No. 165. Read the following Proceedings of the Board of Revenue, dated 27th August 1872, No. 1,699 :—

Read the following letter from R. J. MELVILLE, Esq., Acting Agent to the Governor of Fort St. George, at Vizagapatam, to the Secretary to the Board of Revenue, dated Vizagapatam, 23rd July 1872, No. 824 :—

I HAVE the honour to forward two reports received from Mr. Turner, Assistant Agent. The first giving details of the *modus operandi* of taking the Census in that part of the country under his charge; the second furnishing some interesting particulars of the different tribes found in Jaipúr proper with respect to their origin, their position, territorial and social, their comparative numbers and importance, and their life and manners.

2. The results of the Census, which is described in the first report, have already been forwarded to Mr. Gover. I have not considered it advisable to forward the report itself to that officer, as his duties are confined to working up the results of the Census in the ordinary tracts of this Presidency, where it was possible to obtain all the information and record it in the prescribed forms. In the Hill tracts in this district it was, of course, impossible to do this, and therefore anything but the final results would only have embarrassed Mr. Gover; indeed, in my opinion, the results of the Census in these outlying tracts of the country could have been more satisfactorily prepared on the spot than in a distant office.

3. The second report raises many questions susceptible of controversy among philologists, and as I believe Mr. Gover is committed to peculiar views on this subject, more especially as regards the connection between the Aryan and Dravidian races, I think the report had best appear *in extenso* as an explanatory commentary on the Jaipúr Census. I think the Board will agree with me in considering that it forms a valuable addition to the little that is known about this part of the country and its inhabitants.

ENCLOSURE No. I.

From H. G. TURNER, Esq., Assistant Agent, to the Acting Agent to the Governor of Fort St. George at Vizagapatam, dated Govindapilly, 23rd January 1872, No. 10.

I HAVE the honour to forward a preliminary report on the Census which I have taken in my division.

2. Owing to the absence of Karanams in the villages of this part of Jaipúr, it was found impossible to work the scheme prescribed by the Board of Revenue for the Census operations in the country below the ghâts. Enumeration of individuals being thus beyond our powers, it was thought that the next best thing was an enumeration of houses; and accordingly accurate information has been obtained of the number of houses in every village throughout the country.

The agency employed to obtain these numbers emanated almost entirely from the Heads of Villages. These functionaries were directed to go round their villages with a string in their hands on which they were to make a knot for every house in the place, distinguishing the different castes by intervals between the groups of knots. They brought these to the Deputy-Tahsildars, who, from their dictation, entered the numbers of houses of the different castes in Form No. I., and their information was confirmed by reference to the knots. In order to obtain an average for calculating approximately the number of people, the Deputy-Tahsildars were directed to ascertain from each Village Head what was the actual number of males and females in two houses in his village.

This has been done, and we have accordingly a fairly satisfactory sanction for the average we assume.

3. Before proceeding to the statistical part of this report, I have to inform you that the immense extent of the Koraput Taluq rendered it necessary to employ an official in the old Nandapúr Division, and I accordingly appointed the Head Gumasta of the Koraput Cutcherry to collect the information, promising him a salary of Rupees 25 a month and 8 Annas a day batta. I hoped that he would have finished the work in a short time, but owing to the rainy season, to fever, and to the jungles of Hill Mádugulu and Hill Páchipenta, through which he had to travel, he was unable to finish the work before the 19th of November, having been employed on it since the middle of July.

Further, the Kotepad Deputy-Tahsildar was prostrated by fever during the latter part of his operations, and I sanctioned the employment of one peon to aid him. I enclose bills for these amounts.

4. The figures I propose to manipulate in this report are those concerning the houses and the averages of inhabitants. Details of rent have also been collected, and these, with a classification of the various tribes, will form material for the concluding report. As that will take some time to prepare I send you this for the immediate information of the Board of Revenue.

5. By actual enumeration we have ascertained that there are in this division 1,872 villages, 1,671 hamlets, and 61,238 houses.

It has been found that in 5,054 houses out of this number there are 25,238 individuals, of whom 13,650 are males and 11,588 are females. From these figures the average number of males per house throughout the country is taken to be 2·7 and that of females 2·29. Hence we draw up the following table:—

TABLE A.

No of Houses.	No. of Males.	No. of Females.	Total.
61,238	165,342	140,235	305,577

6. Partitioning the country into seven divisions and working out each division on the average, obtained by actually counting the inhabitants of two houses in each village of the division, we get the following results;—

TABLE B.

Divisions.	No. of Houses enumerated.	Average Males in these Houses.	Average females in these Houses.	Total No. of Houses.	Total Males estimated on these Averages.	Total Females estimated on these Averages.	Grand Total Males & Females.
Koraput	488	3·08	2·53	11,284	34,755	28,549	63,304
Nandapúr	1,016	2·5	2·15	8,099	20,248	17,413	37,661
Mádugulu...	472	2·41	2·15	1,787	4,307	3,842	8,149
Páchipenta	702	2·53	2·13	4,735	11,980	10,086	22,066
Kotepad	892	2·89	2·55	15,693	45,353	40,017	85,370
Naorangpur	1,080	2·94	2·71	17,130	50,362	46,422	96,784
Malakangiri	404	2·18	1·83	2,510	5,472	4,593	10,065
	5,054	.....	.....	61,238	172,477	150,922	323,399

7. We have, therefore, two totals, viz., 305,577 and 323,399, and if we take the mean of these we get as accurate an estimate of the population as can be hoped for. With these premisses the numbering of the people will stand as follow:—

TABLE C.

Males.	Females.	Total.
168,909	145,579	314,488

8. As the following tables are based on the assumption that these figures are right, it will be proper to correct our averages which will now stand as follow:—

TABLE D.

Average Males per House.	Average Females.	Average Total.
2·7582	2·3772	5·1355

9. With one exception, distinction has been drawn by the compilers of the Returns between villages and hamlets, but in Malakangiri the Deputy-Tahsildar has taken all outlying groups of houses as belonging to the village, and accordingly we have no means of knowing how many hamlets there are in that country. With this remark the following tables explain themselves:—

TABLE E.

Villages, Hamlets, Houses, and Population arranged according to the Divisions of Deputy-Tahsildars.

Names of Divisions.	Villages.	Hamlets.	Houses.	Population.
Koraput	749	918	25,905	133,035
Kotepad	451	351	15,693	80,592
Naorangpúr	470	402	17,130	87,971
Malakangiri	202	.....	2,519	12,890
	1,872	1,671	61,238	314,488

TABLE F.

Villages, Hamlets, Houses, and Population arranged according to Zemindaries.

Zemindaries.	Villages.	Hamlets.	Houses.	Population.
Jaipúr	1,641	1,316	54,716	280,994
Páchipenta	130	220	4,735	24,317
Mádugulu	101	135	1,787	9,177
	1,872	1,671	61,238	314,488

TABLE G.

Villages, Hamlets, Houses, and Population arranged according to Local Revenue Divisions

	Names of Revenue Divisions.	Villages.	Hamlets.	Houses.	Population.
Malakangiri Taluq.	Malakangiri	202	.....	2,510	12,890
Koraput Taluq.	Jangara...	1	9	296	1,520
	Bádigada	13	2	217	1,114
	Jáintigiri	9	4	63	324
	Guniapodr	10	7	406	2,085
	Jóbakota	16	22	383	1,967
	Andragada	14	22	409	2,100
	Nandapúr	213	176	6,325	32,482
	Páchipenta	130	220	4,735	24,317
	Mádugulu	101	135	1,787	9,177
	Kánikadéso	17	9	714	3,667
	Putiadéso	43	8	997	5,120
	Girligumma	19	29	962	4,940
	Karakapatta	42	43	1,853	9,516
	Sodabissaye	96	211	5,076	26,068
	Chápara	6	.....	129	663
	Villages separately managed.	19	30	1,553	7,976
Kotepad Taluq.	Kotepád Town	1	.....	621	3,189
	Kotepád Taluq	202	161	7,000	35,949
	Gummadéso	18	21	662	3,400
	Kongadéso	36	44	1,351	6,938
	Jáipur Town	1	5	1,803	9,259
	Jáipur home Taluqs	13	2	251	1,289
	Dasmatpúr	27	11	375	1,925
	Bákdiri	54	64	1,413	7,256
	Kotepad Dwáro	29	14	890	4,571
	Dondaparti	24	10	628	3,225
	Rámgiri	46	19	699	3,590
Naorangpur Taluq.	Naorangpur Town	1	.....	554	2,845
	Naorangpur Taluq	206	114	7,497	38,501
	Poragahr	45	47	969	4,976
	Ráigahr	38	31	975	5,007
	Umerkót	77	92	2,145	11,016
	Singpúr	64	82	3,241	16,644
	Brahmándéso	20	12	1,158	5,947
	Katragadadéso	19	6	591	3,035
				61,238	3,14,488

10. There are only three places in the Division which can be called towns. These are Jaipúr, Kotepad, and Naorangpúr. The following table shows their population:—

TABLE H.

Towns.	Houses.	Population.
Jaipúr	1,803	9,259
Kotepad	621	3,189
Naorangpúr	554	2,845
Total, Town Population	2,978	15,293

This leaves a rural population of—

TABLE I.

	Houses.	Population.
Rural population ...	58,260	299,195

11. As the survey of the Agency tracts has not yet been completed, it is difficult to arrive at a very satisfactory computation of the density of the population per mile. From the Index Map published by the Surveyor-General, where the outline of the division has been accurately laid down, and which, though small, is the best map of the contour of the country hitherto published, it is calculated that the area of the whole division is about 8,500 square miles. This gives an average of 36·9 individuals to the square mile.

12. But this figure should not be accepted without much qualification. The population is not scattered over the country in the impartial way that these figures would lead us to suppose. Jaipúr itself stretches north and south 180 miles, while its width east and west averages barely 50 miles. Now colonization has always set towards the middle of the oblong; the three towns of Jaipúr, Kotepad, and Naorangpúr are situated there; large villages are of frequent occurrence; the jungle has been conquered by man, and from being spoken of as a fit thing to be cleared away, it has now become a subject of conservation.

On the other hand, the northern tracts of 1,000 square miles in extent and the southern districts of Mádugulu and Malakangiri, stretching over an area of 4,000 square miles, are still forest lands where the villages are mere clusters of huts surrounded by small stretches of cultivation, reclaimed with difficulty from the jungle and protected from wild animals only by ceaseless watching.

In order, therefore, to convey a more accurate perception of the distribution of the population, a table is given showing its arrangement according to these three divisions:—

TABLE K.

Divisions.	Square Miles.	Villages.	Hamlets.	Houses.	Population.	Average per Square Mile.
Northern Division ...	1,000	160	170	4,089	20,999	21
Central do. ...	4,000	1,394	1,335	52,147	267,801	67
Southern do. ...	3,500	318	166	5,002	25,688	7
				62,238	314,488	37

ENCLOSURE No. 2.

From H. G. TURNER, Esq., Assistant Agent, to the Agent to the Governor of Fort St. George at Vizagapatam, dated Endrika, 30th May 1872, No. 79.

I HAVE now the honour, in continuation of my letter No. 10, dated 23rd January 1872, where I set forth certain details of the population in my division, to forward to you an analysis of the castes.

2. The exceptional nature of the country and the obscurity that has hitherto hung over it seem to me to warrant the somewhat lengthy remarks that accompany the figures. I have not been able to make my report as full and

Division of the subject into Aryans, Pre-Aryans, and out-castes.

accurate as I wished to do; but I trust that it will go some way towards the preparation of more correct returns on the occurrence of another Census.

In treating the subject, it appeared to me that explanations merely appended to a Nominal Roll of the castes would be a confused and unsatisfactory method. The great interest with which the Hill tribes are regarded seemed to demand that special prominence should be given to them, and I have accordingly adopted a classification which secures this result to some extent. It is, however, difficult to define exactly what is meant by the term "Hill Tribe." If we take the test of language we shall exclude many races that ought to be included; and if we take that of autochthony we shall find that nearly every race has traditions of immigration. We are taught that we have in India a series of Pre-Aryan races which have been overflowed by a wave of Aryans. This wave is, in some parts, so deep as to hide the existence of the so-called aborigines; and in other parts shallow enough to allow distinct notice to be taken of their existence. In the country above the ghâts the older races have nowhere been obscured, and to some the wave has not even spread. The limits and depth of this inundation being, therefore, accurately known, we are at once able to adopt a classification of the whole population into the Aryans and the Pre-Aryans; and as we have, on these admitted grounds of race-origin, cut off from the head of the social scale a considerable section, so are we, on similar broadly recognized grounds, justified in separating from these Pre-Aryans that large portion of the community which is ranked under various names throughout India, as out-castes. We have, therefore, these three divisions, Aryans, Pre-Aryans, and Out-castes.

In order to bring out as prominently as possible the agricultural class, I have introduced a further division into the Pre-Aryan group, separating from the tillers of the soil that portion of the community which, though intimately connected with the ryots, gain their livelihood in other ways. These are Liquor-sellers, Oil-men, Iron-smiths, Potters, and such like.

3. In order to render the following remarks intelligible, it will be necessary to interpose here a short reference to the topography of the division:—

Jaipúr topography.

The country is naturally divided into three parts, viz., the Uplands, the Jaipúr Plains, and the Malakangiri level. The uplands stretch from Gúdem to Kásipúr, whence they run north into Ganjám where they are known, as in this district, by the term Mahliahs. Here they attain an average elevation of 3,000 feet above the level of the sea.

The Jaipúr plains stretch from Jaipúr town north to the borders of the Ráipúr country of the Central Provinces. The average height of this plateau is 2,000 feet above sea-level. The Malakangiri country, under 1,000 feet in elevation, stretches south-west from Jaipúr to within 20 miles of the Godáviri. Colonization has set principally towards the Jaipúr level, both because the Rájá has his capital there, and because the land is more fertile than in any other part. Therefore, in this middle country we have a more mixed population than is found either in the uplands or in Malakangiri. Of these two last, the uplands, though less fertile, have, owing to their proximity to the coast districts, received many more colonists than Malakangiri. They are consequently more densely populated than the latter country, and their condition is really flourishing.

4. *The Aryans.*—First in the social scale stand the Aryans, who hail from Orissa and the Vizagapatam plains. In this category are placed the Rájá and his relations, Bráhmans, Goldsmiths, Uriyás, Reddis, Bairágis, Muhammadans, Paiks, Telagas, and other castes, which are familiar to those acquainted with the ethnology of the low country. It is probable that they are themselves a very mixed race; but they claim, and are allowed, the position that the Aryans have assumed throughout the rest of India. They are all of recent arrival, generally dating their immigration at a few generations back, and most of them still keep up communication with their relatives in Orissa. The Paiks (Uriyá soldiery) are the most numerous of these castes. They came up in the train of the Rájá, by whom their descendants are still, to a great extent, supported. Many have now turned their attention towards agriculture, and they are somewhat encouraged in this employment by receiving lands on favourable tenures. Similarly, the Bráhmans have, in some instances, obtained easy terms, and so find it profitable to supplement the dole they receive from their patron, the Rájá, by farming undertakings.

The detailed list of these Aryans will be found in Table A. Here it is sufficient to notice that they number in all 3,640 houses, forming nearly one-seventeenth of the entire population.

5. We now pass to the second section of the subject, viz., the Cultivators. The cultivating class differ greatly in the three levels. They have different soil-rights, different dialects, and different traditions. Whilst the Aryans and the out-castes extend generally throughout the country; and whilst their particular sub-divisional castes are met in a greater or less degree in every taluq in the Jaipúr division, the soil-folk change materially. The classification adopted in the report is intended to afford some help to the identification of these tribes; and it has been formed on the following considerations:—

The Pre-Aryans, Classification into tribes.

Principles of Classification.
1st.—According to Language and Traditions.

1*st.*—*That of Language and Traditions.*—The language becomes a trustworthy guide from the help afforded by the investigations of others (and principally from those lists of words drawn up by various officers of the Central Provinces); and their traditions are generally capable of corroboration by their present conditions and circumstances.

2nd.—Geographically.

2*ndly.*—*The geographical Position they hold in the Country.*—Here, as in other countries, a very palpable distinction is apparent between the occupants of the Hill tracts and the dwellers in the champaign country. We find the mountaineers (and seeing that many points in Jaipúr are more elevated than any in the British Isles, the term is not inapplicable) retaining far greater independence than the ryots of the Jaipúr and Malakangiri levels. In the Uplands the Patriarchal authority is still of unassailable importance; whereas in the lower-lying tracts it is only met with in parts where a struggle is still being carried on between cultivation and jungle.

A further consideration under this head is, that an attempt will be made to separate those tribes that come in from the east and north from those that have immigrated from the west.

3rd.—According to land tenure.

3*rdly.*—*The Position the Tribes enjoy as Holders of the Soil.*—Every kind and degree of tenure is found throughout Jaipúr. The most interesting phase is that where the ownership of the land still rests with the people in contradistinction to the landlord tenure generally held by the Zemindars; where, indeed, it is only of late years, that the annual gift in token of homage has been commuted to a payment in kind and money; in such cases the land-owner is nearly always the Head of a village; and though it may be doubted whether he has any right to dispose of the land for his own private interest, he has for ages been in the habit of selling or mortgaging parts of the landed property of the village without reference to the Rájá or to his Managers. From this Patriarchal authority we are able to trace from tribe to tribe and through division after division of the country a regular gradation in the tenures, as they pass by degrees to the paramount authority of the Rájá. The status held by each tribe in this chain gives a further clue to its history and origin.

Proceedings of the Madras Government, Revenue Department,
22nd November 1872.

Considerable importance in inquiries of this nature usually attaches to such matters as physical appearance, religion, and social customs. But, however interesting these subjects may be in themselves, I believe they are of little value as aids in identifying individual tribes. Physiology, may be, should not be condemned in such terms, but the study is so technical as to be repulsive to any one but an enthusiast.

Physical appearance, Religion, Social customs, not yet sufficiently investigated.

The ceremonies of religion and the practices of social life, though sufficiently distinct as between Aryan and Pre-Aryan, or between Hindu and Muhammadan, do not vary greatly between tribe and tribe, or perhaps it would be fairer to say that the gulf opposed to our intimate acquaintance with these races is so wide as to make everything beyond appear to be wanting in detail. The process of the fusion of the customs of later immigrants with aboriginal customs is, however, very apparent. In those parts of the country which are in a prosperous condition, ideas and manners imported from the coast districts are gradually overcoming and absorbing all aboriginal conceptions; but, on the other hand, in jungle-covered, backward lands, the colonists are always corrupted by the superstitions of the indigenous folk.

Thus in Kotepad, Naorangpúr, and Singpúr highly cultivated, flourishing tracts, the incomers have taught the earlier races to burn their dead instead of burying them; and the practice of early marriages is spreading among the richer ryots—a custom altogether foreign to aboriginal ideas. As an instance of the way in which religious rites are borrowed from the aborigines, the Mehriah sacrifice may be quoted. This is believed to be strictly a Khond rite, yet it was adopted by the colonists, for we have evidence that it was practised by former Rájás of this and the neighbouring Hill States. A more familiar instance is the increased belief in witchcraft, which forests and lonely tracts give rise to.

6. The following list of tribes has been arranged under the heads adopted by Mr. George Campbell, in his Essay on the aboriginal tribes of the Central Provinces. He holds that they admit of classification into two families, viz., Kolarian or Northern and Dravidian or Southern.

Dravidian and Kolarian tribes.

The list has been prepared by collating words taken down by myself from these races with lists found in certain Essays on the Central Provinces.

Kolarian.	Dravidian.
1. Gadabás	1. Parjás ... ...
2. Kerang Kápus ...	2. Dhúrwa Gonds ... ..
3. Bhumiyas	3. Batrás ... ...
4. Bhunjiyás	4. Kois ... ...
	5. Matiyás ... ...
	6. Konda Kápus ... ...
	7. Konda Dorás ... ...
	8. Khonds ... .
	9. Kottiyás ... ...
	10. Pentiyás ... ...
	11. Muryás ... ...

Note.—I feel that this list is not accurate. The term Parjá includes some tribes that should, I expect, come under the Kolarian head. But unfortunately in the Census operations no note was taken of the variety of tribes making up these so-called Parjás, which is merely a generic term for certain ryotwar classes found principally in the upper level.

The list also shows what are taken to be aboriginal tribes as opposed to those incomers who have likewise taken up the occupation of agriculture. Their claim to be considered as indigenous is founded on traditions obtained from them and their present position as land-owners or quasi-land owners of the soil.

Proceedings of the Madras Government, Revenue Department, 22nd November 1872.

7. The list of incomers who have settled down as farmers, is as follows:—

Pre-Aryan Colonists.

Immigrants from the East and North.		Immigrants from the West.	
Caste.	*Language.*	*Caste.*	*Language.*
Ronás	Uriyá	Saonrás	Uriyá.
Mális	Uriyá and Telugu.	Halabás	Uriyá.
Amanátiyas ...	Uriyá	Tagarás	Telugu.
Bhaktás	Telugu	Bonkás	Uriyá.
Dooleyás	Uriyá		
Dhákodos*... ...	Uriyá		
Ojás (?)	,, ...		

8. The total number of houses occupied by these cultivators is 39,589, that is, they constitute nearly two-thirds of the whole population of this division. Of this number, 18,797 houses are found in the Upper Level, more than one-half of which, or 10,844 houses are inhabited by members of the Parjá class.

Total of cultivating class.

9. *The Párjás.*—There are held to be seven classes of these Parjás, which differ from each other in points of language, customs, and traditions. The term "Parjá" is, as Mr. Carmichael has pointed out, merely a corruption of a Sanscrit term signifying a subject; and it is understood as such by the people themselves who use it in contradistinction to a free Hill Mán. "Formerly," says a tradition that runs through the whole tribe, "Rájás and Parjás were brothers, but the Rájás took to riding horses (or as the Barenga Parjás put it, "Sitting still"), and we became carriers of burdens and Parjás." It is quite certain, in fact, that the term Parjá is not a tribal denomination, but a class denomination; and it may be fitly rendered by the familiar epithet of ryot. I have laid stress on this, because all native officials and every one that has written about the country (with the above exception) always talk of the term Parjá as if it signified a caste, and it was from this misconception that the error in the Census papers arose of neglecting to enumerate the individual tribes which make up this class.

There is no doubt, however, that by far the greater number of these Parjás are akin to the Khonds of the Ganjám Mahliahs. They are thrifty, hard working cultivators, undisturbed by the intestine broils which their cousins in the north engage in, and they bear in their breasts an inalienable reverence for their soil, the value of which they are rapidly becoming acquainted with.

The Parjá Bhúmi is contained almost entirely in the Upper Level. Parts to the south held under Páchipenta and Mádugulu are not Parjá Bhúmi, nor, indeed, are some villages to the north in the possession of the Khonds. Their ancient rights to these lands are acknowledged by colonists from among the Aryans, and when a dispute arises concerning the boundaries of a field possessed by recent arrivals, a Parjá is usually called in to point out the ancient land-marks.

The next aboriginal tribe that concerns us here are the Gadabás. Though represented as indigenous from the long lapse of years that they have been in the country, they are by no means of that patriarchal caste that characterizes the Parjá. They are quite evidently an inferior race, and were it not for their connection with the Kolarian branch of Turanians and their peculiar dress and customs, they would hardly merit special notice. To adopt an illustration from geology, they are as a vein of some inferior metal which has forced itself up through the primitive Parjá rocks. They number in these Uplands only 613 houses.

10. Contrasting strangely with the energetic, patriarchal, and land reverencing Parjá, are the neighbouring indigenous tribes found along the crests of the eastern ghâts. They are

The Konda Dorás and Konda Kápus.

*The Dhákodos are illegitimate descendants of Bráhmans. They ought, perhaps, for this reason to be classed amongst Aryans; but as they are cultivators, they seem to claim a place here.

known as Konda Dorás, Konda Kápus, and Ojas. From what has been ascertained of their languages, it seems certain that, divested of the differences which have been engrafted upon them by the fact of the one being influenced by Uriyá and the other by Telugu, they are substantially of the same origin as the Parjá language and the Khond language. But the people themselves seem to have entirely lost all those rights to the soil which are now characteristic of the more northern tribes. They are completely at the mercy of later immigrants, so much so that, though they call themselves Konda Dorás, they are called by the Bhaktás, their immediate superiors, Konda Kápus. If they are found living in a village with no Telugu superior they are known as Dorás. If, on the other hand, such a man is at the head of the village affairs, they are to him as *adscripti glebæ*, and are denominated Kápus or ryots.

It is apparent that the comparatively degraded position that this particular soil-folk holds is due to the influence of the Telugu colonists; and the reason why they have been subjected to a greater extent than the cognate tribes further inland is possibly that the Telugu colonization is of more ancient date than the Uriyá colonization. It may further be surmised that, from the comparative proximity of the Telugu districts, the occupation of the crests of these ghâts partook rather of the character of a conquest than that of mere settlings in the land. But, however it came about, the result is most disastrous. Some parts of Pánchipenta, Hill Mádugulu, and Kondakambéru, which have been occupied by Telugu-speaking folk, are far inferior in agricultural prosperity to the inland parts where the Uriyás have assumed the lead in the direction of affairs.

The Konda Dorás and the Konda Kápus ... number 1,954 houses.
The Ojás ... ... number 174 do.

11. Having thus described at some length the aboriginal cultivating classes of the Uplands, we can now take notice of the other agricultural tribes that lie above these. Among the Parjá lands a note-worthy class of occupiers is known by the name of Ronás. These are conjectured to be originally from Orissa, a Turanian race, driven into the hills by the advent of more civilized settlers. They hold a position superior in the social scale to the Parjás, from whom, by compulsion and cajolery, they have gotten unto themselves estates. They are not of very long standing. Every Parjá village head is still able to point out the fields that have been taken from him to form the Roná hamlet; and if he is in antagonism with a neighbouring Parjá village on the subject of boundaries, he will include the fields occupied by the Roná as belonging *de jure* to his demesne. In the Uplands these Ronás number 1,103 houses.

The Ronás.

Passing from these we turn to the Mális who are in a like predicament to the Ronás, though, as earlier arrivals, their rights to the lands acquired from the Parjás are of a substantial nature; and the only evidence to show that their possessions were formerly Parjá Bhúmi is perhaps a row of upright stones erected by the older race to the memory of their village chiefs.

The Mális.

These Mális are, as their name denotes, gardeners. They chose for their settlements sites where they were able to turn a stream to irrigate a bit of land near their dwellings. Here they raise fine crops of vegetables which they carry to the numerous markets throughout the country. There are 798 houses of Mális in the Uplands.

The Bhaktás.

The race which, as described above, have imposed its yoke on the Kápus are known as the Bhaktás. They are found throughout Hill Mádugulu. In the low country they consider themselves to take the rank of soldiery, and rather disdain the occupation of ryots; here, however, necessity has divested them of such prejudices, and they are compelled to delve for their daily bread. They generally nevertheless manage to get the Kápus to work for them; for they make poor farmers, and are unskilled in husbandry. They are set down as numbering 1,007 houses. Besides these tribes and castes I found others mentioned in the lists who are taken to be agriculturists.

Proceedings of the Madras Government, Revenue Department, 22nd November 1872.

They are—

	Houses.
Kottiyás ...	1,102
Khonds ...	798
Dooleyás	369
Dhakodos	2
Matiyás ...	3
Tagarás ...	6
Bonkás ...	3

And others.

The first two are so well known from their counterparts in Ganjám that no specific note is required of them here. The Dooleyás are cultivating Paiks. The Dhákodos, Matiyás, and Bonkás find mention further on.

12. Turning now to the agricultural section of the population of the Middle Level we find that the number of houses inhabited by this class is 19,344 out of a total number of houses reckoned to be 32,356.

Aboriginal tribes and early incomers in the Middle Level.

In the lists appended to this report this part of the country has been divided according to the Sub-Magisterial Divisions of Kotepad and Nacrangpúr, but it will be convenient to treat it here under one head. There is no such hard and fast line between the aboriginal land-owners and the incomers in this Middle Level as there is in the Uplands. Tradition has it that all the land which, from ancient times, formed part of the Jaipúr dominions, was possessed on the advent of the Rájá to this country by the Parjás, and that they voluntarily surrendered all their title to it to the paramount power.

The Parjás.

They number here 4,166 houses, but so far from enjoying the high position of their brethren in the Uplands, they are mostly farm-labourers under the more wealthy incomers.

The aboriginal tribe of that part of this Middle Level that has been acquired from Bastar, namely, Kotepad, Poragahr, Umerkót, and Ráigahr, is possibly the Batrás. They are not found in the Central Provinces further inland than Bastar. They were classed by the Ethnological Committee of the Central Provinces (1868) as a Gond tribe, and some words of their language have been collected. But here they have quite lost all knowledge of any language but Uriyá, though, if the dialect spoken by them were examined, many Gond words would no doubt be discovered.*

The Batrás.

Owing to the long association with Uriyá-speaking colonists, the language test of the aborigines in this division is of very uncertain application. With the one exception of the Dhúrwa Gonds, I have not been able to procure any lists of words from the tribes whose traditions stamp them as indigenous.

Yet in the Central Provinces the Bhúmiyas, the Bhúnjiyas, (erroneously classed in the lists with Bhúmiyas), the Halabás, and other tribes found also in Jaipúr, are said to have their peculiar languages. The influence that a superior race has in stifling a foreign language has many illustrations in Jaipúr. Recently, on inquiring into the circumstances of the Konda Kápu race, I found that members of the tribe that had for a couple of generations been living in a Bhakta village had completely forgotten their own language. Now among a few families of Konda Kápus, some four miles distant, the language was still used, and they were able to give me a list of words.

The Batrás number 6,719 houses.

The Bhúmiyás.

Next in point of numbers to these stand the Bhúmiyás—a tribe concerning which I have not been able to obtain very accurate information.

* The country Uriyá spoken in Jaipúr is so different from the Ganjám language that recent arrivals from that country are unable to make themselves understood.

They are in the Central Province's lists classed as Kolarian, and I have, therefore, put them under that head in this report. They are found principally in the Rámgiri and Bákdiri Taluqs; and they have not, in many instances, abandoned that habit of wandering from place to place which is seemingly characteristic of these Hill tribes. The ability to do this depends, of course, on the roominess of the country; for, directly a Society finds that it cannot move without disturbing a neighbour's rights, it has, perforce, to stay where it is. Their houses number 2,168.

The Gonds.

We now come to the Gonds—that great race which forms the agricultural section of many of the divisions of the Central Provinces. They are known here as Ráj Gonds and Dúrwa Gonds; the latter being the more numerous. The Ráj Gonds are, as their name imports, of superior position. In the Central Provinces "the Gond Princes founded Kingdoms, received high titles of nobility from the Mogul Emperors, and, even in their decadence, were treated by their Mahratta conquerors with all the form due to established royalty."—(Gazetteer Central Provinces, Introduction, pages cix., cx.)

They possess a better knowledge of tillage than the Parjás; they keep wains for agricultural purposes; and small irrigation works are to be seen in some of their fields. The Ráj Gonds have lost all remembrance of their language and talk only Uriyá, or rather Chatteesgahree. The Dúrwa Gonds, on the other hand, still have their ancient speech, which, from the short list that I have procured, seems akin to the Parjá, the Koi, and the Khond languages. These Dhúrwa Gonds are said, in the Central Provinces, to have "sunk to the very bottom of the community," (Ibid, page cxii); but this is not the case in Jaipúr where they are rather esteemed as agriculturists.

No distinction has been taken between these two branches of the Gond tribe. They aggregate 1,116 houses. Akin in every way to these Gonds are the Muryás who are of small importance, as they only number 87 houses.

If, therefore, we consider the Parjás, the Bhúmiyás, the Batrás, and the Gonds to be the indigenous tribes, we shall almost exhaust the agricultural section of this Middle Level population.

The Amanátiyás.

From the East Coast a good caste known as the Amanátiyás have come up in the same way that the Ronás and the Bhaktás have settled in the Uplands. The Amanátiyás number 1,242 houses.

Similarly from the west and north the Saonrás, numbering 495 houses, the Pentiyás with 119 houses, the Halabás with 99 houses, have found settlements in the lands.

The Saonrás.

The Saonrás are an aboriginal class from the Central Provinces. They have been established in the land for many generations, and are far advanced on the highway of civilization. They wear the Bráhmanical cord, burn their dead, and marry their children at the age of puberty. Beyond that of cultivation, they have the occupation of making the dried rice known in Telugu as Atikelu (అటుకలు.) They have forgotten all knowledge of any language but that of Uriyá. Both they and the Halabás are common throughout the adjoining parts of the Central Provinces, where they are reckoned good cultivators. Besides these tribes there are found Ronás, Gadabás, Mális, Kápus, Khonds, and a few others, which have been already described in the account of the agricultural classes of the Uplands.

13. We now descend to the Lower Level or the Malakangiri country. Here we have three tribes who may be confidently said to be Soil-folk, viz., the Parjás, the Kois, and the Matiyas. The Parjás found here are of two castes, viz., the Dudoi Parjás and the Bondá Parjás. They have a tradition that they came from the east, and they are in their local customs seemingly akin to the Gadabás. But the connection, if any, between the two has not yet been established. As observed above, no separate details of these races have been secured, they having been confounded with the other Parjá castes of the Uplands.

Aboriginal tribes and incomers in Malakangiri. The Porjas.

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22nd November 1872.

The Kois form a well defined group. Their Bhúmi lies to the south of the Malakangiri town, down as far as the Godáveri, and across that river into the Nizám's country of Kummett. They are found in the Upper Godáveri District, and may possibly occupy the position of Pahriars in the Rájámundry country.

The Kois.

Their language seems to be of the Gond class; many words being the same as those used by the Dhúrwa Gonds, 200 miles to the north. They are a listless, drunken race, bad cultivators, unthrifty and debased. When brought into contact with higher classes, as in the Upper Godáveri, they seem, however, to bear a better character. They appear in the Census Report as numbering only 374 houses; but herein there is, I apprehend, an error, as their villages are nearly 50 in number, and some are of fair size.

Lastly, the Matiyás, an elevated race, altogether superior to the last named, and to the Parjás. They say they spring from the soil, and go so far as to point to a hole out of which their ancestor came. They mostly wear the Bráhmanical thread; they talk Uriyá; they farm their lands well. Here they number 397 houses; in Kotepad, 122 houses; and in the High Level, 3 houses. These being the Soil-folk in Malakangiri, their lands, like those in the other parts, have been occupied, to some extent, by the Batrás, Bhúmiyás, Ronás, Gadabás, Mális, Gonds, Bhaktás, Dhákodos, all of which have been separately noticed above.

The Matiyás.

And others.

Very much akin to the Gadabás are a class called Kerang Kápus. They will not admit any connection with them; but as their language is almost identical, such gainsaying cannot be permitted them. They are called Kerang Kápu from the circumstance of their women wearing cloths, which they weave from the bark of a jungle shrub called "Kerang" (Asclepias gigantea). This is practised by the Gadabás, the Dudoi Parjás, and the Bonda Parjás. A most extraordinary method they have of proposing marriage. The headman is sent to the bride's father's house with a stick, which he, after compliments, leaves behind, as if by accident. This the bride's father throws out of the house; whereupon the headman again goes and makes, as it were, a casual visit, when the stick is again left behind. Should the stick be, on the third occasion, thrown out, the suit is taken to be finally rejected; otherwise, the suitor may make the matter subject of conversation and fix arrangements for the feast. As far as I have read in the history of marriage ceremonies, it seems to be the custom to keep this instrument of domestic authority in the background until after the knot is tied. But here, as in many other matters, the single-minded feelings of the savage are in pleasant contrast to the duplicity that characterizes the more civilized marriage contracts.

The Kerang Kapus.

14. We have now finished the tale of the Jaipúr Soil-folk and of those Incomers, who, though not sprung from the soil of this country, are in all probability aborigines of surrounding districts, driven in upon these lands by the pressure of new arrivals in their own habitations. To the question whether these tribes are travelling forwards on the high way of civilization, or whether they are stagnant and moribund, two answers might be given. Both the advocate of the degeneration theory of the human race, and he who regards progression in civilization as the dominant law in the history of man, will find instances in Jaipúr in support of their respective arguments.

Reflections on the present condition of these tribes.

The former will point to the broken down temples of Nandapúr and Kondakambéru; to the ruined forts of Poragahr, Umerkót, Ráígahr, Rámpur, and Semblāguda; to the earthen ramparts traceable at Bákderi, Rámgiri, Maindalpúr; and to the south throughout Malakangiri to the round tanks, brick debris, and traditions of Singpúr, Boregám and Kotepad.

He will urge that tangible evidence of bye-gone prosperity can be drawn from these relicts of ancient history, and will triumphantly point to the present want of agricultural knowledge among the Kois as a degeneration from what must have been their condition, when the now jungle-covered sites of cultivation were tilled and when the tamarind groves of the south were planted.

The progressionist, on the other hand, will draw from these archæological facts the conclusion that Jaipúr has, like many other countries, had its vicissitudes of fortune. He will question the assumption that these by-gone, prosperous days were co-existent throughout the land, urging that it is more consonant with history that one part has flourished at the expense of another. A view of the present state of agriculture in different parts of the country will show that advancement and retrogression, or at least stagnation, are contemporaneous. The Kois cultivate this year the fields they cultivated last year, unmanured, unweeded, and uncared for .If they are the people who built the mud embankments, and dug the tanks that are found in Malakangiri, (and there is no reason to suppose that they did not,) it is evident that they have degenerated to a melancholy extent. Turning now to the Parjás, it is certain that, within the memory of man, they have advanced from the knowledge of hoe-tillage to that of the use of the plough. The Matiyás have recently begun to weed their lands. The women of the Parjás and Ronás are now employed in preparing their fields for the plough by dressing them with manure, and, amongst these people, where they are found in the open Uplands of Nándupúr, they have adopted a system of crop rotation. Follow the Parjá into the recesses of the Hills, and you will find him still hacking down a forest to grow a couple of crops of coarse grain as his more skilled brother in the open used to do before civilization came upon him.

Another important piece of evidence in support of the progression theory is an illustration of Sir John Lubbock's remark, that it is not possible to imagine that any people have ever lost the art of counting.

But here we have the Gadabás who have no word to express the numeral "seven."

They count:—

Moy, Umbar, Iyen, Mun, Mulloi, Tiyír, and then lapse in to Uriyá : *Sat, At, No, Dos, Egaro*, etc., etc.

Similarly the Kerang Kápus can count up to 19, but have no conception for 20.

It is probable, indeed, that their numerals 11 to 19 are not indigenous, but that they have taken the analogy of the decimal system of their Dravidian neighbours.

Their system runs—

Moi, Umbár, Ingi, O, Malloi, Turu, Gû, Tammár, Santing, Góa ; and for 11 they prefix the word "Go" to the numerals, *i.e., Gommoi, Gombáro*, etc., etc.

So also the Kois have their peculiar numerals from one to five (names akin to Tamil).

Orrote, Irruvur, Muvvur, Nálur, Aivvur, but beyond this they have adopted the Telugu numeration *Aru, Edu*, etc., etc.

Again the Gonds count *Undi, Rand, Mund, Nálu, Háing, Hárung* ; then Chhattisgarhee, *Sat, At, No*, etc., etc.

The Pengu Parjás, indeed, have no word for three, 1 being *Ruan*, 2 *Reeah*.*

It may be urged against this argument that these people have only adopted the foreign notation, because they found that it was less clumsy than their own system ; and that precisely the same idea was conveyed to the Gadabá's mind when "for 9" he said "two-four-one" as is now impressed on it by the expression "nine." The objection seems to me to be valid so far as it

Note.—In Mr. Carmichael's Gadabá lists he gets as far as 7. Then for 8 he has Vumbáru Punja, *i e.*, 2-4; and for 9 Vumbáru Punja Moy, *i. e.*, 2-4-1. He has a Gadabá word for 10 akin to my Kerang Kápu word ; but none for 20 except Kodi, which is Uriya. Dr. Hunter has been misled in his list, and has saddled the Gadabá with the Telugu numerals. I have not Captain Glasfurd's list with me to compare.

* I thought that, in spite of Sir John Lubbock, these people must have forgotten their numerals, but I see in Carmichael's Manual that the Lowland Khonds are in precisely the same predicament. From 3 on the Compiler has used Uriyá.

affects the remark that a race cannot forget its own numeration, but it does not interfere with the deduction we have drawn of the progressive tendencies of these races ; for an improvement in the expression of thought is evidence as conclusive of advancement in Social Culture as the substitution of the steam threshing machine for the flail is of progress in agriculture.

Conclusions drawn.

15. In order to arrive at some opinion as to the effect of the contact of the colonizing races with the aborigines, it will be well to shortly review the statements made in the foregoing paragraphs.

It has been shown that representatives of the aboriginal Dravidian race are to be found everywhere in the division: whether as Gonds in the extreme north, as Batras in the Middle Level about Kotepad and Naorangpúr, as Parjás and Khonds about the High Level, as Konda Dorás and Konda Kápus about Hill Pánchipenta and Hill Mádugulu as Matiyás in North Malakangiri, or as Kois in South Malakangiri.

It has further been shown that a similarity of language runs through all these tribes, and we assume from this that they have an identity of origin.

Notwithstanding, however, this identity of origin, these tribes present vast differences in agricultural knowledge, in progress, and in social standing.

These differences seem to have been caused by two sets of circumstances ; first, the character of those races which have come among the aborigines as colonists, and the changes which have ensued thereupon ; secondly, the physical aspect of the parts occupied by the indigenes. The worst parts of the country where the Soil-folk are most debased, where they have lost all title to the land, and where also cultivation is most backward, are some parts of Hill Pánchipenta, Hill Mádugulu and South Malakangiri. The Telugus conquered these countries, reduced the aborigines to the condition of Helots, and set to work to cultivate the land themselves.

The best parts of the country are, first, in the Uplands, those lands about Nandapúr and about Koraput ; second, in the Middle Level about Naorangpúr, Kotepad, and Jaipúr. The Uriyás colonized these lands, confirming the aborigines in their possessions in the Uplands, but turned them out in the lower country.

The Telugu system of ousting the original possessors of the soil has had the effect, in the mountainous country, of turning the land into a wilderness. They tried to cultivate the land themselves and have failed miserably. So also they have not succeeded in South Malakangiri*.

On the other hand, the Uriyá system of continuing the old holders in possession has been of good effect in the Upland, and colonists, who have assumed the duties of agriculture in the Middle Level, have also succeeded. We may, therefore, as it appears to me, fairly conclude that the colonists are not able to contend with the severe climate of the Highlands, and that these parts are well adapted to the genius of the aborigines who, when treated with tenderness and warmed by the example of their more civilized superior, do not fail to throw off the old leaven of wildness and become hard-working members of society. Things are very different, however, in the flat Jaipúr countries. Here nothing will, in my opinion, prevent the incomer from eventually asserting his acknowledged superiority over the older hillman.

Other rural castes.

16. In Table 3 I have placed that portion of the rural population which has gathered round the holders and tillers of the soil, and is occupied in supplying them with those requirements which their own resources, either from custom or lack of skill, fail to secure to them. The list of names is of formidable dimensions embracing no fewer than 60 items. Concerning the greater part of these there is little to be said. Indeed, further than the mere names and, in a few instances, their occupations, little is known of them.

* South Malakangiri should hardly be written down as a Telugu failure. This race has not had a fair chance there yet.

The Gowdus.

Chief among them stand the herdsmen or shepherds who, though classed under one head, are of four castes, viz. :—

1. Solokondia.	3. Mogodho.
2. Bastaria.	4. Dongaito.

The first of these are of high caste immigrants from the Orissan Coast ; the second are from Bástar ; and the third and fourth are of doubtful origin.

They are all incomers, having accompanied some one of the races of the colonists. The office of Herdsman or Shepherd, as distinct from that of an agriculturist, is, indeed, quite unknown among the aboriginal tribes. In their villages the duty of tending the cattle devolves on the boys who are thus employed until they marry or become strong enough to guide the plough.

Besides the usual position of village servant that these Gowdus occupy, there are many of high social standing who have gotten unto themselves much wealth in cattle. These men own, in many instances, large herds of buffaloes which, being reared in the boundless pastures of these hills, are much prized by the cartmen of the low country for draught purposes. The Gowdus number 3,134 houses.

The Sundis and Kallars.

The Sundis are the distillers of the lands throughout the greater part of the country, though, in the north, Kallars pursue this occupation. But the manufacture of liquor is no longer the monopoly of any single caste. Our engagements are, when possible, entered into with the Sundis, but, in their absence, many people of other caste are glad to take a lease of a shop.

Iron-workers and Smelters.

The Iron-men are a useful class, but though hard-working are not able to do much with the inferior material supplied them by the Kattis or Smelters. The Ironsmiths number 952 houses, and the latter class 155.

And others.

Passing rapidly down the list attention may be drawn to the Potters, numbering 528 houses, the Washermen with 294 houses, the Kentos or fishermen with 154 houses, Mat-makers, Workers in lac, Barbers, and so forth. Many uncouth names appear in this catalogue* to which no explanation or note is appended. They have been extracted from the village lists, but, on reference, they have not been recognized by the Sub-Magistrates. They do not represent any material section of the population.

17. The fourth list concludes the series. It represents the individual tribes that go to make up that unidentified race that is known throughout Madras under the name or Pariahs, or out-castes.

The Pariahs.

Whether they are remnants of ancient tribes, or whether they are merely, as their name denotes, banished members of existing or former castes, I have not been able to judge. The lowest aboriginal cultivating class holds them in as much contempt as the high-born Bráhman of the plains. They have no rights whatever in the soil; and where they have acquired such property, it is solely on sufferance. They are liable to be dispossessed by any one of the superior races, and the appellation of 'ryot' is in no case extended to them.

The Doms.

They are known in this country as Doms, a term which seems to be generic, embracing a considerable number of sub-divisional sections. Numerically, they are of very considerable importance, aggregating 9,927 houses, or rather more than one-sixth of the entire population. In many villages they carry on the occupation of weaving, but, in and around Jaipúr they are employed as horse-keepers, tom-tom beaters, scavengers, and in similar menial duties. Notwithstanding their abject position in the social scale, some signs of progress may be detected amongst them. They

* I have not entered these names in the list C. ; they will be found in the Villagewar Returns.

are assuming the occupation, in many instances, of petty hucksters, eking out a livelihood by taking advantage of the small difference in rates between market and market.

And others.

The family spread through the Northern garhs into the Central Provinces. In those parts they are known as Rellis, Mulliyás, Mhars, Dhers, Chamárs, and Ghasias. Some individual statistics of these are given in the table under notice. It is one of these tribes, the Satnámi Chamárs of Chhattisgarh (a very few of which caste are found here), that have lately raised themselves by a religious reformation into a position of much social respect.

Conclusion.

18. I have thus endeavoured to give some information concerning each of the four great families that the population of this Division may, as it seems to me, be split up into.

Difficulties in getting information about the castes in this Division.

If the report be condemned for its sketchy character, I would urge, in extenuation, the great difficulty that exists in arriving at accurate and trustworthy accounts of these tribes. I have found it impossible to rely on any information obtained by other means than those by personal interrogation. The officials, whether in the employ of Government or in that of the Rájá, take no interest in the subject. They being of good caste, and priding themselves on their lineage, look on a Hillman with the same disdain that their forefathers did, who likened his features "to the complexion of a charred stake." Questions concerning his language elicit no more recondite remark than that he talks like a monkey ; and the sneering and depreciatory tone in which these educated men put their interrogatories at once shuts the poor fellow's mouth, and he is glad to escape at the cost of as curt a reply as will satisfy the inquirer.

Another difficulty is that of the language. Though every one of these tribes has, besides its own tongue, a knowledge of either Uriyá or Telugu, this is, in some instances, so corrupted that it is almost impossible to make a man understand what you are questioning him about.

I have enough Uriyá and Telugu for official purposes, and so, of course, have those of my subordinates who came from Ganjám ; but when the conversation strays into matters of domestic life, or of traditions or religion, the aboriginal uses words drawn from his own language which are quite unintelligible*.

Lastly, I would point to the immense extent of the country and the difficulty of getting about it. The wildest tribes are naturally found in the most inaccessible parts of the land. The Dhúrwa Gonds inhabit the extreme north, 90 miles distant ; the Kois the south-west, 100 miles off ; so also the Bonda Parjás and the Konda Kápus are hid away in jungly retreats, which are seldom visited by even the Rájá's officials. It is only, therefore, on the very few occasions that I am able to visit these parts that I can add to my knowledge of the tribes, and the advantage that should be taken of such opportunities is not seldom marred by illness or by temporary disinclination for the work.

The Tables.

19. The tables that are appended to this report explain themselves. It will be seen that the number of house-occupiers whose caste has been ascertained amounts (Table E) to 60,942.

The total number of houses of the division as set forth in Table A of the first report on the Census amounts to 61,238. There is, therefore, a balance of 736 houses left unaccounted for. Considering the rough method of enumeration that we had to resort to, this is not a high figure.

* I was on one occasion talking to a few Kerang Kápus in company with Patabiramia the Dewan, who has all his life spoken Telugu and Uriyá, and he confessed himself utterly unable to understand many of the remarks made by these people.

TABLE A.

Houses of Aryans.

Name of Caste.	Koraput.	Naorangpúr.	Kotepad.	Malakangiri.	Total.
1. Paiks	.....	476	250	.....	726
2. Uriyás	384	20	223	.....	627
3. Bráhmans	21	204	346	1	572
4. Telagás	21	36	26	240	323
5. Muhammedans	75	33	130	27	265
6. Karnams	63	44	161	.....	218
7. Rájputs	40	83	43	.....	166
8. Báipos	45	17	100	.....	162
9. Goldsmiths	31	28	75	.....	134
10. Bairágis	13	38	37	.....	88
11. Rantos	12	.....	25	20	57
12. Jogis	48	.....	6	.....	54
13. Balamas	2	.....	52	.....	54
14. Boguriu	.....	.....	48	.....	48
15. Kaluya	.....	.....	42	.....	42
16. Puttiyas	36	.....	.....	.....	36
17. Mahadiyos	.....	25	.....	.....	25
18. Jangams	2	11	5	.....	18
19. Reddis	1	5	5	.....	11
20. Sani	3	6	.....	.....	9
21. Nagaras	.....	.....	5	.....	5
Total...	747	1,026	1,579	288	3,640

TABLE B.

Houses of Cultivators.

Name of Caste.	Koraput.	Naorangpúr.	Kotepad.	Malakangiri.	Total.
1. Parjás	10,844	3,297	1,011	134	15,286
2. Batrás	.....	3,036	3,683	4	6,723
3. Konda Doras and Konda Kápus ...	1,954	115	89	263	2,421
5. Ronás	.....	449	1,691	28	2,168
6. Gadabás	1,103	88	585	82	1,858
7. Mális	643	317	727	24	1,711
8. Amanátiyás...	798	389	308	2	1,488
9. Gonds	.....	879	363	.....	1,242
10. Kottiyás	.....	1,034	7	75	1,116
11. Bhaktás	1,102	.....	.....	.....	1,102
12. Khonds	1,007	.....	.....	13	1,020
13. Matiyás	798	31	.....	1	830
14. Saonrás	3	.....	122	379	503
15. Kois	.....	344	151	.....	495
16. Dooleyás	.....	.....	.....	374	374
17. Dhakodos	369	.....	.....	.....	369
18. Ojás	2	125	181	4	312
19. Pentiyás	174	.....	.....	34	208
20. Halabás	.....	50	69	.....	119
21. Muryás	.....	46	53	.....	99
22. Gondasurás...	.....	87	.....	.....	87
23. Tagarás	.....	9	12	.....	21
24. Bonkás	6	.....	.....	6	11
	3	.....	4	.....	7
Total...	18,806	10,287	9,057	1,439	39,589

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TABLE C.

Houses of other Rural Classes.

Name of Caste.	Koraput.	Naorangpúr.	Kotepad.	Malakangiri.	Total.
1. Gowdos	925	1,255	696	265	3,141
2. Ironsmith	514	175	197	66	952
3. Sundis	273	345	244	.....	862
4. Potters	241	165	110	12	528
5. Washermen	15	144	132	3	294
6. Baparis (Kattis)	.....	98	52	27	177
7. Iron-workers	64	22	69	.....	155
8. Oilmen	1	53	72	.....	126
9. Kallars (distiller)	.....	219	16	4	239
10. Mat-makers	14	.....	20	.....	34
11. Carpenters	1	1	26	.....	28
12. Snake-catchers	1	2	.....	.....	3
13. Beggars	.....	33	.....	.....	33
14. Kentos (Fishermen)	.....	71	6	.....	71
15. Lac-workers	.....	11	45	3	17
16. Barbers	.....	23	50	.....	71
17. Satho (Tailors)	.....	.....	12	.....	50
18. Sweetmeat-makers	.....	5	7	.....	17
19. Boatmen	Fourteen with 277 houses.	Eleven with 94 houses.	Nineteen with 160	.....	7
Unidentified castes					531
Total...	2,326	2,716	1,914	380	7,336

TABLE D.

Houses of Pariars.

Name of Caste.	Koraput.	Naorangpúr.	Kotepad.	Malakangiri.	Total.
1. Doms	2,430	2,383	2,713	244	7,770
2. Malas	868	.....	33	41	942
3. Ghasiás	116	177	161	5	459
4. Chandalls	66	75	67	.....	208
5. Rellis	143	8	30	.....	181
6. Malliyás	120	.....	42	.....	162
7. Malalu	95	.....	.....	.....	95
8. Chamár	6	43	.....	.....	49
9. Haddi	.....	.....	35	.....	35
10. Coolies (?)	.....	14	.....	.....	14
11. Bowris	.....	5	.....	.....	5
12. Madis	.....	.....	.....	4	4
13. Weavers, etc.	2	.....	1	.....	3
Total...	3,846	2,705	3,082	294	9,927

TABLE E.

Total of the foregoing Tables.

	Aryans.	Cultivators.	Other Rural Caste.	Pariars.	Total Houses.
Koraput	747	18,806	2,326	3,846	25,725
Naorangpúr	1,026	10,287	2,716	2,705	16,734
Kotepad	1,579	9,057	1,914	3,082	15,632
Malakangiri	288	1,439	380	294	2,401
Total...	3,640	39,589	7,336	9,927	60,492

Proceedings of the Madras Government, Revenue Department,
22nd November 1872.

THESE interesting Reports will be printed, submitted to Government, and communicated to Mr. Gover.

2. The tract of country under Mr. Turner, Assistant Agent, comprises Hill Madágulu, Hill Panchipenta, and a large portion of the Jaipúr Zemindari; the whole embracing an area of upwards of 8,000 square miles. These reports afford additional evidence of the great interest Mr. Turner has always evinced in the country under his immediate charge.

No. 166. ORDER THEREON, 22nd November 1872, No. 1,604.

Miscellaneous.

RECORDED. The Government have perused these intelligent reports and disquisitions with much interest.

(True Extract.)

(Signed) D. F. CARMICHAEL,
Acting Secretary to Government.

Revenue Dept.
No. 3031-

1872.

Board of Revenue,

MADRAS.

PROCEEDINGS, 27TH AUGUST 1872, No. 1,699.

Encl.

Received 16th Sept. /72.

AUGUST.

No. 1,699.

Census of Jaipúr in Vizagapatam District. —Reports of Assistant Agent Mr. Turner on — and on the different tribes inhabiting that country, ordered to be printed, submitted to Government, and communicated to Mr. Gover, Census Officer.

Recorded. The Govt have perused these intelligent reports & disquisitions with much interest.

Ord. G. A. Turton.

14 To the Asst Agt Rec'd 23 Nov/72.

22nd Nov/72

20 Nov/72 R21

Proceedings of the Madras Government, Revenue Department,
22nd November 1872.

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Govt. of {1872} Madras.

REVENUE.

To

THE BOARD OF REVENUE.

Dated November 22nd.

Recd. Encl.

G. O., 22nd November 1872, *No.* 1,604.

NOVEMBER.

Nos. 165-166.

Census of Jaipûr in Vizagapatam District.—Proceedings of the Board of Revenue submitting the Assistant Agent's reports in connection with it, recorded.