M.R.O. 1—89,000—16-10-23.

MADRAS RECORD OFFICE.

Government of Madras.

Revenue DEPARTMENT

G.O. No. 414. Press Nig.

232-33
Dated 30-3-1870 N.

Not to be folded or roughly handled

Proceedings of the Madras Government, Revenue Department,
30th March 1870.

No. 232. Read the following Proceedings of the Madras Government in the Public Department :—

Approving of the proposal submitted by the Madras Census Committee, but deferring to pass final orders upon them, pending receipt of the orders of the Government of India in connection with the Imperial Census of 1871.	(Here enter 25th January 1870, No. 98.)

No. 233. ORDER THEREON, 30th March 1870, No. 414.

Miscellaneous.

COMMUNICATED to the Board of Revenue, together with the papers noted in the margin.

Letter to the Government of India, dated 25th August 1869, No. 1,196, with Memorandum by the Under-Secretary.
G. O., 10th September 1869, No. 1,267.

2. The postponement of the Census, as directed by the Government of India, in their letter, dated 12th February 1870, which was communicated to the Board with the G. O., dated 4th March 1870, will enable them to defer the proposed preliminary census to a later date, and will afford them time to record any observations on the papers now communicated which may occur to them.

(True Extract.)

R. A. DALYELL,
Acting Secretary to Government.

To the Board of Revenue.
,, the Public Department.
,, all Collectors.

Exd. F. R. Bantleman.

Read the following papers:—

No. 107. From the Sanitary Commissioner for Madras, to the Chief Secretary to Government, Fort Saint George, dated Madras, 29th October 1869, No. 3164.

Adverting to the Order of Government, No. 1267, of the 10th September, in the Public Department, reviewing the Proceedings of the Census Committee for the city of Madras, and requiring the expression of my opinion upon certain points, I have the honour to state that, as a member of that Committee, I have perfect cognizance of all that has been done; I have not overlooked the importance of the subjects referred to in the order, and I have duly tendered advice to the Committee upon them, and ready accord has been given generally to my suggestions.

2. The memorandum first submitted by the Committee was a general one. Subsequently, a second memorandum entering into certain questions more in detail was prepared, and is about to be submitted to Government. In this memorandum the subjects noted in paragraph 4 of the order of Government are very carefully considered.

3. The *ages* of persons enumerated are to be grouped as in the margin, which grouping is nearly identical with that adopted by the Registrar-General of England, and which has, for the last ten years, been used in tabulating deaths in Madras. The only modification the Committee has made consists in restricting the tabulation to "fifty-five years and upwards," instead of extending it by decennial periods to "ninety five years and upwards."

Under one year.....	5 years.
One year.....	10 ,,
Two ,, ...	15 ,,
Three ,, ...	35 ,,
Four ,, ...	35 ,,
Total under 5.....	45 ,,
	55 and upwards.

4. The difficulty in the way of ascertaining the ages of natives of India led the Committee to decide that no advantage would be gained by extending the table. It will be of interest, however, in my estimation, to ascertain the number in each section of the community who attain to the longevity indicated by the ages included below fifty-five and ninety-five arranged in decennial periods; and those additional periods might be retained if not involving trouble incommensurate with the results. They would not be liable to greater inaccuracy, I think, than in any other decennial periods of life.

5. In regard to *caste* and *occupation* the Government will observe that the fullest consideration has been given to the subject in the memorandum referred to in paragraph 2. The division proposed to be adopted will, I think, meet all requirements in the Sanitary Department, and it will be possible to prepare lists of the population of every caste and occupation, and to contrast the death rate of each. The forms of registers of deaths in use in the Mortuary Department provide for the registration of caste. Occupation, however, has not been entered in the form, though generally returned by the mortuary Conniccopillais. I have, however, instructed the Registrars, in future, to note the occupation of all deceased persons in the certificates of deaths.

6. The last subject which requires notice is the "forms of books which are to contain the results." I have gone carefully over these with the Honorary Secretary to the Committee, (Mr. Gover,) and consider that they are calculated to ensure the tabulation of all facts that can be required in the Sanitary Department for elucidation

of questions that will fall within the province of the Sanitary Commissioner to lay before the Government.

7. There is only one point which suggests itself to my mind, which has not been touched upon by the Committee, and that is the determination of the extent of "incapacity by sickness" amongst the population generally; the number of individuals, that is, who by sickness are withdrawn from the working population, or are incapable of contributing to their own maintenance or that of their families. It would certainly be a point of interest to determine the per-centage of individuals of both sexes, thus incapacitated by illness, and the addition of a single column in the enumeration return headed "sick" would give this information.

8. Tables showing the rates of "constantly sick" at different ages amongst the general male population in England and Wales have been framed, by which it is shown that, as a rule, there are two persons constantly sick to every death that occurs —or with a death-rate (say) of twenty-two per 1000 there will be forty-four persons constantly sick.

9. Should the Government consider this question of sufficient interest to be entertained, the addition of a single column "sick" might be added to the table as suggested in paragraph 7.

No. 108. From the President of the Madras Municipal Commission, to the Chief Secretary to Government, Fort Saint George, dated Madras, —— December 1869, S. No. 403.

With reference to the Proceedings of Government noted in the margin, and in accordance with the request of the Census Committee of this Municipality, I have the honour to forward, herewith, a copy of a further memorandum by the Committee upon the measures proposed to be adopted in the taking of the census of this town.

Dated 16th Sept. 1869, No. 1262, S. D.

MEMORANDUM *by the Census Committee upon Occupations, Caste, Religion, Age, &c., as proposed for adoption in the Madras Census*, 1869.

The benefit to be derived from the census operations will largely depend upon the accuracy with which occupations are classified and tabulated, and it is very necessary that the most careful attention should be given to the subject. It is certain that the number of independent occupations will be very large. In the census of the North-West Provinces as many as 366 were recorded; and in the memorandum submitted to the Statistical Committee by Colonel R. Strachey there are 205 separate trades and professions entered, besides those which appertain to the local conditions of the district in which the enumeration is to be made. But it is clear that classes so numerous can serve no useful purpose, as it is only possible to digest the mass of information furnished by a census by reducing it to certain well-defined classes, few in number but answering to man's great wants, or to some other mode of generalization which authorities in social science and statistics have laid down as most valuable or convenient. In order to meet this necessity, and at the request of the Registrar General in England, Dr. Farr, who conducted the last British Census in 1861, and whose experience is, therefore, greater than that possessed by any other person who has given the subject out of such subjects, drew up a table which would include all occupations under six classes, and fifty-one orders, or sub-classes. This classification was thrown out for discussion and criticism, and was not intended to represent any decision at which he had arrived. The table adopted as it is, includes the improvements that have been, and may be, suggested will be used in

the next British Census of 1871. Its simplicity and the philosophical nature of most of its divisions at once drew attention, and every census taken in India since it was published has, to a large extent, been tabulated according to the proposals of Dr. Farr. Being tentative only, the arrangement is imperfect even for England, and in some of the orders is manifestly ill-adapted to India. This is so evident that every Indian authority has introduced important modifications. In Bombay the orders were reduced to fourteen. In the North-West Provinces changes equally important but less extensive were made. In the Central Provinces occupations were classified under twenty-three heads. The Statistical Committee recommend seven classes and thirty-one orders.

2. As, however, a general uniformity throughout the civilized world is an object not lightly to be passed over, and there can be little doubt that the modifications of Dr. Farr's scheme in Europe will not be numerous, or involve a radical alteration in principle, the Committee would not depart rashly from it, or make other changes than the circumstances of the case really demand. To determine these, the Committee propose to examine the English Schedule from a practical point of view.

3. All occupations are divided into six great classes; 1, professional; 2, domestic; 3, commercial; 4, agricultural; 5, industrial; 6, indefinite and non-productive. With regard to these the Committee see no reason for alteration. They are few, simple, and answering to real and marked divisions in human labour. The general acceptance they have received, as well as their own philosophical character render it eminently wise to adopt them as they stand.

4. With regard to the sub-classes or orders there cannot be the same agreement. To reduce the question into its smallest compass, the Committee will consider the orders of each class separately. Dr. Farr proposes for the first class three orders:—

1st class, Professional. { Order 1. Government servants, (Civil.) ,, 2. Military and Police ,, 3. Learned Professions.

The two first orders are well-marked and useful, but the third needs modification. It includes such occupations as those of the clergyman, barrister, and surgeon on the one side, and those of the conjurer, dancing-girl, rope-dancer, and tom-tom player on the other. Between these professions there is no bond but the very minor one that they receive fees rather than salary. To include them in one class will destroy the value of the table, for it will be impossible to draw any valuable conclusion from so ill-assorted a union. The Committee, therefore, propose to separate them into the two classes of learned professions and minor professions. By this arrangement the principle that underlies Dr. Farr's scheme will be preserved, while the return will be rendered trustworthy; and will exhibit two items of great value in any consideration of the position and occupations of the people. The class will, therefore, include the following orders:—

	Orders.
1st, Professional.	1. Government servants, (Civil.)
	2. Military and Police.
	3. Learned Professions.
	4. Minor Professions.

5. The next class given by Dr. Farr is the domestic, or those engaged about the houses of the population. This class Dr. Farr divides into two orders:—

Class.	*Orders.*
2nd, Domestic	1. Occupied in the family.
	2. ,, ,, personal service.

The first of these includes all women who have no occupation producing wages or fees, that is, the wives and daughters of the mass of the population. It also includes all children. It appears to the Committee that this order is an anomaly. It was included by Dr. Farr from an idea that every person should be represented as having an occupation. But surely there is no necessity for this. The great object of the "occupation" table is to show how the means of living is obtained by the people; how the waste of consumption is replaced, and

more than replaced, by re-production. So important is this fact that Dr. Farr heads his last class "non-productive," showing that the other classes are supposed to be re-productive. But women and children in the family are consumers, not producers. Their comfort and support is largely the object for which men engage in re-production, that is, take an occupation. To enter the wives and daughters on a par with the workers of the household is to confuse the object with the means employed for attaining it. So strongly is this felt that in no case of which the Committee is aware has this order been adopted in practice. In Bombay it was dropped altogether. So also in the North-West Provinces' Census where all the women and children were returned as of the occupation of the head of the house. The same was done in the census of the Central Provinces. This plan is preferable to that of Dr. Farr's, but is itself so faulty that Mr. Plowden states that the numbers given must be divided by five, if the real figures are desired. This process is, however, a very hap-hazard one, and takes no account of such professions as weaving, where the whole of the family above seven years old takes a real and important share in the labour. In other occupations, such as that of Government servant, the family take no part. This latter profession was made an exception in the North-West Provinces, and the Military and Police classes must be returned without families, else the returns will exhibit a ludicrous absurdity. But it is clear there should be one rule for all, else no comparison can be made. The Statistical Committee remove women and children to the last, or non-productive class. But this still leaves untouched the main objection that consumption and re-production are so opposed as to render it unwise to enter them together. Dr. Farr's scheme leads to the absurdity that four fifths of the population are occupied in rendering personal service to the other fifth. The North-West Provinces compromise leads to the insuperable difficulty that in most occupations, the returns give a result five times the actual figures; and that no one rule can be applied to the whole of the occupations. The recommendation of the Statistical Committee removes this difficulty, but still has the fatal defect that those who earn are put on the same footing with those who only consume. In every case the difficulty arises from the presumed necessity for giving every individual an occupation. The Committee are unable to see this necessity. It was not felt to exist in England when the census was taken in 1851. The relation of women and children to the man is well understood, and when we use the words "occupation" and "profession" we only understand a body of workers, altogether distinct from the families whose maintenance is generally the object of their work. The Committee propose to use the word occupation in its natural meaning, and to follow the practice that has held in Europe up to the present time, and therefore exclude from the occupation lists all those women and children who are not the recipients of wages, fees, or rewards for their personal labour. The class will stand thus—

Class.	*Order.*
2nd, Domestic.	1. Occupied in Personal service.

It will include all those engaged in providing for personal wants, and will chiefly represent household servants.

6. The third class recommended by Dr. Farr is the Commercial. It is divided as follows —

Class.	*Orders.*
3rd, Commercial...	{1. Those who buy or sell, keep or lend. {2. Those who convey men or goods.

This is manifestly a very important class, but the members of Order 1 are also included by Dr. Farr in Class 5, Orders 11 to 15. The confusion arises from the fact that many persons sell articles which they have previously made, and in the scheme under notice such persons may be inserted under either or both heads. This must lead to inaccuracy, since it would be impossible to come to any correct conclusion upon either the trading or the manufacturing class. If, however, Class 5 be confined to the makers, and Class 3 to the dealers only, both will become distinct and self-evident. A powerful argument for this course is given by the castes of the Madras people. In these the maker has no connexion with the dealer. He may, and frequently does, sell the

goods he has made; but still his character and profession are those of the maker. The Chetties, or dealers, are Vaisyas, the Kammalan (Blacksmiths, Carpenters, &c.,) are Sudras. It is, therefore, proposed that Class 3 shall only include dealers, whether buyers or sellers, who do *not* make the articles they sell. If this alteration be not required in England it would be necessary here; but it is probable that the former practice will be continued at home, and traders be kept distinct. The class and orders will remain as modified.

7. The next class proposed by Dr. Farr is as follows :—

Class.	*Orders.*
4th, Agricultural...	{1. Those who possess or work land. {2. Those engaged about animals.

The former of these also needs defining. In Order 17, Class 6, are included those persons who live upon their property, without the necessity of actual re-productive labour. But such persons must, in most cases, draw their revenues from the possession of land, and would, therefore, also come under Class 4, Order 1, as given above. On the other hand the class "Agricultural" necessarily implies the working of land. Mere holders, who do not either cultivate or superintend cultivation by others, are a very distinct class from those who cultivate, although they may not possess, the land. Both orders will be better defined and more useful if this distinction be kept in view, and it is, therefore, proposed to include in the present class (4) only those who work land. The next order demands still further change. It is closely connected with the last order of the preceding class; those who convey men or goods. But in these times *in a great city*, animals are ordinarily required either for food or conveyance. The milkman attends to a food animal, the camel driver to a conveying animal, both might come under the head of "Those engaged about animals;" yet it is clear that their natural classification is according to the object they serve, and without which they would have no existence, food, and conveyance. In the explanation which Dr. Farr attaches to the table, he states that he intends the second order of Class 4 to refer to "the representatives of the hunters of the early stages of civilization." This in some countries and times would be a most valuable class, but in Madras city at this time, the only representatives of what was once so large a body are those engaged in "breaking in" horses. They must always be few, and now that the sole use of horses is for conveyance, they may fitly be included under the head to which their labours are directed—conveyance. In the endeavour, by the authorities who conducted the North-West Provinces' Census and drew up the Statistical Committee's table, to make use of both the orders given by Dr. Farr, some very curious results have been exhibited. The Committee will not specify them, as they feel that they must occur in any attempts to fill up a class which the progress of population and civilization has well-nigh blotted out in all large towns. The Committee avoid the difficulty by proposing that the order should be omitted. If individuals be found who may not suitably be put under the heads of food or conveyance, they will be inserted in the miscellaneous class of "other occupations." The Class 4 will thus stand—

Class.	*Order.*
4. Agricultural.	1. Those who work land.

8. The next, Class 5, contains several orders. They may be represented thus—

Class 5.—Industrial.

Order 1. Those working in art, and with matters in combination.
Do. 2. " " " and dealing in textile fabrics and dress.
Do. 3. " " " food and drink.
Do. 4. " " " animal substances.
Do. 5. " " " vegetable substances.
Do. 6. " " " minerals.

Now, the very slightest inspection of this table shows that much more definition is required. "Those engaged in art" are either artists, who belong to Class 1, Order 8, or artizans who belong possibly to any of the subsequent orders of Class 5. Those who work "with matters in combination"

are equally indistinct. The knife-maker puts together iron and ivory, wood, or horn. He may belong either to Order 1, Order 5, or to Order 6 of this class. The maker of coloured cloths employs several matters in combination, and may belong either to Order 1 or Order 2. Food and drink may imply every order of this class except No. 2. The particular class into which each man should be placed would depend, not upon his circumstances, but upon the discretion or choice of any one of a host of enumerators or writers. In fact it is impossible to ensure anything like uniformity, or accurate comparison unless some intelligent person go through the whole and classify each trade according to the supposed object of the combination which it is the province of each workman to produce. But if the classification must ultimately be made in this way in cases of difficulty, it would surely be wise to adopt it from the beginning. This is the more advisable, because, in at least two of the orders, Dr. Farr has looked rather to the object of the labour than its material. "Textile fabrics and dress" and "Food and drink" are admirable divisions, as they answer to two of man's great wants. The others answer to nothing, and when we know that so many persons were engaged in working "vegetable substances" we are none the wiser, unless we know the grand purpose to be served by this labour. The carpenter and bricklayer are closely allied in life, and their united labour produces our houses; yet if they had not been both seized for "combined art," we might look for the first amid the workers in vegetable substances, and for the second among labourers in minerals. The carver of ivory chessmen would be among "animal substance" workmen, while his son, whose labours are as yet confined to inexpensive wood, would be found in the order of artizans in vegetable substances. It is clear that such a division can only mislead, and it is strange that, after the second and third orders were made to depend upon man's wants, the remaining three should have no reference to so clear, so useful, and so easily understood a classification.

9. The Committee are encouraged to propose their modification of Dr. Farr's scheme by the views of competent authorities have already felt and endeavoured to avoid the difficulty. In the North-West Provinces, where it was thought wise to adhere to Dr. Farr's classification under this head, the first order contained such extremely diverse classes of occupation as house-proprietors and printers, masons and book-sellers, carpenters and tent-makers, goldsmiths and bed-makers. The Statistical Committee tried to effect a compromise, with the natural result that the orders are much more intricate, and not at all more satisfactory. They proposed fifteen orders in this class instead of six, and offer no less than 148 sub-orders, several of which are mere repetitions. The managers of the Bombay Census adopted a much simpler and thoroughly-consistent division, depending entirely upon human wants. Unfortunately it cannot be fitted into the rest of Dr. Farr's scheme. Guided by it and Colonel Strachey's memorandum on the subject, the Committee would propose the following orders for this class :—

Class 5.—Industrial.

Order 1. Textile fabrics and dress.
Do. 2. Food, drink, and stimulants.
Do. 3. Workers in metals.
Do. 4. " constructive art (building, &c.)
Do. 5. Makers of books and writing materials.
Do. 6. " household goods, (furniture, pottery, &c.)
Do. 7. Workers in combustibles, (oils, fuel, fireworks, &c.)

This arrangement will give but one extra order, and four of them will not materially differ as to corresponding orders in Dr. Farr's table.

10. The next class (6) is indefinite and non-productive, and is thus divided—

Class 6.—Indefinite and non-productive.

Order 1. Ordinary labourers, not engaged in special work.
" 2. Persons of rank and property.
" 3. Persons supported by the community.
" 4. Other occupations.

The last of these is not numbered in the table but quoted in the letter press, and is therefore entered. The Committee do not propose to make any alteration in this class. The first order will include coolies and all whose labour is available at call for any kind of work. The second will be defined as proposed in Class 4, and will include those persons who derive their income from land which they do not cultivate. Persons living on the interest of Government paper will also be included. The third order will include the occupants of jails and asylums, beggars, prostitutes, and generally the classes who are either incapable or unwilling to earn their living by reputable methods. The last order will, of course, include those occupations for which no place can be found in any other order.

11. Pensioners will, in all cases, be included in the order to which they belonged while performing the work which has entitled them to pension.

12. Although the above is the classification which will be employed—should it receive the sanction of Government—it is intended to register every separate occupation that may be returned, and all will be contained in the report the Committee will have the honour to submit, although it is evident this course will entail a great amount of troublesome labour; the Committee are prepared to undertake it from a conviction that the information thus gathered may at any time become very valuable. The Sanitary Commissioner, Dr. Ranking, has pointed out several instances in which such an enumeration is very desirable at the present time, and every means will be adopted to secure an accurate return.

13. The following table will exhibit, at a glance, the scheme devised by Dr. Farr, and that which the Committee propose. It will be seen that the modifications are made in the spirit of the original, and are only such as are required by the circumstances of the city, and the indistinctness of some of the original orders :—

Dr. Farr's Orders.	*Proposed Orders.*
Class 1.—Professional.	
1. Government servants, (Civil.)	1. Government servants, (Civil.)
2. Military and Police.	2. Military and Police.
3. Learned Professions.	3. Learned Professions.
	4. Minor Professions.
Class 2.—Domestic.	
4. Those occupied in family.	
5. " " " personal service.	5. Those occupied in personal service.
Class 3.—Commercial.	
6. Those who buy or sell, keep or lend.	6. Those who buy or sell, keep or lend.
7. " convey persons or goods.	7. " convey persons or goods.
Class 4.—Agricultural.	
8. Those who possess or work land.	8. Those who work land.
9. Engaged about animals.	
Class 5.—Industrial.	
Dr. Farr's Scheme.	*Proposed Scheme.*
Order 10. Workers in art or with combinations.	
" 11. " textile fabrics and dress.	12. Workers in constructive art.
" 12. " food and drink.	9. " textile fabrics and dress.
" 13. " minerals.	10. " food, drink, and stimulants.
" 13. " animal substances.	11. " metals.
" 14. " vegetable.	13. " books and writing materials.
	14. " household goods.
	15. " combustibles.

Class 6.—Indefinite and Non-productive.

Order 16. Labourers, (General).	16. Labourers, (General).
,, 17. Persons of rank and property.	17. Persons of rank and property.
,, 18. ,, supported by the community.	18. ,, supported by community.
,, 19. Other occupations.	19. Other occupations.

The number of classes and orders is the same in each, and the results will not materially differ, except in the facility they offer for drawing those economical lessons which are the great objects to be gained in all such inquiries as that under consideration.

14. In order to ensure uniformity in the classification, a list of all known trades will be drawn up previous to the census. Against each occupation will be entered the number of the order to which it should belong, and the office staff will be required to follow this arrangement most carefully.

CASTE.

15. *Caste.*—The next question is that of caste, and is even more difficult than that of occupation. The Committee have given very earnest attention to this subject, and have been favoured by receiving from a large number of competent gentlemen many valuable papers on the present position of this great question. The classification that will be found below is the result of a most gratifying unanimity on the part of those best qualified to judge. It was compared and tested with the returns of the only actual caste enumeration in this part of India which the Committee have been able to obtain, that of the city of Mysore, some years back. The differences shown are just such as might have been expected, when the circumstances of the two plans are compared. There is, therefore, every reason to hope that the classification described below will answer its purpose, and lay the basis for one much more extended and accurate, in future enumerations.

16. In the first instance there will, of course, be the grand division of the Hindus into—1, Brahmins; 2, Kshatryas; 3, Vaisyas; 4, Sudras; 5, [illegible] or Pariahs. The first three need no sub-divisions under the head of caste. Such differences as exist, and they are important, come under the great subject of religion, and will be referred to subsequently. The 4th class (Sudras) is, however, an aggregate of castes differing from each other so largely as to make it necessary to enter into some detail. It is quite certain that in early times the present almost innumerable sub-divisions did not exist; a large number are merely repetitions of castes in another tribe or language. Long separation and infrequent communication have led to insulation so complete that former union is forgotten, and inter-marriage is prohibited. Yet, for all purposes of science and comparison, they should be treated as one. Another very large aggregate has sprung from a few root castes, simply because of trivial variations in the mode of labour. Length of time has fossilized minute changes, and new castes have grown up. These also, from an ethnic and social point of view, remain one and the same caste. On the other hand from the very first settlement of the population there must have been a primitive division of labour, and hence of caste, corresponding to the classes of the occupation table previously described. Before long, the orders the Committee has named must have branched out, and if it were possible to recover an accurate knowledge of the social system of the early Hindus, it is probably certain that it would be found that all the present Hindu castes have sprung from a few stems. It has been the aim of the Committee to recover these stems as far as possible. There are, it is true, many castes which are not Hindu in the proper sense of the word, having been formed from the non-aryan inhabitants of the land. But most of these are purely agricultural, and the less civilized of them have few representatives in Madras city.

17. With regard to the great Brahmin caste, the Committee, as has been said, do not propose to adopt any minor classes. They will more appropriately and probably come under the head of religion, and as they propose to [illegible] the few representatives of the Kshatrya class. The Vaisyas will also stand alone. They present a well-marked class, and will include the [illegible] sections of the trading community—the Beri and Comty Chetties, the Wanniar or Thoonyans

(oil-mongers), Puttunulkarun (silk-dealers), Dasoos, Traivarnikulu, Lodas, and Marwarries, including the Banyans, Settis and Shets of Bengal and Bombay.

18. The great Sudra caste demands further division, and the Committee propose the following:—1, Kavarai; 2, Vellalar; 3, Idayan; 4, Kammalan; 5, Kanaccan; and 6, Kaikalar; 7, Kusavan; 8, Satani; 9, Vunnian; 10, Ambattan; 11, Vunnaun; 12, Sambodivan; 13, Shanan; 14, other castes. Few words need be said regarding each, beyond those which are necessary for marking the area over which it will extend.

19. *Kavarai.*—This is a highly respectable body of Telugu settlers in Tamil districts. By common consent they have received a high place in the social system of Southern India. In Telingana they are generally known by the name of *Baligi*, but in the extreme south their commonest appellation is that of *Vadukan*. They are usually land-owners residing upon and working, by the help of inferior castes, their own property. It is believed that an important section of the Madras population will be registered under this head. It will include the following minor castes:—

Kavarai... { Baligi.................Gazuhs.
Mutterian..............Kammavar.
Tottiyns...............Kambalateer.
Banajiga.

20. *Vellalar.*—This is the great cultivating body, the ordinary ryots of the country. They represent the 4th class and 8th order of the occupation table. In Telingana they go by the name of *Velawa*, and in Mysore are known as *Vokkaliga* or *Okkiliyaran*. They correspond to the Augris of Bengal. They include the following tribes:—

Vellalar... { Velawa.............Kodikkal.
Kunnuvan.........Muthalis.
Reddies............Vokkaliga.
Kapu...............Kunbi.

21. *Idayan.*—The Idayan appear formerly to have been a comparatively inferior class; but the advent of Krishna among them has raised them in public estimation. They represent the 9th class, Order 4, of Dr. Farr's table. With the progress of civilization they have settled into other occupations, but were originally the pastoral portion of the nation, engaged in the management of cattle, sheep, and goats. With the *Vellalar* and the *Kammalan* next to be noticed, they formed the great trio of public labour in primitive times, and, as Pillays, they now compose a very important portion of the population of this city. The short table, following, will show its component parts and common names:—

Idayan... { Yadayer.....................Golla...................Gopola.
Nattambodiyan..............Kurumban.
Kabodiga.....................Dhavapolas.

The Golla caste has almost endless sub-divisions.

22. *Kammalan.*—The great mass of the artizans skilled in particular trades come under the head of Kammalan. A name equally general is that of *Panchala*, because it is supposed to include only the five castes of the "Workers in gold, copper and brass, iron, wood and stone." These artizan castes have always maintained an animated fight for precedence in Hindu Society, and wear the thread of the "twice-born." In Telingana they are known as *Kamsalas*. The class now includes all skilled workers in metals and wood, and the bricklayers and masons:—

Kammalan... { Kamsalas....................Agasali...................Karmakaran.
Tattan.........................Badogi.
Vadalavadu...................Tachen.
Bogara.........................Panchala.

The *Kammalan* are the Indian representatives of Orders 11, 12, and 14 of the Committee's list of occupations.

23. *Kaikalar.*—Next to the cultivation of land and the various subsidiary labours of providing for the cattle, the tools, and the dwellings of the people, comes the provision of clothing, which falls to the lot of the *Kaikalar* or weavers, who form Order 9 of the Committee's, and

Order 10 of Dr. Farr's plan of occupations. Weaving is, and formerly was, to a much greater extent, the leading manufacture of the country. It is the occupation of thousands in Madras city, but the competition with English goods has been so fatal that the great majority of the members of this caste have turned to other occupations :—

Kaikalar.... { Shanier..............Jendravan.
Salian..............Saluppan.
Sedan..............Senniyan.
Devangulu..............Goniga.
Podmasali..............Neyigi.

24. *Kanaccan.*—The mainstays of Hindu life have now been enumerated, and it remains to add a numerous and highly respectable caste which originally kept the village accounts and arranged all the payments from the people to the Sirkar. These are the *Kanaccan* or accountants next to the priests and potails, the most influential members of village society. Their position has always been well-marked, as their education and labour kept them very distinct from other classes. It has resulted from this that there are no important sub-divisions of the caste. All over the Presidency the Kanaccan are one, though known sometimes by the title of *Shanbog.* The original name is popularly transmitted into *Kurnum.*

25. *Satani.*—Next comes a caste that in some of its branches is in high repute, while others are very inferior. It comprises, speaking generally, the class of temple servants. The *Satani* are devoted Vaishnavas. Among the worshippers of Shiva the corresponding class is known as *Pandarams.* The Lingayets present also a similar tribe in their *Jangamas.* In classing these with the *Satani,* the Committee do not wish to assert more than that in Madras the Satani are the most numerous, and may therefore profitably represent the whole body. The functions of all are the same, although they belong to different religious sects. The *Poojaris* of minor temples are generally members of this caste. Its inferior branches are mendicants, singers, torch-bearers at [illegible]. In Canarese Districts the name is modified into *[illegible].* The *Dasari* of the Canarese and Telugu Districts, and the *Todan* of the Tamil country are included with this class. [illegible] the minstrels of Southern India, and their songs are a very important though little known portion of the popular literature of the country :—

Satani... { Pandarums..............[illegible].
Dasari..............Todan.
Jangama..............Poojari.
Gundaliga..............[illegible].

26. *Kusavan.*—It is now necessary to turn to the minor and less influential classes. Foremost among these are the potters and brick and tile-makers. In the Tamil, Telugu, and Canarese Districts they are known as Kusava, Kummara, and Kumbara, respectively. Their labour is so important, that the potter is always one of the village officials, and the caste is very extensive. It is the same throughout the Presidency, and does not present the sub-divisions which make many of the other castes so difficult to understand :—

Kusavan..............Kummara..............Kumbara.

27. *[illegible].*—We now come to the exceedingly numerous class of agricultural labourers. There can be little doubt that in all its branches it is non-aryan. Speaking generally, this great caste may be considered as subordinate to the *Vellalar,* or proprietor-cultivating class. It must not, however, be supposed that the many branches of this class have a common origin, any further than that they are Dravidian and not aryan. They represent a number of tribes which in former times, their [illegible] and labour, resembled what the Neilgherry tribes are now. Practically they belong to the one class of labourers, and are named after the best known class, *[illegible] or Pullies.* Many of the most extensive divisions are only local, and will show few representatives in Madras; but to prevent confusion they are included in the following list :—

[illegible]... { Pullies..............Kuravan.
[illegible]..............Uppiliyar.
[illegible]..............Kallar.
[illegible]..............Maravan.

28. *Ambattan.*—This is the Barber caste, and needs no explanation. It is perfectly distinct from all others :—

Ambattan... { Nayinda..............Mangala.
Umbutteer.

29. *Vunnan.*—The next is the great caste of dhobees or washermen. In a country where cotton alone is worn they become very important, and form a portion of every community :—

Vunnan..............Agasa..............Chakala.

30. *Sembadevan.*—Madras being situate on the sea-shore the class of *Sembadevan,* or fishermen and boatmen, is very large, and will probably form one of the most important items in the enumeration. They are an aboriginal tribe, and have many sub-divisions according to the various modes of fishing and navigation. They are also commonly employed as palankeen bearers in country districts :—

Sembadevan... { Besta..............Savalakavan.
Kareiyan..............Paravas.
Pallilu..............Boi.

31. *Shanan.*—This is the last class that needs notice. The Shanan are toddy-drawers, but have, in Madras city, generally taken to the profession of rice-boiling. Though probably belonging to the same class as the Shanars of Tinnevelly, they rank very much higher in the social scale, and are not looked upon as out-castes. They are known by the name of Idiga in Telingana and Mysore :—

Shanan... { Idiga..............Gamalavallu.
Yettavallu.

32. It is hoped that, with some exceptions, all the castes of Sudras may be included under the preceding heads. There will be another entitled " other castes," in which will be placed all the returns which cannot be classified otherwise ; but it is expected that it will not include more than a small per-centage of the entries. It now remains only to consider the great class of out-castes or parians. But the Committee would again guard themselves from being thought to use the word " out-caste" in anything more than a conventional sense. So little is known of them by the Hindus generally that it seems almost impossible to obtain at this time a trustworthy account of such organization as, in the lapse of years, they have worked out for themselves. Yet it is certain that they have a caste system. Mr. Nelson, in his Manual of the Madura District, names twenty-nine sub-divisions of recognised position. As, however, so little is known of the pariahs, the Committee feel that no object will be gained by separating them into classes. They could not test the returns, and the occupation lists will give as much information as is desired. The pariahs will, therefore, appear under one head, and will include the following common tribes :—

Pariahs. { Chakely..............Valluvan.
Panisavan..............Pallan.
Vedan..............Valiyan.
Poleiyan..............Toty.
Mala..............Madiga.

33. The Committee feel very diffident in submitting the preceding remarks upon Hindu caste. The subject is so difficult, the Hindus themselves are so ignorant of the general bearings of the subject, and are so pertinacious in claiming supremacy, each for his own caste ; the books that have been written on the subject are so vague, and shrink so plainly from the task of describing the caste system as it is, that they still feel considerable hesitation in recommending the list given above. They have spared no pains in collecting and digesting all information that was within their reach, and if the classification should prove imperfect or incomplete, it will not have been for want of care and thought ; on the other hand the present state of ignorance on this very important subject must continue, unless a beginning be made in the gathering of authentic and detailed knowledge. No better test of the table as arranged can be devised than that which the census will give ; and in any case the Committee are confident that the labours of those who may manage the next enumeration will be much lightened, and their path will be rendered much more evident by the results of the present census. In concluding their remarks upon this subject, the Committee

would again state that their classification is stamped with the approbation of many of the leaders of native society. These, at the request of the Committee, consulted the most capable of their friends. Beyond this every effort has been made to compare it with such books and monograms as were within the reach of the Committee. It is, therefore, the result of much labour and careful inquiry. In fact the Committee are not aware that there exists anywhere a classification such as they desire. The subject has always been found so difficult that vague generalization has, as a rule, taken the place of exact report.

34. *Mussulman Population.*—Difficulties, which have proved insurmountable, have from the first been experienced in the Committee's attempts to classify the great Mahomedan section of the inhabitants of this city. It has been usual to divide them into the four classes of *Syuds*, *Sheikhs*, *Moguls*, and *Pathans*; but it is admitted on all hands that these divisions are not now of value. The great mass of the Mussulmans in this Presidency are the descendants either wholly or in part of Hindu converts. Voluntary and enforced on taking their new religion, the converts were compelled to adopt some Mahomedan name; striving to do themselves as much honour under the operation as possible, they took great names, and their children came out as *Syuds* or *Sheikhs*. The *Mogul* and *Pathan* races are, except in a few great families, lost altogether by admixture with the Hindus and other Mahomedan tribes. Failing this classification, the Committee turned to the simple national division of *Arabs*, *Pathans*, *Lubbays*, and *Moplahs*. Here the same difficulties presented themselves; and with the advice of the leaders in Mussulman Society, the Committee propose to make no divisions, but group the whole race under the one head of "*Mussulmans*."

35. *Christian Population.*—It is only proposed to divide the Christian inhabitants of Madras, under the head of caste, into *Europeans* (to include Americans, Australians, and all who speak a European language and are not connected with the Hindus by blood,) and *Eurasians*. Concerning the latter class no special inquiries will be made, and the return of the householder will be accepted. The Committee are aware that among the class of Portuguese Eurasians there will be some who have no right to that name. But, on the other hand, it is felt that no object could be gained by giving trouble. If a low-class native chose to wear European clothes and profess himself a Christian his interests will hang with those of the class he has chosen to associate with; and no harm can result from his being thus counted, especially as the number will be comparatively very small. The same consideration will be shown to those Eurasians who, with complexion suited to their assumption, would pass themselves as Europeans. There can be but few who would do this, and the work of detection cannot be left to those who will make the enumeration. The children of Europeans, born in this country, will be entered as Europeans; Native Christians will be entered in the castes to which they belonged before their conversion, as it is an object to be gained to know from what classes the converts have really come. Under the head of religion they will receive the special attention which is the due of so rising and valuable a community. The Roman Catholic and Armenian Christians retain their caste, and as a rule the operations of the enumerators will abolish caste, as so modern that there can be no difficulty in obtaining due accuracy on this point.

36. *Other Races.*—Under this head the Committee propose to include all inhabitants of Madras belonging neither to Europe nor India. There will not be many under this head, beyond the Jews and Chinese connected with shipping. The few Parsis living in Madras will also be registered in this class. Negroes, Arabs, Armenians and a few other persons belonging to foreign countries will fill up the list.

37. The Committee have now gone through seriatim their recommendations upon the subject of "caste or race." If the census operations be carefully conducted it may be anticipated that a most valuable mass of information will be gathered, which will greatly facilitate the dealings of our Asiatic fellow-subjects with their European brethren, and remove many of the difficulties which have hitherto impeded that progress which might have been expected after so long and intimate a contact between eastern and western civilization.

38. *Religion.*—Looking to the novelty of the operations which they will have to conduct, and the exceedingly delicate nature of all investigations into the religious beliefs of a large population, the Committee have thought it wise to ask too little rather than too much, under this head. When experience shall have shown to the densely-ignorant masses of the people that a census is not a dangerous thing, it will be well to make much more extended inquiries into a subject which, more than all others, determines popular action in eastern countries; and especially to endeavour to measure the influence of the Gurus of the leading sects into which the Hindus are divided. These sects differ so much in position, belief, and political importance; and are, at the same time, so essential and living a feature in modern Hindu religious and social economy, that there are few subjects which deserve more attention at the hands of those who are in authority. They have, to a very large extent, replaced the caste idea, and give that life to the Hindu system which caste has lost through contact with western culture. Knowing this, the Committee hesitated to reject all reference to them. After deep consideration they now feel that if the jealousy of the Gurus were aroused, it would be difficult to impart confidence to the public mind; and that, in any case, the information concerning the Gurus and their sects which is within the reach of Europeans is so scanty that it would be impossible to test the returns, or make adequate use of the results they might show. From the first the Committee have resolved to ask for no information which they cannot test in some way, and they see no reason sufficient to justify a departure from so sound a principle in this case. While, therefore, they look forward to a time when the census investigations shall include an inquiry into these highly interesting sub-divisions of the great and ancient Hindu religion, they do not propose to attempt such a thing now.

39. There are, however, three great classes which may be registered without difficulty or risk of inaccuracy. They are well-known and based upon the simplest principles. It need hardly be said that these classes are those of *Vaishnavas*, *Shivas*, and Lingayets. The last, Lingayets, are Shivas, but are so different from their fellow-worshippers of the third member of the "Hindu Triad," that they demand separate record. This is not the proper place for such a discussion, else it might easily be shown that Lingayets differ more in ceremonial and social life from the other two classes, than the latter differ from each other. They are also very numerous, and in Mysore and the Western Coast form the bulk of the population.

The table will, therefore, stand thus—

Hindu religion..... { Vaishnavas.
Shivas.
Lingayets.

40. It must, however, be admitted that the great religious class among the Hindus—the Brahmins—cannot be properly divided in this way, although they also comprise three great schools of religion. These are *Smarttas*, *Madhvas*, and *Shri-vaishnavas*. The Smarttas are the followers of Sankaracharya, and while worshipping the whole triad give special honour to Shiva. In philosophy they are Adivaitas, that is, they believe that there is but one soul in the universe, the soul of man being identical with that of God. The Madhvas are the followers of Madhvacharya, and ascribe supreme honour to Vishnu. They are Divaitas in philosophy, and believe that the human soul is distinct from that of God. The last class follow Ramanuja, and also worship Vishnu. They are Visishet Adivaitas or Adivaitas with a difference. They hold a middle position in philosophy, believing that although the divine and human souls are in some points identical, yet for all human purposes they may be counted as distinct, and that, in life, the human soul is subordinate and responsible to the divine soul. These distinctions are vital among the Brahmins, but have no place in the theology of the common people. It is proposed to accept both, and, as the number of classes is the same, there will be no difficulty in so arranging the tabulating that the same columns shall for the Brahmins mean Smartta, Madhva, and Shri-Vaishnava; and for the other castes represent respectively Shivas, Vaishnavas, and Lingayets. This will give no extra trouble, while providing for the proper classification of the most intelligent and respected portion of the population.

41. *Mussulmans.*—Most of the remarks in paragraph 38 will apply equally forcibly to the minor sects among the Mahomedan community. There are, however, two great divisions about which there can be no mistake—Soonnees and Shias. The former include the great bulk of the followers of Mahomed in this city. There is a third sect—a sub-division of the Soonnees—which is very well-known under the name of Wahabees. They are very earnest for their faith, and in the north of India have become suspected of designs tending to disturb the peace of the country. This has brought them into bad odour in this Presidency, and there is great reason to believe that a large number of persons who sympathize with and under other circumstances would openly profess themselves to be members of the sect, would refuse to give a true return; and the result of an enumeration would be that a very false idea would go abroad of the strength of this body, and hence evil rather than good would be the consequence. The Committee do not, therefore, propose to insert this sect in the tables, all its members being counted as Soonnees. If, however, Government should desire the attempt to be made, they will make the necessary arrangements. In any case the name Wahabee will not be used, as it is not accepted by the community it is intended to represent. They look upon it as a term of reproach, or rather as an impertinent nickname. Their recognised name, which alone should be applied to them, is that of *Mahommediah Soonnees*, or Soonnee followers of *Mahommed*, the son of *Abdul Wahab*. There is another sect in Madras called *Ismailihs* or *Bohrays*; but it is not very numerous, and need not be separated from the Shias, of which it is a branch. It is, therefore, proposed to have no other classification of Mussulmans than that which will be given by the two heads of *Soonnees* and *Shias*.

42. *Native Christians.*—These now form so important a class, and are looked upon with such interest by large numbers of persons, that it is necessary to record them separately. They will be divided into the two classes of Protestant and Roman Catholic. In the inquiry as to the number of persons attending Christian worship, Native Christians will also be counted separately.

43. Other Christians will be divided into the same two classes, and interesting results may be expected.

44. *Other Religions.*—This head will correspond with that of "other races" in the Caste Register, and will include the same persons generally.

Age.

45. Under this head it is proposed to employ the following divisions which will speak for themselves:—

Under 1 year.						
From	1 to 2 years.	From	10 to 15	years		
Do.	2 ,, 3 do.	,,	15 ,, 25	do.		
Do.	3 ,, 4 do.	,,	25 ,, 35	do.		
Do.	4 ,, 5 do.	,,	35 ,, 45	do.		
Do.	5 ,, 10 do.	,,	45 ,, 55	do.		
		Above 55 years.				

These classes will not correspond exactly with any yet employed in India, but are those in which the mortuary returns of Madras city have for many years past been drawn up. As the age inquiry is chiefly for the purpose of enabling an accurate valuation of the vital statistics of Madras to be made, it is obviously desirable to make the comparison as easy as possible by throwing the tables into the same form. On the other hand there will be no difficulty in making the necessary calculations for comparison with previous censuses. The Committee have been the more anxious to adopt the proposed divisions because they admit of ready and easy assimilation with the mortuary tables which, under the orders of Government of India, are to be employed in future in all returns of deaths throughout India. They see also the further advantage that the English registration tables are in the same form, and that it will be easy to make many valuable comparisons with the life tables of the mother country. Dr. Ranking has suggested that instead of staying our classification at fifty-five years, we should go on by decennial periods to a maximum of ninety-five years. He does this because the English tables and the new form for Indian registration go up to this limit, and not because he disagrees with the reasons why we propose to stop at fifty-five years. They are in brief that looking to the ignorance of the valuation of time among the more illiterate portions of the native population, and to the utter lack of all such helps as birth or baptismal registers, it is utterly impossible to expect any sort of accuracy when the duration of life has been sufficient to reach beyond those well-known chronological tests which will be the main dependence of the Committee in the valuation of statements of age. An old man dates from a period so infinitely different from this that he may well be excused if he names some very remote date as that of his birth. It is notorious that every decrepid and really old man supposes himself to be a hundred years old, and his estimate meets with ready popular acceptance. Even memory of events affords no test, as the occurrences named may have been reported by parents, &c., as having happened previously, but this detail has been forgotten. The Committee have stated previously that it is far better to make no return than one which is inaccurate. They are clear that there is no certain data for age above fifty-five, and therefore think it wise not to record that which they believe will be untrue.

46. It now remains for the Committee to offer some remarks upon the Government Order, No. 1267, passed upon the first memorandum they had the honour to submit. With regard to paragraph 2 of that Order, the Committee propose to adopt the classification of houses suggested therein, and state that the Sanitary Commissioner has been present at all their meetings, and in all their proceedings he has been consulted. Dr. Ranking permits the Committee to state that all the recommendations they have made have met with his general approval.

47. With regard to paragraph 5 of the Government Order the Committee would respectfully submit that they have carefully re-considered the whole subject of the time and means required for taking an accurate census, but find themselves compelled to adhere to their former recommendation that no person should be employed upon the second, who had not been thoroughly trained in the first, enumeration. They are convinced that the employment of persons drawn from the Police, the Collector's establishment, and from the educational institutions will introduce error and probably cause delay. The Committee feel, however, that as the census will now form a part of the Imperial Census, and will thereby be brought into relation with the more extended arrangements required by the Presidency at large, the circumstances of the case have considerably altered, and there is more need for simultaneous action. They will, therefore, give their most earnest endeavour to carry out the suggestions of Government by which each division of the city might be completed in one day. The Committee, however, submit that two of the divisions, those including Black Town, are much more populous than the others, and will probably contain nearly 100,000 persons each. The Triplicane division is almost as densely peopled. If these three divisions were divided into two sub-divisions of (say) 50,000 persons each, the enumeration in one day will become much more feasible without drawing largely upon external agency. This arrangement would fully meet the principle laid down by Government, and, at the same time permit eleven days for the whole task. Five divisions will be done each in one day. Three divisions will be sub-divided into six, each as populous as the former five, and each to be completed in a single day.

48. The present proposals of the Committee would, therefore, look to a preliminary census lasting one month, and a final one that shall occupy not more than eleven days. This will, of course, necessitate an increased establishment which need not be detailed, as it will follow the principles laid down in the first memorandum, and will be enlarged only in the proportion of the increased rapidity of the operation.

49. The Committee regret that they do not see their way to the adequate supervision of more than one office, or at most of two. They desire, however, to take advantage of the suggestions of Government so far as to propose that the office should move from division to division if accommodation can be obtained. If the Right Honourable the Governor would kindly favour them by placing at their disposal the durbar tent for the month, and afterwards for the eleven days the enumeration will occupy, it would probably answer every purpose, and save the amount provided for rent of office.

50. Further inquiry has satisfied the Committee that they can make the savings in printing suggested in paragraph 8 of the Government Order, and the money thus saved will go far towards providing for the second census. As they are strongly of opinion that both efficiency and economy may be best gained by permitting the returns to be filled up in English only, the Committee cannot greatly diminish the salaries proposed for their agents, and if sufficient means be provided, would prefer not to reduce them at all. If *necessary*, however, a considerable saving may doubtless be made.

51. In deference to the wishes of Government the Municipal Commissioners have resolved to defer taking the census until the time when it will form part of the Imperial Census of 1871. This has, of course, materially altered the present condition of the question; but the Committee think that it will be well for them to submit this memorandum and obtain sanction for their operations at this time when the subject is freshly in mind. They are also informed that the instructions for the Mofussil Census are now under the consideration of Government, and it may be advisable that some relation should be maintained between the two enumerations. For these and other reasons they venture to submit their views at once. Delay can bring no benefit, for the question must come on before long.

52. It will be well, therefore, at once to state that the Committee propose to commence the preliminary census on the 1st November 1870. This would terminate with the month. The main results of the tabulation will be rapidly drawn out, and palpable errors if any be attended to with a view to their elimination in the revision. The forms would again be issued by the first day of the year 1871. The date fixed for the completion of the Imperial Census is the 10th January 1871. The holidays will make it impossible to devote eleven days previous to this date to the work of the final census. The Committee, therefore, propose to commence on the 5th January and conclude on the 15th of the same month, so that the 10th January will be the mean of the period, and will be approximately represented by the figures that result.

53. The Committee believe that, as the matter now stands, the whole expense of the census in Municipalities as well as in rural districts, is to be borne by Government. It is possible that this may be altered, and on the recommendation of this Committee, the Commissioners have sanctioned the sum of Rupees 12,500 for the work, or half the probable expense, trusting that, in any case, the Municipality will receive at least as much assistance as was described in the Order of Government, No. 1267, of 10th September 1869.

Madras, 20th *December* 1869. (Signed) C. E. GOVER, *Hon. Secy., Census Committee.*

No. 100. Order thereon, 25th January 1870, No. 98.

The memorandum roneoed with the second of the letters above recorded, which has been drawn up by the Municipal Census Committee in continuation of their former discussions on the subject, affords a further proof of the care and labour which they have expended on the task assigned them.

2. The Government, while approving generally the proposals now made, will defer passing final orders upon them until it shall be seen whether modifications of the proposed arrangements may not be necessitated by orders of the Government of India for comparison with the Imperial Census of 1871. It is more than probable that this will be the case, especially with regard to the time to be occupied in the final enumeration.

3. An expression of the opinion of Government on some points noticed by the Committee appears, however, to be now desirable.

4. The Government presume that, though the comprehensive classification of castes proposed by the Committee will, as far as possible, be used for summarizing the results, the enumerators will be directed to record the caste of each person in the same way as it is proposed (paragraph 12) they shall enter his occupation; and that the list of unclassified castes will, as well as that of unclassified occupations, form an appendix to the report. They would extend the same principle to the sub-division of Muhammadans as to race. Though the names of Saiyids, Shekhs, Moguls, and Patans may be unreliable as representing derivation, the Lubbays, Moplahs, and Arabs constitute unmistakeable sub-divisions, and knowledge regarding them would be useful.

5. With respect to the record of ages, though the returns of persons whose ages fall within decades above fifty-five years may be unreliable, the Government are disposed to concur with the Sanitary Commissioner that they should be collected, as this may be done without increasing labour or adding to the proposed form of enumerator's return. Particulars regarding sick persons would be worthless, and would much increase the labour of enumeration besides requiring an enlargement of the form.

6. These papers and the other orders of Government in this Department on the subject of the Census of the Town of Madras, will be communicated to the Revenue Department in which the arrangements for the Mofussil Census are under consideration.

(True Extract.)

Acting Chief Secretary.

To the President of the Madras Municipal Commission.
" Sanitary Commissioner.
" Revenue Department, with papers.

Ed. J. Wright.

W. Collo-

Rev. Department.

Proceedings of the Madras Govt.

Under date the 30th March 1870

Read the following Nos. of Govt. Public Dept.

(G.O. 25 Jany. 1870. No 98.)

Cd. to the Board of Revenue together with the papers noted in the margin.

Mem to the Govt of India dated 25 Aug 69 No 1160 with memo by the Under Sec.

G.O. 10 Septr 1869 No 1267.

~~G.O. 20 Jany 1870 No 98~~

J. D. S.

The postponement of the Census as directed by the Govt of India in their letter dated 12th Feby 1870 which was communicated to the Board with the G.O. dated 4th March 1870 will enable them to defer the proposed

preliminary clauses

to a later date, and

will afford them time to

send any observations

on the papers now

communicated which

may occur to them.

J.W.D.

14 Folio No. of Rev with 3 Enclosures
Despt. 8.

6 — Public Dept. 1