 32,734 Europeans and Eurasians. The comparatively slight discrepancy that still exists in the present tables is due to inaccurate returns, for whenever a discrepancy was discovered in the taluk totals it was carefully traced back to the schedules. The entries in the latter were accepted as final, however probable the error of the entry.

305. In compiling the returns of parent-tongue much difficulty was experienced owing to the multitude of names which were given in the schedules as languages. The caste or tribe name was frequently entered in the parent-tongue column and it was far from easy to determine whether the particular tribe or caste had a special dialect of its own or not. The synonyms, such as Bálobanthu (Maráthi), Ándhra (Telugu), &c., presented but little difficulty. For guidance at a future census I give below a list of entries in the schedules which were treated as meaning or implying other languages. I have omitted common caste names, such as Vellála, Baliya, Kápu, as the vernacular in such cases is well known. It should be added that the numbers returning each of the names in the list were very small, so the effect of an error in classification will be trifling.

Parent-tongue entered in the schedule.	Language in which it is included in Table X.	Remarks.
Absi	Abyssinian ..	The ordinary Indian name for Abyssinians is Habshi.
Agháni	Pashtu ..	
African	Abyssinian ..	
Alba	Uriya ..	{ Alba is a mistake for Halaba. It was returned as parent-tongue by a few individuals in the Vizagapatam Agency. Halaba is not an Uriya dialect, but the meaning of Alba was not discovered until after the table was finally struck off.
American	English ..	Ándhra is the Sanskrit name for Telugu.
Ándhra	Telugu ..	
Anuppar	Canarese ..	
Ara Tulu	Tulu ..	'Half-Tulu.' Said to be a mixture of Tulu and Maráthi. Returned by only seven persons.
Arava	Tamil ..	The Telugu name for Tamil.
Arukala	Canarese ..	
Austrian	German ..	A caste name.
Bahári	Bengáli ..	
		Returned by two men born in Patna and Dinapore, respectively.

Parent-tongue entered in the schedule.	Language in which it is included in Table X.	Remarks.
Bálabandu	Maráthi ..	
Bálobanthu	..	
Balanchar	Lambádi ..	A mistake for Baljar or Banjar, a Canarese name for Lambádi.
Bánovaddi	Uriya ..	Returned by people of Chachadi caste.
Baytakammara	Telugu ..	A caste of blacksmiths; literally 'Outside smith' (Telugu).
Bépári	Lambádi ..	Bépari is an Uriya synonym of Brinjári.
Berlay	Bellara ..	
Bhonda	Porojá ..	A sub-division of Porojás.
Bhumiya	Uriya ..	A caste name.
Biloz	Balochi ..	This is a Tamil form of Balochi.
Bondili	Hindustáni ..	The language of the Madras Bondili caste is Hindustáni, but a few real natives of Bandélkhand were found in Vizagapatam. Their language is retained as Bondéli.
Burgher	Dutch ..	
Butkul	Hindustáni ..	Returned by a few Muhammadans. Naváyats are called Bhatkallis, after the town in which they are chiefly found. If these Muhammadans are Naváyats, their language should have been taken as Konkani.
Brinjári	Lambádi ..	A common name for Lambádis.
Canton	Chinese ..	
Carnatic	Canarese ..	
Chachadi	Uriya ..	A sub-division of Páki caste; vide <i>infra</i> .
Chálaya	Malayálam ..	A caste name.
Chánar	Canarese ..	A weaving caste; the correct form is Jánar.
Chenchu	Telugu ..	See text of this chapter.
Chittapávana	Konkani ..	A sub-division of Bráhmans.
Christiáni	Konkani ..	Returned in South Canara.
Dakhani	Hindustáni ..	
Devanágari	Tamil, Telugu, Maráthi, &c., according to caste returned.	
Dévabásha	Patnúl ..	Returned by a man of Patnúl caste.
Didáyi	Porojá ..	A sub-division of Porojás.
Dombo	Uriya ..	Name of the Pariah caste in Vizagapatam hills.
Dommara	Telugu ..	The Dommaras speak Telugu in their homes though they also sometimes use a sort of thieves' slang.
Dora	Telugu ..	See Kondadora <i>infra</i> .
Drávida	Tamil ..	Sanskrit name for Tamil.
Eurasian	English ..	
Garlic	Gaelic ..	
Gírvánam	Patnúl ..	Returned by four persons of Patnúl caste; it is a synonym of Sanskrit.
Gomantaka	Goanese ..	
Goudia	Uriya ..	Possibly a dialect of Uriya.
Goudo	Uriya ..	Returned in Ganjam.
Goundan	Tamil ..	A caste name.
Grandha	Tamil ..	The name of a character.
Hari	Canarese ..	Name of a caste said to speak a corrupt form of Canarese.
Havika	Canarese ..	A sub-division of Bráhmans whose home-speech is a corrupt form of Canarese.
Holava	Uriya ..	A caste name.
Jádara	Canarese ..	A weaving caste.
Jhória	Porojá ..	A sub-division of Porojás.
Jógi	Telugu ..	Returned from South Arcot. The Jógis are a low caste of pig-breeders said to speak Telugu.

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para. 305.

Parent-tongue entered in the schedule.	Language in which it is included in Table X.	Remarks.
Jógira	Tulu	A Tulu caste.
Kalingi	Telugu	Kalinga is the old name for the coast tracts to the north of the Kistna.
Kandhir	Pashtu	Kandahári was evidently meant.
Kátakkan	Malayálam	Returned in Gúdálúr taluk of Nílگیرis: name of a tribe speaking corrupt Malayálam.
Konda	Telugu	See the remarks in text under Khond.
Kondadora		
Konga	Tamil	A Canarese name for Tamil.
Kora, Korava, Koracha, Korcha	Yerukala	These are all names of the Korava or Yerukala caste.
Koradi	Maráthi	A Canarese name for Maráthi.
Kotiya	Uriya	A caste name.
Kótu	Telugu	Returned in Vizagapatam by Kótuvándlu, which here means Kondadoras and not Khonds.
Kshatri	Hindustáni	Most of the so-called Kshatriyas speak Hindustáni.
Kudubi	Konkani	A caste name.
Láda	Lambádi	
Laccadive	Malayálam	Returned by a sailor.
Lohána	Sindhi	A caste name.
Lobhánu	Lambádi	
Lubbai	Tamil	The language of the Labbais is Tamil.
Malabári	Malayálam	Returned by Malayálam people.
Máli	Uriya	A caste name.
Matiya	Uriya	A caste name.
Malekudi	Tulu	A caste name.
Malasar	Tamil	A forest tribe; their language is perhaps more correctly described as a dialect of Tamil.
Maldivian	Máhl	Returned by a native of Minicoy.
Maple	Malayálam	{ The Máppillas speak ordinary colloquial Malayálam and very few returned Maple or Mappili.
Mappili		
Modi	Maráthi	Returned by a Mádhva Bráhma. Modi is the name of a character.
Mullakuruman	Malayálam	Name of a tribe speaking corrupt Malayálam.
Multáni	Panjábi	Properly a dialect of Panjábi.
Murasan	Tamil	Name of a sub-division of the Chakkiliyan or Leather-working caste. Its members are said to speak a corrupt form of Tamil.
Mussalmáni	Hindustáni	
Nágaram	Patnúl	Returned by persons of the Patnúl caste and by one Márvádi. In the latter case it was taken to mean Márvádi.
Nágari	See Devanágari	
Nagpuri	Maráthi	
Nalkéri	Tulu	Possibly a dialect of Tulu. The Nalkéras are a low Tuluva caste.
Naváyat	Konkani	The language used by Naváyats is possibly a dialect of Konkani, but the difference is slight in this presidency.
Odda	Telugu	The parent-tongue of the Oddas or Voddas (Tank-diggers) of this presidency is Telugu.
Odiya	Uriya	{ Odiya is the correct name of the language which Europeans call Uriya.
Odrum		
Paidi	Uriya	A caste of hill Pariahs.
Páki	Uriya	A caste of scavengers and market gardeners. Their language is Uriya with a large admixture of Telugu.
Pania	Malayálam	A caste name. They speak a corrupt form of Malayálam.
Páno	Uriya	The name of the Pariah caste found in the hills of Ganjam.
Paravara	Tulu	A sub-division of Pariahs in South Canara.

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para. 306.

Parent-tongue entered in the schedule.	Language in which it is included in Table X.	Remarks.
Pariah	Tamil	
Pársi	Persian or Hindustáni.	See remarks on this entry in the notice of Hindustáni. Pársi was also returned by some Pársis, and it was then taken to mean Gujaráti.
Patáni	Hindustáni	
Péngo	Porojá	Péngo or Pengu is the name of a sub-division of Porojás, but their language is unlike that of other Porojás, and should have been shown separately. See text.
Pombada	Tulu	A sub-division of Pariahs in South Canara.
Pulaiyar	Tamil	Returned in Coimbatore. Name of a forest tribe there.
Rájapuri	Konkani	Returned in South Canara. Name of a caste.
Rájputáni	Hindustáni	
Rangári	Maráthi	Caste name.
Relli	Uriya	Caste name.
Sankara	Yerukala	Returned by (or for) Yerukalas. "Sankara" means hybrid.
Savarástakam	Patnúl	{ The Patnúls say they came originally from Sauráshtra.
Sauráshtra		
Scotch	English	
Sgau	Karén	Sgau is a dialect of Karén.
Sikhanía	Singhalese	Returned by one person who seemed to be a Singhalese.
Solaga	Tamil	Solaga or Sholaga is the name of a forest tribe.
Tánda	Lambádi	A Hindustáni name for Lambádis.
Tigalu	Tamil	{ A Canarese name for Tamil (see Caldwell's <i>Comparative Grammar of the Dravidian Languages</i>).
Tigleru		
Tívu básha	Máhl	Literally 'island language.' Returned by a sailor born in the Maldives. It should have been shown as Maldive.
Totiga	Maráthi	A sub-division of Bráhmans in South Canara who speak Maráthi.
Tóduva	Tóda	A separate Tóduva vocabulary is given in Hunter's <i>Comparative Dictionary of Non-Aryan Languages</i> , but there is no such language, Tóduva being merely another form of Tóda as Tuluva is of Tulu.
Toungthoo	Karén	It is a dialect of Karén.
Tuluku	Hindustáni	The common Dravidian name for a Musalman.
Turaka		
Upparakári	Maráthi	Said to be a corrupt Maráthi spoken by a Canara fishing caste.
Úráli	Kurumba	Returned by Úráli Kurumbas in the Nílگیرis.
Vaddi	Uriya	Returned by an Uriya caste. 'Vaddi' is probably the Telugu enumerator's attempt at Vódiya or Ódiya.
Vatuka	Telugu	{ A Tamil name for Telugu. See Caldwell's <i>Comparative Grammar of the Dravidian Languages</i> , p. 33.
Vadaga		
Vadugu		
Vattezhuttu	Malayálam	This is the name of the old Malayálam alphabet.
Yánádi	Telugu	See remarks under Telugu in the text.

306. There is nothing calling for special remark in the parent-tongue statistics for Feudatory States. In Travancore and Cochin the prevailing language is Malayálam, which is returned by 81.29 per cent. of the population in the former and 88.79 per cent. in the latter State. In Travancore, Tamil is returned by 448,322 persons, mostly inhabitants of the southern part of the State. There is also a considerable proportion (6.20 per cent.) of Tamil-speaking people in Cochin. Konkani is returned by 10,697 persons in Travancore and 7,330 in Cochin. Telugu is found to some extent in Cochin, where it is the parent-tongue of 12,087 individuals, but in Travancore it is only slightly represented, having been returned by not more than 5,426 persons.

^cpl. VIII. Arabic appears as the vernacular of 1,029 inhabitants of Travancore. Hebrew is returned by 138 persons in Travancore and by 263 in Cochin. The number of Jews by religion in the former State is, however, only 125, so the accuracy of the return of Hebrew is doubtful. In Cochin, there are 1,142 persons of the Jewish faith, but Hebrew is presumably returned by only the white Jews. These are all taught Hebrew in the special school provided for them, and the Cochin Census Officer states that they speak Hebrew in their houses, though not invariably.

It will be noticed that in Cochin Kach'hi is returned by 3 males and 215 females. This apparent anomaly was actually found in the schedules, the parent-tongue of the males being entered as Gujaráti and that of the females as Kach'hi.

In Pudukóta the prevailing language is Tamil which is returned by 94·83 per cent. of the population. Telugu comes next in point of numbers, but it is returned by only 2·89 per cent. of the inhabitants. Kurumba appears as the parent-tongue of 1,546 persons; in 1881 it was returned by 3,601 people of this State. I have no information as to whether the language is identical with that spoken by the Kurumbas of the Nilgiris. The Kallans, the principal caste in Pudukóta, are thought by some to be a section of the Kurumba tribe.*

Telugu is the prevailing language in Banganapalle and Canarese in Sandúr, but in both states Hindustáni is fairly represented.

* Nelson's *Manual of the Madras District*, part ii, p. 50.

CHAPTER IX.

BIRTH-PLACE.

Statement showing the distribution of the population by Birth-place.

District or State.	CLASSIFICATION BY BIRTH-PLACE.									
	TOTAL.		District or state of enumeration.				Contiguous Districts or States in the Province.			
	Total.	Males.	Females.	Total.		Females.	Total.		Total.	
				Males.	Females.		Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Ganjam ...	1,589,477	764,420	825,057	1,561,000	750,189	810,811	19,248	8,948	10,300	502
Vizagapatam ...	1,933,211	960,414	982,797	1,925,068	950,221	974,847	10,641	5,288	5,353	578
Godavari ...	1,951,645	962,361	989,284	1,803,198	886,899	916,299	136,104	68,518	67,586	2,115
Kistna ...	1,855,582	938,852	917,230	1,747,060	882,111	864,949	63,567	33,496	30,071	25,187
Nellore ...	1,463,736	736,608	727,128	1,430,165	720,918	709,207	26,528	11,831	14,697	...
Cuddapah ...	1,272,072	646,340	625,732	1,218,564	621,500	597,034	36,758	16,241	20,517	...
Kurnool ...	817,811	414,136	403,675	776,083	395,556	380,427	32,566	14,112	18,454	...
Bellary ...	900,126	459,002	441,124	822,712	418,566	404,146	18,428	8,492	9,936	...
Anantapur ...	708,549	346,249	362,300	655,920	338,798	317,122	25,172	11,214	13,958	...
Madras ...	452,518	225,817	226,701	325,346	159,372	165,974	63,046	27,756	35,290	...
Chingleput ...	1,136,928	572,776	564,152	1,087,207	538,602	548,605	27,600	12,433	15,167	...
North Arcot ...	2,180,487	1,094,539	1,085,948	2,076,530	1,040,430	1,027,100	73,680	30,215	43,465	...
Salem ...	1,962,591	961,621	1,000,970	1,895,969	934,557	961,412	46,227	17,748	28,479	...
Coimbatore ...	2,004,893	981,700	1,023,193	1,953,415	959,217	994,198	35,558	16,341	19,217	...
Nilgiris ...	39,707	56,155	43,552	53,161	30,102	23,059	15,376	7,814	7,562	...
South Arcot ...	2,162,851	1,079,134	1,083,717	2,080,786	1,045,045	1,035,741	61,725	25,036	36,689	...
Tanjore ...	2,228,114	1,066,045	1,162,069	2,143,687	1,029,484	1,114,203	61,725	25,036	36,689	...
Trichinopoly ...	1,372,717	663,568	709,149	1,271,357	623,482	647,875	89,631	34,008	55,623	...
Madura ...	2,608,404	1,251,568	1,356,836	2,534,750	1,217,445	1,317,305	63,453	27,792	35,661	...
Tinnevely ...	1,916,095	933,467	982,628	1,895,294	923,564	971,730	14,907	6,040	8,867	...
Malabar ...	2,652,565	1,314,361	1,338,204	2,622,390	1,295,384	1,327,006	10,583	5,694	4,889	...
South Canara ...	1,056,081	510,937	545,144	1,044,514	502,777	541,737	2,092	1,360	732	...
TOTAL ...	34,336,196	16,955,621	17,380,575	32,900,096	16,273,319	16,626,777	965,089	429,495	535,604	148,204
Ganjam ...	307,326	158,836	148,490	292,567	152,230	140,337	485	207	278	2,835
Vizagapatam ...	859,781	440,162	419,619	561,013	285,560	275,453	5,922	3,050	2,862	32
Godavari ...	127,187	64,776	62,361	118,014	60,205	57,809	4,039	2,103	1,936	3,678
TOTAL, AGENCY TRACTS.	1,294,244	663,774	630,470	971,594	497,995	473,599	10,446	5,370	5,076	6,545
Total, British Territory.	35,630,440	17,619,395	18,011,045	33,871,690	16,771,314	17,100,376	975,535	434,855	540,680	164,749
Travancore ...	2,557,736	1,290,415	1,267,321	2,540,758	1,279,321	1,261,437	11,752	7,588	4,164	...
Cochin ...	722,906	361,904	361,002	699,500	350,899	348,601	19,950	8,845	11,115	...
Pudukotta ...	373,096	177,912	185,184	339,188	167,028	172,160	31,808	9,855	21,953	...
Banganapalle ...	35,496	17,470	17,470	33,922	17,230	16,692	1,329	664	665	154
Sanddr ...	11,388	5,719	5,669	9,213	4,871	4,342	1,642	625	1,017	...
TOTAL, FEUDATORIES ...	3,700,622	1,853,976	1,846,646	3,622,581	1,819,849	1,803,232	66,491	27,577	38,914	154
TOTAL ...	37,000,622	18,000,000	18,000,000	36,000,000	18,000,000	18,000,000	1,000,000	500,000	500,000	1,000,000

Statement showing the distribution of the population by Birth-place—continued.

District or State.	CLASSIFICATION BY BIRTH-PLACE—cont.									
	Provinces or States in India beyond the Province.		Countries in Asia adjacent to India.		Countries in Asia remote from India.		Foreign countries.		Birth-place unrecognizable.	
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
17	18	19	20	21	22	23	24	25	26	27
Ganjam ...	6,312	2,997	2,315	13	9	4	...	...	105	78
Vizagapatam ...	3,412	2,615	797	39	36	3	...	...	182	115
Godavari ...	1,964	1,291	673	18	12	6	...	...	191	115
Kistna ...	2,575	1,397	678	222	203	20	...	...	89	57
Nellore ...	809	480	329	7	4	3	...	...	63	38
Cuddapah ...	4,651	2,864	1,787	26	23	3	...	...	45	34
Kurnool ...	865	459	406	19	12	7	...	...	29	21
Delary ...	7,605	4,446	3,159	111	65	46	...	...	770	701
Anantapur ...	2,475	1,651	824	13	8	5	...	...	50	38
Madras ...	13,107	7,227	5,880	341	295	115	...	...	1,903	1,410
Chingleput ...	3,662	1,855	1,807	56	35	21	...	...	995	800
North Arcot ...	3,882	2,382	1,500	49	26	23	...	...	186	119
Salem ...	1,098	651	447	203	119	84	...	...	104	64
Coimbatore ...	889	612	247	42	26	16	...	...	112	66
Nilgiris ...	1,009	570	439	64	44	20	...	...	637	395
South Arcot ...	12,071	4,884	7,187	334	215	119	...	...	260	136
Tanjore ...	7,286	3,081	4,205	1,486	876	610	...	...	568	357
Trichinopoly ...	3,264	1,658	1,606	703	347	356	...	...	297	199
Madura ...	2,729	1,839	890	723	503	217	...	...	138	90
Tinnevely ...	604	306	98	201	146	55	...	...	107	107
Malabar ...	4,427	3,741	686	79	58	21	...	...	782	696
South Canara ...	2,182	1,795	387	58	57	1	...	...	115	90
TOTAL ...	85,378	49,531	36,347	4,807	3,062	1,755	2,194	82	7,722	5,726
Ganjam ...	2	4,460	3,630	...	...	...	...	...	7	7
Vizagapatam ...	1,039	534	505	...	...	...	...	...	13	12
Godavari ...	9,191	4,996	4,195	17	15	2	...	...	29	25
TOTAL, AGENCY TRACTS.	95,069	54,527	40,542	4,894	3,067	1,757	2,198	90	7,751	5,751
Total, British Territory.	1,684	1,153	531	147	123	24	...	...	131	110
Travancore ...	1,119	683	437	20	9	11	...	...	23	18
Pudukotta ...	219	118	101	571	294	277	...	...	12	8
Banganapalle ...	21	18	3	...	...	...	...	...	...	...
Sanddr ...	433	162	271	...	...	...	...	...	...	...
TOTAL, FEUDATORIES ...	3,476	2,133	1,343	740	428	312	99	7	199	138
TOTAL ...	88,854	46,660	33,114	9,634	5,495	3,067	2,198	90	7,751	5,751

NOTE.—The Feudatory States are treated as forming each a district of the Madras Presidency. In the statement for Feudatory States Banganapalle is treated as identical with Kurnool.

Chap. IX.

Distribution by Birth-place of 1,000,000 of the population of each district or state.

District or State.	District or State of enumeration.	Contiguous Districts or States in the Province.	Contiguous Districts or States in other Provinces.	Remote Districts of the Province.	Provinces or States in India beyond the Province.	Countries in Asia		Foreign countries.
						Adja- cent to India.	Remote from India.	
1	2	3	4	5	6	7	8	9
Ganjam	982,273	12,110	316	1,885	3,342	8	...	66
Vizagapatam	990,748	5,476	297	1,608	1,756	20	1	94
Godáviri	924,093	69,738	1,084	3,972	1,006	9	...	98
Kistna	941,925	34,257	13,573	8,686	1,388	120	3	48
Nellore	977,761	18,123	...	3,512	553	5	3	43
Cuddapah	958,211	28,896	3,778	5,399	3,656	21	3	36
Kurnool	949,524	39,821	7,346	2,191	1,058	23	1	36
Bellary	914,370	20,473	43,403	12,318	8,449	123	9	855
Anantapur	926,135	35,526	28,262	6,494	3,493	18	1	71
Madras	719,971	117,224	...	128,640	28,965	754	241	4,205
Chingleput	930,055	60,255	...	5,561	3,221	49	10	849
North Arcot	952,549	33,791	3,606	8,161	1,780	23	5	85
Salem	966,201	23,554	5,361	4,076	559	103	2	54
Coimbatore	974,456	17,736	4,341	2,943	443	21	4	56
Nílگیرis	593,124	154,073	139,824	95,875	10,110	641	70	6,283
South Arcot	962,241	28,339	...	3,561	5,581	154	4	120
Tanjore	962,255	27,703	...	5,840	3,270	667	10	255
Trichinopoly	926,370	65,295	...	5,218	2,378	512	11	216
Madura	971,963	24,326	...	2,151	1,046	277	184	53
Tinnevely	989,224	7,780	...	2,067	315	105	436	73
Malabar	988,703	3,990	1,623	3,443	1,669	30	247	295
South Canara	989,171	1,981	4,324	2,213	2,066	55	81	109
TOTAL ...	958,407	28,107	4,316	6,238	2,501	140	66	225
Agency ...	Ganjam ...	989,145	1,578	9,225	23	6	...	23
	Vizagapatam.	983,567	6,888	37	54	9,409	16	14
	Godáviri ...	928,526	31,769	28,929	2,037	8,644	24	71
TOTAL, AGENCY TRACTS.		979,485	8,071	5,057	241	7,102	13	9
Total, British Territory.		959,172	27,379	4,343	6,020	2,668	136	64
Fendatories.	Travancore ...	993,362	4,595	...	1,228	658	57	37
	Cochin ...	967,857	27,611	...	2,909	1,548	28	15
	Pudukóta ...	909,321	85,254	...	3,273	587	1,530	3
	Banganapalle.	955,854	37,441	4,338	1,775	592	...	...
	Sandúr ...	809,009	144,188	...	8,342	38,022	176	...
Total, Fendatories ...		978,980	17,967	42	1,789	939	200	54

NOTE.—It has been assumed in preparing this statement that persons whose birth-places could not be recognized or were not returned were born in the district or state where they were enumerated.

CHAPTER IX.

BIRTH-PLACE.

(TABLE XI.)

307. In the table which is prefixed to this chapter the population is distributed according to birth-place in a manner somewhat different from that adopted in the Imperial Table XI.

The object is to ascertain the extent of real migration. There is always a certain amount of intermarriage among the people of adjoining districts, and it is a common custom for a wife to go to her mother's house for her first, and sometimes her second and third confinements. We thus get a number of children really belonging to one district born in another, and these cannot, of course, be regarded as immigrants to the district in which their parents' home is situated. It will, however, be found that the movement between adjacent districts is not entirely of this nature, for a careful analysis of the figures shows that there is real migration in some cases. In fact, the only land migration disclosed by the returns is between districts which adjoin one another, a fact which will not cause surprise to any one acquainted with the people of the Madras Presidency. For the whole province the number of persons born in a district or state adjoining that in which they were enumerated is 1,130,284, and of this number 509,427 are males and 620,857 are females. The excess of females over and above the normal predominance of that sex marks the extent to which wives are obtained from neighbouring districts.

308. The total number of persons born in the district of enumeration or in an adjoining district or state is 35,001,974, made up of 17,280,741 males and 17,721,233 females. In the case of 156,704 males and 147,283 females no birth-place has been returned. Nearly the whole of these were enumerated in the Agency tracts, and it may safely be assumed that these were born in the district of enumeration. The remainder amount to only a few thousands, and in their case also, as well as in the case of the 36 males and 5 females who returned birth-places that could not be identified, I shall assume that they were born in the district in which they were living on the census night or in an adjoining district or state. We then get the following figures:—

	Total.	Males.	Females.
Total population of Madras Presidency ...	35,630,440	17,619,395	18,011,045
Born in district of enumeration or in an adjoining district or state ...	35,306,002	17,437,481	17,868,521
Born elsewhere ...	324,438	181,914	142,524

Thus only 324,438 persons, or 0.91 per cent. of the total population, had migrated from other districts of the presidency, or were immigrants from other provinces or states. This number may be further analysed as follows:—

	Total.	Males.	Females.
Born in other districts or states of the presidency ...	214,506	116,371	98,135
Born in districts of other provinces or states not adjacent to districts of enumeration ...	95,069	54,527	40,542
Born in Asiatic countries adjacent to India ...	4,824	3,067	1,757
Born in Asiatic countries remote from India ...	2,288	2,198	90
Born in other countries ...	7,751	5,751	2,000
TOTAL ...	324,438	181,914	142,524

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309. The figures given in the preceding paragraphs show very clearly that the population is, as Mr. McIver said in 1881, a very 'stay-at-home' population. Nearly 96 per cent. were born in the district in which they were enumerated; of the remainder 3.17 per cent. were born in districts or states bordering on the district of enumeration, 0.60 per cent. were born in other districts of the presidency or in one of the five Feudatory States, and only 0.27 per cent. in other parts of India.

310. Turning to the district figures we find considerable variation in the proportions born within the district limits, and I will briefly notice those districts in which this proportion is comparatively low. The minimum is found in the Nilgiris with only 59.31 per cent. born in the district. Of the remainder, 15.41 per cent. were born in the adjoining districts of Madras, the majority coming from Coimbatore. The Mysore State supplies 13.98 per cent. of the population. We thus get a total of 88.70 per cent. born in the district of enumeration or in adjoining districts or states, but in this case the second class is made up largely of real immigrants and does not, as in most districts, merely represent the result of marriages with people living just across the border. This is very clearly shown by the great preponderance of males in the people born in these neighbouring tracts, the numbers being 19,685 males and 9,645 females, or rather over two males to every female. This immigrant population consists almost entirely of labourers on tea, coffee and cinchona estates. The returns show a marked falling off in the numbers of Mysore people and a corresponding increase in those of people coming from Madras districts. The number of persons enumerated in the district, but born elsewhere, was 39,683 in 1881 and 40,605 in 1891.

Nilgiri District.

Birth-place.	1891.	1881.
Nilgiris	59,192	51,351
Coimbatore	10,585	7,524
Malabar	4,791	1,416
Trichinopoly	2,108	2,329
Madras	2,375	2,006
North Arcot	1,339	920
Salem	1,071	663
Mysore	13,954	21,234

311. In the Madras district, which is identical with the City of Madras, 72 per cent. of the population were born within the municipal limits and 11.72 per cent. were born in the adjoining district of Chingleput, so that the proportion of immigrants is not less than 16.28 per cent. The corresponding figure for 1881 was 16.56 per cent. There has been a marked advance in the number of immigrants from Chingleput, the people born in that district and living in Madras having increased by 21.47 per cent. The numbers born in North Arcot and Nellore show a slight falling off, while those born in South Arcot and Tanjore have risen considerably. The number born in other districts does not, in any case, exceed 3,000. Of the whole population, 96.58 per cent. were born within the limits of the presidency. Madras is not a city with much attraction for outsiders; there are few manufactures, and the districts immediately adjoining supply all the labour that is required.

Madras City.

Birth-place.	1891.	1881.
Madras City	325,800	294,975
Chingleput	53,046	43,669
North Arcot	18,085	18,420
Nellore	7,952	8,049
South Arcot	7,119	4,050
Tanjore	5,295	4,369

312. The circumstances of the Nilgiris and Madras are exceptional. In the remaining districts we find in every case that over 90 per cent. of the population were born in the district in which they were enumerated. The lowest proportion is found in Bellary, where only 91.44 per cent. are natives of the district, in the strictest sense of the word. Of the remainder 18,428 came from adjoining Madras districts, while 20,336 were born in Bombay, 12,260 in Hyderabad and 11,984 in Mysore. These two states and Bombay border on the Bellary district, and the predominance of the female sex in the immigrant population shows that a great deal of the movement may be ascribed to the causes mentioned at the beginning of this chapter. The people of the

Bellary.

313. In the Godavari district the proportion of the home-born population is 92.41 per cent. and in the Godavari Agency tracts the percentage is 92.85. There has been a very marked movement into this rich and fertile district from Vizagapatam. The marginal figures show that this movement had commenced before 1881 and that it has been continued during the subsequent decade. The number of Kistna people living in the Godavari has fallen from 28,523 in 1881 to 19,563 in 1891; the number of Godavari people enumerated in Kistna is 16,341.

Godavari.

Born in Vizagapatam and living in Godavari.		Born in Godavari and living in Vizagapatam.	
1891 ...	120,580	5,064	
1881 ...	62,958	4,788	

314. Of the Trichinopoly population, 7.36 per cent. were born outside the district, but nearly the whole of these came from neighbouring districts or the adjoining State of Pudukota. The sex details, together with the figures for 1881, show that the comparatively high percentage of 'foreigners' does not represent any real migratory movement, for of the 89,631 immigrants from border districts, 55,563 are females and only 34,068 are males. Trichinopoly in return sends to these districts 28,261 males and 49,577 females. In 1881 the numbers were much the same, the balance in favour of Trichinopoly being 10,590 as against 11,793 in 1891.

Trichinopoly.

315. In Chingleput the percentage of 'foreign-born' is 6.99, but in this case again the statistics show that the movement was chiefly caused by intermarriage, the percentage of the total population coming from adjoining districts being 6.02. The actual number of such immigrants is 68,506, of whom 27,756 were males and 40,750 females. In 1881 the number was 78,077, made up of 31,725 males and 46,352 females. This decline probably indicates a migration from Chingleput into the neighbouring districts, especially into the City of Madras. The number of people living there and born in Chingleput has risen from 43,669 to 53,046 in the ten years. There has also been an increase of about 7,000 in the number of persons born in Chingleput but living in North Arcot.

Chingleput.

316. The next district requiring notice is Kistna, where we find 5.81 per cent. of the population coming from outside the district. The marginal figures show that there has been some movement from Vizagapatam into this district during the decade. There is but little intermarriage between these two districts, for the number of Kistna folk living in Vizagapatam is only 599. The considerable increase in the number of Vizagapatam people residing in Kistna must, therefore, be due to migration. The number of Kistna inhabitants born in the Godavari has risen by 5,076, and, as already stated, the Kistna people living in the Godavari have fallen by 8,960.

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Kistna People born in Vizagapatam.

Year of Census.	Total.	Males.	Females.
1891 ...	10,758	5,894	4,864
1881 ...	1,375	724	651

The number of Kistna inhabitants born in the Godavari has risen by 5,076, and, as already stated, the Kistna people living in the Godavari have fallen by 8,960.

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Bellary district have much in common with the inhabitants of Mysore and the adjoining Bombay districts, and the figures for 1881, which relate, however, to the old Bellary district, consisting of the present Bellary and Anantapur districts, show that the movement is not a new thing so far as Mysore is concerned, though there has been a marked increase in the number of immigrants from Bombay. The figures given in the margin relate to the old Bellary district and show an increase of 15,745, a result that possibly indicates a permanent migration of Bombay cultivators. The number of Madras-born people enumerated in the adjoining Bombay district of Dharwar was 10,616 in 1881 and 10,548 in 1891, and it may be assumed that practically the whole of these were born in Bellary. There is no noticeable movement into Bellary from any remote districts either of Madras or any other province.

Immigrants from Bombay.

1891 ...	21,716
1881 ...	5,971
Increase ...	15,745

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ap-1A. The immigrants from Nellore have also risen from 33,502 to 38,752. All these figures indicate a movement into the Kistna district, though not on any great scale. There is a considerable interchange with the Nizam's Dominions, but the figures for 1881 and 1891 show only a slight variation.

317. The only other district in which the proportion of 'foreign-born' exceeds 5 per cent. is Kurnool, where the percentage is 5.05. Nearly the whole of the immigrants come from the adjoining districts or from the Nizam's Dominions, the frontier of which marches with the Kurnool border for a considerable distance. The total foreign population is somewhat less than in 1881, and the sex particulars show that its presence is mainly due to intermarriage with the inhabitants of neighbouring tracts.

318. So far we have been considering the statistics which indicate the presence in a district of an usual number of foreigners. In the appended statement are given particulars of the gain and loss and of the net result of the two movements. The Agency tracts are treated as forming part of the respective districts to which they are attached. It should further be explained that this statement takes no account of natives of Madras enumerated outside the Madras Presidency, as the particular district of birth is not given in such cases:—

Statement showing the net loss or gain by immigration and emigration in each district.

District.	Born in district but living in other districts.			Living in district but born in other districts.			Net gain or loss.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Ganjam ...	19,014	9,881	9,133	22,710	10,814	11,896	+ 3,696	+ 933	+ 2,763
Vizagapatam.	155,982	78,830	77,152	19,678	10,082	9,596	- 136,304	- 68,748	- 67,556
Godavari ...	25,107	13,480	11,627	148,142	75,057	73,085	+ 123,035	+ 61,577	+ 61,458
Kistna ...	35,244	16,785	18,459	79,574	42,385	37,189	+ 44,330	+ 25,600	+ 18,730
Nellore ...	84,356	43,152	41,204	31,654	14,609	17,045	- 52,702	- 28,543	- 24,159
Cuddapah ...	37,008	17,211	19,797	43,602	19,760	23,842	+ 6,594	+ 2,549	+ 4,045
Kurnool ...	35,169	15,239	19,930	34,281	15,082	19,199	- 888	- 157	- 731
Bellary ...	25,421	11,981	13,440	29,174	14,630	14,544	+ 3,753	+ 2,649	+ 1,104
Anantapur ...	23,644	10,870	12,774	29,746	13,790	15,956	+ 6,102	+ 2,920	+ 3,182
Madras ...	57,386	27,330	30,056	110,667	56,882	53,785	+ 53,281	+ 29,552	+ 23,729
Chingleput ...	103,395	47,170	56,225	74,776	31,363	43,413	- 28,619	- 15,807	- 12,812
North Arcot.	106,468	47,780	58,688	91,374	38,972	52,402	- 15,094	- 8,808	- 6,286
Salem ...	61,244	26,214	35,030	54,133	21,684	32,449	- 7,111	- 4,530	- 2,581
Coimbatore.	56,515	26,642	29,873	41,071	17,875	23,196	- 15,444	- 8,767	- 6,677
Nilgiris ...	1,589	808	781	24,787	15,567	9,220	+ 23,198	+ 14,759	+ 8,439
South Arcot.	70,218	26,909	43,309	68,793	28,576	40,217	- 1,425	+ 1,667	- 3,092
Tanjore ...	65,492	28,409	37,083	68,291	29,838	38,453	+ 2,799	+ 1,429	+ 1,370
Trichinopoly.	78,585	30,561	48,024	89,371	34,933	54,438	+ 10,786	+ 4,372	+ 6,414
Madura ...	60,097	27,055	33,042	64,052	29,373	34,679	+ 3,955	+ 2,318	+ 1,637
Tinnevelly ...	37,705	19,196	18,509	16,949	7,381	9,568	- 20,756	- 11,815	- 8,941
Malabar ...	15,277	10,259	5,018	10,669	6,340	4,329	- 4,608	- 3,919	- 689
South Canara.	2,672	1,837	835	4,209	2,674	1,535	+ 1,537	+ 837	+ 700
TOTAL ...	1,157,568	537,599	619,969	1,157,703	537,667	620,036	+ 115	+ 68	+ 47

In one-half of the districts the net result is too small to require any explanation, and in the following remarks I shall notice only those cases in which the

gain or loss is relatively large. The heavy loss in Vizagapatam is due to the migration to Godavari and Kistna which has been already noticed, and the net gain in the two latter districts has also been explained above. The net loss of 52,702 in Nellore is not a new thing, for the corresponding figure for 1881 is 53,143. Of the 84,356 people born in Nellore but living in other districts, 38,752 are found in the Kistna, 10,113 in Cuddapah, 8,611 in Kurnool, 7,952 in Madras and 9,165 in North Arcot. The numbers born in these districts and living in Nellore are much less, and the general predominance of females indicates that their

Nellore Residents born in

Kistna	...	...	...	...	8,036
Cuddapah	...	...	...	...	3,914
Kurnool	...	...	...	...	3,914
Madras	...	...	...	...	2,685
North Arcot	...	...	...	...	5,982

migration is of the ordinary type, due to intermarriage. The Nellore people found in Kistna, on the other hand, consist of 20,525 males and 18,227 females, and the females are also in a minority among those living in Madras. The reverse is the case with the Nellore people living in the other districts mentioned. I think it is clear that a movement of Nellore people into Kistna took place some time before the census of 1881, but, as regards the other districts, the discrepancies are not so large as to warrant the assertion of the existence of any migration other than that due to intermarriages.

Coming further south we find Madras with a large net gain and Chingleput with a comparatively high net loss. The explanation of both results has been given above. North Arcot has given to other districts 15,094 persons more than it has received, but in 1881 the net loss was 40,770, so that there has been considerable improvement in the decade. This is due to a marked increase in the number of Chingleput and South Arcot people living in North Arcot and to an equally noticeable decrease in the number of natives of North Arcot living in those

Born in	Living in					
	North Arcot.		Chingleput.		South Arcot.	
	1891.	1881.	1891.	1881.	1891.	1881.
Chingleput.	31,085	24,102	...	...	...	...
South Arcot.	15,887	11,915	...	...	...	...
North Arcot.	...	...	34,778	38,628	16,561	22,318

two districts. The explanation of this double change is, I think, to be found in the fact that a number of families have migrated from Chingleput and South Arcot into North Arcot, and that these were families which either originally came from the last-mentioned district or had extensive marriage relations with it.

Coimbatore shows a net loss of 15,444. This district sends 10,585 of its inhabitants to the Nilgiris and receives only 524 persons from that district. To Madura it sends 15,009 individuals in return for only 10,358 natives of Madura. The emigrants to the Nilgiris are mostly labourers. The emigrants to Madura have increased by nearly 4,000 since 1881, while the number of Madura people living in Coimbatore remains practically the same. This increase may represent migration, or merely show an increase in the number of wives procured by Madura from Coimbatore.

The Nilgiri statistics have been discussed above and the gain of population explained.

The figures for Trichinopoly show a net gain of 10,786, but if the adjoining State of Pudukota be taken into consideration, the balance falls to 8,671. There has been an increase since 1881 in the number of Tanjore, South Arcot and Salem people found in Trichinopoly, and an increase in the number of the natives of Trichinopoly living in South Arcot, Salem and Tanjore. The numbers, however, are small, and there is no sign of any real migration to or from Trichinopoly during the intercensal period.

Tinnevelly sends to other districts 20,756 more people than she receives. In 1881 the balance against her was 12,508, and the increase is chiefly due to an advance of 3,602 in the number of Tinnevelly folk sent to Madura and a decline of 2,852 in the number received from that district. But in all parts of the presidency we find an increase in the number of persons of Tinnevelly birth usually accompanied by a decrease in the number sent to the southern district. In no case, except Madura, are the variations large, and even in that instance the change is not on a sufficient scale to justify the conclusion that there has been anything more than some slight sporadic migration.

b. IX.
319.Migration to and from other Pro-
vinces and States.

319. Turning now to migration between Madras and other Indian provinces, we get the following figures:—

Migration between Madras and other Indian provinces.

Province.	Born in Province but living in Madras.		Variation in immigrants from.	Born in Madras but living in province.		Variation in emigrants to.	Net loss or gain to Madras.
	1891.	1881.		1891.	1881.		
Bengal	10,783	5,604	5,179	14,064	20,173	- 6,109	+ 11,288
Bengal Feudatories	11	5	6	39	—	39	- 33
Bombay	35,045	14,263	20,782	37,738	32,622	5,116	+ 15,666
Bombay Feudatories	1,434	1,072	362	2,057	—	2,057	- 1,695
Burma	2,043	1,169	874	129,345	74,432	54,913	- 54,039
Central Provinces and Feudatories.	16,118	5,327	10,791	26,603	28,419	- 1,817	+ 12,608
Coorg	642	689	- 47	26,489	24,895	1,594	- 1,641
North-West Provinces and Oudh ...	3,987	2,089	1,898	1,724	3,088	- 1,364	+ 3,262
Punjab	1,396	412	984	944	759	185	+ 799
Assam	79	8	71	10,654	753	9,901	- 9,830
Berar	69	14	55	823	818	5	+ 50
Hyderabad	57,460	61,987	- 4,527	91,190	55,282	35,908	- 40,435
Mysore	93,808	112,505	- 18,697	160,743	140,025	20,718	- 33,415
Pudukóta	18,436	20,490	- 2,054	33,022	23,987	9,035	- 11,089

This statement is not complete as I have not received returns for all Indian Feudatory States, and in 1881 birth-place statistics were not tabulated in Travancore and Cochin. The table, however, even in its imperfect form, affords much interesting information regarding the movements of Madras people. The first noticeable feature is the increase in the emigration to Burma and Assam. In 1881 there were only 753 Madrasis in the latter province; there are now 10,654. The number of Madras-born people in Burma is nearly double what it was. But perhaps the most remarkable feature disclosed by the table is the great change in the movements between Madras and the Nizam's Dominions and Mysore. In 1881 we had in Madras 61,987 natives of Hyderabad, while Madras gave to that State 55,282 individuals. In 1891 the numbers are 57,460 and 91,190, respectively. The Mysore figures are equally striking. In 1881, 112,505 Mysoreans were living in this presidency and 140,025 Madrasis were living in Mysore. In 1891 there were 93,808 natives of Mysore in Madras and no less than 160,743 natives of Madras living in Mysore. The result is that there has been a net loss, to Madras since 1881, of 40,435 persons to Hyderabad and of 39,415 to Mysore. If we examine the sex details we find, both in 1881 and 1891, that while the females predominated among the natives of Mysore and Hyderabad living in Madras,* the reverse was the case among the natives of Madras resident in those two states. This fact is of significance as indicating that the movement from Madras is not due

State.	Year.	Born in state but living in Madras.		Born in Madras but living in state.	
		Males.	Females.	Males.	Females.
Mysore ...	1891	45,458	48,350	89,483	71,260
	1881	56,557	55,948	74,333	65,692
Hyderabad...	1891	27,023	30,437	46,642	44,548
	1881	29,940	32,047	28,912	26,370

Nilgiris, Malabar and Coorg.

Emigrants from Mysore.			
Living in		1891.	1881.
Nilgiris		13,954	21,234
Malabar		4,209	11,790
Coorg		25,139	48,688
TOTAL ...		43,302	81,712

* This statement is true of the two states taken together, but in the case of Mysore the males slightly predominated. The difference, however, was so small that it does not affect the deduction made from the figures.

on a considerable scale. Of the 91,190 natives of Madras found in Hyderabad, Chap. IX. 56,440 returned their birth-place as Madras Presidency without specifying the para. 322. district. The remainder were distributed as follows:—

District of Birth.		Total.	Males.	Females.
Godáviri		3,199	1,615	1,584
Kistna		13,199	6,407	6,792
Kurnool		2,819	1,336	1,483
Bellary		15,533	7,710	7,823

The gain or loss from other provinces or states is large only in the case of Bombay, Central Provinces, Bengal and Pudukóta. The movement from Bombay was discussed in the notice of the Bellary district. The net increase in immigrants from the Central Provinces and Bengal is, I think, more apparent than real. In 1881 birth-place was very imperfectly returned in the Agency tracts, and it is here that we find a large number of natives of the Central Provinces and Bengal. For example, in the whole of the Vizagapatam district, only 487 persons returned their birth-place as Central Provinces (including Feudatories), but in 1891 we find 7,661 natives of those provinces in the Vizagapatam Agency tracts and 780 in the non-Agency portion of the district. Seeing that the western frontier of this district marches with the Central Provinces throughout its entire length and that the people are closely akin in race, language and religion, the degree of intercourse between them must be considerable, and I am of opinion that the numbers of those born in the Central Provinces and enumerated in Madras are still greatly understated. The foregoing explanation is also applicable to the statistics of persons born in Bengal and resident in Madras, the Ganjam Agency tracts being bordered for the most part by Bengal territory. The emigration into Pudukóta is practically confined to the three districts of Tanjore, Trichinopoly and Madura. The people born in those districts rose from 23,452 to 31,808, while the emigrants from Pudukóta living in the above districts fell from 20,297 to 18,080.

320. The net result of the movement of Madras people to provinces and states in India is a loss, during the decade, of 114,504.

Net result of migration.

The emigration to Burma and Assam is by sea, and excluding the figures for these two provinces we get 50,635 as the loss by land migration. In this calculation, no account is taken of the results of the movement to and from the States of Travancore and Cochin or the French Settlements, which is considerable, as complete statistics are not available; and for a similar reason the figures for various remote Indian states have been excluded, but the net result in this case would be small.

321. In the report on the Ceylon census of 1891 it is stated that 234,957

Emigration to Ceylon.

'Tamils' and 24,559 Moormen (Musalmans) were born in India. Probably at least 255,000 of these were natives of Madras. In 1881 the number of 'Tamils' who "had their origin in the Madras Presidency" was stated to be 256,611. Statistics of birth-place were not asked for on that occasion, and it is, therefore, impossible to compare the two sets of figures, for in the latter would be included many children born in Ceylon of natives of Madras, which find no place in the number for 1891. We know from the emigration returns that the movement to Ceylon has gone on steadily during the ten years and has resulted in a considerable net loss to Madras.

322. The total number of persons born in Ceylon and enumerated in Madras

Asiatic countries beyond India.

is 3,824; of these, 2,600 are found in Tanjore, Trichinopoly and Madura and are probably for the most part children of returned emigrants. From other Asiatic countries beyond India we have 3,288 persons, of whom 1,613 come from Arabia, 498 from Turkey in Asia, 483 from the Straits Settlements, 235 from Afghanistan and 120 from Persia. For details as to sex distribution reference should be made to Table XI.

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323. The number of persons returned as having been born in Europe is 6,475, of whom 5,052 were males and 1,423 females. Of this number, 4,343 males and 1,113 females came from the United Kingdom. Four-fifths of this total were born in England, and the Irish are about half as many again as the Scotch. The natives of France number 420 and those of Germany 217; in 1881, the numbers

Born in	Number.
England	4,239
Ireland	694
Scotland	467

were 381 and 145, respectively. They are found throughout the presidency and many of them are priests or missionaries.

324. The number born in America is 192 against 142 in 1881. The natives of Australasia have risen from 35 to 77. The number born at sea is shown in the Table as 61, but the 32 females of the Godáviri who appear under this head were born in that district and were wrongly classed owing to a misreading of the entry in the schedule. The number who did not return any birth-place is 303,987 as compared with 969,991 in 1881. The bulk of these people were on both occasions resident in the Agency tracts.

325. I have already dealt with the birth-place statistics of Pudukóta, and it will be sufficient to say here that 90·93 per cent. of the population was born in the state and 8·53 per cent. in the adjoining British districts. Banganapalle presents the remarkable spectacle of a state with 35,496 inhabitants, not one of whom returned the state as birth-place. Banganapalle is in fact regarded as part of the Kurnool district, and 33,922 of the population were returned as born in Kurnool. For Sandúr we obtain more accurate returns, but practically the whole population of these two small states was born in the state itself or just across the border.

326. Of the Travancore population 99·34 per cent. were born within the state and 0·53 per cent. in British districts of the Madras Presidency. It is remarkable that, while Tinnevely sent 7,785 persons to Travancore, and Madura 2,113, only 362 natives of Malabar and 1,274 natives of Cochin were enumerated in that state. On the other hand, we find only 1,877 natives of Travancore in Tinnevely and 316 in Madura, while in Malabar there were 3,496 and in Cochin 6,844. There were 6,870 persons of Travancore birth in the British districts of Madras and 13,618 natives of Madras in Travancore.

327. In Cochin the percentage of home-born is 96·79. This state receives 10,919 individuals from the neighbouring British district of Malabar and 2,096 from Coimbatore which also adjoins. It sends to Malabar 5,545 persons, but only 270 to Coimbatore. The emigrants from all Madras districts number 15,219, while the immigrants into them from Cochin amount to only 6,693.

CHAPTER X.

CASTE, TRIBE OR RACE.

(TABLES XVI, XVI-A, C AND E.)

328. Table XVI contains information regarding the number of persons of each caste, tribe or race in the presidency as a whole and in each of the five divisions into which the presidency has been divided for the purpose of caste statistics. These divisions are constituted as follows:—

(i.) TELUGU DIVISION.	(ii.) TAMIL DIVISION.	(iii.) MALAYALAM DIVISION.
Ganjam.	Madras.	Malabar.
Vizagapatam.	Chingleput.	
Godáviri.	Salem.	(iv.) CANARESE DIVISION.
Kistna.	Coimbatore.	South Canara.
Nellore.	Nilgiris.	
Cuddapah.	South Arcot.	(v.) AGENCY DIVISION.
Kurnool.	Tanjore.	Ganjam Agency.
Bellary.	Trichinopoly.	Vizagapatam Agency.
Anantapur.	Madura.	Godáviri Agency.
North Arcot.	Tinnevely.	

The division of the presidency into these five groups was made solely to economise space and printing in connection with Table XVI-A which gives particulars for each district. The grouping has no exclusive reference to the linguistic character of each caste, for, though the vernacular of the majority of the castes in the first group is Telugu, yet the group includes all Tamil and other castes which were returned by persons living in the division, and the same is the case throughout. A more accurate linguistic division of the presidency could have been obtained if the district boundaries had been disregarded, but this would have been inconvenient from an administrative point of view, and, as it would still not have been exclusive, it was decided to adhere to the district as the unit and to make the best arrangement possible on that basis. Tables C and E give information regarding the state of education and civil condition in each caste, but in these tables statistics are furnished for the caste as a whole and not separately for the members of it found in each district. The latter information is, however, contained in the manuscript registers which will be carefully preserved. Tables C and E have already been discussed in the chapters relating to education and civil condition, and they are only mentioned here in order to indicate where the information is to be obtained. I may perhaps also draw attention to Tables XII-A to XV-A, which show the prevalence of infirmities in each caste.

329. The classification of castes, tribes and races has been made on a scheme prescribed by the Census Commissioner. Castes are grouped according to their traditional occupation, and special classes have been provided for non-Indian races. The term 'tribe' is usually applied to the semi-civilized inhabitants of mountains and forests, and these are shown as a special group of agriculturists, though some of them do not practise agriculture. The scheme proposed by Mr. Baines was slightly modified to suit local requirements and the groups finally adopted for this presidency are given below:—

Class.	Group.
A.—Agricultural	1. Military and Dominant.
	2(a). Cultivators.
	2(b). Cattle-breeders, Graziers, &c.
	2(c). Field Labourers.
	4. Forest and Hill Tribes.

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Class.	Group.
B.—Professional	5. Priests.
	6. Devotees.
	7. Temple-servants.
	9. Writers.
	10. Astrologers and Physicians.
	11. Musicians and Ballad-reciters.
C.—Commercial	12. Dancers and Singers.
	13. Actors and Mimes.
	14. Traders.
	14(a). Shop-keepers.
	15. Pedlars.
	16. Carriers.
	17. Goldsmiths.
	17(a). Artisans.
	18. Barbers.
	18(a). Tattooers.
D.—Artisan and Village Menial	19. Blacksmiths.
	20. Carpenters, Masons and Turners.
	21. Brass and Copper-smiths.
	22. Tailors.
	22(a). Grain-parchers.
	22(b). Perfumers and Betel-leaf sellers.
	22(c). Flower sellers.
	23. Weavers, Calenderers and Dyers.
	24. Washermen.
	25. Cotton-cleaners.
	26. Shepherds and Wool-weavers.
	27. Oil-pressers.
	28. Potters.
	29. Glass-workers and Bangle-makers.
	29(a). Painters.
	30. Salt-workers.
	31. Lime-burners.
	32. Gold-dustwashers.
	35. Fishermen, Boatmen and Palki-bearers.
E.—Vagrant, Minor Artisans and Performers, &c.	35(a). Personal service.
	36. Distillers and Toddy-drawers.
	37. Butchers.
	38. Leather-workers.
	38(a). Village Watchmen.
	39. Scavengers.
	40. Grindstone-makers.
	41. Earth-workers.
	42. Knife-grinders.
	43. Mat-makers, Basket-makers and Cane-splitters.
F.—Races and Nationalities	44. Hunters and Fowlers.
	45. Miscellaneous and disreputable vagrants.
	45(a). Beggars.
	46. Tumblers and Acrobats.
	47. Jugglers, Snake-charmers and Animal exhibitors.
	47(a). Sorcerers, Exorcisers, &c.
G.—Indefinite and unknown	48. Asiatic Races of reputed Non-Indian descent.
	50. Non-Asiatic Races.
	51. Eurasians.
	52. Christian converts.
	53. Titular names.
	54. Territorial, Linguistic and Sectarian names.
	55. Unknown.

The greatest difficulty was experienced in classifying the large number of entries found in the schedules, for there is a great dearth of published information regarding the castes of Madras. The district manuals are particularly defective

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in this particular and present a marked contrast to the gazetteers of the sister presidency of Bombay. An exception must, however, be made in favour of Mr. Nelson's *Madura*, Mr. Cox's *North Arcot* and Mr. Grigg's *Nilgiris*, all of which have been most useful. Of the rest, some contain notices of a few castes and others give lists of varying degrees of accuracy, but in the majority the subject of caste is treated in the most meagre way or is omitted altogether. Nor was the index contained in volume IV of the Census Report of 1881 of much assistance, for a large proportion of caste names appear under the minor head 'others' of the major head 'others,' or in other words were left unclassified; and it was just these little-known castes which presented the greatest difficulty. In order to meet in some way the dearth of information I circulated to all Collectors in 1890 a statement of the points on which information was required for each caste and asked them to transmit copies of this to such officials and non-officials as were likely to be able to give the desired particulars; and in the following year Mr. Srinivasa Raghavaiyengar, the Inspector-General of Registration, kindly undertook to circulate the paper to the Registrars and Sub-Registrars throughout the presidency. In this way I have obtained a mass of information, which has been of great value to me in carrying out the classification, and more particularly in preparing the notices of the more important castes which are given in this chapter. But owing partly to defects in the questions which I drew up and partly to the fact that the replies relate only to the larger castes, the information collected is still far from complete and further investigation, based on the census tables, is imperatively necessary for the preparation of a really full and scientific account of the castes of the Madras Presidency. The field, as I have shown, has been but little explored, yet it will, I am confident, yield a rich return to the ethnologist, for Madras, and especially southern Madras, is essentially the Dravidian country, and a more accurate and detailed knowledge of Dravidian customs will throw much light on several vexed questions of both local and general interest. As regards the present tables I can only urge that every effort has been made to make them as complete and trustworthy as possible, but I am conscious that they leave much to be desired, and the classification should certainly not be accepted as final. They are especially deficient as regards the sub-divisions of castes, for I had not enough information to enable me to determine which of the many sub-divisions returned were real, and which were due to the fancy or ignorance of the enumerator or the person enumerated. The numerical test was useless, for the majority of nearly every caste have returned the caste name as that of the sub-division also. Thus the returns cannot be relied upon as complete or accurate so far as sub-divisions are concerned, and here again we must look to local investigation to supplement and explain the census statistics. Up to the present I have had neither time nor opportunity to institute such investigations, but I hope to do something in this direction when revising the district manuals—a task which will be taken up as soon as this report is completed. When the castes of every district have been completely examined, classified and described, it may be possible to prepare a caste dictionary for the whole presidency, and it is to be hoped that this will be done before the next census.

330. With the exception of the Bráhmans and the Marathi and Musalman immigrants, the population of Madras is usually considered to be entirely Dravidian, though it has been

contended that many of the lower servile castes belong to a pre-Dravidian people. The arguments for and against this theory are carefully stated by Dr. Caldwell, and the conclusion he arrived at is that these lower castes are also Dravidian, and that they were reduced by conquest to the condition of serfs and wandering jungle tribes.* Dr. Caldwell's opinion has been adopted by the compiler of the *Manual of the Administration* and by Dr. Gustav Oppert, and, although it is a question on which the last word has not yet been said, there is at present but little to add to the arguments stated by Dr. Caldwell. Another interesting question that has been raised is whether the Dravidians came from the north-west of

* *Comparative Grammar of the Dravidian Languages*, appendix N.

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India, as is generally believed, or whether, as stated in the *Manual of Administration*, they are natives of the south, who penetrated to the north-west and were driven back. According to this theory the Dravidians came to the south of India direct from the hypothetical continent of Lemuria, but the arguments that can be brought forward against it appear to me to be very strong. On the other hand, if we reject it, it is difficult to avoid the admission that there was a pre-Dravidian race in Southern India.

An interesting contribution to Dravidian ethnology has been made in recent years by Dr. Gustav Oppert, Professor of Sanskrit and Comparative Philology at the Presidency College, Madras. His articles, entitled 'The Original Inhabitants of Bharatavarsha or India,' will be found in the *Madras Journal of Literature and Science* for 1887-88 and 1888-89. His main contention is that the names of many Dravidian tribes are derived from two Dravidian roots 'mal' and 'ku,' both of which mean a mountain. In the former the initial 'm' by regular phonetic changes becomes 'p,' 'b,' 'v' or 'h' and the final 'l' is changed into 'r'; in the latter 'k' becomes 'g,' while in both the vowel undergoes numerous modifications. He thus traces an ultimate philological identity between the names of tribes and castes scattered throughout India, such as the Mālas, Mallas, Mālers, Malayālis, Mhārs and Maravars; the Pallans, Pallis, Pullayas, Pulayas, Pulindas, Paraiyans and Pahāris; the Brāhman, Bhāro, Ballas and Bhils; the Valluvas, Vellalas and Holeyas; the Kolis, Kulis, Kois, Khonds, Gonds, Koragas, Koravas, Kodagus (Coorgs), Kurumbas, Kuars and Kumbis, besides others too numerous for mention.

I have not yet seen any criticism of these bold equations, and it seems to me probable that they will not all be accepted; but the fact remains that a considerable number of tribes in different parts of India are called by names which mean mountaineers and are of Dravidian origin. Some interesting questions arise from this conclusion. Were the original Dravidians hill-people, or are the tribes which now have these mountain names the remnants of an early immigrant body of Dravidians who were driven to the hills by later comers, or again are these highlanders not Dravidians at all, but the fugitives of an earlier race who fled to the mountains when defeated by the Scythian invaders? But such speculations I must leave to others, or at least to another occasion.

331. Unfortunately I neglected to insert in the list of questions which I circulated, any request for information regarding the existence of endogamous, exogamous and hypergamous septs, and the notices of each caste which follow are defective in respect to this important particular. Endogamous groups are found in many castes, and, in a few cases, the existence of exogamous septs has been reported. I do not, however, think that groups of the latter kind are common and where they are found they are frequently copied from the Brāhman and not of indigenous growth, for the names of many septs are the same as those of Brāhman *gōtras*. Hypergamy has been noticed in many Malabar castes and in a few others.

As a general rule a young man marries a relative, if he has one of suitable age, but he cannot marry his paternal uncle's or maternal aunt's daughter for these are regarded as his sisters; but there are exceptions to this rule. The most proper marriage is that between a youth and his maternal uncle's daughter, and in many castes a man can claim as a right that his sister's daughter shall marry his son. The maternal uncle, indeed, holds a curiously important position among the Dravidian tribes of Madras—a position which is probably a relic of polyandrous times, when a woman was a member not of her husband's but of her brother's family. If there is no daughter of a maternal uncle, a man may, and frequently does, marry his elder sister's daughter. In Chapter V I have ventured some opinions on the original forms of sexual union among the Dravidians, and a further examination of the conjugal custom of the different castes so far as they are known to me confirms those conclusions. I cannot, however, for the present, enter upon a more detailed discussion of this subject, for the information

is incomplete and some of the facts reported require to be confirmed. For a few remarks on the prevalence of polygamy I must also refer the reader to Chapter V. Polygamy is very generally permitted, but in many cases the taking of a second wife is allowed only when the first is childless and the consent of the first wife is usually required.

332. I have inquired in vain for any undoubted instance of totemism among the Madras castes similar to those mentioned by Mr.

Totemism.

Risley in his *Castes and Tribes of Bengal*. There are some sub-divisions called by the names of plants or animals, but, so far as I have been able to ascertain, these are not *taboo* or regarded with special reverence, nor are the septs which go by these names exogamous. Some tribes again, such as the Irulas, have a sacred tree, but this does not give a name to the tribe. It is true that the ancient South Indian dynasties had animals, birds and fishes as their devices, and these, possibly, had a totemistic origin.* Totemism, however, was not one of the subjects on which I asked for information, and further inquiry may bring to light some instances of it, though the custom is certainly not common.

333. It is hardly necessary to explain that the caste system as expounded by Manu, is altogether foreign to the Dravidian races.

The Caste-system a foreign importation.

Prior to the introduction of this Brahmanical institution the people of Madras were divided into tribes, but the tribe was not the close community that the caste has now become. Nor had the line of division anything to do with occupation; the connection between caste and function is, in my opinion, entirely a non-Dravidian idea. But notwithstanding this it now exercises a very powerful influence among Dravidian races. In early times all Dravidians were regarded as out-castes, and even a Brāhman, who came to the Drāvīda country, was held to be a Mlec'ha; but when the Brāhman immigrants became more numerous, the Dravidian tribes were gradually converted into castes and the majority of them were placed in the last of the four divisions of Manu. The castes of rulers, however, were, in many cases, elevated to the position of Kshatriyas, and a fictitious genealogy prepared to gratify the pride of the sovereign. This process may be seen in operation at the present day when any wealthy man can obtain from the obliging Brāhman a statement of his descent from some Aryan god or hero and a beautifully plausible explanation of the name of his caste so as to make it appear that it is not Dravidian but Aryan, and Aryan of a high class. Claims to belong to the third or Vaisya division have also been put forward by pure Dravidian trading castes, and these have been supported by similar material provided by the fertile brain of the inventive Brāhman, who is, however, extremely jealous of any new admissions to his own class. Indeed a perusal of the accounts of the origin of all Madras castes, including even the lowest, would leave one under the impression that the whole population is of Aryan descent. Originally, as has been stated, all Dravidians were regarded as out-castes, but subsequently only the servile tribes were put in this class. These were not allowed to enter Brāhman temples, and their touch or near approach caused ceremonial pollution. Theoretically this is still so, but in practice the Pariah and the Brāhman may be seen sitting side by side in the railway carriage, and a Brāhman lawyer will not refuse to receive instructions from a Pariah client. The *paraichéri*, or Pariah quarter, and the *agrahāram*, or Brāhman quarter, are still usual in every village, and strange to say the entry of a Brāhman into the former is resented as keenly as the presence of a Pariah in the latter. Strictly speaking the term Sudra is inapplicable to Madras castes, but it is a convenient expression to denote those castes which do not cause pollution and it has been occasionally used in that sense in the notes that follow.

* See Burnell's *South Indian Palaeography*, p. 106. The emblem of the Chēras was an elephant, that of the Pallavas a tiger, of the Chōlas a bear, of the Pāndiyas a fish. And in a judgment of the Chingleput Zillah Court delivered in 1809 in a suit between the right and left hand factions the devices or insignia of a number of castes are given (*Madras Journal of Literature and Science* for 1887-88, p. 81).

Group I.—Agriculturists, formerly Military and Dominant.

334. There are 46 castes in this group, of which those noted on the margin

Caste.	Strength.
Agamudaiyan	296,849
Ambalakkaran	167,573
Arc	6,809
Ilamagan	6,949
Kallan	409,811
Kshatriya	153,312
Maravan	308,175
Marathi	65,961
Nayar	393,768
Paiko	8,441
Palayakkaran	17,817
Parivaram	6,749
Rajput	13,754
Raju or Razu	68,354
Servégara	5,441
Velama	381,860

are numerically the most important. Of the rest only two—Nolobonso and Samantan—contain over 1,000 members. The strength of the castes included in Group I is 2,320,288 or 6.51 per cent. of the total population. It has been a somewhat difficult task to separate those agricultural castes which were formerly ruling tribes from those which have never been more than farmers, and I have no doubt that I have included in the first group some castes whose claim to the position will not readily be admitted, while I have left in the second group many who have, at some time or other, held a position which might fairly

be called military and dominant. The distinction, however, is not of great importance. In the following pages I shall not deal with the castes in their alphabetical order, as this is in some respects inconvenient owing to the fact that a caste which occupies an early position in the list is frequently an offshoot of some other which comes lower down.

335. The Kallans are, numerically, the most important, and ethnologically perhaps the most interesting caste in the group. They are a middle-sized, dark-skinned tribe found chiefly in the districts of Tanjore, Trichinopoly and Madura, and in the Pudukota territory. The name Kallan is commonly derived from Tamil *kallam*, which means 'theft.' Mr. Nelson expresses some doubts as to the correctness of this derivation, but Dr. Oppert accepts it, and no other has been suggested. The original home of the Kallans appears to have been Tondamandalam or the Pallava country, and the head of the clan, the Rajah of Pudukota, is to this day called the Tondaman. There are good grounds for believing that the Kallans are a branch of the Kurumbas, who, when they found their occupation as regular soldiers gone, 'took to marauding, and made themselves so obnoxious by their thefts and robberies, that the term *kallan*, thief, was applied and stuck to them as a tribal appellation.* The Rev. W. Taylor, the compiler of the *Catalogue Raisonné of Oriental Manuscripts*, also identifies the Kallans with the Kurumbas, and Mr. Nelson accepts this conclusion in his *Manual of the Madura District*. In the census returns Kurumban is returned as one of the sub-divisions of the Kallan caste.

Sub-division.	Strength.
Isanganadu	11,649
Kungiliyan	14,705
Ménadu	44,410
Nattu	26,962
Piramalainadu	40,950
Sirukudi	12,112

The number of sub-divisions of the Kallan caste returned at the census is 411. Those of the greatest numerical importance are given on the margin. The majority of sub-divisions are names of villages or of different *nadus* (districts). In the case of 161,137 individuals the caste name was repeated as the name of the sub-division also.

According to traditional accounts the Kallans of Madura were originally subject to the Vellalas, but they soon threw off the yoke and eventually expelled their masters from the country and usurped their lands. They continued to be a turbulent and independent race until the establishment of British rule. In the time of the Náyakkan dynasty of Madura they "steadily refused to pay tribute, arguing always when called upon to pay, like other castes that 'the Heavens

* Dr. Oppert, *Madras Journal of Literature and Science*, 1898-89, p. 233.

supplied the earth with rain, their cattle ploughed the land, and they cultivated it, and therefore there was no possible reason why they should pay anything.'"

One of the results of this independence of character of the Kallans is that they have retained their Dravidian customs unimpaired by contact with Bráhmaism to a greater degree than most other tribes. This is very noticeable in their marriage customs.

"It appears in the first place that their marriages depend entirely upon consanguinity, and are irrespective altogether of the wishes of either the parties thereto or their parents. The most proper alliance in the opinion of a Kallan is one between a man and the daughter of his father's sister; and, if an individual have such a cousin, he must marry her, whatever disparity there may be between their respective ages. A boy of fifteen must marry such a cousin even if she be thirty or forty years old, if her father insists upon him so doing. Failing a cousin of this sort, he must marry his aunt or his niece or any near relative. If his father's brother has a daughter and insists upon him marrying her, he cannot refuse; and this whatever may be the woman's age.

"When a wedding takes place, the sister of the bridegroom goes to the house of the parents of the bride, and presents them with twenty-one Kali fanams and a cloth, and, at the same time, ties some horse-hair round the bride's neck; she then brings her and her relatives, to the house of the bridegroom, where a feast is prepared. Sheep are killed, and stores of liquor kept ready, and all partake of the good cheer provided. After this the bride and bridegroom are conducted to the house of the latter, and the ceremony of an exchange between them of *vallari thadis* or boomerangs is solemnly performed. Another feast is then given in the bride's house, and the bride is presented by her parents with one *markál* of rice and a hen. She then goes with her husband to his house, and the ceremony is complete in every respect.

"During the first twelve months after the marriage it is customary for the wife's parents to invite the pair to stay with them a day or two on the occasion of any feast, and to present them on their departure with a *markál* of rice and a cock. At the time of the first *Pongal* feast after the marriage the presents customarily given to the son-in-law are five *markáls* of rice, five loads of pots and pans, five bunches of plantains, five cocoanuts, and five lumps of jaggery.

"A divorce is easily obtained on either side. A husband dissatisfied with his wife can send her away if he be willing at the same time to give her half of his property, and a wife can leave her husband at will upon forfeiture of forty-two Kali fanams.

"A widow may marry any man she fancies, if she can induce him to make her a present of ten fanams."†

Marriages before the attainment of puberty are rare. It will be noticed that horse-hair takes the place of the ordinary *táli*, and that in many other respects the marriage ceremony differs from that prescribed by Bráhma usage. The consanguineous basis of the marriage, which we find in many other Dravidian castes, is also noteworthy; but I am informed that among certain sections of the clan exogamous customs prevail which are inconsistent with the kinship between husband and wife described by Mr. Nelson. Thus, the Sivaganga Kallans are divided into septs called *kilais* (literally *branches*), and intermarriage between members of the same *kilai* is forbidden. This would not of course prevent a youth marrying the daughter of his father's sister, for she would necessarily be of a different *kilai*, but it would be fatal to a marriage with the daughter of his father's brother, which is one of the unions mentioned by Mr. Nelson.

A curious custom obtaining among the Sivaganga Kallans is mentioned by the Sub-Registrar of that place. When a member of a certain *kilai* dies, a piece of new cloth should be given to the other male members of the same *kilai* by the heir of the deceased. The cloth thus obtained should be given to the sister of the

* *Madura Manual*, part ii, p. 45.

† *Ibid.*, part ii, pp. 50-51.

person obtaining it. If her brother fails to do so, her husband will consider himself degraded, and consequently will divorce her. As a token of divorce a Kallan gives his wife a piece of straw in the presence of his caste people. In Tamil the expression 'to give a straw' means to divorce, and 'to take a straw' means to accept divorce.

The Kallans do not seem to have any particular ceremonies connected either with birth or death, though further investigation is desirable on these points. They usually bury the dead, but cremation is also practised. On the 16th day after death a ceremony called *karmāti* takes place; the family of the deceased provides an oil-bath, and a feast for their relatives, who in turn present the son of the deceased with a new head-cloth.

The Kallans are nominally Saivites, but in reality, as in the case of most South Indian tribes, the essence of their religious belief is devil-worship. Their chief deity is Alagarswāmi, the god of the great Alagarkóvil, 12 miles to the north of the town of Madura. To this temple they make large offerings, and the *swāmi* called KALLA-ALAGAR, has always been regarded as their own peculiar deity.

The Kallans will eat flesh, except beef, when they can get it, and have no scruples regarding the use of intoxicating liquor. They are usually farmers or field-labourers, but many of them are employed as village or other watchmen, and not a few depend for their subsistence upon the proceeds of thefts and robberies. In Trichinopoly town householders are obliged to keep a member of the Kallan caste in their service as a protection against the depredations of these thieves, and any refusal to give in to this custom invariably results in loss of property. On the other hand, if a theft should, by any chance, be committed in a house where a Kallan is employed, the articles stolen will be recovered and returned to the owner. In Madura town, I am informed, a tax of four annas per annum is levied on houses in certain streets by the head of the Kallan caste in return for protection against theft. As a class, the Kallans are poor and uneducated, 85.21 per cent. of the males and 99.82 per cent. of the females being illiterate. Their usual agnomen is *ambalakkaran* (president of an assembly); but some of them following Maravans and Agamudayans style themselves *Tevan* (god) and *Sérvaikkāran* (commander).

"Both males and females are accustomed to stretch to the utmost possible limit the lobes of their ears. The unpleasant disfigurement is effected by the mother boring the ears of her baby and inserting heavy pieces of metal, generally lead, into the apertures. The effect so produced is very wonderful, and it is not at all uncommon to see the ears of a Kallan hanging on his shoulders. When violently angry a Kallan will sometimes tear in two the attenuated strips of flesh which constitute his ears, expecting thereby to compel his adversary to do likewise as a sort of *amende honorable*: and altercations between women constantly lead to one or both parties having the ears violently pulled asunder."*

A remarkable custom of the Kallans of the Madura district is mentioned by Mr. Nelson, who states that many, if not the majority of them, have adopted the practice of circumcision. 'It seems to be allowed on all sides,' he adds 'that the practice is very ancient,'† and he suggests that it is a survival of a forcible conversion to Muhammadanism of a section of the Kurumbas who fled northwards on the downfall of their kingdom.

336. The Maravans are found chiefly in Madura and Tinnevely, where they occupy the tracts bordering on the coast from Cape Comorin to the northern limits of the Ramnad zemindari.

The proprietor of that estate and of the great Sivaganga zemindari are both of this caste. The Maravans must have been one of the first of the Dravidian tribes that penetrated to the south of the peninsula, and like the Kallans they have been but little affected by Brahmanical influence. "There exists among them a picturesque tradition to the effect that in consequence of their assisting Rāma in his war against the demon Ravana, that deity gratefully exclaimed in good Tamil

* Madura Manual, part ii, p. 51.

† Ibid., loc. cit.

"*maravén* or 'I will never forget,' and that they have ever since been called Maravans. But with more probability the name may be connected with the word *maram* (*மரம்*) which means killing, ferocity, bravery and the like, as pointing clearly to their unpleasant profession, that of robbing and slaying their neighbours."*

In former days they were a fierce and turbulent race, famous for their military prowess. At one time they temporarily held possession of the Pándya kingdom, and at a later date their armies gave valuable assistance to Tirumala Nayakkan. They gave the British much trouble at the end of last century and the beginning of this, but they are now much the same as other ryots, though perhaps somewhat more bold and lawless.

The number of sub-divisions found in the census schedules is 254, of which

Sub-division.	Strength.
Agamudaiyan	17,516
Kallan	8,542
Karana	17,622
Kondaikatti	133,811
Kottani	19,164
Sembanattu	42,834
Vannikutti	20,733

those noted on the margin are numerically the most important. In the case of 18,732 individuals the name of the main caste was returned as that of the sub-division also. It will be observed that Agamudaiyan and Kallan are returned as sub-divisions by a comparatively large number of persons. Maravan is also found among the sub-divisions of Kallan, and there can be

little doubt that there is a very close connection between Kallans, Maravans and Agamudaiyans.

As regards their marriage relations, not only do we find no trace of exogamy, but on the contrary they marry with their father's families and intermarriage with the mother's family or branch is interdicted. The following description of the marriage ceremony is given by Mr. Nelson:—

"The manner of performing the marriage ceremony is very peculiar. After a marriage has been agreed to by the principal members of two families, a few of the relations of the intended bridegroom go to the house of the bride, and there, with or without the bridegroom and bride's consent, tie upon her neck the *tāli*, the *insigne* of matrimonial union, whilst conch shells are being loudly blown outside. After this they escort her to the house of the bridegroom, who usually but not necessarily awaits their coming. A feast is then given to the friends of both parties, which lasts for a few days according to the means of the giver; processions are formed through the town; a cocoanut is broken before Vighnésvara; and certain ceremonies are performed under a marriage *pandal* or booth. If, however, the parties be too poor to afford all these rites and entertainments, the tying of the *tāli* alone is performed at first; and the man and the woman begin to cohabit forthwith; but at some time the other ceremonies must certainly be performed, and as the phrase goes, "the defect must be cured." Sometimes the ancillary ceremonies will take place after the wife has borne three or four children. And should the husband happen to die before he can afford to cure the defect, his friends and relations will at once borrow some money, and the marriage will be duly completed in the presence and in behalf of the corpse which must be placed on one seat with the woman and be made to represent a bridegroom. The *tāli* is then taken off, and the widow is free to marry again as soon as she may please."†

The manuscript upon which this account is based also informs us that the like usages in the matter of the first and second marriage also obtains among the Kallans of the Madura district.

A special custom obtaining among the Marava zemindars of Tinnevely is mentioned by the Registrar of that district in a note with which he has favoured me. It is the celebration of marriage by means of a proxy for the bridegroom in the shape of a stick, which is sent by the bridegroom and is set up in the marriage booth in his place. The *tāli* is tied by some one representative of the bridegroom, and

* Madura Manual, part ii, p. 39.

† Ibid, part ii, p. 40.

the marriage ceremony then becomes complete. Marriage rarely takes place before puberty, and a girl may remain unmarried for five years or more after that event has happened without incurring any disgrace. Divorce can be obtained by either husband or wife at will. Among the poorer classes it is enough if the woman returns or the man takes back the *táli*, but among more well-to-do people a *panchayat*, more or less informal, is held to be necessary. All the property which the wife brought with her is returned whether the divorce is made at the wish of the husband or wife, but if it is the latter who wishes to dissolve the union, then the wedding expenses incurred by the husband are repaid to him. Widow re-marriage is freely allowed and practised, except among the Sembanattu sub-division.

There are no particular ceremonies connected with birth. A woman is considered unclean for ten days after her confinement, at the expiry of which time there is a purification ceremony and a feast to relatives, but those who are too poor to afford these ceremonies content themselves with purifying the house by sprinkling the urine of cows about the premises.

The dead are either burnt or buried, and some accounts which have reached me show that the funeral ceremonies of the Bráhmans have been adopted to a greater or less extent. The female relatives of the deceased put rice in the mouth of the corpse before it is removed from the house, and at the burning ground the same service is performed by other near relatives. The son or other person most closely related to the deceased draws water in a pot, walks round the funeral pyre three times and then breaks the pot. Afterwards all who attended bathe in a stream or elsewhere. On the next day the bones and ashes are thrown into the river.

The Maravans are nominally Saivites, but "they worship with zeal and fervour their own peculiar demons, Karuppanaswámi, Bhadra-Káli, Mathurai Viran and others, which they habitually propitiate with offerings of liquor, flesh and fruits."* They employ Bráhmans or Vellálas for ceremonial occasions, but the worship of their deities is performed by priests drawn from the Pandáram and potter classes, while devil-dancers are employed for the propitiation or expulsion of demons.

The dress of a Maravan usually consists of two pieces of cloth, each six cubits in length, and a kerchief for the head. Their females wear the ordinary jewels for the hands, feet and neck, but the one that distinguishes them from the females of other castes is a simple ornament about two inches long consisting of gold and glass beads, called in Tamil *terippu*. The Maravans will eat flesh except beef and pork, and have no prejudices regarding the use of intoxicating liquor. The general name of the members of this caste is *Tévan* (god), and some style themselves *Talaivan* (chief), *Sérvaikkáran* (captain) or *Karaiyálan* (ruler of the coast).

The main occupation of Maravans is farming, but some are employed as watchmen.

337. The Agamudaiyans or Ahambadiyans are closely connected with the Maravans, and they resemble them in appearance, habits and customs. According to an old proverb 'a Kallan became a Maravan, the Maravan became an Ahambadiyan, and the Ahambadiyan became a Vellála.' Moreover intermarriages between Agamudaiyans and Maravans are allowed, the chiefs of the Maravans being accustomed to marry Agamudaiyan women. Of the children of such marriages the females can intermarry only with Maravans, and the males only with Agamudaiyans.† The name Agamudaiyan is commonly derived from 'aham' or 'agam' pride, and 'udaiyan,' a possessor.

* *Madura Manual*, part ii, p. 40.† *Madras Journal of Literature and Science*, vol. iv, p. 351.

Sub-division.	Strength.
Aiyali Náttán	18,581
Kóttaiyattu	31,656
Malainádu	9,519
Náttumangalam	5,996
Rájabója	17,331
Rájakulam	20,527
Rájavásal	55,233
Sérvaikkáran	4,805
Tuluvan	7,630

The number of sub-divisions returned at the census by the Agamudaiyan caste is 234, of which those noted on the margin are numerically the most important. It will be observed that Maravan and Kallan are returned as sub-divisions by a pretty large number of persons. The people of the Rájavásal sub-division are employed by the Marava chiefs as domestic servants. Others follow various pursuits, such as cultivation and trade.

Of the three closely-allied castes—Kallan, Maravan and Agamudaiyan—the Agamudaiyans alone appear to have been greatly influenced by contact with Bráhmanism. They engage Bráhman priests, and perform their birth, marriage and death ceremonies like the Vellálas. Widow remarriage is practised in some parts; the dead are usually burned. They eat flesh, and consumption of alcoholic is both permitted and practised. Their ordinary agnomen is *Sérvaikkáran* (commander), but many Agamudaiyans desiring for a higher social status call themselves 'Pillai.'

338. The Ilamagan caste was returned from the zamindari tracts of the Madura district. From the fact that it appears as a sub-division of the Maravans, it may perhaps be inferred that they are closely allied. I have not succeeded in obtaining any account of them. The word *Ilamagan* means 'a young man,' used probably in the sense of a strong man.

339. The word Ambalakkáran (*ambalam*, an open place) is the usual designation of a head of a village in the Maravan and Kallan districts, and it is, or was, the common agnomen of Kallans. I am not able to state what is the precise connection between the Ambalakkáran and Kallan castes; but from some accounts which I have obtained, the Ambalakkárans seem to be very closely connected, if not identical with Muttiriyans (Telugu *Mutracha*) who have been classed as village watchmen; and this is borne out by the sub-divisions returned, for though no less than 109,263 individuals have given Ambalakkáran as the sub-division also, yet of the sub-

Sub-division.	Strength.
Mutracha	18,650
Muttiriyán	17,369
Suryakulam	7,958
Vannian	8,364

divisions returned Muttiriyán and Mutrácha are the strongest. The Ambalakkárans are most numerous in the Trichinopoly district, and further inquiry must be made there regarding their connection with the Muttiriyán caste. If this is established their proper classification is Group 38(a), though they appear to have been soldiers originally.

Marriage is usually deferred until after puberty, and widow re-marriage is permitted; but there does not seem to be the same freedom of divorce at will as is found among Kallans, Maravans, &c. The dead are either burnt or buried. The consumption of flesh and liquor is allowed. Their usually agnomen is said to be *Sérvaikkáran*, but the titles *Muttiriyán*, *Ambalakkáran*, *Malavaráyan*, *Mutarásan* and *Vannian* are also used. The usual agnomen of Muttiriyans, on the other hand, is said to be *Náyakkan* (Naik).

340. The Pálayakkáran caste is found chiefly in the Chingleput district. Their right to be called a caste that was formerly military and dominant is somewhat doubtful, for though the word is now chiefly used of petty chiefs (Páligárs), yet the sub-divisions indicate that this caste name has been returned by members of a number of castes who apparently regard it as a title. The only sub-divisions of any great strength are Muttiriyán and Vadamanji, of which the former is a separate caste, while the latter means 'a northern headman' (cf. the *Mánghi* of Bengal, and the *Majji* of the Uriya country), and is probably sense. The true

341. This is another caste which presents some difficulty. *Pariváram* means 'an army, a retinue,' and it is alleged that the people of this caste were formerly soldiers. *Pariváram* is found as a sub-division of Maravan and Agamudaiyan, and the *Pariváras* of Madura and Tinnevely are probably either a sub-division or an offshoot of the Maravans. In Coimbatore, the only other district in which the *Pariváras* are numerous, they seem to be a sub-division of Toreyas, a fishing caste, and Mr. Rice in his *Gazetteer of Mysore* says that *Parivára* is a synonym of *Besta*. In this, as in a very large number of other instances, further local inquiry is necessary to solve the difficulty.

342. The Velamas (*Elama*, *Yelama*), a Telugu caste of agriculturists, are chiefly found in Vizagapatam and Ganjam; but they are also fairly numerous in the other Telugu coast districts and in North Arcot. There are numerous mythological derivations of the name, which Dr. Oppert, however, believes to be a variant of Pallava; but whatever the meaning of the word, there can be little doubt that the Velamas are merely an offshoot of the great Kápu or Reddi caste. The Rájahs of Bobbili, Pittapur and Venkatagiri, besides a number of minor zemindars, are Velamas, and an account of the origin of the Venkatagiri family, given in one of the Mackenzie manuscripts, describes the original founder as a Reddi.*

The number of sub-divisions returned is 142, of which the most important are

Sub-division.	Strength.
Kápu	8,514
Koppala	238,714
Padma	15,806
Ponnéti	41,288
Yánádi	9,740

noted on the margin. A considerable number of the sub-divisions of Velama are also sub-divisions of Kápu, and there can be little doubt that these two castes, as well as the Kammas, Kálingis and Telagas were closely connected formerly, whatever may be the case now. It is curious to find the Yánádi sub-division so strongly represented, for there is at the present day a wide gulf between Velamas and Yánádis. The Koppala sub-division is found chiefly in Vizagapatam and Godávári; the Ponnéti sub-division is found only in Ganjam. One of the sub-divisions is Gūni or Gūna; the former means a hunch-back, the latter a pot, and the Gūna Velamas, called also Gūna Tsákalas (washermen), are dyers who use the *gūna* in the exercise of their avocation. I believe *gūni* to be a perversion of this by those desirous of ridiculing the pretensions of the Velamas.† In the case of 51,121 individuals, Velama was returned as both main caste and sub-division.

The Velamas have largely adopted Brahmanical customs and ceremonies. Marriage before puberty is common, though not compulsory. Divorce is confined, as among Bráhmans, to cases in which a wife is proved guilty of adultery; the husband cannot be divorced. The re-marriage of widows is strictly prohibited. On the other hand Velamas are allowed to eat flesh and drink liquor. The usual title is *Naidu* or *Náyudu*, but some style themselves *Dora* (lord).

343. This is a Telugu caste, though represented by small bodies in some of the Tamil districts. They are most numerous in Cuddapah and North Arcot, to which districts they came

* This account is as follows: it is interesting on account of the connection between the Pariahs and the later Dravidian settlers which is there mythologically preserved: "In the village of Anumangal a son of *Shéyír Pólu Reddi*, of the tribe of *Anumagantu*, with his servant named *Résan*, when ploughing a waste piece of land, discovered a hidden treasure, and an aerial voice was heard, telling the master (*Shéyír Reddi*) that if he offered a human sacrifice he might safely take possession of it. While in great doubt his servant *Résan* voluntarily offered to become the sacrifice on condition that the *Reddi* should engage on behalf of himself and of his posterity, that he and they would take the cognomen of *Résala*, and always marry the first wife from out of his (*Résan's*) Pariah tribe. To these conditions the *Reddi* assented, and offering his servant in sacrifice to *Bhairava*, took possession of the treasure. . . . The prince of the country sent for *Shéyír Reddi*, and, after flattering distinction, gave him certain banners, and ennobled him as feudal lord of a country producing a lac annually."—*Madras Journal of Literature and Science*, vol. vii, p. 372.

† See an article by the Rev. J. Cain in the *Indian Antiquary*, also *North Arcot Manual*, p. 278.

with the Vijayanagar armies. There are 185 sub-divisions but only the three

Sub-division.	Strength.
Murikinádu	6,617
Nandimandalam	18,539
Súryavamsam	10,607

noted on the margin are returned by any considerable number of persons; 16,357 individuals gave Rázu as the sub-division. It is evident that Rázu has been returned by a number of individuals who, in reality, belong to other castes but claim to be Kshatriyas. The true Rázus also make this claim, but it is, of course, baseless unless Kshatriya is taken to mean the military class without any reference to Aryan origin. In religion they are mostly Vaishnavites, and their priests are Brahmins. They wear the sacred thread, and in most respects copy the marriage and other customs of the Brahmins. Girls should be married before puberty. The re-marriage of widows is strictly prohibited, and divorce is allowed only in the case of adultery by the wife. Some keep their females in strict seclusion. They are permitted the use of flesh, but intoxicating liquors are interdicted. Agriculture is the occupation of the vast majority. Their usual title is *Rázu*; their home-speech is Telugu.

344. It needs but a cursory examination of the sub-divisions returned under this head to show that many of these 13,754 individuals have no claim whatever to the title of Rájput. The number of pure Rájputs in this presidency must be very small indeed, and I only mention the caste in order to explain that the number of persons returning it is far in excess of the actual number of Rájputs.

345. The foregoing remarks are equally applicable to the returns of Kshatriyas. The term Kshatriya is, of course, wholly inapplicable to the Dravidian races, who might with as much, perhaps more, accuracy call themselves Turks. There possibly are a few representatives of the old Kshatriya castes, but the bulk of those who figure in the returns under this head are pure Dravidian people. The claim to the title is not confined to the old military classes desirous of asserting their former position, for we find it put forward by such castes as Vannias and Shánáns, the one a caste of farmers and labourers, the other toddy-drawers. It is not possible to distribute these pseudo-Kshatriyas among their proper castes, as 70,394 of them have given Kshatriya as the sub-division also, and it did not seem worth while to attempt to distribute the rest, for even in their case the sub-division is frequently vague. For example, 17,619 persons returned Surya as their sub-division, and, though we have 15,302 under the sub-division Shánán, and 8,862 under Karukumattai (literally, *stem of palmyra leaf*) yet many of the other names are as vague as Surya, and the end to be attained by distribution was not worth the labor.

346. This term denotes the various Maráthi non-Bráhman castes who came to the south either as soldiers or camp followers in the armies of the Maráthi invaders; but in South Canara, in which district the caste is most numerous, it appears to be the same as *Áré*, a class of Maráthi cultivators which is noticed below. Of the total number of 65,961, as many as 40,871 have returned Maráthi as both caste and sub-division. The number of sub-divisions returned by the rest is no less than 305, of which the majority are the names of other castes. Some of these castes are pure Dravidian, and the names have evidently been used in their occupational sense. For example, we have Bógam, Gándla, Mangala, &c. The returns for Maráthis must be examined hereafter district by district, for it is only by local investigation that the real caste can be ascertained.

347. Of the total number of 6,809 *Árés* 4,373 are found in South Canara, Bel-lary and Anantapur, and these are true *Árés*. Of the rest I am not able to speak with certainty, as the term *Árya*, which is a synonym of *Áré*, is also used as an equivalent of Maráthi and sometimes in a still wider sense. The true *Árés* are husbandmen of Marátha.

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origin. They wear the sacred thread, have Bráhmans as their priests and give allegiance to the head of the Sringeri *mutt*. Marriage of girls takes place either before or after puberty, and the re-marriage of widows is not allowed. A husband may divorce his wife for adultery, but a wife cannot divorce her husband. When the guilt of the woman is proved and the sanction of the *guru* obtained, the husband performs the act of divorce by cutting a pumpkin in two at a place where three ways meet. The use of animal food is allowed, but intoxicating liquors are forbidden.

348. The term Náyar* is derived from the Sanskrit *náyaka*, a leader, and is, therefore, allied to Naidu, Naik, &c. The Náyers are a Dravidian caste, or rather a community, for we find

Nayar: 393,768.

several distinct elements with totally different occupations among the people who call themselves by this title. The original Náyers were undoubtedly a military body, holding lands and serving as a militia, but the present Náyar caste includes persons, who by hereditary occupation are traders, artisans, oil-mongers, palanquin-bearers, and even barbers and washermen. The fact seems to be that successive waves of immigration brought from the Canarese and Tamil countries different castes and different tribes, and these settling down in the country adopted the customs and manners and assumed the caste names of the more respectable of the community that surrounded them. This process of assimilation is going on even yet: Chettis of Coimbatore, for example, who settled in Pálghat and Walluvanád within living memory, have developed by this time into Náyers. In the census schedules we find instances in which the males of a house affix the term Náyar to their names, while the names of their females end in 'Chettichi.' Gollas entering the country from the north have similarly, in course of time, assumed Náyar customs and manners and are now styled Náyers. Again the rájahs and chieftains of the country sometimes raised individuals or classes who had rendered them meritorious service to the rank of Náyers. These men were thereafter styled Náyers, but formed a separate sub-division with little or no communion with the rest of the Náyar class, until at least after the lapse of generations when their origin is forgotten. Náyar may thus at present be considered to be a term almost as wide and general as 'Sudra.' The different sections that go by this name have no real community of interest, and neither eat together nor intermarry except to the extent that will be noticed below. This fact has always to be borne in mind in discussing the manners and customs of the so-called Náyers. The following remarks apply in the first place to those Náyers who followed hereditarily a military profession and only partially to other Náyers.

The number of sub-divisions given in the census schedules is 138; of these

Sub-division.	Strength.
Agattu Chárna	32,446
Attikkurissi	13,689
Kiriyattil	115,125
Pallie'chan	16,668
Purattu Chárna	109,396
Sádra	42,429
Vattakkádan	30,980

some are only names of families (tarwáds), and not of separate sub-castes. Some of the names again are purely fanciful. I give in the margin those sub-divisions which have been most numerous returned. Strictly speaking Kiriyattil, Purattu Chárna and Agattu Chárna are the only sub-divisions which may be said to have been military and dominant in former days.† Sudra Náyers, however, may also have some pretension to

belong to this class. At any rate the sub-divisions noted below have distinct hereditary occupations, and their claim to belong to the Náyar caste would not, I am informed, be generally admitted by the members of the sub-divisions specified above. I give the caste group to which each properly belongs:—

* For the account of this and all Malayálam castes I am greatly indebted to information furnished by Mr. Govinde Ménón, Deputy Superintendent of the Malayálam Abstraction Office. A Malayálam manuscript account of the Malabar castes, which was prepared for the Madras Literary Society in the early years of the century, has also been useful.

† See, in this connection, the description of these castes in the Literary Society's Manuscript.

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Sub-division.	Proper Group.	Strength.	Sub-division.	Proper Group.	Strength.
Ándarán	D. 26 ...	6,358	Ódattavan	D. 28 ...	460
Attikurissi	D. 18 ...	13,719	Patiyán	D. 27 ...	89
Ándi	E. 45 (a) ...	7	Pallie'chán	D. 35 ...	16,649
Chakkán	D. 27 ...	1,312	Pappada Chetti	C. 14 ...	29
Cháliyan	D. 23 ...	169	Paradési	E. 45 (a) ...	3
Chovattán	C. 14 ...	184	Pálsúdra	A. 2 (b) ...	55
Erumán	A. 2 (b) ...	123	Pátravánibhan	C. 14 ...	11
Gurikkal	E. 45 (a) ...	92	Poruvániyan	D. 27 ...	15
Kac'chári	D. 27 ...	32	Rávári	C. 14 ...	3,162
Kalláttakurup	B. 7 ...	136	Tarakán	C. 14 ...	306
Katupattan	D. 30 ...	1	Támi	E. 45 (a) ...	25
Kárinkaravan	B. 11 ...	701	Teruvan	D. 23 ...	9
Káropanikkan	B. 7 ...	9	Teyyampádi	B. 11 ...	18
Kávilambalavási	B. 7 ...	1	Tunnakkáran	D. 21 ...	336
Kólayán	D. 20 ...	71	Úráli	D. 20 ...	3,898
Kúttunambyár	B. 12 ...	1	Vannattán	D. 24 ...	42
Maniyáni	D. 20 ...	8	Vattakkádan	D. 27 ...	30,968
Márayán	D. 18 ...	135	Vániyan	D. 27 ...	330
Muvvári	D. 20 ...	13	Yógi	E. 45 (a) ...	96
Múttán	C. 14 ...	1			
Návitán	D. 18 ...	25			
			TOTAL ...		79,599

Deducting these the number of Náyers in Malabar is reduced to 298,228, and the number might be still further reduced if only we knew of the other sub-divisions returned.

Of the various sub-divisions Kiriyattil is, by common consent, the highest in social status; but the name Kiriyattil is not in use in the greater part of North Malabar, where the class is styled Purattu Chárna. These formed the militia proper of the former days, and the Náyar chieftains of those times (the *stánis* and great landlords of the present day) were of this class. Food cooked by them may be eaten by all other classes of Náyers, and the sub-division, therefore, supplies cooks to the lower classes of Náyers at the present day. Agattu Chárna Náyers, and to some extent, Sudra Náyers also, were the armed dependants of Rájahs and Nambúdiris, their females doing menial service to Ránis and Nambúdiri women, respectively. The Rájahs of South Malabar used to give some of their dependants the title of *Ménón* (lit. 'superior person'). At present the title is assumed by anybody and everybody.

The ordinary food of a Náyar consists of rice and curry with butter-milk. No ghee or dhol is used except on festive occasions and in wealthy families. Conjee or rice gruel in the morning, dinner at noon and supper after sunset form the daily routine of middle class Náyers. Flesh is eaten by those who can afford it, and fish is generally used; but such of the families as take Nambúdiri husbands for their females imitate the Bráhmans and observing a high order of ceremonial purity, abstain from animal food. Similarly such of the Náyar females as attend on the females of Nambúdiris and Rájahs abstain from animal food during the period of such attendance. Spirituous liquors are used by the males but in former times this appears to have been a privilege of the elders.

The dress of this caste is notoriously simple. In the case of males it consists of a *langúti* and a waist-cloth. The former is a piece of cotton cloth a yard long and 9 inches wide, and is passed between the thighs and tightly fastened in front and behind by a string or tape tied round the waist. The waist-cloth, called *mundu*, is another piece of cotton cloth 2 to 2½ yards long and 1 to 1½ yards broad. It falls below the knees and sometimes reaches from the waist to the ankles. It is simply folded round the lower limbs, one fold passing over the other in front and fastened by tucking in the end on the right side. This dress is common to all classes in Malabar from the highest to the lowest, the difference being only in the quality and size of the material. In the poorer classes the waist-cloth will not be larger than a yard or a yard and-a-half by three-fourths of a yard. Even the poorest Cheruma cooly in the fields dons this and would not work with the simple *langúti* or piece-cloth, like the workmen on the East Coast.

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The female dress varies in North and South Malabar. In North Malabar generally a piece of cloth four yards or so long is doubled and tied round the waist in the same manner as is done by the males, but when they go to temples or perform funeral or other rites, the women must pass an end of the dress between the legs and tuck it up behind. In South Malabar the dress consists of either one piece five yards long or two pieces of three and two yards, respectively. The longer piece is first tied round the waist, and one end of it is passed between the legs and fastened behind. The other piece is then folded over it in the same way as the males wear their *mundu*. On festive occasions and while travelling away from home, a similar dress but of laced cloth is worn, with the addition of another cloth two yards by one yard, which is drawn over the left shoulder and covers the upper part of the body. The absence of any covering for the bosom in ordinary female dress has drawn much ridicule on the Náýars, and this custom has been much misunderstood by foreigners. So far from indicating immodesty it is looked upon by the people themselves in exactly the opposite light, for it was only prostitutes who covered the bosom. It is in fact considered a mark of disrespect to one's elders and betters for either a male or female of the Náýar caste, and of all castes below it, to cover the upper part of the body, and traces of the same custom can still be found among other Dravidian tribes, some of them (e.g., the Náttukkottai Chettis, being people who are anything but uncivilized. The prohibition, it must be noted, applies both to males and females. Men, moreover, cannot wear caps, turbans or shoes, and must divest themselves of these luxuries immediately they meet their elders, even though the meeting takes place in the middle of a road. Compare the account given in the Malayalam novel of *Indulékha* by the old Panchu Ménón of his attempt to wear a pair of shoes in his younger days. Until 1865 it was forbidden by law for the women of Tiyyan and lower castes in Travancore to wear any clothing above the waist. The present generation of Náýar females, however, except servants and the poor, have taken to the use of an upper garment, just as the present generation of Náýar males freely use a second cloth and slippers. Another peculiarity about the dress is that both males and females are prohibited from using anything but white materials. Coloured cloth can be used only by Tiyyan females, Máppilas, and certain other inferior castes.

A first pregnancy is treated specially. In the fifth month the woman takes for 7 or 14 days the sacred ghee purified by *mantrams* (incantations) and obtained from temples or Nambúdiri houses. In the seventh or ninth month devil-dances are performed in order to drive away all evil-spirits from her. In the same month takes place what is called '*pulikudi*' (lit. drinking tamarind juice) which corresponds to the Pumsavanam ceremony of the Bráhmans. On an auspicious day and hour relatives administer to the woman a mixture of certain herbs (some give it to drink and others drop in the nostrils). This '*pulikudi*,' takes place only in the case of the first pregnancy. Devil-dances are invariably performed in the case of all pregnancies; but the more respectable classes in South Malabar are giving them up in favour of worship in, and perambulating of, temples dedicated to Siva, Vishnu or Durga.

The midwife is generally of the barber or Vélan class in South Malabar and of the Malayan or Vélan class in North Malabar. No rites have to be performed immediately on the birth of a child, but the better classes have an astrologer (Kanisan) ready to consult the stars for the preparation of the horoscope. The mother observes pollution for 14 days, that is, her touch pollutes others who must then bathe before taking meals, entering temples, &c. The mother may not enter temples for 90 days, and none of the other members of her tárwad may enter temples or utter prayers for 14 days. On the fifteenth day, the mother is purified by the following process: first, change of raiment supplied by Vannán females (not Veluttédans), then the sprinkling of *panchagavyam* (a mixture of the five products of the cow) by a Márayán or Attikkurissi, then a bath and then the sprinkling of *punyáham* or sacred water obtained from temples or Nambúdiri houses.

The child is given milk on the twenty-eighth day by the mother, and its future name is whispered in its ears. In the sixth month the weaning or rice-giving ceremony takes place. Rice is given by the uncle, and, on the same day the child is

taken out as far as the gate of the house and is called thrice by the name given to it. Until then the child must not be taken out of doors or called by its name. The ceremony of shaving the head generally takes place in the fifth year when also the ears are pierced, and the child put to school. For all these the Kanisan is consulted for an auspicious time.

Ceremonies attending marriage.—These consist of two parts: (a) *Táli-kettu kalyánam* or *táli-tying marriage*, (b) *Sambandham* (union).

The former is celebrated with all the ceremonious observance attending the marriage of orientals generally; the latter corresponds to the consummation ceremony of East Coast people, and is not attended with so much pomp and show as the former.

A good deal of misunderstanding exists as to the precise nature and import of the above ceremonies, and before discussing their meaning I shall describe them briefly. There are innumerable differences in the details of the ceremonies as practised in North Malabar and South Malabar, and even in the same tract between the practices of the different sub-divisions of the Náýar community, but the following are the broad features obtaining throughout the country.

First about the *táli-kettu* marriage. This must be performed before the girl attains puberty. In every tárwad (family) this ceremony is performed once in eleven or twelve years, and all the girls of the tárwad, who have not already undergone the ceremony, down to the infant in the cradle, are then married in this fashion. On an auspicious day at a meeting of all the relatives of the tárwad, the astrologer is consulted, and he then determines the auspicious hour for tying the *táli* and for certain subsidiary rites preceding and following it. The rites, and the order in which they are performed, differ in different parts of the country and among different sub-divisions of the caste; but the general characteristics of all are as follow:—

1. *Ashtamangalyam*, or the worshipping of the eight auspicious articles, such as flowers, clothes, mirrors, &c.
2. *Káppu kettal*, or tying the bracelet (a piece of string) round the arm of the girl.
3. *Kalati*, or taking the girl out to see the sun.
4. *Páttu*, or songs, mostly ballads in honour of the incarnation of Krishna.
5. *Táli-kettu*, or tying the *táli*, which is a small piece of gold leaf in the shape of a cucumber seed.
6. Bathing.
7. Worshipping the tutelary deity.

The first is in some cases accompanied by what is called *kayyilari-ituka*, or pouring rice in the hand. The rice is poured upon a circular piece of bell-metal, polished to serve as a mirror, which is held by the girl. In some places it takes place a few days before the *táli* is tied, and in others on the same day. The second item seems to be the same as the *kankanadháranam* of the East Coast. The string is tied round the wrist by the brother of the girl or, in North Malabar, by a Márayán. This generally takes place before the *táli* is tied, but in North Malabar it follows that ceremony.

The third ceremony amounts to a worship of the sun and is not observed by all. In the fourth ceremony, the songs are sung by a woman called Bráhmani, who, however, is not of the Bráhman but of the Pushpakan (temple servant) caste. They are sung sometimes before and sometimes after the *táli-kettu*. Among some classes, in the course of the songs the girl is made to put her foot on a grindstone—an incident evidently resembling the *saptapádi* of Bráhmans. The fifth is the principal ceremony. In most sub-castes in North Malabar, the person who ties the *táli* is a Nambúdiri or Embrándiri, who may even be the father of the girl. In others, especially those dependant on Rájahs, it is tied by a Sámantha, i.e., one of the same caste as the Rájah. In yet others, and this forms the largest number in South Malabar, the *táli* is tied by one of the same sub-caste with the girl. There are also cases in which the *táli* is tied by the mother, and among Kásargóð Náýars it is tied by the father. The person who ties the *táli* is in South Malabar, called *Manaválan* (lit. a bridegroom). He is brought to the house of the bride on the day

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of the ceremony and received by the females of the house at the gate. His feet are washed by the girl's brother, and he is conducted to the marriage *pandal* and seated on a wooden seat. The girl is then brought by her brother, covered up like a *goshu* woman and holding an arrow in her hand, and seated either next to him on the left side or in front of him. The auspicious hour is announced by the astrologer, and the *tali* is tied by the *Manaválan*; songs are then sung by men in the assembly, narrating the incidents of the marriage of Sri Ráma and Sita or Sri Krishna and Rukmani or the like, the refrain in all such songs being "as those lived happily in those days may these also live happily for a long time."

In some classes the *Manaválan* simply places the *tali* string on the neck and the mother of the girl ties the knot behind. As already observed, the *tali* is tied on all the girls of a *tarwád* at the same time. In a recent case in Calicut there were 27 girls who underwent the process at the same auspicious hour under the same roof. Generally a separate *Manaválan* ties the *tali* on each girl of a house, but in some places the same man acts for all. After the *tali* is tied the girl is made to look at the *Arundhati* star. (*Arundhati* was the wife of the sage Vasishta, and these are said to be the most chaste and happy married pair).

The next point to be noticed (or the sixth in order given above) is the bath. From the initiation day up to after the *tali* is tied (covering in some cases three or four days) the girl is not bathed or allowed to go beyond certain quarters of the house; but after the *tali*-tying and other ceremonies detailed above she is taken to a public tank or stream and bathed. Next in order follows the procession to a temple and worship of the presiding deity. The above ceremonies generally take four days. In North Malabar the tying of the *tali* takes place on the auspicious day fixed, but the remaining ceremonies can be postponed to some months or years provided the girl does not attain puberty. Meanwhile the object of the tying the *tali* beforehand in such cases is to avoid the risk of the eldest of the girls attaining puberty before the ceremony, for which the penalty is social excommunication.

Where the *Manaválan* is of a higher caste he is generally brought to the girl's house on the *tali-kéttu* day, and immediately after the *tali* is tied he receives a fee for his services and departs. Where he belongs to the same caste as the girl he stays and takes part in the ceremonies of bath and worship. In North Malabar (which may be said to be the stronghold of the oldest forms of marriage and inheritance in the land) no special care is bestowed on the choice of a man for tying the *tali*, and none of the ceremonies detailed above, except the actual tying of the *tali*, is regarded as essential or of much consequence. Any Nambúdiri or Embrándiri, generally the officiating priests of local temples, may be asked to tie the *tali*, and once the *tali* is tied he departs after receiving his fee. The same may be said to be the case of *Manaválan*s of higher castes in all the taluks of South Malabar. But where the *Manaválan* is of the same caste, and especially in Pálghat, the *Manaválan*'s birthday star should not be antagonistic to that of the girl. From the tying of the *tali* to the end of all the ceremonies he must remain in the girl's house, and he goes with her in the procession to the tank and the temple. On the last day the pair serve each other with food, and they sit and eat together, and they even hold a piece of cloth between them, and the *Manaválan* cuts it in two.

One cannot fail to be struck by the strong resemblance that the incidents of the *tali-kéttu* marriage bear to the marriage ceremonies of the East Coast Hindus in essential points of form, and it is sometimes asserted that the *tali-kéttu* marriage peculiar to Malabar is a survival of a real marriage ceremony, but it seems to me far more probable that this ceremony is an innovation of the Bráhmans and that in Malabar it was never allowed to grow beyond a mere form, as the Bráhmans preferred, for their own purposes, the original polyandrous system which they no doubt found in force on their arrival. It is incredible that the people of Malabar, having once abandoned the loose unions of polyandry, should have returned to that system, and that the people of Malabar were originally polyandrous is, I think, incontestable. It should be added that the *Manaválan*, when he is of the same caste with the girl, may become her real husband by going through the *sambandham* ceremony, which will be next noticed; but this seldom happens. It is said that in some places the girl in after-life is bound to bathe, as on the demise of a distant relative, on hearing

of the death of the *Manaválan*, although he did not become her husband; but this too is of rare occurrence now.

Sambandham.—This is also called *putamuri* (presenting clothes) in the northern taluks and *kitaḥkalyānam*, or bed marriage, in the Pálghat taluk. When a youth or girl attains a marriageable age, the choice of a proper match is made by the parents or the elders of the family, and an auspicious day for the wedding is settled in consultation with the village astrologer. The most proper match for a man is considered to be his maternal uncle's daughter. In South Malabar the bridegroom's sister or other relative proceeds to the bride's house a few days before the selected day and formally proposes. On the wedding day the man goes to the bride's house accompanied by a few friends, and taking with him a bundle of betel-leaves and nuts, and, in some places, clothes also. He arrives there not earlier than sunset and his feet are washed. Then follows a sumptuous meal, to which relatives and neighbours of the same caste are invited. The bridegroom is, either before or after meals, conducted by his companions to the bridal chamber, and there, in the presence of the elderly ladies of the house and of the village, he presents the bride with betel-leaf and nut, and, in some cases, with clothes and money also. In most cases the bride and bridegroom are utter strangers to each other until this night. The man must leave the house early next morning, but returns a few days after, this time alone. A day is then fixed to take the wife to the husband's house, and, on the appointed day, the man's sister goes and fetches her. She is there detained for a short time, not exceeding a month, and then sent back to her mother's house with presents. After this, and not before, the wife may come and go between her mother's and her husband's house freely. In some places the wife is taken to the husband's house the day after the wedding.

The above ceremonials attend only marriages contracted within one's own sub-caste; but a Náyár may take to wife any Náyár woman below his own sub-division,* though a woman is not, with one exception, allowed to have a husband of a lower sub-caste. The exception is among the Náyars in and around the Cochin taluk. Generally speaking the endogamous limit, within which one must marry, includes for the Náyár male all Náyars of or below his own sub-caste, while for the Náyár female it includes all Náyars of or above her own sub-caste and all castes† above Náyars. The exogamous limit within which one may not marry is for both males and females in South Malabar the circle of one's own *tarwád*, meaning *tarwád* all members tracing descent from a common female ancestor in the female line only. Thus, a man may marry his father's sister's daughter or his father's brother's daughter, but he may not marry his mother's sister's daughter, though he may marry her brother's daughter. In North Malabar, this limit is wider and includes all the members of the same *Illam* which consists of several *tarwáds*, with no community of interest or even pollution. There is no time limitation to the operation of the rules prohibiting marriages between persons within the prohibited degrees, and the rule is enforced even though the common ancestor be 20 or 30 generations back. In short, intermarriage between two persons having the same *tarwád* name is not allowed, even though it is quite impossible to trace the descent to a common ancestor, for the identity of the *tarwád* name is regarded as sufficient proof of the identity of descent. This *tarwád* name should not be confounded with the house name. Generally a man prefixes to his name both the *tarwád* and house names. Thus, to take the case of, say, X. Y. Náráyaná Ménón. Here X stands for the *tarwád* name and Y for the house name. There may be twenty-five or thirty different houses of the X *tarwád*; the inmates of these houses may not intermarry, and the death of any one of them throws the members of all the houses into mourning; that is, they should one and all observe pollution; but the members of one house do not inherit the property of another house until the members of the latter house become extinct.

* In such cases there is only the presenting of clothes or betel and nuts by the man. There is no formal proposal by his sister, nor any feast, &c.

† There is a prejudice against foreign Bráhmans.

Divorce.—*Sambandham* is, strictly speaking, dissoluble at the will of either party without any formal ceremony being gone through for the purpose,* but that will is controlled by public opinion which views with disfavour divorces made for trivial reasons. In cases of divorce the children always go with the mother. Their legal guardian is their uncle, or *kāranavan* (managing member) of the mother's house. Both widows and divorced women are allowed to remarry, but the second and subsequent marriages of women are not celebrated with even as much formality as the first marriage. The man goes to the woman's house with friends, and giving her betel-leaves and nut or dresses, takes her to wife.

Funeral Ceremonies.—When a person is on his death-bed, the nearest relatives gather round him and give him three drops of water, each uttering prayers. After death the body is washed, covered with a new cloth and taken to the burial-ground which lies in the southern part of the house compound. The funeral pyre is made of the wood of a mango tree cut for the occasion. The body is placed on it with the head to the south and fire applied to the pyre by the next-of-kin. When the cloth covering the body is nearly burnt, a piece is torn out of it and one part is kept by the brother or nephew and the other part by the son. When the body is burnt the funeral party bathe, and taking a pot of water to the burial-ground go round the pyre three times, pour some water on the pyre and throw the pot of water from the foot to the head of the pyre. Then they offer oblations of water to the spirit of the deceased and fast for the rest of the day. The funeral rites commence on the next day; they are performed by the nearest relative on the mother's side younger than the deceased, and by the son. These are shaved on that day, and for six days thereafter offer oblations of water to the spirit of the deceased in the inner court-yard of the house, the priest being a *Mārāyān* or *Attikurissi*. On the seventh day they go to the burial-ground, collect the bones in a fresh pot, dig up the ground, sow grains and plant a plantain tree on the spot. The bones are deposited at the foot of a fig tree or of a jack-fruit tree, and, at the next convenient opportunity, removed therefrom and thrown into the waters of any sacred river. Pollution is observed by the members of the *tarwād* and by the widow and children of the deceased for eleven days in the northern taluks and fourteen days in the southern taluks. After the bones have been collected, funeral cakes are offered to the spirit of the departed, the priest for the purpose being

in the north and *Attikurissi* in the south. In the morning of the third or fifteenth day, as the case may be, before daybreak, the *Mārāyān* or *Attikurissi* performs certain rites and is then feasted. Funeral cakes are then offered under his instructions, and these are thrown into a public tank or stream. After daybreak the sprinkling of *panchagavyam* by this priest on the persons observing pollution and a bath remove the pollution, but in the south they require the sprinkling of *punyāham* or sacred water after the bath in order to purify themselves. The members of the deceased's family cannot, however, go to temples until after the sixteenth day, even in cases where the pollution is said to be removed on the twelfth day. Funeral cakes continue to be offered until the forty-first day, the priest being an *Elayad* (called also *Karukanambidi* in the north). In North Malabar the period of mourning generally ceases on the forty-first day, but in the south it is usual to continue it for one year after death, funeral cakes being offered once every month, or in the case of the rich even every day. During this period, which is called *diksha*, the chief mourner must abstain from flesh and fish, wine and women, and cannot shave. The bodies of children and of those who die of epidemic diseases are only buried and in these cases no funeral rites are performed.

I have not been able to discover any trace of totemism among the Náyars, but a detailed examination of family names has yet to be undertaken.

The chief element in the religion of the Náyars is the worship of ancestors, but the Puranic deities have gained some hold, and Siva, Vishnu and Durga are all regarded with a certain amount of veneration. Serpent worship also is very common.

* In Kāsergōd there is a settlement of accounts as to presents, ornaments, &c. A deed of separation is drawn up and signed in the presence of four witnesses.

The most noteworthy of the remaining custom of this caste is their peculiar system of inheritance which is through the female line and is called *Marumakkat-tāyam*. Thus a child belongs not to its father's but to its mother's family, and husband and wife remain each in his or her own *tarwād*.* A man has power of gift over his self-acquired property, but he cannot leave it by will, and, if he has not exercised his right of gift it passes to his *tarwād* on his death and his children get none of it. The *tarwād* property is managed by the senior male member of the *tarwād*, regard being paid only to age and not to stocks. Thus the natural guardian of a child is not its father but some member of its mother's family. A very interesting account of Nayar family life is given in Mr. Chandu Menon's novel, *Indulēka*, which has been translated into English.

Another peculiarity is the observance of a rigid system of pollution, a short account of which will be found on pages 117-118 of Mr. Logan's *Manual of Malabar*. There is a ceremony called *irandukuli* or *irandukalyānam* performed when a girl attains puberty. It is simply an occasion of feasting. The girl observes pollution for three days, and is on the fourth day purified in the manner mentioned above in respect of pollution from childbirth. The Nayar females enlarge the lobes of their ears to a prodigious length by boiling them and inserting therein heavy pieces of wood or lead, like the Kallans or *Nātukottai Chettis*.

In the general anxiety to secure a suitable or desirable match, *sambandham* is sometimes performed even before the girl attains puberty, and what is worse, cohabitation follows immediately. In former days this was not at all a rare occurrence in the case of girls of 10 or 11 years old, puberty generally coming on in the 12th or 13th year. Even now, I am assured, the practice is prevalent, and though Malayālis who have received an English education may hesitate to acknowledge it, an ordinary Malayāli finds nothing wrong in it, for the great end to be kept in view is to secure a husband for the girl. And I may here mention that the independence of Nayar women, which one reads so much of, is more apparent than real, for she is nearly as much in the power of the elders of her family as the most closely guarded inmate of a zenāna, and it is seldom indeed that she has the courage to take her own way in the teeth of the opposition of her relatives.

I would also note here the fact that the women of North Malabar are prohibited from crossing the river that separates it from South Malabar. The custom is said to have originated in the days when the Rājās of the two countries were constantly at war with one another, but this does not explain the fact of the prohibition being one-sided. An agitation is now being carried on by certain young men of North Malabar to have this unreasonable prohibition cancelled, which puts such of them as seek employment outside at a disadvantage, in that their females do not accompany them. It is noteworthy also in this connection that the Nayar and other females of the Kāsergōd taluk of South Canara are prohibited from crossing the Chandragiri river which separates it from North Malabar, and that the Tiyya women in parts of Walluvanād are prohibited from crossing a channel which separates that taluk from Pālgat. Some vague idea of the impurities of the castes living outside may have led to the prohibition in such cases.

349. This may be called the caste of Malayālam Rājās and chieftains, but it is hardly a separate caste at all, at any rate at present, for those Náyars and others who have at any time been petty chieftains in the country call themselves *Sāmantas*. The primary meaning of the word *Sāmanta* is given by Dr. Gundert as 'the chief of a district.' The *Sāmantas* assert that they are the descendants of Kshatriyas, who fled from the wrath of Parasurāma, and divesting themselves of the sacred thread, lived in jungles without repeating their daily *mantrams*, whence their name of '*Sāmanta*,' or those without *mantrams*. Neither philology nor anything else supports this fable.

The several castes that go to make the present body of *Sāmantas* are (1) *Ērādi*, (2) *Nedungādi*, (3) *Vallōdi*, (4) *Unittiri*, (5) *Atiyōti*, (6) *Tirumulpād*, (7) *Nambiyār*.

* Formerly the wife actually remained in her own *tarwād* house after marriage, and her husband visited her there, but now the custom of going to the husband's house is spreading.

Chap. X. para. 350. The first six have been shown in the tables as separate castes and will be noticed next after this. Nambiyárs are not really different from Náyers although it is now asserted that Sámanta Nambiyárs are distinct from Náyar Nambiyárs. Nambiyárs, styling themselves Sámantas, are found only in North Malabar, and the only peculiarity about them is that they marry their girls only to Nambúdiris. The large bulk of Nambiyárs, however, are called Náyers simply and their females take husbands from both the Náyar and higher castes, as do the other Náyers. In fact Nambiyár has come to be a simple title ordinarily conferred on Náyers by North Malabar Rájahs, just as Ménón is a title conferred by the Rájahs of South Malabar.

In the Literary Society's manuscript already referred to, it is stated that these Nambiyár and other Sámantas cannot marry within their own caste, but this custom is now prevalent only in certain parts of North Malabar. It may be that the custom was more prevalent in the beginning of the century, and it points to the fact that the families constituting the caste were descended from one known common ancestor, and that it was only when common descent came in course of time and with increase of population to be lost sight of that marriages within the caste began to take place.

The customs and manners of the Sámantas are similar to those of Náyers, but they are generally considered to hold a higher position in the social scale.

350. All these call themselves Sámantas now, but wherever possible they have been separated in abstraction. The three are closely allied, the names being entirely local and denoting a settlement in Ernád, Nedunganád and Walluvanád.

Ernád: 355.
Nedunganád: 998.
Wallodi: 214.

The Zamorin of Calicut and his family are Érádis, and the Walluvanád Rájah is a Vallódi. The *Kéralálpatti* says that the first Zamorin was a Sámanta who came from Púntura (a village, still known by that name in the Perundurai or the present Erode taluk of the Coimbatore District) and rendered such service to Chéraman Perumal that he was made a chieftain. It is also said that he was originally of the cowherd caste. There are two facts noteworthy in this connection. In an account of the marriage rites of the Idaiyan (shepherd) caste received from the Coimbatore District it is stated that the ceremonies are as follow:—

- 1st day, erecting *panddi* (booth) and *kankana dháranam*.
- 2nd day, songs.
- 3rd day, the tying of the *táli*.
- 4th day, as on the second.
- 5th day, worship in temples.

Now the same order, except that the fourth day's ceremony is either omitted or extended for two days more, is found in the ceremonies of the Zamorin's family, and the Náyers in South Malabar in their *táli-kettu* marriages, while other Náyers and Sámantas follow quite a different order and have the tying of the *táli* on the first day and other ceremonies on the following days. Again, there is a caste called Póndan appearing in our tables in Group 35. There are only 28 persons of this caste in Malabar, and they are all in Calicut. These are the palanquin-bearers of the Zamorin. They are in dress, manners, customs and language entirely Tamilians, and while the Zamorin is polluted by the touch of any ordinary Tamián, these Póndans enjoy the privilege of bearing him in a palanquin to and from the temple every day. Now there is a sub-division of Idaiyans by name Pogondan, and I understand that these Pogondans are the palanquin-bearers of the Idaiyan caste. It seems probable that the founder or some early member of the Zamorin family obtained palanquin-bearers of his own caste and granted them privileges which no other Tamilians now enjoy. Whatever the origin of the Érádi caste under consideration, they are now wholly Malayális with all the customs and manners peculiar to Malayális. Their dress and their ceremonies attending on birth and death are the same as those of Náyers. Their marriage ceremonies are also divided into two parts, (1) *táli-kettu*, and (2) *sambandham*. In the former the chief points are as already noted. The *táli* is tied by so-called Kshatriyas, known as Tirumulpáds (not the Sámanta Tirumulpád).

Chap. X. para. 354. The same Tirumulpád ties the *táli* for all the girls in a house at the same auspicious hour. As for *sambandham* it seems that, in former days, the females might not have husbands of the same caste, but could marry Nambúdiris, but now it is only in the families of the Zamorin and similar chiefs that the husbands are exclusively Nambúdiris; at these marriages the Nambúdiris go through no formal ceremony as men of the same caste as the bride would do; they obtain the sanction of the senior male and female member of the family to the union, present the girl with cloth or betel and nuts, and that is all. The fact is their position in the social scale is such that they consider it beneath their dignity to go through any ceremony with an inferior caste.

At present, excluding the families of the petty chieftains, the endogamous limit is for the males in some parts of North Malabar, the limit of the Náyar caste, and in the rest of the country their own as well as the Náyar castes, and for females their own caste (except in the said parts of North Malabar) and the Nambúdiri caste. The exogamous limit is, in the above-said parts of North Malabar, the whole caste itself and in the rest of the country the tarwád as defined in the case of the Náyers. The females are called Kólpád (Kóvilpád) or Kólha (Kóvilamma).

351. This is the caste of the Kadattanád Rájah in North Malabar. The tradition is that when he was driven out of his territories in and around Calicut by the Zamorin he took shelter under the Rájah of Chirakkal, who gave him the Kadattanád country to hold as his vassal. Perhaps from this fact arose the name Atiyóti, from *Atiya*, slave. In customs and manners they resemble the Érádis and Nedungádis. Some Atiyóti's advance no pretension to be above Náyers in rank.

352. There are two Tirumulpáds—one a Sámanta and the other a so-called Kshatriya. The former observes customs and manners exactly similar to Érádis and Nedungádis. In fact these are all more or less interchangeable terms, members of the same family calling themselves indifferently Érádi or Tirumulpád. The Kshatriya Tirumulpád wears the sacred thread, and the rites he performs are similar to those of Bráhmans, whose dress he has also adopted. He has, however, like Náyers, *táli-kettu* and *sambandham* separately. His females take Nambúdiri consorts by preference, but may have husbands of their own caste. The *táli* is tied either by a man of the same caste or by a Nambúdiri. Their inheritance is in the female line as among Náyers and Sámantas. Generally the males of this caste furnish husbands to the females of the tarwáds of chieftains, and the females furnish wives to Nambúdiris. The touch of these females does not pollute a Nambúdiri as does that of Náyers and Sámantas, and what is more Nambúdiris may eat their food. The females are called 'Nambashtádiri.'

353. The Unittiris follow the same customs as the Érádis. The Rájahs of Chirakkal and Travancore are said to be of this caste. The latter perform the ceremony called *Hiranyagarbham* to become a Kshatriya, but the status so acquired is personal and not hereditary. The females of this caste, other than those of reigning families, are called Pillayádiri.

354. This is a caste found in South Canara and to a small extent in Bellary. They are said to be a branch of the Konkani Mahrátis of Goa, from whence they were invited by the Lingáyat kings of Nagara to serve as soldiers and to defend their forts (*kote*), whence the alternative name of Koteyava. Another name for them is *Rámakshatri*. The mother-tongue of the Sérvégáras of South Canara is Canarese, while their brethren in the north speak Konkani. They have now taken to cultivation, but some are employed in the revenue and police departments as peons and constables, and a few are shopkeepers. The name Sérvégára is derived from Canarese *sérve*, an army.

In religion they are Hindus, and like most West Coast castes are equally partial to the worship of Siva and Vishnu. They wear the sacred thread. Karádi

Chap. X. para. 355. Brāhmans are their priests, and they owe allegiance to the head of the Srīngéri *mūl*. Their girls are married before puberty, and the remarriage of widows is neither allowed nor practised. Divorce is permitted only on the ground of the unchastity of the wife. The body of a child under three years is buried, and that of any person exceeding that age is cremated with the usual ceremonies. They eat flesh but do not drink. Their titles are Nāyak, Aiya, Rao and Sheregar.

355. This is rather an occupational than a caste name. It means a foot-soldier, and is used to denote the retainers of the Uriya Chiefs of Ganjam and Vizagapatam. These men were granted lands on feudal tenure and belonged to various castes. They are now ordinary agriculturists. Some are employed in the Police and as peons in the various public departments. Most of them are probably of the Odiya caste, though a number of other caste names appear in the list of sub-divisions.

Group 2 (a).—Cultivators.

The total strength of the 99 castes included in this group is 7,016,140, or 19.69 per cent. of the whole population.

356. The Vellāla are the great farmer caste of the Tamil country, and they are strongly represented in every Tamil district. The word 'Vellālan' is derived from *vellānmai*, meaning cultivation, tillage, "and it is but natural to infer that Vellālan means a cultivator rather than a man of a particular tribe or country." * This conclusion is supported by the fact that the Vellālans are divided into a number of sub-castes which are practically distinct.

As many as 930 sub-divisions of this caste have been returned, but some are merely occupational names, while others are territorial. I give below fifteen of the most important sub-divisions:—

Sub-divisions.	Strength.	Sub-divisions.	Strength.
Agamudaiyan	42,443	Sendalai	167,183
Kāraikkāt	137,245	Sōzhia	224,076
Kodikkāl	45,836	Tendisai	231,371
Kondaikatti	31,012	Tondamandalam	61,837
Konga	419,526	Tuluva	191,098
Nac'chai	9,996	Udaiyan	17,550
Pāndiya	60,325	Vellikkai	14,098
Pānamalli	22,086		

Kāraikkāt or *Kārkātta*.—The word is said to mean 'Vellālas that saved or protected the clouds,' and the mythological origin of the name is as follows. In the reign of Ugra Pāndiya there was a terrible famine which continued for twelve years. The king provoked at this, imprisoned all the clouds for their neglect of duty. Indra, the god of clouds, requested the Pāndiya king to release them, but he refused to comply until somebody stood as a guarantee for their faithful performance of their duty of sending rain to his kingdom. Some Vellālas came forward, and ever since that time they have been known as Kārkātta Vellālas.

The Kāraikkāt Vellālas are found in all Tamil districts, but are most numerous in Madura. Their customs are much the same as those of Tondamandalam Vellālas. An interesting account, written by Lieutenant Ward in 1824, of the Kāraikat Vellālas of the Palni Hills, is referred to in the *Madura Manual*. Widows are free to remarry, 'and wives are accustomed, it is supposed, to grant the last favour to their husbands' relations. Adultery outside the husband's family entails expulsion from caste.' This custom is probably a survival of fraternal polyandry.

* *Madura Manual*, part ii, p. 31. Dr. Oppert considers Vellālan to be etymologically connected with *Pallan*, *Pall*, &c., the word meaning "the lord of the Vellās or Pallas."—*Madras Journal of Literature and Science* for 1887-88, p. 183.

Chap. X. para. 356. *Kodikkāl*.—This word means a betel garden, and the name owes its origin to the particular occupation of this sub-division. Kodikkāl Vellālas are most numerous in Tanjore and Salem, but there is a fair number of them in Tinnevely and Madura also.

Kondaikatti.—The name is due to the custom of this sub-division of tying their hair in a knob on the top of their heads. They are most numerous in North Arcot and Chingleput, and hold a high position among Vellālas. "They are extremely strict in their customs, not allowing their women to travel by any conveyance, and punishing adultery with the utmost severity." *

Konga.—These are found chiefly in the Coimbatore and Salem districts, the old *Kongu Désam*. They are also numerous in Madura and Tinnevely. Their origin is doubtful, but it is universally admitted that they hold a relatively low position. No other Vellāla would take his meals with them, because, it is said, they employ Uppiliyans and other low caste people as cooks for their marriages, &c. I am informed by two native officers that barbers officiate as their priests, and that the *tālī* is not tied round the neck of the bride by the bride-groom, but by a person known as the Arumaikkāran, who is assisted by the barber. Marriage with a maternal uncle's daughter is looked upon as the most desirable union, and this frequently results in a boy of 7 or 8 being married to a girl twice his age, who lives with her father-in-law until her husband grows up. This custom, which is also found among the Kunnavans of Madura and the Khonds of Ganjam as well as other Dravidian castes, is said to be dying out. Widows may not remarry, and divorce is allowed in the case of adultery by the wife, though adultery with members of the family or sub-sept seems to be regarded with leniency. The husband can be divorced for impotence, and the woman can then re-marry. They have a somewhat elaborate system of caste government, which is described in the *Coimbatore Manual*. Such of their children as are born lame, blind or dumb, constitute a distinct caste called the 'Mudavāndis,' and their wants are provided for by means of a compulsory levy in kind at the time of harvest. It is said that the Mudavāndis have the right of taking possession of any Vellāla child that is infirm or maimed, the claim being made by spitting in the child's face. They employ both Brāhmans and members of their own caste as priest. Their agnomen is 'Kavandan,' a title which is also borne by a number of other castes. The word is usually said to mean a scoundrel, a rogue, but it may possibly be derived from *kavan* or *kavandi*, a sling, and have been used originally to denote a hunting tribe.

Nac'chai.—This sub-division is returned only from Salem, and I have no information regarding it.

Pāndiya.—These are the descendants of those Vellālas who settled in the districts of Madura and Tinnevely, the old Pāndiya Kingdom, where they are most numerous. Mr. Nelson gives seven territorial septs of this sub-division, of which the last, Kōttai Vellālas, deserve special notice. Kōttai means a fort, and these Vellālas live within a mud fort near Srīvaikuntam in the Tinnevely district. Their women are strictly prohibited from leaving the fort or seeing any males, except their husbands. Even their own male children are not allowed to see them. Nobody is permitted to enter the fort and visit any of their houses.

Pānamalli (Poonamallee).—This division takes its name from the town of Poonamallee, an old military station near Madras. The Pānamalli Vellālas are a branch of the Tondamandalam sub-division.

Sendalai.—Out of a total of 167,183 returning this sub-division, 155,670 are found in Coimbatore, the remainder being divided between Salem and Tinnevely. 'Sendalai' literally means a red head, but I do not know how the name came to be applied to a division of Vellālas.

Sōzhia.—These are the descendants of those who settled in the Chōla country. They are most numerous in Tanjore and Madura. They follow Brāhman customs very closely, and it is said that they worship only Brahmanical gods and are strict vegetarians.

* *North Arcot Manual*, p. 277.

Tendisai.—Literally 'southern country.' With the exception of 3,342 in Madura, the whole of the Tendisai Vellálas are found in Coimbatore. They are not mentioned in the *Manual* of that district, and are possibly only a branch of the Konga Vellálas.

Tondamandalam.—This sub-division took its name from Tondanádu, the ancient Pallava country (the modern districts of Chingleput and North Arcot), where they first settled and where they are still most numerous represented. The settlement appears to have taken place in the ninth or tenth century A.D. They are generally considered to be of somewhat superior standing to other Vellálas. They are very strict in the observance of caste rules and are vegetarians, though some of them eat flesh now-a-days. Their ordinary title is *Mudali*, while all other Vellálas, except the Kongu, are called *Pillai*.

Tuluva.—These are immigrants from the Tulu country, a part of the modern district of South Canara. Mr. Nelson is of opinion that these are the original Vellálas, who were invited to Tondamandalam after its conquest by the Chóla king, Adondai Chakravartí. They are now found in all the Tamil districts, but are most numerous in North and South Arcot, and Chingleput.

Vellikkai.—Literally 'silver handed.' This sub-division is found only in the Salem district. I have no information regarding it.

Agamudaiyan and *Udaiyan* are the names of separate castes, and the fact that these people consider themselves to be Vellálas shows how loosely that term is used.

It is not possible to give an account of the marriage and other customs of the Vellálas which shall be applicable to all sub-divisions, for while some have unmistakeable traces of the freedom of divorce and remarriage and even of polyandry which were characteristics of early Dravidian social relations, others have adopted the rigid customs of the Bráhmans almost in their entirety. The only way, therefore, is to treat each sub-division separately, and this I hope to do, to some extent, in the new edition of the District Manuals. At present I have not sufficient materials for the task.

357. This is a caste of Canarese farmers found in Madura; a few were also enumerated in Coimbatore and Tinnevely. They are mentioned by Mr. Nelson, but no information regarding their customs is given, and I have not succeeded in obtaining a single note on them. The most important sub-division is *Vakkaliga*, but this simply means a ryot. Their usual agnomen is *Kavandan*.

358. These four Tamil castes are closely connected. The last is probably a title rather than a caste, and is the usual agnomen of the Nattamáns, Malaimáns and Sudarmáns, as also of the potter caste (*Kusavan*). Nattamán means 'a man of the plains,' Malaimán, 'a man of the hills,' and Sudarmán, 'one who does good, a hero.' Nattampádi is another form of Nattamán. Tradition traces the descent of the three castes from a certain Déva Rája, a Chéra King, who had three wives, by each of whom he had a son, and these were the ancestors of the three castes. There are other stories, but all agree in ascribing the origin of the castes to a single progenitor of the Chéra dynasty. It seems probable that they are descendants of the Védar soldiers of the Kongu country who were induced to settle in the eastern districts of the Chéra Kingdom. Additional evidence of the important position they once held is afforded by the titles *Pandáriyár*, *Pandaráttár* (custodians of the treasury) which some of them still use. Some of them again are locally styled Poligars (*Pálayakkáran*) by the ordinary ryots, and the title *Kávalgár* is not infrequent.

The name of each caste appears as a sub-division of the other two, and Udaiyan is also a sub-division of all. The main sub-divisions of Udaiyan again are Malaimán, Nattamán and Sudarmán, about 41,000 out of the total of 53,000 being included

Nattaman: 97,436.
Malaiman: 34,936.
Sudarman: 14,794.
Udaiyan: 53,007.

* See also Carr's *The Seven Pagodas*, p. 113.

under the first two of these. It is said, however, that the three castes are now distinct and do not intermarry.

The majority of them are Saivites, and Bráhmáns officiate as their priests. Girls are married either before or after puberty, but there is a tendency towards the adoption of the former custom. Divorce is granted only for adultery by the wife. Widows may not remarry. The use of flesh is allowed, but Malaimáns are said to be vegetarians. Among the Nattamáns there is a peculiar custom requiring a newly-married couple to live in a house of their own instead of, as usual among most castes, in the house of the husband's parents. The Malaimáns have an unenviable notoriety as receivers of stolen property.

359. This is a numerous Telugu cultivating caste widely spread throughout all the districts. It is the largest caste in the presidency.

Kapu or Reddi: 2,453,642

The term 'Kápu' means a watchman, and 'Reddi,' which is found as Irattu, Iretti, Raddi, Rahtor and Ráshtrakuta, means a king. The Kápus or Reddis (Ratti) appear to have been a powerful Dravidian tribe in the early centuries of the Christian era, for they have left traces of their presence at various periods in almost every part of India.* Though their power had been put down from time to time by the Chalúkyas, the Pallavas and the Vellálas, several families of zamindars came into existence after the captivity of Pratápa Rudra of Wárangal in A.D. 1323 by the Muhammadan emperor, Ghiyas-ud-din Toghluk. They ought, perhaps, to have been classed as formerly military and dominant, but the Velama caste, which has been placed in Group 1, sufficiently represents the ruling section of this great agricultural community.

The number of sub-divisions returned is 840, of which the following are the most important:—

Sub-division.	Strength.	Sub-division.	Strength.
Ayódhya	24,278	Nerati	29,419
Baliya	38,697	Oraganti	13,873
Bhúmanchi	29,597	Pákanáti	226,358
Désúr	26,441	Palle	22,693
Gázula	302,462	Panta	455,134
Gandi Kóttai	18,905	Poddaganti	204,270
Kammupuri	11,500	Pókanáti	67,820
Kodide	91,200	Ponganádu	27,837
Kunchoti	8,842	Telaga	18,796
Morasa	40,934	Velanáti	49,682
Motáti	145,391		

In the case of 387,398 individuals Kápu was returned as the sub-division also.

Ayódhya.—This sub-division is found, not in the Telugu country, but in Tinnevely, and there are some 2,000 of them in Madura. They are usually known as Reddis and are very proud of their supposed connection with Oudh. At the commencement of their marriage ceremony, the bride's party ask the bridegroom's who they are, and the answer is that they are Ayódhya Reddis. A similar question is then asked by the bridegroom's party and the bride's friends reply that they are Mithila Reddis. They are Vaishnavites and have no domestic priests. Their marriage ceremony is very simple and is attended by no religious service. The *táli* is tied by the sister or female cousin of the bridegroom and some of the relations then join the hands of the couple. The *táli* is peculiar, consisting of a number of cotton threads besmeared with saffron, without any gold ornament. They have a proverb to the effect that 'he who went forth to procure a *táli* and a cloth never returned,' but I have not ascertained what the origin of this is.

* Salem Manual, vol. i, p. 17, and Fleet's *Dynasties of the Kanarese District*, p. 31. Their ancient kingdom was called Reppaipádi.

The girls are generally married after puberty. The bridegroom may be a child, and in that case the wife cohabits with some adult member of her husband's family or at least of his caste, though it is said the husband's representative may even be a member of another caste. The children born during the non-age of the husband are regarded in every way as his children. There is no freedom of divorce, and the remarriage of widows is forbidden. The usual agnomen is *Reddi*.

Baliya and Gázula.—*Baliya* is the name of a separate caste and *Gázula* that of one of its principal sub-divisions. The *Baliyas* have been classed as traders, but the bulk of them are now engaged in cultivation and this accounts for so many having returned *Kápu* as their main caste, for *Kápu* is also a common Telugu word for a ryot, a farmer. It is, however, not improbable that there was once a closer connection than now between the *Kápus* and the *Baliyas*, and the claim of the *Baliyas* to belong to the *Kápu* caste may have a foundation in fact. Nearly the whole of the so-called *Baliya* and *Gázula* *Kápus* are found in Ganjam and Vizagapatam. An account of the *Baliya* caste will be given later on.

Bhúmanchi.—Practically the whole of these are found in the Godávári district. The name means 'good earth.' I have no information regarding this sub-division.

Désúr.—The *Désúr* *Kápus* are found chiefly in Nellore, North Arcot and Salem. Mr. Cox thinks the name is a territorial one, but they themselves derive it from *déha*, body, and *súra*, valour, saying that they were renowned for their courage. Their women are kept *gosha*, but otherwise there is nothing peculiar in their customs.

Gandi Kóttei.—These are found only in Maḍura and Tinnevely and are also known simply as *Kóttei Reddis*. '*Kóttei*' is the Tamil for a fort, the corresponding Telugu word being *Kóta*. Their females do not appear in public.

Kammapurí Kápus.—These are found only in Trichinopoly. I have no notes on this sub-division, but their name suggests a connection with the *Kámmas*.

Kodike Kápu.—The majority of this sub-division is found in Cuddapah and Anantapur.

Kunchéti.—Found only in Anantapur.

Morasa.—Found chiefly in Cuddapah, North Arcot and Salem. There is a sub-section of them called '*Veralu icche Kapulu*,' or '*Kápus* who give the fingers,' from a curious custom which requires that when a grandchild is born in a family the wife of the eldest son of the grandfather must have the last two joints of the third and fourth fingers of her right hand amputated at a temple of Bhairava. The *Morasas* are said to owe their name to the fact that they formerly used to weave mats and baskets.

Mótáti.—This sub-division is most numerous in Kistna, Kurnool, Cuddapah, Bellary and Anantapur.

Nerati.—Most numerous in Nellore and Kurnool.

Oraganti.—Found chiefly in Kistna and Nellore.

Pákanáti.—This large sub-division is found in all the Telugu and many of the Tamil districts, but it is most numerous in Nellore, Cuddapah and Kurnool. The name means 'Eastern country,' and must refer to their original home. This sub-division allows the remarriage of widows, but the offspring of such unions generally intermarry among themselves and not with the children of a woman who has been married only once.

Palle.—Most numerous in North Arcot and Nellore. I do not know whether there is any connection between this sub-division and the fisher caste of the same name.

Panta Kápu.—This is the largest sub-division of all. '*Panta*' means a crop. I am informed that polyandry of the fraternal type exists among this sub-division, but the statement requires verification. The *Panta Kápus* are found in large numbers in Vizagapatam, Kistna, Nellore, and South Arcot.

Peddaganti.—Most numerous in Cuddapah, Nellore, Kurnool and North Arcot. The only peculiarity about them, of which I have heard, is that they do not use a *táli*. They are said to owe their name to a place called *Peddagallu*.

Pókanáti.—Numerous in Cuddapah and North Arcot. '*Póka*' means an areca palm, but I have no information as to the location of the '*Póka*' country.

Ponganádu.—These are found only in the Tamil country being most numerous in Chingleput and Trichinopoly.

Telaga.—The *Telagas* are a distinct caste, which is described below. There may, however, be a division of the *Kápus* of this name; which was chiefly returned as such in the Godávári.

Velanáti.—The *Velanáti Kápus* are numerous only in Kistna, Nellore and Kurnool.

These sub-divisions will eat together, but not intermarry. Each sub-division is divided into a number of sections called *tegas* and marriage can take place only between members of the same *tega*. There is no universal rule as to the age at which girls should be married, but marriage before puberty is regarded with most favour. The re-marriage of widows is not generally allowed, but it is permitted in a marred form in the *Pákanáti* sub-division and there are, no doubt, other sub-divisions in which the prohibition is only partial or absent altogether. A good account of the ordinary marriage ceremony is given in the *Nellore Manual*, but it is too long for quotation. The worship of a number of pots specially made for the purpose and filled with water and the feigned anger of the bridegroom's party on the fourth day of the ceremony are noticeable features. Another custom which has been reported to me is that on the third day of the marriage ceremony, called *Nágali* (plough-day), the bridegroom and the bride, however rich they may be, are made to carry all the implements of husbandry and a basket full of seed to a field which will be ploughed and sown by the bridal pair. I do not know whether this custom is common to all or confined to particular sub-divisions or localities. Cremation is the rule, but burial is also practised. The consumption of flesh, with the exception of beef, is allowed, but some sub-divisions are said to be strict vegetarians. The usual title is *Reddi* though *Naidu* is also common.

360. The *Kámmas* are found in every district except Malabar and Canara, but

Kamma : 850,823. they are most numerous in Godávári, Kistna, Nellore and North Arcot. In their origin they are closely

connected with the *Velamas* and *Kápus*. '*Kamma*' means an ear ornament, and one tradition states that a valuable jewel of this kind, belonging to Rája Pratápa Rudra, fell into the hands of an enemy. One section of the *Kápu* caste boldly attacked the foe and recovered the jewel, and were, therefore, called *Kámmas*, while another section ran away and accordingly received the name of *Velama* (*veli*, away). Another story says that the *Kámmas* and *Velamas*, before they divided, had adopted the *gosha* system of the Mahomedans, but finding that they were thus handicapped in their competition with other cultivating castes it was proposed that the new custom should be abandoned. Those who agreed to this signed a bond, which was, of course, on a palm leaf (*kamma*) and from this they were called *Kámmas*. The dissentients retained *gosha* and were, therefore, called *Velamas* or outsiders.* There are other stories, but most of them agree in describing both *Kámmas* and *Velamas* as offshoots of the *Kápus*.

There are 231 sub-divisions of this caste in the census schedules, of which the

Sub-division.	Strength.
Bangáru	12,617
Gampa	199,807
Góda-játi	68,446
Ilavellani	87,701
Kávali	42,888
Pedda	26,941
Vaduga	23,518

most important are noted on the margin; 324,155 persons however have returned *Kamma* as the sub-division. The *Bangáru Kámmas* are found only in North Arcot, and the name is said to refer to the custom of the women of this sub-division wearing only nose ornaments of gold (*bangáramu*). The *Gampa* sub-division is most numerous in Nellore and Kistna. '*Gampa*' means a basket and the

name is said to refer to the fact that a few of the caste escaped after a desperate

* North Arcot Manual, p. 278.

battle by hiding themselves behind baskets, while the Góda-játi Kammas hid behind a wall (*goda*); but these derivations seem to me inadequate. The Góda-játi sub-division is most numerous, represented in North Arcot and Chingleput. The *Illuvellani* Kammas, or those who do not go (*vellani*) out of the house (*illu*), are found chiefly in Kistna, Nellore and Anantapur. As the name implies their women are not allowed to appear in public. The *Kávali* sub-division is practically confined to the Godávári district and the *Pedda* Kammas to the Kistna. The *Vaduga* ('northern') Kammas are found chiefly in Coimbatore. *Vaduga* is a common Tamil name for a Telugu man.

The sub-divisions may eat together, but do not intermarry. Their customs do not differ appreciably from those of Kápus. They tie a bunch of *dholl* leaves to the north-eastern post of the marriage pandal, to commemorate the escape of a party of Kammas who concealed themselves in a field of *dholl*. Among the Kammas settled in the Tamil country, the bride is sometimes much older than the bridegroom and my informant mentions a case of a wife of twenty-two years of age who used to carry her boy-husband on her hip as a mother carries her child. The husband cannot be divorced and the remarriage of widows is not generally permitted.

361. The Tottiyas or Kambalattans are a caste of Telugu cultivators settled in the districts of Madura, Tinnevely, Coimbatore and Salem. They are probably the descendants of poligars and soldiers of the Náyakkan kings of Vijayanagar, who conquered the Madura country about the beginning of the sixteenth century. As regards the origin of their caste the Tottiyans say, with pride, that they are the descendants of the 8,000 Gópastris (milkmaids) of Kistna, a tradition which seems to indicate that their original occupation was connected with the rearing and keeping of cattle.

The most important sub-divisions are *Kollar* and *Érkollar*, the Tamil forms of the Telugu *Golla* and *Yerragolla*, which are now shepherd castes, though probably they formerly had as much to do with cattle as sheep. Another large sub-division is *Kille* or *Killavár*, which I take to be a corruption of Telugu *Kilári*, a herdsman. The bride and bridegroom, too, are always seated on bullock saddles.

They do not wear the sacred thread. Most of them are Vaishnavites, some of whom employ Bráhma priests, but the majority of them are guided by *gurus* of their own, called Kódangi Náykkans. Each family, however, has its own household deity, which appears to be a sort of representation of departed relations, chiefly women who have burned themselves on the funeral pile of their husbands, or have led a chaste and continent life, or died vestals. Their girls are married after they have attained maturity. Adultery is no crime when committed within the family circle, but a *liaison* with an outsider involves expulsion from the caste. It is said that their newly married girls are even compelled to cohabit with their husbands' near relatives. The *pongu* tree is the sacred tree of the caste. Suttee was formerly very common and the re-marriage of widows is discouraged if not actually forbidden. The dead are generally burned. Both men and women are supposed to practise magic, and are on that account much dreaded by the people generally. They are especially noted for their power of curing snake-bites by means of mystical incantations and the original inventor of this mode of treatment has been deified under the name *Pámbalamman*. They are allowed to eat flesh. The majority speak Telugu in their houses. Their usual title is *Náykkán*.

362. The Vallambans are a small caste found in Tanjore, Trichinopoly, and in the northern parts of the Madura district. They are supposed to be the offspring of a Vellalan and a Valaiya female, a tradition which may perhaps be interpreted as showing that they are a civilised section of the Valaiyan caste. It is said that in documents devising lands they describe themselves as the descendants of 'the Vallambans who lost Vallam,' that is, the Vallama Nádu of Tanjore.*

* Madura Manual, part ii, p. 57.

363. This is a small Dravidian tribe of cultivators found in the district of

Puluvans : 6,846.

Coimbatore. The correct name of this caste is still doubtful, and Mr. Nicholson seems to think that Púluvan and Pulavan are identical. Pulavans are the learned men among the Coimbatore Vellalans and are supposed to be the depositaries of the poet Kamban's works. One authority from Coimbatore writes that the traditional occupation of this caste is military service and derives the word from '*bhū*,' earth and '*valavan*,' a ruler; while another thinks that the correct word is *Púruvan*, aborigines.

Their girls are married usually after they attain maturity. In the disposal of the dead, both cremation and burial are in vogue, the tendency being towards the former. They are flesh-eaters. Their customs generally resemble those of the Konga Vellalas. The common agnomen of the Púluvals is *Kavandan*, but *Mandaradi* (Manrádi) is also used.

364. This is a small caste of Canarese farmers found chiefly in the districts of

Anuppan : 10,474.

Madura, Tinnevely and Coimbatore. Their original home appears to have been Mysore or South Canara, probably the former. Their language is a corrupt form of Canarese. The most important sub-division, according to the census returns, is *Allikulam* ('lily clan'). The majority have returned Anuppan as sub-division also. Some of them are Saivites and others Vaishnavites. The sacred thread is not worn; Bráhmans are employed as priests by the Vaishnavites, but not by the Saivites. Their girls are generally married after they have attained puberty. In matching husband and wife, no consideration is paid to their ages, and adultery is no crime if committed within the caste before the husband becomes of age. Re-marriage of widows is practised, but a woman divorced for adultery cannot re-marry during the life time of her husband. *Kavandan* is their usual title.

365. The Kunnas, (from *kunru*, a hill) are a class of cultivators on the

Kunnas : 3,947.

Palni Hills. They are supposed to have come up the hills from the plains of Coimbatore and settled there some three or four centuries ago. The Kunnas of the western parts of the range differ in many of their customs from those of the eastern.

"With both divisions incompatibility of temper is a sufficient ground for divorce, and a husband can at any time get rid of his wife by taking her to her parents together with a pair of oxen if he be an eastern Kunnas, and a *Vatti* or round metal dish if he be a western. On the other hand, if the wife dislikes her partner, she may leave him upon giving up her golden jewels—the silver she retains in such case—and may, according to her pleasure, either go back to her father's house or marry another man. In the west, however, she takes with her only such property as she may have possessed at the time of her marriage. Her children must all be made over to the deserted husband; and if she be pregnant when she goes away and a child be born whilst she is living with her second husband, it must nevertheless be given up to the first, upon payment of the expense of rearing it if in the east, upon mere demand in the west. In this way a woman may legally marry any number of men in succession, though she may not have two husbands at one and the same time. She may, however, bestow favors on paramours without hindrance, provided they be of equal caste with her. On the other hand a man may indulge in polygamy to any extent he pleases, and the wealthier Kunnas keep several wives as servants, particularly for agricultural purposes.

"Among the western Kunnas a very curious custom is said to prevail. When an estate is likely to descend to a female on default of male issue, she is forbidden to marry an adult, but goes through the ceremony of marriage with some young male child, or, in some cases, with a portion of her father's dwelling house, on the understanding that she shall be at liberty to amuse herself with any man of her caste to whom she may take a fancy, and her issue so begotten inherits the property which is thus retained in the woman's family. Numerous disputes originate in this singular custom; and Madura Collectors have sometimes been puzzled not a little by evidence adduced to show that a child of three or four years was the son or daughter of a child of ten or twelve.

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"The women of the western parts wear a profusion of silver or brass or iron bangles on their arms and legs; and rings through the dividing cartilage of the nose; and tie their cloths in a peculiar manner, knotting it over the breast and fastening with a bandage round the waist.

"The religion of the Kunnavans appears to be the *Saiva*, but they worship their mountain god Valapan, with far more devotedness than any other."*

366. The Telagas are a Telugu caste of cultivators who were formerly soldiers in the armies of the Hindu sovereigns of Telingana. This may perhaps account for the name, for it is easy to see that the Telugu soldiers might come to be regarded as the Telugus or Telagas *par excellence*. The sub-divisions returned under this name show that there has been some confusion between the Telagas proper and persons who are members of other

Sub-division.	Strength.
Gampa	10,969
Mála	6,481
Mála	9,077

chiefly in Vizagapatam. *Mála* is the Telugu pariah caste, and it is curious to find it among the sub-divisions of Telaga. I am not at present in a position to say whether it is really a sub-division of that caste, or whether the people who have returned it are in reality *Málas* and have described themselves as Telugus or Telagas. The pariah frequently shows reluctance to give his real caste, and a Tamil pariah when asked his caste will frequently give it as 'Hindu', 'Tamil' or some such general name. It is possible, too, in the present case that there has been some confusion between *Mála* and *Mála*. The Telagas are Vaishnavites and have Bráhmans for their priests. Their customs closely resemble those of the Kápus. The marriage of girls before puberty is not compulsory; the remarriage of widows is prohibited. They eat flesh, but are not allowed to drink liquor. They are usually farmers now, but many still serve as soldiers, though their further recruitment has recently been stopped. Their common titles are *Naidu* and *Dora*.

367. This is a cultivating caste of the Ganjam district. The name *Alia* is said to be derived from the Sanscrit *holo*, which means a plough. In society they hold a position higher than the Bavuris and Dandásis and lower than the Odias, Gaudas and Karnams. They belong to the Paramarto sect and employ Bráhmans and Boishnobs as priests. Their marriage ceremony, which lasts for some days, is performed in the *puranic* style. On the fourth day of marriage, a *srádha* is performed for satisfying the manes of their ancestors, and on the seventh day the bridegroom pretends to run away home from the bride's house. In case girls cannot find a proper match before puberty, a nominal marriage called 'Gando Bibáho' is performed with a bow in the place of the husband. The remarriage of widows is actually practised to a very large extent. The dead are generally buried. *Béhara*, *Swáyi*, *Naiko*, *Biswálo* and *Pátro* are their general names.

368. This is also a Ganjam caste of cultivators. They are Vaishnavites or Saivites; employ Bráhman priests; their marriage lasts only for a day; girls are married usually after they have attained maturity; widow remarriage is practised; and they generally burn the dead. Their titles are *Pradháno*, *Béhara*, *Naiko* and *Swáyi*.

369. The Doluvas are an agricultural caste of the Ganjam district. They are supposed to be the descendants of the old Rajahs by their concubines, and were employed as soldiers and attendants. The name *Doluva* is said to be derived from the Sanscrit *dála*, meaning 'army'. They are Vaishnavites; they do not wear the sacred thread, but a necklace of *tulsi* beads is worn by all. If this is lost or broken no food is taken until it is replaced by a fresh one. Infant marriage is very common, and widow

* Madras Manual, part ii, pp. 34, 35.

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remarriage is allowed. They will eat only in the houses of Bráhmans and the so-called Kshatriyas. The dead are generally burned. Their titles are *Dolai*, *Pávro*, *Bissoi*, *Majhi*, &c.

370. This is another caste of Canarese farmers found only in South Canara. The Nádavas have returned four sub-divisions, one of which is Bant and two of the other three are sub-divisions of Bants, the most important being Masádi 5,348. In the case of 33,212 individuals, Nádava has been returned as sub-division also. I have no information regarding the caste, but they seem to be closely allied to the Banta caste, of which Nádava is one of the sub-divisions.

371. The term 'Jain' denotes rather a religion than a caste, but it is said that in this presidency they have no caste distinctions* and as many of them are cultivators, I have put them in this class instead of in Group 54. Out of a total of 25,716 as many as 22,273 have returned both caste and sub-division of caste as Jain. The remainder have returned 22 sub-divisions, of which some, such as Digambara and Svetambara, are sectarian rather than caste distinctions, but others like Márvádi, Ósval, Vellálan, &c., are distinct castes. And the returns also show that some Jains have returned well-known castes as their main caste, for we have Jain Bráhmans, Kshatriyas, Gaudas, Vellálas, Savaras (Canarese), &c. The Jain Bants, however, have all returned Jain as their main caste, and I see no reason to doubt the statement referred to above that the Jains of Madras do not recognise caste.

372. The Kálingis are most numerous in Ganjam, but there is a considerable number of them in Vizagapatam also. The word means a native of Kalinga, the name of the sea-board of the Telugu country; the word Telugu itself is supposed by Dr. Caldwell to be a corruption of Tri-Kalinga. The three large sub-divisions of the caste are Buragám 17,495, Kintala 54,223 and Odia 9,419. Some 30,000 individuals gave Kálingi as the sub-division. I have very little information regarding this caste. It is clear from Table E that marriage before puberty is the almost universal custom, though I am informed that this is not compulsory. In the Kintala sub-division a widow may remarry if she has no male issue, but the remarriage of widows is not allowed in other sub-divisions. The use of flesh and alcoholic liquor is permitted. *Naidu* and *Chaudari* are their titles.

373. The Nagarálu are a cultivating caste of the Vizagapatam district. I have very little information about them. They do not wear the sacred thread; Bráhmans and Sátánis are their priests. Their widows may remarry; they eat flesh and drink wine; *Naidu* is their title.

374. This caste is practically confined to the Vizagapatam district, and they have been classed as cultivators on the strength of a statement to that effect in the *District Manual*. Gávára is, however, an important sub-division of Kómatis (traders), and these Gavaras are probably in reality Gávára Kómatis. The list of sub-divisions throws no light on the question as 40,058 out of a total of 41,284 have returned Gávára as the sub-division as well as the main caste.

375. This is another Vizagapatam caste. *Nágavásamu* means a company of dancing girls, and the sons of women of this profession frequently call themselves Nágavásalu. The bulk of the caste in Vizagapatam, however, are said to be respectable farmers. I have no information regarding their customs.

376. This is the principal Uriya caste of farmers in Ganjam. Odia and Uriya are different forms of one and the same word, and this caste name simply means a native of the Odia or Uriya country, as Telaga means a man of the Telugu country. In both cases, therefore, we find a number of persons included, who are in reality members of some other

* Madras Census Report of 1871, p. 112.

Chap. X. para 377. caste. The total number of sub-divisions of Odia, according to the census schedules, is 146, but a number of these are names of various Uriya castes and not true sub-divisions. The largest sub-division is Benáito, which is returned by 62,391 persons. The Nunia sub-division, the next largest, was returned by 9,356 individuals. They are of the Vaishnavite sect and employ Bráhmaṇ priests for their ceremonies. Their girls are married at any time before puberty. If, however, a suitable husband has not been obtained before the time, the girl is married to an arrow. Remarriage of widows is permitted and actually practised. They eat all kinds of flesh except beef. Their titles are *Janni*, *Dolayi*, *Pradhāno*, *Naiko*, &c.

377. Gauda and Gauda are really two distinct castes, the former being Canarese and the latter Uriya. Each name is, however, spelt in both ways, and it was, therefore, deemed safest to combine the figures in the table, but it may, I think, be assumed that all found in Ganjam, Vizagapatam and the Agency Tracts are Uriyas, while those found in other districts are Canarese. The two names are, I presume, etymologically the same. The ordinary derivation is from Sanscrit 'go' a cow, but Dr. Gustav Oppert in his article on *The Original Inhabitants of Bharatavarsha or India*, which has already been referred to, contends that the root of Gauda is a Dravidian word meaning a mountain. Among the Canarese and to a less extent among the Uriyas also the word is used in an honorific sense, a custom which is difficult to account for if Dr. Oppert's philology is correct. The majority of the Gaudos of the northern districts are not cultivators, but there is some evidence that the keeping and breeding of cattle is their traditional occupation. Their most important sub-division is Sullokhondia (47,124), of the meaning of which I am ignorant; many of these are herdsmen and milk-sellers. Other sub-divisions are Bolodia, Gópapurīa, Madhurápuriā and Opoto. They are of the Vaishnavite sect and employ Bráhmaṇ and Boishnob priests. In their marriages, which may be performed at any time before the girl attains puberty, no *tali* is tied. The remarriage of widows is permitted and actually practised. They eat flesh, but are not allowed to drink liquor. *Báriko*, *Béhara*, *Dondia* and *Mahankudo* are their titles.

The Gaudas of South Canara are also cultivators, but the name appears to have been used more as a title by the Háluvakkis, Vakkaligas and other cultivating castes. Their most important sub-divisions are Pancháchára (2,525), Siváchára (985) and Tulu (16,201).

378. This is the great cultivating caste of South Canara. The word Banta in Tulu means, 'a powerful man or soldier,' and the Bants were employed as soldiers in the time of the Tulu kings. The number of sub-divisions returned by them is 19, of which Masádika (65,413), Jain and Parivára are the most important, though the latter two are represented by only small numbers. The Jain Bants invariably wear the sacred thread; the Masádika Bants, with few exceptions, do not wear it; nor do the Parivára Bants. Bráhmaṇs are generally employed as priests by all Bants, except, of course, the Jain section, who have their own priests called '*Indras*.' The caste barber, however, officiates as priest for the purpose of removing pollution.

The Masádika and some of the Jain Bants follow the Aliyasantána law of inheritance, i.e., descent is traced through females and a man belongs to his mother's not his father's family. The Bants are sub-divided into *Balis* or *gotras*, the descent being traced through females to a common ancestress, and intermarriages among members of the same '*Bali*' or among members of certain specified allied *Balis* is strictly forbidden. They admit both infant and adult marriages, but the modern tendency is towards the adoption of the former custom. The only peculiarity I have observed in the Bant marriage ceremony is that a vessel filled with water is held over the joined hands of the married couple. This ceremony, known as '*Dháre*', is a token of the gift of the girl to the husband and denotes the completion of the marriage. It is evidently a survival of the old form of contract by pouring water, for in former days the water was actually poured from the pot. A widow of this caste can marry again, but she can be married only to a widower, and it is said that even this is not common, but is confined to cases where

the widow is young or has no issue. Mere disagreement between husband and wife is sufficient ground for a divorce, which is not attended with any formalities. The marriage tie, in fact, is about as loose as it can be. Both parties are free to contract a fresh alliance, but my informants do not say whether a divorced woman, like a widow, is prohibited from marrying a bachelor. The Jain Bants are strictly vegetarians, while the other two classes eat flesh and drink liquor whenever they can afford it. The dead are generally burnt, unless death is caused by small-pox, leprosy or cholera, in which case they are buried. The Bants are great devil-worshippers. They have no special title, but they use family names, of which there are about fifty. The Bants are very fond of buffalo races.

379. This is another cultivating caste found chiefly in the district of Coimbatore, though represented only in small numbers in the Salem, Madura, Bellary, Nilgiris and South Canara districts. The term *Okkiliyan* or *Vakkaliga* is derived from Canarese *Okkalu*, which means cultivation or agriculture. The Vakkaligas say they are the descendants of the Ballál Rájahs of Anagundi, and that they left their homes in pursuit of more suitable occupation and settled themselves in Konganád (Coimbatore). They have returned 92 sub-divisions, of which only two are numerically large, namely, Idaiya (11,844) and Kudi (25,050).

They do not wear the sacred thread. They employ Bráhmaṇ priests for their ceremonies, but in all other matters they are guided by a priest of their own caste called '*Udaiyan*.' Their girls are married usually after puberty, and their widows are allowed to re-marry. Divorce is permitted for adultery when it is established before a *panchayat* of the leading men of the caste. The dead are either burned or buried. Their general name is *Gauda*.

380. The Badagas of the Nilgiris have been so often described that a very short notice will suffice here. The name means 'a northerner'; they are a body of Canarese immigrants from the Mysore country, and came to the Nilgiri hills about three centuries ago. They are a self-contained community, having their own artisans, barbers, &c., and in this particular they resemble the Náyers. Mr. Natésa Sástri* says they have six sub-divisions, and all of these except Toraya are found in the schedules. The Torayas are the servant class, and it is very probable that they

Udaiya.
Háruva.
Adhikári.

Kanaka.
Badaga.
Toraya.

preferred to return both caste and sub-division as Badaga; there is no doubt about there being a sub-division of this name, for I have often heard of it from the Badagas themselves. The total number of sub-divisions given in the schedules is 21, and the largest is Vakkaliga (i.e., ryot) which answers, I presume, to Mr. Natésa Sástri's Badaga sub-division. All these sub-divisions except Toraya intermarry. Girls are not married before puberty, and the custom of courtship prevails, a custom which is rarely found among eastern races. The bride-price varies from Rs. 10 to Rs. 200 according to the girl's value as a farm hand. The marriage is not binding until the wife is pregnant, but as soon as that occurs, the marriage badge is tied on the neck of the wife, and divorce can then be obtained only by a decision of the village council. Mere dislike is, however, a sufficient ground for a divorce, but the man who marries the divorced woman must give her former husband the price he paid for his wife. The children, if any, go to the father. Divorce is said to be very common, and immorality within the family circle is not regarded very harshly, a tolerance that is no doubt a survival of polyandrous customs. Widows are allowed to remarry, and generally do so. Their funeral ceremonies are curious and elaborate, but I have no space for an account of them. The Lingayat sections bury, and the rest burn the dead. The language of the Badagas is akin to Canarese.

381. Bálólikars, also called Rájapuri Konkanastas, are a small cultivating caste of South Canara. They are said to be 'one of the 66 classes of Konkanasta people who inhabited the 66 villages of the Konkan.' They were originally traders and perhaps have some claim

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* Madras Christian College Magazine for April 1892, p. 754.

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to be considered Vaisyas. In social status they admit themselves to be inferior only to Bráhmans. They wear the sacred thread, profess the Saivite doctrine, and employ Dravida Bráhmans as priests in all their ceremonies. Their girls should be married before attaining puberty; remarriage of widows is not permitted. Their ceremonies connected with birth, death and marriage are almost the same as those of the Bráhmans. They are chiefly vegetarians, but some use fish and rear fowls and goats for sale as food.

Group 2 (b).—Cattle-breeders, &c.

382. This is a very small group but the breeding of cattle in this presidency is largely carried on by the ordinary agricultural castes. The Gaudos of Ganjam and Vizagapatam should perhaps have been put in this group, for many of them are cattle-breeders, though the majority are engaged in agriculture.

383. These are immigrants from the province of Mysore. Their traditional occupation is said to have been military service, although they follow, at present, different pursuits in different districts. They are usually cattle-breeders and cultivators in North Arcot, South Arcot and Chingleput, and traders in the southern districts. Most of them are Lingáyats, but a few are Vaishnavites. They employ Bráhmans as priests. Their girls are married either before or after puberty. Divorce is allowed only for adultery by the wife. Widows may not remarry. The dead are either burned or buried. They eat mutton, fowls, fish and deer. Their usual agnomen is *Raut*, and in some places they are addressed as '*Náyakkan*.'

Group 2 (c).—Field Labourers.

384. This is the largest group of all. The total strength of the castes comprised in it is 7,036,838 or 19.75 per cent. of the total population. Some of these castes are of great ethnological interest, but, owing to the inadequacy of the material at my disposal, I am prevented from doing full justice to the subject here.

385. The Paraiyan or Pariah caste of the Tamil country numbers, according to the census, over two million souls, and a large proportion of those who have returned themselves as Native Christians also belong to this caste. The late Dr. Caldwell derived the name Paraiyan from *parai*, a drum, the Paraiyans being the class which furnishes the drummers, especially at funerals. It is, however, only one section of Paraiyans that act as drummers, nor is the occupation confined to Paraiyans. It seems in the highest degree improbable that a large and at one time powerful community should owe its name to an occasional occupation, which one of its divisions shares with other castes. The word 'Paraiyan' is not found in *Divákaram*, a Tamil dictionary of the eleventh century A.D., and the word 'Pulayan' was then used to denote this section of the population, as it still is in Malayalam to this day. Dr. Oppert connects the two words etymologically, deriving both from a Dravidian root meaning a mountain. He further asserts that the Maráthi *Paravári* and the Rájmahál *Pahári* are merely other forms of the same word, but I have noticed this subject at sufficient length in the introductory remarks.

Whatever the derivation of 'Paraiyan,' the tribe must at one time have held an influential position, for there are curious survivals of this in certain privileges which Paraiyans have retained to the present day. I quote the following remarks of Mr. Walhouse on this subject:—

"It is well known that the servile castes in Southern India once held far higher positions, and were indeed masters of the land on the arrival of the Bráhmanical caste. Many curious vestiges of their ancient power still survive in the shape of certain privileges, which are jealously cherished, and, their origin being forgotten, are much misunderstood. These privileges are remarkable instances of survivals from an extinct order of society—shadows of long-departed supremacy—

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"bearing witness to a period when the present haughty high-caste races were suppliants before the ancestors of degraded classes, whose touch is now regarded as pollution. At Mélkóttá, the chief seat of the followers of Rámánuja Áchárya and at the Bráhman temple at Bailur, the Holeyars or Pareyars have the right of entering the temple on three days in the year, specially set apart for them. At the 'bull-games' at Dindigul, in the Madura district, which have some resemblance to Spanish bull-fights, and are very solemn celebrations, the Kallar, or robber caste, can alone officiate as priests and consult the presiding deity. On this occasion they hold quite a saturnalia of lordship and arrogance over the Bráhmans. In the great festival of Siva at Tiruválúr in Tanjore, the headman of the Pareyars is mounted on the elephant with the god and carries his *chauri*. In Madras, at the annual festival of the goddess of the Black Town, when a *tali* is tied round the neck of the idol in the name of the entire community, a Pareyar is chosen to represent the bridegroom. In Madras, too, the mercantile caste, and in Vizagapatam the Bráhmans, had to go through the form of asking the consent of the lowest castes to their marriages, though the custom has now died out."*

Many similar instances could be added to the list given by Mr. Walhouse, but I must content myself with mentioning two. The first is that the lower village officers, the Vettiyan, Taliári, Dandási or Bárike, and the Tóti, are in the majority of Madras villages held by persons of the Pariah caste. The second is a custom which prevails in some parts of making a Pariah walk the boundaries of a field with a pot of water on his head, when there is any dispute about their exact position, a custom of which the only satisfactory explanation is to be found in the fact that the connection of the Pariahs with the soil is of much longer standing than that of other castes.

The foregoing remarks are applicable to all the so-called outcaste classes, whether designated Paraiyans, Málas, Holéyas or by other cognate names. I must, however, now return to the Paraiyans proper.

There are in the schedules 348 sub-divisions of Paraiyans, of which the following are the strongest in point of numbers:—

Sub-division.	Strength.	Sub-division.	Strength.
Amma	20,006	Mottai	25,306
Katti	64,232	Pac'chai.. .. .	11,203
Kizhakkatti	16,253	Sámán	49,714
Kóliyan	26,815	Sangidum	30,459
Kongan	27,931	Sózhia	36,602
Korava	18,155	Tamil	36,062
Kóttai	18,907	Tangalán	243,939
Morasu	18,334	Valangamattu	67,036

In the case of 1,195,692 individuals, Paraiyan is given as the sub-division as well as the main caste.

Amma Paraiyans are found chiefly in Tanjore and Madura; the Katti sub-division in Salem and Trichinopoly; the Kizhakkatti ('eastern') in Salem; the Kóliyans (weavers) in Chingleput, Tanjore and Trichinopoly; the Konga sub-division in Salem; the Koravas in Coimbatore; the Kóttai (fort) sub-division in South Arcot; the Morasu (drum) sub-division in Salem; the Mottai Paraiyans in Madura; the Pac'chai Paraiyans in Coimbatore; the Sámán sub-division in South Arcot; the Sangidum (*Sanku*, a shell) in Coimbatore; the Sózhias (natives of the Sózha or Chóla country) in Tanjore and Madura; the Tamil Paraiyans in Chingleput and Salem; the Tangalán Paraiyans in North and South Arcot, Chingleput, Salem and Trichinopoly; and the Valangamattu sub-division in South Arcot. The members of the various sub-divisions do not intermarry.

The Paraiyans have been but little affected by Bráhmanical doctrines and customs, though in respect to ceremonies they have not escaped their influence. Paraiyans are nominally Saivites, but in reality they are demon-worshippers. The Valluvas are their priests. The marriage of girls before puberty is very rare. Divorce is easy; a husband can send away his wife at will, and she on her part

* *Indian Antiquary*, vol. iii, p. 191. See also Caldwell's *Comparative Grammar*, p. 548.

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can dissolve the marriage tie by simply returning the *táli*. In such cases the husband takes the children or contributes for their maintenance. Widow marriage is freely allowed. I have found no traces of polyandry among this caste. The dead are usually buried. The occupation of the vast majority is agricultural or general labour, but, like the Dombos and Pános of the Agency Tracts, they seem to have been originally weavers. They are so described in *Gnánavetti*, a work attributed to Tiruvalluvar, and one of the sub-divisions given above is Kóliyan, i.e., 'weaver.'

386. The Pallis, *Vanniyans*, or *Padaiyáchis* are found in all the Tamil districts, but are most numerous in Salem and North and South Arcot. In Madura there are only 20,000 of them, and in Tinnevely but 2,402. There can, I think, be little doubt that Palli and Palla are etymologically the same word, but the castes are now quite distinct. 'Vanniyar' is derived from Sanskrit *Vahni* fire, and the Pallis claim to belong to the *Agnikulam* or Fire Race. The name *Vanniyar* seems to have been introduced by the Bráhmans, possibly to gratify the desire of the Pallis for genealogical distinction. 'Padaiyáchi' means a soldier and is also of late origin. That the Pallis were once an influential and independent community may be admitted and in their present desire to be classed as Kshatriyas, they are merely giving expression to this belief, but unless an entirely new meaning is to be given to the term 'Kshatriya' their claim must be dismissed as absurd. After the fall of the Pallava dynasty the Pallis became agricultural servants under the Vellálas, and it is only since the advent of British rule that they have begun to assert their claims to a higher position. The bulk of them are still labourers, but many now farm their own lands, while others are engaged in trade.

The number of sub-division of Pallis is 366. The most important are the following:—

Sub-division.	Strength.	Local Distribution.
Agamudaiyan ..	50,614	Chingleput (45,156), Salem (5,204).
Agni	109,348	North Arcot (13,894), Madras (12,375), Chingleput (63,232), South Arcot (17,719).
Arasu	182,277	Salem (127,826), Coimbatore (32,499), South Arcot (21,941).
Kshatriya ..	102,413	South Arcot (63,535), Chingleput (30,637), Madras (3,446), Salem (3,288).
Nágavadam ..	29,497	All in Salem.
Nattamán ..	34,571	Trichinopoly (34,456).
Ólai	56,689	Salem (56,572).
Pandamuttu ..	79,626	Salem (60,592), South Arcot (17,387).
Perumálgótra ..	14,818	All in Salem.

'Palli' itself was returned as the sub-division by 1,311,278 members of the caste. The sub-divisions *Agni*, *Arasu* (i.e., *Rájá*) and *Kshatriya* are probably of late origin, but the first two demand further investigation. *Agamudaiyan* and *Nattamán* are the names of separate castes, and I know not in what sense the words are used here. *Nágavadam* means the hood of the cobra, also an ear ornament of that shape. *Ólai* is a palm-leaf. *Pandamuttu* means a number of torches arranged so as to represent an elephant (*Winslow*).

In religion they profess to be Saivites, but most of them are demonolaters. Dr. Buchanan says: "They are much addicted to the worship of the *Saktis*, or 'destructive powers; and endeavour to avert their wrath by bloody sacrifices. These are performed by cutting off the animal's head before the door of the temple, and invoking the deity to partake of the sacrifice. There is no altar, nor is the blood sprinkled on the image, and the body serves the votaries for a feast."

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"The *Pallivánlu* have temples dedicated to a female spirit of this kind named *Muti-aliyam* (Mutyálamma), and served by *pújáris* of their own caste. These priests can neither read nor write, but their office is hereditary. . . . The *Pallivánlu* also offer sacrifices to *Mariamamma*, whose *pújáris* here are *Kurubaru*." *

They do not wear the sacred thread. Some of them engage Bráhmans to officiate as their priests. Their girls are usually married after they attain maturity. The re-marriage of widows is permitted and actually practised. Divorce is said to be permitted only in case of adultery by the wife, but this statement requires confirmation. They are allowed to eat animal food and to drink spirituous liquors. They both burn and bury the dead. Their usual agnomen is *Kavandan* or *Padaiyáchi*, but some of them who strive for a higher social standing call themselves 'Náyakkan.'

387. The Pallans are a class of agricultural labourers found chiefly in Tanjore, Trichinopoly, Madura and Tinnevely. They are also fairly numerous in parts of Salem and Coimbatore, but in the remaining Tamil districts they are found only in very small numbers. The ordinary derivation of the name is from 'pallam,' low wet land, but this is not satisfactory. Dr. Oppert considers it to be only another form of the root found in Paraiyan.

Pallan : 780,558.

The number of sub-divisions returned is 200, of which the following are the most important:—

Sub-division.	Strength.	Local Distribution.
Aiya	12,991	Madura (11,824).
Amma	105,607	Madura (48,503), Tinnevely (53,933).
Ajña	100,696	Madura (40,991), Tinnevely (57,086).
Átta	32,391	Tinnevely (29,193).
Dévendra ..	75,780	Salem (18,474), Coimbatore (8,371), Tanjore (20,162), Trichinopoly (27,073).
Kadaiyan ..	18,830	Madura (16,528).
Manganáttu ..	15,544	Madura (15,215).
Sózhia	41,015	Salem (6,552), Coimbatore (10,894), Tanjore (3,601), Madura (22,963).
Tondamán ..	49,231	Trichinopoly (49,231).

'Pallan' was returned as sub-division by 213,222 persons; more than half of these were enumerated in Tanjore. *Aiya* means 'father,' while *Amma* and *Átta* mean 'mother.' The *Dévendra* Pallans claim to be descended from the king of the gods. *Kadaiyan* means 'the lowest.' *Manganádu*, *Sózhian* and *Tondamán* are territorial names.

Like Paraiyans the Pallas are nominally Saivites, but in reality devil-worshippers. According to some accounts they have no priests; according to others they employ Valluvas. Marriage of girls before puberty is rare. Divorce is free as among Paraiyans and many other Tamil castes. The re-marriage of widows is permitted and common. The feigned withdrawal by the bridegroom from the marriage which has been noticed in some Telugu castes is to be found among the Pallas also. † They usually bury the dead. The use of flesh and liquor is allowed, but the Pallas will not eat beef. The common titles are *Máppan* and *Kudumban* and some style themselves *Mannádi*. *Kudumban* is probably a form of Kurumban, and *Mannádi* is a corruption of Manrádi, a title borne by the Pallava (Kurumban) people. ‡ It thus seems not improbable that the Pallas are representatives of the old Pallavas or Kurumbas. §

* Buchanan's *Mysore, Canara and Malabar*, vol. i, p. 182.

† G. Oppert, *Madras Journal of Literature and Science* for 1887-88, p. 102.

‡ *South Indian Inscriptions*, vol. i, p. 114.

§ See *Manual of Chingleput*, p. 25. The writer of the Manual states that the Pallas are one of the most numerous castes in the district. The census shows, however, that there are only 79 Pallas in Chingleput.

388. Like the title Ambalakkáran of the Kallan tribe, the word Múppan, meaning 'headman,' is used as a title by the Valayan and Sudarmán castes. Some Kallans, too, in the Tanjore district seem to have this title, and it is also borne by persons of a few other castes. Múppans are usually considered to be a more refined section of the Kallan tribe. Most of them are agricultural labourers, while only a few are landed proprietors. It is given as a distinct caste in the *Tanjore Manual*, but I doubt if it is anything more than a title.

389. Úráli is the name of a caste of agricultural labourers found chiefly in the district of Madura and Trichinopoly. The word Úráli means 'a ruler of a village.' Like the Ambalakkárans they trace their descent from one Mutturája, and the only sub-division returned by any number is Mutrácha. They also assert that they were formerly employed as soldiers. In the Wynâd there is a section of Kurumbas called Úráli Kurumbas, and it is not improbable that these Úrális of the Tamil country are an offshoot of the great Kurumba race. Bráhmans act as their priests; girls may marry after they come of age; widow re-marriage is practised; the dead are usually burned; and their title is *Kavandan*.

390. The Vétuvans are found chiefly in Coimbatore, Salem, Madura and Malabar. They are the descendants of Védars (hunters), who served as soldiers under the Kongu Kings, Védan and Vétuvan being two derivatives of the same root. One of the largest sub-divisions returned is Návidan or 'barber.' Their widows may not re-marry. They eat flesh except beef; their agnomen is *Kavandan*.

391. The Málas are the Pariahs of the Telugu country. Dr. Oppert derives the word from a Dravidian root meaning a mountain, which is represented by the Tamil *malai*, Telugu *mala*, &c., so that Málá is the equivalent of Paraiyan, and also of Már or Mhár and the Mál of western and central Bengal. I cannot say whether there is sufficient ground for the assumption that the vowel of a Dravidian root can be lengthened in this way. I know of no other derivation of 'Mála.'

The number of sub-divisions of Málá appearing in the census returns is 313, of which the following are the largest:—

Sub-division.	Strength.	Local Distribution.
Arava	49,743	North Arcot (35,067), Nellore (11,771).
Kanta	61,206	Vizagapatam (30,046), Ganjam (21,665).
Murikinádu ..	48,814	Cuddapah (31,950), Kurnool (11,455).
Pákanáti	92,790	Nellore (31,583), Cuddapah (30,890), North Arcot (30,209).
Reddi Bhúmi ..	96,126	Nellore (58,906), Cuddapah (12,885), Kurnool (10,232), Kistna (9,960), North Arcot (4,029).

As many as 861,310 Málas have returned Málá as the sub-division also. Nearly one-half of these are in the Godávári district. *Arava* (i.e., Tamil) Málas are probably Paraiyans. I have no information about any of these sub-divisions.

The Málas like the Paraiyans are said to have been weavers at one time, but very few are engaged in this occupation at the present day. Most of them are now labourers. Like the Telugu people generally, the majority of the Málas are nominally Vaishnavites, but their real allegiance is given to the demons and village deities. They have priests of their own, called Málá Dásaris. There is no rule prescribing early marriage, but the statistics show that marriage before puberty is common. Divorce is free, but if a man sends his wife away for no serious fault on her part, he must make a money payment to her, and if she is the one who makes the divorce, then whatever the cause, her next husband must pay a fine which goes not to the previous husband, but to the caste. The re-marriage of widows is

permitted, but the second marriage is attended with much less formality than the first. Málas eat flesh, including beef, and have no caste restrictions regarding the consumption of liquor. They have no titles.

392. Panchama is a synonym for Málá or Paraiyan. Out of the total of 5,769, as many as 4,333 returned Málá as the sub-division. In the Tamil registers the persons returning Panchama were included in Paraiyan, but by an oversight the name was retained as a separate caste in the Telugu returns.

393. This is a name for all the so-called out-caste sections of the people. It is not a separate caste in this presidency. Málá was returned as the sub-division by 5,468 persons and Mádiga by 1,177. The remainder returned similar castes or the sub-divisions of such castes.

394. Paniyan literally means a labourer, and the members of the Paniyan caste are agricultural labourers. They are said to have features of the African type, but there does not appear to be any other evidence in favour of their African descent. They have returned 9 sub-divisions, but most of these are not real and none has been returned by any considerable number of persons. They are found chiefly in the Wynâd and in the Kóttayam taluk of Malabar. Their position is said to be very little above that of a slave, for every Paniyan is some landlord's 'man,' and though he is, of course, free to leave his master, he is at once traced and good care is taken that he does not get employment elsewhere. On the other hand, it is stated in one account I have received that they are sensitive to ill-treatment and migrate to Mysore if dealt with harshly, so that they are generally treated well. Their chief deity is called Kúli, a malignant and terrible being of neither sex, whose shrines take the form of a stone placed under a tree or sometimes of a cairn of stones. There are also minor deities. Girls are not married before puberty. When a Paniyan wishes to marry a girl, he must take a bundle of firewood to her house every day for six months. There are three classes of elders, the Mudali, the Múppan and the Kúttan. The consent of four Kúttans is necessary before a marriage can be performed. Monogamy is the rule. There is no restriction on the marriage of widows. Divorce is allowed and divorced persons are not prohibited from re-marrying. The dead are usually buried by the side of streams. They speak a corrupt form of Malayalam.

395. This caste is called Cheruman in South Malabar and Pulayan in North Malabar. The ordinary derivation of Cheruman given by the people is a 'small man,' but Mr. Logan says they are so called because they are the aborigines of the Chéra country.* Pulayan is probably from the same root as Paraiyan, Holeyá, &c. Even in South Malabar where they are called Cheruman, a large sub-division numbering over 30,000 is called Pulacheruman.

The total number of sub-divisions returned is 39, of which the most important are Kanakkan (73,000), Pulacheruman (38,000), Erálan (23,000), Kúdán (14,000), and Rólan (12,000). Kanakkan and Pula Cheruman are found in all the southern taluks, Kúdán almost wholly in Walluvanad, Rólan in Ernád and Walluvanad, and Erálan in Pálghat and Walluvanad. I understand that there are no true sub-divisions among the Cherumans of North Malabar.

They are all small in stature and very black in complexion. Some of them wear a tuft of hair in front like Náyers; others shave the heads clean like Muhammadans. They are for the most part field labourers and formerly were 'agrestic slaves.' Their religion is devil-worship. The caste priest is called *Janmári* or *Janmi*. In the north the succession is in the female line as among Náyers, while in the south the succession is from father to son.

After childbirth the females are regarded as impure for 28 days and in the extreme north for 42 days. During this period no males may take meals from

* *Malabar Manual*, vol. i, p. 14.

Chap. X. para. 396. the house, but a separate hut is generally built for confinement. It is strange to find so inconvenient a custom existing among such a class. The child is brought to the master of the mother and he gives it a name, a practice that is, of course, a relic of the days of slavery. Their marriage ceremonies are of the simplest kind. In parts of the south there is hardly anything more than a feast. When a marriage is arranged, the couple is brought to the master at the close of a working day, and the latter measures out the daily wages of rice for both together in recognition of their having become husband and wife. Money is paid to the girl's parents. In the north money is paid to the caste priest and to the uncle of the girl. The marriage ceremonies are there somewhat more formal. First the bridegroom's party goes to the bride's house and presents rice, betel-leaf, &c., to the head of the family and asks for the bride. Consent is indicated by the bride's brother, placing some rice and a cloth in the assembly and throwing rice on the head of the headman of the caste who is present. On the appointed day the bridegroom goes to the house with two companions and presents the girl with cloth and money. From that day he is regarded as her husband and cohabitation begins at once. But the girl cannot be taken to his house until the ceremony called '*mangalam*' is performed. The bridegroom's party go in procession to the bride's house, where a feast awaits them. The man presents sweetmeats to the girl's brother. Then the caste priest recites the names and family history of the two persons and the names of their masters and deities. They are seated in a *pandal* before a lamp and a heap of rice. One of the assembly gets up and delivers a speech on the duties of married life, touching upon the evils of theft, cheating, adultery, &c. Rice is then thrown on the heads of the couple and the man prostrates himself at the feet of the elders. The next day they proceed to husband's house and rice is again thrown on their heads. Subsequently there is another feast and throwing of rice on the couple in the husband's house. Then the party assembled make presents to the pair, a part of which goes to the priest and a part to the master of the husband. Divorce is easy, but the money paid must be returned by the woman. On death, pollution is observed for 8 days in the north and 14 days in the south, and it is removed by the caste priest sprinkling a mixture of milk and the water of the tender coconut.

396. The Holeyas are the Canarese Pariah caste. The word is usually derived from *hole*, pollution, but it seems more probable that it is merely the Canarese form of the various names such as Palla, Palli, Paraiyan, Pulayan, &c., which have already been dealt with. Initial 'p' in Tamil, Telugu, &c., usually becomes 'h' in Canarese.

The bulk of the Holeyas are found in South Canara, but there is a considerable number in Coimbatore and the Nilgiris. The number of sub-divisions returned is 196, of which the most important are given below:—

Sub-division.	Strength.	Local distribution.
Bákuda	5,558	South Canara (All).
Kannada	8,595	Coimbatore (8,521).
Mári	24,650	South Canara (All).
Méra	40,302	Do. (do.)
Mundála	18,023	Do. (do.)

Like other Pariahs the Holeyas worship *Bhútas* or devils. They have priests of their own caste, who at other times serve as barbers. Their marriage ceremony is somewhat elaborate. The bridegroom's party goes to the bride's house on a fixed day with rice, betel-leaf and a few areca-nuts and waits the whole night outside the bride's hut, the bridegroom being seated on a mat specially made by the bride. On the next morning the bride is made to sit opposite the bridegroom with a winnowing pan between them filled with betel-leaf, &c. Meanwhile the men and women present throw rice over the heads of the marriage couple. The bride then accompanies the bridegroom to his hut, carrying the mat with her. The marriage ceremony lasts for four days, during which time none of the party should fail to

Chap. X. para. 400. on the mat. On the last day the couple take the mat to a river or tank where fish may be found, dip the mat into the water and catch some fish, which they let go after kissing them. A grand feast completes the marriage. Divorce is easy, and widow remarriage is freely practised. Holeyas will eat flesh including beef, and have no caste scruples regarding the consumption of spirituous liquor.

397. The Paidis are a class of agricultural labourers and weavers found in the Vizagapatam district. Some of them are employed as servants and village watchmen. They are closely akin to the Pános and Dombos of the hills and the Málas of the plains. They speak a corrupt dialect of Uriya.

398. The Rellis are a caste of gardeners and labourers found chiefly in the districts of Ganjam and Vizagapatam. In Telugu the word *Relli* or *Rellu* means 'grass,' but whether there is any connection between this and the caste name I cannot say. They generally live at the foot of the hills and sell vegetables, mostly of hill production. Girls are married both before and after puberty. Divorce is easy on payment of a fee fixed by a *panchayat*. The remarriage of widows is allowed. All kinds of flesh including beef are used for food, and alcohol is freely consumed. They usually speak Uriya.

Group 4.—Hill and Forest Tribes.

This group of castes which have been least affected by Brahmanical influences demands a detailed examination, and a full account of the manners and customs of every tribe is most desirable. But unfortunately in many instances there is absolutely no information on the most important points, and a complete account must be deferred till I can make further investigations.*

399. The Khonds inhabit the hill tracts of Ganjam and parts of Vizagapatam, and are found also in Bengal and the Central Provinces. They call themselves Kui, a name identical with the Koi or Koya of the Godáviri agency and the south of the Jeypore zemindári. The Telugu people call them Kótuvándlu. The origin of the name Khond is doubtful, but Macpherson is, I think, right in deriving it from Telugu *Konda*, a hill. There is a tribe in Vizagapatam called Kondadora or Kondakápu and these people, who are allied to the Khonds, are also frequently called Kótuvándlu. All these names are derivatives of the root *Kô* or *Kú*, a mountain.

The number of sub-divisions returned is 58. The list includes many names of other castes, a fact which must be in part ascribed to the impossibility of distinguishing the true Khonds from persons returned as Kondavándlu, Kondalu, Kótuvándlu, &c., terms which mean simply highlanders, and are applicable to all the hill tribes. For example, 12,164 Pános have returned their main caste as Khond. In the case of 260,747 individuals the main caste and sub-division have both been returned as Khond.

I do not propose to give here an account of the customs of the Khond, for they have been fully described by many authorities, and I have no original information regarding them.†

400. The Kondadoras, *Kondakápus*, *Kondas*, *Manedoras* or *Doras* are found chiefly on the slopes and the eastern summit of the Eastern Ghâts in the districts of Vizagapatam, Ganjam and Godáviri. The similarity of some of their names to those by which the Khonds are known has already been noticed, and in Chapter IX it has been stated that their language bears a close resemblance to the Khond dialects. There are

* Some of the castes in this group are probably mere sub-divisions and not separate castes. As the same sub-division is sometimes common to several castes, it was not possible to determine the proper caste, and in other cases I was doubtful whether the name returned as a main caste was or was not identical with the same name found as a sub-division.

† The best authorities on the subject are Dalton's *Ethnology of Bengal*; Macpherson's *Report upon the Khonds in the districts of Ganjam and Cuttack*; H. H. Risley's *The Tribes and Castes of Bengal*, and the *District Manual of Ganjam*, also pages 67-70 of vol. iii of the *Madras Census Report* of 1881, for some notes by Mr. C. F. MacCartie, I.C.S.

74 sub-divisions entered in the schedules, but the majority have returned the main caste or one of its synonyms as the sub-division and the largest section—Múka—has been returned by only 4,645 persons. Many of the sub-divisions are the names of separate castes. The Kondadoras seem to have all lost those rights to the soil which their kinsmen, the Khonds, still maintain with such determination, and though they style themselves Doras (lords), the title is an empty one. The majority of them, I believe, now speak only Telugu, and there has probably been much intermarriage with Telugu immigrants. I have no information regarding their marriage and other customs.

401. The Porojás are a tribe of hill cultivators found in the Agency tracts of the districts of Ganjam and Vizagapatam. 'Porojá' is generally taken to be a form of, Sanskrit, '*praja*,' a

subject, but this etymology is not altogether satisfactory. The word has, however, the sense of ryot and is applied to castes which are quite distinct. The chief sub-divisions are Didáyi, Jhodia, Parengi and Pengu. I have already referred to the similarity between the Khond language and the dialect of the Pengu Porojás, and I have no doubt that all these divisions are closely allied to the Khonds.

Their girls are married usually after puberty and their widows may remarry. Divorce is easy and may be obtained by a reference to the caste *panchayat*. The dead are burnt, and the relatives are feasted on the tenth day.

402. The Gadabas are found chiefly in the Vizagapatam district. Mr. H. D. Taylor, I.C.S., who has an intimate knowledge of the

Vizagapatam hills, says they are divided into three clans—(1) Boda Gadaba, (2) Parengi Gadaba, and (3) Allaru Gadaba, but though these are found among the 39 sub-divisions entered in the schedules, only the second one has been returned by any considerable number. The sub-divisions which are of numerical importance are given on the margin, and it will be observed that 'Chenchu' has been returned by nearly 1,000 persons. This suggests a field of inquiry that is well worth further investigation. The Parengi

Chenchu 930
Kapu 1,582
Kattira 9,027
Parama 1,204
Parengi 3,018

All in Viza-
gapatam.

Gadabas are also known as Parengi Porojá, and 7,791 individuals have returned Porojá as their caste and Parengi as the sub-division. In fact, Gadabas are often called Gadaba Porojá, for Porojá denotes a husbandman rather than a definite caste. The Kápu Gadabas are possibly the Kerang Kápus mentioned by Mr. Turner* as akin to the Gadabas, for I find no mention of the caste under the full name of Kerang Kápu nor is Kerang found as a sub-division of either Kápu or Gadaba.

The following note by Mr. Taylor will be read with interest:—

(1) Gadabas are sub-divided into three classes—

(a) Boda Gadabas, (b) Parengi Gadabas, (c) Allaru Gadabas. Their full title is Gadaba Porojá, and the term Gadaba is in itself merely a sub-division of the large class of Porojás (*Prajas* = subjects) who are the real ryots and occupiers of the soil from time immemorial. Thus the three sub-divisions of the Gadabas are otherwise roughly spoken of as Gadaba Porojás, Parengi Porojás and Allaru Porojás. All talk Uriya, but each clan has a distinct language of its own, not understood by the others; the same is the case with Porojás, Khond Porojás, Bondar Porojás and Didai Porojás.

(2) Each of these sub-divisions has a distinctive dress for females, manufactured out of the *karenga* fibre: thus the cloth of the Boda Gadaba women consists of black (or blue) and white stripes, the Parengi Gadabas wear white with a thin red border, the Allaru Gadabas (who have a sub-division below the ghâts near Sálúr) wear red, blue and white. The centre of this cloth consist of three large red stripes about 8 inches wide, separated by white stripes one inch in width; outside this again is a thin blue stripe about three inches wide with a white border. All three classes alike wear peculiar bustles which are manufactured out of a separate kind of fibre (తడనారు), *tadanáru* not twigs as stated in Carmichael's *Manual*. All females from four years old upwards, whether married or unmarried, wear this peculiar bustle or '*kudellu*' as it is termed in Uriya. It is an offence not to wear it, and it is a mark of the caste. The origin of the custom is not known to the Gadabas themselves. The women wear a large brass bangles reaching in some cases the whole way up the arm, large wheel-shaped earrings of the same materials are also worn. It is not, however, as I have sometime heard stated, against caste custom for them to wear gold or silver ornament; but these are never seen.

(3) The occupation of Gadabas consists and always consisted in cultivation. Boda Gadabas and Parengis are, however, the bearers of the hills and they are specially privileged to carry palanquins. They do not object to work for hire.

(4) The three classes of Gadabas hold exactly the same position as Porojás and Khonda Porojás, and these classes can intermarry and take food prepared by each other. All have the same feast, worship the same deities and observe the same ceremonies. The Bondar or naked Porojás and the Didái Porojás of Malkangiri really belong to the same class and have the same status, but they are slightly looked down upon by the other classes.

(5) Their religion is simple and consists of feasts at stated intervals. The *Janni* or headman is also the village priest. The chief festival is *Ittakaparva* or hunting feast in March and April. On this occasion the whole male population turns out to hunt, and if they return unsuccessful the women pelt them with cowdung on their return to the village; if, however, successful, they have their revenge upon the women in another way.

The chief deities (though spoken of generally under the term *Dévata* or *Maháprabhu*) are Ganga Dévi or Tekurani, Iswara or Mouli and Bhairava, and Jhankara. It is Iswara or Mouli who is worshipped at Chaitra. Jhankara is the god of land, rainfall and crops, and a cow is sacrificed to him; there are not, as a rule, temples, but the *púja* place consists of a sacred grove surrounded with a circle of stones, which takes the name of Jhankara from the god to whom *púja* is performed. Ganga Dévi, Iswara and Mouli have temples at certain places, but as a rule there is no building and the site of *púja* is marked by trees or stones. To Iswara a she-buffalo is sacrificed at Chaitra. To the other *Dévas*, cocks and goats only are sacrificed. Ganga Dévi or Takurani is the goddess of life and health, both of men and cattle; to her pigs, goats and pigeons are sacrificed.

(6) There are one or two curious superstitions: if a member of the caste is supposed to be possessed of a devil, he or she is abused and beaten by the other members of the caste until the devil is cast out.

In some parts (but not amongst the Sembaliguda Gadabas) the superstition is that a piece of wild buffalo horn buried in the ground of the village will avert or cure cattle disease.

(7) Marriage takes place as soon as a girl arrives at puberty, thus marriage for males takes place between 17 and 13, and of girls between 14 and 11. No girl is, however, allowed to marry until she is able to weave her own cloth. As a rule, each family manufactures its own cloths, and they are not, as a rule, purchased, though occasionally they are to be procured in the markets.

(8a) *Ceremonies on Birth*.—The mother and child are kept separate from other members of the caste for nine days; the house is then cleaned out and a feast given to the members of the caste.

(b) *Marriage Ceremonies*.—This ceremony merely consists of a feast and the giving of presents to the family of the bride; the presents consist of one cow, one bullock, one *putti* of rice and three cloths. The feast will cost 7 or 8 *putties* of rice extra. Formerly the prospective bridegroom used to work in his father-in-law's house for one year before marriage, but a cash payment is now substituted for service.

(c) *Ceremonies at Death*.—No ceremonies are at first performed. The corpse is cremated if wood is available, if not, it is buried. Three days afterwards a cow is killed and 3 *putties* of rice are expended in feeding the caste people.

(9) The headman of the village, who is also the priest, is called *Janni*, the second in command is the *Kirasani*, and the junior Naidu is the *Mudali*. There is one inferior servant in Gadaba villages, called *Chellan* if he is a Gadaba by caste. More generally, however, this post is filled by a Domb under the title of *Báriki*.

(10) There is no restriction whatever in the matter of alcoholic liquor which Gadabas (and all Porojás) consume whenever they have a chance. The consumption is only limited by the amount of cash in their possession. Opium-eating is not prohibited, but is little practised amongst the Porojá and Gadaba classes.

(11) Panchayats are held of two classes—

(a) For disputes which are matters of interest to the whole village and not only to the caste. Here the twelve neighbouring Naiks, of whatever caste, are convened, and the witnesses are put on their oath by holding rice and cowdung in their hands. In some parts, where boundary disputes are decided on the oath of one of the parties, the person who takes the oath has to eat some of the soil at each point on the boundary claimed by him.

(b) For caste disputes, where a caste panchayat is held, the scale of fines is as follows amongst Gadabas:—

For a married person who has lost caste by adultery or intercourse with a prohibited caste	Rs. 10.
For an unmarried person	3 head of cattle.
For other offences, and amongst other classes of Porojás	the fines vary in amount.

403. The Savaras are one of the earliest known non-Dravidian tribes of India; they are found chiefly in the Agency tracts of the Ganjam and Vizagapatam districts. An excellent account of them by Mr. F. Fawcett will be found in the first volume of the *Journal of the Anthropological Society of Bombay*, and I shall content myself with a very brief statement regarding the main features of their customs.

Savara: 182,295.

Mr. Fawcett gives four classes of Savaras: the first he calls Savaras simply, and these are far the most numerous; the second are the *Arisi* Savaras, who weave the coarse cloths worn by the tribe; the third are the *Kindhál* Savaras, who make baskets; while the fourth class is the *Luhára* or *Mulla* sub-division, the members of which work in iron. In the census schedules 51 sub-divisions are found, but neither *Kindhál* nor *Luhára* is given. The sub-divisions most numerous returned are Kápu (26,700), Mália (22,278), and Sudho (16,473). The Kápu Savaras are a Hinduized section, while the Mália Savaras are those found in the heart of the hills or Máliah.

Infant marriage is rare. Intermarriage between relatives, no matter how distant, never takes place, but Mr. Fawcett does not state how relationship is reckoned. Subject to this proviso, a Savara may marry a woman of his own or any other village, and there do not appear to be any endogamous or exogamous septs. A man may have three or four wives and polygamy is common. A woman may leave her husband whenever she likes, but if she leaves him for another man, the latter must pay the husband a buffalo and a pig. A husband, on the other hand, cannot divorce his wife except for some specific reason, but her failure to work properly is regarded as sufficient ground. If a man marries a divorced woman, he must give a buffalo and a pig to her former husband. As regards widows, the rule is that a widow should marry the deceased husband's brother, and if he is too young, she waits till he grows up. If she has no brother-in-law, she should marry one of her nephews.

As soon as a man, woman or child dies in a house, a gun is fired off at the door to frighten away the 'Kulba' (spirit). The dead body is washed while in the house and then carried away to the family cremation grounds where it is burned. Everything a man has—his bows and arrows, his *tangi* (axe), his dagger, his necklaces, his cloths, some paddy and rice, &c., are burnt with his body. For a more detailed account of the ceremonies, which are extremely interesting, I must refer the reader to Mr. Fawcett's paper.

Most Savaras will eat anything, but one section will not touch beef. They all drink freely. Strange to say they have the duodenary system of notation: thus 20 is 12 and 8, but to count sixty they count by twenties and put down a stone to mark each twenty.

404. It will be observed that there are 473 Savaras in South Canara. On making inquiry I found that they were Malekudiyas or

Canarese Savara: 473.

Maleyavas, and that as they objected to these names, which mean 'hillmen,' they had adopted the name Savara or Savaru, but I have not yet ascertained why they adopted this title or what meaning they attach to it. They are of the Jaina religion, whereas the other Kudiyas are Hindus.

405. The number of persons who have returned Gond as their caste is 14,036,

Gond: 14,036.

the majority of whom are found in the Vizagapatam Agency. The number of Gonds is, however, larger than this, for several sub-divisions of this great tribe have been treated as separate castes. There has been some confusion between Gond and Goudo, but the numbers can have been only slightly affected thereby. The Gonds have returned 42 sub-divisions, but as 12,338 individuals gave Gond as their sub-division, none of this 42 is of any numerical importance. In 1871 Mr. Turner stated that the Dúrwá Gonds were the most numerous, but this name does not appear in the list of sub-divisions. Its absence must not, nevertheless, be taken to mean that there are no Dúrwá Gonds, for the whole of that section may have returned their sub-division as Gond. I have no information as to the existence of any customs among the

Gonds of this presidency which are not found among the Gonds of the Central Provinces, and I therefore pass on to the next caste.

406 The Kóyas or Kóis are a tribe inhabiting the mountains in the north of the Godávári district, and they are also found in the Malkangiri taluk of the Jeypore zemindári. They

Koya: 50,775.

belong to the great Gond family and are sometimes regarded merely as a sub-division of Gonds.

The Kóyas have returned 20 sub-divisions but more than half have given Kóya as the sub-division also. Of the rest, 12,802 have returned Rácha or Rája as their sub-division.

The Kóyas profess a very simple and primitive religion. They worship Kommalamma, Káturádu and Adamarázu. The goddess Mamili or Lile is propitiated early in the year, and they believe that if this is not done the crops will undoubtedly fail. To ensure the favour of this blood-thirsty goddess, human sacrifices were formerly offered. All the Kóyas seem to hold in great veneration the five Pándava brothers, especially Arjuna and Bhîma. The general idea of the Kóyas is that the spirits of the dead wander about the forest in the form of devils, and to these they offer libations of milk, &c. But, according to another account, they believe in a future state of existence and regard heaven as a large and strong fort stored up with an abundance of rice, and hell as a place in which an iron crow continually gnaws the flesh of the sinners locked up therein.

The Kóyas generally marry when of fair age, but infant marriages are not unknown. If the bridegroom is wealthy, he can very easily secure a bride, but, if poor, the bride he has selected is carried off by force, usually with the connivance of the village headman. Some, it is said, do not object to run away with the wife of another man. Their marriage ceremony is very simple; it consists of causing the woman to bend her head down and then, having made the man to lean over her, the friends pour water on his head, and when the water has run off his head to that of the woman they are regarded as man and wife.

"Directly the child is born, it is placed upon a cot, and the mother resumes her ordinary work of fetching water, wood, leaves, &c. On the seventh day the child is well washed, and all the neighbours and near relatives assemble together to name the child. Having placed the child on a cot, they put a leaf of the *mhowa* tree in the child's hand, and pronounce some name which they think suitable to the child. If the child cry they take it as a sign that they must choose another name, and so they throw away the leaf and substitute another leaf and another name until the child shows its approbation by ceasing to cry. . . . Most Kois now name their children without all the elaborate ceremonial mentioned above. A feast is always held at the end of the days of ceremonial uncleanness.

"The bodies of children and young men and young women are buried. If a child dies within a month of its birth, it is usually buried close to the house, so that the rain dropping from the eaves may fall upon the grave and thereby cause the parents to be blessed with another child in due course of time. With the exception of the abovementioned the corpses are usually burned. A cow or a bullock is slain, and the tail cut off and put in the dead person's hand after the cot on which the corpse is carried has been placed upon the funeral pile. . . . The cot is then removed and the body burnt. Mr. Vanstavern reports having seen part of the liver of the slain animal placed in the mouth of the corpse. The friends of the deceased then retire and proceed to feast upon the animal slain for the occasion. Three days afterwards they generally return bringing contributions of *cholam* and having slain one or more animals have a second feast. . . . They do not believe that any one dies what is commonly called a natural death, but always assert that the death of every one is caused by the machinations of a sorcerer, instigated thereto by an enemy of the deceased or of the deceased's friends."*

* From an excellent account of this tribe by Rev. Mr. Cain in the *Indian Antiquary*, vol. v, pp. 357-359.

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407. The Halabás are found in the Jeypore zemindári, and they appear in the *Report of the Ethnological Committee of the Central Provinces* under the name of Hulbá. They are said to be a sub-division of Gonds.*

408. This is a class of Uriya cultivators and labourers speaking Muria or Lucia, otherwise known as Basturia, a dialect of Uriya. Mr. Taylor says the caste is the same as Muria which is shown separately in the tables and in Mr. H. G. Turner's notes in the *Census Report of 1871*. But whether identical or distinct, it seems clear that both are sub-divisions of the great Gond tribe. They are said to wear the sacred thread and to employ Bráhmans as priests. Infant marriage is practised, but is not compulsory; their widows are allowed to re-marry. The dead are usually burned. One sub-division will eat cows, pigs and buffaloes.

409. This is an Uriya caste of hill cultivators found in the Jeypore zemindári. They are believed to have come from the Central Provinces, and in the *Report of the Central Provinces Ethnological Committee* they are classed as Kolarian. Girls are married both before and after puberty; widows may remarry. They generally burn the dead unless the death is caused by cholera, but in the Central Provinces the Bhúmas are said to bury the dead and put two or three flat stones over the grave.† They eat flesh and drink liquor.

410. These are Uriya cultivators, and they are closely connected with the Kottiyas. Mr. H. D. Taylor, I.C.S., says that the Botrás or Bothadas are merely Telugu Rónas, but I imagine the difference of language prevents any intermarriage between the two sections. The Rónas are supposed to be the descendants of Ranjit, the great warrior of Orissa. Some of them serve as armed retainers and soldiers of the native chiefs, and some are engaged in trade and cultivation. They are chiefly found in the Vizagapatam Agency, where they have ousted the indigenous Poroja.‡ They have returned seventeen sub-divisions, of which Kottiya (2,063) and Paiko (4,085) are numerically important.

In social status they are said to be a little inferior to the so-called Kshatriyas. Some wear the sacred thread and employ Bráhman priests. Their girls are married before puberty; widow remarriage is practised. They will eat goats, sheep, pigeon, fish and fowls. The dead bodies are burnt, but those of children are buried. Although they are found chiefly in the hill-tracts they are hardly a hill-tribe, and it would perhaps have been more correct to put them in Group 1.

411. The Kottiyas are an Uriya caste of cultivators and appear to be connected with the Rónas, for Kottiya is one of the sub-divisions of that caste, while Róna is a sub-division of Kottiya. Altogether 13 sub-divisions have been returned, of which the most important are Múka (2,499), Pedda (1,191) and Róna (1,176).

412. The Bhaktas or Bagatas are cultivators found in the Vizagapatam district. They say they were formerly soldiers and their classification as a hill tribe is of doubtful accuracy, though the majority of them live in the hill tracts. I have very little information regarding their customs. Marriage before puberty is not compulsory and the remarriage of widows is allowed. They speak Telugu.

413. The Dhakkados are a caste of cultivators found in the Jeypore Agency tracts. They are said to be the offspring of a Bráhman and a Súdra girl; and though living on the hills they are not an uncivilized hill tribe. Some prepare and sell the sacred thread; others are confectioners. In social position they come next below Kshatriyas. They wear the sacred thread and do not drink water from the hands of any except Bráhmans. Girls are married before puberty, and widow marriage is practised. They are flesh-eaters and their dead are usually burned.

* *Report of the Ethnological Committee of the Central Provinces*, p. 41.

† *Report of the Ethnological Committee*, p. 2.

‡ *Madras Census Report*, 1871, p. 225.

414. This is a cultivating and trading caste of Jeypore. Some wear the sacred thread and employ Boishnobs as their priests. Marriage before puberty is not compulsory and widows can remarry. They eat flesh. The dead are cremated. The Dúlias are one of the 'Paik' or military castes and speak Uriya.

415. I regret to say I have not succeeded in obtaining any information about this comparatively large tribe. There is no mention of them in the *Vizagapatam Manual* or in Mr. Turner's notes in the *Madras Census Report of 1871*, and though the name appears in a list of hill tribes given in the *Ganjam Manual* there is nothing about them in the text. They have returned eleven sub-divisions, but none is of any numerical importance, for nearly all have given Játapu as both caste and sub-division.

416. The Chenchus are a forest tribe inhabiting the hill tracts of the Nellore and Kurnool districts. They have returned 41 sub-divisions but none are numerically important. Some of them breed cattle and sheep, others collect honey, and some are also employed as watchmen and guides in the forest. Like the Yánádis they worship a god called 'Chenchu Dévata,' to which offerings of honey and fruits are sometimes made. The Chenchus are, I think, closely connected with the Yánádis, for in addition to Chenchu Dévata being the deity of the latter, we also find 'Chenchu' returned as a sub-division by a considerable number of Yánádis. 'Chenchu,' strange to say, is likewise returned as a sub-division by the Gadabas, a Kolarian tribe of the Vizagapatam hills.

They have no regular priests. Their marriage ceremony is very simple; the couple will either run away one night from their houses and return the next day as husband and wife, or will go round and round a bow and arrow fastened to the ground, when their relations will bless them and throw rice on their heads. There is no age restriction for marriage. The remarriage of widows is generally practised among them, the second husband being in most cases a brother of the deceased one. There is no regular divorce, for each party is absolutely free to terminate the connection without assigning any reason or observing any formality. The dead are washed and then buried with their weapons. It appears that this tribe is divided into several endogamous clans. All their caste disputes are settled by the head of each clan, sometimes assisted by the heads of other clans.

417. The Yánádis* are generally regarded as an aboriginal tribe. They are much more numerous in Nellore than elsewhere, but they are found in every Telugu district except Bellary. It is said that their principal settlement is at Sríharikót, near the sea-shore in the southern part of the Nellore district. They have returned 89 sub-divisions, of which only two—Chenchu (5,999) and Manchi (7,109)—are numerically important. Yánádi has been returned both as main caste and sub-division by 49,360 individuals. *Manchi* means 'good.' There are two other names in the list of sub-divisions which require a brief notice. These are Tsalla and Kappala. These two names refer, I believe, to one and the same sub-division, and the second name ('frog') refers to their use of frogs as food. *Tsalla* has several meanings, and I do not know in what sense it is used here.

The real name of this forest tribe is said to be Anádulu, i.e., people without a beginning, and their origin certainly is involved in obscurity. They have vague traditions of a flood in which only one man and one woman, the progenitors of Yánádis, were saved. They say that the Reddi (? Manchi) Yánádis, a small but somewhat superior class of Yánádis, came from the mountains in the west and were really Chenchus fleeing from violence and oppression, who came and gradually amalgamated with the common Yánádis, and the occurrence of 'Chenchu' as one of their sub-divisions, and the fact that their deity is called Chenchu Dévata show that there is some connection between the two tribes.

They are largely employed in gathering firewood in the forests and in digging pots for food. They also catch hares and partridges with nets and collect jungle

I am indebted to the Rev. W. B. Boggs, of the American Baptist Telugu Mission, for much of the information used in this paragraph.

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berries and fruits. A good many of them are hunters, being skilful in tracking game. Their weapons are the spear and bow. They are expert as snake catchers. They are often employed as night-watchers of fields and gardens, and lastly they make something as fortune-tellers and soothsayers. As to their social standing they are probably superior to the Málas and Mádigas, in whose houses the Yánádis will not eat.

Their principal deity is Chenchu Dévata. Their places of worship are of the rudest kind. They have no temples but simply small raised platforms of mud where they place a few clay images or common rough stones. They have no priests. When a child is born, margosa leaves and sometimes the leaves of other trees and also the knife with which the umbilical cord was cut, are placed under the child's head for six days. They hang a net in front of the door to keep the demons out and do not sweep the house for some days. When a name is given to the child they make a feast. Usually they have no marriage ceremony at all, but the Reddi Yánádis must be excepted. When there is any ceremony, the *táli* is occasionally used, but this is an innovation, for the marriage symbol of the Yánádis was the flower of the tangédu (*Cassia auriculata*). Both husband and wife separate whenever they are disposed to do so. Widow remarriage is both permitted and practised. They do not burn their dead, but bury them. They observe various customs to prevent the spirit of the departed from haunting them and they will often forsake a place immediately a death has occurred.

418. The Kudiya or Malekudiyas are, as the second name implies, a hill tribe, but they are now found in both the plains and hills of South Canara. Their mother-tongue is Tulu,

Kudiya : 4,766.

and like many Tulu tribes they follow the Aliasantána law of inheritance. The Kudiya girls are married either before or after puberty, the usual bride price being Rs. 8 and a cloth. Widows may remarry, husband or wife can divorce the other at pleasure and marry again. The dead are either burned or buried, the former being the custom in the case of rich men. On the seventh day after cremation or burial, a *pandál* or booth is erected over the grave or the place of cremation and a bleached cloth is spread on it by the washerman; a wick floating in half a cocoanut shell full of oil is then lighted and placed at each corner of the *pandál*. The relations of the deceased then gather round the place and weep and throw a handful of rice over the spot. They worship demons of the jungle named *Hakkerlu* and *Bráhmerlu*, as well as the ordinary village demons called *Kodamanitáya* and *Mujalanáya*, and make them offerings, twice a year, of fried and beaten rice and cocoanuts. These people are divided into clans each headed by a *Gurikára*, who is also called *Malemudya*. When any important ceremony has to take place in any house, the presence of the *Gurikára* is deemed indispensable. If any one transgresses the caste rules, it is the duty of the *Gurikára* to inquire and punish him.

419. This forest tribe is found chiefly in North and South Arcot, but it is fairly numerous in Chingleput, Salem, Coimbatore and Trichinopoly. The name is usually derived from

Irula : 57,339.

'*irul*,' darkness, which is supposed to refer either to their dwelling in dark and impenetrable jungles or to their complexion. In the Tamil dictionary (*Divákara*) the name Irula is not found, but the word *Iramula* occurs and this evidently refers to the same tribe. There is possibly some connection between this and Yerravála, the name of a forest tribe in Coimbatore.

The Irulas have returned 60 sub-divisions, but the only one of any numerical importance is Sála Idaiyan (4,175). Mr. Cox suggests that the Irular are the representatives of a band of Kurumbas who fled to the jungles after defeat by Ádondai, and I think many of our forest tribes may be similarly accounted for.*

They are nominally Vaishnavites, but their idea of the Hindu gods is naturally very vague. In North Arcot they worship Kanniamma ('the virgin mother, whom they represent in the form of an earthen lamp, which they often place under the bandári (? *Nauclea cordifolia*) a tree regarded by them as sacred. Their marri-

ceremony occupies a single day. A branch of the ironwood tree is fixed in the ground and the bride and bridegroom are made to sit before this. They sometimes use the *táli*, but this is probably an innovation. There is no music at this or any of their ceremonies. The marriage tie is very loose, for it can be dissolved at will by either party. There is no restriction on the remarriage of widows. They bury their dead in a sitting posture with a lamp beside the corpse, and they mark the grave with a small upright stone. This use of gravestones is common to a number of semi-civilized Dravidian tribes. Their vernacular is Tamil of a somewhat corrupt form.

420. The Pulayans or Poleyans are found in the hills of Madura and Coimbatore. In the notice of them in the *Madura Manual*, it

Pulayan : 3,655.

is stated that their marriage ceremony consists simply of a declaration of consent made by both parties at a feast given to their relatives. They bury the dead. These Pulayans are probably connected with the Pulayans or Cherumans of Malabar and with the Paraiya caste, for the old Tamil name of the Paraiyan tribe was Pulaiyan. The Pulayans of the Madura hills were formerly prædial slaves, like the Pallas and Paraiyans of the plains and the Cherumans of the West Coast.

421. Found only in the northern taluks of the Malabar District. Their chief occupations are *kumeri* (shifting) cultivation and gathering honey. They follow the Marumakkattáyan

Karimpalan : 3,713.

system of inheritance. The caste is an endogamous unit and no sub-divisions have been returned.

422. This caste is found almost in the Nilgiris and the Wynád with a slight sprinkling in the Nilambúr and Attapádi hills in

Kuruman : 16,857.

Malabar. Their principal occupations are wood-cutting and the collection of forest produce. The name is merely another form of Kurumban, but, as they differ considerably from the ordinary Kurumbas, it seemed better to show them separately and to put them in this group. I think, however, that they were originally identical with the shepherd Kurumbans, and their present separation is merely the result of their isolation in the fastnesses of the Western Ghâts, to which their ancestors fled or gradually retreated after the downfall of the Kurumba dynasty. The name Kurumbranád, a sub-division of Malabar, still bears testimony to their once powerful position.

The chief sub-divisions are Mullu Kuruman (6,000), Vetta Kuruman (2,600), Úráli Kuruman (1,200), Tén Kuruman (1,000), and Tac'chanádan Múppan (1,000). Of these, the first and the last speak Malayálam and wear a lock of hair in front of their head. The rest speak Canarese. Úráli Kurumans work in metals.

423. The name means a hillman and the tribe is found in all the taluks of Malabar. The nine Malayans of North Arcot are

Malayan : 7,735.

probably Malayális, a name which, in Malabar, has now a meaning much wider than its literal significance. The Malayans follow the ordinary system of inheritance through males. They are probably connected with the Malayans who are sorcerers, but I have not much information about them.

424. The name is said to be derived from *Mávilávu*, a medicinal herb. I think, however, the real derivation must be sought in Tulu or

Mavilan : 2,590.

Canarese as it seems to be a Canarese caste. These people are found only in the Chirakkal taluk of Malabar. Their present occupation is basket-making. Succession is from father to son, but among some it is also said to be in the female line.

Group 5.—Priests.

425. The Bráhman caste has been given in much greater detail in the tables than others, as their sub-divisions are practically distinct castes. Accordingly every sub-division returned

Brahman : 1,121,110.

more than 100 persons has been shown separately.*

* A good account of the Bráhmans of South India will be found in Mr. C. Rámachandrier's *Collection of the* of the High Courts and the Privy Council on the Hindu Law of Marriage, Madras, 1892.

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It has often been asserted and is now the general belief of ethnologists that the Bráhmans of the south are not pure Aryans, but are a mixed Aryan and Dravidian race. In the earliest times the caste division was much less rigid than now, and a person of another caste could become a Bráhmaṇ by attaining the Brahmanical standard of knowledge, and assuming Brahmanical functions. And when we see Nambúdiri Bráhmans even at the present day contracting alliances, informal though they be, with the women of the country, it is not difficult to believe that on their first arrival such unions were even more common and that the children born of them would be recognised as Bráhmans, though perhaps regarded as an inferior class. However, those Bráhmans in whose veins the mixed blood is supposed to run are even to this day regarded as lower in the social scale and are not allowed to mix freely with the pure Bráhmaṇ community. Instances are not wanting to illustrate this theory. The Prathama Sákhya or Kátyáyana Bráhmans are considered to be Chandálas till noon; the Gurukkals, Sivadvijas and Nambis, who are worshippers of Siva and Vishnu temples, are not freely associated with by the other Bráhmans; and the Tamballas are usually treated as Sudras.

426. With regard to the date of emigration of the Bráhmans to the south nothing definite can be said. "There is not," says

Date of migration to the south. Dr. Burnell, "much historical evidence to prove that there were Bráhmans in South India before the seventh century A.D."* But "the earlier Pallava grants have taught us that the Bráhmans in these parts were already in the fourth and fifth centuries sufficiently in the enjoyment of court favour to receive land grants from the Kings of the Pallavas."† And in the Sahyádrī Khándam one Mayúra Varma of the Kadamba dynasty is stated to have introduced Bráhmaṇ colonists from the north and granted them 64 villages below the gháts. This happened about the close of the fourth century.‡ However conflicting are the statements of the antiquarians, it may be fairly assumed that Bráhmans were already in the fourth century settled in the Chálukya and Pallava countries. They crossed the river Pálár, the southern limit of the Pallava kingdom, and established themselves firmly in the Chóla and Pándiya kingdoms between the fifth and tenth centuries A.D., and the successful preaching of Sankarácharya laid foundation of a great Bráhmaṇical mission at Kumbakónam § in the tenth century A.D. Turning to early Tamil literature, we find that the author of Tolkápyam, the earliest Tamil grammar extant, was a Bráhmaṇ of the Bháradvája tribe; and the great Trignána Sambanda, whose date, though still doubtful, was probably some time between the sixth and eighth centuries, was also a Bráhmaṇ. It may, therefore, be safely asserted that successive bands of Bráhmaṇ colonists settled in South India at different periods beginning in the fourth century and ending at the time of the great Vaishnava reformer Ramanujácharya (1100 A.D.).

427. The seven || original gótras or tribes of Bráhmans increased in course of time to forty-nine, which expanded subsequently by a process of social permutation and combination to an infinite number of gótras. Each Rishi adopted one or the other of the three Védas or Sákhya; and each Sákhya was again sub-divided into one or more Sútras or schools. Thus we have,—

- | | |
|----------------|------------------------|
| (1) Ásvaláyana | for the Rig Veda, |
| (2) Bandháyaṇa | |
| (3) Bháradvája | |
| (4) Ápastamba | } for the Black Yejur, |
| (5) Satyáshada | |
| (6) Vaikhánasa | |
| (7) Kátyayana | for the White Yejur, |
| | and |
| (8) Dráhyáyana | for the Sáma Veda. |

* South Indian Palæography, p. 12.

† Salem Manual, vol. ii, p. 362; The Pallavas by Rev. T. Foulkes, M.R.A.S., p. 6.

‡ Rice's Mysore Inscriptions, p. xxxvii; Mysore Gazetteer, vol. i, p. 313.

§ South Indian Palæography, p. 41.

|| The seven original gótras are Bhṛigu, Angirás, Káśyapa, Atri, Vasista, Agastya and Viśvámitra.

The Bráhmaṇ caste is commonly divided into ten large classes according to their locality—five on the north and five on the south of the Vindhya range. The following table exhibits all the ten classes and their sub-divisions so far as this presidency is concerned:—

I.—Territorial division.

Linguistic or Provincial class.	Territorial or other group.	Strength.
Division A.—Drávida.		
I. Ándhra or Tēlugu.	1. Árádhya or Lingadhári	2,384
	2. Golkonda Vyápari	5,163
	3. Kásalnádu	2,238
	4. Karnakammá { Bagalnáti Koliñéti Vógóti	8,570
	5. Murikinádu	21,586
	6. Niyógi	110,352
	7. Telaghánaya	12,957
	8. Vógínádu or Vénginadu (Kalinga)	4,238
	9. Velinádu	37,093
II. Drávida or Tamil.	1. Áráma Drávida	2,485
	2. Ashtasahasram	16,342
	3. Brahacharanam	51,190
	4. Gurukkál	8,397
	5. Kániyálar	2,299
	6. Késiyyar	1,889
	7. Kónasimai Drávida	920
	8. Mukkániyar	3,026
	9. Sóllyar	10,524
	10. Tillai Máva, Mattán	448
	11. Vádama	139,021
	12. Váttiman	11,006
III. Gháṛjara or Guzeráti.	Guzeráti	1,413
	1. Áruvélu	23,179
	2. Aravatti Vakkalu	3,763
	3. Badaganádu	7,481
	4. Haidarabádi	293
	5. Kamme { Babbáru Karna Válcha	117 8,570 768
	6. Malayáli { Embirán Mussád Nambidi	3,280 1,025 610
	7. Pennattár	9,953
	8. Sir Nádu	185
	9. Tulu { Havig Kandavára Kóta Sivalli	927 11,279 1,576 11,190 28,680
IV. Karnátaka or Canarese.		
V. Maharáshtra or Maráti.	1. Chitpávan or Konkani	4,963
	2. Désasta	33,275
	3. Karhátaka or Karádi	2,748
	4. Pádhyá	154
Division B.—Gauda.		
I. Ganda	Gauda	7,408
II. Kanyákubja	Kanyákubja	1,036
III. Maithili	Maithili	
IV. Sáravata	Sáravata	33,678
V. Utkala or Uriya	1. Bhadri	5,565
	2. Dánuya	22,903
	3. Holuva	37,974
	4. Pádiya	7,643
	5. Panda (Sáruva)	12,960
	6. Sáhu	5,297

Of the two grand divisions of Bráhmans—the Drávida and the Gauda—the latter seem to be the later settlers in the south. The Drávida Bráhmans are found all over the presidency, while the Gaudas are represented in appreciable numbers only by the Utkala or Uriya Bráhmans in the Ganjam and Vizagapatam districts and by the Sáravats in South Canara. And among the Drávidas, the Sóllyar Bráhmans of the Chóla country, the Gurukkals or the Ádiśaivas and

Nambis were the earliest settlers, while the Vadamas, who are said to have lived on the banks of the Nerbudda, are the latest. One distinguishing mark of the earliest Bráhmán settlers is the wearing of the tuft of hair in front. The origin of this custom, peculiar to certain sub-divisions of Bráhmans and the people of the west coast generally, is a curious one. Certain Bráhmans, who attempted to leave the southern country to which they had migrated, were brought back by their rulers and compelled to wear a lock of hair on the forehead as a distinguishing mark in order to prevent similar attempts in the future.*

428. The primitive religion professed by the early Bráhmans is the worship of the simple elements of nature or physiolatry. But subsequent to their colonization in the south several puráṇas were written and innumerable gods set up, so that before the time of the first reformer, Sankarácárya, there were as many as ninety-six sects. He reduced these to six and taught the Advaita (non-dualistic) system of philosophy. The followers of Sankarácárya are called Smártas. They worship both Vishnu and Siva, but pay greater reverence to the latter. Till the time of Rámánujá no distinction was observed between Smártas and Vaishnavas and they took meals with one another and intermarried. At last there came Rámánujáchárya with new interpretations of the Védas and fresh messages to deliver. His teaching was so powerful that his followers separated themselves from the already numerous sub-divisions of Smártas and formed into small communities of Vaishnavites, eating and intermarrying only among themselves. This process of disintegration did not stop here; for even after the death of Rámánujá, Désikáchári and Manaválamámuní contributed their own share in further sub-dividing and isolating the community as much as possible. The result of all their labours is the formation of numberless sects among the Vaishnavas, of which the most important are shown in the following table:—

II.—Sectarian divisions among Vaishnava Bráhmans.

Vaishnava	1. Ándhra (this includes Golkonda Vyáparis).	1. Sólíyar ... { Tiruvallarai. Sikkil. Perungarunai.
	2. Drávida	2. Ashtagótram. 3. Bahugótram. 4. Hebbár. 5. Mandayattar. 6. Prathamasekhi. 7. Saptagótram. 8. Vaikhánasa.
	Tengalai	1. Hebbár. 2. Matattár. 3. Munitráyam. 4. Perungondaiyár. 5. Vembákkam.
	Vadagalai	

In the meanwhile other reformers were not wanting. At about the same period as Rámánujáchári worked Srikanta Siváchár, a member of the class of Sivadvijas, by his writings and preachings gave prominence to Siva and constituted a distinct sect called the Saiva. To this sect belong the Gurukkals and Nambis of Siva temples. Thus a Bráhmán of this presidency must belong to one or the other of the five popular sects, namely Smárta, Vaishnava, Saiva, Nambis and Mádhyá.

429. A Bráhmán was required by the Shástras not only to teach the Védas, but was also bound to look after the training and the preservation of the moral, social and religious principles of the people, to aid in the administration of justice, and to preside over and perform the religious and sacrificial ceremonies. As every Bráhmán could not conveniently attend to all the duties enjoined by the Shástras, three different sections among them came into existence. The first class are called the Vaidíkis. Their occupation is teaching the Védas, performing and superintending sacrifices, and giving the moral principles of the people. The second class of Bráhmans

are called Gurukkals or Nambis. Their occupation is worshipping the gods and assisting, in the capacity of priest, the inferior classes in performing their religious and sacrificial rites. The third class of Bráhmans, called Laukika or Niyógi, helped the Hindu kings in the administration of justice and in all political matters. The word Niyógi means an employé of the State. They are distinguished from the other Bráhmans by wearing moustaches and smoking tobacco, and are on this account regarded as slightly inferior to the Vaidíkis, who will not eat or intermarry with them. This distinction of Vaidíki and Niyógi is, however, confined to the Andhra or Telugu Bráhmans. The second class, consisting of Gurukkals and Nambis, is looked upon, as I have already said, as an inferior one. The social degradation of these people, notwithstanding their direct services to the deity, at first sight appears somewhat strange. The reason of their inferior position, however, is not their connection with temple worship, but their long residence in the midst of the aborigines and their close association with them, while their custom of misappropriating things set apart for divine offerings combined to bring them somewhat into contempt.

These differences of occupation had the effect of still further splitting up the Bráhmán community into small classes which subsequently hardened into distinct castes. These classes may now be arranged in a tabular form as follows:—

III.—Occupational divisions.

Bráhmans.	(1) Vaidíkis (almost all the Andhras and Drávidas are Vaidíkis).	1. Aruvolu. 2. Prágnadu. 3. Nandavarri. 4. Pesalavay. 5. Kamma, &c.
	(2) Niyógis or Laukikas.	
	(3) Paróhites Pújáris and	
	Vaishnava	Tengalai
		Vadagalai
	Saiva	Sólíya
		Gurukkal
		Váiyar. Sivahviya. Tamballa, &c.
		Sólíya
		Tiruvallarai. Perungarunai. Sikkil, &c.
		Vaikhánasa. Páncharátra. Vaikhánasa. Tillai Muvávirattán. Yisálár. Tirukkóilur &c. Tiruválángadu. Kánchipuram. Wálájá.* Áryar.

430. The ceremonies connected with a Bráhmán from the time he is quick in his mother's womb till his death, are too many to be described here. I shall, therefore, note only the most important of them. Firstly, there are four ceremonies connected with birth, viz.; (1) *Pumsavanam*, (2) *Simantam*, (3) *Játakarmam*, and (4) *Námakaranam*. The first is performed in the third or fourth month of pregnancy. A few drops of jessamine juice are poured into the right nostril of the mother, with prayer for a healthy male child. The second or *Simantam* takes place in the sixth or eighth month. This is the purifying ceremony in which the husband divides his wife's hair into equal parts in a straight line on the head with a quill of a porcupine, uttering some *mantrams* or prayers for an intelligent son. The third ceremony relates directly to birth. As soon as the child is born, the father bathes it in river or tank and distributes paddy, sugar, betel-leaf and nut to Bráhmans. The parents of the child and their agnates observe pollution for ten days from the day of birth. On the eleventh day the mother and child are made pure by a special bath, and the child is named, after making *hómam* or sacrificial fire. On the anniversary of its birth the child is made to taste solid food; in the third year the child's head is shaved, the usual tuft of hair being retained; in the fifth year the boy is sent to school, and between the eighth and tenth year he is invested with the sacred thread. During his bachelorhood he has to observe certain restrictions in his food, dress, &c. At all these ceremonies Bráhmans are at the expense of the father.

431. The Bráhmans are divided into exogamous sections called *Gótras*, and marriages between persons recognised as being of the same blood or *Gótra* are strictly prohibited. It is perhaps unnecessary to mention that the marriage of a Bráhman girl takes place invariably before she has attained the age of puberty. Before celebrating a marriage, two ceremonies called *Sumangali Prārtaṇa* and *Bráhmaṇa Samárádana* are usual. The first is a feast given to nine or three female relatives in honour of the ~~manes~~ of their deceased female ancestors, and the second is a similar feast to Bráhmans in honour of the family gods. On the marriage day the bridegroom, dressed in true Vaidiki fashion with *cadjan* (palm leaf) books and a bundle of rice on his shoulder, pretends to be setting out for Benares, there to lead an ascetic life, and the girl's father, meeting him, begs that he will accept the hand of his daughter. He is then taken to the marriage booth and is formally entrusted with the girl. The sacred fire is prepared and worshipped with oblations of ghee, the blessings of the gods are invoked and the *táli* or *bottu* is tied round the neck of the girl by the bridegroom. The couple then go round the sacred fire and the bridegroom takes up in his hands the right foot of the bride and places it on a stone (a millstone) seven times. This is known as *Saptapadi* and is the essential and binding portion of the marriage ceremony. The bridegroom, holding the bride's right hand, repeats the *mantras* recited by the family priest, pronouncing in the presence of the sacred fire, the gods invoked and the Bráhmans assembled, that he shall have her as his inseparable companion, be faithful and so forth. And lastly the bride and the bridegroom exchange garlands of flowers. Seed-grains of five or nine sorts are mixed up and sown in small earthen vessels specially made for the purpose and filled with mud. The couple water these both morning and evening for four days. On the fifth day they are removed and the sprouts are thrown into a tank or a river. The boy and girl play every evening with balls of flowers, when women sing songs and much mirth and laughter prevail. On the second night the girl takes her husband to an open place and points to him the star of *Arundati*, implying that she will remain as chaste and faithful as that goddess. A procession on the night of the last day closes the marriage ceremony.

*These are the usual ceremonies observed in all Bráhmaṇ marriages. But there are some interesting peculiarities in the Malirata Désastu marriage. The bridegroom and his party go to a temple and wait there for their reception by the bride's parents and relatives; on their arrival both parties welcome each other with embraces and the throwing of scented powders. The ends of the garments of the two fathers are tied into a knot, showing that the families have become connected. The betrothed couple are not allowed to see each other till the auspicious hour fixed for the marriage. Similar variations may be found among other classes of Bráhmans.

Though the bride (and the bridegroom too sometimes) is still a mere child, the ceremony described above is a real marriage and not a betrothal which can be subsequently revoked. If the bridegroom dies, the virgin bride becomes a widow and cannot marry again, and it is this feature which gives us a comparatively large number of widows under ten years of age. Supposing, however, that all goes well, another ceremony, called *garbhádhán*, is performed on any auspicious day shortly after the bride attains puberty. In the early morning of the day fixed the young husband and wife kindle sacrificial fire, to which offerings of rice and ghee are made. They also distribute the usual betel-leaf and areca-nut to the people assembled, and in return bless them and wish them long life and a large family. Throughout the day there is feasting and merriment and this continues for three days. The husband and wife have now entered upon conjugal life and henceforward live together, generally in the bridegroom's house.

432. When a person is on the eve of death, presents are made to Bráhmans. This ceremony is called *Práyaschittam*. A cow is generally presented to a Bráhman and some sacred words are whispered in the ears of the dying person. After life is extinct, the body is washed and dressed, sacrificial fire is kindled and taken by the son or a

Disposal of the dead.

nearest relative to the cremation ground, where he places the fire on the breast of the dead body which is now laid on the pyre. The next morning water is thrown over the ashes and the bones are carefully collected, put into a new pot, and buried in a river or near the bed of a tank.* A stone is fixed in the ground either in the house or in a garden to represent the deceased. Offerings of rice, &c., are made to it for ten days, and it is then removed and thrown away. If the deceased left a widow her head will be completely shaved and her jewels removed, but this custom is not in vogue among the Tēngalai Vaishnavas. On the eleventh and twelfth days Bráhmans are fed in honour of the deceased, and on the thirteenth day all his relatives bathe in oil. The son will be in mourning for a year, performing monthly ceremonies. The *Srādh* or annual ceremony is regarded as most sacred by Bráhmans and a failure in performing it will be punished with loss of caste.

433. All Drávida Bráhmans are strict vegetarians. In the matter of food the Drávida Bráhmans, especially the Vaishnava sections, are particularly scrupulous; they will not eat gourds and similar vegetables on the ground that they foster lust and other passions which are detrimental to the practice of meditation; nor will they eat or drink water with other Bráhmans. On the other hand, the Gauda Bráhmans will eat fish and drink water from the hands of a Kshatriya and men of certain inferior castes.

434. The only surname or title originally affixed to Bráhman names is *Sarma*. Though this title is not now current, every true Bráhman uses it in his devotions. Till about the time of Sankarácárya (9th century) the Bráhmans appear to have had no other titles, but the early Bráhman settlers in the Drávida country styled themselves '*Nambi*,' a superior man. This title was borne alike by the Saiva Gurukkas and Vaishnava Archakas, while the Bráhmans in the north of the presidency called themselves Áryan or Ácháryan, to distinguish them from their Dravidian neighbours. Subsequently, after the teaching of Rámánuja (12th century), Áryan and Ácháryan became the exclusive titles of the southern and northern Bráhmans respectively. Till about the time of the Náyakkan supremacy in the southern kingdoms both Vaishnava and Smárta Bráhmans were called Áryan, but the Náyak kings, who also had the surname of Áryan,† began to address the Vaishnava Bráhmans, some of whom were *Gurus* to them, as '*Aiya-gáru*' or *Aiyangár*, which is a double honorific. The descendants of those Bráhmans who had performed sacrifices are called *Dikshatars*; and those whose ancestors were well versed in the Sástrás are called *Sástris*. The temple priests style themselves *Bhat* or *Bhattáchári* and *Gurukkal*, both meaning priests. The former title is usually borne by the Vaishnavá worshippers and the latter by Saivas. In the Ándhra country *Pant*, *Pantulu* or *Pandit* and *Ráu* or *Ráya* are common. Thus the Drávida Bráhmans have the following titles:—(1) *Sarma*, (2) *Nambi*, (3) *Aiyan* (the most usual form of which, however, is the honorific *Aiyar* or *Iyer*), (4) *Aiyangár*, (5) *Ácháryan* or *Áchári*, (6) *Dikshatan*, (7) *Sástri*, (8) *Bhat* or *Bhattáchári*, (9) *Pantulu* or *Pant*, and (10) *Ráu*.

435. I shall give here very brief notices of some of the Brahmanical subdivisions which have not been dealt with in the foregoing paragraphs.

Sub-divisions.

(1) *Árádhyas*.—These are Lingáyat Bráhmans, and, as such, wear the sacred thread, though this is contrary to the principles of the Lingáyat sect. They are priests in temples and to Tamballa and Súdra Lingáyats. Their habits and customs differ very little from those of the Lingáyats. (2) *Áráma Drávida*.—These were originally Tamil Bráhmans. After their settlement in the Telugu country, they gradually lost their own vernacular, spoke Telugu and adopted Telugu manners and customs. (3) *Aravatti Vakkulu*.—This class contains both Smártas and Mádhvas. It was formerly an isolated community consisting of

* Nambúdiri Bráhmans perform this ceremony on the seventh day.
† Hultzsch's *South Indian Inscriptions*, vol. i, p. 73.

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60 houses in the Ceded Districts. (4) *Áruvélu*.—These are Mádhvās and Niyógis. The sub-division originally contained 6,000 (*áru vélu*) families. (5) *Ashtasahasram*.—These people, who at that time numbered 8,000, were invited to the south by a Chóla king, who granted them lands, &c. There are four sub-divisions in this caste, each intermarrying only among themselves. (6) *Badaganádu*.—These are Karnáta Bráhmans, some of whom are Smártas and the rest Mádhvās. (7) *Brahacharanam*.—This is one of the largest classes of the Smárta section. The story concerning their migration to the south is "that Agastya had been engaged for the performance of a great sacrifice by a Pandiya king, who sent invitations to Bráhmans in distant places to attend. Those who received the notice early came away at once, but those who got it later and had farther to come, did not arrive till the ceremonies had begun. From this circumstance the former got the name of *Brihatcharana*, the 'big striders' or 'fast walkers.' " * There are nine sub-septs in this sub-division; all of them intermarry now, though until some 20 years ago intermarriage was rare. (8) *Chittapávana*, also called *Konkanastas*, are found in South Canara. These are said to be immigrants from Goa. All of them are Smártas. Some are cultivators and traders. Their customs do not differ much from those of the Désastas. Their titles are *Pant*, *Rau*, *Sástri* and *Dikshita*. (9) *Dánua*.—These people belong to the Utkala section of the Gauda tribe. (10) *Désasta*.—These are Mahráta Bráhmans; many are descendants of the Bráhmans who followed the Mahráta invaders of Tanjore. Their title is *Rait*. (11) *Golkonda Vyápari*.—They claim to belong to the Vaishnava community and follow their customs in every respect. But the Vaishnavas treat them as a distinct class inferior to them. (12) *Guzerátis*.—These are immigrants from Guzerat. They are mostly Smártas and their vernacular is Guzeráti. There are several sub-divisions which do not intermarry, but all may eat together. (13) *Havig*.—According to Sahyádríkhánd the Havigs were brought from Upper India by Mayúra Varma. Another tradition represents them to be the descendants of Bráhmans by women of the Gauda caste.† They took their name from Haig or Ahikshetra, a local name for the North Canara coast. Their mother-tongue is Canarese, with a strong Malayáli element. They are cultivators, traders and priests to inferior classes. Their title is *Bhatta*. (14) *Holuva*.—These are Gauda Bráhmans found in the district of Ganjam. They will eat flesh and cultivate lands like husbandmen. The name Holuva means a cultivator. (15) *Kániyálan*.—This is a separate class of Smárta Bráhmans, found chiefly in the districts of Trichinopoly and Tinnevely. They do not intermarry with any Smártas, but will eat with them. They wear the Vaishnava mark and serve as cooks and menial servants in the Sfrangam temple. (16) *Karádi*.—These are immigrants from Satára and other places. The tradition is that Parasuráma created them from camel bones. They are Smártas. There are only ten *gótras* among the Karádi Bráhmans. Intermarriages may take place between them and Pádia and Désasta Bráhmans. *Rau* is their title. (17) *Késikar*.—These people are found in the southern districts. They will not intermarry with other Smártas. (18) *Kóte*.—These Bráhmans take their name from Kóta, a village 60 miles south of Mangalore. Their customs do not differ from those of Havigs with whom they eat and intermarry. (19) *Muk-kániyar*.—These are found in Tinnevely and Travancore. They form a separate class and have no intermarriage with other Smártas. (20) *Murikinádu*.—This is one of the largest classes of the Telugu Bráhmans. They are found all over the presidency, and in the southern districts they act as *Puróhita* to Sudras. (21) *Nambúdiri*.—These are the highest classes of Bráhmans in Malabar. It is said that Parasuráma brought Bráhmans from Áryavarta and induced them to settle in Malabar, where he gave them sixty-four villages. They are mostly *jenmis* or landed proprietors. Only the eldest son is allowed to marry, while the younger brothers live with Náyar women. This custom has made the procuring of suitable husbands for Nambúdiri girls, a very difficult and costly affair as heavy dowries have to be paid. Many women, therefore, lead an unmarried life, but unlike the

* *Indica Antiqua*, vol. x, p. 174. For another derivation, see p. 281 of the same volume.† *North Canara Gazetteer*, vol. i, p. 117.Chap. X.
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Bráhmans of the East Coast, Nambúdiri women do not lose caste by not marrying before puberty. A curious feature in their marriage ceremony is that they go through a pretence of catching fish. The Nambúdiris usually burn the dead, but they bury them if death is caused by small-pox. They differ from the East Coast Bráhmans in the matter of funeral ceremonies; the builder of the bier and the *puróhit* for these rites is a Márayán or Attikkurissi and not a Bráhman. Their titles are *Nambúdiripád*, *Bhattátiri*, *Atittiri*, *Akkittiri*, *Ohomátiri*, &c. (22) *Pádiya*.—These are Gauda Bráhmans of the Utkala section found chiefly in the districts of Ganjam, Vizagapatam and their agencies. In this are included 154 Pádhyas Bráhmans of South Canara. Pádiyas are fish-eaters, and Pádhyas, who belong to the Maharáshtra section, hold a somewhat low position among Bráhmans, as they serve as *puróhita* to some hill tribes. The names Pádiya and Pádhyas are said to be corruptions of Sanscrit *Pandita*. (23) *Prathama Sákhi*.—The Bráhmans of this division are looked upon by others as inferior Bráhmans; but the Mádhvas intermarry with them. These Bráhmans follow the first fifteen Sákhs of the Yejur Véda, called Sukla (white) Yejur, or Prathamásákha. They are also called Mádhyanádas, Vájasanéyas, Sukla Yejus and Kátyáyanas. (24) *Sivalli*.—This class, which took its name from Shivalli, a village in Udipi, are found in the district of South Canara. They are a branch of the Havigs, from whom they separated about forty years ago in consequence of a religious dispute. They speak Canarese with a strong admixture of Tulu. They are mostly Mádhvas and take a pride in asserting that Anandatírta, the founder of the Mádhva sect, was of their caste. They are divided into Vaidíkis and Laukíkis, intermarrying only among themselves. The ordinary titles of Sivallis are *Bhatta*, *Acharya* and *Rau*. (25) *Váttiman*.—The correct name of this caste is *Madhyama*, which means 'people who had settled in the middle country.' Váttimas have four sub-divisions, none of whom intermarry with the other.

436. The Pandárams are a class of priests who serve the non-Bráhman castes. They have returned 115 sub-divisions, of which only two are sufficiently large to require mention.

Pandaram: 41,738.

Sub-division.	Strength.	Local distribution.
Ándi	4,555	Tinnevely (1,195), Malabar (1,755).
Lingadári ..	7,902	Chingleput (2,124), Tinnevely (3,565).

Pandáram has been returned both as caste and sub-division by 12,683 individuals. *Ándi* is a quasi-caste of beggars, recruited from all castes, and the *Lingadári* Pandárams are the same as the Jangams. Pandáram is, in fact, a class name rather than the name of a caste, and it consists both of priests and beggars. The priests officiate in Saiva temples, and also in the temples of the village deities. The begging section are, as a rule, very lax as regards eating animal food, the consumption of liquor, &c.

437. The Valluvans are the priests of the Paraiyans and Pallans. Tiruvalluvar, the famous Tamil poet, author of the Kural, belonged to this caste, which is usually regarded as a sub-division of Paraiyans. It appears that the Valluvans were priests to the Pallava kings before the introduction of the Bráhmans, and even for some time after it.* In an unpublished Vatteluttu inscription, believed to be of the 9th century, the following sentence occurs: "இத்தளி உவச்சன் ஸ்ரீவல்லுவம் பூவணவன் சியகம் ஆளுண்டு உவச்சப்பணிசெய்வன்." (Sri Valluvam Púvanavan, the Uvac'chan [Oc'chan] of this temple, will employ daily six men for doing the temple service.) Again the Valluvans must have formerly held a position at least equal to

* See *Divákaram* and *Chúdamáni Nikhandu*.

Chap. X. para. 438. that of the Vellálas, if the story that Tiruvalluva Náyanár married a Vellála girl is true.*

They have returned 82 sub-divisions, of which the following are the most important:—

Sub-division.	Strength.	Local distribution.
Paraiyan	3,461	South Arcot (2,297).
Távidadári	3,286	South Arcot (3,102).
Tiruvalluvan	3,388	Salem (780) and Coimbatore (1,120).

Valluvan has been returned both as caste and sub-division by 22,875 individuals. In addition to their function as priests both men and women are employed as astrologers and doctors, and are often consulted by all classes of people. In many villages they have the privilege of receiving from each ryot a handful of grain during the harvest time. They nominally worship both Siva and Vishnu. Their girls are married either before or after puberty. Re-marriage of widows is practised in some places. They will eat all flesh except beef and pork. They are sometimes called Pandáram or Valluva Pandáram.

In Malabar the Valluvans are boatmen. I am not at present in a position to say whether they were originally the same as the Tamil Valluvans, but this seems probable.

438. "The Tambalas," says C. P. Brown, "are a class of beggars who worship Siva and who beat drums; secular priests, &c.; these men are generally Súdras, but wear the sacred thread."

Tambala : 4,638.

It is said that during his peregrinations in the north, Sankarácárya appointed Tamil Bráhmans to perform temple services in all the Saiva shrines. Hence the Telugu people, in the midst of whom the Tamilians lived, called them the Tambalas (Tamils). They are not now, however, regarded as Bráhmans, whatever their original position may have been. They will eat only with Bráhmans. Most of them are Saivites and a few are Lingáyats; the Smárta Bráhmans officiate as their priests at birth, marriage and death ceremonies. They do not eat animal food, and all their religious rites are more or less like those of Bráhmans. Their usual titles are *Aiya* and *Appa*.

439. These are the priests of the lower classes of Lingáyats. The full name of the caste is 'Jangama Lingáyat,' meaning those who always worship a movable *lingam* in contradistinction to the *Sthávára* (immoveable) *lingam* of the temples. The number of sub-divisions returned is 388, of which only two are numerically important.

Jangam : 87,297.

Sub-division.	Strength.	Local distribution.
Ganáyata	7,409	Nellore (2,148), Cuddapah (2,760), and Kurnool (1,993).
Stávára	4,413	Vizagapatam (2,777) and Ganjam (1,376).

In the case of 34,298 individuals *Jangam* has been returned both as caste and sub-division. The sub-division *Stávára* is curious, for a *Stávára Jangam* is a contradistinction in terms. This sub-division is found only in the two northern districts, and it is possible that the *Jangam* caste, as there found, is different from the ordinary *Jangam*, as in the *Vizagapatam District Manual* the *Jangams* are said to be tailors. In other districts *Jangam* is sometimes used as an equivalent of

* See Life of Tiruvalluvar in Lazarus's edition of the *Kural*.

Lingáyat,* but every Lingáyat carries about the symbol of Siva on his person, and is, therefore, never a *Sthávára Saivite*.

Chap. X. para. 441.

Regarding the religious tenets of the Lingáyats reference should be made to Chapter II. The Jangams we are now considering do not seem to have any place in the religion as propounded by Basava, and they are probably the outcome of that innate desire for the worship of non-Brahmanical deities which is found in all Dravidian races. Most of these Jangams are in fact beggars. They will eat indiscriminately with any other classes of Hindus, and they drink spirits and generally eat flesh. Their marriage ceremonies resemble those of the Kápus and other similar castes. Girls are married either before or after they have attained maturity. Widow remarriage is not practised. The dead are invariably buried, and the only funeral ceremony with them is the worship of the burial-ground and of the image of Siva for the first ten days after death. Their titles are *Jangam*, *Dévara*, *Lingam* and *Aiya*.

Group 7.—Temple Servants.

440. The Oc'chans are a class of temple servants found only in the Tamil districts. The name is a contracted form of *Uvac'chán*, a temple servant or a pújári. Their traditional occupation seems to have been the priesthood in Káli and Máriammen temples. Some of them in the southern districts are now musicians, while others in the north cling still to their former occupation. They employ Bráhmans as their priests. Most of them eat flesh and drink liquor. Their ceremonies resemble those of the Vellálas. Their title is *Kamban*†.

Oc'chan : 3,330.

441. The Sátánis are a class of temple servants very much like the Mális of Bengal. The word Sátáni is a corrupt form of *Sáttá-davan*, which literally means 'one who does not wear' (s.c. the sacred thread and tuft of hair). For temple services Rámanuja classed Vaishnavites into Sáttinayan and Sáttádavan; the former are invariably Bráhmans and the latter Súdras. Hence Sátáni is the professional name given to a group of castes of the Vaishnavite creed. It is sometimes stated that the Sátánis of the Madras Presidency are the disciples of the famous Bengáli reformer Chaitanya (15th century), from whom, they say, the term Sátáni took its origin. But so far as I can ascertain this supposition rests on no better foundation than the similarity of sound in the two names, and it seems to me to be more than doubtful. There is no evidence of Chaitanya having ever preached in the Dravidian country, and the tenets of the Sátánis of this presidency differ widely from those of the followers of Chaitanya. The former worship only Krishna, while the latter venerate Vishnu in the form of Náráyana also. The Sátánis, too, have as much reverence for Rámanuja as the followers of Chaitanya have towards their *guru*, who is said to be an incarnation of Krishna.

Satani : 32,571.

They have returned 145 sub-divisions, but none of them are large; 22,060 gave Sátáni as both the main caste and sub-division.

With regard to their religion it will suffice to say that they are Tengalai Vaishnavites. They shave their heads completely and tie their lower cloth like a Bráhman bachelor. In their ceremonies they more or less follow the Bráhmans, but the sacred thread is not worn by them. Though the consumption of alcoholic liquor and animal food is strictly prohibited, they practise both to a considerable extent on all festive occasions and at *srádhás*. Drinking and other excesses are common; one of their most obscene festivals, called '*Ravikalu Utsavam*,' is described in the Census Report of 1871. Some Sátánis bury the dead and others burn them. The principal occupations of Sátánis are making garlands, carrying the

* It is used in this sense by the late Mr. C. P. Brown, whose article on the Lingáyats is styled an 'Essay on the Creed, Customs and Literature of the Jangams.'—*Madras Journal of Literature and Science*, vol. xi, p. 148. The sub-divisions given in the census schedules indicate that the term *Jangam* has been used in this sectarian sense to a considerable extent.

† *Kamban*, the great Tamil epic poet, is supposed by some to have belonged to this caste.

Chap. X. torches during the god's procession, and sweeping the temple floor. They also
para. 442. make umbrellas, flower baskets and boxes of palmyra leaves, and prepare the
scored balls of white clay and saffron powder. Their usual agnomen is *Aiya*.

442. Several castes go by this name, which means simply temple servant. In
abstraction the several sub-divisions, which are the
real castes, have been separated wherever possible.

Ambalavási : 577.

All Malabar castes in Group B-7, together with Márayán (Group 18), are called
Ambalavási.

443. There are two Poduváls, both being temple servants; (1) Aka-Poduvál
or inside Poduvál, who carries the idol in procession
and washes the inner steps of the temple, and (2) Pora-

Poduvál : 4,908.

Poduvál or outside Poduvál, who carries and has charge of the stores and provi-
sions of a temple, and is also a drummer and garland-maker. The Aka-Poduvál
is also called Mussad. He is said to be the descendant of a Sivadvija and a pure
Bráhma woman, and he wears the sacred thread. He subsists on temple offerings.
His females are *gōsha*. He imitates the customs of Bráhma Mussads. In this
caste a girl is married by, or rather goes through the marriage ceremony with, one
of her own caste. But it seems she may not cohabit with him, but may take a
Nambúdiri husband who goes through no formal ceremonies. The descent of
property is in the male line. When a Nambúdiri is the husband his children take
the property of the formal husband of the woman. Pora-Poduváls differ but little
from Náyars in customs and manners.

444. The hereditary occupation of the Váriyáns is to sweep the temples and
one derivation of the name is from *váruka*, to sweep.

Variyan : 4,795.

In some places they make flower garlands also. Their
customs are akin to those of the Náyars, but as they abstain from flesh and spirits
they claim to be superior to Náyars and almost equal to Bráhmans. There was
recently a case in which a Nayar was intimate with a Váriya female, and her caste
men put her out of caste. The case was referred for the opinion of the local
Vaidíkan (law-giver) Nambúdiri, who decided that Váriyáns are in no way superior
to Náyars in rank, and that the woman must not, therefore, be excommunicated.

The system of marriage and inheritance obtaining among Váriyáns is very com-
plicated and interesting. Generally speaking the caste may be said to follow the
descent in the female line, but in some places there is a combination of inheritance
through both males and females. The former is not different from that prevailing
among Náyars, but the latter requires a short notice. The system of inheritance
to be followed depends upon the nature of the *sambandham*, ceremony. This may
be of two kinds, i.e., the ordinary *sambandham*, or the same ceremony accompanied
by '*kutivakkal*' (settling in one's family). If there is *kutivakkal* the woman is
taken to the husband's house and she thereafter becomes a member of the hus-
band's family, and her children inherit the property of that family. If there is no
kutivakkal the woman is not taken to the husband's house and neither she nor
her children have any right to his property. Again, in a case of *kutivakkal*, if
after the woman is taken to her husband's house she becomes a widow, she may
remarry and her children by the second husband also inherit the property of the
first husband's family. If a brother marries and brings and 'settles' the wife in
his family, but his married sister is not taken and 'settled' in her husband's house
but left in her own and there visited by her husband, the children of both the
brother and the sister inherit the same property in equal shares; the brother's
children can claim nobody else's property and the sister's children cannot claim
their father's property.

445. This is a class of men who perform service in Hindu temples. In the
reign of Mayúravarma, who built a number of new
temples; it was found that Bráhmans could not perform

Devadiga : 19,244.

all the services. It was, therefore, ordained by him that the *pūja* or worship alone
should be performed by the Bráhmans, and that the Stánikás and Dévadigas should
perform the other services in the temples. They are also known as Moili, but there
is a caste called Kannada Moili which is quite distinct, and Dévadigas will not eat

with them. Some of them cultivate lands and some are employed as peons and
constables. They have returned 11 sub-divisions, but only one (Tulu, 2,946) is
numerically important. They are Vaishnavites and Tulu Bráhmans are their
priests. As regards marriage there is no fixed age. Remarriage of widows is
permitted, but it is practised only in the case of young widows. The dead are
burned. They eat flesh and drink liquor.

446. The Stánikas are said to be the descendants of Bráhmans by Bráhma
widows and out-caste Bráhma women, correspond-
ing with Manu's *gólaka*. In addition to their hereditary

Stanika : 4,650.

occupation of temple service, they carry on trade and cultivation. They are
generally Saivites and wear the sacred thread. Drávida Bráhmans officiate as
their priests, but of late, I am informed, some educated men of the caste have
assumed the priestly office. Widow remarriage is neither permitted nor practised.
Their other customs are almost the same as those of the Kóta Bráhmans. They
neither eat flesh nor drink liquor. Their social disputes are settled at caste
meetings. They are called *Shánbogs* and *Moktessors*.

447. The Mális are now mostly cultivators, but their traditional occupation is
making garlands and providing flowers for the ser-
vice of Hindu temples. They are excellent cultivators

Mali : 16,395.

and are especially clever in growing vegetables. They are said to allow the re-
marriage of widows. Their vernacular is Uriya.

Group 9.—Writers.

448. This is a Tamil caste of accountants found chiefly in the districts of
North Arcot, South Arcot and Chingleput. The name
is derived from the Tamil word *kanakku*, which means

Kanakkan : 40,192.

an account. They were employed as village accountants by the ancient kings.
In the inscriptions the word Kanakkan occurs very often and their title is invari-
ably given as Vélán. This is also the title of potters and is possibly a contracted
form of Vellálan.

They have returned 26 sub-divisions, of which the most important are the
following:—

Sub-division.	Strength.	Local distribution.
Kaikátti	3,300	South Arcot.
Sarattu	2,869	Chingleput (1,179) and South Arcot (1,516).
Sír	21,628	Madras (2,030), Chingleput (12,874), Salem (2,558), South Arcot (3,559), and Coimbatore (607).

Kaikátti means 'one who shows the hand,' and the name is said to be derived
from "a peculiar custom existing among them, by which a daughter-in-law
is never allowed to speak to her mother-in-law except by signs: the reason may
perhaps be surmised."* It is said that the *Sarattu* (thread) Kanakkans alone wear
the sacred thread always, the other three sub-divisions wearing it only during
the time of marriage and other ceremonies. *Sír* is another form of the Sanskrit
Sri; the *Sír* Kanakkans are considered of the highest rank. There is no inter-
marriage between members of the different sub-divisions. Most of them worship
Siva, but some are Vaishnavites. Bráhmans are their priests. Infant and adult
marriages are both common. The remarriage of widows is not allowed. Divorce
is permitted only for adultery by the wife. Their dead are usually burned. They
do not allow the use of flesh or alcohol. Their title is *Pillai*.

* North Arcot Manual, p. 271.

Chap. X.
para. 449.

449. This includes both Karnam proper and also Korono, the accountant caste of Ganjam and Orissa, as it was not possible to separate these two in the returns. The Telugu Karnam caste differs but little, if at all, from the Tamil Kanakkan, and the following remarks relate solely to the Uriya Koronos or Srishti Koronos. The word *Koronô* is said to be derived from Hindi *kirâni*, which means a writer or clerk. The origin of the Koronos is uncertain. One writer says they are Káyasts of Northern India who are of the Kshatriya origin. Mr. R. C. Dutt, of the Bengal Civil Service, says in his *History of Ancient India* that according to Manu the Koronos belong to the Kshatriya Vratyas, who do not perform the religious rites. And in his *Raghuvansa*, the poet Kálidâsa describes *Koronos* as the offspring of a Vaisya and Sudra woman, and he is supported by the lexicographer Amara Sinha. It is said that the ancestors of the Koronos were brought from Northern India by Yayâtikésari, King of Orissa (447-526 A.D.) to supply the want of writers and clerks in certain parts of Orissa.

The Koronos are worshippers of Vishnu and do not wear the sacred thread except during the ceremony called *Karnabédha* (ear-boring). Their ceremonies are performed with the aid of Bráhma priests. There is no age limit for the marriage of girls. The remarriage of widows is not permitted. They eat fish and the flesh of goats and deer. The Uriya Koronos observe the gosha system, and carry it to such an extent that after a girl attains puberty she is not allowed to appear before her elder brother. Their titles are *Patnaik* and *Mahanti*.

Group 10.—Astrologers.

450. Kanisan or Kaníyan is the name of the astrologer caste of Malabar.

Kanisan : 14,922.

Tradition ascribes its origin to a Nambúdiri Bráhma and Tiyyan woman. The name of this Bráhma was Pázhúr Bhattéri, and it is a fact that the Pázhúr family of Kanisans is still reputed to be the most skilful of all astrologers.* Seven sub-divisions have been returned, but none by any considerable number, and I doubt the existence of any true sub-divisions. The great extent to which the Kanisan is consulted by all people in Malabar is well described by Mr. Logan in the *Malabar Manual*. In addition to practising astrology they make umbrellas and also take part in devil dances. They admit that polyandry of the fraternal type was formerly common among them, but this has now died out. Their property usually descends from father to son, but in parts of North Malabar it goes in the female line. Even in the former case the dual marriage ceremonies of *tálikettu* and *sambandham* are sometimes performed. Divorce requires the consent of a caste meeting. Widow remarriage is said to be forbidden but it is nevertheless common. '*Panikkar*' is a common title among them.

451. The Pulluvan is the medicine man. The name is fancifully derived from *pullu*, a hawk, the reason being that the Pulluvan is clever in remedying the disorders which pregnant women and babies suffer from the supposed evil influence of these birds. The Pulluvans furnish the priests for snake shrines. The caste is generally held to be inferior to Tiyyans. It is an endogamous unit. Though property descends from father to son, they have *tálikettu* separately from *sambandham*. It is said that they permit marriage between even a brother and sister. Whatever the truth may now be, it is probable that something of the kind was once the case, for when a man is suspected of incest say 'he is like the Pulluvans.' The men are sometimes called '*Vaidyan*' (physician).

Pulluvan : 1,846.

Group 11.—Musicians, &c.

452. The Bhatrázus are a class of professional bards, spread all over the Telugu districts. They are the representatives of the Bhát caste of other parts of India. They are

Bhatrazu : 17,667.

* *Malabar Manual*, p. 140.

called Rázus, because they are supposed to be the offspring of a Kshatriya female by a Vaisya male. They are well versed in folklore and in the family histories and legends of the ancient Rájahs. Under the old Hindu Rájahs the Bhatrázus were employed as bards, eulogists and reciters of family genealogy and tradition. Most of them are now cultivators and only a few are ballad-reciters.

The number of sub-divisions returned is 53, of which only one—Rája (1,641)—is of numerical importance. More than 10,100 individuals have returned Bhatrázu both as caste and sub-division. They will eat with the Kápus and Velamas. Their ceremonies of birth, death and marriage are more or less the same as those of the Kápus. *Rázu* is the general name of the caste.

Group 12.—Dancers and Singers.

453. These are dancers and singers in temples; most of them are professional

Hogam : 19,993.

prostitutes. Sáni, which is shown separately, is probably only a synonym for Bógam. The Dásis are the Tamil representatives of this caste. Both are recruited by the adoption of girls from other castes. Female children are brought up to the mother's profession; male children either become musicians or drift into some other caste.

Group 14.—Traders.

454. The name *Chetti* is used both to denote a distinct caste and also as a

Chetti : 638,127.

title, and people bearing this title frequently describe themselves loosely as belonging to the Chetti caste in the same way as a Vellála will say he is a Mudali. This use of 'Chetti' has caused some confusion in the returns, for the sub-divisions show that many other castes have been included as well as Chetti proper. The number of sub-divisions is 683, of which the following are the most important:—

Sub-division.	Strength.	Sub-division.	Strength.
Béri	33,634	Pappada	2,801
Dévanga	35,598	Sénailkudaiyan	9,023
Janappan	15,735	Sózhan	22,617
Kásukkar	9,342	Telungan	45,366
Kómati	96,297	Vániyan	47,599
Manjaputtur	10,140	Vellálan	32,743
Nagarattu	22,169	Wynád	1,404
Náttukóttai	7,851		

Of these, Dévanga, Janappan and Vániyan are not Chettis at all, but separate castes, and Kómati, which is the Telugu representative of the Tamil Chetti, has also been treated separately.

Béri.—With regard to the origin of Béri Chettis, the *Kanyakápurána* says that a certain king wanted to marry a beautiful maiden of the Kómati caste. When the Kómatís declined to the match, the king began to persecute them and those Kómatís who left their country out of fear were called *Béri* or *Bediri* (fear) Chettis. The story is in fact similar to that told by the Náttukóttai Chettis, and the legend, no doubt, refers to persecution of some king whose extortion went beyond the limits of custom. Another derivation of the word Béri is from *perumai*, greatness, splendour. There is much dispute between the Béri Chettis and the Kómatís regarding their relative positions and each caste delights to tell stories to the detriment of the other. In general estimation, however, the Bérís are deemed a little inferior to the Kómatís. They are both Saivites and Vaishnavites. The sacred thread is worn, and Bráhmans are employed as priests. Most of their ceremonies are the

Chap. X. same as those of the Bráhmans. Their girls are married before they attain para. 455. puberty, and widow remarriage is strictly prohibited.

Kásukkar.—The members of this sub-division are dealers in money and jewels.

Manjaputtúr.—This sub-division is found chiefly in the Madura district. They trade in jewels. It is said that they are emigrants from Cuddalore (Manjakkuppam). The marriage of girls takes place either before or after puberty. They eat both vegetable and animal food.

Nagarattu.—These hail from Káncchipuram (Conjeeveram), where, it is said, 1,000 families of this caste formerly lived. Their name (*Nagaram*, a city) refers to their original home. They wear the sacred thread and worship both Vishnu and Siva. They take neither flesh nor alcohol. As they maintain that they are true Vaisyas they closely imitate the Brahmanical ceremonies of marriage and death. This sub-division has a dancing girl and a servant attached to it, whose duties are to dance and to do miscellaneous work during marriages. The caste servant is called 'Játipillai.'

Náttukottai.—These are a class of enterprising traders who formerly lived in country forts (*náttu-kóttai*), and are found chiefly in the district of Madura. The Náttukóttai Chettis trace their origin to Kávéripattanam, a flourishing seaport in the days of the Chóla kings; and they say that they left the city and migrated to the Madura district, because the Chola king began to persecute them when they refused to give their daughters in marriage to him. In this caste (for it is practically a separate caste) there are three sub-divisions, viz., (1) *Sundaram*, (2) *Ariyár*, and (3) *Nayáttakudi*. Each sub-division is divided into seven exogamous septs called '*Kóile*.'* The bride should not go round the town in procession; and the *táli* is tied not by the bridegroom, but by some old man who is the father of many children. During the marriage ceremony the bridegroom should invariably carry on his shoulder a bag containing betel-leaf and nut. They are Saivites by religion. They shave their heads completely, and both males and females are accustomed to stretch the lobes of their ears, a practice which suggests a connection between them and the Maravans and Kallans. Their females do not cover the breast. They are flesh-eaters; they do not wear the sacred thread; Bráhmans are their *puróhitas*.

Vellálan.—These are said to be pure Vellálas who have taken the title of Chetti. In ancient times they had the prerogative of weighing the person of kings on occasion of the Tulábháram ceremony. They were, in fact, the trading class of the Tamil nation in the south. But after the immigration of the more skilful Telugu Kómatís and other mercantile classes, the hereditary occupation of the Vellán Chettis gradually declined, and consequently they were obliged to follow different professions. The renowned poet Pattanattár is said to have belonged to this caste.

455. The members of the Kómati caste profess to be of pure Vaisya descent.

Kómati: 287,782.

They live entirely by trade in which they are eminently successful, but the methods they employ are open to question, and the caste is not a popular one. Hence the usual etymologies of their name, (1) *ko-mati* (fox-minded), (2) *gó-mati* (cow-minded), and (3) *gó-mutti* (cow-gored). There is some curious connection between the Kómatís and the Mádigas (leather-workers). It is a fact, though many Kómatís deny it, that at their marriage ceremonies they have to present betel-nut and leaf to some Mádigá family. The Kómatís are also said to invite the Mádigas to their marriages in the following words:—'In the house of the small ones (*i.e.*, Kómatís) a marriage is going to take place; the members of the big house (*i.e.*, Mádigas) are to come.' Great care is taken that the Mádigas do not hear this invitation, for curiously enough they resent the honour.†

* Cf. the *kálais* of the Kallans.

† *Indian Antiquary*, vol. viii, p. 36.

They have returned 152 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Gavara	79,650	Vizagapatam (21,121), Godávári (32,710), Kistna (21,207).
Kálinga	28,192	Ganjam (19,322), Vizagapatam (6,342).
Végina	18,023	Kistna (13,478), Nellore (1,031), Kurnool (3,315).

Over 130,800 individuals have returned Kómati both as main caste and sub-division.

Gavara.—These are so called after Gouri, the patron deity of this caste. They are vegetarians. 'Gavara' has been returned as a main caste by 41,284 individuals (see para. 374).

Kálinga.—These were formerly the inhabitants of the ancient Kalinga country. They are considered inferior to the other sub-divisions on account of their eating flesh. Their titles are *Subaddhi*, *Pátro* and *Chaudari*.

Végina.—This appears to be a contracted form of Véginád or Venginádu, the modern district of Kistna.

Intermarriage between members of these sub-divisions is not allowed. It is said that they have 102 *gótrás*, but I know not whether these are exogamous. One remarkable feature of these *gótrás* is that members of each *gótrá* are forbidden to eat a particular article of food. They worship both Siva and Vishnu, but their caste deity is *Kanyakáparamésvari*, which is equally claimed by the Mádigas. All of them wear the sacred thread; marriage before puberty is compulsory; widow remarriage is strictly prohibited. One of the customs of the Kómatís is that a youth must marry his maternal uncle's daughter, if required to do so, however sickly and deformed she may be. Their titles are *Chetti* and *Ayya*.

456. The Labbais of the Coromandel Coast are a mixed class of Muhammadans consisting partly of the descendants of Arabian colonists and partly of compulsory converts to Islam made by the early Muhammadan invaders and Tippu Súltán. As regards their origin Colonel Wilkes writes as follows:—"About the end of the first century of the Hejirah or the early part of the eighth century A.D., Hijaj Ben Gusaif, Governor of Irák, a monster, abhorred for his cruelties even among Musalmans, drove some persons of the house of Hashem to the desperate resolution of abandoning for ever their native country. Some of them landed on that part of the western coast of India called the Concan, the others to the eastward of Cape Comorin. The descendants of the former are Navaiyats; of the latter the Labbai, a name probably given to them by the natives from that Arabic particle (a modification of Labbick) corresponding with the English 'here' 'I am,' indicating attention on being spoken to." Another account says they are the descendants of the Arabs, who in the eleventh and twelfth centuries came to India for trade. These Arabs were persecuted by the Moghals and they then returned to their country leaving behind their children born of Indian women.* The word 'Labbai' seems to be of recent origin, for in the Tamil lexicons this caste is usually known as *Sónagan*, *i.e.*, a native of Sónagam (Arabia), and this name is common at the present day.

The number of sub-divisions returned is 55, but none is of any numerical importance.

Most of the Labbais are traders; some are engaged in weaving *córah* mats, and others in diving for pearl and chank fisheries. Tamil is their home-speech, and they have furnished some fair Tamil poets. In religion they are orthodox Musalmans. Their marriage ceremony, however, closely resemble that of the power Hindu castes, the only difference being that the former cite passages from the Korán, and their females do not appear in public even during marriages. Girls are

* *Prideaux's Ceylon*, vol. i, p. 470.

not married before puberty. Their titles are *Marakkāyan* from 'Marakalar,' meaning boatmen, and *Rāṣṭṭan* (a horse soldier). Their first colony appears to have been Kāyalpatnam in the Tinnevely district.

457. The word 'Vadugan' means a native of the northern or Telugu country, but in ordinary usage it refers to the Baliyas. I find, however, that 56,380 Vadugans have returned their

sub-division as Kammavar or Kmmas, and that the term has been used to denote many Telugu castes. It should properly, therefore, have been placed in Group 54. The Kamma Vadugans are found chiefly in Madura and Tinnevely. The Kavarai (i.e., Balija) Vadugans number 56,033 and are numerous in Coimbatore, Tanjore, Madura and Tinnevely.

458. The Baliyas are the trading caste of the Telugu country, but they are now found in every part of the presidency. Concerning the origin of this caste, several traditions exist, but the most probable is that which represents them as a recent offshoot of the Kāpu or Reddi caste. The caste is rather a mixed one, for they will admit, without much scruple, persons who have been expelled from their proper caste or who are the result of irregular unions.

The Baliyas have returned 650 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Chetti	100,446	Kistna (3,255), Nellore (8,497), Cuddapah (37,392), Kurnool (10,852), Bellary (9,405), Anantapur (27,103), North Arcot (3,553).
Gāzula	101,791	Nellore (5,845), Cuddapah (2,151), Bellary (742), North Arcot (27,716), Madras (26,713), Chingleput (6,790), Salem (947), Coimbatore (503), South Arcot (1,054), Tanjore (1,380), Trichinopoly (24,737).
Kavarai	36,102	Coimbatore (1,000), South Arcot (7,280), Tanjore (6,047), Trichinopoly (4,290), Madura (13,776), Tinnevely (3,492).
Linga Balija	20,015	Godāvri (661), Kistna (2,107), Cuddapah (2,798), Kurnool (5,728), Bellary (2,559), Anantapur (2,836), North Arcot (1,702).
Mulaka Balija	9,420	North Arcot (8,838).
Panchama	11,310	Kurnool (1,843), Bellary (8,135), Anantapur (1,260).
Rājamahēndram	14,538	Nellore (725), Cuddapah (5,744), Anantapur (4,429), North Arcot (1,893), Chingleput (1,230).
Telaga	24,500	Kistna (10,463), Nellore (3,505), North Arcot (9,538).
Telugu	27,006	Nellore (1,680), Cuddapah (18,734), Anantapur (4,113), North Arcot (1,661).
Tōta	66,089	Kistna (1,221), Nellore (12,624), Cuddapah (17,781), Kurnool (33,310), Anantapur (735).
Vāda	12,036	Ganjam (2,856), Vizagapatam (4,872), Godāvri (3,829).

Over 133,000 individuals have returned Balija both as main caste and sub-division.

I doubt if 'Chetti Balija' means anything more than a Balija who is engaged in trade. I am told, however, that the name is frequently used as a synonym for Uppu or Perike Baliyas, who trade in salt which they carry from the coast on pack animals.

Gāzula Baliyas, as the name implies, were originally engaged in the manufacture of glass bangles.

Kavarai is simply the Tamil name for Balija; it is not a true sub-division.

The *Linga Baliyas* are, I believe, not a sub-division, but a separate caste altogether. They are Lingāyats and, as a rule, speak Canarese. They allow the remarriage of widows and bury, not burn, the dead. They do not recognise the five kinds of pollution, but they are very particular about their food, invariably eating privately where none can see them. Neither flesh nor liquor is allowed. Unlike most Hindus the *Linga Baliyas* shave the whole of the head.

Mulaka means the deadly night-shade, but I know nothing of this sub-division or of the *Panchamas*. The *Rājamahēndram* Baliyas presumably hail from Rājamundry. *Telaga* and *Telugu* are not mentioned in any list of sub-divisions that I have seen and probably merely indicate the Telugu origin of the caste. The names *Tōta* (garden) and *Vāda* (boat) sufficiently show the nature of these sub-divisions.

The following sub-divisions not included in the above list may also be mentioned:—

Ralla, traders in precious stones. This is again sub-divided into *Mutidāla* (pearl) and *Kempulu* (rubies, &c.);

Pagadālu, traders in coral (pagadam);

Dūdi, traders in cotton;

Uppu or *Perike*, traders in salt;

Muta Kammala, so called from the peculiar ear ornament they wear.

Intermarriage between members of these sub-divisions is allowed. It is said that they have *gōtrās*, but I have very little trustworthy information on this point.

They employ Brāhmans and Sātānis as their priests. The chief object of their worship is Gauri, their caste deity. It is said that the Mālas are the hereditary custodians of the idol of Gauri and her jewels, which the Baliyas get from them whenever they want to worship her. The following story is told to account for this:—The Kāpus and the Baliyas, molested by the Muhammadan invaders on the north of the northern Pennār, migrated to the south when the Pennār was in full flood. Being unable to cross the river, they invoked their deity to make a passage for them, for which it demanded the sacrifice of a first-born child. While they stood at a loss what to do, the Mālas who followed them boldly offered one of their children to the goddess. Immediately the river divided before them, and the Kāpus and the Baliyas crossed it and were saved from the tyranny of the Muhammadans. Ever since that time the Mālas have been respected by the Kāpus and Baliyas, and the latter even deposited the images of Gauri, the Bull and Ganēsa, which they worshipped, in the house of a Māla. I am credibly informed that the practice of leaving these images in the custody of Mālas is even now observed in some parts of the Cuddapah district and elsewhere. In their customs there is very little difference between the Kāpus and Baliyas. Their girls are married both before and after puberty. The remarriage of widows is forbidden. They eat flesh and alcohol is said to be freely indulged in. Like the Bógams and Sānis, the Balija females usually wear a petticoat instead of the long robe of ordinary Hindus. The general name of the caste is *Naidu*.

459. This has been shown as a separate caste in the tables, as there was some doubt regarding its identity with Balija. Further inquiry, however, has shown that the word Kavarai is merely the Tamil name for Balija. The word is derived from Gauri, the patron deity of the caste. One of the largest sub-divisions is *Valaiyal*, which is simply the Tamil equivalent of *Gāzula*, both words meaning a glass or lac bangle.

460. The Perikes claim to be a separate caste, but they seem to be in reality a sub-division, and not a very exalted sub-division, of Baliyas, being in fact identical with the Uppu Baliyas.

Their hereditary occupation is carrying salt, grain, &c., on bullocks and donkeys in *perikes* or packs. 'Perike' is found among the sub-divisions of both Kavarai and Balija. Some of them, however, have attained considerable wealth and now claim to be Kshatriyas, saying that they are the descendants of the Kshatriyas who ran away (Telugu *piriki*) from the persecution of Parasurāma. Others again say they are Kshatriyas who went into retirement and made hills (*giri*) their abode (*piri*).

461. The Māppilas are traders on the Malabar Coast and cultivators in the interior, and in both callings they are very successful and prosperous. The word Māppila is said to be the Tamil word meaning bridegroom or son-in-law, and to have been Arabs who married native women, and to the offspring of such

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Chap. X. unions. Dr. Gundert thinks that it is an honorific title given to the colonists from the west. This view seems supported by the fact that the term appears in other combinations, viz., Nazráni Máppila (Native Christian), Juda Máppila (Jew), Jónaka Máppila (Máppila proper).

The sub-divisions returned are neither numerous nor important, and so far as I have been able to ascertain they have no real sub-divisions. The bulk of them (722,555) have returned Máppila as sub-division, and 4,540 have returned *Pútiya Islám*, meaning new converts to Islám. The latter are mostly converts from the Mukkuvan or fishermen caste, and this process of conversion is still going on. In some Mukkuva families there is a rule that one of the children should embrace the Moslem faith.

As regards the birth and death ceremonies they do not differ from Musalmans elsewhere, but their marriage customs require some notice. Both in North and South Malabar dowry is given in the shape of money or lands. The bridegroom presents the bride with clothes and ornaments. Another feature is that the husband lives in the house of the wife not only in North Malabar, but also in South Malabar, where this custom is less common among the Hindus. Early marriages are also common. All these customs are said to be the survivals or imitations of the practices of the surrounding Hindu population. This may be the case, but as regards dowry it cannot have been copied from Náýars, but only from Nambúdiris. Succession is in the male line in South Malabar and in the female line in North Malabar. The Bibi of Cannanore, for example, who is the head of the North Malabar Máppilas, follows the *Marumakkattayam* system.

Divorce is as easy as among other Musalmans. In such cases the dowry has to be returned. The remarriage of widows is common. Families following different systems of inheritance intermarry, and then the succession gets complicated and most expensive litigation follows. The race is a very litigious one. It is at the same time very hardy, thrifty and enterprising.

The customs of the Máppilas of the Laccadive Islands are peculiar. The people are not called Máppilas, but (1) Kóya, (2) Málumi, (3) Úrukáran, (4) Takru, (5) Milikhán, and (6) Mélac'héri. No. (1) is the land and boat-owning class and is superior to the rest. Nos. (2) to (5) are pilots and sailors, and where they are cultivators they cultivate under No. (1). No. (6) were the slaves of the first division; now they cultivate the Kóyas' lands, take the produce of those lands in boats to the mainland and pay 20 per cent. of the sale-proceeds to the Kóya owners. The islanders generally dress like ordinary Máppilas. The Mélac'héris, however, may use only a coarser kind of cloth and they are not allowed intermarriage with the other classes; if any such marriage take place, the offender is put out of caste, but the marriage is deemed a valid one. The current tradition is that these Laccadive Máppilas were originally the inhabitants of Malabar—Nambúdiris, Náýars, Tiyyas, &c.,—who went in search of Chéramán Perumál when the latter left for Mecca, and were wrecked on these islands. The story goes that these remained Hindus for a long time, that Obeidulla, the disciple of Caliph Abu Bakr, having received instructions from the prophet in a dream to go and convert the unbelievers on these islands, left for the place and landed on Améni Island, that he was ill-treated by the people, who were all Bráhmans, but that having worked some miracles he converted them. He then visited the other island and all the islanders embraced the Moslem faith. His remains are said to be interred in the Island of Androth. Among the section of the Máppilas succession is generally—in fact, almost entirely—in the female line. Girls are married when they are six or seven years old. No dowry is given. They are educated equally with boys, and on marriage they are not taken away from school but continue there until they finish their course. In the Island of Minicoy, the largest of the islands, the women appear in public and take part in public affairs. The women generally are much more educated than the ordinary Máppila males of the mainland. There are two curious facts connected with the Island of Kavarathi, which I must mention. A Tángal (priest) of the island once cursed the crows for dropping excrement on a person; and now there is not a crow on the island. On another occasion the cries of a woman in labour he prayed to God that the women might suffer from no such pains in future, and so strong is the

immunity from the pangs of child-birth which was thus obtained, that the women of the neighbouring islands go over to Kavarathi for delivery in order to have an easy confinement.

The Kóyas are said to be descendants of Nambúdiris, Mélac'héris of Tiyyans and Mukkuvans, and the rest of Náýars. Kóyas are also known as Kárnavar. Whatever the present occupation of Kóyas on these islands, the word means a Musalman priest, and they have accordingly been placed in Group 5 of our classification. The tradition that Kóyas were originally Bráhmans also confirms the opinion that they belong to the priestly class. Of the Kóyas in the fifth group, 2,623 are inhabitants of the Laccadives.

462. These two are allied castes, but the latter would consider it a disgrace to acknowledge any affinity with the former. 'Tarakan' literally means a broker. Dr. Gundert says that these were originally warehouse-keepers at Pálghat.

Muttan: 7,909.
Tarakan: 5,963.

Múttán is probably from 'Múttavan,' an elder. Tarakans have returned Múttán as sub-division and *vice versa*, and both appear as sub-divisions of Náýar. We have in our schedules instances of persons who have returned their caste as Tarakan, but with their names Krishna Múttán (male) and Lakshmi Chettichíar (female). A Múttán may, in course of time, become a Tarakan and then a Náýar. Both these castes follow closely the customs and manners of Náýars, but there are some differences. I have not, however, been able to get at the real state of affairs, as the members of the caste are very reticent on the subject and simply assert that they are in all respects the same as Náýars. One difference is that a *Bráhmāni* does not sing at their *tálikettu* marriages. Again, instead of having a Márayán, Attikurissi or Elayad as their priest, they employ a man of their own caste, called 'Chóvattón.' This man assists at their funeral ceremonies and purifies them at the end of pollution, just as Attikurissi does for Náýars. Káli temples seem to be specially affected by this caste, and these 'Chóvattóns' are also priests in these temples. The Múttán and Tarakan castes are practically confined to Pálghat and Walluvanád taluks.

Group 16.—Carriers.

463. The Lambádis, also called Banjáris and Sugális, are the great travelling traders of South India. They are supposed to be descendants of Báli and Sugríva, the monkey chieftains mentioned in the Rámáyana. Their language is a corrupt Maráthi with an admixture of Hindustáni; they also speak Canarese and Telugu. The men are well built, stalwart fellows capable of enduring long and fatiguing marches. Their women are generally tall and handsome. The Lambádis are clever herdsmen and are frequently employed by villagers to tend their cattle. They nevertheless have earned a bad reputation as robbers and cattle lifters.

They worship all Hindu deities, especially Guttalamma and Kampalamma. About their mode of worshipping these gods Mr. Cain writes as follows:—"On the side of one of their roads from Bastar are several large heaps of stones which they have piled up in honour of the goddess Guttalamma. Every Banjári who passes the heaps is bound to place one stone on the heap and to make a *salaam* to it. In other parts they fasten small rags torn from some old garment to a bush in honour of Kampalamma (*Kampa* = a thicket)." They have priest of their own, called Bhát. The customs observed at betrothals and marriages are primitive and the marriage tie is easily dissolved. The average price paid for a Lambádi bride is Rs. 40 and four bullocks. The Lambádis are allowed to marry women of other castes; but neither the offspring of such marriage nor their descendants are considered true Lambádis till after the third generation.† Infant marriage is allowed, but it is little practised; widow remarriage is freely admitted, and it is usual for a Lambádi widow to marry her deceased husband's brother.

is, says Mr. Cain, "may be regarded as a class of Banjárilu, as is the same as that of the latter. They do not, however, travel

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"in such large companies, nor are their women dressed so gaudily as the Banjári women. There is but little friendship between these two classes, and the Sugáli would regard it as anything but an honour to be called a Banjári, and the Banjári is not flattered when called a Sugáli." * Other inquiries, however, show that Lambádís and Sugális are practically the same.

Group 17(a).—Artisans.

464. The name Kammála is a generic term applied to the five artisan castes, viz., (1) Tattán or Kamsala (goldsmith), (2) Kannán or Kanchara (brazier), (3) Kollan or Kammara (blacksmith), (4) Tac'chan or Vadra (carpenter), and (5) Kal Tac'chan or Silpi (stone mason). These are in reality distinct castes, and Tattán, Kollan and Tac'chan have been so returned. It was not, however, possible to obtain complete figures for each, as so many Kammálans have not returned any sub-division. I have, therefore, in compiling the tables, simply followed the entries in the schedules. The Kammálas assert that they are descended from Visvakarma, the architect of the gods, and in many parts of the country they claim to be equal with the Bráhmans, calling themselves Visva Bráhmans. A similar genealogy is put forward by the Kólis (weavers) of Bengal and the North-West Provinces, a caste generally regarded as lower than the Chamárs (leather-workers) and probably akin to the Kóliya Paraiyans of this presidency. The weavers of South India were formerly included in the Kammiyan or Kammálan caste.† Inscriptions show that as late as the year 1033 A.D. the Kammálans were treated as a very inferior caste, for they, like the Paraiyans, Pallans, &c., were confined to a particular part or *chéri* of the village site.‡ It is not difficult to account for the low position held by the Kammálans, for it must be remembered that in those early times the military castes in India, as elsewhere, looked down upon all engaged in labour, whether skilled or otherwise. With the decline of military power, however, it was natural that a useful caste like the Kammálans should gradually improve its position, and the re-action from this long oppression has led them to make the exaggerated claims described above, which are ridiculed by every other caste, high or low.

The Kammálans have returned 412 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Karumán	12,074	North Arcot (3,849), Chingleput (1,828), South Arcot (4,892).
Kollan	13,741	Coimbatore (2,161), Tanjore (991), Madura (2,597), Tinnevely (7,174).
Kongan	11,737	Salem (2,211), Coimbatore (9,284).
Sózhian	17,236	Salem (1,382), Coimbatore (9,284), Tanjore (10,067), Madura (3,214).
Tamil	12,430	Salem (2,318), South Arcot (4,225), Madura (4,307).
Tac'chan	31,237	North Arcot (2,937), Chingleput (3,116), Coimbatore (2,878), South Arcot (3,295), Tanjore (2,834), Trichinopoly (2,599), Madura (5,990), Tinnevely (8,120).
Tattán	36,198	Chingleput (2,355), Salem (927), Coimbatore (2,830), South Arcot (5,030), Tanjore (3,723), Trichinopoly (10,903), Madura (5,233), Tinnevely (5,153).

About 211,900 individuals have returned Kammálan both as main caste and sub-division. The Karumáns and Kollans are blacksmiths, while Tac'chan and Tattáns are carpenters and goldsmiths respectively. *Kongan* and *Sózhian* are simply territorial names.

* Indian Antiquary, vol. viii, p. 219.

† Maduraiikkar

‡ South Indian Inscriptions, vol. ii, part i, pp. 44, 46, &c.

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The five main sub-divisions of the Kammálans do not generally intermarry. They have priests of their own and do not allow even Bráhmans to officiate for them, but they imitate the Bráhmans in their ceremonies. Girls must be married before puberty, and widow remarriage is strictly prohibited. The use of flesh and alcohol is also nominally forbidden. Many of them bury the dead in a sitting posture, but cremation is also practised. Their usual title is *Áchári* * and some call themselves *Pattan* which is the equivalent of the Bráhman *Bhatta*.

465. The word Kamsala is the Telugu equivalent of the Tamil Kammálan.

Kamsala: 248,318.

Unlike the Kammálas all Kamsalas will eat with one another. It is also said that they intermarry, but this requires confirmation. The number of sub-divisions returned by them is 198, of which only one, *Áchári* (11,208), is numerically important. Nearly 131,000 persons have returned Kamsala both as caste and sub-division. The Kamsalas are, however, divided into the same five sections as the Kammálans. Their customs regarding marriage, the treatment of widows, &c., do not differ from the Tamil artisans. Their title is *Áchári*.

Group 18.—Barbers.

466. The Ambattans are the barber caste of the Tamil people. The word

Ambattan: 180,144.

'Ambattan' is derived from Sanskrit *ambu-tishtathi*, 'one who stands near.' Besides their ordinary occupation of shaving many of them are quack-doctors and their women are commonly employed as midwives. Some of them are musicians.

The number of sub-divisions returned by them is 164, of which only four are numerically important.

Sub-division.	Strength.	Local distribution.
Kongan	13,034	Coimbatore (11,978), Madura (1,051).
Pándiyan	6,660	Coimbatore (1,685), Madura (4,507), Tinnevely (459).
Tamil	19,237	Chingleput (2,343), Salem (2,992), South Arcot (6,162), Trichinopoly (5,178).
Véttuvan	5,533	Coimbatore (5,008), Madura (524).

About 97,200 individuals have returned Ambattan both as main caste and sub-division. *Kongan* and *Pándiyan* are only territorial names while *Tamil* is a linguistic term. The Véttuvan sub-division of the barber caste has been already noticed under Véttuvan.

Most of the Ambattans are Saivites. In some places Bráhmans are their priests, while in others Pandárams are employed. Girls are married after puberty. The remarriage of widows is allowed in some sub-divisions but not in others. They may eat flesh and fish and drink alcoholic liquors. It is said that the head of the caste, called *Pattanam Setti*, is a Kavarai or Lingáyat merchant. Apparently there are several of these offices, which are hereditary. The Ambattans are known in different parts of the presidency by various names, such as *Pariyári* (doctor), *Panditan* (doctor), *Návidan*, *Násuvan* (one sprung from the nose), &c. They will not eat in Kammála or Kómati houses.

467. Mangala, also called Angárakudu, Bajantri and Kalyánakulam, is the

Mangala: 152,865.

barber caste of the Telugu districts. The word *angáramu* means fire, charcoal, a live coal and *Angárakudu* is the planet Mars. Tuesday is Mars-day and one name for it is *Angárakaváramu*, but the other and more common name is *Mangalaváramu*. Now *mangala* is a Sanskrit word meaning happiness, and *mangala*, with the soft *l*, is the Telugu for a

* The Kammálans do not appear to have had this title in former days, but the stone masons were called *Sirpa Áchárian*. Here 'Áchárian' means 'one who practises, a workman.'

Chap. X. barber. Mangalaváramu and Angárakaváramu being synonymous, it is natural that
para. 468. the barbers should have seized upon this and given themselves importance by claim-
ing to be the caste of the planet Mars. As a matter of fact, this planet is
considered to be a star of ill-omen, and Tuesday is regarded as an inauspicious day.
Barbers are also considered to be of ill-omen owing to their connection with
deaths, when their services are required to shave the heads of the mourners. On
an auspicious occasion a barber would never be called a Mangala, but a Bhajantri
or musician.

Like the Ambattans and other barber castes the Mangalas are also musicians
and quack-doctors and their wives are midwives. Nominally they are Saivites or
Vaishnavites. Girls may be married after puberty, but marriage before that age
is most common. Their widows do not remarry. They eat flesh and fish, but
the use of alcohol is interdicted. Their titles are *Anna* and *Gádu*.

468. Hajám is the Hindustáni name for a barber, but only 15 of the Hajáms
of our tables are Musalmans. The Hajáms are found
Hajam : 2,656. chiefly in Ganjam and Canara and they belong to the
ordinary barber castes of those districts.

469. The Bhandáris are the barber caste of the Uriyas. This caste must be
carefully distinguished from the Bhandáris of South
Bhandari : 14,541. Canara who are toddy-drawers. An account of the
Uriya Bhandáris is given by Mr. Risley in the *Tribes and Castes of Bengal*.

470. The development of this caste is interesting. In the Chirakkal, northern-
most taluk of the Malabar district, and in the adjoining
Marayan, Márár : 4,888. Kasargód taluk of South Canara, Márayáns are barbers,
serving Náyers and higher castes; in the Kottayam and Kurumbranád taluks they
are barbers and drummers and also officiate as *puróhīts* (priests) at the funeral
ceremonies of Náyers. In the latter capacity they are known in those parts also
as Attikurissi-Márayán. Going still further south we find the Náyar *puróhit*
called simply 'Attikurissi,' omitting the Márayán, and he considers it beneath his
dignity to shave. Nevertheless he betrays his kinship with the Márayán of the
north by the privilege which he claims of cutting the first hair when a Náyar
is shaved after funeral obsequies. On the other hand, the drummer, who is called
Márayán, or honorifically Márár, poses as a temple servant and would be insulted
if it were said that he was akin to the shaving Márayán of the north. He is con-
sidered next in rank only to Bráhmans and would be polluted by the touch of Náyers.
He loses caste by eating the food of Náyers, but the Náyers also lose caste by
eating his food. A proverb says that a Márayán has four privileges—

1. *Páni* or drum.
2. *Kóni* or bier, i.e., the making of the bier.
3. *Natumittam* or shaving.
4. *Tirumittam* or sweeping the temple courts.

In North Malabar a Márayán performs all the above duties even now: in
the south there appears to have been a division of labour, and there a Márayán
is in these days only a drummer and temple servant. Funeral rites are conducted
by an Attikurissi-Márayán, otherwise known as simply Attikurissi, and shaving is
the duty of the 'Velakkattalavan.' This appears to have been the case for many
generations past, but I have not attempted to distinguish between the two sections,
and have classed all as barbers. Moreover, it is only in parts of South Malabar
that the caste has entirely given up the profession of barber; and curiously enough
these are the localities where Nambúdiri influence is supreme. The Márayáns
there appear to have confined themselves to officiating as drummers in temples
and to have obtained the title of *Ambalavási*; and in course of time, they were
even honoured with the *sambandham* of Nambúdiris. In some places an attempt
is made to draw a distinction between Márayán and Márayár, the former denoting
the barber and the latter, which is merely the honorific plural, the temple ser-
vant. There can, however, be little doubt that this is merely an *ex post facto*
argument in support of the alleged superiority of those Márayáns who have

abandoned the barber's brush. It may here be noted that it is common to find
barbers acting as musicians throughout this presidency, and that there are several
other castes in Malabar, such as the Tiyyans, Mukkuvans, &c., who employ barbers
as *puróhīts* at their funeral ceremonies.

471. This is the name in South Malabar of the caste that shaves Náyers and
higher castes. The same man is called in North Mala-
Velakkattalavan : 8,842. bar Valinchiyán, Návidan or Násiyan. In dress and
habits the caste resembles Náyers, and they call themselves Náyers in the south.
Many returned their main caste as Náyar, but I have separated them in abstraction.
The females of this caste frequently act as midwives to Náyers. In North Malabar,
the Valinchiyán and Násiyan follow the Náyar system of inheritance, whereas the
Návidan has inheritance in the male line; but even amongst the latter, *tílikettu*
and *sambandham* are performed separately by different bridegrooms. In South
Malabar the caste generally follows descent in the male line, but in some places
the other system is also found.

Group 19.—Blacksmiths.

472. The bulk of the Kollans have returned Kammálan or one of its synonyms
as their main caste, but in Malabar we have over 20,000
Kollan : 25,154. Kollans shown separately. These Malabar Kollans are
said to practise fraternal polyandry to a greater extent even than the rest of
the Malabar artizan castes. Kollans are divided into (1) *Ti* (fire) *Kollan*, (2)
Perum (big) *Kollan*, (3) *Tiperum Kollan*, (4) *Irumpu* (iron) *Kollan*. There are also
Kadac'chil Kollan (knife-grinders) and *Tól Kollan* (leather-workers). These are of
inferior status on account of the nature of their professions.

Group 20.—Carpenters, &c.

473. In most parts of the presidency Ásári is synonymous with Kammálan
and may denote any of the five artizan castes, but in
Asari : 48,738. Malabar it is practically confined to the carpenter caste.
The Ásári of Malabar is the Bráhman of the Kammála castes. The Kammála
castes generally pollute Náyers by approaching within 12 feet and Bráhmans by
coming within 36 feet; but an Ásári with his measuring rod in hand has the
privilege of approaching very near and even of entering the houses of higher castes
without polluting them. This exception may have arisen out of necessity. I have
no information regarding any customs special to this caste.

Group 23.—Weaving Castes.

474. There are 52 castes included in this group, but some of the names are
probably synonyms. Where there was any doubt, however, I thought it better to
show the name returned separately, leaving the consolidation for a future occasion.
In the following paragraphs I have given such information as I possess for the
principal castes.

475. These are weavers of the Tamil districts. The word Kaikólan is sim-
Kaikolan, Sengunda Mudali : 312,506. ply the Tamil equivalent of the Sanskrit *Virabáhu*, a
mythological hero from whom both the Kaikólas and a
section of the Paraiyans claim descent. They are also called Sengundar (*sengun-*
dam, a red dagger) in consequence of the circumstances narrated in the following
legend. The people of the earth being harassed by certain demons applied
to Siva for help. Siva was enraged against the giants and sent forth six sparks of
fire from his eyes. His wife Párvati was frightened and retired to her chamber, and
in so doing dropped nine beads from her anklets. Siva converted the beads into as
many females, to each of whom was born a hero with full grown moustaches and

180. This is another Telugu weaving caste akin to the Saliyas. In places they are known as Padma Saliyas. The number of sub-divisions returned is 26, of which (1,90) alone is numerically important. They wear the sacred thread, both Siva and Vishnu, though Markandeya is their patron deity. They are their own, but they also employ Brahmins. Girls are married by their own, but they also employ Brahmins. The dead are buried; they eat flesh; their title is Chetti.

181. The Saliyas are a class of weavers found chiefly in the Deccan, the word being derived from Sanskrit. They claim to be the descendants of Mrkunda, the weaver of the gods. Their original home appears to be the Andhra country, from whence a section of the Saliyas was invited by Rajaraja I., after the union of the Eastern Chalukya and Aswathambas. As weavers the Saliyas were and still are more skilful than the Kallans. Subsequently in the time of the Nayakkan kings, they were superseded by the still cleverer weavers of the Saurashtra country. The Saliyas have returned 15 sub-divisions, of which only 14 and Talangai (3,010), are numerically important. They worship Vishnu; marriage takes place either before or after puberty; remarriage is permitted, but in the Telugu country the Lingayat Saliyas have no such ceremonies resemble those of Brahmins with certain exceptions. Their title is Chetti.

482. This is a caste of dyers and tailors found in almost all districts. They are of Maratha origin and speak that language. They worship the goddess. Rangari girls are married both before and after puberty, and a widow who has no children is permitted. The dead are buried. They are flesh-eaters, and the consumption of alcohol is permitted. Their title is Rao.

483. The Devangas are a Telugu caste of weavers found in the presidency. The name Devanga is derived from Deva-angam, or the limb of a wheel. They have returned 116 sub-divisions, of which only two, Kannada (11,163) and Padma Sali (167,625) are numerically important. These two sub-divisions are found chiefly in Coimbatore. About 98,900 individuals have returned Devangam sub-division.

They have priests of their own, but some employ Brahmins. Marriage of girls generally takes place after puberty. The remarriage is permitted. Divorce may be obtained by the husband for unchaste conduct of his wife, by an appeal to a caste panchayat. The dead are buried in the sitting posture, and a booth or pandal of milk-hedge branches is erected over the grave. The people are flesh-eaters and liquor is only nominally prohibited. Their usual title is Chetti.

484. The Sales are a caste of Telugu weavers; many of them are found in the Deccan, follow the customs of that sect. They have returned 201 sub-divisions, of which the most important are Padma Sale (167,625) and Pattu Sale (16,071). Sale has been returned by individuals both as main caste and sub-division.

485. The Togatas are Telugu weavers and are most numerous in the Deccan. They manufacture the coarsest kinds of cloth, which are worn only by the poorer classes. They have returned 39 sub-divisions, but 53,856 individuals have given the name of Togata to the sub-division. They are generally Vaishnavites and eat flesh. Their widows are allowed to remarry.

among some, if not all, sub-divisions. Divorce may be obtained by either party at pleasure on payment of double the bride-price, which is usually Rs. 10½. They are flesh-eaters and drink liquor. The dead are either burned or buried. The Pothara Vannans are of inferior status; because they wash only for Paraiyans, Pallans and other inferior castes. In Malabar only the females wash clothes, the males being tailors or devil-dancers.

489. This is the washerman caste of the Telugu country. The ordinary Tsakalas are called Bana (large pot) Tsakala in contradistinction to the Gana or Velama Tsakala. They have returned 150 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Older	23,624	Ganjam (10,799), Vizagapatam (12,109).
Deccan	39,081	Godavari (20,893), Kistna (11,976).
	20,148	Cuddapah (6,735), Kurnool (3,752), Anantapur (1,959), North Arcot (all).
	29,892	Madura (27,664), Tanjore (1,444).
	34,126	Tanjore (32,381), Madura (1,244).
	19,292	Madura (5,284), Tinnevely (14,008).
	6,222	Coimbatore (2,633), Madura (1,491), Salem (1,236).
Katti	46,335	Madura (44,701), Tinnevely (1,253).
Kumekki	19,797	Madura (18,832), Tanjore (965).
Atan	17,420	Tinnevely (16,879).
	103,044	North Arcot (27,390), Chingleput (14,771), South Arcot (45,161), Tanjore (5,257), Salem (4,902), Trichinopoly (4,522).
Atti	6,888	Coimbatore (6,866).
	21,617	Tinnevely (7,745), South Arcot (7,925), Tanjore (3,384), Tanjore (2,723).
	20,424	South Arcot (7,358), Tanjore (7,073), Trichinopoly (2,951).
U	5,106	North Arcot (all).
	20,064	South Arcot (16,239), Madura (1,704).

About 124,600 individuals have returned Idaiyan both as main caste and sub-division.

Kal means a 'glass bead'; and Kalkatti is one who wears them; Karutta means 'dark-coloured'; Pal is 'milk'; Panjaram or Panjalam is a 'neck ornament'; Pendukumekki, the wife's herd, is an interesting name, for it refers to the fact that in this sub-division the husband enters the wife's family and succeeds to property not of his father but of his father-in-law; Pudu-nattu means 'new country'; Siviyan is from sivi, a 'palanquin'; Timattu is compounded of Ti 'pure' and madu, a bull, bullock or cow. Saliya and Telugu are territorial names. The Idai sub-division is possibly an offshoot of the Kallan tribe. Samban and Sanku are interesting as also being sub-divisions of the Paraiyans, and "it is said by some that in ancient times men of this caste ranked only a little above Paraiyans, that the Idai-cheri, or Idaiyans' suburb, was always situated close to the Idai-cheri, or Paraiyans' suburb, in every properly-constituted village."

The Idaiyans are Vaishnavites, being followers of Krishna. They eat flesh, but do not drink toddy or arrack. Girls are married after puberty. The remarriage of widows is permitted. They bury their dead, and Mr. Nelson regarded this circumstance as supporting the theory of their early connection with such aboriginal tribes as the Idaiyans. The educated Idaiyans are generally addressed as Pillai. The name given by them is Konda (keeper of the go or cow), which has become proverbial. In some parts they generally claim to be

and are clearly of Dravidian race. They are very ignorant of the Muhammadan religion and even join with the Hindus in worship. They have returned 12 sub-divisions, but none are numerically important. Over 300 Hindus have returned their caste as either Dúdékula or Panjári, but these are probably members of other castes who call themselves Dúdékula as they are engaged in cotton cleaning.

Group 26.—Shepherds, &c.

495. The Idaiyans or Yádavas are the pastoral class of the Tamil districts.

Idaiyan, Yádava : 627,953.

Their name is derived from Tamil *idai* which means middle, and refers to their occupation of the middle land, called *Mullai* (pasture land), out of the five groups of land mentioned in Tamil works, viz., Kurinji, Pálai, Mullai, Marutam, Neytal.*

They have returned 408 sub-divisions, of which the most important are the following:—

Sub-division	Strength
Kalkatti ..	
Kalla ..	
Karutta ..	
Pál ..	

Over 123,000 individuals have returned Tsákala both as caste and

The *Gúna* Tsákalas referred to above are dyers; a reference has been made to them in the notice of Velamas, with whom they seem to have solution. The customs of the Tsákalas are much the same as those of the *Naidu* is occasionally used as a title by the members of the Tsákala caste, but majority have no title.

490. This is the name by which the washerman caste of the Uriyas is

Dhobi : 25,262.

The number of sub-divisions is 17, of which U the one that has been most numerously referred to has no information regarding the customs of the caste.

491. This is the washerman caste of the Canarese. The word *Agasa* is

Agasa : 11,142.

from *Agasi*, a turban. The Agasas have returned 17 sub-divisions, of which only Tuluva and Madiv are numerically important. The latter is, I believe, a synonym and not a true division. They seldom follow any other profession than that of washing. They eat fish and flesh, but do not drink liquor. The Agasas are said to worship the *st* issuing from the pot of boiling water in which dirty clothes are steeped.* They are above the impure classes. They employ Havig Bráhmans and Sátánis to perform their ceremonies. Infant marriage is practised; widow marriage is forbidden, but polygamy is allowed and practised. The rich burn and the poor bury the dead. The Agasa is a member of the village corporation and his office is hereditary.

492. As stated above, I believe this to be merely a synonym of Agasa. It was

Madivála : 2,935.

shown separately in the tables, as there was some doubt on the subject. Madivála is from *madi*, a cloth.

493. Veluttédan is the washerman of the Náyers and higher castes in Malabar.

Veluttédan : 10,660.

He calls himself a Nayar and in many cases is returned as of that main caste, but these have been separated in abstraction. The caste is called Vannattán in North Malabar. They follow the *Marumakkatáyam* law in the north and *Makkattáyam* in the south. They have *tálikettu* and *sambandham* separately. The caste is an endogamous and their dress and habits are the same as those of Náyers.

Group 25.—Cotton-cleaners.

Dúdékulas are cotton-cleaners, as the name implies.

ékuta = to clean). They

Telugu country in Tamil

religion they

496. The Kurumbas or Kurrubas are numerous in Kurnool, Cuddapah, Bellary, Anantapur, North Arcot, South Arcot, Salem, Coimbatore, Trichinopoly and Madura. They are the

Kurumba : 336,003.

modern representatives of the ancient Kurumbas or Pallavas, who were once so powerful throughout South India, but very little trace of their greatness now remains. In the seventh century the power of the Pallava kings seems to have been at its zenith; but shortly after this, the Kongu, Chóla and Chálúkyas chiefs succeeded in winning several victories over them. The final overthrow of the Kurumba sovereignty was effected by the Chóla king Adondai, about the seventh or eighth century A.D.,* and the Kurumbas were scattered far and wide. Many fled to the hills, and in the Nilgiris and the Wynád, in Coorg and Mysore, representatives of this ancient race are now found as wild and uncivilized tribes.† Elsewhere the Kurumbas are more advanced, and are usually shepherds and weavers of coarse woollen blankets. The probable identity of Kallans and Kurumbans has already been referred to.

They have returned 743 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Alavanta	15,308	Bellary (all).
Hálu	14,241	Bellary (6,990); Coimbatore (7,158).
Hattikankana	25,111	Bellary (23,573); North Arcot (1,433).
Hatti	20,362	Bellary (19,130).

“ They are still further divided into clans or ‘*gumpus*,’ each having a headman called a *gowdu*, who gives his name to the clan. Inter-marriage is allowed, the child belonging to the father’s ‘*gumpu*’ and worshipping his deity. There is a separate household deity for each clan, apparently the common ancestor. The names Battappa, Irsikappa, suggest this, and the people admit that they were not supernatural beings but only heroes. The *gowdu* is entrusted with the custody of a golden image representing the hero of the clan, and keeps it carefully in a small box filled with turmeric powder. Once a year several neighbouring clans assemble at one of their bigger temples, which is lighted with ghee, and placing their images in a row, offer to them flowers, cocoanuts, milk, &c., but do not slay any victim. The Pátha Kurrubas, on these occasions, break cocoanuts upon the heads of those among their number who have an hereditary right to the distinction, but the other two divisions do not adopt this apparently inhuman practice. A *pújári* or priest of their caste, supposed to have some supernatural power, officiates, and begins by breaking a few nuts on the heads of those nearest to him, and then the rest go on, the fragments belonging by right to those whose skulls have cracked them, and who value the pieces as sacred morsels of food. For a month before this annual ceremony all the people have taken no meat, and for three days the *pújári* has lived on milk alone. At the feast, therefore, all indulge in rather immoderate eating, but drink no liquor, calling excitedly upon their particular god to grant them a prosperous year.

“ Once in ten or fifteen years a still bigger feast takes place, with the same preparatory abstinence, the same ceremonies are gone through, but with more noise and clamour, and finally the head of every child, who may have been born since the last similar festival, is shaved.

“ At their marriage ceremonies, conducted by the *pújári*, the image of the tribal hero is taken out of the saffron powder in which it has lain in its casket, and placed before the bride and bridegroom, who call aloud the hero’s name. The *pújári* then breaks a few cocoanuts on the heads of the hereditary cocoanut-breakers and ties a piece of saffron to the right arm of the bride. With the Pátha Kurrubas

* Carr’s *Seven Pagodas*, p. 127; Burnell’s *South Indian Palæography*, p. 36.
† See description of Kuruman in Group 4.

Chap. X. para. 497. "the string used must be of cotton and wool mixed; with the Kottha Kurrubas of wool alone; and with the Ándé Kurrubas of unmixed cotton, this being regarded as an important distinction. Next the *goudu* and *pújári* throw rice upon the bride's head, and the bridegroom tying a *táli* round her neck the ceremony is completed.

"The temples of this caste are usually rather extensive, but rude, low structures, resembling an enclosed *mantapam* supported upon rough stone pillars, with a small inner shrine, where the idols are placed during festival time. A wall of stones encloses a considerable space round the temple, and this is covered with small structures formed of four flat stones, three being the walls and the fourth the roof. The stone facing the open side often has a figure sculptured upon it representing the deceased *goudu* or *pújári* to whom it is dedicated. For each deceased person of this rank one of these monuments is constructed, and here periodically, and always during the annual feasts, *púja* is made not only to the spirits of the deceased chiefs, but also to those of all who have died in the clan. It seems impossible not to connect this with those strange structures called by the natives *Pándava's* temples. They are numerous where the Kurrubas are now found, and are known to have been raised over the graves of the dead. Though the Kurrubas bury, they do not now raise their monuments over the resting place of the corpse, nor can they build them upon anything approaching to the gigantic scale of the ancient Kistvaen or dolmen."*

497. The Gollas are the great pastoral caste of the Telugu districts. The traditions of this caste profess to give a descent from the god Krishna, whose relations with the milkmaids play a prominent part in Hindu mythology. The hereditary occupation of the Gollas is tending sheep and cattle, and selling milk, &c. Many of them have acquired lands and are engaged in farming; and some are in Government service. The Gollas have returned 274 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Ála Golla	135,569	Ganjam (21,683), Vizagapatam (114,820), Godávari (17,173).
Era	72,633	Godávari (29,709), Kistna (22,149), Nellore (4,489), Cuddapah (3,166), Kurnool (4,994), Coimbatore (2,003).
Karna	92,425	Cuddapah (32,269), Kurnool (14,112), Anantapur (21,794), North Arcot (8,449), Bellary (7,455), Nellore (4,756).
Mékala	23,002	Ganjam (20,531), Vizagapatam (2,272).
Pákanáti	16,747	Kurnool (10,864), Bellary (4,171).
Púja	155,075	Kistna (49,524), Nellore (56,971), Cuddapah (25,916), Kurnool (19,618).
Páni	94,252	Godávari (10,108), Kistna (10,144), Nellore (36,666), Cuddapah (6,785), North Arcot (26,531).
Pári	33,381	Kistna (22,143), Nellore (9,147).

Over 22,250 persons have returned Golla both as main caste and sub-division. In addition to the sub-divisions given above there is one called *Boksha* Golla, the members of which were employed as servants in treasuries (*boksha*). The attenders who pack and carry bags of money are still officially termed 'Gollas,' though they frequently belong to other castes.

The social status of the Gollas is fairly high, for they are allowed to mix freely with the Kápu, Kamma and Baliya castes, and the Bráhmans will take buttermilk from their hands. They employ Sátánis as their priests. In their ceremonies there is not much difference between them and the Kápus. Girls are usually married after puberty, and widows may remarry. Among the Púja Gollas a wife can divorce her husband for ill-treatment, but she must return the bride-

* North Arcot Manual, pp. 287, 288.

price (*óli*). I do not know whether this is allowed among other sub-divisions also. *Naik* and *Pillai* are their titles. The name Golla is generally supposed to be a shortened form of Sanskrit *Gópala*. Chap. X. para. 500.

Group 27.—Oil-pressers.

498. The Vániyans are Tamil oil-pressers, the name being derived from Sanskrit *vániṣyam*, trade. They were formerly called *Vaniyan*: 151,919. *Sekkán* (oil-mill man), and it is curious that the oil-mongers alone came to be called Vániyan or trader. They have returned 126 sub-divisions, of which only one, *Ilai Vániyan* (24,684), is numerically important. About 86,290 persons have returned Vániyan as sub-division also. One sub-division is *Irandarudu* or 'two bullocks,' a name which refers, I presume, to the use of two bullocks in working the mill. This separation of those who use two bullocks from those who employ only one is found in nearly every oil-pressing caste in India.

Vániyans wear the sacred thread and perform ceremonies more or less like those of the Vellálás. They employ Bráhmaṇ priests. Early marriage is common, and widows are not allowed to remarry. Animal food is freely taken but not alcohol. *Chetti* is their title.

The Vániyans of Malabar (58,894 in number) resemble the Náyers in their customs and habits, and neither wear the sacred thread nor employ Bráhmans as priests. In North Malabar Náyers are polluted by their touch, but in the South, where they are called Vattakádans they have succeeded in forcing themselves into the ranks of the Náyar community. A large number of them (32,746) returned Náyar as their main caste.

499. The Gándlas are oil-pressers of the Telugu districts, and the name is derived from the Telugu word *gánuga*, which means an oil-mill. This caste closely resembles the Vániyans, except that they speak Telugu instead of Tamil.

Of the 32 sub-divisions returned by the Gándlas, only two are numerically important.

Sub-division.	Strength.	Local distribution.
Déva	7,094	Cuddapah (3,814), North Arcot (1,039).
Onteddu	7,159	North Arcot (4,540), Cuddapah (1,597).

Over 1,600 individuals have returned Gándla as main caste and sub-division also. 'Onteddu,' means 'one bullock' and refers to the use of a single bullock for working the mill. Those Gándlas and Vániyans who use only one bullock consider themselves more respectable than the others. The Gándlas do not eat flesh nor drink wine. Girls are married after puberty; widows may remarry; and they bury the dead.

500. These are the oil-pressers of the Canarese people, corresponding to the Telugu Gándla and the Tamil Vániyan. This caste is sub-divided into three sections, none of whom eat together or intermarry. These sections are the Heggánigas, who yoke two oxen to the stone oil-mill; Kirgánigás, who make oil in wooden mills; and Ontiyeddu Gánigas, who yoke only one animal to the mill. They are collectively known as Jótípans or Jótinagaram. They are said to have originally come from the Mysore State. In addition to pressing oil they also make palm-leaf umbrellas, cultivate lands and work as labourers. They employ Havig Bráhmans to perform their ceremonies. Their *Guru* is the head of the Smárta *Mutt* at Sringeri. Early marriage is practised. Widow remarriage is not allowed. They eat fish, mutton and fowls, but do not drink liquor. *Chetti* is their title.

Chap. X.
para. 501.

501. The Téli are an oil-presser caste, found chiefly in the districts of Ganjam and Vizagapatam. The number of sub-divisions returned is 47, of which the most important are Holidiya (18,156), Kápu (5,994), and Telukula (10,650). This caste has two linguistic divisions—Uriya Téli and Telugu Téli—of which the latter, also called Telukula, is divided into Kápu Telukula, Telugu Telukula and Déva Telukula. Though all of them wear the sacred thread and employ Bráhmaṇ priests, the Telugu Téli or Telukulas claim to be Vaisyas, while the Uriya Téli do not object to being called Súdras. All except the Déva Telukulas will eat fish and flesh. The Téli girls are married before puberty, and widow remarriage is practised only in the Uriya section. The dead are burned. The Uriya Téli are called *Naik*.

Group 28.—Potters.

502. This is the Tamil potter caste. The name is said to be derived from the Sanskrit word '*ku*' signifying 'earth,' the material in which they work, and '*avan*,' a personal termination. They have returned 125 sub-divisions, of which the most important are—

Sub-division.	Strength.	Local distribution.
Kongan	14,999	Coimbatore (10,797), Salem (3,645).
Telugu	9,416	Madura (3,279), Trichinopoly (2,104), Tinnevely (1,224).
Vaduga	10,331	Madura (5,747), Coimbatore (2,518).

Over 45,800 individuals have returned Kusavan both as main caste and sub-division.

They wear the sacred thread and profess both Saivism and Vaishnavism. Their ceremonies are somewhat like those of the Vellálas. The eating of flesh is permitted, but not widow marriage. Some have priests of their own caste, while others employ Bráhmans. Kusavans sometimes officiate as *pújaris* in Pidári temples. Their titles are *Udaiyan* and *Vélán*. Their stupidity and ignorance are proverbial.

503. The potters of the presidency, outside the Tamil country and Malabar, are called Kummara in Telugu, Kumbáro in Uriya and Kumbára in Canarese, all these names being corrupted forms of the Sanskrit word *kumbhakára*, pot-maker. In social position they are considered to be a superior class of Súdras. They have returned 223 sub-divisions, of which only one, Tulu (17,295), is of any numerical importance. About 66,780 persons have returned Kummara or Kumbára as sub-division also.

The Telugu Kummara were cooks under the ancient kings, and many of them still do work in that capacity in Súdra houses. The Kumbáros are purely Vaishnavites and employ *Boishnob* priests, while the Kummara and Kumbára call in Bráhmans. Girls are married either before or after puberty. Widow remarriage is allowed among the Uriya section alone. All of them eat flesh.

Group 30.—Salt-workers.

504. The Uppiliyans, so called from *uppu*, salt, formerly manufactured salt and saltpetre by lixiviating saline earth, but they have now taken up cultivation and general labour. Of the 45 sub-divisions returned by them, only two, Kannadi (3,524) and Kongan (7,923), are numerically important. Over 15,200 persons have returned Uppiliyan as sub-division also. They employ Bráhmaṇ priests and admit both infant and adult marriages; the bride-price is Rs. 12½. Their widows may remarry; they are flesh-eaters; their dead are either burned or buried; their title is *Náyakkan*.

Chap. X.
para. 510.

505. This is a caste of tank-diggers and earth-workers, corresponding to the Uppiliyans of the Tamil districts. Their traditional occupation is, as the name implies, (*uppu* = salt) manufacturing earth-salt. Some of them are employed as village servants and police constables; others cultivate lands and are labourers. In the census returns 195 sub-divisions are found under Uppara, of which Baliya (13,509) and Telaga (12,786) are important. About 38,600 persons have returned Uppara as sub-division also. They profess to be Saiyites and Vaishnavites, but practically worship village deities such as Sunkalamma, Jambulamma and Timmappa. Their girls are married after puberty; widows may remarry. They will eat flesh, except beef and pork.

506. Members of this caste are at present mostly palanquin-bearers and carriers of salt, oil, &c. The educated among them follow the profession of teaching, and these are called '*Ezhuttac'chan*,' i.e., master of learning. Both titles are used in the same family. In the Native State of Cochin, the Kaduppattan is a salt-worker. In British Malabar he is not known to have followed that profession for some generations past, but it may be that, salt manufacture having long ago been stopped in South Malabar, he has taken to other professions, one of which is the carriage of salt. In manners and customs Kaduppattans resemble Náyars, but their inheritance follows the male line. A widow, however, who has no male issue, is obliged to leave her late husband's house and return to that of her father, even though she have female children. She can remarry. Girls are married before puberty. Barbers officiate as priests at funerals.

Group 35.—Fishermen, Boatmen, Palki-bearers, &c.

507. The Sembadavans are fishermen and boatmen of the Tamil districts, the name being derived from *Sem-padavan*, which means a 'good boatman.' They are usually called Sembadavans if they fish in tanks and streams, and Savalaikkárans if they fish in the sea. They have returned 66 sub-divisions, of which the most important are *Pattanavan* (8,369) and *Valaiyan* (6,831).

They are nominally Saiyites but most of them are demon worshippers. Some worship a goddess called Angáyi or Angálamman whom they describe as a Sembadava girl, of whom Siva became enamoured; and in consequence of this story some would derive the word from *Sivan-padavan*, or Siva's boatman. They have priests of their own caste who wear the sacred thread, but in some places Bráhmans also are employed. Girls may be married either as infants or after they have attained puberty; and infant widows alone may remarry. They eat flesh and drink liquor. *Náttán* and *Kavandan* are their titles.

508. These are also fishermen, found chiefly in Madras, Chingleput and South Arcot. The word means an inhabitant of a *pattanam* or maritime village. Of the seven sub-divisions returned by them, only two, *Náttán* (2,254) and *Periya* (4,844), are numerically important.

509. This name means a palanquin-bearer. I doubt whether it is the name of a distinct caste. It is a well-known sub-division of Idaiyan, and it also appears as a sub-division of Sembadavan.

510. The Toreyans are found chiefly in the Coimbatore and Salem districts. They were originally fishermen, and the name is derived from *turai*, a river ghât, but most of them are now cultivators, especially of the betel-vine. They have returned 49 sub-divisions, but only one, Pariváram (1,022), is numerically important. They worship Vishnu; they do not wear the sacred thread. Girls may be married either before or after puberty.

Chap. X. Their widows may remarry. The dead are either burned or buried. *Chetti* is para. 511. their title.

511. This is a Telugu caste, the hereditary occupation of which is hunting and fishing, but they have largely taken to agriculture, and the profession of bearers and cooks. Of the 111 sub-divisions only one, *Telugu* (6,157), is numerically important. Over 17,000 persons have returned *Besta* as sub-division also. They are found in all the Telugu districts except Ganjam and Vizagapatam. The *Bestas* are generally worshippers of Vishnu and employ *Bráhma*n priests. Adult marriages are very common; widows may not remarry. They bury the dead. Their title is *Náyudu*.

512. This is another Telugu hunting caste, called also *Kirátakas*. Many of the old zamindars of the Telugu country belonged to this caste. Nominally they are Vaishnavites; *Bráhma*ns and *Sátánis* are their priests. Girls may be married at any age; widow remarriage is practised in some places; they bury the dead. Now they are usually cultivators. Their titles are *Náik*, *Naidu* and *Dora*.

Besta and *Bóya* are often treated as synonymous, but I understand that they are two distinct castes, though, no doubt, they are closely connected.

513. The *Palles* are fishermen of the Telugu districts. It seems probable that they are a branch of the great *Palli* or *Vanniya* tribe. Buchanan refers to the *Mina Pallis* and *Vana Pallis*,* but it is not clear whether he considered that there was any connection between them. The most important sub-divisions are *Marakállu* and *Sendiga*. There has unavoidably been some confusion between this caste and the *Pallis*.

514. I have kept this as a separate caste, but I have very little doubt that it is identical with the *Váda* sub-division of *Baliya*, for 17,472 persons have returned *Baliya* as the sub-division.

515. The *Kevutos* are the fishermen caste of Ganjam and they are said to be the descendants of the *Kaibartas*, a fishing caste of Bengal. Besides fishing in rivers, canals and lakes, they ply boats and catamarans and some are also traders. They have returned 42 sub-divisions, of which only one, *Kaivarta* (8,848), is important. About 16,160 individuals have returned *Kevuto* as sub-division also.

They profess Vaishnavism. *Uriya Bráhma*ns and *Bairágis* are their priests. From the fifth day after childbirth till the twenty-first, the *Uriya Bráhma*ns read the *Bhágavata Purán* in the house, and on the last day they give a name to the child. The marriage of *Kevuto* girls is performed both before and after puberty. Widow remarriage is permitted. Divorce may be obtained in cases of adultery, by referring the complaint to a caste-*pañcháyat*, who will, if the crime is committed by a woman with a man of her caste, fine the seducer; but if the co-respondent is a man of another caste, a divorce will be granted. The *Kevutos* generally burn the dead and feed their relatives on the twelfth day. Their titles are *Béhara*, *Jalli*, *Pradháno*, *Bejjo* and *Siráyi*. The married girls and widows put a veil over their faces whenever they go out of doors.

516. This is an *Uriya* caste of cultivators and palanquin-bearers found only in the district of Ganjam. The number of sub-divisions returned is 18, of which only two, *Bhodálo* (3,604) and *Bóyi* (3,070), are numerically important. About 36,200 individuals have returned *Bauri* both as main caste and sub-division.

517. The *Mogérs* are a class of fishermen found chiefly in South Canara, and appear to be immigrants. They are taller, fairer and more enterprising than other fishermen of the district. They employ *Havig Bráhma*ns as their priests and pay them great respect. They

are Vaishnavites, while the *Kharvis* are exclusively Saivites. They marry their girls before puberty, and widow remarriage and polygamy are allowed. They are practised. They burn their dead, burying those only who die of cholera and small-pox. Of the 25 sub-divisions returned by them none are numerically important. About 29,100 persons have returned '*Mogér*' both as caste and sub-division.

518. The *Mukkuvans* are the sea-fishermen of the Malabar Coast as the *Mukayans* are fishermen in rivers. The names seem to be etymologically the same, and both are, I think, connected with Canarese *Mogér*, all the words coming from a root meaning 'to dive.' A *Mukayan*, however, is socially superior to a *Mukkuvan*, and their customs differ. A *Mukayan* will not take water from *Tiyyans*, but a *Mukkuvan* may. According to a tradition *Mukayans*, *Mukkuvans* and *Tiyyans* are immigrants from Ceylon.

Mukkuvans are divided into '*Illams*' or groups, as also are *Tiyyans*. '*Illam*' is the word generally used for a *Nambúdiri* house, and it is not clear how the word came to be applied to groups or clans of these inferior castes. So far as my inquiries show, the *Mukkuva* or *Tiyya illams* do not bear the names of any of the *Nambúdiri illams* now known to exist or to have existed. *Mukkuvans* have returned 14 sub-divisions, but I cannot say how many of these are *illams*.

The ceremonies of *Mukkuvans* are somewhat elaborate. They have headmen, who are all powerful and who must be paid fees for anything and everything that happens in a *Mukkuva* family. These headmen, who are also priests in the caste temples, are of two classes, (1) *Arayan* and (2) *Katavan*; the former is hereditary, the latter is appointed. *Mukkuvans* dress like *Máppilas* generally, but females seldom wear jackets. They are a very hardy and enterprising body of people, but not particularly prosperous. Conversion to Islam is common among this caste. The converts are called '*Puislam*' or '*Putiya Islam*' (new Islam). All *Puislams* follow the occupation of fishing. In some families there is a rule that one child shall become a *Musalman*. In the northernmost taluks there is a rule that *Mukkuva* females during their periods cannot remain in the house, but must occupy the house of a *Máppila*, which shows that the two castes live on very close terms. It is noteworthy that the *Mukkuva* caste has not appreciably increased in strength since the last census, although it is generally regarded as a prolific one. In 1881 it numbered 15,597, and now its strength 15,857.

Succession is in the female line in North Malabar, and in the male line in South Malabar. The marriage customs differ in the two places, but in both cases the wife lives with the husband. In North Malabar the marriage is divided into two parts, (1) *tálikettu* and (2) nuptials. The former is also called *pandál kalyánam* or *vettíla* (betel-leaf) *kalyánam*. It must be celebrated before the girl attains puberty, if not the girl loses caste. If a husband for the girl has already been decided on, the *táli* is tied by a woman of that man's family. In the south this *tálikettu* ceremony does not take place; but when a girl attains puberty, a woman of the *Vannán* caste sings certain songs on the fourth day and bathes her and a distribution of betel-leaf and nut follows. If the girl has not yet been married she cannot go out of the house until her wedding. As regards the real marriage there are three kinds of ceremonies observed in North Malabar, each of different degrees of importance and permanence. These are (1) *Mangalam*, (2) *Vittilkutal* or joining the house, (3) *Utukkan kotukkal* or giving clothes.

The three ceremonies differ in elaboration and importance, and there is a difference in the amount of the bride-price. When a man has a wife of the first class he cannot have another of the same or second class, but may have one of the third class. Similarly with the second-class wives. But if a man has only a third-class wife he may have another of the first, second or third class. A woman cannot have more than one husband at a time. A wife of the first class lives in, and is maintained by, the husband's family during his life-time and for a year after his death, and a wife of the second for six months after his death. A wife of the first class for the first year of her widowhood, a wife of the second class for six months of her widowhood, and a wife of the third class for three months of her widow-

* Buchanan's *Mysore, Canara and Malabar*, vol. i, p. 182.

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para. 518.

hood must remain shut up without seeing any man. Again, on the death of a wife of the first class, the husband must shut himself up for three days, and both the husband and the son must go into mourning (*diksha*) for a year. In the case of the demise of a wife of the third class, only the son goes into mourning. None of the wives or children have any right to the property of the husband which he has not alienated in their favour during his life-time.

So much for the custom obtaining in North Malabar, that is, from the northernmost boundary to Mahé. From there to north of Ponáni there is, as a rule, only one sort of wife, that is, of the first kind; but wives of the third kind are occasionally found.

Divorces are settled by a panchayat. Either party may apply to the headmen for a divorce. A panchayat is then held, and whoever loses the suit is fined. In the north a man who wants to divorce his wife must pay Rs. 85-2-0, and a woman who wants to divorce her husband must pay Rs. 110-2-0. In the south the payment in either case is Rs. 90-4-0. Of the payment thus made, only a third goes to the party concerned; one-third goes to the local temple, and the remaining third is shared by the headmen and members of the panchayat. This is only in the case of marriage of the first class mentioned above. In the case of a marriage of the second class, the payment to be made is only 3 rupees and 3½ rupees, respectively, and this is divided equally between the temple and the members of the panchayat. If either party be dissatisfied with the decision of the panchayat of his *désam*, he or she can at his or her expense convene a panchayat of another *désam*, and their decision is final.

Funeral Ceremonies.—When a death takes place the Mukkuvans in the *désam* may do no work on that day. The body is placed with its head to the south on a bier brought by the barber. The body is then dressed in new clothes and decked with ornaments. Four persons are appointed to carry the bier. These bathe in the sea and take the dead body to the grave. Four old women engage in loud lamentations. A few pieces of the clothes on the dead body are torn out and preserved by the son and those who have to perform the funeral obsequies. The bearers and the near relatives of the deceased then bathe in the sea and subsequently place the body in the grave. A small piece of gold and a little water and flowers are placed in the nose, and all present drop water in the mouth of the corpse. The grave is then covered up. Some use coffins. The son or other person who performs the funeral ceremonies goes round the grave three times with a pot of water on his head and breaks the pot at the head of the grave; rice and flowers are then thrown on the grave. After the interment all return to the house and worship a lamp which is lit by a barber woman. The next-of-kin is then taken to the sea-shore by the barber, and there oblations of water are given to the deceased. Until the fourteenth day, the barber woman sprinkles water on those who observe pollution, that is, all of the same family with the deceased. On the fourteenth day the barber makes an image of the deceased with rice, and the relatives worship it. The barber next gives them rice and tamarind, which they eat. He is then paid Rs. 4 by the wife or husband of the deceased as the case may be. The headmen are also paid their fees. Rice and cocoanuts are then distributed to all the houses of the *désam*, and the son performs the last funeral ceremony at the grave. That night all go in procession to the shore, and the funeral cakes and a piece of the hair of the son are thrown into the sea. There is a feast on that and the following day. On the fifteenth day, after the feast, the barber distributes sandal and jaggery to the assembled people, and these leave the house, without touching the eaves. If the deceased man have a wife of the first class, her *táli* is broken by the barber woman and put into the grave. A cloth is thrown on her head and a pot of water poured over it. She is then shut up in a room for a year. During this period of mourning, her relatives must visit her. On the death of such a wife, if the husband be alive, three pots of water are thrown on his head, and he is shut up for three days.

The caste priest is the barber, who is called *Kávutiyan*.

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gage their wives and take them back again without any compunction. If a man is sent to jail, his wife will form a connection with some other man of the gang, but on the release of her husband she will return to him, with any children born to her in the interval. The members of the different sub-divisions do not intermarry; marriage is indeed generally confined to members of the gang. Divorce is easy, but if a separation is sought on trivial grounds, the members of the gang may inflict a fine as the price of their consent. Widows are allowed to remarry. The dead are buried. There is but little restriction as to food, and alcohol is freely used. The Koravas have no general titles.

The Korava women "are accustomed to honour their lords and husbands with the dignified title of 'cocks.' "*"

Group 44.—Hunters, &c.

538. These two castes, Bédar and Védan, were, through a misapprehension of my instructions, treated as identical in the tabulation papers, and the mistake was not noticed until it was too late to rectify it. The two words are,

Vedan : 42,376.
Bedar : 52,387.

no doubt, etymologically identical, the one being Canarese and the other Tamil, but the castes are quite distinct. In Malabar and in the Tamil districts, including North Arcot, there are 42,376 members of the caste, and these may be taken as Védans, though possibly there are a few Bédars in Coimbatore and Salem. The rest, of which all except 291 are found in Bellary, are the Canarese Bédaru.

The chief sub-divisions of the Bédars are *Myása* and *Úru*. The Védans have returned no sub-divisions of numerical importance.

The Bédars were formerly hunters and soldiers, and it is this caste which furnished a considerable and valuable contingent to the armies of Hyder and Tippu. They are divided into exogamous septs; marriage before puberty is not compulsory; divorce is allowed only for adultery by the wife; widows cannot remarry, but in some cases they are allowed to take up the position of concubines. Their religion is the usual mixture of demonolatry and animism, the belief being that the wicked become devils; men who have died without being married are held in great reverence, and small temples are erected to them. They give, however, a nominal adherence to Vaishnavism, and employ Sâtánis as their priests. The dead are buried.

The Védans are a Tamil speaking tribe, supposed by some to be the remnants of the earliest inhabitants of the peninsula and identical with the Veddahs of Ceylon. In their customs they closely resemble the Bédars, and the two castes are no doubt descendants of one original tribe.

539. The Kárálans are a tribe of hunters and cultivators found in the hills of Salem and South Arcot. The word means 'a ruler of clouds,' and possibly refers to their being mountaineers.

They have returned nine sub-divisions, of which the most important are the following:—

Kolli	...	10,230 (Salem).
Pac'chai	...	4,791 (Salem).
Periyanan	...	7,182 (South Arcot).
Periya	...	8,612 (Salem).

Kárálan has been returned both as main caste and sub-division by 7,183 persons in the South Arcot district. *Kolli* and *Pac'chai* are the names of two ranges of hills, the Kollimalais and Pac'chaimalais; *Periya* means great. I have no notes on this caste.

540. The Valaiyans are a tribe of hunters found chiefly in the districts of Madura and Tanjore, the name being derived from Tamil *valai*, a net. Many are employed as agricultural and

general labourers; some catch fish in rivers and tanks; others snare birds and game.

Chap. X., They have returned 249 sub-divisions, of which the most important are the
para. 541. following:—

Sub-division.	Strength.	Local distribution.
Appunádu	15,325	Tanjore (all).
Pásikatti	14,118	Madura (13,932).
Páç'chinádu	1,055	Tanjore (all).
Saruku	47,679	Madura (47,036).
Tánamanádu	14,580	Tanjore (13,981).
Vanniyar	10,692	Madura (8,875); Coimbatore (1,683).
Vellámputtu	12,576	Madura (9,643); Tanjore (2,933).

Valaiyan has been returned both as main caste and sub-division by 104,438 persons. *Pási* means 'a glass bead'; *saruku*, 'withered leaves'; *vellámputtu* is a 'white ant-hill.'

They are said to have priests of their own. Their ceremonies are like those of the Kallans. Girls are married after puberty. Divorce can be obtained by either husband or wife at pleasure, but it requires the consent of a caste meeting. The party seeking the divorce must make a payment to the other; the amount is usually Rs. 8½, but if the woman has given birth to any children she must be given double this sum. Widows may remarry. *Valaiyans* will eat almost anything, including rats, cats, frogs, squirrels, &c., and all except the *Vanniya* sub-division may use alcohol.

541. This is the hunting caste of Malabar. Some derive the word from *kurikke*, to mark or assign, as they say that this caste fixed the hunting days. This must be the production of a highly imaginative person. Dr. Gundert thinks it is derived from or allied to Canarese *Koracha* (Korava). I would rather say it is allied to that word and that both are derivatives of *kuru*, a hill. (Cf. Tamil *kurinchi*, *kurunilam*, &c., and Malayalam *kurissi*, a suffix in names of hilly localities). With the exception of 2,240 persons in Kottayam and 373 in Kurumbranád, both bordering on Wynaad, all the *Kuric'*-chans are found in Wynaad. They are excellent bowmen, and played an important part in the Pyche Rájah's rebellion at the beginning of the century. The *Kuric'*-chans affect a great contempt for *Bráhmans*. When a *Bráhma*n has been in a *Kuric'*-chan's house, the moment he leaves it and the place where he was seated is besmeared with cow-dung to remove the pollution! They follow inheritance in the male line in some places and in the female line in others. Their god is called *Múttappan*, which literally means grandfather. They now subsist mostly by *punam* (shifting) cultivation.

Group 45 (a).—Beggars, &c.

542. The *Ándis* are beggars who profess the Saiva faith. They may be found in all the Tamil districts, begging from door to door, beating a small gong with a stick. The *Ándis* differ from most other castes, in that a person of any caste may join their community. Some of them officiate as priests in village temples, especially when large sacrifices of goats, buffaloes and pigs are made. They employ *Jangam* priests for their own ceremonies. Girls may be married either before or after puberty; widow remarriage is not allowed; they usually bury the dead; they are flesh-eaters.

They have returned 105 sub-divisions, of which the most important are the following:—

Sub-division.	Strength.	Local distribution.
Jangam	11,937	Madura (5,875), Coimbatore (3,499), Salem (1,242).
Kómanándi	17,076	Coimbatore (13,653), Salem (2,716).
Lingadári	5,262	Salem (1,954), Madura (1,482), Tanjore (1,166).
Mudavándi	10,450	Coimbatore (9,191).
Uppándi	5,847	Salem (5,272).

About 6,880 individuals have returned *Ándi* as sub-division also. *Kómanam* is the small loin cloth, and a *Kómanándi* goes naked except for this slight concession to decency. *Mudam* means lame, and the *Mudavándis* are allowed to claim any deformed child belonging to the *Konga Vellála* caste. The etymology of *Uppándi* is difficult, but it is improbable that it has any connection with *uppu*, salt.

543. This is a mendicant caste, worshipping both Siva and Vishnu. They are employed by the Tamil *Súdras* to carry the news of a death and the summonses to a funeral. The name '*Panisavan*' means 'one who does service.' They have returned 29 sub-divisions, but only one *Valangai* (1,088), is numerically important. *Bráhmans* are their priests. Both infant and adult marriages are permitted; the remarriage of widows is not allowed. They eat flesh and drink alcoholic liquor very freely. The dead are generally burned.

544. This is a Vaishnava mendicant caste. They are the reputed descendants of a wealthy *Súdra* of one of the northern districts, who, being devoid of offspring, vowed that should he be blessed with children he would devote one to the service of his god. He subsequently had many sons, one of whom he named *Dásan* or *Dásari* (servant), and placed him entirely at the service of the deity. *Dásan* was not allowed to participate in his father's estate and his offsprings are therefore all beggars.* They are engaged by *Súdra* castes to chant hymns in front of the corpse at funerals and to carry the news of a death to the relatives of the deceased. This caste like the *Ándis* is recruited from the lower *Súdra* castes, the only ceremony required being branding by a *guru*. They have returned 135 sub-divisions, but only one, *Sanku* or *conch* (6,267), is numerically large. Marriage before puberty is common though not compulsory. Widow remarriage is permitted. Divorce is not allowed. They both burn and bury the dead. They eat flesh and drink liquor.

Group 46.—Tumblers and Acrobats.

545. The *Dommaras* are a tribe of tumblers and mountebanks. This caste is said to be connected with the *Doms* of Northern India, but the statement appears to be based simply on the similarity of name. They are not, however, natives of the south of the peninsula, for their vernacular is Telugu and no mention is made of them in the *Chúdámáni Nikhandu* and other early Tamil works.

They have returned 91 sub-divisions, but only one, *Kápu* (3,628), is numerically important. About 3,400 individuals have returned *Dommaras* both as main caste and sub-division.

They are skilful jugglers and rope-dancers. "As gymnasts the *Dommaras* are extremely good, both men and women being experts in all manner of feats. "The women are proficient in making combs of horn and wood, and also implements used by weavers; these they hawk about from place to place to supplement the profits they derive from their exhibitions of gymnastic feats."† Some of them sell date mats and baskets, some trade in pigs, while others, settled in villages, cultivate lands. In social position they rank just above the *Pariahs* and *Mádigas*. The *Dommaras* profess to be *Vaishnavites*. Infant marriage is not practised; widow remarriage is freely allowed and polygamy is common. They have no priests and no elaborate ceremonies. Their marriage tie is very loose, and their women often practise prostitution. In the matter of food, they eat all sorts of animals including pigs, cats and crows. The dead are generally buried, and on the fifteenth day cooked rice is thrown out to be eaten by crows.

Group 47 (a).—Sorcerers, &c.

546. These two castes may be considered together. They are both devil-dancers and sorcerers, but the *Vélan* is the more respectable of the two, as he is a bit of a quack-doctor also. The females of these castes are also

* North Arcot Manual, p. 291.

† Mullaly's Notes on Criminal Classes of the Madras Presidency, p. 71.

Chap. X. midwives of Nayar and other women. Inheritance is in the male line. The para. 547. Vélán caste is also known as *Koppalan*, *Munnúttán* and *Anjüttán*. The customs are somewhat similar to those of Kanisans (Group 10). Panans and Vélans do not intermarry.

Group 48.—Non-Indian Asiatic Races.

547. These Musalman tribes claim to be descendants of immigrants from the north and are distinct from the converted Dravidians, the Máppilas and Labbais. This claim has, no doubt, some foundation in fact, and though there has been a large admixture of Dravidian blood, these three tribes differ considerably in feature and general appearance from their Tamil and Malayalam co-religionists. In their religion and customs they seem to resemble the Musalmans of Upper India. They speak Hindustáni or Deccáni in their houses.

Pathan : 108,827.
Saiyad : 110,318.
Sheik : 616,327.

Group 50.—Non-Asiatic Races.

548. The Europeans, including Americans and Australians, number 13,417, of whom 8,350 are males, 5,067 are females. In 1881, the total was 10,841 and the increase is at the rate of 23.76 per cent. A large proportion of the increase, however, is among females, for these have advanced from 3,512 to 5,067, while the males have increased by only 1,021—from 7,329 to 8,350. Age statistics of the Europeans enumerated in the census of 1881 are not available, but a great part of the increase may, I think, be confidently ascribed to the greater difficulty which is now experienced by Europeans in sending their wives and families home. Such increase as has occurred among male adults must have been confined to the non-official classes, for the number of British troops in the presidency is rather less than in 1881, and there has been very little, if any, augmentation of the European staff in the civil departments of the Government. Some slight proportion of the increase may be due to Eurasians having returned themselves as Europeans, but looking to the large increase among Eurasians the addition due to this cause cannot have been other than insignificant. It is certain, however, that on both occasions many persons, who are not of pure European descent, have been returned as Europeans. The Europeans are, of course, most numerous in Madras; then come Nilgiris, Chingleput, Bellary and Malabar, in all of which districts there are British troops, while in the first and last there are a fair number of planters and other European settlers.

Foreigners.

Nationality.	Total.	Males.	Females.
American ...	163	87	76
Austrian ...	19	17	2
Belgian ...	8	5	3
Danish ...	25	14	11
Dutch ...	30	17	13
French ...	365	221	144
German ...	368	216	152
Greek ...	3	3	...
Italian ...	42	38	4
Norwegian ...	37	35	2
Pole ...	2	1	1
Portuguese ...	75	55	20
Roumanian ...	2	...	2
Russian ...	2	1	1
Spanish ...	10	6	4
Swedish ...	8	8	...
Swiss ...	22	17	5
TOTAL ...	1,181	741	440

Of the total number of Europeans 12,236 are British subjects, while 1,181 are of foreign nationality. Of the British subjects 5,454 were born in the British Isles, and of these 4,342 are males and 1,112 females. The nationality of the foreigners is given in the marginal statement. A considerable number of the French were born in the Indian possessions of that country, but the majority come from France or other European countries. Of the Portuguese, on the other hand, only four were born in Portugal and none in any other European country. Many of the so-called Portuguese are in fact either Eurasians or natives. There has been a considerable increase in the number of Germans, for in 1881 there were only 146 persons of that nationality.

549. The number of Eurasians is 26,643, which is 20.76 per cent. more than the number returned in 1881. The figures for the last three enumerations are given in the marginal statement. It will be seen that between 1871 and 1881 there was a great decrease, and that the numbers in 1891 are slightly higher than they were twenty years ago. The figures, however, are most untrustworthy. The cause is not far to seek: many persons who are really natives claim to be Eurasians, and some who are Eurasians return themselves as Europeans. It might be thought that the errors due to these circumstances would be fairly constant, but the district figures show that this cannot be the case. Take Malabar, for example, which has the largest number of Eurasians after Madras, and where the division between Native Christians with European names and people of real mixed race is very shadowy. In 1871 there were in this district 5,413 Eurasians; in 1881 the number had apparently fallen to 1,676, while in 1891 it had again risen to 4,193, or, if we include the South East Wynaad as we should do, to 4,439. In Bellary (including Anantapur) the number of Eurasians at each of the three enumerations was 974, 127 and 1,015; for Tinnevely the numbers are 133, 566 and 166. It is to be regretted that trustworthy statistics cannot be obtained, for the question whether the true Eurasian community is increasing or decreasing is of considerable scientific and administrative importance.

Eurasians: 26,643.
Number of Eurasians.

Year.	Total.	Males.	Females.
1871 ...	26,460	13,091	13,359
1881 ...	21,892	10,969	10,923
1891 ...	26,643	13,141	13,502

The Eurasians form but a very small proportion of the community, for there is only one Eurasian in every 1,337 of the population of the presidency, and it is more than probable that a considerable proportion of those returned as Eurasians are in reality pure natives who have embraced the Christian religion, taken an English or Portuguese name and adopted the European dress and mode of living.

The Eurasians, as might be expected, marry at an earlier age than Europeans and marriage is more common. They seem to be peculiarly liable to insanity and leprosy (see Chapter VI). In the matter of education, or at least elementary education, they are more advanced than any other class of the community and compare favourably with the population of any country in the world (see Chapter VII). They live for the most part in towns, nearly one-half of their number being found in the city of Madras. I have no special statistics of their occupations, but it is well known that the majority of them are clerks, while very few indeed obtain their livelihood by agriculture.

Table B gives the number of Europeans, Eurasians and Armenians in each district, with particulars of their ages. The table is divided into four parts. The first relates to the whole population of these races, the second and third to those enumerated in military stations and on ships respectively, while the fourth gives the numbers of the remainder.

The total number of males of these three races, between the ages of 15 and 50, is 12,314, but if we deduct those who were enumerated in military limits and on ships, the number is only 9,579, of whom 3,398 are Europeans, and this represents the maximum number of men available for the volunteer force. Some of them, no doubt, are soldiers or police officers, and others are not real Eurasians, but on the other hand all the persons enumerated in military limits are not soldiers. Of the above total of 9,579 as many as 3,865 were enumerated in the Madras city, 1,256 in Malabar and 658 in the Nilgiris.

Europeans, Eurasians and Armenians between 15 and 50 years of age.

	Males.	Females.
Europeans ...	5,913	2,892
Eurasians ...	6,394	6,834
Armenians ...	17	5
TOTAL ...	12,314	9,731

Group 52.—Christian Converts.

550. The number of persons who have returned their caste as 'Native Christian' or have used some synonymous expression is 731,052. The total number of Christians who are natives is, however, 825,424 (see Table A, Part II), so that 94,372 Native Christians have retained their caste and returned it, or else have made no return at all. As a general rule, the Protestant missionary bodies discourage or forbid the retention of caste, while the Roman Catholics allow it. The only castes in which over 1,000 individuals have returned their religion as Christian are the following :—

Caste.	Number of Christians.	Caste.	Number of Christians.
Agamudaiyan	1,032	Pallan	6,874
Kshatriya	2,773	Palli	2,986
Maravan	1,627	Paraiyan	25,461
Kápu	2,031	Kammála	1,831
Nattamán	2,244	Paravan	4,949
Vellála	8,541	Shánán	21,836
Mála	1,420		

The bulk of the Kshatriya Christians are in reality Shánáns.

The Native Christians have naturally not completely thrown off Hindu customs, but though early marriage is common among them, infant marriages are very rare. Widows are, of course, allowed to remarry and frequently do so.

Group 53.—Titular Names.

551. This group contains names which, though loosely used as caste names, are in reality titles borne by several castes. *Kavandan*, for example, is the ordinary agnomen of Konga Vellálas, Pallis, Kurumbas and many minor castes. *Mudali* again would generally denote a Vellála of Tondamandalam; but it is also used by the sons of dancing girls and by Kaikólans.

Group 54.—Territorial, Linguistic and Sectarian Names.

552. This group contains names which, though returned as names of castes, are merely sectarian, territorial or linguistic names. The Lingáyats may perhaps, however, be regarded as a community more or less resembling a caste, but it would be difficult to class them, for they have no single hereditary occupation, though the majority, no doubt, are agriculturists. The Bondilis, too, are sometimes treated as a caste, but I find that the name is used to denote a group of several castes.

Group 55.—Unclassified Castes.

553. I give, as an appendix to this chapter, the names which I was compelled to enter in this group owing to my inability to class them. Many of these names are undoubtedly mere mistakes on the part of the enumerator or the person enumerated, but some are probably castes found in other parts of India, while others are names of sub-division. I have instituted inquiries regarding many of the items, but the investigation is still incomplete, and in some cases I could obtain no satisfactory explanation. One instance may be given to show how mistakes arise. An Irish mechanical engineer informed the enumerator that he was a native of Erin and the entry made in the caste column was 'Árna désasta,' a name which puzzled the Deputy Superintendent and myself not a little.

The total number of names in this group is 642, but the number of persons thus left unclassified is only 7,196.

APPENDIX.

List of Unknown Castes given in Group 55.

Caste.	Religion.	Strength.	Locality.	Remarks.
Abyánu	Muslmn.	1	Nellore.	
Achagala	Hindu	3	Godáviri, Kurnool.	
Adam	Muslmn.	6	Godáviri.	
Agittelu	Do.	1	Do.	
Ajjanore	Hindu	1	Bellary.	
Alálalakulam	Do.	1	North Arcot.	
Arubali	Do.	4	South Canara.	
Angadási	Muslmn.	37	Bellary.	
Angajála	Hindu	1	Anantapur	The sub-division is Baliya.
Ani	Do.	8	North Arcot	Lit. 'a trick of the body.'
Antarasambandam	Muslmn.	9	Vizagapatam Agency.	A mistake for Sunni.
Arabulála	Hindu	1	Godáviri Agency.	
Arakáli	Do.	2	Vizagapatam, Kistna.	
Áramndi	Do.	13	Ganjam.	
Arkkála	Do.	1	Vizagapatam.	
Árna	Do.	7	Bellary.	
Árnadésasta	Do.	6	Vizagapatam	Native of Erin!
Asábi	Christian.	1	Tinnevely	Ashábi is a sub-division of Musul-
	Muslmn.	239		man.
Asaráli	Hindu	1	Cuddapah.	
Aséru	Do.	3	Bellary.	
Asva	Do.	22	Do.	Lit. 'horse.'
Asvankulam	Do.	1	South Arcot	Lit. 'horse caste.'
Attika	Do.	87	Vizagapatam Agency.	
Ávedingáli	Do.	5	Bellary.	
Áyaka	Do.	4	Godáviri.	
Bába	Do.	1	Kistna.	
Badariya	Do.	1	Cuddapah.	
Badési	Muslmn.	2	Kistna.	
Badi	Hindu	8	Vizagapatam Agency.	
Badilu	Do.	3	Ganjam.	
Baditiya	Do.	1	Vizagapatam Agency.	
Baditája	Do.	20	Ganjam.	
Badmanujar	Do.	9	North Arcot.	
Badnámula	Do.	3	Vizagapatam Agency.	A sub-division of Mála.
Bághobonso	Do.	59	Ganjam Agency	Lit. 'tiger-family,' a sub-division of Gauda, A 2b.
	Do.	3		
Báhuko	Do.	9	Ganjam.	
Bairapu	Do.	11	Anantapur.	
Balahi	Do.	5	Do.	
Balváchári	Do.	6	Malabar.	
Bamatulu	Do.	1	Godáviri.	
Banibora	Muslmn.	1	Vizagapatam Agency.	
Banua	Hindu	18	Do.	
Bapada	Do.	5	South Canara.	
Barinigara	Muslmn.	16	Bellary.	
Barisha	Hindu	2	Do.	
Baritiya	Jain	3	Do.	
Barúr	Hindu	1	Ganjam.	
Baruva	Do.	1	Cuddapah.	
Barvari	Do.	5	Vizagapatam Agency.	
Báshavándlu	Do.	1	Kistna.	
Battalekára	Muslmn.	1	Vizagapatam	Lit. 'language people.'
Bayáni	Hindu	11	South Canara.	
Béchinavaru	Do.	1	Anantapur.	
Beharánia	Do.	4	Bellary.	
Beharánilu	Do.	71	Vizagapatam Agency.	
Belakac'chinavaru	Do.	5	Vizagapatam.	
Belani	Do.	11	Bellary.	
Bellanoru	Do.	1	South Canara.	
Binda	Muslmn.	72	Bellary	Cultivators of the Lingáyat sect.
Berúdi	Hindu	4	Ganjam.	
Betara	Do.	2	Anantapur.	
Bevarani	Do.	5	Ganjam.	
Beylic	Do.	1	Vizagapatam Agency.	
Bhadra	Do.	9	Coimbatore.	
Bhagavagótra	Do.	47	Vizagapatam Agency.	
Bhagela	Do.	1	Bellary	A sub-division of Kshatriya.
Bhagula	Do.	16	Vizagapatam.	
Bhákuda	Do.	3	Do.	Probably same as above.
Bhásu	Do.	5	Ganjam.	
Bhayani	Do.	9	Vizagapatam Agency.	A sub-division of Paiko.
Bholloploko	Do.	3	South Canara.	
Bhúmalóra	Do.	3	Ganjam.	
Bilaka	Do.	3	Bellary.	
Biláyati	Muslmn.	2	Kistna.	
Binda	Hindu	11	Ganjam.	
Bisalitti	Do.	4	Vizagapatam Agency.	
Bodosutiya	Do.	7	Do.	
	Do.	5	Do.	

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Bógangi ...	Muslim.	1.	Nellore.	
Bogoda ...	Hindu	32	Ganjam Agency.	A sub-division of Khonds, A 4.
Bójáni ...	Do.	2	Kistna.	
Bójára ...	Do.	3	Do.	
Bóla ...	Do.	11	Vizagapatam Agency.	
Boni ...	Do.	2	Ganjam.	
Boriya ...	Do.	35	Vizagapatam Agency.	
Borosinda ...	Do.	14	Do.	A sub-division of Sondi.
Bosonka ...	Do.	2	Do.	
Btyiliya ...	Do.	62	Do.	
Brashtan ...	Do.	1	Salem	Lit. 'broken,' i.e., excommuni- cated.
Buddiliyavaru ...	Do.	12	Bellary	A sub-division of Mádira.
Bunga ...	Do.	1	Godáviri.	
Buradamallu ...	Do.	9	Vizagapatam Agency.	
Buri ...	Do.	11	Do.	
Byári ...	Muslim.	14	South Canara.	
Chadvikulam ...	Hindu	2	Ganjam.	
Chaiti ...	Do.	5	Bellary.	
Chamdilu ...	Do.	1	Ganjam.	
Chánchuni ...	Muslim.	2	South Canara.	
Chankar ...	Do.	4	Kistna.	
Chanúr ...	Hindu	19	Do.	
Chavar ...	Do.	2	Do.	
C'cháyanti ...	Do.	13	Ganjam.	
Cheloya ...	Do.	3	Vizagapatam.	
Chendri ...	Do.	2	Godáviri.	
Cheruva ...	Do.	86	Ganjam Agency.	A sub-division of Sondi.
Chetáru ...	Jain	5	Bellary	A sub-division of Chitragár.
Chetikeln ...	Hindu	6	Vizagapatam Agency.	
Chetrikí ...	Do.	7	Anantapur.	
Chikkamaneyava ...	Do.	2	Bellary	Lit. 'small house people.'
Chigápi ...	Do.	1	Anantapur.	
Chikati ...	Do.	1	Cuddapah.	
Chillula ...	Do.	1	Bellary.	
Chilukapati ...	Do.	2	Do.	
Chinda ...	Do.	69	Ganjam and Vizagapatam Agencies.	A sub-division of Gando, A 2b.
Chindavándlu ...	Do.	1	Anantapur.	
Chinnanagilollu ...	Do.	9	Do.	
Chipu ...	Do.	1	Godáviri.	
Chittagára ...	Do.	4	Bellary.	
Cholavarnam ...	Do.	5	Ganjam.	
Chomeliya ...	Do.	1	Malabar.	
Chúr ...	Muslim.	1	Kistna.	
Chuvánu ...	Hindu	12	Vizagapatam Agency.	
Dádira ...	Jain	4	Bellary.	
Dalji ...	Muslim.	4	South Canara.	
Dampokáro ...	Hindu	4	Vizagapatam Agency.	
Darisanadórú ...	Do.	3	Bellary	A sub-division of Mádira.
Dastar ...	Do.	1	Anantapur.	
Dátan ...	Do.	3	Kistna.	
Dayala ...	Do.	14	South Canara.	
Davija ...	Do.	10	Do.	
Débha ...	Do.	8	Kistna.	
Disa ...	Jain	9	Bellary.	
Donigar ...	Hindu	1	Kistna.	
Dovaramanáyava ...	Do.	1	Bellary.	
Dhánpo ...	Do.	30	Kistna.	
Dhantra ...	Do.	1	Vizagapatam.	
Dhobolo ...	Do.	37	Ganjam Agency	Correct classification is A 2a.
Dimakka ...	Do.	1	Vizagapatam.	
Dilóhi ...	Do.	1	Kistna.	
Dingra ...	Do.	1	Cuddapah.	
Disari ...	Do.	30	Vizagapatam Agency.	
Doddaváru ...	Do.	3	Bellary	Lit. 'great men.'
Dóli ...	Do.	6	Godáviri Agency.	
Dolopati ...	Do.	2	Ganjam Agency	Lit. 'captain.'
Dondorno ...	Do.	5	Vizagapatam Agency.	
Dongado ...	Do.	8	Bellary	A sub-division of Rangári.
Dongudi ...	Do.	13	Vizagapatam Agency.	
Dotiginavarú ...	Do.	1	Bellary.	
Dubási ...	Do.	1	Anantapur.	
Dushokavaria ...	Do.	2	Vizagapatam Agency.	
Dutta ...	Do.	2	North Arcot.	
Ellapu ...	Do.	1	Cuddapah.	
Emperumán ...	Do.	6	South Arcot	A name for Rámanujshári.
Eratí ...	Do.	1	Vizagapatam.	
Gadachavarna ...	Do.	2	Kistna.	
Gadi ...	Do.	5	Vizagapatam Agency.	
Gaidikulam ...	Do.	12	Godáviri Agency.	
Ganpalavádu ...	Do.	3	Madras	Lit. 'basket-maker.'
Gandangri ...	Do.	24	Ganjam and Ganjam Agency.	Correct classification is A 1.

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Gangulam ...	Hindu	5	Anantapur.	
Ganikádu ...	Do.	1	Ganjam.	
Ganni ...	Do.	9	Nellore.	
Gantiya ...	Do.	3	Vizagapatam.	
Garalu ...	Do.	1	North Arcot.	
Gavanigaru ...	Do.	6	Ganjam, Bellary.	
Gavantaya ...	Do.	16	Vizagapatam.	
Gáyatri ...	Do.	5	Madras.	
Gayitalu ...	Do.	5	Godáviri Agency.	
Ghontara ...	Do.	24	Ganjam	Same as Gontora.
Ghontora ...	Do.	49	Ganjam Agency	Do.
Ghór ...	Do.	2	Kistna.	
Ghósha ...	Do.	1	Ganjam.	
Godomaliya ...	Do.	2	Vizagapatam Agency.	
Godugupalakulam ...	Do.	5	Anantapur.	
Godura ...	Do.	11	Vizagapatam Agency.	
Gogularu ...	Do.	1	Kistna.	
Gojar ...	Muslim.	4	Do.	
Golavaram ...	Hindu	3	Do.	
Gonniga ...	Do.	1	Anantapur.	
Gontora ...	Do.	78	Vizagapatam Agency.	
Goraknath ...	Do.	9	Bellary.	
Goranti ...	Do.	18	Vizagapatam.	
Gornsta ...	Do.	5	Kistna.	
Gorisa ...	Do.	8	Bellary.	
Gorgan ...	Do.	1	Kistna.	
Gosula ...	Do.	6	Anantapur.	
Gotara ...	Do.	2	Ganjam.	
Gotari ...	Do.	18	Vizagapatam Agency.	
Gótáyi ...	Do.	1	Kurnool.	
Goyindro ...	Do.	4	Vizagapatam Agency.	
Guddadavaru ...	Do.	1	Kistna.	
Guháli ...	Do.	7	Vizagapatam Agency.	
Gujjalavaru ...	Do.	1	Bellary	A sub-division of Byáda, E 44.
Gumar ...	Do.	2	Kistna.	
Gummanoru ...	Do.	7	Bellary.	
Gurumatastaru ...	Do.	2	Bellary.	
Gval ...	Do.	1	Cuddapah.	
Habbi ...	Muslim.	11	Bellary.	
Haini ...	Hindu	1	North Arcot.	
Halasawooti ...	Do.	1	Vizagapatam.	
Haláyi ...	Muslim.	2	Malabar.	
Haliravu ...	Hindu	1	Bellary.	
Hambi ...	Muslim.	2	South Canara	Probably Hanifi.
Hammari ...	Hindu	1	Vizagapatam.	
Hangaladavaru ...	Do.	1	Bellary	A sub-division of Gangimakkalu.
Hariyavu ...	Do.	2	South Canara.	
Hariyavándlu ...	Do.	9	Anantapur.	
Havádiga ...	Do.	27	South Canara	'Snake charmers'—Reeces.
Hayári ...	Do.	59	Vizagapatam, Kistna.	
Hendru ...	Do.	4	Godáviri.	
Hingarás ...	Do.	1	Bellary.	
Hója ...	Do.	10	Cuddapah.	
Holidia ...	Do.	15	Ganjam.	
Holobosoboro ...	Do.	2	Vizagapatam Agency	Compound of 'Holaba and Soboro.'
Hotte ...	Do.	1	South Canara.	
Hoyya ...	Do.	4	Vizagapatam Agency.	
Huggadavaru ...	Do.	1	Bellary	Probably 'Maggadavaru.'
Huli ...	Do.	7	Anantapur	Lit. 'tamarind.'
Huliappa ...	Do.	2	Bellary.	
Ibbandi ...	Do.	1	Nellore	Lit. 'mixed.'
Inakulum ...	Do.	1	Bellary	Lit. 'low caste.'
Ishtugotram ...	Do.	9	Madras.	
Ittár ...	Do.	22	North Arcot.	
Jaban ...	Do.	2	Kistna.	
Jainu ...	Do.	16	Ganjam, Anantapur.	
Jakári ...	Do.	25	Anantapur.	
Jalapatakar ...	Do.	1	Kistna.	
Jáli ...	Do.	2	Do.	
Jalumári ...	Do.	4	Vizagapatam Agency.	
Jamiri ...	Do.	1	North Arcot.	
Janakakulam ...	Do.	1	Do.	
Janbissi ...	Do.	1	Bellary.	
Jarásondila ...	Do.	6	Ganjam	A sub-division of 'Sondi.'
Jási ...	Do.	2	Kistna.	
Játan ...	Do.	18	Do.	
Játibrashtu ...	Do.	533	Ganjam, Godáviri, Kistna, Nellore, Anantapur, Godá- vari Agency and South Canara.	Lit. 'broken caste.'
Jatigara ...	Do.	9	Bellary.	
Jhariguda ...	Do.	2	Vizagapatam Agency.	
Jilládu ...	Do.	4	Salem.	

List of Unknown Castes given in Group 55—continued.

Class.	Religion.	Strength.	Locality.	Remarks.
Jimme	Muslim.	1	South Canara.	
Jóginóru	Hindu ...	4	Bellary.	
Jóku	Do. ...	4	Do.	
Jole	Muslim.	16	Kistna.	
Jolia	Hindu ...	4	Do.	
Jolla	Muslim.	2	Do.	
Jónikulam	Hindu ...	2	Ganjam.	
Jutangi	Do. ...	13	Bellary.	
Kabi	Do. ...	2	Kistna.	
Kabila	Do. ...	6	Anantapur.	
Kabili	Do. ...	7	Bellary.	
Kachuva	Do. ...	2	Vizagapatam Agency.	
Kadambavamsa	Do. ...	113	Ganjam and Vizagapatam Agencies.	Correct classification is A 2a.
Kadra	Do. ...	3	Ganjam.	
Kadumar	Muslim.	1	Vizagapatam.	
Kahaliya	Hindu ...	1	Ganjam.	
Kailavilladi	Do. ...	1	North Arcot.	
Kakal	Do. ...	18	Do.	
Kalabadiya	Do. ...	1	Vizagapatam Agency.	
Kalavara	Do. ...	20	Do. ...	Blacksmiths among the Savaras.
Kalam	Do. ...	1	Kistna.	
Kalváyi	Do. ...	5	Vizagapatam Agency.	
Kamalu	Do. ...	1	Anantapur.	
Kampniyara	Do. ...	3	Bellary.	
Kamuchi	Do. ...	49	Ganjam.	
Kaná	Do. ...	1	Vizagapatam.	
Kandyáladévaru	Do. ...	1	Bellary.	
Kangaru	Do. ...	219	Vizagapatam Agency.	
Kanikahalam	Do. ...	6	Kistna.	
Kankar	Do. ...	4	Tinnevely.	
Kanthan	Muslim.	4	Chingleput.	
Kantheratu	Hindu ...	5	Bellary.	
Karikula	Do. ...	41	Do. ...	A sub-division of Mádiya.
Kartikan	Do. ...	3	North Arcot.	
Kási	Do. ...	1	Vizagapatam.	
Kattod	Do. ...	3	Malabar.	
Kattumal	Do. ...	1	Cuddapah.	
Kanba	Do. ...	1	Kistna.	
Kav	Do. ...	1	Cuddapah.	
Kavat	Do. ...	3	North Arcot.	
Kayakarlu	Do. ...	3	Ganjam.	
Kayito	Do. ...	4	Vizagapatam Agency.	
Kela	Do. ...	6	Ganjam and Vizagapatam Agencies.	
Kelohar	Do. ...	1	Kistna.	
Ketu	Do. ...	2	Do.	
Khaddi	Do. ...	33	Vizagapatam Agency.	
Khandévara	Do. ...	1	South Canara.	
Khitibonso	Do. ...	1	Ganjam.	
Khudramora	Do. ...	12	Do.	
Khudura	Do. ...	23	Ganjam Agency ...	Probably a mistake for Khódra, D: 21.
Khukamdiya	Do. ...	1	Ganjam.	
Kisjasta	Muslim.	1	Kistna.	
Kodivarnam	Hindu ...	5	Godáviri.	
Kodiyar	Do. ...	10	North Arcot.	
Kohinian	Do. ...	2	Anantapur.	
Koito	Do. ...	1	Vizagapatam Agency.	
Kojjavar	Do. ...	3	North Arcot.	
Kójulavádu	Do. ...	23	Godáviri.	
Kola	Do. ...	1	Anantapur.	
Kolagari	Do. ...	7	Vizagapatam Agency.	
Kontidi	Do. ...	1	Nellore.	
Kosarakar	Do. ...	6	Tinnevely.	
Kóse	Muslim.	14	Kistna.	
Kosilia	Hindu ...	2	Vizagapatam Agency.	
Kosiriya	Do. ...	30	Do.	
Kótapadiya	Do. ...	10	Do.	
Kóttá	Do. ...	5	Do.	
Kottagalakulam	Do. ...	21	Vizagapatam.	
Kottungar	Do. ...	15	North Arcot.	
Konsikar	Do. ...	1	Do.	
Koyáro	Do. ...	7	Vizagapatam Agency.	
Kroshnam	Do. ...	1	Madras.	
Kshétravási	Do. ...	2	South Canara ...	Lit. 'an inhabitant of a sacred city.'
Kúlantáangi	Do. ...	2	Salem	Lit. 'a hammer bearer,' i.e., blacksmith.
Kodikulam	Do. ...	7	Bellary.	
Kuduku	Do. ...	20	Vizagapatam Agency.	
Kekkur	Do. ...	7	Do.	
Kekkilanto	Do. ...	10	Bellary.	
Kelaval	Do. ...	1	Nellore.	

List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Kalhi	Hindu ...	2	Kistna.	
Kullur	Do. ...	5	South Canara.	
Kunar	Do. ...	2	Kistna.	
Kungaya	Do. ...	5	Anantapur.	
Kunimchi	Do. ...	3	Kistna.	
Kuniya	Do. ...	19	Do.	
Kunkar	Muslim.	1	Malabar.	
Kunta	Hindu ...	27	Bellary.	
Kupi	Do. ...	8	Kistna.	
Kurnaba	Muslim.	5	Bellary.	
Kurbi	Hindu ...	2	Anantapur ...	Probably same as Kunbi, A 2a.
Kurma	Do. ...	17	Ganjam and Ganjam Agency.	Same as Kudumo, A 2a.
Kuttibi	Do. ...	16	Ganjam.	
Lani	Muslim.	6	Bellary.	
Linga	Jain ...	1	Do.	This is Lingáyat.
Lohar	Hindu ...	1	North Arcot ...	This must be a mistake for Lohár.
Lókatu	Do. ...	3	Vizagapatam.	
Lot	Do. ...	3	Cuddapah.	
Lotha	Do. ...	8	Ganjam Agency ...	Correct classification is A 2a.
Luria	Do. ...	1	Kistna.	
Madala	Do. ...	13	Ganjam, Vizagapatam Agency.	A sub-division of Páiko, A 1.
Madayari	Muslim.	1	Bellary.	
Maddala	Hindu ...	4	Vizagapatam Agency	Same as Madala.
Maddiya	Do. ...	123	Do.	Probably Mattia, a caste of earth-workers and tank-diggers.
Madha	Do. ...	4	Do.	
Madi	Do. ...	7	Kistna.	
Madira	Do. ...	4	South Canara.	
Magó	Do. ...	38	Kistna.	
Maghi	Do. ...	2	Ganjam.	
Mahugona	Do. ...	14	Ganjam Agency ...	A mistake for Mahájano which means a 'trader.'
Majuba	Do. ...	1	Cuddapah.	
Makky	Muslim.	11	Madras.	
Malapage	Hindu ...	1	Bellary.	
Malakabóvi	Do. ...	1	South Canara.	
Málakarlu	Do. ...	147	Vizagapatam Agency.	Same as Máli, B 7.
Malali	Do. ...	2	Do.	
Malgada	Do. ...	1	Cuddapah.	
Maligana	Do. ...	1	Bellary.	
Malisatra	Do. ...	2	Do.	
Mallabhi	Do. ...	10	Kistna.	
Malladar	Do. ...	10	South Canara.	
Malo	Do. ...	7	Ganjam Agency.	
Mamo	Do. ...	1	Ganjam.	
Manigara	Do. ...	4	Bellary and South Canara.	
Mangle	Muslim.	1	Kurnool.	
Mani	Hindu ...	6	Vizagapatam Agency	A sub-division of Játapu.
Mania	Do. ...	4	Do.	
Manilava	Do. ...	2	South Canará	
Mannár	Muslim.	22	Tanjore.	
Manupuradavan	Hindu ...	1	Bellary. ...	A sub-division of Korava.
Marachu	Do. ...	1	Kistna.	
Máran	Do. ...	4	Bellary.	
Márgate	Do. ...	2	Ganjam ...	Probably same as Márijáti.
Márijáti	Do. ...	64	Ganjam Agency ...	Lit. 'an out-caste.'
Márvadi	Jain ...	3	Bellary ...	A mistake for Márvádi.
Masháyat	Muslim.	5	North Arcot.	
Matagara	Hindu ...	3	Bellary.	
Matam	Do. ...	5	Kistna	Lit. 'religion' or 'sect.' See <i>infra</i> .
Matastulu	Hindu and Christian.	42	Godáviri, Kistna, Nellore and Bellary.	The sub-division is Virasaiva.
Matabrashtan	Hindu ...	1	Kistna	Lit. 'one who has lost his religion.'
Mayana	Muslim.	2	Cuddapah.	
Melikullu	Hindu ...	12	Vizagapatam Agency.	
Meptha	Atheist ...	1	Ganjam.	
Merakáya	Hindu ...	12	Do.	
Milar	Atheist ...	2	Do.	
Mirigáni	Hindu ...	28	Vizagapatam Agency	
Modalla	Do. ...	175	Do. ...	A sub-division of Konda Poroja A 4.
Mohoro	Do. ...	63	Do.	
Mókshamata	Do. ...	2	South Canara ...	Lit. 'heavenly religion.'
Móllóru	Do. ...	1	Do.	
Moni	Do. ...	11	Vizagapatam Agency.	
Morlakulam	Do. ...	2	Anantapur.	
Mósam	Muslim.	8	Bellary	Lit. 'cheating.'
Motivadas	Hindu ...	4	Malabar.	
Moula	Muslim.	4	Do.	
Muchitarlu	Hindu ...	7	Vizagapatam.	
Mudiya	Do. ...	219	Vizagapatam Agency	Same as Maddiya, which see.
Mugaliyavaru	Do. ...	10	Bellary.	
Mulavikiagavom	Do. ...	1	Do.	

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Muliyala ...	Hindu ...	10	Vizagapatam Agency.	
Mulya ...	Do. ...	8	South Canara.	
Mundakotta ...	Do. ...	41	Ganjam.	
Mundas ...	Do. ...	1	Ganjam Agency.	
Munia ...	Do. ...	1	Cuddapah.	
Muroga ...	Do. ...	3	Kistna.	
Musakava ...	Do. ...	2	South Canara.	
Musikinavaru ...	Do. ...	8	Do.	
Nadiga ...	Do. ...	4	Bellary.	
Namajati ...	Do. ...	3	Do.	
Nandaki ...	Do. ...	4	Vizagapatam.	
Narbali ...	Muslimn.	1	South Canara.	
Nare ...	Jain ...	5	Bellary.	
Narudi ...	Hindu ...	4	Do.	
Native ...	Do. ...	11	Madras.	
Nayavala ...	Do. ...	1	Kistna.	
Nimbal ...	Muslimn.	1	Bellary.	
Niretu ...	Hindu ...	2	South Canara.	
Nirpattan ...	Do. ...	20	Do.	
Niruchau ...	Do. ...	1	Do.	
Nogoraju ...	Do. ...	6	Vizagapatam Agency.	
Noha ...	Do. ...	1	Godavari.	
Nomata ...	Do. ...	30	Ganjam.	
Noyyalu ...	Do. ...	12	Godavari Agency.	
Nudia ...	Do. ...	97	Vizagapatam Agency.	Probably Neyyali, D 35.
Nuggunadiavam ...	Do. ...	1	Bellary.	
Nuppor ...	Do. ...	2	Do.	
Nutanabonso ...	Do. ...	19	Vizagapatam Agency.	Lit. 'new family.'
Opato ...	Do. ...	4	Do.	
Otari ...	Jain ...	2	Bellary.	
Other caste ...	Hindu ...	3	Do.	
Ova ...	Muslimn.	1	Anantapur.	
Oyajamallu ...	Hindu ...	1	Cuddapah.	
Pac'chipa ...	Do. ...	1	Kistna.	
Padapachi ...	Do. ...	3	Coimbatore.	
Padiva ...	Do. ...	23	Vizagapatam Agency.	
Padori ...	Do. ...	1	Godavari Agency.	
Pagatya ...	Do. ...	4	Bellary.	
Pakinikkaran ...	Do. ...	8	Coimbatore.	
Pakiri ...	Do. ...	2	Do.	
Palavadu ...	Do. ...	187	Vizagapatam Agency.	
Palayamur ...	Do. ...	4	South Canara.	
Pallatoda ...	Do. ...	10	Bellary.	
Pamin ...	Do. ...	2	Kistna.	
Panamara ...	Do. ...	1	Bellary.	
Pandiyakulam ...	Do. ...	1	North Arcot.	
Pandrava ...	Do. ...	4	South Canara.	
Panikin ...	Do. ...	4	Vizagapatam.	
Pankar ...	Do. ...	9	Coimbatore.	
Panura ...	Do. ...	2	Vizagapatam Agency.	
Papi ...	Do. ...	2	Cuddapah.	Lit. 'a sinner.'
Patrani ...	Do. ...	5	Anantapur.	
Pattagar ...	Do. ...	7	Kurnool.	Correct classification is D 23.
Pattaravuthi ...	Do. ...	3	Coimbatore.	
Pattegar ...	Muslimn.	3	Bellary.	
Pattisan ...	Hindu ...	9	Madura.	
Pattigo ...	Do. ...	11	Bellary.	
Pattirta ...	Do. ...	14	South Canara.	
Pavasli ...	Muslimn.	2	Kistna.	
Pawar ...	Hindu ...	1	Madras.	
Payilam ...	Muslimn.	5	Tanjore.	
Payita ...	Hindu ...	40	Ganjam Agency.	
Payos ...	Do. ...	9	Madura.	
Pedda ...	Do. ...	14	Vizagapatam Agency.	
Pediga ...	Do. ...	1	Kistna.	
Pekkarla ...	Do. ...	5	Godavari.	
Petaiyar ...	Do. ...	2	Tinnevely.	Probably a mistake for 'Idaiyan.'
Pevari ...	Do. ...	17	Ganjam.	
Phayravva ...	Do. ...	4	Kistna.	
Pilavandla ...	Do. ...	19	Vizagapatam Agency.	
Pillalabhatala ...	Do. ...	4	Nellore.	
Pitavandu ...	Do. ...	3	Vizagapatam.	
Podhano ...	Do. ...	67	Ganjam and Vizagapatam Agencies.	A mistake for Pradhano, a title of the Omaito, A 2a.
Podhans ...	Do. ...	14	Ganjam.	
Polleta ...	Do. ...	9	North Arcot.	
Ponnoso ...	Do. ...	32	Vizagapatam Agency.	
Posora ...	Do. ...	2	Do.	
Pothikulam ...	Do. ...	36	Cuddapah.	
Potrasamikulam ...	Do. ...	3	Vizagapatam Agency.	
Potteli ...	Do. ...	1	Ganjam.	
Porida ...	Do. ...	1	Do.	
Pulige ...	Do. ...	2	Anantapur.	

List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Pulimara ...	Hindu ...	4	South Canara.	
Puniavaru ...	Do. ...	3	Bellary.	This is a sub-division of Golla.
Puranavari ...	Do. ...	1	Anantapur.	
Pusalara ...	Muslimn.	5	South Canara.	
Putraru ...	Hindu ...	1	Bellary.	The sub-division is Chalavadi.
Puvadi ...	Do. ...	2	South Canara.	Lit. 'flower-seller.'
Rabzi ...	Muslimn.	8	Madras.	
Rajainarya ...	Hindu ...	3	Cuddapah.	
Rakkali ...	Do. ...	15	North Arcot.	Probably a mistake for Chakkili.
Ranu ...	Muslimn.	8	Kistna.	
Regadi ...	Hindu ...	1	Anantapur.	
Reissi ...	Do. ...	2	Kistna.	
Retiya ...	Do. ...	1	Anantapur.	
Ritiro ...	Do. ...	9	Vizagapatam Agency.	
Roidas ...	Do. ...	1	Vizagapatam.	
Rudiyandhi ...	Do. ...	17	Vizagapatam Agency.	
Rurene ...	Do. ...	9	Kistna.	
Rurmitakar ...	Do. ...	1	Do.	
Sade ...	Muslimn.	3	Do.	
Sadiga ...	Hindu ...	2	Do.	
Sadubhairavi ...	Do. ...	6	Bellary.	
Saduva ...	Do. ...	2	Ganjam.	
Sagarakulam ...	Do. ...	13	Bellary.	A sub-division of Uppara.
Saguva ...	Do. ...	236	Ganjam.	Correct classification is A 2c.
Sahera ...	Muslimn.	1	South Canara.	
Sailagara ...	Hindu ...	1	Bellary.	
Sakar ...	Do. ...	1	Godavari.	
Sakapahala ...	Do. ...	3	Bellary.	
Salabandiya ...	Do. ...	5	Vizagapatam.	
Salabattalu ...	Do. ...	4	Kistna.	These are weavers.
Saladu ...	Do. ...	7	Anantapur.	
Salikadu ...	Do. ...	1	North Arcot.	
Salya ...	Muslimn.	12	Vizagapatam and Kistna.	
Samati ...	Hindu ...	1	Madras.	
Sambhuni ...	Do. ...	27	Nellore.	
Samigalu ...	Do. ...	41	Anantapur.	A sub-division of Lingayat.
Samma ...	Do. ...	12	Vizagapatam.	The sub-division is Acharavantulu.
Samparalu ...	Do. ...	2	Ganjam.	
Samski ...	Do. ...	2	Bellary.	
Samulu ...	Do. ...	17	Vizagapatam.	
Sanjikulam ...	Do. ...	2	North Arcot.	
Sankam ...	Muslimn.	2	Ganjam.	
Santara ...	Hindu ...	1	South Canara.	
Sapiri ...	Do. ...	4	Vizagapatam.	
Saptarjulu ...	Do. ...	20	Do.	
Sapura ...	Do. ...	6	Ganjam Agency.	Snake-charmers, E 47.
Satara ...	Do. ...	1	Ganjam.	
Sathirulu ...	Do. ...	1	Chingleput.	
Satmikudu ...	Do. ...	21	Anantapur.	
Sattakar ...	Do. ...	1	South Arcot.	
Sattiyavolu ...	Do. ...	1	Tanjore.	
Satvente ...	Jain ...	7	Bellary.	
Savite ...	Hindu ...	8	Vizagapatam.	
Savuni ...	Do. ...	13	Vizagapatam Agency.	
Saya ...	Do. ...	4	North Arcot.	A sub-division of Idaiyan.
Sayanikulam ...	Do. ...	14	Vizagapatam.	
Sivani ...	Jain ...	1	Anantapur.	
Sékala ...	Hindu ...	3	Bellary.	
Senjikondar ...	Do. ...	1	Tanjore.	
Sétaram ...	Do. ...	1	Do.	
Shadagopa ...	Do. ...	1	Cuddapah.	
Shadkup ...	Do. ...	1	Chingleput.	
Shelidasa ...	Do. ...	1	Bellary.	
Sibbandi ...	Do. ...	10	Kistna.	
Sidachi ...	Do. ...	3	Madura.	
Silabalikeyava ...	Do. ...	1	South Canara.	
Silavamsam ...	Do. ...	6	Vizagapatam Agency.	
Sileru ...	Do. ...	4	South Canara.	
Silitiya ...	Do. ...	13	Ganjam Agency.	Correct classification is A 2a.
Silola ...	Do. ...	1	Kistna.	
Simhalo ...	Do. ...	4	Ganjam.	
Simhasanastulu ...	Do. ...	1	Godavari.	Lit. 'throned men.'
Sinar ...	Do. ...	2	Tinnevely.	
Singarlu ...	Do. ...	3	Kistna and Nellore.	
Sirabodiya ...	Do. ...	1	Ganjam.	
Sirimondalam ...	Do. ...	44	Vizagapatam Agency.	A synonym for Chinna Kótiya, A 4.
Sirumolla ...	Do. ...	22	Do.	
Sitala ...	Do. ...	1	Ganjam.	
Somani ...	Do. ...	9	Kistna.	
Sombéri ...	Do. ...	40	Vizagapatam Agency.	A sub-division of the Savaras.
Soradalu ...	Do. ...	1	Do.	
Sorita ...	Do. ...	8	Do.	
Soyavasi ...	Do. ...	2	Anantapur.	
Srikaranamulu ...	Do. ...	2	Vizagapatam.	Correct classification is B 9.

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List of Unknown Castes given in Group 55—continued.

Caste.	Religion.	Strength.	Locality.	Remarks.
Suddabilaram ...	Hindu ...	9	Bellary.	
Sujan ...	Do. ...	1	Madras.	
Suklakulam ...	Do. ...	7	Chingleput.	
Sumupu ...	Do. ...	1	Godavari.	
Sundruvara ...	Do. ...	1	Bellary.	
Suryachanam ...	Do. ...	9	Kistna.	
Sutha ...	Do. ...	1	Madras.	
Sutraja ...	Do. ...	4	Ganjam.	
Surai ...	Do. ...	1	Chingleput.	
Syman ...	Do. ...	2	Ganjam.	
Tadakkaniyar ...	Do. ...	2	Tinnevelly.	
Taddodiyavaru ...	Do. ...	18	Bellary.	
Tadi ...	Muslim.	6	Coimbatore ...	Lit. 'beard.'
Tagada ...	Hindu ...	1	Nellore.	
Tali ...	Do. ...	2	Anantapur.	
Tangal ...	Do. ...	2	Cuddapah.	
Tappath ...	Do. ...	8	Godavari.	
Tarbadi ...	Do. ...	9	Madura.	
Tare ...	Do. ...	1	Kistna.	
Tarnas ...	Do. ...	1	Do.	
Tarsila ...	Do. ...	4	Godavari.	
Terakulu ...	Christian.	4	Bellary.	
Thamaku ...	Hindu ...	16	Kistna.	
Thapavallu ...	Do. ...	8	Vizagapatam Agency.	
Tilreja ...	Do. ...	1	Cuddapah.	
Tipatan ...	Do. ...	2	South Canara.	
Tirisela ...	Do. ...	7	Godavari ...	Probably same as Tarsila above.
Tirularava ...	Do. ...	1	South Canara.	
Tirunáme ...	Do. ...	1	Do.	
Todiya ...	Do. ...	26	Ganjam Agency ...	Carriers, C 16.
Todiyamarji ...	Do. ...	1	Vizagapatam.	
Togavandla ...	Jain ...	4	Anantapur.	
Tosikhani ...	Hindu ...	13	Bellary.	
Toval ...	Do. ...	1	North Arcot.	
Toyada ...	Do. ...	4	Kistna.	
Turaimangalattar ...	Do. ...	3	Trichinopoly.	
Tuyar ...	Do. ...	1	Madura.	
Tyasenavaru ...	Do. ...	1	Bellary.	
Uddinasutra ...	Do. ...	17	Do. ...	Lit. 'Black gram clan,' a totemistic name adopted by a section of the Lingayats in imitation of the Brahmanical sutras.
Urgular ...	Do. ...	2	Cuddapah ...	Probably 'Uru Golla.'
Uttaradi ...	Do. ...	61	Ganjam and North Arcot ...	Lit. 'northerner.'
Vadari ...	Do. ...	8	South Canara.	
Vadiya ...	Do. ...	2	Do.	
Vainati ...	Do. ...	7	Godavari.	
Vaitari ...	Do. ...	1	Cuddapah.	
Vaiyani ...	Do. ...	1	Coimbatore.	
Vajee ...	Do. ...	1	North Arcot.	
Vanjarlu ...	Do. ...	29	Godavari Agency.	
Vantibhmadhavaru ...	Do. ...	6	Bellary ...	Sub-division of Odde.
Vantibindavaru ...	Do. ...	7	Do. ...	Do. Kuruvina.
Varaka ...	Do. ...	6	North Arcot.	
Varivallu ...	Do. ...	1	Kistna.	
Vasa ...	Do. ...	12	Vizagapatam.	
Vasilkar ...	Do. ...	1	North Arcot.	
Vatakuru ...	Do. ...	5	Godavari.	
Vattari ...	Do. ...	1	Kistna.	
Vayamari ...	Do. ...	1	Vizagapatam.	
Velari ...	Do. ...	1	North Arcot.	
Velladu ...	Do. ...	4	Do. ...	Lit. 'goat.'
Veshtu ...	Do. ...	7	Madras.	
Vettaniyan ...	Do. ...	2	Tinnevelly.	
Viasanikolayi ...	Do. ...	4	Vizagapatam Agency.	
Vigarasakulu ...	Do. ...	1	Bellary.	
Vinapuravaru ...	Jain ...	1	Anantapur.	
Vinativadu ...	Hindu ...	1	Vizagapatam.	
Vintulu ...	Do. ...	11	Vizagapatam Agency.	
Vipanesikar ...	Do. ...	2	Salem.	
Viravadiyar ...	Do. ...	6	Tanjore.	
Virutarayan ...	Do. ...	1	Tinnevelly.	
Vivasuvalu ...	Jain ...	6	Bellary.	
Vuddinabage ...	Hindu ...	3	Do. ...	See Uddinasutra above.
Yadirallu ...	Not stated.	30	Vizagapatam Agency.	
Yamingi ...	Hindu ...	24	Do. ...	A sub-division of Khonds, A 4.
Yatika ...	Do. ...	1	Kistna.	
Yatmadora ...	Do. ...	2	Bellary.	
Yeluvada ...	Do. ...	11	Vizagapatam Agency.	
Yemaya ...	Do. ...	1	Vizagapatam.	
Yennamaji ...	Do. ...	2	South Canara.	
Yépa ...	Do. ...	2	Vizagapatam Agency.	
Yinnaraka ...	Do. ...	1	Vizagapatam.	

CHAPTER XI.

OCCUPATIONS.

Occupation Statistics.

Percentage of the numbers in each Order on the total population.

Class.	Order.	Total.	Town.	Country.
A.—Government ...	I.—Administration ...	2.47	5.06	2.19
	II.—Defence ...	0.09	0.74	0.02
	III.—Foreign and Feudatory State Service ...	0.00	0.01	0.00
	TOTAL ...	2.56	5.81	2.21
B.—Pasture and Agriculture.	IV.—Provision and Care of Cattle ...	2.03	0.87	2.15
	V.—Agriculture ...	59.36	18.80	63.69
	TOTAL ...	61.39	19.67	65.84
	TOTAL ...	2.99	5.95	2.68
C.—Personal Services ...	VI.—Personal, Household and Sanitary Services ...	2.99	5.95	2.68
	TOTAL ...	2.99	5.95	2.68
	TOTAL ...	2.99	5.95	2.68
	TOTAL ...	2.99	5.95	2.68
D.—Preparation and Supply of Material Substances.	VII.—Food and Drink ...	5.95	11.82	5.33
	VIII.—Light, Firing and Forage ...	1.27	2.44	1.15
	IX.—Buildings ...	1.01	2.68	0.83
	X.—Vehicles and Vessels ...	0.05	0.22	0.03
	XI.—Supplementary Requirements ...	0.28	1.15	0.19
	XII.—Textile Fabrics and Dress ...	4.75	11.48	4.03
	XIII.—Metals and Precious Stones ...	1.39	3.41	1.18
	XIV.—Glass, Pottery and Stoneware ...	0.62	0.47	0.63
	XV.—Wood, Cane and Leaves, &c. ...	1.80	2.67	1.71
	XVI.—Drugs, Gums, Dyes, &c. ...	0.12	0.32	0.10
	XVII.—Leather, Horns, Bones and Grease ...	1.40	0.95	1.44
	TOTAL ...	18.64	37.61	16.62
	TOTAL ...	18.64	37.61	16.62
	TOTAL ...	18.64	37.61	16.62
E.—Commerce, Transport and Storage.	XVIII.—Commerce ...	0.97	4.05	0.65
	XIX.—Transport and Storage ...	1.60	5.60	1.06
	TOTAL ...	2.47	9.65	1.71
	TOTAL ...	2.47	9.65	1.71
F.—Professions ...	XX.—Learned and Artistic Professions ...	1.97	6.38	1.49
	XXI.—Sport and Amusements ...	0.06	0.08	0.06
	TOTAL ...	2.03	6.46	1.55
	TOTAL ...	2.03	6.46	1.55
G.—Indefinite Occupations.	XXIII.—Indefinite ...	8.74	11.48	8.44
	XXIV.—Independent of Work ...	1.18	3.37	0.95
	TOTAL ...	9.92	14.85	9.39
	TOTAL ...	9.92	14.85	9.39
Grand Total ...		100.00	100.00	100.00

Percentage of the numbers in each Sub-order on the total of Orders.

Order.	Sub-order.	Percentage on total of Order.
I.—Administration ...	1. Service of the Imperial and Provincial Governments ...	30.70
	2. Service of Local and Municipal Bodies ...	2.72
	3. Village Service ...	66.58
	Total, Order I ...	100.00
II.—Defence ...	4. Army ...	99.98
	5. Navy and Marine ...	0.02
	Total, Order II ...	100.00
	Total, Order II ...	100.00
III.—Foreign and Feudatory State Service.	6. Administrative Service ...	96.85
	7. Army and Marine ...	3.15
	Total, Order III ...	100.00
	Total, Order III ...	100.00

Percentage of the numbers in each Sub-order on the total of Orders—continued.

Order.	Sub-order.	Percentage on total of Order.
IV.—Provision and Care of Cattle.	8. Stock Breeding and Dealing. { Group (a). Horses and Horned Cattle ...	56.85
	{ Group (b). Other Draught, &c., Animals ...	0.13
	{ Group (c). Small Stock ...	42.17
	TOTAL, SUB-ORDER 8 ...	99.15
V.—Agriculture ...	9. Subsidiary Services to Stock. { Group (a). Training and Doctoring Live Stock ...	0.75
	{ Group (b). Vermin destroying ...	0.10
	TOTAL, SUB-ORDER 9 ...	0.85
	Total, Order IV ...	100.00
VI.—Personal, Household and Sanitary Services.	10. Interest in Land ...	79.72
	11. Agricultural Labourers ...	19.61
	12. Growers of Special Products and Trees ...	0.64
	13. Agricultural Training and Supervision ...	0.03
VII.—Food and Drink ...	Total, Order V ...	100.00
	14. Personal and Domestic Services ...	95.44
	15. Non-domestic Establishments ...	1.04
	16. Sanitation ...	3.52
VIII.—Light, Firing and Forage.	Total, Order VI ...	100.00
	17. Animal Food ...	21.04
	18. Vegetable Food ...	18.62
	19. Drink, Condiments and Narcotics ...	60.34
IX.—Buildings ...	Total, Order VII ...	100.00
	20. Lighting ...	42.04
	21. Fuel and Forage ...	57.96
	Total, Order VIII ...	100.00
X.—Vehicles and Vessels.	22. Building Materials ...	18.07
	23. Artificers in Building ...	81.93
	Total, Order IX ...	100.00
	Total, Order IX ...	100.00
XI.—Supplementary Requirements.	24. Railway Plant ...	40.70
	25. Carts, Carriages, &c. ...	51.63
	26. Ships and Boats ...	7.67
	Total, Order X ...	100.00
XII.—Textile Fabrics and Dress.	27. Paper, &c. ...	1.19
	28. Books and Prints, &c. ...	15.69
	29. Watches, Clocks and Scientific Instruments ...	1.31
	30. Carving, Engraving, &c. ...	1.52
XIII.—Textile Fabrics and Dress.	31. Toys, Curiosities, &c. ...	0.88
	32. Music and Musical Instruments ...	0.43
	33. Necklaces, Bracelets, Beads, Sacred Threads, &c. ...	67.00
	34. Furniture ...	1.41
XIV.—Textile Fabrics and Dress.	35. Harness ...	0.68
	36. Tools and Machinery ...	7.76
	37. Arms and Ammunition ...	2.13
	Total, Order XI ...	100.00
XV.—Textile Fabrics and Dress.	38. Wool and Fur ...	2.19
	39. Silk ...	1.47
	40. Cotton ...	78.70
	41. Jute, Flax, Coir, &c. ...	4.14
XVI.—Textile Fabrics and Dress.	42. Dress ...	13.50
	Total, Order XII ...	100.00
	Total, Order XII ...	100.00

Percentage of the numbers in each Sub-order on the total of Orders—continued.

Order.	Sub-order.	Percentage on total of Order.
XIII.—Metals and Precious Stones.	43. Gold, Silver and Precious Stones	58.96
	44. Brass, Copper and Bell-metal	13.36
	45. Tin, Zinc, Mercury and Lead	1.41
	46. Iron and Steel	26.27
	Total, Order XIII ...	100.00
XIV.—Glass, Pottery and Stoneware.	47. Glass and Chinaware	1.07
	48. Earthen and Stoneware	98.93
	Total, Order XIV ...	100.00
XV.—Wood, Cane and Leaves, &c.	49. Timber and Wood	62.34
	50. Canework, Matting and Leaves, &c.	37.66
	Total, Order XV ...	100.00
XVI.—Drugs, Dyes, Gums, &c.	51. Gums, Wax and similar Forest Produce	16.46
	52. Drugs, Dyes, Pigments, &c.	83.54
	Total, Order XVI ...	100.00
XVII.—Leather	53. Leather, Horns, Bones and Grease	100.00
	Total, Order XVII ...	100.00
XVIII.—Commerce	54. Money and Securities	24.38
	55. General Merchandise	35.84
	56. Dealing unspecified	24.92
	57. Middlemen { Group (a). Brokers, &c.	5.02
	{ Group (b). Contractors and Farmers	9.84
	TOTAL, SUB-ORDER 57 ...	14.86
	Total, Order XVIII ...	100.00
XIX.—Transport and Storage.	58. Railways { Group (a). Administration	1.40
	{ Group (b). Working Staff	6.26
	TOTAL, SUB-ORDER 58 ...	7.66
	59. Road { Group (a). Cart, Carriage and Tramway owners and drivers	38.30
	{ Group (b). Carriers by Pack Animals	2.10
	TOTAL, SUB-ORDER 59 ...	40.40
	60. Water { Group (a). Owners, &c., of Vessels	0.81
	{ Group (b). Working Staff of Vessels	14.72
	TOTAL, SUB-ORDER 60 ...	15.53
	61. Messages { Group (a). Postal and other Messengers	9.67
	{ Group (b). Telegraph and Telephone	0.43
	TOTAL, SUB-ORDER 61 ...	10.10
	62. Storage and Weighing	26.31
	Total, Order XIX ...	100.00

Percentage of the numbers in each Sub-order on the total of Orders—continued.

Order.	Sub-order.	Percentage on total of Order.
XX.—Learned and Artistic Professions.	63. Religion { Group (a). Priests, Ministers, &c.	27.52
	{ Group (b). Subsidiary Religious Services	12.72
	TOTAL, SUB-ORDER 63 ...	40.24
	64. Education	14.98
	65. Literature	12.74
	66. Law	4.04
	67. Medicine { Group (a). Practitioners	9.93
	{ Group (b). Subsidiary Medical Services	0.87
	TOTAL, SUB-ORDER 67 ...	10.80
	68. Engineering and Surveying { Group (a). Engineers, Architects and Surveyors... ..	0.41
XXI.—Sport and Amusements.	{ Group (b). Subsidiary Staff	1.12
	TOTAL, SUB-ORDER 68 ...	1.53
	69. Other Sciences { Group (a). Astronomy and Natural Sciences	0.01
	{ Group (b). Minor Sciences	2.33
	TOTAL, SUB-ORDER 69 ...	2.34
	70. Pictorial Art, Sculpture, &c.	0.66
	71. Music, Acting and Dancing	12.67
	Total, Order XX ...	100.00
	72. Sport	31.80
	73. Exhibition and Games { Group (a). Catching, Training and Exhibiting Animals.	12.67
XXIII.—Indefinite	{ Group (b). Conjuring, Fortune-telling and similar Exhibitions.	25.06
	{ Group (c). Acrobatic and Athletic Exhibitions	25.68
	{ Group (d). Service of Places of Entertainment	4.79
	TOTAL, SUB-ORDER 73 ...	68.20
	Total, Order XXI ...	100.00
	74. Unskilled Labour { Group (a). Special Branches of Labour	12.61
	{ Group (b). General Unskilled Labour	84.64
	TOTAL, SUB-ORDER 74 ...	97.25
	75. Undefined and Disreputable means of livelihood	2.75
	Total, Order XXIII ...	100.00
XXIV.—Independent of work.	76. Property and Alms. { Group (a). Property and Allowances	8.04
	{ Group (b). Charity and Endowment	66.45
	TOTAL, SUB-ORDER 76 ...	74.49
	77. Supported at the Public charge { Group (a). Pensions	23.27
XXIV.—Independent of work.	{ Group (b). Prisoners, &c.	2.24
	TOTAL, SUB-ORDER 77 ...	25.51
	Total, Order XXIV ...	100.00

CHAPTER XI.

OCCUPATIONS.

(TABLES XVII-A, XVII-B AND XVII-C.)

Introductory.

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554. The distribution of the population by occupation or by their means of livelihood is shown in Table XVII. This table is divided into three parts. Part A gives the total number of persons in the province, subsisting by each occupation, with details of their ages; Part B shows their distribution by districts, without reference to age; and Part C contains statistics of persons who combine agriculture with other occupations.

Introductory.

555. The occupations returned by the people have been classified according to the scheme drawn up by the Census Commissioner, and the principles on which it is based cannot be better described than in his own words:—

“The object in view is to group the entries in the census schedules, as far as possible, in accordance with the distribution of occupations in India in general, and at the same time to allow for the designation of special features found only in certain provinces. It is superfluous, therefore, to discuss the classification in use at the census of communities further advanced in economic differentiation, or one based simply on the laws of sociological science. The classification now published is not altogether scientifically correct, but it will serve its purpose if it collects under one head occupations known to be akin to each other, and keeps apart others which are nominally related.

“There are certain classes of occupations in India which require a few general remarks before the details of the scheme are reviewed. In the first place, Government service is so comprehensive a term in this country that, for the purposes of classification, it is necessary to restrict its application to the functions which cannot be dissociated from the main end of administration—protection and defence. Thus, special functions undertaken by the State in India beyond the primary duties above quoted are to be classed, not under the head of Government service, but under their special designation. Public instruction will come under Education, and engineering, meteorology, agricultural training, medical practice and administration under these heads respectively. It will be almost impracticable to effect a complete separation from the general title to which objection is raised above, as the combination of these special functions with that of the military or civil service of the Crown has been retained too closely in the schedules to admit of discrimination; but, as far as possible, the principle above enunciated should be rigorously applied. It is the same with the service of local and municipal bodies, where only persons actually engaged in administration should be entered under those titles. Engineers and road overseers or supervisors, sanitary inspectors or surveyors, schoolmasters and vaccinators, all have their special groups, irrespective of the source from which their salary is drawn. If the extent to which the functions of the State are in India exercised beyond the limits of protection be in question, the best source of information will be the periodical lists published by Government of its employes, rather than a census return.

“A second class of occupations needing special treatment is the very large one of what have been called ‘Village Industries,’ one great characteristic of which is that the same person both makes and sells. Amongst the most important of these come the brass-smith, blacksmith, cotton-weaver, potter, tanner, carpenter, and the like, representing with their fellows the bulk of the artisan class throughout the country. Owing to the extension of towns, it is misleading to group such occupations under what would be otherwise an obviously suitable title, and some artisans indeed may have totally changed the character of the occupation

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“on emigrating from the simple community to which they originally ministered. It has, therefore, been thought advisable to make no difference in the classification between those who make and those who sell special goods, though in the sub-divisional groups there is room for the general dealer, the commercial agent, and other middlemen; and also for that class of dealers known by a special name in each province (*gandhi, chilhar, kirkul, parchuran, &c.*), which supplies certain articles which are almost invariably associated together throughout the country.

“After the above general remarks, the scheme may be taken up in detail. In the first place, the aggregate of the various means of livelihood are divided into the following main classes:—

- “A.—Government.
- “B.—Pasture and Agriculture.
- “C.—Personal Service.
- “D.—The Preparation and Supply of Material Substances.
- “E.—Commerce and the Transport of Persons, Goods, and Messages and the Storage of Goods.
- “F.—Professions—Learned, Artistic and Minor.
- “G.—Indefinite Occupations and Means of Subsistence Independent of Occupation.

“Of these, the first and fourth are the most complicated, though, making allowances for the defective return in certain cases, the former should be nearly freed from all but those who can rightly be classed in it. The fourth has had to be minutely sub-divided lest confusion should arise.

“Subordinate to the seven classes come 24 orders The first few explain themselves. As regards the seventh, eighth, ninth, tenth and eleventh, the object the article or service is intended for is placed more prominently than the material dealt with. On the other hand, from the twelfth to the seventeenth, the latter is regarded as more characteristic of the occupation than the object for which the prepared article is intended. The distinction is, of course, conventional only and not economic, as in both orders the makers and sellers of an article are combined, and it is only in the eighteenth order that special mention is made of those who return themselves as exclusively engaged in distribution.”

The orders are divided into 77 sub-orders, some of which are further divided into groups. Under these again, there are 465 smaller units, which represent the nature of the various means of subsistence returned in the schedules.

556. In 1881, only those persons were shown who were returned as actually exercising an occupation, but, as the results obtained by this method were not found to be satisfactory, it

was resolved, on the present occasion, to show under each occupation not only those who are actively engaged in it, but all those who subsist by it. No general comparison of the present figures with those of 1881 is, therefore, possible. I thought at first it might be assumed that the male workers of 1881 correspond more or less to the adult males in Table XVII, but an examination of the statistics soon convinced me that this assumption was not permissible, for the supplementary Table XII-B of 1881, in which age statistics are given for male workers in towns, showed that a considerable proportion of these workers were under 15 years of age. In the case of some occupations the age distribution of male workers in towns might be taken as the distribution for all the male workers, both urban and rural, but for occupations which are mainly rural, such as agriculture, the urban proportions do not afford an altogether safe basis for a calculation. Moreover, two different systems of classification were followed on the two occasions, and this again would prevent any comparison except for certain well-defined classes or occupations. As, however, it is desirable to see whether the agricultural character of the population is undergoing any marked change, I have perforce adopted the age distribution for urban male workers and applied this to all agricultural male workers. On this basis the proportion of male agricultural workers of 15 and upwards to the total population of both sexes was 19.52 per cent. in 1881. In 1891 the proportion of males of 15 and over, who depend on agriculture, was 19.62 per cent. The slight difference is fully accounted for by the fact that

Chap. XI. para. 557. the figure for 1891 includes a number of youths and old men who only depend on agriculture and are not actual workers. On the whole we may conclude that agriculture holds practically the same place among the occupations of the people as it did in 1881.

557. The accuracy of the occupation returns depends mainly on the precision with which the people have described their occupations, the faithfulness with which they have been recorded by the enumerator, and the accuracy with which the entries have been abstracted and classified. A common cause of error is the use of vague and general expressions, such as 'cooly,' 'Government service,' 'cultivator,' &c., but apart from these the return has been fairly precise and complete. The abstraction was tested by the re-working of a large proportion of the figures and by frequent references to the schedules in the case of little known or doubtful occupations; but the statistics had to go through so many processes that a certain amount of error in the final results was unavoidable. The classification presented great difficulties. It must be remembered that the schedules were written in six different languages, and the correct interpretation and classification of the many expressions employed was a task which taxed the resources of the Superintendent and his Deputies to the utmost. Another difficulty was caused by the different value which is given to the same term in different localities. Thus, to take only one instance, a zamindári amín in the south of the presidency means little more than a process server, or at the most an inferior kind of clerk, but in the great Jeypore zamindári the term denotes an officer of almost the same position as a tahsildar. The statistics again may be somewhat misleading owing to the inclusion under a general name of a number of minor connected occupations, but this is an error common to all systems of classification and can be obviated only by descending to a degree of detail which would enormously increase the labour of preparing the tables. An instance of what I mean is noted below under the head of planters.

558. The subjoined statement shows the proportions of the population in each of the seven main classes in the province generally, in towns, and in villages:—

Percentage of the numbers in each class on the total population.

Class.	Total Population.			Males.			Females.		
	Total.	Town.	Country.	Total.	Town.	Country.	Total.	Town.	Country.
A.—Government ...	2.56	5.81	2.21	2.73	6.03	2.39	2.39	5.60	2.04
B.—Pasture and Agriculture ...	61.39	19.67	65.84	62.51	20.34	66.95	60.30	19.02	64.76
C.—Personal Services ...	2.99	5.95	2.68	2.98	5.86	2.67	3.00	6.03	2.68
D.—Preparation and Supply of Material Substances.	18.64	37.61	16.62	18.39	37.40	16.39	18.89	37.81	16.84
E.—Commerce, Transport and Storage.	2.47	9.65	1.71	2.66	10.33	1.85	2.30	9.01	1.57
F.—Professions ...	2.03	6.46	1.55	2.14	6.60	1.67	1.91	6.33	1.43
G.—Indefinite Occupations ...	9.92	14.85	9.39	8.59	13.44	8.08	11.21	16.20	10.68
TOTAL ...	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Taking the province as a whole, 6,139 persons in every 10,000 or rather more than three-fifths of the population are supported by pasture and agriculture, and 1,864, or nearly one-fifth, by the preparation and supply of material substances. Indefinite occupations, the most important of which is general labour, form the means of subsistence of 9.92 per cent. About 3 per cent. depend for their livelihood on personal services; Government employment supports 2.56 per cent.; 'commerce, transport and storage' follows with 2.47 per cent.; and the professions come last with slightly over 2 per cent.

559. The proportions for the rural population are practically the same as those for the whole province, but there is a marked difference between the urban and rural population. For example, 3,761 persons in 10,000, or more than a third of the total urban population, are engaged in the preparation and supply of material substances. Only about

one-fifth are supported by pasture and agriculture and a little over one-seventh by indefinite occupations. Nearly one-tenth depend for their livelihood on commerce, transport and storage. The professional classes constitute 6.46 per cent. of the urban population, while those engaged in personal services form 5.95 per cent. Government employés come last, but they number 581 in 10,000, or nearly thrice the proportion found in rural tracts.

The subjoined statement shows the distribution of the total population in each class between town and country:—

Class.	Town.	Country.	Total.
A.—Government ...	21.88	78.12	100.00
B.—Pasture and Agriculture ...	3.09	96.91	100.00
C.—Personal Services ...	19.17	80.83	100.00
D.—Preparation and Supply of Material Substances.	19.45	80.55	100.00
E.—Commerce, &c. ...	37.61	62.39	100.00
F.—Professions ...	30.76	69.24	100.00
G.—Indefinite Occupations ...	14.44	85.56	100.00
TOTAL ...	9.56	90.44	100.00

Proportions between the sexes.

Class.	Number of females per 1,000 males.	
	In town.	In country.
A.—Government ...	973	872
B.—Pasture and Agriculture.	979	986
C.—Personal Services ...	1,076	1,020
D.—Preparation and Supply of Material Substances.	1,058	1,049
E.—Commerce, &c. ...	913	865
F.—Professions ...	1,004	874
G.—Indefinite Occupations.	1,262	1,348

560. Under personal services, preparation and supply of material substances and indefinite occupations, the females, both in town and in country, exceed the males, while in classes A, B and E the latter preponderate. Under the head of Professions, the number of females is in towns slightly in excess of that of males, while in the country the latter predominate. The great excess of females in the indefinite class is due to the preponderance of this sex among the general labourers and the rice-pounders and huskers.

District Statistics.

561. The proportions for each class in the different districts are shown in the following table:—

Percentage of the numbers in each class of occupation on the total population of each district.

District.	Class A.	Class B.	Class C.	Class D.	Class E.	Class F.	Class G.	Total.
Ganjam ...	3.62	53.78	3.36	17.52	2.53	2.45	16.74	100.00
Vizagapatam ...	2.78	57.56	4.51	19.26	1.46	0.91	13.52	100.00
Godavari ...	3.69	59.07	2.42	18.52	3.10	1.30	11.90	100.00
Kistna ...	3.55	60.24	3.75	19.48	1.72	1.89	9.37	100.00
Nellore ...	3.50	53.78	3.84	23.24	1.91	1.73	12.00	100.00
Cuddapah ...	3.58	64.19	3.25	18.16	1.67	1.03	8.12	100.00
Kurnool ...	3.99	59.52	3.13	19.12	1.46	1.13	11.65	100.00
Bellary ...	2.60	66.08	2.49	17.67	1.96	1.30	7.90	100.00
Anantapur ...	4.71	61.55	2.01	19.78	2.06	1.03	7.96	100.00
Madras ...	6.45	3.94	9.66	32.63	12.74	10.16	24.42	100.00
Chingleput ...	3.19	60.42	2.90	16.44	1.96	1.87	13.22	100.00
North Arcot ...	2.30	69.84	2.67	14.37	1.92	1.39	7.51	100.00
Salem ...	2.27	67.40	2.51	18.99	1.62	1.46	5.75	100.00
Coimbatore ...	1.73	57.83	2.97	24.90	1.84	2.01	8.72	100.00
Nilgiris ...	3.31	58.67	8.40	11.75	3.86	2.46	11.55	100.00
South Arcot ...	2.18	70.64	2.11	11.04	1.00	1.39	11.64	100.00
Tanjore ...	3.49	61.02	2.58	17.89	3.79	3.96	7.27	100.00
Trichinopoly ...	2.79	69.89	2.62	13.92	1.83	2.21	6.74	100.00
Madura ...	1.52	65.14	2.71	16.21	2.94	2.16	9.32	100.00
Tinnevely ...	2.03	59.62	2.77	23.47	2.60	2.13	7.38	100.00
Malabar ...	1.03	56.15	2.55	24.35	4.55	3.13	8.24	100.00
South Canara ...	1.52	61.08	1.51	19.63	2.00	2.83	11.43	100.00
Agency. { Ganjam ...	0.53	79.75	0.23	10.42	3.88	0.23	4.91	100.00
{ Vizagapatam ...	1.14	70.04	0.34	9.32	2.08	0.53	15.95	100.00
{ Godavari ...	2.03	75.56	2.33	10.07	2.01	0.76	7.24	100.00
TOTAL, BRITISH TERRITORY ...	2.56	61.39	2.99	18.64	2.47	2.03	9.92	100.00

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Excluding Madras City and the Agency Tracts, which are, respectively, entirely urban and rural in their character, the proportion of the agricultural population varies from 53.78 per cent. in Ganjam and Nellore to 70.64 per cent. in South Arcot. Trichinopoly stands second to Nellore with 69.89 per cent. and North Arcot comes next with 69.84 per cent. Salem, Bellary, Madura, Cuddapah and Anantapur have each a higher percentage of agricultural population than the province as a whole. The proportions in Tanjore and South Canara are slightly below the average for the presidency, while the figures for the remaining districts are considerably below it.

Under preparation and supply of material substances, the proportions vary from 11.04 per cent. in South Arcot to 24.90 per cent. in Coimbatore. Malabar is second on the list with 24.35 per cent. and Tinnevely comes next with 23.47 per cent. The high percentage in Coimbatore is due to the large number of its leather-workers and cotton-weavers. In Tinnevely persons engaged in the cotton industry and in toddy-drawing are very numerous, while Malabar contains the largest number of fishermen and coir manufacturers and a considerable number of toddy-drawers.

In the class of indefinite occupations, Ganjam stands first with 16.74 per cent., Vizagapatam comes next with 13.52 per cent., and Chingleput follows close with 13.22 per cent. Nellore, Godavari, Kurnool, South Arcot, Nilgiris and South Canara have each over 10 per cent., while in the remaining districts the proportions are below the average for the presidency, Salem coming last with only 5.75 per cent.

Under personal services the proportion is highest in the Nilgiri district, Vizagapatam comes next and Nellore stands third, while the lowest proportion is found in South Canara.

Of persons dependent on commerce, transport and storage, the highest proportions are found in Malabar, where 455 in every 10,000 are engaged in this class of occupations. Then come in order Nilgiris, Tanjore, Godavari and Madura. South Arcot comes last with only one per cent. The high proportion in Malabar is due partly to the very large number of its general merchants, partly to the large number of its ships' officers and boatmen, and partly, if not mostly, to the high proportion of its porters. The large number of boatmen and cartmen found in Godavari contribute to its high position in this class, while the high percentage in Madura is due to the presence of a large number of money-lenders. In South Arcot there is a main line of railway and two branch lines, and there are numerous roads connecting different parts of the district. Besides these advantages, the district has two ports of its own in Porto Novo and Cuddalore, and the French port of Pondicherry is just across the border, yet the percentage of commercial men is the lowest in the presidency. I cannot explain this anomaly.

The proportion of people supported by the professions varies from 3.96 per cent. in Tanjore to 0.91 per cent. in Vizagapatam. Both Tanjore and Malabar have a relatively large number of priests and native quack-doctors; the former also contains a large number of musicians and the latter a considerable number of astrologers and exorcists.

Class A.—Government.

Class A: Government.

562. This class comprises three orders:—I, Administration; II, Defence; and III, Foreign and Feudatory State Service.

Of the 903,994 persons in this class, 871,425 or 96 per cent. belong to Order I, or, in other words, are supported by administrative work; 32,029 persons are engaged in the defence of the country, while those employed in foreign and feudatory state service number only 540.

Order I.—Administration.

563. Under this order there are three sub-orders:—1, Service of the Imperial and Provincial Governments; 2, Service of Local and Municipal bodies; and 3, Village Service. It should

Order I: Administration.

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be remembered that, as already explained, the figures in the first two sub-orders only refer to occupations which are inseparably connected with the main end of Government, but do not include those employed in the special functions of the State, such as education, sanitation, medical practice, engineering, &c., which are separately shown under their appropriate designations.

564. Sub-order 1 contains 267,542 persons, or nearly one-third of the population comprised in the order. About 70 per cent. of these are messengers and menials, and a little over one-fourth are either clerks in Government offices or officers in the Police, Excise and Registration Departments.

Sub-order 1.—Service of the Imperial and Provincial Governments.

565. There are 23,660 persons in the service of Local and Municipal bodies, the majority of whom are menials.

Sub-order 2.—Service of Local and Municipal bodies.

566. Sub-order 3, Village Service, numbers 580,223 or nearly two-thirds of the population comprised in the order and includes non-agricultural headmen, accountants and watchmen. The number of persons returned under the last head is 394,893, or 68 per cent. of the total of the sub-order. It is possible that the actual number of village menials is considerably in excess of this number, for unless they were specifically described as in village service, they would be classed under the general designation. Similarly, it is doubtful whether the number of village headmen is correct. Nearly every headman has some landed interest in the village, and the large number (94,434) of non-agricultural village headmen and their dependents is almost certainly incorrect. It was, I think, a mistake to attempt any distinction between headmen connected with agriculture and others.

Sub-order 3.—Village Service.

Order II.—Defence.

567. This order contains two sub-orders, viz., (4) Army, and (5) Navy and Marine. There are 32,029 persons in the order, nearly all of whom belong to the Army, officers of the Navy and the Marine with their families numbering only 8; 1,025 persons have been shown as army officers or their dependents, and 30,114 under 'non-commissioned officers and privates.' Followers and clerical establishments number 785 and 97 respectively.

Order II: Defence.

The district with the largest number of people engaged in the defence of the country is Bellary, which has a large garrison of European and Native troops. Vizagapatam stands next, and then come in order Malabar, Chingleput, Trichinopoly, North Arcot, South Canara, Ganjam and Godavari. It will be observed that there is a military cantonment in each of these districts except Trichinopoly and North Arcot. Trichinopoly town, however, though not a cantonment, is a military station, while North Arcot furnishes a large number of recruits for the Native army, and there is a military depot at Vellore.

Order III.—Foreign and Feudatory State Service.

568. The total number of persons connected with Foreign and Feudatory State Service is only 540. Of these 523, or about 97 per cent., are engaged in administrative service. The majority of these were enumerated in Coimbatore and Malabar, the former of which borders on Mysore, Cochin and Travancore, and the latter on Mysore and Cochin.

Order III: Foreign and Feudatory State Service.

Class B.—Pasture and Agriculture.

Class B: Pasture and Agriculture.

569. This class contains two orders:—IV Live Stock and V Agriculture.

570. The total number of persons engaged in connection with live stock is 716,549. Of these, 710,443, or more than 99 per cent., are dependent upon stock breeding and dealing, and only one per cent. on subsidiary services to stock.

Order IV: Live Stock.

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571. The first of these sub-orders contains three groups—(a) Horses and horned cattle (407,387); (b) Other draught, &c., animals (921); and (c) Small stock (302,135). The main items composing group (a) are (1) Herdsmen (381,120) and (2) Cattle-breeders and dealers (25,139). It will be observed that 211,583, or about 56 per cent., of the herdsmen are between the ages of 5 and 15. Among these again, the boys number 184,033, while there are only 27,550 girls, or, in other words, there are nearly seven boys to every girl employed in looking after cattle. The largest number of herdsmen is found in the Godavari district. Cattle breeders and dealers are most numerous in Coimbatore, Malabar, Nellore and Bellary. Coimbatore is well-known for the fine trotting bullocks reared by its inhabitants, the famous Kangayam breed being especially good. In Nellore, the breeding of cows and draught bullocks, forms the pursuit of a considerable number of the inhabitants. The figures, however, for these two districts do not fully represent the extent to which cattle-breeding prevails, for most of the breeders are also farmers, and many have no doubt been returned as such in the schedules. In group (c) are included sheep and goat breeders and dealers, shepherds, pig-breeders and dealers and swineherds. Shepherds and sheep breeders and dealers constitute 97 per cent. of the group, and are most numerous in Vizagapatam. Tinnevely, Cuddapah and Kistna have each over 25,000, and North Arcot and Nellore each over 20,000. Pig-breeding, as a means of livelihood, has very few followers in this presidency, the number of persons who depend on this occupation being only 8,558. Of these nearly one-half are found in South Arcot and North Arcot. A very large proportion of persons in group (b) are ass and mule breeders and dealers, and they are more numerous in Kistna than elsewhere.

572. Of persons engaged in subsidiary services to stock, more than one-half are farriers and gelders, while horse, bullock and elephant breakers form one-sixth. Under the former head, Salem shows the largest number (606), which is no doubt partly due to the presence of a Cavalry Remount Depot at Hosur. Godavari has the largest number (474) under the latter head, and the majority of them are probably bullock-breakers.

573. Agriculture is the main occupation of the province. It is divided into four sub-orders, the proportional strength of each of which is shown below:—

Proportion of each Sub-order in Order V to total of Order.

Sub-order.	Actual strength.	Percentage on total of Order.
10. Land-owners and Farmers	16,704,223	79.72
11. Agricultural Labourers	4,109,738	19.61
12. Growers of Special Products and Trees	134,162	0.64
13. Agricultural Training and Supervision	6,906	0.03
TOTAL	20,955,029	100.00

574. Persons who have an interest in land form the large majority and constitute nearly 80 per cent. of the total of the order and 47.32 per cent. of the entire population of the province. Of these 2,947,635, or 8.35 per cent. of the entire population, are non-cultivating land occupants, 8,257,606, or 23.39 per cent., are cultivating occupants, and 5,421,286, or 15.36 per cent., are cultivating tenants and sharers. The cultivating occupants are nearly thrice as many as the non-cultivating, and this is

satisfactory in so far as it shows that the land is not passing out of the hands of the actual working farmer. Chap. XI. para. 575.

The proportions of tenants and non-cultivating occupants on the total of Sub-order 10 vary in the different districts as shown in the following table:—

Percentage of the numbers of non-cultivating occupants and tenants on the total of Sub-order 10.

District.	Non-cultivating occupants.	Tenants.	District.	Non-cultivating occupants.	Tenants.
	PER CENT.	PER CENT.		PER CENT.	PER CENT.
Ganjam	29.33	48.49	Salem	12.43	18.13
Vizagapatam	15.06	50.83	Coimbatore	12.92	15.48
Godavari	22.54	43.96	Nilgiris	4.60	16.56
Kistna	17.04	21.85	South Arcot	9.17	14.74
Nellore	30.02	22.34	Tanjore	22.10	43.89
Cuddapah	25.19	23.97	Trichinopoly	19.58	18.24
Kurnool	36.01	15.16	Madura	14.87	19.36
Bellary	21.70	21.84	Tinnevely	26.56	16.01
Anantapur	26.45	33.02	Malabar	9.31	81.30
Chingleput	27.55	34.82	South Canara	4.28	67.36
North Arcot	15.01	22.76			

Tenants are relatively most numerous in Malabar, South Canara and Vizagapatam, and least numerous in South Arcot. In Malabar and Vizagapatam a great deal of land is owned by jenmis and zemindars respectively, and this is let out to tenants. In Kurnool, more than one-third of those who are interested in land are non-cultivating occupants, in Nellore about 31 per cent. come under this head, while South Canara shows the lowest proportion. There are 77,017 non-cultivating tenants, of whom 44,553 are found in Malabar and 15,253 in Kistna. It may be noted that among non-cultivating occupants and non-cultivating tenants, females are in excess of males. Females, especially widows, who own lands and who have no male relatives to cultivate them on their behalf, are obliged to sublet their lands, but some of the excess of females is due to the error noted below.

The statistics for the various occupations under Sub-order 10 are not, however, altogether trustworthy, and especially is this the case as regards the distinction between cultivating and non-cultivating. The instructions on this point were as clear and explicit as I could make them, but I fear that in a not inconsiderable number of entries the distinction was disregarded. I frequently noticed in the schedules that while the occupation of the head of the house was given as 'cultivation—pattadar,' the entry against the women and children was simply 'pattadar—dependent.' Thus the former appears in the returns as a cultivating and the latter as non-cultivating occupants, and this error swells the number of non-cultivators and accounts to some extent for the excess of females under that head. A fairly common entry was 'cultivation,' without the addition of any word to show the connection with the land. These persons were assumed to be cultivating tenants, but many of them no doubt had occupancy rights, for the occupancy tenant or peasant proprietor and the mere tenant at will both alike usually describe their occupation as cultivation.

575. Sub-order 11, Agricultural Labourers, numbers 4,109,738 persons, or 19.61 per cent. of the total agricultural population. They are divided into farm-servants and field labourers, the former term being used to denote yearly labourers, and the latter temporary hands employed for the harvest, &c. This distinction is desirable, but I doubt whether the statistics are altogether trustworthy. Males predominate among the former

In the case of persons whose occupation, or means of subsistence, is connected with the land, the exact nature of the tenure is to be shown by entering whether the person is a pattadar, paikari, lopakari, porakudi, inamdari, &c. If he cultivates the land himself and does not let it out for rent, the word cultivation should be prefixed to the word showing the nature of the tenure. Thus, for a cultivating pattadar, the entry would be 'cultivation-pattadar,' while, if he does not cultivate the land himself, the entry will simply be 'pattadar.'

Chap. XI. and females among the latter, for females are rarely employed permanently, but they are temporarily engaged in large numbers at the time of transplanting paddy seedlings and the harvest.

Of the total number of agricultural labourers 3,174,787 are field-labourers, and only 934,951 are farm-servants. Thus, for every farm-servant there are three field labourers on an average in the presidency. The figures for Malabar and Tanjore, however, differ widely and deserve special attention. In the former there are only 244 farm-servants against 624,387 field labourers, while in the latter there are nearly thrice as many farm-servants as there are field labourers. In Malabar the system of engaging agricultural labourers permanently does not apparently find favour with the land-owners, while the Mirásidars of Tanjore prefer to engage the services of labourers for the year round, and persons so engaged are known as 'pannaikkarans.' But, as I have stated above, the statistics should be accepted with reserve, so far as the distinction between farm-servants and field labourers goes.

576. Sub-order 12, Growers of Special Products and Trees, numbers only 134,162, or 0.64 per cent. of the agricultural population. Of these 76,024 are betel-vine cultivators and 35,848 are gardeners. Employés in Government forests number 8,184, while persons connected with the planting industry form 4,932. The only other occupations in this order which give employment to a considerable number of persons are those of market-gardener, cocoanut-grower, manure-preparer and fruit-grower. Betel-vine and areca-nut growers are most numerous in Tanjore and Tinnevely, where a considerable extent of land is cultivated with the vine. North Arcot contains the largest number of gardeners, and Salem the largest number of employés in Government forests. Many of the latter, however, have no doubt returned their occupation as 'Government service,' 'Peon—Government,' or the like, for their distribution is not in accordance with the distribution of forests.

Persons engaged in the planting of tea, coffee and cinchona number 4,932. This includes planters, superintendents, managers and agents, overseers, maistries, &c., and their dependents. The statistics have, however, been further separated, and detailed figures for each district are given below:—

Statistics of persons included under the head of planters, &c., in Table XVII.

District.	Total.		Planters.		Planters' dependents.		Superintendents, &c.		Superintendents, &c., including their dependents.		Overseers, Maistries, &c., including their dependents.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Ganjam	3	...	3	...	...	...	...	...	...	...	1	...
Bellary	1	...	...	...	...	...	...	...	...	...	...	...
Anantapur	4	3	...	...	...	...	...	...	...	...	4	3
Madras	20	10	7	...	10	10	...	...	...	...	6	...
Chingleput	7	6	...	...	...	...	1	...	1	...	3	5
Salem	162	78	30	4	22	36	3	...	2	8	105	30
Coimbatore	115	100	6	...	1	6	...	...	...	...	108	94
Nilgiris	1,243	836	158	2	128	229	77	...	49	103	831	502
Trichinopoly	19	8	...	...	...	...	...	...	3	...	19	5
Madura	159	238	10	...	6	11	2	...	...	...	141	227
Tinnevely	67	71	3	...	...	...	...	...	2	3	62	68
Malabar	857	747	184	44	203	361	8	...	...	...	460	330
South Canara	86	77	27	...	12	58	6	...	2	12	41	29
Agency { Ganjam	2	2	2	...	...	2	...	...	...	...	...	...
Vizagapatam	6	5	6	...	...	...	...	...	...	...	...	...
TOTAL	2,751	2,181	436	50	382	698	97	...	55	140	1,781	1,292

It will be seen that the cultivation of tea, coffee and cinchona is carried on to a considerable extent only in two districts, viz., Nilgiris and Malabar. In

Madura, Salem, Coimbatore, South Canara and Tinnevely there are a few persons engaged in the industry, while the number in the remaining districts is insignificant, and for the most part merely represents planters who happened to be there on the census night, their plantations being elsewhere. I cannot say whether there are really 44 female planters in Malabar, but this figure correctly represents the schedule entries.

The largest number of vegetable-growers and manure-preparers is found in Madura, and nearly one-half of the number of cocoanut-growers in South Canara. Malabar, strange to say, has only four persons solely engaged in cultivating the cocoanut palm, while the number of persons in this district who have been returned as cocoanut-dealers is no less than 6,953! The growers of the cocoanut have presumably been returned as land-owners or farmers. Nearly all the cardamom and pepper growers of the province are found in Malabar, where, and in the adjoining State of Cochin, the pepper vine is so largely cultivated that the cheapness of this article in these places has given rise to a Tamil proverb.

577. Under agricultural training and supervision there are 6,906 persons, almost all of whom are agents, managers, &c., of landed estates. Of the latter more than one-half are found in Malabar and Tanjore. The Kárnnavans of Malayalam tarwads swell the total in the former district, while in the latter the comparatively large number must be due to absenteeism among the landed proprietors.

There are two model-farm managers in the province, both of whom are in the Chingleput district, and they are connected with the Agricultural farm at Saidápet.

578. The total agricultural population of the province is 20,955,029 according to Table XVII-A. This includes forest officers and forest rangers, &c., and persons engaged in agricultural training and supervision. Excluding these, the number of persons who are solely engaged in agriculture comes to 20,939,939 or 59.32 per cent. of the entire population. In addition to these there are 962,783 persons who follow other occupations in conjunction with agriculture, so that 21,902,722 persons, or 62.05 per cent. of the population, are either wholly or in part dependent for their livelihood on agriculture or the possession of landed property. The statistics of combined occupations will now be discussed in detail.

579. The number of persons returned as combining agriculture with some other occupation is 962,783, or 6.70 per cent. of the population not solely engaged in agriculture. Of these 761,293 are land occupants, 178,534 tenants, and 22,956 farm-servants and field labourers. The distribution of these over the seven main classes is shown below:—

Statement showing the number of persons in each class who combine agriculture with non-agricultural occupations.

Class.	Number of persons in each class who are also agriculturists.	Strength of non-agricultural population.	Percentage of the numbers in each class in column 2 on the total thereof.	Percentage of column 2 on column 3.
1	2	3	4	5
A.—Government	157,429	903,994	16.35	17.41
B.—Pasture and Agriculture	51,740	* 731,639	5.37	7.07
C.—Personal Services	118,259	1,055,598	12.28	11.20
D.—Preparation and Supply of Material Substances	467,152	6,580,502	48.52	7.10
E.—Commerce	56,291	873,681	5.85	6.44
F.—Professions	85,664	715,083	8.90	11.98
G.—Indefinite Occupations	26,245	3,500,376	2.73	0.75
TOTAL	962,783	14,360,873	100.00	6.70

* This is the total of Order IV and occupations 55 to 59 in Order V.

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Of the total number of persons who have returned these combined occupations, about one-half are in class D, one-sixth in class A, one-eighth in class C, and the rest in the remaining classes. Descending to detailed occupations, 10·86 per cent. are village watchmen and other menials; 6·62 per cent. are toddy-drawers; washermen constitute 6·60 per cent., cotton-weavers 5·28 per cent., barbers 4·47 per cent., and carpenters 4·40 per cent. Shoemakers come next with 3·95 per cent., and priests, ministers, &c., grocers and general condiment dealers and potters have each more than 3 per cent. Gold and silver workers account for 2·80 per cent. and herdsmen and shepherds for 2·18 per cent. and 2·01 per cent. respectively. Of persons employed in the service of Government, more than one-sixth are also connected with the land. Among those engaged in personal services and in the professions more than 10 per cent. are also agriculturists. About 7 per cent. of the total number of persons in classes B and D have also some connection with the land, while, among persons employed in commerce, transport and storage, there are only 6 per cent. who also combine landholding or agriculture with their other occupation. The subjoined statement shows the proportion of persons engaged in the different non-agricultural occupations who combine agriculture or the possession of land with their particular calling:—

Statement showing the percentage of the number of persons in the principal non-agricultural occupations who combine agriculture.

Class.	Occupation.	Percentage of persons who have some connection with the land on the total of the occupation.
A.—Government ...	Officers	13·26
	Office superintendents and clerical establishments, police and excise inspectors, sub-registrars, &c.	7·95
	Clerical establishments in Municipal service	6·59
	Village accountants	40·15
	Watchmen and other menials	26·47
B.—Pasture and Agriculture.	Cattle breeders and dealers and commissariat farm establishment.	7·22
	Herdsmen	5·52
	Sheep and goat breeders and dealers	10·62
	Shepherds	8·36
	Rat, monkey, jackal, crocodile, &c., catchers	9·73
C.—Personal Services.	Agents, managers of landed estates	28·47
	Barbers	17·60
	Washermen	12·34
	Sweepers and scavengers	5·99
D.—Preparation and Supply of Material Substances.	Cow and buffalo keepers and milk and butter sellers.	5·32
	Ghee preparers and sellers	10·01
	Grain-dealers	7·61
	Cocconut-dealers	6·78
	Country spirit distillers and sellers	5·92
	Toddy drawers and sellers	14·42
	Coffee preparers and sellers	5·48
	Molasses (jaggery, gur), &c., makers and sellers	10·52
	Salt preparers and sellers	7·34
	Grocers and general condiment dealers	7·05
	Betel-leaf and areca-nut sellers	7·89
	Tobacco and snuff manufacturers and sellers	5·16
	Oil pressers and sellers	8·68
	Oil-cake dealers	9·62
	Stone quarry owners, contractors, marble-dealers, &c.	5·70
	Building contractors	5·20
	Stone and marble workers	5·07
	Masons	6·76
	Mud wall and roof builders	5·13
	Cart-makers, carriage makers and sellers	16·05
	Bangle makers and sellers in glass	8·22
	Flower garland makers and sellers	8·29
	Knife and tool makers and sellers	5·03
	Gunpowder makers and sellers	6·30

Statement showing the percentage of the number of persons in the principal non-agricultural occupations who combine agriculture—continued.

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Class.	Occupation.	Percentage of persons who have some connection with the land on the total of the occupation.
D.—Preparation and Supply of Material Substances—cont.	Firework makers and sellers	7·17
	Blanket weavers and sellers	6·06
	Cotton cleaners, pressers and ginners	10·43
	Cotton carpet and rug makers and sellers	7·80
	Cotton-weavers, mill-owners and managers	4·66
	Cotton yarn and thread (for weaving) sellers	5·11
	Flax spinners, weavers and sellers	11·00
	Outfitters and clothes and quilt dealers	7·80
	Piece-goods dealers	6·14
	Gold and silver dealers	7·24
	Gold and silver workers	10·15
	Plate and plated ware dealers	6·25
	Ruby and emerald, &c., dealers	5·31
	Brass workers and sellers	6·83
	Copper workers and sellers	5·32
	Brass and copper dealers	6·39
	Blacksmiths	10·31
	Iron and hardware dealers	6·64
	Potters and pot and pipe-bowl makers and sellers	14·73
	Wood cutters and sawyers	5·06
	Carpenters	13·79
	Bamboo and rattan splitters, workers and sellers	6·05
	Indigo workers and dealers	12·67
E.—Commerce, Transport and Storage.	Shoe, sandals and boot makers and sellers	12·03
	Hide, horns and bone dealers	5·40
	Money-lenders and pawn-brokers	18·41
	Money changers and testers	12·63
	Bank clerks, cashiers, bill-collectors, accountants, &c.	15·81
	General merchants	7·61
	Shopkeepers, otherwise unspecified	7·36
	Farmers of tolls, ferries, &c.	12·17
	Farmers of liquor, opium, &c.	10·97
	Contractors, otherwise unspecified	9·13
F.—Professions	Cart owners and drivers, carting agents, &c.	7·69
	Livery stable-keepers	12·25
	Palki bearers, owners, &c.	8·13
	Messengers, unspecified	9·76
	Watchmen (not village)	9·70
	Priests, ministers, preachers, missionaries, &c.	19·84
	Catechists, readers, zenana mission service	5·93
	Exorcists, hail-aversers, amuletters, &c.	8·50
	Religious mendicants, inmates of monasteries, &c.	17·85
	Church, temple, mosque, &c., service	14·31
	Principals, professors and teachers in colleges, schools, &c.	8·17
	Private secretaries and clerks	9·13
	Public scribes and copyists	5·98
	Barristers, advocates and pleaders	20·72
	Solicitors and attorneys	5·26
	Law agents, mukhtars, &c.	21·69
	Articled clerks and other lawyers' clerks	9·27
G.—Indefinite Occupations.	Stamp-vendors	23·00
	Petition-writers	14·42
	Practitioners without diploma	10·18
	Astrologers, genealogists and horoscope-casters	10·28
	Diviners	13·04
	Bandmasters and players (not military)	7·99
	Actors, singers and dancers	7·31
	Buffoons	7·46
	Story and ballad reciters	6·26
	Exhibitors of puppets	5·04
	Billiard-room and theatre ownership, &c.	6·48
	Road, canal and railway labourers	3·48
	Disreputable means of livelihood	5·12
	Educational or other endowments, scholarships, &c.	6·75
	Pension, civil services	8·39
	Pension, military services	7·04

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Class C.—Personal Services.

580. Order VI, Personal, Household and Sanitary Services, contains 1,055,598

Class C, Order VI: Personal, &c.,
Services.

persons, or 2.99 per cent. of the total population.
This order is sub-divided into three sub-orders—

- 14.—Personal and Domestic Services.
- 15.—Non-domestic Establishments.
- 16.—Sanitation.

Nearly all the persons shown in this order are supported by personal and domestic services, and only a very small number depend upon non-domestic services and sanitation.

581. Of the 1,007,422 persons contained in Sub-order 14, a large majority are

Sub-order 14.—Personal and Domestic Services.

Occupation.	Number of females per 1,000 males.	
	Total.	Adult.
Barbers	909	879
Washermen	1,053	1,087

washermen, barbers and in-door servants. Among in-door servants there are 39,228 males and 58,309 females; of these again, 24,075 are adult males and 40,471 are adult females. These figures bring out the well-known fact that females are more often engaged as in-door servants than males. Among washermen also the females predominate, while among barbers the relations are

reversed. Barbers are most numerous in Coimbatore, washermen in Vizagapatam, and in-door servants in Malabar.

582. Sub-order 15 contains 11,035 persons, nearly all of whom are hotel, boarding house, and refreshment-room keepers. These are most numerous in Malabar. The number of adult

Sub-order 15.—Non-domestic Establishments.

females who are engaged in this occupation is 4,658, while the adult males number only 2,556.

583. The next Sub-order, Sanitation, contains 37,141 persons, most of whom are sweepers and scavengers.

Sub-order 16.—Sanitation.

Class D.—Preparation and Supply of Material Substances.

Class D: Preparation and Supply of
Material Substances.

584. This class comprises eleven orders. The proportion borne by each of them to the total population is given below:—

Order.	Percentage on total population.
VII.—Food and Drink	5.95
VIII.—Light, Firing and Forage	1.27
IX.—Buildings	1.01
X.—Vehicles and Vessels	0.05
XI.—Supplementary Requirements	0.28
XII.—Textile Fabrics and Dress	4.75
XIII.—Metals and Precious Stones	1.39
XIV.—Glass, Pottery and Stoneware	0.62
XV.—Wood, Cane and Leaves, &c.	1.80
XVI.—Drugs, Gums, Dyes, &c.	0.12
XVII.—Leather, Horns, Bones and Grease	1.40

Order VII.—Food and Drink.

585. Of the several orders in this class, that relating to the preparation and supply of food and drink is much the largest, nearly

Order VII: Food and Drink.

6 per cent. of the total population of the presidency being supported by it. This order is again sub-divided into three sub-orders—(17) Animal Food, (18) Vegetable Food, and (19) Drink, Condiments and Narcotics. Of the total population comprised in the order, persons engaged in the preparation and supply of drink, condiments and narcotics constitute a little over 60 per cent., while those who prepare animal food form only 21 per cent.

586. The total number of persons in this sub-order is 1,267,913. Of these,

Sub-order 19.—Drink, Condiments
and Narcotics.

460,249 are grocers and general condiment dealers, i.e., proprietors (and their dependents) of the miscellaneous or *chillara* shop, which is so common throughout India.

Toddy drawers and sellers number 441,650, and there are 123,257 betel-leaf and areca-nut sellers. Tobacco and snuff manufacturers number 67,320, molasses and jaggery manufacturers 66,691, and country spirit distillers 43,119. Of grocers and general condiment dealers, the largest number are found in Madura. Kistna comes next, and Nellore, North Arcot, Tanjore and Malabar have each over 30,000 persons. Of the total number of toddy-drawers, nearly one-third are found in Malabar and Tinnevely, in which districts and in South Canara the palm is very common. The largest number of betel-leaf and areca-nut sellers are found in Malabar and Tanjore. The only other occupation in this sub-order, which is followed by any considerable number of people, is the manufacture and sale of tobacco and snuff. Godavari shows the largest number (7,938) of people engaged in this occupation; next comes Vizagapatam with 6,215; Trichinopoly, strange to say, stands only third on the list with 6,157, and then follow Coimbatore, Malabar and Madura. In Godavari tobacco is largely grown on the *lunkas* or silt-islands left by the river from which the district takes its name.

587. There are 442,061 persons engaged in the preparation and supply of animal

Sub-order 17.—Animal Food.

food. Of these, 365,659 persons, or about 83 per cent., are either fishermen, fish-curers or fish-dealers. It must be explained that the figures given for fishermen and fish-dealers do not represent the exact numbers under each, for, in this presidency, persons who catch fish are also engaged in selling them and *vice versa*; and it is, therefore, impossible to separate the two occupations. Taking then the total of both, we find the largest number in Malabar, where there are 76,736 persons; Ganjam stands next with 45,051 and Godavari follows with 32,452. The only other occupation requiring notice is that connected with the preparation and supply of milk and butter. Under this head the largest number of people are found in Ganjam. It will be observed that of the 42,861 persons who follow this occupation only 15,013 are males, for this business is conducted mainly by women.

Order VIII.—Light, Firing and Forage.

588. This order contains 448,490 persons, or 1.27 per cent. of the entire

Order VIII: Light, Firing and
Forage.

population. Of these, 259,942 are found in the sub-order 'Fuel and Forage,' and the remainder under 'Lighting.'

589. The latter sub-order consists almost wholly of oil pressers and sellers and

Sub-order 20.—Lighting.

oil-seed and oil-cake dealers, who number 187,270. They are found in every district, but are much more numerous in Malabar than elsewhere.

590. The most important items in this sub-order are firewood and grass

Sub-order 21.—Fuel and Forage.

Occupation.	Total.		Adults.	
	Males.	Females.	Males.	Females.
Firewood and grass gatherers and sellers.	79,100	148,111	42,646	100,952
Cowdung-fuel preparers and sellers.	1,912	13,197	801	9,447

gatherers and sellers, firewood contractors and dealers, and cowdung-fuel preparers and sellers. In the first, and still more in the third, the females largely outnumber the males, a circumstance which is in keeping with the observed fact that it is chiefly females who are engaged in these occupations. Of the firewood and grass gatherers, contractors and dealers, a large proportion belong to Vizagapatam. This district and Chingleput contain the largest number of cowdung-fuel preparers and sellers. Charcoal burners and sellers are most numerous in Vizagapatam and Salem.

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Order IX.—Buildings.

591. This order contains 355,927 persons, or 1.01 per cent. of the total population. It is divided into two sub-orders—22 'Building Materials' and 23 'Artificers in building'.

Order IX: Buildings.

592. There are 64,319 persons in sub-order 22, of whom a little more than one-half are lime, chunam and shell burners and sellers. A large number of these are found in Coimbatore, Tinnevely and North Arcot. Brick and tile burners and sellers number 15,467. Of these, nearly one-third are found in Tanjore and Madura, the former of which contains a very high proportion of tiled buildings. As many as 8,450 persons are shown as stone-quarry owners, contractors and marble-dealers, &c., a considerable number of whom are found in Trichinopoly, Cuddapah and Bellary. The large proportion in Cuddapah is due to the presence in that district of the well-known stone, commonly called Cuddapah slate.

593. Building artificers number 291,608. Of these, 165,079 are masons, 68,891 are mud wall and roof builders, and 49,920 are stone and marble workers. Masons are most numerous in Madura and Tanjore, stone and marble workers in Malabar, and mud wall and roof builders in Coimbatore.

Order X.—Vehicles and Vessels.

594. This order contains 16,517 persons, or only 0.05 per cent. of the total population. Of these, 6,722 are in sub-order 24, 'Railway plant,' 8,528 in sub-order 25, 'Carts, Carriages, &c.,' and 1,267 in sub-order 26, 'Ships and Boats.'

595. The majority of persons returned as employed on 'Railway plant' are mechanics, who number 6,335, and are found chiefly in two districts, viz., Tanjore and Chingleput. Negapatam in the former district and Perambore in the latter contain the chief workshops of the South Indian and Madras Railways respectively.

596. Sub-order 25 is practically confined to cart and carriage makers and sellers who form nearly 99 per cent. of the total. They are most numerous in Madura.

597. Of the 1,267 persons in this sub-order, 1,230 are shipwrights and boat builders, and nearly one-half of them are found in Chingleput and Madura; 26 persons are returned as sail-makers, of whom 23 are in Godavari.

Order XI.—Supplementary Requirements.

598. Order XI contains 100,119 persons, or 0.2 per cent. of the total population. Their distribution over the different sub-orders is given in the following statement:—

Proportion of each Sub-order in Order XI to total of Order.

Sub-order.	Actual strength.	Percentage on total of Order.
27. Paper, &c.	1,196	1.19
28. Books and Prints, &c.	15,710	15.69
29. Watches, Clocks, &c.	1,316	1.31
30. Carving, Engraving, &c.	1,518	1.52
31. Toys, Curiosities, &c.	880	0.88
32. Music and Musical Instruments	426	0.43
33. Necklaces, Bracelets, &c.	67,080	67.00
34. Furniture	1,407	1.41
35. Harness	680	0.68
36. Tools and Machinery	7,771	7.76
37. Arms and Ammunition	2,135	2.13
TOTAL	100,119	100.00

599. Sub-order 27 includes 752 paper makers and sellers and 444 stationers. Most of the latter belong to towns, and a large proportion are found in Kistna and Malabar. Of paper makers and sellers, Chingleput contains the largest number.

600. In the next sub-order, 'Books and Prints,' there are 15,710 persons, of whom a large majority are printers. Book-binders number 3,166 and book-sellers and publishers 2,048. Malabar shows the largest proportion of persons engaged in these occupations. Of the 61 persons returned as news-agents, book-agents and newspaper-sellers, 58 were enumerated in the Madras City and one each in Tanjore, Madura and Malabar.

601. This sub-order contains 1,316 persons, of whom 1,145 are watch and clock makers and sellers, and 138 are scale makers and sellers. Under the latter head are included persons who make and sell grain measures. Only 13 persons are shown as opticians and 20 are returned as other scientific instrument makers, menders and sellers. The former were all enumerated in the Madras City, while of the latter 6 were found in North Arcot and the rest in Madras.

602. Sub-order 30, 'Carving, Engraving, &c.,' has very few followers, the number of persons supported by these occupations being only 1,518. Of these, 554 are turners and lacquerers, 280 are type-founders, 241 are die-sinkers and 226 are ivory-carvers, and are mostly found in towns. Wood and ebony carvers number 92, mica and flint workers 105, and soap-stone vessel makers and sellers 20. Ivory-carvers are chiefly found in Vizagapatam, which is well-known for its fine work in ivory. Malabar contains the largest number of turners and lacquerers and Chingleput shows the highest proportion of type-founders. Nearly all the die-sinkers are found in the Madras City, the mica and flint workers in Nellore and all the twenty soap-stone vessel makers in Malabar.

603. Sub-order 31 relates to toys, curiosities, &c., and contains 880 persons, of whom 665 are toy, kite and cage makers and sellers. A large proportion of them are found in Kistna, the Kondapilli toys of which district are well-known.

604. There are 274 music and musical instrument dealers and 152 conch-dealers and drum and horn makers, a large number of whom are found in Malabar and South Canara, respectively.

605. Persons engaged in making and selling necklaces, bracelets and beads number 67,080 and constitute the most important item in the order. Of these, 41,865 are bangle-makers and sellers and 20,936 are flower-garland makers and sellers. Bead makers and sellers number 2,753, and pewter jewellery makers, 1,273. Of bangle makers and sellers, 39,511 are returned as working in glass, 1,497 in clay and 827 in lac. The number of workers in stone, wood and bone is very insignificant. Nearly all the workers in clay are found in Ganjam, workers in lac are numerous in Vizagapatam, while Nellore contains the largest proportion of glass-bangle makers. Many persons returned their occupation simply as bangle-makers, without specifying the material in which they worked: in such cases it was assumed that they were glass-bangle makers. Flower-garland makers are most numerous in Tinnevely, imitation and pewter jewellery makers in Nellore, and bead makers and sellers in Vizagapatam.

606. Under furniture there are only 1,407 persons, of whom 1,084 are furniture makers and 322 are looking-glass makers and sellers. The former are numerous in Tinnevely and the latter in Godavari.

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Sub-order 35.—Harness.

607. Sub-order 35, 'Harness,' contains 680 persons, the majority of whom belong to the towns, and are found chiefly in the capital.

608. This sub-order comprises 2,604 knife and tool makers and sellers, 2,724 'indefinite' mechanics, 1,605 loom and loom-comb makers and sellers, and 819 knife and tool grinders.

Machinery dealers number only 19. As might be expected, a large majority of the mechanics are found in towns, while persons engaged in the remaining occupations belong mostly to the country. Madura contains the largest proportion of knife and tool makers; loom and loom-comb makers are numerous in Salem, and 80 per cent. of the total number of knife and tool grinders are found in Malabar. Nearly all the mechanics belong to the Madras City.

609. The last sub-order, 'Arms and Ammunition,' contains 2,135 persons, of whom more than one-half are firework makers and sellers. A large proportion of them are found in Tanjore. The only other important item in this sub-order is that relating to gun-powder makers and sellers, a large proportion of whom belong to Coimbatore.

Order XII.—Textile Fabrics and Dress.

610. Order XII relates to textile fabrics and dress and contains 1,677,145 persons, or 4.75 per cent. of the total population. It is divided into five sub-orders, of which sub-order 40, 'Cotton,' is by far the largest.

611. In sub-order 38, 'Wool and Fur,' there are 36,762 persons, of whom 32,223 are blanket weavers and sellers; 2,182 are woollen yarn spinners, 1,060 are woollen cloth manufacturers and 919 are carpet-weavers. Blanket-weavers and woollen yarn spinners are chiefly found in the country, while the majority of carpet-weavers and woollen cloth manufacturers belong to towns. Carpet-weavers are numerous in Godavari, which is famous for the fine carpets manufactured in Ellore. Bellary and Anantapur contain the largest number of blanket-weavers, while more than three-fourths of the number of woollen cloth manufacturers are found in Tanjore. I greatly doubt, however, the existence of any woollen cloth industry: the persons returned under this head are probably weavers of cotton cloths or woollen carpets. Among blanket-weavers and woollen yarn spinners the females largely predominate.

612. Of the 24,689 persons shown as subsisting on the silk industry, 15,460 or more than three-fifths are silk weavers and dealers, and 8,715 are silk carders and spinners. Among the weavers; males are slightly in excess, while among the spinners the females considerably out-number the males. A large proportion of both belong to the towns, and are found chiefly in Tanjore. Under the head of 'Silk-worm rearers and Cocoon gatherers,' 34 persons are returned, all of whom are found in Coimbatore.

613. Sub-order 40 contains 1,319,907 persons: 1,090,685 are cotton-weavers, among whom the males predominate; 133,831 are cotton-spinners, of whom 94,648 are adult females, and only 7,306 are adult males; 60,230 are cotton-cleaners, pressers and ginners, and among these also the females are in excess. Of cotton-dyers there are 20,927, among whom the adults of both sexes are pretty nearly equal in number. Cotton yarn and thread sellers number 6,304, of whom nearly two-thirds are females. There are also 2,956 cotton factory hands undefined, 2,263 calenderers, 1,576 tape-makers and 1,576 cotton carpet and rug makers. Tinnevely contains

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largest number of cotton-spinners and cotton-factory hands, which is due, no doubt, to the existence of at least two spinning mills, one at Pápanásam and the other in Tuticorin, and of a number of cotton presses in different parts of the district. Cotton-weavers are most numerous in Salem and Kistna, the latter of which also contains the largest number of cotton dyers; cotton carpet and rug makers are found chiefly in Kurnool, and calenderers and printers in Tanjore. Nellore contains the largest number of tape makers and sellers.

614. It is much to be regretted that the difference in the two methods of compilation renders a complete comparison with the returns for 1881 impossible, for it is constantly asserted that the weaving industry is rapidly decaying, and it is very desirable that this opinion should be submitted to the test of statistics. So far as the figures go there appears, at first sight, to have been some decline in the total numbers engaged in weaving and kindred industries. In 1881 the number of males engaged in wool, silk and cotton manufacture was 445,227 and in 1891 the number of adult males subsisting by these industries was only 411,465. But taking the statistics of 1881 for the male urban population, for which alone age particulars were given, we can make a more exact comparison. I give the figures in the marginal table, and it will be seen that not only has there been no decline, but that there has been an increase of over 8 per cent. since the last census. The figures for 1891 contain a few non-workers, but I doubt if this seriously affects the comparison, for the 1881 figure includes nearly 7,000 persons of 60 years of age and upwards and many of these also must have been non-workers.

Wool, silk and cotton industries.

Occupation.	1891 (Adults).		1881.	
	Males.	Females.	Males.	Females.
Wool	8,392	15,055	8,121	12,742
Silk	6,167	10,442	2,749	4,673
Cotton	396,906	432,940	434,357	480,004
TOTAL ...	411,465	458,437	445,227	497,419

Males of 15 and upwards.

Occupation.	1891.	1881.
Wool	936	1,635
Silk	4,664	1,508
Cotton	86,860	82,171
TOTAL ...	92,460	85,314

many of these also must have been non-workers.

615. If we assume that the age distribution in 1881 was the same for the whole presidency as it was in towns, we get 385,824 as the total number of males of 15 years of age and upwards, who, in 1881, were engaged in the manufacture of woollen, silk and cotton materials. If to this again we add the 16,579 males who combined agriculture with these industries, all of whom may be assumed to be adults, we get a total of 402,403 individuals, and this number is fairly comparable with that of the male adults in 1891. There has thus been an increase of a little over 2 per cent. The assumptions that have necessarily been made involve some risk of error, but it is not probable that this seriously affects the comparison, and we may confidently conclude that the weaving industry shows no signs of declining even though it is not advancing at the same rate as the population.

Males of 15 and upwards.

Occupation.	1891.	1881.
Wool	8,392	7,783
Silk	6,167	2,535
Cotton	396,906	392,085
TOTAL ...	411,465	402,403

616. Sub-order 41 contains 69,400 persons, of whom 48,904 are coir preparers and manufacturers. These are most numerous in Malabar, and the adult males are to the adult females in the proportion of 2 to 9. Sacking, tarpaulin and gunny makers number 11,424, of whom a large proportion are found in Madura. Of hemp rope makers there are 4,923, and the largest number under this head belong to Vizagapatam. Under flax-spinners and net-makers there are 1,464 and 1,834 persons, respectively, and in both these categories the females largely preponderate. The former are numerous in Tanjore and the latter in Malabar.

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Sub-order 42.—Dress.

617. Sub-order 42, 'Dress,' contains 226,387 persons, and the principal items of which it is composed are :—

Outfitters and clothes and quilt dealers	...	...	...	...	93,003
Tailors and darners	...	...	...	...	70,761
Piece-goods dealers	...	...	...	...	35,483
Umbrella makers and sellers	...	...	...	...	16,539

Malabar contains the highest proportion of tailors and darners and piece-goods dealers, while outfitters and clothes and quilt dealers are more numerous in Madura than elsewhere. Nearly all the umbrella-makers are found on the west coast, where the heavy rainfall renders an umbrella a necessity. These umbrellas are made of palm leaves. The other occupations included in this sub-order are numerically unimportant and do not call for any remark.

Order XIII.—Metals and Precious Stones.

Order XIII.—Metals and Precious stones.

618. Order XIII is divided into four sub-orders according to the nature of the metal employed, and the strength of each of them is shown below :—

Proportion of each Sub-order in Order XIII to total of Order.

Sub-order.	Actual strength.	Percentage on total of Order.
Gold, Silver and Precious Stones ...	289,337	58.96
Brass, Copper and Bell-metal ...	65,591	13.36
Tin, Zinc, Mercury and Lead ...	6,906	1.41
Iron and Steel ...	128,896	26.27
TOTAL ...	490,730	100.00

619. More than half the number of persons included in the order are workers in gold, silver and precious stones. Of these 265,814 are gold and silver workers; they are found in every district, but are most numerous in Tanjore. Coral-dealers and pearl-merchants number 5,542 and 4,835; a large proportion of them are found in Nellore and Cuddapah. Persons engaged in these professions travel from one district to another, and the mere fact that their numbers were large in any particular locality at the time of the census cannot serve as the basis of any reliable inference. There are 2,155 gold and silver dealers, of whom more than one-half are found in Madura and Malabar. Of ruby-workers and ruby and emerald dealers there are 6,465, of whom one-half are in Tanjore. Pearl-divers number 766, and are found chiefly in the two districts, Tinnevely and Madura, off which the pearl banks lie. The former district contains 619 and the latter 135. Many of these people returned their occupation as 'diver' simply, and these are included in Sub-order 60.

620. Brass-workers, brass-pot makers and brass image casters and sellers number 34,838, and bell-metal makers and sellers 18,763. The industries included in this sub-order are most numerous followed in Ganjam, Vizagapatam and Tanjore; Malabar and Madura also contain a considerable number of workers in these metals.

621. There are 6,906 persons in this sub-order, of whom 5,666 are workers in tin and 917 are lead and quicksilver workers. The former are numerous in Madura and Tanjore, and the latter are found chiefly in Tanjore and North Arcot.

622. Sub-order 46 contains 128,896 persons, nearly all of whom are blacksmiths. They are most numerous in Malabar. Iron and hardware dealers number 2,652 and iron and steel founders 2,524.

Sub-order 46.—Iron and Steel.

Order XIV.—Glass, Pottery and Stoneware.

623. This order contains 217,919 persons or 0.62 per cent. of the total population. Of these 215,591 are earthen and stoneware makers and dealers, and only 2,328 belong to the Sub-order 'Glass and Chinaware.' Of the latter 1,866 are glass and chinaware dealers and 367 are bottle-dealers, a large proportion of each of whom are found in Malabar.

Order XIV.—Glass, Pottery and Stoneware.

Sub-order 47.—Glass and Chinaware.

624. Of persons comprised in Sub-order 48, 'Earthen and Stoneware,' nearly all are potters. Grindstone and millstone makers, &c., number 2,266, of whom a large number belong to Trichinopoly.

Sub-order 48.—Earthen and Stoneware.

Order XV.—Wood, Cane and Leaves.

625. This order is divided into two sub-orders, (49) 'Timber and Wood' and (50) 'Canework, Matting and Leaves, &c.'

Order XV.—Wood, Cane and Leaves, &c.

626. Sub-order 49 contains 396,494 persons, of whom a large majority are carpenters. A very large proportion of persons included in this sub-order belong to Malabar, where there is a large trade in timber and many persons are employed in felling, sawing and floating it.

Sub-order 49.—Timber and Wood.

627. There are 239,477 persons in this sub-order: 105,913 are basket-makers and 82,159 mat-makers. Bamboo and rattan splitters number 13,464, leaf-plate makers 15,465 and pith and bark collectors 14,312. The same class of persons are engaged in all the first three occupations mentioned above, and as they are likely to have returned themselves indifferently as following the one or the other, the total number under all the three heads should alone be taken for purposes of comparison. Malabar has much the largest number of persons engaged in these occupations. Leaf-plate makers and pith and bark collectors are most numerous in Coimbatore and the majority of them are females.

Sub-order 50.—Canework, Matting and Leaves, &c.

Order XVI.—Drugs, Gums, Dyes, &c.

628. This order contains 43,432 persons, or 0.12 per cent. of the total population.

Order XVI.—Drugs, Gums, Dyes, &c.

629. Sub-order 51 numbers 7,151, of whom the great majority are wax, honey and general minor forest produce collectors, and these are mostly found in Malabar. There are 1,488 persons who are engaged in collecting and selling gallnuts or myrobolans, of whom a considerable number belong to Vizagapatam. Camphor and gum collectors number 283 and are chiefly found in Madura. There are 181 catechu preparers and sellers, all of whom are in South Canara.

Sub-order 51.—Gums, Wax and similar Forest Produce.

630. Sub-order 52 contains 36,281 persons, of whom 7,698 are perfume preparers and sellers. They are found in considerable numbers in North Arcot, Salem, Coimbatore, Tanjore and Madura. Of persons engaged in the preparation and sale of the red powder known as *kanku*, or in this presidency as *kunkumam*, there are 6,730. Of these 1,904 are adult males and 2,321 are adult females.

Sub-order 52.—Drugs, Dyes, Pigments, &c.

Chap. XI. para. 631. Nearly half the total number of druggists and chemists are found in Malabar, but most, if not all, of them are merely sellers of native drugs. Of saltpetre-workers there are 5,709 in the province, of whom 3,224 belong to Coimbatore. Indigo-workers number 6,621 and are chiefly found in Nellore, Cuddapah and Kistna. The first-mentioned district also contains the largest number of madder and log-wood workers.

Order XVII.—Leather, Horns, Bones and Grease.

631. Order XVII, which has but one sub-order, contains 492,991 persons, or 1.40 per cent. of the total population. Shoemakers and tanners number 330,596, and are most numerous in Nellore and Coimbatore. No less than 138,961 persons are engaged in making and selling water-bags, well-bags and buckets, and they are chiefly found in Salem and Coimbatore. In the latter of these two districts especially wells are numerous and there is, therefore, a large demand for bags or buckets made of leather for lifting the water to the fields, but I do not think this fully accounts for the large number of persons returned as employed in making and selling such bags, and many of the persons who returned this occupation must be in reality general leather-workers. Salem and Coimbatore also contain the largest number of hide, horns and bone dealers.

Class E.—Commerce, Transport and Storage.

Order XVIII.—Commerce.

Order XVIII.—Commerce. 632. This order contains 344,590 persons or 0.97 per cent. of the total population and is divided into four sub-orders.

633. Sub-order 54, 'Dealers in Money and Securities,' numbers 84,022, of whom 70,672 are money-lenders and pawn-brokers, and 8,663 money-changers and testers. Among money-lenders females predominate, the number of adult females being 27,152 against 18,181 adult males. This excess of females is difficult to account for: it is chiefly found in Madura, the home of Nattukottai Chettis, whose women-kind, I believe, conduct the money-lending business, while their husbands are absent in Ceylon and elsewhere in pursuit of their calling. In 1881 there were nearly 5,000 women who were money-lenders in their own right, so to speak. Of the 70,672 persons returned as money-lenders and pawn-brokers, 13,011 are also connected with agriculture, the majority being non-cultivating landlords. Money-lenders are most numerous in Madura and Tanjore. In 1881, the number of males returned as bankers, money-lenders, pawn-brokers, bill discounters and money-changers and testers was 29,562, while the number of males, not under 15 years of age, included under these occupations in 1891 is 20,984. The number of dealers in money would thus seem to have appreciably decreased during the last decade.

634. Sub-order 55, 'General Merchandise,' contains 123,496 persons, of whom 86,007 are general merchants and 37,489 are mercantile managers, accountants and clerks. Of the latter, 26,939 are in towns and only 10,550 in villages, a proportion that is in accordance with the fact that merchants in villages are petty traders who do not require assistants.

635. The next sub-order relates to 'dealing, unspecified' and contains 85,877 persons. Shopkeepers' and money-lenders' servants number 19,012 and shopkeepers' clerks, salesmen, &c., 12,294, while pedlars and hawkers form only 4,371. The largest number of persons in the sub-order are general shopkeepers, among whom females are in excess, while in the other occupations the males predominate. A large proportion of the shopkeepers' clerks and money-lenders' servants are found in towns.

636. The last sub-order relates to middlemen, who number 51,195. Of these, 16,961 are brokers and agents, 25,612 are general contractors, 6,234 are farmers of liquor, opium, &c., and the remainder are contractors for labour, auctioneers, farmers of tolls and lessees of markets. Of the 17,277 persons returned as brokers, agents and auctioneers, 12,576 or 73 per cent. are in towns, and only 27 per cent. in villages. A considerable number of them are found in Tanjore and Madura. Trichinopoly and Tanjore contain the largest number of general contractors, while contractors for labour are most numerous in Malabar, a great planting district.

Order XIX.—Transport and Storage.

Order XIX: Transport and storage. 637. This order contains five sub-orders, the strength of each of which is given below:—

Proportion of each Sub-order in Order XIX to total of Order.

Sub-order.	Actual strength.	Percentage on total of Order.
Railway	40,550	7.66
Road	213,776	40.40
Water	82,152	15.53
Messages	53,435	10.10
Storage and Weighing	139,178	26.31
TOTAL	529,091	100.00

638. Railway employes number 40,550, of whom more than one-half are points-men, shunters, signallers and porters. Of persons engaged in transport by road, the majority are cart owners and drivers, while carriers by pack animals number only 11,107. Vizagapatam contains the largest number of pack-bullock owners and drivers, for there is an extensive pack-bullock trade through this district from the coast across the ghats to the Central Provinces. Cart-owners are most numerous in Tanjore, where there are 29,092 of them.

639. Of persons engaged in transport by water, a large majority are either ships' officers or boat and barge men, and they are chiefly found in Godavari and Malabar. The former district contains the largest number of boat and barge owners. As already stated, this is due to the existence of numerous canals in the district, which form the chief means of communication between its different parts as well as with the neighbouring district of Kistna. There are 1,582 divers in the province, nearly all of whom are found in Madura. Kilakkarai near Ramnad is the main abode of these people, and they are practically all pearl or chank divers.

640. The next sub-order refers to employes in the Postal and Telegraph departments, but includes also 'messengers unspecified.' The latter number 33,258 and are, for the most part, private servants employed as peons.

641. Under the last sub-order 'Storage and Weighing,' there are 139,178 persons, of whom 112,084 are porters, 13,819 are watchmen, and 10,169 are weighmen and measurers. Nearly one-half of the number of porters are found in Malabar and are little more than ordinary coolies. 'Carrying burdens' was a common entry in the Malayalam schedules.

Class F.—Professions.

Class F: Professions.

642. This class contains two orders, viz., Order XX, Learned and Artistic Professions and Order XXI, Sport and Amusements.

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Order XX.—Learned and Artistic Professions.

Order XX: Learned and Artistic Professions.

643. The first order comprises nine sub-orders; the strength of each is given below:—

Sub-order.	Actual strength.	Percentage on total of Order.
63. Religion	279,336	40.24
64. Education	103,970	14.98
65. Literature	88,448	12.74
66. Law	28,031	4.04
67. Medicine	74,971	10.80
68. Engineering and Surveying	10,610	1.53
69. Other Sciences'	16,230	2.34
70. Pictorial Art and Sculpture	4,563	0.66
71. Music, Acting and Dancing	87,954	12.67
TOTAL	694,113	100.00

644. More than 40 per cent. of the population included in the order are dependent for their livelihood on religious offices. Of these,

Sub-order 63.—Religion.

164,449, or more than one-half, are priests of various religions and denominations. Catechists, &c., number 16,067 and exorcists, hail-aversers and amulettiers 10,550. Priests are most numerous in Tanjore, while Malabar contains the largest proportion of catechists and exorcists. In addition to these, Sub-order 63 contains 26,608 religious mendicants and 61,662 persons employed in church, temple, &c., service, a large proportion of whom belong to South Canara and Ganjam respectively. The majority of persons shown under the second item in Ganjam are believed to earn their livelihood by conducting pilgrims to the famous shrine of Puri or Jagannáth.

645. There are 103,970 persons who are concerned in the administration, inspection and conduct or management of educational institutions. Of these, 101,675, or nearly 98 per cent., come

Sub-order 64.—Education.

under the head of principals, teachers, &c. This term has a very wide signification and includes all persons engaged in imparting knowledge, from the professors of colleges down to the village *pyal* schoolmaster. The number of persons engaged in educational pursuits may be taken as a true index of the extent to which the people are educated. On this principle, the inhabitants of Tanjore, Tinnevely and Malabar should be the most educated in the whole province, and the statistics of education given in Chapter VII show that this is the case.

646. The number of persons shown in this sub-order is 88,448, of whom a large majority are clerks who have not returned the special

Sub-order 65.—Literature.

department of administration or industry in which they are employed. Public scribes and copyists number 3,176 and nearly one-fourth of them are found in Malabar.

647. Amongst persons connected with the legal profession, 16,618 are barristers, advocates and pleaders, 4,119 are articled clerks and

Sub-order 66.—Law.

lawyers' clerks, 3,926 are stamp-vendors, and 1,595 are law-agents, mukhtiárs, &c. Petition-writers number 1,678 and solicitors and attorneys only 95. Pleaders and stamp-vendors are most numerous in Malabar and petition-writers in South Canara. As might be expected, members of this profession are found chiefly in towns.

648. Sub-order 67 relates to medicine and contains 74,971 persons, of whom 60,293, or 80 per cent., are practitioners without diploma.

Sub-order 67.—Medicine.

These are most numerous in Malabar and Tanjore, where they number 12,784 and 7,422 respectively. The number of practitioners by diploma is 662, of whom only 192 are adult males, while the adult males among the unqualified practitioners number 20,341. In other words, there is one duly qualified practitioner to every 106 without diplomas; and some at least of even

this small number of qualified medical men must be dependents. This supply of skilled medical assistance is far from adequate, and it is to be hoped that the *vaidyan* and *hakim* will soon be replaced by persons trained in medical institutions. Under midwifery there are 5,140 persons, of whom 3,839 are adult females. I doubt if any males follow this occupation, and the 188 persons returned as adult males are presumably dependents. The other occupations in this sub-order do not call for any remark.

649. The number of persons dependent for their livelihood on engineering and surveying is 10,610; of these, 3,832 are adult males,

Sub-order 68.—Engineering and Surveying.

and the majority are probably in Government service. Among these again, 1,991, or more than one-half, are draughtsmen and operators in survey offices, and 634 are clerks. Topographical, archaeological and revenue surveyors number 858, while there are 327 civil engineers and architects.

650. The only item of any importance in this sub-order is that which relates to astrologers, genealogists and horoscope-casters. Of

Sub-order 69.—Other Sciences.

the 16,230 persons in the sub-order, 16,014 come under the above head, and the majority of them were enumerated in Malabar. The almanack makers and sellers are found mostly in Chingleput and Trichinopoly. Under the head of Astronomers, 12 persons are shown, of whom 8 are in the Madras City and 4 in Tinnevely. The numbers in Madras represent the Government Astronomer and his establishment and their dependents. It is highly improbable that there are any astronomers in Tinnevely, but, as the occupation of these people was returned as such, they are shown in this sub-order in the tables. I presume, however, that they are astrologers.

651. There are 4,563 persons in this sub-order, of whom 3,718 are painters, 476 are sculptors and 369 are photographers. Among

Sub-order 70.—Pictorial Art and Sculpture.

these, the adult males, who are the only actual workers, number 1,216, 159 and 135, respectively. Painters are relatively large in Bellary, but Tanjore shows the largest absolute number under this head. Ganjam contains the largest number of sculptors, and Trichinopoly and South Canara are conspicuous for the absence of photographers. The so-called sculptors are in reality carvers in stone.

652. Sub-order 71, 'Music, Acting and Dancing,' contains 87,954 persons. 58,167 are players of musical instruments and their

Sub-order 71.—Music, Acting, Dancing.

dependents, the number of adult males being 20,454; a large proportion of them belong to Tanjore. Actors, singers and dancers number 29,609.

Order XXI.—Sport and Amusements.

Order XXI: Sport and Amusements.

653. Under sport and amusements there are 20,970 persons, of whom 6,669 are in Sub-order 72, 'Sport' and the rest in the next sub-order.

654. Nearly all the persons in this sub-order are shikaris, falconers and bird-catchers, a large proportion of them being found in Nellore and Chingleput.

Sub-order 72.—Sport.

655. Sub-order 73 contains 14,301 persons. Exhibitors of bulls, bears, snakes and monkeys number 2,447, and are most numerous

Sub-order 73.—Exhibitions and Games.

in Kistna. There are 879 story and ballad reciters, a large proportion of whom were enumerated in Nellore. Exhibitors of puppets number 1,588, and nearly one-half live in Bellary and Anantapur. The acrobats, who are mostly found in Kistna, Kurnool and Nellore, number 5,384. The last-mentioned district also contains the largest number of conjurors and fortune-tellers. Under billiard-room and theatre ownership, manager-ship and service there are 957 persons, of whom 382 belong to Tanjore. They are almost all of them persons connected with native dramatic companies.

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Class G.—Indefinite and Independent.

656. Class G contains two orders, XXIII, Indefinite and XXIV, Independent of Work.

Order XXIII.—Indefinite Occupations.

Order XXIII: Indefinite Occupations.
657. This order is divided into two sub-orders (74) 'Unskilled Labour' and (75) 'Undefined and Disreputable Means of Livelihood.'

658. There are 2,997,993 persons in this sub-order, of whom 2,609,224 are general labourers. Among these the females largely preponderate, the number of adult females being nearly one-half as much again as that of adult males. The majority of these general labourers ought no doubt to come under the head of Agricultural Labourers, for the greater part of their earnings must come from agricultural work. The next important item in this sub-order is that of rice-pounders and huskers, who number 262,655. This occupation is usually carried on by females, and more than three-fourths of the total number of adults who return it are of that sex. Road and canal workers number 51,598, tank-diggers and excavators 44,861, well-sinkers 16,330 and stone-splitters 13,317. Rice-pounders and huskers are most numerous in Tanjore and general labourers in Ganjam and South Arcot.

659. As many as 37,882 persons have been returned as of disreputable livelihood; most of them are prostitutes. The adult males shown under this head are attendants and professional servants. Bellary contains the largest number of persons who depend on this means of livelihood. The undefined number 46,949. This item includes all persons whose occupations were either vague or unrecognizable.

Order XXIV.—Independent of Work.

660. The last order relates to persons who are independent of work and contains 417,552 persons, or 1.18 per cent. of the total population. It is divided into two sub-orders, (76) 'Property and Alms' and (77) 'Supported at the Public Charge.' It must be borne in mind that persons who do no work and live on income from landed property are not included in this order. These form by far the largest portion of those who neither toil nor spin.

661. Sub-order 76 numbers 311,034, of whom 276,233 are ordinary beggars. The number of female beggars largely exceeds that of males. Of the total number of mendicants, 5,118 also combine agriculture and are not, therefore, beggars pure and simple, but the number of such people is so small that it does not appreciably reduce the number of persons who depend entirely on charity. Only 14,876 persons are shown as supported by house-rent, shares and property other than land, while the number of people dependent on the contributions of their patrons or relatives is 18,614. The former are mostly found in towns and the latter in the country, and in both categories females largely predominate. Only 82 persons returned themselves as living on incomes derived from provident funds.

662. Sub-order 77 relates to persons who are supported at the public charge. Out of a total of 106,518, as many as 97,185 are pensioners, of whom the adult males number 29,846, but the actual recipients of pensions are, of course, considerably less. Of the remainder in this sub-order, 7,664 persons are returned as convicts, 965 as prisoners under trial, and 68 as civil prisoners. The majority of prisoners are adult males, but there are also 350 adult females and a few children who have apparently accompanied their mothers to jail, or who have been returned as 'prisoner-dependent,' because the father is in confinement. Inmates of lunatic asylums number 601 and State prisoners 35.

Madras City.

663. The following statement shows for the City of Madras the number of persons returning occupations falling under each order, together with the proportion which the numbers in each order bear to the total population:—

Occupation statistics for the Madras City.

Class.	Order.	Absolute strength.	Percentage on total population.
A.—Government	I.—Administration	22,466	4.98
	II.—Defence	6,577	1.46
	III.—Foreign and Feudatory State Service	36	0.01
	TOTAL	29,079	6.45
B.—Pasture and Agriculture.	IV.—Provision and Care of Cattle	1,446	0.32
	V.—Agriculture	16,308	3.62
	TOTAL	17,754	3.94
C.—Personal Services	VI.—Personal, Household and Sanitary Services	43,588	9.66
	TOTAL	43,588	9.66
D.—Preparation and Supply of Material Substances.	VII.—Food and Drink	45,713	10.13
	VIII.—Light, Firing and Forage	4,821	1.07
	IX.—Buildings	10,683	2.37
	X.—Vehicles and Vessels	1,450	0.32
	XI.—Supplementary Requirements	16,523	3.66
	XII.—Textile Fabrics and Dress	30,269	6.71
	XIII.—Metals and Precious Stones	18,349	4.07
	XIV.—Glass, Pottery and Stoneware	1,375	0.30
	XV.—Wood, Cane and Leaves, &c.	12,343	2.74
	XVI.—Drugs, Dyes, Gums, &c.	1,807	0.40
	XVII.—Leather	3,863	0.86
	TOTAL	147,196	32.63
E.—Commerce, Transport and Storage.	XVIII.—Commerce	25,220	5.59
	XIX.—Transport and Storage	32,236	7.15
	TOTAL	57,456	12.74
F.—Professions	XX.—Learned and Artistic Professions	45,489	10.08
	XXI.—Sport and Amusements	345	0.08
	TOTAL	45,834	10.16
G.—Indefinite Occupations.	XXIII.—Indefinite	85,597	18.97
	XXIV.—Independent of Work	24,569	5.45
	TOTAL	110,166	24.42
Grand Total		451,073	100.00

Comparing these statistics with those for the urban population generally (see statements prefixed to the chapter), we find that the difference in character between urban and rural occupation is very strongly marked in Madras. This is most noticeable in the case of Order V, Agriculture. Of the total population, both urban and rural, 59.36 per cent. follow occupations which are classed in this order. For the rural population alone the percentage is 63.69 and for the urban alone 18.80, while for the Madras City the proportion is only 3.62 per cent. Again the proportion of the inhabitants engaged in personal, household and sanitary services, in commerce, in transport and storage, in the learned professions, and in indefinite occupations is in every case higher in Madras than in the urban population as a whole, and a similar excess is also found in respect of those who are independent of work. But the proportion of those falling under Order XII, Textile Fabrics and Dress, is considerably less in Madras than in provincial towns, and for Class D as a whole—the Preparation and Supply of Material Substances—the Madras statistics show a smaller proportion than is found in those for the urban population generally. The fact is that the occupations which make up this class are not large manufactures requiring expensive plant and establishment, but petty industries.

Chap. XI. such as hand-loom weaving, oil-pressing with bullock power, house-building, brick-making, cart-building, and the like, and while the class includes a great number of small retail shop-keepers, those in a large way of business come into Class E, 'Commerce.' Even the latter class includes many persons whose dealings are retail rather than wholesale, for the entry 'trade' or 'trading,' which in the vernacular includes every operation from the traffic of the bazaar shop-keeper to the transactions of the largest merchant, was necessarily placed in this class; and such entries were fairly numerous. Commerce, however, employs a proportionately larger number of people in Madras than elsewhere, the percentages being 12.74 for the city and 9.65 for all towns including the city; and many of the general labourers of Madras are engaged in transport and storage.

The excess which Madras shows in the learned professions is in accordance with what would be expected, but one would have thought that the proportion engaged in the administration would have been higher in Madras with its many head-quarter offices than in provincial towns; yet it is not so, and the explanation is presumably to be sought in the fact that many of the Government employes in the city are immigrants who have left their families in their native town or village.

Occupations in the Agency Tracts.

664. The distribution of the population in the Agency tracts over the several classes and orders is given in the following table:—

Statement showing the strength and percentage of each Order on the total population of the Agency Tracts.

Class.	Order.	Absolute strength.	Percentage on total population.
A.—Government	I.—Administration	10,404	1.06
	II.—Defence	45	0.00
	III.—Foreign and Feudatory State Service	6	0.00
	TOTAL	10,455	1.06
B.—Pasture and Agriculture.	IV.—Provision and Care of Cattle	15,047	1.53
	V.—Agriculture	710,224	72.24
	TOTAL	725,271	73.77
C.—Personal Services	VI.—Personal, Household and Sanitary Services	9,027	0.92
	TOTAL	9,027	0.92
D.—Preparation and Supply of Material Substances.	VII.—Food and Drink	25,970	2.64
	VIII.—Light, Firing and Forage	2,439	0.25
	IX.—Buildings	262	0.03
	X.—Vehicles and Vessels	52	0.01
	XI.—Supplementary Requirements	526	0.05
	XII.—Textile Fabrics and Dress	35,064	3.57
	XIII.—Metals and Precious Stones	15,689	1.60
	XIV.—Glass, Pottery and Stoneware	7,365	0.75
	XV.—Wood, Cane and Leaves, &c.	5,557	0.56
	XVI.—Drugs, Dyes, Gums, &c.	731	0.07
E.—Commerce, Transport and Storage.	XVII.—Leather	2,297	0.23
	TOTAL	95,952	9.76
F.—Professions	XVIII.—Commerce	17,963	1.83
	XIX.—Transport and Storage	7,885	0.80
	TOTAL	25,848	2.63
G.—Indefinite Occupations.	XX.—Learned and Artistic Professions	4,395	0.45
	XXI.—Sport and Amusements	187	0.02
	TOTAL	4,582	0.47
G.—Indefinite Occupations.	XXIII.—Indefinite	106,364	10.82
	XXIV.—Independent of Work	5,673	0.57
	TOTAL	112,037	11.39
Grand Total		983,172	100.00

Distribution of the population in each Agency over the seven main classes of occupations.

Class.	Ganjam Agency.	Vizagapatam Agency.	Godavari Agency.
A.—Government	0.53	1.14	2.03
B.—Pasture and Agriculture	79.75	70.04	75.56
C.—Personal Services	0.28	0.94	2.33
D.—Preparation and Supply of Material Substances	10.42	9.32	10.07
E.—Commerce, Transport and Storage	3.88	2.08	2.01
F.—Professions	0.23	0.53	0.76
G.—Indefinite Occupations.	Indefinite	4.83	15.25
	Independent	0.08	0.70
TOTAL	100.00	100.00	100.00

Nearly three-fourths of the inhabitants of these tracts depend for their livelihood on pasture and agriculture. Indefinite and independent occupations support 11.39 per cent., of whom 0.57 per cent. are independent of work and the remainder follow indefinite occupations. The latter are mostly agricultural labourers and may, therefore, be included with those shown in Class B. The number of persons supported by pasture and agriculture thus comes to 831,635, or 84.59 per cent. of the entire population, while the proportion for the province as a whole is only 61.39 per cent. Nearly one-tenth of the population derive their support from the preparation and supply of material substances and 2.63 per cent. are engaged in commerce. About one per cent. are supported by Government employment and personal services each, while the professions come last with a little under a half per cent.

Among the three agencies, Ganjam contains the largest proportion of persons dependent upon pasture and agriculture and Vizagapatam the least. About 15 per cent. of the inhabitants of the latter district are supported by indefinite labour, the majority of whom are probably agricultural labourers. Adding these to the former, the proportions under pasture and agriculture in the Ganjam, Vizagapatam and Godavari agencies come to 84.58 per cent., 85.29 per cent. and 81.54 per cent. respectively. Vizagapatam Agency has thus the highest proportion of agricultural population, and Godavari the lowest. Ganjam and Godavari have each a higher proportion of persons in Class D than Vizagapatam. Of persons engaged in commerce Ganjam shows the largest proportion, the number of people dependent on these occupations being relatively more numerous than that for the whole province. Government employes and persons engaged in 'personal services' and in the professions are relatively larger in Godavari than in the other two agencies, but it should be remembered that the population of Godavari is very small. Practically all the Government employes in the Agency tracts are those connected with the local administration. Of persons dependent on pasture and agriculture, nearly all are agriculturists, only one and-a-half per cent. being engaged in the provision and care of cattle. Among persons engaged in the preparation and supply of material substances, those connected with textile fabrics and dress are most numerous. Persons dependent on the preparation and supply of food and drink come next, and workers and dealers in metals and precious stones follow close. Under vehicles and vessels there are only 52 people, or 0.01 per cent. of the total population. Of persons engaged in commerce, transport and storage, nearly seven-tenths belong to commerce, and about 96 per cent. of the professional class derive their support from the learned and artistic professions.

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Caste and Occupation.

665. As caste is largely a distinction based upon differences of occupation, it will be interesting to compare, so far as this is possible, the numbers in each occupational caste group with the numbers returned under the corresponding occupations. This is attempted in the following statement:—

Castes.					Caste Table.	Occupation Table.
Barbers	...	...	...	...	370,892	244,309
Washermen	...	...	...	...	602,869	514,390
Leather-workers	...	...	...	...	1,133,872	* 454,962
Potters	...	...	...	...	273,849	212,711
Artizans: Goldsmiths, Coppersmiths, Carpenters, Blacksmiths and Masons.	...	...	...	...	922,105	† 1,073,889
Weavers and Cotton-cleaners	...	...	...	...	1,215,861	‡ 1,450,758
Fishermen	...	...	...	...	900,949	§ 428,151
Oil-pressers	...	...	...	...	259,531	178,974
Toddy-drawers	...	...	...	...	1,912,073	|| 484,769

Perhaps the most noticeable feature brought out by this statement is that the number of persons returned as engaged in weaving and kindred industries is larger than the number who belong to weaving castes. The former figure includes 36,762 persons who work in wool and 133,831 cotton-spinners: it is probable that nearly the whole of the former and the majority of the latter are not members of weaving castes, but, even if we exclude all of them, the number of persons whose means of subsistence is weaving is still greater than the strength of the weaving castes, although I have included in the latter such castes as Dombo and Páno (numbering 120,000), many of whom are ordinary labourers and not weavers. Again it may be objected that the working-up of jute, flax, coir, &c., is not done by weavers. I will, therefore, exclude these, but I must also exclude the Janappans and Saluppans from the weaving castes. The strength of the weaving and cotton-cleaning castes will then amount to 1,190,277, while the number of persons returned as weavers, cotton-cleaners, &c., is 1,210,765. The inclusion or exclusion of cotton-cleaners affects the comparison but slightly, for, while the strength of the cotton-cleaning castes is 52,804, the number of persons who have returned cotton-cleaning as their means of subsistence is 60,230. These statistics support the conclusion that weaving is not decaying in this presidency, for weaving is evidently still the occupation of the people of the weaving castes, or at least if these castes are being ousted from their traditional calling, it is not because there is no work for them.

The artizan caste-group also shows a deficiency, but the occupation figure includes statistics for some trades which are far from being the monopoly of the five artizan castes.

In the case of all the other groups given in the above statement, the strength of the castes is greater than the number of persons who appear under the traditional occupations of the caste-group. This difference marks the extent to which each section has been compelled to take to agriculture or other occupations. The difference is larger than would be expected in the case of leather-workers, i.e., Mádigas, Chakkiliyans, &c.

Occupations in Feudatory States.

Feudatory States.

666. The following table shows the proportion of persons who follow the different classes of occupations in the Feudatory states:—

* Includes occupations 326 and 328.

† This includes sub-orders 23, 25, 44 and 45 and occupations 250 to 253, 279, 293 and 294.

‡ This is the total of sub-orders 38 to 41, both inclusive.

§ This includes occupations 82, 83 and 371.

|| Includes country spirit distillers as well as toddy-drawers.

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Statement showing the absolute and proportional strength of each Order on the total population of the Feudatory States.

Class.	Order.	Absolute strength.	Percentage on total population.
A.—Government ...	I.—Administration ...	253	0·01
	II.—Defence ...	1,358	0·04
	III.—Foreign and Feudatory State Service ...	70,468	1·90
	TOTAL ...	72,079	1·95
B.—Pasture and Agriculture.	IV.—Provision and Care of Cattle ...	11,155	0·30
	V.—Agriculture ...	1,601,352	43·31
	TOTAL ...	1,612,507	43·61
C.—Personal Services ...	VI.—Personal, Household and Sanitary Services ...	110,832	3·00
	TOTAL ...	110,832	3·00
D.—Preparation and Supply of Material Substances.	VII.—Food and Drink ...	316,193	8·55
	VIII.—Light, Firing and Forage ...	46,452	1·26
	IX.—Buildings ...	23,832	0·64
	X.—Vehicles and Vessels ...	924	0·02
	XI.—Supplementary Requirements ...	4,185	0·11
	XII.—Textile Fabrics and Dress ...	127,794	3·46
	XIII.—Metals and Precious Stones ...	63,249	1·71
	XIV.—Glass, Pottery and Stoneware ...	11,889	0·32
	XV.—Wood, Cane and Leaves, &c. ...	88,931	2·40
	XVI.—Drugs, Dyes, Gums, &c. ...	2,860	0·08
	XVII.—Leather ...	4,631	0·13
	TOTAL ...	690,940	18·68
E.—Commerce, Transport and Storage.	XVIII.—Commerce ...	176,029	4·76
	XIX.—Transport and Storage ...	26,415	0·71
	TOTAL ...	202,444	5·47
F.—Professions ...	XX.—Learned and Artistic Professions ...	73,187	1·98
	XXI.—Sport and Amusements ...	1,420	0·04
	TOTAL ...	74,607	2·02
G.—Indefinite Occupations.	XXIII.—Indefinite ...	918,534	24·84
	XXIV.—Independent of Work ...	15,883	0·43
	TOTAL ...	934,417	25·27
Grand Total ...		3,697,826	100·00

Compared with the statistics for British territory, the figures for native states exhibit striking differences in the proportion of inhabitants in classes B, E and G. Of the total population of the five states, 1·95 per cent. belong to Class A, while in the British territory 2·56 per cent. come under this head; this slight difference is not greater than would be expected. But the proportions in the next class—Pasture and Agriculture—show a very wide divergence, the percentage being 61·39 for British and only 43·61 for feudatory territory. The real difference, however, is not so great as appears, for those states which have a low proportion in Class B have a correspondingly high proportion under indefinite occupations, and the bulk of the people included under the latter head are in reality agricultural labourers. The proportion of persons engaged in commerce, transport and storage in the native states is more than double that for British territory, and persons of indefinite and independent occupations are relatively thrice as numerous in the former as in the latter.

The following statement gives the statistics for individual states :—

Distribution, by classes, of the population in each Feudatory State.

Class.	Travancore.	Cochin.	Pudukóta.	Banganapalle.	Sandúr.
A.—Government	2.00	1.36	2.54	3.40	4.11
B.—Pasture and Agriculture	41.40	36.56	71.43	48.28	59.64
C.—Personal Services	3.14	2.51	2.78	5.15	2.29
D.—Preparation and Supply of Material Substances.	16.85	29.32	10.02	27.12	15.56
E.—Commerce, Transport and Storage... ..	6.41	3.76	2.79	2.22	1.80
F.—Professions	1.72	2.89	2.35	2.13	2.29
G.—Indefinite Occupations	28.16	22.96	7.47	9.61	13.20
{ Indefinite					
{ Independent.	0.32	0.64	0.62	2.09	1.11
TOTAL	100.00	100.00	100.00	100.00	100.00

The statistics for Travancore and Cochin are, in some respects, defective. In the case of the former state the distribution between the various heads showing for agriculturists their connection with the land, is admittedly erroneous, the number of landlords and tenants being greatly understated, while the number of field-labourers is equally overstated. This is ascribed by the local Census Officer to the inability of the ordinary enumerator to grasp the distinctions required by the instructions, and he has accordingly contented himself with the entry of the word 'cultivation.' Persons against whom this entry was made have been classed as field-labourers, though the majority, or at least a high proportion, of them are farmers. Again both in Travancore and Cochin, but especially in the latter, the return of occupations combined with agriculture is grievously defective, for, while in British territory 6.70 per cent. of the total population are returned as combining agriculture with some non-agricultural calling, in Travancore the proportion is 1.59 per cent. and in Cochin only 0.39 per cent. In both states, too, the proportion of persons classed as general labourers is abnormally high. And lastly in Cochin, through an unfortunate misapprehension, age particulars were not abstracted for persons who were entered as 'dependent.' It will be seen from what has been said that the figures for these two states must be accepted with some reserve. They are probably fairly correct for the classes and large orders, but, for details below this, they are not trustworthy. Turning now to the figures given above, it will be noticed at once that Travancore and Cochin contain the lowest proportion of persons dependent on pasture and agriculture, and that it is in these states that the proportion of those who follow indefinite and independent occupations is highest. But the difference between British and Feudatory territory will be brought out most clearly by comparing the figures for each state with those for a neighbouring Madras district.

667. The proportions in the different classes in Travancore are accordingly compared with the corresponding figures for the adjoining district of Tinnevely.

Class.	Percentage on total population.	
	Travancore.	Tinnevely.
A.—Government	2.00	2.03
B.—Pasture and Agriculture	41.40	59.62
C.—Personal Services	3.14	2.77
D.—Preparation and Supply of Material Substances.	16.85	23.47
E.—Commerce, &c.	6.41	2.60
F.—Professions	1.72	2.13
G.—Indefinite Occupations.	28.48	7.38
TOTAL	100.00	100.00

The proportion of Government employés is nearly the same in both; members of the professional class are slightly in excess in Tinnevely, while Travancore contains a relatively larger number of personal servants. In the remaining classes the proportions vary considerably. Tinnevely has a much higher proportion of people dependent on pasture and agriculture and the preparation and supply of material substances, while in Travancore

persons engaged in commerce and in indefinite and independent occupations are relatively more numerous.

Occupation.	Percentage.	
	Travancore.	Tinnevely.
Agriculture	41.40	59.62
General labour	27.41	5.52
TOTAL	68.81	65.14

general labour, the divergence between the proportions is small.

668. The figures for Cochin also differ considerably from those for the adjoining district of Malabar.

Class.	Percentage on total population.		
	Cochin.	Malabar.	Variation.
A.—Government	1.36	1.03	+ 0.33
B.—Pasture and Agriculture	36.56	56.15	- 19.59
C.—Personal Services	2.51	2.55	- 0.04
D.—Preparation and Supply of Material Substances.	29.32	24.35	+ 4.97
E.—Commerce, &c.	3.76	4.55	- 0.79
F.—Professions	2.89	3.13	- 0.24
G.—Indefinite Occupations	23.60	8.24	+ 15.36
TOTAL	100.00	100.00	...

their livelihood on the preparation and supply of material substances, while the proportion of persons engaged in these occupations in Cochin is 29.32 per cent. The proportion of persons dependent on indefinite and independent occupations is 8.24 per cent. in Malabar, while in Cochin the proportion is 23.60 per cent. But here again, if we combine

the figures for agriculture and general labour, the difference is much less.

669. The proportions in the different classes in Pudukóta are compared in the following table with the corresponding figures for the adjoining British district of Trichinopoly :—

Class.	Percentage on total population.	
	Pudukóta.	Trichinopoly.
A.—Government	2.54	2.79
B.—Pasture and Agriculture	71.43	69.89
C.—Personal Services	2.78	2.62
D.—Preparation and Supply of Material Substances	10.02	13.92
E.—Commerce, &c.	2.79	1.83
F.—Professions	2.35	2.21
G.—Indefinite Occupations	8.09	6.74
TOTAL	100.00	100.00

The differences are very slight and do not call for any remark.

670. The figures for Banganapalle and Sandúr differ from those for the adjoining districts of Kurnool and Bellary respectively, but the population of these states is so small that any slight variation in the absolute figures would considerably affect the percentage.

CHAPTER XII.

THE ADMINISTRATION OF THE CENSUS.

Census Divisions.

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671. The preliminary arrangements for taking the census commenced with the appointment of the Superintendent of Census Operations on the 1st April 1890. On the 28th of the same month the Government issued an order laying down the general lines of the operations and directing every department of the administration to render all possible assistance.

672. The first thing to be done was to divide the country into census divisions—blocks, circles and charges. For census purposes the revenue village was taken as the unit of area. Ac-

cordingly a statement was prepared showing the number of houses in each village, and further showing how these were distributed between the village and its hamlets. An examination of this statement enabled the tahsildar to determine whether a village should form one, two or more blocks, and in deciding this regard was paid not only to the number of houses in the village, but also to the degree in which they were found in a single group or scattered over several detached hamlets, for it is obvious that, while an enumerator might deal effectively with sixty or eighty houses contiguous to one another, it would be difficult for him to do so if they were situated in several groups lying a mile or two apart. Again, as the village was to be the unit in the census returns, it was necessary that no block should contain buildings situated in two or more villages, for such over-lapping would produce great confusion and inconvenience in abstracting the statistics; even those revenue villages which contained no habitations were constituted distinct census blocks.

When the blocks were determined the next step was to arrange them in groups of ten or thereabouts. These groups were called circles and each circle formed the charge of a supervisor, whose duty it was to supervise the work of the enumerators of the blocks in his circle.

Lastly, a varying number of circles formed a charge, presided over by the charge superintendent. The charges together made up the revenue taluk or, in zamindari tracts, the sub-magistrate's division. Municipal towns were treated separately and their place in the census partition of the country corresponded to that of the taluk.

Blocks, circles and charges were all numbered, one series of numbers being used for each taluk and municipal town.

The census divisions were then delineated on maps, and statements were prepared showing every village in the taluk and the number of blocks into which it was divided. This list of villages was compared with the existing standard lists, and by these means it was easy to see whether any had been omitted. For ryotwari villages this test was perfect, but the official lists of zamindari villages are not always trustworthy and some difficulty was experienced in obtaining a satisfactory test in their case. The maps were also useful in this connection, and I concur in the opinion expressed by most Collectors that these maps afford valuable assistance in sub-dividing the country into census divisions.

673. I give below the number of census divisions and of census officers, together with the average number of buildings and occupied houses for each—

District.	Number of charges.	Number of circles.	Number of blocks.	Enumerating agency.						Average number of buildings.		Average number of occupied houses.	
				Ordinary.			Special.			Per block.	Per enumerator.	Per block.	Per enumerator.
				Number of charge superintendents.	Number of supervisors.	Number of enumerators.	Number of charge superintendents.	Number of supervisors.	Number of enumerators.				
Ganjam ...	22	670	7,344	51	612	5,712	...	...	190	56	72	53	68
Vizagapatam ...	58	598	7,407	61	559	8,075	...	2	153	63	58	56	51
Godavari ...	49	752	8,736	58	682	7,986	...	...	862	50	55	45	49
Kistna ...	64	539	6,338	73	538	6,392	...	...	98	60	59	54	53
Nellore ...	84	454	5,826	85	453	5,525	...	10	250	54	55	49	50
Cuddapah ...	50	421	6,127	50	421	6,028	...	...	127	50	51	44	45
Kurnool ...	50	416	4,331	43	388	4,026	...	...	187	47	51	40	43
Bellary ...	67	438	4,100	58	384	3,938	...	26	404	50	53	42	43
Anantapur ...	27	269	2,979	24	270	2,897	...	...	82	56	58	47	48
Madras ...	8	113	1,236	16	72	1,465	...	...	...	67	57	49	41
Chingleput ...	31	335	4,179	28	316	3,760	...	...	103	49	55	42	47
North Arcot ...	85	933	5,548	80	846	7,477	...	...	...	40	51	38	46
Salem ...	54	662	10,462	56	612	6,741	...	...	283	45	69	38	59
Coimbatore ...	50	503	6,118	45	488	5,611	...	...	310	76	82	69	76
Nilgiris ...	16	33	534	14	41	678	...	...	36	55	43	40	31
South Arcot ...	40	529	6,728	42	520	6,398	...	...	252	51	53	47	49
Tanjore ...	60	599	7,986	72	611	6,411	...	...	510	59	73	51	63
Trichinopoly ...	48	408	6,600	29	314	5,127	...	2	106	43	56	36	47
Madura ...	82	820	12,526	80	817	10,578	...	...	389	47	55	40	48
Tinnevely ...	58	989	9,753	57	874	9,253	...	...	316	53	55	43	46
Malabar ...	72	1,088	11,829	66	1,089	11,233	...	...	491	47	49	38	40
South Canara ...	25	390	4,651	32	392	4,238	...	4	210	49	54	41	45
TOTAL ...	1100	11,959	145,138	1,120	11,299	129,549	...	44	5,359	52	58	46	52

674. The size of the ordinary blocks was fixed at sixty houses, but it was recognized that where the houses were situated close together a somewhat larger number could be dealt with by one man, while conversely where they were scattered the size of the block must be reduced. In every district, however, there was a marked tendency to make the blocks much larger than the prescribed size and I had repeatedly to call attention to the matter. In most cases the original proposals were modified, but the statement given above shows that in several districts the average size was in excess of the prescribed standard, and it is probable that that standard is unnecessarily low. This matter will be further discussed in a subsequent paragraph.

675. The standard size of the circle was ten blocks, but here again there was considerable departure from the standard, and it would have been impossible to obtain enough supervisors if it had been adhered to. No fixed limit was laid down for the charge, but it was suggested that an ordinary taluk should be constituted into four of these subdivisions.

House-numbering, &c.

676. The next step in the operations was to affix a number to every building in which persons might be found on the census night, and which the enumerator was, therefore, required to visit. Thus numbers were given not only to dwelling houses but also to shops, schools, temples, &c. On the other hand no numbers were given to stables, cowsheds, and other similar out-houses. The numbering was done by village officials in villages, and in municipal towns by such agency as the municipal council directed. The numbers were serial for each revenue village and for each ward of municipal towns. The use of supplemental numbers for buildings that had been

Chap. XII. omitted and for houses built after the numbering, though inconvenient, was unavoidable. Various materials were used for painting the numbers, but the most common were a mixture of finely powdered charcoal and oil and a paint made of red-lead. Both were cheap and, as a rule, effective, but neither was suitable for mud walls which had not been whitewashed or for smoke-begrimed doors. In such cases a patch of the wall or door should be whitewashed and the number painted on this back-ground. Tar was also used a good deal, but this, while more expensive, is not much better than the charcoal mixture. In the case of the huts of some of the poorer classes, with very low mud walls, high conical thatched roofs, the eaves of which come nearly to the ground, and no wooden doors, the number was painted on a piece of tin or wood, a brick or tile, or a block of stone, and the owner was told to preserve it; this he did most carefully as a rule. There was very little obstruction to the numbering or interference with the numbers when they had once been affixed: many indeed remain up to the present time, so careful have the people been not to deface them. In several districts, however, the numbers were partially obliterated at the *Pongal* feast, when it is usual to whitewash houses, and in these cases they had to be repainted.

The house-numbering was commenced at different dates in different places, the only requirement being that it should be finished by the 31st October. In many places, however, the whole was not completed by that date, though everywhere the greater part had then been done. The work was examined by officials of the Revenue department, assisted occasionally by other public servants. I inspected specimens of the work on my tours, and though mistakes had been made here and there, I found, on the whole, that it was very well done. In two cases I had to bring to the notice of the Collector that his own residence had not been numbered, and I came across one instance of excessive foresight and economy, where the village officer had omitted to give a number to a hovel on the ground that the occupant, an old woman, could not possibly live till the day of the census. Very little difficulty was experienced in determining what was a separate house, and I do not think the definition, which has been given in Chapter I, requires any modification.

677. As each house was numbered it was entered in a list, called indifferently the village or building list. This gave the number of the building, its description, *i.e.*, house, shop, temple, &c., the name of the principal occupant, or where there were several distinct families the name of the head of each, and lastly the nature of the roof, *i.e.*, whether tiled, thatched or terraced. This last piece of information was, I believe, recorded only in this presidency, but it is of considerable value and should be retained.

At the foot of the building list of each block a note was made of any cart-stand or camping ground in the block limits, which the enumerator was required to visit on the census night.

678. The next step was the preparation of the circle list, which showed for each circle the name and position of supervisor, the number of each block contained in it, the name and occupation of the enumerator of each block, and the number of buildings it contained, and lastly the number of enumeration books in which the entries were recorded. This last entry had to be altered in many instances after the census had been completed. The circle lists were printed and a copy was given to the supervisor, while a complete file for each taluk and municipal town was sent to me to serve as reference registers for the record-keepers of the various abstraction offices. Similar files were also supplied to the charge superintendents, tahsildars and other inspecting officers. There was some delay in printing these important papers owing to the necessity for changes at a late date.

The Enumerating Agency.

679. A staff of about 150,000 persons was required for the enumeration, and it is obvious that the ordinary public establishments were not capable of supplying this large body of men.

Number of men employed.

Government servants were utilised to the utmost, but it was necessary to supplement them largely by enlisting non-officials. The following statement shows the number of official and non-official census officers in each district:—

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District.	Total Census officers.			Charge Superintendents.			Supervisors.			Enumerators.			Remarks.
	Officials.	Paid non-officials.	Unpaid non-officials.	Officials.	Paid non-officials.	Unpaid non-officials.	Officials.	Paid non-officials.	Unpaid non-officials.	Officials.	Paid non-officials.	Unpaid non-officials.	
Ganjam ...	1,320	221	5,024	...	...	...	...	...	...	...	...	...	This is exclusive of the special enumerators and supervisors, and 20 enumerators who were engaged at the final census.
Vizagapatam...	803	10	7,862	...	...	...	...	...	...	...	...	...	
Godāvari ...	3,078	132	6,378	56	...	2	500	46	136	2,522	86	6,240	This is exclusive of 127 special enumerators employed for the final census.
Kistna ...	3,007	46	4,048	64	...	9	397	4	137	2,546	42	3,902	
Nellore ...	1,910	17	4,396	68	...	17	285	17	161	1,557	...	4,218	
Cuddapah ...	3,097	155	3,247	...	...	...	...	...	...	...	...	...	
Kurnool ...	1,843	10	2,791	36	...	7	283	...	105	1,524	10	2,679	This is exclusive of 195 special enumerators employed for the final census.
Bellary ...	1,857	...	2,758	...	...	...	...	...	...	...	...	...	
Anantapur ...	1,655	...	1,536	20	...	4	203	...	67	1,432	...	1,465	This is exclusive of 82 special enumerators.
Madras ...	1,062	418	73	16	...	...	72	...	...	974	418	73	
Chingleput ...	2,760	57	1,366	...	...	...	...	...	...	...	...	...	This is exclusive of 24 special enumerators.
North Arcot...	2,720	99	5,584	58	...	22	328	44	474	2,334	55	5,088	
Salem ...	3,353	...	4,339	49	...	7	334	...	278	2,970	...	4,051	The figures represent the number of persons employed in the preliminary census.
Coimbatore ..	2,454	57	3,574	...	...	...	...	...	...	...	...	...	
Nilgiris ...	267	2	500	10	...	4	28	...	13	229	2	483	This is exclusive of 510 special enumerators.
South Arcot...	5,306	350	1,556	36	4	2	380	125	15	4,890	221	1,539	
Tanjore ...	3,995	27	3,072	52	...	20	377	...	234	3,566	27	2,818	
Trichinopoly..	2,074	...	3,504	24	...	5	164	...	152	1,886	...	3,347	
Madura ...	1,870	...	9,994	47	...	33	218	...	599	1,605	...	9,362	
Tinnevely ...	2,521	41	7,938	53	...	4	414	...	460	2,054	41	7,474	
Malabar ...	1,063	...	11,816	...	...	...	...	...	...	...	...	...	
South Canara.	1,423	...	3,453	26	...	6	263	...	133	1,134	...	3,314	
TOTAL ...	49,438	1,642	94,809	615	4	142	4,246	236	2,964	31,223	902	56,056	

The officials formed 33·89 per cent. of the total, the non-officials 66·11 per cent. Nearly all of the latter gave their services gratuitously and, as the officials received no extra remuneration for census work, 98·87 per cent. of all the census officers employed were unpaid. The payment of some remuneration would undoubtedly give more power of control, but this advantage could only be obtained by a very large addition to the cost of the census, for the payment of any smaller sum than, on an average, Rs. 2 per head would be useless remuneration on this scale and would mean an expenditure of Rs. 1,92,902 for non-officials alone. On the whole comparatively little difficulty was experienced in getting unpaid non-official assistance, and it was only for the special hill and forest tracts that any considerable number of paid enumerators and supervisors were entertained.

Sources from which enumerating staff was obtained.

680. The annexed statement shows the departments of the official and the occupations of the non-official agency.

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Statement showing the Departments of Official, and the Occupations of Non-official, Census Officers.

District.	Revenue Department.	Judicial Department.	Registration Department.	Salt and Abkari Department.	Educational Department.	Forest Department.	Survey Department.	Revenue Settlement Department.	Postal Department.	Telegraph Department.	Agricultural Department.	Sea Customs.	Medical Department.	Jail Department.	Public Works Department.	Cinchona.	Meteorological Department.	Military Department.	Police Department.	Village Officers.	Court of Wards.	District Board.	Local Fund.	Municipal.	Inam and Zamindari employes.	Schoolmasters.	Vakils.	Others in private firms, &c.	Agriculturists.	Shopkeepers.	Stamp-vendors.	Others.	Hallway.	Total.	
Ganjam ...	160	69	19	27	4	9	...	...	1	...	...	2	...	...	17	...	...	...	...	114	905	...	160	...	93	2,094	415	7	97	189	100	9	2,087	...	6,565
Vizagapatam ...	172	59	17	76	40	27	...	...	1	...	...	7	...	...	11	...	...	...	150	297	...	...	...	181	62	3,356	253	53	229	879	295	46	2,524	...	8,075
Godavari ...	248	217	24	59	3	29	...	...	5	...	...	...	...	...	125	...	...	...	438	1,895	...	418	...	...	76	1,605	216	64	111	2,019	355	31	1,615	...	9,588
Kistna ...	503	23	3	26	2	22	...	...	3	...	...	...	11	...	101	...	...	...	60	2,256	...	...	...	239	42	893	320	16	242	1,358	57	14	799	103	7,101
Nellore ...	215	56	16	16	9	10	...	...	...	...	...	...	2	...	62	...	...	...	186	1,169	...	...	...	15	73	1,677	171	13	72	1,872	185	21	478	...	6,323*
Cuddapah ...	251	41	5	9	...	33	...	...	6	...	...	...	7	...	5	...	...	...	90	2,735	...	...	...	88	31	50	116	17	33	2,141	320	31	647	...	* 6,626
Kurnool ...	213	44	11	9	...	...	...	...	3	...	...	...	...	...	8	...	...	...	135	1,379	...	186	...	...	6	...	93	10	17	1,239	579	21	650	...	4,644
Bellary ...	170	29	12	31	1	4	36	40	21	...	...	...	...	...	1	...	...	1	16	1,340	...	...	...	...	81	57	256	6	34	1,165	174	26	1,040	...	+ 4,562
Anantapur ...	145	56	...	7	4	12	2	9	6	...	...	1	...	...	3	...	...	...	...	...	1,402	...	47	...	12	...	117	5	8	881	171	18	277	...	3,191
Chingleput ...	539	36	25	38	...	...	...	...	2	...	...	...	8	...	13	...	...	2	13	1,946	2	...	...	78	14	411	273	6	32	585	11	15	78	...	+ 4,127
North Arcot ...	233	68	32	21	39	27	...	...	3	...	...	...	24	...	46	...	...	...	218	2,220	...	...	...	170	76	2,252	258	107	120	2,063	241	55	403	...	8,676
Salem ...	248	34	31	24	5	135	...	...	...	...	...	...	15	...	12	...	...	2	236	2,611	10	84	...	98	...	875	455	39	64	1,336	121	26	1,231	...	7,692
Coimbatore ...	246	56	22	41	3	56	...	1	5	...	...	...	9	...	11	...	...	...	...	2,004	...	...	...	89	...	176	417	51	49	1,227	32	42	1,548	...	6,085
Nilgiris ...	73	18	8	1	...	22	...	...	24	1	...	...	2	5	5	13	...	18	28	48	...	27	...	34	...	...	51	2	223	95	28	3	39	...	769
South Arcot ...	221	171	34	51	4	65	...	119	9	...	...	...	8	1	29	...	...	...	70	4,297	...	269	...	36	69	187	19	35	940	19	44	254	9	16,960	
Tanjore ...	341	428	58	101	11	...	...	38	...	...	...	...	...	...	86	...	...	...	...	...	2,932	101	...	322	115	58	757	18	438	569	46	78	577	...	7,094
Trichinopoly ...	387	59	13	16	2	22	...	...	2	...	...	...	3	...	11	...	...	20	64	1,475	...	...	...	70	47	525	333	32	49	1,892	34	27	404	65	15,552
Madura ...	232	108	46	11	2	...	...	...	13	...	...	...	2	...	64	...	1	...	340	1,051	...	...	161	68	4,426	559	52	510	3,387	97	118	616	...	11,864	
Tinnevely ...	294	81	55	24	2	25	...	...	15	...	...	...	7	...	31	...	...	...	225	1,749	13	276	...	...	65	1,498	563	82	176	4,696	19	133	471	...	10,500
Malabar ...	295	367	70	65	13	5	20	...	3	...	...	...	5	...	7	...	...	...	213	679	...	98	...	...	205	...	455	39	878	5,769	592	83	3,023	...	12,879
South Canara ...	122	73	23	22	4	21	7	...	2	...	...	...	...	...	1	...	...	18	153	...	...	38	...	...	15	...	255	26	67	2,223	207	7	555	...	4,876
TOTAL ...	5,308	2,093	524	675	139	524	66	207	124	1	1	45	111	10	669	13	1	61	2,749	35,329	126	1,598	1,511	1,151	20,022	6,520	664	3,484	36,539	3,743	848	19,316	177	144,349	

* Includes 127 special enumerators.

† Exclusive of 56 special enumerators employed in the Madurantakam, Ponnéri and Saidpet taluks.

‡ Exclusive of 252 special enumerators.

+ Exclusive of 53 persons employed in connection with the enumeration of the cantonment limits.
§ Of these, 273 persons were employed as special enumerators.
¶ This is exclusive of 26 special enumerators employed in Udayarpalayam taluk.

681. In November a manual, containing a full account of the scheme of operations and the duties of each officer, was issued to all charge superintendents and supervisors, who were directed to make themselves conversant with the rules and then to instruct the enumerators, who, by that time, had been supplied with the enumeration books. Each of the latter contained a leaf of instructions to enumerators, but these were made as simple as possible, the 'hard cases' being dealt with in the instructions to supervisors, who imparted their knowledge orally and with appropriate examples to the enumerators. I am of opinion that this plan is preferable to any attempt to deal with complicated points in the printed instructions to enumerators. During my tours, which extended to every district, I met as many divisional officers, tahsildars, &c., as possible and held classes, so to speak, on the mode of filling up the schedule. A number of ordinary ryots, labourers or the like were called up and enumerated, and in this way the higher officers learnt how the schedule was to be filled up, and I was able to explain many points of difficulty which were not mentioned in the manual. These officers in their turn held similar classes of supervisors and enumerators and thus all learnt in an easy and effective manner the most important part of the census work. I strongly recommend this plan for any future occasion.

Instruction of the Staff.

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The Census.

682. In most European countries the census schedule is filled up by each householder, and the enumerator's duty is confined to the collection of the schedules; but in India at least 90 per cent. of the householders would be unable to do this and the entries have to be made by the enumerator except in the case of an insignificant number of persons, chiefly Europeans and Eurasians, to whom householders' schedules were distributed. It is obvious that one man would not be able to enumerate many houses if all the entries had to be made on the night of the census, and were this done the staff of enumerators required would probably exceed the whole number of adult males who can read and write. Accordingly each enumerator was required to visit the houses in his block some time before the census and to make the entries for all persons living in each house. Visitors who would not be present on the night of the census, were not enumerated on this occasion, but on the other hand, the entries were made for regular inmates, who, though absent at the time of the enumerator's visit, were expected to be present on the census night. This preliminary record was commenced on the 6th January 1891, the day after the termination of the Christmas holidays, and though it was ordered that it should be completed in fifteen days, there were some parts of every district in which it was not finished within that time. This was chiefly owing to carelessness on the part of enumerators. Fearful of making mistakes, they first made the entries on paper of their own and then, after getting these corrected by the supervisors, copied them into the regular enumeration books. The inspection of the preliminary record was very well done. In nearly all cases the supervisors completely examined the entries in order to detect obvious errors and then tested a large proportion by house-to-house visits. In towns, where the population is of a more shifting character, the preparation of the preliminary record was not commenced until a later date, generally the 10th February. This was necessary and worked well, but I do not recommend any shortening of the period for the rural tracts, as the extent and quality of the inspection, on which the accuracy of the census greatly depends, would thereby be impaired.

The Preliminary Record.

683. The actual census was taken during the night of the 26th February 1891.

Final Census.

The taking of the census by night was a novelty in the Madras Presidency, where the final record had hitherto been made on the morning following the night to which the enumeration relates. But, although it was feared that this new departure would cause trouble and affect the accuracy of the census, experience has shown that these misgivings were groundless.

The business of the enumerator at the time of the final census was to ascertain for each house whether all the persons whom he had entered in the schedule were actually present, and whether there were any others in addition to those whose names had already been recorded. If any one were no longer present, a red ink line was drawn through all the entries relating to him, while new comers were added in red ink below the last name entered at the time of the preliminary record. The use of red ink was prescribed in order to enable the supervisors to check the new entries more readily. I saw a good deal of the work done in the City of Madras, and repeatedly found the enumerator carefully reading out all the names entered in the preliminary record in order to ascertain whether these were still living in the house; but in the villages a somewhat more summary method was, no doubt, adopted, for the enumerator there would have personal knowledge of the inmates of each dwelling. At my suggestion Collectors issued notices requesting all persons who could conveniently do so to spend the night of the 26th February in their own houses and to avoid fixing that date for weddings, dramatic performances and the like. They were also asked to have a light burning at the door ready for the enumerator's visit and to remain awake until he came. These requests were very generally complied with and the people thus greatly facilitated the taking of the census. The enumerators commenced to go their rounds soon after sunset and their labours were in most cases completed by midnight, but in exceptional blocks the verification of the record was not finished till day-break. The supervisors and charge superintendents were busy inspecting throughout the night, and the district reports show that the supervision exercised was as extensive and careful as was possible.

684. All officers unite in attributing a high degree of accuracy to the enumeration. In this opinion I fully concur and, though a

The accuracy of the Census.

census must necessarily be at best only an approximation, I believe the margin of error was smaller in 1891 than on any previous occasion.

I have not noticed any signs of varying degrees of accuracy in different districts, but the extent to which the columns of the schedule were left blank indicates in a rough and imperfect way the difference in the regard paid to the instructions. I accordingly give on the adjoining page a statement somewhat similar to one prepared in 1881, showing the number of the "Not stated" under each item for which complete returns were required. The last column shows the percentage of the total of these items on the total district population. It should be explained that in parts of the Agency tracts no attempt was made to fill up certain columns. Excluding these tracts it is found that Tanjore occupies the best position and Madras the worst. The imperfection of the return in the latter may be largely ascribed to the greater use of householders' schedules, i.e., schedules to be filled up by the householder himself in the English manner, and to the fact that the enumerators were not acquainted with the people as in the rural parts and had less authority and influence.

Statement showing the number of cases in which the various columns of the schedule were left blank.

District.	Religion.			Age.			Civil condition.			Education.			Parent Tongue.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Ganjam ...	36	16	20	647	318	329	854	375	479	5,637	2,332	3,305	538	231	307
Vizagapatam ...	46	18	28	683	318	365	767	337	430	12,486	5,277	7,209	619	291	328
Godavari ...	15	7	8	619	315	304	642	327	315	8,262	3,751	4,511	596	270	326
Kistna ...	10	8	2	539	264	275	588	312	276	4,197	2,047	2,150	417	220	197
Nellore ...	385	191	194	738	382	356	1,064	496	568	7,240	3,211	3,999	1,253	613	640
Cuddapah ...	22	15	7	464	230	234	730	367	363	7,726	3,462	4,264	1,271	636	635
Kurnool ...	4	2	2	410	196	214	377	193	184	4,672	2,107	2,565	510	248	263
Bellary ...	1	1	...	378	176	202	405	178	227	4,553	2,123	2,430	907	440	467
Anantapur ...	9	3	6	224	119	105	516	238	278	3,887	1,875	2,012	888	433	455
Madras ...	126	84	42	119	61	58	601	348	253	2,424	1,155	1,269	510	256	254
Chingleput ...	7	3	4	171	68	103	356	151	205	3,469	1,563	1,906	126	62	64
North Arcot ...	6	1	5	484	233	251	762	335	427	7,378	3,419	3,959	413	193	220
Salem ...	1	...	1	288	128	160	451	197	254	8,061	3,792	4,269	604	280	324
Coimbatore ...	...	...	...	218	112	106	451	199	252	6,536	2,926	3,610	445	217	228
Nilgris ...	5	4	1	13	8	5	41	22	19	456	257	199	32	19	13
South Arcot ...	17	6	11	333	154	179	622	244	378	6,741	3,203	3,538	334	176	158
Tanjore ...	6	5	1	159	74	85	409	172	237	5,129	2,358	2,771	274	150	124
Trichinopoly ...	4	2	2	270	118	152	432	200	232	4,294	1,865	2,339	327	151	176
Madura ...	47	22	25	882	394	488	1,848	838	1,010	11,424	5,002	6,422	1,089	514	575
Tinnevely ...	...	...	...	396	179	217	451	233	218	6,119	2,674	3,445	318	160	158
Malabar ...	39	20	19	435	220	215	573	360	213	8,778	3,820	4,949	614	368	246
South Canara ...	1	1	...	265	144	121	313	150	163	4,113	2,042	2,071	318	162	156
TOTAL	787	409	378	8,735	4,211	4,524	13,253	6,272	6,981	133,492	60,300	73,192	12,403	6,090	6,313
Agency { Ganjam ...	...	...	...	11,538	5,902	5,636	60	32	28	106	45	61	11,939	6,104	5,835
Vizagapatam ...	13,711	7,254	6,457	223,869	115,155	108,714	1,375	677	698	323,030	166,608	156,422	294,302	151,408	142,894
Godavari ...	5	3	2	15	9	6	69	36	33	511	248	263	47	28	19
TOTAL, AGENCY TRACTS	13,716	7,257	6,459	235,422	121,066	114,356	1,504	745	759	323,647	166,901	156,746	306,388	157,540	148,748
Total, British Territory	14,503	7,566	6,837	244,157	125,277	118,880	14,757	7,017	7,740	457,139	227,201	229,938	318,691	163,630	155,061

Statement showing the number of cases in which the various columns of the schedule were left blank—continued.

District.	Birth-place.			Occupation.			Casto.			Total, Not stated.			Percentage of total population of district.
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
	17	18	19	20	21	22	23	24	25	26	27	28	29
Ganjam ...	299	137	162	3,378	2,463	915	407	204	203	11,796	6,076	5,720	0.09
Vizagapatam ...	175	84	91	817	357	460	188	84	104	15,781	6,766	9,015	0.10
Godavari ...	303	138	165	810	332	478	537	288	240	11,784	5,428	6,356	0.07
Kistna ...	759	391	368	538	256	282	378	220	158	7,426	3,718	3,708	0.05
Nellore ...	1,059	545	514	854	484	370	636	340	296	13,229	6,292	6,937	0.11
Cuddapah ...	379	166	213	533	228	365	320	190	130	11,505	5,294	6,211	0.11
Kurnool ...	448	206	242	592	399	193	281	145	136	7,294	3,496	3,798	0.11
Bellary ...	330	166	170	1,088	627	461	233	132	101	8,501	3,843	4,658	0.12
Anantapur ...	292	137	155	311	207	104	293	175	118	6,420	3,187	3,233	0.11
Madras ...	454	238	196	1,445	576	869	691	467	224	6,370	3,205	3,165	0.18
Chingleput ...	199	86	113	492	209	283	100	58	42	4,920	2,200	2,720	0.05
North Arcot ...	486	208	278	590	303	287	406	214	192	10,525	4,906	5,619	0.06
Salem ...	464	225	239	552	246	306	70	32	38	10,491	4,900	5,591	0.07
Coimbatore ...	213	109	104	431	186	245	153	102	51	8,447	3,851	4,596	0.05
Nilgiris ...	31	25	6	53	21	32	10	4	6	641	360	281	0.08
South Arcot ...	395	168	227	497	182	315	309	133	176	9,248	4,266	4,982	0.05
Tanjore ...	327	157	170	324	143	181	116	60	56	6,744	3,119	3,625	0.04
Trichinopoly ...	287	127	160	468	182	286	129	67	62	6,121	2,712	3,409	0.06
Madura ...	517	235	282	1,518	658	860	392	211	181	17,717	7,874	9,843	0.08
Tinnevelly ...	154	88	66	543	265	278	214	103	111	8,195	3,702	4,493	0.05
Malabar ...	209	110	90	1,377	595	782	239	132	107	12,264	5,643	6,621	0.06
South Canara ...	103	48	55	685	298	387	213	90	123	6,011	2,935	3,076	0.07
Total ...	7,889	3,823	4,066	18,556	9,217	9,339	6,315	3,451	2,864	201,430	93,773	107,657	0.07
Agency { Ganjam Vizagapatam Godavari }	11,423	5,853	5,570	2,138	864	1,274	3,048	1,665	1,383	37,204	18,800	18,404	1.51
	284,639	147,010	137,629	308,887	157,628	151,259	45	32	13	1,452,861	747,405	706,456	21.12
	26	18	18	47	17	30	45	32	13	775	391	384	0.08
TOTAL, AGENCY TRACTS ...	296,098	152,881	143,217	311,072	158,509	152,563	3,093	1,697	1,396	1,490,840	766,596	724,244	14.40

685. In order that the main results of the census might be made known as

The preliminary counting.

quickly as possible, it was determined to require each enumerator to furnish an abstract of the number of occupied houses and of the male and female population of his block on the morning after the census. Accordingly, on the 27th February, all the enumerators of each circle met their supervisor at a place previously fixed upon, and there assisted each other in preparing and checking these abstracts. The supervisor then made a similar abstract for his circle, and sent this to the taluk office or, in the case of municipalities, to the municipal office. There the total for the taluk or municipality was compiled and sent to the Collector, who thus obtained the total figures for his district. These were sent by telegram to the Census Commissioner at Simla and to me at Madras, and in this way the approximate total of the enumerated population of this presidency was known on the 18th March. The district returns were in some cases modified subsequently. In the following statement the final figures sent by Collectors are compared with the numbers arrived at some six months later by the abstraction and tabulation of the entries in the schedules:—

Comparison of preliminary and final totals.

District.	Occupied houses.	POPULATION.		
		Total.	Males.	Females.
Ganjam ... { Preliminary ...	314,691	1,594,755	767,491	827,264
Final ...	314,379	1,589,477	764,420	825,057
Variation ...	312	5,278	3,071	2,207
Percentage ...	0.10	0.33	0.40	0.27
Vizagapatam ... { Preliminary ...	413,137	1,941,251	958,834	982,417
Final ...	413,605	1,943,211	960,414	982,797
Variation ...	468	1,960	1,580	380
Percentage ...	0.11	0.10	0.16	0.04
Godavari ... { Preliminary ...	367,213	1,953,877	963,884	989,993
Final ...	368,185	1,951,645	962,361	989,284
Variation ...	972	2,232	1,523	709
Percentage ...	0.26	0.11	0.16	0.07
Kistna ... { Preliminary ...	341,216	1,853,106	937,235	915,871
Final ...	339,967	1,853,582	938,352	917,230
Variation ...	1,249	2,476	1,117	1,359
Percentage ...	0.37	0.13	0.12	0.15
Nellore ... { Preliminary ...	273,730	1,461,881	735,829	726,052
Final ...	273,815	1,463,736	736,608	727,128
Variation ...	85	1,855	779	1,076
Percentage ...	0.03	0.13	0.11	0.15
Cuddapah ... { Preliminary ...	269,727	1,268,887	644,922	623,965
Final ...	270,121	1,272,072	646,340	625,732
Variation ...	394	3,185	1,418	1,767
Percentage ...	0.15	0.25	0.22	0.28
Kurnool ... { Preliminary ...	168,510	817,528	414,354	403,174
Final ...	172,168	817,811	414,136	403,675
Variation ...	3,658	283	218	501
Percentage ...	2.17	0.03	0.05	0.12
Bellary ... { Preliminary ...	171,033	900,667	459,505	441,162
Final ...	170,929	900,126	459,002	441,124
Variation ...	104	541	503	38
Percentage ...	0.06	0.06	0.11	0.01
Anantapur ... { Preliminary ...	139,859	707,555	361,939	345,616
Final ...	140,199	708,549	362,300	346,249
Variation ...	340	994	361	633
Percentage ...	0.24	0.14	0.10	0.18

Comparison of preliminary and final totals—continued.

District.	Occupied houses.	POPULATION.		
		Total.	Males.	Females.
Madras	Preliminary ...	59,806	449,946	224,022
	Final ...	60,103	452,518	225,817
	Variation ...	+ 297	+ 2,572	+ 1,795
	Percentage ...	+ 0.50	+ 0.57	+ 0.80
Chingleput	Preliminary ...	177,408	1,137,333	573,170
	Final ...	177,394	1,136,928	572,776
	Variation ...	- 14	- 405	- 394
	Percentage ...	- 0.01	- 0.04	- 0.07
North Arcot	Preliminary ...	343,026	2,178,226	1,093,177
	Final ...	344,091	2,180,487	1,094,539
	Variation ...	+ 1,065	+ 2,261	+ 1,362
	Percentage ...	+ 0.31	+ 0.10	+ 0.12
Salem	Preliminary ...	401,523	1,962,566	961,861
	Final ...	401,081	1,962,591	961,621
	Variation ...	- 442	+ 25	- 240
	Percentage ...	- 0.11	+ 0.001	- 0.02
Coimbatore	Preliminary ...	421,920	1,999,432	979,484
	Final ...	424,564	2,004,839	981,700
	Variation ...	+ 2,644	+ 5,407	+ 2,216
	Percentage ...	+ 0.63	+ 0.27	+ 0.23
Nilgiris	Preliminary ...	21,197	99,801	56,134
	Final ...	21,200	99,797	56,155
	Variation ...	+ 3	- 4	+ 21
	Percentage ...	+ 0.01	- 0.004	+ 0.04
South Arcot	Preliminary ...	313,136	2,159,813	1,077,811
	Final ...	314,343	2,162,851	1,079,134
	Variation ...	+ 1,207	+ 3,038	+ 1,323
	Percentage ...	+ 0.39	+ 0.14	+ 0.12
Tanjore	Preliminary ...	406,232	2,227,514	1,065,874
	Final ...	406,329	2,228,114	1,066,045
	Variation ...	+ 97	+ 600	+ 171
	Percentage ...	+ 0.02	+ 0.03	+ 0.02
Trichinopoly	Preliminary ...	241,659	1,377,333	665,846
	Final ...	240,816	1,372,717	663,568
	Variation ...	- 853	- 4,616	- 2,278
	Percentage ...	- 0.35	- 0.34	- 0.34
Madura	Preliminary ...	508,031	2,610,558	1,254,060
	Final ...	506,312	2,608,404	1,251,568
	Variation ...	- 1,719	- 2,154	- 2,492
	Percentage ...	- 0.34	- 0.08	- 0.20
Tinnevely	Preliminary ...	422,835	1,917,692	934,371
	Final ...	421,828	1,916,095	933,467
	Variation ...	- 1,007	- 1,597	- 904
	Percentage ...	- 0.24	- 0.08	- 0.10
Malabar	Preliminary ...	451,883	2,651,211	1,313,564
	Final ...	452,060	2,652,565	1,314,361
	Variation ...	+ 177	+ 1,354	+ 797
	Percentage ...	+ 0.04	+ 0.05	+ 0.06
South Canara	Preliminary ...	189,595	1,055,549	510,620
	Final ...	189,584	1,056,081	510,937
	Variation ...	+ 79	+ 532	+ 317
	Percentage ...	+ 0.04	+ 0.05	+ 0.06
Ganjam Agency	Preliminary ...	68,684	299,058	154,832
	Final ...	71,492	307,326	158,836
	Variation ...	+ 2,808	+ 8,268	+ 4,004
	Percentage ...	+ 4.09	+ 2.78	+ 2.59

Comparison of preliminary and final totals—continued.

District.	Occupied houses.	POPULATION.		
		Total.	Males.	Females.
Vizagapatam Agency	Preliminary ...	189,396	862,430	441,151
	Final ...	189,085	859,781	440,162
	Variation ...	- 311	- 2,649	- 989
	Percentage ...	- 0.16	- 0.31	- 0.22
Godavari Agency	Preliminary ...	25,339	126,861	64,647
	Final ...	26,340	127,137	64,776
	Variation ...	+ 1,001	+ 276	+ 129
	Percentage ...	+ 3.95	+ 0.22	+ 0.20
Total, British Territory	Preliminary ...	6,700,706	35,614,830	17,614,617
	Final ...	6,709,990	35,630,440	17,619,395
	Variation ...	+ 9,284	+ 15,610	+ 4,778
	Percentage ...	+ 0.14	+ 0.04	+ 0.03
Travancore	Preliminary ...	516,576	2,557,837	1,290,489
	Final ...	516,536	2,557,736	1,290,415
	Variation ...	- 40	- 101	- 74
	Percentage ...	- 0.01	- 0.004	- 0.006
Cochin	Preliminary ...	126,597	715,879	356,594
	Final ...	130,901	722,906	361,904
	Variation ...	+ 4,304	+ 7,027	+ 5,310
	Percentage ...	+ 3.40	+ 0.98	+ 1.49
Pudukota	Preliminary ...	69,507	373,010	177,929
	Final ...	69,691	373,096	177,912
	Variation ...	+ 184	+ 86	- 17
	Percentage ...	+ 0.26	+ 0.02	- 0.01
Bangnapalle	Preliminary ...	7,388	35,506	18,037
	Final ...	7,420	35,496	18,026
	Variation ...	+ 32	- 10	- 11
	Percentage ...	+ 0.43	- 0.03	- 0.06
Sandur	Preliminary ...	2,419	11,390	5,722
	Final ...	2,418	11,388	5,719
	Variation ...	- 1	- 2	- 3
	Percentage ...	- 0.04	- 0.02	- 0.05
Total, Feudatories	Preliminary ...	722,487	3,693,622	1,848,771
	Final ...	726,966	3,700,622	1,853,976
	Variation ...	+ 4,479	+ 7,000	+ 5,205
	Percentage ...	+ 0.62	+ 0.19	+ 0.28

It will be seen that the occupied houses were understated by 9,284, or 0.14 per cent., and the population by 15,610, or 0.04 per cent., and that the understatement of females was greater than that of males. This net result, however, is made up of a gross understatement of 15,295 houses and 35,086 people, and a gross overstatement of 6,011 houses and 19,476 people, the district being taken as the unit. The degree of error varies a good deal. It is very small in Salem and the Nilgiris and very large in the Ganjam Agency. I confess that, seeing the elaborate arrangements that were made for checking the abstracts, the results disappointed me, but we must not forget that the calculations of the enumerators and supervisors were made after a hard night's work and that at every stage there was abnormal hurry. Still I think that better and more uniform results should be obtained on a future occasion. In all the Feudatory states except Cochin, the preliminary returns were very good.

686. Although at first there were the usual fears that the census was the precursor of new taxation, these were soon dispelled and the attitude of the people towards the enumeration was one of amused indifference; or as a South Arcot official puts it, "they

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submitted to the operation." In one part of Salem there was a rumour abroad that a waggon-load of swords had arrived at a neighbouring railway station, and that the people were to be attacked with these on the census night. In one taluk of Canara it was believed that the census was being taken at night on this occasion with the object of kidnapping young children, to be sacrificed in connection with the building of a new bridge, and in another part of the same district there was a report that young men were to be forcibly enlisted for the army. In Kurnool there was an idea among the Musalmans that their children were to be carried away. But on the whole the people not only evinced no reluctance to give the necessary information, but cordially co-operated with the census staff by remaining at home and having a light burning ready for the enumerator's visit.

District.	Prosecutions of	
	Census officials.	Private persons.
Godsvari	1	...
Nellore	...	2
Cuddapah	...	1
Kurnool	1	...
Bellary	2	10
Madras	1	...
Salem	1	...
Coimbatore	1	...
Tanjore	...	1
Trichinopoly	...	1
Tinnevely	...	1
Malabar	1	...
TOTAL	8	16

687. The marginal statement shows the prosecutions for

offences in connection with the census. The total number is only 24 and the offences were not important. In districts other than those mentioned there were no prosecutions. In Kurnool the single prosecution was successfully appealed against, and one of the prosecutions in Bellary was unsuccessful. The Madras case also failed.

Special Arrangements.

The foregoing account shows how the census of the ordinary resident population was taken, but there were certain classes and localities for which special arrangements were necessary. These will now be briefly described.

688. In order to catch travellers by road certain places were selected as enumeration stations on all high-ways, the stations being sufficiently close to one another to ensure that no person should escape enumeration. Police stations and toll-gates were generally chosen, when they were conveniently situated, and the police and toll-gatekeepers served as enumerators. For stations other than these the enumerators were either policemen or specially appointed private individuals. To every person enumerated at these stations a ticket was given, and he was told to produce this if any attempt was made to enumerate him again. I think the enumeration was very nearly complete, and that few, if any, persons were counted more than once. This enumeration was made on loose schedules which were afterwards handed to the enumerator of the block in which the station was situated, and stitched by him into one of his enumeration books. Travellers halting at cart-stands, temples, rest-houses, &c., were enumerated by the ordinary enumerator, who gave each of them a ticket to prevent their being recorded a second time by a road enumerator.

689. The houseless poor, *i.e.*, people with no homes, who get their meals where they can and sleep in the streets, were practically found only in towns. They were enumerated by the beat constables, whose numbers were specially increased where this was found necessary. A ticket was given to each person so enumerated.

690. The railway population consisted, for census purposes, of two classes, (a) persons residing or working within railway premises and (b) persons travelling by rail on the census night. For the first the arrangements were identical with those for the ordinary population, except that they were made and carried out by the railway authorities. For the latter class special arrangements were made. Every passenger alighting at a station between 8 P.M. on the 26th February and 6 A.M. on the 27th was

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enumerated by the station enumerator appointed for the purpose, unless he produced an enumeration ticket or said he had been counted already. This station enumerator also enumerated all persons waiting to join a train who were found in the station premises between the above hours. Again, every passenger train was examined at some convenient station where there was a stoppage about 6 o'clock on the morning of the 27th February, and the necessary information was there recorded for all persons who had not already been enumerated. The arrangements for dealing with these different classes were excellently carried out by the railway officials.

691. The other classes of the population for whom special arrangements were made were the sea-going population, canal population, the military population and the inmates of large jails, hospitals and asylums. The *modus operandi* will be found fully described in the appendices, and I do not think it necessary to give an account of them here.

692. There are certain localities in which, owing to the presence of wild animals and other similar circumstances, it would be impossible to induce the enumerators to visit the houses in their blocks by night. The final census in these places, of which a list is given in an appendix was accordingly taken on the morning of the 27th February, the information recorded relating, of course, to the population as it stood on the previous night. This method of taking the census was adopted throughout the Malabar district, though its circumstances do not greatly differ from those of South Canara and Coorg, where the census was taken by night. Again, there are some tracts in which, owing to their unhealthiness, the uncivilized state of the population and the impossibility of obtaining enough enumerators locally, the census had to be spread over a period varying from a few days to several months; and in some of these the record had to be made some time before the date of the general census, owing to their special unhealthiness at that particular time. Of course, in these tracts there was only one operation, instead of a preliminary record checked by a final visit on a fixed night. The names of these tracts and the period during which the census was taken are given in an appendix.

Printing and Supply of the Schedules.

693. So far I have said nothing regarding the supply of schedule forms to the enumerators. The headings of the columns and the instructions to the enumerators were required in six different languages—English, Tamil, Telugu, Malayalam, Canarese and Uriya. The first point, therefore, was to obtain good translations, and for the first four vernaculars application was made to the Government Translators. Their translations were then sent to selected district officers for their opinion, with the result that the Malayalam rendering was rejected altogether, while the Telugu version was considerably altered. The Tamil and Canarese translations were adopted with slight modifications. A new Malayalam translation was prepared by Mr. Govinda Menon, who was then my Personal Assistant, and this was adopted after consultation with Mr. Dumergue, the Collector of Malabar. The Uriya translation was prepared under the orders of the Collector of Ganjam. This translation question must remain a difficult one, but it is not insurmountable, and I believe that the versions eventually obtained were good and such as could be easily understood by the average enumerator, though they would undoubtedly be regarded with contempt by the pundit. The next question was the paper, and after full inquiries the sort selected was unbleached Badami Royal, 22" x 29", and 20lb. to the ream of 500 sheets. This was supplied by the Bally Mills, delivered free at the Government Press, Madras, for Rs. 3-2-0 a ream. The paper for the outer covers of the books was brown cartridge, which was also supplied by the Bally Mills at Rs. 4-12-0 a ream of 500 sheets. The total amount of paper used for schedules was 5,335½ reams, and for covers 295 reams.

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694. The preliminary estimate of the number of schedule pages required was 7,200,000, but the number actually struck off was no less than 12,175,075, and the number issued from the press was 12,073,755. Deducting the number supplied to other provinces and states, we have 11,897,279 as the number issued for use in the presidency. The number actually used is unfortunately not known, as I have not succeeded in obtaining trustworthy statistics from Collectors, but there can be little doubt that the unused balance in every district was large. The total number of buildings to which a number was given was about 8,000,000, and allowing one page for each of these and two pages for at least $12\frac{1}{2}$ per cent., the total number of schedule pages required is 9,000,000. A further allowance must be made for the waste caused by the schedules being bound into books of fixed sizes, which frequently necessitated a number of pages being left unused, and there was also some waste of schedules due to carelessness and mistakes; altogether I think that from $9\frac{1}{2}$ to 10 millions was the outside number really required, and the issues in excess of this were unnecessary. The method in which the quantity required was estimated in my office is described in Circular No. 12 (*see appendix*), and I certainly thought I had allowed a liberal margin for all contingencies. I was, however, soon undeceived, and supplemental indents began to pour in, so that the reserve stock at the Government Press was quickly exhausted and the printers were kept hard at work, night and day, to meet the heavy additional demands. These indents were in many cases unnecessary, but I did not feel at liberty to refuse to comply with them. When I noticed any that appeared to be particularly excessive I addressed the Collector, if there was time to do so, and I did effect some reductions in this way. But Collectors were, as a rule, in no better position than myself, and were obliged to accept the assurances of their subordinates that the forms were really needed, for by refusing they ran the risk of impairing the completeness of the census. The fact is that every tahsildar and municipal chairman wanted, very naturally, to have a reserve in hand for contingencies, and though the quantity thus asked for may have been only trifling in each individual case the total of all these reserves reached a high figure. The total press charges for the enumeration forms was Rs. 25,880-4-9 or Rs. 2-2-0 per 1,000 schedules.

695. The schedules were bound into books of four different sizes, containing respectively 10, 20, 30 and 50 schedules. Each book

Enumeration Books.

also contained a block list, instructions to the enumerator as to his duties, a specimen schedule, and a form for the entry of the abstract of the contents, which each enumerator had to prepare. The block list was an extract from the building or village list already mentioned, and it gave the necessary information regarding each house in the block.

Householder's Schedules.

Householder's Schedules issued from the Press.

	Number.
For Europeans and Eurasians	24,723
For Natives	26,933
Total	51,656

696. The number of householder's schedules issued from the press was 51,656, but there are no statistics of the number used, as many persons on whom they were left did not fill them up, and were, therefore, enumerated in the ordinary manner. There was no vernacular edition of the householder's schedule.

Abstraction and Tabulation.

697. After some discussion it was eventually decided to have nine abstraction offices, viz., three each for the Tamil and Telugu schedules and one each for those written in Malayalam,

General Arrangements.

Canarese and Uriya. The English schedules were abstracted in the same office as the vernacular schedules of the block to which they belonged. As a rule, all the schedules of one taluk were sent to the same abstraction office, but there were some exceptions. The Tamil offices were in one building in Madras and the Telugu

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offices in another. The Malayalam, Canarese and Uriya offices were located, respectively, at Calicut, Bangalore and Berhampore. The gross rent paid for the two buildings at Madras was Rs. 430 per mensem, but almost the whole of the abstracting staff was accommodated in *pandals* (thatched booths), or in tents, which were lent by the military authorities. The original constitution of each office is given in the appendix, but this was departed from to some slight extent in accordance with the modifications indicated by experience in actual working.

698. To obtain the statistics required for the tables the entries in the schedules were abstracted on ten working-sheets. The particulars dealt with on each were as follows:—

Abstraction.

- I. Age, Religion and Civil Condition.
- II. Age, Religion and Education.
- III. Occupations by age groups.
- IV. Religion, Sect, Caste and Sub-division of Caste.
- V. Parent-tongue.
- VI. Birth-place.
- VII. Part I. Infirmities by age groups.
Part II. Do. by Caste.
- VIII. *Not used in Madras.*
- IX. Europeans, Eurasians and Armenians by age.
- X. Education and Caste.
- XI. Religion, Age, Civil Condition and Caste.

The sexes were distinguished in the case of every sheet.

The sheets were in such a form (*vide appendix*) that one stroke in the appropriate column would give regarding each person entered in the schedule all the information dealt with on the particular sheet. Thus, a stroke on Sheet I would indicate a person of a certain sex, age, religion and civil condition. To facilitate totalling, every fifth stroke was made across the preceding four, thus *||||*. A separate sheet was taken for each enumeration book.

Sheets I, VII and XI were worked by gangs of three men. One read the entries in the schedules and the other two made the necessary strokes on working-sheets I and XI. The reader kept sheet VII himself, and when any infirmities were found in the schedules he noted all the particulars of infirmity, sex, age and caste required for both parts of the sheet. All the other abstraction sheets were filled up by clerks working singly. The clerks were divided into sections according to the sheet they worked, and care was taken to prevent any communication between the different sections. We thus obtained valuable independent checks of the work by comparing the results given by different sheets for the same enumeration book. These results were entered on a paper called a test-slip, which showed discrepancies at a glance. In this way the following items were compared. The total males and the total females were given by all sheets. Age was abstracted on sheets I, II, III and XI, but as the periods used in the case of the last three were different, it was only possible to compare the results given by each of them with the corresponding figure calculated from sheet I, which was in sufficient detail to allow of this comparison being made. Religion entered into sheets I, II, IV and XI, education was given by II and X, caste by IV, X and XI. For the statistics relating to occupations, parent-tongue, birth-place and infirmities, no self-acting check of this kind was possible, and for sheet IX the test was only partial. As the entry of the numerous caste names upon a test-slip would have involved much additional labour, the check in the case of caste was exercised by actual comparison of working-sheets IV, X and XI.* In the other cases the figures to be compared were entered on the test-slip already referred to by a special set of clerks, who marked all discrepancies with a cross. If these were few in number and trifling in amount the testing clerks, who were distinct from the posting clerks last mentioned, traced out the mistake and corrected it. If they failed to do this, or if

* I had a caste test-slip at first, but subsequently abandoned it as its preparation cost more than the result was worth.

Chap. XII. the test-slip showed a comparatively large number of discrepancies, or errors of a large amount, the sheets which appeared to be wrong were ordered to be re-worked. When all the results agreed, either originally or after re-working or correction, the test-slip was passed on to another staff of comparatively highly paid clerks, who examined a large proportion of the slips to see that there had been no fudging or carelessness; and the Deputy Superintendent again tested a considerable proportion of the slips that were checked by this special staff. At first the examination of the test-slips was entrusted to the Deputy Superintendent alone, but it was very soon discovered that the work was wholly beyond one man's powers, and the system described above was introduced. The different processes are somewhat tedious, but I know of no other method which will give an equally high degree of accuracy. The amount of error in the original abstraction was large and only 14.32 per cent. of the enumeration books were correctly abstracted in all sections at the first working. In the case of 52.64 per cent., however, the discrepancies were comparatively small, and the mistakes were corrected by the special staff. The remaining 33.04 per cent. were returned for re-abstraction on one or more sheets. This showed us how necessary it was to test the figures relating to those items for which there was no independent check, and this was done by re-working a large proportion of the sheets dealing with these particulars and comparing the results. The marginal

Statement of Amount of Re-abstraction.

Working-sheet.	Population for which the sheet was re-abstracted.
I	7,399,508
II	6,956,119
III	7,987,715
IV	4,573,735
V	3,218,517
VI	3,000,692
X + XIII	6,829,460
XI	7,898,793

statement gives information regarding re-abstraction on each sheet. It is not complete, as it does not include statistics for one of the Tamil offices. No separate record was kept of the re-abstraction on sheet VII, but this was re-worked whenever sheets I and XI were re-abstracted. A considerable proportion of the work on sheet IX, relating to Europeans, Eurasians and Armenians, was also done a second time, but as the figures are incomplete, I have omitted them. The total population dealt with in the eight

offices to which the above statistics relate, including the population of three feudatories, and that of Bangalore and Coorg was 30,681,064, so it will be seen that a very large proportion of the abstraction was done more than once. This is essential so long as the census clerks are men with no special training.

699. The rate of work varied a good deal with different sheets and regard was paid to this in fixing the strength of each section. Two scales were fixed for each sheet, an upper and a lower. Those clerks whose average daily outturn was not less than the higher scale received Rs. 15 a month, and those who did less than the higher, but not less than the lower, scale were given Rs. 12. For an outturn below the minimum a proportionately reduced payment was made. These scales were fixed for correct work: if the test showed that a book had been worked incorrectly then double the number of the strokes on the incorrect sheet were deducted from the total at the credit of the abstractor, and the monthly pay was calculated on the balance of strokes. The disbursement of pay was not made until a fortnight or three weeks, and sometimes even longer, after the end of the month for which it was due. This delay was partly necessary in order to allow of the work being tested; but it was partly intentional, to prevent clerks leaving the office without permission. This was punished with loss of all pay due; no obstacle, however, was placed in the way of clerks leaving after due notice had been given, so that timely steps could be taken to replace them.

700. When the abstraction was finished, the next step was to tabulate the figures given by the working-sheets. The totals of each sheet were accordingly entered in registers, which were so arranged that all the pages of the same number contained the figures relating to the same set of books. The totals of each page were then compared in the same way as the totals of the abstraction sheets were compared on the test-slips. In this

way, with a check at each step, the total figures for each taluk and municipality were eventually obtained. These were communicated to me on forms called compilation slips, and the totals for each district were compiled in my office. The tabulation of the statistics relating to caste and occupation gave very great trouble owing to the multiplicity of the items. In the case of occupations, after the figures had been entered in the register the classification of each entry was noted above it and the page total was then entered in a ledger, which had one or more pages for each class of occupation given in the scheme of classification. For castes also we had ledgers, which had a separate page for each caste-name found in the schedules, the classification in this case being postponed to a later stage. I think these ledgers were a mistake, and I shall notice this matter at greater length in my suggestions for the future. The mistakes made in making the entries from the registers to the ledgers were endless, and the only possible way of checking the work was by means of a very tedious and laborious system of comparison. It is in fact mainly to the difficulties experienced in this part of the tabulation that the delay in getting out the results of the census must be ascribed. The errors were not deliberate; every clerk in the office was heartily tired of the work, and there was, I am sure, no desire to delay its completion. Moreover, inaccurate working was discovered and punished so that it seldom brought gain to the clerk. The fact is that work of this kind requires special aptitude and training, and it was rare to find a clerk who had either the one or the other.

Financial.

701. The gross cost of the census is Rs. 4,79,049, but if we deduct the contributions received from municipalities and the receipts from the sale of waste paper, furniture, &c., the net cost to Imperial revenues amounts to Rs. 4,64,023. Again, deducting only the receipts, we find that the actual cost to Imperial and Municipal revenues of taking the census of a population of 35,630,440, of compiling and publishing the tables and

Statement showing the cost per thousand of the population of each stage of the Census Operations.

		RS.	A.	P.
1	Enumeration	1	7	4
2	Abstraction and compilation	10	10	10
3	Superintendence	1	1	10
	TOTAL	13	4	0

preparing and printing this report was Rs. 4,72,022. The cost per thousand of the population was thus Rs. 13-4-0, and as shown in the marginal statement, much the greater part of this was incurred for the compilation and printing of the tables. It is not quite clear what the actual cost was in 1881, but the figure given in the report is Rs. 5,00,000, and this makes the cost per thousand Rs. 16-0-8 for the population of the Madras Presidency, including the Feudatory states of Pudukóta, Banganapalle and Sandúr. In the order of Government reviewing the census operations, the cost is said to have been Rs. 4,81,000, which gives Rs. 15-6-11 as the rate per thousand. It will thus be seen that whichever figure is adopted for the census of 1881 the rate was higher than that incurred in connection with the recent census, notwithstanding that the tables prepared on the latter occasion were more numerous and more elaborate.

Complete statistics for other provinces are not available, but it will probably be found that the cost in Madras is relatively higher than in other large provinces, with the exception of Burma, I do not attempt any explanation of this; the conditions of the various provinces differ considerably, and I do not think it would be possible to appreciably reduce the cost in Madras unless *karnams* or men of the karnam class are employed as abstracting clerks. The cost of the census of the United Kingdom in 1881 was £4-18-9 per thousand. This is the equivalent of about Rs. 77-8-0, or nearly six times the cost of the Madras census; and this notwithstanding the fact that much more information is collected in Madras than in the United Kingdom.

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702. The statements given in the appendix give details of the charges under each head of account and they also furnished particulars of the expenditure on enumeration in each district.

District charges.

It will be seen that there was a considerable distinct variation in nearly all items. Thus the house-numbering was relatively very expensive in Madura; in Nilgiris, Tinnevely and Malabar the expenditure on lights, red ink, &c., was relatively high; in Bellary and Malabar the expenditure on petty stationery was comparatively heavy. In some districts again very little was paid by way of remuneration to non-officials, but in others the presence of special tracts necessitated the employment of a special paid agency. Some Collectors, too, were much more liberal than others in sanctioning travelling allowances for private persons who assisted in taking the census. The item 'Special printing and petty contingent charges' consists chiefly of the cost of printing circle lists. In most districts this was done at the district presses without extra charge to the State, but in some it was necessary to employ additional men specially for this purpose, and in others the work was done at private presses. The last-mentioned course was much the most expensive.

703. The State of Pudukóta paid for its census forms and it was also debited with the cost of abstraction, including superintendence, the amount being calculated rateably on the population.

Feudatory States.

No charge was made for printing the tables and report. Sandúr and Banganapalle were put on the same footing as district municipalities and paid Rs. 45 per 10,000 of population, an amount much less than the actual cost. The States of Travancore and Cochin made their own arrangements throughout, and the cost has not yet been reported to me.

Suggestions for the future.

704. Having now finished the description of the manner in which the census was taken and the method of abstracting and tabulating the results, I will proceed to notice the points in which

Suggestions for the future.

I consider the arrangements were faulty and capable of improvement. I do not think that the general scheme of operations requires any alteration, but there are several matters of detail which call for modification or greater attention.

705. In the first place the initial counting of buildings must be much more carefully done, for it was found in many cases when the buildings came to be numbered that the original

Preliminary counting of buildings.

return was very imperfect. As the arrangements for the census divisions, the supply of paper and the printing and binding of the schedules depend upon this return of buildings, the matter is one of great importance and inaccuracy causes serious inconvenience.

706. It is a matter for consideration whether the house-numbering might not have been done at an earlier date, so as to allow of the preliminary counting of buildings being dispensed with

House-numbering.

altogether. There can be no doubt that the numbers would have remained to the date of the census even if done in April or May 1890, except perhaps on the West Coast, where the summer rains are very heavy. The only objection that I can see to the earlier date is that it will necessitate more supplemental numbers, owing to more new houses being built between the date of the numbering and that of the census, and that more numbers will have to be renewed. But these are comparatively trifling matters and, as the advantage of a more accurate return of buildings in the first instance is great, I recommend that the house-numbering should, on the next occasion, precede instead of following the formation of blocks.

707. As already stated the instructions regarding the size of a block and circle were very generally disregarded by tahsildars, and this

Formation of blocks.

gave a great deal of extra work to Collectors and myself, as well as to the tahsildars themselves, for they had frequently to do the work

over again. This neglect of orders was not in all cases due to carelessness, but to a fear that it would be impossible to obtain a sufficient number of enumerators if the blocks were kept down to the standard size. To avoid this I recommend that the question of agency be left out of consideration in the first instance and that the block be taken as the number of houses which can be conveniently dealt with on a single abstraction sheet. This question will be considered more fully later on and it will be sufficient to state here that thirty buildings should, in my opinion, be fixed as the maximum for this purpose. If the course which I have proposed is followed, the houses in every village can be grouped into so many blocks, each containing thirty buildings, without delay, and it will thus be possible to avoid many of the difficulties which were experienced on this occasion in connection with the binding and issue of schedules. I propose, in fact, that the block should take the place of the enumeration book as the abstraction unit. The number of blocks to be assigned to each enumerator must be settled with reference to the number of men available in the locality. Ordinarily each enumerator can have two or three blocks, but it will often be possible to persuade a non-official to give his services as an enumerator of only thirty buildings, who would refuse his assistance altogether if required to deal with ninety or a hundred.

The second of the statements appended to my first circular was deficient in that it did not specially provide a column to show the number of blocks into which a village was sub-divided. As a matter of fact, this information was given in the remark column, but on the next occasion three columns should be added to show (a) the number of blocks, (b) the number of enumerators proposed, and (c) the average number of dwelling houses assigned to each enumerator, and this last column might be sub-divided so as to show the maximum and minimum as well as the average number. The term 'house,' by the way, should throughout be taken to refer to a dwelling house only, and the word 'building' should be used to denote both dwelling houses and those buildings, such as schools, shops, &c., which are required to be numbered.

708. I have already recommended the adoption of the plan of holding census classes which proved so useful in 1890. The difficulty is that it takes some months for the Superintendent to visit each district, but this drawback will, no doubt, be removed by the

Instruction of the staff.

year 1900, when we may expect to find every district connected with the presidency town by railway. It is not desirable that the instruction of enumerators should commence long before the census, as they will forget what they have been taught. The manual for charge superintendents or supervisors should, however, be published somewhat earlier. The difficulty in my way was that until I had actually visited a good many districts I had not sufficient knowledge of the mistakes that would be most common, but this want of knowledge could be overcome if a rough draft of instructions to enumerators and some spare schedule forms were circulated in April to every tahsildar, deputy tahsildar and sub-magistrate, with instructions to enumerate two or three houses and return the papers to the Superintendent, who would then have a considerable variety of material upon which to draw up his instructions and manual.

The following account of the most common mistakes made by enumerators will prove useful in preparing future instructions:—

Religion and sect were, on the whole, well returned, though the sect was occasionally entered in the religion column. Some tribes, which know nothing of Hinduism, were returned as Hindus, while in the case of others again, which were undoubtedly Hindus, the name of the tribe or caste was entered in the religion column and the religion was, therefore, taken to be animistic. Thus we have an animistic Bráhma, a mistake which ought, of course, to have been corrected in the abstraction office, but a few errors of this kind are bound to escape notice, as in this particular case, until a late stage of the work, when the early tables have already been struck off. In the Ganjam district the Hindu sect names were numerous and some could not be identified. Elsewhere it was rare to find any sect other than the well known Saiva, Vaishnava, Smárta, Mádhva and Lingáyat. The return of Christian

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Chap. XII. sects was better than in 1881, but the names of missions and general terms, like
para. 709. Protestant, were still far more numerous than they ought to be.

The return of caste was, on the whole, good and the use of separate columns for the caste and sub-division is a great improvement on the schedule of 1881. Titles such as Mudali, Náidu, &c., were, however, numerous in spite of the special warning against them in the instructions. The column for sub-division of caste was not well filled up, owing chiefly to the ignorance of the people on the subject. In the birth-place column the entry of the names of villages was of common occurrence, notwithstanding the instructions that only names of districts or states should be given. This error was the cause of much inconvenience and additional labour in the compilation office, and it affects the accuracy of the return, for there are generally several villages of the same name in different districts, and it is impossible to say which is meant. I cannot suggest any improvement in the instructions which were clear and most explicit.

In the case of parent-tongue the name of the caste was frequently given as that of the language, and some delay in completing the table was thus caused, as it was necessary to refer to the local authorities in order to ascertain whether the particular caste had a special dialect of its own.

The occupation column was perhaps the most difficult of all, but the errors made in filling it up have been noticed in the previous chapter, and I will here only suggest that on the next occasion stress should be laid upon the necessity of repeating all the occupations of the head of the family in the entries against those persons who are dependent on him.

The education column was left blank more frequently than the others and attention should specially be drawn to this when the census is next taken. Column 13, which shows the language known by literate persons, presented some difficulty, as the enumerator was required to enter 'English' also in the case of those who could read and write that language. The instructions should have been rather more detailed, especially the instructions to supervisors.

Infirmities other than the four specified were entered in the last column, but not to a great extent. As already stated, the entries against many persons were either 'deaf' or 'dumb' instead of 'deaf and dumb.' The instructions should be amplified, and the use of the full expression should be insisted upon.

709. As a rule the preliminary record and the final correction on the census night were made by the same individual, but this was not always possible. In Madras, for example, and in towns generally, difficulty was experienced in obtaining the services of enough men to allow of the preparation of the preliminary record of each block being assigned to a separate individual, and we were, therefore, obliged to let one man write up the schedules for two or three blocks, additional hands being procured for the actual census only. These new men were shown round their blocks on the day before the census and they did the work very fairly, but I agree in the opinion which has been generally expressed by Collectors that it is very desirable that the same man should have charge of the block throughout. His knowledge of the work will be greater and his sense of responsibility will be greater than that of a man employed for a couple of days only, and we shall, therefore, get better results. It is significant that the returns were least complete in the Madras City, where the system of additional enumerators for the final census prevailed most extensively.

710. I think it is desirable that all buildings on railway and canal premises should continue to be dealt with by the railway and canal authorities respectively, but some inconvenience was caused through the returns for houses in separate villages not being kept distinct, and this rendered it impossible to incorporate in the village returns the statistics for the population thus enumerated.

711. It has already been stated that the indents for schedules were excessive and attention must be drawn at an early stage of the proceedings to the tendency to ask for more forms

than are required, so that it may be nipped in the bud. If the house-numbering is completed by May or June, early and accurate information will be obtained as to the exact number of buildings in each village. If the size of the block is fixed at thirty buildings, an enumeration book of 34 or 36 pages will suffice for each block; and there will seldom be any necessity for additional schedules. There will, however, be a number of blocks containing less than thirty buildings, for the total in each village will not be an exact multiple of thirty. I think, therefore, that the best plan will be to provide one book of 34 pages for every block containing more than 24 buildings, one book of 24 pages for every block containing less than twenty-four and more than ten buildings and one book of 12 pages for every block of ten buildings or less. When the preliminary record shows that more pages are required for any particular block, a leaf or two can be taken from books which are too large and sewn into the book for which they are needed. If the rule that no block is to contain more than thirty buildings be strictly adhered to a simple return showing for each taluk, the number of blocks of each of the three sizes mentioned above will allow of orders being given without delay for the supply of enumeration books. Towns require somewhat different treatment, for there we have a large number of shops and other buildings which are not used as residences and for which, therefore, the schedule would be blank. Accordingly in the case of towns I would fix the block at twenty-eight dwelling houses and disregard the other buildings altogether. We should then have six schedules to spare for those houses which contain more than eight persons, which are relatively more numerous in towns than villages, as well as for any shop, &c., which may be tenanted on the census night.

The foregoing suggestions are based on the supposition that a fresh page should be taken for each house. If this is abandoned, as recommended by the Simla Census Conference, it will be sufficient if the enumeration books contain respectively thirty, twenty and ten schedules.

712. With the exception of from about 10 to 15 per cent., the abstraction clerks employed in the large offices at Madras were men who would have very little chance of obtaining permanent service under Government, and their work was decidedly poor. In the Panjáb, and in some other provinces also, the abstracting agency consisted largely of *patwáris*, who correspond to Madras *karnams* (village accountants), and the work was undoubtedly much better done by these trained accountants than by the material I was able to secure. From the census point of view, it would be a great advantage to have men of the *karnam* class, and if they can be spared in the Panjáb it ought to be possible to lend their services in Madras. Should this course be taken, I recommend that the abstraction of the schedules and the tabulation of the results be done in each district, or at least that there be an office for every two districts. And even if *karnams* cannot be obtained, I think further decentralisation is desirable, for the presence of as many as 2,000 clerks in one place, even though they are divided and sub-divided into offices and sections, is objectionable on many grounds. I would, therefore, in this case have one Tamil office at Madras, another at Tanjore or Trichinopoly, and a third at Vellore or Salem. Similarly the Telugu offices should be at Madras, Gooty or Bellary, and Bezvada, with perhaps a fourth at Rajahmundry or Vizagapatam. The Malayalam office would, of course, be at Calicut, and the Uriya schedules would be abstracted at Berhampore, but if, by the year 1901, there is railway communication with Mangalore, that would be a better station than Bangalore for the Canarese work; and in that case there should be a combined Canarese and Telugu office at Bellary.

Another matter in which reform is necessary is the supervising agency. In 1891 it was deficient both in quantity and quality and while the work suffered, I doubt if in the end there was any financial again. In the first place it should be insisted upon that every overseer and supervisor must be in the permanent service of the Government, so that he may have something more than his census appointment to lose, and heads of offices must not be allowed to select their worst men for this duty. I unfortunately refrained from invoking the assistance of the

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Ch. XII. Government, and I failed to obtain as many permanent employés as I wanted, and many of those who did come were worthless. In order to prevent delay and mistakes at the beginning of the abstraction, a practising office should be opened at Madras in January under the Superintendent and a high proportion of the overseers and supervisors should be trained in this office in every branch of the work preceding compilation. This will cost something, but the expenditure will be more than repaid. The inspecting staff of the Superintendent, which must be a strong one, should also be trained in this office.

713. As regards the mode of abstraction, the only change I would make is that I would abandon the dictating system which was in

Method of Abstraction.

force for sheets I and XI. Experiments made at Madras and Calicut showed that men working singly on these sheets gave much better results than were obtained from the reading method. A double independent working of the infirmities is also essential, and if the same sheets are used as in 1891, I would give the first part of sheet VII to the clerk who abstracts parent-tongue and the second part to the abstractor of birth-places.

714. One point upon which I would insist strongly is that no large enumeration

Size of Enumeration Books.

books be allowed, for it was found extremely difficult to abstract such books correctly and to trace the mistakes disclosed by the test. The largest enumeration book should not contain more than 150 to 175 names, and this will be secured if each book is limited to the entries of about thirty dwelling houses as proposed above. The reduction in the size of the enumeration book will entail more test slips and will give some addition to the mechanical part of the checking work, but this will be more than compensated for by an increase in the number of sets of correct sheets which will follow the abolition of books containing an excessive number of individuals. Moreover some levelling up is possible by reducing the number of very small books which were unnecessarily numerous on this occasion. I believe, in fact, that if persistent efforts are made to obtain blocks of uniform size, the total number of books could be very largely reduced, a result which would diminish the work of testing and tabulation.

715. The tabulation presents no difficulty in the case of most of the sheets.

Tabulation.

Items which are not to be shown in the tables should be eliminated at as early a stage as possible. Thus the overseers should be given a list of the languages found in the Presidency Parent Tongue Table of 1891, with instructions to bring to the notice of the Deputy Superintendent any language found in the working sheets but not in that list. Orders could then be passed as to the treatment of the entry and the necessity of recording names of castes and the like in the registers would be avoided. Similarly names of villages and taluks could be eliminated from the birth-place returns before tabulation commenced. Occupations again should be classified on the working-sheet instead of on the register, but to prevent delay a strong staff must be allowed from the beginning for the preparation of occupation indices. If the scheme of classification of 1891 is adopted, the index in each vernacular prepared on this occasion will be of great use, as only occupations not found in those lists need be submitted for classification: owing to the change in system the excellent lists of 1881 were of no use to me. The classifying having been done on the working sheet only the totals under each item, and not the figures for every different calling, need be entered in the register. But in getting the grand totals for the register the system followed in the case of the more simple tables should be adhered to instead of attempting to ledger at once. I will explain this at greater length. Each page, or rather each series of pages, of the register contains the figures relating to, say twelve working-sheets, and the number of occupational items is 25. Now the total number of persons entered on this series of pages must correspond in sex and age particulars to the number found on the corresponding page or series of pages in other registers, and this gives us a valuable check on the accuracy of the tabulation. In the case of most registers the total of each page was again registered in the same way as the total of the working-sheet and there was a similar

independent test, but in the case of occupations these page totals were transferred to a ledger, the headings of which consisted of the items of the scheme of classification. When these ledgers were closed the totals did not, I believe, in a single case give the correct population of the taluk or municipality, and the only way of detecting the mistake was by a complete comparison of the entries with the register. This entailed enormous labour and there was considerable risk of fudging. What I recommend is that the ledger be abandoned and that the system which I have described above, with its progressive test, be adopted in all cases. For castes the index prepared on the present occasion should prove most useful as the basis of a new index and the additional items will be comparatively few. The classification will, however, probably need revision in the light afforded by further inquiries.

716. As regards compilation the only suggestion I have to make is that a

Compilation.

strong staff be retained for this purpose. If work is slack at any time the clerks can be employed in calculating statistics for the report. The men must be thoroughly trustworthy, accurate workers, but every step must be tested by comparison. Some of my compiling clerks were excellent workmen, but the majority were very indifferent and their innumerable mistakes greatly delayed the completion of the tables.

717. On the question of payment I can offer no useful suggestions, as it must

Payment of Clerks.

depend on the market rate at the time. Some system of payment by results is absolutely necessary, but this frequently works hardly, and it would be well to fix a minimum which shall be irrespective of outturn. If a clerk cannot fairly earn this he should be dismissed. An error I fell into was that I tried to economise unduly and this often led to greater expenditure in the end. I am confident that a much higher proportion of well-paid clerks would have given better results and would have enabled me to conclude my labours at an earlier date without any material addition to the gross expenditure.

718. In conclusion I would note here that I have deposited in the record-room

Specimens of forms.

of the Revenue Secretariat, a complete set of the forms used in connection with the census of 1891. I found some difficulty in getting copies of the forms actually used in 1881, and so far as I could ascertain not a single specimen of the schedule was preserved.

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APPENDIX I.

PRELIMINARY ARRANGEMENTS.

No. I.—*Proceedings of the Government of Madras, Revenue Department, dated 28th April 1890, No. 296, Revenue.*

The Government of India having decided that a census of the population of the Indian Empire shall be taken in February 1891, it is necessary that preliminary arrangements should be commenced at once. The

first step is to divide the presidency into blocks and circles, and for this purpose information regarding the population and the number of houses in each village must be collected without delay. When the blocks are determined, detailed lists of houses and other buildings will be prepared and each building will receive a number. The next step will be the preliminary census which will probably be commenced in villages directly after the Christmas holidays and at a somewhat later date in towns. The preparation of this preliminary record will occupy about fifteen days, and as it will form the basis of the final census, it is essential that this work should be very carefully performed and that it should be checked in the most complete and thorough manner possible. The last step is the final census, at which the entries of the preliminary record will be brought into agreement with the facts as they stand on the night preceding the enumeration. Detailed instructions for the preparation of these various returns will be issued by the Provincial Superintendent of Census Operations, whose circulars must receive prompt attention. This officer will visit each district to confer with Collectors on the subject of the arrangements to be made, and to inspect, so far as is possible, the work done in connection with the census.

2. The arrangements for the census of each district will be under the control of the Collector and the bulk of the preliminary work will fall upon the ordinary revenue establishments. But the preparation and check of the preliminary records and the final enumeration will require the assistance of all officers of the Government, to whatever department they may belong, whose services can by any possibility be spared for this important duty. It is not, however, desirable that Police officers should be employed in connection with the census, except perhaps to assist in enumerating the floating population. Orders will be issued in the Public Department directing all heads of departments to instruct their subordinates to the above effect, and His Excellency in Council trusts that the aid thus afforded will be rendered cheerfully and conscientiously, as otherwise an undertaking of this magnitude cannot be carried to a successful termination. A circular will also be addressed in the Public Department to all zamindars of position inviting their co-operation, as on the occasion of the last census.

3. A larger number of enumerators will be required than in 1881, but when it is found necessary to supplement the official staff endeavours must be made to obtain the services of persons who are willing to serve without payment. It is essential that the enumerators should be thoroughly instructed in their duties, and to ensure this the superior officers must themselves seize every opportunity to teach them by practical example how to fill up a schedule. The supervisors, who should always be officials, unless it is absolutely impossible to obtain enough men, must also be carefully taught their duties, and any failure on their part to adequately check the work of the enumerators must be promptly punished. The charge-superintendents will for the most part be tahsildars and deputy tahsildars and sub-magistrates, but sub-registrars, forest rangers, sub-assistant inspectors of schools and others can also be employed on this duty. The charges must be smaller than in 1881 in order to secure adequate inspection of the work of the supervisors.

4. The Collectors of the marginally-noted districts will at once report what arrangements they propose for taking the census of the hill tracts or forest tribes within their jurisdictions. In the three northern districts, the enumeration of the hill population cannot be completed in a single day, but in the other special tracts the census could probably, without great difficulty, be carried out on the same day as in the rest of the province.

Ganjam.	Nilgiris.
Vizagapatam.	Malabar.
Godavari.	South Canara.
Kurnool.	Madura.
Salem.	Tinnevely.
Coimbatore.	

5. As on the occasion of the census of 1881, each municipality will form a separate charge and the arrangements for taking the census will be made by the municipal council under the general supervision of the Collector. The enumeration of the inhabitants of the city of Madras will in the same way be entrusted to the municipal commission, and the necessary orders will be issued in the Local and Municipal Department under section 405 of the City of Madras Municipal Act, 1883.

6. The enumeration of the people living within the limits of navigable canals and persons afloat on them on the night preceding the day of the final census will be carried out by the officers of the Public Works Department. The census of the railway population, which includes all persons residing within railway limits, will be arranged for by the railway authorities. Special arrangements will be necessary for the census of cantonments, jails and the sea-going population, but these will be under the general control of the Collector, though the enumeration will be conducted by the Military, Jail and Marine authorities respectively. The officers of these departments who are concerned in the census arrangements will receive the necessary instructions from the Superintendent of Census Operations.

No. II.—Circular No. $\frac{1}{22}$, dated Ootacamund, 28th April 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

With reference to G.O., 28th April 1890, No. 296, Revenue, I have the honour to invite your attention to the following remarks on the subject of the preliminary arrangements to be made for taking the Census of 1891.

2. It seems desirable in the first place to explain clearly the meaning of the various terms which will be used in connection with the census.

Every district will be divided into *blocks*, *circles* and *charges*.

(a) A *block* means the number of houses the residents of which will be enumerated by one man, called an *enumerator*.

(b) A *circle* consists of a number of blocks and forms the charge of a *supervisor*, whose duty it is to supervise the work of the enumerators in his circle.

(c) A *charge* is made up of a number of circles; it is under the control of a *charge-superintendent*, who checks the work of the supervisors.

(d) A *house* is the dwelling place of one or more families with their resident servants, having a separate principal entrance from the common way.

(e) The *schedule* is the form in which the enumerators enter the required particulars regarding the population. There will be a separate schedule for each house, but these schedules will be bound up in books, called *enumeration books*. Each page of these books will form one schedule and will contain space for the entry of eight names. If the number of individuals in any house exceeds eight, a second page will be used, but the entries for the next house must be commenced on a fresh page.

(f) The *householder's schedule* is a schedule issued for return by the householder himself in place of that bound in the enumeration book.

(g) Some six weeks before the actual day of the census, the enumerator will fill up the schedules for the houses in his block, so that on the census morning he will merely have to make corrections and not write the schedules up in full. This initial filling up of the schedules is known as the *preliminary record* or *preliminary census*, while the last operation is the *final census*, or simply the *census*.

3. To enable you to subdivide your district into blocks, circles and charges you require information regarding the number of houses and of people in each village and hamlet, and to ensure that no place is omitted you will require to have the area of every village. These particulars should be furnished by each karnam in the form of statement I appended to this letter. The information will next be collated in the form of statement II by the tahsildar, who will then be in a position to frame proposals for the sub-division of his taluk into blocks.

In performing this task there are three factors to be taken into consideration: (1) the number of houses, (2) the extent over which they are situated, and (3) the number of persons available for employment as enumerators. The first factor really includes another, viz., the number of persons to be enumerated, but as the average number of residents per house will not vary greatly from block to block it will be sufficient to have regard to the houses only. There is no doubt that in 1881 the size of the blocks was in most cases too large and it must on the present occasion be reduced. In ordinary localities 60 houses may be taken as the maximum number

which one enumerator can conveniently deal with, but where the houses are situated close together the size of the block may be increased, while where the reverse is the case a smaller number of houses must be assigned to each man. It is, however, obviously useless to multiply the number of blocks unless an adequate staff of enumerators can be obtained either without payment or at a very small cost. It is unlikely that any difficulty will be experienced in the southern districts in getting the requisite number of men possessing the necessary intelligence, but in the northern part of the presidency the want of sufficient enumerators may place serious obstacles in the way of reducing the size of the blocks. The matter is, therefore, one on which no definite rules can be laid down, but which must be decided by each Collector according to local circumstances and conditions. I have only to request that, so far as is possible, the arrangements may be made in accordance with the foregoing suggestions.

Houses situated on railway premises or within the limits of navigable canals should not be included in statements I, II or III, as special arrangements will be made for the enumeration of the residents of such buildings. The land on which these houses are situated lies, however, within the limits of some village and this will of course be included in the area statement, so as to obtain the correct area of each taluk and of each district.

In 1881 it was directed that each circle should consist on an average of 20 blocks, but this number is undoubtedly too large to admit of a supervisor exercising an adequate check over the work of his enumerators. In other parts of India, the number of blocks per circle was on an average about ten and every endeavour should be made on the occasion of the present census to adhere as closely as possible to this proportion. Supervisors should ordinarily be officials, as the accuracy of the census will largely depend on the manner in which they check the work of the enumerators, and it is, therefore, desirable that they should be amenable to official control and discipline. It will not be possible to secure the full time of all the supervisors from the date of the preliminary census until after the final enumeration, but many of them can probably be spared for a day or two to check the preliminary record, and in other cases one supervisor may take two or more circles. The same remarks apply, though in a less degree, to the enumerators. Offices will however be closed for some days before the final census and the full staff both of enumerators and supervisors will then be available for census work alone.

4. When the blocks and circles are determined upon, they should be denoted on maps, the former by blue and the latter by red boundary lines. The taluk maps on the scale of half an inch to the mile are admirably suited for this purpose, but for taluks for which these have not been issued the best maps available must be utilized. For towns plans showing all the streets should be used; such plans have been prepared by the Survey Department for most of the large towns of the presidency. It may be as well to state here that although the arrangements for taking the census in municipalities will be made by the municipal councils, such towns should be included in the statements appended to this letter. In such cases, however, statements I and II should be prepared by the councils.

5. By a reference to these maps and plans, to the various lists of villages which you have at your disposal and lastly to the total area of each taluk as shown in column 5 of statement II, you will be able to ascertain whether any portion of your district has been omitted by the tahsildar. Particular attention should be paid to the column relating to the area and any discrepancy between the figures there given and those of the Survey Department should be clearly explained.

6. Attention is invited to the remarks regarding the size of charges contained in the order of Government quoted at the beginning of this circular. The number of charges must depend upon the agency available for the superintendence of them, but it should be feasible to have on an average at least four charge-superintendents for each taluk. The charges may be shown on the maps by yellow boundary lines.

7. The next step is the preparation of statements III and IV, and I have the honour to request that copies of these may be despatched so as to reach me not later than the end of June next. Statement No. IV is an indent for schedules, and requires a few words of explanation. The first item calls for no remarks. The second item (margin for contingencies) is intended to provide for those houses which contain more than eight persons and which will, therefore, require two or more schedules. The number of such houses will vary with local circumstances and no rule of general applicability can be laid down. I must accordingly ask you to make the best estimate you can, remembering that while it is necessary that the estimate should err, if at all, on the side of excess, it is most desirable that time and money should not be wasted on the provision of an unduly large number of forms. This item will also include an allowance for schedules which may be spoiled by the enumerators, but if the men are properly instructed and supervised the number will not be large. No provision need be made for schedules for practising as this can be done on manuscript forms prepared by the enumerators themselves. If provision is made for any other purposes under this head, I have the honour to request that the matter may be noticed and fully explained in an accompanying note or letter.

The number of forms required for the floating population will also vary with local conditions. No provision need be made by you for travellers by railway or canal, or for the sea-going population as special arrangements will be made for the enumeration of such persons. Your estimate should, therefore, be confined to the forms needed for travellers by road, the houseless poor, and other persons who may not be sleeping in any house on the night of the final census. It should be remembered that in the case of the floating population a fresh form is not required for each family and that the number of schedules, will therefore be one-eighth of the estimated number of persons. The village statements of the census of 1881 will probably be useful to you in framing this estimate.

The next item refers to householders' schedules. The census conference recommended that the use of such schedules should be restricted to the narrowest possible limits, discretion on this point being left to the district officers concerned. They are, as a rule, incorrectly filled in and have to be returned for revision after the census. In those cases, therefore, where their use cannot be avoided special measures for supervision should be taken so as to ensure the accuracy of the return. The houses for which these schedules are provided are, of course, included in the first item, but their number will be so small as to make this a matter of no importance.

The last heading in statement IV refers to special tracts which may not have been included in statements I to III. An estimate of the schedules required for these localities should be made now, and corrected, if necessary, hereafter when more precise information has been obtained.*

8. Instructions will be issued shortly for the preparation of building lists and for the numbering of houses. Sample schedules and the instructions to supervisors and enumerators will be furnished to you as soon as possible, to enable the work of drilling the enumerators to be commenced without delay.

* This indent was of very little use. See remarks in the text of the report on the supply of schedules.

STATEMENT I.

1. Name of district.
2. Name of taluk.
3. Name of village.
4. Survey or }
paimash } number.
5. Names of hamlets, if any.
6. Whether village is Government, inam or zamindari.
7. Total area of village and hamlets.†
8. (a) Total number of houses within village site of kasba.
(b) Do. on village site of hamlet.‡
(c) Do. do. ‡
(d) Do. do. ‡
(e) Total number of detached houses.
(f) Grand total of houses.
(g) Total number of other buildings (shops, temples, &c.).

9. Number of karnams or assistant karnams.

10. Number of monigars or munsifs.

† State whether area is based on the Survey Department figures, the paimash, or the karnam's measurements or estimates.

‡ Here enter the name of each hamlet.

Name of District.	Name of Taluk.												
	1	2	3	4	5	6	7	8	9	10	11	12	13
Serial number.													
Survey or paimash number.													
Names of village and hamlets, if any.*													
Whether Government, inam or zamindari.													
Total area of village.													
Population at last census.													
Number of houses on village site of kasba and hamlet (shown separately).													
Number of detached houses.													
Total number of houses within village boundaries.													
Number of other buildings.													
Number of karnams or assistant karnams.													
Number of monigars or munsifs.													
Remarks.													

* The names of the hamlets should be entered below that of the parent village.

Serial number.	Name of taluk or sub-magistrate's division.	Number of villages.	Total area in acres.	Total area in square miles.	Total population at last census.	Number of houses and other buildings.			Number of blocks.	Number of circles.	Number of charges.	Number of houses per block.			Population per block.			Number of blocks per circle.			Number of houses per circle.			Remarks.
						Houses.	Other buildings.	Total.				Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25

STATEMENT IV.

Name of District.

Language.*

1. Number of schedules required as per number of houses in statement III
2. Margin for contingencies
3. Estimated number of schedules needed for floating population
4. Number of householder's schedules required
5. Estimated number for special tracts not included in statement III
6. Total number of schedules required

* Here enter the names of the various languages in which the schedules will be written and show under each the number of schedules that will be required in that language.

No. III.—Letter No. 78, dated Ootacamund, 25th May 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The President of the Municipal Commission, Madras.

With reference to G.O., 17th May 1890, No. 779 M., Local and Municipal, requesting that the necessary arrangements may be made for taking a census of the inhabitants of the town of Madras in February 1891, I have the honour to invite your attention to the following observations.

2. It will be convenient if the arrangements made by the Municipal Commissioners are the same as those adopted elsewhere, and I therefore suggest that the town be at once divided into blocks, circles and charges, and that these be shown on a map by blue, red and yellow boundary lines respectively.

3. For the purpose of this sub-division, it will be necessary to have particulars of the number of houses to be dealt with, and this information should at once be collected.

4. In 1881 the number of houses (occupied and unoccupied) per block averaged 71, but the maximum is said to have been as high as 228. I would suggest 60 houses as a suitable size for a block, the number of inhabitants per house being higher in Madras than in villages.

5. It is essential that the work of the enumerators should be thoroughly tested, and it is accordingly desirable that there should be at least one supervisor to every 10 enumerators. In other words, a circle should ordinarily consist of 10 blocks.

6. On the last occasion the whole town was treated as one census charge, but it is obvious that the charge-superintendent could have exercised very little detailed supervision over so large an area. It is therefore suggested that each municipal ward be constituted a census charge.

7. The supply of the required schedules and other forms will be undertaken by the Government; and I have the honour to request you will furnish me by the end of June with an estimate of your requirements.

8. The census of the inhabitants of Fort. St. George and of other military quarters within the city will be undertaken by the Military authorities under rules which will be issued in a few days. The arrangements will, however, be under your general control and the necessary forms will be supplied through you. The requirements on this account should accordingly be included in your indent.

9. I enclose a copy of a circular which I have issued to Collectors, and I beg to invite your attention thereto. The first three statements appended to it are not applicable to the town of Madras, but it will be easy to make the necessary alterations. I annex a form which may be substituted for statement III. Statement IV is suitable, except that item No. 5 will of course be blank. I should be much obliged if that and the annexed statement could be prepared and forwarded to me before the 30th June.

10. I shall be in Madras shortly and hope to have an opportunity of conferring personally with you on the subject of the arrangements to be made.

Serial number.	Name of ward.	Total area in acres.	Total area in square miles.	Total population at last census.	Number of houses and other buildings.			Number of blocks.	Number of circles.	Number of charges.	Number of houses per block.			Number of blocks per circle.			Number of houses per circle.			Remarks.
					Houses.	Other buildings.	Total.				Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	Maximum.	Minimum.	Average.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21

No. IV.—Circular No. 3, dated Madras, 17th June 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of

In continuation of my circular No. 2, I now have the honour to invite your attention to the following observations regarding the numbering of buildings and the preparation of the village and circle lists.

2. The numbering, which will be done by the village officers, should be commenced on such date as you may consider suitable, but the whole should be finished by the 31st October so as to permit of the work being thoroughly inspected and checked. It will of course be necessary for you to issue subsidiary instructions in the vernacular on this subject, and the enclosed copy of the rules drawn up by the Collector of Chingleput in 1880 will probably prove of assistance to you. As regards the system of numbering adopted by him, however, I would point out that the numbers in each block must be consecutive. Thus in a village containing 180 houses the first block will consist of the buildings numbered 1—60, the second of those numbered 61—120, and the last of numbers 121—180.

3. A separate number must be given to every house and to every other building, except those, such as stables, out-houses, &c., which are not used or intended for human habitation. A house has already been defined to be the 'dwelling place of one or more families with their resident servants, having a separate principal entrance from the common way.' The 'common way,' it must be remembered, is not necessarily a public way; thus the servants' godowns in the compounds of large houses have not generally a separate entrance giving on to the public way, but as they have separate entrances from the common way, it follows that each is a distinct house. The application of the definition will present no difficulty in ordinary cases, and if in any instance you entertain doubts, I request that a reference may be made to me.

4. The object of numbering buildings other than houses is to ensure the enumerators visiting every building in which persons might be found sleeping on the night of the census.

5. Ruined houses may be omitted, but all unoccupied houses which are fit for human habitation should be numbered. Shops which really form part of the dwelling house of the shopkeeper need not be separately numbered, but in all other cases they should be treated as distinct buildings. In the case of sub-jails, hospitals, dispensaries and other buildings of a like nature, only one number need be given, even though there are several detached buildings. The census of such institutions will be taken by the officer in charge, and the enumerator will merely have to call for the schedules and then pin or stitch them into his enumeration book, treating them in fact in the same way as householders' schedules. Central and district jails and large hospitals, dispensaries, &c., should be constituted distinct blocks.

6. Any building which may have been left unnumbered by accident or which may be built after the numbering has been completed, should be given the same number as the house adjoining it, but with the addition of a letter. Thus if a house is built between No. 56 and No. 57 it should be numbered 56-A. The use of these sub-numbers, however, must be restricted as much as possible, as it will entail extra labour in abstracting and will cause confusion during the time of the census. Every effort must therefore be made to guard against omissions, and the karnams should be directed to give a number to any house under construction which is likely to be finished by the time of the census.

7. The numbering of buildings should be serial for the whole village, or in the case of municipalities for the ward; the block, circle and charge numbers should be serial for the taluk. No block should include portions of two or more villages, but this provision will not necessarily require the entertainment of a larger number of enumerators as one man can be appointed to two small blocks, provided the distance between them is not great. Thus in two adjacent villages of 90 houses each, there might be two blocks of 60 and two of 30 houses, and if the latter are close together one man could enumerate both of them.

8. As each building is numbered, it should be entered in the village list, which will be in the accompanying form No. I. A slightly different form (No. II) will be used in municipalities. The specimen entries in the form will explain sufficiently what is required. With reference to the fifth entry, it should be noted that where there are two or more distinct families living in the same house the principal member of each should be entered. This is only necessary, however, when the families are really distinct, i.e., when they do not live in commensality. A note should be made in the remark column where any schedule is to be called for by the enumerator. Cart-stands, landing places, encamping grounds, &c., which the enumerator ought to visit on the census night, should be entered, unnumbered, below the buildings of the block in which they are included.

III.—CIRCLE LIST.

Charge number.	Circle number.	Name, father's name and occupation of supervisor and salary (if official).	Number of village.	Name of village.	Whether Government, Inam or zemindari.	Number of block.	Enumerator's			Number of enumeration books for the block.	Number of houses.	Number of other buildings.	Total.	Remarks.
							Name.	Father's name.	Occupation.					
1	1		1	Palapur	G.	1	Venkat Row ...	Venkoba Row ...	...	2	61	3	64	
			2	Attiyur	G.	2	Krishnasami Iyer	Muthusami Iyer	...	1	32	...	32	
			3	Nallur	G.	3	Krishnasami Iyer	Muthusami Iyer	...	1	25	1	26	
			4	Tolluppedu ...	Shr.	4	Sanjivi Row ...	Rama Row ...	...	2	58	4	62	
			5	Atur	Z.	5	Venkat Reddi	Krishna Reddi	...	1	33	1	34	
						6	Kistna Pillai	Shanmugam Pillai	...	2	64	7	71	
						7	Subba Reddi ...	Runga Reddi ...	...	2	65	3	68	
						8	Subramaniya Aiyar	Annasami Aiyar	...	2	71	5	76	
			6	Ambattur ...	G.	9	Gopal Aiyangar	Krishnasami Aiyangar	...	2	68	4	72	
						10	Ratna Mudali	Ramasami Mudali	...	2	65	8	73	
									.....	1	5	7	12	
									Railway Block No. 13 ...					

PROGRESS REPORT OF CENSUS WORK.

District

Taluk.	Total number of circles.	Number of supervisors appointed		Total number of blocks.	Number of enumerators appointed		Total number of buildings.	Number of buildings to which numbers have been affixed		Number of supervisor's lists completed		Expenditure		Remarks
		In this month.	Total up to date.		In this month.	Total up to date.		In this month.	Total up to date.	In this month.	Total up to date.	In this month.	Total up to date.	
												RS. A.P.	RS. A.P.	

Subsidiary Instructions regarding the Preliminary Operations connected with the Census of 1881.

2. The karnam will be held responsible for the correct numbering of all the houses in his range. The moonsif and monigar are to assist him and to act under his instructions. Where a karnam has a large charge, comprising two or more distinct survey villages, the monigars, if capable of doing it, must take the work of numbering one survey village whilst the karnam is doing another.

3. The mixture for marking numbers is to be as follows:—Charcoal (finely pounded and sifted through a cloth) 2 pollams : lamp-oil 7 pollams : mix and stir thoroughly well together with a stick until like paint. Tahsildars will make up the mixture at their kacheries and distribute it to village officers. Great care should be taken that the charcoal is *finely powdered*.

4. The figures are all to be in English and to be at least 4 inches long. The brush used can be made of a piece of the stem of the leaf of a palmyra or the flower stem of a cocconut. The number should, if possible, not be affixed to the door itself as when this is open there may be difficulty in at once catching sight of it. It should be placed wherever most conspicuous and in front always of the building, care being taken that it is high enough to be beyond the reach of children and sheltered as much as possible from the rain. If there are any old census numbers on the houses they should, to avoid mistakes, be obliterated when the new numbers are being painted. This can be done by drawing a couple of lines with the numbering brush through the figures.

5. The numbering should begin in the main street and should be invariably taken to the right. If this is properly done the last number will be either opposite the first or very near it. The accompanying sketch gives a specimen of how this should be done. The arrows show the course of the enumerators; care should be taken that *each house* has a separate number. Where there is a pagoda or house in the middle of the street, it should be numbered with the houses of that side of the street to which it is nearest. Thus when the enumerator has arrived opposite to the building and abreast of it, he must go and number it as if it was in the street in which he is working and then go back again and giving the next consecutive number to the next unnumbered house, go on. This is shown in the sketch.

6. Where there is a village with hamlets, the kusbah is to be taken first. The hamlets and detached houses are then to be taken, beginning with the *nearest* to the last number of the kusbah and working on the principle of going always to the right hand. Where there are separate buildings on putta land which are not in the nattam of a village or hamlet they too must be numbered as detached houses. Thus saying that the last number of a village is 90 and that between it and the hamlet to the right there is a house standing on a putta field and between the village and a hamlet it must be numbered 91 and the first number of the hamlet will be 92, and so on. Huts put up by owners of fields and gardens for the purpose of protecting them when watching or for putting away tools, &c., should not be numbered, but if the building is a garden house occasionally used as a residence it should be numbered. Care must be taken that this distinction is observed.

8. The karnams are not to wait for the checking of the numbering. Tahsildars and deputy tahsildars will, one week after the delivery to each karnam of the order to number, proceed themselves and send out the supervisors, all of whom will then examine the numbering, taking as large a quantity of villages as possible and correcting any mistakes that have been made. They will send in once a week to their divisional officers a statement in the annexed form showing the work done:—

Taluk.	Village.	Name of karnam.	Name of monigar.	Inspecting officer.	Total number of houses in village.	Total number inspected.	Number of errors found.	Remarks.
1	2	3	4	5	6	7	8	9

9. All officers engaged in the preparation of the census returns must be made to distinctly understand once for all that no erasures with a pen-knife or by rubbing out will be tolerated, and that any one making such will be severely punished. Corrections should be made as mentioned above. The use of red ink should be restricted to corrections or additions made at the *final enumeration alone*.

10. Black ink for the preparation of census returns should be made up at the taluk katcheries in accordance with the following recipe and distributed to all concerned:—

Take 1 lb. * powdered gall, 1 gallon † boiling water, mix, let it stand for two or three days, and then add $\frac{1}{2}$ lb. ‡ green vitriol (copperas or sulphate of iron); allow it to stand for two or three days longer, and then add 5 oz. § gum arabic dissolved in a quart of boiling water and, lastly, put in 2 oz. || alum after which strain through coarse cloth and use.

11. These instructions must be obeyed by all karnams and moonsifs whether in ryotwar villages or in zamindaries, inam shrotriem or rented villages.

J. F. PRICE,
Collector.

* About 13 pollams.

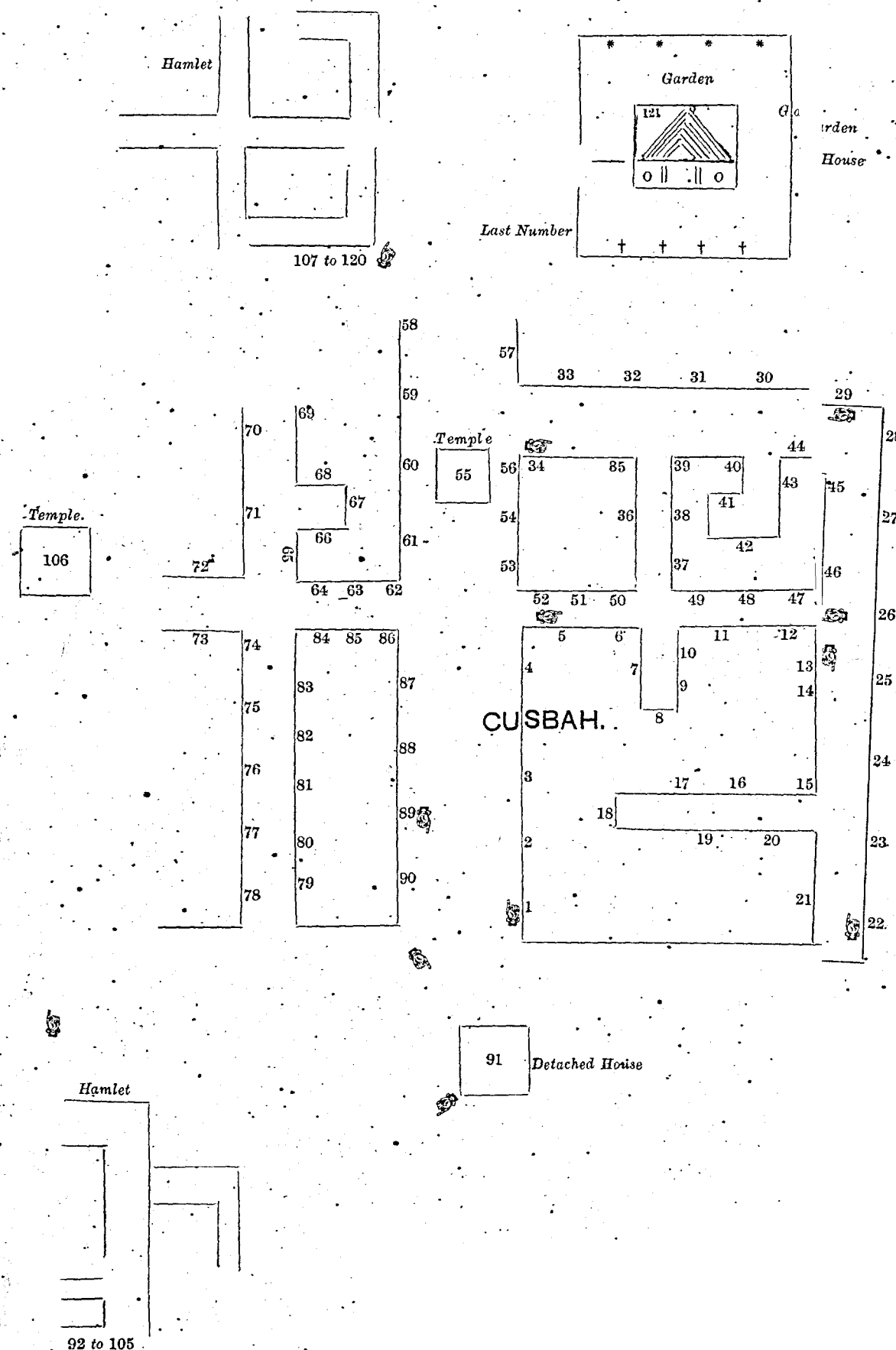
† 6 common bottles.

‡ About 6½ pollams.

§ 4 pollams.

|| 1½ pollams or 5 tolaks.

PLAN SHOWING SYSTEM OF NUMBERING A VILLAGE, HAMLETS, &c.



No. V.—Circular No. 7, dated Camp, Chattrapur, 1st September 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

In modification of paragraph 11 of my circular No. 3, I have the honour to request that the numbering of buildings may in the first place be checked by such official agency as you may have at your disposal. The building lists should not be sent to the taluk head-quarters for the preparation of the circle list until this has been done. Where supervisors have been appointed the task of checking the house-numbering and the building lists may be entrusted to them; but in the case of circles not provided with supervisors the work must be done by any officer who can be made available for it. Divisional and taluk officers should examine a fair proportion of the work in the course of their tours, and in particular they should test the numbering in towns and large villages, where the existence of small lanes makes the work somewhat difficult.

2. When houses are being numbered it will probably be discovered that the number of buildings in some blocks differs from that originally returned. If the effect of such increase or decrease is to render necessary the transfer of the block from one column to another in the statement asked for in my circular No. 2, I have the honour to request that I may be informed of the change without delay. In such cases the name of the taluk in which the block lies should always be given.

No. VI.—Circular No. 8, dated 9th September 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to append a copy of a letter addressed to the Collector of Madura, and to request attention to the instructions contained therein. In the case of uninhabited villages no separate enumerator is necessary; the work can be given to an enumerator of an adjoining village. Such villages will, however, be distinct blocks and a separate block book must be sent in for each of them.

Copy of a letter to the Collector of Madura, dated 9th September 1890, No. 258.

With reference to your Census memo., dated 28th August 1890, No. 243, which reached me to-day on return from the Northern Circars, I have the honour to enclose a copy of telegram which I have despatched to you. Two or more villages, or parts of two or more villages, must on no account be included in one block, as this will cause great confusion in the abstracting office after census is taken. Even uninhabited villages must be constituted separate blocks.

No. VII.—Circular No. 11, dated Camp, Ootacamund, 2nd October 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of Anantapur.

In reply to your endorsement, dated 26th September 1890, I have the honour to inform you that when a number has been given to a building which under the instructions should not have received a number, the simplest course would be to make a note to that effect in the remark column of the village list and draw a line through the entry relating to the building. The building should not be omitted from either the village list or block list as this might confuse the enumerator.

Circular No. 11.

Copy to the Collector of _____ for information.

No. VIII.—Circular No. 18, dated Madras, 12th November 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

It has been brought to my notice by the Madras Railway authorities that at some stations on that line buildings situated on railway premises have been numbered by the Revenue officials and presumably included in the ordinary blocks. This is opposed to the instructions contained in paragraph 3 of my circular No. $\frac{1}{2}$ and paragraph 10 of my circular No. 3.

2. I have accordingly the honour to request that, where railway buildings have been included in a block, they may be treated as buildings to which a number has wrongly been given, in the manner described in circular No. 11.

3. I take this opportunity to point out that though such buildings are, as directed in that circular, to be left in the village and block lists, they must not be included in the total number of buildings given in the enumerators' abstracts.

No. IX.—Circular No. 21, dated Madras, 20th November 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of Chingleput.

In reply to your letter, dated 6th November 1890, No. $\frac{111}{\text{Census}}$, I have the honour to inform you that I have not yet received the particulars for railway and canal blocks, which may, therefore, be afterwards inserted in the circle lists in manuscript.

Circular No. 21.

Copy to the Collector of _____ for information.

No. X.—Circular No. 22, dated Madras, 22nd November 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of Tanjore.

In reply to your letter No. 7658, dated 12th November 1890, and its enclosures, I have the honour to state as follows:—

(1) The names of hamlets should not be given in the circle list; the statistics for the village will, of course, include those for the hamlets also.

(2) The numbers of the villages (column 4) should be consecutive for each circle, a single series of numbers being used throughout the taluk. Thus if the first circle consists of villages numbered 1—8, the first village of the second circle will be No. 9, and so on for the whole taluk.

Circular No. 22.

Copy to the Collector of _____ for information and guidance.

No. XI.—Circular No. 26, dated Camp, Tinnevely, 15th December 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to request that you will assure yourself that the enumeration books have been distributed to all enumerators and that these men are being instructed in the way to fill up the schedule.

2. Tahsildars should from now until the time of the census be constantly travelling throughout their taluks, seeing that census officers understand their duties and are performing them.

3. Divisional officers should also be constantly on tour inspecting the work, as it is only by adequate supervision that the accuracy of the census can be ensured. Both divisional officers and tahsildars should carefully study the instructions.

4. There will probably be vacancies in the ranks of enumerators at the last moment and it is, therefore, necessary to have a reserve of trained men to take the place of any who may be absent. I have touched upon this matter in paragraph 18 of the manual for charge-superintendents and supervisors, but it is desirable that special orders on the subject should be issued by you.

5. Lastly, I beg that you will impress upon all your subordinates that census work must now take precedence of all other business, for it is not work which, if not done to-day, can without much harm be done to-morrow. One most important feature of the census is that it must be taken throughout India on a particular day; if, therefore, there is any delay in carrying out the preliminary operations, it is highly probable that the census will be incomplete or inaccurate or both. I trust, therefore, that nothing will be allowed to interfere with census work, and that you will yourself see that everything is being done punctually and correctly.

No. XII.—Circular No. 33, dated Madras, 15th January 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to suggest that you should issue a notice requesting all persons who can conveniently do so to spend the night of the 26th February 1891 in their own houses and to avoid fixing that date for weddings, dramatic performances and the like. Every householder might also be asked to have a light burning near the door at the time of the enumerator's visit, and to remain awake until he comes.

2. Enumerators will be averse to going round their blocks alone, and as far as possible, each should be accompanied by one of the village menial servants. This will provide for only a small proportion of the enumerators, but the rest will, I imagine, have no difficulty in getting some person living in and well acquainted with the block to accompany them. While the enumerator is correcting his record at one house his companion can go on to the next and warn the occupants so that there may be no delay.

3. In paragraph 49 of the manual for charge-superintendents and supervisors, it is directed that the enumerators should assemble at the head-quarters of the circle on the morning of the 27th February. Some central and convenient place in the circle should be selected by the supervisor as the head-quarters, and notified beforehand to each of his enumerators and to his charge-superintendent.

4. The particular attention of supervisors should be drawn to paragraph 47 of the manual and they should be directed to instruct their enumerators accordingly.

No. XIII.—Circular No. 30, dated Madras, 1st January 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to request that you will furnish me with a list of places which should be considered to be towns for the purpose of census compilation, and forward it to my office by the 15th January.

2. The Census Commissioner has laid down the following general principles to aid district officers in determining what is a town in the census acceptance of the term :—

- (a) The population should be not less than 5,000, residing in houses more or less contiguous, not in scattered collections, as hamlets, &c.
- (b) The place, if not containing the above population, should be under the operation of some Municipal Act.
- (c) Though containing the above population, it should not be merely a large village, but should have some distinctly urban character, as that of a market town.
- (d) Where a town is made up of several distinct portions, each should be shown separately, as municipal limits, suburbs, and cantonment, respectively.

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

No. XIV.—Circular No. 31, dated Madras, 1st January 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to ask you to kindly furnish me, as soon as possible, with a statement, in the subjoined form, of the changes, if any, that have taken place in the area of the taluks of your district since the 17th February 1881.

2. The population of villages, which have been transferred to or from a taluk, can be ascertained from the villagewar census tables of 1881.

District

Taluk.	1881.		Subsequent additions.		Subsequent deductions.		Present.		Remarks.
	Area.	Population.	Area.	Population.	Area.	Population.	Area.	Population.	
		Males.		Females.		Males.		Females.	
TOTAL ...	SQ. M.		SQ. M.		SQ. M.		SQ. M.		

No. XV.—Circular No. 37, dated Madras, 16th February 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of_____

The Government having directed that statistics of the description of houses, as shown by the roof, should be prepared for this presidency, the village or building list contains a column for the record of this information. But as this column is not found in the block list prescribed by the Government of India and incorporated in the enumeration book, and as the village lists are not sent to my office, it will not be possible for me to prepare the statement required; I have accordingly the honour to request that it may be compiled in each taluk and municipal office after the census is over.

2. The statement should be prepared in the appended form and a consolidated district statement should afterwards be compiled in the same form, but with the name of the taluk or town entered in column 2 instead of that of the village or ward.

STATEMENT OF HOUSES.

District

Taluk
or Town

[illegible]

APPENDIX II.

THE ENUMERATING STAFF.

No. XVI.—Circular No. 19, dated Madras, 12th November 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

The Census Act having been passed, it is now necessary that the charge-superintendents, supervisors and enumerators should receive formal orders of appointment under section 2 of the Act. These orders should be in the vernacular and should be signed by an officer to whom the power of making such appointments has been delegated by the Government under clause (3) of section 2 of the Act.

2. To avoid delay the orders of appointment should be printed locally. I append a form of order for guidance.

ORDER OF APPOINTMENT.

To _____

Under section 2 of the Indian Census Act, 1890, you are hereby appointed a census

officer { Charge Superintendent
Supervisor
Enumerator } for

Charge
Circle
Block

No. _____ in the taluk of _____

Signed _____
Office _____

No. XVII.—Circular No. 13, dated Madras, 24th October 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

In order to encourage men to come forward and offer their services as enumerators, I request that it may be notified that all who do good work as enumerators without payment will be considered to have a preferential claim to employment as tabulators in the abstracting offices at Madras, Bangalore, Calicut and Berhampore, provided they are also otherwise qualified. No examination tests will be required, but some knowledge of English is desirable. The salary will be Rs. 10 per mensem while learning the work, and from Rs. 12 to Rs. 15 a month according to outturn afterwards.

No. XVIII.—Circular No. 36, dated Madras, 16th February 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

With reference to circular No. 13 and paragraph 18 of the manual for charge-superintendents and supervisors, I have the honour to request that the following instructions may be issued to tahsildars, chairmen of municipal councils and deputy tahsildars in independent charge.

2. When the census is over, a list should be prepared in each taluk and municipal office of all persons who have rendered satisfactory service without payment as supervisors or enumerators and who desire employment in the abstraction offices. The list, which should be in the annexed form, should be divided into three parts. In part I should be entered all persons who have passed an examination qualifying for employment in Government service; part II should be reserved for the best of the unpassed men, and the remainder should be entered in part III. None but persons whose work has been thoroughly satisfactory and who desire employment should be entered in these statements, as it will not be possible to employ every non-official unpaid census officer. The lists should be forwarded to me* direct as soon after the census as possible, and intimation will then be sent to the men selected, but every person entered in the lists is of course at liberty to present himself at the office in which he desires employment without waiting for a communication from me.

3. I propose that all persons who render satisfactory gratuitous assistance in connection with the census should receive a certificate card to that effect. I shall be obliged by your letting me know at your convenience the number of such cards required for your district.

* In the case of Ganjam and Malabar the lists should be sent to the Deputy Superintendents, Berhampore and Calicut, respectively, and not to my office.

District
Taluk
or Town

LIST OF UNPAID CENSUS OFFICERS WHO DESIRE EMPLOYMENT—PART I.

Serial number.	Name.	Age.	Whether enumerator or supervisor.	Examinations passed and other qualifications.	Vernacular.	Whether English is known or not.	Remarks.

PARTS II AND III IN THE SAME FORM.

APPENDIX III.

INSTRUCTION OF THE STAFF.

No. XIX.—Circular No. 17, dated Madras, 10th November 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of—

I have the honour to forward to you five copies of a 'Manual for Charge-Superintendents and Supervisors,' and to state that the required number of copies for distribution to these officers are being sent to tahsildars and chairmen of municipal councils direct. I have the honour to request that you will be good enough to inform me, at a very early date, of the number of copies that you require, if any, of the vernacular editions of the book for the use of such of the supervisors as may not be conversant with English.

MANUAL FOR CHARGE-SUPERINTENDENTS AND SUPERVISORS.

I.—DEFINITIONS.

CENSUS DIVISIONS AND OFFICERS.

1. Every taluk is for census purposes divided into *blocks*, *circles* and *charges*.
2. A *block* consists of an area containing, as a rule, about 60 houses. For each block an *enumerator* is appointed. In the case of two small blocks near each other the same man is sometimes appointed enumerator for both; but, in such cases, the returns for each block must be kept distinct.
3. A *circle* consists of a number of blocks, and forms the charge of a *supervisor*, whose duty it is to supervise the work of the enumerators in his circle. A circle should contain about 10 blocks or 600 houses.
4. A *charge* is made up of a number of circles; it is under the control of a *charge-superintendent*, whose duty it is to check the work of the supervisors.

REGISTERS AND FORMS.

5. Particulars as to the names of villages and number of blocks comprised in a circle, the names of the enumerators appointed to each block and the number of houses in each block are given in a list called the *circle list*.
6. The houses numbered in each village are entered in a list called the *village list* or *building list*. This list is prepared for each block separately.
7. The enumeration of the resident population will be recorded in what are called *enumeration books*.
These books consist of—
 - (i) *Instructions to enumerators*, being a code of rules for their guidance;
 - (ii) A *specimen schedule*, which contains sample entries to illustrate how the schedules should be filled up;
 - (iii) An *enumerator's abstract form*, in which the totals of the houses and population dealt with in the book are to be entered after the census is over;
 - (iv) A *block list*, which will contain particulars concerning each house to be enumerated in the book in question; and
 - (v) A number of blank forms called *schedules*, in which particulars regarding each individual enumerated are to be entered. Each schedule is intended for the enumeration of the inmates of not more than one house.

8. *Loose schedules* are blank forms which have not been bound up into enumeration books, and which are used for the enumeration of travellers and the houseless poor, and of the residents in houses also when there are not enough schedules in the enumeration books.

9. *Householders' schedules* are schedules issued for return by the householders themselves in the place of those bound in the enumeration books, which latter, by way of distinction, are known as *house schedules*, or *enumerators' schedules*, or simply *schedules*. Householders' schedules are issued only in English and are of two different kinds, to be used one by Europeans and Eurasians and the other by natives of India.

10. Beginning from the 6th of January 1891, the enumerator will fill up the schedules for the houses in his block, so that on the census night (26th of February) he will merely have to make corrections and not write the schedules up in full. This initial filling up of the schedules is known as the *preliminary record*, while the last operation is the *final census* or simply the *census*.

II.—INSTRUCTIONS TO SUPERVISORS.

11. Your duty as a *supervisor* is to supervise the arrangements for the census of the population living within your circle, and you are responsible for the thoroughness and accuracy of the work performed within that area.

12. As soon as you are appointed to your circle you should ascertain and go round its boundaries, so that you may thereafter be in no doubt as to the exact limits of the area you have to deal with. You should also acquaint yourself with the situation and extent of all the villages and blocks included in your circle.

HOUSE NUMBERING.

13. Every supervisor should examine the numbering of the houses in his circle. If this work has already been done by some other official when you are appointed, it is not absolutely necessary that you should do it again, but it would be as well that you should examine some of the work. In performing this task the first thing you have to see is that a number has been given to every dwelling house and to every other building intended or used for human habitation.

A dwelling house has been defined as the dwelling place of one or more families with their resident servants having a separate principal entrance from the common way. The 'common way' is not necessarily a public way. Thus the servants' godowns in the compounds of large houses, and separate houses situated in the same compound or enclosure, which have not generally separate entrances from the public way but have separate entrances from a common way or yard should be treated as distinct houses.

On the other hand, even though two or more families are living in different rooms of the same house, only one number should be given to the building. It is incorrect to affix a number to the door of each room as is sometimes done.

Another common mistake is to give only one number to several distinct houses occupied by distinct families on the ground that they are owned by a single individual, though let on rent to several. Each of such houses should of course have a separate number.

A number should also be given to all churches, temples, mosques, choultries, chutrams, shops, schools, offices, &c., but stables, cattle-sheds, and other out-houses, which are not used or intended for human habitation, need not be numbered. Ruined houses may be omitted, but all unoccupied buildings, which are fit for human habitation, should be numbered.

Shops which really form part of the dwelling house of the shop-keepers need not be separately numbered, but in all other cases they should be treated as distinct buildings. In the case of sub-jails, dispensaries, hospitals and other buildings of a like nature, only one number need be given, even though there are several detached buildings.

14. The numbers should be serial for the whole village or in the case of municipalities for the ward; that is to say, if there are 200 houses in a village the numbers will go from 1 to 200 and not from 1 to 100 in one-half of the village and then from 1 to 100 in the other half. Again, the numbers in each block must be consecutive; thus, if a village contains 150 houses, the first block containing 60, the second 55, and the third 35, those in the first block should be numbered 1—60, those in the second 61—115, and those in the third 116—150.

THE VILLAGE OR BUILDING LIST.

15. The village or building list (appendix 3) will be prepared by the karnam, and should be carefully examined by you; you should test a considerable proportion of the entries by actually visiting the houses. The points to be noticed in examining and checking these lists are—

- (1) that the number entered in it for each building corresponds to that actually marked on the building itself;
- (2) that the description given of each building in the last three columns is accurate;
- (3) that all cart-stands, encamping grounds and other resting places are duly noted at the foot of the list;
- (4) that no building has been wrongly omitted from the list;
- (5) that there is a separate list for each block.

THE CIRCLE LIST.

16. The circle list (appendix 4) will be prepared in the taluk cutcherry or the municipal office, as the case may be, and a copy will be furnished to you for careful test of all the entries in it. You should see—

- (1) that every village forming part of your circle has been entered in it;
- (2) that every portion of a village is included in some block or other;
- (3) that the number of houses and buildings given for each block corresponds with the number shown in the village list for that block;
- (4) that the number of enumeration books required for each block is correctly shown in column 11.

17. You should also see that there are no houses which have been altogether omitted. In some cases it may happen near the border lines of circles that a small group of houses lies midway between

the houses forming two blocks, and each enumerator may think that these belong to the block of the other. Such houses will escape enumeration unless the supervisor detects the mistake and corrects it. Each supervisor should, as far as possible, arrange to compare notes with the supervisors of the adjoining circles.

18. In your rounds of inspection, you should endeavour to secure the gratuitous services of as many enumerators as possible. These men will, where a sufficient number has already been engaged, be useful as a reserve to fall back upon if any portion of the staff fail at the last moment. Men who serve as enumerators without payment and do their work satisfactorily will have a preferential claim to employment in the abstraction offices at Madras, Bangalore, Calicut and Berhampore provided they are qualified. No examination test is required, but a knowledge of English is desirable.

DISTRIBUTION OF ENUMERATION BOOKS.

19. The enumeration books, householder's schedules and loose schedules required for the blocks in each circle will be furnished to you by the tahsildar before the 30th of November, and it is your duty to see that the number supplied is sufficient for the houses that have to be enumerated.

20. The following editions of the enumeration book will be issued:—

- | | |
|-----|-------------------------|
| (1) | A book of 50 schedules. |
| (2) | Do. 30 do. |
| (3) | Do. 20 do. |
| (4) | Do. 10 do. |

In determining the book to be used for any particular block you have to consider the number of numbered buildings in it and the number of inmates likely to be found in each dwelling house. At least one page will be given to every building which has received a number, even though it is not a dwelling house. Each page contains space for the entry of eight names, and, if there are more than eight persons in any house, the entries must be continued on the next page; for the next house a fresh page again must be taken, as the entries on one page must never relate to more than one house. Thus suppose a block contains sixty-five houses: one book of fifty and one book of twenty schedules would give a page for every house and leave five spare pages, so that, if the number of houses in which there were more than eight persons did not exceed five, these two books would be sufficient. But if it does exceed five, then a third book of ten pages or a few loose schedules must be issued, until the enumerator has got all the forms he will require. It must be remembered that additions will, in some cases, have to be made at the final census. It is advisable, therefore, that every enumerator should have one or two spare pages in each of his books. Thus, in the case given above, the enumerator should not first entirely fill up the fifty-page book and then take up the twenty-page one, but should leave at least two blank pages at the end of the former.

21. Every block should have at least one book of schedules even though it may be uninhabited.

22. When the number of books and loose schedules (if any) required for each block has been determined, you should distribute them to the enumerators.

THE BLOCK LIST.

23. The village or building list relating to your circle will be handed over to you by the taluk (or municipal) authorities. There is a separate list for each block. This should be given to the enumerator of the block with orders to copy from it into the block list in each enumeration book the particulars required by the latter. The block list of each book should contain only the buildings which are to be enumerated in that book.

24. You should examine the block lists to see that they have been correctly prepared. You should then take back and keep carefully the village or building lists from which the block lists were prepared.

INSTRUCTION OF ENUMERATORS.

25. The most important task, which you have to do, is to teach the enumerators to fill up the schedules correctly. For this purpose it is essential that you should yourself study the rules issued on the subject, which will be found in appendix 2, and clear up any doubts that you may have concerning them by referring to the charge-superintendent. You should then instruct the enumerators by explaining the rules and actually doing with them the enumeration of a few houses in the neighbourhood. The enumerators may, if necessary, be assembled in convenient places for the purposes of instruction by you. The chief points to which you have to direct the attention of the enumerators in filling up the schedules are the following.

26. *Heading.*—In the headings of some of the schedules the words 'taluk' and 'village' have been omitted in printing. You should have them filled in before the distribution of such schedules and you must invariably note that on every page of the book the names of the village and the taluk to which it pertains are clearly written. The paging of the schedules in each book should also be finished before the enumerators go their rounds, but the number of the house should be filled in only as they commence the enumeration of each house.

27. In proceeding to fill up the columns it must be borne in mind that in no case should any columns, except the last two, be left blank for any person and that the word "ditto" should never be used in any of the columns. If you or any of your enumerators doubt the accuracy of any statement made by a person as to the entries to be made in any of the columns regarding that person, you should explain clearly to him the nature of the information required. When he has been made out understand this, you should accept his answer, whatever your opinion of its accuracy may be. If

you consider any such statement to be obviously false, you should point out to the person who makes it the penal consequences of returning false information, and if he still persists in his statement, it should be accepted without dispute and the matter reported to the charge-superintendent.

28. *Column 1 (Serial Number and Name).*—Note that the serial number is not to be given till the final census. No person should be pressed to give the names of his female relations and no female should be compelled to give her own or her husband's name.

29. *Column 2 (Religion).*—Only the main religion, which a person returns, should be entered here, such as Hindu, Musalman, Christian, Jew, Parsi, Buddhist, &c. The particular sub-division of a religion to which the person belongs is to be shown in the next column.

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

30. *Column 3 (Sect of Religion).*—Many Hindus are unable to say to what sect they belong, but the necessary information can frequently be obtained by asking them what marks they put on the forehead. Sect relates to religion and must not be confused with caste, the particulars regarding which are given in columns 4 and 5. In the case of Christians, *Protestant* should not be entered as the sect, but the particular kind of Protestant, as *Church of England, Wesleyan, Baptist, &c.*, should be given.

31. *Column 4 (Caste, &c.).*—Only the main caste should be entered here. The terms, *Vaisya* and *Sudra*, however, are misleading and should not be used, nor should such generic terms as *Rou, Aiyer, Aiyengar, Mudali, Pillai, Naidu, Naick, Menon, &c.*, be used. These are not castes but merely honorific names or titles. Men who call themselves *Idols* may be Bráhmans or Balijas, and those who style themselves *Pillais*, may be Vellalas or Pariahs. Persons are frequently met with among Telugu people, who state their caste to be '*Gentu*,' which, however, is no caste at all. These men will be found on inquiry to be Balijas or Kápus or the like.

In the case of persons, who have no caste distinctions, their tribe or race should be stated. Among Musalmans, for instance, there are tribes, such as *Pathan, Shekh, Syed, Moghal, Mopla, Labbai, &c.* There are also the forest and hill tribes, as *Khonds, Savaras, Todas, Kurumbas, Irulas, Chentzus, Kadars, Pulayars, Nayadis, &c.* For Christians the race should be returned as *European, Eurasian and Native Christian*; so also in the case of Buddhists, as *Burmese, Chinese, &c.*

32. *Column 5 (sub-division of Caste, &c.).*—Nearly every caste has numerous sub-divisions, and the particular sub-division to which the person enumerated belongs should be entered here. Thus, among Bráhmans, there are the following sub-divisions:—*Desasth, Vadama, Brahacharana, Ashia-sahasra, Nambudiri, Vaidiki, Niyogi, Sarasvat, &c.*; among Chetties there are *Comati Chetties, Beri Chetties, Natukottai Chetties, &c.*; among Vellalars, the sub-divisions are *Karakkat, Soliya, Ponnéri, Poonamallee, Kondakatti, Pandiya, Tondamandalam, &c.*; among Kápus there are *Panta Kápus, Pákanáti Kápu, Mothádi Kápu, &c.* The best way to get the information is to mention a few of the sub-divisions to the person enumerated and he will then readily understand what is wanted. Thus, if a man says he is a Kápu, the enumerator should ask—'What Kápu? Panta Kápu, Mothádi Kápu?'

Bráhmans frequently give the religious division instead of the caste sub-division, as, for example, *Smarta Bráhman*; this is not what is required, as the religion and sect have already been entered in columns 2 and 3.

In the case of tribes also, their sub-divisions, if any, should be entered in this column. If race has been entered in column 4, nationality should be specified here. Thus, Europeans should be returned as *English, French, German, &c.* If there are no sub-divisions, the entry in column 4 should be repeated. There are several examples of this in the specimen schedule.

33. *Column 6.*—Eunuchs should be entered as males. Every entry must be either *male* or *female*.

34. *Column 7.*—Enter the age last birthday, not the current year of age.

35. *Column 8 (Marriage, &c.).*—Note that this column is not to be left blank for anybody, not even for infants. Every person is either married, unmarried or widowed, and there will be no difficulty in making the necessary entry. In filling up this column, neither you nor the enumerators should question the validity of any marriage or be guided by your own notions of what is or is not a marriage, but should accept the statements made by the person, or, in the case of children, by their relatives. Every person, who has a wife or husband living at the time of the census, should be entered as '*married*.' Persons who have been divorced and who have not married again, should be entered as *single*.

36. *Column 9 (Parent-tongue).*—If the father and mother speak different languages in the household, both should be entered. This column, it must be noted, should be filled up in the case of infants or other persons who cannot talk. In addition to the main languages—*Tamil, Telugu, Malayalam, Canarese, Uriya, Hindustani, &c.*—there are many of minor importance, such as *Tulu, Badaga, Chentzu, Lambadi, Khond, Gadaba, Savara, &c.*; if one of these is the language spoken in the house of the person enumerated, it should be entered as his parent-tongue, even though he also knows one of the principal languages mentioned above.

37. *Column 10 (Birth-place).*—No area less than a district should be entered in this column. The names of villages and taluks are sometimes very difficult to trace and they should therefore never be given.

38. *Column 11 (Occupation).*—This column should be filled up for every person—man, woman or child. In the case of those who do work and earn money thereby, their exact occupation should be given. In the case of those, who live on rent of property or pension, or the like, the exact nature of their means of livelihood should be entered. In the case of a person, who earns nothing by independent labour, but is supported by another, the occupation, or means of livelihood of that other should be stated and the word '*dependent*' added to it. For instance, the wife of a tahsildar would be

shown in this column as 'Tahsildar, Government—dependent,' unless she had private means, such as pattá lands, in which case she would be entered as *pattádar*, without the word *dependent* being added. In the case of persons, whose occupation, or means of subsistence, is connected with the land, the exact nature of the tenure is to be shown by entering whether the person is a *pattádar*, *paikári*, *lopaikári*, *porakudi*, *inámdar*, &c. If he cultivates the land himself and does not let it out for rent, the word *cultivation* should be prefixed to the word showing the nature of the tenure. Thus, for a cultivating *pattádar*, the entry would be '*cultivation-pattádar*,' while, if he does not cultivate the land himself, the entry will simply be '*pattádar*.'

39. *Column 12 (Instruction).*—You must be careful to see that all those who are reading in schools and colleges or at home are entered as 'learning' even though they may be able to read and write. It is only in the case of those, who are not under instruction, that ability to read and write should be taken as the guide in determining whether a person is literate or not.

40. *Column 13.*—This column should be left blank for all, except those who are shown in column 12 as 'literate.'

Note that the language entered here will not always be that entered in column 9. People, whose parent-tongue is Hindustani, frequently cannot read and write it, but they can read and write some other vernacular, as Tamil or Telugu. It is the language which the person can read and write that is to be entered in column 13.

41. *Column 14 (Infirmities).*—Do not enter in this column those who are blind of one eye only, or who have become deaf and dumb after birth, or who are suffering from white leprosy only.

42. Before the enumerators are allowed to begin the preliminary record, each of them should have filled up manuscript schedules for at least ten houses and these should be tested and passed by you. No enumerator, whom you find incompetent, should be allowed to do the work, but you should apply to the charge-superintendent and get another in his stead.

THE PRELIMINARY RECORD.

43. The preparation of the preliminary record should be commenced on the 6th January 1891,* and should be completed in fifteen days. During this period you should be continually on the move and inspect the work done by the enumerators. When the preliminary record is completed by an enumerator, you must, in the first place, examine every entry made in his books and see that there are no obvious errors or omissions. For instance, cases may happen in which an infant is returned as literate, or as a 'lawyer,' without the word 'dependent' added to it; a female is shown as a widow; a person's caste is returned as Naidu or Mudali, or column 13 is filled up for a boy at school. Such palpable errors should be inquired into and corrected then and there. You should then go about your circle and test the entries in as many schedules as possible (never less than 10 per cent.) by actual house-to-house visits. If you find, in the course of this test, that any enumerator has misapprehended the instructions on any point in such a way that it would have vitiated the entries in that particular throughout his schedules, your test should be applied to all those schedules. When you have sufficiently checked the entries in the preliminary record and corrected all mistakes under your initials, you should return the books to the enumerators in time for the final census. Only black ink should be used for entries and corrections at the preliminary record.

44. No preliminary record has to be prepared for travellers in chuttrams, dák bungalows and hotels nor has any to be prepared for the householders, to whom householders' schedules are to be given. To these latter the schedules should be issued by the enumerator of the block concerned on the 24th February 1891 and collected on the morning of the 27th February.

THE FINAL CENSUS.

45. On the night of the final census the enumerators will go to every house in their blocks again and will correct the entries in their books so as to bring them into agreement with the facts as existing on that night; they should bring the books to you the next morning. You will inspect the work of the enumerators as much as possible during the night. Your examination of the work of the enumerators will especially be necessary in cases where the preliminary record has not been taken, as of travellers in chuttrams, encamping grounds, &c., and of persons attending fairs and festivals. When the books are returned to you in the morning, you must read through every additional entry made by the enumerators on the census night and correct any palpable errors in them.

46. You must also see that the enumerators have collected all householder's schedules that have been issued and that they duly account to you for every one of them.

47. The census of travellers by road and of the houseless poor will generally be taken by the Police or other special agency (*vide* appendix 9). The schedules in which the particulars for this class of the population are entered will be handed over to the enumerator of the block by the special enumerator on the morning after the census. In blocks for which no special arrangements have been made, the census of travellers by road and the houseless poor must be taken by the ordinary enumerator either on a spare schedule at the end of his book or on a loose schedule.

48. All loose schedules, including householder's schedules, should be stitched into that one of the books for the block which contains the least number of pages. But if the building to which the schedule relates is entered in the block list of some other book, the schedule should be stitched into that book. They should be firmly sewn next to the last page that has been filled up. When this has been done the enumerator should fill in the last four items on the docket of the enumeration book, and

* In the City of Madras it will be commenced on the 26th January 1891 and completed in ten days.

initial the docket. The entries on the docket should then be checked by another enumerator, who should also initial it. Finally you should check it yourself, paying particular attention to the numbers relating to loose schedules and householder's schedules. You should remember that in the case of loose schedules each leaf contains two schedules, while in the case of householders' schedules each leaf is only one schedule.

PREPARATION OF ABSTRACTS.

49. On the morning of the 27th February your enumerators should assemble at the head-quarters of your circle, and the abstract on the back of the specimen schedule in each book should then be prepared by the enumerator of the block. This abstract should embrace all the schedules in the book, *i.e.*, all the householders' and loose schedules stitched into the book as well as those originally bound in the book. The abstract should first be prepared on a loose piece of paper which the enumerator should hand to you with the book. You should keep the paper with you and give the book to some other enumerator and tell him to prepare an abstract in the same way. On receiving the book back from him you should yourself prepare an abstract, and if all three agree the result may be accepted as corrected and entered in the book. If they do not agree all three should be carefully worked again until agreement is obtained.

50. When the abstracts are finished you should enter the figures for each book in your circle abstract (*vide* appendix 5) and total them. You should get your two best enumerators to help you in this work and to check it. You should then take charge of the books and dismiss the enumerators.

DESPATCH OF BOOKS.

51. The books and your abstract should be forwarded at once to the taluk head-quarters or the chairman of the municipal council, as the case may be. The books should be packed in the order in which the blocks are entered in the circle list, a copy of which should accompany each bundle. This copy should be corrected, if necessary, so as to show the facts at the final enumeration. Directly you have despatched the books to the taluk or municipal office, you should report the fact to your charge-superintendent.

GENERAL.

52. You must see that the necessary stationery is supplied to the enumerators and that the work does not fail at the last moment for want of stationery or schedules. Only black ink should be used for the preliminary record and for corrections that may be made by you in checking the preliminary record. For all corrections and additions made at the final census red ink alone should be used.

53. You should take receipts from the enumerators for the books supplied to them for the preliminary record and give them back to them when the books are returned. Similarly at the time of the issue of the books for the final census fresh receipts should be taken which should be returned only when you have taken charge of the books as mentioned in paragraph 50.

54. You should keep accounts of receipts, issues and inspection in the forms given in appendices 6, 7 and 8. An extract from columns 1—5 of the inspection register should be sent to the charge-superintendent every Saturday and Wednesday from 26th January to 25th February 1891.

55. If the enumerator at the final census is not the individual, who prepared the preliminary record, the former's name should be entered in the remark column of the circle list and at the foot of the docket on the enumeration book. If the supervisor is not the man whose name is entered in the circle list, his name should be given at the foot and it should be stated when he took up the duty.

56. When the census is taken on the morning of the 27th February the enumerators should, if possible, assemble at the circle head-quarters on the evening of that day and prepare the abstracts at once.

III.—DUTIES OF CHARGE-SUPERINTENDENTS.

57. The duty of a charge-superintendent is to exercise general supervision over enumerators and supervisors, the instructions to whom he should carefully peruse. He is responsible for the work being properly done in his charge.

58. Every charge-superintendent should inspect some of the work done by each supervisor in his charge and he should give particular attention to those supervisors who are least intelligent. The prescribed reports will keep him informed of the progress of the work of checking by the supervisors and he should promptly notice any undue delay or scamping of work. Any supervisor, who fails to do his duty properly, should be reported to the divisional officer for punishment by the head of his office.

59. On the night of the 26th February the charge-superintendent should take up his quarters at that place within the limits of his charge, where, owing to the large number of travellers, the large size of the blocks, or other cause, there is most likely to be difficulty or neglect of duty.

60. After the census has been taken, the charge-superintendent should see that the supervisors, who are within easy access, are checking the enumerators' abstracts and preparing their circle abstracts correctly. The charge-superintendent is not required to prepare any abstract for the charge as this would occasion unnecessary delay. The endorsement at the foot of the enumerator's abstract need not, therefore, be filled up by the charge-superintendent.

61. The last duty of the charge-superintendent is to see that all the books for all the circles in his charge have been forwarded to the taluk or municipal office by the 28th February 1891.

H. A. STUART,
Superintendent of Census Operations.

APPENDIX I.

SPECIMEN SCHEDULE.

House-Number 19.

Taluk Walajapet.

Village Ranipet.

Page No. 21.

Serial number and name.	Religion.	Sect of religion (see Rule 3).	Caste of Hindus and Jains, tribes or race of others (see Rule 4).	Sub-division of caste, &c. (see Rule 5).	Male or female.	Age.	Married, unmarried or widowed.	Parent tongue.	Birth district, province or country (see Rule 10).	Occupation or means of subsistence (see Rule 11).	Learning, literate or illiterate.	Language known by literate (see Rule 13).	If any person be insane, deaf-mute from birth, totally blind or a leper, enter that person as such below.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Ramachandra Row.	Hindu	Madhwa	Bráhmaṇ	Desbasth	Male	32	Married	Mahratti	Poona, Bombay Presidency.	Vakil	Literate	Mahratti and English	...
2 Ganga Bai	Hindu	Madhwa	Bráhmaṇ	Desbasth	Female	21	Married	Mahratti	Madras	Vakil—dependent.	Literate	Mahratti.	...
3 Ahmed Khan	Muham- madan.	Sunni	Pathan	Pathan	Male	29	Married	Hindustani.	Cabal	Jatka-driver	Illiterate	...	...
4 Infant	Muham- madan.	Sunni	Pathan	Pathan	Male	Infant.	Unmarried.	Hindustani.	North Arcot.	Jatka-driver—dependent.	Illiterate	...	Blind.
5 Samuel Joseph	Christian	Roman Ca- tholic.	Native Chris- tian.	Native Chris- tian.	Male	11	Unmarried.	Tamil	Chingleput.	Butler—depen- dent.	Learning	...	...
6 Lakshmi	Hindu	Saivito	Pariah	Pariah	Female	20	Married	Tamil	Madras	Grass-cutter	Illiterate	...	...
7 Ramasami Reddi.	Hindu	Vaishnavite.	Kapu	Panta Kapu	Male	28	Married	Telugu	Nellore	Clerk, Govt. and Pattadar.	Literate	Telugu and English.	...
8 Seetamma	Hindu	Vaishnavite.	Kapu	Panta Kapu	Female	19	Married	Telugu	Nellore	Clerk, Govt., and Pattadar—de- pendent.	Illiterate	...	...

APPENDIX 2.

INSTRUCTIONS TO ENUMERATORS.

I.—PRELIMINARY RECORD.

1. 'All houses taken a house' means any building to which a census number has been affixed.
2. Beginning from the 6th of January 1891, you will visit every house in your block, in the order in which they are entered in the list in your book, and enter in the schedules in that book every person residing in those houses in the manner prescribed below.
3. Before beginning to make these entries, you must read carefully the rules for filling up each column which are printed on the next page, and also the specimen schedule filled up opposite those rules. You should point out to the supervisor all entries about which you are in doubt, and receive his instructions.
4. You must use black ink, and write very clearly in the character you know best.
5. You must take a fresh page for each house. If there are more than eight persons in a house, you should continue the entries for that house on the next page, repeating at the top of that page the number of the house in question, with the word 'continued' after it in brackets. You must never begin the entries for a fresh house in the middle of a page, but should leave the unused lines blank.
6. If the entry for any person in any of the columns of the schedule be the same as that of the person entered on the line above, you must repeat the entry and never write the word 'ditto,' or make dots.
7. If any house on your list be found unoccupied, you must write the word 'empty' after the number.
8. You are to enter on this visit all persons who ordinarily live in and take their meals from the house even though any of them may be, at the time of your visit, absent for a short time at the bazaar, or watching crops or fishing, or even for a few days at a wedding or on a pilgrimage, provided they are to be back at the house before the 26th February. After these ordinary residents you should enter the visitors, if any, stopping in the house, but not such as are only there for a day or two, as for a wedding, &c., and will not remain there till the 26th February. In the case of chattrams, cart-stands, temples, hotels, &c., you should enter on this occasion only those who usually live there and not travellers, &c., stopping only a day or a night or so in the building.
9. You must have completed all the entries in your block by the 21st of January 1891.

II.—THE FINAL CENSUS.

10. At the time of lighting lamps on the 26th February 1891,* you will take this book as already filled in and again visit every house in your block in order.
11. You must summon the chief member of each family residing in the house, and read over to him the entries made for his family in the schedule. You will strike out the entries for persons who are not present and fill up the form for any person now in the house who was not there when the first visit was made, such as guests, infants newly born, and others. You are to consider as present all living in or taking their meals from the house, even though any of them may be out fishing or watching in the fields or at a shop, &c., for the night.
12. If there be no room left on the schedule for the fresh entries above mentioned, you must take a fresh page at the end of your book, and enter on it the house number with the word 'continued' after it, as prescribed in paragraph 5 above.
13. You must see that you are yourself enumerated as present in the house where you are stopping.
14. You must make no alteration whatever in any entry against the name of any person unless you have to strike out the entries altogether because he or she is no longer present. When you so strike out a person you must draw the line completely through all the entries following that person's name and not merely through column 1.
15. You must use only red ink for entries and erasures made at the final census on the 26th February.
16. At the final census you must visit every house marked 'empty' in your book to see whether any person is now living there.
17. Before visiting the houses in your block you must go to the cart-stands and chattrams, and enter in the schedules all particulars for the travellers you may find there, giving a census ticket to each person to prevent his being again enumerated. If any of the residents entered by you at the preliminary census are not now present, you must strike out the entries relating to them. You should ascertain, from the village watchmen or otherwise, if any wandering gang, such as Brinjaries, Lambadies, &c., has come to pitch in your block, as you should go and enumerate it after you have finished the houses.

* Where the census is taken on the morning of the 27th February, the enumerator begin his rounds at 6-0 A.M. on that day.
† Where the census is taken on the morning of the 27th February, the cart-stands, &c. should be visited on the night of the 26th.

begin his rounds at 6-0 A.M. on that day.
d be visited on the night of the 26th.

18. If any householder in your block has been given a separate schedule, you should collect it on the morning of the 27 February, and after seeing that the rules have been complied with in filling up the columns, you should stitch or pin it into your book, next to the last schedule filled up by you.

19. After your book has been inspected by the supervisor you will prepare the short abstract printed on the back of the specimen schedule in it as directed by the Supervisor, and he will not take charge of your book until he has certified it to be correct.

20. According to the Census Act every person is legally bound to furnish you with such information as is necessary for filling up the schedule; but you are forbidden to ask for any information not required for the purposes of the census, as, for instance, the amount of any person's income. Any enumerator detected in extorting money on any pretext connected with the census renders himself liable to punishment under the Census Act or the Penal Code.

III.—RULES FOR FILLING UP THE SCHEDULE.

HEADING.—Enter the house number, the name of the taluk and the village and the number of the page.

RULE 1.—Column 1 (Serial Number and Name).—Enter first the chief resident member of the family, whether male or female; then all other persons living in or taking their meals from the house. If there be any objection made to giving the name of a female, write the word 'female' in this column. If an infant has not yet been named, enter the word 'infant.' The enumerator is not to insist upon any female giving her own or her husband's name.

The serial number must not be added till the final census.

RULE 2.—Column 2 (Religion).—Enter here the religion which each person returns, as Hindu, Musalman, Jain, Christian, Parsi, &c.

RULE 3.—Column 3 (Sect of Religion).—Enter the sect of religion followed by each person as he returns it, as Shaivite, Vaishnavite, Lingayet, Madhva, &c., for Hindus; Digambara, Svetambara, &c., for Jains; Sunni, Shiah, &c., for Musalmans; and for Christians enter whether Church of England, Roman Catholic, Presbyterian, Lutheran, Baptist, American Episcopalian, Syrian, &c. If the sect cannot be stated, enter 'not returned' in this column, but do not leave it blank.

RULE 4.—Column 4 (Caste, &c.).—Enter the caste of Hindus and Jains, and the tribes of those who have not castes, and the races of Christians, Buddhists, &c.; as Brahman, Chetti, Vellala, Kápu, Náyar, Bant, &c., for Hindus; Pathan, Moghal, Moplah, Labbai, &c., for Musalmans; Eurasian, Native Christian, &c., for Christians; Burman, &c., for Buddhists. Do not enter vague terms, such as Gentu, Hindustani, Marwari, &c., or mere general names such as Mudali, Naidu, Pillai, Menon, &c.

RULE 5.—Column 5 (Sub-division of Caste, &c.).—If the caste has been entered in column 4, enter here the sub-division, as Vadama, Tengalei, Vaidiki, Niyági, Nambúti, Sáravat, &c., of Bráhmans; Cómati, Béri Chetti, &c., of Chetties; Panta Kápu, &c., of Kápus; Kiriattil Náyar, &c., of Náyers; Karaikkát, &c., of Vellalas; Masadika, &c., of Bants.

Some castes and most tribes and races have no sub-divisions; in their case the entry in column 4 should be repeated, but this column must not be left blank.

RULE 6.—Column 6 (male or female).—Enter here each person as either male or female, even though you have written the word 'female' in column 1 already.

RULE 7.—Column 7 (Age).—Enter the number of years each person has completed. For infants less than one year old, enter the word 'infant.'

If a person cannot state his or her age exactly, the enumerator should ask the relations, or refer to some well known event of local importance, such as a famine, a cyclone, the Mahamagham and Pushkara festivals, &c., or if the person be present, make a guess at the age from the appearance. He must never insist on seeing any female who is not voluntarily produced before him.

RULE 8.—Column 8 (marriage, &c.).—Enter each person, whether infant, child, or grown up, as either married, unmarried or widowed. This column must not be left blank for any one of whatever age.

Children who have been married should be entered as married, even though they may not have begun to actually live with their wives or husbands. Persons who have been married, but have no wife or husband living, should be entered as widowed. The enumerator must accept the statement made by the person, or in the case of children, by their relatives.

RULE 9.—Column 9 (Parent-tongue).—Enter the language which each person returns as ordinarily spoken in the household of that person's parents.

RULE 10.—Column 10 (Birth-place).—Enter the district in which each person was born, and if the person be not born in the Madras Presidency add the name of the province or state to the district of birth. The names of villages, taluks, &c., are not to be given. If the person be born out of India, enter the country, as China, Kabul, Ceylon, &c.

RULE 11.—Column 11 (Occupation or means of subsistence). [Read this rule very carefully, and ask the supervisor about all cases which seem doubtful to you]. Enter here the exact occupation or means of livelihood of all males and females who do work or live on private property, such as rent of land, houses, &c. In the case of children and women who do no work, enter the occupation of the head of their family, or of the person who supports them, adding the word 'dependent,' but do not leave this column unfilled for any one, even an infant. If a person have two or more occupations, enter only the chief one, except when a person owns or cultivates land in addition to another occupation, when both should be entered. If a person be temporarily out of employ, enter the last or ordinary occupation. No vague terms should be used, such as 'service,' 'Government service,' 'shopkeeping,' 'writing,' or 'labour,' &c.; but the exact service, the goods sold, the class of writing or labour must be stated. Agriculturists should be described by the particular vernacular term indicating the nature of their

connection with the land, such as landlord, tenant, lessee, herdsman, yearly labourer, day labourer, &c. Women who earn money by occupations independent of their husbands, such as rice-pounding, or doing house work for wages, or selling fire-wood, cow-dung cakes, grass, &c., should be shown under those occupations. If a person makes the articles he sells, he should be entered as 'maker and seller' of them. If a person lives on alms, it should be stated whether he is a religious mendicant, such as a byrági, fakir, vaidikan, &c., or an ordinary beggar. When a person is in Government, railway, municipal or other public service, the nature of the employment should be entered first, and the word Government, municipal, &c., after, as 'Clerk—Government,' 'Sweeper—Municipal,' 'Laborer—Railway.'

RULE 12.—Column 12 (Instruction).—Enter in this column against each person, whether grown up, child or infant, either learning, literate, or illiterate. Enter all those as learning who are under instruction, either at home or at school or college. Enter as literate those who are able to both read and write any language, but are not under instruction as above. Enter as illiterate those who are not under instruction, and who do not know how to both read and write; or who can read but not write, or can sign their own name but not read.

RULE 13.—Column 13 (Language known by literate).—Enter here the language which those shown as literate in column 12 can both read and write, and if a person knows how to read and write English, as well as a vernacular, enter 'English' also. Except where English is known, only one language should be entered, viz., that best known.

This column is not to be filled up for those shown in column 12 as learning or illiterate.

RULE 14.—Column 14 (Infirmities).—If any person be blind of both eyes, or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column.

APPENDIX 3.

I.—BUILDING OR VILLAGE LIST.

District Village	Taluk	Circle No. Block No.	Buildings.				
Whether cusbah or hamlet. If hamlet give name.	Serial number.	Nature of building (whether house, shop, temple, &c.).	Whether terraced, tiled or thatched.	Name of principal occupant.	Remarks.		
Cusbah	1	House	Thatched	Ramasawmi Chetti.			
	2	School	Tiled	Ahmedshah, watchman.			
	3	House	Thatched		Uninhabited.		
	4	Shop	Terraced		Used only by day.		
	5	House	Tiled	1. Varadappa Naidu. 2. Chengalroya Naidu.			
	6	Sub-jail	Tiled		Schedule to be collected.		
	7	Collector's office	Tiled		Used only by day.		
		* * * Cart-stand.	* * *	* * *			

II.—BUILDING LIST (Municipal Towns).

District Town	Taluk Ward	Circle No. Block No.	Buildings.				
Street.	Serial number.	Nature of building (here enter whether house, shop, school, temple, &c.).	Whether tiled, terraced or thatched.	Name of principal occupant.	Remarks.		

APPENDIX 9.

Circular No. 10, dated Madras, 1st October 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

On the occasion of the last census the enumeration of the houseless poor and of travellers by road was undertaken by the ordinary enumerators, but as the forthcoming census is to be taken at night, it will be necessary on this occasion to make special arrangements.

2. I propose, therefore, that persons travelling by road on the night of the 26th February 1891 should be counted at such places on the lines of road as may be selected by you. Police-stations situated on the road and toll-gates would be the most suitable and convenient places for the enumeration, but it may be necessary to supplement these to some extent. The enumeration stations should be sufficiently close to each other to ensure the enumeration of all persons travelling by road between 8 P.M. on the 26th February and 6 A.M. on the 27th idem.

3. The enumeration can be entrusted to the toll-gate establishments and to the police. Where an enumeration-station is established at places other than toll-gates or police-stations, a beat constable can generally perform the duties of enumerator. Where this is not possible a special man must be appointed.

4. The houseless poor, that is, people with no homes, who get their meals where they can and sleep in the streets, under trees, &c., will practically be found only in towns, and will be enumerated by the police. Beat constables should be instructed to this effect and should be provided with the necessary schedules and tickets. In towns it may be advisable to increase the number of police on duty on the census night, and I have the honour to request that you will consult with the Superintendent of Police on this matter.

5. The enumeration of the classes referred to in this circular will be recorded on loose schedules, which will be sent to the enumerator of the block in which the persons were counted and will be stitched by him into his enumeration book. The number of schedules required for this purpose has already been reported by you, but the statement does not show how many are required for each taluk. I request that this information may now be supplied, and that I may further be informed of the number of enumerators to be appointed under these rules in each taluk, as every enumerator will require a copy of the rules for filling up the schedule.

6. To every person enumerated under these rules a ticket will be given with instructions that he is to produce it if any census officer attempts to enumerate him again. I have the honour to request that I may be informed, at an early date, of the estimated number of such tickets required for each taluk of your district. Each ticket will bear the word 'Enumerated' in English, Telugu, Tamil, Malayalam, Canarese, Uriya and Hindustani.

7. All travellers who are found at temples, chattrams, cart-stands, &c., on the evening of the 26th February 1891 will be enumerated by the ordinary staff, as explained in paragraph 17 of the instructions to enumerators. To these persons also tickets will be given, and provision on this account should be made in your estimate.

8. All travellers by rail, sea or canal will be enumerated under the special rules relating to those classes of the population, and the tickets required for these will be indented for by the railway, marine and canal authorities respectively.

No. XX.—Circular No. 9, dated Madras, 22nd September 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of Trichinopoly.

With reference to your Proceedings, dated 16th September 1890, I have the honour to inform you that it is unnecessary to make any note after the entry 'Male' in the case of eunuchs; and that dancing girls who return themselves as married should be so entered in the schedule without further questioning or dispute.

Circular No. 9.

Copy to the Collector of _____ for information.

No. XXI.—Circular No. 27, dated Camp—December 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

In paragraph 7 of the instructions to enumerators it is stated that, if any house entered in the block list be found unoccupied, the enumerator is to write the word 'Empty' after the number. In large towns, where there are many shops and other buildings which are not used as dwelling houses, it will occasion a great waste of schedules if a separate page is given to each empty building. I therefore propose, with the concurrence of the Census Commissioner for India, that in municipal towns the word 'Empty' should be written not on the schedule but in the remark column of the block list, the schedules being reserved for occupied houses.

2. On the night of the final census the enumerator must visit all houses marked 'Empty' in the block list, and if any is then occupied he should give it the schedule next to the last one already filled up. The result will be that the numbers of houses will not run consecutively, but this does not matter.

3. I think it is desirable that the preliminary record should be prepared in municipal towns somewhat later than in the rural tracts, so as to diminish the interval between it and the final census. I will not fix any date for the commencement of it, but it should be finished by the 10th February 1891, and it should be done in as short a time as possible. Probably a week will be ample in all cases.

4. I have the honour to request that you will issue the necessary instructions to all municipal chairmen.

No. XXII.—Circular No. 28, dated Madras, 24th December 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

In the course of my tours I have found that census officers seldom understand the nature of the entry which should be made in column 5 of the schedule. This is in part due to their having neglected to study carefully the specimen schedule and the instructions to supervisors and enumerators, and in part to the assumption by men of the higher castes that there are no sub-divisions among the lower castes. This is very far from being the case as there are numerous sub-castes even among Pariahs, and these are of great interest to the anthropologist. In fact, there is hardly a caste which has not sub-divisions and it is most desirable that these should be recorded.

2. The occupation column also is seldom filled in correctly: general expressions, such as *Government service*, *shopkeeper*, *trade*, *ryot* are frequently given notwithstanding the clear instructions against their use. The word *Government* is sometimes omitted after the entry which shows the nature of the service, e.g., *Tahsildar* is entered instead of *Tahsildar-Government*. Females are frequently shown simply as dependent, without the entry of the occupation or occupations of the person who supports them. It is directed that if a person derives any subsistence from agriculture the nature of his connection with the land is to be entered in addition to his other employment or means of subsistence; but this direction is only too frequently neglected. When a person returns his occupation as unconnected with agriculture he should always be asked in addition whether he has got any land. And when *agriculture* is returned as the occupation he should be asked whether he has any other employment.

3. If a person states that he is married, he should always be asked whether his wife is living, for from the reply to the question when put in the vernacular it is not possible to tell whether the man is a married man or a widower.

4. I find that it is not sufficiently understood that column 13 is to be filled up only when the entry in column 12 is *literate*.

5. I shall be obliged by your issuing instructions in the above sense to all supervisors. I would myself do this, but I find by experience that it is impossible to get them translated, printed, and issued within any reasonable time. I would not issue any further written or printed instructions to enumerators.

APPENDIX IV.

SPECIAL ARRANGEMENTS—TRAVELLERS BY ROAD.

No. XXIII.—Circular No. 10, dated 1st October 1890.

From H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

On the occasion of the last census the enumeration of the houseless poor and of travellers by road was undertaken by the ordinary enumerators, but as the forthcoming census is to be taken at night it will be necessary on this occasion to make special arrangements.

2. I propose, therefore, that persons travelling by road on the night of the 26th February 1891 should be counted at such places on the lines of road as may be selected by you. Police stations situated on the road and toll-gates would be the most suitable and convenient places for the enumeration, but it may be necessary to supplement these to some extent. The enumeration stations should be sufficiently close to each other to ensure the enumeration of all persons travelling by road between 8 P.M. on the 26th February and 6 A.M. on the 27th idem.

3. The enumeration can be entrusted to the toll-gate establishments and to the police. Where an enumeration station is established at places other than toll-gates or police stations, a beat constable can generally perform the duties of enumerator. Where this is not possible, a special man must be appointed.

4. The houseless poor, that is, people with no homes, who get their meals where they can and sleep in the streets, under trees, &c., will practically be found only in towns, and will be enumerated by the police. Beat constables should be instructed to this effect and should be provided with the necessary schedules and tickets. In towns it may be advisable to increase the number of police on duty on the census night, and I have the honour to request that you will consult with the Superintendent of Police on this matter.

5. The enumeration of the classes referred to in this circular will be recorded on loose schedules which will be sent to the enumerator of the block in which the persons were counted and will be stitched by him into his enumeration book. The number of schedules required for this purpose has already been reported by you; but the statement does not show how many are required for each taluk. I request that this information may now be supplied, and that I may further be informed of the number of enumerators to be appointed under these rules in each taluk; as every enumerator will require a copy of the rules for filling up the schedule.

6. To every person enumerated under these rules, a ticket will be given with instructions that he is to produce it if any census officer attempts to enumerate him again. I have the honour to request that I may be informed, at an early date, of the estimated number of such tickets required for each taluk of your district. Each ticket will bear the word 'enumerated' in English, Telugu, Tamil, Malayalam, Canarese, Uriya and Hindustani.

7. All travellers who are found at temples, chattrams, cart-stands, &c., on the evening of the 26th February 1891 will be enumerated by the ordinary staff, as explained in paragraph 17 of the instructions to enumerators. To these persons also tickets will be given, and provision on this account should be made in your estimate.

8. All travellers by rail, sea or canal, will be enumerated under the special rules relating to those classes of the population, and the tickets required for these will be intended for by the railway, marine and canal authorities, respectively.

No. XXIV.—Circular No. 29, dated Madras, 27th December 1890.

TRAVELLERS BY ROAD AND HOUSELESS PERSONS.

From—H. A. STUART, Esq., C. S., Superintendent of Census Operations, Madras
To—The Collector of _____

In continuation of my circular No. 10, I have the honour to communicate the following rule for the guidance of the special enumerators of travellers by road and the houseless poor:—

"The enumerator should ask each person whom, under the rules, he has to enumerate whether he has already been counted; if he produces a ticket or otherwise satisfies the enumerator that he has already been enumerated, he should be allowed to pass. Otherwise, he should be required to give the necessary information regarding himself for entry in the schedule.

"N.B.—It must not be assumed, because a person has not got a ticket, that he has not been counted, for he may have been counted in a house. He must be distinctly asked whether he has already been enumerated."

2. When the census of the floating population is taken by the ordinary enumerators, which will be the case in the large majority of villages, the necessary particulars should be entered in the enumeration books, if there are any blank pages available. If not, an extra book or loose schedules may be used.

No. XXV.—Circular No. 35, dated Madras, — February 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to send copies of instructions to enumerators of travellers by road which I have sent direct to all tahsildars, deputy tahsildars in independent charge, and chairmen of municipal councils. I have asked them to fill in the blank spaces in paragraph 6 before distribution. I have not sent copies to divisional officers.

INSTRUCTIONS TO ENUMERATORS OF TRAVELLERS BY ROAD.

I, Tahsildar of the Taluk
Chairman of the Municipality, hereby appoint you enumerator
of the travellers along the road at the registration
station for the coming census between 8 P.M. on the 26th February and sunrise next morning.

1. You must be at the enumeration station to which you are appointed by 8 P.M. on the 26th February and you must remain there until sunrise next morning.

2. You must fill up the schedule sheets given to you according to the accompanying instructions.

3. You must enter the names of all travellers who pass along the road between the above-mentioned hours, but you must not enter persons who are merely on their way to their houses to spend the night there, or are going to their fields to watch the crops or the like, as they will be enumerated by the ordinary enumerators.

4. You must give each person enumerated one of the tickets supplied to you and direct him to show it to any one else who may want to enumerate him.

5. You must ask each person whom, under the rules, you have to enumerate whether he has already been counted; if he produces a ticket or otherwise satisfies you that he has already been enumerated, he should be allowed to pass. Otherwise he should be required to give the necessary information regarding himself for entry in the schedule.

N.B.—It must not be assumed, because a person has not got a ticket, that he has not been counted, for he may have been counted in a house. He must be distinctly asked whether he has already been enumerated.

6. You must hand over your sheets to enumerator of block No. in
village on the morning of the 27th February to be stitched into his books.

Tahsildar.
Chairman.

APPENDIX V.

SPECIAL ARRANGEMENTS—RAILWAY POPULATION.

No. XXVI.—*Rules for the Enumeration of Railway Premises and Travellers by Rail.*

CLASSES TO BE ENUMERATED.

1. The classes of the population to be enumerated by the Railway authorities are—
 - A. Persons residing or working within railway premises.
 - B. Persons travelling by rail on the night of the 26th February 1891.
2. Under A are included—
 - (1) Resident employés with their families and visitors; the resident servants of such employés and their families.
 - (2) Labourers and others employed on railway work by contractors or railway officers, if sleeping within railway premises or encamped close by.

NOTE.—Persons who work on railway premises by day or night, but habitually return to their homes when off work are not included in class A. But engine-drivers, guards, &c., on duty with a train (passenger or goods) will be treated as passengers for the purpose of the census and enumerated at the station where they go off duty or where the morning enumeration is made.

3. It may sometimes be convenient that the detached houses of signallers, gatemen, line coolies, &c., should be included in the block of the nearest village and enumerated with the ordinary population of that block. In all such cases the railway and district authorities must act in concert with each other, so that there may be neither omission nor double enumeration.

4. Under class B are included all passengers and all persons sleeping on railway premises, presumably intending to travel by train during the night of the 26th February or on the following morning.

CENSUS DIVISIONS.

5. The whole of the railway limits should be divided in blocks, circles and charges. For each block there will be an enumerator, for each circle a supervisor, and for each charge a charge-superintendent.

6. A block should consist of such an area that one man can, without difficulty, enumerate all the persons found in it on the census night. A block must never contain more than one station, including all the huts of pointsmen, signallers, gate-keepers, &c., within the distant signals. When there are many persons living in the station premises, two or more blocks, of 40 to 60 houses apiece, should be formed.

7. All huts situated outside station limits should also be formed into blocks. Huts in separate villages must not be included in the same block, but it will probably be more convenient to entrust the census of such buildings to the ordinary village enumerator as suggested in paragraph 3.

8. A circle should consist of as many blocks, not exceeding 10, as, having regard to the distances to be traversed, one man can efficiently supervise.

9. The whole length of line in each Collectorate will form a distinct charge. If this gives too long a length to allow of adequate supervision by a single officer, two charges may be formed; but a charge must not lie partly in one district and partly in another.

10. Special arrangements should be made for the enumeration of large camps of labourers situated either within or just outside railway limits. Large encampments should be formed into separate circles and sub-divided into blocks, containing from 200 to 300 persons apiece. Where the number of persons to be enumerated does not exceed 300, the camp will form a single block.

AGENCY.

11. Charge superintendents, supervisors and enumerators should be appointed in writing by the agent of each railway, who has been given authority under the Census Act to make such appointments. The above officers should be employés of the railway, and they should be men whose mother-tongue is English or who know English well. At small stations it will be convenient to have the same person to enumerate both residents and travellers, so as to save the trouble of training two different men:

BUILDING AND CIRCLE LISTS.

12. As soon as he is appointed, each enumerator should prepare in form I a list of all the buildings in his block which are intended or actually used for human habitation. All such buildings should be entered whether occupied or not. Each servant's godown should be treated as a distinct building. A number should be given to each building as it is entered in the list, but where numbers already exist it is not absolutely necessary to affix others specially for the census.

13. When the building lists are completed the circle list (form II) should be prepared by the supervisor. The circle lists should be printed and one copy sent to the charge superintendent, one to the supervisor, one to the Collector of the district in which the circle lies and three copies to the Superintendent of Census Operations, Madras.

14. In each enumeration book there is a block list, which should be filled up by the enumerator from the building list. The latter should then be returned to the supervisor and should be carefully preserved by him, pending further orders.

INDENT FOR FORMS.

15. The enumeration will be effected by entering the particulars for each person on schedules, of which there are two forms, viz., householder's schedules and enumerator's schedules. Both schedules contain space for the entry of eight names.

16. The householder's schedules are to be filled in by the head of each family and returned to the enumerator on the morning of the 27th February 1891. They should be issued only to Europeans and Eurasians and well-educated natives who know English well, as there is no vernacular edition of them. Servants living in godowns should not be entered in these schedules, as they will be enumerated by the enumerator of the block; but servants living in the same house as their employer should be included. These schedules should be distributed on the 24th February, and a special note should be made in the last column of the block list against each house for which a householder's schedule has been issued.

17. The enumerator's schedule is filled up by the enumerator at the dictation of the head of the family. These schedules are issued in six different languages, viz., English, Tamil, Telugu, Canarese, Malayalam and Uriya. They are bound up in books of four sizes containing, respectively, 10, 20, 30 and 50 schedules each. In addition to the schedules, each book contains detailed instructions, a sample schedule, an abstract to be filled up by the enumerator after the census, and a block list, which is a list of the buildings the enumerator has to enumerate.

18. An indent for the number of householder's schedules and enumeration books required should be sent by the agent of each company to the Superintendent of Census Operations, Madras, as soon as possible. It should be in form III, and should show the number of books, &c., required for the enumeration of the population of class A and class B separately. The requirements of each station in respect of the latter class should be based on the average number of passengers alighting there on the date specified for the last three years with special extra provision for the station where the final enumeration under paragraph 27 is to take place.

DRILLING THE ENUMERATORS.

19. When the enumeration books are received the rules for filling up the schedule and the specimen schedule should be carefully perused by the charge superintendents and supervisors, who should then instruct the enumerators. The best way of doing this is to make each man actually enumerate a number of persons and record the particulars. This can be done on plain paper or on spare loose schedules; the enumeration books must not be used for this purpose.

PRELIMINARY RECORD.

20. Early in February each enumerator should go round the buildings in his block, taking them in the order of their numbers, and should enter in the schedule for each house all persons who are likely to be residing there on the night of the 26th February 1891. This preliminary record, as it is called, must be completed by the 20th February. The entries should be carefully

examined by the charge superintendents and supervisors; the latter should actually test at least 10 per cent. of them.

21. There will of course be no preliminary record of passengers, but it is advisable to prepare it for the gangs of labourers referred to in paragraph 10.

THE FINAL CENSUS.

22. The final census will comprise both the residents in houses and persons travelling by rail, or temporarily sleeping on railway premises. As explained above (paragraph 11) at small stations one enumerator can undertake both duties; but where there are many buildings in a block, the enumerator should not be required to enumerate passengers also. In no case should passengers be enumerated in the same book as the resident population.

23. On the night of the 26th February, beginning at about 8 or 9 o'clock, each enumerator should again visit every house in his block and strike out or add to the entries, if necessary, so as to make the return correct for the census night, as explained in the instructions bound in the book. On the following morning the enumerator should collect all the householder's schedules and stitch them in his book next to the last page that has been filled up.

CENSUS OF PASSENGERS.

24. All persons alighting at a station between 8 P.M. on the 26th February and 6 A.M. on the 27th idem should be enumerated by the station enumerator appointed for this duty before they leave the station. He should first ask if the person has been enumerated already, and if the latter produces an enumeration ticket or asserts that he has been counted, the enumerator should let him go by. If he says he has not been counted, the enumerator should fill up the schedule entries for him in full and give him a ticket, telling him to show it if any enumerator offers to count him again.

25. The station enumerator should also enumerate all persons waiting to join a train, who are found by him in the station premises, and he should give a ticket to each of them.

26. The guard in charge of every train should distribute householder's schedules to all Europeans and Eurasians by whatever class they may be travelling, and to natives well acquainted with English, travelling first or second class. They should be requested to enter the particulars for themselves and any members of their families travelling with them, but not for their native servants, even though they are in the same carriage. These schedules will be collected as each person alights, and a ticket will be given to every one entered in them. The schedules should be sewn in the enumeration book of the enumerator who collects them.

27. All passengers found in the train at 6 A.M. on the morning of the 27th February, who cannot produce enumeration tickets, or who otherwise do not appear to have been enumerated anywhere else, and all employes on duty with the train, shall be enumerated at the first convenient station at which the train stops at or about that hour; no enumeration ticket need be given to such persons. In order to avoid the detention of the train, travelling enumerators may be employed to enter the necessary particulars for as many as possible of the persons who will not leave the train before 6 A.M.

28. The householder's schedules given the evening before to passengers who have not alighted during the night should be collected and examined by an enumerator, who should be a European or Eurasian. This officer should also fill up the form for those who have omitted to do so for themselves. He should finally see that these schedules are sewn into one of the enumeration books used for the other passengers. They should be sewn next to the last page that has been filled up.

TROOPS.

29. Troops travelling by rail on the census night will be enumerated by their officers and the return separately sent in ; but the native servants travelling with them should be enumerated under these rules in the same manner as other passengers.

PROCEDURE AFTER THE CENSUS.

30. On the morning of the 27th February the enumerator must fill in the last two items on the docket of the enumerator's book, and prepare the abstract on the back of the specimen schedule in that book. The abstract should embrace all the schedules, *i.e.*, all the householders' and loose schedules stitched into the book as well as those originally bound in the book.

The books, together with all unused schedules and tickets, must then be sent on to the supervisor by first train; the guard's receipt for the package, which should be clearly addressed, should be taken and carefully preserved.

31. The supervisor will carefully check the enumerators' abstracts and then prepare an abstract for his circles in the form given as appendix 5 to the manual for charge-superintendents and supervisors. He should then have the books packed in the order in which they are entered in his abstract and despatch both books and abstract to the charge-superintendent.

32. The charge superintendent will prepare an abstract of the supervisors' abstracts in form IV and will despatch a copy of it without delay to the Collector of the district. Another copy and the books should be despatched to the Madras Office of the Superintendent of Census Operations, except in the case of that portion of the Madras Railway which lies in the state of Mysore, the books relating to which should be sent with the abstracts to Bangalore. The packages should be addressed to the Deputy Superintendent of Census Operations, Bangalore, and it should be shown on the addresses that they relate to the Madras Railway.

EXPENSES.

33. The schedules, tickets and books will be supplied by the Government. The agency employed will, for the most part, consist of Railway officials. Unavoidable extra expenditure, such as payment for overtime on the night of the 26th, remuneration of outsiders where no officials are available as enumerators, charges for oil and petty stationery, &c., may be entered in a bill under each of these heads and sent through the Superintendent of Census Operations, Madras, to the Census Commissioner for submission to the Government of India for sanction.

GENERAL.

34. The enumeration books, householders' schedules, and enumeration tickets will be issued to the enumerators by the supervisors, who should keep a register of every form thus issued ; on the 27th February he should recover all forms, whether used or not, from the enumerator and should see that every form issued has been accounted for.

35. For the purpose of these rules the President of the Madras Municipal Commission will be considered to be the Collector of Madras. That portion of the Madras Railway which lies within the Mysore state will be treated as though it were in a single district with the Superintendent of Police of the civil and military station of Bangalore as its Collector.

36. On all main points and on all matters affecting the general arrangements, the agents of the several companies should consult with the Superintendent of Census Operations, Madras, who will, if necessary, refer the matter to the Census Commissioner for India. On minor local details the agent or manager should consult the Collector concerned.

FORM I.

BUILDING LIST.

Serial No.	Description of building.	Whether terraced, tiled or thatched.	Name of principal occupant.	Remarks.

FORM II.

CIRCLE LIST.

District
ChargeRailway
Charge-superintendent

Circle Number.	Name, father's name and occupation of supervisor.	Village.	Number of block.	Enumerator's			Number of buildings (if any) in block.	Number of enumeration books for block.	Remarks.
				Name.	Father's name.	Occupation.			
1	2	3	4	5	6	7	8	9	10

FORM III.

INDENT.

Number of blocks.	Number of books required with particulars as to size and language.	Number of householders' schedules required		Number of tickets required.	Remarks.
		For Europeans and Eurasians.	For Natives.		

FORM IV.

CHARGE ABSTRACT.

District
ChargeRailway
Charge-superintendent

Circle.	Occupied houses.	Population.			Remarks.
		Males.	Females.	Total.	
Total ...					

Made and submitted to the Collector of

on the

of

(Signed)

Charge-superintendent.

APPENDIX VI.

SPECIAL ARRANGEMENTS—SEA-GOING POPULATION.

No. XXVII.—Circular No. 15, dated Madras, 5th November 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of

I have the honour to forward a copy * of the rules for the census of the sea-going population and travellers by sea, and to request that the indent for forms and tickets may be forwarded to me at a very early date.

* With spare copies.

RULES FOR ENUMERATION OF THE SEA-GOING POPULATION AND TRAVELLERS BY SEA IN THE MADRAS PRESIDENCY.

1. As part of the arrangements in connection with the taking of the general census in February 1891, an enumeration of the sea-going population will be arranged for in accordance with the following rules:—

DEFINITION.

2. For census purposes vessels may be classed as—

- (A.) Sea-going vessels habitually plying between one coast port and another, by 'coast-port' being understood all ports in British India, Burmah, Ceylon and Native states, but not French or Portuguese ports;
- (B.) Vessels habitually plying within the limits of one port, such as fishing, cargo or small passenger boats;
- (C.) Vessels not included in classes (A) or (B) which may be lying at anchor in a port of the Madras Presidency on the night of the census.

These rules apply to vessels of these three classes, but vessels sailing under foreign colours are not to be enumerated unless they come under class (C).

3. By sea-going population is meant all persons who between 9 P.M. on the 26th February 1891 and 6 A.M. of the following day are afloat in vessels of the above classes.

Exception.—Fishermen who may be off shore between 9 P.M. and 6 A.M. on the census night engaged in the pursuit of their calling, will be enumerated with their households.

AGENCY.

4. The census of the sea-going population will be under the control of the Collector of the district, but within the limits of ports shown in schedule A attached, the enumeration will be carried out by the port officials. Each port will be regarded as a circle, the port officer or conservator of the port being its supervisor.

5. Should it be expedient in any case to vary or extend the limits of a port for the purposes of the census, the Collector of the district will fix the limits, but no alteration should be made unless a considerable number of boats or vessels are thereby likely to be enumerated otherwise than with the sea-going population. If any change is necessary in the case of ports mentioned in schedule A, the Collector will fix the limits in communication with the port or municipal authorities or both.

6. It will be the duty of each schedule A port supervisor to appoint the enumerators to be employed under him; one enumerator for (say) every 100 persons of the estimated sea-going population should be appointed for the enumeration on the census night, and one for every 500 for the distribution of forms, &c., during the previous seven days. It will also be the duty of such supervisor to see that the enumerators so appointed thoroughly understand the instructions to enumerators, and to test the correctness of at least 10 per cent. of the entries of the enumerators within his circle. He should make and carry out his arrangements in communication with the Collector of the district in which the port is situated.

7. In the case of the ports shown in schedule B, the Collector will appoint such officer as he may deem fit to the post of supervisor. The enumeration will be carried out under these rules.

8. The agency employed should, as far as possible, be unpaid and should generally be the port or sea customs establishments. The services of the officers of both these departments should be utilised to the utmost.

9. In all places other than schedule A or schedule B ports, the enumeration of the sea-going population will be made subject to the general rules laid down for the taking of the census, each vessel being treated as a house.

10. The necessary funds for the enumeration of the sea-going population must be provided for in the Collector's census budget.

11. Collectors will indent on the Superintendent of Census Operations for the number of enumerators' schedules and check tickets (see rule 22 below) required for the ports in their districts.

12. The returns of the sea-going population will be tabulated with those of the port at which such persons are counted, and should go, therefore, to that officer to whom the returns of the other inhabitants of the town go. Collectors will issue the necessary instructions to port supervisors.

13. Collectors will forward to the Superintendent of Census Operations a statement showing the following particulars:—

Port.	Name of supervisor.	Enumerator's		Number of enumeration books of each size required in each language.	Number of loose schedules required in each language.	Number of check tickets required.	Officer to whom schedules and tickets are to be sent by the Press.
		Name.	Occupation.				
1	2	3	4	5	6	7	8

There are four sizes of enumeration books containing respectively, 10, 20, 30 and 50 schedules. These indents should reach the Superintendent of Census Operations not later than 30th November.

THE ENUMERATION.

14. The master of the vessel is by law responsible for the due enumeration of all on board on the night of the census.

15. On the 19th February 1891, an enumerator will proceed on board every vessel in class (A) which may then be lying in any port in the Madras presidency and will furnish the master with the schedules required for the enumeration of the crew and the passengers. He will at the same time explain to the master that he is to fill up the schedules on the morning of the 27th February 1891, and deliver them to an enumerator at the first port in British India touched at after they have been so filled up.

16. A similar course will be taken in the case of every vessel in class (A) which may arrive at a Madras port between the 19th and 26th February, and which has not been furnished with schedules at some other port.

17. All vessels of class (C) which are in any Madras port on the 24th, 25th or 26th February 1891 should be boarded by an enumerator, and if the master of the vessel expects to remain at anchor over the night of the 26th February, he should be supplied with the schedules required for the enumeration of the crew and passengers of his vessel.

18. Vessels of class (B) will, for the most part, be uninhabited at night, and the crews of such boats will usually be enumerated in their own houses. An enumerator should, however, visit all the quays and mooring places, and if any persons are found to be living on board boats of this class they should be enumerated by him if they have not been enumerated elsewhere.

19. Masters of vessels should be requested not to allow any of the crew to go on shore between the hours of 8 p.m. and 6 a.m. of the census night. If any of the crew are obliged to go on shore on duty, the master should furnish each of them with a certificate of enumeration signed by himself, and with instructions that these are to be shown to any census officer who may wish to enumerate them on shore.

20. On the morning of the 27th February an enumerator should visit every vessel in port and collect the schedules, examining the entries to see that they have been made in accordance with the instructions. If he considers it necessary, he may muster the crew and passengers.

21. Every vessel of class (A) which may enter any Madras port after the night of the 26th February and before the 15th March 1891 will be boarded and inquiries will be made as to whether she was at sea on the night of the 26th February 1891, and whether her crew and passengers have already been enumerated elsewhere under these or any other rules. If the enumerator is satisfied that they have not been so enumerated, a form should be filled up for the vessel in the usual way, or if the master holds forms already filled up, they should be collected. If the vessel is one which has been dealt with

under rule 15, the enumerator should examine the schedules and satisfy himself that they have been correctly filled in. He will strike out the entry relating to any person who was not on board on the census night, and he will enter any person who was then on board but was not entered in the schedule.

22. When the schedules are collected from any vessel a check ticket, showing that she has been enumerated, should be given to the master, who should be instructed to preserve it and to produce it should any census officer wish to enumerate his vessel again.

23. For the purposes of these rules, the Municipality of Madras will be deemed a district and the President its Collector, while the Deputy Conservator of the Port will be considered the Port Officer.

24. After all the schedules have been collected on the morning of the 27th February, they should be stitched into one of the enumeration books of the enumerator who collects them, or if they are numerous they should be formed into a separate book. Spare outer covers and enumerators' abstracts are supplied for this purpose. The enumerator's abstract, which is on the back of the specimen schedule in each book, should then be prepared (*vide* paragraph 49 of the manual for charge-superintendents and supervisors). The supervisor should then prepare a circle abstract in the form given in the manual. When this is done the books and abstracts should be handed over to the officer designated by the Collector under rule 12 above.

25. On the 15th March the abstracts of the schedules (if any) filled up or collected since the 27th February should be prepared in the same way, and a supplemental circle abstract should also be compiled. The books and abstracts should on this occasion be sent direct to the Collector.

NOTE.—If any master of a vessel is illiterate or unable for any reason to fill up the schedules, the enumerator should do it for him.

SCHEDULE A.

Gopálpur.	5. Cocanada.	9. Porto Novo.	12. Tuticórin.	15. Tellicherry.
2. Calingapatam.	6. Masulipatam.	10. { Nagore.	13. Cochin.	16. Cannanore.
3. Bimlipatam.	7. Madras.	10. { Negapatam.	14. { Calicut.	17. Mangalore.
4. Vizagapatam.	8. Cuddalore.	11. Pámban.	14. { Beypore.	

SCHEDULE B.

1. Ganjam.	12. Kottapatam.	23. Valangani.	33. Kñlasekharapatnam.	43. Cumbra.
2. Sonapare.	13. Itamukkala.	24. Toputorai.	34. Attupuram.	44. Munjeshwar.
3. Bárwa.	14. Pákala.	25. Mutupet.	35. Chowghat.	45. Mulki.
4. Pundi.	15. Ramapatam.	26. Adirámpatnam.	36. Tánur.	46. Malpé.
5. Bapanapadu.	16. Juvaladinne.	27. Ammápatam.	37. Callayi.	47. Bárkur or Hugaracotta.
6. Pentukotta.	17. Iskapalle.	28. Kottaiapatam.	38. Quilandi.	48. Coondapoor.
7. Pudimadaka.	18. Maipadi.	29. Tondi.	39. Ponáni.	49. Nayakankotta.
8. Coringa.	19. Kistnapatam.	30. Devipatam.	40. Badagara.	50. Baindur.
9. Narsápur.	20. Dugarámpatnam.	31. Kilakarai.	41. Ballaipatam.	
10. Nizampatam.	21. Tirumalavasal.	32. Koilpatam.	42. Kásaragód.	
11. Ipurupálem.	22. Tranquebar.			

No. XXVIII.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of Malabar.

With reference to your letter No. ⁴⁹⁴/₆, dated 27th January 1891, I have the honour to point out that it is not necessary that the port enumerators should visit the vessels at night. It is expressly stated in paragraph 20 that the visit is to be made on the morning of the 27th February except in the case of vessels of class (B), and these can, as a rule, be boarded from the shore without the intervention of a boat.

2. For the visit on the morning of February 27th the port boat can be used, and it is only where there is no port boat that any charges for boat hire are admissible. I have accordingly the honour to request that the estimates of the Port Officers of Cannanore and Calicut may be reduced to what you consider a sufficient sum. The charges can no doubt be met from savings on the allotment (Rs. 350) for the remuneration of non-officials.

APPENDIX VII.

SPECIAL ARRANGEMENTS—CANAL POPULATION.

No. XXIX.—Circular No. 20, dated Madras, 12th November 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of

I have the honour to forward _____ copies of the rules for the census of the canal population for the use of yourself and the tahsildars of taluks in which there is a navigable canal.

2. You will see that the required forms and tickets are to be supplied by you from your reserve stock which is to be replenished, if necessary, by a further indent on me. I have, however, specially added to your reserve the marginally-noted copies of enumeration books, &c., and I shall also send an extra number of tickets; so it will probably not be necessary to make any further indent.

3. There is some danger of houses being omitted altogether or of their being enumerated twice, unless great care is taken by the revenue (or municipal) authorities on the one hand and canal officers on the other that all buildings in the limits of navigable canals, as defined in the rules, are included in either a canal or ordinary block, and that they are not included in both. This danger is chiefly due to the difficulty of obtaining a satisfactory definition of canal limits. In the town of Bezvada, for example, the Superintending Engineer and the Executive Engineer live in houses which belong to Government and are on land under the control of the canal officers. But as these houses are situated in the town they have probably been included in one of the blocks of the municipality. If this is so, they should be left in that block and enumerated by the municipal and not by the canal authorities, and the same rule should be applied to all other similar cases.

RULES FOR THE CENSUS OF THE CANAL POPULATION IN THE MADRAS PRESIDENCY.

1. As part of the general census of the presidency an enumeration of the canal population will be undertaken by the officers of the Public Works Department.

DEFINITIONS.

2. 'Canal population' means all persons residing, travelling or encamping within the limits of a navigable canal between 8 P.M. on the 26th February and 6 A.M. on the 27th February 1891.

3. The expression 'limits of navigable canals' includes—

- (1) the canal itself;
- (2) all land under the control of the canal officers; and
- (3) such additional areas as may be assigned by agreement between the canal and revenue or municipal authorities, as the case may be, for enumeration under these rules.

4. The assignment of the additional areas last mentioned will only be necessary when the places where travellers by boat rest and cook are beyond the limits of the land under the control of the canal officers. Great care must be taken that such places are neither omitted nor enumerated twice.

CENSUS DIVISIONS.

5. The canal limits will be divided into blocks, circles and charges. For each block there will be an enumerator, for each circle a supervisor, and for each charge a charge-superintendent.

6. Each block should consist of an area of such an extent that one man can, without difficulty, enumerate the persons found within it on the census night. Thus it may consist of the area round a lock, or a camping ground or a 'reach' of the canal, or a combination of two or more of these. There must be but one enumerator to each block, and the blocks should be so arranged as not to include more than 60 houses or 100 (estimated) of the travellers by boat. But, if a block contains less than 60 houses, the enumerator may also be required to enumerate some of the travelling population.

7. A circle should consist of as many blocks, not exceeding 10, as, having regard to the distances to be traversed and the number of people to be enumerated, one man can efficiently supervise.

8. The length of canal in each Executive Engineer's division will form a charge, subject to the proviso in the next rule.

9. No block, circle or charge should lie partly in one district and partly in another.

AGENCY.

10. The carrying out of the arrangements for the census of the canal population will be under the general direction of the Superintending Engineer in whose circle the canal is situated. He will appoint the charge-superintendents, who will usually be the Executive Engineer in charge of the division.

11. The supervisors and enumerators will be appointed by the Executive Engineers in charge of divisions. They should, as far as possible, be officers of the Public Works Department, and no paid agency should be entertained without very strong reasons.

12. It will be the duty of each charge-superintendent to see that the supervisors and enumerators understand their work, and that the preliminary arrangements and preparations are properly made prior to the actual taking of the census and that they are then duly carried out.

ENUMERATION BOOKS AND SCHEDULES.

13. As soon as the division into blocks has been completed, each charge-superintendent should prepare an indent for the number of enumeration books and householders' schedules required.

14. Each schedule contains space for the entry of eight names, and these schedules are bound up, with instructions to enumerators, specimen schedule, abstract and block list, into four sizes of enumeration books, containing, respectively, 50, 30, 20 and 10 schedules. There are editions of these books in English, Tamil, Telugu, Malayalam, Canarese and Uriya, and the entries should be made in that one of these languages which the enumerator knows best. The indent should be in form I and should be sent to the Collector of the district, who will supply the forms required from his reserve stock, which can, if necessary, be replenished by an indent upon the Superintendent of Census Operations. The householders' schedules should be issued only to Europeans and Eurasians and well-educated Natives who know English well.

HOUSE-NUMBERING.

15. Every building situated within canal limits, which is either intended or actually used for human habitation, should be numbered by the enumerator of the block in which it lies. The numbers should be serial for each block. Any suitable material, such as red-lead and oil or charcoal and oil, may be used for painting the numbers, which should be affixed so that they can be readily seen.

BUILDING AND CIRCLE LISTS.

16. As each building is numbered, the particulars relating to it should be entered in the building list (form II). A copy of this list should be sent to the tahsildar, or if the block is in a municipality to the chairman of the council, in order to prevent buildings being included in two blocks or, on the other hand, being omitted altogether.

17. When the building lists are completed, the circle list (form III) should be prepared by the supervisor. The circle lists should be printed and one copy sent to the charge-superintendent, one to the supervisor, another to the Collector, one to the tahsildar, and three copies to the Superintendent of Census Operations, Madras.

18. In each enumeration book, there is a block list, which should be filled up by the enumerator from the building list. The building lists should then be returned to the supervisor and should be carefully preserved by him, pending further orders.

19. The preparation of the building and circle lists must be completed by the 15th December 1890.

DRILLING THE ENUMERATORS.

20. When the enumeration books are received the rules for filling up the schedule, and the specimen schedule, should be carefully studied by the charge-superintendents and supervisors, who should then instruct the enumerators. The best way of doing this is to make each man actually enumerate a number of persons and record the particulars. This can be done on plain paper or on spare loose schedules: the books themselves must not be used for this purpose.

PRELIMINARY RECORD.

21. Beginning from the 6th January 1891, each enumerator should go round the buildings in his block, taking them in the order of their numbers, and should fill up the schedule entries for all persons who are likely to be residing therein on the night of the 26th February.

22. This preliminary record, as it is called, should be completed by the 21st January. The entries should be carefully checked by the supervisors and charge-superintendents.

23. There will be no preliminary record for persons living in or travelling by boat: it is only required for the people residing in houses situated within the limits of navigable canals.

APPENDIX VIII.

SPECIAL ARRANGEMENTS—MILITARY POPULATION.

No. XXX—*Government of Madras, Revenue Department, dated 9th June 1890, No. 413.*

READ—note from H. A. STUART, Esq., C.S., Superintendent of Census Operations, dated Ootacamund, 2nd June 1890, No. 88.

ABSTRACT.—Forwarding rules for the census of military stations and troops on the march.

ORDER—dated 9th June 1890, No. 413, Revenue.

Census No. 20. The rules forwarded by the Superintendent of Census Operations are approved.

2. His Excellency the Commander-in-Chief will be asked to instruct all commanding and other officers under His Excellency's orders to co-operate with the civil authorities in carrying out these rules, and to furnish all information and returns that may be required in connection with the census.

3. These rules apply only to the Madras Presidency proper, and not to Madras troops quartered in Secunderabad, Burma or other provinces.

CENSUS OF TROOPS ON THE MARCH.

The census of regiments or detachments on the march or travelling by rail on the night of the 26th February 1891, within the limits of the Madras Presidency, will be taken by the officers in command. This census will include all persons, of whatever sex, age, race, profession or occupation, who are marching with the troops.

2. There will be no preliminary census of the population to which these rules apply.

3. In the case of troops on the march, the census will be taken on the night of the 26th February.

4. If the regiment or detachment is travelling by rail on the night of the 26th February, the census should be taken at the first place at which they alight. Such troops will not be enumerated in the railway census, but the census of their families, servants or followers travelling by the same train will be conducted by the railway authorities in the manner prescribed for ordinary passengers. Such persons will, of course, be excluded from the census subsequently taken by the military authorities.

5. The necessary forms and instructions will be furnished by the Superintendent of Census Operations upon the requisition of the Quartermaster-General's Department, which will arrange for the distribution of the papers to the troops requiring them. Such requisitions should be forwarded not later than the 31st August 1890.

6. When the enumeration is completed, the commanding officers must satisfy themselves that the schedules have been correctly filled up and that no persons have been omitted.

7. The schedules should then be packed and forwarded to the Collector of the district in which the census was taken. Each package should be accompanied by a list showing the number of enumeration books included in it, and the regiment or regiments to which the troops belong.

CENSUS OF MILITARY STATIONS.

In places where troops are temporarily or permanently stationed, the arrangements for taking the census will be the same as elsewhere, but the census of the population residing within military limits will be taken by the military authorities.

2. This census will include all persons of whatever sex, age, race or profession who are on the night of the 26th February 1891 living, temporarily or permanently, within the above limits. Thus it will include all persons who, though ordinarily living elsewhere, may, on the night in question, have their temporary residence within the limits.

3. The civil and military authorities, who should act in concert throughout in all matters relating to the census, should at once determine what shall be treated as military limits for the purposes of these rules. So far as is possible, all bazaars or other places in which there is a considerable non-military population should be excluded from military limits.

4. In order to prevent mistakes or double enumeration, it will be advisable that all military limits should be cleared, between sunset on the 26th February and sunrise on the 27th idem, of all persons who are not temporarily or permanently living within the limits.

5. The necessary copies of all forms and instructions will be supplied by the civil authorities.

6. The military limits of each station will form one or more distinct census circles; no non-military blocks should be included in such military circles.

No. XXXI.—Circular No. $\frac{M}{1}$, dated Camp, Vizagapatam, 22nd August 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to request that I may be informed, at a very early date, what action has been taken by you under G.O., 9th June 1890, No. 413, Revenue.

2. As soon as the military limits have been settled by you and the officer commanding, the area in question should be divided into blocks in the same manner as in the rest of the district. The statement given in my circular No. 2 (the block statement) should next be prepared and forwarded to me. This is urgently required, and I hope it will be possible to let me have it by the 15th September at the latest. I do not require the statement appended to my circular No. 1.

3. The blocks should be grouped into one or more circles of about ten blocks each, and these should be included in the circle list of the taluk. The procedure for numbering houses, and the preparation of building and circle lists should be the same as in ordinary localities.

4. If any large building has been divided into separate dwellings or tenements, occupied by distinct groups of persons, each of these dwellings should be given a separate number. But where the building is not so divided, as, for example, the quarters of unmarried privates, only one number should be given to it.

5. Householders' schedules will be issued to all European officers, and I shall be glad to know the number required for officers living within military limits. For officers living elsewhere, provision has no doubt been made in the indent already submitted.

6. A European district officer should be placed in direct communication with the military authorities in each station to give advice to them and otherwise ensure uniformity and punctuality in the arrangements.

No. XXXII.—Circular No. $\frac{M}{2}$, dated 18th September 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I find that in the case of military lines the block statement prescribed for ordinary tracts does not afford sufficient information to enable me to determine what sizes of enumeration books are required, as in the case of barracks there are frequently many more than eight persons in what is shown as only one building. I have, therefore, the honour to request that you will be good enough to let me know how many books of the marginally-noted sizes are required.

2. Each schedule contains space for the entry of eight names, but a separate schedule must be taken for each separate building, whether occupied or not. A fresh book must also be taken for each block. When a book of 50 schedules is not large enough for a block, one or more additional books of the necessary size will be supplied.

3. The language in which the books are required should be specified in the indent.

APPENDIX IX.

SPECIAL ARRANGEMENTS—JAILS, HOSPITALS, &c.

No. XXXIII.—Circular No. 25, dated Madras, 10th December 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to request that you will be good enough to arrange for the enumeration of the jail population in your district in accordance with the following instructions.

2. Under the instructions already issued every large jail has, I presume, been made a separate block, while the sub-jails and lock-ups have been numbered as ordinary buildings.

3. The term 'jail population' will be taken to include all convicts and under-trial and civil prisoners, and also all jail officers with the persons living with them who reside within the precincts of the jail. It does not include the police on duty as jail guards or jail officers who reside outside the jail limits, as these will be enumerated as being present in their houses.

4. The enumeration of the jail population should be entrusted, subject to your general supervision, to the officer in charge of the jail, all forms necessary for the purpose being supplied from your reserve.

5. For the large jails a separate book will, of course, be supplied, and I think this will also be desirable in the case of the sub-jails and lock-ups, but in these cases the book will be handed after the census to the enumerator in whose block the building is situated and he will number it as one of the books of his block. The large jail blocks have I hope been included in the circle lists. If not this should now be done.

6. In order that there may be as few changes as possible between the preliminary record and the final census, the preparation of the former need not be commenced until a few days before the 26th February, all that is necessary being that it should be completed in time to enable the entries to be thoroughly tested before the night of the census. Prisoners who will be released before that date should not be entered in the preliminary record.

7. The final census should be commenced at lock-up time, the prisoners being enumerated first and the jail officers and their families afterwards.

8. In the occupation column prisoners should be shown as (a) convicts, (b) under-trial, or (c) civil prisoners. It is unnecessary to record the work on which they are employed while in jail or the occupation which they are said to have followed before incarceration.

APPENDIX X.

SPECIAL TRACTS.

No. XXXIV.—Statement showing the Special Tracts in the several districts in which the enumeration was made before the 26th February 1891.

District.	Special tracts.	Date of census.
Ganjam	Hill tracts	Between 20th January and 20th February 1891.
Vizagapatam	The Agency tracts	From 15th December 1890 to 15th March 1891.
Godavari	1. The Koya and Reddi villages in the Bhadrachalam taluk. 2. The Agency villages 3. Forty villages in Tuni division	Commenced early in February and finished before the 27th February 1891.
North Arcot	Javadi hills	In the first week of December 1890. Finished within seven days.
Malabar	The hill tracts of Malabar except Chirakal. Chirakal	During the first half of November 1890. In February 1891.

No. XXXV.—List of Special Tracts where the Census was taken during the day (27th February 1891).

District.	Taluk.	Tracts.	Remarks.
Ganjam	Parlakimedi zamindari Pedda Kimedi do. Mohiri Atagada Goomsur Bodagada	95 villages 22 do. 58 do. 67 do. 56 do. 8 do.	For particulars of villages please see G.O., dated 9th Dec. 1890, No. 1000, Rev., and G.O., dated 27th Feb. 1891, No. 151, Rev.
Godavari	Bhadrachalam Peddapuram Polavaram	The Telaga villages. The Agency villages. Polavaram. Pattusim. Gutala. Tadipudi. Tupakulagudem. Pochavaram. Ballipadu. Venkatayapalem. Cherukunilli. Bayyanagudem. Jangareddigudem.	
Kurnool	Nandikotkur Sirvel Nandyal Cumbum Markapur	in 12 villages 2 do. 10 do. 12 do. 10 do.	Particulars regarding the gudem and the names of the villages in which they are situated are given in the Collector's letter printed in G.O., No. 1000, Rev., dated 9th December 1890.

*List of Special Tracts where the Census was taken during the day
(27th February 1891)—cont.*

District.	Taluk.	Tracts.	Remarks.
North Arcot	Vellore	Nayakaneri, Kavanur, Thetta and Panangatteri. Vellakullu. Thillai. Anamalai (hamlet of Athiyur and Kurivimalai). Sakhajonai (hamlet of Ambur). Nayakaneri (hamlet of Munjarpet). Senganattam (hamlet of Palamudi). Kolinim Médu (hamlet of Virupakshipuram).	
	Arni division	Devikapuram.	
	Pólar	Sampattigiri. Parvathumalai. Kidampolliem hill.	
	Chandragiri	The abodes of Thirithavásis near the sacred waters, such as Papavinasam, Akasagan-ga, &c., on the Tirumalai hills. Nagapatla forest.	
Salem	Atúr and Námakal	Kollimalais.	
	Atúr	Pachamalais.	
	Do.	Kalráyan hills.	
	Úttankarai	Chitterimalais.	
	Tirupatúr	Javadi hills.	
	Do.	Yelagiri hills.	
Coimbatore	Hosúr	Melagiri hills.	
	Satyamangalam	15 villages	The names of these villages and of the hamlets included in each are printed in G.O., dated 9th Dec. 1890., No. 1000, Rev.
	Kollegál	38 do.	
	Bhaváni	2 do.	
	Coimbatore	3 do.	
Nilgiris	Udamalpet	4 do.	
		Parts of Mudumalai and Benné in South-East Wynaad.	
		The tract lying between the Moyar and the foot of the hills, excluding the hamlet lying nearest the main road leading to Masnigudi known commonly as the Sigúr of Masnigudi plains.	
		The tract lying west of Governor's shola and stretching towards Murkarti peak.	
		The tract lying south of Avalanche and lying around Banghi Tappal and Sispara in the Kundaas.	
Trichinopoly		The slopes of Melur and Huli-kal in Merkunád.	
		The eastern slopes situated in Paranginád.	
	Musiri	Kombai ... Vannadu ... Tenbaranadu ...	Three villages on the Pachamalais.
Madura	Kodaikanál division	Kodaikanal. Adukkam. Eltur. Pannaikadu. Periyur. Pachalur.	
	Nágunri	The coolies engaged on a wrecked steamer off the coast at Idintakarai.	
Tinnevelly	Sankaranainárkoil	The forest tribes at the foot of the Western Gháts.	

*List of Special Tracts where the Census was taken during the day
(27th February 1891)—cont.*

District.	Taluk.	Tracts.	Remarks.
South Canara	Mangalore	Kutluru. Idu. Nuralvettu. Shirlal. Karambar. Kesramogar. Navara. Sulkoni kasba. Kudyadi. Mogara. Savanal.	
		Adur kasba. Kinanur. Yeleri. Kudumape. Peningana. Maloth. Chimuni. Perambatte. Kallar. Panattadi. Panattur. Alattadi. Kodoth. Vedadka. Bundudka. Kuttikol. Kolattur.	
	Kasaragód	Yermekaya. Kombar. Gumatadka. Bontra. Arabi. Guddekelage. Four hamlets of Kasba Kukke. Ainakidu. Kombar. Shinivagilu. Pambettadi. Kutukája. Kalmakar. Kollamogar. Katta. Hariharpaltadka. Kiribhag. Balagod. Kundrapadi. Madapadi. Magar. Balkamalkaje. Arantodadtale. Todikan. Bailahalli. Padnur. Mudnur. Devachalla. Badagabhaga. Mulavantige. Chibidre. Hosamogar. Hiniyadka. Paduvettu. Miyar. Rekya. Shisala Rekya. Shibaje. Shisala (kasba). Mularnidagal. Bangranidagal. Shisalanidgal.	
	Uppinangadi	Ninjur. Vovvadi. Padubettu. Palli. Hosur. Nalkur. Horalali. Padukudur. Hiliyan. Choradi. Durga.	

List of Special Tracts where the Census was taken during the day
(27th February 1891)—cont.

District.	Taluk.	Tracts.	Remarks.
South Canara—cont.	Udipi—cont.	Malebettu.	
		Hermunde.	
		Muttapadi.	
		Kabbinala.	
		Varanga.	
		Kuchchur.	
		Kanabettu.	
		Belanje.	
		Nadpal.	
		Mala.	
		Nellikar.	
		Hallihole.	
		Mandagadde.	
		Edmoge.	
	Coondapoor	Hattuvaklu.	
		Tombettu.	
		Bechchalli.	
		Nadutundu.	
		Hallumbala.	
		Askimane.	
		Kallavattu.	
		Uttar.	
		Chillane.	
		Mudabhage.	
		Manaji.	
		Kappadi.	
		Ajri.	
		Kodladi.	
		Shinar.	
		Machchattu.	
		Amasebail.	
		Ullur.	
		Ballimane.	
		Keljadi.	
		Badagabeppe.	
		Hattuvaklu.	
		Arakhandga.	
		Maramannu.	
		Nittur.	
		Baisgal.	
		Kotishirur.	
		Hosalli.	
		Munur.	
		Eljit.	
		Golihole.	
		Hallibern.	
		Hallibosur.	
		Hosur.	
		Bellal.	
		Naikambali.	
		Keradi.	
		Salakod.	
		Mudur.	
		Jedkal.	
		Ellur.	

APPENDIX XI.

SUPPLY OF SCHEDULES

No. XXXVI.—Circular No. 2, dated Madras, 10th June 1890

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of

I have the honour to request that, as soon as you have completed the formation of census blocks, you will forward to me a statement, in the accompanying form, to enable me to give the necessary instructions for the binding of the enumeration books. It is desirable that this work should be commenced at once, and I shall, therefore, be obliged by your letting me have the information at the earliest possible date. Probably some taluks will be finished by the middle of June, and I, therefore, request that the statement may be furnished for each taluk as soon as the blocks are settled. When all are done a consolidated statement for the whole district should be sent to me.

2. In the second column the language in which the schedules will be written should be entered. As a rule, this will be the same for the whole of a taluk, but if more than one language is to be used, all should be entered and the columns filled up for each language. Householders' schedules, which will be in English, and of course, not bound in books, need not be taken into consideration, but where (as, for example, in Ootacamund) the number of houses to which such schedules will be issued is large, these houses should be deducted and the balance taken as the size of the block for the purpose of this statement. 'Building' includes shop, temple, school, &c., but not stables or other out-houses which are not used for human habitation.

Taluk.	Language.	Number of enumerators' blocks containing—												
		1—10 buildings.	11—20 buildings.	21—30 buildings.	31—40 buildings.	41—50 buildings.	51—60 buildings.	61—70 buildings.	71—80 buildings.	81—90 buildings.	91—100 buildings.	101—110 buildings.	111—120 buildings.	121 buildings and over.

No. XXXVII.—Circular No. 6, dated Camp, Vizagapatam, 18th August 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of

I recently sent you a number of copies of a specimen enumeration book in English. These are intended for distribution to divisional officers, tahsildars, deputy tahsildars and chairmen of municipalities so that they may know what kind of book is to be used.

2. The vernacular enumeration books to be actually used for the census will be forwarded to you during October, and in order to minimize the cost of carriage they will be made up into bundles for each taluk. To enable me to give the necessary instructions to the press for the

despatch of these parcels, I shall be obliged if you will forward to me, as soon as possible, statement in the subjoined form :—

District _____

Taluk.	Railway station or port to which the enumeration books should be sent.	Officer to whom railway receipt or advice note should be sent.	Remarks.

No. XXXVIII.—Circular No. 12, dated Madras, 6th October 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

The despatch of enumeration books to the districts will be commenced in a few days, and I have, therefore, the honour to request that the following observations and instructions may be communicated to all tahsildars and chairmen of municipal councils.

2. There are four editions of the enumeration book consisting, respectively, of 10, 20, 30 and 50 blank schedules, and the manner in which the requirements of each taluk have been calculated is as follows :—

For a block containing	1— 10 buildings	1 book of 10 pages.
Do.	11— 20 do.	1 do. 20 do.
Do.	21— 30 do.	1 do. 30 do.
Do.	31— 40 do.	2 books of 20 do.
Do.	41— 50 do.	1 book of 50 do.
Do.	51— 60 do.	{ 1 do. 50 do. and
		{ 1 do. 10 do.
Do.	61— 70 do.	{ 1 do. 50 do. and
		{ 1 do. 20 do.
Do.	71— 80 do.	{ 1 do. 50 do. and
		{ 1 do. 30 do.
Do.	81— 90 do.	{ 1 do. 50 do. and
		{ 2 books of 20 do.
Do.	91— 100 do.	2 do. 50 do.

I hope there will be no blocks containing more than 100 buildings, but if there are the distribution of books must be made in the same way. One book of 10 pages must be allowed for each uninhabited block.

3. I have further issued—

for 25 per cent. of the blocks one additional book of 10 pages;
for another 25 per cent. three schedule leaves (six schedules); and
for the remaining 50 per cent. one schedule leaf (two schedules).

These are intended for issue by supervisors to such enumerators as require extra schedules owing to there being more than eight persons in some of the houses. They need not be issued until the preliminary record shows that they are actually wanted. This matter is further dealt with in the instructions to supervisors, which are now under preparation.

4. I also send the loose schedules required for the floating population. The greater part of these will be distributed to the police constables and other special enumerators referred to in my circular No. 10, but it may be necessary to issue some of them to the ordinary enumerators if they are to enumerate travellers by road and the houseless poor. I must leave it to you to publish definite orders on this point after you have made arrangements for the enumeration of this portion of the floating population.

5. Lastly I have sent copies of two editions of the householders' schedule—one for Europeans and Eurasians and the other for Natives. As pointed out in paragraph 7 of my circular No. 12 the use of these should be restricted within the narrowest possible limits.

6. Tahsildars should take delivery of the packages as soon as possible to prevent damage by damp, white-ants, &c. For the same reason the forms must be carefully stored after receipt. I leave it to you to fix the date of issue to supervisors upon consideration of the local circumstances. It will, I think, as a rule, suffice if they are in the hands of supervisors by the 1st November, and distributed among the enumerators by the 15th of that month. This will give about seven weeks for the instruction of the enumerators by the supervisors; and it seems to me undesirable to allow more than this for the enumerator would probably in that case forget what he had been taught.

7. The books required for the census of the military population will be forwarded on receipt of your indent.

8. A number of books of each kind and of loose schedules will be sent to the head-quarters of each district to form a reserve.

No. XXXIX.—Circular No. 16, dated Madras, 4th November 1890.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

I have the honour to forward the subjoined correspondence for your information and guidance, in case paragraph 7 of my circular No. 12 should have misled you as it has misled the Collector of Madura.

Extract from Circular of the Collector of Madura, No. 136, dated 1st November 1890.

With reference to paragraph 7 of census office circular No. 12, dated 6th October 1890, the Tahsildar of Periyakulam and others were asked to submit an indent for the number of books required for the census of military population in their respective villages.

Extract from letter from Superintendent of Census Operations, to Collector of Madura.

With reference to your memorandum, I have the honour to inform you that paragraph 7 of my circular No. 12 applies only to bodies of troops in cantonments or other similar stations and not to soldiers absent on leave in their villages, as you appear to have understood it.

No. XL.—Circular No. 14, dated _____

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

I have requested the Superintendent of the Government Central Press to forward to your address the enumeration books and schedules noted at foot. These are intended to form a reserve for your district, and the existence of this reserve should be notified by you to all tahsildars, deputy tahsildars in independent charge and chairmen of municipal councils—

Language.	Number of books containing—				Number of loose schedule leaves.	Number of householders' schedules.	
	50 schedules.	30 schedules.	20 schedules.	10 schedules.		For Europeans and Eurasians.	For Natives of India.

No. XLI.—Circular No. 23, dated Madras, 1st December 1890.

From—H. A. STUART, Esq., U.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to enclose a statement showing the number of enumeration books and schedules which have been supplied to each taluk and municipality in your district. The requirements of the district have been calculated, with reference to the statements of blocks received from you up to date, in the manner described in paragraph 2—5 of my circular No. 12. If the alterations that may be made in the size of blocks hereafter are such as will necessitate the use of a larger number of books than have already been provided for, I have the honour to request that the additional number of books required may be supplied from the reserve furnished to you in accordance with my circular No. 14. Such alterations, however, should at the same time be intimated to me as requested in paragraph 2 of my circular No. 7.

No. XLII.—Circular No. 24, dated _____

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

In continuation of my circular No. 23, I have the honour to inform you that the additional requirements of enumeration books and schedules can frequently be met by transfer from one taluk to another as well as by supply from your reserves.

2. If you find your reserve running short, much valuable time will be saved by your forwarding an indent of such additional forms as you require direct to the Superintendent of the Government Central Press, Madras, who has been asked by me to comply with your requisitions.

3. It will sometimes be possible to meet requirements by using two books instead of the single one prescribed by the rules, and there is no objection to this course being followed. Thus instead of a book of 50 schedules one of 20 and one of 30 or even two of 20 and one of 10 may be used.

4. Where there are many loose schedules the best plan will be to make them into a separate book. I have accordingly requested the Superintendent of the Government Press to send you 1,000 outer-covers, and the same number of block lists and enumerator's abstracts, and with these you will be able to make up such books so that each is complete in itself.

5. I have also requested the Superintendent of the Government Press to send direct to tahsildars and chairmen of municipalities enough spare copies of the enumerator's abstracts to allow of the issue of two to every supervisor to be substituted for any that may have been rendered unserviceable.

No. XLIII.—Letter No. 883, dated Kurnool, 4th March 1891.

From—CHARLES KOUGH, Esq., C.S., Collector of Kurnool;
To—The Superintendent of Census Operations, Madras.

I have the honour to request to be informed whether census schedule, forms, &c., that have remained in excess should be sent back to the Government Press or whether they can be utilized here for covers, &c. I suppose the latter course is not objectionable, as the forms are no longer required for their legitimate purposes and sending them back will only cause unnecessary railway freight, &c.

No. 421, dated Madras, 10th March 1891.

From—H. A. STUART, Esq., Superintendent of Census Operations, Madras.
To—The Collector of Kurnool.

In reply to your letter, dated the 4th instant, No. 883, I have the honour to inform you that the surplus schedules forms, &c., should, for the present, be kept in the taluk or municipal offices, their number being reported to me.

Endorsement 421 No. -A, dated Madras, 14th March 1891.

Copy to all Collectors for the favour of the issue of the necessary orders.

No. XLIV.—Statement showing the number of schedules, &c., printed and issued to each district.

	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules.	Householders' schedules.		Spare instructions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
ENGLISH, ORDINARY.													
Godavari	2	14	8	8		300	1,225	1,205					153,550
Kistna		4	4	10		120	548	255					52,684
Nellore	200	150	137	100		600	680	1,020	600	200	300	100	60,850
Bellary	63	12	2	56		725	730	830			50		110,000
Kurnool	50	10				200	150	300					63,600
Chingleput	2	17					565	477					38,000
North Arcot	1			3		8	416	594					79,850
Trichinopoly						200	250	460		4			51,500
Madura	1	1	1	1		20	489	125					70,265
Coimbatore	3	8	1	20		44	250	800					60,000
Nagris	174	212	77	175		1,570	650	170	50				12,000
Salem	11	1	5	9		36			175	175			44,100
Malabar	7	8	2	5		20	2,167	928	6			175	48,632
Superintendent of Census	17	18	15	22			3,000	1,000	50				3,900
Bangalore	173	178	16	293		2,900	5,000	10,000					40,700
Madras Municipality	1,000	1,300	600	1,768		6,000							3,000
Buckingham Canal	3	2	2	3		100	1,275	995					50,000
Ganjum							650	200					60,000
Vizagapatnam							234	250					90,000
Cuddapah							165	345					19,000
Anantapur							635	2,715					50,245
South Arcot							729	1,284					55,272
Tanjore							730	1,280					75,370
Tinnevely							600						51,000
South Canara							1,000	200					20,000
Coorg							50						
Officer Commanding St. Thomas' Mount.							30						
Officer Commanding Pallavaram							15						
Officer Commanding 17th Regiment.							50						
Quilon							800						150
Deputy Conservator of the Port of Madras							1,400	700					15,000
Madras Railway Company							980						14,500
South Indian Railway							14,038	382					2,050
Other Railways						2,000							16,000
Balance on hand													
TOTAL	1,707	1,935	871	2,473		14,834	38,821	27,315	881	379	354	275	1,410,444

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but these may be taken as correct.

Statement showing the number of schedules, &c., printed and issued to each district—continued.

	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules.	Householders' schedules.		Spare instructions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
ENGLISH, MARINE.													
Ganjam ...	74	36	5	...	...	...	...	...	...	...	...	...	...
Vizagapatam ...	10	10	10	...	...	...	...	...	...	...	...	...	...
Godavari ...	...	20	...	...	...	...	...	...	...	...	...	...	...
Kistna ...	25	...	...	...	...	...	...	...	...	...	...	...	...
Nellore ...	13	4	...	...	...	...	...	...	...	...	...	...	...
South Arcot ...	16	6	...	...	...	...	...	...	...	...	...	...	...
Tanjore ...	1	2	...	...	...	...	...	...	...	...	...	...	...
Madura ...	3	...	...	...	...	...	...	...	...	...	...	...	...
Tinnevely ...	27	5	...	...	...	...	...	...	...	...	...	...	...
South Canara ...	2	3	...	...	...	...	...	...	...	...	...	...	...
Malabar ...	36	13	1	...	...	...	...	...	...	...	...	...	...
Deputy Conservator of the Port of Madras ...	200	20	...	...	...	...	...	...	...	...	...	...	...
TOTAL ...	2,114	2,054	896	2,477	...	15,709	38,821	27,315	1,436	379	354	275	1,410,444
ENGLISH, MILITARY.													
Bellary ...	...	...	12	8	...	...	...	...	...	...	40	...	...
Chingleput ...	...	4	4	3	...	...	...	...	...	...	...	...	...
Trichinopoly ...	2	2	2	18	...	...	...	...	...	...	...	...	...
South Canara ...	...	8	1	9	...	10	...	...	...	...	...	...	...
Malabar ...	4	13	...	15	{ 6 } 8	...	...	...	...	...	...	...	...
Superintendent of Census ...	14	...	1	...	...	...	...	...	...	...	...	...	...
Quaternmaster-General, Ootacamund ...	4	...	10	5	...	...	...	...	...	...	...	...	...
Officer Commanding 17th Regiment, Quilon ...	...	...	...	20	...	...	...	...	...	...	...	...	...
Resident, Travancore and Cochin ...	...	...	14	32	...	...	...	...	30	...	...	...	...
Officer Commanding Wellington ...	...	...	...	6	...	...	...	...	...	...	...	...	...
Officer Commanding St. Thomas' Mount ...	1	1	1	...	...	...	...	...	...	...	...	...	...
Officer Commanding Pallavaram ...	...	...	...	...	{ 6 } 4	...	...	...	...	...	...	...	...
Bangalore ...	74	33	21	91	...	1,000	...	...	...	...	50	...	...
Travancore and Cochin ...	1	4	3	2	...	...	...	...	...	...	...	...	...
Madras Municipality ...	35	35	36	43	...	...	...	...	...	...	...	...	...
S.O., Belgaum ...	...	50	...	80	...	...	...	...	...	...	...	...	...
Officer Commanding Poonamallee ...	...	...	...	1	...	...	...	...	...	...	...	...	...
TOTAL ...	2,253	2,205	1,002	2,310	12	16,719	38,821	27,315	1,436	379	444	275	1,410,444

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but those may be taken as correct.

Statement showing the number of schedules, &c., printed and issued to each district—continued.

	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules.	Householders' schedules.		Spare instructions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
ENGLISH, RAILWAY BUILDINGS.													
Kistna ...	30	5	...	...	...	102	...	...	...	...	...	...	...
Bellary ...	18	13	7	9	{ 6 } 70	...	...	...	...	...	...	...	...
Superintendent of Census ...	100	10	10	...	...	...	...	...	...	...	...	...	...
Madras Railway ...	40	28	30	21	...	400	...	...	...	...	...	...	...
South Indian Railway ...	580	30	15	5	...	...	...	...	...	...	...	...	...
Other Railways ...	...	20	...	...	...	...	...	...	...	...	...	...	...
Balance on hand ...	62	87	13	6	...	...	...	...	...	...	...	...	...
TOTAL ...	3,083	2,398	1,077	2,851	92	17,221	38,821	27,315	1,436	379	444	275	1,410,444
ENGLISH, RAILWAY PASSENGERS.													
Kistna ...	56	...	...	...	...	...	...	...	...	...	...	...	...
Superintendent of Census ...	50	...	...	...	{ 6 } 100	...	...	...	...	...	...	...	...
Madras Railway ...	189	27	23	5	...	550	...	...	...	...	...	...	...
South Indian Railway ...	30	60	20	...	...	160	...	...	...	...	...	...	...
Other Railways ...	...	26	...	...	...	...	...	...	...	...	...	...	...
Balance on hand ...	19	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL ...	3,427	2,511	1,120	2,856	192	17,931	38,821	27,315	1,436	379	444	275	1,410,444
Stock—English, Ordinary, Marine, Military, Railway Buildings and Passengers, &c.	175	275	375	175	...	...	...	...	...	...	...	...	...
Grand Total ...	3,602	2,786	1,495	3,031	192	17,931	38,821	27,315	1,436	379	444	275	1,410,444
TAMIL, ORDINARY.													
Kistna ...	...	...	...	...	...	20	...	...	...	...	...	...	...
Nellore ...	...	...	40	...	...	...	...	...	...	...	...	...	...
Chingleput ...	2,757	2,102	716	2,984	...	71,786	...	...	...	...	3,100	2,450	...
North Arcot ...	6,740	2,550	1,002	3,078	...	31,797	...	...	...	...	500	500	...
South Arcot ...	8,010	5,722	2,534	6,768	...	75,674	...	...	...	...	1,000	1,000	...

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but those may be taken as correct.

Statement showing the number of schedules, &c., printed and issued to each district—continued.

	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules.	Householders' schedules.		Spare in- structions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
TAMIL, ORDINARY—cont.													
Tanjore	6,913	5,439	1,640	7,401	.....	74,932	...	...	1,111	2,600	3,638	2,600	...
Trichinopoly	6,773	3,522	888	6,040	.....	76,880	...	...	1,370	1,800	2,641	2,300	...
Madura	10,061	6,723	2,344	9,184	.....	95,608	...	...	1,000	1,000	1,000	1,000	...
Tinnevelly	9,028	3,589	1,033	8,296	.....	41,066	...	...	1,000	1,200	3,282	1,200	...
Coimbatore	6,236	4,322	1,622	7,598	.....	67,050	...	...	1,010	900	2,078	900	...
Nilgiris	155	163	59	154	.....	1,540	...	...	50	150	150	150	...
Salem	11,168	5,163	1,864	6,416	.....	59,400	...	...	1,000	900	900	900	...
Superintendent of Census	12	10	10	10	.....	...	...	...	550	...	...	...	...
Hyderabad	...	...	...	...	{ (60) }	...	...	...	...	...	...	...	...
St. Thomas' Mount	...	...	...	...	{ 110 }	8,000	...	...	...	...	...	...	...
Madras Municipality	250	...	...	...	.....	...	...	...	...	...	...	...	...
TOTAL	68,103	39,305	13,752	57,929	110	603,763	...	...	8,316	12,500	18,289	13,000	...
TAMIL, MARINE.													
Kistna	50	...	...	...	.....	55	...	...	30	...	...	...	...
South Arcot	...	24	...	...	.....	10	...	...	10	...	...	...	...
Tanjore	46	...	...	...	.....	415	...	...	415	...	...	...	...
Madura	42	13	3	1	.....	415	...	...	415	...	...	...	...
Tinnevelly	32	10	4	...	.....	280	...	...	280	...	...	...	...
Deputy Conservator of the Port of Madras	...	25	...	...	.....	...	...	...	...	...	...	...	...
TOTAL	68,273	39,377	13,759	57,930	110	604,938	...	...	9,466	12,500	18,289	13,000	...
TAMIL, MILITARY.													
Bellary	...	...	...	4	.....	...	...	...	...	...	...	...	...
Chingleput	...	5	...	3	.....	...	...	...	...	...	...	...	...
South Canara	...	1	...	1	.....	10	...	...	...	...	...	...	...
St. Thomas' Mount	...	...	...	...	.....	...	...	...	...	...	...	...	...
Pallavaram	...	10	15	...	.....	...	...	...	20	...	...	...	...
TOTAL	68,281	39,393	13,781	57,938	110	604,938	...	...	9,486	12,500	18,289	13,000	...

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but these may be taken as correct.

Statement showing the number of schedules, &c., printed and issued to each district—continued.

	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules.	Householders' schedules.		Spare in- structions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
Stock—Ordinary, Marine	100	75	75	75	...	2,500	...	...	...	...	...	...	...
Grand Total ...	68,381	39,468	13,856	58,013	110	607,438	...	...	9,486	12,500	18,289	13,000	...
TELUUGU, ORDINARY.													
Ganjam	3,194	2,599	1,631	3,901	...	44,472	...	...	2,000	2,000	3,310	2,000	...
Vizagapatam	12,813	9,698	2,395	6,507	...	78,188	...	...	1,000	500	1,682	500	...
Godavari	5,976	4,404	1,950	6,579	...	147,076	...	...	1,425	1,300	2,982	1,500	...
Kistna	5,494	4,262	1,665	5,908	...	102,378	...	...	800	1,300	2,350	1,300	...
Nellore	6,823	3,110	1,119	4,714	...	69,432	...	...	670	4,000	4,980	4,000	...
Cuddapah	6,295	2,656	771	4,578	...	53,190	...	...	900	1,000	1,864	1,000	...
Anantapur	2,692	1,665	707	2,564	...	14,656	...	...	300	1,015	1,622	1,017	...
Bellary	3,531	897	118	2,297	...	36,922	...	...	840	800	1,702	800	...
Kurnool	3,576	1,120	125	3,647	...	29,560	...	...	500	1,000	1,764	1,000	...
Chingleput	31	39	31	54	...	628	...	...	610	520	500	500	...
North Arcot	6,720	2,970	1,030	2,749	...	28,315	...	...	80	100	100	100	...
Salem	960	479	245	348	...	3,378	...	...	550	...	...	...	...
Superintendent of Census	10	10	10	10	{ (60) (70) (100) }	...	...	...	...	...	...	...	...
Hyderabad	...	...	...	...	{ (60) (70) (100) }	...	...	...	...	...	...	...	...
Central Provinces	...	...	...	...	{ (60) (70) (100) }	...	...	...	...	...	...	...	...
Do. returned	...	...	...	...	{ (60) (70) (100) }	6,300	...	...	110	...	...	...	...
Stock	...	...	...	...	{ (60) (70) (100) }	8,000	...	...	...	...	...	...	...
Stock—Telugu, Ordinary, Military and Marine	75	75	75	75	{ (60) (70) (100) }	2,000	...	...	...	...	...	...	...
TOTAL ...	58,190	33,884	11,872	43,991	{ (60) (70) (100) }	624,435	...	...	9,785	13,635	22,856	13,717	...
TELUUGU, MARINE.													
Ganjam	30	26	...	...	...	105	...	...	105	...	...	...	...
Godavari	6	20	...	...	...	150	...	...	150	...	...	...	...
Kistna	55	5	...	...	...	125	...	...	100	...	...	...	...

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but these may be taken as correct.

Statement showing the number of schedules, &c., printed and issued to each district—continued.

	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose schedules.	Householders' schedules.		Spare in- structions and spare schedules.	Block list.	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
TELUGU, MARINE—cont.													
Nellore	30	...	...	...	...	120	...	...	120	...	...	...	...
Madara	...	...	...	...	...	10	...	...	10	...	...	...	...
Deputy Conservator of the Port of Madras	...	25	...	...	...	...	...	...	...	...	...	...	...
TOTAL	58,311	33,960	11,872	43,991	...	624,945	...	...	10,270	13,535	22,856	13,717	...
TELUGU, MILITARY.													
Vizagapatam	...	25	...	...	...	...	...	...	...	...	...	...	...
Godavari	6	6	1	6	...	30	...	...	...	...	...	...	...
Bellary	30	...	...	41	...	...	...	...	...	...	40	...	...
South Canara	...	5	...	5	...	30	...	...	...	...	...	...	...
Cuttaok	30	10	12	...	...	...	...	...	...	...	...	...	...
Borur	...	...	...	12	...	...	...	...	...	...	...	...	...
Grand Total	58,377	34,006	11,885	44,055	$\left. \begin{matrix} (10) & (40) & (64) \\ 855 & 525 & 485 \\ (60) & (70) & (100) \end{matrix} \right\} \begin{matrix} 245 \\ 35 \\ 14 \end{matrix}$	625,005	...	...	10,270	13,535	22,896	13,717	...
URIYA.													
Ganjam	8,338	2,383	1,126	2,965	...	41,914	...	...	2,000	2,000	2,000	2,000	...
Vizagapatam	6,457	1,734	...	...	...	19,636	...	...	...	500	500	500	...
Stock	25	25	25	25	...	1,000	...	...	...	...	...	...	...
Grand Total	14,820	4,142	1,151	2,990	...	62,550	...	...	2,000	2,500	2,500	2,500	...
CANARESE.													
Bellary	1,387	536	285	1,061	...	19,475	...	...	440	200	200	300	...
Coimbatore	205	183	34	349	...	5,896	...	...	50	100	100	100	...
South Canara	2,644	1,448	298	3,079	...	115,874	...	...	2,900	3,400	900	2,400	...
Superintendent of Census	10	10	10	10	...	...	...	...	...	...	...	...	...

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but these may be taken as correct.

Statement showing the number of schedules, &c., printed and issued to each district—continued.

	Schedules 10.	Schedules 20.	Schedules 30.	Schedules 50.	Schedules as shown below.	Loose Schedules.	Householders' schedules.		Spare in- structions and spare schedules.	Block list:	Abstract.	Dockets.	Tickets.
							Europeans.	Natives.					
CANARESE—cont.													
Coorg	600	...	...	30	{ (6) (12) (24) (36) } 300, 350, 200, 37 }	12,000	...	...	1,000	1,000	...	1,000	...
Stock	100	100	100	100		4,000	...	...	...	...	...	...	...
South Canara	...	...	16	10	...	430	...	...	...	...	...	...	...
Grand Total ...	4,946	2,877	743	4,639	{ (6) (12) (24) (36) } 300, 350, 200, 37 }	167,675	...	...	4,390	4,700	1,200	3,800	...
MALAYALAM.													
Nilgiris	38	40	22	9	...	700	...	...	20	100	100	100	...
South Canara	337	139	33	287	...	9,768	...	...	450	500	100	500	...
Malabar	8,532	7,612	2,059	8,027	{ (12) } 1,837 }	99,540	...	...	1,100	1,100	1,000	1,100	...
Superintendent of Census	13	10	10	10	2 }	...	...	...	4	4	...	...	...
MALAYALAM, MILITARY.													
Malabar	...	8	...	...	...	20	...	...	...	...	...	...	...
Malayalam, Marine	...	...	...	...	...	...	...	...	...	...	...	...	...
Malabar	19	18	5	3	...	...	...	...	...	...	...	...	...
Stock	75	75	75	75	{ (12) } 50 }	1,500	...	...	...	...	...	...	...
Grand Total ...	9,014	7,902	2,204	8,411	1,889	111,528	...	...	1,574	1,704	1,200	1,700	...
Grand Total of all kinds ...	159,140	90,581	31,334	121,139	5,237	1,582,127	38,821	27,315	29,156	35,318	46,529	34,992	1,410,444

NOTE.—The numbers given in this statement do not in all cases agree with those given in the Collector's reports, but these may be taken as correct.

APPENDIX. XII.

PREPARATION OF ABSTRACTS AND DESPATCH OF ENUMERATION BOOKS.

No. XLV.—Circular No. 34, dated Madras, 23rd January 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to forward a copy of the rules for the preparation of the taluk and district abstracts and the despatch of the books to the proper census office. Copies of these rules have been sent direct to all divisional officers, tahsildars, deputy tahsildars and chairmen of municipal councils, who have also been furnished with copies of the form given in paragraph 8 and of a letter advising despatch of forms. Ten copies of form B, annexed to the rules, are forwarded for the use of your office.

2. I have the honour to ask you to kindly issue the necessary instructions to the military authorities regarding the despatch to your office of the schedules relating to military limits.

3. If in any of the taluks of your district part of the books are in one vernacular and part in another, I shall be obliged by your furnishing me with a statement showing which circles use the one language and which the other. If there are any circles in which two languages have been used, it should be stated to which office it has been decided to send the books of each of such circles, so that I may send the circle lists to that office. Tahsildars, &c., have been requested in paragraph 10 of the rules to report all such cases to you at once.

4. I am issuing a supplemental rule regarding the preparation of the abstracts and despatch of books in the case of ports and copies will be furnished to all port officers.

5. In conclusion, I have the honour to request that you will issue orders to ensure the abstracts being prepared with the least possible delay, so as to permit the total population to be made known within a short time after the census.

RULES FOR THE DESPATCH OF ENUMERATION BOOKS AND THE PREPARATION OF ABSTRACTS.

ENUMERATORS AND CIRCLE ABSTRACTS.

The manual for charge-superintendents and supervisors contains the rules for the preparation of the enumerator's and circle abstracts and for the despatch of the books to the taluk or municipal office. The books should be sent by one or more village servants in order to avoid unnecessary expense.

TALUK AND TOWN ABSTRACTS.

2. In each taluk or municipal office there will be a register in the following form:—

"District. _____
or Taluk
Town _____

Circle.	Occupied houses.	Population.			Remarks.
		Males.	Females.	Total.	
1	2	3	4	5	6
TOTAL					

Tested and submitted to the Collector of _____ on the _____ of _____
(Signed) _____
Tahsildar or Chairman."

All the circles in the taluk or municipality (including port circles) will be entered in column in serial order some time before the census, and as the books and abstracts for each circle are received the remaining columns of the register will be filled in. In the taluk register each place which is regarded as a town for census purposes (*vide* circular No. 30) should be shown separately and if it comprises more than one circle, the total for all the circles should also be given.

When all the books have been received the register will be totalled, then signed by the tahsildar or municipal chairman, as the case may be, and despatched by post or special messenger, whichever is the more expeditious, to the Collector of the district.

DISTRICT ABSTRACTS.

3. On the receipt of the taluk and municipal abstracts by the Collector, the totals should be transferred to a district register, similar in form to that prescribed for taluks except that the first column will be reserved for (1) *Taluks*, (2) *Municipalities*, (3) *Military limits*, (4) *Railway charges*, and (5) *Canal charges*. The railway and canal authorities have been asked (*vide* rules) to send every Collector a copy of each circle list relating to the district, and from these the number of charges in the district can be ascertained.

4. Directly the total for the district is worked out, the Collector should telegraph the results to the Census Commissioner at Simla and to the Superintendent of Census Operations at Madras in the following concise form:—

Houses, _____; males, _____; females, _____; total, _____

5. In the case of ports, abstracts should be prepared on the 27th February 1891 of all schedules that have then been filled in, and these abstracts and schedules should be handed over to the authority designated by the Collector, under paragraph 12 of the rules for the enumeration of the sea-going population. If any vessels are enumerated or schedules collected between the 27th February and the 15th March, the port supervisor should on the latter date send the books of schedules, with abstract of each book duly filled up, direct to the Collector; but the telegrams to the Census Commissioner and the Superintendent of Census Operations should not be kept back until these figures are received.

6. A district abstract should be sent by post to the Census Commissioner in form A and to the Superintendent of Census Operations in form B, annexed. The railway and canal population should be included in that of the proper town or in that of the rural areas, as the case may be. Copies of railway and canal circle abstracts will be sent to Collectors to enable this distribution to be made.

7. It is most important that these abstracts should be accurate as the figures will be used for some of the final census tables. All officers responsible for their preparation should, therefore, be warned that they will be held to blame, if mistakes are afterwards discovered in the tabulation offices.

Every effort must be made to get the abstracts prepared quickly and no avoidable delay should be allowed to occur at any stage.

DESPATCH OF BOOKS.

8. The enumeration books of each circle will be received at the taluk and municipal offices packed in the serial order of the blocks as entered in the circle list, a copy of which will accompany each bundle (*vide* paragraph 51 of supervisor's manual). These bundles should be made up into larger parcels and packed in the gunny cloth in which the books were received, the edges of each package being protected by means of stout card-board or wood as was done by the Press. They should then be sent to the abstracting office indicated in the next paragraph. In each parcel should be placed a note in the following form:—

District. _____ Taluk or Division
Municipality _____
No. of parcel _____
This parcel contains the enumeration books for circles
No. _____ to No. _____, both inclusive. The total number of
enumeration books is _____
(Signed) _____
Date _____ 1891. _____
Tahsildar
Chairman

9. The parcels should be despatched as shown below, according to the language in which the schedules are written:—

District.	Language.	Dy. Supt., No.	Address.
Ganjam	Telugu	Do. VII.	II. Census Office, Madras.
	Uriya	Do. "	do. Berhampore.
Vizagapatam	Telugu	Do. II.	do. Madras.
	Uriya	Do. VII.	do. Berhampore.
Godavari	Telugu	Do. III.	do. Madras.
Kistna	Do.	Do. III.	do. do.
Nellore	Do.	Do. II.	do. do.
Cuddapah	Do.	Do. I.	do. do.
Kurnool	Do.	Do. III.	do. do.

District.	Language.	Dy. Supt., No.	Address.
Bollary	Telugu	Do. VIII	I, Census Office, Madras.
Anantapur	Canarese	Do. I	do. Bangalore.
Chingleput	Telugu	Do. IV	do. Madras.
North Arcot	Telugu	Do. I	do. do.
South Arcot	Tamil	Do. IV	do. do.
Tanjore	Do.	Do. V	do. do.
Trichinopoly	Do.	Do. IV	do. do.
Madura	Do.	Do. V	do. do.
Tinnevely	Do.	Do. VI	do. do.
Salem	Do.	Do. VI	do. do.
Coimbatore	Do.	Do. VI	do. do.
Nilgiris (main dvn.)	Canarese	Do. VIII	do. Bangalore.
Gudalur (division)	Tamil	Do. V	do. Madras.
Malabar	Malayalam & Tamil	Do. IX	do. Calicut.
South Canara	Malayalam	Do. IX	do. do.
Madras	Canarese	Do. VIII	do. Bangalore.
Coorg	Malayalam	Do. IX	do. Calicut.
Bangalore	English	Do. I	do. Madras.
	Canarese	Do. VIII	do. Bangalore.
	English	Do. VIII	do. do.

English schedules will be tabulated in all offices, so they should be sent to the same office as the vernacular schedules of the town or village.

10. If in any circle there are schedules in two vernaculars, the books should not be separated but all should be sent to the same office. If a circle in Vizagapatam or Ganjam has some books in Telugu and some in Uriya all should be sent to the Uriya office. It will be easy to get men who know Telugu there, but if the books were sent to the Telugu office it would be difficult to get the Uriya schedules read. In the case of the other languages it does not matter which office is selected, but the decision should be made at once and reported to the Collector.

11. The circle lists received from the supervisors with the books should be carefully examined in the taluk or municipal office, special attention being paid to the accuracy of the entry in the column showing the number of books in the block. Each list should then be again tied up with the books of the circle, for transmission to the census office.

12. The charges for the carriage of the packages should not be prepaid, unless it is necessary to do so. As soon as the books are despatched intimation of the fact should be sent to the Deputy Superintendent to whom they are addressed, and the railway receipt or other advice note should be enclosed. When the packages have to be sent to some other place for despatch by railway or steamer, the person who is to despatch them from that place should be directed to forward the receipt or advice note direct to the Deputy Superintendent.

13. The date of the despatch of the books should be reported to the Collector of the district.

14. The books received from the military and canal authorities and those subsequently received from port supervisors should be despatched from the Collector's office, packed in the manner described in paragraph 8, intimation of the despatch being sent to the proper Deputy Superintendent.

15. The packages should be booked by goods train if sent by railway. No delay should be permitted to occur in the despatch of the parcels.

FORM A.

Province	District				
Name of town, cantonment, &c.; and total of rural areas.	Occupied houses.	Persons.			Remarks.
		Males.	Females.	Total.	
A. Town A					
Cantonment A					
Town B.					
&c.					
TOTAL, TOWNS					
B. Total, Rural Areas					
GRAND TOTAL					

FORM B.

District						
Taluk.	Name of town, cantonment, &c., and total of rural areas.	Occupied houses.	Persons.			Remarks.
			Males.	Females.	Total.	
Taluk M	Town X					
	Cantonment X					
	Town Y					
	&c.					
	TOTAL, TOWNS					
	TOTAL, RURAL AREAS					
	TOTAL, TALUK M					
Taluk N						
&c.						
	Towns					
Grand Total	Rural tracts					
	TOTAL					

No. XLVI.—Circular No. 39, dated Madras, 2nd March 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,

To—The Collector of _____

I have the honour to request that the circle abstracts (Form No. 5 of the supervisor's annual) may be forwarded to the same office as the enumeration books of the circle.

2. I take this opportunity to request that no census records may be destroyed till a reference has been made to me on the subject.

APPENDIX XIII.

REPORTS OF DISTRICT OFFICERS.

No. XLVII.—Circular No. 40, dated Madras, 3rd March 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to ask you to be kind enough to furnish me, before the 15th June next, with a report on the operations in connection with the census in your district.

2. Information is required on the points given in the appended list, but I shall be glad to be favoured with your remarks on any other matters which you may consider deserving of notice.

3. I enclose a statement showing the population of each district in 1881 and 1891 in order that you may see the rate of increase, &c., in districts bordering on your own.

4. If the number and size of blocks, circles and charges at the time of the final census differed from the figures entered in the latest No. III statement sent to me, please report the revised figures.

A. 1. Preliminary arrangements—

- (a) The preparation of statements asked for in circular No. 1; mode of checking lists of villages; date of completion and despatch to my office.
- (b) The delineation of the census divisions on maps; whether this was done, and if so, whether any use was made of such maps.
- (c) The preparation of the block statement (circular No. 2); dates of completion and despatch.

2. House-numbering—

- (a) Definition of house.
- (b) Mode of numbering; material used; dates of commencement and completion; if the numbering were done earlier, would the numbers last until the census?
- (c) Village or building lists.

3. Circle lists—

Dates of commencement and completion; dates of commencement and completion of printing; cost of printing.

4. Agency—

- (a) Whether any difficulty in obtaining the requisite number of men.
- (b) The number of charge-superintendents, supervisors, and enumerators actually employed for the preliminary record and the final census; number of special enumerators, e.g., those for travellers by road, sea and canal, for forest tribes, festivals, &c.
- (c) The number of each class of census officers falling under the heads of (i) officials, (ii) paid non-officials, and (iii) unpaid non-officials.

NOTE.—Only persons in the service of Government should be shown as officials. Village officers of Government villages are officials.

- (d) The classes from which they were drawn, i.e., in the case of officials; and of non-officials in the employment of district boards, municipal councils, &c., the department in which they are employed.

NOTE.—Village officers should be shown as such and not included in the Revenue Department.

Non-officials other than those mentioned above, should be shown under the following heads:—

Zemindari employes—

- (i) Village officers.
 - (ii) Others.
- Schoolmasters.
Vakils.

Clerks in private employ.

- Agriculturists.
Shopkeepers.
Stamp vendors.
Others.

5. Schedules—

- (a) Indents and supply.
- (b) Number of books and loose schedules issued; number not issued or issued but not used.
- (c) Householders' schedules; to what classes issued; number issued; advisability of extending their use.

6. Instruction of census officers—

- (a) The nature and extent of the instruction.
- (b) Supervision of instruction.
- (c) The printed instructions to enumerators and the manual for charge-superintendents and supervisors.

7. Block lists: by whom written and when; date of completion in each taluk.

8. Preliminary record—

- (a) Dates of commencement and conclusion.
- (b) Mode and extent of checking.
- (c) General opinion as to accuracy of preliminary record.

9. Final census—

- (a) Time occupied in taking.
- (b) Extent to which men who did not prepare the preliminary record were employed as enumerators; opinion regarding such course; reserve of enumerators (circular No. 26, paragraph 4).
- (c) Nature and extent of supervision.
- (d) Special arrangements for travellers by road, people assembled at fairs, festivals, &c.
- (e) Military limits and troops on the march; jails, hospitals, hotels and canals.
- (f) Tracts where the census was taken by day.
- (g) Tracts where the census extended over more than one day. A full account of the arrangements should be given.

10. Preparation of enumerator's circle, taluk and district abstracts; dates of completion and explanation of delay where it occurred.

11. Despatch of books to the abstraction offices; dates and explanation of delay, if any.

12. Demeanour of the people; particulars of prosecutions under Census Act, if any.

13. Opinion as to accuracy of census: Comparison of figures with those for 1881; remarks on increase in number of houses and population; also on proportion of sexes.

14. Expenditure, distinguishing between municipal and other expenditure, as also between expenditure in 1890-91 and that in 1891-92—vide paragraph 4 of circular No. 32 for form of statement.

CAMP, BERNAMPORE,
16th April 1891.

H. A. STUART,
Superintendent of Census Operations.

Extract from the Report of E. C. Johnson, Esq., Collector of Ganjam.

The delineation of the census divisions on maps was not done in this district, owing to the taluk maps on the scale of half an inch to the mile referred to in paragraph 4 of your circular No. 1-22 not being procurable either in Madras or Calcutta Survey office.

The census taluk officers were able to frame proposals for the sub-divisions of their taluks into blocks from the information contained in statement No. II. These proposals had in all cases to be returned for revision, and in many cases more than once. Almost all census taluk officers at first proposed blocks containing too large a number of houses, many in their proposals excluded from calculation the 'other buildings' shown in statements II and III, which was, of course, wrong. Considerable time elapsed before this revision was satisfactorily completed, so that the final consolidated statement of blocks could be despatched to your office only on the 13th October 1890.

No block in the district contained more than ninety buildings.

The earliest date of the commencement of the numbering of houses in certain taluks was 26th July 1890, and the latest date of its completion the 14th November 1890.

Even if the numbering had been done earlier, the numbers would have lasted until the final census day, as in most cases they are clearly visible still. But in the case of many houses on account of the Pongal feast, which took place on the 12th January 1891, the walls, together with the numbers, were whitewashed in accordance with the Hindu custom, and such houses had to be re-numbered.

Agreeably to the instructions contained in paragraph 8 of your circular No. 3, dated 17th June 1890, as each building was numbered it was entered in the building or village list, printed forms (both blank and specimen), of which were largely supplied to the taluk officers for distribution to village officers, &c. The printed form containing specimen entries was taken as a guide. In taluks, where the preparation of the building lists was over, the work of checking the completed lists was mainly done by revenue officials. To set an example to the divisional and taluk officers and to show what amount of importance was attached to this work, I myself undertook to personally inspect 24 circles in

Berhampore taluk, requesting, at the same time, my divisional officers to similarly check as much as they can. *Vide* my foot-note to circular No. 7, dated 1st September 1890. Particular care was taken to see that pariah hamlets and streets inhabited by low castes were not omitted. I found the pariah hamlets omitted in the first two villages which I visited, and fined the karnams for the fault. Subsequently I rarely had occasion for any censure on this ground.

In all the taluks and municipal towns, except Aska, Sompot, Aska and Kurla and Kallikot, great difficulty in obtaining the requisite number of enumerators was felt. I insisted on every Government karnam (and where possible every zamindari karnam) providing from among his relatives one enumerator besides himself. Moreover, many outsiders of average intelligence, capable of understanding the printed instructions, were induced to work as supervisors or enumerators *gratis* by the prospect of being employed in the census abstraction office at Berhampore, provided they gave satisfaction in their census work. Had it not been for such arrangements, the number of paid agents in this district, where education is backward, would have been necessarily large. For want of enough competent persons to act as supervisors in Berhampore, two circles had to be given to a single supervisor contrary to rules. In this connection it will not be out of place to mention that all the zamindars and proprietors of estates whom I addressed lent every aid in their power to the successful accomplishment of the census within their estates.

Householders' schedules were issued to natives of position, to Government servants drawing Rs. 50 and upwards and to Europeans and Eurasians without restriction. The number of schedules of this description supplied to the district amounted to 1,090, of these only 602 were issued to, and used by, natives of India.

I am not in favour of extension of the use of householders' schedules. Being in English, they are unintelligible to the bulk of the population; and even those who could and did use them, did not in very many cases take the trouble to study the instructions, the result being that the schedules were full of mistakes.

On receipt of your circular No. 12, dated 6th October 1890, the census taluk officers and chairmen of municipalities were requested to see that their supervisors were properly instructed by the beginning of December. All supervisors and enumerators were assembled in taluk offices or in some convenient centres and instruction imparted. Their particular attention was drawn to the nature of the entries to be made in the religion, caste and occupation columns. The taluk officers or, where their presence was impracticable, the charge-superintendents or supervisors filled up some manuscript specimen forms in the presence of the enumerators, and thus taught them how to make entries in them. The enumerators thus instructed were sent to some neighbouring villages a few days before the preliminary census to take the census of a few houses. The rough schedules filled in by these were scrutinized by the supervisors designate. The work of both was tested by the charge-superintendent. When each man was found qualified for enumerator or supervisor he was given an appointment order in the form embodied in your circular No. 19, dated 12th November 1890. Sufficient number of copies of this form in the vernacular was printed and supplied for this purpose to all the taluk officers and chairmen of municipalities.

Each enumeration book supplied contained printed instructions with a specimen form of entries for enumerators. These were first widely distributed among the enumerators for study. The English copies of a manual for charge-superintendents and supervisors were supplied direct by you to tahsildars and chairmen of municipal councils as advised in your circular No. 17, dated 10th November 1890, but these proved to be of little use, as but few of the supervisors had any knowledge of English, while even some of the charge-superintendents were ignorant of it. Telugu copies were received subsequently. The manual was translated into Uriya here and printed. These two vernacular versions proved very useful. The contents of the manual were duly explained by the taluk officers concerned to the charge-superintendents, and by them to the supervisors and enumerators.

The preliminary record prepared by the enumerators was closely scrutinized by the supervisors who went about their circles and tested the entries made by the former, by making as far as practicable house-to-house visits; in most taluks not much over 10 per cent. were tested, but in Sompot, Aska, and Kurla, Dhárakota and Atagada more than 40 per cent. of the entries were examined. The taluk officers were busy at this time of the season until the time of the census, travelling throughout their taluks to see that census officers understood their work and were performing it with the utmost precision and accuracy.

The preliminary record may be considered to have been very accurate, though some mistakes were committed in regard to the entry of religion, sect of religion and sub-division of caste, for these are so multifarious as to puzzle even a fairly educated native.

It was carefully impressed on taluk officers that final enumeration should, except when unavoidable, be done by the same person who had held the preliminary enumeration. Only in Parlakjmedi taluk was this rule deviated from to any great extent; there 253 men were employed for the final enumeration who had not done the preliminary. No sufficient explanation for this has been furnished by the Deputy Tahsildar, who reports that the result was unsatisfactory.

As suggested by you in paragraph 4 of your circular No. 26, dated 15th December 1890, as regards the reserve of trained men to take the place of any who might be absent, I addressed the heads of all departments in this district under G.O., No. 1016, Revenue, dated 15th December 1890, and G.O., No. 22 L. and M., dated 9th January 1891, to place at the disposal of the several revenue officers the services of all their subordinates who had not already been lent for census duty during the three days, viz., 25th to 27th February 1891. Loose sheets of printed instructions for enumerators with specimen schedules were supplied to heads of departments with the request that they would see that their subordinates studied them well before leaving their offices. Official subordinates so lent, as well as some private individuals who offered themselves to serve gratuitously, were formed into a reserve in each taluk.

Each charge-superintendent encamped on the night of the 26th February 1891 in a central village of his charge and inspected as many villages as he possibly could on that night. Any doubts referred by the supervisors and enumerators were cleared by them then and there. The supervisors checked the work of enumerators in the blocks of their respective circles on the night as far as lay in their power, paying particular attention to entries relating to the influx of guests, new-born children, &c., and to the entries already made being struck off as regards deceased or absent persons.

One hundred and ninety stations were selected at which to census travellers by road. Many of these being at places where police stations existed, arrangements at such were entrusted to the station-house officers; where they coincided with toll-gate, the gate-keepers were utilised. To other stations constables were deputed from the nearest police-station. Copies of the manual were supplied to police inspectors and the men instructed by them. The work was satisfactorily performed.

As directed in paragraph 6 of your circular No. M-1, dated 22nd August 1890, Mr. Scott, my senior Assistant Collector, Berhampore, was placed in direct communication with the commandant of the 27th Regiment. The arrangements made for censusing the population of the military limits were the same as elsewhere in the district, but the work there was entrusted to, and done by, the military authorities under direct supervision of Mr. Scott.

There were no troops on the march within the limits of the Ganjam district on the night of the 26th February 1891.

There were no tracts in the district where the final census extended over more than one day, but as said above there was no attempt to make a final enumeration on one day or night in the hill tracts. Census was taken there between the 20th January and 20th of February 1891, i.e., six days earlier than in the plains, to allow of the abstracts reaching the head-quarters of the districts by the 27th of February 1891.

Nowhere was the slightest opposition made to the taking of the census, and though, no doubt, many of the people believed that some dark scheme of taxation would follow in its wake, the efforts which were made by myself and my assistants to dissipate this delusion were, I have reason to hope, not unsuccessful.

There were no prosecutions in any of the taluks of the district under the Indian Census Act XVII of 1890.

I have every reason to believe that the census has been as accurate as can possibly be expected in the case of a wild and poorly educated district. That it was more accurate than that of 1881 is the opinion of all officials in the district. It is my own belief that the greater part of the increase in population shown by the present census is due to more careful enumeration rather than to real increase of members. Should I be right in this opinion, the increase will be found to be mainly in the lower castes, among whom famine mortality was greatest, and in whose ranks the smallest percentage of increase would naturally be expected. The increase due to improvement in enumerations has more than counterbalanced our losses by famine and by emigration.

Extract from the Report of A. W. B. Higgins, Esq., Acting Collector of Vizagapatam.

A house was defined in circular No. 1 to be a dwelling place of one or more families with their resident servants living in it having a separate entrance from the common way. There was some difficulty in making the karnams understand the definition and particularly the meaning of the phrase 'common way.' The joint family system and the numerous cases in which a single house is divided among several coparceners created room for doubt as to whether a building was to be numbered as one or more houses. The thorough supervision exercised by taluk and divisional officers, however, rectified mistakes in this respect in a great many, if not all, cases. Another source of confusion was the distinction between a house and a building.

In some cases, viz., the houses of Pariahs, Gadabas and other low castes, the walls and the doors are made of bamboos or wood, and it was impossible to paint the numbers in the ordinary manner. In such cases the numbers were painted on small boards and hung up in front of the doorway. At the Pongal festival, when walls are generally whitewashed and doors and door frames are repainted, the numbers were in a few cases obliterated, but a timely circular issued and tom-tomed prevented any general loss of the numbers. The numbers have since remained intact. There is no reason to suppose that if the numbering had been done earlier, it would not, under proper precautions, have lasted until the census. The numbering was commenced on the 4th August and completed on the 18th December.

It was not an easy thing to obtain the requisite number of men, especially enumerators. The number of blocks was at first determined as far as possible with reference to the number of enumerators available. After conferring personally with the superintendent, their size was, however, reduced and the demand for enumerators was increased considerably. Especially as they were required to render their services gratuitously, much greater difficulty was experienced in procuring enumerators to be kept in reserve.

About 200 schedules were used by Europeans and East Indians and by certain Native gentlemen in municipal towns. It would, no doubt, help the enumerator greatly if householders' schedules would be used to a larger extent; but it was found that, from want of special knowledge of the method of filling up the schedules, some householders failed to fill up the schedules accurately. The issue of schedules must, therefore, be restricted to persons of considerable education.

After the enumerators finished the preparation of the preliminary record, all the entries in the schedules were carefully checked by the supervisor and all observed mistakes were rectified. The supervisors then checked not less than 50 per cent. of the schedules by going round from house to house in all the villages of their circles. The charge-superintendents also tested several schedules.

and the entries therein as far as possible. It is believed that the preliminary record was carefully and accurately prepared.

The final census in the plains commenced at the time of lighting lamps and continued till 2 A.M. It was a difficult thing to obtain the services of persons to be kept in reserve to serve as reserve enumerators. As the service was to be rendered gratuitously few were willing to come forward for employment. The taluk officers were, however, able to procure and employ twenty persons to fill vacancies among the enumerators at the final census. I entirely deprecate the employment of untrained men in the final census, as the measure is very likely to produce inaccurate and unsatisfactory results. It is best to train men, if they can be procured in the beginning, and keep them in reserve for the final census. At the same time it is most desirable that the enumerator who conducts the preliminary enumeration should conduct the final enumeration also, as otherwise the new man may commit serious mistakes owing to want of knowledge of the places and the people he visits.

The supervisors commenced their work at the time when the enumerators began the final enumeration. Their work lasted till 4 A.M., or in some cases till 6 A.M. The enumerator's work was very carefully supervised and corrected. The supervisors went round the several blocks in their circles and tested several entries in the schedules. All the corrections were made in good red ink. The charge-superintendents stationed themselves at places where travellers in chuttrams and the houseless poor were to be enumerated and carefully supervised the work of those enumerators there.

On receipt of superintendent's circular No. 10 (a) a list was prepared in consultation with the superintendent of police of all places where travellers and the houseless poor could best be enumerated. Toll gumastas were appointed where available as enumerators at their gates, beat and other constables being detailed for the work in all other places. The taluk officers and the supervisors concerned instructed the men so appointed in the census work and kept them ready for the final census which was carefully conducted by these men according to the rules. Persons assembled at fairs and festivals and at dawk-bungalows, chuttrams and cart-stands were enumerated by the enumerators of the block concerned.

There is only one military cantonment in the district, viz., Vizianagram. Its limits were defined so as to exclude the bazaars and other places occupied by the non-military population. The houses therein were numbered in the usual way and blocks and circles formed. Enumerators and supervisors were selected and appointed from among the troops, the officer commanding being the charge-superintendent. The deputy tahsildar of the taluk instructed the enumerators in the work and both the preliminary and the final enumerations were conducted carefully under the supervision of the commanding officer. There were no troops on the march on the night of the census.

The agency or the hill tracts of this district were censused under the special arrangements. According to the computation recently made by the Survey Superintendent the area is 10,823 square miles. Owing to the malarious nature of the climate and to the paucity of educated people there, volunteer enumerators could not be had, 95 paid enumerators were therefore entertained. Their number was supplemented by some of the zamindari officials. The whole tract was parcelled out into convenient circles and each circle was given to one enumerator. The enumerators were trained by the taluk officers and kept ready for the work of enumeration, which commenced on the 15th December 1890, and was finished in the remotest parts of these tracts before the 15th March 1891. The same schedule was used as in the ordinary or non-agency tracts, except that in places inhabited by the Khonds, the Savaras, the Jatapas, the Doms and the like, information to be entered in certain columns could not be obtained. The work of the enumerators was strictly scrutinized and supervised by the taluk and divisional officers and the enumeration was conducted with all possible accuracy. The census of the floating population, such as travellers by road and people assembled at fairs and festivals, was also taken on the 26th February during the day by the police in places selected for the purpose. These schedules were attached to the original record.

The people were quite indifferent to the census. The idea that the census is the forerunner of some further taxation has almost entirely vanished. People furnished the information required of them readily and willingly. There were no prosecutions under the Census Act.

The results of the census are believed to be accurate and satisfactory, as all possible precautions were taken for securing their accuracy. The divisional and taluk officers spared no pains in conducting the census of the agency tracts through the paid enumerators employed for the purpose and through the zamindari officials employed on the work. The results of these tracts should, therefore, be also taken as accurate.

Extract from the Report of W. A. Happel, Esq., Collector of Godavari.

The work of numbering houses was done by the village officers. The head karnam was held responsible for the accuracy of this work, the other village officers assisting him and acting under his directions. Numbers were marked by paint, which was a mixture of red lead and gingelly-oil in the proportion of one-fourth seer of the former to one-eighth seer of the latter. The figures were all in English and not less than 4 inches long. The brush used was a piece of the stem of the palmyra leaf or the flower stem of the cocoanut. Numbers were affixed wherever most conspicuous and always in front of buildings, care being taken that they were above the reach of children and sheltered as much as possible from the rain. Old census numbers wherever found were obliterated to avoid mistakes.

The people in this district are generally amenable to orders. Many offered themselves to work without remuneration, and those employed did their work satisfactorily. No difficulty was felt, except in the agency and other jungle tracts, where educated men procurable for employment on census duty were very few. Hence the final census was dispensed with in (1) the agency tracts of Bhadrachalam and Yernagudem, except the river-side villages, and (2) 40 villages in the Tuni division which are as wild as most parts of the agency tracts.

The census of these tracts was commenced early in February 1891 and finished before the 27th idem.

About 833 householder's schedules were issued to Europeans, Eurasians and educated and respectable natives. Most of the forms filled up by the heads of the families were found inaccurate owing to the instructions given for the filling in of the several columns not having been carefully attended to by them. This entailed additional work upon the ordinary enumerators who had to obtain necessary information in the morning of the 27th February 1891 for supplying the omissions. The use of these forms should be restricted to the narrowest possible limits. As a rule, they should be distributed only to Europeans and Eurasians, whose religious distinctions are not generally understood by the ordinary Telugu enumerators.

With a view to ensure the exercise of sufficient supervision over the whole extent of their taluks, tahsildars and deputy tahsildars were divested of their charge-superintendships, other competent men being appointed in their places. They personally examined all the supervisors, and not less than 75 per cent. of the number of enumerators and satisfied themselves that they were well up in their duties. They were made to fill up a few rough schedules in their presence, and the mode of filling up the several columns, particularly those relating to caste and its sub-divisions, were clearly explained to them. They also satisfied themselves that supervisors were giving necessary instructions to the enumerators subordinate to them.

The printed instructions to enumerators and the manual for charge-superintendents and supervisors greatly facilitated the work of training the census officers in their duties and contributed to the accuracy of the statistics prepared.

During the period intervening between the dates of commencement and completion of the preliminary record, the charge-superintendents and supervisors were constantly on the move and inspected the work done by the enumerators. With a view to avoid too many corrections in the enumeration books, the enumerators wrote them up after the entries made by them in the rough schedule books specially prepared for the purpose had been checked by their supervisors. After the preliminary record was completed the supervisors tested not less than 10 per cent. of the entries made by the enumerators by actual house-to-house visits. Tahsildars and deputy tahsildars continued touring until they satisfied themselves that the preliminary record was accurately prepared, particular attention being paid to the circles in backward parts and in charge of inefficient supervisors and enumerators. The preliminary record was, on the whole, accurate.

The time occupied in taking the final census varied from six to eight hours according to the size of the blocks, except in the case of the divisions in charge of the Public Works Department, where it took the whole night owing to the long distances which the census officers had to travel.

In all the census divisions a number of enumerators and supervisors was secured as a reserve to fall back upon in case of need at the last moment and were trained in the duties expected of them. Vacancies having occurred in the ranks of enumerators at the last moment 260 persons of this description were employed for the final census. It is not desirable that final census should be taken by men who have not prepared the preliminary record as they are ignorant of the limits of their blocks, but in unavoidable cases the accuracy of statistics will not be seriously endangered if they should be shown round their blocks and instructed in the task of filling up schedules.

The charge-superintendents and supervisors were constantly on the move on the night of the final census and satisfied themselves that the enumerators did their work properly. They paid particular attention to cases where the preliminary record had not been prepared as of travellers in chuttrams, &c. When the books were returned next morning the supervisors read through every additional entry made by the enumerators on the census night and corrected any probable errors in them.

Police officers were chiefly employed for the enumeration of travellers by road and rivers, but not by canal, their number being supplemented where necessary by trained men taken from the reserve. The stations selected for the purpose were sufficiently close to each other to preclude the possibility of any traveller being left uncounted. Every traveller enumerated was provided with a ticket with instructions to produce it so as to avoid re-enumeration.

The final census was taken by day (morning of the 27th February) in the following tracts, owing to the wildness of the country having rendered a night enumeration impossible:—

- (1) The Telaga villages in the Bhadrachalam taluk.
- (2) The Agency villages in the Peddapur taluk.
- (3) Eleven villages in the Polavaram division, viz., 1. Polavaram, 2. Patusuni, 3. Gutala, 4. Tadipudi, 5. Tupakulagudem, 6. Pochavaram, 7. Ballipadu, 8. Venkatayapalem, 9. Cherukumilli, 10. Bayyanagudem, 11. Jangareddigudem.

The census of the following tracts extended over more than one day:—

- (1) The Koya and Reddi villages in the Bhadrachalam taluk.
- (2) The Agency villages in the Yernagudem taluk excepting the villages referred to in (f).
- (3) Forty villages in Tuni division referred to in G.O., No. 1017, dated 15th December 1890.

In these tracts the final census was dispensed with owing to the villages being scattered over an extensive area and owing to the impossibility of securing an adequate number of educated men for employment as enumerators. The census in these tracts was commenced early in February and everywhere finished before the 27th February 1891. The work in these taluks was chiefly done by karnams, taluk gumastas, forest subordinates and agency schoolmasters. The work done by the enumerators was closely checked by supervisors who verified most of the entries in the schedules by actual house-to-house visits. As the people of these tracts do not often go beyond their own villages, it was not found necessary to make any special arrangements for the enumeration of travellers. The

enumerators included in the schedules all the permanent residents of the villages whether living in them at the time of the census or absent therefrom on temporary journeys, except in the case of those who were absent in villages where a final census would be conducted and who were not likely to return therefrom before the 27th February 1891. In such cases their names were not included in the schedules of their native villages, but were left to be enumerated in the villages whither they had gone. The natives of villages outside these special tracts who were present at the time of the census in these areas were enumerated and furnished with tickets so as to prevent their being counted a second time in case of their return to their native villages before the date of the final census. The enumerators appointed to count travellers in the riverside and other villages where a final census was taken were careful not to count the residents of these special tracts as their names had been included in the schedules of their native villages.

No arrangements having been made for the preparation of separate statistics for agency tracts, your requisition received on 2nd March last for the separation of agency from non-agency totals entailed much difficulty. Most of the circles and taluk abstracts having been by that time finished, fresh accounts had to be prepared by tahsildars in order to furnish the necessary information. Most part of the delay would have been avoided had the agency villages been required to be distinguished from non-agency villages in the preparation of circle lists.

The people were generally calm and not obstructive; the object of the census being well understood, they willingly furnished all the information required by the enumerators. Some of the lower orders viewed the operation as a prelude to new taxation, but they were immediately disabused of their suspicions. In a few cases the hill tribes attempted to avoid the enumeration of their children from a superstitious belief that, if the names of all their children were given, they would lose some of them. Such people were at once made to understand that their apprehensions were quite unfounded. There was only one case of prosecution under the Census Act. One Chikkala Bhiranawami of Guttinadivi, a zamindári village in the Amalapur taluk, was appointed as an enumerator. But he not only refused to work as a census officer but also wilfully spoiled the census schedules given to him for the preliminary record, and tried to induce other enumerators to follow his example. He was prosecuted before the Joint Magistrate and sentenced to a fine of Rs. 15.

From the manner in which the census operations were conducted, I am of opinion that the results are generally accurate. From the statement of rough totals received from you it appears that the census totals of 1891 compared with those of 1881 show an increase of 21.75 per cent. in occupied houses, 14.5 in males, 15.49 in females. The increase is attributable to (1) the statistics of 1891 being more accurate than those of 1881; (2) immigration from Vizagapatam chiefly and to a small extent from Ganjam where wages are much lower than in this district; (3) the thriving condition of the country; and (4) natural increase of the population.

Extract from the Report of A. W. B. Higgins, Esq., Acting Collector of Kistna.

Statement No. I referred to in circular No. 1 were prepared by the karnams for each village and submitted to the taluk office, where they were checked with reference to the taluk manual account A and audit registers of village servants, and also with reference to the settlement register, adangal accounts and the last census report. From these, statement No. II was prepared in the taluk office and forwarded to this office by each tahsildar. These statements reached the Collector's office between 21st June 1890 and 20th July 1890 from the several taluks. But under instructions received at the Census Conference held at Bezvada on the 5th August 1890, the No. II statement were returned to the tahsildars for revision and statement No. III was finally forwarded to you on 15th January 1891 (*vide* statement No. 321, dated 15th January 1891).

The census divisions were delineated by karnams' tracings on village survey maps taken by them for the purpose and similar divisions were marked on the taluk maps and forwarded to divisional officers by tahsildars. These maps were used by divisional officers and tahsildars for the purpose of checking the extent of the charges and circles entrusted to each superintendent and supervisor and were useful as showing that no portion of the villages or taluks had been left unprovided.

The final block statement was forwarded to you on 18th December 1890.

The numbers are still visible on many houses, so that it is possible that they would have lasted till the census had the numbering commenced six months earlier.

Some difficulty was experienced in out-of-the-way upland taluks where education is comparatively backward; but in the more enlightened portions of the district, agents were easily procured.

The first indent for schedules was submitted with this office No. 408, dated 16th December 1890 (*extra*). This was duly complied with, and supplemental supplies were applied for from time to time; in some cases without reference to this office. But no accurate information is available on the subject. A statement containing the necessary information is appended:—

Number of books		Number of loose schedules		Number of householder's schedules issued.	Remarks.
Issued.	Not issued.	Issued.	Not issued.		
16,280	1,218	42,390	20,353	610	

Householder's schedules were issued to Europeans, Eurasians, and a few respectable natives such as zamindárs, &c. The system may be more freely used so as to cause as little vexation as possible.

to educated and respectable persons and relieve the ordinary enumerators to some extent without impairing the accuracy of the entries in the schedules. The number of householder's schedules issued is reported to be 610.

All the divisional officers, tahsildars and deputy tahsildars were present at the Conference held at Bezvada on the 5th August 1890 and had the benefit of personal interview with you and an opportunity of gaining much information by the object lesson conducted in their presence. Mr. Arundel issued subsidiary instructions impressing on them as well as revenue inspectors and karnams the importance of special attention being directed towards the numbering of the habitations of lower orders, such as Pariahs, &c., the more extensive employment of non-official agency, the reduction of the sizes of each block, frequent inspection of the villages in their ranges and the mode of imparting instruction by object lessons suggested by him at the Conference. The General Deputy Collector adopted a very useful mode of clearing the doubts raised by his subordinates. He put the queries raised and the answers given by him side by side, and while replying to them submitted both for the approval of the Collector.

The preliminary census commenced on the 6th January 1891 in the taluks and on the 20th of that month in the municipalities and was completed by the 10th of February 1891.

The supervisors checked not less than 10 per cent. of the entries in each of the enumerator's schedules in their ranges, by visiting the houses personally and ascertaining the correctness of the entries. The charge-superintendents exercised general supervision over the work of the supervisors and enumerators in their charge.

The preliminary record is reported to be as accurate as possible. It must, of course, be expected that in a work conducted on such a large scale, there should be room for inaccuracies and errors.

The final census occupied from six to eight hours according to the size of the blocks.

A few persons (ninety-eight) were employed at the final census who did not serve at the preliminary census. But this does not seem to have affected the accuracy of the census record. It would certainly be desirable, were it possible, to have the same men for the preliminary and the final census.

A sufficient reserve of enumerators and supervisors was maintained in all the taluks to fall back on in an emergency.

The supervisors and charge-superintendents were moving about their ranges on the census night, keeping a sharp look-out on the enumerators' work, especially where they expected laxity.

Happily there were no fairs or festivals on the day of the final census.

The enumeration of the canal population was left in the hands of Public Works Department officers. The Guntúr jail, the only jail in the district, constituted a separate block and was enumerated by one of the officers of the jail, while the inmates of hospitals and hotels were numbered like those of ordinary houses.

There were no tracts where the census was taken by day, and none where it extended over more than a day.

In some taluks it is reported that there was some uneasy feeling among the uneducated classes as to whether the census were not intended as a preliminary step to the imposition of a new tax; but educated persons did not share that feeling, and they and the officers engaged in the census joined in removing it. There were no prosecutions under the Act.

All the officers reported that the census was fairly accurate.

Extract from the Report of H. Mounsey, Esq., Sub-Collector, in charge of Nellore.

The preliminary arrangements were begun a little late owing to pressure of jamabandy. Statement No. I was prepared mostly by the village karnams by making a rough estimate of, instead of actually counting, the numbers of houses in each village, and from these numbers statements Nos. II and III were compiled in the taluk offices between the 25th May and 30th July 1890, except in the Nellore municipality where they were completed on the 11th August 1890. The district statement No. 3 was drawn up in this office and despatched for the first time with this office letter No. 104, Census, dated the 29th September 1890. This being, however, based on original rough estimates of houses in each village, revised statements were sent to you on the 7th October 1890 and 16th February 1891.

Lists of villages were checked with reference to survey lists, settlement registers and survey maps of taluks. The omissions were duly noticed in this office and the taluk lists modified or corrected accordingly.

Census maps were prepared in all taluks and divisions (Nellore municipality excepted) and the charges and circles denoted thereon. An attempt was made to denote the blocks, but though this was done, I do not consider it was accurately done. The census maps were on one inch to mile scale, whereon the blocks could not possibly be correctly marked owing to limited space. Where populous localities had to be denoted in blocks, village maps were used to supplement the taluk maps. These census maps were of some service to the charge-superintendents when they went their rounds of inspection to check the preliminary arrangements and the work of supervisors and enumerators after the completion of the preliminary record. Each tahsildar or deputy tahsildar appears to have made two copies, keeping one for his use and submitting the other to this office. Here, however, they were not of much use.

The block statements were found very useful not only in enabling the Collector to form at one glance an idea of the size of blocks in each taluk, but also to form a rough estimate of the number of schedules that would be required. It was not, however, till after the house-numbering was completed, checked and corrected that an accurate return was obtained.

In any future census, I would recommend the work being commenced with house-numbering with a view to secure greater accuracy in the returns above alluded to. The numbering can also last sufficiently long, as the numbers last given are reported to be still visible in many villages.

The definition of house given in paragraph 2 (d) of circular No. I was adopted. This was found pretty nearly accurate for all practical purposes. The expression 'common way' should, I think, be made clearer.

No difficulty was experienced except in the zamindari portions of the district where an adequate number of officials or other quite competent men could not be got for charge superintending and supervising. The Raja's officials were utilized to the full extent. The enumerators in the zamindari divisions were all zamindari village officers who could not be got to discipline satisfactorily. There were frequent complaints of wilful neglect, insubordination and carelessness against them. The Census Act was promulgated too late to be of much use. If passed earlier than it was done, it would have obviated some difficulties felt.

Schedules, indents and supply—Vide table below:—

	50 pages books.	30 pages books.	20 pages books.	10 pages books.	Total enumeration books.	Loose schedules.	House holder's schedules.
Original indent ...	Vide letters Nos. 79—133, Census, 6th Sept. & 7th Oct. '90.					344,000	6,000
Total supply ...	4,814	1,209	3,210	6,973	16,296	41,332	2,640
Actually issued ...	4,738	1,201	3,035	6,331	15,355	30,810	2,500
Not used ...	76	98	125	642	941	10,522	140

Household schedules.—These were issued only to Europeans and Americans, East Indians and to some Native Christians, and educated and respectable native gentlemen (mostly officials). Number actually issued and used was 255, number received 2,640, number issued about 2,500.

I do not advocate their extension, except to the classes above named, and even this I deprecate. The collection of these schedules on the morning after the census is attended with risk and inconvenience, and they were generally badly filled up. Probably the householders never take the trouble to master the instructions printed on them before beginning to fill them.

The manual for charge-superintendents and supervisors was found most useful, and the rules therein were supplemented by subsidiary instructions issued by this office.

The block lists were generally prepared by the enumerators and in the taluk offices under the supervision of supervisors and the tahsildars or deputy tahsildars. They were written in most taluks before and in the rest either in the course or after close of the preliminary census. Where it was done after the preliminary census, it was perhaps done with a view to secure greater accuracy and obviate the necessity of having to correct the already marked page numbers of the enumeration books. The procedure does not appear to have caused any inconvenience, however, as the original building lists served the same purpose as the block lists were intended to.

Mode and extent of checking.—This was done by a house-to-house visitation and verifying of the schedule entries by the supervisors, and to a small extent by the charge-superintendents also. In this way over 10 per cent. of the enumerator's work was examined and the rest by a simple scrutiny and correction. In some cases the supervisors accompanied their enumerators (the least efficient of them) and personally watched their work by pointing out mistakes and correcting them.

General opinion as to the accuracy of the preliminary record.—Favourable.

Time occupied in taking the final census—four to twelve hours.

Owing to death, sickness, absence or other causes, new men had to be appointed as enumerators for the final census. The total number so appointed was over 120. This course is inadvisable but inevitable. I am inclined to consider that the disadvantages apprehended from such a step could be obviated by training a number of reserve enumerators and keeping them ready for service. Reserve was kept in some taluks, for example Atmakur. Where procured, the reserve was with difficulty constituted, especially in the zamindari division.

It was not practicable for the supervisors to adequately check the enumerators' work on the census night. They, however, visited as many blocks as possible and even watched the work of such as required help by accompanying them and seeing the enumeration done in their presence for a few houses. The charge-superintendents encamped where the travellers were expected to be large and supervised personally the work done.

There were no fairs or festivals in this district.

The district jail in Nellore town was the only large jail which was constituted a distinct block, and enumerated by the jailor under the supervision of the charge-superintendent. The sub-jails were censused by the ordinary enumerators or by the officers in charge. There were no tracts where the census was taken by day, nor anywhere the census extended more than one day.

The people are reported to have generally, willingly and promptly furnished information, though perhaps some looked upon the census as the precursor of an impending famine.

There were four prosecutions ordered under the Act, two in Nellore municipality, one in Venkatagiri and another in Polur division. Sanction in the last two cases was withdrawn, as the enumerators, who first neglected their work, did it properly after warning. In the first two, 2 Muhammadans Hyder Sahib and Mir Hussain, were charged under section 10 (d) for wilfully refusing to answer questions put to them by the enumerator and convicted under section 7 and sentenced to fines of Rs. 7 and Rs. 5.

The results of the census are, I believe, more accurate than those of 1881.

Extract from the Report of O. Wolfe-Murray, Esq., Acting Collector of Cuddapah.

On receipt of your circular No. 12, the tahsildars were instructed to obtain the necessary information and submit the statements therein prescribed. Statements in vernacular, somewhat altered in arrangement, were printed and issued with instructions as to the necessary information that had to be embodied therein. Three different kinds of statements had to be printed (1) for villages with 1—10 hamlets, (2) for villages with 1—20 hamlets and (3) for those with 1—40 hamlets. The information obtained from the village karnams in form No. 1 formed the foundation for the preliminary arrangements and with the aid of this statement Nos. 2 and 3 were prepared. Statement No. 1 prepared by the karnams was checked in the taluk offices and statements Nos. 2 and 3 duly prepared. The area and number of villages therein entered were checked with the aid of the revenue accounts. Discrepancies in area were noted and explained. The survey area, as modified with the subsequent errata up to the date of compilation, was adopted as far as available. The census divisions, viz., blocks, circles and charges were then formed and maps were drawn up showing delineations in the different colours as required in the circular. In some cases scroll maps showing the village boundaries were utilized. The maps were taken as guides to see that no village was omitted; the village list was examined with the map. It will be seen from statement No. 3 that the maximum number of houses per block and circle did not exceed 94 and 1,404 respectively, and the number of blocks per circle was not more than 45. Subsequent to the submission of this statement, the revision of the blocks seemed necessary as per your instructions. The maximum limit, however, did not go beyond 100. Every effort was made to lower the limit, but the poor state of the district in securing the requisite number of enumerators and supervisors taxed the resources of the tahsildar. Though the maximum range of a block was somewhat large, the arrangements were made with sufficient care, so as to enable the enumerators to do their work without difficulty, and the supervisors to closely check the work done by the enumerators.

Some difficulty was anticipated in numbering the detached houses, such as the huts of the Lambadies, Erikalas and Vaddas, &c., which may not be provided with proper doors. Instructions were given that, if it was not possible to paint the numbers on the walls, wooden planks with the house numbers painted on them were to be obtained and fastened upon such houses.

Tar was used for numbering the houses in all taluks, except in a portion of Kadiri where red ochre was used. It was purchased by the tahsildars and supplied to the village officers.

The census numbers are even now seen, and if tar is used, I am of opinion that the numbers will last until the final census, even if the numbering were done earlier.

In the marginally noted taluks there was some difficulty in getting the requisite number of enumerators, there being no sufficient men in those villages who could understand the rules and fill in the schedules. The difficulty was to a certain extent overcome by slightly increasing the size of the blocks in some places without any degree of inconvenience to the enumerators. The appointments of certain supervisors in Madanapalle and Proddutur taluks from the judicial establishments (munsiff courts) was objected to by the District Judge. Some of them were, however, spared. Some difficulty was also experienced from the D.P.W. The greater part of the duty fell on the Revenue Department. Other taluks and the Municipality of Cuddapah felt no difficulty on this score.

There were no festivals in the district on the census night.

The following statement gives the particulars in regard to books and schedules:—

	Number indented.	Number supplied.	Number issued.	Number not issued.	Number issued but not used.
Books ...	2,100	14,215	13,037	1,178	270
Loose schedules...	355,496	53,130	53,074	56	3,689

Householders' schedules were issued to Europeans and Eurasians and to a few respectable natives. The total number of such schedules issued was 127. No doubt the extension of the use

of these schedules will, to a considerable extent, minimize the labour of the enumerator, but it is doubtful whether the people would be able to comprehend the meaning of the several instructions printed on the reverse of the schedules. It would, therefore, I think, be better to limit their use to such persons who specially apply for them, discretion being used for compliance or otherwise.

In the matter of house-numbering, the tahsildars were ordered to select a village near their headquarters and number the houses themselves, so as to familiarise themselves with the actual working of the rules. They were then to call in their revenue inspectors and go through another village with them. The revenue inspectors were ordered to select three or four conveniently situated villages in their firkas, call in their karnams and reddies from villages around and instruct them.

A progress report was ordered to be submitted by the tahsildars every Saturday. The tahsildars also made special arrangements to secure weekly reports from all the villages. These progress reports were reviewed in the Collector's office and offices lagging behind were stirred up.

The preliminary record was commenced in the district during the first week of January and completed on the 20th February 1891, Pullampet taluk being the last.

The preliminary record on the whole was accurate and satisfactorily done.

The enumerators enumerated the blocks and first made entries in manuscript schedules and after subsequent check by the supervisors by house-to-house visitation as far as practicable, the entries were transferred to the printed schedules. This was subsequently examined by the charge-superintendents and the tahsildars and here and there by the divisional officers.

Most of the enumerators completed their work in a couple of hours, some took longer period. There were only very few cases where the whole night was occupied, this being necessarily the case in the case of travellers on roads.

Every attempt was made to secure the services of the same enumerator, both for the compilation of the preliminary record and for the final census. There was, however, a reserve of men in some taluks and a necessity for their services was not appreciably felt.

On the night of the census day the supervisors went round a large number of houses in their circles checking the entries made by the enumerators. In the municipality and other important villages the census officers first met at a particular place, then marched out to their divisions and after the conclusion of the work met again and dispersed. The superintendents camped themselves in different places and watched the work of the enumerators and the supervisors.

There were neither fairs nor festivals on the night of the census day in this district.

The inmates of the district jail were enumerated by the jail authorities and those in the sub-jails and dispensaries by the ordinary enumerators of the blocks in which they were situated. The canal authorities made arrangements for the enumeration of the canal population.

There were no special tracts where arrangements for taking the census by day were necessary. The hill people, such as Yanadis, Erikelas and the cowherds in the jungles, were enumerated by men of the Forest Department.

There were no tracts in the district where the census extended over more than a day.

It is reported that some of the people at first seemed to have thought that the taking of the census was a preliminary step for the introduction of a new tax, but this impression seems to have soon cleared away. A very general impression prevails in the sub-division that the taking of the census is the cause of the present scarcity. Mahammadans were the only class of people that were a little obstinate in giving the enumerators the requisite information. On the whole not much difficulty was felt in getting the necessary helps and bringing the census to a successful termination.

Three cases, one from Pullampet, one from Madanapalle and another from Rayachoti, were reported for prosecution under the Census Act. The case from Pullampet was that of an enumerator who refused to do the work and to receive the appointment order. My predecessor saw from the circumstances of the case no sufficient reason to sanction the prosecution. The case from Madanapalle was that of a Village Magistrate, who was appointed an enumerator and neglected to commence the preliminary census in good time and delayed the same considerably. The enumerator was also reported to have refused to receive the enumeration books when offered by the supervisor. In this case my predecessor punished the enumerator departmentally. The third case was from Rayachoti, and it was to the effect that a householder had obliterated the census number given to his house and assaulted the enumerator in the discharge of his duties. I punished him by a sentence of one day's imprisonment for assault.

Every attempt has been made to secure figures as accurate as possible, but as nothing human is perfect, there may be some omissions.

The population of males exceeds that of the females, a sure proof to my mind that the records are incorrect.

Extract from the Report of C. Kough, Esq., Collector of Kurnool.

The lists of villages received from tahsildars were checked in this office by comparing them with the printed list of villages maintained in this office as well as with the revenue settlement registers and the village revenue census returns of 1881, and were approved and adopted after all omissions and errors had been satisfactorily accounted for.

The delineation of the census divisions as blocks, circles and charges on maps, was done in accordance with the instructions contained in circular No. I, but no use has been made of these maps.

The material used for house-numbering was a mixture of finely pounded and sifted charcoal and lamp oil.

If the numbering had been done earlier, there would, I think, have been a risk, from the nature of the composition, of its becoming more or less obliterated by the time of the final census. In some cases in Pattikonda, Nandyal and Sirvel, the numbers marked in August or even later became obliterated and had to be repainted before the final census.

Great difficulty was experienced in obtaining the requisite number of men for census duty. The difficulty chiefly arose from the facts (1) that the district is notoriously backward in point of education; (2) that the very few private persons who had any rudiments of education at all were indifferent, if not averse, to serve gratuitously which they were required to do in view of the intentions of the Government to limit census charges to the smallest possible minimum; (3) that the services as supervisors, of pleaders and other private persons, who were educated and willing to work gratuitously were not availed of to any appreciable extent, Government having expressed the opinion that selection for that grade of census officers should be, as far as possible, from the official class, as they would be amenable to control in case of slackness in their duties; (4) that the services of persons from the police department were not at all utilized, except in assisting in the enumeration of the floating population in accordance with the wishes of Government; (5) that it was a night census and not a day one; (6) that most of the reddies or village heads in this district are illiterate; (7) that the services of officials from the Registration Department were permitted by Government to be availed of only to a very limited extent and subject to certain restrictions, and (8) that the hill blocks where the hill tribes, such as the Chenchus, the Sugalis, &c., live in gudems or small clusters of huts were situated far amidst the Nallamalai hills in five out of the eight taluks in the district, the distance from the nearest villages being in some cases so great as 66 miles. The difficulty experienced with regard to this last point was so great that the enumeration of the hill tribes in certain blocks in Nandikotkur taluk was pronounced by the tahsildar impossible without due remuneration, and thereupon a sum of Rs. 90 was of necessity sanctioned for procuring the necessary enumerating agency there. With regard to the Kurnool municipality, however, the case was different. Here there being several public offices, the services of these large establishments were freely lent and therefore the census here was conducted without difficulty. As regards Banganapalle the Nawab says that, with some little difficulty the requisite number of men was obtained.

As the preliminary enumeration progressed, reasons appeared for apprehending that the number of schedules supplied would be found inadequate, and I, accordingly, sent up supplemental orders to the Superintendent, Government Press, direct, as occasion required.

The statement given below exhibits the number of books and loose schedules issued, as well as the number of those not issued or issued, but not used:—

District or State.	Number issued.							Number not issued or issued, but not used.						
	Books containing				Loose schedules.	Householders' schedules for		Books containing				Loose schedules.	Householders' schedules for	
	10 pages.	20 pages.	30 pages.	50 pages.		Europeans and Eurasians.	Natives.	10 pages.	20 pages.	30 pages.	50 pages.		Europeans and Eurasians.	Natives.
Kurnool district.	3,117	1,037	121	3,422	23,032	58	87	124	20	...	9	6,676	90	217
Banganapalle State.	131	38	4	173	216	...	...	113	1	...	...	1,414	5	20

Householders' schedules were mostly issued to Europeans and Eurasians, and to some extent to natives of position and education, irrespective of any distinctions of caste.

As to the advisability of extending their use I am of opinion that it should be extended to all educated and English-knowing natives. The advisability of employing them for educated Europeans and Eurasians is beyond question.

After the schedule books were distributed among the enumerators, the supervisor gathered all the enumerators of his circle before him, made them read the printed instructions bound in the book and explained any difficulty suggested. The enumerators were also made to enumerate a number of houses on blank paper and show the same to their respective supervisors for correction.

Some tahsildars report that in a very large number of instances the whole of the enumeration duty of the enumerator was first made to be committed to writing on blank papers which the supervisors went through thoroughly, and the enumerator was afterwards made to copy this into the schedule book *verbatim*.

In some places, as in Cumbum and Markapur, the divisional officer or the tahsildar convened a meeting of as many census officers, including, of course, the special charge-superintendents as could possibly attend and discussed in detail the numerous points which had to be attended to. Here the instructions were read and every census officer present was given an opportunity of becoming thoroughly conversant with what he had to do and of having his doubts and difficulties cleared away.

This method on an extensive scale is, in my opinion, very desirable.

The printed instructions to enumerators and the manual for charge-superintendents and supervisors were used with the greatest advantage. The plan of binding printed sheet of instructions to enumerators in every book, was a great convenience to the enumerator, affording a ready reference for

any doubts or difficulties occurring to him. The manual for charge-superintendents and supervisors, too, was very useful and convenient in the method in which the several portions of the subject dealt with were arranged, and it was rendered much more by having embodied in it the instructions to enumerators and the specimen instructions also.

The preliminary record was checked in all cases by the supervisors, and in a few selected cases here and there by the charge-superintendents. It was also checked to a large extent by divisional officers, tahsildars, deputy tahsildars and revenue inspectors in the course of their tours.

The record was thoroughly scrutinized by the supervisors, who examined every entry made in the enumeration books of all the blocks in their circles, correcting all palpable errors and supplying omissions, and most of them were checked by actual personal verification from door to door.

The time occupied in taking the final census ranged from two to eight hours or about five hours on an average for the district. In Banganapalle it took seven hours on the average from 7 p.m. to 2 a.m.

The number of cases in which men who did not prepare the preliminary record were employed as enumerators at the final census was 72. General opinion does not favour this course, for a man who takes up a block for the first time for the final census, a few days before it, is not likely to have so thorough an acquaintance with it as one who has worked over it from the very beginning.

No fairs or festivals took place in the district on the census night, except a festival in Banganapalle village belonging to the political state of the same name. For this purpose, 46 special enumerators were appointed by the Nawab to stay at all the points of entrance to the village. These enumerated all visitors to the festival and gave them each a ticket with instructions to show it to any others who might attempt enumerating again.

The tracts where the census was taken by day were certain localities situated far inside the Nallamalai hills in the Nandikotkur, Nandyál, Sirvel, Cumbum and Márkápur taluks of this district, where the hill tribes such as the Chenchus, the Sugalis, the Lambadies and other similar classes live in what are called gudems or small clusters of huts. The names of the villages to which these localities belong, their distance from such villages and detailed particulars of number of huts, &c., are given in the revised list approved of by Government in its order, No. 31, Revenue Department, dated 5th January last, the original list in which several changes were subsequently made as house-numbering progressed having already been approved of by Government in its order, No. 5056, Revenue, dated 15th August 1890, printed in G.O., No. 1000, Revenue, dated 9th December 1890. The arrangements for both the preliminary record and the final census of these tracts differed from those pursued for the census on the plains. The preliminary census of these blocks was taken by the karnams of the respective villages to which they belonged, a separate enumerator for one or more blocks, as the case required, having been appointed for the final census only. The supervisors, too, for the preliminary record were the revenue inspectors of the respective firkas, special supervisors having been appointed for the final census only. This special arrangement was approved of by Government in order, No. 377, Revenue, dated 29th May 1890. With regard to the final census of these hill tribes a day census was recommended in consideration of the wildness of the country, and the distances, in some cases so much as 66 miles, that had to be travelled by the enumerators; and this recommendation was approved of by Government in order, No. 5056, Revenue, dated 15th August 1890, quoted above. The day fixed was the 27th February on which the final enumeration commenced at 6 a.m. and continued till the evening according to the size and strength of the blocks. Considering the difficulties to be encountered in gathering these hill tribes for the final census, feeding them at the cost of Government was had recourse to as at the census of 1881, and Rs. 130 were budgeted for under this head (*vide* correspondence ending with your letter, No. 208, dated 11th February 1891). On the final census day, that is, on the 27th February, food (cooked cholom with condiments) was prepared under the supervision of the enumerators and supervisors and the hill tribes were fed in crowds at convenient distances. Owing to this attraction, it is reported that all the hill tribes, together with their families and children, attended, and the census of these tracts is thus stated to have been taken without difficulty and accurately.

There were no tracts in this district where the census extended over more than a day.

The demeanour of the people with regard to the census has been satisfactory. The present census having been the third that has been taken within the past twenty years, the people have got accustomed to it, and look upon it with indifference. The old prejudices against census-taking, such as that it was intended to be preliminary to the introduction of a new tax, &c., have almost died away by this time, except among some of the rudest Kurnool Musalmans. On the 25th February a lot of Musalman widows and others represented in public that they had been made to understand that their children were to be carried away at the census. I had explained to them the real objects of the census and that they had no reason to be afraid.

There were no prosecutions among the people for any kind of resistance or obstructiveness to census-taking. Among the census officers, however, there was a single case of prosecution under the Census Act in this district.

The general opinion of my divisional officers and tahsildars with regard to this point* is that the census was accurate, and I am decidedly of opinion that this is the case as regards the resident population. With regard to Banganapalle, the Nawab says that the census in his territory was perfectly accurate.

Extract from the Report of R. Sewell, Esq., Collector of Bellary.

Sketch maps showing the census blocks, circles and charges for each of the eight taluks, two municipalities, and for the military cantonment at Bellary, were prepared by the officers concerned,

and submitted to this office, with statement No. II. These maps and statements proved that the whole of the district was taken up for census, and that no portion thereof had escaped notice of census officers.

Some of the tahsildars report that these maps were made use of in apportioning the charges and circles allotted for each superintendent and supervisor respectively, and that extracts thereof were furnished to them at the time of the census.

If the numbering had commenced earlier than August 1890, the numbers would not have lasted until the final census more than seven months' time.

Except in Kúdligi, Hadagalli, Hospet and Adóni taluks and in the Adóni municipality no difficulty was felt in obtaining the requisite number of men. In the above taluks the persons selected for census duty failed to come at the last moment, or were perfectly illiterate; but arrangements were promptly made to obviate the inconvenience caused by such men to the census officers.

The annual festival, i.e., at Mylar in Hadagalli taluk, took place at the time of the final census.

The Head Assistant Collector in charge of Hospet division was deputed to supervise the census arrangements. He acted as special charge-superintendent, assisted by the marginally-noted staff.

The statement appended in the margin shows the number of householders' schedules issued.

	Number issued.
Harpanahalli ...	5
Adóni ...	6
Mylar festival ...	2
Bellary municipality ...	405
Adóni do. ...	3
Military limits ...	160

These schedules were issued for the most part in the Bellary municipality to the members of European and Eurasian community, and to a few native gentry. Those distributed to taluks were issued to the officers of the survey, settlement, revenue and forest departments, and to missionaries who were out in camp on the census night, their establishments being enumerated by the ordinary enumerators.

Owing to the low state of education in this district, I do not recommend the extension of the use of these schedules to any but the educated classes of the European, Eurasian and native community.

The preliminary census was commenced and closed earlier in taluks than in municipalities according to the census superintendent's instructions issued in his circular No. 27.

The entries made by the enumerators on blank sheets of paper were first examined by supervisors and allowed to be copied in the printed schedules.

Not less than 10 per cent. of the entries in the printed schedules were checked by supervisors, the errors being corrected under their initials.

The final census took about six hours on an average. It took from three to four hours longer to census the pilgrim population at Mylar.

The annual 'Karnikum' festival at Mylar in Hadagalli taluk occurred at the time of the final census. The Acting Head Assistant Collector, Mr. G. E. L. Campbell, was the special charge-superintendent. A copy of the report on the arrangements made by him is enclosed.

A British officer and about 50 rank and file were encamped near Tornagallu in Hospet taluk on the night of the final census (26th February 1891). Arrangements were made in communication with the station staff officer to have these men enumerated by a non-commissioned officer, a householders' schedule being given for the use of the British officer.

There were no tracts in this district where the census was taken by day or where it extended over more than one day.

Some of the Lingayats in Kúdligi, Harpanahalli and Hadagalli taluks, sent in petitions claiming to be returned as 'Bráhmans.' After some discussion they gave in and were entered as Lingayats. Barring this, the demeanour of the people was, on the whole, satisfactory, though in the beginning they misunderstood the intention of Government in taking the census, many declaring it to be only a step towards fresh taxation.

Prosecutions were instituted under the Census Act against 12 persons—3 in Kúdligi taluk and 9 in the Bellary municipality. Two were prosecuted under clause (c) for refusing to answer, 2 under clause (a) for refusing to act as census officers and to do census work, and 8 under clause (e) for defacing census numbers of section 10 of the Census Act.

In the taluk of Alúr a settlement clerk, who was appointed as supervisor, wrote false weekly reports as if he had remained in his circle and examined the work, while, in fact, he was in Bellary. He was reported by the tahsildar to his (supervisor's) superior officer, who dismissed him.

The census may be said to be, on the whole, accurate.

Report on the operations in connection with the census taken in the State of Sandúr in 1891.

There was no difficulty in checking the list of villages by comparison with the revenue lists. In fact they were prepared from the revenue accounts.

Some difficulty was experienced in obtaining the requisite number of enumerators, which was overcome by taking seven boys from the Middle School and training them under the eye of the Dewan at his office.

Householders' schedules were issued only to Europeans and Eurasians. Only six were issued. It does not appear desirable to extend their use to the native population of Sandúr, where those able to fill them in correctly are so very few in number and the general intelligence of the people is so low.

The time occupied in taking the final census was one night, and only one person was employed in it who had not prepared the preliminary record.

The people, with but few exceptions, gave without difficulty the information asked for by the census officers. No prosecutions were found necessary.

The census of 1891 of the Sandúr State may be taken as fairly accurate.

Report on the Census of the Pilgrims at Mylar by W. E. Jardine, Esq., Acting Head Assistant Collector.

The principal festival at Mylar known as *Karnikum* took place on the 25th February 1891. A week before it Mr. Campbell, the charge-superintendent, went to the place with all his office establishment, and had the camping ground staked out in convenient plots to facilitate the enumeration of the pilgrims halting there. The ground was divided into 300 blocks and 30 circles. About 20 carts, pals or tents, were ordinarily assigned to each enumerator as a block, and 200 (or 10 blocks) to a supervisor as a circle; taking each cart, pal or tent, to accommodate on an average of 10 persons, so that the number of persons to be enumerated by each enumerator was fixed at 200 and the number in each circle at 2,000.

In arranging the lines of pals, tents or carts, streets of convenient width were formed at a convenient distance from each other, with other streets crossing the first at right angles.

The limits of enumerators' blocks were indicated by means of red-colored flags set up at every twentieth cart, pal or tent; and similarly the limits of each circle by means of white flags of a larger size. These flags were assigned certain serial numbers and were fixed at the usual camping grounds at the rate of two flags for each enumerator's block and two for each supervisor's circle.

With the aid of the police, &c., pilgrims and shopkeepers, &c., were, as far as possible, made to settle themselves within these blocks, but in cases where they persisted in camping away from these fixed places, the area so occupied by them was divided into convenient blocks on the morning of the census day itself.

Pilgrims commenced to assemble from the 24th and before eve of the 25th the whole place was crowded, and after the utterance of the prophecy at 5 p.m. they began to disperse and before 3 p.m. on the 26th nearly half the population had left the place for their destinations, as the ceremonies were all over by that time.

Mr. Knight, the Assistant Collector of Dharwar (Bombay Presidency), who was deputed to be charge-superintendent of certain villages, bordering on the other side of the Tungabhadra river, had also visited Mylar to confer on matters connected with the census at Mylar, and in consultation with him it was arranged that the remaining pilgrims at Mylar should not be permitted to leave the place after 5 p.m. unless they were enumerated. The pilgrims were accordingly warned, by beat of tom-tom, to remain in their respective camping places and the evening services of temple, &c., were closed at 7 p.m. in consultation with the trustee of the pagoda; likewise the merry-go rounds, swings, &c., and places where pilgrims resorted to frequently.

At 8 p.m. on the 26th the enumeration of the population was commenced under lamp-light and was completed by 4 a.m. the next morning.

Special arrangements were made for censusing the pilgrims who wished to leave the place during night and the enumerators who were appointed on these roads were supplied with printed tickets. They furnished one ticket under their initials to each person enumerated by them.

Pilgrims who stayed in the village with their friends or relations or on the pials of houses were treated as visitors at such houses and were enumerated accordingly by the staff entertained by the tahsildar for the village. They were not included in the floating population. But all persons who were put up in temples, mantapams or other places of public resort were like the rest of the pilgrims treated as floating population and enumerated accordingly.

But as the survey staff left the district before February, and as it was considered undesirable to get the spare men from the taluks of Hospet and Kúdligi on account of the long distance, most of the men were selected from the taluks of Hadagalli and Harpanahalli and from among the intelligent men assembled at Mylar for the festival including the police officers.

The total number of pilgrims enumerated amounted to only to 23,538.

There were 209 enumerators and 26 supervisors, and 187 of the former and 8 of the latter were non-officials. All these men rendered their services gratuitously.

Extract from the Report of W. G. Underwood, Esq., Collector of Anantapur.

The villages were divided into blocks, each block containing from 1 to 98 houses. The rule restricting the number of houses in each block to 60 had to be deviated from on account of the difficulty of procuring enumerators.

The divisions were not delineated on maps as required in the circular owing to difficulty of effecting it.

Much difficulty was experienced in procuring competent hands for supervisors and enumerators in some of the taluks where almost all the gumastas of the taluk office were posted as supervisors to the prejudice of current work and the taluk establishment was overworked.

There were no festivals and no special tracts in which the census was not taken on the night of the 26th February.

Householders' schedules were issued to all the resident Europeans and Eurasians as well as the Natives who were mostly officials acquainted with English. The number issued was 64. It is, no doubt, advisable to extend the use of householders' schedules, as much as it is practicable to do so.

Previous to the filling in of schedules each supervisor assembled all the enumerators in his circle in one place and explained to them in the vernacular the instructions given in the schedule books for filling up the same. The doubts that arose to the supervisors and enumerators were checked by the charge-superintendents. Much use was made of the printed instructions to enumerators and the manual for charge-superintendents and supervisors.

The enumerators after being instructed according to the rules were made to fill in specimen manuscript schedules to avoid mistakes when left alone in enumeration. The mistakes committed by them and the doubts they had were then and there cleared up. The doubts and mistakes of one enumerator were explained to others.

The printed instructions were everywhere found sufficient, and when needful the manual of instructions was consulted and were of great help to the officers concerned.

The people everywhere, as a general rule, easily gave the information required without any annoyance. A few Muhammadans at Amarapur and some Lingayats at Madakasira and Madhody in Madakasira taluk gave some trouble. The former refused to give any information as regards their females, but the tahsildar inspected the place and settled the matter amicably. The latter (Lingayats) also refused to give any information till they were returned in the schedules as Bráhmans. But this difficulty was finally overcome and nothing worthy of note occurred. There were no prosecutions under the Census Act.

The results of the census can safely be said to be accurate inasmuch as there was efficient check and thorough supervision of the work of the enumerators.

Extract from the Report of R. E. Ellis, Esq., Vice-President, Madras Municipal Commission.

The first steps consisted in dividing the divisional map into blocks, each block containing from 60 to 500 houses. These blocks were then outlined on the map with five different colours and so arranged that no two blocks colored alike came next to each other.

The maps were then given to the overseers with instructions as to the way in which the numbering was to be carried out. See Appendix A. This work was commenced on the 1st of August 1890 and was finished on the 31st of October 1890.

As most of the blocks thus colored on the map contained more than 60 houses, it was necessary to sub-divide them, and a clerk on Rs. 15 a month was told off to each division to assist the overseer in dividing the blocks up so as to contain about 60 houses; care was taken to arrange that each new block commenced and ended at a corner of a street where it was possible.

A number was then given to each block and this was written on the map.

The division was then divided into circles, each circle containing about ten blocks. The circles were then numbered and written on the map. There were 1,287 blocks and 113 circles.

It was originally intended that the clerks in the Government employ should assist in the preliminary as well as the final census, but this idea was afterwards abandoned, and their services were only availed of for the final census.

In order to take the preliminary census it was necessary to employ paid enumerators; accordingly the supervisors selected 249 enumerators for the preliminary census, which was commenced on the 23rd January and finished on the 14th February.

The staff employed in the preliminary census consisted of—

- 8 charge-superintendents,
- 8 assistant charge-superintendents, viz. :—
- the Public Works overseers,
- 72 supervisors; and
- 249 paid enumerators.

The preliminary record was very carefully compiled.

In the final census the staff employed comprised—

- 8 charge-superintendents,
- 8 assistant charge-superintendents,
- 72 supervisors,
- 1,465 enumerators. 418 of whom were paid, 974 were officials and 73 municipal employes.

The paid enumerators were drawn principally from clerks out of employ and students.

The system of employing Government clerks for final census was very satisfactory on the whole. There was practically no difficulty in these officials finding the houses in the block to which they were allotted. The system of numbering the houses assisted them greatly in this respect. In a few instances the numbers were obliterated, but these were readily traced from the numbers of the neighbouring doors. The numbering was finished four months before the final census, which gave ample time for obtaining the necessary information for the preliminary census and it is not advisable that this period be restricted to any great extent on future occasions.

15,200 householders' schedules were issued from the office, but there is no record of the quantity used. Very few native householders' schedules were issued, and they might be dispensed with on a future occasion. It is strongly recommended that householders' schedules be used in future for the preliminary census only and returned to the enumerators seven days before the final census, except in the cases of jails, hospitals, hotels and clubs. On the evening of the final census, the householders' schedules could be corrected by the enumerators, where any change had taken place.

The final census was commenced at 8 P.M. on the 26th February and nearly all the work was finished by midnight, though there were some exceptions. From personal observation of the work of enumerators during the night and from the reports of the charge-superintendents there is no doubt that the work was systematically and conscientiously performed. The Superintendent of Census Operations accompanied the Vice-President, Public Works Department, on inspection during the night and expressed his satisfaction at what he saw.

Travellers by road were taken by the police at the toll-gates. Persons found sleeping under the trees were also enumerated by that agency.

Within military limits the military authorities compiled the census returns.

The census of Buckingham Canal was taken by the Executive Engineer.

The census of the jails, hospitals and hotels were taken by those in charge.

In the 3rd division the proportion of males to females differs from the average throughout the town, but this may be due to the fact that a large number of students and merchants from the west coast dwell in this part of the town. Two blocks consisting of 568 persons were checked carefully after the census was over, and the returns were found to be practically correct. On the whole, the inhabitants were willing enough to give the information required, the greatest difficulty being met with in the Muhammadan quarters. In one instance a man refused to give the information at the final census, and when prosecuted, he pleaded alibi, and that he was not responsible for those who refused; the case was dismissed.

The definition of a house was laid down in circular No. 1, dated Ootacamund, 28th April 1890. A house is a dwelling place of one or more families with their servants, having a separate principal entrance from the common way. In carrying out this definition, houses were numbered which were omitted on previous occasions; hence the increase in the number of houses is due to the definition more than to actual increase of dwellings. The increase in population, too, may be due in some measure to the system adopted in carrying out the census.

Extract from the Report of J. H. A. Tremenhore, Esq., Acting Collector of Chingleput.

Census divisions were delineated on maps, and these were made use of in dividing each taluk into convenient circles and charges and in checking circle lists.

Had the numbering been completed earlier it is doubtful if the numbers would have lasted without obliteration until the final census.

Beyond some correspondence with the heads of other departments relative to the deputation of their subordinates on census duty, no difficulty was experienced in obtaining the requisite number of men. But the Deputy Collector, Saidápet division, and the chairman of the Conjeeveram municipality, report that they experienced some difficulty in securing the services of competent men for the Saidápet taluk and the coast-lying villages of the Ponnéri taluk and for the Conjeeveram municipality.

The schedules were issued to Europeans, Eurasians and natives who could read and write English well. Their supply was to be restricted to such as could intelligently fill them in.

Schedules were first written by enumerators in manuscript and they were corrected by the supervisors concerned before being copied in printed schedules.

Though the printed instructions to enumerators and the manual for charge-superintendents and supervisors were elaborate and of much use to them, yet they were not sufficiently exhaustive to remove all room for doubt.

The time occupied in taking final census is noted below:—

Sub-division taluks—

Tiruvallúr }
Ponnéri } The whole night of 26th February 1891.
Saidápet }

Conjeeveram municipality 7 P.M.—3 A.M.
Pallavaram 8 P.M.—12 midnight.
Mount 2 hours in the night.
Poonamallee Do.

A sufficient number of enumerators was kept in reserve in all the taluks and the municipality to take the place of a few men that were absent during final census.

The festivals which were to be celebrated in two of the temples at Conjeeveram on the night of the final census were postponed to other dates, the evening service in temples and mosques was arranged to be performed before 7 P.M. and all bazaars closed at the same hour.

The military cantonments in Saidápet taluk were enumerated by the military authorities concerned under the supervision of the commandants; people in the jails and reformatory by their respective superintendents, and canal population by the department concerned.

Nowhere in this district was census taken by day and in no place did it occupy more than 24 hours.

The conduct of the people was, on the whole, good. A few of the villagers appear to have, at first, thought that the census was a preliminary arrangement for the imposition of fresh taxes, but they now no longer labour under that erroneous (and ridiculous) impression. There were no prosecutions under the Act, as all arrangements were made as smoothly as possible.

The general opinion as to the accuracy of census is that correct statistics have been obtained.

Extract from the Report of J. H. LeFauu, Esq., Collector of North Arcot.

The statement No. II for Government taluks was checked in the divisional offices and in my office with reference to the printed alphabetical list of villages supplied by the Settlement Department. In the case of zamindari this statement was checked with reference to the paimash registers and the village census statements of 1881. By way of illustration of the nature of check exercised in this office, I enclose a copy of the check slip issued to some of the tahsildars, asking for explanation of the discrepancies in the tahsildars' statement No. II, which will convincingly prove that the best possible endeavours have been made to secure accuracy in the preparation of the returns.

In your circular No. 3, a building has been defined as a place used or intended for human habitation, and para. 8 of the above exempted cart-stands, landing places, &c., from being numbered. To this, however, I made an exception and ordered that cart-stands, called bandipettas, which have substantial compound walls and entrances should be numbered, as generally people live and sleep there during nights. A house has been defined by you to mean the dwelling place of one or more families with resident servants, having a separate principal entrance from the common way, which is not necessarily a public way. In some parts of this district, such as Palmanér and Chandragiri taluks, there are a cluster of detached huts within a compound wall having a common entrance from the public way, but having separate entrances at a little distance from this common entrance. In some cases these huts belong to one and the same person, one of the huts being used as a kitchen, another as a store-room, a third as a bed-room, a fourth as a residence for his relations or tenants, and so on. In such cases the cluster of huts, if belonging to one family, has been considered as a single house, the several huts being treated as only so many apartments of a single house. In cases where more than one family lived in a cluster of huts, the abodes of each family have been given separate numbers to guard against possible mistakes.

I see no serious objection to the numbers being marked at an early stage; this would, on the other hand, facilitate the progress of work, viz.: (1) the preparation of the building lists, and (2) the tutoring of the enumerators. There is not likely to be much confusion, as no large number of buildings will spring up between the date of numbering and the date of the census. There is, however, the risk of the numbers being obliterated, or worn away by rain and wind, in cases where the numbers have to be marked on outer walls which have no door, door-frames or a covering roof. In such cases the numbers will have to be painted again a few days before the date of the preliminary census, which the village karnam can do in a day without much ado. In fact, this was done in Chandragiri and Palmanér taluks, where houses of the description mentioned above, are to be found in almost every village, and to postpone the numbering *in toto* till a late period to save the trifling cost involved in numbering in a few cases would hamper the progress of the whole census work. There was also the risk of the numbers being effaced by white-washing during Pongal feast, but this was avoided as the authorities took a little precaution and warned the house-owners, by beat of tom-tom, in villages a few days before the feast, against causing any injury to the numbers.

As a rule, there was not much difficulty in getting competent officers for charge-superintendents. Wherever a sub-registrar, hospital assistant, a department of public works or abkari sub-inspector was available, he was made a charge-superintendent, in addition of course to the tahsildars, taluk sheristadars and deputy tahsildars. It was not an easy matter, however, to recruit an efficient staff of supervisors and enumerators, especially in the backward tracts, viz., the northern sirkas of Chittoor taluk, Chandragiri, Palmanér and Punganúr, Kálahasti and Kárvetnagar zamindari, where the people are not so advanced as in other parts. The work of enumeration chiefly depended upon the village officials, but in the tracts above mentioned a large proportion of them, especially the monigars who are redds, are dullards and most of them are marksmen (*sic*) or cannot even sign their names correctly. In the zamindari tracts they are not altogether amenable to the revenue authorities as in Government taluks, and as the staff is generally ill-organized and ill-paid it is difficult to bring them to a sense of their responsibilities. In Wandiwash, too, where English education has not made much progress there was difficulty in procuring an efficient staff of supervisors, but unlike some of the northern tracts, there was a good and intelligent staff of enumerators who wanted very little help in mastering the instructions. In Pólúr taluk, the Javadi hills, the climate of which is notoriously unsalubrious and where the resident population is utterly illiterate, gave some trouble; but as the census was taken by day long before the date prescribed for the census in the plains, the requisite staff was provided from the official class employed on the plains and the work was satisfactorily got through.

I may mention that some of the officers of other departments, such as sub-registrars and schoolmasters who were appointed as charge-superintendents and supervisors left their stations to avail themselves of the Christmas holidays, and as soon as I discovered this during my tour, I brought them all to a sense of their duties, by telegraphing to the heads of departments to order them back by wire to their stations forthwith to attend to census work. Theoretically the officers of all departments are available for census work, in practice there is a great deal of friction; all sorts of objections are raised, which would be never admitted in the Revenue Department, and the result was that the

great burthen fell on the latter department. In the next census very much more stringent orders should be issued by Government to place the officers of other departments at the disposal of the Collector without admitting of obstructive objections.

The following statement shows the indent and supply of the census books and schedules, as also the number issued, and that not used:—

Indent.			Supply.			Number issued.			Number not issued and number issued but not used.		
Enumeration books.	Loose schedules.	Householders' schedules.	Enumeration books.	Loose schedules.	Householders' schedules.	Enumeration books.	Loose schedules.	Householders' schedules.	Enumeration books.	Loose schedules.	Householders' schedules.
24,731	32,901	1,000	24,731	32,901	832	21,811	28,394	113	2,920	4,507	419

The total number of householders' schedules indented for and supplied is shown in the above tables. These were solely issued to Europeans, Eurasians and Native gentlemen of good education and position. I am of opinion that the supply of the householders' schedules should be limited only to a few select men in large towns who ask for them, undertaking to fill them *accurately*, so as to minimise the trouble and loss of time involved in correcting the mistakes, which even educated gentlemen are too apt to commit in the absence of some special training in filling up the schedules. It is certainly inadvisable to extend the supply of the schedules to any great extent. If men of rank and position do not like to be disturbed from sleep on the census night, they may be supplied with the schedules on their guaranteeing accuracy in their preparation.

The preliminary record was commenced throughout the district on the 6th January 1891, the prescribed date. In the municipalities it was commenced on the 19th January.

After completing the work, the enumerators were again made to go round their blocks to verify the entries already made. The records were subsequently handed over to the circle supervisors, some of whom repeated the process of enumeration outright to insure accuracy, while others did so in a fair proportion of the cases.

The actual work of the enumerators lasted, as a rule, from four to six hours, but the checking went on all night, and in many cases, even extended to the next morning.

The extent to which men who did not prepare the preliminary record were employed as enumerators, &c., was fortunately very limited, being only 69 in Punganur and not more than 10 in each of the other places. As all the new hands were drawn mostly from the reserve, carefully instructed, the accuracy of the statistics was not affected. It is certainly undesirable that men, who had not had previous notice or time to carefully study the complicated and elaborate instructions, should be employed at the eleventh hour as enumerators, and it is therefore absolutely necessary to keep a reserve of enumerators sufficiently instructed. This reserve should consist invariably of public servants or paid men, as otherwise there can be no hold on them to prevent them from absenting themselves at the last moment.

On the night of the census all the charge-superintendents and supervisors, as also the divisional officers were busily engaged in going over the work of the enumerators. Nearly all the blocks were visited by the supervisors and many also by the charge-superintendents.

There were no fairs or festivals held on the night of the final census.

There were no military limits or troops on the march in this district. The people in hospitals were enumerated by the ordinary enumerators in whose blocks the buildings were situated. The officers in charge of the sub-jails had the work of censusing the jail population done under their careful supervision.

The Central Jail at Vellore, which is the only large jail in the district, was formed into a distinct block, and the enumeration of the jail population was entrusted to the officer in charge of the jail. The preliminary record was taken on the 19th February and completed within three days.

The following is the list of places where census was taken by day:—

Taluk.	Villages.
Vellore	1. Nayakaneri, Kavanur Thettu and Panangattori. 2. Vellakulla. 3. Thellai. 4. Anamalai (hamlet of Athiyur and Kuruvimalai). 5. Sakhajonai (hamlet of Ambur). 6. Nayakaneri (hamlet of Munjurpet). 7. Senganattam (hamlet of Palamudi). 8. Kolinim Medu (hamlet of Virupakshipuram).
Arni division	1. Devikapuram. 2. Sampattigiri.
Polar taluk	1. Parvathu malai. 2. Kidampolliem hill. 3. The Javadi hill villages.
Chandragiri	1. The abodes of Thirthavasis, near the sacred waters, such as Papavinasam, Akasa ganga, &c., in the Tirumalai hills. 2. Nagapatla forest.

As all these villages are situated in the midst of jungles infested by wild beasts and as night enumeration was found impracticable in them, the final census was ordered to be taken, except in the Javadi hills, on the morning of the 27th February 1891, instead of on the night of the 26th idem. In the Javadi hills covering an area of 62 square miles, and consisting of 110 hill villages, the census was taken in the first week of December 1890, with reference to G.O., No. 902, Revenue, dated 13th November 1890, owing to the extremely malarious character of the place after December. Both the preliminary and the final census took place simultaneously, and that during the day time. The time occupied on the whole for finishing the census was seven days. All the 110 villages were divided into 13 blocks and 4 circles, and placed in charge of one charge-superintendent, 4 supervisors and 13 enumerators. The charge-superintendent was a forest ranger, whose duties in connection with the forest administration rendered his constant presence on the hills absolutely necessary, and who, being intimately acquainted with the locality and the manners and customs of the hill tribe, was best fitted to be entrusted with the responsible duties of a charge-superintendent. One of the supervisors was the revenue inspector of the hill firka, and the other three were intelligent non-officials who rendered service most willingly at the request of the tahsildar. The enumerators were mostly karnams of the hill villages, who lived on the plains, and who were very intelligent men, and consequently found no difficulty in getting through the work with accuracy. The charge-superintendent supervised and inspected the work in eight nads, and the tahsildars did so in the remaining three nads.

I can say with confidence that the days in which the census was looked upon with suspicion as the stepping stone to a fresh impost or poll-tax are now gone. All such impressions were long ago dispelled, and having been sufficiently accustomed to census taking with a knowledge of the object with which it is taken, the people have now accepted the census with calm indifference, and offered no opposition or obstruction to the process. On the other hand, they gave the required information very readily and afforded great assistance by keeping lamps lit on the pials of their houses to enable the enumerators to do their work. There were no prosecutions under the Act.

As regards the accuracy of the census, my own belief is that the result was thoroughly accurate. I am glad of this belief, because I did a great deal myself to secure accuracy and made my subordinate officers do the same, as shown in the preceding paragraphs.

Extract from the Report of G. Stokes, Esq., Collector of Salem.

The maps were used and were of service in giving an idea of the limits of blocks, circles and charges.

The definition of 'house' in paragraph 3 of circular No. 3 was followed. The attention of the enumerators and supervisors was specially invited to the instructions contained in paragraph 13 of the Supervisor's Manual. The revenue inspectors, deputy tahsildars, tahsildars and divisional officers paid special attention to this matter during their tours to see that the definition was correctly understood and acted up to in numbering. Notwithstanding all this, however, there can be no doubt that the number of houses is understated. I would estimate from my experience the understatement at from $\frac{1}{4}$ to 1 per cent.

In regard to huts without doors and walls, such as are commonly inhabited in the hill villages of this district, the number was marked on planks, which were safely tied at the entrance with instructions to the occupants of such huts to preserve them till the final census. This was the only easy and possible way of numbering in these cases, and there was no difficulty experienced at the preliminary or final census, as the Malayali population exercised the greatest possible care in regard to their preservation.

In reference to the query whether the figures would have lasted until the final census if the numbering had been done earlier, the opinions of the tahsildars differ. In Namakal and Tirupatūr figures had to be rewritten in a few villages. In Uttankarai and Atūr the numbering lasted till the census. The tahsildars of Hosūr, Dharmapuri and Krishnagiri are of opinion that the numbering could have been made earlier, as the figures are fresh even now. The tahsildars of Salem and Tiruchengód say that the figures would have lasted even if the numbering had been commenced earlier, but that there is no guarantee that they would be left intact. In some of the taluks, in several cases, the figures were obliterated by the ignorant occupants of houses in villages on the occasion of the Pongal festival, when white-washing, &c., is generally resorted to, and the provisions of the Census Act which subsequently came into force had to be explained and the houses renumbered. There can, I think, be no doubt that the figures would have lasted had the numbering been made two or three months earlier.

The village or building lists were prepared by the village officers when the house-numbering was being done and submitted to the taluk offices. With reference to this the tahsildar of Namakal remarks as under:—

"If these lists had been asked to be prepared first and then the various statements prescribed in circular No. 1, it would have been very convenient. The course now adopted had given room for confusion and had resulted in the waste of labour and stationery."

There was considerable difficulty experienced in obtaining the required number of men in almost all the taluks, and especially for the post of supervisors. Intelligent village officers had to be selected in view to have supervisors from among officials as much as possible. In Uttankarai taluk especially this difficulty was very keenly felt, and two or more blocks lying close together had to be entrusted to the charge of one enumerator.

The following statement shows the number of enumeration books supplied, the number used and the balance :-

	Supply.	Used.	Balance.
Books of { 10 pages	12,139	9,205	2,934
20 "	5,643	5,449	194
30 "	2,064	1,875	189
50 "	6,673	6,586	87
loose schedules	51,814	43,618	8,196

The householders' schedules were issued to all Europeans and Eurasians and to educated natives living in municipal towns and in the rural tracts. There is nothing to show in the taluk and municipal offices the actual number used, but in a good many cases the schedules were not returned which necessitated the ordinary enumeration of the inmates by the enumerator.

The annexed table shows the number supplied to taluk and municipal offices and the number issued :-

Taluk or municipal office.	Number supplied.		Number issued.	
	Europeans.	Natives.	Europeans.	Natives.
Salem municipality	150	350	28	219
Tirupatūr	30	100	10	79
Vāniyambādi	20	50	...	12
Salem taluk	400	100	257	20
Atūr	20	100	3	23
Hosūr	100	30	25	...
Dharmapuri	30	70	3	...
Krishnagiri	30	100	10	...
Nāmakal	20	50	...	50
Tiruchengōd	20	80	...	50
Tirupatūr	60	40	...	...
Uttankarai	20	80	...	...

All the tahsildars are of opinion that the use of these schedules should be limited considerably, as their extension is neither safe nor advisable. I entirely concur in this view. The large number of householders' schedules for Europeans issued in the Salem taluk is due to there being a large number of Europeans and Eurasians on the Shevaroy Hills and in the immediate vicinity of the municipal limits. In the taluks of Tirupatūr and Uttankarai not a single schedule was issued as there was no demand.

Instructions issued from your office were very detailed and explicit and experience suggests little in which they could with advantage have been altered.

The manual for charge-superintendents and supervisors was of invaluable help to all the officers employed on census duty. The instructions therein given being very clear, it is reported that several doubts which were entertained before its receipt were speedily removed. The instructions to the enumerators were very clear and to the point, and left very little to be desired. Before the distribution of the books and schedules, all the enumerators of a circle were collected together at the head-quarters of the circle, and manuscript forms were freely resorted to to give practical illustrations, and the enumerators were thoroughly drilled and instructed before they were sent to their blocks.

It would have been well if the instructions to enumerators had been amplified a little by way of illustrations as regards entries to be made in columns 3, 4, 5 and 11 of the schedule.

In Atūr and Uttankarai alone the preparation of the preliminary record occupied 15 days, and in all the other taluks a much longer period was taken, Hosūr being the worst. This is due mostly to the fact that it was impossible to start the work in all the circles simultaneously. Each enumerator would not have taken more than three or four days to complete the record of his block, and in the majority of cases the record of the circle was very well completed within the 15 days' time allowed. In some places, the enumerators did not like to trust much to their own intelligence, and so, as a preliminary measure, took the preliminary record in separate books of their own, and copied it out into their enumeration books after they were carefully checked by their supervisors. As to the accuracy of the preliminary record it is reported that no errors of any serious nature were discovered by the various testing officers during their constant tours, and that the slight clerical mistakes discovered at the inspection were then and there completely rectified. From the way in which the work was done, and the methods employed in checking it, it is abundantly clear that the enumeration was as accurate as it could be made under the circumstances.

The time occupied in taking the final census is reported to be from 6 to 8 hours. The special enumerators, of course, were engaged the whole night.

Owing to purely unavoidable circumstances there had to be a change of hands in some cases at the final census, and the extent to which this was necessary was extremely small. It varied from

2 in Dharmapuri to 15 in Salem, and the total number of changes in the district, as a whole, was about 60. Of course it is not expedient that there should be any change, for the enumerator who prepared the preliminary record would generally be in a better position to do the final census from his knowledge of the location of the houses and the condition of its inmates than any other man would be. On this principle the changing of hands was disallowed in all cases, except when the original enumerator was reported to be dead or to be so unwell as to be unfit for the work. In every circle of this district there was a reserve of men kept ranging from 1 to 3 in number. As they were to be utilized in cases of emergency, they were kept thoroughly drilled in order to fill up any vacancy at a moment's notice.

Lights were kept burning in the villages and hamlets till the enumerator paid his visit and censused the inmates of the houses. Each enumerator had a village menial or a ryot of the village to accompany him in his rounds. The supervisor accompanied by his village menial went about his circle to see that the enumerators were at their work, and that no delay of any kind was permitted. He also verified the entries from inquiries made by house-to-house visitation in some blocks, where the enumerators to his knowledge were not of a very intelligent type. They paid particular attention to places like chuttrams, &c., where the censusing was rather difficult. The charge-superintendents were also on the move throughout the night checking and inspecting the work of the enumerators.

Instructions were issued in your circular No. 10 of the 1st October 1890 to make special arrangements for the enumeration of the houseless poor and travellers by road, &c.

The selection of the places made for enumeration was made with the greatest care after much correspondence, and is in itself a sufficient guarantee for the accurate enumeration of the floating population.

Special arrangements had to be made for the Mecheri festival, Salem taluk, which was the only one of importance.

The Remount Depôt at Matigiri, in the Hosūr taluk, was formed into a separate circle (No. 33). The jail population of the central jail of this district was enumerated by the Superintendent, Central Jail, as instructed in your circular No. 25, dated 10th December 1890.

In the following hill tracts alone the census was taken by day :-

1. Kollimalais (Atūr and Nāmakal taluks).
2. Pachamalais (Atūr taluk).
3. Kalrayan hills (do.).
4. Chittari malais (Uttankarai taluk).
5. Javadi hills (Tirupatūr taluk).
6. Yelagiri hills (do.).
7. Melagiri hills (Hosūr taluk).

Arrangements were complete for taking the census of these tracts on the morning of the 27th February 1891.

In no portion of this district did the census extend over more than one day.

The demeanour of the people was excellent. With reference to your circular No. 33 of the 15th January 1891, I issued a notification in the District Gazette and the village sheet, requesting all persons who could conveniently do so, to spend the census night in their own houses and to avoid fixing that date for weddings, dramatic performances and the like, and requesting every householder to have a light burning near the door of his house on the night in question at the time of the enumerator's visit and to remain awake until he came. This notification was also published in the villages by beat of tom-tom and had a wonderful effect which showed exactly what the attitude of the people was. The instructions were obeyed to the very letter. The villagers rendered every assistance in their power to facilitate the work of the census officers. Of course, here and there the enumerator met with a churlish reception. This was, however, very rare. The generality of the people do not know the value of the census and only looked on with amused curiosity at the trouble and expenditure the Government was incurring in filling up a set of useless forms. The usual rumours about the object of Government in taking the census were afloat in the rural and hilly tracts, but speedily vanished when the village officers and headmen of the village explained the meaning of the census and recalled to the minds of the people the two previous censuses which were not followed by any evil effects. In some remote localities the people were averse to giving information to the enumerators as they dreaded the result of the census. There was a very curious rumour circulating in many of the villages of the Salem taluk bordering on Tiruchengōd that a waggon of swords had arrived at the MacDonald's Choultry Railway station and that the authorities would rush upon the villagers on the census midnight and massacre them in cold blood. Of course this frightened the villagers a little. The census officers, however, speedily set at rest all these fears.

There was only one prosecution under the Census Act in the district. An enumerator of Tirupatūr was fined Rs. 3 by the Head Assistant Magistrate for refusing to receive the enumeration books after accepting the appointment.

I have every reason to believe that the enumeration was exhaustive and accurate.

The population of the district has increased during the decade by 369,651, or the annual rate of increase has been 23.2 per mille. The normal annual rate of increase worked out by me in 1881 on the basis of the quinquennial censuses carried out since 1851 was 7.95 per mille. If the above rate be assumed as the normal rate of increase per annum, there has been in this district during the decennial period an abnormal increase of population by 15.25 per mille per annum. The absence of epidemics on any very large scale and the general prosperity of the decennial period might have conducted to this result as also certainly the improved accuracy or the figures obtained at the recent census. It is rather singular to note that the district population of 1891 very nearly corresponds the district population of 1871, which was 1,966,995.

It would have been well if the instructions for filling up the docket of the enumeration book issued under date, 2nd January 1891, had been embodied in the instructions for enumerators and in the manual for charge-superintendents and supervisors. The general scheme was generally as complete as it well could be.

Extract from the Report of J. Sturrock, Esq., Collector of Coimbatore.

Maps were drawn up for all the taluks and municipalities, distinguishing blocks from circles with reference to paragraph 4 of circular (No. I). There was, however, no occasion for their use, as the census officers knew the limits.

The numbers of the houses, as the tahsildars and chairmen of municipalities report, are still visible and will last for some time to come.

There was some difficulty in obtaining the required number of men, which was overcome by deputing for the work a larger number of officers of different departments than could conveniently be spared. Other official work unquestionably suffered everywhere.

It was thought advisable to confine the issue of householders' schedules to officers and others who had received an English education.

The preliminary record was commenced on the 6th January 1891 and completed on the 16th February.

The final census, except in the hilly tracts of Satyamangalam, Kollegal, Coimbatore, Udamalpet and Bhavani, where it was taken during the day, was commenced at 6-30 p.m. on the 26th February 1891 and completed by 3 or 4 a.m. (of 27th) at the latest. Government, in its Order No. 1000, dated 3th December 1890, sanctioned a day census in the special tracts of the above taluks.

A copy of the rules issued for the enumeration of the floating population at festivals in Karaimadai and Somavarapatti was forwarded to you with this office reference on Proceedings, dated 15th February 1891.

The day census tracts were those referred to in pages Nos. 23 to 29 of G.O., No. 1000, dated 9th December 1890.

Only in Kollegal did the census last for more than a day; a number of shepherds and herdsmen arrived unexpectedly and the arrangements made did not permit of their enumeration within the day. They were provided with tickets to avoid double enumeration. The enumerators for this tract were two.

The tom-tom requesting the owners of houses to remain in their houses for purposes of final census seems to have created some alarm amongst the uneducated classes, but they were easily disabused of their fears. Ponnusami Pillai, 2nd-class Vaccinator, who was the supervisor of circle No. 47 of Palladam taluk, was prosecuted under the Census Act and fined Rs. 10 for neglect of duty.

I believe the census was accurate.

Statement showing the supply, issue and balance of Census schedules for the district of Coimbatore.

Coimbatore.	Number of schedules.	Books of				Loose schedules.
		10 pages.	20 pages.	30 pages.	50 pages.	
Supply	613,983	6,187	4,510	1,525	7,611	35,613
Issue	578,811	5,825	4,420	1,475	7,153	30,261
Balance	35,172	362	90	50	458	5,352

Extract from the Report of C. F. MacCartie, Esq., Acting Collector of Nilgiris.

The census divisions were delineated on maps specially obtained from the Central Survey office at Madras, and distributed to the officers concerned. In this office a complete set of maps denoting the division of blocks has been maintained; the deputy tahsildars of Gudalur and Coonoor were required to have them similarly marked on separate tracings. As regards Ootacamund taluk the division of blocks was effected in this office with the aid of the Revenue-Inspectors of Tódanád and certain karnams and the limits of each were carefully shown and explained to the men engaged in census work. Similarly the blocks were marked in this office for Ootacamund municipality and a copy furnished to the municipal office, the census blocks of the Coonoor municipality were delineated on the Coonoor settlement map.

The maps so prepared were of great help in numbering the blocks in a consecutive series, and in denoting the extent of each block, the villages included and the distance to be travelled by each enumerator. The maps were also of great assistance in the revision of blocks as desired in your

notes of inspection No. 354, dated 15th October 1890, on the progress of census operations in this district.

The paint first used was a mixture of charcoal and lamp-oil prepared in accordance with the Chingleput prescription, but being found by me after personal inspection to be quite unsuited, for the smoke begrimed and blackened door-posts and lintels of Badaga and Kota houses, it was discarded for red paint compounded of red-lead, linseed oil and turpentine which stood exposure admirably.

When house-numbering was in progress, certain European planters objected to the numbers being painted on the front part of the building, on the very reasonable ground of disfigurement. Their objections were conceded and friction avoided by painting the numbers in the rear of the buildings concerned.

The available staff of Government and village officials in this district was utterly inadequate to meet the numbers of census officers required, so that the trouble and correspondence in enlisting the services of competent private men were very great. With few exceptions, the European planters, private firms and public offices readily and cheerfully responded to my request for assistance by offering themselves and their employes for the enumeration, and I am under a great obligation to all concerned for their hearty and loyal co-operation. The planters especially rendered most distinguished service often at great personal inconvenience, and I have no hesitation in saying that but for their most loyal assistance, the enumeration would have been a fiasco instead of a success.

The following list shows the supply and issue of these schedules :—

Division.	Number supplied.	Number issued.
1. Ootacamund municipality	300	...
2. Coonoor municipality	294	136
3. Ootacamund division	100	Not ascertainable.
4. Coonoor division ... ..	.....	...
5. Gudalur division	125	2 (these were not used).

The schedules were issued chiefly to Europeans, Eurasians and English-knowing natives. I am of opinion that the issue of such schedules should be restricted to the narrowest possible limit, because the several columns are not properly understood and the entries are in many cases inaccurate. I would issue the schedules to respectable heads of families living in isolated houses situated at some distance from the other inhabited parts of the same block. I think that in a future census the householders' schedules in the vernaculars may also be advantageously introduced for use in case of isolated homesteads in South-East Wynaad, &c.

The Head Assistant Collector and Assistant Collector were chiefly engaged in visiting every estate owner and private employé in the South-East Wynaad and Ouchterlony valley in particular and giving them instructions as to filling up the schedules. I also visited every part of this district for the same purpose as also for checking and supervising the other work connected with census operations. The supervisors and charge-superintendents were fully and carefully instructed from time to time in all matters of detail.

Besides the above, general meetings were held for imparting instructions, two in Ootacamund, one in Coonoor, two in Wellington and one in Gudalur, where the Huzur sheristadar acting under my orders explained all the difficult points connected with the work of the supervisors and the enumerators. By these instructions the attention of the census officers was specially drawn to the classification of sect, caste, sub-division of caste, &c., and occupation; they were also supplied with a statement showing religion, sect, caste, &c., exemplifying the entries to be made in the schedules in the case of the principal races who are to be found in this district. Practical instruction was also given by testing several enumerators in making entries in sample schedules.

These were very useful and formed the basis on which the detailed instructions referred to above were founded. The supply of the manual earlier would have been more advantageous to charge-superintendents and supervisors.

The time occupied in taking the census varied from one to six hours, according as the block was compact or scattered. In the case of some enumerators who had to visit two or three hamlets, only one hamlet was censused in the night of 26th February 1891, the others being treated as special tracts, the census of which was taken on the following morning. The time occupied in taking the final census in Coonoor municipality was longest, viz., from 8 p.m. of the 26th night to 4 a.m. of the 27th morning.

There was a small number of reserve enumerators from whom men were drawn for final census in cases where the enumerator who prepared the preliminary record was not available for the final census. Every effort was of course made to secure the service of one and the same enumerator for both the final and preliminary census. When a fresh hand had to be taken on for the final he was coached as fully as possible.

In the Ootacamund and Coonoor municipalities and the Wellington cantonment, the work of the enumerators during the final census night was checked by the charge-superintendents and supervisors. The Huzur sheristadar and I were all night in the Ootacamund bazaar. In the rural tracts this check was impracticable, as the supervisors were employed as enumerators also in many cases. Further it is difficult to travel at night from place to place in this mountainous tract.

By a special notice to which wide publicity was given throughout the district, the permanent resident inhabitants were required, as a matter of convenience, to remain at home during the final census.

night and to postpone all festivals and marriages till after the 26th February 1891, which being a Thursday did not happen to be a fair day or shandy in any part of the Nilgiris, nor did any public festival fall on this date.

Special enumerators were appointed in conspicuous localities in order to prevent any stray traveller from escaping enumeration.

Wellington cantonment was divided for census purposes into two parts—the military and non-military limits; the census of these limits was taken by non-commissioned officers, an apothecary and a clerk, in accordance with the instructions contained in the rules approved by Government in G.O., dated 9th June 1890, No. 413, Revenue.

In the three divisions—Ootacamund, Coonoor and Gúdalur—places infested with wild beasts and inhabited by hill tribes, such as Irulers and Kurumbers, &c., were treated as special tracts, and the census was taken on the morning of the 27th February 1891. Arrangements were made by the District Forest officer, Nilgiris, for concentrating the hill tribes in prominent stations in the forests during the final census time.

The census did not extend to more than a day in any part of the district; it was completed either on the night of 26th or on the following morning. Before each enumerator proceeded to his block he was supplied with a lantern and a guide and a fire-stick when wanted. Village officers were under orders to require the leading men in their villages to render all possible assistance to the enumerators visiting the villages during the final census night, to keep awake till the arrival of the enumerators, to have a light burning near the doorway of each house, and to keep their dogs tied up, &c. Printed notices also explaining the provisions of the Census Act, and containing the above requisition, were posted in various localities throughout the district for the information of the public.

The census was at first either ridiculed as a waste of public money or feared as a preliminary to the imposition of a poll-tax but ridicule and apprehension were explained away as time went on and the final attitude of the people was very satisfactory. The European planters recognized the importance of the census by lending the services of the writers on their estates and many of them offered their own services. There was not a single case of prosecution under the Census Act.

The accuracy of the census is beyond question, as from the beginning to the end an effectual check was rigorously enforced.

Extract from the Report of M. Hammick, Esq., Acting Collector of South Arcot.

As I did not join the district until after the census was over, I have been mainly dependent for my information on the evidence of reports and returns. Indeed, I was on leave at the final enumeration and so had no experience of how it worked.

Sketch maps of the census divisions were made in all the taluks and municipalities and were of great use. They prevented the possibility of any part of the district being omitted and they enabled the charges and circles to be so drawn up with regard to communication and central points as to be as workable and handy as possible.

Houses which had no walls or door frames, such as Koravars' movable huts, fishermen's shanties and so forth, had numbers painted on small boards hung to them, or the owners were given numbered bricks with orders to produce them when called for. This latter plan seems to have worked admirably, and was cheap and speedy.

The material used was that used in Chingleput in 1881—charcoal and lamp-oil—and complaints about its lasting qualities are frequent. In many instances, the numbers had to be renewed before the final census. The charcoal may not have been powdered fine enough. The General Duty Deputy Collector, Tirukoilūr, suggests that the red ochre and oil of 1881 should be reverted to.

With the present paint it seems to be the general opinion among charge-superintendents that the numbering would not have lasted if done earlier in the year.

Neither does there seem to be any object in making this experiment.

Done when it was, the supervisors had sufficient time to go thoroughly over the numbering, and it is desirable that in the absence of some really important end to serve, the actual work of the census, attended as it is by a general dislocation of all other business at a critical time of the year, should extend over as short a period as possible.

Sufficient charge-superintendents seem to have been everywhere available and in only one taluk—Tindivanam—was there any difficulty in getting supervisors. But owing to the increase in the number of blocks, intelligent enumerators seem to have been in many places at a heavy premium.

The attainments of very many of village monegars extends only to signing their names and even men who could write found often the greatest difficulty in mastering the various rules for enumerators. One pial schoolmaster was so hopelessly incapable even after repeated coaching that he was finally replaced. Columns 4, 5 and 11 were the principal difficulty. In Porto Novo the merchants' accountants and in Tirukoilūr and Kallakurchi taluks the establishment of the Revenue Settlement Department were of great use.

The only places where any absolute dearth of men was felt were the hill villages in the Tenmalais and the poliems in the Kalrayan hills.

The village officers there are generally hopelessly illiterate, so that taluk peons, forest department men, and paid officers had to do the work. It was even difficult to get men to come forward for pay to do the work at night. They were much afraid of the unknown hill paths and the wild beasts in the jungles and still more of the fever that attacks men from the plains who drink the water there.

The tahsildars were of opinion at first that a night census there was impossible, but finally it was ordered that each enumerator was to go up to his block in the day time so as to avoid the difficulty of the paths, to take his own water with him and go round with some one with a light or a fire-stick.

One of the three Kalrayan poligars lent some of his own servants, but the divisional officer was unable to persuade the other two to assist.

Householder's schedules were issued freely to Europeans and Eurasians and to some natives of the official class. The exact numbers are, respectively, 665 and 1,790. Only one tahsildar reports favourably on the extension of their use, and he advises that vernacular copies should be printed and freely issued to natives of education.

In the Cuddalore municipality, however, where the experience in this matter was widest, the verdict is the other way. It is reported that many of the householders begged the enumerators to come round and fill in the schedules for them, and that many others made mistakes in the entries. I agree with the chairman in his opinion that great care should be used in extending their use. The average householder is too apathetic to take the trouble to fill in his schedule correctly; or if not apathetic, is easily bewildered by the voluminous instructions in the meaning of which he has never been drilled. I may instance the case of an educated European householder who returned himself as 'learning', thinking it was equivalent to 'learned' and a step above 'literate.' To amend schedules filled up in this manner takes an enumerator as long as to write them himself and the amending, moreover, has to be done at a moment when he is pressed for time.

In several taluks enumerators were made to first write their entries on plain paper and only transcribe them after the supervisors had passed them. It is said that the capacity of the ordinary enumerator is such that this is the only way to prevent the wholesale spoiling of forms. I would suggest that this procedure might be recognized and adopted at a future census.

The General Duty Deputy Collector, Tirukoilūr, says that the instructions on columns 4, 5 and 11 of the schedule might be fuller. He suggests, and I agree with him, that the specimen schedule might contain more entries. He also proposes that a list of the more common castes and their subdivisions might be drawn up. Many of the enumerators were unable to distinguish a caste from a sub-division.

In the taluks the earliest and latest dates of beginning, the preliminary record were 6th January and 10th February, and in concluding it 21st January and 15th February.

In the municipalities it was begun later, in accordance with your circular No. 27. Both of them began on 1st February, Cuddalore finishing by 15th February and Chidambaram by the 20th.

The extent to which checking was effected is not everywhere accurately given. Some supervisors are reported to have gone over every house in their circles, and others to have done 25 per cent., 20 per cent., or 10 per cent. of their houses, but others again are vaguely said to have examined 'the greater portion.' Ten per cent. may perhaps be taken as the minimum number checked.

Any difficulties or debatable points met with in this work were sent up to the Collector. The word 'purakudi' given in the instructions on column 11 in the manual, as an instance of an entry in that column, gave some trouble. Real purakudi tenure is unknown in this district, as there is no mirassi right here and the word usually means a man from an out village. To enter a man as a purakudi in column 11 would obviously be incorrect, but many men were misled by the manual on the point.

The time actually employed in taking the final census naturally depended largely on the nature of the block. For an average village block it is variously given from three hours to six. The two cases of festivals took the whole night to finish.

The request which was tom-tomed throughout the district, that all persons who could manage to do so should remain in their houses on the census night and keep a light burning, no doubt contributed much to fast times. In one case this request was found to have been improved by the enumerators into an order and a penalty of Rs. 10 for disobedience attached to it.

Ninety-two men who had not done the preliminary record were employed in the district for taking the final census. In most cases these were drawn from the trained reserve, who had been drilled as thoroughly as the ordinary enumerators and so no great inconvenience resulted. But even so, the method is unsatisfactory. A man who has not done the preliminary record has not had the advantage of actually making entries and hearing his supervisors comment upon them afterwards, an experience worth more than a great deal of printed and verbal instruction; the writing of the preliminary record is not his own, and will be difficult for him to decipher; and he does not know the geography of his block well.

A small reserve of enumerators was kept in most taluks. The difficulty of getting men was too great to allow it to be large. There were everywhere enough men ready at the final census.

Two Másimaghams festivals required special arrangements. The Tirukoilūr god in procession on the way home from Cuddalore halted for the night at M-lpattambakkam where the crowd of followers was enumerated without any notable difficulty by special officers.

Sri Búvaráhaswami was similarly in procession on the way back to Srimushnam. In the ordinary course the crowd would have stopped the night of the 26th at Bhuvanagiri, where difficulty might have occurred. The trustee of the temple, however, agreed to return quicker than usual and manage to be at Kanur on the census night. This being a smaller place, the people accompanying the god were enumerated by special officers without trouble.

Special arrangements were also made for the inclusion of the night shift of coolies at the Nellikuppam distillery and for some large bodies of foreign ground-nut diggers.

In all these cases the schedules are reported to have been duly stitched into the book relating to the block in which the enumeration was taken.

The most important of the special arrangements were those made *with the French Government* for the enumeration of the travellers by road between English territory and the French-Pondicherry, and of the British subjects resident in or visiting French territory.

In 1881 the French authorities merely enumerated the British subjects within their limits for our information on our own forms and under our instructions, but this year, at the suggestion of the Government of India they agreed to conduct a complete census of their possessions synchronous with ours and to send us an extract from it containing all the particulars obtained about British subjects.

To ensure a certain amount of uniformity, they adopted our rules and forms (copies of most of which were sent to them from the special agent's office) almost in their entirety.

To enumerate persons travelling from one territory to the other, a list of eighteen frontier stations, where either sayar, police, or toll-gate establishments were located, was made out by us, and accepted by the French Government as suitable places for enumerators. Only six sayar stations were used in 1881. The officers in charge of these stations were given the ordinary instructions with the addition that 'French subject' was to be written after the entry in column 10 in the case of persons who returned themselves as such. They were also sent copies of the French 'enumerated' ticket that they might recognize and acknowledge it.

The Government of Pondicherry desired to themselves enumerate the compounds of the railway stations at Pondicherry and Villianur, as both these were in their territory, and orders accordingly were sent to the railway authorities from your office.

Passengers in three trains on the railway through French territory were enumerated. Those in the train reaching Pondicherry at 5 A.M. on the morning of the 27th were counted either at Pondicherry or Villianur, according as they got out at one or the other station. Those leaving by the 7 P.M. and the 3-30 P.M. trains from Pondicherry on the 26th were similarly censused at the same two stations. The necessity for including the 3-30 P.M. arose from the fact that the French blocks were so large that to enable a man to get round them in one night, the enumeration had to be begun early on the afternoon of the 26th.

Samples of our 'enumerated' tickets were sent to the French authorities to enable them to accept and recognize them and avoid double counting.

The general demeanour of the people here was one of absolute apathy; in the words of one of the reports they 'submitted to the operation.' In one or two cases in the taluks the usual snares were started that a poll-tax was to follow or that one male out of each household was to be sent across the Black Sea. But this, though interesting in showing how hard the old uneasiness at the sight of a census dies, caused little inconvenience. The tahsildars and supervisors went about re-assuring the people and explaining the objects of a census, and the general impression resulted that the curiosity of the Government was harmless if fanciful.

There was no occasion for any prosecution under the Census Act, but in some villages in Vriddhachalam taluk the numbers on houses were obliterated during Pongal week, as it was thought unlucky to have black marks on a dwelling house at so auspicious a time.

As stated above, the tahsildars of the district are generally of opinion that the census was as accurate as could be expected.

I am myself of opinion that the enumeration was an improvement on that of 1881, and that this was due, among other causes, to the smaller sizes of the blocks this year, the absence of a number of contradictory and supplemental orders at the eleventh hour, a higher standard of supervision and the system of enumerating road travellers, &c., by a special body of men.

But the accuracy of a census is a function of many variables, one of the most dominant of which is the average rate of intelligence of enumerators.

There is little to show that this is higher than in 1881, and indeed the increase in the demand probably compelled the employment of a second-rate class of men who would not otherwise have been enrolled.

Before a census can be really accurate there must be a more trustworthy foundation of enumerators.

Some parts of the work may be driven into a man until he does them with a certain mechanical accuracy; and no doubt reliance may be placed on the figures relating to number, sex, religion and such like.

But to fill up correctly some of the columns in the schedule, required that the enumerator should think for himself and the result of thus asking him to think, as shown in the tahsildars' diaries and reports, is not always cheering reading.

Enumerators, however, appear to have been generally honest. Only two cases are reported of wilful falsifying the returns, and these are not established. In one an enumerator was charged with having omitted some of the men in the hostile faction in his village, and in another it was said that five persons had been entered in a house that they did not inhabit, with a view to affecting the result of a civil suit there pending.

The proportion of the sexes remains the same as in 1881. Population has increased at a higher rate per mille per annum than that calculated as normal for a Madras district by the Superintendent of the last census.

This may be partly due, no doubt, to increased accuracy of enumeration (especially of travelling by road). But the difference (over 200,000) is too great to be entirely explained thus. It is to be explained, no doubt, chiefly by an increased birth-rate consequent on the greater prosperity of the people. The effects of the famine of 1876 have passed away, and owing to activity in trade, especially in ground-nut, the last 10 years have been of probably unexampled prosperity in the district. That

the district is richer than it was is, I think, evidenced by the way in which the people here have been able to hold up against the last few bad seasons.

The most noticeable fact in the figures is the large percentage of increase in houses as compared with that in population.

Here again no doubt careful enumeration and increased prosperity has much to do with the change, but I believe another cause to be the spreading tendency among Hindu families to meet the requirements of modern ways by division.

Extract from the Report of H. M. Winterbotham, Esq., Acting Collector of Tanjore.

Instructions were sent to divisional officers to have two maps drawn up for each taluk and municipality so that one might be sent to this office after duly marking thereon the blocks, circles and charges, as directed in paragraph 4 of circular No. 1. The tahsildars of Mayavaram, Shiyali and Nannilam sent a map each, but others did not. Owing to subsequent changes in the size of blocks, circles and charges, these maps became useless and were returned. All the tahsildars and chairmen report that no use was made of them during the census operations. With a view of retaining a complete record of the census work, I directed the tahsildars and chairmen, after its close to make up a map with the census divisions as finally approved, and send one copy for record in my office. With the exception of the tahsildars of Tanjore and Pattukota they have done so.

The method described in Mr. Price's order, appended to census circular No. 3, was generally adopted in numbering the houses, proceeding in the right hand direction. The material used was a mixture made of red-lead powder and cocoanut-oil as used in the previous census.

Some tahsildars report that if the houses had been numbered earlier than July, the numbers would have largely disappeared by the time of the final census. In very many cases, in almost all the taluks and zamins, the numbers on the houses had to be repainted, some owing to the original numbering not having been well done, some owing to the quality of the paint used and to various other causes. With proper care taken in making the paint and using it, the numbering would have lasted easily till the final census.

The tahsildars of Tanjore, Kumbakonam, Negapatam, Tiruturaipundi and Patukota and the Chairman, Municipal Council, Kumbakonam, report that they experienced great difficulty in obtaining the required number of men for enumerators and supervisors, but overcame it by appointing men from agricultural as well as other classes (upon advice from this office) and were also able to hold a few men in reserve for emergent duty at the final census. In the other taluks, Mayavaram, Shiyali, Nannilam and Mannargudi and towns, viz., Tanjore, Mayavaram, Negapatam and Mannargudi, no difficulty was experienced.

The difficulty complained of was due to omission to utilize classes other than official, and when this was pointed out and they were instructed to appoint whoever were able and willing to do the work, the vacancies were at once filled up and a reserve for sickness or other causes was also enrolled.

At the time of the preliminary record, these calculations (*i.e.*, of the number of schedules required) proved illusory, and one and all the tahsildars and chairmen applied for additional supply, the reason being that in a large number of the houses the inmates were more than eight, requiring even more than two and three forms for each. The indents from the tahsildars of Tanjore and Kumbakonam were the largest. The reserve was too small to meet these indents and supply was obtained from Madras on supplemental indents by post and telegram and sent to tahsildars, &c., according to their requisitions. After the time when such indents were being received, my impression was that the demands were not properly calculated and I issued a circular to the divisional officers to be careful in passing them to me for compliance. Notwithstanding this warning the indents became numerous and large and I could not hold they were unnecessary, but had to comply with them without demur.

A large quantity was unused and now remains in several of the taluks. The supply was not short anywhere.

The number of householder's schedules issued was 676. None of the tahsildars or chairmen report in favour of extension of the use of this form of schedule and some complain of it owing to the trouble caused by some of the recipients not having been able to properly fill it. Generally they were issued to the Europeans and Eurasians and to natives who are well acquainted with the English language.

The divisional officers, tahsildars and chairmen of municipal towns report that they summoned all the enumerators and supervisors at several centres in their taluks and towns and gave them instructions on filling up the schedules. The printed directions to enumerators and the manual for superintendents and supervisors were of invaluable service. During the preliminary enumeration, I went through the district, except into Patukota, and tested wherever I had opportunity on the march and at halting places. I found to my satisfaction that houses had been taken account of and the entries in the schedules had been generally properly made except with regard to age. There was much trouble in the case of Muhammadan families (Labbais) where the heads themselves were often unable to furnish proper information regarding their numerous households. Pariahs were in the main correctly taken in point of number, but age in their case was most inaccurate. The Brahman enumerator generally would not put foot in the parcherry and the best course was to have the village cleared out and ranged up for enumeration and check, and enumerators were instructed accordingly. I found the unpaid agency inaccurate as compared with public servants. The divisional officers and tahsildars spared no pains to instruct these men both while in the head-quarters and in camps. My opinion is that enumerators were all well trained to the work.

Your visit to the district in November and personally meeting the divisional officers and tahsildars did much to clear doubts and gave an incentive to proper work.

The Head Assistant Collector submitted a report from the Negapatam tahsildar and suggested that the block lists might be written after the preliminary census, as, by writing them up before it, it might sometimes happen that the schedules attached to a book would be found insufficient to census all the houses entered in the block list attached thereto. I disapproved of this suggestion and insisted on the block lists being filled up before the preliminary census.

The average time occupied in making the final census may be taken at eight hours.

Tanjore ...	... 2 per cent.	Persons who did not prepare the preliminary record were employed in all the taluks but Patukóta, as noted in the margin, and they did the work satisfactorily as they had been previously trained and kept in reserve for the purpose. There was no opportunity for employment of such men in Patukóta and the five municipal towns.
Kumbakónam ...	... 6 men.	
Máyavaram ...	... 4 "	
Shiyali ...	... 4 "	
Other taluks ...	... a few.	

The system of employing men who did not prepare the preliminary record is, in principle, bad, but casualties must occur.

There was a cattle fair at Kumbakónam and an ordinary festival at Shiyali, and arrangements were made by the chairman and the tahsildar for the due enumeration of the people that assembled there. There were no tracts where the census was taken by day nor anywhere it extended over more than a day. Some superstitious people regarded the enumeration of their children with disfavour as calculated to produce evil to their health and prosperity, and there was some objection in some quarters at first to answering enumerators' questions; but this disappeared when the census officers and tahsildars explained to them the object of the decennial enumeration. All the tahsildars and chairmen report that they found no obstruction to the census work and that the people behaved well.

There was only one prosecution in the Kumbakónam municipality. The accused, a pensioned police constable, was charged with having refused to give proper answers to a supervisor. The prosecution was sanctioned by me in Proceedings, No. 1321, dated 20th February 1891, and tried by the Joint Magistrate and the accused sentenced to pay a fine of 1 rupee (Calendar case No. 20 of 1891).

The local officers, divisional officers, tahsildars and chairmen are unanimously of opinion that the census of 1891 is far more accurate than that of 1881 or 1871, owing to the systematic arrangements made from the outset. In my opinion the arrangements were excellent, the officers worked well and the testing of the entries was extensive. The result must, therefore, be a fairly accurate record.

The increase in the number of houses is attributed generally to the extension of Hindu families by partition, to advancing civilization, whereby people desiring to live more comfortably have constructed separate dwellings and to the correct application of the term 'house.'

Extract from the Report of C. J. Weir, Esq., Acting Collector of Trichinopoly.

Copies of taluk maps were obtained from the Survey office and the census divisions were marked on them. It was not, however, possible to mark the blocks on them. The maps were useful in the formation of compact circles and charges. In the Trichinopoly municipality the divisions were marked on the town map, a tracing of which was forwarded to the Census office. The map is said to have been very useful in fixing definitely the boundaries of the twelve circles into which the municipality was divided for census purposes. In Srirangam a sketch plan was prepared, but it was too small to show census circles.

The mixture used for numbering was prepared in the taluk offices, and was made up of finely pounded charcoal and lamp-oil in the proportion of 2 to 7 pollams.

Only a few cases are reported in which the numbers faded. Some numbers were obliterated by the white-washing of houses during the Pongal festival or through ignorance. In such cases the numbers were restored before the census. The vast majority of the numbers would last till the census even if the numbering were done earlier.

There was considerable difficulty in securing the requisite number of enumerators. There was also some difficulty in securing supervisors and superintendents. The Revenue Department was largely indented upon, and most of the clerks in taluk offices were appointed either enumerators or supervisors. Private agency had been resorted to, but several persons who had originally agreed to be census officers subsequently withdrew dreading responsibility. In some cases enumerators and supervisors had to be sent from a distance owing to the difficulty of finding men on the spot.

Householder's schedules were supplied to all Europeans and Eurasians and to a few educated natives. For the town of Trichinopoly only 50 schedules were supplied for distribution among natives. They might have been more largely used. In Srirangam 41 schedules were distributed to native gentlemen. In the mofussil the number of householder's schedules used was very limited, not more than half a dozen in any taluk. It is believed that in the principal towns more extended use might have been made of these schedules.

The printed instructions were clear and made the work easy. The manual was supplied to all supervisors and charge-superintendents.

In Trichinopoly, Kulitalai and Perambalur, the preliminary census was commenced on the 6th January and completed on the 25th *idem* in the first-named taluk and by the end of the month in the other two. In Perambalur, however, the preliminary record which was first written in manuscript schedules, was not copied into the printed books until the 10th February. In Udayarpálaiyam the preliminary census commenced on the 6th January and completed on the 10th February. In Musiri

it was commenced on the 6th January except in two firkas where it was begun on the 15th owing, it is said, to the non-receipt of the required number of enumeration books. The record was finished in the majority of villages by the 5th February and in a few cases only on the 12th *idem*.

In the two municipalities the preliminary census was commenced on the 1st February and completed on the 10th.

Both during the course of preparation of the preliminary record and subsequently the work of the enumerators was checked by supervisors by making inquiries in houses. In many cases the supervisors themselves went with the enumerators and made them fill in the schedules for a number of houses. The supervisors generally checked more than 50 per cent. and in some cases nearly the whole of the schedules. The charge-superintendents examined a fair proportion of the enumeration books. The tahsildars and deputy tahsildars personally checked a large number of the enumeration books. The Collector and divisional officers also moved about the district and checked a good number rectifying the defects noticed. The Chairman, Municipal Council, Trichinopoly, reports that the work was well checked by the supervisors and was accurate. In Srirangam the schedules written by the enumerators were given to supervisors who went round the blocks and checked 10 per cent. of the entries. The charge-superintendent is also said to have tested some schedules.

The time occupied for final census was generally from three to six hours. In the Trichinopoly municipality the final census was not completed till 3 A.M. and the census of travellers till 6-30 A.M. on the 27th.

There was a Muhammadan festival in Kalattur in the Musiri taluk, and special arrangements were made to enumerate the visitors and the Deputy Tahsildar of Turaiyúr was present on the spot. There was also a festival in Mohanúr in the Salem district, adjoining the Musiri taluk, and men were posted along the road to see that none of the travellers from the neighbouring villages escaped enumeration. A sufficient number of tickets was supplied for the purpose.

The census of the Trichinopoly military limits was taken by the military authorities. They were constituted into a circle of 20 blocks under the charge of the Officer Commanding Trichinopoly. There were no troops on the march in this district on the census night.

In the three villages of Kombai, Vannadu and Tenbaranadu on the Pachamalais in the Musiri taluk, the census was taken on the morning of the 27th February under the supervision of the forest ranger.

The demeanour of the people was satisfactory. They offered no opposition and freely gave information. Even the poorest ryot, says the Tahsildar of Trichinopoly, kept a light burning in his house until the enumerator visited it. There was only one prosecution under the Census Act in the Srirangam municipality for erasing the census number. The Tahsildar of Udayarpálaiyam reports that there appeared to be some superstition in the minds of some illiterate people that a census would be followed by epidemics, while the Tahsildar of Musiri reports that the ignorant masses appeared at first to believe that the census was a prelude to a poll-tax or compulsory emigration. Such opinions, if prevalent at all, were confined to a very small section of the population. The great bulk of the population now understand well enough the object of a census.

The last census was, it is believed, much more exhaustive and accurate than any preceding one. The size of charges, circles and blocks, was considerably reduced, though in my opinion the size of blocks was smaller than was necessary. The enumerators had ample time to prepare the preliminary record and the supervisors to check. The nature and extent of supervision left little to be desired.

Extract from the Report of S. H. Wynne, Esq., Acting Collector of Madura.

As a first step towards the work, the number of villages was ascertained. In Government taluks the number of villages settled by the Survey or Settlement Department was taken. In zamindari tracts the village lists of 1881 were checked with reference to subsequent changes and the actual number was then determined.

A map for each taluk, division or municipality was drawn, making out census divisions as per Census office instructions given in the circular No. 1-22 above quoted, except in the Madura municipality, where census divisions were not delineated. A very rare use was made of the map as it was not received in time, and as the divisions and sub-divisions once made underwent several changes with reference to instructions that were received from time to time.

The charcoal preparation proposed by the Collector of Chingleput did not answer well. The charcoal had a tendency to settle at the bottom of vessels leaving the oil clear above it. The figures painted with this mixture were all pale and had to be renewed in many cases. In the taluks of the sub-division of this district, the admixture of some burnt straw was found to remedy this. In many parts of the principal division, tar was used and the numbering of houses with it appeared to have been better done at a cheaper rate.

There is no doubt that the numbers would have lasted until the census, if the numbering had been done earlier and tar had been used for painting; but there does not appear to have been any necessity for numbering the houses earlier.

In municipal towns there was no difficulty, as competent men in Government employ were mostly available. In rural tracts, except in Tiruppavanam and Sivaganga, great difficulty was experienced in securing not only enumerators, but also supervisors and charge-superintendents. Owing to want of proper men, illiterate men who could only sign their names were employed as enumerators. In this case the work was got through with the aid of supervisors and some of such enumerators had the aid

of their own men for the purpose. In the Tirumangalam taluk alone four supervisors were each given two circles for want of men.

Householder's schedules were issued generally to European gentlemen and the East Indians. In Madura town they were issued to some of the native gentlemen who applied for them. The total number of schedules issued was 254. The use of these schedules might be extended with advantage.

There was a large gathering of people at Virupatchi in Palni taluk on the census day on account of the weekly market, and the census of such persons and of the men assembled at important chat-trams was taken by additional enumerators.

In Tirupparankundram in the Madura taluk special constables were employed for enumerating the pilgrims who attended that place on the census night on account of Santhavakoodam festival.

In half the Kodaikanal division enumeration was conducted in the day time, the villages wherein the enumeration was so conducted being Kodaikanal, Ettúr, Pannaikandu, Pachalúr, Vellaigiri and Peraiyúr.

In no tract did the taking of census occupy more than a day.

In the majority of cases information was given without opposition. In certain tracts the people were under the impression that the census was the fore-runner of further taxation; but this impression was gradually removed when the object of the census was explained. In the Palni taluk and in portions of Periyakulam and Tirushuli the Shanars objected to recording their castes as Shanars. But these particulars were recorded as stated by them. There were no prosecutions under the Census Act.

The subordinate officers have reported that the census now taken was correct. As the work was carried out strictly in accordance with the instructions, I have no reason to differ from their opinion.

Extract from the Report of G. S. Forbes, Esq., Acting Collector of Tinnevely.

Survey maps on the scale of one inch to a mile were supplied from the Collector's office to taluks, in most of which manuscript maps on the scale of the taluk survey maps were also prepared. In some taluks the maps were used for the delineation of circles and charges, while in others, owing partly to the constant changes made before the divisions were finally settled, they were not utilized at all; but nowhere were they found serviceable for the marking of village blocks, as these were generally too numerous to be distinctly denoted within the small space allotted. With regard to zamindari villages, as these are not surveyed nor shown on the survey maps, no attempt was made to delineate the census divisions for them. For the taluks of Sátúr and Otapidáram no maps at all were prepared, as they contain large unsurveyed zamindari tracts not shown in the survey map. With regard to municipalities in Palamcottah the census divisions were delineated on a survey plan of the town, but no map was prepared in the other two municipalities of Tinnevely and Tuticorin. The only places in which maps are reported to have been usefully employed are the taluk of Ambásamudram, where the tahsildar states that they served to ensure that no portion of the area was omitted, and the Palamcottah municipality, where the maps are said to have proved of great use in ascertaining the exact limits of the area, each supervisor had to deal with as well as the situation and extent of the blocks and in securing that no part of the town was left out.

The mixture of ink referred to in the Chingleput district circular, appended to circular No. 3, was first adopted for the numbering of houses, but it was found that the numbers drawn with it soon faded. Coal tar was subsequently used in many taluks with advantage; the material is cheap and the figures marked with it will endure for the whole period required. In some places stencils of tin or iron were used to delineate the figures. In Tuticorin dealwood planks with the numbers painted thereon were supplied to owners of palmyra-leaf sheds without walls to be hung up.

At first considerable difficulty was experienced owing to the disinclination of non-official persons to render gratuitous service; but the then Collector, Mr. Nicholson, issued an invitation to the people to give what aid they could in the public interest. In response to this invitation, coupled with persuasion on the part of divisional officers, tahsildars and other officials, a sufficient number of agents was secured generally except in the Otapidáram and Tenkarai taluks, where in a few cases more than one block and circle had to be assigned to one enumerator and supervisor respectively. In Sankaranainárkoil taluk forty men were engaged as enumerators at a remuneration of 2 rupees a head.

The number of schedules supplied and the number issued were:—

	Ten-paged schedules.	Twenty- paged schedules.	Thirty- paged schedules.	Fifty-paged schedules.	Loose schedules.
Supplied	9,026	3,589	1,033	8,296	41,066
Issued	8,455	3,430	1,001	8,286	35,815
Not issued or issued, but not used	571	159	32	10	5,251

Householder's schedules were issued to European and Eurasian gentlemen, high native officials, and English-knowing educated native gentlemen. The number issued was 410. As to the advisability of extending their use the weight of opinion seems to be against it, as it is difficult to get people not accustomed to forms to take the trouble of study and understand what is required for the accurate filling up of the schedules.

The printed instructions to enumerators were clear and full and are reported to have been easily understood. The Tenkási Tahsildar, from personal experience of the last two censuses, states that the rules were 'wonderfully vivid and simple.'

Copies of the manual were supplied to all charge-superintendents and supervisors in English or Tamil according to circumstances. The manual was of great use.

The time occupied in taking the census is returned generally as from four to six hours.

There were no fairs at the time of the census, but there was one important festival at Tiruchendúr, in connection with which special arrangements were made. Special enumerators to the number of twenty were appointed and worked under the supervision of the sub-registrar of the station, who was the supervisor of the circle in which the festival took place.

There is no military station in the district, but a detachment of a regiment of Madras Pioneers was encamped at Tuticorin. The census of this detachment was taken by the officer commanding, and the schedules handed over to the Chairman of the Tuticorin Municipality.

The coolies engaged on a wrecked steamer off the coast at Idintakarai, Nágunéri taluk, and the forest tribes at the foot of the western ghats within the limits of the Sankaranainárkoil taluk were numbered by day on the early morning of the 27th February.

There were no tracts where the census extended over more than one day.

The objects of the census have become sufficiently known to the people who are no longer influenced by any wild apprehensions in connection with it. They, therefore, cheerfully co-operated to render it a success. In Tenkarai the Shanars contended that they should be entered as *Kshatria Sanror*, and the request was complied with. There was but one prosecution under the Act. It was in the Tinnevely municipality and under clauses C and D of section 10 of the Census Act and sections 352 and 186 of the Indian Penal Code. The accused, a first-grade pleader, was charged with having refused information, and assaulted the enumerator on the night of the final census, but the prosecution failed owing to want of evidence.

The census figures are believed to be very fairly accurate, and to be certainly more correct than those of the previous census. The blocks and circles were smaller and more efficient supervision was possible.

The most striking increase is in Tuticorin, where houses are more by about 50 per cent. and the population is larger by 55 per cent. This is due to the rapid growth of the town as an important commercial sea port. The taluks of Sátúr, Otapidáram, Sankaranainárkoil and Srivilliputtur come next with percentages ranging from 17 to 25. These four taluks in which the cultivation is mainly of 'dry' crops suffered severely during the period of the famine which preceded the census of 1881. The progress of Sankaranainárkoil is the more remarkable as, owing to a barren and infertile soil, it has fewer capabilities of development than any of the other taluks which show a similar growth of population.

Extract from the Report of J. W. F. Dumergue, Esq., Acting Collector of Malabar.

Maps showing the census divisions were prepared in the taluks and the municipalities. They were used in the examination of the grouping of villages into census divisions and of the distribution of blocks.

No great difficulty was experienced in obtaining the requisite number of men, except in the taluks of Chirakal, Walawanád and Wynaad, where properly qualified men could not be secured.

A statement of the indent and supply of schedules and their issue is appended.

Schedules										Householder's schedules.		Remarks.	
Indented.		Supplied.		Issued.		Not issued.		Issued, but not used.		To what class issued.	Number supplied.		Number used.
Books.	Loose schedules.	Books.	Loose schedules.	Books.	Loose schedules.	Books.	Loose schedules.	Books.	Loose schedules.				
7,641	314,525	21,646	174,970	24,640	59,254	1,754	6,748	1,656	2,687	Europeans and Eurasians.	1,421	523	The people are not sufficiently advanced to understand the rules clearly so as to enable them to fill up the schedules correctly, and it is not, therefore, advisable to extend their use.

The preliminary record was taken on hand on the 6th January 1891 and completed by the 30th idem. In Chirakal it was, however, completed only by the 15th February. The municipalities commenced the work on the 2nd of February and completed it by the 22nd.

Supervisors in many cases accompanied the enumerators to a number of houses in each block when the preliminary record was in course of preparation. On its completion they examined all the entries in the schedules and tested the entries in not less than 10 per cent. of the schedules by actual house-to-house visits. Charge-superintendents in their respective charges and divisional officers in their divisions exercised general supervision over the whole work.

The arrangements made this time have been as effective as possible, and it may safely be said, therefore, that the preliminary record was more accurate than at the census of 1881.

A day enumeration was sanctioned for this district by G.Os., Nos. 5390 and 802, dated 1st September and 13th October 1890, on my representations. The final census operations, therefore, commenced on the morning of the 27th February and were completed by the evening of that day. Travellers by road, the houseless poor, &c., were enumerated on the previous night by special enumerators, who handed over the schedules to the enumerators of the respective blocks, in which the population was censused and the schedules were subsequently incorporated with the regular schedules of those blocks.

There are only three military stations in the district, and their census was taken by the military authorities and the tahsildars concerned rendered every assistance required of them. Troops were not on the march on the day of the final census.

In no part of this district did the census extend over more than one day.

The census of the hill tribes was taken during the first half of November, except in Chirakal, where it was taken in February for reasons stated in this office letter No. 2209-P., dated 19th June 1890. They were gathered at convenient places in each taluk, and their census taken with the aid of the jemies. Ten special enumerators were appointed for the Attapady valley (Walawanád taluk). Five of them having taken ill, the work was done by the rest, but was not completed till the end of November. These men were paid Rs. 71, as no one could be found to do this work without remuneration. This was the case in 1881 also.

The people of the district appear to have exhibited confidence in the utility of the census. Not much difficulty was experienced by the census officers in doing their duty, and the supervisors are reported to have met with every facility in the course of their work. There was only one instance of prosecution in the district under the Census Act. The enumerator of block No. 104 of the Walawanád taluk having been present for the preliminary record under the tahsildar's sunnad of appointment, refused to receive the books for the final census, notwithstanding the repeated orders of the tahsildar. The matter was duly reported to the divisional officer, on whose recommendation his prosecution was sanctioned by the District Magistrate. The enumerator was fined Rs. 50 by the Special Assistant Magistrate.

All divisional officers and tahsildars agree in thinking that the census was more accurately taken this time than in 1881. The arrangements made for taking the census were effective, and the people have learnt from past experience to view the census operations favourably. The required particulars were, therefore, gathered with comparative ease.

In the case of Wynaad there was a great decrease in the number of occupied houses and in population as shown in the margin. This is caused by the emigration of a large number of coolies to the plains owing to a large number of coffee estates having been abandoned, resulting in a falling off in the demand for labour.

Extract from the Report of V. A. Brodie, Esq., Acting Collector of South Canara.

Before proceeding to deal with the several points mentioned by you, I shall make some general remarks. This district has five taluks with 1,285 villages according to the Revenue accounts, or two towns, Mangalore and Udipi, and 1,279 villages according to the census returns.* There is a municipality and a military cantonment situated within the limits of the municipality at Mangalore, the head-quarters of the district. The district has also one A schedule port and eight B schedule ports, besides a few sub-ports.† Five islands (of which only four are inhabited) out of the Laccadive group are also attached to this district. The taluks were parcelled out into six charges each, except Coondapoor, the smallest taluk, which was divided into only five charges; but tahsildars were made responsible for the arrangements of the whole of their taluks. The municipality, the cantonment and the Laccadive Islands were each made a separate charge under the superintendence of the chairman, the commanding officer and the monegar (corresponding in rank to a deputy tahsildar on the mainland) of the islands respectively. The principal arrangements made in the islands were similar to those on the mainland: first, the houses were numbered and building lists prepared; then, the preliminary record was prepared; and, lastly, the final census was taken on the night of the 26th February. But owing to the difficulty of getting sufficient hands there were no supervisors appointed to check the work of the enumerators, but it was checked by the charge-superintendent (the monegar) himself, which he could do without much difficulty, as the total number of houses and other buildings in all the four islands was only 981. As stated in my letter No. 1657, dated 10th May

* *Vide* alphabetical lists of villages sent with my letter No. 2822, dated 21st July 1891.

† Exclusive of three open reefs.

1890, to Government no special arrangements were considered necessary for taking the census of the hill tribes of this district, as they all live in fixed abodes in the same villages with, and not far removed from the dwellings of, the ordinary population of the district. The final census was ordered to be taken on the night of the 26th February 1891 in all parts of the district, except in the 136 villages reported in my letter No. 4337, dated 17th November 1890, to Government, which are situated on or near the slopes of the Western Ghats, and in which a night census was considered impossible for the reasons stated in my letter No. 2646, dated 16th July 1890, to Government, viz., (1) the houses in these villages are much scattered, (2) the paths connecting them are often very rough, and (3) the jungles and hill-slopes intervening between the houses are infested with wild beasts.

The census divisions of the Mangalore and Kásaragód taluks were sketched on maps obtained from the Survey Department, but the sketches had to be dispensed with in the case of the remaining three taluks, as suitable maps were not available (*vide* your letter No. 117, dated 13th June 1890). Even the sketches of the former taluks did not prove of any use, as shortly after they were prepared the number and size of blocks and circles were altered as remarked above. The want of such sketches was not, however, at all felt.

In the first circular issued by me on the subject, the mixture—charcoal powder and lamp oil—prescribed in paragraph 3 of the Chingleput Collector's note above referred to was ordered to be used for numbering houses. But it having been subsequently discovered that common tar was both a cheaper and a better material, it was used in all parts of the district, except the Uppinangadi taluk, where the mixture first prescribed was used, as some expense had already been incurred on its preparation, when the second order about the use of tar was sent. In the case of houses with black walls, it was ordered that a square foot of the wall should be whitewashed and the number put upon that square, so that the number might easily catch the eye. It may also be mentioned here that in the case of the huts of pariahs, &c., which have no mud walls, the numbers were ordered to be painted on pieces of arecanut sheaths and hung up in front of the huts.

All officers agree in considering that numbers marked with tar would last until the census, even if the numbering were done earlier, their opinion being based, as stated by some of them, upon the fact that the numbers put on the present occasion have lasted till the dates of their reports, *i. e.*, two or three months after the census was over.

As the duty of supervisors in connection with the preliminary census extended over a long period, other departments were not able to spare many hands for this work. Consequently even after employing all competent magane shanbhogues on this duty, it was found necessary to appoint some private men as supervisors; and vakils and intelligent landholders, &c., who could be expected to do the work satisfactorily with a little training were selected for this work, chiefly in Kásaragód taluk, where the number of circles was the largest. More or less difficulty was also experienced in every taluk in obtaining the requisite number of enumerators, because (1) the number of enumerators this time was much greater than in 1881; * (2) the number of literate men in the interior is very limited, and (3) the men were to be induced to serve without remuneration.

The particulars of indent and supply of enumeration books and schedules are as follows:—

Particulars.	Canarese schedules in single pages.	Malayalam schedules in single pages.	House- holders' schedules.
First indent as per statement IV sent with my letter No. 2803, dated 26th July 1890.	332,000	44,000	600
1. Received on 9th December 1890 as per your advice, dated 11th December 1890, excepting reserve stock.	226,854	22,388	600
2. Received on 30th December 1890 on account of the reserve stock and on account of the additional supply (16,000 Canarese and 4,000 Malayala schedule leaves) asked in my telegram to you, dated 10th December 1890.	† 39,586	† 8,916	...
3. Received on 13th January 1891 on account of the additional supply of 14,000 Canarese schedule leaves asked for in my telegram of 27th December 1890 to the Superintendent, Government Press.	28,376	...	...
4. Received on 11th and 16th February 1891 on account of the additional supply of 20,000 Canarese schedule leaves asked for in my telegram of 4th February 1891 to the Superintendent, Government Press.	40,000	...	...
Total Supply ...	334,816	31,304	600
Difference between the original estimate and the total supply ...	+ 2,816	—12,696	Nil.

	Canarese.	Malayalam.
† Books of 50 schedules ...	30 = 1,500	3 = 150
Do. of 20 do. ...	30 = 600	3 = 60
Do. of 10 do. ...	125 = 1,250	16 = 160
Loose schedules ...	36,236	8,546
Total ...	39,586	8,916

The number of books and schedules remaining unused are shown below; and all the rest may be taken to have been issued and used as exact information as to how many were actually used is not available:—

Books of 50 schedules	..	..	..	..	..	..	..	19
Do. 30 do.	..	..	..	..	..	..	..	36
Do. 20 do.	..	..	..	..	..	..	..	47
Do. 10 do.	..	..	..	..	..	..	..	156
Loose schedules	..	..	..	..	..	..	..	23,612
Householders' schedules	..	..	..	..	..	..	..	364

Householders' schedules were issued only to Europeans and Eurasians, the total number issued being 112.* Householders' schedules for natives were not indented for and issued, as in paragraph 7 of your circular No. 1, dated 28th April 1890, it was stated that the census conference recommended that the use of such schedules should be restricted to the narrowest possible limits, and also because it was not known at first that such schedules would be printed for the use of natives. As regards the advisability of extending the use of householders' schedules in future, two tahsildars think that they may be issued to natives who can read and understand the rules and fill up the forms correctly, while two others deprecate their issue to natives on the ground that few would take the trouble of filling them up correctly. The municipal chairman is also against their issue to natives, as he thinks it would be difficult to distinguish as to which class of natives they should be issued to and which not. Both my divisional officers recommend the issue of these schedules to natives; but while the Head Assistant Collector would limit their issue to native officials of position, the General Duty Deputy Collector goes much further, as he proposes that they be issued to all heads of families who are able to read and write. This course will, he thinks, not only reduce the scriptory work of enumerators, but educate the people in their duty as citizens in connection with the census and also increase their confidence in the true objects of Government in taking a census, seeing that they are themselves trusted by the authorities. To guard against inaccuracies from ignorance, &c., he suggests that the schedules be issued and required to be filled up at the time of the preliminary census itself, so that they may be checked and the mistakes therein pointed out by the enumerators before the final census. I think, however, that this recommendation of the General Duty Deputy Collector cannot be safely given effect to for some time to come, and that on the occasion of the next census householders' schedules may be issued only to educated natives of position, whether they be officials or not, as there are many vakils, &c., who can fill up the schedules for themselves as well as officials.

The manual and the instructions to enumerators seem to be as complete as possible, though charge-superintendents and other census officers felt doubts in applying certain rules to particular local cases, &c., and sought orders, copies of which were communicated to you from time to time. It seems desirable, however, to make rule 13 about filling up column 13 more clear (language known by literate of the enumeration schedule), as doubts were entertained this time as to what language should be entered in this column when a person wrote (a) Canarese only in Tulu characters, or (b) the Konkani language in Hindustani or Persian characters, or (c) the Malayalam language in Arabic characters, without, in each case, knowing to read and write the characters of the one language and without being able to speak the other language. Your telegram to me of the 26th January was to the effect that in such cases the language one wrote and not the character used should be the criterion. But rule 13, as it is at present worded, only requires ability to read and write a language without requiring that one must also be able to understand or talk it.

Supervisors, besides examining carefully all the schedules filled up by enumerators and correcting any patent mistakes, tested the entries by house-to-house visits, and the percentage of the houses tested by them was much larger than the prescribed number (10 per cent.), especially in the Udipi and Coondapoor taluks, where from 56 to 75 per cent. seem to have been tested. The charge-superintendent also checked the entries in a large number of blocks in the same way. The divisional officers examined a number of books so checked. The opinion of all the officers is that the preliminary record was made carefully and as accurately as could be expected.

Except in the villages in which the census was taken during day-time as sanctioned, the final census commenced at about 8-15 P.M. on the night of the 26th February 1891 (i.e., the time at which the moon rose on that night), in accordance with your telegram of 4th February 1891 in reply to my letter, No. 420, dated 29th January 1891, and was concluded in the course of the same night, except in one block (No. 172) of Mangalore taluk, in which it is said to have extended till 7 A.M. the next morning, owing to the block being rather large. It is reported that in some places the work was finished by 4 A.M. and in others later. In villages in which a day census was taken, the final census was begun early in the morning of the 27th February (i.e., about 5 A.M.) and completed before the evening of that day owing to the circumstances that the people of this district do not reside in compact villages, but in separate gardens or compounds, often some distance apart, it was unavoidable that the enumeration should take up the greater part of the night.

As shown in the list sent with my letter, No. 88, dated 10th January 1891, there were some festivals to take place on the 26th February. But as suggested by you, arrangements were made with the temple authorities to hold the festivals on some other date, before or after the 26th February, except in the case of two festivals (at Nārāni in Mangalore taluk and at Kadekār in Uppinangadi taluk) and one fair (at Kāniyūr in Uppinangadi taluk). Though these could not be similarly postponed or held on some earlier date, yet it was arranged to conclude them before the evening of 26th February, so that the people assembled might return to their homes before the hour fixed for the commencement of the final census; and the special enumerators easily took the census of the few people that still remained. At one of these places (Kāniyūr) the tahsildar was present in person and carried out the above arrangements.

All officers say that the people did not show any opposition to the census. The Acting Head Assistant Collector, Mr. Sligh, writes: "The general demeanour of the people seems to have been 'quite quiet and satisfactory. Although they did not like being asked all the particulars required 'for the census, they appear, as a rule, to have answered without giving trouble.' I think these remarks represent correctly the attitude of the people towards the census generally, and apply to all parts of the district and more or less to all classes of people. As on former occasions, the ignorant people seem to have at first entertained some false notions about the object of the census which were probably suggested to them by mischief-makers:—

- it was apprehended that a poll-tax would be imposed or the taxes raised in some other way;
- that young men would be forcibly enlisted in the army; and
- in the Mangalore taluk a rumour seems to have also been prevalent that the object of taking a night census this time was to kidnap young persons to be offered up as sacrifice in connection with the construction of a certain bridge.

Of course, tahsildars and other charge-superintendents, as well as supervisors and enumerators carefully explained to the people the real objects of the census; and all officers believe that the people were satisfied after these explanations, and that the accuracy of the census was not affected to any degree by these rumours.

There were no prosecutions whatever under the Census Act in this district.

The divisional officers, as well as tahsildars, are unanimously of opinion that the census was as accurate as it could be. Among the circumstances which contributed towards this result, the chief are (1) the small size of the blocks, circles and charges this time; (2) the greater supervision and better arrangement generally; (3) the fact of the census being taken at night; and (4) the care and interest taken in the work by almost all concerned in it. This is the first time that a night census was taken in this district, and in order to ensure that enumerators might not neglect their work owing to disinclination or fear to work at night, the important nature of the work confided to them and the necessity of obtaining a correct record was again and again impressed upon them and arrangements were made beforehand for every enumerator being supplied by the village officers with torches and with one or two men to accompany them on the census night. All tahsildars report that in all parts in which a night census was ordered, and also in a few of the villages of the Coondapoor taluk in which a day census had been sanctioned, the enumerators did all perform their duties conscientiously on the census night.

The great increase in the population of the Mangalore municipality seems to be due to the following causes:—(1) there was only half a regiment here at the time of the census of 1881, while at the time of the present census there was a whole regiment with the sepoys' families; (2) every year people from other places, both in and out of the district, come and settle in this town to pursue their different callings; and (3) a large number of workmen from the neighbouring villages resort to the town during the fair weather to earn their livelihood by day labour, &c., for which the demand is yearly increasing with the growth of the town and of its commerce and industries.

The smallest rate of increase is in the Laccadive Islands. From the Head Assistant Collector's report on his visit to the islands at the beginning of this year, this result appears to be due to two causes:—(1) the absence of the crew of several boats from the islands at the time of the census, and (2) the high rate of mortality among children, as 20 per cent. of the children born are said to die before they are a year old.

The excess of males in the Mangalore town is attributable to the fact that many men of the trading and working classes from other places are to be found in this town during the trading season and that the bulk of the floating population is composed of this sex.

Extract from the Report on the Census of the Pudukōta State.

Considerable difficulty was felt in obtaining the requisite number of men for the mufassal. In addition to the village and taluk officials, many enumerators were sent out for mufassal work from several of the public offices in the town. After all this, there still remained a good many blocks without enumerators. Private agency had to be resorted to, and many persons of very poor ability had to be appointed enumerators. The work was, however, pushed through with the material that was available, and, by careful and repeated training, the backward section of the enumerators was at last brought up to something like the level of the more competent enumerators.

The printed instructions to enumerators and the manual for charge-superintendents and supervisors left little to be desired as to the points on which instruction was needed. A more complete list of castes and sub-divisions than was to be found either in the instructions to enumerators or in the manual was felt as a want, and I accordingly, with the sanction of the dewan-regent, issued a pretty complete list based on the caste tables of the last census.

The use of the word 'single' (in the manual) to denote the civil condition of divorced persons caused some confusion, as the word was not among those given in the heading in the schedule. The word was translated 'தனியேயுள்ளவர்' in the Tamil version of the manual, and this confirmed the confusion and led many persons to suppose that 'single' was a fourth civil condition in addition to 'married,' 'unmarried,' and 'widowed.' The opinion of these many persons was allowed to prevail, and the entry 'தனியேயுள்ளவர்' will be found in the census books of this state. It appears

to be now settled that the word 'single' is merely another word for 'unmarried,' the heading in the prescribed final census tables containing the word 'single' and omitting the word 'unmarried' altogether.

The preliminary record was begun on the 6th January 1891 in all charges alike, and was concluded in many of the charges before the close of that month. In the two charges in Alangudi taluk the work was concluded on the 17th February.

The mode of checking was that prescribed in the manual. The extent was, in many cases, greater than the minimum required by the manual, some of the supervisors having checked even the whole of the entries made by the enumerators.

The final census was taken on the night of the 26th February 1891, and, in the large majority of cases, occupied the whole of the night. In some cases the work was over by 2 or 3 o'clock in the morning but the enumerators were still asked to be on the move till dawn with a view to watch births and deaths and rectify the entries accordingly.

So far as I am able to form an opinion on the accuracy of the census, I think that the census of 1891 in this state was as accurate as the nature of the thing will admit. No pains were spared either by the working or by the supervising agency in accomplishing what could be done by honest and diligent work. I am, therefore, confident that the schedule entries correctly record the facts of the census night.

APPENDIX XIV.

ESTABLISHMENT.

No. XLVIII.—*Proceedings of the Government of Madras, Revenue Department, dated 20th February 1891, No. 132, Revenue.*

READ—the following letter from H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras, to the Secretary to Government, Revenue Department, dated 12th February 1891, No. 217:—

I have the honour to submit the following proposals regarding the abstraction of the particulars entered in the census schedules.

2. The abstraction sheets prescribed by the Census Commissioner have been adopted with a few slight modifications, which have been approved by him. They are twelve in number, but sheet VIII which relates to sect of Christians will not be required in this presidency, as complete information regarding sect will be afforded by sheet IV. No special sections for sheets IX and XII will be necessary in the first instance, as these will not then be ready. The men employed on sheets V and VI will work faster than the others, and it will probably be possible to give them the above two sheets to do.

3. I have already reported to Government that I propose to have nine abstraction offices in all, viz., three Tamil, three Telugu and one each for Malayalam, Canarese and Uriya. At Madras there will be six offices of equal strength, the number and distribution of the men employed on abstraction in each being as shown below:—

Working sheet.	Number of abstractors.	Number of overseers.	Number of supervisors.	Remarks.
I & VII	* 60	2	2	* That is 30 abstractors and 30 readers. The latter will also take sheet VII.
II	25	1		
III	30	1		
IV	35	1		
V	15	1		
VI	15	1		
X	30	1	2	
XI	30	1		
TOTAL	240	9	2	

4. A testing department will also be required. This is the same as the correcting department mentioned in Mr. Stokes' letter, printed in G.O., dated 28th March 1881, No. 526, and it will be entrusted with the duty of testing the work by the comparison of totals that ought to agree, and of correcting mistakes within certain defined limits. I propose for the present that it should consist of twenty men and one overseer, and I intend to place it directly under the deputy superintendent, thus avoiding the necessity for the entertainment of a supervisor.

5. *Tabulation.*—For the compilation of the totals of each sheet a staff equal in number to about one-fourth of the abstracting staff is required. Thus, for an office of 240 abstractors, 60 tabulators will be necessary. A supervisor and two overseers to control and supervise the work will also be needed. The tabulators and their overseers will receive somewhat higher salaries than the abstractors and the overseers of that department.

6. *Record Department.*—A separate record department for each of the six offices is unnecessary. It will be sufficient to have one for the Tamil offices which will be in one building, and one for the Telugu offices which will be in another. The record department is a most important one, and it is essential that it should be strong enough to allow of the work being disposed of without the slightest delay. The following staff is proposed :—

Record-keeper	1
Assistant record-keepers	3
Attenders	6

After the work has been started it may be possible to make some reduction, and this will, of course, be done if it is feasible. But it would be false economy to start with a record establishment too weak to cope with the work, and I therefore trust that the Government will be pleased to sanction the above staff.

7. *Cash-keeper.*—One cash-keeper with a clerk to assist him in preparing the pay bills and one shroff will be sufficient for all six offices. The cash-keeper and shroff will have large sums of money passing through their hands, and I propose that they should give security of Rs. 2,000 and Rs. 700, respectively.

8. *Menial establishment.*—Each deputy superintendent will require one peon and three night watchmen, and a gate-keeper will be necessary for each building. Attenders will also be required to carry books from one section to another: three for each office or eighteen in all will be sufficient. A sweeper for each building completes the menial establishment.

9. The plan of the offices at Calicut, Berhampore and Bangalore will be the same except that they will not be on so large a scale. The first two will each be one-half the size of the Madras offices, and that at Bangalore one-third the size. There are a few minor alterations in the matter of overseers and supervisors necessitated by the smaller size of these offices. The rate of pay given to the record-keepers, cash-keepers and shroffs is also lower, as the work will not be so heavy. I propose that the security to be given by the cash-keepers and shroffs should be Rs. 1,000 and Rs. 300, respectively.

10. The annexed statement shows the strength of each office with the proposed pay. The average pay of abstractors is entered as Rs. 14. It is proposed to give Rs. 12 for the minimum and Rs. 15 for the maximum outturn of work. The designations *overseer* and *supervisor* are substituted for those of *superintendent* and *superintendent* which were used in 1881. As the head of the office is a deputy superintendent, it is liable to cause confusion if the title of superintendent is given to his subordinates.

11. *Superintendent's office.*—My duties will be two-fold :—

1st—Supervising the work of abstraction and tabulation.

2nd—Preparing special statistical tables and collecting notes for the report.

To allow of my exercising thorough and constant supervision, it is necessary that I should have a special checking establishment. I shall also want one clerk for registering, indexing and despatching, and one copyist. I accordingly propose the following establishment in place of that which I now have :—

Proposed.		Present.	
	RS.		RS.
1 Assistant	100	1 Assistant	200
1 Clerk	30	1 Clerk	30
4 Clerks	25	2 Clerks	20
1 Clerk	15	2 Do.	15
1 Attender	8	1 Attender	8
1 Duffadar	10	1 Duffadar	10
2 Peons	8	2 Peons	8
2 Do.	7	2 Do.	7
		1 Sweeper	2½

12. I have already addressed Government on the subject of the pay and allowances of the deputy superintendents. I have, therefore, not included them in the statement appended to this letter.

13. I have, in conclusion, the honour to solicit the favour of very early orders.

ENCLOSURE.

Office.	Department.	Establishment.		Rate of pay.	Total monthly cost.
		Number.	Designation.		
No. I, Telugu	A. Abstraction	240	Abstractors	Rs. 14	Rs. 3,360 0 0
		9	Overseers	20	180 0 0
		2	Supervisors	50	100 0 0
		251	TOTAL		3,640 0 0
	B. Testing	20	Clerks	20	400 0 0
		1	Overseer	30	30 0 0
		21	TOTAL		430 0 0
	C. Tabulating	60	Tabulators	20	1,200 0 0
		2	Overseers	30	60 0 0
		1	Supervisor	50	50 0 0
		63	TOTAL		1,310 0 0
	D. Menial establishment.	1	Peon	6	6 0 0
		3	Attenders	7	21 0 0
		1	Muchi	10	10 0 0
		5	TOTAL		37 0 0
No. II, Telugu	The same as office No. I.				
No. III, Telugu	The same as office No. I.				
Nos. I, II and III	E. Records	1	Record-keeper	50	50 0 0
		3	Assistants	20	60 0 0
		6	Attenders	10	60 0 0
		10	TOTAL		170 0 0
	F. Menials	3	Night watchmen	4	12 0 0
		1	Gate-keeper	5	5 0 0
		1	Sweeper	3½	3 8 0
		5	TOTAL		20 8 0
Nos. IV, V and VI	The same as office Nos. I, II and III.				
Nos. I, II, III, IV, V, VI.	F. Accounts	1	Cash-keeper	50	50 0 0
		1	Clerk	20	20 0 0
		1	Shroff	25	25 0 0
		3	TOTAL		95 0 0
Grand Total					32,978 0 0
No. VII, Uriya	A. Abstraction	120	Abstractors	14	1,680 0 0
		9	Overseers	20	180 0 0
		1	Supervisor	50	50 0 0
		130	TOTAL		1,910 0 0
	B. Testing	10	Clerks	20	200 0 0
		1	Overseer	25	25 0 0
		11	TOTAL		225 0 0
	C. Tabulating	30	Tabulators	20	600 0 0
		1	Overseer	35	35 0 0
		31	TOTAL		635 0 0
	D. Menial establishment.	1	Peon	6	6 0 0
		2	Attenders	7	14 0 0
		1	Night watchman	4	4 0 0
		1	Muchi	10	10 0 0
		1	Gate-keeper	5	5 0 0
		1	Sweeper	3	3 0 0
		7	TOTAL		42 0 0

Office.	Department.	Establishment.		Rate of pay.	Total monthly cost.
		Number.	Designation.		
No. VII, Uriya—cont. ...	E. Records ...	1	Record-keeper ...	Rs. 30	Rs. A. P. 30 0 0
		1	Assistant ...	15	15 0 0
		2	Attenders ...	8	16 0 0
		4	TOTAL ...		61 0 0
	F. Accounts ...	1	Cash-keeper ...	35	35 0 0
		1	Shroff ...	15	15 0 0
		2	TOTAL ...		50 0 0
			Grand Total ...		2,923 0 0
	A. Abstraction ...	80	Abstractors ...	14	1,120 0 0
		7	Overseers ...	20	140 0 0
		1	Supervisor ...	50	50 0 0
No. VIII, Canarese ...		88	TOTAL ...		1,310 0 0
	B. Testing ...	8	Clerks ...	20	160 0 0
		1	Overseer ...	30	30 0 0
		9	TOTAL ...		190 0 0
	C. Tabulating ...	20	Tabulators ...	20	400 0 0
		1	Overseer ...	30	30 0 0
		21	TOTAL ...		430 0 0
	D. Menials ...	1	Peon ...	6	6 0 0
		2	Attenders ...	7	14 0 0
		1	Night watchman ...	4	4 0 0
		1	Gate-keeper ...	5	5 0 0
		1	Sweeper ...	3	3 0 0
		1	Muchi ...	10	10 0 0
No. IX, Malayalam ...		7	TOTAL ...		42 0 0
	E. Records ...	1	Record-keeper ...	30	30 0 0
		1	Attender ...	10	10 0 0
		1	Do. ...	8	8 0 0
		3	TOTAL ...		48 0 0
	F. Accounts ...	1	Cash-keeper ...	35	35 0 0
		1	Shroff ...	15	15 0 0
		2	TOTAL ...		50 0 0
			Grand Total ...		2,070 0 0
			Grand Total of all offices ...		40,894 0 0

ORDER—dated 20th February 1891, No. 132, Revenue.

Census No. 7.

The proposals of the Superintendent are approved and sanctioned.

(True Extract.)

(Signed)

C. A. GALTON,
Secretary to Government.

NOTE.—This scale was departed from to a considerable extent, especially in the case of the testing establishment, which had to be largely increased.

[Size—14 in. x 22½ in.]

Abstraction Sheet I.

SEX, AGE, RELIGION, AND CIVIL CONDITION.

District
Taluk
(or town)
Village
(or ward)

Circle No.
Block No.
Boat No.

Reader
Signature
of
Abstractor
Total

Date of Abstraction

Age.	Males.				Females.			
	Married.	Single.	Widowed.	Total.	Married.	Single.	Widowed.	Total.
Infant.								
1								
2								
3								
4								
0-4								
5-9								
10-14								
15-19								
20-24								
25-29								
30-34								
35-39								
40-44								
45-49								
50-54								
55-59								
60 and over.								
TOTAL ...								

1891.

Date

Overseer.

(Signed)

Abstraction Sheet II,

EX, AGE, RELIGION, EDUCAT

Taluk (or town)	}	Circle No.
		Block No.
Village (or ward)	}	Book No.
		Name

ature of { Abstractor
of { Totaller
Date of Abstraction

Males.						Females.					
Religion.	Age.	Learning.	Literate.	Illiterate.	Total.	Religion.	Age.	Learning.	Literate.	Illiterate.	Total.
{	0-9	...	...	...	...	{	0-9	...	...	...	...
	10-14	...	...	...	...		10-14	...	...	...	...
	15-24	...	...	...	...		15-24	...	...	...	...
	25 and over	...	...	...	...		25 and over	...	...	...	...
	TOTAL	...	...	...	...		TOTAL	...	...	...	...
{	0-9	...	...	...	...	{	0-9	...	...	...	...
	10-14	...	...	...	...		10-14	...	...	...	...
	15-24	...	...	...	...		15-24	...	...	...	...
	25 and over	...	...	...	...		25 and over	...	...	...	...
	TOTAL	...	...	...	...		TOTAL	...	...	...	...
{	0-9	...	...	...	...	{	0-9	...	...	...	...
	10-14	...	...	...	...		10-14	...	...	...	...
	15-24	...	...	...	...		15-24	...	...	...	...
	25 and over	...	...	...	...		25 and over	...	...	...	...
	TOTAL	...	...	...	...		TOTAL	...	...	...	...
{	0-9	...	...	...	...	{	0-9	...	...	...	...
	10-14	...	...	...	...		10-14	...	...	...	...
	15-24	...	...	...	...		15-24	...	...	...	...
	25 and over	...	...	...	...		25 and over	...	...	...	...
	TOTAL	...	...	...	...		TOTAL	...	...	...	...
Grand Total			...	...	...	Grand Total			...	...	...

1891.

Date _____

(Signed)

ORDER-

NOTE.-
ing esta

Abstraction Sheet III.

[Size—14½ in. × 21½ in.]

SEX, AGE AND OCCUPATION.

District

Taluk
(or town)

Village (or ward) { No.
Name

Circle No.

Block No.

Book No.

Signature of { Abstractor
Totaller

Date of Abstraction

Males.				Females.					
Occupation.	Age.			Total Males.	Occupation.	Age.			Total Females.
	0-4.	5-14.	15 and over.			0-4.	5-14.	15 and over.	

(Signed)

Date

1891.

Overseer.

Abstraction Sheet IV.

[Size—11 in. x 14½ in.]

RELIGION, SECT, CASTE WITH SUB-DIVISION, AND SEX.

District

Taluk.
(or town)

Village (or ward) { No. Name

Circle No.

Block No.

Book No.

Signature of { Abstractor.
Totaler.

Date of Abstraction

Religion.	Sect.	Caste.	Sub-division.	Males.	Total.	Females.	Total.
			TOTAL ...				

(Signed)

Date _____

891.

Overseer.

APPENDIX XV.

RESULTS OF THE CENSUS.

No. XLIX.—*Proceedings of the Government of Madras, Revenue Department, dated 1st April 1891, No. 246, Revenue.*

READ—the following letter from H. A. STUART, Esq., C.S., Superintendent of Census Operations, to the Secretary to Government, Revenue Department, dated 19th March 1891, No. 490:—

In continuation of my demi-official of yesterday evening, I have the honour to forward the enclosed statement of the results of the census. The figures have been compiled from the abstracts made by the enumerators and must be regarded as only approximately correct. The results of the census in the Laccadive and Amendivi Islands have not yet been received; I have, therefore, omitted these tracts from the statement for 1881 also.

2. The total population is 35,633,206, the increase being 15.49 per cent., which is nearly twice as great as the normal rate of increase as estimated by Mr. G. Stokes and Mr. G. F. Hardy, the actuary. Part of the increase is possibly due to more accurate enumeration and does not, therefore, represent a real addition to the population; but it was the general opinion of the officers who took part in the census of 1881 that the enumeration was very fairly accurate, so there seems no reason to doubt that the real increase in numbers has been considerably greater than was anticipated.

The increase in the case of females has been slightly greater than in the case of males, but the proportion of the sexes is almost exactly the same as it was in 1881. In that year there were among every 10,000 of population, 4,950 males to 5,050 females. The present ratio is 4,946 males to 5,054 females.

The increase in occupied houses is 18.69 per cent., which is higher than the increase in population, so that the number of persons per occupied house has fallen from 5.46 to 5.31. As the definition of a house was much the same on both occasions, these figures may be taken as showing real improvement in the material condition of the people.

Taking the area as given in the census report for 1881, the number of persons per square mile was in that year 221. It is now 255.

3. It is entirely due to the energy of the district officers that I have been able to furnish the

District.	Date of telegram.	District.	Date of telegram.
Madras ...	28th February 1891.	Cuddapah ...	11th March 1891.
Nilgiris ...	3rd March "	North Arcot ...	"
Trichinopoly ...	4th " "	Gedavari ...	"
Tanjore ...	5th " "	Nellore ...	12th " "
South Canara ...	6th " "	Anantapur ...	"
Salem ...	9th " "	Chingleput ...	"
Vizagapatam ...	"	Malabar ...	13th " "
South Arcot ...	10th " "	Kurnool ...	16th " "
Tinnevely ...	"	Bellary ...	"
Ganjam ...	11th " "	Coimbatore ...	17th " "
Kistna ...	"	Madura ...	"

Government with the results of the census so quickly. The Collector of the Nilgiris telegraphed the totals for his district on the 3rd instant, while those for Trichinopoly, Tanjore and South Canara were sent on the 4th, 5th and 6th, respectively. I beg particularly to invite the

attention of the Government to the fact that owing to the excellent arrangements made by the Agents to the Governor in Vizagapatam and Ganjam, it was rendered possible to compile the totals for those districts, including the agency portions, by the 10th March in the one case and the 11th idem in the other.

ORDER—dated 1st April 1891, No. 246, Revenue.

Census No. 12.

Recorded:

2. The rapidity with which the results of the recent census have been arrived at is very creditable to all concerned.

(True Extract.)

(Signed) C. A. GALTON,
Secretary to Government.

APPENDIX XVI.

FINANCIAL.

No. I.—*Circular No. 4, dated 23rd June 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to request that I may be furnished as early as practicable with an estimate of the cost of census operations in your district. The estimate should be in the accompanying form and should relate only to expenditure which will be incurred during the current financial year. It should be accompanied by a note affording such explanation of the items as may be required. The estimated expenditure in each municipality should be shown separately in a similar form, the name of the town being added after that of the district at the head of the form.

2. The travelling allowances of officials should not be included, as these will not be debited to 'census.' The item 'petty stationery, &c.' is chiefly intended for the cost of such paper, pens, &c., as may be supplied to non-officials. Village officers and other official enumerators and supervisors can generally use their own pens and paper or those supplied to them for their ordinary duties. It will not usually be necessary to provide enumerators with lights, as they will, in most cases, have lamps or torches of their own. The red ink used on the occasion of the last census was in many instances very bad and much extra work was thereby caused in the abstracting offices. It would, therefore, be advisable to have a supply of good ink made up in the taluk offices and distributed to the enumerators.

3. I have, in conclusion, the honour to request that the expenditure on census operations may be kept as low as possible, and that, in accordance with the wishes of the Government, every endeavour may be made to induce non-official enumerators and supervisors to give their services gratuitously.

Estimate of expenditure on census operations in 1890-91.

District.	Head of account.	Amount of estimate.			Amount sanctioned.		
		RS.	A.	P.	RS.	A.	P.
	1. House-numbering ...						
	2. Lights, red ink, &c. ...						
	3. Petty stationery, &c. ...						
	4. Remuneration of non-officials ...						

No. LI.—*Circular No. 5, dated Camp Bangalore, 21st July 1890.*

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

In my circular No. 4 it was stated that the travelling allowances of officials should not be included in your estimate of expenditure in connection with the census as these would not be debited to the head of 'census.' The Government of India desires, however, that a statement of the actual cost of the conduct of the census operations should eventually be prepared, and I have, therefore, the honour to request that you will be good enough to keep an account of the travelling allowances drawn by those officials whose ordinary duties do not require them to travel as, for example, taluk gunastahs. Such stationary officials should not, as a rule, be employed at a distance from their head-quarters, as it is most desirable to keep down the expenditure to the lowest possible amount.

2. The travelling allowances (if any) of officials who habitually move about their charges need not be included in this account, and no travelling allowances, except those of non-officials, should be provided for in the estimate asked for in my circular No. 4.

3. In accordance with the instructions of the Census Commissioner no provision was made in the statement appended to the above-mentioned circular for the carriage of enumeration books from the railway station, landing place, &c. These instructions have now been modified, and I have the honour to request that expenditure on this account may be included, an additional head (Carriage of Enumeration Books) being opened for the purpose.

No. LII.—Circular No. 32, dated Madras, 5th January 1891.

From—H. A. STUART, Esq., C.S., Superintendent of Census Operations, Madras,
To—The Collector of _____

I have the honour to forward a copy of a note on the district estimates of census expenditure, together with a statement of the estimates as revised by me.

2. It is difficult to frame an estimate that can be regarded with confidence as even approximately correct, but I believe that with care and economy the amounts given in the statement will be found sufficient. The total provision for the district should not be exceeded without urgent necessity, full particulars being communicated to me.

3. In some districts some small expenditure has been incurred on the printing of circle lists. This can generally be met from the provision for the district press, but where this cannot be done the amount should be reported to me.

4. All district charges on account of the census should be disbursed before the end of the present financial year, as there will be no provision for such expenditure in the budget for 1891-92. A statement of the expenditure should be forwarded to me as soon as possible after the census. This statement should be in the same form as the estimate.

5. Municipalities will be supplied with all forms free of charge, but the rest of the cost of the enumeration will be debited to municipal funds as directed in G.O., dated 1st December 1890, No. 975, Revenue. The estimates received from you have been forwarded to Government for sanction.

6. The charges incurred in military limits will, under the orders of the Government, be debited to cantonment or station funds. No estimate of these charges seems necessary, but a statement of the actual expenditure both in military limits and in municipalities should be forwarded to me after the census is over.

7. I have not made any special provision for the census of the sea-going population as none seems necessary. I trust that every endeavour will be made to avoid extra expenditure on account of boats, crews and the like. The visit to each vessel on account of the census can in most cases be made in the port boat with the ordinary crew.

Revised estimate of expenditure on account of the census in 1890-91 (exclusive of municipalities and cantonments).

Districts.	House-numbering.	Lights, red ink, &c.	Petty stationery.	Remuneration of non-officials.	Carriage of enumeration books.	Total.
	RS.	RS.	RS.	RS.	RS.	RS.
Ganjam	400	60	100	400	200	1,160
Ganjam Agency tracts	...	...	...	1,500	...	1,500
Vizagapatam	300	60	30	400	300	1,090
Vizagapatam Agency	...	...	...	2,500	...	2,500
Godavari	230	50	100	100	60	540
Kistna	110	60	100	200	100	570
Nellore	140	40	60	300	70	610
Cuddapah	110	40	80	100	50	380
Kurnool	100	40	80	250	20	490
Bellary	100	40	80	500	50	770
Anantapur	160	40	80	200	50	530
Chinglepat	170	40	40	250	50	550
North Arcot	260	50	100	400	60	870
South Arcot	200	50	90	300	50	690
Tanjore	300	60	100	400	50	910
Trichinopoly	180	40	80	250	20	570
Madura	450	60	100	300	100	1,010
Tinnevely	220	60	100	350	70	800
Salem	220	40	90	300	70	720
Coimbatore	300	50	70	400	80	900
Nilgiris	30	40	10	250	50	380
Malabar	170	40	120	350	150	830
South Canara	50	40	90	300	150	630
TOTAL	4,200	1,000	1,700	10,300	1,800	18,000

SETTLEMENT REPORT.

OF

SOUTH CANARA.

I HAVE the honour to submit my report on the settlement of Land Revenue for fasli 1303 (1893-94), together with the prescribed statements.

2. (1) SEASON AND RAINFALL AND (2) CONDITION AND OUTTURN OF CROPS.—The season was not uniformly favorable for agricultural operations, consequently the first crop suffered to some extent. The yield of the second crop (suggi) was better than that of the first. The rainfall was ample and seasonable for the third crop—*vide* paragraphs 2 to 4 of my letter, dated 16th June 1894, No. 2241, in Board's Proceedings, dated 19th July 1894, No. 296.

3. (3) PRICES.—Statement No. 2 shows that prices were lower in fasli 1303 than in fasli 1302. This is due, in the case of rice and paddy, which are staples of the district, chiefly to the falling off in the demand from outside the district, and the consequent short exports. Ragi and horsegram are not the staples of South Canara and their prices represent the state of the market at the localities outside the district where they are grown. The figures given in columns 3 and 4 in the comparative abstract (statement No. 2) against first-sort rice represent averages at the district headquarters with reference to Board's Proceedings, dated 14th August 1893, No. 344 (Revenue Settlement).

4. AVERAGE RATES OF WAGES OF AGRICULTURAL LABORERS.—These are given below for the last six years ending fasli 1303 :—

Fasli.	In the vicinity of towns per diem.		In rural parts per diem.	
	Males.	Females.	Males.	Females.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1298	0 3 3	0 2 5	0 2 10	0 2 1
1299	0 3 6	0 2 7	0 3 1	0 2 4
1300	0 3 7	0 2 5	0 3 1	0 2 5
1301	0 3 11	0 2 10	0 3 4	0 2 6
1302	0 3 9	0 2 8	0 3 2	0 2 6
1303	0 3 11	0 2 9	0 3 4	0 2 5

There is some increase in the rates as compared with fasli 1302, which chiefly occurs in the two taluks of Uppinangadi and Coondapoor. The high rates of wages paid to coolies on the coffee estates in Mysore and Coorg, which these taluks adjoin, have reduced the local supply of labour and raised its cost.

5. (4) PERMANENTLY-SETTLED ESTATES AND (5) WHOLE INAM VILLAGES.—There are none in this district.

(6) RYOTWARI SETTLEMENT—(a) *Villages*.—No change was made in the number of villages (1,284) constituting the district.

* Fasli 1302 45,536
 „ 1303 46,080
 Increase 544

(b) *Pattas*.—The increase of 544 * pattas in fasli 1303 as compared with the number in fasli 1302 (*vide* statement No. 1) is made up as follows:—

i. Pattas issued for new wargs (holdings)	495
ii. Do. for Banjar (fallow) wargs taken up for cultivation. ...	71
iii. Do. for a warg brought under the beriz deduction system. ...	1
Total	567

Deduct pattas of wargs transferred to Banjar during the year—

(a) Lands resigned	21
(b) Lands bought by Government at sales for arrears of revenue	2
—	23

Balance 544

6. (7) OCCUPATION AND CHANGES THEREIN.—Statement No. 3 (with its enclosures) gives details under this head. We have no record of the extents of holdings. The amount of revenue chargeable on them is all that can be compared. There is an increase of Rs. 2,543 over the revenue of fasli 1302, which is due chiefly to lands newly taken up for occupation in the year—*vide* enclosure A in statement No. 3.

7. (8) ACTUAL CULTIVATION AND WASTE CHARGED AND REMITTED.—The figures in statement No. 3 are compared below in detail with those of fasli 1302:—

	Fasli 1302.	Fasli 1303.	Increase.	Decrease.	Remarks.
Assessment of the holdings	Rs. 13,85,595	Rs. 13,88,138	Rs. (a) 2,543	Rs. ..	(a) <i>Vide</i> paragraph 6 <i>supra</i> .
Deduct—					
Waste remitted	6,900	7,075	175	..	
Temporary remissions as per statement No. 4.	1,35,630	1,01,616	..	(b) 34,014	(b) <i>Vide</i> paragraph 10 <i>infra</i> .
Total	1,42,530	1,08,691	175	34,014	
Remaining beriz	12,43,065	12,79,447	36,382	..	
Add—					
Miscellaneous items as per statement No. 5.	95,193	89,337	..	(c) 5,856	(c) Due chiefly to falling off in receipts under variable items of the Konde estate— <i>vide</i> paragraphs 11—21 <i>infra</i> .
Land-cess	1,31,376	1,31,655	(a) 279	..	
Village-cess	44,085	56	..	(d) 44,029	(d) Due to non-collection of village-cess—G.O., dated 23rd September 1893, No. 837-R., communicated in Board's Proceedings, dated 5th October 1893, No. 573 (Land Revenue).
Total	15,13,719	15,00,495	..	13,224	

8. (9) WATER-RATE, TIRWAJASTI AND FASALJASTI.—There are no Government irrigation works in this district.

9. (10) REMISSIONS—(a) *Permanent*.—These remissions amounted to Rs. 1,74,562 in fasli 1303, exhibiting a decrease of Rs. 38 when compared with the amount (Rs. 1,74,600) in fasli 1302. The decrease resulted as shown below:—

Remissions at the close of fasli 1302	Rs. 1,74,600
Add—	
Assessment of lands taken up for public purposes	7
Total	1,74,607
Deduct—	
Assessment re-imposed under the beriz deduction system. ...	36
Assessment re-imposed on land owing to ruin of a temple to which it had been assigned— <i>vide</i> item 3, para. 43 <i>infra</i>	9
—	45
Balance	1,74,562

The Board's order (Proceedings, dated 21st August 1894, No. 5026, Settlement) that some of the items of permanent remissions should be struck off this head will be given effect to as soon as possible on completion of the information which is being compiled.

10. (b) *Fixed, including items allowed from entire beriz of villages*.—These are given in statement No. 4. The only important variation which calls for remarks is the decrease of Rs. 33,975 under Government contribution to the Village Service fund. This is due to the fact that no deduction was made from gross collections for the purpose—*vide* paragraph 6 of Board's Proceedings, dated 5th October 1893, No. 573 (Land Revenue).

11. (11) MISCELLANEOUS REVENUE.—Statement No. 5 exhibits items of this class of revenue, and any item in which a variation of Rs. 100 or above occurs is explained below.

12. Item (2) in statement No. 5—*Land cultivated, but not included in the jama-bandi*.—The increase of Rs. 1,645 * is chiefly due to the credit to this head of Rs. 1,500, being the rent of the Nerya cardamom forests, which was up to fasli 1302 being credited to forests—G.O., dated 18th July 1893, No. 647, in Board's Proceedings, dated 31st August 1893, No. 638-F.

* Fasli 1302	Rs. 2,123
„ 1303	3,768
Increase	1,645

13. Item (5) in statement No. 5—*Cultivation of peramboke lands*.—The increase † is due to the imposition of prohibitory assessments on occupation of lands reserved for special purposes.

† Fasli 1302	Rs. 5
„ 1303	163
Increase	158

SETTLEMENT REPORT OF SOUTH CANARA.

14. Item 6, *ibid*—Revenue derived from trees other than reserved trees on unreserved lands, including sale-proceeds of such trees.

‡ Fasli 1302	...	...	...	RS.	796
„ 1303	...	...	...	RS.	5,426
Increase	...	...	...	RS.	4,630

—The increase ‡ is due to the operation of the principles with reference to which Government directed that revenue should be credited to “Land Revenue” or “Forests”—G.O., dated 18th July 1893, No. 647, in Board’s Proceedings, dated 31st August 1893, No. 638-F.

§ Fasli 1302	...	...	...	RS.	1,038
„ 1303	...	...	...	RS.	1,746
Increase	...	...	...	RS.	708

15. Item No. 9—Revenue process service fees.—The increase § is ascribable to a larger amount of darkhast and kudutala work disposed of in fasli 1303 as compared with fasli 1302.

16. Item 11 (4)—Revenue derived from coir, the produce of the Amindivi islands.—The increase of Rs. 12,467 is due to the sale of a larger quantity of coir in fasli 1303 than in fasli 1302 :—

	Quantity.	Average rate.	Amount.
Fasli 1302	583	RS. 42 0 8	24,497 0 0
„ 1303	1,094	RS. 33 12 7	36,964 0 0
Increase	511	..	12,467 0 0

|| Fasli 1302	...	...	Extent.	Value.
„ 1303	...	...	ACS.	RS.
Increase	...	...	7	2,717

17. Item 11 (5)—Sale-proceeds of waste lands.—The increase || is due partly to a larger extent of lands having been sold and partly to their natural advantages which led to keen competition.

	Fasli 1302.	Fasli 1303.	Decrease.
¶ Kumeri	ACS. 749	ACS. 889	ACS. 60
Hukkal	2,576	2,333	243
•• Fasli 1302	...	...	...
„ 1303	...	...	...
Decrease	...	...	...

18. Item 11 (6 and 7)—Assessment on kumeri or cultivation of jungle lands newly cleared by burning, and assessment on cultivation of dry lands termed hukkal cultivation.—A smaller ¶ quantity of land was taken up for cultivation in fasli 1303 under both these items of temporary and shifting cultivation. Hence the decrease* of Rs. 293 and Rs. 154 of assessment respectively under items 6 and 7.

†† Fasli 1302	...	...	...	RS.	56,051
„ 1303	...	...	...	RS.	28,085
Decrease	...	...	...	RS.	27,966

19. Item 11 (13)—Rent of lands and receipts under other items in the “Konda Estate.”—The absence in fasli 1303 of large recoverable items of outstanding debts due to the estate accounts for the decrease.††

‡‡ Fasli 1302	...	...	...	RS.	967
„ 1303	...	...	...	RS.	1,246
Increase	...	...	...	RS.	279

20. Item 11 (14)—Rents and other receipts from the Budoli Escheat Estate.—The increase ‡‡ in the receipts of this estate during fasli 1303 is due to credit in the accounts of the gross collections instead of the net receipts as was done in the previous fasli.

SETTLEMENT REPORT OF SOUTH CANARA.

5

21. Item 17 (15)—Rents and other receipts from the Miyar Escheat Estate.—Rupees 112 were collected in fasli 1303 against none in fasli 1302, in which latter year the property was not in the possession of Government.

22. (12) DEMAND, COLLECTION AND BALANCE CURRENT—RYOTWAR AND MISCELLANEOUS FOR FASLI 1303.—These are compared with those of fasli 1302 in the following table :—

Fasli.	Current demand.	Collection within the fasli.	Balance.	Subsequent collection up to 31st August 1894.	Total collection up to 31st August 1894.	Balance.	Percentage of collection to the demand (columns 2 and 6).
1	2	3	4	5	6	7	8
1302 ..	RS. 13,38,258	RS. 13,34,913	RS. 3,345	RS. 2,545	RS. 13,37,458	RS. 800	99.94
1303 ..	RS. 13,68,784	RS. 13,65,751	RS. 3,033	RS. 2,474	RS. 13,68,225	RS. 559	99.95

It will be seen that the demand (column 2) was larger, but the balance at the end of fasli 1303 (June 1894) (column 4) was smaller, and the percentage of collections to the demand at the end of August last (column 8) more favorable than in fasli 1302.

23. (13) DEMAND, COLLECTION AND BALANCE—ARREARS.—The following table compares the state of arrears in fasli 1303 with that in fasli 1302 :—

	Arrears at the beginning of fasli.	Collections within the fasli.	Remissions.	Balance at the end of fasli.	Subsequent collections and remissions up to 31st August 1894.	Remarks.
Fasli 1302	RS. 2,156	RS. 2,033	RS. 123	RS. ..	RS. ..	
„ 1303	RS. 3,355	RS. 3,309	RS. 24	RS. 22	RS. 22	* Remitted under G.O., No. 394, dated 5th June 1894.

24. (14) COERCIVE PROCESSES AND SALES FOR ARREARS OF REVENUE.—The position is compared with that in fasli 1302 in the table given below. The number of processes of all kinds was smaller, as was the number of defaulters whose property was actually sold. The amount of arrears involved (Rs. 726) in these latter cases was however somewhat higher than in fasli 1302 :—

Fasli.	Total number of processes of all descriptions served.	Number of defaulters whose property was sold.	Value of the property sold.					
			Real property.		Personal property.		Total.	
			Amount of arrears.	Amount realized.	Amount of arrears.	Amount realized.	Amount of arrears.	Amount realized.
1302 ..	6,144	38	RS. 85	RS. 143	RS. 534	RS. 386	RS. 619	RS. 529
1303 ..	6,087	35	RS. 254	RS. 201	RS. 472	RS. 369	RS. 726	RS. 570

25. (15) RECEIPTS FROM PROCESS FEES AND CHARGES AND THE EXTENT TO WHICH SPECIAL PAID ESTABLISHMENTS WERE UTILIZED FOR SERVING PROCESSES.—The information is given in enclosure B to statement No. 8.

SETTLEMENT REPORT OF SOUTH CANARA.

26. (16) LANDS SOLD UNDER BOARD'S STANDING ORDERS.—*Vide* paragraph 17 *supra*. The waste lands referred to therein are lands sold under Board's Standing Order No. 30 (New Edition).

27. (17) ADVANCES UNDER THE LAND IMPROVEMENT AND AGRICULTURISTS' LOANS ACTS.—No applications were received under the latter enactment. Thirty-four applications under the former Act were dealt with in fasli 1303. Twenty-six of these in which the loans applied for aggregated Rs. 11,900 were rejected either because the securities offered were inadequate or because they were received under the Special Well Rules which are inapplicable to this district. Only four applications for loans aggregating Rs. 650 were accepted. There remained only four applications received about the close of the fasli for loans amounting to Rs. 3,000 pending disposal at the close of the fasli. For further details—*vide* my letter No. 3539, dated 8th instant.

28. (18) COSTS IN CIVIL SUITS.—*Vide* statement No. 12.

29. (19) LANDS ACQUIRED BY PUBLIC SERVANTS.—Twelve public servants acquired lands paying an assessment of Rs. 262 in the aggregate and 14 relinquished lands bearing an assessment of Rs. 507.

30. (20) RUINED TANKS AND TANKS HANDED OVER TO RYOTS UNDER STANDING ORDER No. 9.—There are no Government works of irrigation in this district.

31. (21) INTEREST.—The subjoined table gives particulars under this head:—

Fasli.					Demand.	Collection.	Remission.	Balance.
					RS.	RS.	RS.	RS.
1302	..	..	..	..	102	11	3	88
1303	..	..	..	..	96	7	3	* 86

* Reported to be irrecoverable.

32. (22) SUB-DIVISION OF QUIT-RENTS.—None.

33. (23) INSPECTION OF BOUNDARY AND FIELD MARKS.—The survey of the district is still incomplete, but the information, so far as is available, is shown in the prescribed statement which is enclosed.

34. (24) EXAMINATION OF VILLAGE AND TALUK ACCOUNTS.—The notes † of the examinations made by the Settlement officers at the jamabandi are enclosed.

† Will follow.

35. (25) APPLICATIONS FOR TRANSFER OF REVENUE REGISTRY.—The subjoined table gives the necessary information under this head:—

	Number of cases pending at the beginning of fasli 1303.	Number of cases received during fasli 1303.	Total.	Number of cases disposed of during fasli 1303.	Percentage of disposal to receipts.	Number of cases pending at the close of the year	
						Out of those received before fasli 1303.	Out of those received in fasli 1303.
1	2	3	4	5	6	7	8
Applications received through Registration officers ..	146	746	892	837	93.83	..	55
Applications received direct by Revenue officers ..	373	3,268	3,641	3,482	95.63	2	157
Total ..	519	4,014	4,533	† 4,319	..	2	212
Figures for fasli 1302 ..	297	3,670	3,967	3,448	..	58	461

† Two hundred and eighty-two of these fell under paragraph 6 of the Standing Order No. 20. Cases of undisputed succession are excluded from this statement.

SETTLEMENT REPORT OF SOUTH CANARA.

The disposals (column 5) were larger, though receipts (column 4) were also larger, and the balance (columns 7 and 8) at the close of fasli 1303 was smaller in comparison with the figures for fasli 1302. The percentage (column 6) of disposals to receipts was also nearly equal in the cases received through both the channels.

The steps taken to secure agreement between ownership and revenue registry under paragraph 6 of Standing Order No. 20 were similar to those described in paragraphs 40–42 of the last Jamabandi Report (this office letter No. 4409, dated 28th November 1893).

36. (26) VERNACULAR CORRESPONDENCE IN THE HEAD ASSISTANT AND ASSISTANT COLLECTORS' OFFICES.—Mr. Slight, the Head Assistant Collector, and Mr. Graham, the Assistant Collector, disposed of the vernacular correspondence of their offices without the preparation beforehand of English abstracts. The latter held charge of the Mangalore division for a few months.

37. The following points are referred to in this report as directed in Board's Proceedings, No. 810 L.R., dated 18th November 1889:—

38. (a) Adjustment of differences between Village and Taluk Accounts.—This was completed before the close of the fasli except as regards certain items which are now adjusted as explained in the remark column of the (revised) demand, collection and balance statement which is enclosed as usual. Orders have also been sent to the Tahsildars concerned to effect the adjustments in their accounts.

39. (b) Explanation of variations in the demand on account of cesses.—*Vide* paragraph 7 *supra*.

40. (c) Reconciliation of demand, collection and balance statement with the treasury figures as communicated by the Accountant-General.—This communication has not been received yet. The required reconciliation will be made and reported on its receipt.

41. CREDITS OF CESSSES.—The statement of these credits is enclosed with reference to paragraph 9 of the Board's Proceedings, No. 74 L.R., dated 6th February 1890. The rules (Board's Proceedings, No. 279 L.R., dated 15th April 1889) in this behalf have been duly observed and the proportionate credits made. The final adjustments have been carried out for all the taluks of the district up to fasli 1302.

42. CATTLE CENSUS.—The statement giving the requisite information is enclosed.

43. LAPSE OF PAGODA ALLOWANCES.—Some of the assignments of Land Revenue made to religious institutions were resumed during fasli 1303 under paragraph 2 of Standing Order No. 117. The resumptions amounted, in the aggregate, to Rupees 24-12-10 as shown below:—

	RS.	A.	P.
(1) Kajake Vinayaka Dev., No. 808, in the inam register of Udupi taluk. Amount made payable under the beriz deduction system without 10 per cent. allowance	4	12	10
(2) Kanak Majal Shastao Phuta, No. 346, in the inam register of the Kasaragad taluk. Amount made payable under the beriz deduction system without 10 per cent. allowance.	11	3	2
Total	16	0	0
(3) Baidyarkala Garadi Bhuta, No. 194, in the inam register of the Udupi taluk assignment including 10 per cent. allowance	8	12	10
Grand Total	24	12	10

44. In conclusion, I regret the delay in the submission of this report. I have arranged for the more punctual submission of periodical returns and reports in future.

MANGALORE,
15th October 1894.

(Signed) G. W. DANCE,
Acting Collector.

SETTLEMENT REPORT

OF

MALABAR.

I HAVE the honour to submit my report on the Settlement of Land Revenue for fasli 1303 along with the prescribed statements. The delay in the submission of this report is due to the late receipt of the statements from Wynaad which were received in batches, the last one on the 23rd instant.

2. SEASON AND RAINFALL.—The season during the year was on the whole favorable. The rainfall was not as abundant as in the previous year, but was seasonable except in a few localities. The average rainfall of the district during the past official year was 100.38 inches against 144.96 inches in 1892-93. The heaviest rainfall during the year was recorded at Tellicherry and the lowest at Nilambúr.

3. CONDITION AND OUTTURN OF CROPS.—In Chirakkal the gingelly crop did not thrive well. In Calicut taluk the kanni, modan and ponam crops suffered to a slight extent in certain places owing to excess of rain in April and May, the sowing and germinating season. In Walavanad the rainfall being less than in the previous year, the general outturn of crops is reported to have been poor. In Cochin the rainfall being somewhat deficient when the paddy crop was in ear, the outturn was below the average of the previous year. With these exceptions the condition and outturn of the crops was generally fair.

4. PRICES.—A comparative statement showing the prices of paddy, first and second sort, and of horse-gram per garce is appended. The record of the price of first-sort rice, except at the head-quarter station, was discontinued under Board's Proceedings, No. 344, dated 14th August 1893, and that of ragi throughout the district under Board's Proceedings, No. 58, dated 31st January 1894. Compared with fasli 1302, the prices of all the grains fell during the year. As compared, however, with the average of the five years preceding the fasli, the prices of these grains rose slightly during the year; paddy, first sort, by 4 per cent., second sort by 3 per cent. and horse-gram by 2 per cent:—

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Items.	In fasli 1298.	In fasli 1299.	In fasli 1300.	In fasli 1301.	In fasli 1302.	Average for the past five years.	In fasli 1303.	Increase or decrease as compared with the average.	Increase or decrease as compared with the previous year.
1. Paddy, 1st sort, per garco.	159	176	191	199	210	187	195	+ 8	- 15
2. Paddy, 2nd sort, " ..	144	160	177	179	192	170	176	+ 6	- 16
3. Horse-gram	213	283	294	304	326	284	289	+ 5	- 37

5. REVENUE DUE FROM PERMANENTLY-SETTLED ESTATES.—The only estate so called in the district is Ali Rajah's estate comprising the Karar territory in Cannanore and the islands attached to it. The arrears of peishcush due from the Rajah amounted to Rs. 61,002-14-6 as per statement No. 6 for fasli 1302. Adding to this the balance of interest due from the Rajah for the fasli, the total accumulated arrears due from him at the commencement of fasli 1303 was Rs. 61,893-0-6. This together with the current demand of Rs. 15,000-0-11 for the fasli brought the total amount payable by the Rajah to Rs. 76,893-1-5. A sum of Rs. 5,250, being the amount of compensation due to Ali Rajah on account of Amini Divi islands, is adjusted every year in abatement of the arrears due from the Rajah. The adjustment in 1303 reduced the demand to Rs. 71,643-1-5. The balance of interest due at the close of the fasli was Rs. 3,529-0-5 as per statement enclosure A to No. 7. The total demand against the Rajah at the close of fasli 1303 was thus Rs. 75,172-1-10. This is the amount according to the peishcush accounts in the Island Administration report for the fasli. It is necessary to mention here that pending final orders on the subject of the correspondence ending with Board's Proceedings, dated 31st August 1894, No. 368, Confidential No. 46 (Land Revenue), I have deemed it best to take for this report as well as the Island Administration report the figures worked out in the usual course.

6. WHOLE INAM VILLAGES.—There are no whole inam villages in the district. There are however a few minor inams set apart for religious and charitable purposes in some of the taluks.

7 (a). RYOTWAR SETTLEMENT.—The Jamabandi Settlement of the Ernad, Walavanad and Cochin taluks were conducted by the Collector (Mr. Bradley) and of the other taluks by the Divisional officers.

(b) Number of pattas issued.—During the year 4,285 fresh pattas had to be prepared against 4,796 in the previous year. The pattas relating to the taluks of Walavanad and Palghat could not be distributed during the fasli as they had to be rewritten as directed by the Board in its Proceedings, Mis. No. 6210, dated 27th October 1893. The figures entered against these two taluks in columns 4, 5, 6 and 7 of statement No. 1 are irrespective of the rewriting in the revised forms. If they are all viewed as fresh pattas, the figures would be fictitious and would be useless for purposes of comparison. In 6,450 pattas, alterations had to be made by additional entries and 204,115 pattas required no alteration. The total number of pattas for the year was 214,850 against 212,746 in fasli 1302. In Chirakkal taluk, 47 pattas requiring alteration consequent upon transfers of land could not be altered within the fasli as the name and extent of the lands specified in the applications for transfer of assessments were found to differ from the particulars in the Pallayapraethies and other accounts. These pattas however have since been modified.

(c) Holdings and changes therein.—The statement appended shows the extent and assessment of ryotwar holdings in the fasli. As compared with the previous year there was a decrease of 1,504 acres in the extent and Rs. 4,669 in the assessment. The bulk of this occurred in the Wynaad. There was also a small decrease in the taluks of Kottayam and Walavanad. All the other taluks showed an increase. The large decrease in the Wynaad is explained by the Tahsildar to be merely due to

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relinquishments. The extent shown against "lands resigned" under "deduct" chiefly consists of lands cultivated with ponam, modan and other fugitive crops during the previous fasli, but left uncultivated during the fasli under report. The extent of such lands cultivated during the year is included in the figures against item 1 under "additions."

Items.	Dry.		Wet.		Total.	
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.
	ACS.	RS.	ACS.	RS.	ACS.	RS.
Ryots' holding at the beginning of the fasli	526,063	7,30,385	415,604	12,19,361	941,667	19,49,746
<i>Deduct.</i>						
1. Lands resigned	115,842	85,224	3,495	6,260	119,337	91,484
2. Lands sold for arrears of revenue and bought in by Government for want of bidders	731	1,590	1,046	2,247	1,777	3,837
3. Lands sold for arrears of revenue and purchased by private individuals	373	764	296	782	669	1,546
4. Lands sold by order of Courts ..	45	138	73	221	118	359
5. Transferred by private contract or gift	2,668	6,136	3,811	10,284	6,479	16,420
6. Taken up for public purposes or otherwise rendered useless ..	4	10	7	7	11	17
7. Transferred from wet to dry and vice versa	..	..	9	18	9	18
8. Lands washed away by the sea ..	6	44	5	13	11	57
9. Alterations necessitated by errors in previous years' accounts ..	..	..	8	41	8	41
10. Amount struck off, being the irreconcilable difference between the village and taluk demands. ..	..	3	..	..	..	3
Total ..	119,669	93,909	8,750	19,873	128,419	113,782
Remainder ..	405,394	6,36,476	406,854	11,99,488	813,248	18,35,964
<i>Additions.</i>						
1. Lands taken on darkhast ..	116,529	85,576	3,065	5,138	119,594	90,714
2. Lands purchased by private individual in revenue sales ..	373	764	296	782	669	1,546
3. Lands purchased at Court sales ..	45	138	73	221	118	359
4. Lands transferred by private contract or gift	2,668	6,136	3,811	10,284	6,479	16,420
5. Transferred from wet to dry and vice versa	7	33	..	..	7	33
6. Alterations necessitated by errors in previous years' statement ..	48	41	..	..	48	41
Total ..	526,064	7,29,164	414,099	12,15,913	940,163	19,45,077
Increase ..	+	1	..	..	..	..
Decrease ..	..	— 1,221	— 1,505	— 3,448	— 1,504	— 4,669

8. WASTE REMITTED AND WASTE CHARGED.—The particulars of waste remitted during the year as compared with the previous fasli are given below:—

Taluks.	In fasli 1302.		In fasli 1303.	
	Extent.	Assessment.	Extent.	Assessment.
	ACS.	RS.	ACS.	RS.
Ponnani	250	335	360	458
Calicut	190	330	190	295
Wynaad	220	331	270	405
Total ..	660	996	820	1,158

The amount remitted was Rs. 162 in excess of that remitted in the previous year. The increase occurred in the taluks of Ponnani and Wynaad. In Ponnani, as usual, the remission was allowed on the Punjakole and other lands left waste, either owing

to the excess or deficiency of water. As in the previous year remission in the Calicut taluk was granted on lands bordering on the Conolly canal rendered uncultivable owing to the influx of salt water. The amount shown against Wynaad was remitted on account of certain lands in Muppainad amsam having been assigned for temporary cultivation under clause 15-A of the Wynaad settlement rules and to the assessment having been charged only on the portion actually cultivated during the year. The extent of waste charged in the fasli was 78,167 acres against 73,444 acres in fasli 1302. The bulk of this was in the Wynaad.

9. ACTUAL CULTIVATION.—The extent of actual cultivation with details under dry and wet as compared with the previous fasli is exhibited below :—

—			Dry.	Wet.	Total.
Fasli 1302	...	...	461,588	405,975	867,563
Do. 1303	...	...	460,146	401,030	861,176

As has often been remarked these figures are merely conjectural, no systematic village-war accounts of cultivation being maintained in any of the taluks of the district except Wynaad.

10. WATER-RATES.—No water-rate is charged in this district.

11. OTHER REMISSIONS.—Statement No. 4 gives details of the other remissions granted during the fasli. The total amount was Rs. 1,144 against Rs. 1,636 in fasli 1302. There was a decrease both under occasional and fixed remissions granted during the year. The sum of Rs. 294 appearing under fixed remissions represents the amount of janmabhogam on escheat lands remitted in the taluks of Walavanad and Ponnani on payment of the full janmam value in some cases or to the imposition of quit-rent in place of janmabhogam in others under G.O., dated 6th April 1886, No. 264. A sum of Rs. 237 against Rs. 602 in the previous fasli was remitted on under-aged coffee and cinchona estates in the Wynaad under paragraph 8 of G.O., No. 611, dated 22nd July 1886.

KAYATTU NELLU REMISSION, Rs. 43.—The history of the Kayattu nellu tax is more or less obscure. The following extracts from Græme's report on the Kawai and Chirakkal taluks will explain how it was understood by him :—

Paragraph 1071 (Cavay).—"It had been customary for the inhabitants to give ten yedangallies for every potheepudoo or land requiring 30 yedangallies to sow it, under the denomination of potheepudoo, for the use of the Daivusam or Hindu temples. In this year, half of this contribution was assumed on account of Government and valued at the rate of Rs. 41-8-0 the mille. It had also been customary for the Tenmallars to give for every 100 yedangallies of their patum 16, under the names vailee nellu (hedge grain) and kytee nellu (string grain) as a contribution for raising hedges and providing string for keeping out and fastening cattle which strayed into the rice lands. Half of this contribution was likewise assessed in the same year.

Paragraph 1160.—"It is also represented that an allowance of 10 yedangallies out of 1 pothee or 30 yedangallies of seed sown under the denomination of vailee nellu (hedge paddy), kytoo nellu (string paddy) and potheepudoo (10 for 1 pothee) for the defence of tracts of rice land against cattle was assessed at half its value in 975 or 1799-1800. It seemed to have been a part of the patum, and it was probably considered that Government had a fair right to its proportion of it, the same as any other part of the patum, but it may be necessary to make a remission on the same principle that it would be done for the keeping up of embankments on lands which would otherwise be liable to be laid under water.

Paragraph 1118.—"In this taluk, Chirakkal, the inhabitants complain in common with those of Cavay of the assignments on land for their defence against cattle being rated to the assessment"—vide also paragraphs 26 and 27, pages 632-633 of Logan's Malabar, volume I.

During the fasli under report, the Uralers of a Devaswam in the Chirakkal taluk petitioned that a sum of Rs. 43 collected from them on account of kyattu nellu tax

NOTE ON THE DISTRICT ESTIMATES OF CENSUS EXPENDITURE.

1. *House-numbering*.—The total estimate, excluding Ganjam, for which no estimate has been received, is Rs. 6,142-7-4. There is great divergence between district and district, the highest being Coimbatore with Rs. 750, while Malabar, with a greater population and a larger number of houses, is only Rs. 200. The latest figures of actual expenditure in the districts show that the amount spent up to date is only Rs. 4,376 including Ganjam. The bulk of this is, of course, for house-numbering, and there should be very little more expenditure on this account. A very fair estimate may accordingly be made from these figures and this is how the estimate as revised has been calculated.

2. *Lights, red ink, &c.*—The estimate under this head is Rs. 4,476, and there are the same divergencies between district and district. Nearly all the estimates are too high. The census will be taken on a moonlight night, so there need be no expenditure on lights if householders are asked to keep a light ready for the visit of the enumerator. Even in those exceptional cases where lights are deemed necessary, the enumerators can no doubt provide them themselves. Red-ink powder will be supplied from the taluks. If special indents on the Stationery office or special local purchases are thereby rendered necessary the extra charge will be debited to the census. A small provision must, therefore, be made on this account. The estimates as revised by me vary from Rs. 60 to Rs. 40, and these amounts will not, I hope, be exceeded.

3. *Petty stationery*.—The total for all districts is Rs. 2,570, the amounts varying from Rs. 437 in Malabar to Rs. 60 in Nellore, Rs. 30 in Vizagapatam and Rs. 10 in the Nilgiris. The larger estimates are much too high and have accordingly been reduced. As already explained village officers and other official enumerators can use their own pens or paper or those supplied to them for their ordinary work; nor will it be necessary, save in a few exceptional cases, to supply even non-officials with pens, for if a man can write he is sure to possess a pen or to be able to borrow one.

4. *Remuneration of non-officials*.—The estimate under this head is Rs. 19,764, of which more than one-fourth (Rs. 5,770) appears against Tinnevely. There is no apparent reason for any such special provision being made for that district and as a matter of fact it is not now anticipated that there will be any great difficulty in obtaining the gratuitous services of a sufficient number of non-officials. The next largest figure is that for Coimbatore (Rs. 1,960), then come Tanjore (Rs. 1,600), Malabar (Rs. 1,572), Bellary (Rs. 1,150) and South Arcot (Rs. 1,014). But so far, in the course of my tours, I have been informed very generally that paid men will not be required, and in these circumstances the estimates seem unnecessarily high. Moreover if Vizagapatam requires only Rs. 300, Kistna Rs. 200, Godavari Rs. 124 and Cuddapah nothing, the needs of the southern districts where there is a much greater proportion of educated people cannot be so high as Collectors have anticipated. The Collector of Madura indeed has asked for only Rs. 200, and there are in that district many zamindari divisions. The estimates have, therefore, been reduced with confidence to the amounts entered in the appended statement. Some Collectors have opened a special head for travelling allowance for non-officials. This was unnecessary, as the head 'Remuneration of non-officials' embraces all kinds of remuneration; the amounts given in the revised estimate accordingly include travelling allowance. Travelling allowance should not be given to non-officials unless it is claimed. The grant of it will seldom be necessary, as very few non-officials will have to travel and all of those who do so will not claim travelling allowance. The sum entered for Bellary (Rs. 500) is comparatively high, as provision is made for a number of paid men for the enumeration of the people attending the Mylar festival.

5. *Carriage of enumeration books*.—The bulk of the books have been sent, carriage paid, to the head-quarters of each taluk, and the cost of distributing them to the supervisors will be but trifling, as village servants and taluk peons have no doubt been largely employed on this duty. The provision, therefore, of such large amounts as Rs. 500 (Madras), Rs. 487 (Malabar) and Rs. 350 (Kistna) seems unnecessary. The case of Vizagapatam (Rs. 550) is different: the books were forwarded from the press only to Vizagapatam or Bimlipatam, and from there they have to be sent long distances. But even allowing for this the estimate is probably too high. The amounts entered in the appended statement will, it is believed, prove sufficient.

6. The Collector of Nellore has provided Rs. 83 under the head of 'Miscellaneous.' This is not permissible, as all expenditure must be shown under one or other of the heads prescribed by the Census Commissioner for India.

7. The Agent to the Governor in Vizagapatam has provided Rs. 2,500 for salary of enumerators in the agency tracts. This has been shown under the head of 'Remuneration of non-officials,' and a sum of Rs. 1,500 has been entered for the same purpose in the Ganjam agency tracts.

8. The revised estimate does not include any provision for municipalities or cantonments, as the charges there will be borne by municipal and cantonment funds, respectively.

MADRAS,
5th January 1891.

H. A. STUART,
Superintendent of Census Operations.

No. LIII.—Statement of expenditure.

Main Head.	Sub-head.	1890-91.	1891-92.	1892-93.	1893-94.	Total.		
Part A.—Enumeration.	I.—District charges.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.		
		1. District office establishment ...	.....	.....	.....	.....		
		2. Special printing and petty contingent charges ...	1,353 12 9	1,317 1 11	.....	.....	2,670 14 8	
		3. House-numbering ...	4,400 14 4	71 7 3	.....	.....	4,472 5 7	
		4. Lights, ink, &c. ...	2,807 2 7	330 7 1	*3,000 0 0	.....	6,137 9 8	
		5. Remuneration of Census officers.	3,082 9 10	3,956 14 4	265 6 6	.....	7,304 14 8	
		6. Petty stationery ...	2,899 3 2	.....	.....	.....	2,899 3 2	
		7. Freight of schedules, &c., from stations and landing places...	2,052 6 4	510 2 10	.....	.....	2,562 9 2	
		Total I, District charges ...	16,596 1 0	6,186 1 5	3,265 6 6	.....	26,047 8 11	
		II.—Enmtn. Printing.	8. Paper for schedules, &c., at Press ...	18,399 1 2	100 2 9			18,499 3 11
9. Printing and binding ...	5,314 13 4		.....	.....	.....	5,314 13 4		
10. Despatching from press ...	2,066 3 6		.....	.....	.....	2,066 3 6		
Total II, Paper and Printing, A ...	25,780 2 0		100 2 9	.....	.....	25,880 4 9		
TOTAL, ENUMERATION ...		42,376 3 0	6,286 4 2	3,265 6 6	.....	51,927 13 8		
Part B.—Abstract and Compilation.	III.—Tabulation office.	11. Office rent ...	606 4 10	6,519 5 10	1,265 4 5	133 9 3	8,524 8 4	
		12. Office furniture and repairs, &c. ...	617 2 5	2,986 1 10	49 1 9	.....	3,652 6 0	
		13. Record establishment ...	5 6 4	5,735 9 2	926 6 4	26 10 11	6,694 0 9	
		14. Correspondence and Accounts establishment ...	.....	1,823 5 7	271 4 7	.....	2,094 10 2	
		15. Menial establishment ...	8 15 7	6,334 10 9	464 3 11	9 5 4	6,817 3 7	
		16. Working staff, including superintendence—officials ...	235 9 6	30,566 15 7	5,980 8 4	61 0 11	42,844 2 4	
		17. Working staff, clerks, specially entertained ...	.....	+2,52,575 13 0	14,588 15 7	.....	2,67,164 12 7	
		18. Travelling allowances to and from the office ...	.....	73 4 9	34 6 0	.....	107 10 9	
		19. Freight of schedules, &c., to office ...	1,540 13 10	513 9 1	0 4 2	.....	2,054 11 1	
		20. Petty stationery and contingencies ...	195 1 4	2,492 1 4	647 4 2	.....	3,334 6 10	
		Total III, Tabulation office ...	3,209 5 10	3,15,620 12 11	24,227 11 3	230 10 5	3,43,288 8 5	
		IV.—Tabulation, Printing.	21. Paper for sheets, registers and tables, at press ...	9,434 15 3	7,302 15 1	3,745 6 4		20,483 4 8
			22. Printing of forms, tables and reports ...	419 1 6	11,354 11 4	2,992 5 1		14,766 1 11
			23. Freight of sheets, &c., to office.	81 2 5	349 14 6			431 0 11
			Total IV, Paper and Printing, B ...	9,935 3 2	19,007 8 11	6,737 11 5		35,680 7 6
		TOTAL, COMPILATION ...		13,144 9 0	3,34,628 5 10	30,965 6 8	230 10 5	3,78,968 15 11
Part C.—Superintendence.	V.—Superintendent.	24. Provincial Superintendent's deputation allowance ...	4,148 6 10	4,525 14 7	4,525 14 7	340 10 7	13,540 14 7	
		25. Pay of substitute of Superintendent ...	3,466 11 5	2,941 13 5	3,176 9 2	249 13 1	9,834 15 1	
		26. Travelling allowance of Superintendent ...	2,608 9 3	1,559 1 7	368 13 0	84 13 4	4,621 5 2	
		Total V, Supt.'s Personal Charges ...	10,223 11 6	9,026 13 7	8,071 4 9	675 5 0	27,997 2 10	
		VI.—Superintendent's office.	27. Superintendent's office establishment ...	2,982 9 0	2,691 3 9	1,672 5 3	154 15 0	7,501 1 0
			28. Travelling allowances for establishment ...		343 6 4	57 6 10	34 0 2	434 13 4
			29. Office contingencies for establishment ...	2,538 4 1	419 13 8	345 6 9	39 4 7	3,342 13 1
			30. Rent of Superintendent's office establishment ...		412 8 4	465 1 9		877 10 1
		Total VI, Supt.'s Establishment ...		5,520 13 1	3,867 0 1	2,540 4 7	228 3 9	12,156 5 6
		TOTAL, SUPERINTENDENCE ...		15,744 8 7	12,893 13 8	10,611 9 4	903 8 9	40,153 8 4
Grand Total ...		71,265 4 7	3,53,808 7 8	44,842 6 6	1,134 3 2	4,71,050 5 11		

* Contribution to the Madras Municipality in payment of half the charges. The net amount due was subsequently found to be Rs. 2,780-3-11 and Rs. 234-14-11 were refunded in 1893-94 and shown as a receipt.

† Exclusive of Rs. 7,998-15-10 (contribution from municipalities) which has been taken in abatement of charges.

No. LIV.—Statement of district expenditure.

District.	Total.	House-numbering.	Lights, ink, &c.	Remuneration of non-officials.	Petty stationery.	Freight of schedules, &c., from stations and landing places.	Special printing and petty contingent charges.
Ganjam	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
	{ 1890-91 ...	670 3 0	281 7 4	150 6 10	...	84 7 10	153 13 0
	{ 1891-92 ...	673 1 0	...	129 4 1	415 14 0	...	127 14 11
TOTAL ...	1,343 4 0	281 7 4	279 10 11	415 14 0	84 7 10	281 11 11	...
Vizagapatam.	{ 1890-91 ...	3,263 12 7	325 9 3	58 12 3	2,223 4 8	74 15 6	531 2 11
	{ 1891-92 ...	397 6 11	14 4 0	65 14 3	131 4 10	...	185 15 10
TOTAL ...	3,661 3 6	339 13 3	124 10 6	2,354 9 6	74 15 6	767 2 9	...
Gōdāvari	{ 1890-91 ...	834 13 10	271 14 0	76 14 10	86 12 0	89 6 4	102 7 4
	{ 1891-92 ...	265 6 10	...	...	170 4 0	...	95 2 10
TOTAL ...	1,100 4 8	271 14 0	76 14 10	257 0 0	89 6 4	197 10 2	207 7 4
Kistna	{ 1890-91 ...	185 15 11	135 14 10	20 10 4	...	12 9 0	16 13 9
	{ 1891-92 ...	350 4 6	30 9 0	93 11 9	74 0 0	...	16 15 9
TOTAL ...	536 4 5	166 7 10	114 6 1	74 0 0	12 9 0	33 13 6	135 0 0
Nellore	{ 1890-91 ...	593 12 0	188 8 2	87 11 6	...	23 10 1	94 6 3
	{ 1891-92 ...	221 13 0	...	...	178 13 0	...	21 0 0
TOTAL ...	815 9 0	188 8 2	87 11 6	178 13 0	23 10 1	115 6 3	221 8 0
Cuddapah	{ 1890-91 ...	304 13 5	101 1 10	32 2 4	9 0 0	112 13 3	49 12 0
	{ 1891-92 ...	112 7 0	...	3 7 0	103 0 0	...	6 0 0
TOTAL ...	417 4 5	101 1 10	35 9 4	*112 0 0	112 13 3	55 12 0	...
Kurnool	{ 1890-91 ...	491 14 11	140 3 2	41 15 8	195 9 0	71 0 2	43 2 11
	{ 1891-92 ...	...	...	...	...	...	...
TOTAL ...	491 14 11	140 3 2	41 15 8	195 9 0	71 0 2	43 2 11	...
Bellary	{ 1890-91 ...	932 4 7	135 13 10	41 12 9	0 8 0	675 4 6	78 13 6
	{ 1891-92 ...	39 7 8	...	...	30 0 0	...	8 0 2
TOTAL ...	971 12 3	135 13 10	41 12 9	30 8 0	675 4 6	86 13 8	1 7 6
Anantapur	{ 1890-91 ...	303 11 11	161 7 9	28 13 2	...	52 5 0	61 2 0
	{ 1891-92 ...	91 3 6	26 10 3	2 13 3	57 12 0	...	4 0 0
TOTAL ...	394 15 5	188 2 0	31 10 5	57 12 0	52 5 0	65 2 0	...
Madras	{ 1890-91 ...	...	...	...	...	...	...
	{ 1891-92 ...	807 2 6	...	...	807 2 6	...	...
TOTAL ...	807 2 6	...	...	807 2 6	...	...	...
Chingleput	{ 1890-91 ...	+368 3 5	175 0 0	53 3 5	15 0 0	75 0 0	50 0 0
	{ 1891-92 ...	11 12 0	...	...	11 12 0	...	...
TOTAL ...	379 15 5	175 0 0	53 3 5	26 12 0	75 0 0	50 0 0	...
North Arcot.	{ 1890-91 ...	870 0 0	250 7 1	171 1 10	155 0 2	172 1 11	121 5 0
	{ 1891-92 ...	482 12 0	...	...	482 12 0	...	...
	{ 1892-93 ...	260 10 6	...	...	260 10 6	...	...
TOTAL ...	1,613 6 6	250 7 1	171 1 10	898 6 8	172 1 11	121 5 0	...

* Includes Rs. 105-9-0 spent on feeding hill tribes.

† The details of the charges for 1890-91 were not furnished, the total amount has, therefore, been arbitrarily distributed over the various heads.

No. LIV.—Statement of district expenditure—cont.

District.	Total.	House-numbering.	Lights, ink, &c.	Remuneration of non-officials.	Petty stationery.	Freight of schedules, &c., from stations and landing places.	Special printing and petty contingent charges.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Salem ... { 1890-91 ...	419 11 7	226 4 1	41 1 6	...	111 14 9	40 7 3	...
... { 1891-92 ...	257 4 9	...	16 0 9	241 4 0	...	...	...
TOTAL ...	677 0 4	226 4 1	57 2 3	241 4 0	111 14 9	40 7 3	...
Coimbatore... { 1890-91 ...	758 3 4	292 4 1	216 6 4	57 0 0	129 3 2	63 5 9	...
... { 1891-92 ...	576 8 0	...	...	576 8 0	...	...	...
TOTAL ...	1,334 11 4	292 4 1	216 6 4	633 8 0	129 3 2	63 5 9	...
Nilgiris ... { 1890-91 ...	336 10 8	34 4 0	199 9 3	...	13 7 6	10 9 9	78 12 2
... { 1891-92 ...	21 4 0	...	19 4 0	...	...	2 0 0	...
TOTAL ...	357 14 8	34 4 0	218 13 3	...	13 7 6	12 9 9	78 12 2
South Arcot. { 1890-91 ...	1,133 2 0	210 7 11	51 0 5	...	52 9 7	49 0 1	770 0 0
... { 1891-92 ...	55 4 6	...	...	48 0 0	...	...	7 4 6
TOTAL ...	1,188 6 6	210 7 11	51 0 5	48 0 0	52 9 7	49 0 1	777 4 6
Tanjore ... { 1890-91 ...	614 10 0	305 3 5	162 11 8	50 12 0	77 2 11	18 12 0	...
... { 1891-92 ...	19 4 0	...	...	19 4 0	...	...	...
TOTAL ...	633 14 0	305 3 5	162 11 8	70 0 0	77 2 11	18 12 0	...
Trichinopoly. { 1890-91 ...	440 12 0	186 13 4	51 8 3	...	159 4 2	43 2 3	...
... { 1891-92 ...	207 2 5	...	...	202 0 0	...	...	5 2 5
... { 1892-93 ...	4 12 0	...	...	4 12 0	...	...	...
TOTAL ...	652 10 5	186 13 4	51 8 3	206 12 0	159 4 2	43 2 3	5 2 5
Madura ... { 1890-91 ...	981 15 5	549 6 10	42 3 11	...	82 10 10	209 8 7	98 1 3
... { 1891-92 ...	78 15 4	...	...	41 8 0	...	37 7 4	...
TOTAL ...	1,060 14 9	549 6 10	42 3 11	41 8 0	82 10 10	246 15 11	98 1 3
Tinnevely ... { 1890-91 ...	1,495 10 8	232 14 8	751 13 11	218 12 0	235 14 1	56 4 0	...
... { 1891-92 ...	103 5 0	...	...	102 12 0	...	0 9 0	...
TOTAL ...	1,598 15 8	232 14 8	751 13 11	321 8 0	235 14 1	56 13 0	...
Malabar ... { 1890-91 ...	1,401 3 4	151 2 6	494 13 6	71 0 0	521 1 5	163 1 11	...
... { 1891-92 ...	1,283 1 6	...	...	143 0 0	...	...	1,145 1 6
TOTAL ...	2,689 4 10	151 2 6	494 13 6	214 0 0	521 1 5	163 1 11	1,145 1 6
South Canara. { 1890-91 ...	194 8 5	44 10 3	32 4 11	...	72 5 2	45 4 1	...
... { 1891-92 ...	126 3 0	...	...	120 0 0	...	5 1 0	1 2 0
TOTAL ...	320 11 5	44 10 3	32 4 11	120 0 0	72 5 2	50 5 1	1 2 0
Total, Madras Presidency { 1890-91 ...	16,596 1 0	4,400 14 4	2,807 2 7	3,082 9 10	2,899 3 2	2,052 6 4	1,353 12 9
... { 1891-92 ...	6,186 1 5	71 7 3	330 7 1	3,956 14 4	...	510 2 10	1,317 1 11
... { 1892-93 ...	265 6 6	...	...	265 6 6	...	...	...
TOTAL ...	*23,047 8 11	4,472 5 7	3,137 9 8	7,304 14 8	2,899 3 2	2,562 9 2	2,670 14 8

* This is exclusive of the contribution (Rs. 3,000) to the Madras Municipality.

No. LV.—Statement of receipts, Madras.

Year.	Nature of receipts.	Amount.
		RS. A. P.
1892-93	By sale of unused forms in the districts ...	108 14 8
	By sale of furniture ...	197 2 9
	By sale of census type ...	2,994 9 0
	By sale of waste paper, &c. ...	859 3 7
	By calculating machine ...	150 0 0
	By type-writer ...	275 0 0
	By cyclostyle ...	40 0 0
	TOTAL ...	4,624 5 0
1891-92	By sale of surplus forms in the districts ...	654 6 3
	By sale of furniture ...	320 2 0
	TOTAL ...	974 8 3
1893-94	By sale of waste paper ...	1,193 10 5
	Contribution from Madras Municipality ...	234 14 11
	TOTAL ...	7,027 6 7

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GOVERNMENT OF MADRAS.

REVENUE DEPARTMENT.

READ—Census of India, 1891, Vol. XIII.

ORDER—dated 24th July 1893, No. 670, Revenue.

Census, No. 1.

The Government has read with interest Mr. H. A. Stuart's excellent report on the Madras Census of 1891. A detailed

review of the report would serve no useful purpose, and the Government will therefore only touch briefly on the principal points calling for notice.

2. The total population of the Madras Presidency in 1891, excluding feudatory states, was 35,630,440, having increased since the Census of 1881 by 4,803,327 or about 15½ per cent. The decade, 1881-91, was marked by no serious famines nor epidemics of pestilence, and its conditions were therefore favorable to an increase in population; it is not therefore surprising to find that the effects of the severe famine of 1877-78 have almost entirely disappeared and that the population has multiplied rapidly. It is interesting to observe the effects of the great famine on the age character of the population. The mortality, during the famine, was naturally greater among the young and old than among those in the prime of life and consequently the majority of the survivors were at the reproduction age at the commencement of the decade, 1881-91; the result has been that the rate of increase of the population in the districts affected by the famine has been much higher than in the non-famine districts. The population of Cuddapah, Kurnool, Bellary and Anantapur is still, however, below what it was in 1871.

3. In the 85th paragraph of the Report, Mr. Stuart draws attention to the extreme inaccuracy of the birth and death statistics as they are now recorded in the Madras Presidency. The figures quoted by him show that the vital statistics for the 10 years, 1881-91, exhibit an excess of births over deaths of 2,423,133, or only about one-half of the increase in population during the same period ascertained by the Census. The difference between the figures is enormous, and, as there can be no doubt as to the approximate correctness of the Census returns, it is obvious that the registration of vital statistics is extremely imperfect, especially in rural tracts, where the work is entirely in the hands of the low-paid village accountant. The subject merits the serious attention of Collectors and their subordinates, for, though a perfect system of registration cannot be expected in the present circumstances of the country, the Government is disposed to think that if more supervision were exercised over the work of village accountants in this matter, a far greater degree of accuracy would be secured in the statistics recorded.

4. According to the Census, Hindus, in the Madras Presidency, numbered 32,471,053, Muhammadans 2,247,172 and Christians 865,528. A comparison with the Census figures of 1881 shows that Muhammadans and Christians have increased more rapidly than Hindus. In the case of Muhammadans, the comparatively high rate of increase is ascribed by Mr. Stuart partly to conversions from Hinduism to Islamism and partly to a greater natural fertility amongst Muhammadans which is evidenced by the high proportion of Muhammadan children under five years of age. The high increase amongst Christians is attributed entirely to conversions. It is a curious fact that in the Tinnevely district which is one of the chief centres of Protestant Mission work, the number of Protestant Christians has decreased since 1881 by 8 per cent. Mr. Stuart's explanation of the decrease is that large numbers of those converted during the famine have since returned to the Hindu faith. Another theory which

suggests itself is that many of the famine converts have become Roman Catholics, and some colour is lent to this by the fact that the Roman Catholic community in Tinnevely has increased since 1881 by 22 per cent.

5. The most interesting feature of the fourth chapter of the report, which treats of age and sex, is a life-table for the city of Madras compiled by Mr. G. H. Stuart, M.A., Principal of the Presidency College, Madras. The table has been prepared at a considerable sacrifice of time and labour, and the Government is much indebted to Mr. Stuart for this valuable addition to the Census report. Four hundred and twelve persons were entered in the Census schedules as centenarians, but inquiries subsequently instituted have demonstrated that the returns are in hardly any cases reliable. The Census figures show an excess of 391,650 females over males in the total population. Mr. Stuart discusses at some length the theory that a preponderance of the female sex in a population is a measure of the accuracy with which a Census has been conducted. The figures of the recent Census throw considerable doubt on the correctness of this theory, and Mr. Stuart's conclusion, that there is naturally an excess of males in several districts of the Presidency, seems to be fully justified. The fifth chapter of the report deals with the civil or conjugal condition of the people. From the statistics regarding the age at which females of the different castes are ordinarily married, it is calculated that the custom of infant marriage is observed by about 40 per cent. of the native population.

6. Mr. Stuart infers from a comparison of the Census figures of 1871, 1881 and 1891 that the disease of insanity has been steadily diminishing in the Madras Presidency during the last 20 years. This inference is doubtless justified by the statistics which show a decrease in the number of insane persons from 14,017 in 1871 to 7,687 in 1891. The number of lepers has also decreased during the same period, though not to so marked an extent. The Government has some hesitation in believing, in the absence of any known causes which have tended to diminish insanity and leprosy, that these two diseases are really less common than they were 20 years ago, and the returns under these heads are probably not trustworthy. There is more foundation for Mr. Stuart's conclusion that blindness is really diminishing among the population, for, in this case, there are, as he observes, causes at work which would contribute to such a result, namely, a decrease in the number of cases of small-pox, which is a frequent cause of blindness and an increasing tendency on the part of blind persons to resort to skilled medical practitioners for treatment.

7. The statistics of education show that 92 per cent. of the people of this Presidency are unable to read and write, while among females, the proportion of illiterates is as high as 99 per cent. Education has advanced steadily though slowly since 1871, and so far there is ground for satisfaction, but Mr. Stuart very justly observes that it will have to be extended on a much greater scale than in past years before any real impression can be made on the prevailing ignorance of the masses. The Brahmans are far in advance of all other castes in the matter of education, a fact which explains the large proportion of Brahmans holding appointments in the public service. The attention of the Director of Public Instruction will be drawn in the Educational Department to the remarks in paragraphs 256-258 of the report, with reference to the discrepancies between the Census returns and the statistics of the Educational Department relating to the number of pupils attending schools and colleges.

8. Chapters 10 and 11 of the report, the first of which deals with castes, tribes and races, and the second with occupations, are full of interest. Mr. Stuart has here collected a quantity of information regarding subdivisions of castes, and popular manners and customs, much of which is new and will repay perusal. The subject is, as he observes, one of extreme ethnological interest and its investigation is still far from complete. The statistics of occupations show that 62 per cent. of the total population may be classed as wholly or partly agricultural and that 18½ per cent. are engaged in the preparation and supply of material substances. The proportion of the population classed under the remaining occupations is comparatively small; only 2½ per cent. are employed in Government service.

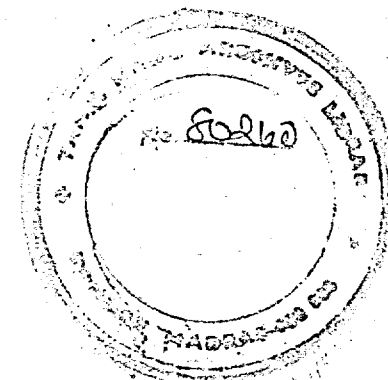
9. The net cost of the Census, including the expenditure from Municipal revenues, was Rs. 4,72,022 or Rs. 13-4-0 per 1,000 of the population. The figure compares favorably with that of the Census of 1881 and every effort appears to have

been made to minimise expenditure. Mr. Stuart has been unable to obtain complete statistics of the expenditure incurred in other provinces of India, but he anticipates that the cost of the Census in Madras will be found to be higher than in other large provinces. This seems probable from the length of time which has been taken in the completion of the Madras report, necessitating the prolonged retention of a special establishment. The concluding chapter of the report and its appendices, which contain a detailed description of the way in which the census was carried out and certain suggestions for the future, suggested by the experience of the past, will prove a useful record for reference when the next census takes place.

10. In conclusion, His Excellency the Governor in Council desires to thank Mr. H. A. Stuart for the able manner in which he has carried out the Census of the Madras Presidency. The thanks of the Government are also due to M.R.Ry. Rai Bahadur C. Kalyanasundram Chettiar Avergal and to the other officers whose services are acknowledged by Mr. Stuart in the preface to his report.

(True Extract.)

(Signed) C. A. GALTON,
Secretary to Government.



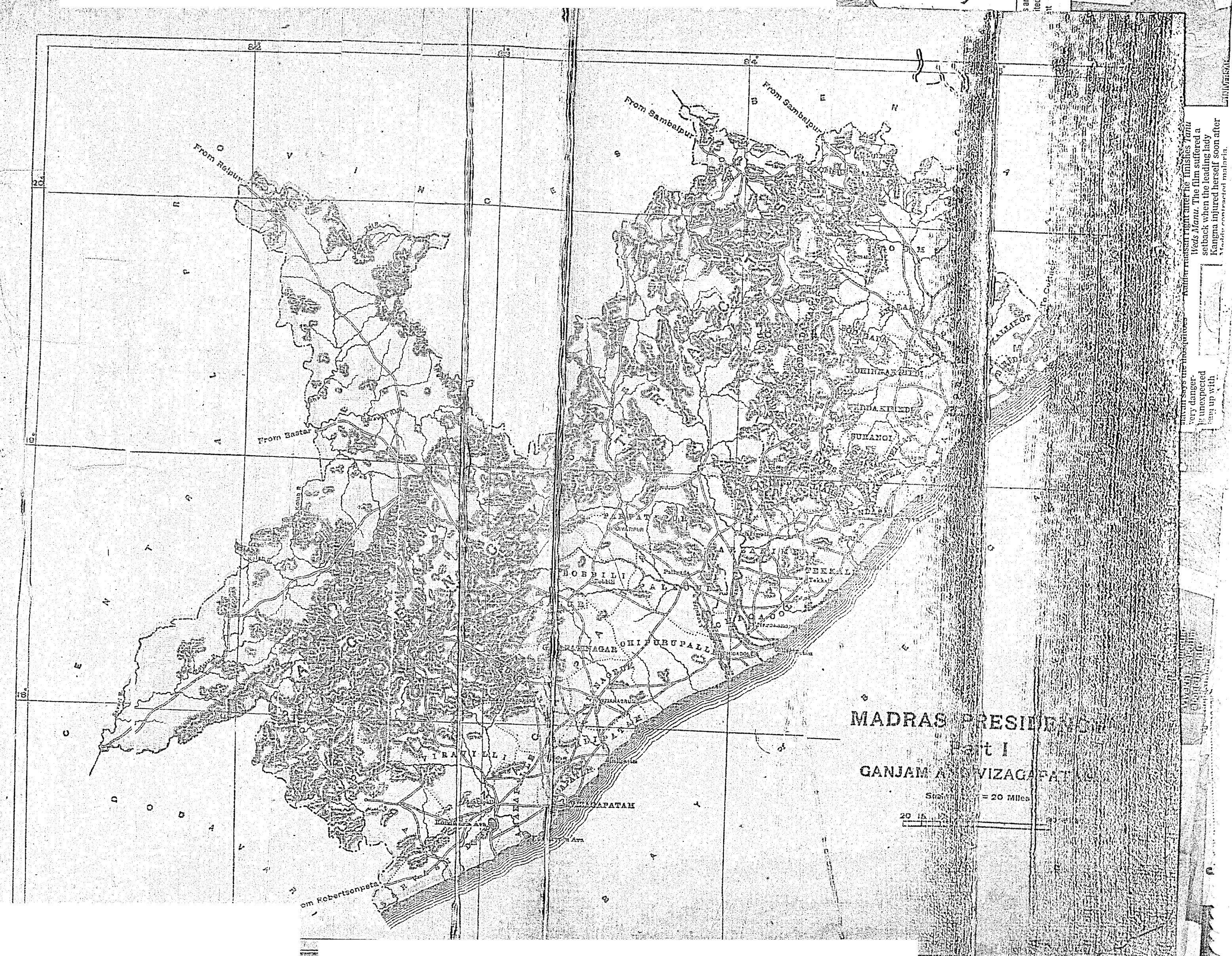
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would be a captive audience to watch her
 again in Hindi.
 Madhavan is getting ready to shoot with
 Kamal Haasan right after he finishes *Tonu*
Weds Manu. The film suffered a
 setback when the leading lady
 Kangna injured herself soon after
 shooting.

The film is a...
 On his image...
 The film is a...
 On his image...



MADRAS PRESIDENCY
Part I
GANJAM AND VIZAGAPATAM

Scale = 20 Miles
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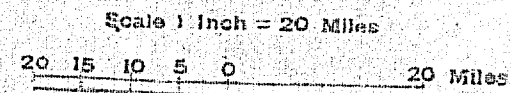
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Weds *Manu*. The film suffered a setback when the leading lady Kangna injured herself soon after Madhu contracted malaria.

Manavan says the mosquitoes are very dangerous, spreading unexpected diseases.

Each line made ac-
cording to the
Viveka Ashtam
about the first