

(1) பக்கங்களின் எண்ணிக்கை 28

(2) புதுக்கித் திருப்பிய நாள் 3/90

(3) ஆதாரங்குறிப்பவர் சுருக்கொப்பம் 191

தமிழ்நாடு ஆவணக் காப்பகம்.

தமிழ்நாடு அரசு

P. S. S. துறை

அரசாணை எண்.

மு. கோப்புத் தாள் எண். 3295

அச்சகம்
பலவகை

நாள் : 11-12-1890.

198

மடிக்கவோ கண்டபடி கையாளவோ கூடாது

[Handwritten signature]

20TH NOVEMBER 1890, No. 937, REVENUE.

3288
1

GOVERNMENT OF MADRAS.

REVENUE DEPARTMENT.

READ—the following letter from H. A. STUART, Esq., C.S., Superintendent of Census Operations, to the Secretary to Government, Revenue Department, dated Madras, 6th November 1890, No. 425:—

I have the honor to forward the draft of a notification to be issued under the Indian Census Act, 1890, and to request that it may be submitted for the approval of Government. I have further the honor to ask that, when approved, it may be published in the Fort St. George and the District Gazettes at a very early date.

2. The draft is based mainly on the notification issued under the Indian Census Act, 1880, but it is now proposed to confer on Tahsildars and Deputy Tahsildars in independent charge, as also on Executive Engineers in charge of navigable canals, the power to appoint census officers. Such a power is required in their case in order to avoid the delay that might otherwise occur in the appointment of these officers, especially if at the last moment the agency employed is found to fail and fresh appointments have to be made.

ORDER—dated 20th November 1890, No. 937, Revenue.

Census, No. 51.

The notification, as modified by Government, will be published in the *Fort St. George Gazette* and in all the District Gazettes.

(True Extract.)

(Signed) C. A. GALTON,
Secretary to Government.

To the Superintendent of Census Operations.
„ the Military Department.
„ the Public Works Department (Irrigation,
Railway and General Branches).
„ the Public Department.
„ the Local and Municipal Department.
„ the Marine Department.
„ the Judicial Department.
„ the Board of Revenue.
„ all Collectors.
„ the Census Commissioner for India.

INSTRUCTIONS TO ENUMERATORS.

I.—PRELIMINARY RECORD.

1. In these rules a "house" means any building to which a census number has been affixed.
2. Beginning from the 6th of January 1891, you will visit every house in your block, in the order in which they are entered in the list in your book, and enter in the schedules in that book every person residing in those houses in the manner prescribed below.
3. Before beginning to make these entries, you must read carefully the rules for filling up each column which are printed on the next page, and also the specimen schedule filled up opposite those rules. You should point out to the supervisor all entries about which you are in doubt, and receive his instructions.
4. You must use black ink, and write very clearly in the character you know best.
5. You must take a fresh page for each house. If there are more than eight persons in a house, you should continue the entries for that house on the next page, repeating at the top of that page the number of the house in question, with the word "continued" after it in brackets. You must never begin the entries for a fresh house in the middle of a page, but should leave the unused lines blank.
6. If the entry for any person in any of the columns of the schedule be the same as that of the person entered on the line above, you must repeat the entry and never write the word "ditto" or make dots.
7. If any house on your list be found unoccupied, you must write the word "empty" after the number.
8. You are to enter on this visit all persons who ordinarily live in and take their meals from the house even though any of them may be, at the time of your visit, absent for a short time at the bazaar, or watching crops or fishing, or even for a few days at a wedding or on a pilgrimage, provided they are to be back at the house before the 26th February. After these ordinary residents you should enter the visitors, if any, stopping in the house, but not such as are only there for a day or two, as for a wedding, &c., and will not remain there till the 26th February. In the case of chatrams, 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 chatrams and enter in the schedules all particulars for the travellers you may find there, giving a census ticket to each person to prevent his being again enumerated. If any of the residents at these places who were entered by you at the preliminary census are not now present, you must strike out the entries relating to them. You should ascertain, from the village watchmen or otherwise, whether any wandering gang, such as Brinjaries, Lambadies, &c., has come to pitch in your block, and if there be any such you should go and enumerate it after you have finished the houses.
18. If any householder in your block has been given a separate schedule, you should collect it on the morning of the 27th 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, Mussulman, 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, Lingayat, Madhya, &c., for Hindus; Digambar, Svetambar, &c., for Jains; Sunni, Shiah, &c., for Mussulmans; 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, Kapu, Nayar, Bant, &c., for Hindus; Pathan, Moghal, Moplah, Lebbai, &c., for Mussulmans; Eurasian, Native Christians, &c., for Christians; Burman, &c., for Buddhists. Do not enter vague terms, such as Genu, 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, Tongalei, Vaidiki, Niyogi, Nambutiri, Sarasvat, &c., of Brahmins; Comati, Béri Chetti, &c., of Chetties; Panta Kapu, &c., of Kapus; Kiriattil Nayar, &c., of Nayers; Karaikkat, &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 Mahanagham 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, hardsman, 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, cowdung cakes, grass, &c., should be shown under those occupations. If a person makes the articles he sells, he should be entered as "maker and seller" of them. If a person lives on alms, it should be stated whether he is a religious mendicant, such as a

Byrági, Fakír, Vaidikan, &c., or an ordinary beggar. When a person is in Government, Railway, Municipal or other public service, the nature of the employment should be entered first, and the word Government, Municipal, &c., after, as "Clerk—Government," "Sweeper—Municipal," "Labourer—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.

HOUSEHOLD SCHEDULE

(For Natives or Isua)

DISTRICT.

CANTONMENT OR

TOWN.

VILLAGE, WARD

OR LOCALITY.

Instructions.—The schedule on the next page is to be filled up under the Census Act by the head occupant of the house or tenant, for all persons sleeping in the house or tenant on the night of the 20th February 1891, or person who is absent from the house but absent for a few hours on the morning of the 20th February, who will call for it on the morning of the 20th February. Every facility and aid is requested for the Enumerator. Before filling up the schedule, the instructions on the last page of this form should be carefully read.

SPECIMEN SCHEDULE.—(See Instructions on last page.)

Serial Number and Name.	Religion.	Sex of Religion.	Cast of Hindu and Jains; Tribes or Race of others.	Sub-division of Caste, &c.	Male or Female.	Age.	Married, Unmarried or Widowed.	Parent Language.	Birth—District, Province or Country.	Occupation or means of Subsistence.	Learning, Literate or Illiterate.	Language known by Literate.	Notes, Infirmities (see instructions).
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. R. B. Hindu	Malabar	Male	Brahmin	Deshastha	Male	39	Married	Mahratti	Poona (Ben- dony).	Vakil	Literate.	Mahratti & English.	
2. G. E. Hindu	Malabar	Female	Brahmin	Deshastha	Female	27	Married	Mahratti	Madras	(Vakil)	Literate.	Mahratti.	Blind.
3. A. S. Hindu	Malabar	Male	Brahmin	Deshastha	Male	29	Married	Mahratti	Ceylon	Cloth Merchant	Literate.	Mahratti.	
4. C. T. Hindu	Malabar	Male	Brahmin	Deshastha	Male	48	Unmarried	Mahratti	Bombay	(Lawyer's Clerk)	Literate.	Mahratti.	
5. P. N. Christian	Malabar	Male	Native Christian.	Native Christian.	Male	28	Married	Mahratti	Tamil	Post Office.	Literate.	Tamil and English.	
6. A. M. Hindu	Malabar	Male	Native Christian.	Native Christian.	Male	28	Married	Mahratti	Chingleput	Clerk.	Literate.	Tamil and English.	
7. J. A. Hindu	Malabar	Female	Kapu	Pada Kapu	Female	32	Married	Telugu	North Arcot.	(Treasury Account- ant).	Illiterate.		
8. S. M. Mahomedan	Surat	Male	Shak	Shak	Male	35	Married	Hindustani	Madras	Government Pen- sioner.	Literate.	Tamil.	
9. M. S. Christian	Church of Eng- land	Female	Native Christian.	Native Christian.	Female	14	Unmarried	Tamil	Madras	(Barister-at-Law).	Learning.		
10. E. N. Hindu	Salvite	Male	Nayar	Kanyakatti Nayar	Male	52	Married	Malayalam.	Malabar	District Munsif	Literate.	Malayalam & English.	

20TH NOVEMBER 1890, No. 937, REVENUE.

Column 1.—Enter the names in order, as prescribed above.

Column 2.—(Religion).—Enter the main religion, as shown in the specimen schedule on the first page of this form.

Column 3.—(*Religious denomination*).—Enter the sect, 'as Vaishnavite, Saivite, &c., for Hindus; Sunni, Shiah, &c., for Muhammadans. If no sect be returned, enter the words "Not returned."

Column 4.—(Caste, &c.).—Enter the main caste or tribe of each person, as Brahmin, Chetti, Vellala, &c., for Hindus; Shekh, Labbai, &c., for Muhammadans. Do not enter general terms such as Vaisya, Sudra, Gentu, Mudali, &c.

Column 5.—(Nationality).—Enter the sub-division of the caste or tribe. If there is no sub-division, repeat the entry made in column 4.

Column 6.—(Sex).—Enter whether male or female.

Column 7.—(Age).—Enter the age last birthday, and, against children of less than a year old, write "Infant."

Column 3.—(Civil condition).—Show whether each person, infant or grown up, is married, unmarried or widowed. Persons who have been married, but have no wife or husband living, should be shown as "widower or widow."

Column 9.—(Parent tongue).—Enter the language ordinarily spoken in the household of the parents.

Column 10.—(Birth-place).—If born in India, give the district and province; if born out of India, the country, but do not enter the names of taluks, towns or villages, except in the case of Calcutta, Bombay, Madras or Rangoon.

Column 11.—*Occupation, &c.*.—Enter the occupation of all who do work of any sort, and the source of income of such as live on property, &c. For children of whatever age and for women who do no regular work for wages or profit, enter in *brackets*, the occupation of the head of the family or other person who supports them. If a person has more than one occupation, enter the chief one only, unless one of the other occupations be landholding or cultivation, in which case both should be entered. General terms such as "Government Service," or "Railway Service," "Commerce," "Clerk," &c., should not be used, but the exact kind of service or dealing must be specified. Persons temporarily out of employ should be returned under their last or ordinary occupation. In the case of agriculturists, use the term which shows the nature of the connection with the land, as inamdar, pattadar, &c.

Column 12.—(Education).—Enter as "Learning" all who are under instruction whether at home or at school or college. Those who are *not* under instruction, but are able to both read and write, should be shown as "Literate;" and those of whatever age who are not under instruction, and who do not know how to read and write, or who can read, but not write, or who can only sign their own name, should be entered as "Illiterate."

Column 13.—(Language known).—No entry is to be made in this column, except for those shown as "Literate" in column 12, in whose case the language which they can both read and write should be entered; 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.

Column 14.—(Infirmities).—If any person be (a) of unsound mind; (b) deaf-mute from birth, not from accident or disease; (c) totally blind; or (d) afflicted with the true or corrosive leprosy, an entry accordingly should be made in this column against that person's name.

DISTRICT.
CANTONMENT OR }
TOWN. }
VILLAGE, WARD }
OR LINES. }

SPECIMEN SCHEDULE—(See Instructions on last page).

House No.

HEAD OF FAMILY

INSTRUCTIONS FOR FILLING UP THE SCHEDULE.

GENERAL.—Enter first the head of the family resident in the house on the night of the Census, then the rest of the members of the family, and lastly, visitors stopping in the house that night. The last column should be filled in only in case of a person afflicted with one of the four infirmities specified in the instructions below, and column 13 only for such as are shown as 'Literate' in column 12, but in every one of the other columns an entry should be made against the name of each person, no blanks being left. General and vague terms for sect and occupation should not be used. The word "Ditto" should not be used, but each entry made in full.

Column 1.—Enter the names in order, as prescribed above.

Column 2.—(Religion).—Enter the main Religion, as shown in the specimen schedule on the first page of this Form.

Column 3.—(Religious denomination).—Enter the sect or denomination, but do not use General terms, such as "Protestant," "Episcopalian," &c. If no sect be returned, enter the word "Unsectarian."

Column 4.—(Race).—Enter *European* (including Australian, Canadian, American, &c.), *Eurasian*, or *Armenian*, &c.

Column 5.—(Nationality).—Enter the nationality to which the person considers himself or herself to belong.

Column 6.—(Sex).—Enter whether male or female.

Column 7.—(Age).—Enter the age last birthday, and against children of less than a year old, write "Infant."

Column 8.—(Civil condition).—Show whether each person, infant or grown up, is married, unmarried or widowed. Persons who have been married, but have no wife or husband living, should be shown as "widowed."

Column 9.—(Parent language).—Enter the language ordinarily spoken in the household of the parents.

Column 10.—(Birth place).—If born in India, give the district and province; if born out of India, the country, but do not enter the names of counties, towns or villages, except in the case of London, or of Calcutta, Bombay, Madras or Rangoon.

Column 11.—(Occupation, &c.).—Enter the occupation of all who do work of any sort, and the source of income of such as live on property, &c. For children of whatever age and for women who do no regular work for wages or profit, enter in brackets, the occupation of the head of the family or other person who supports them. If a person has more than one occupation, enter the chief one only, unless one of the other occupations be landholding or cultivation, in which case both should be entered. General terms such as "Government Service," or "Railway Service," "Commerce," "Clerk," &c., should not be used, but the exact kind of service or dealing must be specified. Persons temporarily out of employ should be returned under their last or ordinary occupation.

Column 12.—(Education).—Enter as "Learning" all who are under instruction whether at home or at school or college. Those who are not under instruction, but are able to both read and write should be shown as "Literate;" and those of whatever age who are not under instruction, and who do not know how to read and write, or who can read but not write, or who can only sign their own name, should be entered as "Illiterate."

Column 13.—(Language known).—No entry is to be made in this column except for those shown as "Literate" in column 12, in whose case English should here be specified, or the language, other than Indian vernaculars, which each person can both read and write best.

Column 14.—(Infirmities).—If any person be (a) of unsound mind; (b) deaf-mute from birth, not from accident or disease; (c) totally blind; or (d) afflicted with the true or corrosive leprosy, an entry accordingly should be made in this column against that person's name.

Ed. A. Aubert.

220 Copies.

3295
2

Govt. of {1890} Madras.
REVENUE.

Issued

Recd.

Encl.

G.O., 20th November 1890, No. 937.

NOVEMBER.

Indian Census Act, 1890.

Ordering that the notification under the —, as modified by Government, be published in the Fort St. George and in all the District Gazettes.

*Comd. to officers of
the S. W. Department
in continuation of
G.O. No. 2752 W dated
17 October 1890.*

*Isd / J.P.
W.*

*C.C. for I
C.C. for Ry
S.E.
Supt. of Works P. Project
C.A. to Govt
Eor S.W. Accts
Eor Ry Accts*

20TH NOVEMBER 1890, No. 937, REVENUE.

*3298
8*

GOVERNMENT OF MADRAS.

REVENUE DEPARTMENT.

READ—the following letter from H. A. STUART, Esq., C.S., Superintendent of Census Operations, to the Secretary to Government, Revenue Department, dated Madras, 6th November 1890, No. 425 :—

I have the honor to forward the draft of a notification to be issued under the Indian Census Act, 1890, and to request that it may be submitted for the approval of Government. I have further the honor to ask that, when approved, it may be published in the Fort St. George and the District Gazettes at a very early date.

2. The draft is based mainly on the notification issued under the Indian Census Act, 1880, but it is now proposed to

Vide G.O., dated 26th Nov. 1880, No. 1583. confer on Tahsildars and Deputy Tahsildars in independent charge, as also on Executive Engineers in charge of navigable canals, the power to appoint census officers. Such a power is required in their case in order to avoid the delay that might otherwise occur in the appointment of these officers, especially if at the last moment the agency employed is found to fail and fresh appointments have to be made.

ORDER—dated 20th November 1890, No. 937, Revenue.

Census, No. 51.

The notification, as modified by Government, will be published in the Fort St. George Gazette and in all the District Gazettes.

(True Extract.)

(Signed) C. A. GALTON,
Secretary to Government.

To the Superintendent of Census Operations.
" the Military Department.
" the Public Works Department (Irrigation, Railway and General Branches).
" the Public Department.
" the Local and Municipal Department.
" the Marine Department.
" the Judicial Department.
" the Board of Revenue.
" all Collectors.
" the Census Commissioner for India.

3

FORM OF ENUMERATOR'S SCHEDULE.

INSTRUCTIONS TO ENUMERATORS.

I.—PRELIMINARY RECORD.

1. In these rules a "house" means any building to which a census number has been affixed.
2. Beginning from the 8th 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 chatrams, 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 chatrams and enter in the schedules all particulars for the travellers you may find there, giving a census ticket to each person to prevent his being again enumerated. If any of the residents at these places who were entered by you at the preliminary census are not now present, you must strike out the entries relating to them. You should ascertain, from the village watchmen or otherwise, whether any wandering gang, such as Brinjaries, Lambadies, &c., has come to pitch in your block, and if there be any such you should go and enumerate it after you have finished the houses.
18. If any householder in your block has been given a separate schedule, you should collect it on the morning of the 27th 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, Mussulman, 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, Lingayat, Madhya, &c., for Hindus; Digambara, Svetambara, &c., for Jains; Sunni, Shiah, &c., for Mussulmans; 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, Kapu, Nayar, Bant, &c., for Hindus; Pathan, Moghal, Moplah, Labbai, &c., for Mussulmans; Eurasian, Native Christians, &c., for Christians; Burman, &c., for Buddhists. Do not enter vague terms, such as Gento, Hindustani, Marwari, &c., or more 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 Vadamu, Teogalei, Vaidiki, Niyogi, Nambuturi, Sivasvat, &c., of Brahmins; Comati, Bati Chetti, &c., of Chettis; Panta Kapu, &c., of Kapus; Kiriyattil Nayar, &c., of Nayars; Karakkat, &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 Muhamagham 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, cowdung 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

Biragi, 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," "Labourer—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.

HOUSEHOLD SCHEDULE

(For Natives of India)

DISTRICT.

CANTONMENT OR
TOWNS.VILLAGE, WARD
OR LINE.

HOUSE No.

TALUK.

{ CIRCLE.
SUPERVISOR.{ BLOCK No.
ENUMERATOR.

Instructions.—The schedule on the next page is to be filled up under the Census Act by the head occupant of the house or tenant, for all persons stopping in the house, or tenement on the night of the 24th February 1891, counting also as present persons ordinarily residing in the house but absent for a few hours on duty (except with a running train) and still taking their meals from the house. The head occupant of the house should deliver or have delivered the schedule, duly filled up and signed, to the Enumerator, who will call for it on the morning of the 27th February. Every facility and aid is requested for the Enumerator. Before filling up the schedule, the instructions on the last page of this form should be carefully read.

SPECIMEN SCHEDULE—(See Instructions on last page).

Serial Number and Name.	Religion.	Sect of Religion.	Caste of Hindus and Jains; Tribe or Race of others.	Sub-division of Caste, &c.	Male or Female.	Age.	Married, Unmarried, or Widowed.	Parent-tongue.	Birth—District, Province or Country.	Occupation or means of Subsistence.	Learning: Literate or Illiterate.	Language known by Literate.	Notes: Infirmities (see instructions).
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 B. R. Hindu	Madhya	Madhya	Brahmin	Deshastha	Male	38	Married	Mahratti	Poona (Bombay Presidency)	Vakil	Literate.	Mahratti & English.	
2 G. B. Hindu	Madhya	Madhya	Brahmin	Deshastha	Female	27	Married	Mahratti	Madras	(Vakil) Cloth Merchant	Literate.	Mahratti.	
3 A. K. Hindu	Madhya	Madhya	Brahmin	Deshastha	Male	29	Married	Tamil	Madras	(Lawyer's clerk)	Literate.	English.	
4 C. T. Mahomedan	Shia	Shia	Mochal	Moghal	Male	Infant.	Unmarried.	Persian	Bombay	Printer	Illiterate.	Tamil and English.	
5 F. N. Christian	Roman Catholic	Roman Catholic	Native Christian	Native Christian	Male	48	Widower	Tamil	Chingleput	Clerk, Collector's Office.	Literate.	Tamil and English.	
6 A. M. Hindu	Savite	Savite	Vellala	Kamhat Vellala	Male	28	Married	Tamil	Chingleput	Clerk, Collector's Office.	Literate.	Tamil and English.	
7 J. A. Hindu	Vaisnavite	Vaisnavite	Kapu	Pantia Kapu	Female.	32	Married	Telugu	North Arcot.	Treasury Accountant.	Illiterate.		
8 S. M. Mahomedan	Sonni	Sonni	Shuk	Shuk	Male	35	Married	Hindustani	Madras	Government Pensioner.	Literate.	Tamil.	
9 M. S. Christian	Church of Eng. Land.	Church of Eng. Land.	Native Christian	Native Christian	Female.	14	Unmarried.	Tamil	Madras	(Barrister-at-Law).	Learning.		
10 K. N. Hindu	Savite	Savite	Mayer	Kiriyattil Nayar	Male	52	Married	Malayalam.	Malabar	District Munsif	Literate.	Malayalam & English.	

$$\frac{3295}{12}$$

Column 2.—(Religion).—Enter the main religion, as shown in the specimen schedule on the first page of this form.

Column 3.—(*Religious denomination*).—Enter the sect, 'as Vaishnavite, Saivite, &c., for Hindus; Sunni, Shiah, &c., for Muhammadans. If no sect be returned, enter the words "Not returned."

Column 4.—(Caste, &c.).—Enter the main caste or tribe of each person, as Brahmin, Chetti, Vellala, &c., for Hindus; Shekh, Labbai, &c., for Muhammadans. Do not enter general terms such as Vaisya, Sudra, Gentu, Mudali, &c.

Column 5.—(Nationality).—Enter the sub-division of the caste or tribe. If there is no sub-division, repeat the entry made in column 4.

Column 6.—(Sex).—Enter whether male or female.

Column 7.—(Age).—Enter the age last birthday, and, against children of less than a year old, write "Infant."

Column 8.—(Civil condition).—Show whether each person, infant or grown up, is married, unmarried or widowed. Persons who have been married, but have no wife or husband living, should be shown as "widower or widow."

Column 9.—(Parent tongue).—Enter the language ordinarily spoken in the household of the parents.

*Column 10.—(Birth-place).—*If born in India, give the district and province; if born out of India, the country, but do not enter the names of taluks, towns or villages, except in the case of Calcutta, Bombay, Madras or Rangoon.

Column 11.—Occupation, &c.).—Enter the occupation of all who do work of any sort, and the source of income of such as live on property, &c. For children of whatever age and for women who do not regular work for wages or profit, enter in *brackets*, the occupation of the head of the family or other person who supports them. If a person has more than one occupation, enter the chief one only, unless one of the other occupations be landholding or cultivation, in which case both should be entered. General terms such as "Government Service," or "Railway Service," "Commerce," "Clerk," &c., should not be used, but the exact kind of service or dealing must be specified. Persons temporarily out of employ should be returned under their last or ordinary occupation. In the case of agriculturists, use the term which shows the nature of the connection with the land, as inamdar, pattadar, &c.

Column 12.—(Education).—Enter as "Learning" all who are under instruction whether at home or at school or college. Those who are *not under instruction*, but are able to both read and write, should be shown as "Literate;" and those of whatever age who are not under instruction, and who do not know how to read and write, or who can read, but not write, or who can only sign their own name, should be entered as "Illiterate."

Column 13.—(Language known).—No entry is to be made in this column, except for those shown as "Literate" in column 12, in whose case the language which they can both read and write should be entered; 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.

Column 14.—(*Infirmities*).—If any person be (a) of unsound mind; (b) deaf-mute from birth, not from accident or disease; (c) totally blind; or (d) afflicted with the true or corrosive leprosy, an entry accordingly should be made in this column against that person's name.

3295
13

House No.

HEAD OF FAMILY

Certified to be a correct and complete return of all Europeans and Eurasians in this my house (or tenement) on the night of the 20th February 1891.

(Signed)

INSTRUCTIONS FOR FILLING UP THE SCHEDULE.

GENERAL.—Enter first the head of the family resident in the house on the night of the Census, then the rest of the members of the family, and lastly, visitors stopping in the house that night. The last column should be filled in only in case of a person afflicted with one of the four infirmities specified in the instructions below, and column 13 only for such as are shown as 'Literate' in column 12, but in every one of the other columns an entry should be made against the name of each person, no blanks being left. General and vague terms for sect and occupation should not be used. The word "Ditto" should not be used, but each entry made in full.

Column 1.—Enter the names in order, as prescribed above.

Column 2.—(Religion).—Enter the main Religion, as shown in the specimen schedule on the first page of this Form.

Column 3.—(Religious denomination).—Enter the sect or denomination, but do not use General terms, such as "Protestant," "Episcopalian," &c. If no sect be returned, enter the word "Unsectarian."

Column 4.—(Race).—Enter European (including Australian, Canadian, American, &c.), Eurasian, or Armenian, &c.

Column 5.—(Nationality).—Enter the nationality to which the person considers himself or herself to belong.

Column 6.—(Sex).—Enter whether male or female.

Column 7.—(Age).—Enter the age last birthday, and against children of less than a year old, write "Infant."

Column 8.—(Civil condition).—Show whether each person, infant or grown up, is married, unmarried or widowed. Persons who have been married, but have no wife or husband living, should be shown as "widowed."

Column 9.—(Parent-tongue).—Enter the language ordinarily spoken in the household of the parents.

Column 10.—(Birth-place).—If born in India, give the district and province; if born out of India, the country, but do not enter the names of counties, towns or villages, except in the case of London, or of Calcutta, Bombay, Madras or Rangoon.

Column 11.—(Occupation, &c.).—Enter the occupation of all who do work of any sort, and the source of income of such as live on property, &c. For children of whatever age and for women who do no regular work for wages or profit, enter in brackets, the occupation of the head of the family or other person who supports them. If a person has more than one occupation, enter the chief one only, unless one of the other occupations be landholding or cultivation, in which case both should be entered. General terms such as "Government Service," or "Railway Service," "Commerce," "Clerk," &c., should not be used, but the exact kind of service or dealing must be specified. Persons temporarily out of employ should be returned under their last or ordinary occupation.

Column 12.—(Education).—Enter as "Learning" all who are under instruction whether at home or at school or college. Those who are not under instruction, but are able to both read and write should be shown as "Literate;" and those of whatever age who are not under instruction, and who do not know how to read and write, or who can read but not write, or who can only sign their own name, should be entered as "Illiterate."

Column 13.—(Language known).—No entry is to be made in this column except for those shown as "Literate" in column 12, in whose case English should here be specified, or the language, other than Indian vernaculars, which each person can both read and write best.

Column 14.—(Infirmities).—If any person be (a) of unsound mind; (b) deaf-mute from birth, not from accident or disease; (c) totally blind; or (d) afflicted with the true or corrosive leprosy, an entry accordingly should be made in this column against that person's name.

Edw. A. Aubert.

220 Copies.

3291
14

Govt. of {1890} Madras.
REVENUE.

Issued

Recd.

Encl.

G.O., 20th November 1890, No. 937.

NOVEMBER.

Indian Census Act, 1890.

Ordering that the notification under the —, as
modified by Government, be published in the
Port St. George and in all the District Gazettes.

No. 3295 W & H B. 1890
Comd. to officers of
the S. W. department in
continuation of G.O.
No. 2752 W dated 17 October
1890

sd/ J.P.
W

C. C. for I
C. C. for Rys
S. E.
Supt. of Works P. Prinet
C. C. to Govt.
Exr. S. W. Accts
Exr. Ry. Accts