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## **Report on the Census of British India taken on the 17th February**

**1881.**

### **CHAPTER I.**

#### **THE NUMBER AND DENSITY OF THE POPULATION.**

The Census of the 17th February 1881 was the first synchronous enumeration which has been attempted for all India. Not that no previous count of the people had been effected in the various Provinces and States composing the British Indian Empire. In the majority of these States, and in all the British Provinces, there has been a previous census. But the enumeration in the various Provinces and States has been effected at different times and by independent agencies. There had too been no attempt to secure uniformity in the arrangement of the statistics then obtained. On the present occasion the operation has been effected upon a different principle. The work has been done under one controlling authority, and the Census was taken on one uniform date. In the British Provinces it was effected directly under the control of the Government of India by the various local administrations. In the Native States the several Governments were in communication with, and acted on the suggestions of the Census Commissioner. In some instances, notably in the Nizam's dominions, in Baroda, and in Mysore, the same form of schedule was used, and the same methods of calculation were employed as in the British Provinces, while in the remainder full information of the numbers and sexes of the population was obtained, though it was not always possible to collect statistics of age, civil condition, caste, and occupation.

2. The Census of 1881 took in, with the exception of Kashmir, the entire continent of British India, including under this term the feudatory States in political connection with the Government of India. It did not, however, include the French and Portuguese colonial possessions, though, through the courtesy of the Portuguese Government, a census of the Portuguese colonial dominions in India was effected at the same time as the British Indian Census. It also includes the outlying Province of Burmah.

3. The following are the Provinces and States dealt with in the enumeration of 1881:—

<u>British Provinces</u>	<u>Native States</u>
Bengal, with its feudatory States	Rajputana
North-West Provinces, with Oudh and	Central India

feudatory States	The Nizam's dominions (Hyderabad)
Madras, with its feudatory States	Mysore
Bombay, ditto, ditto	Baroda
The Punjab, ditto	Travancore
Assam	Cochin
Burmah	
Berar	
Coorg	
Ajmere	

4. In the whole of these Provinces and States (with the exception of the feudatory States of the Punjab, Rajputana, Central India, and the Nizam's dominions) there were independent enumerations of the people at some date previous to the Census of 1881.

5. In a great continent like India, where the masses are uneducated, and where many of the people live in a very primitive condition, it is impossible to enumerate the population after the methods employed in the more civilized countries of Europe.

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In England the vast majority of the inhabitants fill in their own schedules for the Census; in India the cases where such a course is possible are rare. It has become necessary in these circumstances, and it has always been the custom hitherto, to effect the Census of the people by two sharply defined operations, the first being a preliminary record of the various inhabitants to be found in the various villages and hamlets and towns throughout the country, this record being worked up by enumerators occupying themselves solely for this purpose for a few weeks prior to the date of the final Census itself; the second operation consisting in the alteration of the record on the night of the Census, so as to make the entries in it correspond with the actual state of facts in regard to the population found in these localities on the date of the Census. This first operation, the gradual recording of each inhabitant of each particular town or village in the empire during a time previous to the Census, was effected between December 1880 and the 17th February 1881, a longer time being allowed for the mountainous tracts and for the forest portions, to which access is not so easy as in the case of the great plains of India, but all preliminary proceedings being completed before the 17th February 1881. On that date, and throughout the larger part of the continent at night, the final record in which such alterations as were required in the preliminary returns had to be made was effected.

6. There have been so many previous enumerations in large tracts of the country, particularly in the older British Provinces, that the people are now fairly accustomed to what originally was looked upon by them as a very suspicious operation, and in general the Census of 1881 was viewed by the population with calmness, if not indifference.

7. There were, however, instances where it aroused considerable apprehension, and, in one case, the Sonthals in

Bengal were so excited that it was necessary to bring down troops. The Bhils, too, in Itajputana and Central India, who are as uncivilized as, if not more so than, the Sonthals, exhibited similar repugnance; and the actual enumeration of the Bhils and the Sonthals was more in the nature of an estimate than of an absolute count.

8. In the North-West Provinces, where there have been three previous enumerations, the provincial report makes no mention of the attitude of the people. For the great province of Bengal, I have not, as yet, received the report; but, with the exception of the Sonthals, whose case I have already noted, I am not aware that in Bengal the Census created any ill feeling or suspicion. In regard to Madras, the officer who writes the report states,— "The people are perfectly indifferent. The delusion of the Census being a prelude to a poll tax or any other tax has almost entirely disappeared. The mass of the population think it is the whim of the Circar (Government). Very few, however, even amongst the educated, understand the real object of the Census, hence there is a general apathy. Mr. Pennington, whose remarks are here extracted by the Census Superintendent of Madras, goes on to say,— One story I myself heard in Elaiyapuram may be just mentioned. It was that the Government wished to find out how many men there were aged 30 who would be fit for the Afghan war, and it is said that in some villages there was a general desire amongst the able-bodied males to enter themselves as well over 30."

9. Passing events gave a handle for some of the rumours which were excited by the Census, and either suspicion of forced recruitment for the Afghan war, or of the imposition of a general tax, were the two most prominent opinions put forward by Natives who could not understand what the object of Government could be. Some of the most peculiar opinions on the subject are recorded in the report for the Central Provinces, and the following extracts from Mr. Drysdale's remarks are interesting:—

"Para. 69. Among the people there was a widespread suspicion that the inquiries of the Census were preliminary to fresh taxation of some kind, and this suspicion "would linger on in some minds despite all asstirance to the contrary. The careful inquiries which were made about the occupations of the people had the effect of strengthening such apprehensions. In the Nimar district there was a widespread distrust of the motives of Government, especially

among the more ignorant classes “and taxable persons. The officers when on tour were more than once asked by census officials what the real object of Government was, and a conversation was overheard between a number of persons in which only one asserted, evidently in opposition to the opinions of the rest, that Government wished to count the people without any ulterior views on their pockets. In the Wardha district, the care that

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was taken to inquire what were the occupations of the women left upon the lower orders the impression that the labouring women were going to be taxed, and in the Mandla district instances were by no means rare of omission to record the very aged or new-born children. Inquiries made led to the conclusion that the people thoroughly believed the Census operations were proceeding with the object of a capitation tax. In the Chanda district, among all classes, the counting was looked on as an operation more or less likely to bring bad luck, and the women, especially of the lower classes, dreaded lest the enumeration should be followed by the deaths or illness of their children. In the city of Chanda an absurd rumour existed that on the night of the 17th February a brass measure would be applied to the breasts of the women, and that those too liberally endowed by nature were to be deprived by an operation of the excess. In the Jubbulpore district there were rumours afloat in the town and in the interior that the Census was being taken with the object of either recruiting men for the Afghan war or introducing some new form of taxation. But no real apprehensions were felt. The rumour was apparently set afloat by some evil disposed persons, and was speedily suppressed. The hill people are said to have been much amused at the questions put to them by the enumerators as to whether their friends were married, and their age, and frequently burst into laughter, thinking these questions quite absurd. Widowers seem to have been the object of much amusement, and to have been the cause of much good-natured joking and merriment."

10. The Bombay Report contains no remarks in regard to the attitude of the people. In Berar it is said to have been "passive and apathetic, and on the whole as favourable to the taking of a correct census as to satisfy the most sanguine anticipations."

11. In Burmah, where only one previous census had been taken, and where many of the people are much less civilized than

the bulk of the population on the mainland of India, there was more apprehension. It would seem, indeed, that experience had not mitigated the feeling of distrust which the Census occasioned. At the enumeration of 1872, it appeared that, beyond being possessed by a vague feeling that the Census might be the herald of some new form of taxation, the public were not alarmed, nor was there time for any alarming rumour to get afloat. Mr. Copleston, the Census Superintendent of Burmah, goes on to say, "The same remarks can scarcely be made in reference to the present Census. Though the Burmese are accustomed to an annual counting, they had never before witnessed a long and elaborate course of preparation, proving an evident determination on the part of the Government that not a single man, woman, or child should escape the enumeration. The prolonged preparation, and the fact that the final counting was to be done by night, gave opportunity for absurd rumours to arise and spread among a credulous and superstitious people; and while generally the ideas related only to an additional tax in some parts of the country, and these not the wildest or least civilized, it was evidently feared that personal injury would be done to the inhabitants. Of course., the officers conducting the operations had over and over again explained the objects of the Census in the manner they considered most likely to satisfy the classes they had to deal with. In the Arakan hill tracts, suspicions, which had been rife; died away after the explanations given by the European officers; and, in the Salween district also, the abode of semi-wild tribes, the population appeared to be quite indifferent to the Census operations. In the towns of Rangoon, Bassein, and Toungoo there was merely a vague feeling of suspicion. In the Thongwa district an enumerator made an entry of the householders' live stock, and so created the temporary belief that fowls were to be taxed. In Moulmein too, the ideas were harmless enough. A noted criminal had escaped, and the Census was a stratagem to catch the offender. The Russians were advancing, and the object of the enumeration was therefore to ascertain the numbers we could oppose to their approach. In Prome, on the other hand, both in part of the district and in the towns of Prome and Shwaydoug, answers to the enumerators were not seldom given from behind closed doors; and it would seem that there really was an idea abroad that heads were to be cut off to serve as offerings to English nats, or media of inquiry into the secrets of the future. Behind their doors persons occasionally remained on the defensive, and in some cases in Shwaydouog, families left their houses to go and sleep with friends for mutual

protection. In the Amherst district, 89 families left their houses and fled across the frontier into Siamese territory. Their numbers were 262 males and 224 females. Some of the Takings thought that



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a draft of the population was required to replace the soldiers killed in our wars. With the exceptions that have been mentioned, though almost everywhere vaguely suspicious, the people were nowhere obstructive or even alarmed. The idea that the English make use of human heads for inquiry into the future is not uncommon among the Burmese. It is freely believed that at the Christmas meetings of the Freemasons in Rangoon, a human head, procured by the stealthy decapitation of some solitary wayfarer, is placed on a table, and, being sprinkled with some potent medicine, gives oracular responses to questions regarding the future success or otherwise of the British arms. All required information was, however, readily furnished by the people, and there was no attempt at concealment."

12. Mr. Ibbetson, the Superintendent of the Census in the Punjab, gives a graphic account of the attitude of the people there. He says, "It was admirable throughout. Occasionally an ill-conditioned faquir or sulky shopkeeper, or a nasty tempered old woman would resent the inquiries made of them, and use exceedingly improper language to the enumerator who was questioning them. On the Census night itself I was appealed to by an enumerator in difficulties, and spent half an hour in listening to abuse of the English Government in general and myself in particular, from a sleepy Banya, who, roused from his warm bed, which he had sought too early, sat shivering on the doorstep, and discussing each question before he answered it at most unnecessary length. But, on the whole, the people looked on with amused curiosity at the trouble and fuss that Government was making about the filling up of a set of useless forms. Of course there were the usual rumours current among the lower and more ignorant classes and in the more backward tracts. The Government inquired for the first time into the number of families, and was therefore about to revive the obsolete hearth-tax; and some of the Hoshyarpur Gujars went so far as to break up their hearths on the

day before the Census. It recorded sex and age, and so wanted soldiers for its Kabul campaign and young wives for its soldiers, insomuch that in one place the people hurriedly wedded their marriageable girls to save them from impressment. It demanded particulars about occupations, and had not a license-tax been recently imposed? In some cases there was a tendency to conceal the existence of old persons and infants whom it would obviously be unfair to tax; and in a tract in Peshawar, which had suffered much from drought, the people thought that Government was going to give them relief based upon the number of mouths, and were inclined to show a quite phenomenal increase of population. The Spiti people petitioned to be allowed to collect in one place there to have their number taken. Some rumours were less obviously natural, for instance, that search was being made for a lost child of Her Majesty, or for the Eternal Imam Mehdi; that Government was about to transfer a portion of Bengal and Madras populations to the Punjab; that rain was not allowed to fall till the Census was over lest it should wash off the house numbers; and that numbering the people was unlucky, and the deaths which followed the preliminary record due to this cause."

"But these misunderstandings were not general and soon passed away; in fact many of them were only raised to be laughed at. The greybeards remembered two previous Censuses without any evil effects therefrom. All the leading men took part in the operation. The people were accustomed to statistical inquiries in connection with the revenue, and almost every district report bears strong testimony to the cheerful alacrity with which they entered into the spirit of the thing, rendered all the assistance in their power, and endured the repeated inquiries of enumerator, supervisor, and superintendent, without murmuring, and to the real anxiety they displayed that the information recorded should be accurate. 'Cherisher of the poor,' said an old man to Mr. Coldstream, 'all my household has been correctly enumerated save only one goat.' Another old lady followed a district officer about for some days, because she averred that she had not been entered in the schedules."

"A very curious illustration of the feelings of the people was afforded by an original comedy entitled 'Census,' which was performed at Lahore for several nights in succession to crowded houses by a strolling company of Pársís. I went to see it, and enjoyed it immensely. It was really comic, and the fun, if

occasionally a little broad, was absolutely good humoured throughout. The impressment of the enumerator, his delight at becoming a servant of Government, his dismay at finding he was to receive no pay, his zeal in reducing others to a like plight with himself; the terror of the Banya, and especially of his wife, at the rumour that the numbers of the sexes were to be equalized by killing the spare men, and the percentage of

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infirm corrected by making more where necessary; their resolve to fly into the jungles till the tyranny should be overpast; their horror at hearing the enumerator's demand for admittance; the airs with which they listened to his account of his powers, and the way in which they were to be exercised; their anxiety to assuage him with sweetmeats, and his greediness and self-importance; the meeting of enumerators on the Census night; how one had entered all the living things in his block, flies included (an estimate merely); how another had counted unborn babes as half a child each; and how a third had come away from the hospital with blank schedules, because all the patients had died; and the final scene in the forest, where all the enumerators in turn make love to the Banya's wife, till Tahsildarjee appears, examines their books, and consigns them all to gaol. Such were the main features of a very amusing piece, played with considerable comic power, and intensely enjoyed by the audience."

"Nor were comic incidents wholly absent from the actual operations. A magistrate successfully justified his having entered a village pond as an inhabited house by explaining to me that a faqir was standing up to his waist in water, and declared his intention of remaining there till after the Census; one enumerator came near having his head broken, for putting, as in duty bound, the prescribed series of questions to an irascible villager, which involved asking him whether his mother was married; while another, who spoke English, stigmatized the female adults of his block as adulteresses."

13. The Baroda report contains no remarks on the attitude of the people. The reports for Assam, Haidarabad, Mysore, and Travancore have not yet been received. Those for Coorg and Ajmere do not deal with the subject. But in the notes supplied by the Hajputana and Central India officials reference is made to the apprehensions of the Bhils, to which I have already alluded.

14. On the whole, it may be said that, while instances are not infrequent illustrating the suspicion and fear excited by such an operation as a census among illiterate and primitive races, the general attitude of the masses was one of passive indifference. The ready aid given by the better educated, and the patient endurance with which irksome inquiry was submitted to generally are only what would be anticipated by those who know how easy the Indian population are to rule when treated with justice and firmness.

15. The entire population enumerated on the 17th February 1881 is 253,891,821. It is thus distributed amongst the various British Possessions and Native States, ranking each of the series according to the number of the population:—

## ABSTRACT II.

*British Possessions.*

Bengal	69536861
North-West Provinces and Oudh	44849619

Madras	31170631
Bombay	23395663
Punjab	22712120
Central Provinces	11548511
Assam	4881426
Burmah	3736771
Berar	2672673
Ajmere	460722
Coorg	178302

*Native States.*

States of Rajputana	10268392
Nizam's dominions	9845594
States of Central India	9261907
Mysore	4186188
Travancore	2401158
Baroda	2185005
Cochin	600278

With the figures for the British Possessions mentioned above are included the populations for the Native States in political connection with them.

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16. The area occupied by this large population is given as 1,382,624 square miles, and ranked according to their size the Provinces and States appear in the following order:—

## ABSTRACT II.

	<u>Area in Square</u> <u>Miles</u>		<u>Area in Square</u> <u>Miles</u>
Bombay	197875	Central India	75079
Bengal	193198	Assam	46341
Punjab	142449	Mysore	24723
Madras	141001	Berar	17711
Rajputana	129750	Baroda	8570
Central Provinces	113279	Travancore	6730
North-West Provinces and Oudh	111236	Ajmere	2711
Burmah	87220	Coorg	1583
Hyderabad (Mzam's Dominions)	81807	Cochin	1361
		British India	1382624

17. There is considerable difficulty in making any fair comparison, so far as area goes, between Indian and European figures; and yet without some such comparison it is difficult for those to whom India is a strange country to form a correct idea of the vastness of its various provinces, or the great density of its huge population. In area it compares with no European State but Russia in Europe, which is to India as nearly 3 to 2 in size, that is half as large again as India. But while Russia in Europe is thus larger in area, its population is infinitely smaller, ranking in the proportion of 2 to 7, or of 74,000,000 to 254,000,000.

18. Though in population Bengal is the largest of the British provinces, it is not in area the first in rank. Bombay stands first with 197,875 square miles against Bengal with 193,198 square miles. Thus, these two great Provinces are each much the same in extent of area as Spain, Bombay being 2,000 square miles larger, while Bengal is as much smaller than Spain. The Punjab and Madras, which rank next to Bengal and Bombay in area, are each nearly the same size as the United Kingdom and Greece put together; and

taken together these four largest provinces in India exceed by 20,000 square miles the united area of the Austrian Empire, the German Empire, and France. Rajputana, next in size, is a little larger than Hungary. The Central Provinces are of much the same area as Italy, while the North-West Provinces with Oudh are 3,000 square miles smaller than that country. Burmah has nearly the same area as England, Wales, and Scotland together; Hyderabad is about 8 per cent, smaller. Central India is about the size of England and Wales, with Greece added; Assam half as large again as Scotland; Mysore slightly larger than Bohemia, with the province of Austria above the Ems; Berar takes an intermediate place between Greece and Switzerland, being about 2,000 square miles less than the former, and greater than the latter; Baroda very closely approximates to Moravia, or the Italian province of Apulia; Travancore to Saxony; while Ajmere is somewhat larger than Devonshire; and Coorg a little larger, and Cochin a little smaller than the province of Hainault in Belgium.

19. But, although the Provinces and States may thus fairly be compared in area to European units, they vary remarkably in number of inhabitants from these points of comparison. Bengal contains twice as many inhabitants as the United Kingdom; the North-West Provinces and Oudh as large a population as the German Empire; Madras numbers as many as the United Kingdom without Scotland; Bombay a million and a quarter, and the Punjab a half million more than Austria without the Hungarian kingdom; the Central Provinces 850,000 more, and Rajputana 426,000 less than Belgium and Ireland together; the Nizam's dominions have a population nearly the same as, and the States of Central India a little less than, that of the Turkish Empire in Europe; Assam has half a million more, and Mysore 150,000 less than the population of Portugal; Burmah in population is almost identical with Scotland; Berar contains 170,000 less than Switzerland; Travancore nearly the same as that of Baden and Hesse together; Baroda, 30,000 more than Hanover; Cochin 3,000 less than Devonshire; and Ajmere 400 less than Derbyshire, while Coorg is 1,000 less than Oxfordshire.

20. As in area and numbers the units of comparison differ so considerably, it is necessary to examine the density of the population over the various Indian Provinces in order to form some idea of the position of these Provinces and States in regard to European countries. But the population is so thick in India, that it is not easy to

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find any large European State which approaches our Indian Provinces looked at from this point of view. The average for the whole Indian Empire, 184 to the square mile, is much in excess of that of the Austro-Hungarian monarchy (157), and but little less than the density (191) in the more populous, the Austrian, portion of the Empire. In Bengal (360), it is nearly half as high again as in Italy (249); and almost three times as great as that of Hungary (126). Belgium (485), is the only European kingdom exceeding in density the great province known now as the North-West and Oudh (403). If, indeed, the mountainous tract to the north of that Province, the Kumaon division, with 12,437 square miles and 1,046,263 inhabitants, be excluded, it will come out, notwithstanding its large population of over 43,000,000, with an average density of 460, or 14 in excess of the average to the square mile throughout England and Wales. Madras has six more inhabitants to the square mile (221) than the German Empire (215), and Bombay (118), five less than Scotland (123). But without the feudatory States and Sindh, Bombay with over sixteen millions of inhabitants, has a density of 132, against the Scotch density of 123 and a population of three and three quarter millions. The Punjab in density is identical with Ireland, but has a population four times as large. The Central Provinces, with 102 to the square mile, come between Scotland, (123) and Spain (85); Central India (123) is identical with Scotland, and Rajputana (79) is a little less than Spain or Greece (85); Mysore (169) comes between Switzerland (178) and Ireland (159); Burmah (43) has a density half as great as Spain (85); Berar (151) is somewhat less than France (155); Travancore (357) ranks with Bengal (360); Baroda (255) has 6 more to the square mile than Italy (249). The smallest States and Provinces, Cochin, Ajmere, and Coorg, are of such a size as to make it inexpedient to compare them with European kingdoms. Their density may be more aptly illustrated in the remarks on the density of Indian provincial divisions and districts, with which latter they assimilate in size. 21. So far as I have hitherto gone, I have been comparing populations or areas immeasurably larger than those of European countries. In the smaller units I am about to deal with there are areas and populations of more moderate extent, and the great density of the Indian population will be the more easily perceived when these smaller areas are contrasted with European figures. Four divisions in the north of India, Lucknow and Rae Bareilly of the North-West Provinces, and Patna and Dacca of Bengal, contain an area of 48,032 square miles. That is almost identical with the area of England, without Wales, and it supports a population of 29,144,428, or more than three millions in excess of that of England and Wales, and averages 607 to the square mile. These are the only instances of divisions\* of provinces where the density is extremely high compared with European densities; but when we



come to the smaller districts we find even more remarkable instances of the immense number of the population to the square mile. Thus we have the following cases in Bengal and the North-West where the density exceeds 700 to the square mile:—

	Density.	Area in Square Miles.	Population.
Bengal:			
Howrah	1335	476	635381
Sarun	870	2622	2280382
Mozufferpore	860	3003	2582060
Patna	845	2079	1756856
Hooghly	828	1223	1012768
Durbhunga	790	3335	2633447
Dacca	757	2797	2116350
Furreedpore	720	2267	1631734
Pubna	710	1847	1311728
Total	812	19649	15960706
North-West Provinces:			
Ballia	808	1144	294763
Jaunpur	778	1554	1209663
Azamgarh	747	2147	1604654
Benares	894	998	892684
Total	793	5843	4631764
Grand Total	808	25492	20592470

\*A division is a group of districts ranging from 3 to 7 in number, and forms the charge of a Commissioner of Revenue under whom the District Officers directly act.

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These thirteen districts aggregate a population of 20,592,470. The density varies from 1,335 to 710, and averages 808 to the square mile. The area they comprise is half the size of England proper, and their population is 1 per cent, only short of that of England proper, if London, within the registration limits (3,816,483), be excluded. While for the area of England proper, less London, the density is 415 against 808, as shown above, for an Indian area half as large as England proper.

22. These densities, however, are exceptional; and north-west above the Ganges or south of Bengal we do not find any tracts with a population so thick as is found in the Doabs of the North-West and Oudh, or in the north of Bengal and the east of that province. Madras has no single instance of a district in which the density exceeds 600. In the ordinary settled districts the extremes of density vary from 583 per square mile in Tanjore, and 515 in Vizagapatani, to 91 in Rurnool; hut in the taluks of Kumhakonam, Májavaram, Negapatam, Nannilam, and Shiyali in the Tanjore district, with an area of 1,323 square miles there is a population of 1,160,827, or 877 per square mile. This is in the heart of the Kávéri irrigation delta, and is the richest as well as the most populous tract in the Presidency. In Vizagapatam, the taluks of Pálkonda, Párvatipur, Saltúr, and Srirangavarapukóta contain on an area of 422 square miles a population of 518,722, or 1,229 per square mile. The taluk of Ponání in Malabar has an area of 390 square miles, and a density of 1,007. In Bombay the highest figure is 500, for the Kaira district 1,609 square miles; while in the Native States appertaining to Bombay, Kolhapur has the highest density, but this is only 284 over an area of 2,816 square miles. In the Punjab, in no case does the density exceed 500; but in the rural part of Jullundur district, 1,300 square miles, it is as high as 493. The Central Provinces contain no district with a density in excess of 200. Narsingpur, area 1,916 square miles, stands highest with 191; Nagpur, 3,786 square miles, coming next with 184. In the Rajputana States, Bhurtpore and Ulwar stand highest, thus,—

Bhurtpore square miles,            1974;            density,            327

In Hyderabad the highest density is that of Nander, where, with an area of 4,122 square miles, there is a population of 183 to the square mile. In the States of Central India, in no case except over very petty areas does the density approach the high figures of the north. For its size, 11,323 square miles, the Rewah territory is most populous, 133 to the square mile, indicating a considerable density of population in the inhabited portion of the country, the greater part of the State being forest or mountain. In Assam the district of Sylhet stands highest; its area is 5,440 square miles, and the density 362 to the square mile. But in the hill districts and the Cachar hill tracts, the density is as low as 10 to the square mile, over an area of 2,465 square miles. In Mysore the highest district density is that of the Mysore district, with an area of 2,980 square miles, and a density of 303 to the square mile. It is followed by Hassan, with 285 over an area of 1,879 square miles. In Burmah the density varies from 163 in Henzada, with an area of 1,948 square miles, to 6 in Salween, with 4,646 square miles. In Berar no high figures are observable, Akola and Amraoti standing highest, the first with an area of 2,660 square miles, and a density of 223; the second with an area of 2,759 square miles, and a density of 208 to the square mile. Travancore, in area 6,730 square miles, corresponding in size to one of the larger districts of Bengal, has 357 to the square mile, and considering its forest tracts and mountains the density is very high. Baroda has two districts which stand high in density; Baroda, area 1,906, density, 344; Kadi, area 3,158, density 313. The three remaining Provinces and States, Ajmere, Cochin, and Coorg, are small in extent, but the density in Cochin is extremely high.

23. Thus it will be observed, looking at the provinces geographically, while in the north and north-east we have this extreme density, and again, in the south, a density high, though by no means so great as that of the north, the central tracts of India are comparatively thinly populated.

24. The accompanying abstract shows the area, density, and population of the Indian Provinces and States, and similar details are placed in juxtaposition for some of the European countries. Extracts from the several provincial reports will be found in Appendix A.

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## ABSTRACT III.

	Area in Square Miles	Density	Population.
Bombay	197875	118	23395663
Bengal	193198	360	69536861
Punjab	142449	159	22712120
Madras	141001	221	31170631
Rajputana	129750	79	10268392
Central Provinces	113279	102	11548511
North-West and Oudh	111236	403	44849619
Burmah	87220	43	3736771
Hyderabad (Nizam's dominions)	81807	120	9845594
Central India	75079	123	9261907
Assam	46341	105	4881426
Mysore	24723	169	4186188
Berar	17711	151	2672673
Baroda	8570	255	2185005
Travancore	6730	357	2401158
Ajmere	2711	170	460722
Coorg	1583	113	178302
Cochin	1361	441	600278
All India	1382624	184	253891821
Russian Empire	2088274	36	74145223
Austrian Empire	240338	157	37786346
German Empire	210493	215	45234061
France	204031	155	37672048
Spain	195716	85	16625860
Turkey in Europe	136627	69	9400000 {Estd. No.
Hungary	124431	126	15642102
United Kingdom	121305	287	34884848
Austria	115907	191	22144244
Italy	114325	249	28459451
England and Wales	58186	446	25974439

England	50823	484	24613926
Portugal	34507	126	4348551
Ireland	32524	159	5174836
Scotland	30362	123	3735573
Greece	19342	85	1653767
Switzerland	15977	178	2846102
Hanover	14548	146	2120168
Belgium	11379	485	5519844
Saxony	6777	438	2972805

25. The table from which the figures hitherto dealt with have been taken is No. 1 of the series comprised in the second volume of the Indian Census returns. That volume was prepared in India, as the provincial returns, whether in manuscript or proof, came in. Since their receipt slight alterations in the provincial returns have in two instances been effected, and these alterations have necessitated certain corrections in the Indian Table 1. I have therefore reprinted that table, and it is appended.\*

\*A second copy of Table I., as reprinted, has been forwarded for incorporation with Volume II., already distributed, and should be substituted for the Table I. as originally compiled, which finds a place in Volume II.

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**FORM I.**

## Area and Population.

Province or State	Area in Square Miles	Number of Towns and Villiages	Number of Houses		Population;			Persons per Square Mile	Number of Houses per Square Mile	Towns and Villiages per 100 Miles	Persons per occupied House
			Occupied	Unoccupied	Total;	Males	Females				
Ajmere	2711	739	64118	22235	460722	248844	211878	170	32	27	7.2
Assam	46341	22408	859388	696	4881426	2503703	2377723	105	19	48	5.6
Bengal	193198	26765	11036774	608609	69536861	34625591	34911270	360	60	131	6.3
Berar	17711	5585	466027	33356	2672673	1380492	1292181	151	28	32	5.7
Bombay:											
British Territory	124122	24598	2826151	783071	16454414	8497718	7956696	133	29	20	5.8
Feudatory States	73753	13191	1351367	396218	6941249	3572355	3368894	94	24	18	5.1
Burmah	87220	15857	677362	42857	3736771	1991005	1745766	43	8	18	5.5
Central Provinces											
British Territory	84445	34612	2336976	193769	9838791	4959435	4879356	117	30	41	4.2
Feudatory States	28834	11242	375283	21092	1709720	867687	842033	59	14	39	4.5
Coorg	1583	503	22357	3233	178302	100439	77863	113	16	32	7.9
Madras	141001	52648	5711531	717795	31170631	15421043	15749588	221	46	37	5.5
North-Western Provinces:											
British Territory	106111	105421	6866503	0	44107869	22912556	21195313	416	65	99	6.4
Feudatory States	5125	3322	125907	0	741750	384699	357051	145	24	65	5.8
Punjab:											
British Territory	106632	34324	2706914	810094	18850437	10210053	8640384	177	33	32	6.9
Feudatory States	35817	18546	655392	208730	3861683	2112303	1749380	108	24	52	5.9
Baroda	8570	3012	479643	177505	2185005	1139512	1045493	255	77	35	4.6
Central India	75079	31506	1661434	0	9261907	4882823	4379084	123	22	42	5.6
Cochin	1361	655	125297	0	600278	301815	298463	441	92	48	4.8
Hyderabad	81807	20398	1859600	218424	9845594	5002137	4843457	120	25	25	5.3
Mysore	24723	17655	733200	368144	4186188	2085842	2100346	169	36	71	5.7
Rajputana	129750	30001	2101451	0	10268392	5544665	4723727	79	16	23	4.9
Travancore	6730	3719	492976	31974	2401158	1197134	1204024	357	78	55	4.9
<b>Total</b>	<b>1382624</b>	<b>714707</b>	<b>43535651</b>	<b>4637802</b>	<b>253891821</b>	<b>129941851</b>	<b>123949970</b>	<b>184</b>	<b>35</b>	<b>52</b>	<b>5.8</b>

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26. Other details than those I have hitherto dealt with, "area," "population," and density," are to be found in Table I. These are the number of houses and the number of towns and villages in each province and throughout the Empire.

The information regarding the number of towns and villages will be more appropriately discussed at a later part of this report, when Table XV., giving the classification (by number of inhabitants) of the villages and towns, is under notice. But as statistics regarding houses are not dealt with in any subsequent table, I touch briefly upon them here.

27. It will be observed these statistics are not treated uniformly in the various provinces. In some cases, and these the great majority, the number of occupied as distinguished from unoccupied houses is shown, but in the four instances of the North-West Provinces, Central India, Cochin, and Rajputana, the occupied houses alone are shown. It must be remembered that the generic term "house" includes in India habitations very varied in their kind. The palace of the prince, the brick-built houses of the wealthy landowner and trader, the mud hut of the peasant, the hovel of the outcaste, and the wigwam or leaf abode of the aboriginal, are all included in this one designation. No attempt has been made to distinguish these varieties; indeed, it was found extremely difficult to frame any one definition of the term "house" which should be suitable to the varied circumstances and conditions of the different provinces of the Empire. It may be stated broadly that by far the larger portion of these dwellings consist of the flat-roofed houses of the agriculturists. Both in the North, the Central tracts, and the South this style of building largely prevails. The house is made of sun-dried bricks. It is generally one story high, but sometimes has an upper story, and the flat roof is made of a thick layer of mud bricks on a framework of rough unsquared beams. These abodes are often commodious

enough to accommodate several families of relatives, embracing three or more generations. Each family has its separate sleeping rooms. Those who are relatives eat together, and a separate gathering place for the men is found near the entrance to the enclosure. For the plough oxen and the milch kine accommodation is provided in the yard, round which the several dwelling places of the family are built, or in a yard adjacent. Towards the southern part of the more northerly provinces, throughout the south and east of Bengal, and in large tracts of Bombay and (geographical) Central India, Madras and the adjoining States, the mud-built houses are roofed either with tiles or with thatch, but the form of the enclosure remains much the same. A description of the Hindoo family and its abode in the north of India, drawn by Baboo Ishuree Dass, which I extract below, gives a very correct account of the mode of dwelling and of life in the north of India.

"Wealthy Hindoos living in large cities have great buildings made of stone and baked bricks. These buildings are two or three stories high, with rooms all around, and an open court in the middle. The roofs of these houses are made in such a flat and smooth way that people can sleep on them at night in the hot season. There are no glass doors; the doors are made of boards, and when they are closed the rooms are quite dark. Some rooms that are in the interior of the building are dark even in the daytime, when the doors are open; and when people have to do anything there they use lights. In such dark rooms they keep their money, jewels, and other valuable things. The reason why these apartments are so dark is that there are no doors in the back part of the house, the principal gate and the doors of the rooms being in the front.

"Houses out in the country are made mostly of mud, but they are strong and comfortable, at least so according to the Hindoo idea of comfort. Houses in the country are mostly one story high, and their height is about six or eight feet. They have different kinds of roofs; some have tiles; others are thatched; and again others have roofs of mud; these latter have beams or pieces of timber close to each other; on them thin branches of certain shrubs are spread, and over these mud is thrown and pounded so as to make the roof smooth; it is then plastered.\* Some houses are two stories high, but the rooms are very small. Wealthy landlords have comparatively larger houses, that are often three stories high, and have larger rooms. In all these houses, each room has only one



door to go in and out, and that door is just high enough for a man to go in. Four or five or more houses are found in a little yard, laid out in the form of a square, or a triangle, or a circle, with an open

\* "This kind of roof is best suited to the hot season, as it keeps the fierce hot winds out. It however makes a house oppressive in the rainy season, when the weather is sultry."

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space in the middle, where the members of the different families (that are of course "related to each other) sit and talk, and where cattle are kept in the cool of the day in the hot season. Each house has two or three small rooms; one of these is exclusively used for the kitchen, and the others for sleeping and keeping things.

Besides these rooms there is generally a kind of small verandah in front of the house, where they keep water and where women sit during the day. There is a room at the door or gate of the yard, where men sit when they are not at work, and where strangers and visitors are received. Strangers go into the yard whenever there is any occasion for it, but not otherwise, and when they go in it is never without permission, and always with somebody that belongs to the place.

"As for furniture, the Hindoos may be said to have none. They have no chairs and tables and chests, nor any of those other things that are seen in the houses of Europeans.

"The only things that they have in their houses are boxes or round baskets with covers and locks to keep their clothes and jewels in, cooking utensils, the plates and jugs out of which they eat and drink, and the bedsteads and beds on which they sleep. Even wealthy Hindoos, who are possessed of hundreds of thousands of "rupees, have no more than this. There may be, perhaps, found one in ten thousand who keeps a few rough chairs and an old ugly table in a corner of the house, but we are speaking of the nation. In Calcutta the wealthy Hindoos have European furniture in their houses, but this is not the case in the upper provinces. A Hindoo "is known to his neighbours to have wealth, or to be in comfortable circumstances, by the house he lives in and the quality of the raiment that he and his family wear, by the jewels that the women of his family use, and the number of his cooking utensils and plates which are

made of brass, but more especially by the last two, namely, the jewels and the brass things. \* \* \* \*

"Regarding families, the patriarchal system of government in a great measure still prevails in India. When daughters are married and are become of age, they of course go to live with the families of their husbands. When sons, however, settle in life, they do not leave the roof of their parents, but still live with them, and are under their direction and government, that is, so long as the father does not lose his senses through extreme age. In European countries, when sons are of age and settled in life, they carry on business on their own account; but such is not the case in this part of the world. Here, all that sons earn is made over to the father, who keeps the accounts of the household, that is, purchases food and raiment for the members of his family, and manages all things that concern them. He is the head, and his sons and daughters-in-law and grandchildren are under his government, and he sees that all live with comfort. Sometimes it happens that when a man has two or more sons, one of them is dissatisfied with some arrangement, and he parts from the others so far as to eat separate, then he carries on business on his own account, he and his wife consult together about their own interests and do as they think proper. When a son does so, he does not remove to another place, but "lives in the same yard with the other members of his father's family. In this case, a son is not under the immediate control of his father. In matters that concern his wife and children, and in affairs that are strictly private, he is at liberty to do as "he thinks best, though he is generally willing to hear the advice of his father when he has any to offer.

"As long as the sons are comparatively young and the father not too old, they all live and eat together, and have all their interests common. But when the sons get to the meridian of life and the father becomes very old, dissatisfaction begins to prevail among them, and they think of eating separately. They cease to have their interests common, and parents join that son who is the kindest to them, though others also help them from time to time. Sometimes they find it convenient to eat together, but have expenses regarding raiment and other things separate. Each son pays a certain portion of his earnings for own and his family's support.

"When the sons of a man separate from each other and

from their parents, they do not part entirely from each other, but most generally live in the same yard. Their place mostly consists of a square; this square has rooms all around which are occupied by the different families. While they thus live in one place, the father exercises a general government over them. If the sons of a man do not have separate concerns before their father's death, they do so after his decease; the father may have kept them together, but after his departure they fall out. But even after having their concerns separate they live altogether in the same place. It is very seldom that a man leaves his brothers to live in another part of the town.

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or village. They find it much more convenient to live together; they can help each other in time of sickness; can defend each other if a disturbance takes place with the neighbours; and when a brother is absent from home for any length of time, his family is under the immediate protection of his brothers or other male relations living in the same place. A male relation is always requisite to be at home (that is, not absent from the town) for the protection, and general management also, of the whole establishment. Women would much rather have a boy of even twelve years with them than be left alone. When a man has to part with his brothers to live in another part of the town or village, it is either through want of room or the quarrelsome temper of the wife or that of some other woman living in the place. But such a separation is very seldom resorted to. A group of relations living in a yard very often consists of five or six families, and these families of twenty or thirty members."

On the west coast, in the central portion of Southern India, and in the extreme south, though the Hindoo house retains the general plan I have mentioned, the form of structure varies again from that already described, and Mr. McIver, the Census Superintendent of Madras, has favoured me with the accompanying Note on the habitations of the south and west of the Indian Peninsula.

"Baboo Ishuree Dass s description of Native houses in the North applies fairly to the generality of Native houses in the Southern Presidency. Differences of climate, such as the excessive rainfall in some districts, and the fact that in Madras there is no cold weather at all, involve some necessary modifications; and, in different parts of the Presidency, the abundance or scarcity of timber, the presence of good brickmaking clay, and so forth necessarily influence the character of the domestic architecture. But, as a rule, the ground plan of the ordinary Native house does not differ materially from that generally adopted by the inhabitants

of Northern India.

"The outside verandah, with its built-in seats, the entrance hall, varying in size from a narrow passage to a roomy chamber, the central open space upon which the dwelling rooms give, are generally present in more or less complete form.

"In rural Madras the great majority of the houses have mud walls, and a thatched roof. In the towns of nearly all districts tiled and terraced houses are the rule. In the rainless wind-swept districts of Bellary, Anantapur, Kurnoul, and parts of Cuddapa and North Arcot, the proportion of flat-roofed terraced houses is high, and in the more advanced districts of Chingleput, North Arcot, and Tanjore the number of tiled roofs is unusually large.

"The increase of tiled buildings in many districts may generally be taken as a fair indication of advancing prosperity.

"But for the whole Presidency quite four fifths of the houses are thatched, and in the Western districts, in Malabar, Canara, and Travancore, exposed to the torrents of the south-west monsoon, all the houses are thatched, including even those of Europeans and wealthy Natives. In these provinces where villages in the ordinary sense are rare, and where detached homesteads are the rule, the character of the houses is exceptional. The law and custom of the country, preserving, as it does, 'the most perfect development of the Hindoo family,' leads to the practice of whole clans living in the same *paramba* or family house. The following extract, taken from a notice prepared for the 'Gazetteer of India,' gives some particulars of the west coast paramba:—

"In the majority of buildings on this coast, wood enters largely into their construction, which, while costing less, and affording neater workmanship, is infinitely more substantial than the houses on the other coast, which are mostly clumsy, dark, and close to suffocation, caused chiefly by the large proportion of chunam and mortar work in their composition. A Malayali house, though neither remarkable for its loftiness, space, nor architectural beauty, is undoubtedly neat. The Nair's habitation is generally in the centre of a large and spacious compound, thickly planted with cocoa-nut, jack, areca, and the useful plantain. Around the main house and the detached buildings, each of which serves its own

purpose of accommodating either the *karnavan* of the family, the venerated Brahmin "traveller," or the females of the house, is thrown a neat mud wall, enclosing an oblong space, which forms a ring fence separating the premises of the house from the outer compound. The main house occupies an elevated platform, and the basement of stone has a flat plank ceiling, overspread with a layer of mud to obstruct the progress of fire, and the usual pent roof covered with leaves; it is sometimes half encompassed by a side

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corridor; the centre forms a small magazine, in which are deposited the whole valuables of the family; around it are the chambers in which they sleep; a small porch marks the entrance.'"

Brick-built houses and stone habitations are most frequent in the northern cities. They are often palatial in extent, and the enduring nature of the masonry, its substantial construction, and elegance of form are conspicuous. The highly ornate carvings which adorn the Hindoo dwellings of the north have found a sympathizing historian in the present day, and the sketches by Captain Cole, R.E., which are undertaken, I believe, for the South Kensington Museum, bear witness to the skill and fancy of the Indian architects. Nor are elegance of ornament and symmetry in design peculiar to the Hindoo buildings; the mosques and palaces of the Mahammedan Princes, and the castles of their retainers, give evidence, both in the north and elsewhere, of their appreciation of beauty of form.

28. It will be easily understood that, in India, the nature of the climate and the mode of life permit of dwelling-places much rougher and ruder than are requisite in the colder temperatures, and with the more civilized notions, of the west of Europe; but though rougher and ruder, the habitations of the lowest class in the east yield relatively as much security as, and more convenience than, the dwellings, such as they are, of the very lowest classes in England. The rock cavern of the ascetic and the leaf hut of the Bhil are, in the circumstances of the country and of the people, more comfortable dwellings than the crowded room, which, in our large towns, is all that the poorest can obtain a share of; and the mud hut of the Indian peasant gives as much shelter and accommodation as his cottage does to the English agricultural labourer.

Such and varied as they are, the houses inhabited by the population number 43,535,651, and thus allow of six persons to each inhabited house, the number of persons varying from eight in Coorg to four in the Central Provinces.

In the accompanying abstract are given statistics for all our Indian provinces, and some of the European States.

#### ABSTRACT IV.

Number of persons to a house in—

Indian Provinces in 1881		European Countries	
			Year of Census
All India	5.8	Germany	1881
			7.7



Ajmere	7.2	Italy	1876	6.7
Punjab, British Territory	5.9	Switzerland	1870	6.1
North-West Provinces, British Territory	6.4	England and Wales	1881	5.4
Bengal	6.3	Belgium	1880	5.2
Punjab, Native States	5.9	France	1872	4.9
North-West Provinces, Native States	5.8			
Bombay, British Territory	5.8			
Mysore	5.7			
Berar	5.7			
Central India	5.6			
Assam	5.6			
Madras	5.5			
Burmah	5.5			
Hyderabad	5.3			
Bombay, Native States	5.1			
Rajputana	4.9			
Travancore	4.9			
Cochin	4.8			
Baroda	4.6			
Central Provinces, Native States	4.5			
Central Provinces, British Territory	4.2			

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29. It will be seen that in many of the provinces the unoccupied houses are distinguished from those which are inhabited. These uninhabited houses number 4,637,802. They must not be confounded with houses habitually used as dwelling-places but uninhabited on the occasion of the Census. In most instances these are the shops of the bazaars and gunjes (markets), which are used during the daytime by the shopkeeper, but are locked up by him, and deserted for the night. The habitable houses that are unoccupied are few and far between; but the Indian shops, built merely for the exposure of the shopkeepers' wares and not for habitation, are numerous. When these are one storied, they resemble the shops in the bazaar of Constantinople and other eastern cities, though the roadway between the opposite shops is not covered over as in the former city. Where they consist of more than one story, the upper story is generally used as a dwelling-place, and is often occupied by persons having nothing in common with the owner of the shop below. But the upper storied shop of this class is to be found only in the large cities, and is of infrequent occurrence.

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## CHAPTER II.

### THE RELIGIONS OF THE PEOPLE.

30. The tables included in the second volume embrace statistics arranged for the entire Indian Empire, and for the several provinces composing it, under the following heads:—\*

	Table I.	Area and population
	II.	Movement of the population
	III.	The population classified by religion
	IV.	Relative proportions of the sexes and mainreligious divisions
	V.	Civil condition of the population
	VI.	Civil condition and age of the population, by religion, and province
	VII.	Age of population, by religion, and province
	VIII.	The languages of the population
	IX.	Birthplaces, ditto
	X.	Educational ststistics
	XI.	The insane
Statistics of the number and religions of	XII.	The blind
	XIII.	The deaf mutes
	XIV.	The lepers
	XV.	The towns and villiages classified by number of inhabitants
	XVI.	The towns exceeding 20,000 in population
	XVII.	The castes of the Hindoos
	XVIII.	The occupations of the people

I have dealt as far as I have gone only with the first of these tables, and in future I propose to deal with them in the order in which they stand, but to this arrangement there will be one exception. The movement of the population is a topic on which I must defer my comments till the last. The subject is so intimately connected with the probabilities of life and the death rate prevalent in the various provinces, that it is not advisable to discuss it until the actuarial examination of the figures connected with age in Tables VI. and VII.,

which is still incomplete, has been finished. At present, therefore, I omit Table II., and proceed to deal with the statistics contained in Table III. of the second volume. That table deals with the religions of the people.

31. The religious classification of the Indian population has not hitherto been treated in Census literature so exhaustively as has been attempted on the present occasion. Not that I mean to say the present method of dealing with the Indian religions is complete; but it is a great advance upon the methods adopted in previous Census Reports. On former occasions it has been thought sufficient to adopt a classification for religion less exact than has now been used. The population in most cases has been classed as it professed the Hindoo or the Mahammedan religion, and persons who did not profess either of these religions have been grouped together as "others." On the present occasion the instructions to the provincial superintendents provided for the separate classification of all religions shown in the schedules, and for the separate exhibition in the prescribed tables to be appended to the Census Report of each separate religion professed by any considerable number of persons; such religion being shown in each of the tables which classify the population by religion. The result of these instructions has been to permit us to distinguish in eight of these statements the religions noted below.

\*Divisional and district details under these heads for the several provinces are to be found in the various provincial reports.

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## Abstract VI.

Religions distinguished separately in Tables III., VI., VII., X., XL. XII., XIII., XIV.

Hindoo	Satnami
Mahammedan	Kabirpanthi
Aboriginal*	Nat worship
Buddhist	Parsi
Christian	Jewish
Sikh	Brahmo
Jain	Kumbhipathia

32. A very large number of persons is shown in the Imperial tables under the somewhat dubious term, dubious so far as religious designation is concerned, "aboriginal." Those whom I have grouped together under this terra in the religious classification consist of the aboriginal tribes who, not having been converted to Christianity, or to Islam, or the Hindoo belief, retain, if they have any religion at all, the primitive cult of their forefathers, adoring nature under the various forms or images they have chosen to select as representative of Deity.

33. With the exception of 59,985 persons whose religious faith has not been stated by them in the enumerators' schedules, we have in Table III the beliefs professed by the entire Indian population. It has not, however, been thought advisable to set these out exactly as they have been returned in the schedules. There were instances where the column in the enumerator's schedule, in which religion should have been entered was filled up, not with any designation of any known religion, but with either the name of a caste or the title of a sect; and the provincial superintendents experienced much difficulty in working up such returns as these. Mr. Drysdale, in page 83 of his Appendix A,

remarks:— "The greatest ignorance prevailed on the subject of religion, also frequent indifference and great prejudice, the latter especially, among the Census agency. Many could not tell whether they belonged to any particular religion. The Census agency not only made entries at variable discretion in such cases, but they carried preconceived notions to the extent even of dispensing with the formality of inquiry and rejecting replies given." He goes on to state, "One general difficulty was what should be shown as the religion of nominal members of dissenting sects like Satnami and Kabirpanthi, who live as Hindoos." In the Raipur Census Report it is noted that in the preliminary records Satnamis occasionally, and Kabirpanthis frequently, were shown as Hindoos. But it is hoped that these errors were not reproduced to any great extent in the final record. The Seoni Report relates that a number of persons were shown in the books as of the the Kabirpanthi religion. "These simply acknowledge themselves as disciples of Kabir, while at the same time they observe caste, and all the religious rites and ceremonies of the Hindoos, and intermarry amongst none but the members of their own caste. As these men are Hindoos in almost every particular, and Kabirpanthis in nothing but name, the entries were accordingly corrected. These mistakes were common.

"Another general doubt was what should be entered as the religion of debased castes, like the Dher and Mâng, who are generally ignorant of any religion except the superstitions of their caste, and are not admitted to the Hindoo temples. Many of the more bigoted high caste Hindoos employed as census enumerators or supervisors objected to record such low persons as of the Hindoo religion. This was illustrated by numerous instances brought to my notice of such persons having been recorded as of the Dher, Mâng, or Chandâl religion by mere repetition of their caste in the column for religion. Possibly some in their humility and ignorance may not even have claimed to be of the Hindoo religion. More probably they were not even asked. In my office these people have all been tabulated as of the Hindoo religion, unless recorded as of some other recognized religion." It is remarked of these people, "according to the Hindoo religion Dhers, Chamars, and other outcasts not admitted to the temples, are considered the lowest members of society. In fact, the word Hindoo as applied to them is practically a misnomer. They have at present no connection whatsoever with the Hindoo religion. The rules governing the

\*In addition to these religions the Bengal authorities have deemed it advisable to make a more detailed examination of the figures dealing with the large population in that province who in the imperial tables are classed under the term "aboriginal."

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Hindoos as a body have no control over them. Their marriage and funeral ceremonies are celebrated through the elders, and the aid of a Brahmin is never called into requisition. I fail to see what constitutes the Hindooism of these castes." In the following extract from a report by Tahsildar Thakur Jagamon Sinha for the Dhamtari Tahsil Raipur District, the degraded position of these low castes of the Hindoo system is described. "The only classes of Hindoo religion are four, namely, Brahmin, Kshattriya, Vaisya, and Sudra. Dhers and Chamars are merely men of mixed class, and are not only an excommunicated set of people, but are held in great detestation and hatred by the three superior classes of people, who never allow the shades of the bodies of those outcasts to fall upon their food and drink or their bodies. The Code of Manu, and the Sudra Kamala and Kara, give a minute description of these castes, but they are evidently the Antyaja tribe, which term means 'latest born.' The religious penance for killing them is the same as for killing a cat, a frog, a dog, a lizard, and various other animals."

34. The following is a list of entries found in the column for religion in the Central Provinces which the Census Superintendent considered it advisable to show in his final compilation under the term Hindoo:—

*Terms misapplied to express Religion.*

(a)— <i>Castes</i>	Madrásí
Bádí (Bázígar)	Mangan (hereditary beggars)
Beriá	
Nat	
Baheliá	(b)— <i>Devotees</i>
Banjára	Bairágí
Labháná	Dasnámí (Bairágí)
ChherkáGándá	Jangam
Gándá	Mánbháo
UriáGándá	Náth
Darmán	Goraknáth
Deoghariá	Rámanandi
Gaulán	Sanyási
Ghasiá	



Golar	
Holiá	(c)— <i>Sects</i>
Jhariá Ráwat	Dhámí
Kanjar	Nánakpanthí
Khangár	Nánaksháhí
Kolí	Singhápanthí
Lálbegí	
Maháli (Sambalpur District)	
Parká	(d)— <i>Others</i>
Pángul	Aghorpanthí or Aghorí
Párdhí	Sarbhángí
Rajjhar	Deodhári
Ráwat (no Chhattisgarhí)	Kalankí
Sonjherá	Saktahá
Waddewár	

35. These peculiarities were not restricted to the Central Provinces only. They were found by almost all the different Census Superintendents, and it was not seldom the case that persons were unable to state to the enumerators whether they belonged to any particular religion. So far as I can ascertain these difficulties, experienced so generally as they were, have not had any seriously damaging effect upon the provincial tables classifying the population by religion. If any serious defect exists it is in the accuracy of the numbers of those who are really worshippers of nature, the aboriginal races. These I believe to be understated. Madras, for example, does not show a single aboriginal in the religious classification, but it is unquestionable that in the Neilgherries there are races who, if they profess any religion at all, are nature worshippers, and not Hindoos, Mahammedans, or any one of the religions shown in the Madras table. In those tables I understand these aboriginals have been entered as Hindoos. In the Central Provinces Report, Mr. Drysdale, referring to this topic, writes, "The instructions to enumerators required they should ask Gonds and all alike what religion they pro-

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fessed, and accept their reply as conclusive, but the Hindoo agency were so influenced chiefly by individual views and prejudices, that great variety of practice prevailed in the record of the religion of the hill tribes. The result, however, shows very clearly there is, among the aboriginal races, a very general desire to be regarded as of the Hindoo religion." Further, Mr. Drysdale notes, "that in the British Districts orthodox Hindoo views prevailed to make the enumerators rather chary of recording the hill races as Hindoo by religion, whereas in the Feudatory States the predominance of the aboriginal tribes secured recognition of their religious leaning." So again in Berar, where 37,388 only are shown as "Aboriginal" under religion; but in the Tribal Statement, to be found at page 78 of the Report, 164,941 are entered as aboriginals without distinction of religion. I much question whether the provincial authorities have rightly acted in showing so large a proportion of these aboriginals as Hindoos. On the whole it seems apparent that the aboriginals by religion are not fully shown in the Religion Tables.

36. Mr. Kitts, whose excellent Report on the Berar Census was one of the very earliest received, writes, "The vagueness of the term Hindoo, as the name of a religion, is apparent, from the fact that all the Deputy Commissioners considered that it could rightly be extended to the form of worship practised by the Gonds and other aboriginal castes. In one or two taluks some of the enumerators drew a distinction between such of the higher caste Hindoos as worshipped carven images, and those lower castes who worshipped daubed stones, and are not allowed to pollute a temple by their presence. In one case the Mahars, Mangs, and others were entered each as practising a special form of worship, known in each instance by the caste name." The Deputy Commissioner, Ellichpur, writes as follows:—"When the hill people were pressed for a reply as to what their religion was, sometimes after much parleying, they said either that they were

Hindoos, or that they knew nothing about religion; that they were arani log, ignorant people. All they knew was, they were Korkus by caste. In one instance of two Korkus, brothers, one gave the one answer, and the other the second. When they gave the second reply, the question was, what was to be entered in the column for religion. If one went merely by the answer, one should have noted 'does not know,' which would have accurately represented the answer. Nowhere, as far as I can discover, did a single individual assert that there was such a distinct and separate thing as a Korku religion; he merely answered to the effect 'I am a Korku, but I do not know what my religion is called. I worship Mahadeo, Hunaman, Byram-Bai, Chand, Suraj, and the Bhagwant, who is the author of my religion, call it what you please.' Now, yesterday, at Chikhalda there were representatives of eight villages present. Of these I called out six Korkus, one Gaolan, and two Nihals. All of the Korkus, when asked what their religion was, commenced by naming the gods they worshipped as above. When further pressed as to what name the religion had in which these gods were worshipped, five answered, without hesitation, Hindoo, and one said he really could not tell. What could he, a Korku, know about his religion's name? The Gaolan replied, that he worshipped exactly the same gods the Korku did. Whatever their religion was called, that was his. He did not know its name. Of the two Nihals, both said they worshipped exactly as the Korkus did, the same gods; but they could not give the name the religion was entered by. How should they know it? Asked if they knew anything of the religions Mahammedans and Hindoos professed, one replied that the 'deos,' being the same, he supposed their religion was a branch of Hindooism. The other said he thought they were rather more like Mussulmans, except that the latter abhorred pig's flesh, which they, Nihals, liked." It will be understood, from the extract I have quoted, what difficulties were experienced in arranging properly the religions of the aboriginals.

37. Mr. Kitts, in his remarks on the difficulties in the way of correct classification by religion, occasioned by the vagueness and elasticity of Hindooism, is not singular. In Bengal Mr. Bourdillon writes, "Concerning some of the faiths exhibited in Bengal, there could be no doubt. They stand distinctly apart. Their creeds are capable of definite formulation, and their followers are an acknowledged people, and an appreciable body in the commonwealth. The Sikhs and Mahammedans, the Jews and the Parsees, have an individuality which it is impossible to mistake.

The Christians profess a faith which separates them from all other classes of the community, and the Buddhists and Jains, though they have been said to possess much in common, differ from each other and from the people who surround them, in dogma, ritual, and manners. Here, however, definitions cease, and the remaining religions

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shade into each other by such imperceptible relations, and are separated by such impalpable partitions, that it is impossible to say where one ends and the other commences; so that the bonier land between each one and the next is a misty valley, now widening, and now narrowing, but always thick with the exhalations of ignorance and the fogs of doubt. What is a Hindoo? asks Mr. Beverloy, in his Report on the Census of 1872, and the question has often been asked before and since without eliciting any satisfactory reply. No answer in fact exists, for the term in its modern acceptance denotes neither a creed nor a race, neither a church nor a people, but is a general expression devoid of precision, and embracing alike the most punctilious disciple of pure Vendantism, the agnostic youth who is the product of western education, and the semi-barbarous hill man, who eats, without scruple, anything that he can procure, and is as ignorant of the Hindoo theology as the stone which he worships in times of danger or sickness." Mr. Beverley wrote in 1872, "It is difficult to say, however, where the line should be drawn which is to separate the pure Hindoo from the low castes which have adopted some form or other of Hindooism. The problem can only be precisely solved by a clear definition of what we mean by Hindooism, and no one has ventured as yet to lay down any such definition. It was only the other day that we were reminded, by high authority, that Hindoos are only heathen, little differing from the aboriginal tribes who worship stocks and stones. What, then, is to be the test of faith which is to define the real Hindoo from the semi-Hindooized aboriginal? Which of the gods in the Hindoo pantheon shall be made to step down and decide between them? Shall a belief in Krishna or in Doorga constitute a pure Hindoo, or shall those only be classed as Hindoos from whose hands a Brahmin will receive water? Shall the disposal of the dead be made the test, and the various castes be distributed according as they practise cremation or burial, or shall some form of creed be extracted from the Shasters, which we make those subscribe who are henceforth

to enjoy the dignity of being styled Hindoos? Some practical shibboleth of the kind is required, it is clear. Without some such test, no two men will agree in the classification of the numerous aboriginal tribes and castes in India who profess Hindooism in some or other of its multifarious forms. This difficulty of classification is one of peculiar force in Lower Bengal. Here we have a great variety of aboriginal or semi-aboriginal tribes who have been brought into contact with the Aryan Hindoos, and have been partially civilized with them. Living for centuries side by side the two communities have acted and reacted on each other. On the one hand, the savage tribes have renounced their barbarism and adopted many of the rules and customs of the invaders; on the other, the Hindoo religion has itself been debased from the Vedic monotheism of the Middle Land. Those who have made the subject their study, tell us that the Hindooism of the present day is as unlike the Hindooism of the Vedas as we may suppose the modern Bengali ryot is unlike his Aryan prototype. The ring of the true metal is wanting; the coin has been adulterated and debased, and the cause of this, they go on to say, is due to contamination from aboriginal sources. Hindooism has been lowered from its purer type in order to meet the necessities of the indigenous tribes among whom it made its home. Its pantheon has been crowded with elephant gods and bloodthirsty goddesses of whom the first Aryans knew nothing, but who have been adopted into the Hindoo system to win the goodwill and reconcile the superstition of a wild and devil-worshipping race, and, just as we find in the present day tribes in every stage of civilization, so does the Hindoo religion in Bengal assume a protean form, from the austere rites practised by the shaven pundits of Nuddea to the idol worship of the semi-barbarous Boona. The Bauds liagdis, Chandals of the Lower Delta, the Kochs and Poliyas, of Dinapore and Rungpore, the Dosadhs and Musahars, of Behar, with many others, are probably all of aboriginal extraction, but have adopted as their religion a form of Hindooism, and can scarcely be classed as other than Hindoos."

Mr. Bourdillon notices that the difficulty which Mr. Beverley experienced in 1872, in separating Hindoos from others, repeated itself in 1881, "To have allowed any discretion to the compiling clerks engaged in the tabulation of the figures taken out of the Census schedules would have been out of the question, and from the very outset the most stringent orders were issued, and it is believed that they were well carried out, that each person should

be shown in the Census tables as of the religion to which he was described as belonging in the enumerators' schedules. The result has, no doubt, been that the number of so-called Hindoos has been somewhat overstated at the expense of persons following aboriginal and non-Hindoo systems of religion."

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38. Mr. Ibbetson, in his Report on the Census of the Punjab, bears similar testimony to the difficulty experienced owing to the vagueness of the religious term Hindoo. He says, in para. 195: — "It would hardly be expected that any difficulty or uncertainty should be felt in classing the natives of the provinces under their respective religions. Yet, with the single exception of caste, no other one of the details which we have recorded is so difficult to fix with exactness, or under so much extension and limitation before the real value of the figures can be appreciated. The doubt as to how far they still profess the creed in which they were brought up, how far they really believed what they still profess, and what name should be given to the faith, if any, which they have substituted for the dogmas which they have abandoned, which would present itself to so many educated Englishmen, if called upon to state their religion, troubles only a few isolated individuals among the Native community. The creed is, in the Punjab, rather a social than a religious institution. It is, as a rule, inherited from the womb, and, when the son abandons the faith of his father, he adopts indeed a fresh formula and a new ceremonial, but the change is rather one of the community with which he shall claim fellowship than of conduct of the inner life, and it is this very fact that makes it so difficult in many cases to draw the line between one Indian creed and another, for the distinctness of faith, being based upon and attended by no deep spiritual conviction, are marked by a laxity and catholicity of practice which would be impossible to a bigot or an enthusiast, while each religion maintains its social standard by excluding from its pale the outcasts with whom communion would be pollution, whatever the creed they may profess. In respect of a large part of the community there can, of course, be little or no uncertainty. The Brahmin of Thanasar is a Hindoo, the Bwal of Delhi a Jain, the Sikh Jat of Amritsar a Sikh, the Pathán of Peshawur is a Mussulman, and the villager of Spiti a Buddhist, beyond all exception or doubt. But on the border land where these great faiths



meet, and especially among the ignorant peasantry, whose creed, by whatever name it may be known, is seldom more than a superstition and a ritual, the various observances and beliefs which distinguish the followers of the several faiths in their purity are so strangely blended and intermingled, that it is often almost impossible to say that one prevails rather than another, or to decide in what category the people shall be classed. And if the manner in which the people blend the rules of their various creeds, and the social exclusiveness which they carry from the house to the temple, are sources of difficulty and uncertainty, a no less fertile source is the absolute impossibility of laying down any definition, or indicating any test by which we may distinguish him who is a Hindoo from him who is not. I shall return to this subject when I discuss more particularly Hindoo religion, but I must point out prominently in this place who are those whom we have reckoned as Hindoos for the purpose of the Census, and the explanation materially affects the meaning and value of our statistics. Practically the rule adopted was this: every Native who was unable to define his creed, or described it by any other name than that of some recognized religion, or the sect of some such religion, was held to be classed as a Hindoo. The assumption at the basis of this rule is that the native of India must be presumed to be a Hindoo unless he belongs to some other recognized faith. There was not the slightest fear that a member of any one of the other great religions, whatever his mode of life or social standing, would fail to describe himself as a Mussulman, a Sikh, a Buddhist, a Jain, a Zoroastrian, or a Christian, either directly or as belonging to some well known sect, such as Shiah, Wahabi, or Sarâozi, but it was certain that many of the vagrant and outcast tribes would allege that they belonged to creeds of strange and unfamiliar names, that a gipsy would in many cases return his religion as Sansi, the name of his tribe, that a scavenger would describe his faith as Lâi Begi, or Bâla Shahi, from the names of the spiritual preceptors of the caste, and that the followers of the innumerable sects which are ever springing from the womb of Hindooism, would return these sects not as creeds but as religions." He goes on to say, "The same difficulty with regard to the definition of Hindoo was felt at the last Census, and, in fact, the absence of some such rule as that which was followed on the present occasion, rendered the figures of the previous Census almost meaningless, nearly six per cent. of the whole population being classed under other religions, and no two districts following the same rule, if indeed any rule at all was observed anywhere. It is a

matter of opinion whether the Chúhra, the Chamar, the Sansi can properly be called a Hindoo or not, and, short of ranking the various tenets of each of the lower castes and tribes as a separate religion called after the name of the caste, the nearest

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approach to truth is probably arrived at by classing them all as Hindoo, leaving the caste table to tell its own tale."

39 In the North-West Report the subject is thus alluded to: — "No attempt was made to obtain a working definition of Hindooism to guide the enumerators in filling up the religion column of the schedule. The rule followed substantially was to record Hindooism as the religion of the country, and to consider every Native to adhere to it who did not declare himself a follower of any other creed. The aboriginal races found in Mirzapur, and a few other districts of the south, profess to belong to the Hindoo religion, and were classed accordingly without any further inquiry."

40. For Bombay, Mr. Baines writes, "Beginning with Hindooism as the religion of the majority, we are met at the outset by a not uncommon difficulty, that of definition. Such is the elasticity and assimilative power of the creed that goes by this name, that it is a most difficult task to discover the limits to which it extends amongst the laity, particularly in the lower walks of life. The remarkable facilities afforded by this religion for proselytizing form the subject of some interesting monographs by one of the most acute and appreciative observers of the tendencies of modern Indian society and its beliefs, Sir A. C. Lyall; and it is curious that the tendencies he has verified by actual observation should have been deduced in great measure by Compté, arguing without any special oriental research, from *à priori* considerations on the circumstances of another race. To a polytheistic system like the Hindoo the process of absorption of lower forms of worship is no difficult task. The tribal gods are proved to be no more than manifestations of some of those already in the orthodox pantheon. A fictitious descent from a heroic race is assigned to the chief, if he is of enough importance to make the invention worth while; and the apotheosis of some of his ancestors is admitted to have

been not impossible. Again, Hindooism requires no form of change of ritual or modification of the nature or social character of the people. The intervention of the Brahmin mediatorially in ceremonial, and perhaps the pilgrimage to certain shrines, suffice. This easy development is impossible to a creed that is indissolubly connected with cardinal dogma; and yet the success of Hindooism is chiefly in the same direction as that in which a dogmatic and matured system like that of Christianity has won its principal victories. The explanation must be looked for in the character of the material worked on, rather than confined to the form of belief. What in the eyes of the convert is the value and result of the change of profession? In the first place there is the example of those around him in the higher grades of society, which must have some influence on his life. The social distinction between the lower Hindoo and the aboriginal is a very narrow one, and easily obliterated. This, however, is not the case with the other religion, the social attractions of which can be less appreciated by this class. Another characteristic common to both creeds must therefore be sought, and will be found probably in the fact that for a class as ignorant and credulous as the one in question that religious system will succeed which demands most faith and least intelligence. Setting aside the social aspect of Hindooism, as far as it can be ignored, that religion derives a great part of its power from the continuance of the miraculous element in it up to the present day. And it will be remembered that numerically the success of Christianity was nowhere so marked' as in the track of the great missionary, St. Francis Xavier, to whom was attributed the power of working miracles, and the reputation of a saintly asceticism akin to that inculcated by the Hindoo authorities as one of the highest forms of life. It is in those parts, moreover, that the smallest modification of social life was required of the converts; so that amongst the Christian community of the south-western coast we find, I am informed by the experienced, the custom and nomenclature of the Hindoo caste system in full operation. Analogous to this state of things is that amongst the semi-Hindooized aboriginals; so that it is not unreasonable to take in this instance the social designation as the guide to the religious state in preference to the creed arbitrarily assigned according to the predilection of the enumerator. Some time before the Census I made inquiries with a view of arriving at some conclusion on this matter, which would serve as a basis for a general rule to be enjoined on all enumerating supervising officers who had to deal with a population of this class. But varying and mutually

inconsistent opinions were all I got by my efforts. The general view taken by the Brahmins who live near or are brought into intercourse with these tribes seems to be that which I have adopted above, namely, that the position of the aboriginal, relative to Brahmanical Hindooism, is that of possible incorporation, and thus differs

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from that occupied by the depressed classes who, though partaking in the cult of the orthodox pantheon, are excluded from availing themselves of the services of the priestly caste in their ceremonial. In the one case the antagonism implied in the other is absent. As the matter was put to me by a Brahmin accountant of a circle of forest villages, it stands thus:—"They do not call us in, perhaps to avoid expense, but if they were to call us to perform rites and repeat texts we should go." This is very nearly what was observed by Sir A. C. Lyall in the case of the tribes to the north and east of the tract to which my own experience extends. Where the chief is fairly well to do, and has a settled residence within hail of civilization, the Brahmin is often a permanent institution at the rude court. Upon all these considerations I would prefer to adopt the title of forest tribes of this class rather than that of aboriginal. There are, especially in the south of Guzerat, whole classes of agriculturists, both landholders and labourers, who are of undoubted aboriginal race, and in many respects have advanced little towards civilization, but who are held by all their neighbours to be Hindoo by religion. Adjacent to them is another tribe, acknowledged with equal unanimity to be more fetish-worshipping than Hindoo, but presenting apparently no special feature of distinction from the others but that of greater poverty and freedom from adscription as hereditary serfs to the families of the resident Brahmin proprietors."

41. Notwithstanding the difficulties that have been thus referred to by the various provincial Census officers, no other practical course was open than that which has been followed. Whatever the elasticity of the designation Hindoo, whatever the difficulty of definition, it was essential that those who returned themselves as Hindoos in the enumerators' schedules should be accepted without question as professors of that religion; on the other hand, if a man entered himself as of any other known form of religion there could be no doubt he should be shown as a follower of that religion. But when the Census officials came across religions not only unknown to them but unknown in characteristics to the persons who were entered as professing these religions, or, when named, used to designate religions which on inquiry were not found to mark any peculiar belief, it was thought advisable to enter these as undistinguished by religion, or to show them as Hindoos where it was open to question whether the Hindoos themselves did not admit them as fellow believers.

Facts in India are found to justify this course, and where the aboriginal tribes, with whom only the question arose, have been brought into close contact with Hindooism, the demarcation between their belief and the lower form of Hindooism is so slight that we err little in following the course which has been adopted. The mistakes or inaccuracies that have occurred in the final tabulation, and can be traced to the peculiar views of bigoted religionists employed as enumerators, or to the ignorance of the people enumerated, are few, though many such have been traced and corrected in in the course of tabulation.

42. The main inaccuracy resulting from such mistakes will probably be found in an under-estimate of the aboriginals, but the table classifying the population by religion probably errs also in its count of the Jains. So far as the tabulation of the schedules goes, I believe that Table III. gives with accuracy the

number of the Jains who have returned themselves as Jain by religion. Many Jains have, however, undoubtedly given their religion as Hindoo, and in some cases, though these are not many, I am inclined to think the enumerators have returned as Hindoos persons who really stated their religion to be Jain. As the followers of the Jain creed are generally held, and themselves generally claim, to be Hindoos, this is not surprising; nor is the error of importance, for the domestic and social economy of the Jains differs little from that of the orthodox Hindoo. Whether owing to their own method of returning themselves, or whether owing to the enumerators having recorded them as Hindoos, Brahmos also have unquestionably been short counted. They are a small and at present an uninfluential sect.

43. According to their numbers the several religious faiths shown in Table III. rank in the following order:—

Hindoos	187937450	Satnamis	398409
Mahammedans	50121585	Kabirpanthis	347994
Aboriginals	6426511	Nat worshippers	143581
Buddhists	3418884	Parsees	85397
Christians	1862634	Jews	12009
Sikhs	1853426	Brabmos	1147
Jains	1221896	Kumbhipathias	913

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44. In Table IV. of Vol. II., which should be read with the tables preceding it, the proportion borne by the professors of any one religion to the total population is shown for each province and for the total Empire.

From this it will be observed that every 10,000 of the entire population in India consists of the following religious elements:—

Hindoos	7402	*Satnamis	16
Mahammedans	1974	*Kabirpanthis	14
Aboriginals	253	*Nat worshippers	6
Buddhists	135	*Jews	5
Christians	73	Parsees	3
Sikhs	73	Unspecified	2
Jains	48		

It will be seen from these figures that the Hindoos form virtually three fourths of the entire population. The remaining one fourth of the population is thus distributed:— Eight tenths are Mohammedans, one tenth aboriginals, and of the remaining one tenth the Buddhists form nearly one half; of the remaining one twentieth the Christians and Sikhs in equal numbers comprise six tenths, the Jains constitute two tenths, the Satnamis and Kabirpanthis three twentieths, and the Parsees, Jews, Brahmos, and unspecified making up the remainder.

45. The distribution of the Hindoos is shown in the accompanying abstract.

#### ABSTRACT VII.

##### *Hindus.*

1. Bengal	45452806	11. Mysore	3956336
2. North-West Provinces, British Territory	38053394	12. Assam	3062148
3. Madras	28497678	13. Berar	2425654
4. Bombay, British Territory	12308582	14. Punjab, Feudatory States	2121767
5. Hyderabad	8893181	15. Baroda	1852868
6. Rajputana	8839243	16. Travancore	1755610
7. Central India	7800396	17. Central Provinces, Feudatory States	1385280
8. Central Provinces, British Territory	7317830	18. North-West Provinces, Feudatory States	501727
9. Punjab, British Territory	7130528	19. Cochin	429324
10. Bombay, Feudatory States	5526403	20. Ajmere	376029
		21. Coorg	162489
		22. Burmah	88177

The Hindoo religion, though largely predominating throughout India, does not predominate in every single province. There are, however, only two instances in which it does not form the greater half of the provincial population, and only in one of these instances, the Punjab, is this exception to be found on the Indian continent; the



other instance being Burmah, outside India, where the population is essentially Buddhist. The Hindoos, as might have been anticipated, appear in every one of the provinces or States separately shown in these tables. Though comprising the largest numbers in Bengal, it will be observed from Table IV. that that province does not contain the largest proportion of Hindoos to the total population. Mysore is the most Hindoo province, Madras comes next, Coorg next, Berar next, Hyderabad next, then Rajputana, then the North-West Provinces, then Baroda, then Central India, then Ajmere, then the Central Provinces Feudatory States, then the Bombay Feudatory States, after them the North-West Feudatory

\*These details, it will be noticed, make up 10,004 and not 10,000, the explanation of this excess being that the figures in the table are given without decimals. The true figures read thus:—

It may also be noted that the figure at the bottom iine of the Ratio Table, Col I. of page 30, Vol. II., should read with a decimal point, thus, 2.3 instead of 23.

Satnamis	15.69	instead of	16
Kabirpanthis	13.7	"	14
Nat worshippers	5.65	"	6
Jews	4.7	"	5

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States, next Central Provinces British Territory, next Bombay British Territory then Travancore, Cochin, and lastly come Bengal, Assam, and the Punjab, while Burma! finishes the list with only two persons in every hundred who are Hindoos.

46. The proportion of Hindoos to the total population in each Province is given below.

*Percentage of Hindoos on the total Population of each Province.*

Mysore	94.51	Bombay, Feudatory States	79.62
Madras	91.43	North-West Provinces and Oudh Feudatory States	77.68
Coorg	91.13	Central Provinces, British Territory	75.36
Berar	90.76	Bombay, British Territory	74.8
Hyderabad	90.33	Travancore	73.12
Rajputana	87.50	Cochin	71.52
North-Western Provinces and Oudh, British Territory	86.27	Bengal	65.37
Baroda	84.80	Assam	62.74
Central India	84.22	Punjab, Feudatory States	54.94
Ajmere	81.62	" British Territory	40.74
Central Provinces, Feudatory States	81.02	Burmah	2.36

It will be seen that in the extreme south the Hindoo element very largely preponderates, and, putting aside Burmah, it is only when we arrive at the north of the Indian continent that the Hindoo religion ceases to be the prevailing belief. It would seem as if the invaders who brought the Mahammedan religion into the Indian continent had succeeded least in its most southern border; and this is but natural, since they did not extend so largely towards the south, nor had they such permanent influence in the south as marked their progress in the north. Examined geographically we see Mysore, Madras, Coorg, Hyderabad, and the Assigned Districts of Berar, which tracts, exclusive of the two Native States, Cochin and Travancore, form the extreme south of the Indian continent, are the localities where the Hindoos predominate most largely. Then comes the central portion of India, comprising Rajputana, Baroda, Central India, Ajmere, and extending to the north, including the Gangetic provinces of the north-east and the north-west, and Oudh, where the population shows that four fifths are Hindoos; while in the extreme west, in Bombay, the Central Provinces, Travancore, and Cochin, the proportion varies from eight tenths to seven tenths. In Bengal and Assam, the extreme east, we get two thirds of the population as Hindoos, and then coming to the extreme north-west, where our frontier meets the Mahammedans of Afghanistan and Beloochistan, we get less than fifty per cent, as Hindoo.

47. The number and proportion of the Mahammedan population are to be found in the accompanying abstract.

ABSTRACT VIII.

*Mahammedans.*

	Numbers.	Percentage on Total Population.
1. Bengal	21704724	3122
2. Punjab, British Territory	10525150	5135
3. North-West Provinces, British Territory	5922886	1344
4. Bombay, British Territory	3021131	1836
5. Madras	1933561	6.20

6. Assam	1317022	26.98
7. Punjab, Feudatory States	1137284	29.45
8. Hyderabad	925929	9.41
9. Rajputana	861747	8.53
10. Bombay, Feudatory State	753229	10.86
11. Central India	510718	5.51
12. Central Provinces, British Territory	275773	2.48
13. North-West Provinces, Feudatory States	240014	22.32
14. Mysore	200484	4.79
15. Berar	187555	7.02
16. Baroda	174980	8.01

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	Numbers.	Percentage on Total Population.
17. Burmah	168881	4.52
18. Travancore	146909	6.12
19. Ajmere	57809	12.55
20. Cochin	33344	5.56
21. Coorg	12541	7.03
22. Central Provinces, Feudatory States	9914	0.00

48. As might be expected, it is in the Punjab that we find the followers of the Prophet in the greatest numbers. But it is surprising to find that Bengal stands next to the Punjab, for the proportion borne by Mahammedans to the rest of the population. It may be said that out of every hundred in the Bengal population no less than thirty-one are Mahammedans. The proportion decreases in Assam to twenty-six, to twenty-two in the North-West Feudatory States, where the numbers are increased by the exist ence of a Mahammedan Native State, Rampore, and then drops to eighteen in Bombay (British Territory), to thirteen in the North-West Provinces (British Territory), to twelve and ten in Ajmere and the Bombay Feudatory States respectively, and never exceeds ten in the other tracts of India. Of the large provinces Madras is essentially the least Mahammedan, there being only six professors of that religion to every hundred of the population. Central India and Rajputana show how their Hindoo population predominate by returning only five and eight in the hundred as Maham medans. Mysore and Central India, are the two least Mahammedan of the Native States, the figures being 48 per 1,000 in Mysore, and 53 per 1,000 in Central India; hut the Central Provinces (British Territory) have the smallest element of Maham medanism throughout the country, only 25 in every 1,000.

49. It was thought desirable to collect information as to the sects of the Mahammedan section of the population, and the figures so obtained are embodied in Table IIIb. of the series in Vol. II.

Sunnis largely preponderate, contributing 46,765,206 to the total number for which statistics of sect have been secured (47,586,236). Of the remaining 821,030, 809,561 are Shiahs, 9,296 are Wahabis, and 2,173 are Farazis.

So large a number of Mahammedans (2,535,349) have given no information as to their sect

that the table loses some of its value, especially in relation to the knowledge it affords us of the number of the Puritan sects, the Wahabis and Farazis. These, though few in number, are not without political influence, and their hostility to a Christian Government has been markedly displayed on late occasions. The Sitana camp was largely recruited with men and money from Northern India; and the violence of individual professors of Wahabi doctrines has been fatally illustrated in two very conspicuous instances. But the numbers given in the provincial returns are no accurate measure of the real strength of these sects.

Patna, which was a headquarters of the Wahabis during the Sitana campaign, shows in the Census return only 27 persons professing Wahabi doctrines. In all the North Western Provinces and Oudh but 28 are so designated, and similar omissions could be pointed to elsewhere. In Bengal not a single Farazi appears in the Census table.

50. It is to be regretted that these statistics are so inaccurate. If they had been correct, we should at the next Census have the means of ascertaining whether a sect which is essentially hostile to a Christian Government is on the increase or the reverse. The feeling with which Wahabyism is looked upon by the authorities is not in favour of its members being openly declared at any enumeration of the people. Nor are persons professing doctrines which are distinguished as Farazi likely to return them selves by a term which they do not regard as complimentary.

Mr. White, North-West Provinces, writes: — "I have been informed by Mahammedan gentlemen, that since the Patna prosecutions the Wahabis object to declaring themselves lest they should incur the suspicion of Government." He also writes, — "The number of Wahabis is clearly understated. They are not numerous in these Provinces, but are well known in various localities."

In Bengal Mr. Bourdillon notes: —

"Only 2,144 persons have had the hardihood to return themselves as Wahabis, for since the prosecutions of this sect for treason felony in 1864 and subsequent years the open profession of Wahabyism has been somewhat out of favour. More than half of this number were found in Moorshedabad, and nearly all the remainder in Puhna. Patna, which was long the centre of the movement in Upper India, has

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only 27 confessors. It should be remarked, however, in this connection, that many Wahabis do not adopt or admit that designation, but adopt some other periphrasis, so that it is certain that some of them are included among the Mahammedans of unspecified sect. . . . .

"196. No persons are returned as Ferazis, although provision was made in the instructions to enumerators for showing them if found. The explanation seems to be that this name is not one which members of the sect use when speaking of themselves, but is an entirely exotic epithet, and the Mahammedan of Eastern Bengal would no more call himself a Ferazi than a Puritan of the Commonwealth would have called himself a Roundhead. The birth-place of the sect is the Furreedpore district, where its founder — an honour which is disputed between one Hadji Sharitulla and his more famous son Dudu Miyan — was a small landowner; thence the tenets of the sect spread throughout the delta of the Ganges and Brahmaputra and into the metropolitan districts of the 24-Pergunnahs and Nuddea. Like the Wahabis, the Ferazis insist on the unity of God, and the uselessness of intercession by all saints, angels, and spirits. Like them also they claim the right of private interpretation of the Koran, and reject all glosses or commentaries by doctors, however learned. They preach the heinousness of infidelity and the all-importance of strictness in life and ritual. Practical considerations have induced them of late to abandon the doctrine of the divinely ordained obligation of religious war; but time was when the Ferazis of Eastern Bengal furnished a continuous stream of money and recruits to the rebel camp on our North-West Frontier. Personally the Ferazi is known by certain tricks of clothing and gesture, and by the ostentatious austerity of his demeanour. They are as a class intensely bigoted, turbulent, and litigious, and with a few exceptions they are as ignorant and intolerant as fanatics have mostly been in the history of the world."

Mr. Ibbetson remarks (paras. 286-87):—"The Wahabi sect.—Mahomed, son of Abdul Wahab, and the founder of the Wahabi sect, was born in Mejd in 1691, A.D., and was an Arab of the Persian tribe. His doctrines rapidly spread among the Bedouin tribes; and his successors reduced the whole of Mejd, defeated the forces of the Baghdad Pasha, plundered Kerbela, took the holy cities of Mecca and Medina, and subdued the entire Hajaz. In 1809 the Bombay Government, enraged at their piracies, sent an expedition to the Persian Gulf and captured their stronghold Shivas on the Kirman coast. In 1811-18 the Sultan of Turkey attacked them, because, denying the existence of a visible Imám, they refused to recognize his spiritual authority, captured and beheaded their chief, and reduced them to political insignificance. Their doctrines were introduced into India by one Saiyad Ahmad Sháh, of Rai Bareilly, who began life as a freebooter, but, turning his attention to religion, visited Arabia not long after the event just described, and returning to India spread the *new* tenets. Having collected a numerous following, he proceeded to the Pathán frontier, and there proclaimed, in 1826, a Jihad, or religious war, against the Sikhs. The extraordinary ascendancy that he obtained over the wild tribes on the Pesháwar border, the four years' struggle which he waged, not unsuccessfully, with the Durrani on the one hand and the Sikhs on the other, and his ultimate defeat and death, are fully described by Major James, at pages 43 to 47 of his Pesháwar Report, and still more fully by Dr. Bellew in his history of Yusafzai, pages 83 to 102. The Wahábi doctrines seem to have much favour with the lower classes in Bengal, and Patna is now the headquarters of the sect in India. There are also Wahábi colonies at Polosi, on the Indus, and at Sittana and Mulkah, in independent Yusafzai beyond Buner. But these men call themselves Mujahidin, or promoters of the jihad or sacred war; and, indeed, the whole sect, as found in the Panjab, reject the name of Wahábi as a term of reproach, and as now having a political stigma attached to it, and prefer to call themselves *Ahl-i-Hadis*, 'people of the traditions, or Muwahidln 'Unitarians;' while in the eastern districts (though not apparently on the frontier) they commonly style themselves *Muhamnadi*, substituting the personal name of their founder Mahammad Ibn Abdul Wahab for his patronymic. In fact, it is almost certain that a very large proportion of those who hold the Wahabi doctrines in the Panjab have returned themselves by some one of those names, and are therefore not shown as Wahabis in our tables. The district officers

note that the Census figures very inadequately represent the numbers of the sect in Hoshiarpur, Amritsar, Lahore, Dera Ismail Khan, and Peshawar. The Wahabis are Musalman purists. they accept the six books of traditions as collected by the Sunnis, but reject the subsequent glosses of the fathers, and the voice of the church, and claim liberty of conscience, and the right of private interpretation. They insist strongly on the



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unity of God, which doctrine they say has been endangered by the reverence paid by the ordinary Musulman to Mahammed, to the Imam, and to saints, and forbid the offering of prayer to any prophets, priests, or saints, even as a mediation with the Almighty. They condemn the sepulchral honours paid to holy men, and illumination of, visits to, and prostration before, their shrines, and even go so far as to destroy the domes erected over their remains. They call the rest of the Mahammedans *Mushrih*, or those who associate another with God, and strenuously proclaim that Mahammed was a mere mortal man. They disallow the smoking of tobacco as unlawful, and discountenance the use of rosaries or beads. Apparently, they insist much upon the approaching appearance of the last Imam Mehdi, preparatory to the dissolution of the world. Politically, their most important and obnoxious opinion is, they are bound to wage war against all believers, but it is doubtful whether the Wahábis, within British territory, are as fanatical in this respect as their brethren elsewhere. The orthodox deny them the title of Musalman.

"There are a considerable number of Wahabis in the cities of Delhi, Ambala, Jahlam, and Hoshiarpur, while the Deputy Commissioner of Amritsar writes,—

'Wahabis are notoriously numerous, and increasingly so in Amritsar city, and I should estimate their numbers at present at between six and seven thousand. They themselves claim to be even still more numerous.'

"There are also still a few at Panniála, in the Derail Ismail salt-range, where a colony of them settled a few years ago; but the sect appears to be dying out on the frontier.

"It is, as Mr. Tucker says,—

'Unsuited to the Musalmáns of these parts, who have the greatest belief in saints and shrines, and in the efficacy of pilgrimage to groves and high places.'"

51. Though the Aborigines and Buddhists rank next to the Hindoos and Mahammedans in point of numbers, they are not found so universally in the various provinces and states as the Christians, who, ranked in point of numbers, come immediately after them. Christians, like the Hindoos and Mahammedans, are found in every one of the twenty-two provinces and States, while the Aborigines are found only in eleven, and Buddhists in twelve of the several provinces and States.

For the purposes of this survey of the people by religions I have classed the Nat Worshippers of Burmah with the aborigines of the other provinces. The distribution of and the proportion to the

total population in each Province borne by these hill and forest tribes is shown in the following abstract:—

### ABSTRACT IX.

#### *Aboriginals.*

	Number.	Percentage.
1. Bengal	1055822	2.95
2. Central Provinces, British Territory	1533599	15.19
3. Central India	891424	9.62
4. Bombay, British Territory	562678	3.42
5. Assam	488251	10.00
6. Bombay, Feudatory States	369216	5.32
7. Central Provinces, Feudatory States	220318	12.89
8. Rajputana	166343	1.62
9. Burmah	143581	3.84
10. Baroda	101522	4.65
11. Berar	37338	1.40

52. As but little is known of the various tenets professed by those who are classed as Aboriginals by religion, I extract the following notes from the different provincial reports which illustrate the subject. In Bengal, where the largest number of Aboriginals is recorded, Mr. Bourdillon writes:—"The religions of the people included under this head are altogether beyond the reach of formulation. They are for the most part, where the description is intelligible at all, mere variations of the Nat worship, which is the first form of religion that primitive society has developed. They possess neither creed nor dogma, neither churches nor teachers; and while there runs through them all the idea of a great spirit, who is to be worshipped in his various manifestations in the world of nature; and of inferior deities, harmful or

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beneficent, whose wrath must be averted, or favour secured, that alone which distinguishes each one from the next is a divergency of tribal custom, which is due to a separate origin, or, when both are of the same apparent stock, to a dissociation centuries old."

The religion of the Aborigines of the Central Provinces has thus been summarized by Mr. C. Grant, at page 122 of his Introduction to the Central Provinces Gazetteer. "Their rules and ceremonies, whether originally peculiar to different tribes around, are now so intermingled and confused that they may be regarded almost as common property. The Gonds, according to Hislop, have about fifteen gods; but few or none of the tribe are acquainted with the whole list. Thakur Deo and Dulha Deo, both household gods, and Burha Deo, 'the great god,' are the most popular objects of worship throughout Gond-Wana, and they command a certain respect, even among so-called Hindoos, All Aboriginal tribes have a decided respect for the powers of evil, whether in the form of cholera or small-pox, or under the more idealized guise of a destructive god and his even more malignant wife. Indeed, the theory that the Aryan Hindoos drew this element of their worship from aboriginal sources is not without strong confirmatory evidence in these provinces. The shrine of Mahadewa (Siva), on the Pachmarhi hills, which, till lately, attracted the largest religious fair in these provinces, is still under the hereditary guardianship of Korku Chiefs; and the oldest temples on the far more widely celebrated island of Mandâhtâ, on the Nerbudda, originally the seat of worship of the Aboriginal powers of evil, Kal Bahirava and Kaldevi, and afterwards appropriated by the more civilized god of destruction, Siva, are, to this day, under the charge of Bhil guardians. Sun worship seems to be a Kolarian proclivity, being found equally among the Kols of Sambulpur, in the southeastern corner of the province, and among the Korkus of the Maha Deo hills, more than 400 miles to the north-west.

"The Baigâs again are distinguished by an extraordinary reverence for mother earth.

"On the other hand, the Khonds, who are classed as Dravidian, combine both these faiths. It is in short impossible, in the present state of our knowledge, to found any generalizations on the shifting beliefs of tribes to whom change is almost a necessary of life, and whose customs are constantly acting and reacting upon each other. The Ethnological Committee, appointed in 1867 to report on the Aboriginal tribes of the Central Provinces, after a careful analysis of the peculiar practices attributed to each race, come to the conclusion that no distinctive customs had been elicited by their analysis as attaching to separate tribes. In their own words, 'it is very doubtful whether any safe generalization can be made from collation of manners and customs.' These have been minutely and copiously described in several reports and papers annexed; and we drew up a comparative table of the more peculiar customs attributed to each tribe, in order to discover whether this test would serve, taking specially religious customs and funeral rites as most likely to be most characteristic. But this analysis has not elicited any distinctive customs. It had been suggested that the worship of dead relatives belonged to the Kolarians, or supposed emigrants from the north; but it seems certain that all the wild tribes of Central India worship relatives immediately after death, and, moreover, traces of this superstition may be found all the world over. The Hindoos themselves now practise rites of the same kind. Herodotus and Homer can be quoted to show the antiquity of the custom; and Captain Burton describes the ceremonies as they are now practised in Central Africa; also, by the way, the worship of trees, a very early and widely spread superstition in India. If it be true that all races in their earlier periods of development pass through certain stages of religious belief, then a general account of the religion of a tribe will not assist the ethnographer, though one or two peculiar forms of worship may give a clue to recent affinities. However, the gods of the Khonds are plainly the same as the gods of the south-eastern Gonds. The word "pen" or "penu" for deity is common to both; and that ceremony of bringing back the soul of the deceased does seem peculiar to these provinces at any rate. As for Dulhá Deo, so commonly mentioned as a favourite Gond deity, he comes from Bundelkhand, and is the apotheosis of a bridegroom (Dulha) who died in the marriage procession, and whose untimely end so

affected the people that they paid him divine honours. None of these tribes keep a regular priesthood, but employ medicine men, exorcists, men who are the stewards of the mysteries by mere profession, not necessarily by birth, or entry into a religious order. In fact, their religion is simply feticism, the worship of any object supposed to possess hidden influence for weal or woe.

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"Marriage customs and ceremonies exist in infinite variety all the world over, and the practice of pretending to abduct the bride, which is universal among these tribes, is probably known widely among all such societies. The serving a fixed period for a bride is curious. It prevails among the Koch and Bodo people of the North-east hills (Hodgson), and is easily intelligible among very poor races, where women are at a premium. The tribes classified do not intermarry among each other, nor do they usually eat together j but a sort of table of precedence might be drawn out according to existing customs by which a Gond, for instance, will eat food prepared by a Korku, though the converse does not hold good. For the social system of these tribes, it must be ranked very low. We cannot ascertain that any of the tribes within these provinces have a recognized head, like the chief of a North American tribe. From this general remark the Bhils perhaps should be excepted."

"In Berar," Mr. Kitts writes, "the Aborigines, although unimportant in point of actual numbers, and in proportion to the general population, are interesting as representing the progress of assimilation to and inclusion within the fold of ordinary Brahmanic Hindooism. In the words of M. Earth, Hindooism makes steady progress among these tribes; the modes, the forms of worship, the duties of the plains rapidly encroach on their mountains.' The hill tribes,' writes Major MacKenzie, Deputy Commissioner of the Ellichpur District, 'while shut off from civilization, propitiated the powers visible to them in nature, in the storms in the native wilds, and amongst beasts of prey. They assigned to them various attributes, from the highest good to the utmost malevolence. But with the advance of commerce, and the necessary intermixing, Brahmin priests have been revered, and in return have admitted their gods to the Hindoo pantheon.' 'I believe,' says Mr. Ballantine, a forest officer in the Melghat, 'that the Korkus were originally worshippers of the sun and moon. Their most solemn oath is by the sun, and in the act of worship

they turn their faces towards it, and point to it with their hands. Certain trees were once held in reverence. The teak is still worshipped. But now-a-days their whole creed is so much tainted with Hindooism that their original beliefs are well nigh lost. Among the Dravidian aborigines found in the Wun district, the assimilation and absorption of their ancient creed into the complex, manifold, and outrageously confused Hindooism of the plains, has certainly proceeded quite as far as has been the case with the more secluded tribes of the Melghat. They are scarcely more unorthodox than the Mahars or Mângs, and were the veneration for the cow, or worship in village temples, or the shaving of the head made the test of orthodoxy, they would be classed in the same category. Vestiges of the older faith still remain. There are Gonds still, who worship their four, five, six, seven, or twelve gods as of old. There are still many Korkus and Nihals who worship the sun on Akshatritiya. Both Gonds and Korkus bury their dead. They allow marriage with the widow of a deceased elder brother, and for both the Bhumak more often than the Brahmin acts as priest. The Korkus are of Kolarian origin, and are therefore presumably anterior to the Gonds, although in their account of their creation they admit that the Mângs were anterior to themselves. The foremost place among deities assigned among Gonds to a great god, a friendly spirit who needs no propitiatory offerings, is occupied in the Korku pantheon by Mahadeo. Baghdeo, whose shrine is in the jungle, protects them from tigers and other beasts of prey. Suwaria, or Bapa Deo, has a place on the village boundary. The shrine of Matwa Deo is opposite the headman's house. Those of Khera Deo and Sanjia Deo, represented by an egg-shaped stone, are near the village. These last four are beneficial deities; whereas to the Bogh Deo and Kuar Deo, whose shrine is on the hill top, periodical offerings are necessary lest they trouble the village. The Korkus also worship their male and female ancestors. They hold a ceremony at which they place the departed spirits at rest. Five bits of bamboo, to represent the dead man's bones, five crab's legs, seven blades of dongrah grass, a piece of turmeric, and five grains of rice are together placed in a small basket, and forced into a crab's hole under the water. The son, or any other relative, who has to 'lay' the spirit of the departed one, works himself into a state of drunken excitement before entering the pool to search for a crab's hole. Dancing and drinking conclude the ceremony. The men dance in one body and the women in another. The Gonds also sometimes dance thus, and sometimes their women dress as men and dance.

In newly born children dead relatives are supposed to live again. A father when dying will often name the son into whom he intends his spirit to pass. Among the Korkus the village priest or Bhumak is expected to ward off and cure diseases and to defend them from wild



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beasts. If a tiger comes near the place he depends on the village for a male buffalo and a cock, and a few small iron nails. At midnight he goes round the village boundary with one hand leading the animal, and in the other carrying the nails. these he drives into the ground here and there to mark the boundary line, and coming back to the village sacrifices the victim. This rite ought, he considers, to keep off a tiger for a whole year. The power of magic they hold to be imparted by the tree of knowledge. The aspirant takes counsel with other wise men, and then bathes. After this he wanders alone in the jungle for three days and nights, plucking leaves from the trees with his teeth, after the manner of a goat. Among the trees are serpents, if he fear them, or put forth his hand, he will surely die. But if his faith and courage fail not, he will light upon the tree of knowledge. Then he returns to his village, bathes, and offers a goat. Thus, until his teeth drop out, he becomes endowed with the power of magic. A woman with this power is a worse pest than a man. Among the Nihals one of the gods is Dadaru, the pig, whose dirt swallowing capacity is reported to have benefited the other deities on a critical occasion, and to have caused his elevation to the Mihal as to the Korku pantheon. In the religion of the Gonds Dravidian customs are everywhere mixed with Hindoo observances. They believe in ghosts and sorcery. They regard the howling of a dog as unlucky. But they know little as yet of the long string of omens with which the Hindoos are familiar. Many of them are Hindoos by religion. The Maha Deo naturally replaces their old deity Bura Pen, the great god. The goddesses of smallpox and cholera, whether indigenous among them or not, are as frequently worshipped as in the plains. As a rule the Gonds eat both beef and pork. Those, however, who claim a Rajput descent are more scrupulous. The old religion, although fading is still alive. In their marriage customs the influence of Hindooism is clearly seen. In religion the Andhs are more Hindooized than other Aborigines. They employ Brahmins to conduct their marriages, they abstain from beef and

from tari, and they forbid marriage with an elder brother's widow. Burial is still more customary, because cheaper than cremation.' "

"The foregoing details will probably suffice to show that, as regards the religion of the Aborigines, its absorption by Hindooism is still far from complete. At the same time, it is difficult to define the exact line after passing which a tribe should rightly be considered Hindoo rather than Aboriginal, and, even if such exactitude were possible, the application of the definition would only be a matter of further difficulty."

53. Regarding the Nat worshippers, who, though shown separately in Table III., I have grouped in my remarks with those professing Aboriginal religion, the Census Superintendent of Burmah, where this named religion alone is found, has made the following remarks descriptive of its peculiarities:—"The term Nat worshipper, though well understood in British Burmah, requires some explanation. Nats are spirits supposed to inhabit natural objects, terrestrial and celestial, and to interfere freely in the affairs of man. Some are evil, and their ill-will is to be propitiated by offerings of plantains, cocoa-nuts, fowls, or other such gifts; some are kind, and their active favour or protection must be gained. The Burmese frequently make offerings to Nats, and regard the spiritual world with an awe not called for by the creed of Buddha. The belief in Nats has remained underlying their thoughts and religion ever since they were converted to Buddhism, a relic of the ancient cult which is still preserved intact among the older Karens, Chins, and other hill races. At present, numbers of Karens and Chins who have come in contact with the Burmese, though knowing little and practising less of the religion of Gotama, call themselves Buddhists, because to do so is a sign of civilization and respectability."

54. The next numerous religion is Buddhism, and (strange to say), though India is the birthplace of Buddhism, there are not 200,000 Buddhists to be found in all the continent of India. Burmah, however, contains large numbers of the followers of Gautama, nearly nine tenths of the whole population in that province professing this religion. After Burmah, it is only in Bengal that the followers of Gautama are found in any numbers; and there they comprise so small a proportion of the population as two in a thousand. They number in Bengal 155,809; in Assam there are 6,563, in the Punjab 2,684, and in Madras 1,535. In the

seven other provinces in which the religion is recorded, the numbers professing it in no single instance exceed 400, and in four cases do not exceed 20. The following abstract gives the distribution of the Buddhists: —

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## ABSTRACT X.

*Buddhists.*

1. Buvmah	3251584	8. North-West Provinces, British Territory	103
2. Bengal	155,809	9. Central Provinces, British Territory	17
3. Assam	6,563	10. Bombay, Feudatory States	12
4. Punjab, British Territory	2,864	11. Mysore	9
5. Madras	1,535	12. Berar	1
6. Punjab, Feudatory States	387		
7. Bombay, British Territory	103		

55. The Christians, who rank in numbers next to the Buddhists, are found in all the Provinces and States of India. Their home is in the south of the continent, Madras and Travancore accounting for 1,209,622 of the 1,862,634 who are found in India. Next to these two provinces comes Bombay British Territory with 138,317, then Cochin, and then Bengal, each of which contains more than 125,000. In no other case do Christians exceed 100,000, and they drop very quickly in numbers. Burmah has the largest Christian population of the remaining provinces, 84,119, then the North-West Provinces, British Territory, come with 47,664. Of the remaining fifteen Provinces and States, in four only do the Christians exceed 10,000, and in the other eleven there are only three cases where the Christians number more than 5,000. The distribution of the Christian population is given below.

## ABSTRACT XI.

*Christians.*

1. Madras	711080
2. Travancore	428542
3. Bombay, British Territory	138317
4. Cochin	136361
5. Bengal	128135
6. Burmah	84219
7. North-West Provinces. British Territory	47664
8. Punjab, British Territory	33420
9. Mysore	21249
10. Hyderabad	13614
11. Central Provinces, British Territory	11949
12. Assam	7093
13. Central India	7065
14. Bombay, Feudatory States	6837
15. Coorg	3152
16. Ajmere	2225

17. Berar	1335
18. Rajputana	1294
19. Baroda	771
20. Punjab, Feudatory States	279
21. Central Provinces, Feudatory States	24
22. North-West Provinces, Feudatory States	9

56. In the case of the Christian population, an attempt has been made to collect some further information than has been sought for in regard to other religions. The authorities have endeavoured to distinguish the sects and the races of the Christian population, and in Form IIIA the information thus collected has been grouped together. The Roman Catholics are the most numerous sect; they number 963,058, of whom the races of 356,267 are not specified. The others are thus classed:— Natives, 550,195, British-born and Europeans, 32,079, Eurasians, 24,517. Next in order comes the Church of England, with 353,713; of these 164,487 are Natives, 73,539 are British-born and other Europeans, 27,742 have been shown as Eurasians, while the other 87,945 have not specified their race, they probably include a large number of Europeans not British-born, and a much larger number of Eurasians. Next in number is the Syrian Church, with 304,410, who, though they have only specified their race in a few exceptional cases, may be safely put down as Natives. They are found only in the south of India, and are almost entirely confined to Travancore and Cochin, where 301,442 (*i.e.*, all but 3,000) are found; 2,885 of the remainder being enumerated in Madras. Dr. Hunter states the Syrian Christians of Travancore "date from the earliest centuries of our era."

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Ranked by numbers, next come "Other Protestants," but under this designation are included a variety of sects, viz., Baptists, Congregationalists, Dissenters (so styled in the schedules), Independents, Methodists, and Wesleyans; they number 107,886. The greatest part of these is composed of Natives (93,137), found mainly in Bengal, Burmah, and Madras, 5,579 are British-born and Europeans, 3,714 are Eurasians, and the remainder have not specified their sect. The Lutherans stand next, with 29,577, of whom 23,593 are found in Bengal and 4,667 in Madras; 28,234 are Natives, 769 British-born and other Europeans, while 133 are Eurasians. The Episcopalians number 20,135, 18,903 being found in Bombay (16,431) and Central India; they are almost exclusively European, 1,681 being Eurasian, 2,832 Native, and 375 unspecified. The Armenians number 1,308, the Greeks 834, and the American Church 737; there are also 63,833 who have not specified their sect. In the accompanying abstract are given the numbers and races of the main sects.

## ABSTRACT XIA.

Religions.	British-born.	Other Europeans.	Eurasians.	Natives.	Others and Unspecified.	Totals.
Unspecified	2028	3513	2264	43631	9409	60845
American Church	11	64	17	645		737
Armenian	16	118	147	232	795	1308
Baptist	566	959	2314	81965	4296	90100
Church of England	41023	23142	19642	48820	5960	138587
Church of Scotland	1232	751	530	1561	74	4148
Congregationalist	65	156	110	3269	346	3946
Calvinist	1	3		34		38
Dissenter	24	57	61	61	2	205
Episcopalian	9722	5525	1681	2832	375	20135
Evangelical		7				7
Free Church of Scotland	33	17	5	195		250
Greek Church	16	162	107	445	104	834
Independent	50	60	29	2190	601	2930
Lutheran	77	688	133	28200	441	29539
Methodist	988	675	718	3664	150	6195
Moravian	1	7		7		15
Plymouth Brethren	6	15	18	8		47
Presbyterian	4783	2599	1190	6707	357	15636
Protestant	4002	5372	8100	115667	81985	215126
Roman Catholic	17424	14655	24517	550195	356267	963058
Society of Friends	10		18			28
Syrian	4	6	4	1340	303056	304410
Wesleyan	1249	730	480	1988	63	4510
	83331	59281	62085	893656	764381	1862634

The statement does not separately distinguish every sect that was returned in the Provincial Statements, but a comparison of the abstract with the subjoined list will show what the former omits:—

American Church, including American Congregationalist and American Methodist	Evangelical
Anglican	Free Church of Scotland
Armenian	French Church
Baptist	Greek
	Independent

Basle Mission	Lutheran
Calvist, including Welsh Calvinistic Methodist	Methodist
Congregationalist, including Congregationalist Mission Church and Independent Congregationalist	Moravian
	Plymouth Brethren
	Presbyterian
Church of England	Protestant
Church of Scotland	Roman Catholic
Church of Ireland	Society of Friends
Dissenters	Syrian
Dutch Church	Undenominational Union
Episcopalian, including Episcopalian Church of Scotland and Episcopalian Methodist	Wesleyan

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The returns also showed Deists, Fatalists, Irvingites, Rationalists, Swedenborgians, and Unitarians. But these have not been included under Christians. There were a few solitary instances where English residents returned their religion as blank.

A great part of the value which would attach to this statement of races is lost by its incompleteness. More than a third of the entire number of Christians are returned in the schedules without any specification of race. But there can be little doubt, from the figures themselves, that by far the greater portion (one may fairly say four fifths) of those whose race is unspecified is Native. There are 303,056 of the Syrian Church, and 356,267 Roman Catholics, whose race is not given. The Syrian Church is entirely Native, and my opinion is that at least 300,000 of the unspecified Roman Catholics are also Native. If this be accepted, we have the following race statistics:—

British-born	83331
Other Europeans	59281
Eurasians	62085
Natives	1496712
Unspecified	161225
Total	1862634

57. One fact stands out conspicuously in these returns,—I refer to the preponderance of the Roman Catholics. In the south the efforts of the early Portuguese missionaries, who preceded the Protestant missions by centuries, laid the sure foundation of this superiority in numbers, and there is much in the doctrines of Roman Catholicism which tends at the present day to make that the most palatable form of Christianity to the uneducated Natives from amongst whom the large majority of converts is taken. The lapse of a few years will, I believe, show a very large accession to the numbers of the various Christian churches. The closest observers are almost unanimous in the opinion that the ground has already been cleared for such a movement, but their views are not so much in accord as to the class from which this accession will be made.

What has been the increase of the Christian population since the preceding Census is shown for some of the more important provinces in the following extracts:—



"*Madras*.—The return of Christians of all denominations is 711,072, which shows (excluding Bhadrachalam and Rékapalle in Gódáveri) an increase of 165,682, or 30.39 per cent, on the returns of 1871. Of the total (711,072), 473,353 are Roman Catholics, and, distributing the "Not stated" total proportionately, the Roman Catholics represent 68.68 per cent, of the total population. The vast majority of these Christians are Hindu converts or the descendants of Hindu converts. They are to be found in every district, belonging for the most part to the poorer classes, and drawn chiefly from the lower castes. (The Roman Catholic Christians of the West Coast are exceptions to this observation.) . . .

"The following are the most conspicuous groups of the Christians, with their numbers roughly estimated:—

Europeans and Eurasians	32000
Goa Roman Catholics of the South	100000
Mission Roman Catholics of the South	300000
Anglican converts of the South	100000
Lutheran converts of the West Coast	8000
Baptists of Nellore and Kistna	30000

"The remainder are scattered communities of different sects.

"In the Census of 1871 the Christians were returned as 'Roman Catholics' and 'Protestants.' This time an attempt has been made to separate the sects of the non-Romanist Christians—with but very partial success. Although 16 sects such as are popularly included in the generic but inaccurate name 'Protestant' are tabulated, still of the non-Romanist Christians 140,651 or 59.17 per cent, have returned themselves as simply 'Protestant.' An attempt, based on what is known of the mission agencies in the several districts, has been made below to distribute these to their proper heads.

"Of the ordinary rural districts the most Christian is Tinnevelly, where  $8\frac{1}{3}$  per cent, of the total population is Christian, and here the adherents of the Church of England outnumber the Roman Catholics. The following table shows the Christian population in the several districts:

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“Table No. 25, showing the Percentage of Christians to the Total Population of each District of the Madras Presidency.

Districts.	Total Population.	Christians.	Percentage of Christians to the Total Population.
Madras City	405848	39631	9.77
Nilgiris	91034	8488	9.32
Tinnevelly	1699747	140946	8.29
South Canara	959514	58215	6.07
Trichinopoly	1215033	61440	5.06
Madura	2168680	84900	3.91
Pudukóta Territory	302127	11372	3.76
Tanjore	2130383	78258	3.67
Kistna	1548480	36194	2.34
South Arcot	1814738	39571	2.18
Malabar	2365035	43196	1.83
Chingleput	981381	16774	1.71
Nellore	1220236	20794	1.70
Kurnool	709305	11464	1.62
Salem	1599595	16567	1.04
Coimbatore	1657690	13326	0.80
North Arcot	1817814	10018	0.55
Cuddapah	1121038	6067	0.54
Bellary	1336696	4997	0.37
Godávari	1791512	3893	0.22
Vizagapatam	2485141	3410	0.14
Ganjam	1749604	1551	0.09
Grand total	31170631	711072	2.28

"The following table shows the progress of Christianity in the several districts since 1871:—

"Table No. 26, showing, for the Madras Presidency, the Percentage of Increase or Decrease of Christians in each District in 1881 as compared with those returned in 1871.

Districts.	Total Christians.		Difference.	Percentage.
	1871	1881.		
Ganjám	1043	*1551	508	48.71
Vizagapatam	2185	*3410	1225	56.06
Gódávari	1483	†3623	2140	144.3
Kistna	7670	36194	28524	371.89
Nellore	3012	20794	17782	590.37
Cuddapah	4973	6067	1094	22.00
Kurnool	3855	11464	7609	197.38
Bellary	5545	4997	-548	-9.88
Chingleput	15156	16774	1618	10.68
North Arcot	7436	10018	2582	34.72
South Arcot	30817	39571	8754	28.41
Tanjore	66409	78258	11849	17.84
Trichinopoly	52222	61440	9218	17.65
Madura	70491	84900	13.959	19.68

Tinnevelly	102576	140946	38370	37.41
Salem	13333	16567	3234	24.26
Coimbatore	12067	13326	1259	10.43
Nilgiris	5070	7533	2463	48.58
Malabar	41642	44151	2509	6.02
South Canara	49258	58215	8957	18.18
Madras City	37067	39631	2564	6.92
Total	533760	699430	165670	31.04
Pudukóta territory	11360	11372	12	0.11
Grand total	545120	710802	165682	30.39

\*Inclusive of the Christian population of the Agency Tracts,

† Exclusive of the Christian population of Bhadrachalam and Kekapalle (270).

‡The Christian population as per Census of 1881 of South-east Wynad (955) transferred since 1871 from Malabar to Nilgiris,

has been deducted from Nilgiris and added to Malabar for the purposes of the table.

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"This shows a gain in every district except Bellary, where there is a decrease of 548, which is more than accounted for by the reduced European garrison. The increase varies in amount from 508 in Ganjam to 38,370 in Tinnevelly, from 6 per cent, in Malabar to 590 per cent, in Nellore.

"The largest numbers are found in the south and west. The further north the less Christianity. The Telugu people are either harder to convince, or, until recently, less mission effort has been expended upon them. The five districts of Ganjam, Vizagapatam, Godavari, Bellary, and Cuddapah contain hardly any Christians, and the adjoining districts of Kistna, Kurnool, and Nellore owe their higher proportion to recent years. But mission work is spreading northward. Godavari has between two and three times as many Christians as in 1871; Kurnool has three times, Kistnanealy five times, and Nellore seven times as many as in 1871.

"On the other hand the Southern Districts have long been strongholds of Cbristianity. Xavier, Nobili, Beschi, Schwartz, Jaenicke, and many more names, now historical, are associated with the building up of the Christian churches in the south. Early in the 16th century there were Catholic communities near the CapeComorin, and the influence has spread and is spreading northward. In the districts of Tinnevelly, Madura, Tanjore, Trichinopoly, Pudukota, and Madras City we have 5¼ per cent. Christian where in 1871 there were only 4<sup>1</sup>/<sub>3</sub> per cent. Christian. The Roman Catholics, formerly confined to the south and west, have found foothold in Kistna and Vizagapatam.

"The non-Romanists, whose operations were once limited to Tanjore, have spread largely over the three southernmost districts, and have now growing communities in thirteen districts.

"The proportion of Christians in the population is very striking when compared with other provinces, as the following figures show:—

Province.	Number of Christians.	Ratio per 10,000 to Total Population.
Madras	711072	228
British Burma	84218	225
Coorg	3152	176.78
Bombay	145154	62
Bengal	128135	18
Punjáb	33699	15
Assam	7093	15
Nizam's Dominions	13614	14
North-West Provinces and Oudh	47664	11

Central Provinces	11973	10.37
Berar	1335	5

"Both in actual numbers and in proportion to the general population, Madras stands clear away in front of all other provinces, and if the southernmost part of the Pre-sidency be taken, we find that in a compact tract containing 7,213,843 souls, 365,544, or 5,067 per 100,000, are Christians. It is in no sectarian spirit that this may be declared wholly a matter for congratulation. There is no enlightened Madras Brahman who does not rejoice equally with the missionaries to see the good work of the latter redeeming the degraded castes of Tinnevely, and the devil-worshippers of South Canara from their debased cults to a purer faith and a higher mortality."

59. "*Bengal*.—The progress made in the spread of Christianity during the last nine years is one of the most interesting facts brought out by the Census just taken. In 1872 the number of persons returned as Christians was 91,063,\* while in 1881 this number had increased to 128,125, showing an advance of 37,012, or 40.71 per cent. This increase is apparently† less than that of the Buddhists, who have advanced at the rate of 93.29 per cent, during the last nine years; but, in point of fact, the proportionate increase in the number of Christians has been much greater than that of the followers of any other religion, for, while the rise in the case of the Buddhists has been shown to be due rather to more accurate enumeration than to a real numerical increase, it is certain that, for obvious reasons, the Christian community, both at the former and the recent Census, were more accurately enumerated than

\* In this figure allowance is made for the exclusion of Assam from the present Census of Bengal,

† See para. 211 of the Bengal Report.—W. C. P.

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any other section of the people, so that whatever increase or decrease is shown in their numbers may be accepted as having really occurred. This increase of 4071 per cent, is far too large to be explained by the theory of natural productive-ness, and that it is due chiefly to conversions from heathendom, and not to immigration from Europe, is proved by the following statistics. In 1872 Mr. Beverley estimated that at least half of the 91,063 Christians, or, say, 46,000, were Euro-peans and Eurasians; in 1881 the number of non-Asiatic Christians was found to be 40,726, which would give a decrease in their numbers of 5,274. There is no reason to believe that such a decrease has occurred; on the contrary, the number of Euro-pean immigrants in India is certainly not less than it was, and everything tends to show that the Eurasian population multiply rapidly. It seems clear, therefore, that Mr. Beverley's estimate was excessive, and that the non-Asiatic Christians were in 1872 a good deal less than 46,000. If this conclusion is accepted, it will be fair to assume that the Christians, other than Natives of India, were in 1872 about 39,000 persons, which would make the total of Native Christians 52,603. These figures, compared with those of the Census just taken, will give an increase among the Native Christian population of 33,703, or 64.07 per cent., and an advance among Christians of all other races of 2,819, or 7.22 per cent."

60. Mr. Bourdillon's remarks on the Native Christians and the various sects of Christians returned at the Census are of value, and I have extracted them in continuation of his note on the increase of the Christians in Bengal:—

"The Native Christians, who conclude the list, are the most rapidly progressing class in Bengal. It has been shown that they have increased, chiefly by conversion, at the rate of 6407 per cent, during the nine years which have elapsed since the Census of 1872, and it only remains to notice their distribution. Out of the

whole number of 86,306 more than one third, or 35,992, are found in Lohardugga, where a German Protestant Mission has long been labouring among the aboriginal and semi-Hinduized tribes of that district. The 24-Pergunnahs stand next with 8,048, the converts of several missionary societies, both Protestant and Romanist. Dacca has 7,710, mostly Roman Catholics; and Nuddea, 6,304, partly converts of the Church Missionary Society and partly members of a Romish mission church in that district. Calcutta itself has comparatively few, viz., a little more than 4,000, including the suburbs. Six other districts have more than 1,000 in each. Backergunge has 2,892, Furreedpore 2,591, and Chumparun 1,814, in all of which districts the Roman Catholic Church has mission stations. The Sonthal Pergunnahs have 2,718, and Singhbhoom 2,988, where the Church Missionary Society and the German Lutheran Mission work respectively; and Cuttack, where a Baptist Mission has long been established, has 1,819 .....

"The sects which were returned in the Census schedules, excluding those which were unintelligible, and were therefore entered under the heading "Sect not stated" are recited in the margin,† and they have been entered in similar detail in the table. It is not pretended that the classification is either scientific or exhaustive, but it is hoped that it will answer the purpose of a rough separation of the leading parties in the Christian church in Bengal.

† Protestant.	Unitarian.
Church of England,	Calvinist.
Church of Scotland.	Lutheran.
Episcopalian.	Moravian.
Roman Catholic.	Greek.
Dissenter.	Syrian.
Free Church of Scotland.	Armenian.
Baptist.	Plymouth Brothers.
Methodist.	Quaker.
Independent.	Christian.
	Sect not stated.

"The first glance at Part III of the table would seem to show that the Roman Catholics are most largely represented in Bengal, with 26,275 persons; but this numerical superiority disappears if it is borne in mind that the whole of those who have been returned as 'Protestants,' viz., 9,528, and a considerable number of those who have described themselves simply as 'Christians,' without further

specification of sect, are probably members of the Established Church of England, and bring its total up to about 36,000 persons. The members of the various other Protestant churches amount to nigh upon 67,000, of whom the Lutherans (23,556) are far the most numerous. Moreover, the total entered against this community is very far below the truth, for it should be noticed that they have long held chief possession of the mission field in Lohardugga, so that perhaps 7,000 of the 10,232 Christians of unspecified sect found in that district should be included among the Lutheran Christians, thus carrying their total above 30,000. The Baptists would appear to be nearly 17,000 strong; but it is doubtful whether all those entered as Baptists really belong to this persuasion, since it is believed that other sections of the Christian church in Bengal have adopted the



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custom of total immersion at the baptism of adults, so that the term *dubit* or 'dipped' may mean either a baptized Christian or a member of the Baptist sect.

"The Syrian, Greek, and Armenian Churches are but slenderly represented, and on the whole it may be said that if we include in their proper place those persons for whom details of sect are not available, the Christians in Bengal may be roughly divided into the following groups:—

Church of England	36000
Lutherans	30000
Church of Rome	29000
Baptists	17000
Other Protestant Churches	16000 "

61. In Bombay Mr. Baines touches very briefly on the increase in the number of the Christian section of the community. But his remarks on the races and sects are interesting. He writes:—

"I now come to the *Christian* section of the community, and here too, as in the case of the Jews and Mahammedans, the race is a factor which cannot be altogether omitted from a consideration of the religion. The number of Christians enumerated was 138,329, or about 084 per cent, of the whole community. They are divided into the three main race-headings of Foreign, Eurasian, and Native in the respective proportions of 17.05, 2.09, 80.85 per cent. The foreign element is composed chiefly of Europeans, including Americans and colonists, with a few Syrians and others. The Eurasian community is, I believe, much more numerous than here represented, as in Bombay and elsewhere there is great confusion between this class and the European. Under the general instructions on the schedule, the words ' British subject' were to be added to the entry of birthplace in the case of Europeans of this class born in

India, and, either intentionally or through negligence, the words 'British subject' alone, or with the clipped prefix of 'Eur.,' were entered in many cases in which the persons concerned were of distinctly mixed race. The indigenous Christian community which, in order to avoid a further distinction for the sake of so small a section of the whole body, includes also the converts of negro race, consists of three main classes. The first, and most numerous, is that of the Roman Catholic inhabitants of the old Portuguese settlements now comprised in this Presidency. These were originally converted from Hinduism by the missionaries from Goa, following the example of St. Francis Xavier in the south. There seems to have been little pressure put upon them to abandon their caste, because, during a portion of the period of Portuguese domination, the propagation of the State faith was, as in the case of Mahammedanism, a political expedient only. It is now, therefore, common to hear the different classes of this community mentioned in the places where they most abound by the name of their original caste, in spite of the lapse of years of their new religion. This habit, however, is confined to the lower grades of society. The converts of good birth seem to have been admitted to free intercourse and connubiality with the upper class of Portuguese society, and, though the names of all the Christians of this description are Portuguese, it is only amongst the upper class that there is any trace of foreign blood, and here even it is now rare. The name of Indo-Portuguese, which is sometimes given to them, is scarcely acknowledged amongst themselves, though, from the fact of their education and religious instruction being partly carried on in the language of their first European acquaintance, Portuguese is spoken as a home-tongue in some of the best families, the rest habitually use Konkani-Marathi or English. The lower classes continue to follow the hereditary occupations of the castes to which their Hindu ancestors belonged, whilst the upper have taken to the clerical and learned professions. In spite of the rumours that have occasionally been heard within the last half century, though now less commonly, of symptoms of relapse to the old religion of the country, those who have lived amongst these classes give evidence of the reality of their adherence to the faith of their adoption. There is a very prevalent confusion between the Christians of the description I have mentioned and those from Goa. Both are Roman Catholics by persuasion, and both bear Portuguese names, and are under the ecclesiastical supervision of priests of that nation. Beyond this the likeness ceases. The Native Christians that come from Goa are mostly domestic servants, an occupation never undertaken by the

Christians of the other districts. The tongue of the Goanese is a less purely Maráthi dialect, and has more Portuguese and Konkani words in its vocabulary. All the Goanese

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that come to Bombay, moreover, have adopted the European style of dress, which amongst the others is confined to the upper classes. The above two sections together may be included under the general title of converts made by the Portuguese. The remaining class is that of the converts of more recent times made by the British missions, or, more correctly, as they include both German and American bodies, by the missions that have been established since the accession of that race to power. Small settlements have been formed by the emissaries of the various sections of western Christianity, and in these are gathered most of the new converts until they are sent out in pursuit of their own occupation elsewhere. In some districts the settlement is a permanent one, and has a considerable area of land attached to it which is tilled by the labour of the converts. It is not easy to distinguish accurately the Portuguese from the more recently enrolled Christians, but this may be done approximately, if we take, as I believe the facts justify us in doing, the Roman Catholic element to belong to the former, and the non-Roman remainder to the latter. This course results in showing 92.7 of the total body of Native Christians to belong to the Roman Catholic branch. Of the rest there are a few who have not returned their denomination, but their number is not enough to make any serious difference in the proportions. In order to find out the ratio of the Goanese to the Bombay Native Christian, it is necessary to turn to the table that shows the birth places of the people, from which it will be seen that about 40,260 persons were returned as having been born in Goa or other Portuguese territory. From this number the persons recorded against the item in Surat and Kánara should be excluded, as in the former case most of them are probably not Christians, but Hindu and other cultivators casually crossing the border, and in the latter case the immigration of labourers of the lower classes for the harvest is known to be so great that it is impossible to distinguish the Christians from the other Natives. As regards the rest of the Presidency, however, it is a pretty safe assumption that all who come from Goa are Native Roman Catholics. On this basis, it may be estimated that about 30 per cent, of the total number of that community belong to the Goanese section. Little need be said as to the class from which the converts are taken. In the case of the more or less wholesale conversion of the Portuguese territory under the direction of the Holy Office, there seems to have been a large mixture of the upper middle classes of Hindus, and from the returns given in Madras some time ago, it appears that in the Roman Catholic section of converts in that Presidency, where the retention of caste was allowed from the beginning, the number of *high caste* Christians is much greater than in the non-Roman ranks. That the success of Christian missions will be for a long time more marked amongst the lower classes than the rest as long as the abandonment of caste is an essential on reception into the religion, appears to be likely on two general grounds,—first, the consideration of social interests which makes a Hindu of good position so much more tenacious of his religion than one of lower caste, who has less to lose; and secondly, the greater receptivity of the latter with regard to emotional appeals which neither his intel-ligence nor his education dispose him to analyse.

"The sects of Christians returned at the Census are more numerous and better defined than those of most of the other religions that have been previously mentioned in this chapter. The following table comprises the principal facts about their relative prevalence and distribution amongst the three races into which the whole Christian community has been divided.

Sect	Races by Sect				Sects by Race			
	European	Eurasian.	Native.	Total.	European.	Eurasian	Native	Total
Episcopalian	52.6	43.2	2.3	11.7	76.5	7.7	15.8	100.00
Roman Catholic	20.5	32.5	92.7	79.1	4.4	0.9	94.7	100.00
Presbystevian	103	8.2	2.8	4.2	42.4	4.1	53.5	100.00
Baptist	1.0	0.7	0.5	0.6	26.4	2.6	71.0	100.00
Wesleyan	2.4	1.6	0.1	0.5	83.6	6.7	90.7	100.00
Methodist	0.8	2.3		0.2	62.5	22.1	15.4	100.00
Congregationalist	0.2	0.3	3.3	0.3	12.4	2.4	85.2	100.00
Protestant	0.8	3.4	3.7	0.8	16.7	8.7	74.6	100.00
Others	0.4	1.1	-	0.1	-	-	-	-
Unreturned	11.0	6.7	0.6	2.5	76.1	5.6	18.3	100.00
Total all Sects	100.00	100.00	100.00	100.00	17.1	2.1	80.8	100.00

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"It shows the preponderance of the Roman Catholic persuasion amongst the Native converts, and that of the Episcopalian amongst the two other races. The number of persons who returned themselves as of no sect is also worthy of note, especially amongst the Europeans. Taking the aggregate of the three races, it will be seen that 90 per cent, and over profess the Roman Catholic and Episcopalian forms of Christianity, and that next to these the Presbyterian is most prevalent, though to a comparatively small extent. The rest of the sects bear but an insignificant ratio to the total, and none of them equal the unreturned in number. The second part of the table shows the distribution of the persuasions according to their prevalence amongst the three races. In addition to Roman Catholicism, the Presbyterian, Congregationalist, and Protestant (not otherwise specified) are to be found most amongst the Natives. Europeans form the majority of the Episcopalians, Wesleyans, Methodists, and, as mentioned just now, of the unsectarian."

62. There was no means of instituting a comparison for Oudh which should shew what has been the growth of the Christian population in that part of India since the Census of 1869, and the reviewer of the Oudh figures for 1881 has been compelled to be silent on this subject.

63. In the North-West Provinces the following are Mr. White's remarks on the increase of the Christian section of the community:—

"The following is a comparative statement of the Native Christians returned at the present and previous enumeration in the North-Western Provinces only. The previous returns for Oudh do not discriminate this class:—

"Comparative Statement of Native Christians, North-Western Provinces only.

	Persons.	Male.	Female.
Previous Census	7648	4000	3648
Present Census	11823	5907	5916
Increase	4175	1907	2268

"The increase of persons is 54 per cent., that of males 47 and of females 62 per cent. This increase extends to every division of the North-Western Provinces, except to Jhansi.

## "Increase of Native Christians by Division.

Division.	Previous Census.	Present Census.
Meerut	1613	2304
Agra	2148	2225
Rohikhand	1162	3.098
Allahabad	1092	1408
Benares	1212	2205
Jhánísi	45	40
Kumaon	376	543

"The most remarkable increase is found in the Rohilkhand Division, where it amounts to 166 per cent. We have no means of judging from the Census records to what extent this increase is real or apparent. Much of it must be due to the greater care with which the entries in the enumerators' schedules were made at the present Census. No inferences can be drawn from the age tables, for in these all races of Christians have been included without discrimination under one head."

64. From the Cochin report I extract the following paragraph, which deals briefly with the Christian sects. I may note that the Christians in Cochin do not show any increase. In the six years that have elapsed between the present and the preceding Census they have declined from 140,417 to 136,361, or 2.9 per cent., being at the rate of .5 per cent, per annum. The reporter has not given any explanation of this decrease, a decrease made more conspicuous by the fact that both the Hindu and

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Mahammedan sections of the community show a slight increase during the same period:—

"*Cochin*.—Of the Christians, who constitute 21 per cent, of the population, there are 120,919 Roman Catholics and 15,442 Protestants, that is, Christians not subject to the jurisdiction of the Pope. The Syrian Protestants are the vast majority, the Mission and other Protestants being less than 1,500. The Syrians, Protestant and Catholic, are still divided by schisms caused by rival bishops."

65. For Travancore, I am sorry to say, I am unable to give any information, as the Travaneore Report has not been received. But there are certain broad facts which are apparent on a comparison of the returns of the present Census for this State with those for the previous Census of May 1875. While the entire population of Travancore has increased in six years 3#9 per cent., the Christian section of it has increased 6.4 per cent. In regard to sects, if the proportion borne by the several Christian churches remains the same now as in the previous Census, every 10.000 Christians consist of 6,335 Syrians, 2,352 Roman Catholics, and 1,313 Protestants.

66. In the next abstract will be seen the distribution of the Sikh population, which ranks next, and is almost equal in numbers to the Christians.

#### ABSTRACT XII.

##### *Sikhs.*

1. Punjab, British Territory	1121004
2. Punjab, Feudatory States	595110
3. Bombay, British Territory	127100
4. Hyderabad	3664

5. North-West Provinces, British Territory	3644
6. Central India	1455
7. Bengal	549
8. Berar	525
9. Ajmere	182
10. Central Provinces, British Territory	97
11. Mysore	41
12. Bombay, Feudatory States	30
13. Assam	14
14. Rajputana	9
15. Central Provinces, Feudatory States	2

As is natural, the Sikhs are found mainly in the Punjab, the only instance in which they appear in any strength outside the Punjab being in the adjacent province of Sindh, included in Bombay (British Territory). In Bombay they muster 127,100, and out of these 126,976 were enumerated in Sindh. They are found scattered in small numbers (not exceeding 1,000 in three provinces, and less than 100 in six) throughout 12 of the remaining Provinces and States.

It is believed that in the Punjab no additions are being made, by conversion, to the numbers of this religion. The circumstances which in former years induced Hindoos to depart from the parent religion, and to embrace the dissenting doctrines of the Sikh Gurus, have much changed, and, with the fall of the Sikh monarchy, the inducement for such a course has passed away. It would even seem that the mere increase of population among the Sikhs is not followed by a proportionate increase in the numbers of the religion, and that the sons of the old Sikhs in some instances have abjured the Sikh tenets, and, at all events, do not style themselves by the name of their fathers' religion. The more peaceful times which have followed the introduction of British rule in the Punjab have undoubtedly interfered with the increase of a religion which is mainly militant.

67. Next in number come the Jains, who, as will be seen from Abstract XIII., are found more widely distributed than the Buddhists or the Sikhs.



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ABSTRACT XIII.

*Jains.*

1. Rajputana	378672	9. Madras	24973
2. Bombay Feudatory States	282219	10. Ajmere	24308
3. Bombay, British Territory	216224	11. Berar	20020
4. North-West Provinces, British Territory	79957	12. Hyderabad	8521
5. Central India	49824	13. Punjab, Feudatory States	6852
6. Baroda	46718	14. Bengal	1609
7. Central Provinces, British Territory	45718	15. Central Provinces, Feudatory States	193
8. Punjab, British Territory	35826	16. Assam	158
		17. Coorg	99
		18. Burmah	5

They are traceable in eighteen of the twenty-two Provinces and States, but are only found in numbers in Rajputana and Bombay, where they amount to 877,115. I have already noted that, owing to the popular opinion, and, I believe, the correct\* opinion, that Jains may properly be included under the term Hindoo, their numbers are probably understated. They have generally been described as a sect of Hindoos, and perhaps are more akin in their religious professions to Buddhists than to the pure and orthodox Hindoo of the present day; but they claim to be more pure as to their tenets than the Hindoos of the present day, and assert that their religion reproduces the unadulterated doctrine of the early Hindoo belief. They allege that Hindooism, as it now exists, is a monstrous combination of heretical dogmas and practices. "The Vedas, the 18 Purânas, the Trimurti, the Avatars of Vishnu, the Lingam, the worship of the cow and other animals, the sacrifice of the Homa, and all adoration of sensible objects are rejected by the Jains, who maintain these to be perversions of the primitive religion. It is not improbable that the Jains may be identical with the Gymno-Sophists of India, mentioned by the Greek writers; and, in confirmation of this idea, it may be stated that in Hindoostan they are called Digambaras, which means devoid of clothing, thus corresponding to the name applied to them by the Greeks. Their philosophical opinions are thoroughly materialistic. Their sect is said by Mr. Colebrooke to have been founded about 600 years before Christ. Of their religious literature little is known, but they have one great peculiarity which marks them somewhat sharply from other religions,—their scruple respecting the destruction of animal life."

68. Next in number to the Jains come the Satnâmis and Kabirpanthis. These are distinguished only in the Central Provinces, though unquestionably they are found in other parts of India. They number respectively 398,409 and 347,994. Regarding the Satnâmis, I extract the following remarks from Mr. Drysdale's Report for the Central Provinces:—

"Para. 34. An extract from the Bilaspur Settlement Report, by Mr. Chisholm, containing an account of the Satnâmis, was printed at page 20 of the Appendices to the Census Report of 1872. It showed that Ghâsi Dâss Chamâr, the founder of the sect, between the years 1820 and 1830, preached among the Chhatisgarh Chamârs the abandonment of idol adoration, and the worship of the one true God under the title of Satnam, or the true Name, and the levelling of all caste distinctions." "Mr. Chisholm described the religion as a Hindooized deism, intermingled with social and dietary regulations borrowed from Brahminism. He further showed how the movement soon included

nearly the whole Chamàr community of Chhatisgarh,

\*A curious instance illustrating the correctness of this view is found in the Bombay report, where Mr. Baines writes, "In the Gujarát division the partition between Hindu and Jain is of the very narrowest description, in contrast to the state of feeling more to the north, and probably in the sectarian south of the continent. In Gujarát the Jain community is almost entirely commercial in character, and as a rule in easy circumstances, with considerable, and in Ahmedabad, with predominant influence. In many cases the sub-divisions bear the same names as the Hindu caste with which they probably share a common origin, and cases occur, and are, I believe, not uncommon, in which intermarriage between the Jain and Meshri, or Hindu, section takes place. The bride, when with her Jain husband, performs the household ceremonies according to the ritual of that form of religion, and on the frequent occasions when she has to make a temporary sojourn at the paternal abode she reverts to the rites of her ancestors, as performed, before her marriage."

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described briefly their progress and the simplicity of their worship, and concluding by noting that a split had occurred in the community on the question whether smoking, as well as drinking spirituous liquor, was prohibited to them. A further account of these Satnámis was given in the Settlement Report of the Raipur District by Mr. Hewitt. He showed that the teaching of Ghási Dâss was a revival of that preached by the Chamár reformer, Rohidas, in the 15th century, in Rewah and the country to the south of Oudh, and suggested that the original Satnami came from that direction, and included converts of other castes than Chamar, only all alike were styled Chamár by the Hindoos in consequence of their rejection of caste, and inclusion of a majority of Chamars within their body. In this way he accounted both for the unusual preponderance of Chamars in the Bilaspur and Raipur districts, and for their superior physique and appearance. Of the total 398,409 Satnámis enumerated at this Census, 396,489 are regarded as Chamars by caste, and 356,533 within the two districts of Bilaspur and Raipur. The remainder are regarded as of other castes, from the Brahmins downwards. I am inclined to attribute this exceptional record of other castes to a retrograde creeping in of caste prejudices." The above remarks will throw light on certain allusions in the following extracts from papers kindly written to show the present condition of the Satnámis. The Rev. Oskar Lohr, of the American Reform Church, Missionary to the Satnámis, writes, "It is a matter much to be regretted that the early history of this interesting people is involved in obscurity. Nothing is known about their social and religious condition before they came, probably from the Punjab, to this part of the country. Until the religious movement started by Ghási Dâss, 60 years ago, the whole tribe were Hindoos. But at present it is difficult to state how many of them can be called such. About 25,000 are Satnámis; the rest, about 300,000 or more, cannot be called Satnámis properly, since they do not observe the rites and precepts pre-scribed by the Satnami religion, neither do they

contribute to the support of the Guru (Chief Priest). Marriage cannot take place between a Satnàmi Chàmàr and non-Satnàmi Chamàr as long as the latter has not embraced the religion of the former. The non-Satnàmi Chamàrs observe all the Hindoo festivals, eat meat and certain vegetables forbidden by the Satnàmi religion; they smoke tobacco and drink intoxicating liquors; many of them work in leather also. They are, as their forefathers were, Hindoos. The true Satnàmis acknowledge the Guru as their spiritual leader. They abstain from tobacco, intoxicating liquors and drugs, animal food, and from certain vegetables. They do not observe Hindoo festivals, nor worship idols. The necklace worn by them has religious meaning, it was touched by the Guru, and, above all, they hate bitterly the Hindoos, and mostly the Brahmins. The non-Satnàmi Chamàr has, in common with the Satnàmi proper, a salutation, the outward mark, but without religious meaning to it, the necklace, and in some cases the bitter feeling towards the Hindoos or rather the Brahmins. The difficulty in getting a correct numerical result of the number of Satnàmi Chamars and non-Satnàmi Chamàrs lies in the fact that all Chamàrs call themselves Satnamis without being such. The real Chamars, or leather workers, who are found every-where and belong to the Hindoos, stand in no relationship to the agricultural Chamàrs of Chhatisgarh. They are low caste Hindoos. The Satnàmi Guru has about 25,000 disciples. They are certainly not Hindoos, but deists, but the rest, about 300,000, though called Satnàmis, cannot be counted as such so long as they have not embraced the Satnàmi religion." In a footnote I have further extracted an article on the Satnàmis by Mr. Banerjee, of Raipur.\*

\* "In point of physique, they are taller, fairer, and better made than the other inhabitants of the country, and this has led to the theory that they are immigrants from the Gangetic provinces. But no authentic information can be obtained about this supposed immigration. There is nothing in their speech or habits to show Gangetic origin, and no tradition is left amongst them to favour the theory. It is worthy of note that while the Lodhis and Kurmis clearly remember that they came from the north-west, the Chamar's uniform reply, when questioned on the subject, is that 'he belongs to the country.' The Chamar's necessities are fewer than those of his Hindu neighbours; his marriage, funeral, and religious expenses bear no comparison with those of the Hindus. His habits and tastes are of the simplest and most inexpensive kind; one piece of cloth about the loins and another on the head, with a gold ring on the left ear and a silver

bangle on the right arm constitute the ideal of his perfect toilette. His food consists of the produce of his fields, of which he always has plenty, the virgin soil yielding a copious outturn for comparatively little labour. It would appear from the above that both necessity and inclination make him work less than the Hindus, and, as a matter of fact, he works less. His abstinence from animal food (which, in a country so hot as Chhatisgarh, works more harm than good) and from all sorts of intoxicating drinks and drugs, and his agricultural pursuits give him health. The Chamar women, although they sometimes assist in removing or gathering the produce of their own fields, yet seldom work as 'rezas' (general day-labourers) as other low class women seen to do. It may not, therefore, require going the length of Dr. Darwin to say that the superiority of

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69. The Kabirpanthis are also only recorded in the Central Provinces, though they undoubtedly are to be found in small numbers in other parts of India. They are 50,000 less in numbers than the Satnamis, who, according to Mr. Bath, "are, in a way,

physique of the Satnamis is owing to their sobriety, leisure, plenty, and the enjoyment of country air for generations."

*Origin.*—The sect, as is well known, owes its origin to one Rohidás, who was a disciple of Ramanand Das, who flourished towards the latter end of the 17th century. Rámanand Das was a Byrági. According to him every man belonging to the superior classes amongst the Hindus could become a 'Byrági,' and on admission into the brotherhood all former inequality of caste was set aside. But all the lower classes of Hindus and all non-Hindus were excluded from joining the fraternity. Now this was but a half measure. Rohidas proclaimed perfect equality of all men in the eyes of their Maker, an invisible Being, and invited all men, without distinction of colour or creed, to come and partake of the salvation newly discovered by himself. Such sweeping doctrines could ill afford to find much favour in orthodox Hindustan, and he was obliged to retire into the wilds of Gondwana, where he eventually succeeded in establishing his church. According to him there is no established form of prayer, each man may address his Maker in his own way, but prayer is inculcated as a necessity. No church or place of public worship and no priesthood are ordained. His code of morals does not differ much from that of the Hindus.

*Changes.*—This was Satnámism in its early stage. But, like everything Indian, the principle of hereditary succession to the gadi (or throne) carried within itself the germ of corruption. Each successive 'Guru' left an enlarged heap of riches to his successor, and a proportionate diminution of learning and sanctity of morals. The time of the present Guru (a man no more learned than one of his followers) is spent in managing his own temporal concerns, and in making a sort of progress

through the country, receiving presents, offerings, and homage from all, but enlightening none. Under the guidance of such a shepherd it is not difficult to conceive that the flock should go astray. The Chamars of the present day have all but lost their primitive creed, and devoutly supply their quota in the worship of Thakurdeo, Burhadeo, and a whole host of deities and deified heroes of the Gond and Hindu pantheon, and the Byga receives at least an equal amount of support from the Chamar constituents as he does from the Gonds and Hindus. Nor is this to be wondered at. Theism, a belief in an immaterial omnipresent God without shape, is difficult of conception even by comparatively educated minds. The human mind in its infancy in every part of the world and in all ages has attributed phenomena to agency more or less concrete; there is always a yearning to assign a local habitation, a definite shape, and relations like human to superior intelligences. The Chamars are as a rule illiterate, and their ideas are yet too primitive to grasp and cling to an abstract, ideal, shapeless God. It may be supposed that they never understood the doctrine of Rohidas in its entirety, but embraced it to escape the grinding social tyranny which heaped utter degradation on themselves. Surrounded by a more intelligent, better educated, and wealthier class, who excel in religious pageants, unsupported in their hazy belief in an inapprehensible deity by their sleeping 'Guru' and Bhandaries, dazzled by the splendour of the Hindu worship of decked idols which directly appeals to the senses, it did not require long for them to slide back to the old belief, although it brought back the old tyranny of a haughty priesthood with it. It does not appear that Satnamism ever attracted any number of proselytes from the better classes of the Hindus. Men possessed of rank and wealth are conservatives in every country. Those who have anything to lose think before they take any serious step that would finally sever them from their brethren; the Christian apostles were taken from fishers. In the case of the higher class Hindus there was the further temptation of looking down from the serene heights of fancied superiority on fellow men whose congenital crime could not be washed out by piety or penance. Superiority, real or fancied, is and has always been coveted by man. A 'Brahman' or 'Chatri' could scarcely be expected to renounce his inborn rights (in his eyes) to mix as an equal with 'Dhers' and 'Chamars,' whom it had been the immemorial privilege of himself and his fore-fathers to look down upon as worse than the beasts of the field. A Brahman can touch a goat or deer without pollution, but he must not touch a Chamar. Innate conviction could have done something for the spread of Rohidas' doctrine. But theism in order to be the prevailing religion of a country presupposes a degree of knowledge and intelligence scarcely arrived at by the masses in any part of India. Even now very few Brahmans think on religious questions themselves, it would perhaps be considered unorthodox to do so. . . . . The result naturally was that only the lowest of the people availed themselves of the relief opened out by Rohidas, not so much by an intelligent appreciation of the excellence of his doctrines, as to avoid the utter degradation and contempt in which they were held. The mass of the Hindu population, on the other hand, exasperated at the idea of the

forced emancipation of their hereditary slaves, looked on this schism of the outcasts find pariahs with anger and disgust, and gave them the name of ' Chamar,' the very concentrated essence of Hindu contempt.

"Had the Satnàmis as a class risen to knowledge and prosperity after their secession from Hinduism, they would probably have secured an ameliorated position for themselves in time. The 'Ját' converts to 'Sikhism' have done this. But from a variety of causes not necessary to mention, the Chamàrs' material prosperity or knowledge has not increased with the efflux of time. He has remained the same illiterate clown with rude plenty that he was a hundred years ago, without the desire or energy to ascend to a higher state of civilization. The sense of wrong at being looked down upon by the other castes and the assumed spirit of haughty isolation have died with the founder of their class, and both Guru and disciple have again kindly taken to the supercilious contempt of the dominant Hindus.

*"Habits and Character.*—The Satnami is ordinarily a moderately industrious fellow, quite satisfied with himself and the world around him, if he has but the barest necessities of life, and has no sowcár to fly at him for any heavy debts, which his habits of thrift seldom allow him to run into. He thinks himself supremely blest if he has but one or two ploughs with bullocks, a gárá or two of grain in stock, with a few trinkets for himself and family, and, above all, a plough or two of land in which he may have acquired occupancy rights. This last is so much coveted, that a Chamar is often seen to spend his last penny to secure it. He would stop at no untruth, howsoever monstrous, if he thinks that he can win his point by it. When he has once launched in a lawsuit, he would either win it or ruin himself by litigation. Suit after suit is dismissed without abating one jot of his ardour or patience; he would march on from one Court to another till he has gone to the Judicial Commissioner, and after he had lost his case there, he would send miscellaneous petitions to the Chief Commissioner, the Governor General, and sometimes to authorities which have no existence. The Chamàr's obstinacy is proverbial. Though not personally a poltroon, he does not love danger for its own sake. His respect for authority is almost idolatrous; there is scarcely any-



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branches sprung from the sect of Kabir." Regarding the religious doctrines of the Kabirpanthis, he gives the following information:

—

"The most perfect representative of the reforming movement was Kabir, or, as his disciples, who revere in him an incarnation of the deity, also surname him, Juanim, the one who has knowledge, the seer. So little is known of a positive kind in regard to this remarkable man that some have gone so far as to doubt his existence. The most probable hypothesis is that he was born at Benares, and was of the weaver caste, that he was a Vairâgin of the sect of Râmânanda, perhaps, as tradition surmises, an immediate disciple of that master, and that he taught at the beginning of the 15th century, the legend making him live 300 years, from 1149 to 1449. Kabir has left no writings, but his sect possesses pretty numerous collections in Hindee, the composition of which is, with more or less reason, ascribed to his first disciples, in which are preserved a great number of the sayings of the master, forming at times pieces to some extent, in verse as well as in dialogues, reproducing contro-versies, which are, in part, certainly imaginary, and in which he is the chief interlocutor. In these teachings of his, Kabir sets himself against the whole body of Hindoo superstitions. He rejects and ridicules the Shastras and the Puranas; he severely chastises the arrogance and hypocrisy of the Brahmins; he rejects every malevolent distinction of caste, religion, and sect. All who love God and do good are brothers, be they Hindoos or Mussulmans. Idolatry and everything which approaches to it or may suggest it is severely condemned. The temple ought to be only a house of prayer. He tolerates among his disciples neither practices that are too demonstrative nor irregularities of custom, nor any of those external marks which are the distinctive badge of the Hindoo sects, and which serve only to divide men. Yet not to scandalize a neighbour, he enjoins on them conformity to usage in indifferent matters. He recommends

renunciation and contemplative life; but he demands, above all, moral purity, and does not restrict it to one particular kind of life. All authority in the matter of faith and morals belong to the Guru. Yet obedience to his commands must not be blind obedience, and a reservation is expressly made on behalf of the rights and conscience of the believer. Of these features taken separately there are not many which we do not meet with again more or less elsewhere in the past history of the sectarian religions. But the whole is new, and singularly recalls the quietism of the Moslem. This resemblance has been recognized in India itself. But Mahammedans claim Kabir as one of themselves, and among the Hindoos there is a widespread tradition which represents him as a converted Mussulman. One thing is certain, that Kabir was much occupied with Islam. His aim obviously was to found a unitary religion which would unite in the same faith the Hindoos and the followers of the Prophet; and with that view he assailed the intolerance of the Koran and the fanaticism of the Molahs with no less vigour than the prejudices of his compatriots. We cannot doubt that the spectacle of Islam with its triumphant monotheism, its severely spiritualistic worship, its large fraternity, and its morality practically so

thing he will not bear from a man in authority. Generally speaking, he is quiet and inoffensive, but when mortally offended he will go any length to injure his antagonist. His *esprit de corps* is worthy of praise; a Chamar will often suffer considerable loss to do a good turn to a brother of the same fraternity when fighting with a landlord of a different sect. He is generally a good father and a good son, but is not so strict a believer in the doctrine of conjugal fidelity. His ideas of cleanliness and decency are capable of much improvement; he sleeps in a hovel without windows, with an army of children of all ages round himself squatting on the floor, on which the very apology for a coarse mattress is sometimes spread. In winter he wears a blanket, and the children are packed up under a quilt of rags stitched on one another, sometimes the accumulation of generations. During the day the sun is considered a sufficient protection against cold, and very little clothing is used. But chest diseases are rarer than might be expected from this sort of exposure. When sick the Chamar mostly trusts to nature for recovery. Sometimes he resorts to the village 'baid,' who gives him a lot of vegetable drugs or instructs him to find them out himself. In diseases requiring surgical operations, the Chamar seldom has recourse to any help. He has a superstitious dread of the hospital, to which he very seldom goes except when he has to undergo an operation for the stone. During cholera seasons his only hope is in the efficiency of the

Byga or aboriginal priest, whom he pays to the best of his means to protect himself and family from the anger of the dread goddess. . . .

*"Knowledge, Superstition, and Belief.*—Very few Chamars could ten years ago write their own names. The village schools have taught some few of the younger generation the rudiments of Hindi, but the great masses are yet as ignorant as ever. There are few Chamars who have seen any place beyond their own district. The necessary consequence of this ignorance and want of travel is that they are superstitious to a degree. If there is a murrain amongst the cattle, or some of the children are sick, or if there is a general outbreak of cholera, there is at once a local inquiry instituted to find out the witch who is doing it, and woe to the poor woman who is pointed out by the Byga as the authoress of the mischief. The treatment which she receives in many cases results in death, and stripping naked and beating her out of the village with castor-oil sticks is the mildest punishment. Strictly speaking, the Chamar ought to believe in no other deity but one, but, as a matter of fact, he is as bad an idolator as the most ignorant of the Hindus."

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incontestably superior to Hindooism, left a very deep impression on his mind. At the same time this impression appears to have been only quite general. Kabir was indifferently acquainted with the Mussulman theology; his god is neither that of the Koran, nor that of Suffism, nor that of the Vedanta. The mantra of initiation with which he receives his disciples is in the name of Rama; and notwithstanding the very exquisite profession which he makes of monotheism, he seems to have himself admitted, anyhow those who believed in him afterwards admitted, the majority of the personifications of Hindooism. The numbers of this sect, the Kabirpanthis, those who follow the path of Kabir, form at present twelve principal branches, which have remained in communion with one another in spite of sundry differences with regard to both doctrine and practice, and their centre is at Benares, but we meet with them throughout the whole Presidency of Bengal, in Gujerat, in Central India, and far as the Deccan. Their number, difficult to estimate because of the pains they take to conform to the customs in the midst of which they live, appears to be pretty considerable. At the end of last century their religious order by itself alone contri-buted, it is said, 35,000 of those who took part in a mela held at Benares; and they are still more influential than numerous. Kabir himself is revered as a saint by the majority of the Vishnuites; his authority is directly recognized by many reforming sects, and his influence is visible in all of them."

70. The following extracts are taken from a memorandum on the Kabirpanthis by Mr. Sadâshiv Vithal, an inspector of schools in the Chhindwara district.

"The head-quarters of the Kabirpanthi sect, in the Chhindwara district, are at Singhori, a fair-sized village on the Narsinghpur road, about 14 miles north of Chhindwara, where Anandi Das, the mahant or prior, with a following of 12 byragees or priests, lives. This is the village where the head of the faith, at present residentat

Kawardhá, is said to have resided before removing to Bilaspur. . . . . Kabir aimed at bringing all, Hindu and Mussulman alike, within the pale of the new faith. The date of the appearance of Kabir is given in the Suksit Dhyán (one of the books kept at Singhori) as Sam bat 1524, or A.D. 1467. Kabir seems to have been one of the followers of Rámánand, who is said (*Arya Darpan*, September 1880, page 209) to have had 12 disciples, among whom were Rohidás Chamàr and Kábir Jaláha. The latter, however, went much further than his master, and discarded all the Hindu incarnations, teaching the worship of Nirankár, or the formless being. He denounced as false both the teaching of the Puráns and Vedas, and also the teachings of Mahomed. At present the chief ordinances of the faith as preached and practised in this district are,—(1) to avoid idol worship; (2) to perform no pilgrimages to Hindu holy places; (3) not to touch any spirituous liquor or flesh. The prohibition of the use of tobacco (Betul Settlement Report) does not seem to be known in the district, so far as the laity are concerned, and intermarriages and funeral services are conducted according to caste rules. There is no prohibition against the admission of any caste into the faith; and as a matter of fact there is a considerable number of Koshtis, Kunbis, Teiis, Gaolis, Sonárs, Mahesris, and Chamàrs (besides other castes), who are Kabirpanthis, and also a few Mussulmans. The tendency now, however, is towards excluding some of the lower castes; and the Singhori priest informs me that the conversion of Chamàrs is neither attempted, nor, indeed, allowed in this district. Also, though theoretically there is no distinction of caste among Kabirpanthis (Betul Settlement Report), each caste keeps much to itself; and, on the other hand, Kabirpanthis and the orthodox of the same caste eat together and intermarry. The tendency all over the district is, in short, to give up Kabirpanthism in all but the name. The ceremony of initiation is very simple. Persons who wish to be ordinary Kabirpanthis are generally admitted to the faith at the residence of the mahant, though this is not essential. The only necessities are that a small piece of ground should be cleaned, and a religious book and the mahant be present. The password (mantra) is then blown, in the orthodox manner, into the ear of the convert, and he is presented with some betel leaves and sweetmeats; a necklace of wooden beads (generally cocoa-nut, from Bombay) is also placed round his neck, and without this on he is not supposed to eat or drink. The convert then gives of his substance, according to his means, to the mahant. Those who become ascetics wear necklaces of a different pattern, and are also

obliged to wear a skull cap, which may be of any material or colour, provided it is peaked. These ascetics travel about asking alms, and, those who can read, explaining their sacred books. But they do not seem to take much trouble about proselytizing, and there is little itinerary preaching done."

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71. I also add an account of Kabirpanthism, furnished by Babu Tarudas Banerjee, B.A., B.L., pleader at Raipur, and printed in the Central Provinces Report:—

"According to the Kabirpanthis Kabir, whom they call 'Sahib,' first appeared as a boy at Mathura, and was not born of woman. From Mathura he proceeded to Benares, and thence to Jagganath, performing miracles all the way. On coming to a place called Bando, he made Dharamdás a Kasundia-Baniá, his chelá or disciple, and it was this man who, on the death of Kabir, became the head of the Kabirpanthis, and settled at Kawardhá, where his family still continue on the gadi (throne) as the hereditary Gurus (high priests) of the sect. According to Kabir no caste distinctions are allowed; every man, irrespective of his colour or creed, is eligible to Kabirism, and Hindus and Mahammedans partake of food from each others' hands after initiation. Kindness to life in all forms is inculcated. But on the death of Kabir, at Mughur, the religion promulgated by him underwent those changes that have given it elasticity and life. Renunciation of caste ceased to be a *sine quâ non* preliminary of profession of Kabirism. The Sahib or Guru at Kawardhá wisely left the caste system untouched, and called on his followers only to worship Kabir, and to abstain from killing animals. From Gawadhan upwards all ceremonies are performed by Hindu priests, according to established ritual, without creating any scandal amongst the Kabiris. It is this spirit of compromise and tolerance which has spread Kabirism throughout the greater part of India.

*The Hierarchy*—"The chief Guru lives at Kawardha, in Zilla Bilaspur. He doesnot appear to be more learned than his disciples, and is more careful of his own secular concerns than of the spiritual welfare of his followers. He appoints a certain number of deputies called bhandaries and mahants from the more advanced

of his followers, who, after paying a good amount for the privilege, go on re-couping themselves from contributions by their own disciples, of whom they always manage to get together a good number. They are not bound to observe celibacy, but a good many assume that state for the peculiar sanctity that is always ascribed by the multitude to it. The Guru resides at Kawardha, but his mahants are spread all over the country. Besides these mahants and bhandaries there are a number of hereditary '*gadiwálás*' the principal of whom live at Kudurmál, in the Korba zemindari, in Bilaspur, and at Bangoli, in Tehsili Simga. Every one of these has to send a certain amount to the Sahib according to his income, but they always retain a good round sum for themselves. The lineal descendants of Dharmodas are called '*gadiwálás*,' and have always the word 'nam' annexed to their names, *e.g.*, 'Ugranam,' 'Sheshnam,' &c, whereas the collateral branches, a good many of whom live at Dargaon, Tahsil Drug, in Raipur, are called 'Shakha banda,' and have the affix 'Das' attached to their names. According to the Kabirpanthis, there are 42 gaddies and 10,000 branch gaddies all over India, but no reliance can be placed on these numbers. One of these 'Shákhá bansis,' at Dhamtari, has thrown off his allegiance to the 'Sahib' at Kawardhá, and has pro-claimed himself a 'Sahib.' He has got a good many followers on that side of the district, but his celebrity is but a local one, he and his followers being considered by the generality of the orthodox Kabiris nothing but heretics."

*Sádhus*.— "Unlike the Chamàrs, all of whom follow some sort of secular profession or other, the Kabirpanthis have got a pretty large body amongst them, who, though not professing celibacy like the Hindu Byrágees, yet resemble them a good deal in their habits and customs. Dressed in a peculiar style, they go about in pairs begging from door to door, reciting moral precepts in verse to the accompaniment of a single-stringed instrument resembling a guitar, and two pieces of black wood beaten one against the other to keep time. They profess allegiance to the 'Sahib at Kawardha, but keep their earnings to themselves. They are generally well versed in the doctrines of their sect, and often willingly enter into controversies with the members of other sects, when they defend and elucidate their positions by quotations from the metrical polemics of Kabir. It is thus that a good many people belonging to the lower orders of Hindus are annually converted to Kabirism, but the substantial benefit of the conversion is reaped by the nearest *gádiwálá* or mahant, as the 'Sádhus' cannot make



'Chelas' except by special permission of the 'Sahib' at Kawardha. As Kabirism does not involve loss of caste or any other sort of social degradation, as it does not impose any wearisome or costly ceremonial, as fasting and penance are no part of its teachings, and, above all, as its doctrines are more simple and better suited to the apprehension of the masses than those of Hinduism, and, as they are embodied in a series of Hindustani verses easily understood and remembered by all, Kabirism has gone on increasing in strength and

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prosperity in the midst of the decline of other sects which have not the same elasticity to support them. It is worthy of note that in the Central Provinces almost the whole of the Kabirpanthis are Gharbáris, *i.e.*, married people, whereas in Northern India the greater part of them are Nihangs, *i.e.*, devotees vowed to celibacy, who go about the country with a sort of roving commission."

*Principal Castes.*—"The largest number of Kabirpanthis in Chhatisgarh are Telis, Gándás, and Pakás, which classes have *en masse* adopted Kabirism. But other castes also occur in numbers, Brahmins (rare), Chhatris, Banias, Naus, Dhobis, and Mahammedans, all classes were invited to join the fraternity. The Chhatri and Brahman are expelled from caste on their conversion to Kabirism, and thenceforth occupy the same position as is held by Hindu Byrágees, and it is from them that the bhandáries and mahants are mostly taken. The Kabirpanthis of the present day recognize and retain caste distinctions as tenaciously as the most orthodox Hindus. Ordinarily no Kabirpanthis of one caste would eat food cooked by a member of another, and it is only when they meet at Kawardha on some festive occasion that the rule is somewhat relaxed for the occasion, on the same principle, perhaps, that induces Hindus to partake of food brought by any one at Jagannath. The different castes of course never intermarry. In their social relations, habits, and superstition, the Kabirpanthis differ but slightly from the Satnámis."

72. The Parsis, who stand next in numbers, form but a very small portion of the population. They appear in the various Presidencies as aggregating 85,397, and their distribution by Provinces is shown in the following abstract:—

#### ABSTRACT XIV.

##### *Parsis.*

1. Bombay, British Territory	72065	10. Madras	143
2. Baroda	8118	11. North-West Provinces, British Territory	114
3. Bombay, Feudatory States	1908	12. Burmah	83
4. Central India	916	13. Ajmere	75
5. Hyderabad	638	14. Mysore	47
6. Punjab, British Territory	462	15. Coorg	21
7. Central Provinces, British Territory	399	16. Rajputana	7
8. Berar	242	17. Punjab, Feudatory States	3
9. Bengal	156		

They are found, it will be seen, in any considerable numbers only in Bombay and Baroda, where 82,091 of them are shown, the remaining three thousand being distributed among 14 other States and Provinces.

73. The Jews are distributed through 14 of the different Provinces and States, but are only found in excess of a thousand, and even then in inconsiderable numbers, in Bombay, Cochin, and Bengal; their distribution is shown in the following abstract:—

#### ABSTRACT XV.

##### *Jews.*

1. Bombay, British Territory	7952	8. Ajmere	94
2. Cochin	1249	9. Central Provinces, British Territory	63
3. Bombay, Feudatory States	1071	10. Hyderabad	47
4. Bengal	1059	11. Central India	38
5. Burmah	204	12. Madras	30
6. North-West Provinces, British Territory	101	13. Berar	3
7. Travancore	97	14. Mysore	1

74. The Kumbhipathias, who are shown only in the Central Provinces, and number there 613, should not have been separately distinguished. They are a very small sect, and it was owing to a mistake in the working up of the figures in the Central Provinces Census Office that they have been separately shown.

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75. There remains but one other, the Brahmo, religion to notice. The Brahmos are recorded in the Census returns as numbering 1,147, and as found only in the provinces named below with the numbers there given:

Bengal	788
Assam	177
Madras	132
Burmah	37
Central Provinces	7
North-West and Oudh	6

As I have already pointed out, their number is much understated. Probably in Bengal alone they are really to be found in hundreds where the Census shows them in tens. It would have been interesting to obtain trustworthy figures of this sect. Those given above do not correctly represent its number. As little is known to the general reader of the Brahmo doctrines, which, in the opinion of some, bridge the chasm separating Hinduism from Deism, and offer a natural passage for the educated agnostic which may eventually lead to the adoption of Christianity by a large and increasing class, I extract in a footnote the remarks by M. Barth on this form of dissent from Hinduism.\*

76. In dealing with the statistics contained in Table III. of Vol. II., I have not attempted to describe the religion of the great mass of the population, the Hindoos and Mahammedans. Pure Hinduism and the doctrines of Islám have been copiously treated by various distinguished writers. But the professors of pure Hinduism and strict Mahammedans form a very small portion of the 188,000,000 returned as Hindus, and of the 50,000,000 shown as Mahammedans at the late Census. What may be the special belief or the peculiar practices of the great

majority professing these religions, particularly of the uneducated agriculturalists, whether in the north or the south, is little known to the strict interpreters of the Korán or to the learned student of the Vedas, much less so to the English officials who administer the country. The amusing writer of the Punjab Census Report has, however, devoted some of his pages to a consideration of the popular doctrine and practice of the Hindus and Mahammedans of our Frontier province, and his remarks will well repay perusal. They will be found collected in Appendix B of this volume.

Those who may desire information concerning the two most prevalent religions will find it useful to consult the following works: — "The Religions of India" (Barth), "The History of Antiquity, Vol. IV." (Duncker, translated by Abbott), "The Hindus

\* "The Brahma Samaj (the Church of God). The founder of the movement, in the first years of this century, was the Brahman Earn Mohun Roy (who was born at Burdwan in 1772, in Lower Bengal, and died at Bristol, in England, in 1833), one of the noblest figures offered to view in the religious history of any people, but who was, in fact, better conversant with Christian theology (having with this object, besides English, acquired Latin, Greek, and Hebrew) than with the Vedas, although he knew of them all that it was possible to know then. He believed that these old books, in particular the Upanishads, rightly interpreted, contained pure deism, and he endeavoured to persuade his fellow-countrymen to renounce idolatry by appeals to tradition. With this aim he translated and published a certain number of these texts, and expounded his views on reform at the same time in original treatises. Becoming soon an object of attack, at once on the part of his own people and that of certain missionaries, he replied to them in writings in which the science of the theologian is found in alliance with a power of thinking of rare elevation, and some of which continue to this day models of controversial literature.\*

"The Brahma Samaj, it thus appears, had recourse from the first to the methods of propagandism in use in Europe, and it has remained faithful to these since. In its aim it is a Hindu sect; in its organization, in its means and all its modes of action, it is an association analogous to that of theological parties among ourselves. It has its places of meeting and prayer, its committees, its schools, its conferences, its journals, and its reviews. The

revealed authority which the founder had thought, in the beginning at least, he ought to claim for the Yeda has been gradually given up, especially since a kindred association, the *Dharma Samaj* (the Church of the Law), was founded for the defence of the old orthodoxy. For over a dozen years now the sect has been split into a conservative party, the *Adi* (*i.e.*, ancient) *Brahma Samâj*, and an advanced party, which was formed under the direction of Keshub Chunder Sen, the *Brahma Samâj of India*, the former more respectful to the old usages, the other driving at a more radical reform. In this work there is an immense deal of what is right in itself, devout in sentiment, and great and even noble in aspiration. It is impossible sufficiently to honour these truly worthy men, who labour with so much zeal to raise the intellectual, the religious, and moral level of their fellow-countrymen; and the good which they do is unquestionable. But it is more than 60 years since the *Brahma Samâj* was founded; and how many adherents can it reckon up? In Bengal, its cradle, among a population of 67,000,000, some thousands, all in the large towns; in the country districts (and India is an essentially rural country), it is hardly known."

\*See in particular his treatise, "The Precepts of Jesus, the Guide to Peace and Happiness," as also his First, Second, and Final Appeal to the Christian Public in reply to the Observations of Dr. Marshman, several times reprinted.

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as they are" (Shib Chunder Bose), "Hinduism" (Monier Williams), "Notes on Muhammadanism," (Hughes), Stobart's "Islam," and a small *brochure* entitled "Des Particularités de la Religion Mussulmane dans L'Inde," by Garcin de Tassy. The Indian Provincial Gazetteers also contain much that is valuable in illustration of the popular practices and beliefs.

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### CHAPTER III.

#### PROPORTIONS OP THE SEXES.

77. Table IV. contains, in addition to the information regarding the distribution of the population by religion, certain further statistics which throw light upon a subject, in dealing with which reviewers of previous Census figures have experienced difficulty. The last columns of Table IV. give the proportion of males to females throughout the entire population, and similar information as to the disparity, or otherwise of the numbers of the sexes for each of the religions. The figures so collected will, I believe, be of much service in enabling us to form sound conclusions in regard to a question on which previously there had been considerable difference of opinion. Until the recent enumeration the proportions borne by the males to the females throughout the various provinces of India had been in every instance, with the exception of Travancore, in more or less marked contrast with those noticeable in European countries. At the same time, cases occurred amongst the Indian provinces where the number of males in the population was not so remarkably in excess of the females as to bear out the theory that the proportions of the sexes in Indian populations followed a line differing from that which many years of observation and enquiry had traced in the West. It was in the North of India the greatest divergence had been observed; while in the South especially, and less so in the East this variation became less and less conspicuous.

78. The figures for the Indian provinces at the present and the preceding enumeration are given below. They indicate the number of males in every hundred of the population of both sexes: —

#### ABSTRACT XVI.

Provinces.	Proportions of Males to every 100 of both Sexes.	
	Present Census.	Preceding Census.
Ajmere	54.01	53.56
Assam	51.29	51.56
Bengal	49.79	50.0
Berar	51.65	51.7



Bombay :		
British Territory	51.64	52.3
Feudatory States	51.46	52.2
Burmah	53.28	52.3
Central Provinces :—		
British Territory	50.46	50.9
Feudatory States	50.75	51.1
Coorg	56.33	56.1
Madras	49.48	50.2
North-West Provinces :		
British Territory	51.95	52.9
Feudatory States	51.65	52.9
Punjab	54.25	54.5
Baroda	52.15	52.9
Cochin	50.28	50.3
Mysore	49.83	50.2
Tr a van core	49.86	49.8
Total India	51.18	51.4

79. For purposes of comparison, I add a return, giving the proportions of the sexes in some of the European States:—

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## ABSTRACT XVII.

## Proportion of the Sexes in different European States.

States.	Year of Census.	Total Population.	Males.	Females.	Number of Males in every 100 of both Sexes.
Germany	1880	45234061	22185433	23048628	49
England and Wales	1881	25974439	12639902	13334537	48.7
Hungary	1880	15625152	7695533	7929619	49.3
Denmark	1880	1980259	972832	1007427	49.1
Sweden	1880	3875237	1901820	1973417	49.1
Switzerland	1880	2846102	1394626	1451476	49
Netherlands	1879	4012693	1983164	2029529	49.4
Norway	1875	1802172	872151	930021	48.4
Spain	1877	16731570	8244978	8486592	49.3
Italy	1871	26801154	13472262	13328892	50.3
Greece	1879	1653767	855249	798518	51.7

80. In 1865 the North-West Provinces returns showed that for every thousand males there were only 864 females in the population, and that out of 1,000 of both sexes, according to the Census returns 536 were males, and 461 only were females, thus entirely reversing the proportion generally noticed in Europe. In speaking of this state of things I wrote as follows:—"It will be seen that in the North-Western Provinces a large excess of males over females—a state of things quite opposed to European experience—co-exists with extremely early marriages, those marriages being consummated immediately the wives have arrived at puberty, and with a greater difference in the ages of husband and wife than is found in England and France. We also find that the excess of males is less marked in the Mahomedan section of the community, where the difference in age between the husband and wife is less marked. On the other hand, in France and England we find the male births exceeding the female births; but to so small an extent that, owing to the greater force of life in the female, we always have the females of all ages exceeding the males of all ages; and this state of things coexists with marriages later in life, the women being married in the greatest numbers above 20 years of age, and with a less difference in age between husband and wife.

"After a careful study of the facts presented by these provinces, contrasted with those for European countries, I can come to no other conclusion than this, that whatever may be the influence of climate upon the proportion of the sexes, and that such influences do exist we may accept as a fact, the great and abnormal excess of males over females in this country is attributable to the social habits of the people, which, inducing very early marriages, the difference in age between husbands and wives being always relatively greater than in Europe, tend to permit a wider play to the physiological laws which are traced in the influence of the ages of the parents on the sexes of their progeny.

"It is, I fear, not to be doubted that the opinions of the Hindus in regard to females, especially among the higher castes, exercise an unfavourable influence on female mortality in the earlier years of life. But this influence is quite insufficient to account for the vast difference which is found in the proportions of the sexes in this country compared

with others; nor can it be considered at all when our attention is directed to the same subject, the proportion of the sexes in the Mohammedan selection of the community. Mr. Hume's careful inquiries go to show how small is the influence which infanticide, or mere carelessness of their female children in the earlier years of life, could exercise even in the Hindu population in reference to the proportion of the sexes. There is evidently some other cause at work to produce results which are quite exceptional as far as our present knowledge goes. That cause, I believe, is to be found in the influences to which I have called attention. In the proportions of the sexes in this country, strangely altered as they are, I think we see the operation of the law\* recognized by European physiologists and statisticians. That law operates, it is true, to produce effects differing from those observed in Europe. But this is merely due to the

\* The law referred to is that noticed by Hofacker and Bernouille, and has been described as follows by M. Legoyt:—" L'une des lois du mouvement de la population la mieux constatées, c'est celle du rapport des deux sexes dans les naissances. Excepté en Angleterre, ou l'on compt 109 garçons pour 100 filles, ce rapport varie, dans tous les autres Etats, entre 105 et 106, pour les naissances legitimes; pour les naissances naturelles, il n'est en moyenne que de 104. Pour les mort-nes legitimes, il atteint le chiffre considerable de

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"different conditions of civil life in the two continents. The law of the influence of the age of parents remains the same; its effects, however, are different. But the difference in its effects is clearly accounted for by the different circumstances of the populations in which we can trace its working."

81. At the next Census of 1872 there was still a very marked excess of males in the North-West Provinces. The excess, however, was not quite so large as at the preceding enumeration. The number of females to every thousand males had risen by eleven, there being 875 females in 1872 to every 1,000 males, against 864 females at the preceding enumeration. At the same time I had before me, in addition to the figures for the North-West Provinces, other and wider information than I had to deal with on the previous occasion. At the Census of 1872 the figures for other provinces, especially Bengal, and the peculiar variations noticed in the statistics collected for different castes in the North-West pointed to the conclusion that our enumeration, so far as the females of the province were concerned, had been decidedly defective. The subject was discussed at considerable length in the Report for 1872, and I wrote as follows in my concluding remarks:—"There appears to be no genuine case among the Hindu population in these provinces in any locality except in the Himalayas, where the females recorded are in excess of the males. But it is altogether another matter when we come to consider whether in any locality *females existing* actually outnumber the males, or approach to an equality with them. We are not on this occasion without the means of forming conclusions on this subject from the census tables themselves. In this respect we are more advantageously situated than at the previous enumeration. In the caste statement the sexes have been distinguished. This was not the case in 1865, where the numbers of the different castes are shown without any distinction of the sexes. We are thus enabled for the present Census to ascertain whether in any special castes, and if so, in what castes, the males and females are nearly equal in number, and what are the cases where the females exceed the males. It is evident that if we find particular castes in which the inequality of the sexes, hitherto so remarkable a feature of North Indian enumerations, does not exist, and these castes do not differ in their social habits in regard to early marriages, on the effect of which in producing a larger number of early births stress was laid in the Report of 1865, then the climatic influences being the same, the inequality of the sexes could not be attributed to the operation of the physiological laws depending on the disproportion in the ages of husband and wife, and the earlier age at which girls are married in this country. Either the un-

"138; ce chiffre descend a 118 pour les mort-nés naturels. La supériorité numérique des naissances masculines n'est pas aussi forte dans les villes que dans l'ensemble de la population. Par exemple, elle est de 105 pour la France entière et seulement de 103 pour les villes; toutefois cette différence, qu'il est très difficile d'expliquer, ne se retrouve pas dans les naissances naturelles. Le fait principal (l'excédant des naissances masculines) est également un de ces secrets que la nature ne paraît pas disposée à livrer aux investigations de la science. L'explication proposée par Ch. Bernoulli est la plus spécieuse. Dans l'opinion de ce savant, le rapport des garçons aux filles serait déterminé par l'âge relatif des parents. Si le père est plus jeune ou du même âge que la mère, ce rapport sera plus petit que l'unité; il s'élèvera avec l'âge du père. Si les deux époux sont jeunes, il sera plus grand que s'ils sont d'un âge moyen, mais beaucoup plus faible que s'ils sont d'un âge relativement avancé. Inexactitude de cette théorie ne peut être démentie que par des recherches faites sur une vaste échelle." As Mr. Baines has remarked (p. 62 of Vol. 1. Bombay Report for 1881), "I am inclined to surmise, though with extreme diffidence as to the value of the supposition, that the influence of age as a factor in the determination of the sex of the child, amounts to a tendency only, varying in intensity with the difference between the ages of the parents."

In the Registrar General's Report of births, deaths, and marriages, in 1880, for England, the male births are given as 103.6 to 100 births of girls, and the following remarks are made:—

"There are two curious facts relating to this proportion of male and female birth, neither of which has as yet received certain explanation. The first is, that the proportion of boys to girls is smaller in England and Wales than in any other European country; and the second, that the proportion has been gradually but steadily diminishing for many years past. Comparing England and Wales with other countries, we have the following figures, which give the average number of male births to 100 female births for the 10 years 1870—79, or for those years out of the 10 for which the necessary statistics are forthcoming:—

"As regards the other point, the following figures show the gradual diminution in England and Wales of male as compared with female births:—

Italy	107.1	Holland	106.1
Austria	106.8	Belgium	105.9
France	106.4	Scotland	105.7
Switzerland	106.3	Ireland	105.6
German Empire	106.2	England and Wales	103.9

"As regards the other point, the following figures show the gradual diminution in England and Wales of male as compared with female births:—

1856-60	104.6 males to 100 females.
1861-65	104.3 males to 100 females.
1866-70	104.1 males to 100 females.

1871-75	103.9 males to 100 females.
1876-80	103.8 males to 100 females.

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favourable influence on earlier female life, found in the practice of female infanticide, must be the cause of the inequality; or there must be influences at work to produce this inequality other than those already alluded to, namely, first, climatic; second, physiological laws depending on early marriages and the youth of Indian wives when first married; third, female infanticide. Lastly, there is another solution to the “problem, the inequality may not exist except in our Census returns.”

82. I then showed that for a population of over half a million among certain specified castes, the females outnumbered the males in the proportion of 1,036 to 1,000, and that, excluding certain sections of the community where the circumstances of the country pointed to an absence of men from their homes, there was still left a population of 509,547 persons where the sexes were so distributed that to every 1,000 males there were 1,025 females. Inquiries, too, in regard, to the marriage customs of each caste went to show that, except in two instances, the age at which males and females married was much the same as in the case of other castes; and there appeared in these materials to be sufficient data to throw doubt on the probability that early marriages, where the husband was more matured than the wife, exercised such influence on the sex of the offspring as to result in a greatly disproportionate excess of male births. I went on to remark that, leaving out of consideration the possible climatic influences, I felt myself driven to one of two conclusions. Either the disparity between the sexes noted at each successive enumeration in the North-West Provinces was a fact, and if so, was mainly attributable to female infanticide, and to the general disregard of female life; or that disparity was not either wholly, or even in part, the fact, but was due to a persistent concealment of females, and to defective enumeration of this sex. There were unquestionably facts disclosed in the special infanticide reports which seemed to bear out the conclusion that a portion of this disparity had been

occasioned by female infanticide; but this was a cause which could only have effected a very small part of the defect noticeable when the two sexes were compared, and an examination of the age returns of the Census of 1872 showed that there had been a uniform concealment of females, especially between the ages of 10 and 13. It seemed indeed that a portion of the females between 10 and 15, or perhaps between 8 and 15, had altogether escaped the enumerators, and that the actual disproportion between the sexes, though it might exist to some extent, and to what extent it was impossible then to say, was not anything like so great as had hitherto been portrayed by the census statistics.

83. In arriving at this opinion, I was, without knowing it, approaching to a conclusion which Dr. Cornish, the writer of the Madras Report for 1872, announced very clearly some months after the North-West Provinces Report for 1872 had been written. The Madras figures had not been published at the time when I was employed in reviewing the Census tables for the North-West Provinces. But in 1874, Dr. Cornish's report was given to the public, and at page 10 of volume I., he made the following remarks on this subject:—"In the quinquennial returns ranging from 1851 to 1866, it will be generally found that the male population has been returned as in excess of the female. From the persistence with which this error runs through all the figures, it might almost be thought that the excess of males over females was an established fact. In the North-West Provinces, Mr. Plowden advanced an ingenious physiological theory to account for the assumed excess of males over females; but the nearer we approach to accuracy in the Census of a general population, the more clearly does the fact appear that there is nothing peculiar in this country in the proportion of the sexes; that if there are from 104 to 106 females to every hundred males in Europe, this proportion also obtains in India, that is in all parts of the country where female infanticide is unknown. The truth is that the great bulk of enumerators have been singularly obtuse in comprehending the fact that the counting of females was a matter of any importance in census work. To understand how this is, we must take into account the low estimation in which females are held in this country, and also the reticence of the people on all matters connected with their female relatives. In the registration of births and deaths the same error obtains. The birth or death of a female child is considered such an insignificant matter, especially among the lower classes of the population, that a great number



escape registration in certain districts; and, from the causes adverted, to the numbering of the female population in 1871 was undoubtedly erroneous in so far that many were omitted in the Census schedules. But in districts where the Census work was well done it will be found that the female population is invariably in excess of the male; in fact, the general accuracy of the results of any district may be judged of by the way in which the proportions of the sexes have been recorded."

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Madras Polulation according to different Censuses, 1851 to 1871.

Districts.	Census of 1851-52 (Fusli 1261)			Census of 1856-57 (Fusli 1266)			Census of 1861-62 (Fusli 1271)			Census of 1866-67 (Fusli 1276)			Census of 1871 (Fusli 1281)				
	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total		
Garjam	475445	451485	926930	Not available			584047	552879	1136926	650482	585308	1235790	779112	740976	1520088		
Vizagapatam	645323	608949	1254272	670272	613971	1284243	746859	668793	1415652	1003600	930958	1934558	1110034	1049165	2159199		
Godavery	514703	497333	1012036	547216	534487	1081703	696227	670604	1366831	722713	704759	1427472	803603	789336	1592939		
Kistna	Masulipatam			282178	238688	520866	328455	295353	623808	615436	578985	1194421	664088	632564	1296652		
	Guutoor			290526	279557	570083	302113	291100	593213	527035	472219	999254	605955	562709	1168664	707392	669419
Nellore	485418	450272	935690	499947	452085	952032	527035	472219	999254	605955	562709	1168664	707392	669419	1376811		
Cuddapah	759121	692800	1451921	704362	646789	1351151	562236	487868	1050104	597661	547098	1144759	693400	657794	1351194		
Bellary	643371	586228	1229599	618207	562880	1181087	6476175	586999	1234674	680698	624300	1304998	860173	807833	1668006		
Kuraool	140529	132661	273190	Not available			287726	377550	348218	725768	397479	373378	770857	490883	468757	959640	
Chingleput	303705	279757	583462	314964	290257	605221	349934	325456	675390	413366	390917	804283	475968	462216	938184		
North Arcot	762715	723158	1485873	811834	776270	1588104	849990	804567	1654557	Not furnished by the Collector		1787134	1020678	994600	2015278		
South Arcot	532087	473918	1006005	605195	530766	1135961	594460	533970	1128430	658184	603184	1261846	885922	869895	1755817		
Taujore	841120	834966	1676086	821883	835402	1657285	815384	836786	1652170	851855	879764	1731619	953968	1019763	1973731		
Trichinopoly	360325	348871	709196	414603	394977	809580	481633	457767	939400	504245	502581	1006826	588134	612274	1200408		
Madura	883123	873668	1756791	897,720	895017	1792737	927734	928672	1856406	968115	978274	1946389	1112066	1154549	2266615		
Timnevelly	636723	632493	1269216	668685	670689	1339374	684244	685977	1370221	754391	766777	1521168	836515	857444	1693959		
Coimbatore																	
Nilgiris	577128	576734	1153862	600817	576014	1176831	619425	596495	1215920	725370	705368	1430738	874975	888299	1763274		
Salem	609872	585505	1195377	646246	621954	1268200	754307	738914	1493221	819218	800015	1619233	975502	991493	1966995		
North Canara	542769	513564	1056333	581848	545090	1126938	401464	386578	788042	-	-	-	-	-	-		
South Canara																	
Malabar	763932	750977	1514909	812190	790724	1602914	857180	851901	1709081	931,040	925338	1856378	1134889	1126361	2261250		
Total	11050113	10531584	21581697	10846557	10323825	22407855	12092820	11513648	23606468	12375190	11926728	26089052	15527630	15355995	30883625		

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"The table above given illustrates the fact that, when the Census returns were first introduced in 1851, there was a general disposition either to conceal the number of females, or, what is more probable, for the enumerators to consider their inclusion or exclusion from the village returns a matter of no importance whatever. In the first quinquennial Census of 1851 every district, without exception, returned the male population as in excess of the female. The total of males given is 11,050,113, and females 10,531,584. These numbers exclude the population of the town of Madras, for which the numbers of the sexes are unspecified. In the Census of 1856 there were two districts, Tanjore and Tinnevelly, which returned the population of females in excess of males. In this Census the number of males and females of the Kurnool district and of the town of Madras are not separately given, but for the other districts the males were 10,846,557, and females 10,323,825, or in the proportion of 100 males to 95 females. In the Census of 1861 three districts, that is, Tanjore, Madura, and Tinnevelly, returned the female population as of greater numerical strength than the male. On this occasion, in the districts where the sexes were specially noted the population was given as 12,092,820 males, and 11,513,648 females, or in the same proportion as in the previous Census. The last quinquennial Census was taken in 1866; and on this occasion four districts returned the female population in excess of the male, namely, Tanjore, Madura, Tinnevelly, and Malabar. One district, North Arcot, furnished no particulars of the sexes, and in another district, Trichinopoly, the female population is returned in almost equal numbers with the male. For the whole Presidency, the returns show 95.2 females to every 100 males. These facts show that throughout the period 1851 to 1886 the proportion of females returned was gradually increasing; and in the 1871 Census we find that in seven out of the twentyone districts the female population is returned in what we know to be about the normal proportions of the sexes. In the small Native State of Pudukotta there were counted 108 females for every 100

males. In the whole Presidency the proportion was 99 females for 100 males, a great advance upon all former efforts to obtain the correct proportion of the sexes."

84. The population of the Madras Presidency, it must be remembered, was as large as 31,000,000, and not only in this large number, but in the larger population of Bengal, with over 65 millions, the Census of 1872 disclosed figures which, if correct, threw considerable doubt on the accuracy of the returns in the more northern provinces and elsewhere where the proportion of males to females was shown to be so excessive. Following the train of argument adopted by Dr. Cornish, Mr. McIver, the reviewer of the Madras Census Returns for 1881, points out how the increased number of females observable throughout the enumeration papers indicated greater accuracy in the Census of the provinces. He says:—"The returns bearing on the proportion of the sexes are very striking, and indicate clearly the improved character of the enumeration, as well as some of the effects of the famine on the population.

"In the Census of 1871 the males outnumbered the females; in the present Census the females outnumber the males. Dr. Cornish argued that the real proportion is an excess of females, and that improved enumeration will gradually establish this as a fact. Like most of this authority's careful speculations, this contention is enormously supported by the result of the present Census. There are now 505 females to 495 males in every 1,000 of a population exceeding 31,000,000 in number. In 1871 the proportion for the Presidency was 498 females to 502 males; an excess of females in 1871 was returned for *seven* districts and in the Pudukotta Territory. In 1881 there was an excess of females in *thirteen* districts, and in the State of Pudukotta.

"It seems quite certain that this result is due, in the main, to better enumeration. As is shown later, there has been an abnormally high proportion of females among the births since and during the famine, and there is evidence that the famine mortality was greater among males than among females; but the influence of these two facts, though perceptible, does not account for more than a fraction of the general excess of females. If further proof were wanting that the higher return of females is due to better counting, and not to actual increase of females, the following fact would furnish it. There were more than half a million more

females under 10 years of age returned in 1871 than in 1881; so that the altered proportion shown in 1881 occurs entirely among females who were living in 1871. In the area for which the age returns are dealt with below, the increase occurs exclusively between the ages of 30 and 70,

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that is to say, among the survivors of the females who were between 20 and 60 in 1871:—

In 1871 there were returned between 20 and 60	6508942
Of these (according to additional table, No 2, Vol. III.), there died up to 1880	2522743
Leaving a balance of (who would be between 30 and 70 in 1881)	3986199
The Census of 1881 shows between 30 and 70	5124275
A difference of	1138076

"which, if Mr. Stokes' calculations of the death rate are correct, must be attributed to short counting and erroneous age return of females in 1871.

"The figures in the Famine Census for 1878 showed a marked increase of females, and in the discussion of these figures it was suggested, on the one side, that the increase of females showed chiefly that the men had migrated to other districts, or emigrated over sea; and on the other side that famine mortality had borne more heavily on the males than on females, that in fact the power of endurance in women is greater than in men."

Speaking of the relative mortality of males to females in the Silem famine camps, Dr. Cornish, who attributed the excess of women to the excessive mortality of men, and to the better enumeration throughout, says, in his Report on the Famine Census: "The proportion of deaths to strength amongst males was in the ratio of 796.4 per mil., while the females died only in the ratio of 595.3 per mil. The ratio of male mortality, in fact, was just one fifth in excess of that of the female. These figures relate to actual statistics of relief camps in the Salem district, and I think there can be no doubt that what is true in regard to this district, and in relief camps in every part of the country, must be held to apply generally to the distressed population, namely, that the mortality pressed unduly on the bread winners, the adults. It by no means follows that because the Census returns of 1878 in Salem show a pre-ponderance of females, that the corresponding male population is now finding a living in other districts. The very unusual proportion of male mortality registered throughout the Presidency during the past year (58.4 per mil. of males to 48.06 females) points most clearly to the fact that those who left home to seek work and food, and exhausted their energies in hopeless wandering, had the least chance of surviving the hardships to which they were exposed. He found, for instance, in the last Census that in the town of Madras there were 104 females to every 100 males; in Tanjore district 106.1; in Pudukotta State 108.4. So that the present high proportion of female life in Salem (106 to 100 males) is nothing unusual, and by no means warrants the assumption that there has been excessive emigration of the male sex. In all probability the Census of females was more completely taken on this occasion than in 1871. In my Report for 1871 I had to point out laxity in censusing of females in some of our districts, and it is not unreasonable to suppose that in the present special Census my cautions bore some point in the way of increased accuracy of enumeration."

"Subsequent inquiries showed that the migration theory had but little, if any, justification; and it is certain that few of the 'famine zone population' reached the seaports. The present returns of 'birth place' confirm this observation. On the other hand it is pretty clear, from the present returns, that more males died than females, and especially among young children. But the changed proportion of the sexes observed throughout the Presidency is but very partially due to this cause. The changed proportion is not peculiar to the famine districts; indeed, as the figures show, there is hardly any difference in this respect between the famine and non-famine districts." In 1871, the following districts gave an excess of females, and against them is given the proportions returned for 1881:—

District	1871.		1881.	
	Males.	Females.	Males.	Females.
Tanjore	483	517	482	518
Trichinopoly	490	510	483	517
Madura	491	509	476	524
Tinnevelly	494	506	486	514
Coimbatore	496	504	487	513
Salem	496	504	487	513
Madras	490	510	493	507
Pudukota Territory	480	520	473	527

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These districts are the most settled, and it may be said the most advanced in civilization. They are railway districts, and the people are better educated than the average. This is true of the enumerators and the enumerated, the men who asked the Census questions and the men who answered them, and these are precisely the districts in which correct figures might most reasonably be expected, and where in fact the most trustworthy information always has been obtained.

To those seven districts are now added the following six districts, which also show an excess of females:—

District	1871		1881	
	Males	Females	Males	Females
Ganjam	501	499	492	506
Godaveri	504	496	496	504
North Arcot	506	494	499	501
South Arcot	505	495	499	501
Malabar	502	498	496.5	503.5
South Canara	501	499	492	508

These districts formerly gave a higher proportion of females than such of the remaining districts as \*till show an excess of males. Their enumeration is improved, and they have advanced in the same direction, but at some distance behind the districts already mentioned. Thus, for the first set, the 1871 average was 491 males to 509 females, now it is 483 males to 517 females. For the second set it was formerly 503 males to 497 males, now it is 490 males to 504 females.

The remaining districts, omitting the Nilgiris, although they show an excess of males, have advanced in the same direction:—

District	1871		1881	
	Males	Females	Males	Females
Vizagapatam	520	490	501	499
Kistna	508	492	504	496
Nellore	514	486	504	496
Cuddapah	513	487	508	492
Kurnool	512	488	507	493
Belkry	516	484	508	492
Chingleput	507	493	502	498



The average here is now 505 males to 495 females, and it was, in 1871, 512 males to 488 females. In Vizagapatam, in the plains, the sexes are returned as nearly equal, 501 males to 499 females. But in this district, as in Garjam, the defective female return for the hill tracts disturbs the general proportion.

Bellary, Ntllore, Cuddapah, and Kurnool, which gave the lowest proportion of females in 1871, give the lowest in 1881 also. The Niigiri proportion, 560 males to 440 females, hardly requires explanation, as the bulk of the population are immigrant coolies working in coffee, tea, and cinchona estates.

The truth is, there has been a nearly uniform advance towards a full return of females in every district, and those which are best in this respect, and live the largest proportion of females, are not only those which have always done this, but are the districts whose conditions are such as to make their returns the most reliable. It will be noticed, however, that the advance towards a higher proportion of females returned is not so rapid in the Telugu as in the Tamil districts. It may be that the Tamil population has in reality a larger proportion of females than the Telugu population. It is certainly in the Tamil districts that the larger proportion has hitherto been found, but there is no other evidence in support of this suggestion, and of the districts which in this Census are added to those allowing an excess of females, only one is a purely Tamil district.

The whole district of Salem, a typical famine district, was censused in 1878. The proportion of women to men was 515 to 485. In 1871 also the women had been in excess, the figures for the three Censuses being as under:—

<u>Sexes</u>	<u>1871</u>	<u>1878</u>	<u>1881</u>
Male	496	485	487
Female	504	515	513

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This shows that the famine Census gave two more females per 1,000 of the population than the present Census a difference which may be easily accounted for by the closer enumeration of 1881. Taking the proportion at 513 females to 487 males, we have an increase of nine females in every thousand of the population since 1871. But throughout the Presidency there has been an increase of seven females in every 1,000; so that the difference in Salem, which may be attributable to the famine—either through a higher mortality of males and a higher recent birth rate of females, facts which are known, and emigration of males, which is justly doubted—is an accession of about two females in the 1,000; and this result is not far apart from the moderate claims made in the famine Census. The true explanation is in the better enumeration. The result tends to support the view suggested by Dr. Cornish, and it is probable that the next Census will go yet further in this direction.

85. Similar conclusions have been adopted by the reviewer of the figures for the North-West Provinces in the Census of 1881. The North-West Provinces, next to the Punjab territory, show the greatest disproportion of the sexes for any large population; but for the North-West, the great disparity of 1872, when the males stood at 529 against 471 females, has been somewhat reduced in the period that has since elapsed; and at the Census of 1881, the proportion stood at 519 males to 481 females; thus the number of females in each 1,000 of both sexes has apparently risen by 10 in the thousand, or 1 per cent.

86. Mr. White, in reviewing the figures for this province, has succeeded in tracing to its source a considerable portion of this addition, and he instances cases, especially the Benares Division, where the concealment of females and the defective enumeration of persons of that sex at the Census of 1872 was most conspicuous. As at previous enumerations, it was evident, in 1881, that there was a considerable concealment of girls under the age of 20; and Mr.

White has been able to find the approximate number so concealed. Doing this, he raised the number of girls from 9,176,774 to 10,285,800, an increase of 1,109,026. The population thus corrected, he writes, was as follows:—

Males	22912556,	percentage	50.87
Females	22304339,	"	49.33

That is to say, in every 10,000 persons we should find 5,067 males, and 4,933 females. Mr. White goes on to remark, "This is the lowest proportion of females. The correction was made with reference to the series for females only; and if, therefore, a rateable omission occurred in each of the terms, this would not have affected the ratios of the terms. Now the social peculiarities of the people of these provinces render it inevitable that the enumeration of the women should be less complete than the enumeration of the men. We have noticed in para. 3 the difficulty which attended the enumeration of old women. The number, therefore, in our corrected age group of 50 and upwards must relatively to the old men be understated; and, in a less degree, there must have been an omission in every other age group. In the above corrected population we have an excess of 608,217 males over females. If, therefore, the males and females are found in these provinces in equal proportion, we must have omitted to count 27 females for every 1,000 counted, or rather less than 3 in every 100."

"Taking the figures of the previous Censuses of the North-Western Provinces, we find at the first enumeration 466 women in every 1,000 persons; at the second, 464; at the third, 467; at the fourth, 481. The decrease at the second Census was probably due to the different method of enumeration. Probably many married women were twice counted at the first Census, once at their parents' houses, where they were found, and once at their husbands'. The Oudh Census of 1869 gave 481 women in every 1,000 persons, and the present Census, 486. The proportion found in 1869 in Oudh was probably higher than it would otherwise have been, owing to the double counting of married women above noticed. We find, therefore, that each successive Census has given us an increased proportion of females.

"Below the age of 20 years we have seen that a large concealment of girls took place. Above that age many omissions must have arisen from the fact of social peculiarities rendering a

correct enumeration of women more difficult than that of men. If  
now we compare the percentage of the sexes above 20 years of age  
as returned in the

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North-Western Provinces in 1872, and at the present Census, we shall have some idea of the extent of these omissions. The following are the figures:—

	<u>1872</u>	
Males	8094128	
Females	7497084	Percentage of females, 48.0.
	<u>1881</u>	
Males	9182822	
Females	8844840	Percentage of females, 49.0.

"Now that the proportion of women must have been the same in 1872 as in 1881 there can be no doubt. The least number of women, therefore, we ought to have found in 1872 was 49 to every 51 men. Instead of the number reported, we should have counted 7,776,711; there was consequently an omission of 279,627 women, equivalent to an omission of 37 for every 1,000 women counted. From this the inference is obvious, that if the omission of women without that enumeration was so extensive, we should be rash in thinking that at the present Census we have been "able to count the women as accurately as the men. It is on the contrary a safe deduction that we have overlooked many women in enumeration. Under the cir-cumstances of the case I think the omissions may have reached the rate of 27 to every 1,000 counted, which is required to raise the number of females to an equality with that of males. For this large addition of females we have not, however, sufficient ground. We shall be assuredly well within the limit if we assume that of old women above 50 there were 2 overlooked to every 100 counted; and of the females below that age there was 1 omitted for every 100 counted. Taking, therefore, the cor-rected age table of females given in para. 22, we have to add one per cent, to each age group below 50, and two per cent, above. The result is as follows:—

#### Correct Age Groups for Females.

Age.	Number.
0	5767756
10	4620901
20	3982054
30	3256488

40	2349446
50 and upwards	2575989
	22552634

"The following will be, then, the number of each sex, and of the total population:—

	Number.	Percentage.
Males	22912556	50.40
Females	22552634	49.60
	45465190	100.00

"This is the lowest proportion in which the females can actually be found in the population; and I think it very probably the real proportion is considerably higher."

87. In addition to the numbers of females who are short counted in the enumeration, we also have to consider the defect in the number of the sex occasioned by the practice of female infanticide. Though that practice, we may assume, has not had any very serious effect upon the proportions of the sexes throughout, yet it is unquestionable that it has had an effect which is perceptible. It was stated, when the measures for the repression of infanticide were first introduced in the Northern Province?, that out of over twelve thousand girls of one year alive, at least half were due to the preventive arrangements which had been brought into practice by the introduction of anti-infanticide measures. But I shall deal more fully with this subject when I come to discuss the ages of the population. I only allude to it here because it is necessary to keep it in view when we are considering the proportion of males to females in the population of the North-West Provinces.

88. In Bombay, Mr. Baines makes the following remarks in regard to this subject:—

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"Excluding the capital city, in the rest of the Presidency the proportion of females is about 975 to 1,000 males, or, put differently, 4.3 per cent, of the total population. In Sindh the ratio is no higher than 833 per mille, or about 44.4. It is out of the question to attribute any considerable portion of this difference to artificial causes, such as the well-known reticence in Mahammedan householders as to the females of the family, because the disproportion was through every religion returned from these provinces, and is not so marked among the Mahammedan community as amongst the Hindoos. The same feature is noticeable in the Punjab, and, to a minor extent, in the rest of Hindustan or Northern India, where none of the special causes that have been mentioned are sufficient to account for the great difference. There are, it is true, local causes that may tend to add to any inherent disproportion between the sexes, such as the immigration of large tribes of graziers and camel dealers, who have not their families with them. Similarly, the indigenous roving tribes may be more numerous in proportion to the total population than in the rest of the country; and, lastly, there may have been, as the return of birth places seems to indicate, an influx of settlers on frontier lands, who have not yet permanently established themselves with their women-kind in their new locality. These migrations do not, however, account for more than a small portion of the excess of males, and, whatever the true cause, we have in Sindh, a very dry climate, with extremes of temperature, an omnivorous population of all classes and grades, and a considerable area of cultivable land, producing more than is required for the support of the existing population,—the resultant, a large proportion of deficiency of females from a very early period in life."

89. Mr. Baines goes on to point out that, in "the Presidency Division, though the ratio of females to males is everywhere higher than in Sindh, there are striking differences between the

returns from the different divisions and districts. In three districts, Ratnagiri, Surât, and Kalâdgi, the females are more numerous than the males. In the first it is the emigration of males that apparently causes most of this difference. In Kalâdgi, where, in 1872, there was a balance in favour of males, the famine, either by loss of life, or by forcing males to emigrate, is the probable cause of the change. In Surat as in Ratnâgiri, mixed influences are at work. If reference be made to Table 4 of the Appendix, it will be seen that, as far as the bulk of the people in this collectorate are concerned, that is, amongst the Hindoos, the males are slightly in excess. Amongst the forest tribes the balance is fairly well preserved, as seems to be the case throughout, with this community. The deficiency in males must therefore be sought in the Parsees and Ma-hammedans. I have already mentioned the gradual transfer of the former community to the capital, where it appears that a larger number of males than of the other sex resort, both for trade and education. The most wealthy class of Mahammadans in Surat, too, are the trading or Dandi Borahs, who are to be found in every town in the country, and mostly come from Surat and the Panchmahâls. It is in the former, however, that the rich Borah aims at having his ultimate home in the vicinity of the Mullah Sahib, and other leaders of his sect, for the Borahs are reputed to be most scrupulous in regard to their religious observances. There is also a considerable colony of mercantile Borahs of the Suny sect in this district, trading with the Mauritius and Burmah. In both these cases, the female would probably, like that of the Parsees, be left at home whilst the bread winner was on his travels abroad.

"After the three districts in which there is an actual excess of females, come four collectorates in which the number of the sexes is almost equal. These are Dhawâr, Belgaum, Sâtâra, and Kolâba. As in Kalâdgi, though less prominently, the famine may be set down as the primary cause of change in the two first named. In Sâtâra, the eastern portion was affected by this calamity to a considerable extent, but not nearly so badly as the neighbouring districts on three sides. The large proportion of women is probably attributable, therefore, quite as much to emigration as to loss in the famine. The Bombay city return of birth places shows that the emigrants from this district form no inconsiderable item in the total alien population, and when I was inspecting the preliminary arrangements for the examination of the railways, I found that a large colony of the lower classes, mostly from Sâtâra, had



collected on the line of railway for the execution of some extensive earthworks within easy distance from their homes. In Kolâba, the difference between the proportions at the two enumerations is less marked, and is attributable, I think, to the same cause as that in Ratnagiri, though the emigration is less extensive. The proximity of Bombay, and the improvement of the ferry communication, have contributed to take some of the male population to the labour market of the capital. A comparatively higher ratio of females in Ahmednagar and Sholâpur is apparently the result of the famine, as in

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Dhawâr and its two neighbours in the Karnatic. The exceptional case of Kâhara, in which the ratio has decreased since the last Census, is the result apparently of the immigration of males for the harvest, and for the winter grazing on the Ghats. There remains the instance in Gunjarât, of Kari, which shows the least ratio of any of the districts of the Presidency Division. Here the females number no more than 46.97 of the population, and the disproportion is little less marked amongst the Mahammedans than amongst the Hindoos that form the bulk of the population. Whether there are special causes for this difference, and whether such causes are operating in both the above-mentioned communities, are questions into which investigation of a more minute nature than which can fitly find a place in this work, has to be made. Generalization on a subject, in which so much remains to be solved as that of sex is dangerous; but, judging from the returns before us, it certainly appears as if, in this part of the country at least, setting aside all influences of a temporary and special nature, such as famine, emigration, or deliberate neglect of offspring, the ratio of females diminishes as the north is approached, and, as if on the same conditions, it were lower in a prospering than in a poverty-stricken region."

90. Mr. Baines goes on to discuss the relative proportion of the sexes in different races in town and country and at different ages. His remarks on this subject, and a very interesting diagram which he has drawn out, showing the relative proportions of the sexes at different ages, are extracted and appended to this report in Appendix C; but Mr. Baines has not come to any definite conclusions in regard to the special argument which the figures he has brought out may be said to strengthen.

91. Turning from Bombay to the Central Provinces, where the proportions are much more level than they are in Bombay, or in more northern provinces, we find Mr. Drysdale summing up

briefly as follows:—

"A consideration of the Census statistics leads me to the general conclusion that the variations in the proportion of the sexes are not due to anything special to particular religions. It has been shown that the proportions under each religion vary in different localities, and corresponding divergences have been found to occur in certain districts under different religions. In certain districts, for which the statistics for 1872 seem comparatively complete, corresponding results were obtained by the Census in 1881. In short, it would seem that a preponderance of males beyond the average in the Saugor, Damah, Hoshangâbâd, Narsinghpur, and Nimâr districts, and a preponderance of females in the Bhandara, Balaghat, Chhindwarâ, Râpur, Bilâspur, and Sambalpur districts are Census peculiarities special to those districts. Possibly, as suggested in para 44 of the Census Report of 1872, a preponderance of females may be natural to the aboriginal races. Certainly the representatives of those tribes are much more numerous in the districts which return a large proportion of females than where males preponderate. The similar excess of females among Hindoos of the same district might, on this view, be attributed to the known record of numerous aborigines among professors of the Hindoo religion, but in Mandâlâ, where the aborigines form more than half of the total population, the males among them average 5,054 per 10,000 of both sexes, and in Betul, where they number 116,503, their males average 5,029 per 10,000 of both sexes. This would almost suggest that in other districts, where the aboriginal religion is less fashionable, the men may have been more carried away than the women, by the desire to be regarded as of Hindoo religion. Not only would widows and other women supporting themselves be disposed to adhere more closely than males to their inherited superstitions, but even if they wished to be regarded as Hindoos they would have less influence than men to induce such entry by the enumerators. However this may be, traces of analogous local diversities have been noticed also among professors of other religions, notably Mahammedans. Peculiarities, therefore, confined to all origins only, would not cover the whole ground. Other local peculiarities, which might account for local variations in the proportions enumerated of each sex, might be differences of climate, customs, occupations, and even prejudice. For instance, the climate where males are in the minority, may be specially trying at the season when men's avocations expose them more to it than females. The explanations

by the Deputy Commissioners of Bila pur and Sunbelpur are in this sense, or it may be, as suggested by Mr. Ismny, the women of the Nerbudda valley and northern districts suffer from not participating in outdoor work to the extent common towards Chhattisgarh. A vivid account of peasant life has been given in Mr. Banerjee's account of the Satnamis in the preceding para 34; but again, there is certainly there more of the 'Pardah' fostered prejudice against giving information regarding female relatives in the districts where an excess of males was enumerated than in Chhattisgarh. After all, however, the disproportion of the sexes in those provinces

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is very small, and the general result of this last careful Census has been to show that they approach even more closely to an equality than was evidenced in 1872, when the proportion of males per 10,000 of both sexes resulted as 5,090 compared with 5,016 at the present Census. It is a matter of congratulation that there is nothing in the statistics to suggest any apprehension of infanticide."

92. It will be observed, on a reference to the tables, that in the Central Provinces the disparity of the sexes is much less marked than in the Northern Provinces adjoining. In the British districts it is 5,043 males in every 10,000 of both sexes. It is a little higher in the Feudatory States under the same Administration, the males there being 5,075 to every 4,925 females. Amongst the aboriginal races known, however, the proportion is reversed, and the same is observable of the Satnamis and Kabir-panthis. The proportions in these three sections of the population are as follows:—

Proportion of Males in every 10,000 of both Sexes.

	British Territory.	Feudatory States.
Aboriginals	4976	4989
Satnamis	4994	5036
Kabirpanthis	4934	4943

It will also be observed that the same progress is noticed in the Central Provinces as has been noticed in the other populations with which I have hitherto dealt. The females, though still less numerous than the males, are not so much below the numbers of the opposite sex as was observable in 1872, and there are large groups of the population where the balance turns in favour of the females, who, in certain sections, outnumber the men.

93. For the Punjab, where the disproportion of the sexes is more marked than in any other part of India, and where it assumes dimensions which are peculiar even in the north, the Report, so far as it has reached me for that province, does not contain any remarks on this subject, and I am unable, therefore, to state whether the local officers have come to any such conclusions as these to which the figures have led the reviewers in the Madras and North-Western Provinces; but an examination of the figures for the Punjab certainly bears out the line of argument which has been adopted by Mr. McIver and by Mr. White, following in the steps of Dr. Cornish in the same direction.

94. For Burmah, where it might have been anticipated that the disproportion of the sexes would not be so marked as we find it elsewhere, especially in the north, because a Buddhist population has not the social temptations which exist in the north of India to conceal its females, and certainly has not hitherto been suspected of a want of care for its girls, we find a disproportion of the sexes very marked, though not so remarkable as in the extreme north. There are circumstances in Burmah which would always point to a large excess of males in the total population, but we should expect to find amongst the Buddhists that if this disproportion existed at all, it would exist in a very infinitesimal degree. The large number of emigrants from the neighbouring countries which the labour market of Burmah demands and obtains would account for the

great excess of males over females amongst those who supply the emigrating population, that is, the immigrant population of Burmah. These, for the most part, are either Hindoos or Mahammedans, and are not Buddhists. But if we turn to Mr. Copleston's table, at page 37 of his Report, which gives the numbers of each religion returned at the previous Census of 1872, and the late Census of 1881, we shall see that the proportions of the sexes, even amongst the Buddhists and Nât worshippers, is still far from even. I extract the statement I have referred to—:

Religions	1872			1881		
	Males.	Females.	Per cent of Males.	Males.	Females.	Per cent of Males.
Buddhists	1259981	1187850	51.5	1686263	1565321	51.9
Nat worshippers	57994	52520	52.5	73465	70116	51.2
Hindoos	28910	7748	78.9	73929	14248	83.8
Mahammedans	59888	39958	60.0	110731	58150	65.6
Christiaus	28745	23554	55.0	46419	37800	55.1
Brahmas	-	-	-	27	10	73.0
Jains	-	-	-	3	2	60.0
Jews	-	-	-	112	92	54.9
Parsees	-	-	-	56	27	67.5

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The Nât worshippers are the only section of the community that shows a better proportion of the sexes than was observable in the preceding enumeration. But while for Hindoos and Mahammedans, the immigrant population of Burmah, the disparity, increased as it is compared with the 1872 figures, is what we might have anticipated from the wave of immigration which, in the last nine years, has so largely added to the Burmese population, the increased disparity among the Buddhists and the indigenous race is remarkable, and, if Dr. Cornish's argument is true, indicates a less effective count of the females at the present Census than that made in 1872.

95. On the subject of proportion of sex, Mr. Copleston writes as follows:— "The total population of the provinces consists of 1,991,005 males and 1,745,766 females. The males exceed the females by 245,239. There are thus 87.7 females to 100 males. This proportion is a very large one, and would leave 12.3 males in every 100 unmatched with females. It has sometimes been thought that, in the East, the males are naturally more numerous than in Western countries, and it is by no means certain that this is not the case. There are causes operating in Europe which would naturally tend to shorten the lives of men in a greater degree than those of women. Most of the hard work that has to be done is done by men, who also encounter the various dangers of the sea and land much more frequently than women do. The former too are the immigrating sex. In Burmah, on the other hand, the causes tending to shorten life operate more equally. Field labour is shared by both sexes, women and girls performing their portion of daily labour; nor are the men exposed to the dangers of war or perils of the deep; and further (an important point) there is little or no immigration from the province, but, on the contrary, a very large annual addition to the population of new comers who are chiefly of the stronger sex. As is the case in England, here too, more boys than girls are born into the world, "the proportion being, in

Burmah 107 to 100. Thus at births there are 93.5 to 100 males, and it is not unreasonable to suppose that where the chances of death are nearly equal the relative proportion of the sexes would remain almost unchanged. The returns of the Census of August 1872 gave 91.54 females to 100 males as the existing proportion. The cause of the present falling off in the relative number of females is easily found. The figures for 1881 may be confidently accepted as representing, approximately, the relations between the sexes, for, though in 1872 the omitted females probably exceeded in number the males who were not enumerated, the relations of the sexes would not have been much affected by the proportional difference in error. The Burmese entertain no prejudices against giving the names of women, or furnishing particulars regarding their daughters and wives, and nowhere do we hear of any such rumours as sometimes obtain currency in India on these occasions, as for instance, that wives are wanted for our soldiers or concubines for our Princes. The disparity of the sexes was at the previous Census ascribed, no doubt rightly, mainly to the existence of a large foreign element, in which males largely preponderate, and to the same cause, and in an increased degree at the time the recent Census was taken, is the present inequality of the numbers of males and females to be chiefly attributed."

96. Mr. Copleston's argument does not seem to be correct. If it is correct it would be difficult to explain why a district like Tavoy, with a population of 81,988, should have shown, at the previous Census of 1872, 49.59 males to every 10,000 of both sexes; and again, in 1881, 49.17 males to every 10,000 of both sexes, whilst we have such opposite results for other and adjoining districts, of which the social or other conditions display no variety compared with those of Tavoy. Mr. Copleston himself has noticed the peculiarity that Tavoy, both in 1872 and in 1881, had more females than males, and he remarks that it is a district *to* and from which little migration movement takes place; but he does not explain what are the causes which have brought about a result so different in Tavoy from what we have seen in other parts of the country. It would seem, too, that an examination of the proportions of the sexes under the different religions would indicate that Mr. Copleston's conclusions are by no means well founded.

97. In Bengal, the Census of 1872 brought out figures indicating a marked variation from the general results which had



been obtained in other Indian enumerations, and the females in this Province are shown as exceeding, though to a very small extent, the number of the other sex. Similar proportions, the females outnumbering the males, are observed in the returns of the Census of 1881, and Mr. Bourdillon has come to a conclusion identical with that arrived at by Dr. Cornish and by Messrs. White & McIver. He says:—

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"The error to which census operations in India are most liable is an understating of the female population. National prejudices and a false shame among the upper classes, and among the lower classes a tendency to ignore the existence of their women as not worth returning, combine to produce this result, and to reduce the ascertained numbers of the weaker sex below their true figure. But where actual experience of census operations has shown that no evil results follow the enumeration of the females of a household, or where the gradual spread of knowledge has pushed aside the barriers of prejudice and created confidence in the operations of Government, these fancies give way, and the enumerator is enabled, without offending the feelings of the husband or father, to secure accurate statistics for the unnamed\* women of his house; so that it may be said that in the absence of special causes tending to increase the number of women in the population, or reduce that of men, the accuracy of each successive Census may be gauged by the increasing proportion which is borne to the whole population by the numbers of females it records. No such special cause can be traced during the nine years which elapsed between the Censuses of 1872 and 1882; and it does not therefore seem too much to say that the small increases in the proportionate number of females recorded in the Census just past is due to the greater accuracy with which the enumeration was carried out."

98. Mr. Bourdillon subsequently goes into calculations to show how far the understatement of the female sex is to be traced in particular years of life in the age periods in which the females are grouped. He gives the following statement showing for each main religion the number of males to every hundred females living at each age period:—

## ABSTRACT XVIII.

Statement showing for each main Religion the number of Males to every 100 Females living at each age period, in Bengal.

Ages.	Hindoos.	Mahammedans.	Christians.	Buddhists.	Aboriginals.	All Religions.	
Under	1	98.19	98.50	108.89	111.94	145.11	98.33
	1	93.11	93.54	92.95	89.98	90.56	93.27
	2	89.54	91.62	96.95	105.32	81.52	90.03
	3	90.09	92.37	93.08	102.26	68.06	90.72
	4	98.85	99.63	101.68	103.30	92.93	98.90
	0-4	93.58	94.95	98.48	102.73	94.77	93.91
	5-9	106.31	107.42	101.53	102.52	106.18	106.66
	10-14	123.87	128.27	112.68	116.05	125.52	125.28
	15-19	102.54	89.68	99.27	92.78	95.30	98.06
	20-24	87.01	77.13	124.26	78.24	77.85	83.69
	25-29	94.26	92.19	128.34	90.55	88.14	93.58
	30-34	99.31	100.00	125.06	90.06	99.47	99.56
	35-39	107.68	126.25	147.21	105.45	117.35	113.27
	40-44	97.68	101.38	131.66	86.48	106.85	99.01
	45-49	106.40	121.98	136.08	93.75	109.89	110.76
	50-54	91.54	92.17	107.18	83.06	99.98	91.93
	55-59	94.53	107.12	99.70	98.52	92.83	97.70
60 and upwards		71.28	135.88	75.79	68.55	81.56	74.18
Unspecified		92.29	81.96	108.00	130.43	84.50	83.68
Total		98.70	100.06	112.07	101.68	99.34	99.18

99. He goes on to say, "Taking first the population of all religions, it will be seen that the females exceed the males at every age except the following:— 5 to 9 years

\*The instructions to enumerators were to the effect that the names of women should not be asked.

†In 1881 the males numbered 34,625,991; and females 34,911,270, the sexes being in the ratio of 49.79 males to 50.20 females in each hundred of the population, the number of males to every hundred females being 99.18. In 1872 and the previous Bengal Statement the males numbered 31,341,366, or 49.98 per cent, of the people, while the females were 31,364,352, or 50.01 per cent., the number of men being 99.92 to every hundred women.

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of age, 10 to 14, 35 to 39, 45 to 49. In these four periods, instead of being less in number than the females, the males outnumbered the females as follows:—

5 to 9 years of age	106.66	to	100
10 „ 14 „ „	125.28	„	100
35 „ 39 „ „	113.27	„	100
45 „ 49 „ „	110.76	„	100

“In the majority of the remaining age periods the proportions of the sexes approach each other closely, but the deficiency of males is most marked in the following cases, where to 100 females the males only number—

2 years of age	90.03
3 years of age	90.72
20 to 24 years of age	83.69
60 and upwards	74.18

"The most striking fact apparent on glancing at these figures is, that while the girls outnumber the boys during the first five years of life, this proportion is violently reversed during the next two quinquennial periods, when the boys are shown as a little in excess of the girls. If these figures represent the actual facts, we must believe that between the years 1871 and 1881 there was for some reason or other an extraordinary mortality among the female children, especially in the latter half of the decade, or that in the 10 years between 1866 and 1876 there was some surprising check to the birth of female infants; for whereas out of every 100 males of all ages the boys of 5 to 9 are 15.54 in number, the girls for the same period only number 14.44 in every hundred females. Further, in the next quinquennial this proportion is still greater; for while the percentage of boys is 11.39, that of the girls is only 9.01; so that taking the 10 years together the result is that while in every

100 males the boys between 5 and 14 are 26.93 in number, the girls of the same age are only 23.45 in every 100 women of all ages."

After thus dwelling on these peculiarities, he refers to the conclusion arrived at by the reviewer of the Census returns for 1872, in the North-West Provinces, as to the omission to record females between certain years of life evidenced by the figures of that Census, and then goes on to consider how far this conclusion holds good for the present Bengal Census. His remarks on this subject and the figures he has relied upon will be found in Appendix D. The result of his examination of his statistics is to bring him into accord with the opinions I have already quoted from Mr. McIver and Mr. White; that there has been a distinct omission of females between the 5th and 14th year of life, and he estimates the number so omitted as not less than three per cent, on the total females shown in the tables.

100. As I have now dealt, at considerable length, with the figures bearing on the disproportion of the sexes in all the larger Indian provinces, and have also included in my remarks the one province, outside the continent, where religious and social habits or prejudices as to women vary from those peculiar to Hindostan, I shall be as brief as possible in the remarks I have to make in the case of the smaller provinces. The following statement shows how the different provinces stand in regard to disparity of the sexes. I insert it here, as, in the remarks I may have to make on some of the remaining provinces, the disparity of the sexes in the different religions may attract attention.

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## ABSTRACT XIX.

Number of Females in every 10,000 of both Sexes.

Total Population.		Hindoos.		Mahammedans		Aboriginal.		Buddhist.	
Coorg	5633	Burmah	8384	Burmah	6556	Bombay, Feudatory States	5118	Burmah	5186
Punjab, Feudatory States	5470	Coorg	5582	Coorg	6283	Burmah	5116		
Punjab, British Territory	5425	Punjab, Feudatory States	5468	Ajmere	5535	Baroda	5084		
Rajputana	5406	Punjab, British Territory	5452	Punjab, Feudatory, States	5410	Bombay, British Territory	5080		
Ajmere	5401	Rajputana	5422	Punjab, British Territory	5363	Berar	5017		
Burmah	5328	Ajmere	5378	Rajputana	5343	Central Provinces, Feudatory States	4989		
Central India	5272	Central India	5295	Bombay, British Territory	5336	Bengal	4984		
Baroda	5215	Baroda	5235	Central India	5259	Central Provinces, British Territory	4976		
North-West Provinces, British Territory	5195	North-West Provinces, British territory	5207	Bombay, Feudatory States	5185	Assam	4953		
Berar	5165	North-West Provinces, Feudatory States	5200	Berar	5184				
North-West Provinces, Feudatory States	5165	Berar	5164	Cochin	5176				
Bombay, British Territory	5164	Assam	5161	Baroda	5135				
Bombay, Feudatory States	5146	Bombay, Feudatory States	5143	Mysore	5118				
Assam	5129	Bombay, British Territory	5111	Assam	5111				
Hyderabad	5081	Central Provinces, Feudatory States	5094	North-West Provinces, British Territory	5103				
Central Provinces, Feudatory States	5075	Hyderabad	5083	Central Provinces, British Territory	5101				
Central Provinces, British Territory	5046	Central Provinces, British Territory	5063	Hyderabad	5070				
Cochin	5028	Cochin	5023	North-West Provinces, Feudatory States	5046				
Travacore	4986	Madras	4949	Travancore	5036				
Mysore	4983	Mysore	4973	Bengal	5001				
Bengal	4979	Travancore	4971	Madras	4926				
Madras	4948	Bengal	4967						
Total	5118	Total	5109	Total	5140	Total	5008	Total	5181

101. For Assam no report has as yet been received; and I am therefore without the local information which would enable me to deal as I should wish with the figures in the Assam tables relating to the proportions of the sexes. But the province is of no great extent, and the population is small. Considering, too, the comprehensive figures I have the means of dealing with in the larger States, it is the less necessary to examine very thoroughly the figures for the Assam districts.

## ABSTRACT XX.

ASSAM.—Percentage of Males on Total Population.

District	Hindoos		Mahammedans 1881		Hill Tribes		Percentage in 1871	
	Percentage	Total Population	Percentage	Total Population	Percentage	Total Population	Hindoos	Mahammedans
Cachar Plains	53.77	186657	52.72	92393	51.95	9570	54.9	52.0
Sylhet	50.88	949353	50.66	1015531	52.48	3708	51.2	51.2

Garo Hill Plains	51.27	15872	59.71	4135	50.32	3098		
Goalpara	51.17	329066	52.02	104777	49.90	11712	51.6	51.5
Kámrúp	50.95	569906	51.22	50452	51.99	23525	52.1	52.3
Darrang	52.01	251838	51.2	15504	51.42	4852	52	52.6
Nowgong	51.81	249710	52.38	12074	50.74	48478	51.9	52.0
Sibságar	52.57	339663	56.02	15665	51.80	13829	52.1	54.5
Lakhimpur	53.19	152190	59.75	5824	54.03	16382	53.1	59.6
Cachar Hill Tracts	49.80	10942	-	3	51.27	13486		
Gáro Hills	-	-	-	-	50.62	85634		
Khasi and Jaintia Hills	62.78	5692	82.45	570	46.84	160976		
Naga Hills, Civil and Military	97.93	1259	96.81	94	-	1		
Naga Hill Tracts, estimated	-	-	-	-	50.00	93000		

In the above abstract a comparison is drawn, where such is feasible, for the several districts of Assam in regard to the proportion of the sexes apparent at the present and the preceding enumeration, the percentages being given for Hindoos, Mahammedans, and Hill tribes separately for 1881, and for the first two sections of the community only for 1871. The peculiarity noticed throughout the North-West, Bombay, and specially in Madras, is observable in some of the Assam districts, and the figures obtained for this province to some extent point to a conclusion identical with that arrived at elsewhere from larger generalizations.

102. In the province of Berar, the females, as in the majority of Indian provinces, are less in number than the males. The provincial reporter, Mr. Kitts, though he does not distinctly refer to concealment of females as being the cause at the last Census of the disparity of the sexes, points, I think, in his remarks on this subject,

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which I quote below, to this being possibly, in his opinion, the cause of a certain amount of the defect of the female population; and in his further remarks, which I have also extracted, in regard to the different numbers of the male and female sex found at certain specified periods of life, further evidence is to be obtained as to the effect of the concealment of females in diminishing the number of the sex recorded at the Census. He says:—

"Of every 10,000 of the population, 5,165 are males, and 4,835 are females; in other words, to every 15 females there are approximately 16 males. The excess of males is larger in the Amraota, Akola, and Ellichpur districts, and smaller in the other three. One cause which undoubtedly tended (although indirectly) to a short return of females, was the number of the floating population. On the Census night there were three or more small fairs, and numerous marriage gatherings. Traders and travellers do not always take their wives and daughters with them; and Kumbis, who are the largest caste in Berar, do not allow their women to accompany them as guests to a wedding. The floating population thus composed numbered 217,457, or 8\*13 per cent, of the total population, and of this the larger proportion must necessarily have been males. A return compiled for those places in which the floating population numbered 500 and upwards shows that the disparity of the sexes in their total population was 1.5 per cent, greater than for the province generally. Had the women, whom traders, wayfarers, or wedding guests left behind them been all enumerated at their houses, the deficiency of females in one part would have been remedied by a corresponding surplus in another; but the timidity and morbid sensibility of an educated Native character preclude this hypothesis. A man who will himself give a Census enumerator every necessary detail regarding his family, is often averse from permitting the enumerator to question his wife in his absence. Other natural causes are, however, mentioned, which tend to reduce the total number of females below that of

males. It must be premised, with respect to Mahammedans, that the figures for the Buldana and Akola districts suggest that in the other districts, and especially in Basim and Wun, there were some cases of the concealment and non-enumeration of females; probably some, if not most, instances may be explained in the manner already indicated.

"It has also been urged that the Hindu system of early marriages tends to increase the number of male at the expense of the female births. The boy, at the time of marriage, is invariably older (and generally about five years older) than the girl. The boy, in fact, may have attained puberty; the girl, however, among the more respectable castes, must go through the marriage ceremony before that age, although she lives with the parents until the ceremony that declares her womanhood has been performed. She frequently becomes a mother at fourteen. Hence it has been said that 'we may infer that this wide difference between the ages at which women marry in India and England, must produce some perceptible physiological variation. Is it not probable that the female element is stronger when a woman of 25 marries a man of any age than when girls of 13 marry youths from 15 to 18 years of age?' The figures yielded by the present Census returns point to an opposite conclusion. Of Christians, Jews, Sikhs, Parsis, and Buddhists the total numbers are too small to allow of any deduction being drawn. If among Hindoos the hill tribes found in the Melghat be counted with aborigines, and not included with other Hindoos, the four classes named in the Table No. 73 are obtained; of these, adult marriage is the rule among the Musalmans, and the hill tribes, and early marriage among the Jains and other Hindoos, while the mean age of marriage is in every case lower than in England.

Table No. 73, showing Number of Male  
Children to 10 Female Children  
under one year of age.

<u>Class.</u>	<u>No. of Males to 10 Females under 1 Year of age.</u>
Jains	9.594
Hindoos	9.649
Hill tribes	9.681
Musalmans	9.739



"Instead of the male births, and consequently the male infants under 12 months old, exceeding the female, as they do in England, the females exceed the males; and, although the difference is very slight, still the excess of the female element is greater where early marriages prevail than where adult marriages are the rule.

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"Since, therefore, there is reason to doubt the action, sometimes attributed to the climate and to the early marriage system, as tending to increase male at the expense of female births, there is the less reason to doubt the accuracy of the present returns. The age returns for the first five years of life, making but little demand upon the memory of those from whose testimony they were taken down, may reasonably be expected to be more accurate than those for any subsequent lustrum of life. They unmistakably show that female births are in excess of male births, and that, if the mortality in both sexes was uniform from the date of birth to the taking of the Census, the ratio of births is 103 females to 100 males. The excess of the total male over the total female population is susceptible (para. 150) of a different explanation.

Table No. 74, showing the proportion of Infant Population to the total Population of each sex.

Religion.	Under 1 Year			1 Year			2 Years		
	Males	Females	Males to 10 females	Males	Females	Males to 10 Females	Males	Females	Males to 10 Females
Hindoos	3.1	3.4	9.7	2.7	3.0	9.6	2.8	3.3	9.3
Aborigines	2.6	2.8	9.3	2.6	3.2	8.1	3.9	4.6	8.5
Musalmans	2.8	3.1	9.7	2.3	2.6	9.6	2.6	3.1	9.3
Jains	2.8	3.5	9.6	2.6	3.1	9.6	2.2	2.5	10.0
England and Wales	3.1	2.9	10.1	2.8	2.6	10.1	2.7	2.6	10.0

Religion.	3 years			4 Years			Total under 5 Years		
	Males	Females	Males to 10 Females	Males	Females	Males to 10 Females	Males	Females	Males to 10 Females
Hindoos	2.8	3.3	9.1	2.6	2.8	9.8	14.0	15.7	9.5
Aborigines	3.7	4.3	8.7	4.3	4.8	9.1	17.1	19.7	8.7
Musalmans	2.5	3.1	8.7	2.5	2.8	9.5	12.7	14.6	9.4
Jains	1.9	2.4	9.1	1.8	2.3	9.2	11.4	13.9	9.5
England and Wales	2.6	2.5	9.9	2.6	2.5	9.9	13.7	13.2	10.0

"During the first five years of existence, female life in Berar is rather better pre- "served than male life; during the next five years this superiority is not maintained.

Table No. 75, showing proportion of the Population in the first two Quinquennial Periods, with Number of Males to 10 Females.

Province or Country	Under 1 Year old			Under 5 Years old			5 to 9 Years			Total under 10 Years old		
	Males	Females	Males to 10 Females	Males	Females	Males to 10 Females	Males	Females	Males to 10 Females	Males	Females	Males to 10 Females
Berar (1881)	3.1	3.4	9.7	13.9	15.7	9.5	12.4	13.4	9.9	26.3	29.0	9.7
England and Wales (1871)	3.1	2.9	10.1	13.7	13.2	10.0	12.0	11.6	9.9	25.7	24.8	10.0

"The fact that the children of both sexes under five years of age, and again from five to nine years of age, bear a larger proportion to the total population than do the children of the same ages in England and Wales, shows, probably, not so much that child life is healthier here, as that adult life is healthier, and that the aged are therefore more numerous, in the latter country. In every section of the community, and especially among the hill tribes, the male element begins during these five years to show itself hardier and healthier than is the female."

103. Hyderabad, in which State the Census of 1881 is the first that has been taken, shows a similar, though not so large a disparity of the sexes. In the Hyderabad population we find 5,081 males to every 10,000 of both sexes. Amongst the Hindoos the are 5,080 males, and amongst the Mahammedans 5,070 males to each 10,000 of both sexes. This is considerably better than the proportions observable in North India, and approaches closely to those which are found prevailing in the Central Provinces. The age returns for Hyderabad show, like most of the other provinces, a great defect of females in one special period of life, and as there are no known causes which would bring about this peculiar difference in the proportion of the sexes at that period of life, we are led to the conclusion for this province as elsewhere, that the short number of females shown at the Census of 1881 is to some extent attributable to concealment by the people of their young females.

104. For Mysore the report has not yet been received, but the statements from which the All India Returns and Tables have been compiled show for that province

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as in Madras, that for the total population the females generally outnumber the males. The figures are 4,983 males against 5,017 females in every 10,000 of both sexes. This turn of the balance is perceptible amongst the Hindoos only. They, however, form the large majority of the Mysore population. The Mahammedans and the Christians both show an excess of males over females. As a previous Census had already been taken in Mysore when the Census of 1881 was effected, I have extracted from the figures for the two enumerations the statement drawn up below, which gives for each of the Mysore districts the percentage of males on the population of both sexes both for 1871 and 1881. This percentage is also traced through the three religions which I have already referred to. It is curious to notice that while in 1871 the males are 502 to 498 in every 1,000 of the population of both sexes, the proportion has almost exactly reversed itself in 1881, where they are 498 to 502 females, the exact figures being 4,983 against 5,017. It will be seen from the statement above referred to that throughout the various sections of the community, whether Hindoo, Mahammedan, or Christian, the Census of 1881 shows a less disproportion of females to males than existed at the previous enumeration. For instance, the Hindoos, who showed formerly 501 males to 499 females, show now 497 males to 503 females; the Mahammedans, who showed 516 males to 484 females in 1871, show in 1881 511 males to 489 females; similarly with the Christians, but the Christians are so small a section of the population that no satisfactory generalization can be drawn from them, more especially as the largest portion of the Christian population in Mysore consists of the military, and amongst the troops there would naturally be a very few women.

#### ABSTRACT XXI.

#### MYSORE.

District.	Percentage of Males to Total Population		Percentage of Hindoos to Total Hindoo Population		Percentage of Mahammedans to Total Mahammedan Population		Percentage of Christians to Total Christian Population	
	1871	1881	1871	1881	1871	1881	1871	1881
Bangalore	50.0	49.4	49.9	49.3	51.1	50.5	51.7	51.7
Kolar	50.0	49.5	50.0	49.4	51.6	50.8	55.1	52.8
Jumkūr	49.9	49.2	49.9	49.1	50.6	50.3	55.7	59.4
Mysore	49.6	49.1	49.5	49.0	51.1	50.6	52.2	48.4
Hassan	49.1	48.8	49.1	48.7	51.0	51.0	51.9	52.2
Shimoga	51.8	51.9	51.7	51.9	52.9	51.7	57.1	53.8
Kadur	51.0	51.7	50.9	51.4	52.4	55.5	70.8	69.6
Chitaldroog	51.1	50.5	51.0	50.4	53.0	52.1	55.9	46.9
Totals	50.2	49.8	50.1	49.7	51.6	51.2	52.7	52.5

105. In Travancore, as in the other southern populations, the proportions of the sexes approach more nearly to European standards than is the case in the northern States and Provinces. The report for Travancore has not yet been received, and I cannot, therefore, say what may be the views of the reporter on this subject. Throughout the province the males are found as 4,986 against 5,014 females; and as in Mysore so in Travancore, it is amongst the Hindoo section of the community that this excess of females prevails. In Travancore the Christians form a considerable proportion of the population, and with the Christians the males outnumber the females in that province. This, too, is the case of Mahammedans, but the Mahammedans are an imperceptible element of the population in Travancore.

106. Coorg is remarkable as having a much larger disparity of the sexes than any other part of India. In its defect of females it exceeds even the Punjab of the North-West Provinces. The population is not large, but such as it is shows no less than 5,633 males against 4,673 females in every 10,000 of both sexes. This

extraordinary disproportion is least among the Hindoos, greatest amongst the Jains, and is greater with the Mahammedans, Parsees, and Christians than amongst the Hindoos. The figures are,—

Jains	6667	males in every 10,000 of both sexes.
Mahammedans	6283	males in every 10,000 of both sexes.
Parsees	6190	males in every 10,000 of both sexes.
Christians	5631	males in every 10,000 of both sexes.
Hindoos	5582	males in every 10,000 of both sexes.

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Major McGrath, who has given a brief note, on the Coorg Census Returns, does not enter upon this question of the disparity of the sexes. He says, however, that it was the custom amongst the Coorgs not to give their female children in marriage until the age of puberty; that this wholesome rule appears to have been relaxed of late years, and the Coorgs are gradually falling into the habit of conforming to the usage of their Hindoo neighbours in this respect. He records an instance where a Coorg youth, aged 16, married a girl of 12 years, and says there is reason to believe that other similar cases of early marriages have occurred. He has not looked into the position which the Coorgs themselves occupy amongst the population of the provinces in regard to the proportion of the sexes; but it is curious, in the face of these remarks which I have extracted, and of the theories in regard to the influence of the age of parents upon the children, to find this race, who are said to depart from the customs prevalent amongst Hindoos in regard to the early marriages of their male and female children, presenting a very marked difference to the Hindoos around them in the disparity of females to males. Instead of there being that vast disparity which is noticeable in the returns of the Hindoo population of the province, the Coorgs themselves show for their 26,558, for that is the number of the caste, 13,443 males to 13,279 females; so that the proportion of males to females in this caste is extremely low when compared with the Hindoo figures, being 506 males to 494 females against 558 males to 442 females among the Hindoos. An examination of the age returns for Coorg indicates how far concealment in the period of life which has been so often noticed, I mean between 5 years of age and 20 amongst the females, is apparently one cause of the great deficiency of females. From 0 to 4 the males in Coorg numbered 8,430, and from 0 to 9 inclusive, 19,606. Against these we find the females from 0 to 4 are 8,768, and from 0 to 9 are 19,831. Thus up to this period the females outnumber the males. This is the case, too, with the Hindoos, where the males from 0 to 9 are 18,167

against 18,437 females for those years, and though there is a slight disparity of females amongst the Mahammedans, it is very small, the males from 0 to 9 in that religion numbering 1,109, and the females 1,078. Immediately we get beyond this period of life we see an extraordinary contrast in the relative number of the sexes. From 10 to 14 in the total population the males are 11,380, females 9,080; again, from 15 to 24 inclusive, the males are 23,069, while the females are 17,738; so again from 25 to 34, the males are 23,978, while the females are 15,873. A similar marked disproportion pervades the whole of the remaining age periods up to 59. After that the women exceed the men. This disparity in the sexes at particular periods of life is equally apparent amongst the Hindoos and Mahammedans. We have in regard to Coorg to keep in view the fact that immigration exercises a very marked influence on the proportion of the sexes. And when we eliminate the disturbing influence, we see that Coorg, though not, as is the case with Mysore and Travancore, showing its female population to outnumber the male portion, has a very slight disparity of the sexes in that part of the population which is native to Coorg.

The total population enumerated in Coorg was 178,302. The home-born population was 103,437 leaving 74,865, or 72 per cent, of the population, to be accounted for as immigrants. Of this large portion of the population, 47,204 were males and only 27,661 were females. If we leave this immigrant section of the Coorg population out of our consideration, we shall see that the recorded proportion of the sexes, for the home-born population, becomes much less uneven than the figures in Table XIV would indicate. In every 10,000 of both sexes there are 5,137 males and 4,863 females, whilst the males are 106 to every 100 females.

107. In Cochin, with a small population, we find the same tendency that there is in the rest of the southern provinces for the females to be in numbers very much on an equality with the numbers of the males. The percentage of males on the total population in 1881 was 503, for Hindoos it was 502, for Mahammedans 518, and for Christians 502 in 1,000. In the statement given below, a comparison is drawn for the several districts of Cochin between the figures for the enumeration of 1875 and the Census of 1881, for the total population, for the Hindoos, for the Mahammedans, and for the Christians, which illustrates this subject of disparity of the sexes. There is very little movement observable in the proportions obtained at 1875 and

1881. Only in the case of the Mahammedans, who are a very small section of the community, does the movement take a backward direction. Mr. Zakariab, who reviews the Cochin figures, writes that the proportion of males to females shows for the two enumerations no variation in the rates of males to females, but remains now as 100 to 99. But he says the addition to the population by birth consists of



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42,694 boys and 46,969 girls. He also adds that a slight female preponderance is kept up in the three northern districts, as was the case also at the preceding census.

## ABSTRACT XXII.

### COCHIN.

District	Percentage of Males to Total Population		Percentage of Hindoo Males to Total Hindoo Population		Percentage of Mahammedan Males to Total Mahammedan Population		Percentage of Christian Males to Total Christian Population	
	1875	1881	1875	1881	1875	1881	1875	1881
Kanayanoor	51.1	51.3	50.9	51.6	52.6	54.2	51.1	50.6
Cochin	51.2	51.1	51.3	51.9	52.1	50.8	51.0	50.2
Kodungaloor	52.7	50.8	53.0	50.2	51.1	51.9	55.5	54.9
Mookundapuram	50.1	50.6	50.1	51.0	51.1	52.8	50.0	49.3
Trichoor	49.6	49.4	49.6	49.3	50.7	52.6	49.4	49.6
Talapilly	49.9	50.0	49.6	49.6	50.8	51.6	50.8	51.5
Chittoor	49.5	48.8	48.6	48.8	50.5	48.8	48.8	49.5
Total	50.3	50.3	50.2	50.2	51.3	51.8	50.5	50.2

108. In Ajmere the population is small, and the conditions of life approach very closely to those observable in the North-West and in the Punjab. The proportion of males to females is very high, 5,401 males to 4,599 females in every 10,000 of the population. The Hindoos show 5,378 males to every 10,000 of both sexes; the Mahammedans, 5,535 males to every 10,000 of both sexes; and the Jains, 5,285 males to every 10,000 of both sexes. The reviewer of the Ajmere statement does not give any distinct opinion as to the cause of the preponderance of males, but in his examination of the numbers of persons of either sex at the different periods of life he brings out figures which show, or tend to show, that there has been a large concealment of female life in some of the age provinces, especially those between 10 and 20.

109. The only remaining countries to notice are the States in the Rajputana and the Central India Agencies.

In Rajputana, as in other northern States, the proportion of males to females is high, being 5,406 against 4,594, the Hindoos showing the largest defect of females. In Central India the excess of males is not so marked as in the adjoining States of Rajputana, but is 5,272 males against 4,728 females. With the Hindoos in Rajputana the proportion is 5,422 to 4,578, and in Central India is 5,295 to 4,715. As the ages of the population in Rajputana and Central India have not been ascertained it is not possible to examine in these States whether, as is noticed in other parts of the country, there is any marked defect of female life in any special age period, which would point to a concealment of females at that period of life.

110. I have now reviewed the whole of the different provinces in regard to this question of disproportion of the sexes, and I can come to only one conclusion. It appears to me that the marked disproportion of females to males, where that disproportion exists, does not represent actual facts, but is mainly the result of a tendency amongst the people to conceal their younger women from the enquiries of the enumerators. I have already examined in some instances, and have appended to the remarks I have made, the figures for several of the smaller provinces which show how the female population stands in regard to the male population at the present Census for the districts composing these provinces, and how it stood in the same areas at the preceding Census. In the statements at the end of this Chapter a similar examination is made for the figures for the larger provinces of India; and it will be seen that the same results, or similar results, are brought out in the case of these larger populations as have been brought out in the smaller provinces.

111. There is another point also to consider, which, though I have not directly touched upon it in my examination of the figures, incidentally appears in all those statements where a comparison is drawn between the figures of 1881 and the figures

of 1872, or of the Census previous to 1881. I refer to the peculiarity in the growth of the female population. The two sexes in ordinary circumstances should show a corresponding movement whatever the proportion of the males to the females might

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be. Supposing that the theory was correct that in an eastern climate, and in certain peculiar conditions of social life, by which it became the habit of the people to marry their children when young, and with a considerable difference in the age of the husband and wife, the number of male births would considerably outnumber the female births, any increase in the male sex would be followed by a rateable increase in the female sex; or if a decrease in the male sex was observed we should expect to find a rateable decrease in the female sex. If, however, we look at the figures in the table, No. II., Volume II. of the Returns, we shall find that this is not at all the case in the statistics with which we are dealing.

Below I append an abstract showing how the population of each province has progressed, and what has been the movement in either sex.

#### ABSTRACT XXIII.

Increase (+) or Decrease (—) per Cent, since previous Census.

Province or State.	Males.	Females.
Ajmere	17.2	15.1
Assam	17.7	19.0
Bengal	10.5	11.3
Berar	19.8	20.2
Bombay, British Territory	-0.3	2.5
„ Feudatory States	0.5	3.7
Burmah	38.7	33.1
Central Provinces, British Territory	19.4	21.5
„ „ Feudatory States	61.8	64.0
Coorg	6.3	5.4
Madras	-2.9	0.2
North-West Provinces, British Territory	3.0	7.2
„ „ Feudatory States	13.8	18.8
Punjab, British Territory	6.4	7.8
Baroda	7.5	10.7
Cochin	-1.8	-0.1
Mysore	-17.7	-16.6

Travancore		4.2	3.8
	Total	5.8	8.4

112. It will be observed that for the entire population of India for which a comparison is possible, that is to say, where the present is not the only Census that has been taken, the increase in the number of males has been much less than the increase in the number of females. Now, it is evident that, if the proportions of the sexes have been correctly portrayed in the first of the two enumerations for which these comparative figures are available, the proportion now observable at this latest enumeration in the two sexes would remain much the same. We cannot suppose that there are any circumstances which would have such an effect on the growth of the population as to permit of the increase among the males being at a very much smaller rate than the increase among the females; and yet, if the figures for the two enumerations in each case have been correctly given, we do find a very varying rate of increase for the two sexes. The males have increased 6,176,770 on 106,223,153, while the females have increased 7,977,864 on 100,276,458. Table II. shows how this increase has occurred throughout the different provinces, and the figures there given are well worth close examination. Out of 22 such sets of figures given for the different sexes in this statement, we find only six cases where the females have not increased to a larger extent than the males. On the other hand, in the other 16 instances, we find very marked increases among the females. In Bombay (British Territory), for instance, while the males have decreased 24,310 on 8,522,028, the females have increased 193,088 on 7,763,608. So, in the Feudatory States of Bombay, the females have increased 120,862 upon 3,248,032, while the males have only increased 18,947 upon 3,553,408. In the North-West again, in British Territory, we find an increase of 1,429,322 on 19,765,991 females, and for the males only 675,650 on 22,236,906. In the other cases, though there has been a greater increase among the females than amongst the males, the disproportion in the rate of increase has not been so remarkable as in those instances which I have already given.

I think, on the whole, sufficient evidence is to be obtained from the statistics in the several abstracts which are given in this chapter, and in the extracts which have been

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taken from the various provincial reports, to show that Dr. Cornish's argument expressed in his Report in 1874 (an argument which has since been followed up by Mr. McIver for Madras, and Mr. White for the North-West Provinces) is, in the main, the true explanation of the peculiarities which are now found, though in a less marked degree than on the occasion of the previous enumeration, in the figures giving the proportions of the sexes in the various Indian provinces. The concealment of females which has been referred to throughout these remarks, and the short counting of individuals of that sex, will probably be detected when we come to examine the age figures of the two sexes contained in Table VII. of Volume II.

113. In the statements which will be found at the close of this chapter, we find other evidence on this subject: and we observe specially, in the larger provinces, a state of things which indicates that Dr. Cornish's conclusions in 1872, if not absolutely correct, are very largely truthful. In the Punjab, in 1868, out of 32 districts, none contained a less number of males than females, and the same state of things appears in 1881, but the proportion of females to males in 1881 is better than it was in 1868 throughout, and in some instances the improvement is remarkable. For instance, in the Hissar Division, there are now only 539 males in 1,000, where in 1868 there were 549 males. In Amritsar, there are now 541 males, where there were formerly 551 males. In Multan there are 547 males, against 554 in 1868. In Chelunda, there are 534, against 539; and in Lahore 548 against 555. The Punjab is the very worst of all the provinces. In the North-West Provinces, which approach next to the Punjab in the defect of females, we find the improvement more remarkable still. In 1872, out of 49 districts, there was not a single one in which the number of males was less than the number of females, but in 1881 there are no less than seven districts which contain a less number of males than females. In Bombay, where, in 1872, out of 24 districts, there was only one

which contained a less number of males than females, in 1881 there are three which contain a less number; in Bengal, there were 20 districts, in 1872, out of 48, which contained fewer males than females; at the last Census, out of 53 districts, 28 contained a less number of males than females. In the Central Provinces, in 1872, only three out of 18 districts contained fewer males than females; in 1881 five contained fewer males than females; and in Madras, while, in 1871, there were only 8 districts out of 51 which contained fewer males than females, there are now 14 in that position.

114. It is unnecessary for me to examine at any length the detailed information given in those statements for the various districts composing the provinces. The tendency of all my remarks, and of all the figures that have been inquired into, has been to show that, with each succeeding Census, there has been a more successful count of the women, and though that count is still short, we are now in 1881 enabled to perceive that a portion at all events, if not the whole, of the great defect in the number of females as compared with males living at the time of the Census is due to concealment of the former.

115. Mr. Baines has examined at considerable length the figures included in Table IV. of Volume II. of the India Returns. He has drawn up a very interesting diagram illustrating the proportion of females to males, and has favoured me with an extremely able note on the subject. I insert his diagram and note, which convey a large amount of information on this subject, and I put forward his argument to the consideration of those to whom this subject is of interest. It is possible that there may be some physiological law, or some climatic influence, which, in the East, brings about a state of things in regard to the equality of the sexes which we do not find in Europe. But I can hardly imagine that such influences can really exist throughout a continent or any large portion of it, where we find in the extreme south a large population in which the females outnumber the males, though in the north there is a remarkable disparity of females to males. If we take the population of Madras, Bengal, Mysore, and Travancore, in which our returns show us that the males are less in number than the females, we find we have a population of very nearly 80,000,000 in which the sexes stand in an inverse proportion to that which they occupy in the north of India. In the Hindoo population alone there are 79,661,430 persons of both sexes in

Bengal and Madras, Mysore and Travancore, where the males are to the females as 4,962 to 5,038 in every 10,000 of both sexes. For the remaining populations we have a totally different state of things; and yet there is very little difference in the habits and customs of the Hindoos of the north of India and of the south; nor is there anything I am aware of in the climate of the south which would bring about a different state of

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things to that which is produced by the climate of the north. It is quite true that the climates differ very considerably in one respect: that there is a much colder climate in the winter in the north of India than there is in the south of India, and it is possible that by this climatic influence some small portion of the defect of females in the northern part of India may be accounted for. But my belief is that if climatic influences do account for any portion of this deficiency of females they have but a slight effect in this direction. The main cause of the apparent disparity is the omission to give correct count of the females.

*Remarks on the Diagram of Sex Proportion.*

This diagram is based on the figures actually tabulated from the original schedules, without any attempt at the correction of the very apparent errors in the distribution of the ages.

The black line represents the proportion at the selected age periods of females to 1,000 males in the Census of England and Wales in 1871. The corresponding ratios for India in 1881 are given by means of a line in red ink. In order to show the great diversities that must necessarily be found in so large an area, the ratios have been added for two of the chief provinces of the eastern Empire. Madras has been given because the average number of females to males there is higher (1,021) than in any other considerable portion of India. The selection of the Punjab, on the other hand, is justified by the fact of its containing, according to the Census, the very smallest proportion of females to the other sex, namely, only 843 per mille. The Madras line is drawn in blue, and that of the Punjab in purple. The average proportion in England and Wales was 1,054, and in the whole of India, 954, per mille males.

A glance at the diagram shows that the excess of females in



England dates from the fifteenth year of life, and, with the exception of the latest periods, is highest between 25 and 30. It is lowest between 10 and 14. Speaking generally, these characteristics are shared by the return for France and Italy, but the table for Greece partakes of the irregularity of that with which the diagram is more immediately concerned. Before entering upon the details of the table for India, it is necessary to remark that the age tables in another part of the returns afford very fair evidence that there has been a concealment of females at certain periods of life, pre-eminently between 10 and 14, between which and the preceding period there is such a difference that no merely physical cause could produce. This probably affects, too, the return as far as the period between 15 and 20. It is very hard to say what is to be held accountable for the deficiency of this sex, as compared with the numbers of the other at a later period of life. The marked irregularities in the line from 20 to 60 are due in great measure to the habit, common in India as elsewhere, amongst an illiterate population, of selecting round numbers, or the even multiples of five, in filling up their schedules. In this respect the return for Madras forms a conspicuous example, and there is no doubt that a great deal of the excess of females at 20, 30, 40, and 50 is to be attributed to the inclusion in these periods of numbers who should rightly fall into the adjacent columns. In England, even, this defect in the enumeration is clearly traceable, and it is most remarkable in the Census returns of the coloured population of the United States. The inaccuracy thus produced, however, is one of detail, and will not explain the deficiency of females in a population as a whole.

Of the three hypotheses put forward to account for this strange divergence from the state of things ascertained to exist in the countries where frequent enumerations afford a firm basis for inference, two are physical and inherent, and the third social and accidental. In the first place, there may be grounds for holding that owing to certain conditions of life, such as climate, food, or disparity in the ages of the husband and wife, the proportion of female births is actually less in India than in Europe, whilst the difference in the viability of the two sexes during the early years of life is not so marked, owing to the hardship of the struggle for existence at that time. Secondly, though it is doubtful how far this is to be classed amongst the physical causes, the practice of early cohabitation, combined with very rapid maturity, has an undoubted tendency to kill off the women at certain periods.

Lastly comes the probable concealment of women, owing to the jealousy of their male relatives. As has been remarked above, to this cause must certainly be attributed a good deal of the extraordinary deficiency of the former sex between the ages of 10 and 20, when (apart from the dislike on the part of a parent to have it disclosed to an enumerator, probably of the very village itself, that an unmarried girl of marriageable age is in the house) there is likely to

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be a strong distrust of the motives of the inquiry itself, whether the female in question be married or a spinster.

It is with this explanation that it is necessary to deal first, as the information on the other two is by no means as full as it is likely to be by the time the next Census is taken. To begin with, it is remarkable that throughout the greater part of the area where the Census of 1881 was not the first enumeration, the proportion of females to males has been steadily increasing, a fact on which must be based unhesitatingly the inference that the population is becoming more accustomed to the Census operation as a periodical proceeding, without any special and injurious results to domestic economy. But this is not enough to account for the local variations, though it may be accepted as explanatory of a general rise of the proportion at every age period tabulated up to 20. But the rise is general, even amongst the old people, where spinsters, if any, would be returned as widows, and even Native distrust would acquit the Government of any desire to make requisitions for the supply of companions for its soldiery. Then, again, it is remarkable that in the south, south-west, and east there is an actual predominance of females, whilst towards the north there is a tendency for the ratio to decrease. The higher ratios are found in Madras, Mysore, and the adjacent districts of the Bombay Presidency, and Bengal. In the North-west and Oudh, in the Punjab and Sindh, the deficiency is most marked. It is observed that the return for Rajputana and Central India, where only a partial, and, so to speak, an experimental Census was taken, shows the same characteristics as that for the British territory adjoining those groups of States. As regards the accuracy of the actual enumeration in British provinces, there is little reason to believe that it was inferior in tracts where the village system has been much broken up to what it was where the old order of things is still preserved intact, or nearly so. Amongst the masses, on whom the proportion depends, there is probably but little difference,

whether under the system in operation in the Punjab, or in the less supervised village of Bengal, or, again, between the village system in the ryotwári districts of Madras, and in the districts under the same tenure and system of administration in Bombay. The confidence of the people in the accountant or schoolmaster of their village, such as it is, is likely to be uniform throughout. But there must be a general tinge of sentiment over each tract arising from the invariable tendency of the middle classes to ape the customs of their social superiors, a tendency that spreads downwards to the masses. If the feeling of the local magnate is towards the seclusion of his womenkind, the tradesman or landlord who becomes rich will most surely begin to adopt the zanánah system in the second generation, and to this feeling may perhaps be attributed some of the dislike to give a complete return of the women of a household, a dislike which the enumerator, probably a native of the same village, will regard with no unfavourable eye. It seems allowable to generalize on this point, and to suppose that where the local aristocracy are indigenous by caste and race, as in the Marátha country, and probably in most of Madras and Mysore, the zanánah system will be less enforced or regarded than where a conquering race, or a set of people not elevated from the peasantry, have settled on the soil as leaders of the community. Such an explanation, however, does not seem to be applicable to Lower Bengal, though it appears to suit the north and south of the peninsula. Is it, then, that in Bengal the barrier between the upper and the other classes is harder to pass than in other parts of India? That the masses have no inclination to adopt the special features of a social stratum which is separated from their life by a wider chasm than elsewhere? If such be the case, it would account for the preponderance of females, as in other provinces experience seems to show that the nearer the population to the forest, or aboriginal element, the less is the repugnance to return the actual number of the females, assuming that there is no actual difference in the physical constitution of this interesting class of race.

The question then arises whether there is any such difference or not. The returns seem to show that the age at marriage is a good deal higher amongst the forest tribes than amongst those of higher social rank, whilst the proportion of women is higher in their case as well. Widow remarriage is not only admissible but common; but the more than ordinary inaccuracy of the age return for aboriginals on the present occasion renders it impossible to estimate the full worth of the data regarding marriage relations.

The hard work to which the aboriginal exposes his womenkind during the middle period of their age, or about 30 to 50, renders it probable that it is at that period the female life will be found worst, instead of at the earlier age of from 12 to 20. Once past this period, the old women preponderate, as in other religions, over the old men.

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The marriage tables relating to the Hindoo community alone show that this race, if it can be so called, is divided very sharply with respect to marriage at the age between 25 and 40. From the earliest age at which marriage (or betrothal) takes place, until the thirtieth year, the wives are far in excess of the husbands of that period, though they begin to show a slight tendency to decrease from the twenty-fifth year. From the age of 40 to the end of life, the husbands are far in the predominance. The actual figures give 9,279,430 more wives under 30 than husbands of that age; whilst between 30 and the end of life the excess of husbands amounts to 9,147,442, thus resulting in an excess of wives in the entire enumerated community of 131,988. Some allowance must necessarily be made for the incorrect selection of the decennial numbers; but, on the whole, it may be said that there are over nine millions of Hindoos married to wives at the least 10, and probably 20 to 30 years younger than themselves. There is no good reason for disregarding such a social phenomenon entirely in relation to the proportion of the sexes at birth, and after the first decade of life.

The age tables show that between the periods of 5 to 9 and 10 to 14 there is so large a falling off in the number of females, as compared with males, that no merely physical explanation is enough; but, on the other hand, the returns for some European countries show that at this age the mortality amongst girls is far higher than it is amongst boys, whilst in the period between 20 and 25 the young men fall off more rapidly than the women of the same age. It is not safe, therefore, in attempting the correction of the Indian tables, to assume that the rate of mortality for males and females at these two periods is uniform, and the difference between the sexes as returned at the Census entirely due to concealment, though there is a good deal to be accounted for in this way. The more complex results of the social system must be ascertained only by continuous observation from time to time, at successive enumerations, and weighed against conclusions in the same direction that have not yet been satisfactorily settled even in the West. It has been stated in the beginning of this paragraph that there has been a general rise in the proportion of females to males since the preceding Census, and it has been sometimes assumed that this result will be continued until the right proportion is reached throughout the country. But this aspiration affords no explanation of the fact that in many of the districts of India an excess of females has been a characteristic of not only the present,

but of the preceding enumerations also, whilst in other districts where the social elements are almost identical with the rest, and where the enumeration shows no signs of greater inaccuracy, there is a decided deficiency of females.

In conclusion, we may fairly allow a certain amount of admitted concealment, especially at the time of life where the returns testify to the inaccuracy of the data; but it is equally certain that there are physical circumstances connected with marriage, climate, and perhaps with food also, which remain to be investigated with the aid of the more accurate researches now in progress in England and France. By 1891 some of the knowledge resulting from such inquiries will be available for comparison with the data of the enumeration of that year.

### HINDOO MARRIAGE RETURN.

#### The Married.

#### A.

<u>Age</u>	<u>Excess Wives</u>	<u>Excess Husbands</u>
0 to 9	1264107	-
10 to 14	2586456	-
15 to 19	2582404	-
20 to 24	2315851	-
25 to 29	530612	-
30 to 39	-	2017617
40 to 49	-	2847135
50 to 59	-	2294468
60 and over	-	1988222
Total	9279430	9147442
Net	131998	

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Hindoo Marriage Return—*continued.*

B.

<u>Age and under.</u>	<u>Excess of Wives.</u>
10	1264107
15	3850563
20	6432967
25	8748818
30	9279430
40	7261813
50	4414678
60	2120210
All ages	131988

ABSTRACT XXV.

BENGAL

Percentage of Males on total Population of both Sexes by Divisions.

<u>Division.</u>	<u>1872</u>	<u>1881</u>
Total, including Feudatory States	50	49.8
Grand total of Province	49.9	49.7
Chota Nagpore	50.6	49.5
Orissa	49.3	49.2
Behar	49.6	49.2
Bengal proper	50.2	50.2

ABSTRACT XXVI.



## BENGAL

## Percentage of Males on total Population of both Sexes by Districts.

	Revised Figures for 1872 from Provincial Table No. II.	1881		Revised Figures for 1872 from Provincial Table No. II.	1881
Burdwan	48.9	48.0	Chittagong	47.5	47.0
Bancoorah	49.6	48.7	Noakholly	50.7	50.6
Beerbloon	47.9	48.0	Tipperah	51.1	50.7
Madmapore	49.5	49.4	Chittagong Hill Tracts	58.7	55.6
Hooghly	48.3	48.3	Patna	48.8	48.9
Howrah	49.1	49.8	Gya	48.9	49.1
24-Pergunnahs	50.9	51.2	Shahabad	48.5	48.4
Suburbs	58.7	58.5	Mozufferpore	49.3	49.0
Calcutta	65.8	66.7	Durbhunga	50.7	49.2
Nuddea	48.4	48.8	Sarun	48.3	47.5
Jessore	49.3	49.4	Chumparun	51.2	50.6
Khulna	53.6	52.6	Monghyr	49.5	49.2
Moorshedabad	47.8	47.8	Bhaugulpore	50.2	49.8
Dinagepore	51.7	51.7	Purneah	51.1	50.7
Rajshahye	49.6	49.3	Sonthal Pergunnahs	54.9	50.1
Maldah	48.9	48.8	Cuttack	48.5	48.9
Kungpore	50.9	50.9	Pooree	50.6	50.3
Bogra	50.5	50.7	Balasore	49.2	48.8
Pubna	49.7	49.4	Angul	50.8	50.8
Darjeeling	56.0	57.3	Banki	50.5	50.0
Julpigoree	51.8	52.5	Tributary Mehals	50.3	50.5
Cooch Behar	52.3	51.7	Hazareebagh	51.4	49.3
Dacca	48.9	48.9	Lohardugga	50.2	49.5
Furreedpore	49.0	49.4	Singhbhoom	50.1	50.0
Backergunge	51.1	51.2	Manbhoom	50.4	49.6
Mymensing	50.6	50.9	Tributary Mehals	50.6	50.9
Sylhet	-	-	Hill Tipperah	51.8	53.8
Cachar	-	-			

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## ABSTRACT XXVII.

## BENGAL.

## Percentage of Males on total Population of both Sexes by Religion.

Districts.	Hindoos		Mahammedans		All others
	1872	1881	1872	1881	
Burdwan	48.9	47.8	49.3	48.6	49.3
Bankoorah	49.6	48.6	50.7	48.0	49.4
Beerbhoon	48.1	48.0	48.0	47.7	50.4
Midnapore	49.6	49.5	48.2	48.6	49.3
Hooghly	48.8	48.7	47.6	46.3	-
Howrah	-	49.8	-	49.5	72.8
24-Pergunnahs	52.0	51.0	52.6	51.4	66.7
Suburbs	-	58.3	-	59.1	72.8
Calcutta	65.1	64.6	72.3	72.9	59.0
Nuddea	48.0	48.3	48.7	49.2	-
Jessore	50.1	48.7	51.1	49.9	-
Khulna	-	52.5	-	52.7	-
Moorshedabad	47.8	48.1	47.5	47.4	51.8
Dinagepore	51.6	51.8	51.8	51.5	59.9
Maldab	49.8	49.8	48.0	47.7	52.1
Rajshahye	50.3	50.3	49.4	49.0	-
Rungpore	50.5	50.7	51.3	51.0	57.5
Bogra	51.4	52.7	50.2	50.3	-
Pubna	49.1	48.7	50.0	49.7	83.2
Darjeeling	56.1	57.5	57.1	62.2	58.5
Julpigoree	51.6	52.8	51.6	52.0	51.2
Cooch Behar	-	51.6	-	51.9	64.9
Dacca	48.2	48.2	49.4	49.4	-
Furreedpore	48.5	48.1	49.7	50.3	-
Backergunge	50.0	51.3	51.0	51.2	-
Mymensingh	50.2	51.1	50.7	50.8	51.4
Sylhet	51.2	-	51.2	-	-
Cachar	54.9	-	52.0	-	-
Chittagong	47.9	47.2	47.5	47.0	-
Noakhali	51.0	50.9	50.6	50.5	-
Tipperab	50.7	50.3	51.2	50.9	-
Chittagong Hill Tracts	100.0	56.5	90.4	85.4	-
Patna	49.2	49.3	46.0	45.6	-
Gya	49.3	49.6	45.8	45.5	-
Shahabad	48.6	48.5	46.8	46.0	-
Mozufferpore	-	49.2	-	47.8	-
Durbhunga	-	49.3	-	48.6	-
Tirhoot	50.1	-	49.1	-	-
Sarun	48.3	47.6	48.0	46.6	-
Chumparun	51.2	50.6	50.9	50.1	-
Monghyr	49.6	49.4	47.9	47.1	49.8
Bhaugulpore	50.2	49.8	49.9	49.7	50.7
Purneah	50.7	50.6	51.8	50.8	52.0
Sonthal Pergunnahs	49.8	50.0	49.4	49.6	50.3
Cuttack	48.6	48.9	46.8	47.1	49.3
Pooree	50.6	50.3	51.3	50.1	-
Balasure	49.2	48.8	49.4	49.6	48.5
Angul	-	50.8	-	56.4	51.8
Banki	-	50.0	-	53.7	-
Tributary Mehals	50.2	50.5	53.3	53.4	50.5
Hazaribagb	51.4	49.2	51.8	49.8	49.6
Lohardugga	50.5	49.9	50.2	49.9	48.8
Singbhoon	50.2	49.9	51.4	53.2	49.8
Manbhoon	50.3	49.5	51.8	51.2	50.1
Tributary Mehals	50.7	50.9	45.4	51.7	52.2
Hill Tipperah	-	64.0	-	55.9	51.1

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## ABSTRACT XXVIII.

## CENTRAL PROVINCES.

	Aboriginals	Males		Hindoos		Mahammedans		Kirpanthis
	1881	1872	1881	1872	1881	1872	1881	1881
Nágpur	49.8	50.9	50.4	50.9	50.4	51.0	50.3	-
Bhándará	48.6	49.5	49.8	49.7	50.0	49.9	50.5	-
Chándá	50.0	50.1	50.3	50.1	50.4	49.6	51.2	-
Wárdhá	49.5	51.0	50.5	51.1	50.6	51.0	50.5	-
Bálághát	49.5	49.6	49.6	49.6	49.6	51.4	-	-
Jubbulpore	50.0	51.1	50.8	51.5	50.8	52.1	51.6	49.9
Saugor	50.7	52.8	52.2	52.8	52.2	52.9	52.0	-
Damoh	-	51.9	51.9	52.1	52.0	52.0	-	-
Seoni	49.8	50.4	50.2	50.7	50.5	51.4	49.4	-
Mandlá	50.5	51.9	50.9	52.2	51.3	53.1	-	-
Hoshangabad	49.8	52.5	51.6	52.8	51.9	54.4	52.4	-
Narsinghpur	49.6	52.0	51.1	52.2	51.3	52.7	51.2	-
Betúl	50.3	50.9	50.6	51.3	50.9	52.8	-	-
Chbindwára	49.6	50.3	49.9	50.7	50.2	50.6	50.4	-
Nimar	-	53.2	52.3	53.6	52.3	53.4	52.0	-
Ráipur	49.6	49.9	49.5	49.8	49.5	48.5	48.9	48.7
Biláspur	49.0	50.4	49.5	50.5	49.7	49.0	-	49.4
Sambalpur	49.6	50.6	50.0	50.6	50.0	51.7	-	50.1

## ABSTRACT XXIX.

## MADRAS.

	Males		Hindoos		Mahammedans	
	1871	1881	1871	1881	1871	1881
Ganjam	51.3	49.2	51.3	49.2	48.7	48.8
Vizagapatam	51.4	50.1	51.4	50.1	49.9	49.5
Godavary	50.4	49.6	50.4	49.6	50.2	48.9
Kistna	50.8	50.4	50.8	50.4	50.6	50.3
Nellore	51.4	50.4	51.3	50.4	52	50.8
Cuddapab	51.3	50.8	51.2	50.7	52.5	51.9
Bellary	51.6	50.8	51.5	50.7	52.1	51.8
Kurnool	51.2	50.7	51.1	50.6	51.4	51
Chingleput	50.7	50.2	50.7	50.2	50.9	50.8
North Arcot	50.6	49.9	50.6	50	50.8	49.3
South Arcot	50.5	49.9	50.5	49.9	49.7	49.6
Tanjore	48.4	48.2	48.5	48.4	44.8	43.9
Trichinopoly	49	48.3	49	48.2	50	49.6
Madura	49.1	47.6	49.1	47.8	47.7	44.6
Tinnevelly	49.4	48.6	49.5	48.8	46.5	44.8
Coimbatore	49.6	48.7	49.6	48.7	49.4	48.1
Nilgiris	54.9	56	54.4	55.9	59.3	64.3
Salem	49.6	48.7	49.6	48.7	49.8	49.3
South Canara	50.1	49.2	50	48.9	50.4	50.8
Malabar	50.2	49.6	50.1	49.4	50.2	50.2
Madras	49	49.3	49	49.6	48.2	48.5
Puducotta Territory	48	47.3	48	47.3	47.4 1	45.4

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## ABSTRACT XXX.

## BOMBAY

	Males		Hindoos		Mahamedans	
	1872	1881	1872	1881	1872	1881
Ahmedabad	52.9	51.3	53.1	51.5	51.5	50.1
Kaira	53.6	53.0	53.7	53.2	52.0	52.0
Panch Maháls	52.5	51.3	52.4	52.5	52.7	49.3
Broach	52.1	51.5	52.3	51.8	51.1	51.0
Surat	50.1	49.8	50.0	50.1	49.6	48.7
Thána	51.8	51.5	51.7	51.4	54.2	54.1
Kolába	50.8	50.3	50.6	50.2	51.9	50.0
Kitnágiri	48.2	47.4	48.2	47.6	47.7	44.8
Khándesh	51.6	51.1	51.6	51.1	51.2	50.9
Násik	51.3	50.9	51.2	50.7	52.3	52.0
Ahmednagar	51.1	50.8	51.0	50.7	50.8	50.8
Poona	51.4	50.5	51.3	50.2	52.1	50.5
Sholápur	51.5	50.6	51.4	50.6	51.6	50.7
Sátára	50.8	50.1	50.8	50.1	51.0	50.3
Belgaum	51.0	50.3	51.0	50.2	51.0	50.4
Dhárwár	51.2	50.1	51.1	50.0	52.0	50.3
Kaládgi	51.2	49.7	51.2	49.7	51.4	49.9
Kánara	51.8	52.9	51.9	52.9	50.5	50.7
Karáchi	56.7	55.6	57.1	56.8	56.6	55.1
Hyderabad	55.1	54.0	55.3	54.6	55.3	54.1
Shikarpur	54.7	54.0	54.5	55.7	54.7	53.9
Thar and Párkar	57.1	55.3	56.8	54.9	57.7	56.1
Upper Sindh Frontier	56.1	56.5	56.0	58.9	56.1	56.1
City and Island of Bombay	62.0	60.1	62.2	60.1	61.2	59.7

## ABSTRACT XXXI.

## NORTH-WEST PROVINCES.

Percentage of Males to Total Population in 1881, 1871, 1865, and 1853.

District.	Percentage				District.	Percentage			
	1881	1871	1865	1853		1881	1871	1865	1853
Dehra Dún	58.2	58.7	59.6	-	Mirzapur	49.9	51.3	51.5	51.5
Saharánpur	54.2	54.8	54.9	56.6	Benares	50.5	51.2	52.0	52.2
Muzaffarnagar	53.9	54.4	54.3	54.2	Gházipur	50.0	51.9	52.7	51.9
Meerut	53.7	53.8	54.0	54.2	Gorakhpur	49.9	53.4	52.8	52.2
Bulandshahr	53.2	52.7	53.1	52.8	Basti	50.5	53.3	-	-
Aligarh	54	53.8	54.0	53.4	Ballia	48.7	52.4	-	-
Muttra	53.7	54.0	54.4	53.7	Jhansi	51.9	52.7	52.8	-
Agra	54	53.9	54.2	54.7	Jalaun	51.7	53.6	54.6	-
Farukhabad	54	54.4	54.8	55.0	Lalitpur	52.2	52.5	52.3	-
Mainpuri	55.2	55.8	55.9	55.8	Alnora	52.9	53.4	-	-
Etáwáh	54.7	55.3	55.7	55.4	Garhwál	49.4	50.2	-	-
Etah	54.7	54.5	55.7	-	Tarái	54.7	55.3	-	-
Bijnor	53.1	53.6	53.4	54.2	Lucknow	52.4	52.8	-	-
Moradabad	52.8	53.2	53.0	53.2	Unao	51.3	51.1	-	-
Budaun	53.8	53.9	53.9	54.2	Bara Banki	51.0	51.4	-	-
Bareilly	53.2	53.5	53.5	53.2	Sitapur	52.8	53.3	-	-
Sháhjahánpur	53.7	53.8	53.8	53.7	Hardoi	53.8	53.8	-	-
Pilibhit	53.1	53.8	-	-	Kheri	53.5	54.1	-	-
Oawnpore	53.2	53.6	55.5	52.9	Fyzabad	50.5	51.3	-	-
Fatehpur	50.8	52.1	52.3	52.5	Bahraich	52.3	52.5	-	-

Bánda	50.7	51.6	52.2	52.4	Gonda	51.2	51.7
Hamirpur	51.2	52.2	53.6	53.5	Rae Bareli	49.0	50.0
Allahabad	50.3	51.3	52.7	52.3	Sultanpur	49.6	50.7
Jaunpur	50.5	53.2	54.7	53.1	Partabgar	49.7	50.9
Azamgarh	50.9	53.9	54.3	53.5			

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## ABSTRACT XXXII.

## NORTH-WEST PROVINCES.

District.	Hindoos		Mahammedans		District	Hindoos		Mahammedans	
	1872	1881	1872	1881		1872	1881	1872	1881
1. Dehra Dún	58.4	57.9	63.1	61.8	26. Mirzapur	51.3	49.9	51.5	50.2
2. Saháranpur	55.6	54.8	53.2	52.7	27. Benares	51.3	50.5	50.8	50.7
3. Muzaffarnagar	45.1	54.5	53.1	52.7	28. Gházipur	52.0	50.2	50.3	48.1
4. Meerut	54.2	54.0	52.4	52.5	29. Gorakhpur	53.4	49.9	53.4	50.0
5. Bulandshahr	55.1	53.5	50.9	51.8	30. Basti	53.4	50.5	52.7	50.3
6. Aligarh	54.0	54.2	52.3	52.3	31. Ballia	-	48.8	-	47.5
7. Muttra	54.2	53.8	53.4	53.0	32. Jhánsi	52.6	51.8	53.7	52.8
8. Agra	54.1	54.2	51.7	52.0	33. Jalaun	53.7	51.8	52.3	49.8
9. Farukhabad	54.9	54.5	50.4	50.1	34. Lalitpur	52.3	52.1	57.3	53.7
10. Mainpuri	55.9	55.3	53.2	53.0	35. Almorah	53.2	52.4	66.9	66.7
11. Etáwah	55.5	54.8	52.2	52.5	36. Garhwál	50.0	49.2	76.8	74.1
12. Etah	54.6	54.9	52.3	52.8	37. Tarái	55.4	55.0	54.9	54.3
13. Bijnor	54.4	54.1	52.1	51.1	38. Lucknow	55.9	53.0	48.9	49.4
14. Moradabad	53.9	53.5	51.7	51.4	39. Unao	53.0	51.4	48.3	50.1
15. Budaun	54.2	54.1	52.4	52.1	40. Bara Banki	53.2	51.3	50.2	49.5
16. Bareilly	53.8	53.5	52.5	51.9	41. Sitapur	56.4	53.1	53.3	51.3
17. Sháhjahánpur	54.2	54.1	51.1	50.7	42. Hardoi	55.7	54.1	51.9	51.8
18. Pilibhit	-	53.3	-	52.2	43. Kheri	57.7	53.5	57.8	53.3
19. Cawnpore	53.7	53.4	52.2	52.5	44. Fyzabad	52.7	50.6	49.8	49.4
20. Fatehpur	52.3	51.1	50.0	48.5	45. Bahraich	55.0	52.3	54.1	52.0
21. Bánda	51.7	50.8	50.1	49.7	46. Gonda	53.4	51.3	52.7	50.9
22. Hamirpur	52.4	51.3	50.3	49.7	47. Kae Bareli	49.5	49.2	48.0	47.6
23. Allahabad	51.5	50.4	49.9	49.2	48. Sultanpur	50.6	49.8	46.5	48.0
24. Jaunpur	53.5	50.8	50.9	48.6	49. Partabgarh	51.8	49.7	48.4	48.9
25. Azamgarh	54.2	51.1	52.5	49.4					

## ABSTRACT XXXIII.

## PUNJAB.

## Percentage of Males on total Population, irrespective of Religion.

	1868	1881		1868	1881
1. Delhi	53.6	53.5	17. Gujránwála	55.8	54.1
2. Gurgaon	53.1	52.8	18. Ferozepore	55.3	54.9
3. Karnál	54.2	54.0	19. Ráwalpindi	54.0	54.8
4. Hissar	55.1	54.0	20. Jhelun	52.8	53.2
5. Rohtah	54.5	53.5	21. Gujrát	53.8	52.6
6. Sirsa	55.5	54.8	22. Shahpur	53.1	52.6
7. Umballu	54.8	55.1	23. Mooltan	55.4	55.2
8. Ludhiana	54.7	54.9	24. Jhang	55.6	54.2
9. Simla	63.6	64.2	25. Montgomery	55.6	54.6
10. Jullundur	54.9	54.6	26. Muzaffargarh	54.8	54.5
11. Hoshiárpur	53.7	53.4	27. Dehra Ismail Khan	53.9	54.0
12. Kángra	52.9	52.1	28. Dehra Ghazi Khan	55.1	55.2
13. Amritsar	56.0	54.9	29. Bannu	53.6	53.4
14. Gurdáspur	54.8	54.1	30. Pesháwar	54.7	55.6
15. Siálkot	54.4	53.3	31. Hazara	52.1	53.7

16. Lahore

55.5

55.2

32. Kohát

54.6

55.8

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## ABSTRACT XXXIV.

## PUNJAB.

Percentage of Males on total Population of both Sexes in 1868 and 1881.

District.	Hindoos		Mahammedans		District	Hindoo		Mahammedans	
	1868	1881	1868	1881		1868	1881	1868	1881
Delhi	54.0	53.8	52.8	52.0	Gujránwála	54.9	54.6	54.8	53.6
Gurgaon	53.7	53.4	52.8	51.5	Ferozepore	57.0	55.7	54.0	54.1
Karnál	54.8	54.4	53.1	52.8	Ráwalpindi	57.4	60.9	53.4	53.8
Hissar	55.0	54.1	52.9	53.6	Jhelum	54.3	55.1	52.9	52.8
Rohtak	54.8	54.0	52.1	50.7	Gujrát	55.3	53.4	53.6	52.4
Sirsa	55.5	55.2	54.7	54.0	Shahpur	53.0	51.4	52.8	52.8
Umballa	55.0	55.4	53.6	53.8	Mooltan	57.1	56.2	54.4	54.8
Ludhiána	55.4	55.8	53.5	53.2	Jhang	56.7	53.5	55.4	54.3
Simla	57.9	62.6	63.4	70.2	Montgomery	55.4	54.2	55.3	54.6
Jullundur	56.0	55.2	53.3	53.4	Muzaffargarh	56.1	55.8	54.8	54.3
Hoshiárpur	52.7	53.3	53.1	52.9	Dehra Ismail Khan	54.8	54.6	53.9	53.8
Kángra	52.9	52.0	54.8	54.1	Dehra Ghazi Khan	54.5	55.4	55.4	55.1
Amritsar	57.1	54.7	54.1	53.9	Bannu	55.4	56.1	53.5	53.0
Gurdáspur	55.1	53.9	53.9	53.5	Pesháwar	60.7	67.5	53.7	54.3
Siálkot	55.8	53.8	53.7	52.8	Hazara	55.6	58.8	52.3	53.4
Lahore	57.4	57.0	54.1	54.2	Kohat	63.3	72.8	53.6	54.5



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## CHAPTER IV.

## THE CIVIL CONDITION OF THE PEOPLE.

116. The tables in Vol. II. I am now about to touch upon contain statistics of the civil condition of the Indian population.

Table V. is an abstract giving the total number in each province who are married, widowed, or single.

In the remaining statements the civil condition of the population is shown in much greater detail. In Table VI. it is shown for each province by age and sex; in Table VIA. it is shown by age and sex for each religion; and in the table following the population is given by provinces, with details of age, sex, and civil condition. The tables cover an area which has hitherto been untrodden in India, as at previous enumerations no attempt has been made to collect statistics of civil condition, and they contain figures which, if accurate, will be most useful in the discussion of questions affecting the well-being of the whole population, and specially of the female portion thereof. The fecundity of the different races, the social position of women, the treatment of widows, are all questions on which light may be thrown by accurate information as to the number of children alive, the mean ages of the married, the ages of husbands and wives at marriage, the number of widows, the period during which births occur amongst the females, and the size of families. It will be reserved for a later Census to collect the whole of these particulars; but, at the late enumeration, information for all of these heads was not brought together, though in respect of some of them we have obtained statistics. We see the average age of the married and of the widowed, the number of those who have entered into married life; the proportions of married found throughout the various periods of life; and the number of children. Similarly we have the numbers of

widowed found in those periods of life for the various religions, and the extent therefore to which the prohibition of re-marriage affects the condition of widows of that religion which teaches and practices this doctrine. We have this information given for all the large religions separately, and for each of the different provinces.

117. Mr. Baines has pointed out, in Chapter V. of his Report on the Bombay Census, that marriage cannot be held to occupy the same place in India, from a statistical point of view, as it does in Europe. There is no registration of the marriages that take place each year, and, even if there were, the double ceremony customary amongst the greater portion of the community would render the data of little service as a collateral test of the birth and death returns; for this latter must be compared with the statistics of marriages between persons that have reached the age of puberty, notwithstanding those recording the performance of what is, in fact, no more than the betrothal ceremony of some continental nations of Europe; and it is not to be expected that the less important occasion of the departure of the bride to her husband's home years after will be recorded with more accuracy than the births are now. But, though marriage is not in India liable to be influenced by such temporary causes as in the west, this fact does not render the statistics recording it less interesting or less suggestive in several other directions. The two chief aspects in which this institution requires to be regarded, in reference to the returns in Volume II., are the extent to which it prevails, and the ages at which it is most usually contracted, and the differences in religious customs or social habits amongst different races which tend to vary the time of life at which marriages are most customary.

118. Mr. Baines then proceeds to point out how the Hindu population is the overwhelming majority; that but a fine line separates the orthodox faith from the fetish worship of the forest tribes on the one hand, and from schismatical offshoots like Jainism and Sikhism on the other; that in the case of the majority of the Mahammedans, who are either local converts or the descendants of local officials of a distant empire, the social customs of the one class before conversion had been retained, while those of the other, by permanent establishment in the country, had been modified by intercourse with the people of the country. His remarks, which are equally pertinent to the figures for other provinces, and for all India, as to the figures for Bombay. He continues as follows:—"The caste system of the Hindu

religion has been held by many to imply the rigid exclusion of all outside influence, and thus to maintain the

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isolation of that community in the midst of foreign surroundings. Some writers have likened Hindooism to water contained in a marble reservoir unfed from without and unable to find a way of escape. The truth seems to lie in quite another direction; the reservoir is walled with earth only, and the water is not only enlarging its basin by erosion from inside, but has affected all the surrounding land by soaking through from below. There is scarcely a form of faith to be found in the country that has not undergone some change from contact with Brahminical orthodoxy; and it may be useful, therefore, to note here a few of the main doctrines of that religion regarding marriage. I use the term doctrine advisedly, as the distinction between things sacred and profane in this religion is as indefinite as the boundary between the religion itself and its neighbours.

"According to the ideal code of Manu, every man ought to marry in order that he may have a son to perform at his death the sacrifices to his ancestors, and pour out the customary libations to their spirits. Without such ceremonies, the father's soul cannot be delivered from the hell called *Put*, hence the name *putra* given to the son. As regards the father of a daughter, it is his duty to see her married, as she is put into the world to become a mother. The same law lays down that the proper age for a husband for a girl of 8 is 24, and for one of 12, 30. Contrary to the practice in the epic age, the choice of a husband by the girl appertains to a lower order of marriage, and for all these reasons is less reputable than the bestowal of the hand of a daughter by the father on one of his own choice. If the daughter is still unmarried, three years after she has arrived at womanhood, the father has failed in his duty, and the girl is at liberty to choose her husband from her own caste. If choice were allowed in other cases, there would be danger of the girl's inclination leading to an infringement of caste purity. As the primary object is to get a son, if the wife fails to produce one, the husband is at liberty to marry a second wife. There is evidence too

that the admission of polygamy in the case of the higher orders was due to a desire to maintain the caste integrity, as the law stipulated that the first wife only should be of the same caste as the husband. When the husband dies before his wife, the latter is not to re-marry, but to elevate herself to the world of life by avoiding pleasure, performing works of piety, and living in solitude. At the present day, the remarriage of widows is a practice confined to the lower and middle classes, and the few attempts that have been made to introduce it into the higher grades of Hindoo society have met with little efficient support. Here we have the cardinal principles by which the Hindoo marriage system is regulated. Marriage is a necessity to everyone who acknowledges the Brahminical authority. It must be contracted with a girl of an age below puberty, and considerably less than that of the husband; the wife must not be sought for by inclination, or beyond a certain social pale. On the other hand, in order possibly to consolidate the caste within itself, she must not belong to a family invoking the same ancestors. More than one wife is permitted, and in certain cases is prescribed, with the alternative, at least amongst some of the orders, of the adoption of a son. The widow, however, is never to remarry.

"A few of the main tendencies of this system may now be noticed. First, comes the almost universal prevalence of marriage, with the result, in the present state of Indian society, of a surplus of children, and a consequent high mortality amongst them. Then there is the inequality of age, a most important feature, as, apart from the hypothesis propounded regarding its influence upon the sex of the offspring, it leads to the diminution of the period during which the parents are both living, and increases therefore, as the life of women is better at advanced age than that of men, to a superabundance of widows. The inequality of age too may be held to be somewhat of a drawback to the development of family life, which is heightened by the universal absence of choice of the wife in the first instance. In the lower classes, these features are less prominent, as the practice of second marriage is not at all uncommon; but the large proportions of the widowed females is one of the main characteristics of the returns for the whole indigenous community without exception. Lastly may be mentioned the commercial nature of the transaction by which the parents of the respective parties come to terms with regard to the marriage. In the old time, no doubt a bride was a very valuable possession, and both force and purchase were put in action to

obtain her. At the time, however, when the code from which I have just been quoting was compiled, the desirability of entering into alliance with high or powerful families had been promoted by the interval of settled peace and prosperity; so that the law provided that the bride should leave her father's house well equipped, or with a large dowry. In some cases, the expenses of a marriage are fixed by her caste regulation; in others, it is left to the parents to decide, and, amongst the masses, the cost of the ceremony varies with

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the season, being larger when the crops are good, or trade is prosperous, and restricted to the bare necessary in a bad year. It is too often the case that such expenses are the commencement of a long series of loans, the burden of which is transmitted, in accordance with Hindoo custom, from father to son. To some extent, therefore, weddings here, as in Europe, follow the season, though with this difference, that, in the one country, the necessary expenditure precedes the marriage; in the other, it is provided for the joint enjoyment afterwards."

119. From Table V., which contains figures for all the Indian provinces except Rajpootana, Central India, and Travancore, showing the position of the population in regard to civil condition, I have taken therefrom an abstract XXXV., which showscomprehensively the percentage in each sex of single, married, and widowers or widows for each of the Indian provinces. Similar information is given at the foot of the statement for 13 European States. The Table from which these percentages for India are extracted deals with 228,803,402 persons, shows that out of that number 92,775,178 are single, 109,397,661 are married, and 26,630,563 are either widowers or widows. Arranged by sex these three conditions stand as follows:—

	Males.	Females.
Single	56521018	36254160
Married	54518665	54878996
Widowers or widows	5691937	20938626
	116731620	

## ABSTRACT XXXV.

## Percentage of the Married, Widowed, and Single in each Sex on the Total Population of that Sex.

Province or State.	Single		Married		Widowed		Unspecified	
	Males	Females	Males	Females	Males	Females	Males	Females
Ajmere	50.1	31.9	44.9	51.6	5.0	16.5	-	-
Assam	52.8	40.3	42.0	42.2	3.4	15.5	1.8	2.0
Bengal	46.5	29.6	49.1	48.8	4.0	21.2	0.4	0.4
Berar	38.4	25.9	56.2	58.5	5.4	15.6	-	-
Bombay, British Territory	47.8	31.7	47.0	50.4	5.2	17.9	-	-
Bombay, Feudatory States	46.3	31.9	46.3	49.7	5.1	16.4	2.3	2.0
Burmah	57.9	51.9	38.2	38.9	3.9	9.2	-	-
Central Provinces, British Territory	46.3	34.4	49.4	50.8	4.3	14.8	-	-
Coorg	53.9	39.8	41.0	41.0	5.1	19.2	-	-
Madras	53.0	35.4	40.1	41.1	3.7	20.6	3.2	2.9
North-West Provinces, British Territory	45.2	30.1	48.5	52.8	6.3	17.1	-	-
North-West Provinces, Feudatory States	46.2	32.6	48.5	53.8	5.3	13.6	-	-
Punjab, British Territory	52.4	36.2	41.5	49.5	6.1	14.3	-	-
Punjab, Feudatory States	51.1	32.8	42.2	51.8	6.7	15.4	-	-
Baroda	44.3	29.7	50.5	54.9	5.2	15.4	-	-
Cochin	53.6	39.0	46.2	54.1	0.2	6.9	-	-
Hyderabad	44.8	28.3	50.5	51.3	4.6	19.0	0.1	1.4
Mysore	55.4	36.1	38.5	38.8	6.1	25.1	-	-
All India	48.4	32.3	46.7	49.0	4.9	18.7	-	-
England and Wales, 1881	61.9	59.2	34.6	33.3	3.5	7.5		
Italy	60.6	55.0	35.3	35.9	4.1	9.1		
France in 1876	53.3	48.3	41.3	40.8	5.4	10.9		
Spain	58.4	54.9	36.9	36.2	4.7	8.9		
Portugal	63.6	61.4	31.9	29.9	4.5	8.7		
Austria	61.6	58.7	35.4	33.7	3.0	7.6		
Prussia	63.6	58.5	33.2	33.2	3.2	8.3		
Belgium	63.9	60.8	31.6	34.7	4.5	4.5		
Holland	62.6	59.6	33.4	32.5	4.0	7.9		
Denmark	61.4	57.9	35.1	35.1	3.5	7.0		
Sweden and Norway	63.5	60.8	32.9	31.8	3.6	7.4		

Greece	64.5	54.3	32.6	34.7	2.9	11.0
Switzerland	63.3	60.3	32.0	31.0	4.7	8.7



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It will be seen that, taking the average of these States and Provinces, the number of married females in every 1,000 is 490; the mean number of single females in every 1,000, 323; and the mean number of widows, 187. Now, if with this we contrast the figures for the European States which are placed at the foot of the abstract, we shall see how very much higher is the average of married females in India than it is in Europe. In no case in any one of these 13 instances does the proportion of married females in the 1,000 exceed 408 (France); in one case it is as low as 299 (Portugal).

120. Looking to the rest of the European States, it may be said, roughly speaking, that 330, or about one third of the entire population of the sex, is the fair average of the married females on the total number of females. Now in India we find that the mean of 490, high as that is in comparison with European figures, is exceeded in no less than eleven instances, the highest percentage being found in Berar, where 585 out of 1,000 females are married. The instances in which the average is not come up to are few by the side of the cases in which the average is exceeded. The lowest pointreached is 388 in 1,000, in Mysore. It is almost as low in Burmah, where the figureis 389 in 1,000. In all other cases it exceeds 400. In the case of the males theaverage number of married, on the total population of that sex, is 467 per 1,000. In the 18 instances given the mean is exceeded in 9 cases, and not come up to inthe other 9 instances. The highest figure is found, as for the females, in Berar, where it is 562 in 1,000; the lowest in Burmah, where it is 382; but Mysore approaches very closely to Burmah, with 385. For the 13 European States the highest figure is found in France, where the number of married males in 1,000 is 413; the lowest being found in Belgium, where it is 316. The average is very much the same as it is with the females, about 340.

121. Though the variations in the averages for Indian provinces

as compared with European States is remarkable even for the married, it is still more remarkable when we come to examine the figures for widows. The average number of widows in the total female population throughout India is 187 per 1,000. The highest average in Europe is 110 in Greece, and 109 in France. It varies in Europe from the high figure of Greece to 45 in Belgium; in England it is 75; in Italy 91. The average for India, 189, is exceeded in five cases out of 18, and goes as high as 251 in Mysore, that is to say, a quarter of the entire female population in Mysore consists of widows. In Bengal it is remarkably high, being 212 out of the 1,000, in Madras nearly as high, 206, and in Hyderabad 190. It falls to a remarkably low point in Cochin, where the number of widows given is only 69. In Burmah, which for lowness in this respect is the next in point of number, it is 92; and in no other case is it less than 136. In regard to the male population, the Indian figures do not display any marked variation, compared with European statistics, as to the number of widowers, though, as we proceed to deal with the civil condition returns by age, we shall see some peculiarities in the early ages at which males are found to be widowers.

122. In the accompanying figures we obtain for all the separate religions a bird's-eye view of the extent to which marriages prevail among the population, and the proportion of widowers and widows in each 100 persons of either sex. The figures from which these percentages are struck are also given. We see that in every 10,000 male Hindoos 4,703 are single, 4,776 married, and 521 are widowers; while for females the proportions are 3,070 single, 4,957 married, 1,973 widows, in every 10,000 of all conditions.

And, continuing our examination, it appears that Satnamis are the most married section of the community, 5,747 males and 5,833 females being in that condition of life, out of every 10,000 of either sex, the Christians having the fewest married, 3,686 males and 3,983 females, but followed very closely by Nat worshippers with 3,843 and 3,981 respectively. The Jains, whose marriage customs are adverted to at length subsequently, have the highest proportion of widows, 2,155 out of every 10,000 females being in this position.

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Religions.	Single		Married		Widowed		Percentages					
	Males	Females	Males	Females	Males	Females	Single		Married		Widowed	
							Males	Females	Males	Females	Males	Females
Hindoos	39738477	25070102	40351930	40486641	4405808	16117135	47.03	30.70	47.70	49.57	5.21	19.73
Mahammedans	12803495	8235303	11015925	11269197	1003052	4003981	51.51	35.03	44.45	47.94	4.04	17.03
Aboriginals	1327021	1104088	1088831	1119432	70527	265844	53.37	44.35	43.79	41.97	2.81	10.68
Buddhists	1018361	835429	647561	625525	66415	151610	58.79	51.81	37.38	38.79	3.83	9.40
Christians	339007	259214	238415	229274	19461	87128	60.13	45.04	36.86	39.83	3.01	15.13
Sikhs	537120	263127	439185	428522	68578	114596	51.41	32.64	42.03	53.15	6.56	14.21
Jains	193213	106545	188863	182099	29180	79311	46.98	28.96	15.92	49.49	7.10	21.55
Satnamia	70996	57490	102089	101887	5009	17290	39.73	32.04	57.47	58.33	2.80	9.63
Kabirpanthis	63758	50007	76502	78,9i3	4975	20289	43.90	33.51	52.67	52.90	3.43	13.59
Natt worshippers	42231	36098	28229	27915	3005	6112	57.48	51.47	38.43	30.81	4.09	8.72
Parsees	21105	15103	20623	20387	1740	6190	48.56	36.24	47.44	48.91	4.00	14.85
Jews	2790	2155	2277	2398	191	840	53.06	39.03	43.31	44.47	3.63	15.57

123. When we come to examine the percentages for civil condition by ages the returns for our Indian provinces show results which are even more startling than those I have already remarked upon. In the accompanying abstract are given the percentage in each civil condition by distinct groups of age for the Hindoo, Mahammedan, Buddhist, and Christian population of all India, and by the side of them is given similar information for Italy. In reading the table it must be understood that the percentage figure given in the first column succeeding that for age, shows the percentage of persons in the population of that sex who belong to this particular civil condition at a particular age. Thus in every 1,000 Hindoo males of all ages, 28 Hindoo males between 20 and 24 are single, 51 of the same age are married, and two are widowers; 472 of all ages are single, 478 of all ages are married, and 50 are widowers. I must add, in regard to the Italian figures, that these do not embrace the entire Italian population. They comprise only twelve of the Italian provinces, viz., Alessandria, Bari, Caserta, Catania, Como, Cosenza, Cuneo, Firenze, Genova, Lecce, Messina, and Milano. These provinces, how-ever, contain a population of nearly seven and a half millions (7,424,681 both sexes; males, 3,724,761, females, 3,699,920), and, being distributed over the north, south, and centre of Italy, may be taken as fairly representative of the entire Italian population, forming, as they do, more than 25 per cent, of the whole number.

## ABSTRACT XXXVI.

## Percentage for Civil Condition by Religions, all India.

Age.	Males				Females				All India	Bengal	Males			Punjab	Bombay
	Hindoo	Mahammedan	Buddhist	Christian	Hindoo	Mahammedan	Buddhist	Christian			North-West Provinces	Madras	Single		
		<i>Single</i>				<i>Single</i>						<i>Single</i>			
0 to 9	25.9	29.1	28.4	25.2	24.8	28.2	30.1	28.7	26.6	28.7	25.1	25.9	26.1	26.7	
10 to 14	10.0	10.8	12.7	10.8	4.5	5.0	11.8	10.2	10.2	9.2	9.8	12.7	10.8	10.4	
15 to 19	4.8	5.2	8.1	7.4	0.8	1.0	7.0	3.7	5.0	4.4	4.1	7.4	5.9	4.6	
20 to 24	2.8	2.9	4.6	7.6	0.2	0.3	1.7	1.1	2.8	2.1	2.4	4.6	3.8	2.6	
25 to 29	1.6	1.6	2.3	4.8	0.1	0.1	0.5	0.5	1.6	1.2	1.5	2.2	2.2	1.5	
30 to 39	1.2	1.0	1.7	2.7	0.1	0.1	0.4	0.4	1.1	0.8	1.3	1.3	1.9	1.2	
40 to 49	0.5	0.3	0.5	0.5	0.1	0.1	0.2	0.2	0.4	0.2	0.6	0.3	0.9	0.4	
50 to 59	0.2	0.2	0.2	0.2	-	-	0.1	0.1	0.2	0.1	0.3	0.1	0.5	0.2	
60.0	0.2	0.1	0.2	0.1	-	-	0.1	0.1	0.2	0.1	0.2	0.1	0.4	0.1	
Unspecified	-	-	-	0.7	-	0.1	0.0	0.1	0.2	-	-	0.1	-	-	
Total	47.2	51.2	58.7	60.0	30.6	34.9	51.9	45.1	48.3	46.8	45.3	54.7	52.5	47.7	
		<i>Married</i>				<i>Married</i>						<i>Married</i>			
0 to 9	0.8	0.3	-	0.1	2.4	1.5	-	0.2	0.6	1.1	0.6	0.2	0.2	0.6	
10 to 14	2.1	1.1	-	0.2	5.4	4.6	0.1	1.1	1.8	2.1	2.6	0.5	1.3	1.9	
15 to 19	3.3	2.4	0.5	0.8	6.5	6.8	3.1	4.9	3.0	3.2	3.8	1.3	2.9	3.3	
20 to 24	5.1	4.4	3.4	3.1	8.2	8.1	6.4	7.8	4.9	4.8	5.7	3.5	4.6	5.4	
25 to 29	7.2	6.7	5.5	5.9	8.0	8.0	6.5	7.9	7.0	7.3	7.3	5.8	5.9	7.6	
30 to 39	12.8	12.5	11.6	12.2	10.8	10.6	10.4	10.4	12.6	13.4	12.1	12.9	10.7	13.1	
40 to 49	8.5	8.5	8.2	7.8	5.3	5.3	7.0	4.8	8.7	8.8	8.4	8.7	7.7	8.0	
50 to 59	4.8	4.9	4.8	4.0	2.2	2.1	3.6	1.9	4.8	4.9	4.9	4.9	4.7	4.6	
60.0	3.2	3.8	3.4	2.7	0.8	1.0	1.6	0.7	3.3	3.6	3.0	3.6	3.5	2.6	
Unspecified	-	-	-	0.1	-	0.1	-	0.1	0.2	-	-	0.1	-	-	
Total	47.8	44.6	37.4	36.9	49.6	48.1	38.7	39.8	46.9	49.2	48.4	41.5	41.5	47.1	
		<i>Widowed</i>				<i>Widowed</i>						<i>Widowed</i>			
0 to 9	-	-	-	-	0.1	0.1	-	-	-	-	-	-	-	-	
10 to 14	0.1	-	-	-	0.2	0.1	-	-	0.1	0.1	0.1	-	-	0.1	
15 to 19	0.1	0.1	-	-	0.4	0.2	0.2	0.2	0.1	0.1	0.2	-	0.1	0.1	
20 to 24	0.2	0.2	0.2	0.1	0.8	0.5	0.4	0.5	0.2	0.2	0.4	0.1	0.2	0.2	
25 to 29	0.4	0.3	0.3	0.2	1.2	0.9	0.5	0.8	0.4	0.3	0.5	0.2	0.4	0.5	
30 to 39	0.9	0.7	0.7	0.6	3.4	2.7	1.1	2.7	0.9	0.7	1.1	0.7	0.9	1.0	
40 to 49	1.0	0.8	0.8	0.7	4.4	3.9	1.6	3.6	0.9	0.8	1.2	0.8	1.2	1.0	
50 to 59	1.0	0.8	0.7	0.6	4.2	3.7	2.0	3.4	0.9	0.7	1.2	0.8	1.3	1.1	
60	1.3	1.2	1.2	0.9	5.1	4.9	3.9	3.9	1.3	1.0	1.6	1.2	1.9	1.2	
Unspecified	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Total	50.0	4.1	3.9	3.1	19.8	17.0	9.4	15.1	4.8	4.0	6.3	3.8	6.0	5.2	

Central Provinces	Burmah	All India	Bengal	North-West Provinces	Madras	Punjab	Bombay	Central Provinces	Burmah	Males	Females
<i>Single</i>				<i>Single</i>							
29.4	26.9	25.7	26.1	24.8	25.1	27.1	25.8	28.7	30.2	23.0	22.5
8.8	12.1	4.8	2.8	4.4	7.9	7.0	4.4	4.3	11.8	10.3	10.1
3.6	8.1	1.0	0.4	0.5	2.0	1.5	0.7	0.8	7.0	8.9	9.1
2.0	5.0	0.3	0.1	0.1	0.5	0.3	0.3	0.2	1.7	7.8	5.4
1.1	2.7	0.1	0.1	0.1	0.2	0.1	0.2	0.1	0.5	4.3	2.5
0.7	2.0	0.2	0.1	0.1	0.3	0.1	0.2	0.1	0.4	3.3	2.5
0.3	0.6	0.1	0.1	0.1	0.2	0.1	0.1	0.1	0.2	1.7	1.7
0.1	0.3	-	-	-	0.1	-	0.1	-	0.1	1.1	1.1
0.1	0.2	-	-	-	0.1	-	-	-	0.1	0.9	0.9
-	-	0.2	-	-	0.1	-	-	-	-	-	-
46.1	57.9	32.4	29.7	30.1	36.5	36.2	31.8	34.3	52.0	61.3	55.8
<i>Married</i>				<i>Married</i>							
0.8	-	2.1	3.3	1.3	1.1	0.6	2.3	2.2	-	-	-
2.2	0.2	5.0	5.9	5.5	3.2	3.6	5.7	4.6	0.1	-	-
3.4	0.5	6.5	6.8	6.5	5.7	6.9	6.6	6.0	3.2	-	0.5
5.4	3.6	8.1	7.5	8.6	8.3	8.4	8.3	8.5	6.5	0.8	3.4
7.6	5.8	7.8	7.9	8.6	7.2	8.0	8.3	9.0	6.7	3.2	5.2
13.2	12.1	10.7	10.2	12.0	9.9	11.4	11.1	11.6	10.5	9.6	10.2
8.7	8.2	5.3	4.7	6.6	4.5	6.7	5.1	5.6	6.9	9.2	8.1
4.7	4.6	2.2	1.9	2.7	1.8	2.7	2.2	2.3	3.5	6.6	4.9
3.6	3.2	0.9	0.9	1.1	0.6	1.2	0.8	1.0	1.5	5.3	2.9
-	-	0.2	-	-	0.1	-	-	-	-	-	-
49.6	38.2	48.8	49.1	52.9	42.4	49.5	50.4	50.8	38.9	34.7	35.2
<i>Widowed</i>				<i>Widowed</i>							
-	-	0.1	0.1	-	-	-	0.1	-	-	-	-
-	-	0.2	0.3	0.1	0.2	0.1	0.2	0.1	-	-	-
0.1	-	0.3									

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124. In the table which has been introduced above, giving for the different periods of life the percentage (on the total population of each sex separately) in the various religions by civil conditions, we notice that of the 472 in every 1,000 Hindoo males who are single as many as 65 are bachelors who have attained the age of 20 and upwards. This is somewhat at variance with the preconceived ideas which represent the Hindoo population as for the most part married before the age of 20. At one time it was thought that it was a very rare case to find, amongst this section of the community, a man who had not entered into married life by the time he was 25; but the tables show that, for the whole Hindoo population of India as many as 27 in 1,000 are still unmarried at that age. In the earlier ages of male life the Hindoos shew a tendency to marriage greater than that which prevails amongst the Mahammedans, and there are only 259 Hindoo males in every 1,000 who are unmarried up to 10 years of age against 291 Mahammedans and 284 Buddhists.

125. How far Hindoo customs have permeated the Christian section of the community — I refer, of course, to the Native Christian community — is evinced by the fact that of this religion 252 males only under 10 years of life amongst every 1,000 of all ages are unmarried. It would appear, therefore, that in the Native Christian community early marriage customs prevail even to a greater extent than amongst the Hindoos. But Table XXXVI. does not illustrate this topic with sufficient clearness; it is dealt, with in a more exhaustive manner in Table XXXVII. where the proportion, married and widowed, in 1,000 persons of a particular group of age, is shown for the population by religion. I also add, for purposes of comparison, two abstracts giving similar information for England and for Italy.

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## ABSTRACT XXXVII.

## Percentage of Civil Condition (Married and Widowed) in each of the great Religions.

Religion	0-9		10-14		15-19		20-24		25-29		30-39	
	M	F	M	F	M	F	M	F	M	F	M	F
Hindoo :												
Married	2.96	8.70	17.55	53.26	39.52	84.88	63.07	89.32	78.48	86.07	85.94	75.10
Widowed	0.10	0.29	0.63	2.11	1.57	4.99	3.00	8.20	4.32	12.58	6.25	23.89
Mahammedan:												
Married	0.94	4.93	9.05	47.04	30.61	84.88	53.70	91.40	78.20	89.01	87.83	78.83
Widowed	0.02	0.20	0.29	1.29	0.98	3.15	2.25	5.60	3.36	9.51	4.81	20.12
Aboriginal:												
Married	0.95	1.79	7.96	22.74	33.03	69.84	64.67	89.43	83.58	91.75	91.59	86.72
Widowed	0.03	0.09	0.17	0.55	0.91	2.07	2.04	3.52	2.88	5.45	3.87	11.67
Buddhist:												
Married	0.01	0.04	0.15	1.02	5.83	30.50	41.66	75.03	67.91	86.80	82.78	88.06
Widowed	-	-	0.01	0.05	0.31	1.98	2.29	5.11	3.64	6.16	5.17	8.98
Christian:												
Married	0.34	0.73	1.39	9.73	9.96	55.91	28.67	83.46	54.54	85.68	78.86	76.93
Widowed	0.01	0.06	0.05	0.33	0.23	1.70	0.79	4.95	1.73	9.14	3.63	20.04
Sikh:												
Married	0.74	2.21	12.33	36.76	35.15	85.36	55.48	94.87	68.62	93.29	75.85	86.73
Widowed	0.02	0.04	0.23	0.53	0.96	1.79	2.40	3.58	3.98	6.06	6.74	12.88
Jain:												
Married	1.05	6.50	14.57	46.86	41.69	90.05	60.90	90.29	72.63	85.32	79.06	72.95
Widowed	0.06	0.21	0.57	1.74	1.43	4.59	3.06	8.77	4.78	14.17	8.16	26.55
Satnami:												

	Married	6.82	13.01	43.46	77.44	77.11	95.61	92.10	96.78	95.27	96.26	95.68	92.08
	Widowed	0.11	0.19	0.68	0.84	1.25	1.20	2.17	1.71	2.90	2.82	3.29	6.81
Kabirpanthi:													
	Married	4.07	8.59	28.78	59.99	61.56	90.71	82.60	95.42	90.30	94.72	92.81	87.53
	Widowed	0.07	0.16	0.53	0.82	1.72	1.71	2.94	2.75	3.91	4.19	4.85	11.51
Nat Worship:													
	Married	-	-	0.08	0.82	7.64	32.23	44.92	75.41	71.70	87.38	86.24	86.39
	Widowed	-	-	0.01	-	0.37	1.07	2.35	3.44	2.91	4.33	6.00	10.21
	Religion	M	40-49 F	M	50-59 F	M	60 and upwards F	M	Unspecified F	M	F	Total M	F
Hindoo :													
	Married	85.22	54.26	79.31	33.78	67.94	14.01	45.52	42.99	47.76	49.57		
	Widowed	10.40	45.00	17.00	65.62	28.81	85.51	9.95	18.33	5.21	19.73		
Mahammedan:													
	Married	88.24	57.04	83.85	36.26	73.28	15.89	47.77	46.23	44.45	47.94		
	Widowed	7.96	42.10	13.22	62.97	24.01	83.41	6.25	16.39	4.04	17.03		
Aboriginal:													
	Married	91.56	69.93	87.94	50.36	78.75	23.94	57.52	59.00	43.79	44.97		
	Widowed	6.40	28.96	10.58	48.79	19.91	75.17	0.11	0.25	2.84	10.68		
Buddhist:													
	Married	86.24	80.19	83.63	62.05	72.07	30.00	46.40	59.60	37.38	38.79		
	Widowed	8.05	18.03	11.91	36.06	24.49	68.00	0.86	5.05	3.83	9.40		
Christian:													
	Married	87.18	56.08	83.69	35.74	73.07	14.59	15.13	45.24	36.86	39.83		
	Widowed	7.04	41.98	12.88	62.86	23.96	84.07	1.00	4.91	3.01	15.13		
Sikh:													
	Married	74.80	70.11	68.58	49.89	54.79	23.60	47.52	64.33	42.03	53.15		
	Widowed	12.00	29.61	19.86	49.90	35.23	76.20	1.86	13.47	6.56	14.21		
Jain:													



Married	76.44	51.85	68.53	31.14	55.64	12.77	5.71	9.26	45.92	49.49
Widowed	14.64	47.81	24.14	68.58	38.32	87.02	7.14	7.41	7.10	21.55
Satnami:										
Married	94.38	78.33	91.44	63.09	82.96	27.26	100.00	41.67	57.47	58.33
Widowed	4.72	20.85	7.97	36.25	16.36	72.07	-	50.00	2.80	9.63
Kabirpanthi:										
Married	92.06	66.97	88.56	46.18	79.99	17.86	-	-	52.67	52.90
Widowed	6.51	32.31	10.25	53.42	18.50	81.77	-	-	3.43	13.59
Nat Worship:										
Married	88.92	77.98	82.84	57.66	72.73	31.08	-	-	38.43	39.81
Widowed	8.48	20.21	14.60	39.94	25.94	66.57	-	-	4.09	8.72

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## ABSTRACT XXXVIII.

ENGLAND AND WALES, 1881.—Percentage on Civil Condition.

Ages	Single		Married		Widowed	
	Males	Females	Males	Females	Males	Females
Under 15	100.0	100.0	-	-	-	-
15 to 19	99.5	97.5	0.5	2.5	-	-
20 to 24	77.7	66.5	22.1	33.1	0.2	0.4
25 to 34	31.7	29.2	66.9	68.2	1.4	2.6
35 to 44	13.8	15.3	82.6	76.5	3.6	8.2
45 to 54	9.6	11.9	83.2	71.1	7.2	17.0
55 to 64	8.3	10.9	77.9	58.1	13.8	31.0
64 and over	77.0	10.4	58.7	32.6	33.6	57.0
All ages	61.9	59.2	34.6	33.3	3.5	7.5

## ABSTRACT XXXIX.

ITALY.—Proportion per 1,000 at each Group of Ages on Total Population at such Age.

Ages.	Single		Married		Widowed	
	Males	Females	Males	Females	Males	Females
0 to 9	1000	1000	-	-	-	-
10 to 14	1000	1000	-	-	-	-
15 to 19	997	951	3	48	-	1
20 to 24	901	608	98	385	1	7
25 to 29	572	311	420	666	8	23
30 to 39	248	186	732	756	20	58
40 to 49	148	147	807	717	45	136
50 to 59	128	129	777	606	95	265
60 and over	107	110	625	369	268	521
Total	613	558	347	352	40	90

126. Abstract XXXVII. is a curious table. It will be seen from this that, amongst the Hindoos between the years 0 and 9,292 boys in every 10,000 of that age are actually married, and 10 boys are positively widowers at that age. At 10 to 14 there are 1,735 out of 10,000 boys of that period of life married, 63 are widowers, and 8,002 are single. It is at this period of life we see how very largely early marriage prevails amongst the females, and we also see to what extent it prevails in that sex in the decade preceding the

five years 10 to 14. Amongst the females between the years 10 to 14 out of every 10,000, 5,267 are married, 209 are widows, and the remaining 4,524 are single, 859 of every 10,000 between the years 0 and 10 are married, and 280 of them are already widows. Going onwards with the males and females, we observe amongst the Hindoos the following figures. Out of every 10,000 of the same sex and age we find:

Age Period.	Males		Females	
	Married	Widowed	Married	Widowed
15 to 19	3906	1.55	8388	492
20 to 24	6237	297	8834	811
25 to 29	7751	428	8519	1244
30 to 39	8497	620	7429	2363
40 to 49	8421	1208	5374	4454
50 to 59	7859	1,184	3,348	6505
60 and upwards	673	215	139	847
Total	4200	459	4510	1753

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127. In contrast with the Hindoo figures we have, in Abstract XXXVIII., those for Mahammedans, Aborigines, Buddhists, and Christians. Amongst the Mahammedans the early marriages are not so prevalent as they are with the Hindoos, and this is the case also with the Aborigines, and more so with the Buddhists. A glance downwards along the vertical columns of Table XXXVIII. shows this more clearly and more quickly than words can bring it out.

## ABSTRACT XL.

Showing in every 10,000 of each Religion and Sex numbered the Number of Married and Widower or Widows.

Age Period.	Males									
	Hindoo		Mahammedan		Aboriginal		Buddhist		Christian	
	Married	Widowed	Married	Widowed	Married	Widowed	Married	Widowed	Married	Widowed
0 to 9	296	10	94	2	95	3	1		34	1
10 to 14	1755	3	905	29	796	17	15	1	139	5
15 to 19	3952	157	3061	98	3303	91	583	31	996	23
20 to 24	6307	300	5870	225	6467	204	4166	229	2867	79
25 to 29	7848	432	7820	336	8358	288	6791	304	5454	173
30 to 39	8594	625	8783	481	9;159	387	8278	517	7886	363
40 to 49	8523	1040	8824	796	9158	640	8621	805	8718	704
50 to 59	7931	1700	8385	1322	8794	1058	8363	1191	8369	1288
60 and upwards	6794	2881	7323	2401	7575	1991	7207	2419	7307	2306
Totals	4776	521	4445	404	4379	284	3738	383	3686	301

Age Period.	Females									
	Hindoo		Mahammedan		Aboriginal		Buddhist		Christian	
	Married	Widowed	Married	Widowed	Married	Widowed	Married	Widowed	Married	Widowed
0 to 9	170	29	493	20	179	9	4		73	6
10 to 14	5,526	211	4704	129	2274	55	102	5	973	170
15 to 19	8488	499	8488	315	0,984	207	3050	198	5591	35
20 to 24	8932	820	9140	560	8943	352	7503	511	8346	495
25 to 29	8607	1258	8901	951	9175	545	8680	616	8568	914
30 to 39	7510	2389	7883	2012	8672	1167	8806	898	7693	2004
40 to 49	5426	4500	5704	4210	6993	2896	8019	1803	5608	4198
50 to 59	3378	6562	3626	6297	5036	4879	6205	3606	3574	6286
60 and upwards	1401	8551	1589	8341	2391	7517	3000	6800	1459	8407
Totals	4957	1973	4794	1703	4497	1068	3879	940	3983	1513

128. In Abstract XLI. similar proportions are given for the population of the various provinces, irrespective of religion. They are interesting from one point of view, viz., as showing how the customs of a particular locality influence early marriage, but on other topics they give little information which has not already been obtained and placed before the reader in the tables already referred to.

## ABSTRACT XLI.

## Proportion per 1,000 of Married and Widowed to Total Population at each Group of Ages by Provinces.

Province or State.	0-9		10-14		15-19		20-24		25-29		
	M	F	M	F	M	F	M	F	M	F	
Bengal:											
Married	38	110	185	657	414	885	677	887	830	843	
Widowed	1	5	6	30	13	65	23	98	34	149	
North-West Provinces (British Territory):											
Married	22	51	210	550	173	898	675	937	781	913	
Widowed	1	1	8	11	23	28	41	47	54	78	
Madras:											
Married	7	40	37	283	115	711	425	850	706	828	
Widowed		1	1	15	4	44	12	98	26	144	
Punjab (British Territory):											
Married	7	22	100	338	323	803	544	923	696	916	
Widowed			8	0	11	21	28	14	44	72	
Bombay:											
Married	20	81	152	550	414	869	654	905	799	874	
Widowed	1	3	8	25	16	43	29	68	42	110	
Central Provinces (British Territory):											
Married	25	69	198	510	475	868	707	939	844	927	
Widowed	1	2	1	11	12	21	26	36	38	62	
Hyderabad:											
Married	27	129	170	674	422	880	63	890	839	855	
Widowed	1	4	7	28	16	49	26	78	39	124	
Assam:											
Married	1	7	45	314	251	734	547	845	763	852	
Widowed			1	10	8	41	19	76	30	116	
Mysore:											
Married	3	24	28	260	128	634	371	781	629	741	
Widowed		1	1	19	6	74	22	153	50	225	
Burmah											

	Married			1	7	63	311	407	753	660	870
	Widowed					3	19	22	49	35	59
Berar:	Married	37	197	337	778	625	37	777	940	831	926
	Widowed	1	4	12	22	19	24	27	36	41	63
Baroda:	Married	65	151	250	531	499	868	699	930	809	97
	Widowed	3	3	8	16	16	32	28	50	41	84
Coorg:	Married	1	5	20	149	112	644	369	819	651	796
	Widowed			1	9	7	54	25	120	54	177
All India:	Married	24	74	152	500	369	834	616	893	782	869
	Widowed	1	8	5	18	14	41	28	74	41	116

Province or State.	30-39		40-49		50-50		60 and over		Unspecified		Total all Ages		
	M	F	M	F	M	F	M	F	M	F	M	F	
Bengal:													
	Married	902	724	899	500	855	315	753	134	504	430	493	490
	Widowed	47	270	78	496	128	681	243	864	61	208	40	213
North-West Provinces (British Territory):													
	Married	836	825	825	627	758	391	628	168			485	528
	Widowed	77	167	177	367	191	604	326	827			63	171
Madras:													
	Married	86	699	891	479	844	280	735	98	486	461	415	423
	Widowed	46	280	80	504	136	706	247	891	115	152	38	212
Punjab (British Territory):													
	Married	790	843	786	664	728	457	603	215			415	495

Widowed

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129. Looking to Abstract XLI., it would appear that Berar is the country where child marriage is most rife, next ranks Hyderabad, next Bengal, and next the North-West Provinces. Coorg has a singularly small amount of child marriage, but we must remember here that the Coorg figures for females are decidedly incorrect, and it is possible that the very low figure given for married females in Coorg at the age 10 to 14 is due to the omission of a considerable number of girls of that age. In Berar 197 female children out of every 1,000 of the age 0 to 9 are married, and 778 females in 1,000 of the age 10 to 14. Hyderabad, which, as I have already said, ranks next to Berar, has 129 females in the first decade of life out of 1,000 of that age married, and 674 married females of 1,000 in the next five years of life. Early marriage results here, as might naturally be expected, in early widowhood, and we have in Berar 26 out of every 2,000 girls between the ages 0 to 14 who are widows, and in Hyderabad 32 who are widows. It is curious to find Berar and Hyderabad going so closely together, the Berars having been really a portion of the Hyderabad province, but now having been handed over to the British Government. As the provincial reporters have dwelt at some length on the subject of the conjugal condition of the people, and the abstracts I have given condense as much as is desirable the All Indian figures under this head of inquiry, I do not propose to dwell upon this topic at greater length, but shall turn to the reviews of the several provincial reporters, where much interesting information on the subject of civil condition combined with age, and with age and religion, is to be obtained.

130. As I have already pointed out, the main interest of the statistics which have been collected in regard to the married condition of the Indian populations centres in the tables dealing with the civil condition combined with religion and age; and for the great province of Bengal, Mr. Bourdillon notes as follows:—

"Of the whole number of males, nearly one half, or 49.30 per cent., are married. Not much fewer, or 46.71 per cent., are single; and only 3.98 per cent., or less than 1 in 25, is a widower. Of the whole female population nearly as large a proportion, or 49 per cent., are married; but the remaining 51 per cent, are distributed in a very different manner from the males; only 29.71 per cent, of them are single, but on the other hand the proportion of widowed is 21.27 per cent., or more than one fifth of the whole, as against the 4 per cent, of the male population. In other words, in comparison with the whole population of each sex there are nearly twice as many single males as females, and more than five men marry again to one woman who takes a second husband. Taking the two sexes together, the proportion in 100 of the population of both sexes and all ages is 38.21 unmarried, 49.15 married, and 12.62 are widowed. These figures have nothing of novelty to the observer in India, where not only is marriage universal, but it takes place at a very early age, particularly in the case of girls, and where, while the re-marriage of widowers is allowable, that of widows is practically unknown. But contrasted with the returns for European countries, the statistics may well seem abnormal." Mr. Bourdillon then gives the following statement:—

Statement comparing for Bengal and for other countries the proportions of those who are Unmarried, Married, or Widowed in every 100 of the Population.

Country	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
England (1871)	61.28	35.11	3.60	58.57	33.88	7.54



Scotland (1871)	66.09	30.61	3.29	62.85	28.71	8.43
Ireland (1871)	67.08	29.25	3.67	61.96	28.58	9.46
France (1876)	53.36	41.29	5.33	48.26	40.83	10.90
Mean of four European countries	61.95	34.06	3.97	57.90	33.00	9.08
Bengal	46.71	49.30	3.98	29.71	49.00	21.27

131. And he points out that under one head alone, namely, the percentage of widowers, is there the faintest similarity between the figures for Bengal and the mean of the four European countries he has quoted. He adds, "For every 47 unmarried males of all ages in Bengal there are 62 in Europe, and for every 49 married males in Bengal the European population shows only 34. The figures for females are still more remarkable. The proportion of unmarried females of all ages in England is

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nearly twice as great as in Bengal; on the other hand the proportion of wives in Bengal is greatly in excess of the married women in Europe; while, most significant fact of all, the proportion of widows in Bengal is more than twice that of European widows, and they amount to more than one fifth of the whole population. Not many words are needed to indicate the moral which these figures teach; they show that the population of Bengal, unchecked by any providential considerations, marry their daughters at the earliest possible age, and, as a matter of course, that the discrepancy of age between husband and wife makes many widows, and that their re-marriage is virtually unknown."

132. He goes on to point out that there is a very considerable variation in the proportions which the single, married, and widowed bear to the whole population of either sex in the different provinces of which Bengal is composed. His remarks on this subject are as follows:—

"The single persons, both male and female, form a larger portion of the population in the Feudatory States than in other parts of Bengal; for while the mean of the the whole province is 46.71 per cent, for males, and 29.71 per cent, for females, the single men in the Feudatory States are 51.54 per cent, of the whole male population, or 5 per cent, in excess of the mean, while the spinsters are 38.60 per cent, of the female population, or 9 per cent, in excess of the general mean. These figures point to the fact that among the aboriginal tribes child marriage is not so common as among the Hindoos, and that among these peoples there is a greater approximation in the ages of husbands and wives. In Behar alone are the un-married males below the provincial mean; and so great is the deficiency (nearly 7 per cent.) that it reduces the average of the whole province. Of unmarried women also Behar has the lowest percentage, viz., 27.57 per cent. But these phenomena are caused by the excessive preponderance in that

province of the married. The mean of the whole of Bengal is for married men 49 30 per cent., and for married females 49 per cent. In Behar, which alone of all the provinces exceeds the mean of the whole, the ratios are respectively 55.51 per cent, and 54.44 per cent. It is remarkable that these proportions should be so high, but the explanation would seem to be, first, that in the almost purely agricultural and almost entirely Hindoo community which inhabits this province, early marriage is even more common than in other parts of Bengal, where the intervention of Mahammedans, and of members of other religions, all of whom marry later than;the Hindoos, produces a comparative deficiency in the number of the married at any given date. The smallest proportion which the married population bears to the whole population of both sexes is to be found in the Feudatory States, for reasons which have been already stated. The disproportion between the number of widowers and widows, everywhere great, is greatest of all in Bengal proper, where it amounts to 21 per cent., there being 25 widows in every 100 women to 4 widowers in the same number of men. In Chota Nagpore and in the Feudatory States, on the other hand, the difference is on 12 per cent., showing either that the re-marriage of widows is less uncommon there than elsewhere, or that from husband and wife being more the same age, the dissolution of marriages by the death of the husband is of not so frequent occurrence. Looking, again, at the proportions which widowers bear to the whole male population, the discrepancy between province and province is very remarkable. At first sight re-marriage would seem to be least common in Behar, and most frequent in Chota Nagpore; and as the taking of a second wife after the decease of the first is an occasion of expense, it is reasonable to believe that it should be less practised by the needy peasantry of Behar than by the comparatively well-to-do population of Chota Nagpore. The widows are both proportionately and actually most numerous in Bengal, as might have been expected from the strong prejudices which are known to exist in that province against the second marriage of widows, and in favour of the early marriage of girls."

133. For the North-West Provinces, the reporter writes as follows:—"It. is well known that among the natives of these provinces generally, and more especially among the Hindoos, marriages are contracted before the period of puberty. All children therefore who, in the opinion of their parents, have gone through the marriage ceremony have been returned as married. However,

important in other sociological aspects such child marriages may be, as affecting the movement of the population they must be left out of account. The important preliminary in the examination of these

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tables is to separate them from the actual marriages which are constituted by cohabitation. From my inquiries among natives of intelligence, I am led to believe that very few girls bear children before their 15th year. Cohabitation of youth with their wives begins generally between the 15th and 20th year. Our tables show the number of persons of each sex returned as married, but under 15 years of age. The inferior limit of actual marriage for females may therefore be taken as the 15th year from the tables. No intermediate year between 15 and 20 is, however, given; and, in taking, therefore, the number of males of 15 and upwards returned as married to be the actual number of husbands we shall include some who should probably be classed among the single. This error cannot be corrected; it will, however, be probably less on the single of excess than it would on the side of defect if we placed the inferior age limit of marriage at 20 years. Before, however, we consider the conjugal condition of people of a marriageable age, it would be well to notice the figures relating to the population under 15 years old. The following abstract shows the number of children under that age returned as husband and wife, with the percentage on the total number of the same age and sex. The statement is headed—

Details of those returned as Married under 15 years of age, with the percentage on the same Age and Sex.

	0 to 9 Years		10 to 14 Years		Total	
Whole population:						
Male	127821	2.2	601562	21	729383	8.3
Female	280790	5.1	1164564	55	1145354	18.9
Hindoos:						
Male	117639	2.3	544501	22	662140	8.8
Female	254168	5.3	1036952	57	1291120	19.6
Mahammedans:						
Male	10088	1.3	55920	14.7	66008	5.7
Female	26328	3.5	125515	42.8	151843	14.5

"Of the Hindoos, under 10 years of age, 23 in 1,000 are married, and of the Mahammedans only 13

in 1,000; but marriages are so rarely performed before a child has attained 5 years that a more correct representation of the frequency of the performance of the marriage ceremony will be shown by the proportion to the number of boys in the age group 5 to 9. Calculated thus, we find that, of the marriageable Hindoo boys under 10 years of age, 44 in 1,000 are married, and only 24 in 1,000 of the same class among the Mahammedans. Of the Hindoo boys between the age of 10 and 15, 220 in 1,000 are married, and 147 in 1,000 among the Mahammedans. Lastly, taking the whole number of married boys under 15 years old, and comparing them with the number of boys living between the ages of 5 and 15, we find 129 in 1,000 married among the Hindoos, and 84 in 1,000 among the Mahammedans.

"There are accordingly very few boys married below the age of 10; but nearly 1 in 5 of the Hindoo boys between 10 and 15 is married, and 1 in 7 of the Mahammedan boys. The greater frequency of child marriages among the Hindoos is strikingly brought out.

"It will, however, probably be an unexpected result to most persons unacquainted with the people to find so many Mahammedan boys under 15 years old married. I believe they belong chiefly to the lower classes, wheelers, cotton carders, &c.

"Of the girls under 10 years of age we have 53 in every 1,000 married among the Hindoos, and 35 among the Mahammedans, the latter an unexpectedly high figure. Of the girls between the ages of 10 and 15, there are 570 in every 1,000 married among the Hindoos and 428 among the Mahammedans. It is probable there is a very small proportion of the Hindoo girls unmarried between the ages of 12 and 15. The greater proportion of the unmarried in the group 10 to 14 will be found among girls under 12 years old. It is remarkable that nearly one half of the Mahammedan girls in this age group are married. In the following remarks, we shall consider those persons only to be married who are returned as husbands and wives older than 15 years. It is, however, first necessary to point out that many men of mature years are married to mere children, while the marriage of boys less than 15 years of age to a woman above that age is a very rare occurrence indeed.\*

\*This is not the case where the practice of widow re-marriage (the widow marrying her deceased husband's brother) is followed.

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"The consequence of this is, in restricting the married population to those of 15 years old and upwards, we have a considerable excess of married men, 1,047 husbands to every 1,000 wives. If, on the contrary, we take the whole number returned as married, irrespective of age, we have 11,107,400 husbands to 11,183,826 wives, giving the proportion of 1,000 husbands to every 1,007 wives. The defect of wives above 15 years of age is compensated by the excess of wives below that age."

"The following statement shows the conjugal condition of the population aged 15 and upwards:—

Conjugal Condition of the Population aged 15 and upwards.

	Males			Females		
	Married	Widowed	Never Married	Married	Widowed	Never Married
	<i>AbsoluteNumbers</i>					
Whole population	10378017	1416271	2382985	9738472	3593841	211236
Hindoos	8969751	1235676	2059468	8385773	3120.273	151845
Mahammedans	1382007	175238	299582	1329034	464175	57198
	<i>Proportions per cent</i>					
Whole population	73.2	9.99	16.81	71.92	26.53	1.55
Hindoos	73.13	10.08	16.79	71.94	26.76	1.3
Mahammedans	74.42	9.44	16.14	71.82	25.1	3.08

"In Section II., § 16, it has been shown that a great omission of females at the enumeration occurred among women between 15 and 20 years of age. This omission, I have little doubt, is chiefly among the unmarried girls of that age, and consequently the number of women never married is very much understated relatively to the number of men.

"The above abstract shows that 73 per cent, of the male population of marriageable age had wives living. The proportion among the Mahammedans is rather higher than among the Hindoos, a fact which might have been expected from the large number of men among the Rajput, Gujar, and Jat castes, who never marry. Among the women 72 per cent, had husbands living, the proportion in the two great classes being very nearly the same. The proportion of women who never marry is very much greater among the Mahammedans than among the Hindoos. This is, perhaps, partly due to the fact that there is probably a larger proportion of Mahammedans than of Hindoos among the prostitutes. A Hindoo woman taking to prostitution will generally, I believe, adopt the Mahammedan religion, and whether or not she had ever been married, would return herself as single. This of course does not apply to the hereditary dancing women of the Patur and Radha castes. In the occupation tables 26,915 women are returned as dancers and prostitutes, classes rarely married. These have therefore all been classed among the single.

"It is remarkable that the proportion of widows among the Hindoos should be so little greater than among the Mahammedans, 26-7 per cent, to 25-1 per cent. The wellknown objection to the re-marriage of Hindoo widows might have been expected to produce a greater difference. The objection is, however, of but little influence among the mass of the lower castes who constitute the majority of the Hindoo people.

"We find, then, among the general population there were 9,738,493 men living between the ages of 20 and 50, of whom 7,684,865, or 78.9 per cent., were married. Of women between the ages of 15 and 40 there were living 8,545,829, of whom 7,556,792, or 88.4 per cent., were married. The age, however, at which women are most favourably circumstanced for rearing offspring is probably the third decade. Of those living in that period of age nearly 93 per cent, are returned as having husbands living. This high proportion at a critical age must very strongly affect the birth-rate.

"The rapid rate at which the proportion of married women decreases after this age, as compared with the slow rate at which the proportion of married men decreases, is noteworthy as showing how very general is re-marriage among the men, and how comparatively rare among the women. In the third decade the proportions of the widowers and widows are nearly the same, 5 and 6 per cent, respectively. In the fourth decade the widowers increase by only 2 per cent., while the widows increase by 11 per cent.; in the fifth decade the widowers are still only 12 per cent., and the



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widows have reached 37 per cent.; in the sixth decade still only 19 per cent, of the men are widowed, while considerably more than one half the women are in that state; and lastly, among the aged, 83 per cent of the women are living husbandless, while only 82 per cent, of the men are widowers.

"The following statement discloses the different structure of the Mahammedans and Hindoos in respect of conjugal condition. It shows the proportions in 100 living, of males between 20 and 50, and of females between 20 and 40, of the married, widowed, and single:—

	Males		Females	
	Hindoos	Mahammedans	Hindoos	Mahammedans
Married	78.78	80.85	88.06	88.66
Widowed	7.56	6.97	11.09	9.17
Single	13.66	12.18	0.85	2.17
Total	100.00	100.00	100.00	100.00

"Thus celibacy is more frequent among the Hindoo than among the Mahammedan men, and is the main cause of the fewer Hindoos with wives living. It is also evident that widowers re-marry less frequently among the Hindoos. The single women are more rare among the Hindoos; but the proportions of widows are 11.6 per cent, of the Hindoo women and only 9.17 per cent, of the Mahammedan. Hence the slight advantage of the Mahammedan women in the proportion of the wives is due to greater frequency of the marriage of widows among them. The above analysis shows distinctly that the conjugal condition of the Mahammedans is more favourable to an increase than is that of the Hindoos.

"At the English Census of 1872 the mean ages of husbands and wives were respectively 43.1 and 40.6 years. In this country there is a greater disparity between the ages of married couples than in England.

"The following is a comparative statement of the ages of the married in these provinces and in England, the proportions being calculated on 100 of the same age and sex living at the Census:—

\*

Age.	Husbands	Wives
------	----------	-------

	These Provinces.	England.	These Provinces.	England.
15	47.3	0.5	89.8	3.1
20	73.5	40.2	92.4	47.5
30	83.5	78.5	82.5	75.1
40	82.4	83.7	62.7	75.0
50	75.7	81.2	39.0	66.7
60 and over	62.8	63.9	16.8	40.4
All ages	73.2	55.8	71.9	52.2

"While in England not one in a hundred of the boys between 15 and 20 is married, in these provinces nearly half of them are married. The proportion married by our returns is notably greater than in England up to the fifth decade, when the relation is reversed,—the cause probably being that the re-marriage of the widowed is more frequent in England than here. It is especially worthy of note that not half the number of Englishwomen between the ages of 20 and 30 are married, while in these provinces only seven in 100 of that group are without husbands. Obviously the much larger proportion of the women between 20 and 40 who are married must tend to produce a much higher birth-rate here than in England.

"The following abstract throws into a strong light the different structure of the

\*The English statistics are from the Report on the Census of England in 1871.

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population of these provinces and of the population of England in respect of conjugal condition:—

	100 Males of the age of 20 and upwards of			Proportion to 100 Females of the age of 20 and upwards of		
	Single	Married	Widowers	Single	Married	Widowers
North-Western Provinces and Oudh	11.77	77.08	11.15		69.64	29.55
England (Census, 1871)	27.10	66.10	6.80	25.80	60.60	13.60

"Whereas in England above one fourth of the men live single, in these provinces less than one eighth live in that state. On the other hand widowers are far more numerous in this country. But in England only 66 per cent, of the men had wives living to 77 per cent, in these provinces. Among the females of this country not one in 100 remains unmarried, but in England one in every four was a spinster. If we take the women between 20 and 40 in both countries we have the following distribution:—

"Proportion of Unmarried, Married, and Widowed Females in the Age Period 20-39 to every 100 Women living in the same Age Period.

	Single.	Married.	Widows.
North-Western Provinces and Oudh	1.04	88.13	10.83
England	37.66	59.39	2.95

"The conjugal condition of our people, as indicated by the proportion of the women between 20 and 40 who have husbands living, is very much more favourable to a high birth-rate than is that of the people of England.

"The consensus of opinion of all educated Natives I have been able to consult is that the women of these provinces bear children between the ages of 15 to 40, and that births from women above or below that age are very rare.\* Accordingly we have 7,556,792 married women from whom these births result, and the proportion is 24.74 births annually to every 100 married women. There are nearly four married women to every annual birth.

"The extent to which polygamy is practised cannot be estimated from these tables. Among the population of all ages we have returned 1,007 wives to every 1,000 husbands. The excess of wives is only 76,426. But we shall see in Section XIV. that not less than 600,000 males belonging to these provinces were absent on the Census night, and the immigrants were not sufficiently numerous to counterbalance them. Since the majority of these would be married men, celibates being so few, while a large proportion of their wives would be at home, I think it extremely probable that the excess of wives is much less than it should be owing to omissions of women at the Census. In any case we cannot estimate how much this excess of wives is due to polygamy and how much to the emigration of husbands."

134. For Madras, Mr. Mclver writes, "General facts of the conjugal condition of the people were well known already, but this is the first time they have been set down in figures entitled to credit. The feature of Native marriage, that is to say, of binding betrothals with their evil contingency of infant immutable widowhood, the evil of early marriage in its fuller sense with its consequence of early child-bearing, the excessively married character of the people, and the

presence of an excessive number of widows were all known, but they had never before been measured. This is what these returns now do. They give us in the first place the

\*Dr. Planck, the Sanitary Commissioner of these Provinces, whom I have consulted, thinks the usual limits of childbearing age might with a fair amount of accuracy be stated as from 16 to 32 inclusive. Our age tables, however, do not admit of any limit being drawn at the 32nd year. Dr. Planck speaks with diffidence, admitting very little is known on the subject. For the present, therefore, I shall follow Native opinion on the subject.

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proportions of the total population where single, married, and widowed, and secondly, they give similar information for the different races, together with particulars of age. Exclusive of the hill tracts, and distributing 46,984 'not stated,' there were in round-numbers 13,740,000 single, or about 45J per cent.; 12,650,000 married, or about 42 per cent.; 3,820,000 widowed, or about 12½ per cent. There are several striking facts revealed by the table given below; considerably more than half of the male population is unmarried, while little more than one third of the female population is unmarried; there are nearly 6 widows to every widower, and there are nearly 300,000 more wives than husbands. The proportion of unmarried of both sexes is higher in Madras than anywhere else in India. The proportion of married of both sexes is much lower anywhere else in India; the proportion of widowers is below the average; that of widows is so high as to be equalled only in Bengal, and the disproportion between widowers and widows is more marked than anywhere except in Bengal."

135. In regard to marriages under 15 years of age Mr. McIver writes that 173 in 10,000 of the men under 15 were married. In England only 11 in 10,000 of the men under 20 were married; and he goes on to say, "Here we have in figures one of the most marked differences in the social structure of the two countries, and material enough for much more or less profitable speculation on the many and not wholly satisfactory effects of which this difference may be directly and indirectly the cause." He says, "We may take it that it is above the age of 15 in India we may regard themass of the husbands as corresponding to the mass of husbands in England in their capacity as the potential fathers of families. And here the proportions in the two countries approach one another; but among females the distinctive difference between the conjugal condition of the two countries is nearly as marked above theseages as below. Under 15 there are 652,423 wives in Madras, or 1,132 in 10,000. In England under 20 there are only 66 in 10,000; over 15 years of age only 5.3 per cent, of the females are unmarried, while in England up to 20, 25.8 women areunmarried. The proportion of wives on the total of the female populations over 15 and 20 respectively is nearly equal, India having slightly the advantage; but there are proportionately 2½ times as many widows over 15 in Madras as there are over 20 in England; and there are practically no widows (3 in 10,000) under 20 in England."

136. He gives in the accompanying table the number and percentage on the population of each sex and religion in each condition.

Table No. 48, showing the Number and Percentage of each Civil Condition to the Total Population of each Sex and Religion.

	Single		<i>Numbers.</i>	Married		Widowed	
	Males	Females		Males	Females	Males	Females
Hindoos	7388304	5007668	5666738	5908044	535940	2998031	
Mahammedans	500230	395635	366613	400074	23.722	183701	
Christians	198729	106,898	138528	143065	10719	61065	
			<i>Percentage.</i>				
Hindoos	54.36	35.99	41.7	42.46	3.94	21.55	
Mahammedans	58.94	40.4	38.57	40.85	2.49	18.75	
Christians	57.11	43.46	39.81	39.63	3.08	16.91	

"There are variations, no doubt, between the proportions observed for the several creeds, but the curious feature is that, knowing what we do of their different laws and customs, there should be so little variation. As might have been expected, there are fewer single Hindoos, more married Hindoos, more Hindoo widowers and widows than among either of the other creeds; but the difference is not so large as is popularly supposed. This, however, is easily intelligible, when it is remembered that all the Christians, and two thirds of the Mahammedans, are Hindoos by descent, in tradition, and in manners. The Mappilla retains his Hindoo law, and they all

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retain many Hindoo prejudices. Christian and Mussulman widows are allowed to remarry, but they do not get the chance, and, although the practice of early marriage is riot so common in these creeds as among the Hindoos, it exists quite sufficiently to give the figures a Hindoo tinge. The proportion of 5½ widows to one widower is common to all these religions. There are more wives than husbands among all the creeds. Among Christians the difference is small, and the two numbers are presumably equal. The difference is only 4,537 in a population of 711,072, or 0.64 per cent., which may be due to emigration, a suggestion which is assisted by the fact that the disparity occurs chiefly in the districts which supply most of the emigrants to Ceylon. Among the Hindoos the marriage of boys under 10 is not very common, only 81 in every 10,000 are married and widowed up to that age, while 450 in 10,000 of the females of that age are married or already widowed. Between 10 and 15 the proportion of boys married is not great, nor even up to 20. The total proportion of husbands up to 20 is only 427 in 10,000 of the population below that age. Between 10 and 15, 3,113 in 10,000, or nearly one third; and between 15 and 20, 7,589 in 10,000, or three fourths of the Hindoo girls, are married or already widowed. Of Hindoo women between 20 and 30, 8,379 out of 10,000 are wives, and 1,228 are widows. This leaves only 393 spinsters in every 10,000 of that age. This is the principal marriage age for Hindoo women; that for Hindoo men is between 40 and 50. Of the total female Hindoo population 2,155 in 10,000 are widows. Compared to Hindoos considerably fewer Mahammedans of either sex are married under 15. But there are proportionately more husbands in every age over 30, and more wives in every age over 15. There are fewer widowers and widows in every age, and the Mahammedan men marry later. Up to 20 in every 10,000 there are 179 Mahammedan husbands to 427 Hindoo husbands. Up to 15 in every 10,000 there are 623 Mahammedan wives to 1,193 Hindoo wives. Up to 30 in every 10,000 there are 302 Mahammedan widows to 446 Hindoo widows. Among the Hindoos there are caste diversities of practice in respect of the age of marriage. It is known that the Brahmins and some Kômati sub-castes are more tenacious of the custom of infant marriage than the generality of castes. Among the majority of the Velâla group of castes girls are not generally married until they are 10 years old, and in lower castes this is even more common. Among the wealthier of all castes very early marriages are common, but with the poor people the expense of marriage causes delay."

137. Mr. McIver then gives a table containing proportions for the seventeen main caste divisions and the civil condition of the people.

Table No. 50, showing the Percentage of the Conjugal Condition of the main Hindu Caste Divisions.

Caste	Single		Married		Widowed		Total	
	Males	Females	Males	Females	Males	Females	Males	Females
Brahmins	45.28	21.70	48.03	47.33	6.69	30.97	100	100
Kshatriyas	55.87	32.48	40.01	41.32	4.12	26.20	100	100
Chetties	50.02	27.09	44.64	44.11	5.34	28.80	100	100
Vellalars	53.92	33.53	42.03	42.35	4.05	24.12	100	100
Idaiyars	53.78	33.14	41.67	42.52	4.55	24.34	100	100
Kammalars	53.67	33.73	42.08	42.52	4.25	23.75	100	100
Kanakkan	52.61	31.40	43.17	43.50	4.22	25.10	100	100
Kaikalar	51.30	32.89	43.78	44.81	4.92	22.30	100	100
Vanniyan	56.60	40.04	40.09	40.86	3.31	19.10	100	100
Kusavan	51.57	32.38	43.80	45.31	4.63	22.31	100	100
Satani	54.47	38.00	40.95	40.12	4.58	21.88	100	100
Shembadavan	57.32	39.69	37.65	38.98	5.03	21.33	100	100
Shanan	56.91	41.79	40.44	40.89	2.65	17.32	100	100
Ambattan	53.17	34.26	42.49	43.82	4.34	21.92	100	100
Vannan	52.72	34.71	43.24	44.58	4.04	20.71	100	100
Pariahs	56.32	40.58	40.57	42.35	3.11	17.07	100	100
Others including Not Stated	53.71	37.87	42.47	44.23	3.82	17.90	100	100
Total	54.34	35.99	41.70	42.47	3.96	21.54	100	100

"Much as the proportions of single, married, and widowed vary among the several castes, the conjugal condition of Brahmins is on a totally distinct footing

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from that of all the others. There are much fewer single, and many more married and widowed of both sexes among Brahmins than among any other caste; and this is specially noticeable among females. The average per cent, for all females is, —

Single	35.99
Married	42.47
Widowed	21.54

"Among Brahmins it is,—

Single	21.70
Married	47.33
Widowed	30.97

"Only about one fifth of the Brahmin women have never been married, and more than one fifth of the women are under 7 years of age. This gives us roughly an estimate of the age at which Brahmin girls marry. Some are married before 7 years of age; nearly all are married before 10. The figures suggest that between 6 and 7 is the age of marriage for females among Brahmins. This has the natural result of a high percentage of widows; and we find that nearly one third of the Brahmin women are widows. Out of every 15 Brahmin women of all ages 3 are not yet married, 7 are married, and 5 are widows, and widows past remedy. There are proportionately 50 per cent, more widows among Brahmins than among other castes; and this surplus may be wholly attributed to the greater extent to which infant marriages occur among Brahmins than is the case with other castes. Certainly one third, probably a larger proportion, of the number of Brahmin widows are widows owing to this custom; that is to say, that if Brahmins countenanced infant marriages only to the extent that other castes



do they would be nearly 60,000 fewer unhappy women in their caste. The total figures show that there are 80,000 under 20, and the foregoing remarks suggest that Brahmin custom is responsible for three fourths of this. Next to the much married and over widowed Brahmins rank the Shetties. Many of these claim to be Baisbays, and they follow Brahminical customs as far as may be. Exclusive of Brahmins, Shetties have fewest single women and most widows, and next to them the so-called Kshatriyas and the Kanakkans. The latter is a very distinct caste of hereditary literary occupation. The smallest proportion of widows is found among the Vanniyans, Shânâns, and Pariahs. These, with the fisher caste, have also the largest number unmarried. The last-named caste have the fewest married of both sexes. Exclusive of Brahmins, the difference between castes in the proportion of marriage is much smaller than in those of single and widowed; a little over two fifths of each sex are married. Looking at the distribution of the people by civil condition for the several districts of Madras, it appears that in every district there are more wives than husbands, but the excess is so slight as to support the belief that polygamy, although allowed to Hindoos and Mussulmans by their laws, is rejected by their common sense. The smallest proportion of unmarried of both sexes, and the largest proportion of husbands and wives, are found in Ganjam and Yizagapatam; the largest proportion of unmarried of both sexes is in Malabar, where also the proportion of widowed of both sexes is lowest. In the prosperity of Ganjam and Vizagapatam we have a feature which contributes towards the early marriage of their population; but we have also a people where the Hindoo customs as known in Northern India are observed more closely than in the South. Malabar is a separate country from the rest of the Presidency, with different laws and customs. The people are not in a hurry to marry early, and widow re-marriage is permissible among the principal sections of the population. It was at one time the fashion to deny the name of marriage to the unions of the Malabar Hindoos, but a more intelligent appreciation of the facts has exploded that slander. 58.50 per cent. of the men, and 45.33 per cent, of the women, are unmarried. The number of wives and husbands is not much below the average, but there is only half the usual proportion of widowers, and only two thirds the usual proportion of widows."

The marriage customs of the Nairs in Malabar are peculiar, and it is to this that Mr. McIver refers when he speaks of the former

fashion of denying the name of marriage to the unions of the Malabar Hindoos.

138. For Bombay, Mr. Baines writes in regard to the topic of civil condition. The most important part of the statistics collected is that which relates to the ages of the

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persons enumerated according to their conjugal condition; and the first point that strikes one is the high proportion of the widowed and married as compared with those in Europe. In Bombay Presidency, out of every 1,000 males 470 are married. In Scinde the proportion is much lower, and this difference appears to be partly due to the large proportion of young males. As regards females the difference in the returns for the two continents is very striking. The extent to which the married women outnumber the spinsters is notable, and the high proportion of widows, exceeding that of every country in Europe is remarkable. In no single country of the West is it the case that the married women outnumber the spinsters, while in the East it is quite the reverse. Considering sexes relatively to each other in the several conditions, Mr. Baines says:— "It will be seen that to every 1,000 husbands there are 1,005 wives, whilst in England there are 1,015. The proportion of bachelors to spinsters is much higher in India, where there are only 620 unmarried women to every 1,000 of the other sex who are in the same condition. But it is with regard to widowhood that the greatest disproportion is apparent. In the Bombay Presidency there are no less than 3,209 to 1,000 widowers; and if Scinde be omitted there are over 3,300; that is, in Scinde roughly speaking the proportion of widows to widowers is about 1 in 22 less than elsewhere in the Presidency. Comparing the widowed to the married there are here only 21 wives to 10 widows; but in England there are 45. On the other hand the proportion of husbands to widowers is 83 to 10. The above ratios are only for persons over 20 years old, as those younger than that age were not classified at the last English Census (1871). To institute a still closer comparison between the Bombay Presidency and England than is afforded above, it may be shown that taking the limit of age just mentioned, there are in every 1,000 males 117 single in the Bombay Presidency against 271 in England. The proportions of the husbands are similar, 788 and 661 respectively, and of the widowers 95 against 68. In the case of females the difference in

two of the three conditions is more striking. There are, for instance, only 15 single women in Bombay out of 1,000 of the age of 20 and upwards, whereas in England there are 258. The relative proportions of the married generally widely differ in the two countries. They appear to be 665 in Bombay and 606 in England. But the widows are in Bombay 320 against 136 in England. The relative productive power of the population depends upon the number of women in the prime of life, which, as far as reproduction is concerned, we may take in India to be between the ages of 15 and 40.\*

"Of those included in this class in the Bombay Presidency no less than 841 are married and 128 widowed in every 1,000. In England only the married are distinguished; this amounts to a proportion of 460 per 1,000 only. In the famine tract of the Bombay Presidency the proportion of the widowed of both sexes is higher than anywhere else, and within that ill-fated area the highest ratio is to be found in the districts which suffered most, such as Kalâgdi, where the proportion of widowers is 902 per 10,000; Sholâpur, where it is 643; and Dharwâr, which returns 694. It is also not to be omitted from notice that in Broach, another affected district, the ratio of widowers is a good deal above that in the neighbouring districts. The same remarks apply generally to the other sex; but the case of Broach is peculiar, inasmuch as the proportion of widows is not so high there as in Ahmedabâd. It would seem, therefore, as if the ratio in the latter district, which has not suffered from scarcity to anything like the same extent as Broach, is affected by some special stringent observance of lifelong widowhood. As regards the unmarried the variations are open to no very plain explanation. The high proportion amongst both males and females in the Panch Mâhals is probably due, as in Thanâ, to the youth of the population. The absence of adult males in Ratnâgiri may be reasonably assigned as the chief, or at least one of the chief causes, of the specially high ratio of the unmarried males in that district; and amongst women the ratio of spinsters is very little above that found in the adjacent collectorate of Kolâba. The figures for Kalâgdi deserve comment. As the proportion there is far below that for other districts in the Karnâtic the ratio of females of this condition is proportionately less than that of males; and that of the married of both sexes is higher than elsewhere except in Belgaum. From what has been already said about the effect of the famine on the distribution of the ages it is clear that a small proportion of the single is here due to the loss of children

and the decrease in births since 1876. Somewhat of the same effect is traceable in the proportions of the widowed and single in

\*In my opinion Mr. Baines has taken too high an age, 40, as his limit in regard to this matter, which would probably be about 34 or 35.

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Sholâpur, though the figures regarding the married shew no marks of abnormal disturbance. The prosperous district of Khândesh shows an unusual proportion of married, whilst the widowed and single are in a considerable minority. Unmarried females, however, both here and in the neighbouring district of Nâsik, are somewhat more numerous in proportion to the rest than in the southern parts of the Maratha Deccan. Comparing all the divisions together, it appears that the ratio of the married is highest in the Deccan and Gujerât, whilst in the Konkan and Karnâtîc it falls below the rest. The near correspondence between the ratios of the wives in these two last groups is curious. There is more diversity in the ratios of the single, as the Konkan has by far the highest in the case of both the sexes. Nevertheless there is strong similarity between the ratios of the Deccan and Gujerât. The proportion of widows is abnormally raised by the famine in the southern part of the Presidency as well as in Sholâpur. But allowing for this accident, the ratio of "widows is very nearly identical in the Deccan and in Gujerât. But that of widowers is much higher in the latter division. There is little in the returns that seems to account for the low rate of the widowers in the Konkan beyond the cause suggested in the case of the single, namely, the emigration of adult males; as it appears that the ratio of the division as a whole is largely determined by that of the most populous district, from which, too, the emigration is most numerous. As regards Scinde there is evidently some local cause at work, both there and in the the Punjab which influences the tendencies of the people to marriage, as it also "influences, perhaps, the relative proportions of the sexes. The ratio of unmarried "children, both males and females, is very high, whilst that of widowers is above what "is found to prevail in the Deccan and Konkan, and does not fall far short of that in Gugerât."

139. Mr. Baines' remarks on civil condition in connection with the various religions, and in connection with distribution at

each age, are extracted at length in Appendix E, I insert here his remarks on the relative prevalence of marriage in the different classes. He says, "The Hindoo and Jain religions are those in which early unions are by far the most frequent. Comparing the two together, it will be seen that the former has the larger proportion of wives up to the age of 15, but that between that age and 20, the Jains show relatively a greater number. From this age, too, there is a curious change in the proportions of the widows; for whereas the Hindoos have relatively more wives again than the Jains until the last age returned, the latter have a larger proportion of widows. In the case of the males of those religions, the preponderance of widowers over the ratio found amongst the Hindoos does not begin to manifest itself until the 30th year. The ratio of husbands is throughout life higher amongst the Hindoos. Taking the age between 20 and 25 as that at which tendency to marriage is the strongest, the figures given in the margin will serve to show roughly the state of affairs amongst the different classes of the community, due consideration being required necessarily for the various circumstances hitherto explained with regard to "the distribution of each.

Religion	Males	Females
Hindoo	3.7	47
Jain	2.5	116
Parsee	2.8	11
Aboriginal	2.6	15
Mahammedan	2.0	23
Sikh	2.1	63
Christian	1.4	10

"The numbers represent for each sex the ratio of the unmarried of the age in question to the total of all conditions. Thus, amongst the Hindoos, there is one bachelor of between 20 and 25 to 3.7 Hindoo men of that age, whilst there is only one spinster to 47 women. The small proportion of spinsters amongst the Jains is brought prominently forward when exhibited in this light. It will be seen from the comparative table that the Christians, Aborigines, and Parsees are the only classes amongst whom more than three fourths of the women, sometimes more than nine tenths, are not married before they are twenty. At five years after this age, more than one half the males are married, except Mahammedans and Christians, who defer that state for five years longer. The Aborigines are the only Community who do not

show more widows than wives after 50 years of age, though the Parsees have very nearly an equality of the two conditions at that age. These two races, too, are those which retain at the succeeding period a higher ratio of wives. But, as regards the ratio of husbands, the Jews are better off than the Parsees, though the Aboriginal still maintains his position." Mr. Baines speaks of the prevalence of very early marriages amongst the population of Gujerat as special to the year preceding the Census, which was the auspicious one for weddings among a certain large



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and influential class of that part of the country, the cultivating population, who are in the habit of solemnizing this ceremony once in 10 or 12 years only.\*

The returns show that when the fortunate time arrives, children of both sexes, especially female, are married off irrespective of the usual age for such ceremonies in order to prevent their remaining unwed till the next sanctioned year, by which time the daughters might be, according to the current Hindoo notion on the subject, ineligible. A curious note on this custom will be found subsequently, taken from the remarks of the reviewer of the Baroda returns, a Native gentleman who has written at great length on the different subjects involved in the Census figures.

140. Mr. Drysdale, the Central Provinces Reporter, gives a very curious abstract showing the number and proportion of young children returned under each religion as married.

#### Proportion of Married Juveniles, different Religions.

Religion	0-9				10-14			
	Males		Females		Males		Females	
	Number.	Per Cent of Age Total.	Number.	Per Cent of Age Total.	Number.	Per Cent of Age Total.	Number.	Per Cent of Age Total.
Hindoo	28062	2.5	86304	7.8	87652	21.4	184320	55.9
Kibirpanthis	1953	4.1	4085	8.6	4407	28.8	7717	60
Satnami	4158	6.8	7952	13	7764	43.5	11024	77.5
Jain	52	0.9	341	6.4	354	13.8	1320	71.1
Aboriginal	2624	1.1	5161	2.1	7241	8.4	17373	24.5
Mahammedan	312	0.9	944	2.6	956	6.3	3509	29.8
Christian	4	0.3	5	0.3	4	0.8	22	4.2

It will be seen from this statement that out of 1,000 girls between nothing and nine included, 78 amongst the Hindoos are married at that age. Amongst the Satnamis the number is even larger, 130 girls of that age being married in 1,000. The Kabirpanthis come next with 86 in 1,000; then the Jains number 64 in 1,000; and these are followed at a considerable interval by the Mahammedans (26), Aborigines (21), and the Christians (3). Mr. Drysdale has remarked that amongst all the respectable Hindoos, including the Kabirpanthis and Satnamis, and among the Jains, it is considered a disgraceful failure of parental duty not to effect the marriage of daughters before they reach womanhood; but the marriage of boys is an optional matter, dependent on the means and discretion of the father. The conformity of the Mahammedans and Aborigines to this system of juvenile marriages only indicates how much the opinions of the overwhelming Hindoo majority on social questions have come to be the opinions of the country. It is only because the people classified as of Hindoo religion include such a large proportion of the poorer low castes outside the pale of Hindoo respectability that the general proportion of married Hindoo girls results as so much lower than among the Jains.

141. It is somewhat surprising to find among Christians that there are a few children married under 15 and even under 10. Mr. Drysdale states he has verified the figures by reference in most cases to the original entries in the enumerators' books. He says, in the case of one Native Christian girl under 10 the negative letter (N.A.) in an Urdu entry, recording her as unmarried, had been overlooked; and in the case of two other children of English names under 10 the entry against their names had been misinterpreted by the Native tabulator to signify married. In other cases the tabulation is correct. The figures all refer to children of Native Christians, and, except in those in the period 10 — 14, must refer to marriages contracted, according to the Hindoo practice, before the parents became Christians. Hereditary custom, however, is so strong that Native Christians busy themselves to find husbands for their daughters immediately they attain the earliest age (12) at which marriage, with consent of parents is legal. Mr. Drysdale also says that the rapid increase shown by the statistics in the proportion of young widows among the Jains illustrates the result of combining prohibition of widow re-marriage with child marriage. 64 of the Jain girls in each

\*The Kadiva Kanbis

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thousand of that age, and 711 of the Jain girls between 10 and 14 in each thousand of that age are married. The natural consequence is that a small proportion of widows is found even at those ages; and owing to the absence of any mitigation by re-marriage there is such a rapid increase in the proportion of widows that actually one third of the Jain women between 30 and 40 years of age are widows. The results must be similar among the higher castes of Hindoos, Brahmins, Kayeths, Baniyas, &c., among whom widow re-marriage is prohibited. Truth, however, is concealed in their case by the inclusion under Hindoo religion of a number of low castes and semi-Hindooized Aborigines, among whom not only is widow re-marriage permitted, but in the event of an elder brother's death the younger brother is expected to marry his widow. It is somewhat remarkable that the Mahammedan statement shows even higher proportions of widows than that for the Hindoos. 85 per 1,000 of Mahammedan females from 25 to 29, and 194 per 1,000 of Mahammedan females between 30 and 39, are widows, compared with 65 and 15.2 amongst Hindoo females of those ages. There is no prohibition against widow re-marriage among the Mahammedans; but the explanation seems to be that Brahmin influence and example have created a general prejudice against marrying a widow amongst most men of respectable position in provincial Native society, and the Mahammedans generally rank high in social status.

142. In the Berar Report, Mr. Kitts writes as follows regarding age of marriage in the different castes:—“Among Brahmins the men marry later, but the girls marry earlier, than among Hindoos generally, although very early marriages among the Brahmins are not so common as in some other castes. Among the Gaur Brahmins in Berar the usual age for marriage is later than amongst the Deshasthas. Among Rajputs the age of marriage for both sexes is later than among lower caste Hindoos, although it varies greatly in different tribes. It depends ultimately upon the standard of

expense which their social position seems to them to demand, and upon their ability to incur the same, either from their property or their credit, The Wani, or trading castes, usually possess the means to gratify themselves in this respect. Of 13 divisions, numbering 1,000 and over, the girls in 10 are apparently married earlier than girls in the province usually are, the three exceptions being the Narwari, Misiri, and Oswal Wanis. The men do not appear to marry so early in life as they do in the lower castes; being strangers and a comparatively small body the difficulty in finding suitable partners may occasionally delay marriages, and hence slightly raise the proportion of the unmarried of both sexes. Kumbis marry early. Of the 15 divisions of this caste, numbering over 1,000, only in the smallest is the proportion of unmarried girls higher than among Hindoos generally; and only in three instances is this the case with boys. Among the Hendre and Dhanoje divisions both girls and boys are evidently married at a very early age. The age is later among the socially superior division of Marathi Kumbis. Among other Hindoo castes the practice of celibacy among Bairagis and Gosawis is evidenced by the large proportion of males remaining unmarried, as also by the immorality among the women of Kolhatis and Kalawants. The Manbhaos discountenance any but adult marriages. In no caste where the number is more than 1,000 are the boys as a rule married before they complete their 10th year. The Mali boys marry earlier than others. Then come the Teli, Rangari, and Perki castes, followed by the three large castes of Sutars (carpenters), Simpiss (tailors), and Kasars. In all of these, and also in the Mahali (barber), Bari and Sali castes the boys appear generally to marry before completing their 13th year. Among the Dhangar, Thakur, Koshti, Kumbhar, Gurao, Golawaru, Sonar (goldsmith), Dhobi, or Warthi (washerman), Munarwaru, Wanjari, and Bhampte castes the boys are generally married before completing their 15th year. The majority of the lower or poorer class of Hindoos marry within the next five years, but others appear usually to postpone the marriage of their boys until the 20th year is past. In nearly all respectable castes the girls are married before they are 10 years old. Teli, Perki, Golawaru, Hangari, and Mali girls appear to marry at a more tender age even than do Kumbi girls. Next in order come the large artisan castes, the weaving castes, the sailors, barbers, and the semi-religious castes, with the agricultural castes. Among Banjavas, a caste who are very jealous of the chastity of their women, and among Waddars, girls remain unmarried until they are nearing their 20th year. Among the Aboriginal castes the

boys are not generally married until they are full grown men. To this rule the figures disclose no exception. The girls also are usually allowed to attain the age of puberty unmarried. The Gonds and Andhs appear to marry their daughters about the age of 12 and 13. Among the Mahammedans the boys seem

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to marry slightly later, and girls slightly earlier, than among Aborigines. Amongst Moghuls and Pathans there are probably a few instances of girls being married before they reach the age of womanhood, but these cases are evidently rare.” In regard to widows and widow re-marriage Mr. Kitts writes as follows:—“Of the total female community 15.6 per cent, are widows. Among Mahammedans the percentage is higher, being 18.8. Among Aborigines it is lower, being 10.7. Widow remarriage is forbidden by Brahmins, and with them more than one quarter (26 per cent.) of their women are widows. Similarly among Rajput women 22.2 per cent. are widows. In the trading castes the percentage is also high, being 21.6 per cent. Among Kumbis only those divisions who ape Rajput customs forbid the re-marriage of widows. It is amongst them that the proportion of widows is highest. Among other Hindoo castes the highest percentage of widows is found among the Vidurs, Khiturs, and Kayeths, who forbid re-marriage; also among Bairaigs and Redans. Among the Sonars and Kasars, who also follow the Brahminial custom, nearly one fifth of the women are widows. The castes in which the percentage of widows is lowest are generally those in which girls are married latest in life,—Bhois, Dhangars, and Khatiks (about 14 per cent.); Mangs, Takankars, and Kaikaris (about 13 per cent.); Mahars, Banjoras, Chambhars, Waddars, Gopals, and Sarodes (about 12 per cent.); the next come Pardhis, Madhiges, and Dohors (about 11 per cent.); lastly, the Kolhati women, of whom only 9.5 per cent, are widows.” Mr. Kitts also notices that although polygamy is permissible, monogamy is the general custom in Berar. The exceptions are more numerous and noticeable among the Aborigines than elsewhere.

143. The Report for the Punjab, so far as it has hitherto been received, does not deal with the civil condition of the people. If, as I hope, the chapter relating to this subject is received by rue before my Report passes through the press, I shall extract from it, and

place in one of the Appendices, such portions as seem to be of interest in relation to this subject. The reports also for Assam, Mysore, Hyderabad, and Travancore are not yet in; I am, therefore, unable to deal with the question of civil condition so far as the reporters of those provincial returns have touched upon it. Ajmere I do not treat separately, as it is merely a district. For Rajputana and Central India no civil condition statistics have really been collected, though a small portion of the residents in the Central India States, namely, those who have been found in British cantonments, have been enumerated with sufficient detail to give statistics under this head.

The remaining Indian provinces, Cochin, Coorg, and Baroda, I now proceed to deal with.

144. For Baroda the reporter, a Native gentleman, has given some very interesting information in regard to civil condition. He refers at some length to the custom of early marriage, which has already been noticed by Mr. Baines as prevailing amongst one particular class in Bombay. He says, in para. 332, "The system of early marriage prevails more in Gujerât than in the Deccan or Konkan. The Kaidva Kumbis, called by Mr. Baines the Kaidwa Kumbis, especially among whom marriages took place at considerable intervals of time, are noted for this system. Marriages do not take place annually among them. The marriage season generally recurs after nine or 11 years. Generally speaking an interval of 12 years is said to elapse between one marriage and another. After the lapse of nine years from one marriage season the Kaidva Patels of Ahmedabad and Unjha, and the worshippers or Pujaris of the goddess Unai Debi, the tutelary goddess of the Kaidva Patels, whose temple is at Unjha, in the Kati Division, consult the goddess as to the marriage season. Two bits of paper, one containing the word 'Yes' and another the word 'No,' are thrown before the goddess, and a virgin is asked to take up one of them. If the bit selected by the virgin contains the word 'Yes,' it is construed into a permission on the part of the goddess for celebration of marriages that season. If, on the other hand, the bit containing the word 'No' is taken up by the young lady it is construed as a prohibition, in which case the experiment is again tried before the goddess after the lapse of two years. If the experiment is again unsuccessful it is tried at a future time, and so on until the favourable answer comes. Generally then the marriage season recurs either after nine or after 11 years. When the

permission of the goddess is received the worshippers consult the astrologers, and fix the dates most auspicious for the celebration of marriage. Letters are then sent to Ahmedabad and other places where the Kaidva Kumbis reside, and all girls who are likely to be grown up by the next marriage season are then married. The



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BARODA. — Castes among whom there are 50 or more Married Females below Six.

Serial Number	Name of Caste	Number of Females
1	Guzerathi Brahman	257
2	Rajput	165
3	Kanbi, Kaidva	11713
4	Kanbi, Lewa	944
5	Kanbi, Anjana	316
6	Rabari	360
7	Lohar Guzerathi	151
8	Kumbhar Guzerathi	422
9	Sutar Guzerathi	126
10	Darji Guzerathi	81
11	Hajam Guzerathi	158
12	Bhavaiya	67
13	Bhat	59
14	Rawalia	207
15	Waghree	65
16	Dhed	372
17	Khalpa	74
18	Bhangia	102
19	Koli	540
	Total	15979

146. The Cochin figures have been dealt with by the Dewan Peshkar, Mr. A. Sunkariah. He does not say very much on the subject of civil condition; I extract his remarks.

"The married state not having been defined for the purposes of the Census as involving conjugal rights between husband and wife, mere ceremonial marriages and concubinages rank with those legally binding. This and polygamy mainly account for

141,618 married males being entered, against 183,409 married females. Wives and child wives, indeed, may live here while the husbands are in foreign territory, and *vice versâ*. But the aforementioned statistical figures are peculiar to Hindoo civilization, and especially to that of Malabar. The married males are 47 per cent. of the total males, and the married females 62 per cent, of the total females. Of the entire population, 54 per cent, are married. The number of boys under 16 who are manied are only 2,515; which," says Mr. Sunkariah, "is a very good sign of the times; but the number of girls is about 15,000 more, which argues ceremonial marriage, precocity, and child-marriage. Between 16 and 30 years of age the females who are married exceed the married males by about 35,000, and between 30 and 60 they fall short of the married males by about 5,000. 234,392 persons under 16 are unmarried; of these 115,054 are females."

147. For Coorg, the reviewer makes very few remarks in connection with the civil condition of the people. He says, as I have already noticed, "that the custom of the Coorgs was not to give their female children in marriage until they reached the age of puberty. He also shows that they intermarry only amongst themselves, and under much the same restrictions as other Hindoo castes. Polyandry has never apparently been a custom in the country, though brothers often successively marry or keep the wife of a deceased brother. Polygamy is practised amongst the Coorgs, who frequently marry two wives, and there are a few instances of some having married three wives. The practice of infanticide does not exist, nor has it ever obtained a footing in the country. Children of both sexes are treated alike, but Coorgs, like other Hindoo races, have a weakness for male issue, which may probably be attributed to the great expense attending the marriages of their daughters, who leave their roofs and become absorbed into their future husband's family." He adds, that the Coorg women are very prolific, and bear children to the number of 10 or 12, and that a few instances exist of even 16 or 18 children born of one mother.

148. The only remaining province with which I have to deal is that of Burmah, which being, as it is, outside the continent of India, with the customs and habits of its people differing very largely from those prevailing on the Indian continent, is exceptional so far as Indian provinces are concerned. Mr. Copplestone says, in regard to the civil condition of the people in Burmah, that the statistics under this head seem to have been

accurately recorded.

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"It cannot," he adds, "be asserted in the face of the child marriage customs existing in India, that early marriages are a sign of prosperity. But, given a standard of living, it may be said that early or late marriages are fair criteria of the ease or difficulty found in attaining and preserving the standard of comfort. In British Burmah this is now higher than it was some years ago. Many luxuries are indulged in which were formerly unknown or prohibited by their costliness. Living is more expensive than of old, yet we see no signs that the age at which marriage ordinarily takes place is advancing. Indeed, it is said that there is now a tendency to marry earlier than before. This, however, is by no means certain, and we must wait till the next Census to ascertain by actual figures what changes are taking place. Meanwhile, it may be safely asserted that the people both have and spend more money on domestic necessities and comforts than they used to possess or spend. In Burmah, in every 100 persons of both sexes 55.1 are either bachelors or spinsters, 38.5 are husbands or wives, 6.4 are widowers, widows, or divorced persons. Concerning this last class more will be said further on. It is sufficient to remark now that having regard to the ease with which divorces are effected in Burmah, and to the comparative frequency of such separations, it was thought well to tabulate statistics on this head. The religion which shows the highest proportion of married persons of both sexes to the population over 10 years of age is that of the Nat worshippers; among them it is 56.49 per cent. The lowest figure, as might be expected, is among the Christians, where, of 100 persons of the above age, only 49.6 are married. The highest proportion of married persons without distinction of age is for males among the Nat worshippers, where it is 55.40, and the lowest amongst Christians, where it is 46.36. Intervening, come the Mahammedans, 54.61, Hindoos, 53.01, and Buddhists, 52.03. Women marry at a much earlier period than men. In the age between 20 and 25 years, while 57 per cent, of the males have not yet found wives, only 20 per cent, of the women of that age are still unmarried. This, of course, is largely to be attributed to the great amount of immigration which goes on in Burmah. A large number of men, without their females, come over from the Indian continent, or from the adjoining States to seek employment in Burmah, and their presence in the country makes a very considerable difference in the ratio of married and unmarried males and females." Mr. Copplestone gives the following statement of divorced persons, showing the class by religion, irrespective of age, and by age, irrespective of religion:—

Religions	Divorced Persons by Religion		Percentage on Total Married of each Sex		Divorced Persons by Age		
	Males	Females	Males	Females	Age	Males	Females
All Religions	8027	10536	1.06	1.55	0-10	8027	10536
Buddhists	7409	10234	1.18	1.69	10	0	15
Nat Worshippers	115	127	0.41	0.45	15	241	1395
Hindoos	244	30	0.65	0.38	20	1338	2328
Mahammedans	250	134	0.5	0.55	25	1496	1727
Others	9	11	0	0	30	2361	2249
					40	1366	1476
					50	760	963
					60	465	383

149. Mr. Copplestone writes of the marriage customs of the people as follows:— "The marriage customs of the Buddhists and Nat worshippers claim a brief notice. Among the Burmese, who are all Buddhists, girls are considered the property of the parents, but constraint on their choice of a husband is rarely employed. Child marriages are practically unknown. Young men make love pretty much where their fancy leads them, first obtaining the consent of the parents, which is generally accorded, unless the young man is of doubtful character. The period of probation, during which courtship was carried on, and the suitor was carefully watched, was formerly long. It is now much briefer, and early marriage is easier for bachelors than of old. The Burmese mother is a great match maker, but she effects her end by peacefully influencing the feelings of the young couple whose union she desires to promote, and not by compulsion. Constraint is sometimes tried, but generally in vain; the young lady elopes with her favoured swain, or, as occasionally happens, hangs herself. The rule, however, is that the parents' consent is requisite at a first marriage, and the practice is that the girl's consent is also essential. The main

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element in the marriage ceremony is the publication of the union. By Buddhist law polygamy is permitted, but it is rare for any one to avail himself of the indulgence. Occasionally, officials or wealthy traders have more than one wife. But polygamy is not looked upon as altogether respectable. Sometimes the elder wife strongly objects being practically set aside; sometimes she acquiesces quietly in the arrangement; but the two wives live in different houses in almost every case. Divorce is easily obtained. If the pair are agreed, elders are summoned, and the divorce takes place at once. If either the husband or the wife refuses to be divorced, the question is not practically whether the divorce can be effected, but how the common and peculiar property is to be divided. This depends on the cause shown for requiring a separation. If no cause is shown the unwilling party takes all the common property; in some cases the applicant for divorce gets the whole. Disputed claims for divorce are often brought before the Civil Court; but as all grades of Judges can grant decrees of separation, and indeed cannot refuse them, the only doubtful point being the disposal of the property, the difficulty of divorce is not materially enhanced. While, however, divorce is easily and rapidly obtained, the proportion of divorced persons to married couples is small. Married life in Burmah, where the women carry on a great part of the trading and shopping, and amuse themselves after their own fashion, is very happy. Children are numerous, and separation of husband and wife by any cause but death may be said to be comparatively rare.

150. "Among the Karens, Chins, and other hill tribes marriage customs differ from those of the Burmese, where the original habits are preserved. But where these people have come in contact with the ruling race their customs have been much modified, and little difference is observable. The children of the Karens, except in the Karennee clan, are generally betrothed by their parents, and subsequent nonfulfilment of the contract is expiated by a heavy

fine. Polygamy is not allowed by Karen law, but amongst those who have embraced Buddhism and mix with the Burmese it is occasionally practised. Adultery is the only ground on which divorce is permitted among the Karens. It is regarded as a great offence, but is not altogether rare. Chastity before marriage is not much regarded among any of the hill races.

151. "Among the Chins marriage is a simple contract with the consent of the girl's brother or parents. Large presents are at the same time made by the suitor. The girls are often affianced early in life. Polygamy is common, but the consent of the first wife's brother is required before the second wife can be taken; and, as has been said, the chastity of unmarried women is riot respected. For certain misbehaviour on the part of the husband the wife's brother, who, instead of the parents, acts as guardian, may take her away. On the death of the husband his brother takes the widow as his wife. Divorce is possible, but if there is no proved offence the husband is fined, and loses all claim to dowry. These customs, where they differ from those of the Burmese, are rapidly disappearing, and are preserved in their integrity only in the recesses of the hills."

152. In regard to divorced persons Mr. Coplestone writes that "12 of the 15 females who, before they have attained their 16th year, are already married and divorced, are Buddhists. It is before they reach the age of '25 that husband and wife seem to be most dissatisfied with each other, seeking happiness in divorce. But it is unsafe to hazard general observations of this kind. It is impossible to say whether the persons found divorced between 25 and 30 were divorced between 20 and 25, or whether the latter remarried, and the former are the result of fresh separations. Probably the latter supposition is the more correct one. Rapid remarriage is common, we may almost say universal, among the younger people. In fact it is generally the desire of the husband or the wife to marry another, and not merely incompatibility of temper, that leads to the separation. Divorced couples often unite again. In some cases a separation and reunion occur and recur with ridiculous rapidity. The divorced females almost universally outnumber the males. The return of divorced persons may be looked on as accurate; probably more men should be shown as separated from their wives. This class of civil condition is most largely represented in the Prome district, where there are 1,321 men and 2,068 women shown as divorced. The Census was very

carefully taken in the Prome district, and these figures may be accepted as approximately correct. There are fewest divorces in Tharrawaddy, where only 43 persons of both sexes are shown. This is, no doubt,



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due rather to the fact that the enumerators were not very well instructed than to the absence of circumstances tending to mar connubial harmony."

153. I have but little to add to the foregoing remarks on the subject of the civil condition of the Indian population. This topic has been dealt with in most of its peculiar aspects. We have seen the people are much married, that they marry very early, that there is a much larger number of bachelors than has been hitherto imagined, that Hindoo influences have worked on the people of other religions, that caste influences largely affect the number of widows in the religions where re-marriage of widows is either prohibited or unpopular, and that the tendency of circumstances is to stimulate a high birth-rate. It remains only to notice the mean ages of the married and the widowed. Information on this head is given in the accompanying Abstracts XLII. and XLIII. In the first, we have the mean ages of the married to widowed by sex for six religions, including the Hindoo and the Mahammedan sections, the other religions shown being the Aboriginal tribe, the Buddhists, the Christians, and the Satnamis. In the second, similar information irrespective of religion is given for all India and for ten of the larger provinces.

Amongst the religions, we observe that the mean age of married females is lowest in the Aboriginal tribes, and highest with the Buddhists. For married males it is lowest amongst Satnamis, and highest amongst the Buddhists. For widows, it is lowest amongst Buddhists, and highest amongst the Satnamis; while the males who are widowers show a mean age which does not vary largely, the highest being amongst the Mahammedans and Buddhists, 50, and the lowest amongst the Christians, 46. In the provinces which are given in the Abstract 431, and which include all the largest provinces, the lowest mean age amongst the women is found in Bengal and Hyderabad, where it is 27 for married females. It is 28 in Bombay and Mysore; 29 in Madras, North-West Provinces, and the Central Provinces; 30 in Assam, and 35 in Burmah. For married males, the lowest mean age found is in Hyderabad, 32; it is 35 in Bombay and North-West Provinces; 36 in Bengal and the Central Provinces; 38 in the Punjab, Mysore, and Assam; and 40 in Burmah. For all India, the mean age of married females is 28, and married males, 36; while in England, in 1881, the mean of married females is 40 and the married males 43.

The great influence at work in determining the mean age of both sexes according to their civil condition is, it need hardly be stated, the age at which marriages take place. If that is early, the mean must be low; if it is late, the mean must be high; and it is not surprising, with the figures we have already seen recorded in Abstract XXXVI., to notice the position of the Hindoo females in respect to mean age. Nor is it surprising to find that in Burmah, where the population is mainly Buddhist, and not in the habit of marrying at very early ages, the mean age of females who are married is high. Of course, to a certain extent, rates of mortality in the various provinces must affect the mean age of married, but the rates of mortality are a subject which will be discussed at length in the chapter on ages, and I shall not touch upon them here.

#### ABSTRACT XLII.

##### Average Age of the Married and Widowed of the Population by Religion.

Religion	Married		Widowed	
	Males	Females	Males	Females
Hindoo	36	28	48	49
Mahammedan	38	29	50	50
Aboriginal	37	27	48	52
Buddhist	40	35	50	46
Christian	39	31	46	50
Satnami	34	28	48	57

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## ABSTRACT XLIII.

Average Age, Married and Widowed, of the Population by Provinces.

Province	Married		Widowed	
	Males	Females	Males	Females
Assam	38	30	49	49
Bengal	36	27	48	48
Bombay, British Territory	35	28	47	48
Burmah	40	35	49	36
Central Provinces, British Territory	36	29	48	53
Madras	39	29	51	48
North-West Provinces, British Territory	35	29	47	52
Punjab, British Territory	38	31	51	52
Hyderabad	32	27	47	48
Mysore	38	28	47	45
All India	36	28	48	49
England, 1881	45	40	0	0

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## CHAPTER V.

## AGES OF THE POPULATION.

153. Though the ages of the population have been traced at previous enumerations, this has been so only in the case of one or two provinces. The subject has hitherto been almost untouched. No attempt has ever been made up to the present time to review the condition of the people from this point on the method followed in European countries. In the present instance this defect has been cured so far as the collection of statistics for age is possible with an illiterate and uneducated population. Tables VII., VII a., and Supplemental Table VII a. in Vol. II. are the returns which contain these statistics. The figures are arranged in these three tables in different manners. The method followed is much the same as that adopted in the preceding set of tables dealing with the civil conditions of the population by age. But in the later set of returns a difference is observable in classifying the ages of the population. In the earlier of the two series the population is grouped in decennial periods; in the later series the periods are quinquennial, with the exception of the first five years of life. For the first five years of life the figures are given for each separate year of age, and from 60 upwards no distinction of age has been attempted, as it was found that no large portion of the population in the East could give with any satisfactory results an accurate statement of age after 60 was passed. In fact, the inaccuracy of the whole population in respect of their returns of their ages comes out in a very marked manner in the figures with which I am about to deal. Table VII. distributes the population by age and sex according to their residence by Provinces or States. Table VII a. distributes the population by age and sex and by religion. The Supplemental Table VIIa gives figures for the population, arranged by provinces for age, sex, and religion. In the following statement, the proportions of the two sexes at the various years of life for which

figures have been collected in the age statement will be observable.

154. The population for which age statistics have been collected, embraces almost the entire inhabitants of India, comprising 229,670,318:—

Males	117191995
Females	112478323

For the remainder, 24,221,503:—

Males	12749856
Females	11471647

age statistics have not been taken out at the census. These unspecified persons include the inhabitants of Rajputana, Central India, Cochin, and Travancore, nearly a million persons in Madras, and a quarter of a million of persons in Bengal. There are also a few cases in the other provinces where the age has not been given.

155. In the accompanying Abstract XLV., the per-centages for each of the sexes at the various years of life for which figures are given in Table VII. of Vol. II. are extracted. It will be observed that there are great divergencies and variations in the number of persons shown at the various age periods selected as those best suited for classifying the ages of the people. It is unnecessary to point out that if the birth-rate and the death-rate of each year were unvarying we should expect to find in a population of which the ages were correctly given, figures decreasing in numbers for each successive year and thus decreasing in each successive group of years, so long as the number of years in each group was the same. But in India, we know from observation, though our observations have not been scientifically conducted for any great length of time, or over any great expanse of country, or with the best machinery

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that we could desire, that both the birth-rate and the death-rate vary very considerably. The fluctuations, particularly in the death-rate, are most remarkable. The recorded statements compiled by the officers who are entrusted with the registration of deaths in the various provinces all display these remarkable fluctuations. And it is partly owing to these variations that we find the figures for our age periods following a course different to that we should have expected. The cause, however, of the marked fluctuation in the numbers at different groups of years which cover periods of equal length, so far as the number of months is concerned, is the ignorance of the people themselves as to their exact age, an ignorance which is the more observable as we approach the later years of life. Below I give the figures for all India for males and females by years, for the first five years, and in quinquennial groups upwards from 5 to 60.

#### ABSTRACT XLIV.

Number of Males and Females at different Ages in India.

##### *All India Ages.*

	Males	Females
Under 1	3080942	3094180
1	2575054	2667688
2	2843374	3047388
3	3455102	3697575
4	3486877	3458142
5 to 9	16787716	15559915
10 to 14	14225411	11311696
15	9502499	8765029
20	9361151	10182426
25	10504409	10407794
30	10375439	9910954

35	6875362	5921654
40	7524484	7252788
45	4034909	3570713
50	5112055	5218495
55	1881858	1761611
60 and upwards	5565353	6650275
Unspecified	12749856	11471647
Total all ages	129941851	123949970

156. It will be observed that the figures in this abstract illustrate what I have already remarked; thus, amongst the boys, at the fifth year of life we find the largest number of children, though we should naturally expect to find the largest number of male infants at the first year of life. So, again, with the girls we find the largest number at the fourth year of life; and at the fifth year of life the number of girls exceeds the number of infants of that sex recorded at any of the preceding years, except the fourth year. At subsequent ages the figures do not present such large divergencies as are observed in early youth; but fluctuations, though not perhaps to the same extent, are noticeable. For instance, at from 50 to 55 amongst the men, we find 5,112,055 against 4,034,909 in the preceding five years of life. Similarly the females show 5,218,495 between 50 and 55, while between 45 and 50 they are almost 2,000,000 short; for they are at that period returned as 3,570,713. The tendency which is specially observable amongst an illiterate and uneducated community to select as the year of age an even multiple of five is specially remarkable in these figures, and has been commented upon by many of the provincial reviewers. It is not a peculiarity of the Indian population, as it is found elsewhere in Europe and in America. With these remarks, I append the series of Abstracts marked XLV, and XLVI., of which I have previously spoken.

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## ABSTRACT XLV.

The percentage on the Total Population of the same Sex for various Ages by Provinces.

Ages	All India		Bengal		North-West Provinces, British Territory		Madras	
	Males	Females	Males	Females	Males	Females	Males	Females
Under 1 Year	2.63	2.75	2.32	2.33	2.62	2.8	3	3
1 Year	2.2	2.37	2.35	2.5	2.29	2.48	2	2.07
2 Years	2.43	2.71	2.93	3.22	1.92	2.19	2.12	2.22
3 Years	2.95	3.29	3.51	3.84	2.66	3	2.62	2.8
4 Years	2.97	3.08	3.2	3.21	2.79	2.87	2.71	2.76
5-9	14.32	13.83	15.55	14.45	13.37	12.76	13.81	13.54
10-14	12.14	10.06	11.39	9.01	12.48	10	13.18	11.3
15-19	8.11	7.79	7.57	7.64	8.06	7.2	8.74	7.97
20-24	7.99	9.05	7.11	8.43	8.49	9.15	8.18	9.73
25-29	8.96	9.25	8.82	9.35	9.31	9.45	8.26	8.73
30-34	8.85	8.81	8.6	8.56	9.18	9.27	8.92	9.28
35-39	5.87	5.27	6.3	5.51	5.31	5.25	5.92	4.89
40-44	6.42	6.45	6.32	6.33	6.95	7.37	6.5	6.61
45-49	3.44	3.17	3.53	3.16	3.27	3.11	3.3	2.91
50-54	4.36	4.64	4.09	4.41	4.96	5.37	4.16	4.75
55-59	1.61	1.57	1.63	1.66	1.49	1.44	1.69	1.52
60 and over	4.75	5.91	4.78	6.39	4.85	6.29	4.89	5.92
Total	100	100	100	100	100	100	100	100

Age	Punjab, British Territory		Bombay, British Territory		Burmah; Males		Italy		England	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Under 1 Year	3.17	3.56	2.7	2.87	2.24	2.56	Both Sexes		2.98	2.82
1 Year	1.75	1.98	1.95	2.16	2.44	2.79	3.05		2.7	2.57
2 Years	2.12	2.42	2.36	2.68	2.84	3.28	2.84		2.78	2.65
3 Years	2.57	2.92	2.61	2.97	3.13	3.55	2.72		2.73	2.6
4 Years	2.77	2.98	3	3.13	2.85	3.25	2.64		2.71	2.58
5-9	13.94	13.86	14.68	14.33	13.4	14.75	2.57		12.41	11.84
10-14	12.18	10.64	12.37	10.39	12.13	11.89	11.01	10.76	11.1	10.49
15-19	8.88	8.56	8	7.64	8.68	10.37	10.16	9.9	10.03	0.59
20-24	8.47	9.11	8.23	9.13	8.88	8.61	8.73	9.31	8.8	9.12
25-29	8.48	8.74	9.5	9.44	8.82	7.66	8.68	8.82	8.8	8
30-34	8.46	8.67	8.92	8.85	8.44	6.7	7.63	7.84	7.77	8
35-39	5.06	4.85	6.39	5.7	6.47	5.23	7.11	7.25	6.65	6.79
40-44	6.45	6.89	5.29	4.98	5.7	5.09	6.19	6.22	5.89	5.97
45-49	3.4	3.13	4.16	4.34	3.93	3.54	6.14	6.34	5.33	5.45
50-54	4.86	4.63	4.09	4.5	3.51	3.62	5.19	5.13	4.33	4.53
55-59	1.65	1.41	1.76	1.82	2.05	2.05	5.2	5.12	3.84	4.02
							3.33	3.22	3.02	3.18



60 and over	5.79	5.65	3.99	5.07	4.49	5.06	8.97	8.64	6.93	7.8
Total	100	100	100	100	100	100				

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## ABSTRACT XLVI.

## The Percentage on the Total Population of the same Sex for various Ages by Religions

Ages	Hindu		Mahammedan		Aboriginal		Buddhist		Christian	
	M	F	M	F	M	F	M	F	M	F
Under 1 Year	2.57	2.69	2.82	2.96	2.41	2.48	2.37	2.57	2.78	3.11
1 Year	2.18	2.34	2.17	2.36	2.74	2.96	2.56	2.77	2.13	2.48
2 Years	2.31	2.58	2.70	3.03	3.24	3.72	3.00	3.25	2.40	2.78
3 Years	2.83	3.17	3.23	3.56	4.16	4.66	3.30	3.53	2.68	3.21
4 Years	2.88	2.97	3.24	3.33	3.88	4.07	3.02	3.25	2.68	2.99
5-9	14.00	13.54	15.28	14.60	17.42	16.32	14.14	14.72	12.98	14.50
10-14	12.20	10.11	11.97	9.76	11.92	9.74	12.74	11.96	11.27	11.38
15-19	8.21	7.69	7.77	8.00	6.97	7.29	8.69	10.32	8.28	8.84
20-24	8.14	9.12	7.44	8.87	6.96	8.59	8.19	8.48	10.79	9.42
25-29	9.12	9.36	8.53	9.03	8.21	9.02	8.03	7.52	10.92	9.18
30-34	8.98	8.96	8.56	8.54	8.62	8.46	7.74	6.60	8.96	8.17
35-39	5.92	5.38	5.69	4.88	5.67	4.97	6.30	5.24	6.55	5.30
40-44	6.51	6.53	6.25	6.37	6.18	5.50	5.50	5.15	5.56	5.36
45-49	3.47	3.25	3.35	2.92	2.75	2.53	3.99	3.62	3.43	3.18
50-54	4.40	4.73	4.34	4.51	3.71	3.61	3.55	3.67	3.19	3.78
55-59	1.63	1.61	1.51	1.38	1.25	1.32	2.15	2.10	1.64	1.63
60 and over	4.65	5.97	5.15	5.90	3.91	4.76	4.73	5.25	3.76	4.69
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

157. The first of these two abstracts gives the per-centage, by Provinces for all the large administrative units and for the one part of the Indian Empire, Burmah, where the social habits of the people are not the same as in the Indian Peninsula, while the second gives per-centages by religions. I have added to the first two sets of columns, which will enable the reader to compare the Indian figures with those for England and Italy, I also insert here figures for France and Greece for the infantine years by sex as I am unable to give details by sex for these years of life for the Italian population.

## ABSTRACT XLVII.

District	Under One Year		One Year		Two Years		Three Years		Four Years		Total Under Five Years	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
France	218	210	195	189	197	192	193	187	188	183	991	961
Greece	102	100	271	274	297	298	282	277	274	278	1226	1227

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158. We find from these statements, to take, for example, the childhood period 0-10 (the first 10 years of life), the following to be the number of the child population in each of the States and religions in every 10,000 of the population of the same sex; and the figures given below indicate, amongst other features, the high death-rate of our Indian populations.

	Males	Females
All India	2750	2803
Provinces; Bengal	2986	2955
Provinces; North-West Provinces	2565	2610
Provinces; Madras	2626	2639
Provinces; Punjab	2632	2772
Provinces; Bombay	2730	2814
Provinces; Burmah	2890	3020
Religion; Hindoo	2677	2729
Religion; Mahamraedan	2944	2984
Religion; Aboriginal	3385	3421
Religion; Buddhist	2839	3005
Religion; Christian	2565	2907
England	2631	2506
Italy	2266	2221

Of the 2,750 children under 10 in the all India figures, we find—

Among the males 263 in the first year of life, and among the females 275  
 Among the males 220 in the second year of life, and among the females 237  
 Among the males 243 in the third year of life, and among the females 271  
 Among the males 295 in the fourth year of life, and among the females 329  
 Among the males 297 in the fifth year of life, and among the females 308  
 Among the males 1432 between 5 and 10 and among the females 1383

To a considerable extent, we have here evidence of inaccuracy in the description of age given to the enumerators by the population.

159. I need not go into minute details in criticising these statistics, for they are very closely examined in Mr. Hardy's note which will follow. But turning to the second set of Abstracts XLVIII. *et seq.*, we find the figures arranged so as to show the proportions of the sexes at the different periods of life, and thus exhibiting what are the particular ages where the concealment of females so frequently referred to previously is most remarkable. It will be observed this concealment occurs most in the early

ages when females become marriageable.

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## ABTRACT XLVIII.

Proportion to every 1,000 Males of the under-mentioned Ages of Females of the same Age.

Province.	Under 1	1	2	3	4	0-4	5-9.	10-14.	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60 and over
Ajmere	960	937	910	948	884	930	856	701	792	882	819	851	756	949	770	939	709	1029
Assam	1082	1032	1064	1076	997	1048	886	802	1027	1052	1065	874	822	866	818	954	861	1163
Bengal	1017	1072	1111	1102	1011	1065	938	799	1020	1195	1069	1004	883	1010	903	1088	1023	1348
Berar	1033	1043	1076	1102	1022	1055	1008	814	1059	1229	912	837	712	853	773	886	786	972
Bombay, British Territory	994	1038	1063	1064	977	1024	914	787	894	1039	931	929	835	881	976	1030	968	1189
Bombay, Feudatory States	980	1027	1072	1063	987	1021	938	817	899	978	945	912	943	930	1029	1018	1104	1260
Burmah	1007	1005	1012	994	1000	1003	965	859	1048	850	761	696	709	783	789	900	877	987
Central Provinces, British Territory	1013	1056	1090	1096	1101	1054	945	809	960	1183	1058	923	895	893	875	984	1028	1260
Central Provinces, Feudatory States	1083	1091	1150	1139	1037	1103	948	785	993	1189	1026	925	821	800	831	911	1095	1246
Coorg	1055	1031	1068	1064	987	1040	990	798	741	797	701	615	542	647	639	120	801	1197
Madras	1026	1056	1071	1097	1042	1057	1004	879	934	1218	1082	1066	847	1041	905	1169	922	1240
North-West Provinces, British Territory	990	1003	1053	1043	953	1005	883	741	825	998	939	934	915	981	879	1001	894	1199
North-West Provinces, Feudatory States	968	1000	1029	1043	921	988	879	750	865	1026	959	904	930	954	904	1001	916	1197
Punjab, British Territory	950	954	966	903	914	948	842	739	817	911	873	868	813	905	780	806	723	826
Punjab, Feudatory States	936	935	953	952	884	930	839	728	759	866	854	873	782	910	715	800	651	839
Baroda	991	1018	1054	1049	993	1020	911	810	823	960	819	903	877	892	969	959	918	1168
Hyderabad	1053	1033	1068	1060	1036	1050	959	797	966	1140	900	899	770	892	813	979	955	1153
Mysore	1059	1036	1072	1161	1067	1076	1040	919	899	1156	1056	990	810	962	901	1218	1057	1256
<b>All India</b>	<b>1004</b>	<b>1038</b>	<b>1072</b>	<b>1070</b>	<b>992</b>	<b>1034</b>	<b>927</b>	<b>795</b>	<b>922</b>	<b>1088</b>	<b>991</b>	<b>955</b>	<b>861</b>	<b>964</b>	<b>885</b>	<b>1021</b>	<b>936</b>	<b>1195</b>

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ABSTRACT XLIX.

Proportion of Females to every 1,000 Males of the same Age and Religion.

Ages	Hindoo	Mahammedan	Aboriginal	Buddhist
Under 1	1009	994	1030	1131
1	1039	1026	1083	1009
2	1078	1058	1150	1011
3	1081	1042	1123	996
4	997	972	1049	1001
0-4	1040	1017	1091	1005
5-9	934	903	939	969
10-14	800	770	818	873
15-19	904	972	1048	1106
20-24	1084	1126	1235	964
25-29	992	999	1101	873
30-34	961	942	983	794
35-39	880	1022	877	773
40-44	971	962	891	871
45-49	905	824	922	845
50-54	1038	982	975	962
55-59	958	866	1057	910
60 and upwards	1242	1082	1222	1034

For all India we see there are 1,004 females under one year of age to 1,000 male children of that time of life; that for the second year of life, marked in the Abstract, 1, the proportion rises to 1,036 girls per 1,000 boys; that in the next period of life, marked in the Abstract 2, it again goes higher, and is 1,072 girls to 1,000 boys of that time of life; while in the fourth year, marked in the Abstract 3, it is 1,070 girls to 1,000 boys. After that it drops from this figure to 992 girls in the fifth year of life to 1,000 boys. Taking the five years 0 to 4 together, the proportion to 1,000 boys of that time of life is 1,034 girls. As we pass on from these early ages of childhood the fact that has been often commented upon in previous portions of this review, namely, the under statement of females, comes out very prominently. From 5 to 9 there are 927 girls to 1,000 boys; from 10 to 14 there are 795 girls to 1,000 boys; and from 15 to 19 there are 922 girls to 1,000 young men. The great fall in the five years from 10 to 14 is most

conspicuous. For every 10 boys there are less than 8 girls. Following the quinquennial periods upwards, we find the following figures: From 20 to 24, 1,088 women to 1,000 men; from 25 to 29, 991 women to 1,000 men; from 30 to 34, 955 to 1,000 men; from 35 to 39, 861 women to 1,000 men; from 40 to 44, 964 women to 1,000 men; from 45 to 49, 889 women to 1,000 men; from 50 to 54, 1,021 women to 1,000 men; from 55 to 59, 936 women to 1,000 men; and from 60 and upwards, 1,195 to 1,000 men.

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160. Pursuing the same subject, but tracing the numbers of the sexes throughout the different large religions, we find the following figures: For all four religions, Hindoos, Mahammedans, Aborigines, and Buddhists, the number of girls to boys under five years of age is in excess. For the next three quinquennials, except in the case of the Aborigines and Buddhists in the period of life 15 to 19, the females are less than the males. At 20 to 24 the Hindoos, Mahammedans, and Aborigines, all show a very marked excess of women over men. But the Buddhists show only 964 women in those five years of life to every 1,000 men. In the next three quinquennials there are only two instances where the number of women in any religion is in excess of the men. These are in the case of the Aborigines, who between 25 and 29 show 1,101 females to every 1,000 males; and of the Mahammedans, who at 35 to 39 show 1,022 females to every 1,000 males. It is unnecessary to pursue the examination throughout the higher ages till we get to 60 and upwards. There we find that the females are largely in excess of the males.

161 There has been a tendency, which has been remarked by several of the Provincial Reviewers, and which I imagine is conspicuous in all countries, and more so in those where civilisation and education are less advanced, for persons in recording their ages to cling to certain epochs and to speak of their age in round numbers rather than exact figures. We find throughout the schedules a tendency to dwell upon the even multiples of five as the years of life by which the population describe their ages. Thus we find more persons declare themselves to be 20 than 25, more persons declaring themselves to be 30 than 35, and so on. The fact is, that after a certain number of years have passed, both men and women in the East have little idea of what their exact age is among the masses, and Mr. White has introduced in his report a very interesting table showing how this results. The table is extracted and can be examined by the curious observer. It



is placed at the close of this chapter. He gives a schedule for 1,000 persons. In passing over the first nine years of life of this table we find that those who recorded themselves as 10 at their last birthday were 27, while at 11 there were only 10, at 13 there were only 8, at 14 there were only 10, at 15 there were 23, at 20 there were 60, of whom no less than 44 were females; at 25, which takes a higher place in popular count than any other age above 12, there were 88 divided pretty equally amongst males and females, 42 being males and 46 females. In the next year of life, at 26, there were only 13, at 27 only 7, at 28 only 11, at 29, 14; but at 30 the numbers jumped to 56, at 35 they were 36, at 40 they were 70, at 45 they were 28, and at 50 they jumped again to 51, at 55 they were 14, and at 60, 29. There was then not a single entry from 60 upwards to 69 inclusive, but at 70, 9 persons were returned in 1,000; then again from 70 to 79 inclusive, only one person appears, a woman of 72; at 80 there were 7 persons shown; then not a single entry comes till we get to 85, where one male appears; then again all is blank till we come to 90, where one female returns herself as of that age, and after 90 there is only one entry, again a female, who appears as 100.

162. The figures thus commented upon, and those shown in the abstracts already given, are sufficient to indicate the extreme irregularity and inaccuracy with which the ages of the people have been returned. As an instance of their laxity in giving correct accounts of their ages I may notice the following statement which was made to me by an officer in the North-west Provinces. He was a young and energetic District Administrator, who took the trouble to inform himself upon all matters, and he told me that the morning after the Census was taken he was driving down to a certain locality where he intended to make inquiries as to the accuracy of the returns which had been made the previous night. As he drove along he entered into conversation with his groom. The man, who was an elderly individual, had plenty to say for himself, and my informant said that he asked his servant if he had been present at the Census of 1872, nine years back, the man said yes, and that he had given all the information that he was asked to give both at that time and at the Census just taken the night before. When asked what age he had recorded himself in 1872, he replied he had stated his age then to be 60, and on being further asked what age he gave for himself in 1881, he replied indignantly, "Why, of course 60."

163. The concealment of the women, which has been before remarked upon, appears from the figures in the abstracts, where the number of females to every 1,000 males is given, to be more marked in the Buddhists than it is in any other part of the population. I do not know of any reason in the habits and customs of Buddhists which would lead to this result. I can only state it as it appears in the returns.

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164. The main object of collecting information of this nature is to obtain some idea of the progress of the people, and of the rates of mortality observable amongst them. This is a matter which can only be dealt with by an expert, and it was with this object that the figures in these tables, VII., VIIa., and supplemental VIIa., together with such other figures as could be brought to throw light upon the rates of mortality in the various provinces, have been placed in the hands of an actuary in this country. Mr. Hardy, a member of the Institute of Actuaries, to whom has been entrusted the difficult task of examining this mass of figures, has entered at such length in his notes on the results of his inquiry that I do not propose to pursue the age topic at greater length; and I shall content myself with extracting from the provincial reports such portions as appear to me to be of interest to the general reader. At the close of these extracts Mr. Hardy's note is appended. The conclusions he has arrived at, and the manner in which he has arrived at these conclusions with regard to the mortality in the different provinces and the rates of increase and decrease amongst the people will be found of great interest.

165. Regarding the figures for the age of the population in Bengal, Mr. Bourdillon writes as follows: "The first points that strike the observer are (1) the progressive increase in the number of children living at each of the first four years of life; (2) the great fluctuations which occur between the numbers of the population in each quinquennial period; and (3) the excess of female over male children. All these facts are abnormal and demand a detailed investigation, which will be much facilitated by a reference to the diagram accompanying. In this diagram the age periods are represented by vertical spaces of equal dimensions, while the numbers of the population are shown against each of the series of horizontal lines advancing at intervals of 100,000 persons from 0 to 3,000,000, which is believed to be the average number of infants born annually in Bengal. To find the number of persons

at any given age it is only necessary to note where the line of decrease of life crosses the centre of the age period in question. The number on the left hand opposite the horizontal line where the intersection takes place represents the persons living of the given age. Thus the centre of the period 30 to 34 is touched by the letter upon the horizontal line, opposite to which are written the figures 1,000,000 to 2,000,000. That, therefore, is the number of persons of both sexes living on the Census night between the ages of 30 and 34.

“The progressive increase in the numbers attributed to each year of infant life to the fourth year is not susceptible of any very obvious explanation, as it is due to a combination of circumstances all of which are not capable of direct proof. It is hardly necessary to point out that during a series of average years, and putting aside all abnormal causes tending to check the annual replenishment of the population, such as an unusually low birth-rate, or an unusually heavy infant death-rate, of all the children living on a certain date the number under one year of age will be larger than those who have already lived through one year; the number of those of one year of age will outnumber those of two years of age, and so on,—inasmuch as while the actual number of children born in any year cannot by any means be subsequently increased, their numbers are reduced by death every month that passes. It is true that the death-rate of children under one year of age is everywhere much higher than that of children in subsequent years of life, but this truth does not affect the argument, because although the death-rate, *i.e.*, the proportion of deaths to living children of the same age, may be greatly lowered in subsequent years, it is impossible that the number of children born in any one year should ever be absolutely increased. The natural condition of affairs is therefore a sudden fall from the number of births to the number of children alive under one year of age owing to the heavy infant mortality already stated, and a decrease from that point, more or less gradual, in proportion to the relative death-rate of each age period. In Bengal, however, the figures returned for each year of infant life show a condition of things quite different from that just described. Here the children of three years of age are the most numerous, then come those of four years, and then, in succession, those of two years and one year, leaving the first 12 months of life, which should be the most numerous represented, with a smaller population than any other of the first five equal periods. In fact the normal condition of things for the first three

years of life appears to be exactly reversed.

“The first suspicion that will arise in the mind of the critic will doubtless be that the apparent error has been caused by some blunder on the part of the compiling clerks, and that by some monstrous mistake the number of children in each year of life has been completely misrepresented. But apart from the inherent improbability

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of such a blunder escaping immediate detection, the figures themselves carry with them their own evidence of fidelity and honesty, for the phenomenon is observable in every district and among the followers of every religion in Bengal, the truth being most nearly attained in the most advanced districts and among the most educated classes. Such an error, moreover, could only be due to deliberate falsification by the compiling establishment, and this theory receives its death blow if it is reflected that there could have been no possible motive for such an act, and that if there had been any motive, the figures were compiled in four separate offices hundreds of miles apart, so that unity of purpose was quite impossible. There can therefore be no doubt that the compilation presents with accuracy a summary of the entries made by the enumerators; and it only remains to discover how it was that such extraordinary figures were returned by them.

“It seems clear that the phenomenon is due to three causes, which operated with varying degrees of force. The number of children of the years in question alive on the census days is as follows:—

2220142	children, 4 years old, born in	1876
2548457	„ 3 „	1877
2130034	„ 2 „	1878
1679504	„ 1 „	1879
1611449	„ under year „	1880

“If these figures are correct, there must have been circumstances, such as an unusually high birth-rate, or an abnormally low death-rate, or both combined, operating generally during the years 1877, 1876. and in a less degree in 1878, to account for the large number of survivors of infants born in those years, while these conditions must have been completely reversed in 1880, and partly so in 1879. Statisticians have long since shown that even in a country like India, where marriage is universal, the number of marriages increases in direct proportion to the prosperity of the people, the increase of wealth, and the cheapness of living; and the conclusion is inevitable that in prosperous times not only is the number of marriages advanced, but their fruitfulness is augmented, while at the same time the conditions of life being more favourable healthier infants are produced, who enjoy during the most critical period of their existence a better chance of surviving. In putting forward this argument, it has not been forgotten that marriages in India are made at so early an age that the considerations just stated can have no effect on the production of offspring till some years after the actual ceremony has been performed; but the conditions of life which in other countries provoke or deter marriage have the same effect in India on the cohabitation of persons who have long since been lawfully married, and in the following remarks actual cohabitation is implied when the word ‘marriage’ is used. A study of the figures given above would therefore lead to the conclusion that in 1875 and 1876 there were more marriages than usual, and that the infants born in 1876 and 1877

were both more numerous and more healthy than in ordinary years, while on the other hand it would seem that in the years 1879 and 1880 marriages were less frequent, the people less fruitful, and the infant mortality greater than in the few previous years. Both these conclusions are borne out by the facts.

“The year 1876 was one of great and general prosperity. The scarcity of 1874 had been followed in 1875 by sufficient crops, the winter crops indeed being described as exceptionally good. In 1876 the rainfall was seasonable and plentiful, and the harvest was good almost everywhere. The demand for food grains to supply the exigencies of Bombay kept up the market, and cultivators were thus enabled to obtain high prices for full crops, a combination of conditions unhappily too rare. In the matter of the public health also the year 1876 was exceptionally favoured. The organisation now existing in Bengal for the public registration of births and deaths is unfortunately so faulty—especially was it so before the year under consideration—and the evidence it affords so dubious and incomplete, that but little confidence can be placed in the conclusions which it suggests; but the returns of gaol mortality have been very carefully kept for years, and referring as they do to a large number of persons, drawn from the classes which form the bulk of the population, they provide a valuable body of evidence as to the general healthiness or unhealthiness of any year to which they refer. A glance at the accompanying table will show that in no year since returns began to be kept has the death-rate been so low as it was in 1876; and in so much as the gaol mortality, disturbing influences apart, although much higher than that of the free population, is a very fair index to the comparative sickliness or otherwise of one season with another, the evidence of the following figures in favour of the year 1876 cannot be gainsaid:—

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STATEMENT showing the DEATHS per mille of the GAOL POPULATION during 19 years.

Years	Deaths per mille	Years	Deaths per mille
1863	94.8	1872	52.0
1864	61.8	1873	47.0
1865	54.5	1874	54.0
1866	107.0	1875	49.0
1867	58.0	1876	37.3
1868	51.0	1877	48.8
1869	51.1	1878	69.1
1870	45.0	1879	94.8
1871	40.0	1880	63.5

“The year 1875 was but little less favourable to the birth and survival of infants. As already mentioned, it was a year of good harvests, and it immediately succeeded that of the scarcity in Behar and other parts of Bengal, which, if it did not cause a loss of life, must certainly have brought about not only a decrease in the number of marriages, but also a diminution of the vital powers of the married. If then the births in 1875 were unusually numerous, the phenomenon only affords another argument in favour of the Malthusian doctrine that a famine is followed as a natural consequence by a rebound, which goes far to compensate for the mortality which the famine has caused.

“Another set of conditions affecting infant life remains to be stated. It is well known that a high temperature is as injurious as a low temperature is favourable to children during the first 12 months of life. The mortality of children under one year of age is much smaller in northern than in southern Europe; and it is an observed fact that in the same country years of unusual heat are marked by increased rates of infant mortality, while a cool season goes hand in hand with a low infantile death-rate. The new



marriages of 1875 and 1876, and the increased vitality of the married population in those years, bore fruit in the years 1876, 1877, and 1878, and it so happens that, taking Bengal as a whole, those were years of exceptionally low temperature, especially during the months of September, October, and November, when, as will be subsequently shown, births are more frequent than at any other period of the year.

“Turning, however, to the other side of the picture, it remains to examine how the circumstances of the years 1879 and 1880 prejudicially affected the rates of births and infant mortality in those years. The children born in 1880, and therefore under one year of age at the beginning of 1881, instead of being more numerous, are fewer in number than those of any other years in the quinquennial period 1875-80; and the inference is that in 1880 and in 1879 there must have been causes at work to reduce the births or to increase the number of deaths. What those causes were may be inferred from what has been said above. In the first place the years 1879 and 1880, particularly the former, were exceptionally unhealthy. The table given above shows that the gaol mortality that year touched a higher figure than it has ever reached since the famine year 1866; and the Inspector General of Gaols, in treating of the fact, points out that not only was the mortality high among the gaol population, but that the year was to the common knowledge and by general repute one of much sickness. Cholera was unusually prevalent, and it is admitted by experts that in any period marked by unusual cholera mortality a low state of the general health is almost invariably observed. Moreover, two calamities in the autumn of this year, viz., the cyclone in Backergunge and the famine and pestilence which succeeded it, were fatal over a limited area to a large number of lives, particularly to those of infants and children. Thus while death was busy with the infants of 1879, it also carried off those persons who might have been the parents of other infants in 1880, and thus directly checked the increase of the population—an indirect check being further supplied by disease, which impaired the productive powers of many whom death had spared. This, then, is the first suggested explanation of the unexpected variations between the surviving population of each of the first five years of life, viz., that while the births in 1876 and 1877 were probably more numerous than usual, owing to the general prosperity of the people during the two preceding years, the survivals were also comparatively large owing to the existence of conditions favourable to infant life.

On the other hand, the births in 1879 and 1880 were probably fewer, and the infant mortality greater, than usual, especially in the latter year, because the unhealthiness of 1879 checked the births, both directly and

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indirectly, and because the fewer children who were born were exposed to a greater mortality.

“The second explanation that I have to suggest is a less obvious one. In the instructions to enumerators which accompanied each book of schedules they were directed, when making any entry for a child under one year of age, to enter in figures the age in months, placing the word ‘months’ in brackets after the figures. No doubt these orders were in theory those best calculated to secure the greatest possible accuracy of detail, but I fear that in practice some confusion has resulted. It seems likely that in some cases the enumerators omitted to insert the word ‘months’ so that the figures representing the age would then appear as *years* of life, and it is possible that in some few cases the compiling clerks may have made the same blunder, and, overlooking the word ‘months’ have entered the age in years. It will of course be argued that if this theory be worth anything, the improper increase gained by other ages at the expense of the first year would be pretty equally distributed over the first 12 years of life, since there are 12 months in the year, but it is to be remembered that children of 9, 10, or 11 months would nearly always be roughly described as of a year old, while investigation has shown that the majority of children are born in those months which lie at an interval of 2, 3, and 4 months from the date of the Census enumeration, thus corresponding with the second, third, and fourth years of life, in which the surviving children are said to be most numerous.

“The third explanation of the variations lies in the want of accuracy, alluded to below, which the uneducated natives of India display in speaking of time or space. When it was decided that each of the first five years of infant life should be shown in detail, much stress was laid on the argument that every mother knows the age of her young children, and it was urged that these figures above all must be absolutely correct. But this argument did not

take sufficiently into account the inaccuracy of the ignorant mind, and expected that maternal tenderness would supply the deficiencies of a trained memory. Just as in speaking of later periods of life the tendency of the native is to use round numbers, with a preference for describing the age of all adults as 25, so the most common phrase for expressing the age of a child is 'three or four years.' To this peculiarity I attribute a twofold operation, for I believe that it has caused the figures for the third and fourth year to be unduly enlarged at the expense not only of the population of one and two years of age, but of a certain number of children whose ages were really between five and nine years, and it seems likely that this cause produces a very large part of the error observed.

“To recapitulate: it seems that although experience would lead us to anticipate a gradual and progressive decrease in the numbers of the infant population at each year of life, yet that the variations reported are not so entirely wrong as they would seem at first sight to be. Real grounds exist for believing that during the years for which the survivors are most numerous exceptional circumstances caused a high birth-rate and a low infantile death-rate, while during the years for which the survivors are unexpectedly few an opposite set of conditions was in force. Still this explanation does not account for the whole of the fluctuations, and it is likely that they are largely due to the inaccuracy of native replies as to the ages of their children, and partly also, though to a very small extent, to errors of the enumerators or compilers in showing in terms of years the children whose ages should have been described in months.”

166. The writer of the Madras Report, Mr. McIver, observes as follows: “The ages of the Madras population in 1881 are disturbed by two influences. These two influences are, firstly, an abnormally high birth-rate for the first five years of the decade 1871-1881, and for some 14 years previously, which had the result of throwing up the proportion of children and youths between 5 and 20; and, secondly, the famine of 1876-1878, which, by a heavy mortality in all ages and by checking the birth-rate, had distorted all the proportions at the different ages and diminished the births so as specially to disturb the proportions under 10 years of age. Mr. McIver points out that the results of these two influences stand in the way of any practical result being obtained on comparing the age return of the Madras population for 1881

with the life table which Mr. Stokes has drawn up for that Presidency and which is printed in Volume III." I must take this opportunity of recording my obligation to Mr. Stokes for the care and labour with which he has treated this subject. There are certain difficulties in the way of accepting Mr. Stokes' conclusions, and these are noticed in Mr. Hardy's remarks. But the labour which Mr. Stokes has bestowed upon work is most valuable and praiseworthy. Mr. McIver goes on to say: "It is

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known that the population of 1881 had suffered severely from famine in 1876-

### Illustration of this difficulty.

“78. If, in order to ascertain what portion of the population, *i.e.*, which age periods suffered most acutely from the famine, we compare the actuals of 1881 with the Life Table we find, that in 1881 the proportion of persons under 10 is unusually high in both sexes and this is continued in the next period, indicating apparently that despite the action of famine the effects of a high birth-rate in 1861-71 (assumed on the proportions returned in 1871) and a high birth-rate during some portion of 1871-81 continued to influence the general proportion. But above 20 and up to 60 there is a deficiency. Theoretically this would suggest that, if the main cause of divergence was famine, then famine told chiefly on the adults, on the strongest and most athletic part of the population and on the middle-aged. In a Madras population of 29,916,629 there ought according to the Life Table to be 9,666,657 between the ages of 20 and 40, and between the ages of 40 and 70, 6,154,493. There are in those two periods only 9,375,548 and 5,783,708, a total deficiency of over 650,000. That is, in the adult population in the working, fighting, and failing ages there is wanting 4 per cent, of the due number, and it might, therefore, be inferred that it was in these ages the famine mortality told positively. The necessity for this illustration consists in the fact that owing to the disturbing causes above referred to and to their distorting effect on the figures, inquiries of this class, that is to say, inquiries into the effect of famine upon the population as indicated by the age period distribution, are almost the only inquiries which the present returns will safely admit of.

### Loss and gain in different age periods.

“The total population (omitting Hill Tracts and Pudukota) shows a decrease of 918,948 on the population of 1871, or roughly a loss of one million. This loss has occurred entirely in the youngest and oldest of the population. There are 1,381,773 fewer children under 10 years of age. There are 566,177 fewer youths and maidens between 10 and 20. There are 167,618 fewer men and women between 20 and 30. Thus from 0 to 30 the population has lost 2,115,568. Over 70 the population has lost 331,943, making a total loss of 2,447,511. Between 30 and 70 the population of 1881 is more numerous than that of 1871 by 1,528,563. The gross decrease is really greater, as some 35,656 in 1881 are the population of newly acquired territories.

“The above shows a loss of nearly two millions under 20 and one third of a million over 70 recouped in part by an increase of 1½ millions in the middle age periods. There is a loss of nearly 1½ under 10, and an examination of the years under 10 shows that of this loss some two thirds occur in the children under 3.

### Proportions in different age periods.

“Below is given the proportion in every 100,000 of the total males and females in the several age periods as it was in 1871 and 1881 and as it would be in a stationary Madras population as calculated by the Life Table.

Table No. 54, showing the Proportion per 100,000 of each of the Sexes in the several Decennial Age Periods in 1871 and 1881, and in the Life Table.

Ages	Life Table			Corrected 1871 Census			Corrected 1881 Census		
	Males	Females	Both Sexes	Males	Females	Both Sexes	Males	Females	Both Sexes
0	24847	24758	24803	30331	29855	30094	26252	26545	26400
10	20962	20649	20806	22106	22620	22362	21265	21050	21156
20	18242	17589	17917	16736	17049	16892	17133	16575	16851
30	14659	14130	14395	12672	12225	12449	14831	14153	14489
40	10837	10895	10865	8835	8394	8616	9793	9502	9645
50	6400	7007	6703	4604	4691	4647	5846	6261	6056
60	2720	3290	3004	2109	2179	2144	3307	3949	3631
70	959	1230	1094	1556	1771	1663	1157	1415	1288

80	302	379	341	862	997	929	343	462	403
90	69	71	70	183	214	199	71	86	79
100 and upwards	3	2	2	6	5	5	2	2	2
Total	100000	100000	100000	100000	100000	100000	100000	100000	100000

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“This table whilst showing the gradual decrease in each succeeding age also shows that the rate of decrease fluctuates considerably from the Life Table.

### **High Proportion of children (0 to 10 period) in 1871.**

“The first feature that strikes the reader is the curiously high proportion in the child and youth ages in 1871. Mr. Stokes (Volume III., page 13) points out that for reasons given the numbers in the age periods under 30 were overstated, and he has corrected these on a method which he describes. The reduced figures arrived at by him have been adopted in the above table and in the following remarks. Of children below 10 there would ordinarily (of every 100,000 of the population) be 24,803, and in 1881 there were 26,400, but in 1871 there were, even according to the reduced numbers accepted by Mr. Stokes, 30,094. This, of course, disturbs the proportion in the other age periods considerably.

### **Cause of high proportion of children.**

“Apart from inaccuracy of enumeration, which has been liberally considered, this excess in the proportion of children may be accounted for in one of two ways; either by an abnormally high birth-rate, or by an abnormal death-rate among adults, or by both, in the 10 years immediately preceding 1871. We know that during the decenniad 1861-1871 no such abnormal adult mortality as would -account for this striking feature was observed, and it remains that the high proportion in the child ages means abnormal reproduction; in other words that there were more births between 1861-1871 than was necessary merely to compensate for deaths—more births and survivals of the infant years than was necessary to maintain the population—and that therefore the population was progressive.



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appears to have begun in 1856. The returns of 1871 therefore show a high proportion of children under 10, indicating—in the absence of abnormal adult mortality—a high birth-rate in 1861-1871. They also show a high proportion between 10-20, suggesting similarly a high birth-rate between 1851 and 1861. In 1881 there is (relatively to 1871) a much lower proportion of children under 10, and a slightly lower proportion of youths and maidens (between 10 and 20). This shows that the births and survivors of those born between 1871-1881 had decreased abnormally as compared with the previous Census, but that the abnormal influence had not told in the same proportion on the survivors of those born in 1861-1871.

### **Explanation of disparity**

“This divergent result would be explained by an increased mortality which affected those under 10 much more than those between 10 and 20, or by a decrease in the numbers born between 1871-1881, or by the presence of both causes. Famine mortality might affect the numbers in both ages. But the cessation of births for a period could affect only the numbers between 0 and 10. The feature of a large decrease under 10, unaccompanied by a proportionate decrease between 10 and 20, is therefore to be noted with the fact that famine mortality affected those in both ages, but that famine 'sterility of the race' and other checks upon reproduction affected *only the former*; and the inference that the much lower proportion of children under 10 is due in part to this latter cause is strengthened by a separate examination of the famine and non-famine district returns.

### **0 to 20 period in famine and non-famine districts.**

“Table No. 55, showing the Proportion per 100,000 of the Population in each decennial period of Age according to (1) the Life Table, (2) the Census of 1871, and (3) the Census of 1881,

## 'Famine' and 'Non-famine' Districts distinguished.

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portion is nearly the same in both Censuses, and the excess proportion in 1871 up to 25 is balanced by the excess in 1881 from 25 to 30. This will be found illustrated in Diagram No. 1, opposite.

“These remarks refer to the figures for the Presidency. Again, separating famine and non-famine districts, we find that the higher proportion relatively to 1871 begins earlier in the famine districts. So great was the loss among the young and very young in these districts, that the proportion of adults is higher than in 1871 as early as the age of 22. In the non-famine the proportion does not meet that of 1871 till the end of this decenniad; another divergence in support of the same inference, viz., that the loss in the famine was chiefly among the youngest. These divergencies are best shown by a diagram. The following two diagrams show (1) the curves of age up to 30 in the Life Table, in 1871 and 1881, (2) gives the same for the same periods, but shows the curves for the famine and non-famine districts separately.

### 30 to 70 period.

“Above 30 and up to 70 the relation of the proportions in the two Censuses is reversed. In 1881 there is a larger proportion between 30-70 than in 1871, and this is true of each age period within those limits, and the difference is very marked in each of them. With the high birth-rate and consequent high proportion of children it was inevitable that in 1871 there should be a disproportionately small number of adults in that year as compared with the Life Table. But the large proportion of adults in 1881 cannot be wholly explained on the same ground. The difference is something more than one of proportion. The *actual numbers* in these age periods for 1881 exceed those for 1871, although the total population of the latter year was larger.

### Distribution to youth, adult, and aged periods.

“The following figures put more clearly the relative numbers and proportions:—

Table No. 56, showing the Number and Proportion of Persons in the Age Periods given in Column 1, according to the Life Table, 1871 and 1881.

Ages	Actual Numbers			Proportion in every 100000 of the Population		
	Life Table Both Sexes	1871 Both Sexes	1881 Both Sexes	Life Table Both Sexes	1871 Both Sexes	1881 Both Sexes
0 to 20	13276459	16175151	14227201	45609	52456	47556
20 to 70	15394140	13798311	15159256	52884	44748	50672
70 and upwards	438583	862115	530172	1507	2796	1772
Total	29109182	30835577	29916629	100000	100000	100000

### 1871 and 1881 compared.

“The division of the population is the one which most naturally presents itself, and it is as divided in this way that the contrast between the population of 1871 and of 1881 is most strikingly realised. Between 20 and 30 the proportion is nearly the same. Between 30 and 40, 40 and 50, 50 and 60, and 60 and 70 it is much higher in 1881 than in 1871. Over 70 there is a much smaller proportion than in 1871.

### Famine and non-famine compared.

“Here, again, there is a difference for famine and non-famine districts as the following figures show:—

Table No. 57, showing the Percentage of Population in each of the Age Periods given in Column 1 according to (1) the Life Table, (2) Census of 1871, and (3) Census of 1881—Famine and Non-Famine distinguished.

Ages	Life Table	1871	1881; Non-Famine	1881; Famine
0-20	45.6	52.5	48.5	46.0
20-70	52.9	44.7	49.5	52.5
70 and upwards	1.5	2.8	2.0	1.5

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### **‘Aged’ period.**

“The results over 70 will not bear too close examination. The general result is probably accurate enough, but above 60 no reliance is to be placed on native views about age. There is not only the universal tendency of very old folk to make themselves out older than they are, but real ignorance of their exact ages is more marked over a certain age than in the prime of life. The general result is the expected result, viz., that the distress of 1876-78 carried off the very old and decrepit in larger proportion than the ablebodied. The result for the Presidency bears testimony to this, but the fact is most clear where the distress was greatest. In the famine districts little more than half the 'aged' survived the famine.

### **General result in figures.**

“The following is the result in figures of the above tables:—The numbers under 20 in 1881 are 12.04 per cent, below those in 1871, the numbers between 20 and 70 are 9.86 per cent, above those in 1871, and the numbers over 70 are 38½ per cent, below those in 1871.

### **Inference from preceding remarks.**

“The broad inference is that the famine had two effects. It prevented birth, and, in killing largely at all ages,—its blows fell hardest on the weakest, on the children, On the growing youths and maidens, and on the aged,—and as the divergence of proportion upon which this inference is based is more strongly marked in the famine districts, the inference seems a safe one. In the famine districts we have comparatively a very much lower proportion of children, a slightly decreased proportion of youths, a largely increased proportion of the strongest between 20 and 70, and a marked decrease over 70; and in the non-famine a moderate decrease of children and proportionate decrease of youths up to 20, and moderate increase between 30 and 70 and a moderate

decrease over 70. The departures from normal results and from previous results are absent or only slightly observed in the non-famine districts, and are all very strongly marked in the famine districts.

### **Diagrams of age period 0 to 30.**

“The age periods of real interest, and from whose proportions deductions may be drawn with some degree of safety, are those under 30, and especially the period 0 to 10. With the latter it is proposed to deal at some length. For the whole period 0 to 30, diagrams 1 and 2 have been prepared, and these show the results more easily than the tables do. Both show the population up to 30 years of age according to the Life Table and the two Censuses reduced to a scale of 100,000 persons, and diagram 2 shows the famine and non-famine districts separately. Passing over the space indicating the first 10 years, which are dealt with below, we find in diagram 1, in the line for 1871, a representation of high birth-rate which prevailed nearly for 20 years previous to 1871. The high proportion of children and adolescents is shown by the fact that 1871 does not descend to meet the Life Table line till the 19th year. Omitting the 1 to 4 period, which is considered below, we find similar evidence in the 1881 line. It is much higher than the Life Table up to the 15th year, and from the 7th to the 11th year it is higher than the 1871 line. Between the 11th and 15th year the 1871 and 1881 lines diverge gradually, and thence converging up to the 26th year, recross, and the 1881 line remains higher to the end of the diagram; and if the lines were produced, it would be found that this continued up to the 72nd year.

“The 1871 is an unbroken descent with no sudden modifications of direction. The 1881 line, apart from its eccentricity, in the first three years, shows traces of loss up to the 26th year. But the loss among children in the famine districts is so great that (diagram 2) the proportion of adults in excess of that for 1871 shows as early as the 22nd year, while the non-famine, whose curve is much less eccentric throughout than the famine line, does not cross the 1871 line till the 30th year. The famine districts lost so terribly in the very early years up to 8, that the whole line from 8 to the end of the diagram is above the non-famine line; and these lines, if they were produced, would be found to continue in the same relation till the 49th year, after which they again cross and illustrate the grave loss of aged people in the famine districts.

**Detailed examination of the age period 0 to 10.**

“In the foregoing remarks, which deal with the population in the decennial periods of age, frequent reference is made to the population under 10. The following table gives the numbers and proportions to 100,000, as shown in the Life Table, in 1871, and for 1881. The numbers were arrived at by Mr. Stokes by interpolating

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such of the minor terms as were wanting and by distributing the 'not stated' population.

Table No. 58, showing the Number and Proportion of Children in the several Ages below 10 in 1881 as compared with the Life Table, and in 1871, and with what it ought to be in 1881.

Ages	Numbers			Proportion to every 100000 of the Population of each Sex			
	Life Table	1871 Census.	As it ought to be in 1881	1881 Census	As Per Life Table	1871 Census	1881 Census
0	912463	1151867	937773	899911	3135	3736	3008
1	803160	1013837	825439	609490	2759	3288	2037
2	761362	982176	782481	648511	2616	3185	2168
3	731467	952567	751757	809715	2513	3089	2707
4	706788	924893	726393	817713	2428	2999	2733
5	686786	898571	705836	828515	2359	2914	2769
6	670824	873689	689432	831667	2305	2833	2780
7	658235	849942	676493	828285	2261	2756	2769
8	648322	827142	666305	819026	2227	2683	2738
9	640474	805016	658240	805094	2200	2611	2691
Total	7219881	9279700	7420149	7897927	24803	30094	26400
Population to which the above figures relate	29109182	30835577	29916629	29916629	100000	100000	100000

### High birth-rate between 1856 and 1876.

“This table is very instructive. The life table shows of all populations unaffected by abnormal conditions—that from the earliest ago (under 12 months) upwards, each succeeding age period contains a smaller number than that which preceded it. The decrease is gradual, but certain. During the 10 years that preceded 1871 there had clearly been an abnormal birth-rate—an abnormal number of healthy births of children surviving to make their mark on the figures. But the mark on the above table is fairly uniform, and the decreasing gradation from year to year is nearly the same in the 1871 Census as in the Life Table. The total proportion of children under 10 was higher, but the excess was distributed over the 10 years in a curve nearly parallel to that of the Life Table.

“This high birth-rate between 1861-71, appears, from the 1881 returns, to have continued for some years after that decade, and possibly up to 1876. The descending gradation in succeeding years is observed in the 1881 returns in children above six years of age, that is to say, the survivors of those born in years between 1871 and 1875 before the famine. The surviving children who were born in 1876 and 1877, although not sufficiently numerous to maintain the descending gradation, show that the birth-rate in these two years was still fairly high. The rapid progress of the previous 15 years was continued in the first half of the decade (1871-81); continued, and probably accelerated, for the proportion of children between 7 and 10 in 1881 is higher than it was in 1871, and the *actual number* of children between 9 and 10 in the reduced population of 1881 was higher than the corresponding number in 1871, *i.e.*, the survivors in 1881 of children born in 1871 were actually higher and proportionately much higher than the survivors in 1871 of children born in 1861. From this we may assume that up to 1876 the population had progressed rapidly and more rapidly than at the normal rate of 7.95 per mille.

“At the end of this period intervened the famine, and it is immediately after this period that we find the largest gap in the population. At this point comes the check to increase by reproduction accompanied by a terribly



enhanced mortality, in all ages as we know, and especially among infants, as we may infer.

**Short births in 1878-79.**

“So great is the disturbance that the gradually descending proportion from year to year disappears at this point and is replaced by a striking eccentricity. In the age periods 1 to 2 and 2 to 3 there is an enormous deficiency. The children under 2 and 3 years of age were born in

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1878 and 1879, and three fourths of them were begot in 1877 and 1878 respectively. That is to say, they were begot at a time when the population was reduced in numbers and the survivors were everywhere suffering more or less from distress and high prices; while in a tract containing two fifths of the whole population the survivors were emaciated and enfeebled by famine.

“In the age period which represents the survivors of the children born in 1878 and 1879 (and begot in 1877 and 1878) there is a sudden drop in the proportions. The depression continues through the two years, and is followed by a sudden rise in the next period (3 to 4). In this period and the two following ( 4 to 5 and 5 to 6 ) the proportion rises gradually, and in the (7 to 8) period the gradually descending proportion reasserts itself. Here we have indicated in the clearest manner the spot in the figures which disturbs the whole proportions of the Age Tables.

### **Loss of fertility in 1877-78.**

“In 1881 the proportion of children under one year old—*i.e.*, of the children born in 1880 and surviving—was much lower than in 1871 and slightly lower than the standard, but it showed an enormous increase on the births and survivals of 1879. The birth-rate in the latter year fell very low. The population diminished in numbers by two years of famine, was everywhere suffering from scarcity, and in the worst parts had also lost its fertility by famine. The agency of reproduction and the faculty of reproduction were both diminished by the same influence. In 1878 the total death roll of the famine was not yet complete, but its effects in all three ways—the death, the enforced prudence, and the sterility of potential parents—if not so apparent as in 1879, are clearly marked by the figures and are thrown into relief by the disproportion in the surviving children of 1878 to those of 1876 and 1877, who were born or begot before the effects of famine had begun to operate on the fertility of the people. There ought, according to the Life

Table, to have been at least 193,670 more babies born in 1879 and surviving in 1881 than were born and survived. By 'at least' is meant that this number would be necessary in order to keep up a stationary population of the number found in 1881 and similarly of children born in 1878 (and mostly begot in 1877) there should have been 112,851 more than there are surviving in 1881 in order to maintain the population without increase. That is, there are 306,521 or 19.59 per cent. 2 and 3 years old babies wanting. But the damage was done not to a stationary, but to a progressive population; and not only to a progressive population, but to a progressive population probably 3,000,000 more numerous than the population of 1881. On the population such as, in all probability, it was in 1876 there ought in 1881 to have been three-quarters of a million more 2 and 3 years old children living in 1881. There were three-quarters of a million more such children in 1871 than in 1881, and we may believe from the figures that in 1876 there was yet a higher number, and but for the famine this would have increased in 1881.

#### **Estimate of loss by short birth.**

“This estimate then represents children not born who ordinarily would have been born, *i.e.*, the disastrous effect on the fertility of the race, plus the children born who died prematurely, *plus* possibly the effects of a prudential check induced by distress. The sudden drop in the age 1 to 3 and the sudden rise in 3 to 4 (*vide* diagram 3) marks this effect more effectively than any words could do.

#### **Mortality of young children in famine.**

“The rise in the period 3 to 4 represents the survivors of the children born in 1877 (and mostly begot in 1876). The proportion of these is high. But it is not high enough to restore the descending ladder from year to year. The proportion in the 4 to 5 period is higher, in 5 to 6 yet higher, giving an ascending scale instead of a descending one till we touch the 6 to 7 period, where we find the turning point. Thus we have it, judging by the survivors, that the birth-rate in 1875, 1876, and 1877 of children (mostly begot in 1874, 1875, and 1876) was very high, but that the proportion of mortality among them was abnormally distributed. The fertility of the people had not yet been affected, but in the famine the very young died off rapidly. The 3 to 4 period are the survivors of those who were under one year old —suckling babes, in fact—when the famine began. They must have been abnormally numerous, for

their survivors are abnormally numerous. But they suffered abnormally, for instead of their survivors being more numerous than those of the previous year's births they are less numerous. This is the case also of children who were under 2, 3, and 4 years of age when the effects of famine began to tell. But the groups appear to have suffered in the inverse ratio of their ages.

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### **Inference from foregoing figures.**

“The inference from these notes is that the proportions in the different ages are disturbed by a check to the birth-rate in 1878 and 1879 and an excessive morality of infants who were between 1 and 3 in those years, and as those were the years when the influence of famine was most acutely felt it is inferred that these results are attributable to famine.

### **Famine or non-famine districts.**

“The more closely followed this argument the following tables have been prepared separating the famine from the non-famine districts:—

Table No. 59, comparing the Proportion in 1871 and 1881 of each Age Period below 10 in every 100,000 of the Population.

Ages	1871	1881	
		Non-Famine	Famine
0	3736	3058	2930
1	3288	2206	1772
2	3185	2473	1688
3	3089	3114	2066
4	2999	2987	2334
5	2914	2922	2530
6	2833	2850	2670
7	2756	2773	2761

8	2683	2692	2810
9	2611	2608	2821
Total	30094	27683	24382

“It has already been observed for the whole Presidency that in youngest age there is the largest number, that in the next two years there is a sudden drop, in the next a sudden rise and the commencement of a gradually ascending scale till we reach the seventh—(6 to 7)—period and that then the normal descending scale commences, and is maintained throughout the succeeding ages.

#### **Anomalies confined to famine districts.**

“Now the present table shows that it is in the so-called famine districts that the anomalies which disfigure the general return are most marked, and that, with one important exception, it is exclusively in the famine districts they occur.

#### **Exception check to birth-rate common to all districts.**

“The exception is in the sudden drop in the second and third years. This is found in the group of non-famine districts, and in each one of them, but the drop is much greater than in the famine districts. From this we may fairly assume that the widespread distress and high price of the famine years affected the birth-rate in every district. Every district felt the pressure of the scarcity in those years, and, as births are always fewer in years of scarcity, the reduced number in the non-famine districts may reasonably be assigned to this cause. On the other hand, in the non-famine districts the descending scale is resumed in the fourth period (3 to 4), and is continued in the normal manner throughout all the subsequent age periods.

#### **Abnormal infant mortality confined to famine districts.**

“ In the famine districts the restoration of the gradually descending scale does not commence till after the 9-10 period. The sudden drop in the second and third years has chiefly attributed to short births and to premature death of infants born in the famine years. These short births are attributed to famine, as an ultimate cause, working by means of mortality in the child-bearing ages, by loss of fertility in the child-bearing population, and by a prudential check on reproduction forced upon the people by the widespread distress. Premature death of children born in the famine years is attributable to the same causes, children got by emaciated fathers, children born of half-starved and more than half-starved mothers, and children nursed by mothers whose own sustenance was insufficient.

“Actual loss of fertility was probably confined to the famine zone. But high

prices of food, distress and semi-starvation, spread far beyond these limits, and there was no district which did not feel the effect of high prices for these two years. Some districts suffered less than others, but all suffered more or less.

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### **Diagrams of population under 10 years of age.**

“The disturbance of the normal proportion was so great as to amount to a reversal of the usual relations that may best be observed from the curves on the following diagrams (3 and 4). The first of these represents the curves for the first decennial period as they occur in 1871 in the Life Table, and in 1881. The second gives the same comparison, but gives separate curves for the famine and non-famine districts. The 1871 and the Life Table lines show the gradual descent common to all populations normally circumstanced. The 1881 line, Diagram 3, obeys the same law from the point of the seventh year, but from 0 to 6 it is eccentric. It falls suddenly between 1 and 2, and remains low between 2 and 3, and then rises equally suddenly between 3 and 4, continues to ascend slightly till the 6 to 7 period, where it turns and follows the usual descending gradation. Of this eccentricity the sudden fall in the second and third years is attributed to the short births in 1878 and 1879 throughout the Presidency, and the depression in the 3 to 7 period to the child mortality in 1876 to 1879 in the famine districts.

“This is made more clear by Diagram 4. After the first year the lines for famine and non-famine drop eloquently. But the non-famine curve speedily recovers and in the fourth year rises above the 1871 line, and from that point resuming the usual descending curve, bends parallel to 1871 up to the end of the period 0 to 10. In the famine districts the line drops in the second year far below that of the non-famine and goes yet lower in the third, and from there gradually *ascends* till the end of the period, crossing the non-famine and the 1871 curves in the eighth year. While in 1871 and the Life Table the line curves *downwards* from first to last and in the non-famine districts in 1881 it curves *downwards* from the fourth year; in the famine districts the curve is *upwards* from the lowest point in the third year to near the end of the period.



“This illustrates, better than words can, the spot where the famine told. In the non-famine the line is very similar to that of 1871, except in the first three year periods. From the age of 3-4 the curve is close to that of 1871; it is nearly parallel to it and to the Life Table curve, and the special feature of all three is the gradual continuous descent. In the famine districts the direction of the line is entirely reversed, and from 2-3 period there is a gradual and continuous *ascent*. In both there is the anomaly between 0 and 3 of a great drop. But the fall in the famine is far greater than in the non-famine. While in the latter the line leaps up to the normal point immediately after the drop in the 1-2 period, in the former it never gets on terms with the 1871 line till the 7-8 period. The inference from this is inevitable. The famine pressure caused a decrease of births everywhere. High prices, which affected some of the so-called non-famine districts very seriously, would of course affect the birth-rate. Probably this would operate on the non-famine district more by causing increased prudence than by actually impairing the reproductive faculty of the people. Here, however, the mischief ceased. In the famine districts the distress reached starvation point and unquestionably affected the fertility of the people. The terribly diminished births prove this. But in the famine districts there was yet another factor of loss; the heavy mortality among the young children is marked unmistakably. All the way up to the 7-8 period are its traces clear. The children shown between 3 and 8 in 1881 were during the famine from 1 to 5, and it is among these in the famine districts that the mortality would be expected to tell, and these figures show that it was among them it did tell.

“The lines on this diagram (4) illustrate what has been suggested as to the high birth-rate up to 1876. In the districts where famine mortality did not operate the children from 4 to 10 were proportionately more numerous than in 1871, and in the famine districts, when we pass the point of age where that mortality was known to have fallen most severely, we find the same fact—at the ages of 8 to 10 the curve is higher than any other—and, as diagram No. 2 shows, this continued till past the age of 10.

167. Mr. Baines, the author of the Bombay Census Report, has devoted much time to the question of the age returns for that Presidency. He says: “If the ages be taken by annual periods for the first five years of life, a most remarkable difference will be

seen between the returns of the Bombay Presidency and those of most European states. It is to be expected, of course, that a regular decrease in the number of persons enumerated at each age should appear in the returns in proportion to the decrease in the power to resist disease with advancing years. This descent in Indian tables, and the frequent and almost universal occurrence of irregularities of the description found in the statements attached to this work, and varying but little-

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in their extent and distribution, seem to show conclusively that the coincidence is not attributable to error or accident, unless we presume that the error is of so general a sort as to be inherent, as it were, in the population at large. The following table gives the ratio to the total population of the infants and children of both sexes for the Bombay Presidency who are not more than four years old. Similar figures for France and Greece are added.

Ratio to 10,000 at each Period on Total of each Sex.

District Or Country	Under 1 Year		1 Year		2 Years		3 Years		4 Years		Total Under 5 Years	
	Males	Females	Males.	Females	Males	Females.	Males	Females	Males	Females	Males	Females
Bombay Presidency	270	287	195	216	236	268	262	297	300	313	1263	1381
Presidency Division	265	279	199	218	233	260	243	278	281	296	1221	1331
Sindh	297	334	172	202	255	319	363	412	404	423	1491	1690
Berár	305	337	266	296	283	325	276	325	260	284	1390	1567
*Khándesh	312	339	253	289	298	347	289	344	312	335	1464	1654
*Tanjore	286	279	214	220	257	265	310	323	298	287	1365	1374
*Surat	287	283	211	211	274	289	332	343	296	297	1400	1420
†Cuddapah (Madras)	258	267	104	117	95	102	131	154	164	181	752	821
†Kaládgi	211	210	115	114	118	114	108	115	201	198	753	751
†Dhárwár	286	294	168	172	170	168	155	166	222	226	1001	1026
Burmah	223	256	244	279	284	328	313	356	285	325	1349	1544
Punjab	317	356	175	197	211	241	256	291	276	299	1235	1384
France	218	210	195	189	197	192	193	187	188	183	991	961
Greece	102	100	271	274	297	298	282	277	274	278	1226	1227

\*Prosperous Disctricts.

†Famine districts.

“The great decrease between the first and second year is a general feature in the Indian Provinces, but is less marked in prosperous than in distressed districts.\* It is, however, notably prevalent in Sindh and the Punjab, neither of which is of the last-mentioned description, but exhibit special peculiarities of their own as to age and sex. In the third year there is a rise in all the provinces and districts except those affected by the famine, where the females are a little more numerous than in the preceding year. In eight out of the 12 Indian areas the ratio of males is higher in the fourth than in the third year. It is not so in the new countries of Berar and Khandesh, or in two of the famine tracts, which were probably affected a season earlier than the third. There is equal irregularity as regards the fifth year. The prosperous districts show, as a rule, less interval between the periods than the others, though Sindh is an exception to this tendency. I have already said elsewhere that the mass of the proletariat living each year on the bare margin of subsistence is much larger in India than in European countries, and that to this fact is owing a considerable portion of the irregularity manifested in the return before us is an explanation to which consideration is due before taking refuge in the laxity of the returning parent or the mistake of the recording enumerator. With the population so sensitive to change in wages as this, the advent of hard times is almost sure to become visible in the return of deaths for the first year and of births for the next. “Where in an ordinary year the people of this class manage to provide themselves with no more than serves to support life, there is no resource for them when circumstances tend to encroach upon this minimum. I have shown only two of the European countries in this statement, because the returns for these early periods in England and Italy are corrected from the enumerated figures

\*In England the decrement between the first and second year of life, according to the graduated table is 98 to 1,000 males, and 93 for 1,000 females. This is less sudden than the rate given in the Life Table, where it is 164 and 135 respectively. In this Presidency the decrement for the same period amounts to 270 per 1,000 males, and 246 per 1,000 females.

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by calculation, and the details for other countries are not given in the tables by me for reference. It will be noted that in France the rise between the second and third year is as apparent as in Bombay, whilst in Greece the irregularity equals that of an Indian population. The last point to notice as to this table is the comparatively high ratio of children in the prosperous districts. Apart from Sindh, which is quite exceptional, we have the Tanjore, Berar, Burmah, and Khandesh areas with high averages. In Surat, where there is probably emigration, the high ratio of the young is accounted for to a small extent by the relative paucity of adults. In the famine districts, on the other hand, the deficiency in the young is very marked. Even in a district like Dharwar, with its power of resisting distress and of recovering from it when the acute stage of famine is past, there are no more than 1,001 males under five to 10,000 of the population of all ages. In the continuously prospering districts the ratio is about 1,400. As far as males are concerned, the two bad famine tracts of Kaladgi and Cuddapah show nearly uniform results, but the former has much fewer females of this age, especially in the earliest period. The worst time of the famine apparently affected the young one year later in the Madras district than in Kaladgi, though the latter has not shown the same signs of recovery as its neighbour. It is in the Jain section of the population that the ratio of female children is least, and that of women from 30 to 40 highest. On comparing the relative proportions of the sexes at different periods, it will be seen that the ratio of females during the first year is higher than that of males in every case but that of the Parsees, and that this is the case up to the fifth year. There is then a fall amongst all classes except the specially situated ones, the Christians and Jains. Omitting these, the difference in the proportions in the case of the indigenous communities will be seen to be greatest in the period beginning with the 10th year and ending with the 15th, or probably, to speak more exactly, between the 12th and 14th year, if we assume an erroneous distribution of the total period 15 to 25.

Proceeding to the later ages it is apparent that the proportion of old women to the entire female population is, except in the case of the Christians, considerably higher than that of old men to the total male community, and after the 60th year the excess is universal." Mr. Baines appends an interesting diagram, showing the relative distribution by ages of 10,000 of the population in 1872 and 1881, excluding Sindh.

168. For the Central Provinces Mr. Drysdale writes:—"A glance at the age statements of the population suffices to show the general inaccuracy of the age statistics. Comparative accuracy was anticipated in the details of children under five years of age; but we find the number of infants under one year less than the number of children recorded by the one, two, three, or four years of age. Indeed the number increases instead of diminishes in each successive year up to three inclusive, and more children of four years of age are returned than of two, one, or under one. Again, the recorded numbers of the population increase instead of diminish during the four successive five year periods from 15 to 24, so that the total recorded as of from 30 to 34 years of age exceeds even the number from 15 to 19. Much of the error is evidently due to a general estimate of unknown ages in even tens. Probably enumerators and enumerated were often unable to make a nearer guess. This would account for the general shortness of the number tabulated under the second half of each decade, as people recorded of 20,30 and other multiples of 5 are included amongst those for the first half of each decade. The only exception is the period 25 to 29. The number returned as of this age exceeds the number from 20 to 24, indicating that 25 was a favourite mean at which to estimate age."

169. For Berar Mr. Kitts writes:—"The marks of the recent famine are traceable in the figures for the returns given for the first quinquennial period by years. The totals stand thus: Under one year, 85,757 children, that is, born in 1880; children one year old and under two, 74,919, that is, born in 1879; children two years old and under three, 81,145, that is, born in 1878; children three years old and under four, 80,160, that is, born in 1877; children four years old and under five, 72,567, that is, born in 1876." Mr. Kitts says "that there was so large an influx of immigrants into Berar from the famine-stricken districts around that a special name was adopted, and has been retained by the Berar people to designate the famine immigrants, who were called

Bangrasis, The figures for 1877 and 1878 show not only how large must have been the number of infants born in or brought into the province, but also that many of them were thus saved and are still alive. The scarcity and high prices which prevailed through these years reduced the subsequent birthrate, and the effect is visible in 1879, when the famine immigration had ceased. In that year, however, wages were high; towards its close prices fell, and the year on the whole was not unfavourable. This passing away of the scarcity was followed

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in 1880 by an increase in the number of births.” He says “ that the returns for the infant population are to some extent the reverse of what might have been anticipated, as an excess of male over female births is always expected. The registration returns for Berar of late years have given the ratio as 108 to 100 female births. The Census returns, however, show that the number of males to every 10 females under one year of age is as follows for separate religions:—

Jains	9.594
Hindoos	9.649
Hill Tribes	9.681
Mahomedans	9.739

“Adult marriage, it must be noted, is the rule among the Mahomedans and the Hill tribes, and early marriage among Jains and other Hindoos, the mean age of marriage in every case being lower than in England. Instead, however, of the male births, and consequently the male infants under 12 months, exceeding the females, as they do in England, the females exceed the males, and although the difference is very slight, still the excess of the female element is greater where early marriages prevail than where adult marriages are the rule. Since, therefore, there is reason to doubt the action sometimes attributed to the climate as to the early marriage system as tending to increase male at the expense of female births, there is less reason to doubt the accuracy of the present returns. The age returns for the first five years of life make but little demand upon the memory of those from whose testimony they are taken down, and may reasonably be expected to be more accurate than those for any subsequent lustrum of life. They unmistakably show that female births are in excess of male births, and that if the mortality in both sexes was uniform from the date of birth to the taking of the Census, the ratio of births is 103 females to 100 males. The excess of the total male over the total

female population is susceptible of a different explanation, though in the first five years of existence female life in Berar is rather better preserved than male life, during the next five years this superiority is not maintained. The fact that the children of both sexes under five years of age, and again from five to nine years of age, bear a larger proportion to the total population than do the children of the same ages in England and Wales, shows probably not so much that child life is healthier here as that adult life is healthier, and that the aged are therefore more numerous in the latter country. In every section of the community, and especially amongst the hill tribes, the male element begins during these five years to show itself hardier and healthier than is the female.”\*

“In the third quinquennial period the females fall far below the males in number; to every 100 maidens there are 123 young men. This is the period of puberty, and hence, even when the age is accurately known, prevarication, especially in the case of girls, is to be expected. Sometimes the age is exaggerated, generally it is understated, and hence the excessive proportion of males in the second and partly also in the first quinquennial period. In the fourth period there is also an excess of males, but this is more than counterbalanced in the fifth lustrum.” He continues, that up to the age of 25 the sexes are returned in nearly equal numbers. But there are 697,832 males, and 709,530 females. Above the age of 25 the males preponderate, there being 682,660 males to 582,651 females, or 117 males to 100 females. The preponderance of adult male over adult female life Mr. Kitts attributes to immigration, as adult males frequently come to Berar for the sake of trade or industry, and partly to the worse preservation of adult female life. And he notes that in five years, 1875-1879, 23,579 female deaths were registered for the ages 12 to 30, and only 20,083 male deaths; in other words that 117 female deaths occurred at this period of life for every 100 male deaths. Mr. Kitts points out that the Sanitary Commissioners' Report? indicate in conjunction with the Census Returns that up to the age of puberty, girls are more healthy than boys, but from that age until 30 years are reached female life is at a discount, and thenceforward gradually recovering itself the value of male and female life becomes about equal, the balance evidently inclining slightly in favour of female life

\*Mr. Kitts' conclusions upon this head appear to me to be altogether incorrect The greater proportion of children to adults indicates a high rate



of mortality; and we know, or have reason to believe, that a much higher rate of mortality prevails in India than prevails in England. As to the differing numbers of the two sexes in the early period of life, 0 to 5, I do not venture to say that Mr. Kitts' conclusions are inaccurate, but my impression certainly is that, looking to the returns from other provinces of India, and to the explanations submitted by the reviewers of those provincial returns, I am justified in saying female births do not outnumber the male births. In fact Mr. Kitts, in the remarks which he has previously made, shows clearly that the mean proportion for nine years of male births to every 100 female births registered was 115 in the Elipjur district, 113 in the Bouldana, and 107 in Akola. He also gives figures for seven other districts, taken from the Central Provinces Sanitary Commissioners' Report, where in no instance do the male births fall short of 105 to 100 female births, and in one instance they go as high as 120 to 100 female births.

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170. For Burmah Mr. Coppleson writes:—“There are two points in the statement showing the population by age and sex which at once attract attention. They are, first, that in the years of infancy the females exceed the males in number; and second, for the first four years of life there is a progressive increase of numbers. Both these facts are anomalous. We know that here as well as in England and in other countries the births of males exceed those of females, and in British Burmah 107 boys are born for every 100 girls that come into the world. It is also a natural law that the numbers existing in each successive year of life should decrease as death carries off its annual per-centage of victims. These abnormal phenomena are important. Either the returns for these periods of infant life are worthless, or the ordinary conditions of life in British Burmah have been of late modified to an extraordinary degree. There are several ways in which the returns might be incorrect, and therefore valueless. First, information regarding young children might be withheld either from carelessness or intentionally. Second, the ages of infants might be erroneously given, either voluntarily or by ignorance. There is no reason whatever to suppose that information would be purposely withheld. No prejudice exists in British Burmah against giving any particulars asked for about a child. Nor again is there any preference for giving one age rather than another, and the concealment of children is almost impossible. Thirdly, the enumerator might enter the ages incorrectly, omitting the word month, and so converting a child of one month into one of one year. An examination of the figures for 1872 and 1881 does not confirm the idea of verbal omission, though it may be mentioned that the proportions borne by the numbers of children from the 3rd, 4th, 5th, and 6th years of life to the total population are higher in Burmah than they are in England. The 4th year of life in the Burmah tables has almost always the largest entry, while the baby age invariably exhibits the smallest. The variations in the figures are certainly not due to erroneous compilation, and these possible causes of error would work equally in the case of females as of males, and would not at all explain the excess of females during the

years of infant life.” Mr. Coplestone goes on: “ There are two other possible causes, one of falling off in births and the simultaneous reversal of the law of preponderance of male births. There is no reason to suspect that either of these changes have happened. The last possible cause that has to be noticed is the increased mortality of children, and especially of male children. The probability in this country is always that the deaths will be better registered than the births, and that improved registration will tend to increase the numbers of births in a higher ratio than that of the deaths. Therefore, if we find the proportion of deaths to births rising we may, even with an imperfect system of registration, safely accept the fact that either the rate of mortality is rising or the birth-rate is decreasing. The death-rate appears to have increased during the last three years, and largely so in 1880, and the deaths of males very largely exceed those of females. This is shown by the following figures giving the proportion of deaths of males to females under one year of age:—

1875	128	1878	120
1876	113	1879	129

“The relations between the deaths of males and females may be accepted as fairly correct, as there is little reason why the death of male infants should be better recorded than those of females.”

Mr. Coplestone concludes:—“I have felt bound to set forth the possible causes of the anomalies apparent in the age figures, because the latter are of great importance, and the natural belief of the public in the absence of detailed information must be that the errors are wholly due to defects of the enumeration, a cause to which it seems difficult to attribute them in sufficient measure.”

171. I have not thought it necessary to go into further detail on the subject of ages as in the ensuing pages the professional actuary's remarks on this topic are given at length, and as the extracts taken from the report for the larger provinces have sufficiently illustrated the defects of the figures and pointed to the conclusions which local knowledge would draw from the data to be obtained in the Provincial Age Tables. The remarks of the Keviewer of the North-West Provinces and the Punjab returns are lengthy, and will be found in the Appendix. The following abstracts, however, may be found useful in an examination of the age figures in decennial periods, including in each decenniad the uneven multiple of five to which reference has previously been made. These abstracts give the figures by religions

for the six large provinces and for Burmah. An abstract for England from the 1881 Census is also appended.

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ABSTRACT L.

Religion by Provinces.—Hindoos.

*Males.*

Ages.	Bombay, British Territory.	Central Provinces, British Territory.	North-West Provinces, British Territory.	Punjab, British Territory.	Bengal.	Madras.
0-9	26.7	29.9	25.6	24.2	28.6	25.2
10-14	12.8	11.1	12.5	12.3	11.2	12.7
15-19	8.2	7.2	8.1	9.5	7.7	8.4
20-24	8.2	7.6	8.5	9.3	7.4	7.9
25-29	9.7	9.1	9.3	9.0	9.0	8.0
30-39	15.3	14.9	14.5	13.8	15.2	14.4
40-49	9.3	9.8	10.3	10.2	10.1	9.5
50-59	5.9	5.6	6.4	6.5	5.9	5.7
60 and over	3.9	4.8	4.8	5.1	4.8	4.7
Unspecified	0.0	0.0	0.0	0.1	0.1	3.5

*Females.*

Ages.	Bombay, British Territory.	Central Provinces, British Territory.	North-West Provinces, British Territory.	Punjab, British Territory.	Bengal.	Madras.
0-9	27.5	30.5	26.1	25.9	28.2	25.5
10-14	10.7	9.1	10.0	10.8	8.9	10.9
15-19	7.8	6.9	7.2	8.9	7.4	7.7
20-24	9.2	9.1	9.1	9.7	8.4	9.4
25-29	9.6	9.8	9.5	9.2	9.4	8.5
30-39	14.6	13.8	14.6	13.7	14.5	13.7
40-49	9.2	8.9	10.5	10.2	10.0	9.3
50-59	6.4	5.7	6.8	6.2	6.4	6.1
60 and over	5.0	6.2	6.2	5.4	6.7	5.7
Unspecified	0.0	0.0	0.0	0.0	0.1	3.2

ABSTRACT LI.

Religion by Provinces.—Mahammedan.

*Males.*

Ages.	Bombay, British Territory.	Central Provinces, British Territory.	North-West Provinces, British Territory.	Punjab, British Territory.	Bengal.	Madras.	Burmah
0-9	29.2	25.7	26.0	28.1	31.8	28.7	17.4
10-14	11.1	10.7	12.6	12.2	11.7	13.3	8.3
15-19	7.3	6.8	7.8	8.5	7.3	8.7	9.2
20-24	8.0	8.4	8.2	7.8	6.6	8.1	13.5
25-29	8.6	9.9	9.0	8.0	8.5	7.9	13.3
30-39	15.1	16.2	14.2	13.3	14.5	14.0	19.5
40-49	10.0	10.6	10.0	9.6	9.4	9.0	10.5
50-59	5.9	6.3	6.8	6.3	5.3	5.4	5.1
60 and over	4.8	5.4	5.4	6.2	4.7	4.8	3.2
Unspecified	0.0	0.0	0.0	0.0	0.2	0.1	0.0

*Females.*

Ages.	Bombay, British Territory.	Central Provinces, British Territory.	North-West Provinces, British Territory.	Punjab, British Territory.	Bengal.	Madras.	Burmah
0-9	29.8	27.1	26.1	29.3	31.5	27.6	31.1
10-14	9.0	8.7	10.1	10.6	9.1	11.3	11.1
15-19	7.0	6.4	7.2	8.3	8.1	8.3	11.1
20-24	9.1	9.8	9.2	8.7	8.6	9.9	10.3
25-29	8.9	10.0	9.3	8.4	9.2	8.6	8.3
30-39	14.5	14.2	14.0	13.4	13.2	13.4	12.4
40-49	9.9	9.9	10.4	9.8	8.8	9.0	7.3
50-59	6.0	6.6	7.2	5.8	5.5	5.8	4.7
60 and over	5.8	7.3	6.5	5.7	5.8	6.0	3.7
Unspecified	0.0	0.0	0.0	0.0	0.2	0.1	0.0

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## ABSTRACT LII.

## Religion by Province.—Buddhist.

<i>Males</i>		<i>Females</i>	
Ages	Burmah	Ages	Burmah
0-9	28.4	0-9	30.2
10-14	12.8	10-14	12.0
15-19	8.7	15-19	10.4
20-24	8.2	20-24	8.5
25-29	8.0	25-29	7.5
30-39	14.0	30-39	11.8
40-49	9.5	40-49	8.7
50-59	5.7	50-59	5.7
60 and over	4.7	60 and over	5.2

## ABSTRACT LIII.

## Religion by Provinces.—Christians.

*Males.*

Ages	Bengal.	Madras.	North-West Provinces, British Territory.	Burmah.	Travancore.
0-9	27.6	28.9	15.9	25.6	28.2
10-14	11.0	12.9	6.8	11.6	13.7
15-19	8.1	8.8	5.5	8.8	10.2
20-24	10.0	7.7	24.4	10.5	7.8
25-29	10.4	8.1	21.1	10.9	7.9
30-39	15.5	14.2	15.9	16.2	13.0
40-49	9.2	9.4	6.1	8.6	9.0
50-59	4.6	5.4	2.7	4.3	5.9
60 and over	3.4	4.6	1.6	3.5	4.3
Unspecified	0.2	0.0	0.0	0.0	0.0

*Females.*

Ages	Bengal.	Madras.	North-West Provinces, British Territory.	Burmah.	Travancore.
0-9	31.1	28.7	30.4	30.9	30.2
10-14	10.9	11.5	12.3	12.1	14.2
15-19	9.1	8.3	9.9	11.1	10.4
20-24	9.0	9.2	9.9	9.3	7.8
25-29	9.1	8.8	9.9	8.9	7.5
30-39	13	13.5	13.2	12	12.3
40-49	7.6	9	7.2	7.5	8.2
50-59	4.9	5.9	3.8	4.4	5.3
60 and over	5	5.1	3.4	3.8	4.1
Unspecified	0.3	0	0	0	0

## ABSTRACT LIV.

## Census of England and Wales.

<i>Males</i>		<i>Females</i>	
Age	Per-centage	Ages	Per-centage
0-9	26.1	0-9	24.8
10-14	11.0	10-14	10.3
15-19	9.7	15-19	9.5
20-24	8.7	20-24	8.9
25-29	7.7	25-29	8.0
30-39	12.6	30-39	13.2
40-49	9.9	40-49	10.2
50-59	7.3	50-59	7.4
60 and over	7.0	60 and over	7.7



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Statement showing every Age returned in an Enumerator's Schedule for 1,000 Persons in the North-West Provinces.

Age	Number of		Age	Number of		Age	Number of		Age	Number of		Age	Number of	
	Males	Females		Males	Females		Males	Females		Males	Females		Males	Females
0	12	11	20	16	44	40	30	40	60	12	17	80	4	3
1	13	15	21	1	1	41	2	0	61	0	0	81	0	0
2	14	14	22	8	5	42	0	0	62	0	0	82	0	0
3	17	21	23	2	1	43	1	0	63	0	0	83	0	0
4	9	17	24	4	4	44	0	0	64	0	0	84	0	0
5	16	13	25	42	46	45	12	16	65	0	0	85	1	0
6	13	9	26	7	6	46	0	0	66	0	0	86	0	0
7	13	17	27	4	3	47	0	0	67	0	0	87	0	0
8	7	10	28	8	3	48	0	1	68	0	0	88	0	0
9	13	9	29	6	8	49	3	0	69	0	0	89	0	0
10	16	11	30	30	26	50	22	29	70	4	5	90	0	1
11	5	5	31	1	1	51	1	0	71	0	0	91	0	0
12	20	17	32	4	4	52	3	1	72	0	1	92	0	0
13	3	5	33	0	1	53	1	0	73	0	0	93	0	0
14	4	6	34	1	1	54	1	0	74	0	0	94	0	0
15	13	10	35	19	17	55	10	4	75	0	0	95	0	0
16	7	16	36	3	3	56	0	0	76	0	0	96	0	0
17	4	4	37	2	2	57	1	0	77	0	0	97	0	0
18	10	7	38	0	0	58	0	0	78	0	0	98	0	0
19	3	2	39	6	1	59	1	0	79	0	0	99	0	0
												100	0	1

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## CHAPTER, VI.

ON THE BATES OF MORTALITY AND THE MEAN DURATION OF LIFE IN THE VARIOUS PROVINCES AS DEDUCED FROM THE AGE STATISTICS AND RATES OF INCREASE (BY G. F. HARDY, F.I.A., F.R.A.S.).

172. The vital statistics of India present several points of marked contrast to similar statistics in England. We are accustomed in this country to look for, and to find, a practical uniformity of operation in the various influences affecting population. The birth and death rates vary but little from year to year, and the growth of the population is steady. In India, however, we have an entirely different state of things. In the place of uniformity we find violent fluctuations; even in ordinary years the birth and death rates vary considerably, while now and again periodical visitations of famine or epidemic entirely disturb, and even reverse, the ordinary movements of population. Heavy as is the death-rate even in the best of years, the population in many parts of India, nevertheless, progresses in favourable periods at a rate comparable with European communities; but, sooner or later, the apparently inevitable period of scarcity comes, to be followed in due course by famine, with its usual attendants, fever and cholera, and in a few months the increase of years may be swept away. The famine over, however, and good seasons once more succeeding, the birth-rate (at first slowly, if the famine has been prolonged, and then rapidly) recovers itself, and the population is again a progressive one. These violent changes in the rates of birth and death produce corresponding alterations in the proportions living at the various periods of life. The defect in births, lasting in some cases for several years, necessarily creates a great deficiency for the time in the number of children; while the increased death-rate produces a corresponding deficiency in the number of old people, these latter suffering most in famine periods. The latter

feature, it is true, does not come out at once upon examination of the figures of the two enumerations, owing to a difference in the methods employed on the two occasions.\* The deficiency in the number of young children, however, in all parts of India in 1881, as compared with 1872, is very remarkable, and has been dwelt on, at more or less length, in almost all the Census Reports. The period prior to 1872 appears to have been one of very general prosperity, and no doubt the birth-rate was then, for many years, above the average. Hence, in 1872, we find the proportion of young children high. The present Census, however, immediately followed, in many provinces, a period of disastrous famine, when the birth-rate had fallen extremely low, having scarcely recovered itself indeed at the time the Census was taken. We find, consequently, much fewer children living below age five than in 1872, and this is observable in every part of India.

173. The striking difference between the two enumerations in this respect may be seen from the following tabular comparison.

Table A.

Number of children under five in 10,000 persons:—

Province	1871-72	1881
Madras	1843	1265
Bombay	1866	1321
Bengal	1696	1465
North-West Provisions	1652	1267
Central Provinces	1840	1695
England	1352	1356

It will be seen that in the case of each of the Indian Provinces the proportion of young children in 1881 was much below the proportion nine years earlier. The effect being most noticeable in the case of Madras, when (with the exception of Mysore) the

\*In the present census the ages of the people last birthday were recorded, in previous enumerations their *ages next birthday*.

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famine was most severely felt. The uniform testimony borne by these figures as to the powerful effect of famine upon the birth-rate is very remarkable, while the practical identity in the English figures for 1871 and 1881 exhibit very clearly the steadiness of all such relations in the population of this country as contrasted with their extreme variability in India.

174. These disturbances create considerable difficulty in dealing with the age statistics, with a view of deducing therefrom tables of mortality. In the first place, they leave their mark permanently on the population. Where we have at the present moment a great deficiency of children under age 5, we shall have, for example, 30 years hence an equally marked deficiency of adults between the ages of 30 and 35. While, on the other hand, there will then be an abnormally large number living between 35 and 45, corresponding to the large number found between 5 and 15 in 1881. Deflections in the population curve exist, therefore, at different points, corresponding to this temporary diminution in the birth-rate in the case of past famines, though they are observed by the system of grouping the ages and by other causes.

Another difficulty, due specially to the late famine, is that the period from 1872 to 1881, embracing the only two fairly trustworthy enumerations, cannot be considered in any sense an average period. The birth and death rates, and the distribution by age of the population were all abnormal, and as our object is to deduce results applicable to the average conditions of the population, it is necessary to take into account previous periods, and to determine, as far as possible, to what extent that preceding the present Census deviated from the average in these various respects. As has already been mentioned, the 1872 Census, in contradistinction to that just taken, succeeded a period of remarkable prosperity in most parts of India. Hence, each of these elements, the rates of birth and death and the age distribution of

the population, may be considered to have then reached an extreme point of deviation; while at the late Census, following as it did immediately after the severe famine of 1877 and 1878, the condition of things was almost exactly reversed. Hence, by the simple process of combining the figures of the two enumerations we shall probably arrive at a very fair estimate of the average age distribution of the population.

175. One feature of the population statistics of India was very early recognised, and is so strongly marked that it may be well to refer to it here; viz., the large proportion of children. This, with the small number of old persons, is, in fact, the distinguishing characteristics of the age tables, and is sufficient of itself to show that a much higher death-rate must prevail in India than in England. A reference to the table already given will show at once the larger proportion of children in India as compared with England and Wales. It will be seen that even taking the 1881 figures the proportion of children is, on the whole, higher than in Great Britain, and is not greatly less even in the Provinces that were most affected by famine; while the most favourable figures, viz., those for Madras, Bombay, and Central Provinces in 1872, are all more than one third higher than the English figures. This large proportion of children of course points to an exceptionally high birth-rate, and this again involves a correspondingly high death-rate; since the highest estimates of the rate of increase of population in India do not give, when the famine periods are included, a rate of 1 per cent, per annum, that is, about one fourth less than the English rate of increase. Hence, a merely general view of the age tables demonstrates the fact that the death-rate in India is considerably higher than in England, and, consequently, that the average duration of life must be shorter, conclusions which are confirmed by the more detailed examination to which the materials available have been subjected. It may be of interest here, as throwing some light on the very high birth-rate which these figures prove to exist in India, to notice another characteristic of the Indian population. If we take the figures of the 1871 Census for England and Wales, we find that the married women under 45 were 2,600,768, out of a total population of 22,926,710, that is, 11.3 per cent. In India the married women between 12 and 38, which maybe taken as fairly representing the child-bearing period, form 17.3 per cent.,\* or over one sixth of the entire population. When it is remembered that the enumeration of females in many parts is probably still imperfect, we shall be well

within the mark in saying that the proportion of women, at the child-bearing ages, having husbands living is fully 50 per cent, higher, when compared with the whole population in India, than in England. It will, therefore, be no matter for surprise if the birth-rate be found correspondingly high.

\*Found by interpolation from the figures for all India in Table VI.

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176. The main object of recording and tabulating the ages of a people is that some light may be thrown on the important questions of the rate of mortality prevailing at various periods of life, and the average duration,—or as it is sometimes termed, the expectation—of life, among the members of the given community. It is usual, for this purpose, to combine the information given us by the Census Returns with that afforded by the death registers. The Census informs us how many persons are living, or exposed to risk of death, in a given year at each age or group of ages; while the death registers tell us what proportion of these die during the year. Thus the rate of mortality per annum may be obtained for each period of life. In the case of Indian statistics, however, this course is not practicable, for it has long been recognised that the returns of births and deaths are extremely defective. Although the age tables prove indisputably that a much higher death-rate prevails in India than in England, the registered death-rate in many districts, and even in entire Provinces, is frequently less than that of the most healthy English districts. On this subject it may be well to quote the remarks of Dr. Cornish in his report upon the Madras famine. "I have always been careful to inform Government, from year to year, that these vital statistics of the population are unreliable as an expression of absolute facts. As a statist I should never dream of employing the results shown by registration to question the accuracy of a Census, or to account for an increase or decrease of population.

"If it be remembered that our registration totals are produced by some 50,000 village officials, that there is no law compelling any one of these village registrars to record vital statistics, and that the labour of keeping a village register at all has been but very recently imposed on the village accountant (since 1866 for deaths, and 1869 for births), the only cause for wonder is that the registration results have even a relative value. For relative purposes of comparison I have always maintained that the

registration of births and deaths, with all admitted defects and imperfections, has a value of its own.

"It enabled me, for instance, to inform Government of the great truth that death was busy amongst the famine stricken at a time when other observers were ignoring this feature of the crisis, and taking a roseate view of the condition of the people, and it also shows how a population loses during famine time by the suspension of the re-productive powers; but as absolute indicators of increase or decrease of population, the birth and death returns are not only useless, but positively misleading."

177. Mr. Stokes, in forming his mortality table for Madras, endeavoured to ascertain the proportion of the births and deaths which escaped registration. As this, however, can only be done by using the Age Tables of the Census as our basis for correction, it is, perhaps, better to trust entirely to these latter and to discard altogether the Registration returns. Although the mortuary returns are thus unavailable for the purpose of ascertaining the actual rates of mortality, they may, nevertheless, be used with due precaution for certain purposes, as, for example, to compare the relative mortality in successive years. Even for this purpose, however, they must be used with caution, as the population figures show that the birth registration was more incomplete than usual during the famine period, the cause not being far to seek, as those whose duty it was to attend to the registration had other matters of more pressing nature to occupy them. If this were the case with the birth registration, the registration of deaths may have been affected to a still greater extent, since in the famine districts where registration was most interfered with, the births were fewest, but the deaths most numerous. It is probable, indeed, that in all periods when excessive mortality prevails, as, for example, during an epidemic, death registration is more defective than usual. In the case of the late famine, however, it is right to mention one fact which tells in the opposite direction, viz., that in the famine camps, where the mortality was necessarily very high, the registration of deaths was carefully looked after. It will be seen, however, from what has been stated, that any estimates as to the relative mortality in different years, based upon the registration returns, must be subject to a certain amount of doubt, although, unfortunately, these returns are practically the only data available for forming any conclusions upon this point, a point which is of considerable importance as enabling us to compare the observed rate of



increase since 1872 with the rate previous to that date; and thus to deduce the important factor of the average rate of increase in the population.

178. Turning now to the age tables, these would be quite sufficient to enable us to form tables of mortality for the different Provinces, if in the first place the ages were

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correctly stated; if, secondly, the numbers living at each period represented survivors from an uniformly increasing number of annual births; and if, finally, this rate of increase, which is the rate of increase of the population, could be ascertained. Under each of these heads, however, difficulties arise. In the first place the ages as returned are admitted to be very incorrect. Not only is there general inaccuracy and a tendency to return the age in round numbers, at 20, 30, 40, &c, but there is no doubt that at certain periods of life the ages are systematically under-stated, and at other periods over-stated; while in the case of the females it is certain that the enumeration is very imperfect. Secondly, as has already been stated in the commencement of this note, the annual number of births by no means increases uniformly, but fluctuates very violently, even when we compare the average rate for many consecutive years. This fluctuation in the birth-rate induces corresponding irregularities throughout the age tables, and these irregularities must be removed by some process of adjustment before the tables can be rendered available for deducing tables of mortality.

179. Further, the mortality table cannot be formed from the population table unless we know with sufficient accuracy the average rate of increase in the given community, and on this point for most of the districts in India the information is extremely defective. In many cases districts show an enormous increase which it is quite impossible to attribute to the natural growth of the population, and which we are equally precluded from setting down to the agency of immigration. It is clear that in these cases the previous enumerations have been very defective, and that mere comparison between the Census recently taken with that preceding it cannot be relied on to show the actual increase which has taken place during the period. Each Province must, of course, be dealt with in the manner best suited to the materials available. Several of the Provinces it will be impossible to deal with, from

insufficiency of information, but an attempt has been made to arrive at results, as trustworthy as is possible under the circumstances, in the case of all of the larger Provinces, viz., Madras, Bombay, Bengal, the North-West, the Punjab, and the Central Provinces; though in the case of the latter Provinces the results must be received with considerable reserve from the impossibility of satisfactorily determining the average rate of increase of the population.

#### STATISTICS OF THE "PROCLAIMED CLANS."

180. Before proceeding to the consideration of the statistics of these Provinces it will be advisable to deal with certain statistics of a somewhat special nature of which considerable use will be made in this inquiry, viz., those of the proclaimed clans in the North-West Provinces. These statistics, which are collected under police supervision, under the Act of 1870 for the suppression of female infanticide, contain some very valuable information on the question of the mortality of Native children. If restricted to the Census Returns we should be left in considerable uncertainty on the question of infant mortality. During infancy the rate of mortality changes so rapidly that it is very difficult to distinguish between the fluctuations due to this cause in the age tables and those due merely to accidental irregularities. This would be difficult in any case, but with the materials now available it would be utterly impossible, owing to the extraordinary disturbance in the birth-rate caused by the late famine. During adult life the same difficulty does not arise, since we know that the rate of mortality then varies but slowly and with tolerable uniformity. We are thus enabled to correct the irregularities in the age table by taking a mean of several successive ages. Fortunately, however, there is every reason to believe that the experience of the proclaimed clans as to infant mortality is fairly trustworthy, and as there is no reason for supposing that the rate of mortality amongst children differs greatly in different parts of India, we shall employ the results that may be deduced from this experience in the formation of the mortality tables of the various Provinces. Mr. White, in his report on the Census of the North-West Provinces, has dealt very fully with the facts relating to these clans, so far as they were available, that is, down to 1879. The statistics are now, however, complete to 1881, and the additional material thus to hand will render it necessary to revise some of the conclusions to which the earlier figures seem to point.

181. The following table gives the particulars of the proclaimed population from 1875 to 1880, from which may be seen the general character of the community we are dealing with:

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Table B.

## Particulars of Proclaimed Population.

Year	Under 12:		Population Proclaimed Over 12:		Total:		Births		Deaths	
	Male	Female	Male	Female	Male	Female	Male	Females	Males	Females
1875-76	85844	37189	150577	116089	236421	153278	8701	7914	7128	5632
1876-77	78653	33799	144181	108045	222834	141844	8893	8539	6175	4942
1877-78	75561	34984	138833	102930	214394	137914	8722	8304	6250	5127
1878-79	73082	36816	136772	100013	209854	136829	5838	5504	6815	5784
1879-80	66775	35353	134262	97337	201037	132690	7830	7295	13828	12421
Totals	379915	178141	704625	524414	1084540	702555	39984	37556	40196	33906

It will be seen at once that the population is abnormal in its constitution, there being a great deficiency of females, and an excess of children as compared with adults; for this reason any deductions that may be made from the statistics must be applied with some reserve to other communities. Mr. White has employed these statistics to deduce the average birth and death-rates in the North-West Provinces. The rates, as given by a direct comparison of the total population with the number born and dying in each year, cannot of course be received as in any way giving the rates for a normal community. The method by which Mr. White meets this difficulty is by deducting the excess of male adults, and thus reducing them to the proportion they would hold to the total adult population in an ordinary community, and by increasing the number of girls so as to make them equal to their ordinary proportion among the children under 12. By these means, dealing with the figures for the years 1876 to 1879, he obtains the following results:

"Annual number of births and deaths to 10,000 of the same sex living, on the assumption that the constant ratio of the sexes is 1,000 females to 1,016 males."

	Males.	Females.
Births	43.90	41.80
Deaths	40.50	38.40

And for both sexes the rates:—

Births	42.9
Deaths	39.5

The principal objection to this method of procedure is that the minors in the resulting population are in excess of their due proportion, and thus the birth-rate is under-estimated. We may proceed by a somewhat different method, taking as our basis of comparison the number of adult females in the population. Referring to Mr. Hill's corrected Age Table, page 5, of the North-West Province Report, we shall find that the females over 12 form almost exactly one third (.33274) of the entire population. Taking now the total adult female population in the proclaimed clans for the five years, viz., 524,414, and raising it in this ratio, we obtain 1,576,024 as the total population ordinarily corresponding to this number of female adults. The births for the five years, viz., 77,540, would give a birth-rate as calculated on this population of 49.20 per thousand, considerably higher than the result arrived at by Mr. White.

182. The most valuable part of these statistics, however, consists of the recorded populations and deaths up to the age of 12. This information is available for the six years 1876 to 1881, and is contained in the Reports to Government of the Inspector General of Police. With reference to the table which follows, which gives the number at risk, or the population together with the number of deaths in each year, and for each age, some explanation is necessary as to the manner in which the ages are estimated. The returns are made up to the 1st of April in each year. The births regis-



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tered since the previous 1st of April are entered as the population living between 0 and 1, the deaths taking place within the year from among these children being set down as the deaths between these ages. The number of survivors at the end of the year, after being corrected for removals and fresh arrivals, are then carried forward as the population between ages 1 and 2; the deaths out of these during the second year are the deaths returned at this age. Now it is clear that the relation borne by the returned deaths and population is not that with which we are ordinarily familiar. For example, taking the age period 0 to 1, the deaths do not represent, the numbers dying within 12 months after birth, but within a period on the average only six months after birth.

Table C.

Mortality Experience of the Proclaimed Clans (North-West Provinces), 1876-82. Deaths out of 10,000 at risk during the first 12 Years of Life.

*Males.*

Year (ending 1st April).	0-1	1-2	2-3	3-4	4-5	5-6	6-7	7-8	8-9	9-10	10-11	11-12
1876-77	2379	745	329	201	170	146	94	87	69	68	64	50
1877-78	2371	771	358	223	204	135	106	96	66	69	57	55
1878-79	2032	1411	961	519	371	282	221	144	114	97	102	75
1879-80	3161	2529	1561	1218	951	709	641	452	412	353	268	396
1880-81	1949	1376	807	417	296	243	189	122	135	114	118	121
1881-82	2109	1168	701	459	311	231	218	186	106	91	113	127
Mean	2334	1333	786	506	384	291	245	181	150	132	120	137

*Females*

Year (ending 1st April).	0-1	1-2	2-3	3-4	4-5	5-6	6-7	7-8	8-9	9-10	10-11	11-12
1876-77	2230	827	394	286	233	182	132	133	96	46	71	62
1877-78	2637	976	478	368	223	267	188	160	82	135	143	43
1878-79	2112	1576	1281	750	424	344	257	210	162	112	117	84
1879-80	3258	3000	2424	1711	1214	936	719	662	596	534	372	411
1880-81	1920	1408	1024	635	430	254	252	187	194	92	173	408
1881-82	2114	1270	1018	760	608	357	244	214	183	115	141	349
Mean	2378	1509	1103	752	522	390	299	266	219	172	170	226

183. The point seems to have been overlooked in the use that has been made of these returns. It being assumed that the ratio of deaths to population at ages 0 to 1, 1 to 2, and so on, will give the probability of dying in the first, second, &c. year of life. It is clear, however, that the probability of death in the year succeeding birth is considerably higher than the value would be thus obtained for the reason above stated, the figures giving in fact approximately the probability of death within six months from birth. Again, the

figures at the subsequent ages give the deaths occurring annually out of a population who, at the commencement of the year, are aged on the average six months, 18 months, and so on. The two errors involved in adopting the ratios of death to population as the true probability of dying at each age very nearly cancel each other eventually, the mortality being under-estimated for the first year but over-estimated thereafter. The number of survivors, however, at all the future ages is more or less overstated in consequence. The tables in their present form, although not giving directly the probability of death in each year of age, are nevertheless convenient for the purpose we have eventually in view, viz., the adjustment of the earlier portion of the age tables. If we assume that the birth-rate is constant throughout the year, then the number returned as living from 0 to 1 will represent the numbers surviving out of a given number of births taking place uniformly through the year, or they equally represent the average population during the year out of the same number of births all taking place at its commencement. Similarly the remaining populations and deaths as returned represent the ratio of population and the decrements for the age periods 0 to 1, 1 to 2, and so on. Hence we can form from this data a table showing the numbers living at each age period in a stationary population; that is a population having a uniform number of annual births. Such a table is given on next page.



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184. There remains, however, another important point to consider in employing these statistics. Reference to the figures giving the rates of mortality for individual years will show that there have been most violent fluctuations in the death-rate, especially in the year 1879, when the mortality was most abnormally high. On this ground it has been proposed to exclude this year altogether, but this seems an extreme course. Although years so unhealthy as that of 1879 are no doubt infrequent, they nevertheless recur at intervals, and must have their due weight in determining the average mortality. Further, if the mortality in 1879 was above the average than in 1876-77, and 1877-78 appears to have been decidedly below that of every other year, add to this the admitted fact that with all the precautions that are taken some deaths escape registration, and it will appear that if the 1879 data are thrown out the average mortality will undoubtedly be under-estimated. A medium course has accordingly been taken, and a weight given to the 1879 figures equal to one tenth of the entire experience. On this basis the following table was formed, which is assumed to represent the average mortality amongst the proclaimed clans, taking one year with another. A few small arbitrary alterations were made in order to eliminate irregularities in the numbers. The unadjusted and adjusted figures are given side by side.

TABLE D

Proclaimed Clans Morality experience (males). Survivors out of 100,000 Births.

Ages	Adjusted Numbers		Original Experience		Life Table	
	Populations	Decrements	Populations	Decrements	living	deaths
At birth	100000	22673	100000	22673	100000	28275
Living between ages 0-1	77327	9570	77327	9570	71725	6616
" " 1-2	67757	4764	67757	4906	65109	3699
" " 2-3	62993	2931	62851	2822	61410	2451
" " 4-5	60062	2037	60029	2029	58959	1725
" " 5-6	58025	1503	58000	1496	57234	1309
" " 6-7	56522	1146	56504	1203	55925	1013
" " 7-8	55376	899	55301	885	54912	806
" " 8-9	54477	733	54416	702	54106	677
" " 9-10	53744	627	53714	612	53429	595
" " 10-11	53117	556	53102	574	52834	551
" " 11-12	52551	540	52528	614	52283	542
" " 12-13	52011	0	51914	0	51741	0

185. The figures thus obtained differ very considerably from those used by Messrs. White and Hill, owing to these gentlemen having no data after year 1879, which they exclude, thus retaining only the three years 1876-78, in the first two of which the registered mortality was abnormally low. The above tables represent the only fairly trustworthy data available for estimating the rate of mortality at the ages in question, and they may probably be safely employed to represent the mortality in the most parts of India during ordinary years. Although, as already stated, giving a higher mortality than has hitherto been supposed to exist during childhood, they nevertheless in all probability under-estimate rather than over-estimate the true mortality: in fact, a consideration of the age tables of most of the Provinces would point to somewhat higher rates; but as there is considerable uncertainty attaching to this evidence owing to the impossibility of assuming a fairly uniform birth-rate for many years in succession, there does not seem sufficient ground for departing still further from previous estimates. The mean mortality, however, will of course be higher than that given by the above table, since famine periods must necessarily be included. It is clear, so far as our experience goes up to the present time, that it would be unsafe to assume the effects of famine can be altogether eliminated. Hitherto famines have been periodical, and unfortunately there is little ground for supposing that the future will differ materially in this respect from the past, although it is of course possible that improved communication and other remedies may cause these calamities to press less heavily upon the people. The method that has been followed, therefore, has been to adopt the above rates of mortality as showing the true rates for the non-famine periods in each district and to make such additions to them in order to obtain the average rate as is found necessary on examination of the statistics during the famine period for the various districts affected. In

order, however, to exhibit the effect upon the mortality of eliminating altogether the agency of famines, a table has been prepared based on the materials available for five non-famine districts in the Madras Presidency, and a

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comparison of this table with the other tables of mortality, more particularly with that for Madras Province, will show the extent to which the average duration of life in India is probably shortened by famines.

#### ON THE RATES OF INCREASE IN THE VARIOUS PROVINCES.

186. In order to convert the age tables into tables of mortality it is essential that we should know with sufficient accuracy the average rate at which the population is increasing. For this purpose, however, there is unfortunately a great dearth of information. The older enumerations in those Provinces where they have taken place are admitted to have been very imperfect, and any rate of increase that might be deduced by comparing their results with those of the present Census would, in most cases, be largely in excess of the truth. At each successive enumeration the counting of the people has, undoubtedly, been more accurate, and especially has this been the case with the female population; even now it is certain that the Census is not perfect in this respect, and still further improvement may be looked for in the future. Again, in many cases we have only the two Censuses of 1872 and 1881 upon which to rely; and even if the previous Census had been accurate it would only have enabled us to determine the rate of increase for the nine years in question.

187. This rate for various reasons might differ widely from the average rate. In fact, we know that in those districts that have suffered at all from the recent famine the increase of the population was greatly checked. Hence, in order to determine the average rate of increase in these districts, it is necessary to know, not only the rate since the Census of 1872, but also the extent by which the famine diminished the rate previously prevailing. This can only be done by arriving at some estimate of the extent to

which the birth and death-rates were each affected by the famine. With respect to the death-rates the only means by which this can be accomplished is by a comparison of the registered deaths in the famine years with those in what may be considered to be normal years. Here again we are met by a difficulty, since there would appear good grounds for supposing that the registration was, in some cases at least, more imperfect during the famine than in ordinary years, although to what extent it is impossible to say, owing to the registering agency being absorbed in famine work. In the case of the births this difficulty is practically got over by relying upon the population tables, taking as our basis, the numbers of children at the young ages enumerated at the two Censuses. If the numbers returned at each age could be absolutely trusted as representing accurately the number actually living at the given ages, we might, by working back from the Census tables, arrive at an estimate of the extent to which registration was interfered with as regards the births during the famine years. There is no doubt, however, that although in the earlier years of life the statements of age may be more exact than is the case at the older ages, there is nevertheless a considerable degree of uncertainty attaching to the ages as returned; in other words, if we take a group of children aged say between three and four years, the great bulk of these children will be accurately returned as aged three last birthday in the Census. But a certain percentage of them will probably be returned as between the age of two and three, and about an equal number, perhaps, as between four and five. Now this inexactitude in the statement of the ages in the returns will clearly have the effect of partially filling up any depression which may exist in the age curve. In the case supposed, for example, if we assume that the depression occurs only at age three to four, and that we have the normal number living at each of the adjacent ages, what will happen will be that a large number of children will be returned as between the ages of three and four who really belong to the ages on either side of this age than will be transferred from this age to the neighbouring ones. Thus the numbers at the ages two to three, and four to five will be somewhat understated in the Census, while those at the intermediate age from three to four will be somewhat over-stated; in other words the depression in the age curve will be rendered less marked than it should be were the facts accurately represented. Of course no such cause would be at work upon the birth registration of the years corresponding to these ages. Hence in the case in question a comparison of the Census numbers with

the registered births would lead to the erroneous assumption that the registration had been most imperfect in the year of few births.

188. It will be seen, therefore, that we are unable even to ascertain the defect attaching to the birth enumeration, much less to approximate to that in the deaths. It must be remembered, then, that in taking the registered deaths in the famine years as our guide as to the relative mortality of those years, we are adopting a method which will probably err in somewhat understating the difference in famine and

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ordinary mortality. In the case of the Madras Presidency, where the famine was most severe, and where, therefore, this cause may be supposed to have operated to the greatest extent, a method has been followed which will have the effect of avoiding any extreme error. Moreover, as the tendency will necessarily be to over-estimate the rates of increase between the two Censuses in the various Provinces, and as the effect of imperfect registration in the famine years will have the reverse tendency of underestimating the rate of increase in previous periods, these two sources of error, neither of them, perhaps large, will tend to neutralise one another.

189. The enumeration of females at all previous Censuses, and in all districts, appears to have been so imperfect that no conclusions that could be drawn from the observed rates of increase would be entitled to any weight whatever; as, however, the rate of increase amongst the males and females must necessarily be, on the average, practically identical, we shall deal solely with the figures for the male population, applying the results obtained to the whole community. A reference to Abstract 16 in that chapter will show that even in Madras the proportion of females is considerably lower than in England, while in the case of most of the Provinces, notably the Punjab and Coorg, it is extremely low. A consideration of the age tables shows that this deficiency in the enumerated female population cannot be explained on any other ground than that of omissions in the counting. There does not appear to be any good reason for supposing that the relative proportions of the sexes which are found to prevail in all normal communities of which we have satisfactory statistics, and, moreover, which evidently exist in Madras and in Bengal, should be reversed in the remaining parts of India,\* and in all probability we shall not over-estimate the female population by assuming that throughout India it is at least equal to the proportion given in the present Madras Census.

190. *Madras*.—The Madras Presidency offers, on the whole, by far the most favourable field for inquiry. Prior to the Census of 1872, there were several quinquennial enumerations, the earliest of which dates back to 1851, while others were also taken in the years 1837 and 1822. Thus the people were more or less accustomed to the machinery of the Census, and it is to be presumed that the information obtained was, in the main, more trustworthy than in the case of other Provinces, in most of which the Census was a comparatively new thing. So far as the period since 1872 is concerned, it is probable by making the corrections to the 1872 enumeration suggested in Mr. McIver's Report, and which will be referred to presently, a tolerably correct estimate will be obtained of the actual increase in the population since that date. The correction to be made to this rate, in order to obtain the normal rate of increase, is, however, larger in the case of Madras than in any other district, owing to the famine having been there much more severe. For this reason it has been thought desirable, in the first instance, to confine the inquiry to those districts in the Presidency which were least affected by the famine; and five districts have been selected, viz., Ganjam, Vizagapatam, Godaveri, South Carnara, and Malabar. The district of Tanjore would have been included, but that the figures for this district were complicated by the effect of emigration. In the case of the five districts named this difficulty did not arise; and an examination of the Birthplace Returns showed that practically there was no migration either to or from these districts which could in any way materially affect the results. It seemed probable that some immigration from famine districts might have taken place, but the following table, extracted from the Returns of Birthplace, proves that this was not so to any appreciable extent.

## Table of Birth-Places of the Population of the Five selected Madras Districts (Males).

Living in	Born in			
	Five districts		Remaining districts	
	Males.	Females.	Males.	Females.
Five districts	4106508	4188338	28603	24327
Remaining districts	16483	14210	10450718	10712930

\*It is of course possible that there may be a somewhat smaller proportion of females in India than in Europe, as we know that in approaching the south of Europe the ratio of females to males diminishes, but in adopting the figures for Madras as the standard it is probable that ample allowance is made for this fact.

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The above figures show that the effect of migration must have been extremely small, and may quite safely be neglected in the present inquiry.

191. The first step towards determining the average rate of increase in these districts will be to ascertain as nearly as can be done the actual increase since 1872. In the report on the Madras Census, page 4, Mr. McIver shows that the Census of 1872 was defective as regards the enumeration of the floating population. Adopting the results which he there arrives at by a careful examination of the figures of the two Censuses, we find that in 1871, 501,329 (or nearly four fifths of the entire floating population) were omitted in the counting, of which number 359,779 were males. On page 21 we have particulars of the floating population enumerated in 1881, and on the basis of these numbers, assuming that the same proportions existed in the various districts nine years previously, and that the counting was equally defective in each district, we have as the number of the floating male population, omitted in the Census of 1871, 90,705. Distributing these equally over the various ages, and excluding the agency tracts, in which the enormous increase during the nine years proves the preceding Census to have been altogether unreliable, we shall have the following figures as representing the distribution by age of the male population of the five districts in November 1871 and February 1881 respectively:—

Ages	Male Population	
	November 1871.	February 1881.
0-5	749,836	578,306
5-10	650,185	609,231
10-15	404,228	549,584
15-20	468,881	365,825
20-25	349,879	335,729
25-30	387,570	346,184
30-35	206,425	357,222
35-40	306,177	212,096
40-45	118,610	269,477



45-50	198,447	117,567
50-55	59,915	177,004
55-60	126,097	57,628
60 and over	102,635	189,582
Total	4,128,885	4,165,435

192. It will be seen that, taking the entire male population, the increase during the nine years has been 885 per cent., or less than 1 per mille per annum. Clearly this is very much below the mean rate of increase. This result is mainly accounted for by the large defect in the numbers of children under five years of age in 1881, due to the diminished birth-rate, and partly also to the heavier death-rate which prevailed during the famine years. In other words, the population of these districts, although they were the least affected by famine of any part of Madras, has nevertheless suffered from the two-fold effect of that visitation on the birth and death rates. In order, therefore, to ascertain the true average rate of increase we must determine to what extent the birth-rate during this period fell below, and the death-rate rose above, the average rates. The easiest method of accomplishing this, so far as the birth-rate is concerned, is to take the figures giving the population from 0 to 5 in each Census, as showing the combined effect of diminished birth-rate and increased infant mortality. The remainder of the population who were over five in 1881 will then have to be corrected for the increased death-rate to which they were subject during the famine period, that is, when their ages were two and upwards. Let us assume that, supposing there had been no famine, the population would have increased throughout at the same uniform rate, viz.,  $(1 + r)$  per annum for the 9J years intervening between the two enumerations. We should then have had, in lieu of the 578,306 children counted in 1881 as under five years of age, the number 749,836 multiplied by  $(1 + r)^9$ , and the difference between these two numbers will be the measure of the extent to which the population has suffered by diminished birth-rate and increased infant mortality. To this we have to add the second portion of the total deficiency, viz., that caused by the increased mortality of the remaining population. If we compare the registered deaths during the famine period, say, from 1876 to 1879 inclusive, with the numbers regis-

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tered in the two preceding and two succeeding years, viz., 1874 and 1875, and 1880 and 1881, we have the following results:—

Registered Death in Famine and Normal Years (Males).

Period	Deaths			
	0-1.	1-6.	6-12.	12 and over.
1876-79	32243	45450	26744	243943
1874-75 and 1880-81	36184	35795	17452	167877

193. It will be seen that the registered deaths at age six and upwards were 46.04 per cent, higher during the famine years than during the normal years, while the deaths over age one were 42.95 per cent, higher. Interpolating between these two proportions, we may assume that the death-rate for ages two and upwards was increased by 43.70 per cent. We have, however, to spread this result over the whole period between the two Censuses (that is, 9.25 years), which will give us an excess in the average of this period over the mean mortality during non-famine years of 19.06 per cent, per annum. We have then to determine to what extent this increase in the death-rate above age two has diminished the number of survivors of five years old and upwards in 1881; and to do this it will be necessary to make an estimate of the normal death-rate in non-famine times. There is no immediate method of doing this, but we can arrive at the required result in the following manner. In the first place we will determine what proportion of the population during non-famine periods are exactly aged two during any given year. For this purpose we may take the distribution by age at the 1871 Census. We had then, 749,836 who were returned as under age five, out of a total population of 4,128,885. If, now, we distribute these numbers amongst the various ages in the proportions found from the proclaimed clans' mortality table, making due allowance for the rate of increase (which it will be sufficient here to take at 1 per cent, per annum), we shall have as the number aged two exactly (that is, between, say, ages  $1\frac{1}{2}$  and  $2\frac{1}{2}$ ), 150,199; and as the total population who were aged two and upwards at the same epoch, 3,790,723, the ratio of the former number to the latter is .03962; hence the non-famine death-rate for age two and upwards was  $.03962 - \log_e(1+r)$  (approximately  $.03962 - r$ ). Thus, if we take the population above age five

at each Census, we shall have the following equation for determining the value of  $r$  (the populations are expressed in thousands):—

$$3379(1+r)^9 = 3587e^{1748((3962 - \log_e(1+r)))}$$

(the factor 1748 being the excess of deaths during the famine years, viz., an excess of 43.7 per cent., or 437 for the four years 1876-79). From the above we obtain the equation —

$$3379(1+r)^{11.01} = 3587e^{.0693}$$

whence

$$(1+r)^{11.01} = 11379 \text{ and } r = .01180;$$

that is to say, a rate of about 12 per mille per annum; and this is the rate at which we must presume the population was increasing from 1856 to 1871.

194. The increase during the past 9.26 years has been, as already stated, 8.85 per mille, or .96 per mille per annum. Hence, combining these two rates, viz., that for the non-famine period and that for the famine period, we obtain as the mean rate of increase actually prevailing in these districts, between 1856 and 1881, a rate of 7.95 per mille per annum. If we assume an average rate of increase, taking one period with another, of .8 per cent, per annum, we shall probably be within a small fraction of the truth. Nearer than this it does not seem possible, with the present materials, to go; and this rate has accordingly been adopted as the normal rate for the five districts.

195. With respect to the Madras Presidency, as a whole, it has already been stated that the effect of the famine was more severe in Madras than in any other part of India

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except Mysore, and that the consequent correction to the observed rate of increase, since 1871, to obtain the rate before that year, is larger than in any other case. We have also to consider that where the famine was worst the registration of births and deaths was probably worse too. Hence any conclusions which we might draw from the mortuary returns as to the relative death-rate during the famine years in Madras would be open to considerable doubt. The safer plan would appear to be to assume that previous to the famine the population of the whole Presidency was increasing at the same rate as has been found for the five districts we have been dealing with; and combining this rate in the proper proportion with the rate since 1871, we shall obtain an estimate of the mean rate of increase for the whole Presidency. When the proper corrections are made for the defective counting of the floating population in 1871, as calculated by Mr. McIver, we have as the total male population in 1871, excluding the agency tracts, 15,980,288; the population enumerated in 1881 being 14,927,824. Thus there has been a net decrease of 733 per cent, per annum. From this, however, we must make a deduction in respect of that portion of the decrease caused by excess of emigration over immigration. Taking the figures given by Mr. Stokes, we should arrive at the conclusion that this excess in the case of the male population would amount to about 1 per mille per annum. This would make the decrease due to excess of deaths during the 9¼ years about 6.33 per mille per annum. Combining this with a rate of increase of 12 per mille for the previous 15<sup>^</sup> years, we get an average rate of increase of about 5¼ per mille. It is probable that the true rate is somewhat in excess of this, since the severity of the famine in Madras in 1877-78 probably exceeded that of previous famines in 1854 and 1834. Hence, if we adopt 6 per mille as our mean rate of increase, we shall probably be sufficiently near the truth.

196. *Bengal*.—Bengal shows a much larger increase, if we compare the two last enumerations, than is the case with most of the other Provinces. This is mainly due, no doubt, to the fact that this Presidency was practically free from any visitation of famine comparable to that which afflicted the Madras Presidency, although it suffered in the years 1878-1880 from a considerably diminished birth-rate. The male population enumerated in 1872, if we include the native States of Kuche, Behar, &c, and the feudatory States, amounted to 31,341,366, while the males enumerated in 1881 were 34,625,591, an increase of 10.47 per cent, during the period. The Deputy Superintendent of Census in Bengal remarks upon this somewhat large rate of increase that: — "It is not to be supposed that the whole of this increase represents the advance in the actual numbers of the population. Some of it, necessarily an indefinite quantity, is due to the more elaborate arrangements made for the present Census, and to the greater accuracy with which it was taken."

197. If we examine the results somewhat more in detail, we find the following rates of increase

for the various divisions of the Presidency:—

Divisions	Per-centage of Increase		
	Males.	Females.	Both Sexes.
Chota Nagpore	31.56	37.00	34.26
Feudatoiy States	28.31	27.71	28.06
Orissa	17.89	18.03	17.90
Dacca	15.05	14.16	14.61
Patna	13.76	15.82	14.80
Bhanjulpore	10.03	11.18	10.60
Presidency	6.06	5.95	6.01
Rajshahye	4.84	4.71	4.78
Chittagong	3.03	4.39	3.71

The two first of these divisions, Chota Nagpore, and the feudatory States, exhibit an increase so large as to be quite unaccountable, except on the ground of vast improve-ment in the enumeration. While the increase in Orissa, Dacca, and Patna is also large, it is considered by Mr. Bourdillon to be such as may fairly be set down as the natural result of plentiful years, and the absence of an epidemic disease or other widespreadcalamity. If we take out from the total the figures for Chota Nagpore and the feudatory States, we find that the male population, as enumerated in the remainder of the Presidency, has increased from 28,638,420 to 31,081,082, an increased of 8.529 per cent.

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198. As already stated, Bengal did not, as compared with other Provinces, suffer to any considerable extent from famine, and there is no reason, further, for supposing that the mortality during the past nine years has exceeded that of previous periods, except, perhaps, in Burdwan. On the other hand, however, the birth-rate has probably been somewhat below its average amount. If we refer to the table given on page 142 we shall see that the children under five in 1871 were 16.96 per cent, of the total population, while in 1881 they were 14.65 per cent.; in other words, the birth-rate for the five years preceding the 1881 Census was about 13 per cent, less than the birth-rate for the five years preceding the Census of 1872. This deficiency of births is discussed on page 113 of Vol. I. of the Census Report for Bengal, and is set down to the effect of the unhealthy years 1878 and 1879, when cholera was unusually prevalent. On the other hand, the years 1867 to 1871 appear to have been exceptionally healthy, if we may trust to deductions made from the gaol returns. On page 114 of the Census Report will be found the following table, giving the deaths per mille of the gaol population from 1863 to 1880 inclusive; as to which the Deputy Superintendent remarks that the returns of the gaol mortality have been very carefully kept for years, and referring as they do to a large number of persons drawn from the classes which form the bulk of the population, they provide a valuable body of evidence as to the general healthiness or unhealthiness of any year to which they refer. It will probably be a safe assumption to make that the birth-rate immediately preceding the Census of 1872 was as much above the average as that during the years 1876 and 1880 was below. If, therefore, we take a mean between the birth-rates just found, we shall probably have a fair estimate of the average birth-rate in the Bengal Presidency. This will give us, as the loss of population from the diminished rate prior to 1881, 615,200 males. We should thus have as the normal increase 9.5 per cent., and if we assume, as may fairly be done, that the Census of 1872 was defective to the same extent as that of Madras, we should have, as the mean rate of increase, 7.2 per cent, for the nine years, equivalent to, say, .8 per cent, per annum, a rate practically identical with that already

found for the best districts in Madras.

Years.	Deaths per Mille.	Years.	Deaths per Mille.
1863	94.8	1872	52.0
1864	61.8	1873	47.0
1865	54.5	1874	54.0
1866	107.0	1875	49.0
1867	58.0	1876	37.3
1868	51.0	1877	48.8
1869	51.1	1878	69.1
1870	45.0	1879	94.8
1871	40.0	1880	63.5

199. *North West Provinces.*—In the North West Provinces there have been several Censuses. The first was taken in 1853, but is considered to have overstated the population, at least as compared with subsequent enumerations, owing to the special method of enumeration then used. Subsequent Censuses have been taken in 1865, 1872, and 1881. The Provinces suffered from the late famine, though to nothing like the extent to which the Madras Presidency was affected; whereas they suffered to a much greater extent in the famine of 1868 and 1869. That famine, however, probably from its shorter duration, appears to have had comparatively little effect upon the birth-rate, a fact which is also noticeable in other parts of India. We find at the late Census that there were 2,069,113 children returned as under five years of age, as against 2,648,465 returned in 1872. As the mortality did not probably differ greatly in the two periods, this would point to a birth-rate lower by about 27 per cent, in the five years preceding 1872. This would be equivalent to a diminished birth-rate of about 15 per cent, over the whole nine years, or, if we convert this into actual numbers, we shall find a defect in the 1881 population of, say, 738,256 under age five as due to the late famine. This would be equivalent to a reduction of about 7 per cent, per annum from the previous rate of increase in this proportion. The actual rate of increase since 1872 is somewhat less than that indicated by the figures for the entire Province, since, as is clearly pointed out in Mr. White's Report, the Benares division, and possibly some other parts of the Province show a recorded rate of increase which evidently points to a considerably improved counting in 1881. If we throw out the Benares division, and

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assume that the somewhat better result which would probably obtain in that division, as compared with the rest of the Province, is counterbalanced by defects in the 1872 Census in the remaining districts, we shall obtain, as the actual rate of increase for the Province during the nine years, 45 per cent., or about .05 per cent, per annum. Adding to this an estimated deficiency from a diminished birth-rate, as already estimated, we should obtain, as the rate of increase previous to 1872, .75 per cent, per annum. When, however, we compare the Censuses of 1865 and 1872, we find that the recorded rate of increase is only .6 per cent, per annum (Census Report, page 30). It is very unlikely that the actual rate exceeded this amount, as we can scarcely suppose that the counting of the people was more complete in 1865 than in 1872. If we assume that the recorded increase during the interval of these two Censuses represents the truth, we should have to conclude either that the correction we have made for a diminished birth-rate in the year preceding the 1881 Census has been over-estimated or else that sufficient allowance has not been made for the improvement in the enumeration since 1872. Perhaps the safest plan will be to adopt the rate .6 per cent, as representing the true rate of increase prior to 1872, and the rate above obtained, viz., .05 per cent., as that at which the population has increased since that date.

200. If we carry our view back to the period prior to 1865 we see that the past history of the population in these Provinces has not differed very greatly from that of the last 16 or 18 years. As already stated, the 1868 famine, from whatever cause, does not appear to have affected the progress of population to a very great extent; and the period from, say 1863 to 1872, may be considered to have been, on the whole, a favourable one. If we take the preceding nine years, from 1854 to 1863, we come upon the famine of 1860, which was an excessively severe one, and the events, moreover, of 1857, so that it is not improbable that the



population during this period increased at a rate not greater than that of the past nine years. Prior to this period, however, we have another period of prosperity, viz., from 1845 to 1854, when again the population was probably a progressive one; while, to go back still further, we have in the preceding nine years, 1836 to 1845, another very severe famine, viz., that of 1837, with probably a stationary population; this period being again preceded by one of the same length, when the Province was once again free from famine. Thus, for the past 50 years and upwards, it would appear that the population has passed through alternate periods of stagnation and progress. From the defect already noticed in the 1853 Census, it cannot be relied upon to yield us any information as to the rate of increase prior to 1865. If, however, we assume that the prosperous period preceding 1872, and the comparatively stationary period from 1872 to 1881 were fair representatives of their kind, we may take a mean between the rates of increase as above found for these periods as representing with as near an approximation to the truth as the data will admit of, the mean rate at which the population in these Provinces is increasing. This will give a rate of 3Jper mille per annum, and although this rate refers to a period of only 18 years, the striking similarity that has been referred to above in the previous history of the Province render it very probable that, if the materials had been available for testing the rate over a longer period, a result practically identical would have been arrived at. It may be remarked also, that Mr. White, in his report, arrives by a somewhat different method at a rate very close to the above, viz., 3.4 per mille per annum. The rate adopted by Mr. Hill in his note upon a mortality table for these Provinces is somewhat higher, viz., 4.2 per mille; but to obtain this he has simply compared the recorded rate of increase in the male population since 1872, including in his comparison the Benares division, in which the rate of increase is undoubtedly much exaggerated.

201. *Bombay*.—On page 8 of Mr. Baines' report on the Bombay Census, a table is given showing the rates of increase per cent, for both males and females in each division of the Presidency. From this it appears that the decrease in the entire Presidency among the male population has been .28 per cent, during the nine years, while, if we exclude Scinde and the town of Bombay, we have a decrease of 2.63 per cent. Taking the first of these figures as showing the true increase in the Province since 1872, we must obtain from it in the same manner as was done in

the case of the Madras Presidency the rate prior to that year.

202. The groups of ages adopted in the 1872 Census do not correspond to those employed at the recent enumeration. From the tables given, however, on page 74 of the Bombay Census report, which shows the numbers living in 1881 for the 1872 groups of ages out of a total population of 10,000, the actual numbers at these groups

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may be arrived at with sufficient accuracy; and we have the following table of the male population of Bombay and Sind in 1872 and 1881:—

### BOMBAY and SIND

#### Male Population, 1872 and 1881

Ages.	1872.*	1881
0-1	294746	229405
1-6	1479303	1113915
6-12	1355310	1437320
12-20	1215414	1270000
20-30	1611918	1506400
30-40	1194712	1301058
40-50	740582	803168
50-60	411738	497164
60 and over	218305	339289
All ages	8522028	8497719

\*Including 39,640 railway officials and military, ages unspecified, proportionately distributed.

Here, again, it will be seen that the diminished birth-rate during the years immediately preceding the recent Census has been an important factor in the reversal of the ordinary movement of the population.

203. A further loss of population, however, has occurred in consequence of the heavy death-rate prevailing during the famine years. The following table gives the particulars of the deaths registered in Bombay during the 10 years, 1872 and 1881:—

### BOMBAY PRESIDENCY.

#### Deaths registered according to Age in the Years 1872-81.

Year of Registration.	Under 1		1-6		6-12		12-20		20-30	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1872	28054	24258	45250	42414	12335	10447	9610	9706	16474	16479
1873	24671	20802	29611	27444	7968	6599	7109	7581	14332	14138

1874	27397	22548	29622	27597	7357	6389	6615	7383	13170	13989
1875	37315	31381	40562	37686	13697	11798	9307	9473	17619	17883
1876	36948	31648	36922	33521	12468	10493	9422	9180	17836	17330
1877	46196	40591	60850	53991	20547	16902	19168	16264	36285	30704
1878	30169	26130	50662	46503	21054	17935	17132	15412	31730	28725
1879	23802	20557	31008	22168	13060	11585	11599	10667	22207	21309
1880	29999	25094	27376	25236	10135	8662	9734	9148	18841	17889
1881	40913	34458	34466	31975	11834	10489	10906	11003	20876	21328
Totals	325464	277467	386329	355535	130455	111299	110602	105822	209370	199774

*(continued.)*

Year of Registration	30-40		40-50		50-60		Over 60		Total	
	Males.	Females.	Males.	Females.	Male.	Females.	Males.	Females.	Males.	Females.
1872	17549	13577	18031	12077	18909	15031	20499	19891	186711	163880
1873	16163	11870	16956	10912	17849	13362	19084	18446	153743	131154
1874	14662	11595	15802	10437	16490	12624	17476	17499	148591	130061
1875	19235	15483	19476	13765	20680	16411	21821	22126	199712	176006
1876	19472	15003	19715	13338	21838	17069	23043	23014	197664	170596
1877	39613	26583	40109	23633	42216	29601	44546	39909	349530	278178
1878	33710	25219	33477	22735	33668	26546	36395	35744	287997	244954
1879	26036	20113	26719	18429	26225	20886	26435	27737	207091	180451
1880	20344	15872	20621	14046	19688	15483	20079	20426	176817	151856
1881	21787	17642	20525	14393	19786	16017	21073	21979	202166	179284
Totals	228571	172957	231431	153765	237349	183030	250451	246771	2110022	1806420

Note.—For the years 1875, 1876, 1877, the deaths were given for the groups of ages, under 1; 1-12; 12-50; and over 50; the numbers given above for these years were obtained by distributing the deaths in the last-named divisions over the various sub-divisions in the proportions found for the remaining seven years.

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Taking the years 1877 to 1879 as the famine years, it will be seen that the annual male deaths above age one were 248,150, as against an annual average in the remaining seven years of 148,587, in other words, the mortality above age one was 67.01 per cent, higher during the three famine years than during the non-famine years. Similarly, the average annual male deaths above six were 200,644 and 113,414 respectively, giving an excess during famine years of 76.91 per cent. Interpolating between these results we find that the mortality at age three and upwards rose 70.97 per cent, during the three famine years, equivalent to a rise of 23.66 per cent, per annum for the nine years intervening between the two enumerations. Following the same plan as with the five Madras districts, we find by distributing the population under six in -the proportion given by the proclaimed clans mortality, that the proportion entering on age three during any year to the total males of three and upwards is 0.4497; hence, the non-famine death-rate for age three and upwards will be  $0.4497 - r$ , approximately or more exactly  $0.4497 - \log_e 1+r$ . Thus, taking the populations above six at each Census, we have the following equation for determining  $r$  (expressing the population in thousands):—

$$6748(1+r)^9 = 7154e^{2.13(.04497 - \log_e 1+r)}$$

the factor 2.13 being the excess of deaths (23.66 per cent, for nine years).

From the above we obtain—

$$6748(1+r)^{11.13} = 7154 \times 1.1006 = 7874;$$

and

$$r = .01396$$

This would give a rate of increase of nearly 14 per mille per annum prior to 1872. If, however, we assume that the census of 1872 was defective to the same extent, at least, as that of Madras has been proved to have been, this estimate will be reduced to 11.4 per mille, while the rate of decrease since 1872 will be 2.9 per mille.

204. We have now to determine in what proportion these two rates are to be combined. Looking to the previous history of the Bombay population, it will be found that the Province has been practically free from famine from 1845 to 1877. In 1844 and 1845 there was a somewhat severe famine, and no doubt the state of affairs, as regards the distribution of population, and the other vital statistics in the Province in the period immediately succeeding that visitation, was much the same as the occasion of the late Census. Hence we may fairly take the period since then, viz, from 1845 to 1881, as representing, on the whole, an average view of the condition of things in Bombay. The nine years since the last Census represents exactly one quarter of this period. Hence we must give to the figures referring to these nine years a weight equal to one third of that given to the figures for the preceding period. We shall thus obtain as the mean rate of increase in Bombay 7.8 per mille per annum. This latter rate is practically identical with the rate obtained by Mr. Baines by an examination of the figures for those districts of the Presidency which he considered had been subject only to normal conditions during the past nine years. The rate of increase he obtained in this manner being 7.797 per mille per annum. This agreement, as will be seen, is sufficiently close, when the very different methods by which the figures have been arrived at is considered, and the results practically confirm each other. We shall adopt, therefore, the estimate of 8 per mille per annum as the mean rate of increase in the population of the Bombay Presidency.

205. *The Punjab.*—The population of the Punjab was enumerated in 1868. Since that date the male population has increased from 9,594,308 to 10,210,053, and the female from 8,015,210 to 8,640,384, a somewhat larger rate of increase than in the case of the males. But the difference is not nearly so marked as with most of the other Provinces. Taking as our basis the male population, this would give a rate of increase during the 13 years of .479 per cent, per annum.

According to the enumeration of 1855, the male population was 8,357,786, giving a rate of increase for the 26 years of 7.7 per mille per annum. A portion of this increase is undoubtedly due to immigration, which appears to be more considerable here than in other parts of India. In Chapter III. of the Punjab Census Report, 1881, an analysis, of the birthplace return shows a balance of immigrants over

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emigrants of 279,017 males, or 2.73 per cent, of the male population. If we assume that this represents the normal proportion of immigrants, and that the immigration takes place indifferently at all ages, we may find the annual addition to the population from this source by multiplying the above ratio by the birth-rate. This will certainly not be less than about .04, hence we shall have an addition of something over 1 per mille per annum due to excess of immigration over emigration, which would reduce the recorded rate of increase of 7.7 per mille to a natural rate of about 6½ per mille per annum. Making allowance for the improvement that must have taken place in the enumeration since 1855, it is not probable that the natural rate of increase has exceeded on the average more than 6 per mille per annum.

206. The age tables indicate a decidedly lighter mortality than in the case of the North-West Provinces, even if no higher rate of increase were assumed. On this ground, we shall probably be justified in taking the mortality of the proclaimed clans as representing without any addition the average mortality during childhood in this part of India.

207. *The Central Provinces.*—The following table exhibits a statement of the population enumerated in the Central Provinces in the two Censuses of 1872 and 1881; and a comparison of the figures of the two enumerations will be seen to exhibit a very large recorded rate of increase. This rate in the case of males is 23.8 per cent, in spite of the smaller number under age one:—

## CENTRAL PROVINCES

## Enumerated Population in 1872 and 1881

Ages	Males		Females	
	1872	1881	1872	1881
Under 1	230041	153137	225812	156148
1-6	764595	977070	756069	1016211
6-12	811860	944212	679969	857715
12-20	702658	767950	722455	678425
20-30	890764	962168	910921	1071335
30-40	643157	860711	582202	782826
40-50	366843	569297	328019	499059



50-60	201597	315603	215525	311117
60 and upwards	96985	276740	121757	348293
Totals	4708500	5826888	4542729	5721129

208. The following table exhibits the details for the different divisions of the Province:—

District.	Increase, 1872-81.	
Saugor	7.05	per cent.
Narsinghpur	7.59	"
Wardha	9.16	"
Nagpur	10.5	"
Seoni	11.37	"
Damoh	16.06	"
Chhindwara	17.92	"
Rajpur	28.51	"
Sambalpur	32.59	"
Bilaspur	42.2	"

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It does not seem possible from a consideration of these figures to arrive at any satisfactory conclusion as to the actual rate of increase that has taken place in the Province. The recorded rates even in the case of the districts in which they are lowest are considerably higher than those prevailing in the North-West Provinces, which are contiguous, and are as high as the normal rate in Madras, Bombay, or Bengal; and this, although the different Provinces suffered considerably from the famine of 1878. In the case of the latter districts named in the list, it is quite clear that the recorded rate of increase is largely in excess of the truth, and it seems certain that in every case the enumeration has greatly improved since 1872. Under these circumstances it would appear impossible to arrive at any definite estimate of the normal rate of increase. By an examination of the age tables, however, it is possible that we may be able to arrive, at all events, at some approximate results.

209. For this purpose it will be convenient to take as our standard of comparison the Bombay figures, as these alone are given for the same groups of ages as those of the Central Provinces. Taking then as our basis a population of 100,000 males in each case, we have the following distribution by age in the two Provinces:—

## Distribution by Age of 100,000 Males.

Age.	Central provinces			Bombay		
	1872.	1881.	Mean.	1872.	1881.	Mean.
0-1	4886	2628	3757	3459	2700	3080
1-6	16239	16769	16504	17358	13108	15233
6-12	17242	16204	16723	15903	16914	16408
12-20	14924	13179	14051	14263	14945	14604
20-30	18919	16513	17716	18915	17727	18321
30-40	13659	14771	14215	14019	15311	14665
40-50	7791	9770	8780	8690	9452	9076
50-60	4281	5416	4849	4831	5851	5341
60 and over	2060	4749	3405	2562	3992	3277
Total	100000	100000	100000	100000	100000	100000

210. Taking the figures given above for the mean of the two enumerations, we obtain the following ratios of the Central Provinces figures to those for Bombay:—

## Ratios of Mean Central Provinces Populations to Bombay Populations.

Ages.	Ratio.
0-1	1.2128
1-6	1.0834
6-12	1.0192
12-20	0.9621
20-30	0.967
30-40	0.9693
40-50	0.9674
50-60	0.9079
60 and over	1.0391

The similarity of the ratios from age 12 to 50 (and to the end of life, if we take the last two groups together) shows that the rate of increase and the rate of mortality at these ages is similar in Bombay and in the Central Provinces; and in the absence of any information leading us to suppose a higher mortality rate, we may assume that the rate of increase is practically the same, viz., 8 per mille per annum.

211. It must be admitted that any conclusions arrived at by so indirect a method as that which we have been compelled here to employ, must be open to a certain amount of doubt. The estimate is, however, the best that can be made under the circumstances, since no other method is open to us, and may be received probably as, at all events, an approximation to the truth. If the birth and death registration were fairly complete, it would afford us the requisite information; but, although it is probably better in these Provinces than in most parts of India, it is very far from being sufficiently trustworthy to be employed for any such purpose as the present. We must, therefore, rest content with the approximate rate we have already arrived

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at until the next Census affords us, perhaps, sufficient material for answering more satisfactorily the inquiry.

212. With respect to the remaining Provinces, the information is so extremely defective that it would be impossible to deduce any results which could be of the slightest value. Should the present Census turn out to have been fairly complete throughout India, even as regards the male population only, it may then be hoped that on the occasion of the next enumeration sufficient data will exist, not only to enable us to correct and improve the estimates arrived at on the present occasion, but also to undertake similar inquiries for the remainder of India, with a very fair chance of success. Until then, however, except in the event of an extraordinary development in the registration of vital statistics, it will be practically impossible to arrive even at approximate results for the remaining Provinces. However interesting such results might in many cases prove, it will be seen that in the case of the six Provinces dealt with no attempt has been made to offer more than approximate estimates as to the rates of increase. Nothing would be gained by adopting rates involving several places of decimals, except the mere appearance of accuracy; and it seems better that round numbers should be taken as showing upon the face of them that they stand merely for approximations to the truth.

213. With reference to the effect upon the final tables of mortality of any errors in these estimated rates of increase it may be said, speaking generally, that the error in the average duration of life corresponding to an error of 1 per mille in the estimated rate of increase in any given Province would not exceed a fraction of a year, say, about 5. As nearly all the rates of increase given above are probably correct to within a smaller limit than 1 per mille per annum, it will be seen that, so far as this portion of our table is concerned, the final tables may be looked upon as substantially trustworthy. There are, of course, other causes which

may create errors in the final results; for example, the adoption throughout of the proclaimed clans' experience as representing the mortality up to the 12th year of age. In this respect, however, the only course open has been followed, and here, again, there is no reason to suppose that any error has been caused of any importance. At the same time it will of course be recognised that the tables are throughout based upon materials which are defective at every point; and although, therefore, they may represent a fair approximation to the truth, it would be a mistake to look upon them as anything more than such approximations, which must necessarily be open to revision when more extensive materials shall have been accumulated for forming a final judgment upon the various questions involved.

#### Adjustment of the Age Tables and Formation of Mortality Tables.

214. The difficulty in adjusting the age tables for the younger ages has been avoided by making use of the results of the proclaimed clans experience throughout. There is also a difficulty at the older ages from the absence of any trustworthy data upon which to found our estimates. The inaccuracies of the statements of age in the Census Returns have already been alluded to, and, as may be supposed, the uncertainty attaching to the returns is greatest at the oldest ages. Beyond age 55 nearly the whole of the ages are set down in the enumeration as round numbers 60, 70, and so on,\* clearly indicating that the vast majority of the people at these ages have very little idea as to what their true age is. On this account it has not been thought desirable in the Imperial tables to give any particulars of age after 60, and although the numbers above age 60 are given, there is no information which will enable us to distribute these numbers in their due proportion for the succeeding years of life. The method by which Mr. Stokes obtained his results for the higher ages was by using the particulars of the Madras town mortuary registers. In these a record was kept of the ages of the persons whose deaths were registered, and by comparing the proportions dying at different periods of life, Mr. Stokes was enabled to carry his mortality table from the age of 60 to the close of life. This method, however, suffers from the extraordinary exaggeration of the ages which is common in the case of old persons. Mr. Stokes' table is carried on to age 105, an age which is certainly attained in England only in very exceptional cases; and to such an extent is the mortality affected by this exaggeration of the older ages, that for all ages

over 70 it gives a higher value for the expectation of life than the English table, a result which, on the face of it, appears improbable. It would seem the safer method to at once recognise the fact that beyond 60 years of age the statements as to age both in the enumeration and in the mortuary

\*See the "statement" on p. 141 closing the previous chapter.

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registers are utterly untrustworthy. As, however, it is most desirable to complete the mortality tables by carrying them on to the close of life, some other method must be devised, open to less objection, for this purpose. The method that has been employed is one that also lends considerable assistance towards the successful graduation of the age tables from the point where we are left by the proclaimed clans' experience. The most simple method that can be adopted for graduating the numbers in a population table, where these numbers are given for groups of ages, is probably that known as the graphic method. This method is superior to the use of finite difference formulas from the fact that the latter cannot be well applied to the extreme of life, nor to such parts of the table as are affected by rapid change in the rate of mortality. The graphic method, however, has hitherto been subject to the drawback that it is not possible to represent with any accuracy on a small scale the large numbers that are dealt with in Census Returns, and a second adjustment is necessary to remove the irregularities in the first, due to the small scale employed. There is also in all age tables the uncertainty as to how the curve shall be drawn at the oldest ages.

215. To avoid these difficulties, and at the same time to obtain a satisfactory distribution of the population over age 60, a formula (the invention of Mr. W. Makeham) was employed, of which it is sufficient to say that it professes by means of four constants to give the numbers living according to any given mortality table as a function of the age for the whole of adult life, and that, if expressed in general language, it will amount to this, that after the stage of adult life is reached, the force tending to destroy life, termed by actuaries the force of mortality, consists of two portions, one of which is constant throughout life, and the second portion increasing with the age in the form of a geometrical series. One of the most interesting points in this discovery, for such it is certainly entitled to be considered, is the uniform rate at which this variable force is found to increase in nearly all the tables yet

examined; this rate being found to be a trifle under 10 per cent, per annum. It must not be supposed that two tables graduated by means of this formula would necessarily show any likeness to each other in their general characteristics, even supposing the same rate of increase of the variable force were assumed in each case, for the utmost variety in the tables might be produced by properly varying the relation of the two forces, the constant portion and the increasing portion of the force of mortality. Thus, if the constant portion were large, and the variable portion small, we should have a table of mortality giving a higher death-rate for the young ages, a normal rate, probably, for middle life, and a rate below the average for extreme ages; while, on the other hand, if the constant portion of the force were relatively small, and the variable portion large, we should have a low rate of mortality at the young ages, and a high rate at the older ages. It follows from the nature of the formula, that given an uniform rate of increase in a given population, it is equally adapted to represent the population table as it is to represent the life table corresponding to it, and it will be found on trial to be as well adapted for employment with the Indian age tables as could possibly be expected when regard is had to their obvious irregularities.

216. The extent to which the formula was employed was only limited; as, although the tables were in the first instance adjusted by it throughout, the graduated tables thus obtained were used simply as a *base line* by which to adjust, by the graphic method, the actual numbers recorded in the Census Returns, the adjusted curve being made to run into this base line about age 60. Thus the adjustment of the age tables may be considered to have been made in three sections, the young ages being dependent entirely upon the experience of the proclaimed clans, the intermediate ages being obtained by continuing the curve in such a manner as to follow, fairly well, the Census tables, and at the same time preserve a regular progression in the adjusted numbers, while the numbers at the older ages were practically those given by the preliminary adjustment by means of the formula.

217. A lengthened description of the exact methods employed for the purpose of obtaining the constants for the preliminary adjustment, and in subsequently drawing the final age curve would be of little use. In each case, however, the actual numbers as returned in the Census are given alongside of the numbers from the graduated tables, so that a deviation from the



original data can be at once seen. These deviations are in all cases only of such a magnitude as would necessarily result from the irregularities known to exist in the recorded numbers. With respect to the older

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ages, to put the matter into less technical language, we may say that what has been done practically amounts to the assumption that the proportion existing between the English and Indian rates of mortality is practically the same, after reaching about 60 years of age. This appears to be really the only assumption which can be made safely, and the results to which it leads us will be found to be very accordant with those which would appear to be indicated by the only information outside the data now dealt with.\* It should be observed, moreover, that the method employed has no effect upon the estimated duration of life below age 60; any method which retains the aggregate population above that age, as has here been done, would leave the expectation of life for all younger ages unaffected. A further advantage accruing from this method is that by employing a base line already agreeing closely with the original age curve we are able to make our graphic adjustment on a very much larger scale than would otherwise be possible, and thus to obtain our final table by means of a single process, and without the aid of any second adjustment.

218. Commencing with the five Madras non-famine districts which have already been referred to, it will be well to give in somewhat special detail a description of the process employed. With respect to the rate of increase adopted, reference must be made to the Section of this note dealing with that subject. It will be seen that the normal rate which is there arrived at is .8 per cent, per annum; and this rate has accordingly been adopted as the basis of the following inquiry. Our first step must be to determine the extent to which the mortality up to age 12 was affected by the famine. As has already been stated, the mortality for these ages during a non-famine period is assumed to be fairly represented by the proclaimed clans' experience. We will assume that the increase of mortality during the famine years is fairly represented by the proportionate increase in the registered deaths. We have then for the five districts the following table, exhibiting the deaths registered during each year from 1872 to 1881 for the groups of ages under 1, 1 to 6, 6 to 12 and 12 and upwards:—

#### MADRAS (5 DISTRICTS) MALES.

Deaths registered in the 10 Years 1871-81.

Year.	Deaths at Ages			
	0-1	1-6	6-12	Over 12
1871	7109	8397	3318	40648
1872	9334	6195	5183	46647
1873	7008	8132	3895	39874
1874	8488	6107	5108	45309

1875	8861	7101	4895	45756
1876	8936	7850	6691	55946
1877	7917	6948	6.455	61620
1878	8887	8239	7982	72499
1879	6503	5735	5616	53878
1880	8573	7308	3810	37464
1881	10262	8691	3639	39348

219. In the case of the death-rate in the first year the problem is somewhat complicated, and cannot be solved by a reference only to the death registers. It will be seen, in fact, that in the later famine years the deaths of infants were actually below the normal number. This fact was not due to any diminished mortality amongst children under one year of age, but simply to the fact that the greatly diminished birth-rate during the famine left fewer children out of whom deaths could take place. We must, therefore, compare the actual deaths as recorded with the births corresponding to them; and for this purpose the following table is appended showing births

\*Mortality experience of native pensioners collected by Dr. Haines, and referred to later on.

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registered from June to June in each of the years specified, and the deaths taking place in the corresponding years. It has been assumed as sufficiently accurate for the present purpose that the births were spread uniformly through the year, and the births from June to June in each year have been taken as all occurring on the 1st of January, that is to say, in the middle of the period, the deaths in the succeeding 12 months under one year of age being taken as the deaths corresponding to this number of annual births:—

Year.	Registered Births.	Registered Deaths.
1872	65748	9334
1873	63085	7008
1874	64778	8488
1875	71592	8861
1876	75226	8.936
1877	72677	7917
1878	65090	8887
1879	57863	6503
1880	67772	8573
1881	84430	10262

220. It will be seen that only in a single year is there any marked increase in the rate of mortality, and comparing this year, namely 1878, with the average of the remaining years, we find an excess in the mortality under one year of age of 14.6 per cent. This, if spread over the 9.26 years between the two Censuses, will give an increase of 1.58 per cent., and over the entire period of 24.8 years which we have taken as the basis of our inquiry, we shall have an excess of .59 per cent.

221. At first sight this increase in the mortality below age I may appear very small, especially when it is remembered that the famine is said to have fallen most severely upon the young children and infants. The following considerations, however, will

show that this is not inconsistent with the result arrived at above. In the first place, the normal mortality amongst infants is very much greater than that during early and middle adult life; for example, if we take the normal mortality under year 1 prevailing amongst the proclaimed clans we shall see that the probability of dying in the year is about .28275; whereas the probability of death at, say, age 12 is but little over .01. Now it is clear that a much larger increase in the mortality is possible in the latter case than in the former; for example, during the very unhealthy year of 1879 the mortality at age 12 rose to nearly four times the amount stated above, and no doubt, under special circumstances, a much larger increase might easily occur. But it is clear that under no circumstances whatever could the mortality under year 1 be increased in this proportion, since, even if all the children under one were to die, the rate of mortality would only be represented by unity, which is less than four times the normal rate. Further, it is probable that an increase of 10 per cent, in the deaths of children under one year of age would be more noticeable from the greater excess in the numbers dying than an increase of 100 per cent, in the mortality in the latter period. In addition to this circumstance, however, there is another consideration of some importance. Wherever the famine was felt in any severity a largely diminished birth-rate was found to prevail. Hence, in the worst districts, where the mortality was highest, the number of children under one year of age was probably very small, and, however great may have been the mortality prevailing amongst them, it would have had but little weight when taken in conjunction with the remaining districts of the Province. For these reasons, therefore, it will be seen that there is really no conflict between the apparently small addition to the mortality in the first year of life due to the famine when the whole Province is considered; and the view already referred to that in the actual famine districts the children were very severe sufferers. With respect to the addition to be made to the rates of mortality for the remaining ages up to 12, the mortuary returns give us the following results. The deaths from age 1 to 6 were 27 per cent, higher during the famine period, while those from age 6 to 12 were 51.8 per cent, higher. The ratios for individual ages can only be obtained by interpolating between the ratios thus found. This may be best done by making a graphic adjustment of these numbers, taking as our basis of per-centage the increase under 1, from 1 to 6, and from 6 to 12. By this means the following ratios were

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obtained, showing the extent to which rates of mortality for each age during the 25 years since 1856 were increased by the famine:—

Age.	Ratio by which the Normal Mortality for 25 Years has been increased by the Famine.
0	1. 0059
1	1. 0190
2	1.0315
3	1.0431
4	1.0536
5	1. 0630
6	1.0712
7	1.0779
8	1.0826
9	1.0848
10	1 .0843
11	1.0816
12	1.0776
13	1.0738
14	1.0728
15 and over	1.0718

and multiplying these ratios by the normal rates of mortality for the Proclaimed Clans given in Table D., we get the following rates of mortality as those finally adopted for the five districts as representing the average of famine and non-famine periods.

#### Five Districts Average Mortality.

Age	Probability of dying in the Year.
0	28442
1	09339
2	05860

3	04163
4	03083
5	02431
6	01940
7	01582
8	01354
9	01208
10	01135
11	01122

222. From these rates, and the rate of increase already found, we may determine the proportionate numbers living up to age 12, and it will be convenient to calculate these on the basis of 100,000 births. We thus obtain the following population table, and we now have to reduce the enumerated populations for the five districts to the same radix.

	Age. $X$ .	Living at Age. $X$ .	Living between Ages. $x$ and $x + 1$ .
0		100000	77237
1		71658	67535
2		64832	62665
3		61032	59639
4		58491	57518
5		56688	55942
6		55310	54731
7		54237	53776
8		53379	52994
19		52656	52323
10		52020	51718
11		51430	51132

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We may do this in the following manner. The proportionate male population under age five in 1871 was .17870, while the proportion in 1881 was .14101. The figures for 1881, however, contain the entire effect of the late famine, and as the period we are considering, viz., 24.8 years, exceeds the five years covered by these ages in the ratio of about five to one, we must give to the 1871 figures four times the weight of those for the 1881 Census. Combining then the above proportions in this ratio, we shall have as the normal proportion of children below age 5, 17 .116 per cent, of the total population. But corresponding with our radix of 100,000 births we should have, according to the mortality table given above, 318,583 children below the age of five, which, on the basis of the ratio just found, would give for the total male population corresponding to 100,000 annual births, 1,861,317. We must, therefore, divide the figures found by combining the two enumerations by the factor

$$\frac{8,294,320}{1,861,317}$$

$$1,861,317$$

223. These populations from age 15 upwards, were first of all subjected to a pre-liminary adjustment by Mr. Makeham's formula in the manner that has been previously described. Taking, then, the adjusted population curve thus found as our base line the differences between this curve and the actual figures were set out to scale on cross-ruled paper. The adjusted numbers for the first 12 years of life as given above were then inserted, and thus the first portion of the curve, up to age 12, was laid down. It remained then to continue this curve in such a manner that it should follow the original facts as nearly as was consistent with the necessary uniformity in the progression of the numbers, it being made to coincide with the base line after age 65. In this manner the adjusted curve was laid down for the whole of life, and the differences between the curve thus found, and the preliminary adjustment represented by the base line, being read off, the final adjusted table of populations was obtained. This table is given at the end of this note, but in order that the adjusted curve may be compared with the original figures a diagram has been given showing to scale both the numbers as found from the enumerations and those obtained as the final series.

224. The following tabular comparison will enable the results to be looked at numerically:—

Ages.	Census Numbers, 1871-1881.	Adjusted Totals.
0-20	4376076	4372770



20-50	3205383	3191506
Over 50	712861	730044

It will be seen that for the groups of ages there given the adjusted numbers living are as close to the original figures as can fairly be expected when the manifest irregularities in the latter are considered. On the basis of this population table the mortality table (also given at the close of this chapter) was formed, and from it the rates of mortality at each age may be found, and also the average duration of life. The general bearing of the results will be discussed when the figures for the remaining Provinces have been dealt with.

225. A similar process was followed in the case of each of the remaining Provinces, and the results are represented in similar form; in each case a diagram has been given showing the populations as enumerated at the two Censuses, as compared with the adjusted results, so that the agreement or divergence may in each case be seen at a glance. In the case of the North-West Provinces, Bombay, and the Central Provinces, the same average rate of mortality was adopted up to age 12, as with the five districts. In Bengal and the Punjab the lighter mortality shown in adult life has rendered it necessary to adopt a somewhat lighter mortality during infancy, and the proclaimed clans' experience has been employed without the addition for famine mortality made in the case of the remaining Provinces. For the Madras Province, however, a somewhat higher rate of mortality has been prevalent in consequence of the more severe effect of the famine. Adopting the same principle as in the case of the five districts the following ratios between the non-famine and famine mortality were found, from age 0 up to

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age 12; and the rates given by the proclaimed clans' experience being increased in these proportions, gave the average rates for the entire Presidency.

Age.	Ratio by which the Normal Mortality, has been increased during the 25 Years 1856-81, by the late Famine.
0	1.0168
1	1.0880
2	1.1300
3	1.1572
4	1.1744
5	1.1844
6	1.1916
7	1.1968
8	1.1996
9	1.2004
10	1.1988
11	1.1940

Average Rate of Mortality in MADRAS PRESIDENCY up to Age  
12.

Age.	Probability of Death.
0	2875
1	10036
2	06420
3	04618
4	03436
5	02709
6	02158
7	01757
8	01501
9	01337

10	01255
11	01238

226. *Central Provinces*.—If reference is made to the figures in para. 214, it will appear that, as estimated by a mean of the 1872 and 1881 enumerations, there are comparatively a larger number of young children in the Central Provinces than in Bombay, and hence that with a similar mean rate of increase prevailing we should have a higher rate of infant mortality in the former provinces than in the latter. This inference would be sound if the ratios given in (214) could be relied upon as accurately representing the normal condition of things in the two provinces. The late famine, however, affected the birth-rate to a decidedly greater extent in Bombay than in the Central Provinces, for whilst (as will be seen from the figures in para. 213) the male children under six, in 100,000 males, was reduced in Bombay from 20,817, the number in 1872, to only 15,808 nine years later, the reduction in the case of the Central Provinces was only from 21,125 to 19,397. If we compare the proportion of male children in these two areas in the non-famine period, that is, in 1872, we find they do not materially differ, the ratios being, as above stated, 20,817 and 21,125 respectively in total populations of 100,000 males. We should therefore infer that prior to the famine the mortality among children was not much, if any, greater in the Central Provinces than in Bombay. On the other hand, although the famine of 1877-78 affected Bombay to the greater extent, yet during the period preceding the famine, as far back as to 1844, this province was practically free from famine, which was certainly not the case in the Central Provinces. Looking at all these considerations, it would seem probable that in the long run the provinces have suffered about equally from this cause, and that a similar rate of infant mortality may be safely adopted in each case.

227. *The Female Tables*.—Reference has already been made to the untrustworthy nature of the figures relating to the female population, and as the subject has been dealt with fully in a previous chapter of this report it is not necessary to enter into a detailed consideration of it here. The conclusions there arrived at will support the

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opinion that in all the provinces, except perhaps Madras, the female census is so imperfect that it cannot safely be used to deduce any conclusions as respects the rate of mortality prevailing among the female population. In the case of the Province of Madras the defects in these returns are much less important, and are not of such a magnitude as to preclude results being deduced from the female age tables entitled to some degree of confidence. In Bengal, where the returns rank next in respect to the proportion of the enumerated females to the total population, the age tables are available only in the case of the 1881 census. Hence, in Madras alone can we safely employ the results of female census in the formation of mortality tables. It would seem, however, unlikely that the ratio of the female and male mortality should greatly differ in the various provinces. Having therefore constructed a Female Life Table for the Madras Presidency, similar tables have been deduced from it for the remaining provinces on the assumption that the relative female and male mortality is similar throughout India.

228. With reference to the construction of the Female Madras Life Table, the principal difficulty was found at the younger ages. For obvious reasons the rates of mortality found to prevail among the female children in the proclaimed districts could not be employed. As in the case of the males, the census figures at the younger ages are too irregular to afford any trustworthy basis for calculation, neither can the ratio of females to males at these ages be used as this ratio appears to have been disturbed some-what by the famine, and is also affected by peculiarities in recording the ages of the females. The following assumptions were made which seem probable, and, moreover, lead to a satisfactory adjustment of the tables. A comparison of the ratios of the male and female population, taking a mean of the 1871 and 1881 enumerations, and raising the total proportion of females in 1871 to the proportion found in 1881, gives the following results:—

## Females to 10,000 Males.

Ages.	In 1871 (corrected as above.)	In 1881.	Mean
0-10	10073	10349	10211
10-20	10471	10131	10301
20-30	10425	9901	10163
30-40	9873	9767	9820
40-50	9724	9930	9827

50-60	10427	10961	10694
60 and over	11212	12404	11808
All Ages	10234	10234	10234

The evidence of the birth registration shows that *at least* 106 males are born to 100 females in Madras; hence, as we have more than 102 females living under 10 to 100 males, it is clear that the mortality during infancy must be much less than the male mortality. Further, as we have about a similar proportion, 103—100 living from 10 to 20—it would appear that the mortality between the ages 5 and 15 (the middle ages of the two groups) is not materially different, while from similar comparisons we see that the female mortality must subsequently be greater than the male until about age 40 (midway between the groups 30—40 and 40—50, where the relative number of females is similar). Thus the female mortality must be, immediately after birth, much lower than that of male children, but must gradually approximate to it, until at about age 10 the mortality of the two sexes is identical. To obtain the relative mortality at the earlier ages I have taken as a basis the mortuary figures for the normal years 1880-81, taking the following ratio for the mortality of year 0—1:—

$$\frac{*(\text{Registered female deaths, Aug. 1880—Aug. 1881}) \times (\text{Males under 1 censused in Feb. 1881})}{1881}$$

$$\frac{*(\text{Registered male deaths, Aug. 1880—Aug. 1881}) \times (\text{Females under 1 censused in Feb. 1881})}{1881}$$

\*Obtained by interpolating between the registered deaths for 1880 and 1881 in each case.

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the numerical value of which ratio is .8330. This was then adopted as the ratio of the mortality between ages 0—1, and the logarithm of the probability of living one year according to the male table multiplied by this ratio gave the value for the female table, the values for the remaining ages to 10 being obtained on the assumption that the above ratio increased uniformly with the age becoming unity at age 10; above this age the adjustment of the female age tables was continued in exactly the same manner as in the case of the male tables. From the adjusted age table thus formed the life table was deduced in the ordinary manner, adopting the same mean rate of increase, 6 per mille per annum, as for the males.

229. *Mysore*.—The case of this province is specially interesting since there the late famine was felt with special severity. It is probable that in a population of over 5,000,000 upwards of 1,000,000 lives were lost during the famine, and the Census figures in 1881 show a reduction in the population during the nine years from the previous Census of nearly 900,000 persons.

The following table exhibits the details as to age of the two enumerations:—

Population of Mysore in 1871.

Ages.	Males.	Females.
0-1	97203	101397
1-6	389441	401853
6-12	436292	393040
12-20	401693	460235
20-30	177997	503.785
30-40	344227	296466
40-50	214737	198623
50-60	121381	112045
Over 60	52953	52044
Total	2535924	2519488

Population in 1881.

0-1	60078	63639
1-2	29462	30511
2-3	26807	28737
3-4	31992	37150
4-5	42548	45403
5-10	285940	297280
10-20	493997	450051
20-30	378072	416970
30-40	341681	310610
40-50	210141	197411
50-60	110542	128946
Over 60	74582	93638
Total	2085842	2100346

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It must be borne in mind, however, that these figures are not strictly comparable, for the reason referred to already in this chapter. Although, for example, we have in 1881 upwards of 50 per cent, more persons enumerated above age 60 than in 1871, there is no doubt whatever that the actual numbers living above that age were much smaller than in the earlier period; the explanation, as already pointed out, being that the persons returned as aged 60 next birthday in 1871 were included in the group 50 to 60, while the ages being this time taken as at the last birthday, the large number returning their ages as 60 are shifted to the higher group, "60 and over." This fact renders any general comparison of the age tables impossible, not only in Mysore, but for the remaining provinces.

Neither is it possible to deal with the Mysore figures as with those for the other provinces, by assuming that a mean between the two enumerations would give approximately the true mean distribution of the people by age.

The assumption made in these cases is that the 1871 and 1881 figures referring to two periods opposite in character, one an exceptionally prosperous and the other a famine period, a mean between the two will give a fair estimate, so far as the age distribution is concerned, of the mean condition of the population; the famine, in fact, is treated as, not an abnormal, but as a periodically recurring feature, but it is not possible so to treat a famine as exceptional in its severity as that of Mysore; such famines could not be periodically recurrent in any district without practically depopulating it. There is, moreover, a still graver difficulty in forming a mortality table for Mysore. Even assuming that a mean of the two enumerations would give a rough estimate of the average age distribution of the people, there is no possibility whatever of estimating the average rate of increase of the population, or even of attaching an exact meaning to such an



expression, as an average rate where the fluctuations are so enormous and so irregular. We cannot even determine the rate of increase prior to the famine, hence it is impossible in the absence of this factor to convert the age tables into tables of mortality.

230. While, however, the Mysore age figures cannot be dealt with in the same manner as those for Madras, Bengal, and other provinces they, nevertheless, afford some valuable information respecting the effect of the famine. In the first place, they exhibit very strikingly the suspension of reproductive power that everywhere accompanied the famine; and as here the famine was most severe, so here we have the greatest depression in the birth-rate during the famine years.

This is seen in the remarkable paucity of children living at the ages 1 to 5 in the present Census. Whereas in 1871 there were 198,600 children under 1 year old, in 1881 there were only 123,717, or less than two thirds the number, while between 1 and 2 and 2 and 3 years of age we have respectively only 59,973 and 55,544. These children would be survivors of those born in 1879 and 1878 respectively, and represent scarcely more than one third of the number who would have been alive at these ages but for the famine. A similar result is seen if we compare the Mysore figures with those of the other provinces.

In 1881, the proportion of the total population under 5 in Mysore was 9.15 per cent in the case of the males and 9.78 per cent, for the females, while in Madras the proportions were 12.45 per cent and 12.84 per cent, respectively; in Bombay, 12.63 per cent, and 13.81 per cent.; in the North-West Provinces, 12.13 per cent, and 13.27 per cent.; and in the Central Provinces 15.56 per cent, and 16.67 per cent, respectively. No doubt a considerable part of this deficiency of children may be due to the fact of the greatly increased mortality during the famine; but this is not the main cause, since, if so, the deficiency would be much more marked in those born in 1876 and those born in 1877 than in 1879, that is, there would be much fewer children between 3 and 4 and 4 and 5 than between 1 and 2, since the latter altogether escaped the greatest severity of the famine, while the former were exposed to the extraordinary mortality throughout its entire duration.

Another point upon which the Mysore figures may throw some light is the relation of the male to the female death rate

during famine. The Madras figures would seem to prove that the male population suffered more during the famine than the female, and this both from additional relative mortality and a relatively diminished birth rate. The Mysore figures, however, appear to show that while this may have been the case, the difference caused by sex has not been very important. If the mortality of the sexes had differed greatly in Mysore, especially, if in addition to a larger mortality,

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the males had suffered also more heavily in the deficiency of births, the male population would have shown a much larger reduction than the female.

As a matter of fact, however, the decrease has been 450,082 as against a decrease of 419,142 in the females, a difference which is not very important, as in every province the recorded female population has relatively increased since 1871 from improved enumerators.

#### DESCRIPTION OF THE FINAL TABLES AND GENERAL RESULTS.

231. Tables similar in form have been given for each of the Provinces dealt with except Mysore. These tables consist, first, of a table of adjusted populations, showing the numbers living at each age in each Province out of a total of 1,000,000. In the case of the Province of Madras and the combined Provinces the adjusted male and female population are both given; for the remaining Provinces the males only. From this table may, of course, be deduced the average age of the population in the various Provinces. Secondly, the life table in its ordinary form, showing the numbers who, out of 100,000 born alive, will attain respectively the various ages, 1, 2, 3, &c, and how many will die at each age; also shows the numbers living between each successive pair of ages, 0 to 1, 1 to 2, &c.; the rate of mortality or probability of dying at each age; and the average duration of life. The male and female tables are shown separately. The tables for India\* have been formed by combining the figures of the respective provincial tables, giving to each Province a weight proportioned to its population. Thirdly, a general table is given at the close of the series giving a summary of the results for the whole of the Provinces, and for all India, combined with a comparison with similar results as deduced from the English

Census. With respect to the diagrams, the first series exhibit the adjustment of the age tables, giving the unadjusted and adjusted numbers living out of 1,000,000 persons for the different Provinces. Thus the diagrams for the various Provinces have all been reduced to an identical scale, and admit more readily of comparison. The horizontal divisions represent each one year of life, while the vertical divisions each represent 1,000 persons. The rectangles represent the population, according to a mean of the two last Censuses, where the figures are available, in each case reduced to such a scale that the total population amounts to 1,000,000. These diagrams simply represent the figures of the population tables given at the close of the note in a graphical form. The last diagram of the series is similar in character, but refers to the whole of the six Provinces, practically very nearly the entire Empire of India. The population curve is here also based on the assumed total population of 1,000,000, and a similar curve is inserted showing a mean population in England and Wales upon the same basis. Thus a glance at the curves will at once show the different constitutions of the two populations, and the much more rapid manner in which the numbers in the Indian die off at all periods of life. A further diagram has been added showing the rates of mortality for each age, as found by combining the six Provinces, compared with the rates of mortality according to the English Life Table No. 3.

232. The second set of diagrams represent the expectation of life or the mean after life-time at each age, and in each case the expectations by the English life-table are added for the purposes of comparison. It will be noticed in the first place, that the expectations of life are, at all ages, strikingly below the English figures, but especially so at birth. Taking the table for all India, we have as the average expectations of life at the time of birth 23.5 years as compared with 39.91 years the English expectation.

Thus it will be seen that the average duration of life in India, according to these tables, is somewhat under two thirds of its value in England. The disproportion is not so great where each of the two curves rises to its maximum, namely, about age five. Here we have an expectation of life in India of about 36 years, as against 47 in England, or about one fourth less. It is evident, therefore, that the greater disparity in the results in the younger ages, and especially at birth, is due to the much higher mortality prevailing amongst children in India. In the first year of life,

especially, the mortality is extremely high, and has the result of discounting very considerably the effect of the high birth-rate. In this respect the Indian figures compare with those of many of our large and over-crowded towns.

\*The population of the combined Provinces amounts to about 190,000,000, and hence, though many small States are omitted, by far the larger part of India, fully three fourths, is included. What might have been the effect upon the general results had it been possible to have included the remaining Provinces it is impossible to say, except that it must have been slight.

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A comparison of the results given for the two sexes will show that female life in India, as in England, is, on the whole, better than male life. The mortality in the first few years is considerably less, during middle life it is somewhat more, and again, after about age 40 it falls below the male mortality. The average duration of female life is considerably greater than that of males at birth, but falls below from age 4 to age 21, after which female life is better than male to the close of the table.

233. Appended to para. 236 are tables showing the birth and death rates deduced for the different Provinces. First, taking the sexes separately; secondly, for both sexes, combining them on the assumption that the true proportion of females should be that found from the Madras Census, viz., 505 females in every thousand persons.

234. Some explanation is required as to the rather large divergence in the results here obtained, and in those previously deduced by Messrs. Stokes and Hill. This difference will be seen to be trifling when a comparison of the expectations of life is made, for the whole period of middle life, in fact from about age five up to age 60. For the young ages a considerably lower value for the expectation of life has been found than was deduced by these investigators. The reason for the difference here is the much higher infant mortality assumed in these calculations, than that adopted by the gentlemen named above. The results deduced by Mr. Stokes gives a mortality in infancy very little greater than that found to prevail in England. Those obtained by Mr. Hill are based upon the experience of the Proclaimed Clans, which has also been made the basis of the results here obtained. The difference between these results has already been explained as being due to the more limited data employed by Mr. Hill, and subsequent experience amongst these clans shows clearly that the mortality, as first deduced, was considerably too small. It will be admitted, I think, that this experience yields at present the most satisfactory if not the only data for solving the question of infant mortality in India.

235. With reference to the divergence at the older ages, that is after age 60, it is entirely due to the different methods employed in adjusting the age tables. This point has already been noticed, and although in theory the method employed in this note, is, no doubt, the least preferable of the two methods, in practice the results obtained by it appear fully to justify its use, as the expectations of life given in Mr. Stokes' table (which above 70 became considerably larger than the values in England) will be admitted to be inherently improbable. At the same time it must be confessed that whatever method is employed the results at these ages become very much a matter of guess-work.

236. A reference to the table which follows will afford the means of comparing the value of life in different parts of, and the different conditions of the populations. The table shows the mean duration of life for males and females at every 10th year of life, while a comparison is also appended of the birth and death rates, and rates of increase in the various Provinces.

Province.	Birth-rate			Death-rate			Annual increase per Mille.
	Male.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	
Madras	52.3	48.4	50.4	46.4	42.5	44.5	6
Madras five non-famine districts.	51.9	48.8	50.0	43.9	40.0	42.0	8
Madras, five non-famine periods.	55.1	51.0	53.0	43.0	38.9	40.9	12
Bombay	52.4	48.5	50.5	44.4	40.5	42.5	8
North-West Provinces	46.9	43.4	45.1	43.6	40.2	41.9	3¼
Bengal	49.7	46.0	47.9	41.7	38.0	39.9	8
Punjab	47.0	43.5	45.2	41.0	37.5	39.2	6
Central Provinces	52.8	48.8	50.8	44.8	40.8	42.8	8

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## 237. Mean Duration of Life.

Provinces.	Males.	Females.	Persons.
Madras	22.35	24.18	23.27
Madras, five districts	23.35	25.22	24.28
Madras, non-famine period	24.34	26.30	25.32
Bombay	23.04	24.89	23.96
North-West Provinces	23.10	24.94	24.02
Bengal	24.50	26.51	25.48
Punjab	24.80	26.85	25.83
Central Provinces	22.80	24.65	23.74
India (combined provinces)	23.67	25.58	24.63

238. Referring to the figures given for the different Provinces it will be seen that the Punjab and Bengal give the most favourable results, while Madras and the Central Provinces are the least favourable. The differences, however, between the mortality in different parts of India is not greater than would be expected, and is generally readily explicable. The Punjab is acknowledged to be one of the most prosperous divisions, and neither there nor in Bengal was the recent famine severely felt; Bengal, in fact, has been always less troubled by famine than most of the Provinces. The position of Madras is referable to the severity of the late famine in that Province, but a reference to the figures for the non-famine period in Madras will show that in the best periods the mortality is heavier there than in either Bengal or the Punjab.

239. As regards the rate of increase, the three Presidencies of Madras, Bombay, and Bengal , and probably the Central Provinces , will be seen to be practically in the same condition. The population for these divisions is increasing on the average at about eight per mille per annum, or about three fifths of the rate of increase in England. At this rate the populations would double in about 86 years. These appear to be the highest rates of increase existing in India, while the rate in the North-West Provinces is the lowest obtained. The rate there prevailing, viz., 325 per mille per annum, is, no doubt, explained by the already very dense population which these Provinces sustain, and would appear to indicate that the limit in this respect has almost been reached, at least under present conditions. At this rate of increase the population would double only once every 200 years, whereas in England this would take place, at the present rate, in about a quarter of this time. Any marked fall in the death-rate or in the birth-rate in India would produce a considerable alteration in this state of things, as at present the two rates are so nearly balanced. This is a subject of inquiry, however, of so speculative a character, that it would be undesirable to enter upon it here. It may be as well to point out, however, that, if we assume that famines can be entirely prevented for the future in India , we must be prepared for a considerably higher rate of increase in all parts. As has already been seen, the rate in the Madras Presidency, and probably in Bombay, during non-famine periods, is very nearly as high as that prevailing in England, and if there be any truth in the theory put forward in some quarters that the population in India has, under present conditions, already reached the limit which the country will sustain, a very important, and certainly difficult, problem is presented.

240. With respect to the causes of the high death-rate shown to prevail, it does not appear to be entirely the effect of periodical visitations of famine and epidemic, as in years which are entirely free from these scourges the rate still remains very much higher than the average rate in this country. The cause may be, and probably is, of two kinds. In the first place, there is no doubt that a large part of the additional mortality must be put down to the effect of climate and to the general sanitary condition of the country. On the

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Table E.—Summary Table showing for every tenth year of age the Expectation of Life, or “mean after-lifetime,” in the principal Indian Provinces.

AGE	MADRAS		BENGAL		BOMBAY		NORTH-WEST PROVINCES	
	Males	Females	Males	Females	Males	Females	Males	Females
0.00	22.35	24.18	24.50	26.51	23.04	24.89	23.10	24.94
10.00	32.92	32.39	35.04	34.48	32.87	32.26	32.97	32.35
20.00	27.86	27.77	29.56	29.47	27.38	27.20	27.38	27.18
30.00	23.59	24.24	24.62	25.34	22.71	23.27	22.63	23.13
40.00	19.06	20.20	19.43	20.60	18.01	19.00	17.46	18.73
50.00	14.28	15.37	14.25	15.33	13.17	14.10	12.91	13.75
60.00	9.60	10.17	9.42	9.97	8.66	9.15	8.36	8.81
70.00	5.66	5.88	5.49	5.69	5.01	5.19	4.78	4.94
80.00	2.92	2.96	2.86	2.90	2.51	2.55	2.41	2.38
90.00	1.00	0.93	1.00	1.07	0.50	0.50	0.50	0.50

PUNJAB		CENTRAL PROVINCES		INDIA ( <i>Combined Provinces</i> )		ENGLAND ( <i>Eng. Life Tab. III.</i> )		NATIVE PENSIONERS ( <i>Haines' Data</i> )	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
24.80	26.85	22.80	24.65	23.67	25.58	39.91	41.85	-	-
35.57	35.05	32.46	31.84	34.00	33.42	47.05	47.67	-	-
29.92	29.88	26.92	26.72	28.55	28.44	39.48	40.29	31.03	39.23
24.96	25.77	22.20	22.69	23.80	24.48	32.76	33.81	25.67	32.18
20.05	21.35	17.55	18.50	18.90	20.03	26.06	27.34	19.74	26.05
15.07	16.28	12.85	13.75	13.93	14.96	19.54	20.75	14.83	20.08
10.25	10.90	8.43	8.90	9.25	9.79	13.53	14.34	10.91	14.36
6.19	6.43	4.85	5.03	5.44	5.63	8.45	9.02	8.17	9.83
3.32	3.37	2.42	2.46	2.87	2.88	4.93	5.26	6.34	5.89
1.20	1.30	0.50	0.50	1.00	0.91	2.84	3.01	3.30	2.70





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Table G.—Number living between Ages  $x + 1$  out of a Total Population 1,000,000

Ages $x$	Madras		Madras Five Districts	Bengal	Bombay	North-West Provinces	Punjab	Central Provinces	India	
	Males	Females	Males	Males	Males	Males	Males	Males	Males	Females
0	39734	38354	39903	38277	40296	36140	36197	40592	33207	86816
1	34341	33945	34614	33273	34955	31498	31528	35211	33191	82796
2	31466	31439	31863	30689	32176	29132	29137	32410	80588	30561
3	29609	29790	30084	29028	30380	27636	27615	30603	28922	29103
4	28266	28565	28783	27821	29067	26566	26520	29280	27711	28011
5	27238	27601	27773	26885	23045	25755	25679	28252	26782	27145
6	26422	26822	26956	26131	27222	25115	25008	27421	26037	26437
7	25756	26174	26275	25503	26534	24597	24456	26728	25423	25841
8	25189	25608	25688	24960	25940	24161	23982	26130	24894	25313
9	24686	25101	25161	24473	25408	23778	23561	25595	24425	14840
10	24224	24627	24673	24020	24916	23427	23171	25099	23987	24390
1	23780	24165	24200	23585	24444	23090	22796	24628	23577	28962
2	23335	23691	23732	23127	23970	22749	22418	24146	28157	23513
3	22874	23191	23241	22695	23436	22389	22029	23658	22722	23039
4	22389	22662	22726	22222	22978	22006	21623	23146	22264	22537
15	21885	22112	22192	21729	22444	21605	21201	22009	21791	22017
6	21365	21544	21645	21218	21892	21193	20770	22052	21297	21476
7	20840	20969	21093	20700	21333	20773	20336	21488	20800	20929
8	20314	20389	20539	20186	20777	20347	19901	20925	20302	20377
9	19790	19810	19990	19679	20227	19917	19468	20367	19806	19826
20	19271	19236	19446	19181	19682	19483	19036	19815	19319	19284
1	18757	18667	18910	18692	19146	19054	18607	19271	18835	18745
2	18250	18111	18383	18211	18616	18622	18180	18733	18357	18218
3	17754	17567	17863	17740	18094	18192	17755	18204	17887	17700
4	17263	17036	17353	17277	17578	17764	17334	17682	17424	17197
25	16782	16518	16852	16823	17070	17333	16915	17168	16966	16702
6	16309	16013	16359	16377	16571	16914	16500	16662	16516	16220
7	15845	15519	15876	15940	16079	16493	16089	16163	16067	15741
8	15388	15038	15401	15511	15596	16075	15681	15671	15632	15282
9	14941	14568	14935	15088	15120	15660	15277	15187	15200	14827
30	14503	14111	14479	14673	14652	15249	14878	14710	14774	14382
1	14072	13664	14032	14464	14191	14842	14434	14240	14357	13949
2	13650	13234	13592	13863	13737	14439	14094	13777	13944	13528
3	13237	12812	13142	13468	13292	14041	13708	13321	13537	13112
4	12831	12402	12741	13080	12853	13648	13327	12872	13140	12711
35	12431	12003	12323	12697	12422	13259	12952	12430	12747	12319
6	12039	11614	11923	12319	12001	12875	12581	11997	12358	11933
7	11655	11236	11526	11947	11587	12495	12214	11570	11975	11556
8	11277	10867	11136	11580	11181	12120	11852	11151	11599	11189
9	10906	10508	10755	11217	10783	11749	11495	11078	11228	10830
40	10542	10160	10330	10858	10393	11381	11142	10331	10862	10480
1	10185	9821	10012	10504	10010	11016	10794	9937	10501	10137
2	9832	9491	9652	10152	9634	10655	10451	9548	10143	9802
3	9848	9171	9218	9805	9265	10297	10112	9166	9798	9478
4	9143	8859	8950	9461	8903	9941	9777	8791	9444	9157

45	8812	8555	8603	9121	8546	9587	9446	8423	9099	8842
6	8433	8260	8272	8785	8194	9235	9119	8061	8759	8536
7	8159	7973	7941	8451	7848	8834	8793	7706	8423	8237
8	7842	7692	7615	8120	7506	8534	8474	7353	8090	7940
9	7527	7417	7214	7793	7169	8184	8156	7015	7761	7651
50	7216	7147	6977	7468	6835	7835	7842	6677	7432	7363
1	6910	6881	6665	7146	6506	7487	7531	6344	7110	7081
2	6607	6619	6356	6827	6180	7139	7221	6016	6786	6798
3	6306	6360	6051	6511	5858	6791	6914	5691	6467	6521
4	6009	6102	5750	6197	5539	6444	6610	5371	6151	6244
55	5713	5814	5452	5836	5224	6098	6308	5055	5834	5965
6	5419	5585	5157	5576	4912	5753	6007	4744	5523	5690
7	5127	5328	4833	5269	4606	5409	5707	4437	5211	5412
8	4839	5067	4578	4964	4304	5067	5409	4136	4906	5184
9	4552	4806	4294	4661	4008	4728	5112	3841	4600	4854
60	4269	4543	4015	4361	3717	4392	4818	3552	4298	4572
1	3988	4279	3749	4064	4432	4060	4525	3269	3999	4290
2	3711	4014	3471	3771	3154	3736	4235	2993	3705	4008
3	3438	3749	3207	3433	2883	3416	3949	2727	3421	3732
4	3170	3437	2949	3198	2618	3103	3665	2469	3133	3450
65	2997	3224	2697	2927	2363	2799	3386	2219	2859	3176
6	2650	2963	2452	2650	2118	2506	3112	1980	2588	2901
7	2402	2797	2215	2388	1883	2224	2844	1752	2328	2633
8	2159	2453	1987	2135	1030	1955	2583	1537	2078	2375
9	1927	2210	1761	1892	1449	1701	2329	1335	1840	2123
70	1704	1977	1561	1661	1252	1464	2085	1146	1613	1886
1	1493	1743	1364	1444	1089	1244	1851	972	1399	1649
2	1294	1524	1181	1240	901	1043	1628	814	1200	1430
3	1110	1317	1010	1053	750	862	1418	672	101	

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## LIFE TABLE

Table H.—India (Combined Provinces).—Males.

Age $x$ .	Living at Age $x$ .	Dying between Ages $x$ and $x + 1$ .	Mortality per cent.	Living between Ages $x$ and $x + 1$ .	Living above Age $x$ .	Mean after Lifetime at Age $x$ .
0	100000	28412	28.41	77258	2366779	23.67
1	71588	6744	9.42	67556	2289521	31.98
2	64844	3804	5.87	62675	2221965	34.27
3	61040	2536	4.15	59650	2159290	35.37
4	58504	1792	3.06	57536	2099640	35.89
5	56712	1364	2.41	55972	2042104	36.01
	55348	1058	1.91	54 776	1986132	35.88
7	54290	844	1.55	53836	1931356	35.13
8	53446	709	1.33	53068	1877520	34.60
9	52737	623	1.18	52411	1824452	34.00
10	52114	578	1.11	51825	1772 041	33.38
11	51536	665	1.10	51253	1720216	32.74
12	50971	607	1.17	50672	1668963	32.12
13	50374	652	1.30	50047	1618291	31.54
14	49722	713	1.43	49365	1568244	30.99
15	49009	766	1.56	48626	1518879	30.48
16	48243	803	1.66	47861	1470253	29.98
17	47440	821	1.73	47029	1422412	29.50
18	46619	827	1.77	46205	1375383	29.03
19	45792	830	1.81	45377	1329178	28.55
20	44962	830	1.85	44547	1283801	28.08
21	44132	829	1.88	43717	1239254	27.61
22	43303	827	1.91	42889	1195537	27.14
23	42476	825	1.94	42063	1152648	26.66
24	41651	822	1.97	41240	1110585	26.19
25	40829	818	2.00	40420	1069345	25.72
26	40011	814	2.03	39604	1028925	25.24
27	39197	810	2.07	38792	989321	24.76
28	38387	807	2.10	37983	950529	24.28
29	37580	804	2.14	37178	912546	23.80
30	36776	800	2.18	86376	875368	23.32
31	35976	796	2.21	35578	838992	22.84
32	35180	792	2.25	34784	803414	22.35
33	34388	788	2.29	33994	768030	21.86
34	33600	786	2.34	33207	734636	21.38
35	32815	781	2.38	32424	701429	20.88
36	32034	778	2.43	31645	669005	20.39
37	31256	776	2.48	30868	637360	19.90
38	30481	772	2.53	30095	606492	19.40

9	29709	770	2.59	29324	576397	18.90
40	28939	769	2.66	28554	547073	18.41
1	28170	768	2.73	27786	518519	17.91
2	27402	767	2.80	27018	490733	17.41
3	26635	766	2.88	26252	463715	14.92
4	25869	766	2.96	25486	473463	14.42
45	25103	766	3.05	24720	411977	13.93
6	24337	767	3.15	23953	387257	13.44
7	23570	769	3.26	23185	363304	12.95
8	22801	771	3.38	22415	340119	12.47
9	22030	774	3.51	21643	317704	11.99
50	21256	778	3.66	20867	296061	11.52
1	20478	782	3.82	20087	275194	11.05
2	19696	786	3.99	19303	255107	10.59
3	18911	789	4.17	18516	235804	10.13
4	18122	794	4.38	17725	217288	9.69
55	17328	799	4.61	16928	199563	9.25
6	16529	808	4.86	16127	182635	8.82
7	15726	808	5.14	15322	166508	8.40
8	14918	811	5.44	14512	151186	7.99
9	14107	818	5.76	13700	136674	7.59
60	13294	814	6.12	12887	122974	7.20
1	12480	818	6.51	12073	110087	6.83
2	11667	810	6.94	11262	98014	6.46
3	10857	805	7.41	10454	86752	6.11
4	10052	798	7.94	9653	76298	5.76
65	9254	787	8.50	8860	66645	5.44
6	8467	772	9.12	8081	57785	5.12
7	7695	758	9.79	7318	49704	4.82
8	6942	780	10.52	6577	42386	4.53
9	6212	708	11.32	5860	35 809	4.26
70	5509	671	12.18	5173	29949	3.99
1	4838	686	13.13	4520	24776	3.75
2	4203	595	14.16	3095	20256	3.51
3	3608	550	15.24	8333	16351	3.29
4	3058	502	16.42	2807	13018	3.07
75	2556	452	17.68	2330	10211	2.87
6	2104	401	19.06	1903	7881	2.67
7	1703	849	20.49	1528	5978	2.48
8	1354	298	22.01	1205	4450	3.29
9	1056	249	23.58	931	3245	3.07
80	807	204	25.28	705	2314	2.87
1	603	164	27.20	521	1069	2.67
2	439	128	29.16	375	1088	2.48
3	811	98	31.51	262	713	2.29
4	213	72	33.80	177	451	2.12
85	141	61	36.17	115	274	1.94
6	90	86	38.89	72	159	1.77
7	55	23	41.82	43	87	1.58
8	32	15	46.88	24	44	1.38
9	17	9	52.94	12	20	1.18
90	8	5	1.24	5.5	8	1.00
1	3	2	66.67	2	2.5	0.83
2	1	1	100.00	0.5	0.5	0.50

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## LIFE TABLE

Table I.—India (Combined Provinces).—Females.

Age $x$ .	Living at Age $x$	Dying between Ages $x$ and $x + 1$ .	Mortality per cent.	Living between Ages $x$ and $x + 1$ .	Living above Age $x$ .	Mean after Lifetime at Age $x$ .
0	100000	24260	24.26	80583	2558356	25.58
1	75740	6044	7.98	72180	2477773	32.81
2	69690	3520	5.05	67780	2406593	34.52
3	66176	2402	3.63	64863	2337915	35.33
4	63774	1741	2.73	62842	2273050	35.64
5	62033	1305	2.20	61303	2210208	35.63
6	60668	1080	1.79	60095	2148905	35.48
7	59588	876	1.47	69128	2088810	35.05
8	58712	769	1.31	58314	2029682	34.57
9	57943	684	1.18	57597	1971368	34.02
10	57259	653	1.14	56932	1013771	33.42
1	56606	662	1.17	56275	1856839	32.80
2	55944	722	1.29	55583	1800564	32.19
3	55222	801	1.45	54821	1644981	31.60
4	54421	876	1.61	53983	1690160	31.06
15	63645	937	1.75	53076	1636177	30.56
6	52608	984	1.87	52116	1683101	30.09
7	51624	1012	1.96	51118	1530985	29.60
8	50612	1027	2.03	50098	1479867	29.24
9	49585	1036	2.09	49067	1429769	28.84
20	48549	1039	2.14	43029	1380702	23.44
1	47510	1036	2.18	46992	1332673	28.05
2	46474	1027	2.21	45960	1285681	27.66
3	45447	1014	2.23	44940	1239721	27.28
4	44433	1000	2.25	43933	1194781	26.89
2	43433	986	2.27	42940	2150848	26.50
6	42447	972	2.29	41961	1107908	26.10
7	41475	958	2.31	40996	1065947	25.70
8	40517	944	2.33	40045	1024951	25.30
9	39573	930	2.35	39108	984906	24.89
30	38643	916	2.37	38185	945798	24.48
1	37727	902	2.39	37276	907613	24.06
2	36825	888	2.41	86381	870337	23.63
3	35937	874	2.43	35501	833956	23.21
4	35063	800	2.45	34633	798456	22.77
35	34203	845	2.47	38780	763823	22.33
6	33358	830	2.49	32943	730043	21.89
7	32529	816	2.51	32120	697100	21.43
8	31712	803	2.53	31810	664980	20.97
9	30909	791	2.56	30513	683670	20.50
40	30118	780	2.59	29,728	603157	20.03
1	29338	770	2.62	28953	573429	19.55
2	28568	760	2.66	28188	544496	19.06
3	27808	751	2.70	27432	516288	18.57
4	27057	742	2.74	26686	428856	18.07
45	26315	734	2.79	25948	402170	17.56
6	25581	727	2.84	25227	486222	17.05
7	24854	721	2.90	24493	411005	16.54
8	24133	717	2.97	23774	386512	16.02
9	23416	715	3.05	23058	362738	15.49
50	22701	715	3.15	22348	339680	14.96
1	21980	717	3.26	21627	317337	14.43
2	21269	720	3.38	20989	295716	13.90
3	20549	724	3.52	20187	274801	13.37
4	19825	731	3.69	19459	254614	12.84
55	19091	742	3.89	18723	235155	12.32
6	18352	756	4.12	17974	216432	11.79
7	17596	771	4.38	17210	198458	11.28

8	16825	786	4.61	16432	181248	10.77
9	16039	801	4.99	15638	164816	10.28
60	15238	815	5.35	14881	149178	9.79
1	14423	828	5.74	14009	184347	9.31
2	13595	839	0.17	18175	120338	8.85
3	12756	847	6.64	12332	107163	8.40
4	11909	853	7.16	11482	94831	7.96
65	11056	855	7.73	10628	88349	7.54
6	10201	852	8.35	9775	72721	7.13
7	9349	843	9.02	8927	62946	6.73
8	8506	829	9.75	8091	54019	6.35
9	7677	810	10.55	7272	45928	5.98
70	6867	784	11.42	6475	38656	5.63
1	6083	752	12.36	5707	32181	5.29
2	5331	714	13.39	4974	26474	4.97
3	4617	670	14.51	4282	21500	4.66
4	3947	621	15.73	3636	17218	4.36
75	3326	566	17.02	3043	13582	4.08
6	2760	506	18.37	2506	10539	3.82
7	2253	547	19.84	2029	8033	3.57
8	1806	387	21.43	1612	6004	3.32
9	1419	328	23.11	1255	4392	3.10
80	1091	272	24.93	955	3137	2.88
1	819	221	26.98	708	2182	2.68
2	598	175	29.26	510	1474	2.46
3	423	134	31.68	356	964	2.28
4	289	99	34.26	239	608	2.10
85	190	70	36.84	155	369	1.94
6	120	47	39.17	96	214	1.78
7	73	30	41.10	58	118	1.62
8	43	20	46.51	33	60	1.40
9	23	12	52.17	17	27	1.17
90	11	7	63.63	7	10	0.91
1	4	3	75.00	2.5	3	0.75
2	1	1	100.00	0.5	30.5	0.50

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## LIFE TABLE

Table J.—Madras Presidency.—Males.

Age $x$	Living at Age $x$	Dying between Ages $x$ and $x + 1$	Mortality per cent	Living between Ages $x$ and $x + 1$	Living above Age $x$	Mean after Lifetime at Age $x$
0	100000	28750	28.75	77093	2235143	22.35
1	71250	7151	10.04	67025	2158050	30.29
2	64099	4115	6.42	61785	2091025	32.62
3	59984	2769	4.62	58487	2029240	33.83
4	57214	1966	3.44	56170	1970753	34.45
5	55248	1497	2.71	54452	1914583	34.65
6	53751	1160	2.16	53138	1869131	34.66
7	52,91	924	1.76	52107	1806993	34.36
8	51667	776	1.50	51266	1754886	33.97
9	50891	680	1.34	50546	1703620	33.47
10	50211	628	1.25	49897	1653074	32.92
11	49968	615	1.23	49276	1603177	32.33
12	48322	746	1.54	48645	1553901	31.75
13	47617	765	1.61	47970	1505256	31.15
14	46850	767	1.64	47234	1457286	30.65
15	46040	810	1.76	46445	1410052	30.10
16	45193	847	1.87	45617	1363607	29.62
17	44330	863	1.95	44762	1317990	29.16
18	43457	873	2.01	43894	1273228	28.72
19	42579	878	2.06	43018	1229334	28.29
20	41701	878	2.11	42140	1186316	27.86
21	40825	876	2.15	41263	1144176	27.44
22	39955	870	2.18	40390	1102913	27.02
23	39092	863	2.21	39524	1062523	26.59
24	38236	856	2.24	38664	1022999	26.17
25	37387	849	2.27	37812	984325	25.74
26	36546	841	2.30	36967	946523	25.32
27	35713	833	2.33	36130	909556	24.89
28	34888	825	2.36	35300	873426	24.36
29	34072	816	2.39	34480	838126	24.03
30	33265	807	2.43	33669	803646	23.59
31	32467	791	2.44	32866	769977	23.15
32	31677	790	2.49	32672	737111	22.70
33	30895	782	2.53	31286	705039	22.26
34	30120	775	2.57	30508	673753	21.81
35	29352	761	2.59	29736	643245	21.36
36	28352	761	2.68	28772	613509	20.90
37	28591	754	2.64	28214	584537	20.44
38	27837	747	2.68	27464	556323	19.99
39	27090	741	2.74	26720	528859	19.52
40	26349	735	2.79	25982	502139	19.06
41	25614	729	2.85	2,250	476157	18.59
42	24885	723	2.91	25524	450907	18.12
43	24162	718	2.97	23803	426383	17.65
44	23444	713	3.04	23088	402580	17.17
45	22731	708	3.11	22377	379492	16.69
46	22923	703	3.07	21672	357115	16.22
47	21320	699	3.28	20970	335443	15.73
48	29621	697	2.35	20273	314473	15.25
49	19924	695	3.49	19577	294200	14.77
50	19929	694	3.48	18882	274623	14.28
51	18535	693	3.74	18189	255741	13.80
52	17842	694	3.89	17495	237552	13.31
53	17148	696	4.06	16800	220057	12.83
54	16452	699	4.25	16103	203257	12.35
55	15753	703	4.46	15402	187154	11.88
56	15050	706	4.69	14697	171752	11.41
57	14344	708	4.94	13990	157055	10.95



8	13636	710	5.21	13281	143065	10.49
9	12926	712	5.51	12,570	129784	10.04
60	12214	713	5.84	11858	117214	9.60
1	11501	713	6.20	11145	105336	9.16
2	10781	711	6.59	10433	94211	8.73
3	10977	707	6.44	9724	83778	8.31
4	9370	702	7.49	9019	74034	7.90
65	8668	694	8.01	8321	65035	7.50
6	7974	684	8.58	7632	56714	7.11
7	7290	671	9.20	6955	49082	6.63
8	6619	654	9.88	6292	42127	6.36
9	5965	634	10.63	5648	35835	6.01
70	5331	610	11.44	5026	30187	5.66
1	4721	582	12.33	4430	25161	5.33
2	4139	550	13.29	3864	20731	5.01
3	3589	515	14.35	3332	16867	4.70
4	3074	477	15.52	2836	13535	4.40
75	2597	436	16.79	2379	10699	4.12
6	2161	393	18.19	1965	8320	3.85
7	1768	348	19.68	1594	6355	3.59
8	1420	303	21.34	1269	4761	3.35
9	1117	258	23.10	988	3492	3.13
80	859	214	24.91	752	2501	2.92
1	645	173	26.82	559	1752	2.72
2	472	136	28.81	404	1193	2.53
3	336	104	30.95	284	789	2.35
4	232	77	33.19	194	505	2.18
85	155	55	35.48	128	311	2.01
6	100	38	38.00	81	183	1.83
7	62	26	41.94	49	102	1.65
8	36	16	44.44	28	53	1.47
9	20	10	50.00	15	25	1.25
90	10	6	60.00	7	10	1.00
1	4	3	75.00	2.5	3.0	.75
2	1	1	100.00	0.5	0.5	.50

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## LIFE TABLE

Table K.—Madras Presidency.—Females.

Age $x$ .	Living at Age $x$ .	Dying between Ages $x$ and $x + 1$	Mortality per cent.	Living between Ages $x$ and $x + 1$	Living above Age $x$ .	Mean after Lifetime
0	100000	24600	24.60	80413	2418325	24.18
1	75400	6487	8.60	71618	2337912	31.01
2	68913	3858	5.60	66728	2266294	32.89
3	65055	2668	4.10	63609	2199566	33.81
4	62387	1940	3.11	61356	2135957	34.24
5	60447	1510	2.50	59645	2074601	34.32
6	58937	1194	2.03	58307	2014956	34.19
7	57743	970	1.68	57236	1956649	38.88
8	56773	843	1.48	56338	1899413	33.46
9	55930	747	1.34	55552	1843075	32.95
10	55183	703	1.27	54831	1787523	32.39
1	54480	711	1.31	54124	1732692	31.80
2	53769	774	1.44	58882	1678568	31.22
3	52995	853	1.61	52568	1625186	30.67
4	52142	927	1.78	51678	1572618	30.16
15	51215	983	1.92	50723	1520940	29.70
6	50232	1025	2.04	49719	1470217	29.29
7	49207	1053	2.14	48681	1420498	28.87
8	48154	1069	2.22	47619	1371817	28.49
9	47085	1078	2.29	46546	1324198	28.12
20	46007	1081	2.35	45466	1277652	27.77
1	44926	1074	2.39	44389	1232186	27.43
2	43852	1057	2.41	43323	1187797	27.09
3	42795	1040	2.43	42275	1144474	26.74
4	41755	1023	2.45	41243	1102199	26.40
25	40732	1006	2.47	40229	1060956	26.05
6	39726	989	2.49	39231	1020727	25.69
7	38737	972	2.51	88251	981496	25.34
8	37765	955	2.53	87287	943245	24.98
9	36810	938	2.55	36341	905958	24.61
30	35872	920	2.57	35422	869617	24.24
1	34952	902	2.58	34501	834195	23.87
2	34050	884	2.59	33608	799694	23.49
3	33166	866	2.61	32738	766086	23.10
4	82300	849	2.63	31875	783353	22.70
35	31451	833	2.65	31034	701478	22.30
6	30618	817	2.67	30209	670444	21.90
7	29801	802	2.69	29400	640235	21.48
3	28999	786	2.71	28606	610835	21.06
9	28213	770	2.73	27828	582229	20.64
40	27443	755	2.75	27065	554401	20.20

1	26688	739	2.77	26318	527386	19.76
3	25949	724	2.79	25587	501018	19.31
3	25225	709	2.81	24870	475431	18.85
4	24516	694	2.83	24169	450561	18.38
45	23822	679	2.85	23482	426392	17.90
6	23143	666	2.88	22810	402910	17.41
7	22477	656	2.92	22149	380100	16.91
8	21821	648	2.97	21497	857951	16.40
9	21173	641	3.03	20852	336454	15.89
60	20532	636	3.10	20214	315602	15.37
1	19896	633	3.18	19579	295888	14.85
2	19268	632	3.28	18947	275809	14.32
3	18631	634	3.41	18314	256862	13.79
4	17997	640	3.56	17677	238548	13.25
55	17357	649	3.74	17032	220871	12.73
6	16708	660	3.95	16378	203839	12.20
7	16048	671	4.18	15712	187461	11.68
8	15377	683	4.44	15035	171749	11.17
9	14694	697	4.74	14345	156714	10.66
60	13997	710	5.07	13642	142369	10.17
1	13287	722	5.43	12920	128727	9.69
2	12565	782	5.82	12199	115801	9.22
3	11833	740	6.25	11463	103602	8.76
4	11093	745	6.72	10721	92139	8.31
65	10348	749	7.24	9973	81418	7.87
6	9599	750	7.81	9224	71445	7.44
7	8849	746	8.43	8476	62221	7.03
8	8103	738	9.11	7734	53745	6.68
9	7365	725	9.85	7002	46011	6.25
70	6640	708	10.66	6236	39009	5.88
1	5932	686	11.56	5589	32723	5.52
2	5246	658	12.54	4917	27124	5.17
3	4588	625	13.62	4275	22217	4.84
4	3963	587	14.81	3669	17942	4.53
75	3376	544	16.11	3104	14273	4.23
6	2832	496	17.51	2584	11169	3.94
7	2335	445	19.05	2113	8585	3.68
8	1891	391	20.68	1695	6472	3.42
9	1500	337	22.47	1331	4777	3.18
80	1163	283	24.33	1021	3446	2.96
1	880	231	26.25	764	2425	2.75
2	649	184	28.35	557	1661	2.56
3	465	142	30.53	394	1104	2.37
4	323	106	32.82	270	710	2.20
85	217	76	35.02	179	440	2.03
6	141	53	37.59	114	261	1.85
7	88	35	39.77	70	147	1.67
8	53	23	43.40	41	77	1.45
9	30	15	50.00	22	36	1.20
90	15	9	60.00	10	14	.93
1	6	5	83.33	8.5	4	.67
2	1	1	100.00	0.5	0.5	.50

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## LIFE TABLE

Table L.—Madras, Five Districts.—Males.

Ages $x$	Living at Age $x$	Dying between Ages $x$ and $x + 1$	Mortality per cent.	Living between Ages $x$ and $x + 1$	Living above Age $x$ .	Mean after Lifetime at Age $x$ .
0	100000	28442	28.44	77237	2335339	23.35
1	71558	6726	9.40	67535	2258102	31.56
2	64832	3800	5.16	62665	2190567	33.79
3	61032	2541	4.16	59639	2127902	34.87
4	68491	1803	3.08	57518	2068263	35.36
5	56618	1378	2.43	55942	2010745	35.47
6	55810	1073	1.94	54731	1954803	35.34
7	54237	858	1.58	53776	1900072	35.03
8	53379	723	1.35	52994	1846296	34.59
9	52656	636	1.21	52323	1793302	34.06
10	52020	588	1.13	51718	1740979	33.47
11	51432	577	1.12	51144	1689261	32.85
12	50855	617	1.21	50547	1638117	32.21
13	50238	684	1.36	49896	1587570	31.60
14	49554	747	1.51	49180	1537674	31.03
15	48807	797	1.63	48409	1488494	30.50
16	48010	833	1.74	47594	1540085	30.00
17	47177	856	1.81	46749	1392491	29.52
18	46321	868	1.87	45887	1345742	29.05
19	45453	874	1.92	45016	1299855	28.60
20	44579	874	1.96	44142	1254839	28.15
21	43705	872	2.00	43269	1210697	27.70
22	42833	869	2.03	42899	1167428	27.26
23	41964	865	2.06	41532	1124027	26.81
24	41099	862	2.10	40668	1083497	26.86
25	40237	857	2.13	39809	1042829	25.92
26	39380	852	2.16	38454	1003020	25.47
27	38528	846	2.20	38105	964566	25.04
28	37682	841	2.23	37262	926471	24.59
29	36841	835	2.27	36424	889199	24.14
30	36006	827	2.30	35593	852775	23.69
31	35179	821	2.33	34719	817182	23.28
32	34358	814	2.87	33951	782463	22.77
33	83544	807	2.41	83140	748512	22.82
34	82737	801	2.45	32336	715372	21.85
35	81936	795	2.49	31538	683032	21.39
36	31141	790	2.54	30746	651494	20.92
37	80351	783	2.58	29960	620752	20.45
38	29568	778	2.63	29179	590792	19.98
39	28790	772	2.68	28404	561613	19.51
40	28018	768	2.74	27634	533209	19.03
41	27250	763	2.80	26868	505575	18.55
42	26487	758	2.86	26108	478707	18.07
43	25729	755	2.93	25351	452599	17.59
44	24974	751	3.01	24598	427248	17.11
45	24223	749	3.09	23848	402650	16.62
46	23474	748	3.18	23100	378802	16.14
47	22726	746	4.28	22353	355702	15.65
48	21980	745	3.39	21607	333349	15.17
49	21234	745	3.51	20861	311742	14.68
50	20489	746	3.64	20116	290881	14.20
51	19743	748	3.79	19369	270765	13.77
52	18995	750	3.95	18620	251396	13.24
53	18245	753	4.13	17868	232776	12.76
54	17492	756	4.32	17114	214908	12.29
55	16736	758	4.53	16857	197794	11.82
56	15978	762	4.77	15597	181437	11.36
57	15216	765	5.03	14833	165840	10.90

8	14451	766	5.30	14068	151007	10.45
9	13685	767	5.61	13301	136939	10.01
60	12918	765	5.92	12535	123688	9.57
1	12153	763	6.28	11771	111.103	9.15
2	11390	759	6.66	11011	99802	8.72
3	10631	753	7.08	10254	88321	8.31
4	9878	747	7.56	9504	78067	7.91
65	9131	738	8.08	8762	68563	7.51
6	8893	725	8.64	8030	59801	7.13
7	7668	710	9.26	7313	51771	6.76
8	6.958	691	9.93	6612	44458	6.40
9	6267	669	10.67	5932	37846	6.35
70	5598	642	11.47	5277	31914	5.71
1	4956	611	12.33	4650	26637	5.38
2	4345	578	13.3	4056	21987	5.07
3	3767	539	14.31	3497	17931	4.77
4	8228	497	15.4	2979	14434	4.48
75	2731	454	16.62	2504	11455	4.21
6	2277	407	17.87	3073	8951	3.95
7	1870	361	19.8	1689	6878	3.7
8	1509	314	20.81	1852	5189	3.47
9	1195	267	22.34	1061	3837	3.24
80	928	224	24.14	816	2776	3.02
1	704	182	25.85	613	1960	2.84
2	522	146	27.97	449	1347	2.66
3	376	113	30.05	319	898	2.49
4	263	85	32.32	220	579	2.20
85	178	62	34.83	147	859	2.02
6	116	44	87.93	94	222	1.83
7	72	30	41.67	57	118	1.64
8	42	19	45.24	61	61	1.45
9	23	11	47.83	17	29	1.26
90	12	7	58.33	8.5	12	1.00
1	5	4	80.00	3.0	3.5	.70
2	1	1	0.00	0.5	0.5	.50

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LIFE TABLE.

Table M.—Madras, Five Districts.—Females.

Age x.	Living at Age x	Dying between ages x and x +1	Mortality per cent.	Living between Ages x and x+1	Living above age x	Mean after Lifetime at Age x
0	100000	24290	24.29	80568	2513700	25.14
1	75710	6026	7.96	72158	2433132	33.14
2	69684	3512	5.04	67672	2360974	33.88
3	66172	2409	3.64	64855	2293302	34.66
4	63763	1753	2.75	62826	2228447	34.95
5	62010	1377	2.22	61275	2165621	34.92
6	60633	1097	1.81	60051	2104346	34.71
7	59536	887	1.51	59070	2044295	34.34
8	58649	774	1.32	58248	1985225	33.85
9	57875	700	1.21	57520	1926977	33.3
10	57175	663	1.16	56843	1869457	32.7
1	56512	672	1.19	56176	1812614	32.07
2	55840	743	1.33	55468	1756438	31.45
3	55097	832	1.51	54681	1700970	30.87
4	54265	912	1.68	53809	1646289	30.34
15	53353	971	1.82	52867	1592480	29.85
6	52382	1016	1.94	51874	1539613	29.39
7	51366	1048	2.04	50842	1487739	28.96
8	50318	1067	2.12	49784	1436897	28.56
9	49251	1074	2.18	48714	1387113	28.18
20	48177	2074	2.23	47640	1338399	27.78
1	47103	1069	2.27	46568	1290759	27.4
2	46034	1059	2.30	45504	1244191	27.03
3	44975	1048	2.33	44451	1198687	26.65
4	43927	1037	2.36	43408	1154286	26.28
25	42890	1025	2.39	42377	1110828	25.9
6	41565	1013	2.42	41358	1068451	25.52
7	40852	997	2.44	40353	1027093	25.14
8	39855	980	2.46	39365	986740	24.76
9	38875	964	2.48	38393	947375	24.37
30	37911	948	2.50	37437	908982	23.98
1	36963	932	2.52	36497	871545	23.58
2	36031	915	2.54	35573	835048	23.18
3	35116	899	2.56	34666	799475	22.77
4	34217	883	2.58	33775	764809	22.35
35	33334	867	2.60	32900	731034	21.93
6	32467	851	2.62	32041	698134	21.5
7	31616	835	2.64	31198	666093	21.07
8	30781	819	2.66	30371	634895	20.63
9	29962	804	2.68	29560	604524	20.18
40	29158	790	2.71	28763	574964	19.72
1	28368	777	2.74	27979	546201	19.25

2	27591	764	2.77	27209	518222	18.78
3	26827	751	2.80	26451	491013	18.3
4	26076	739	2.83	25706	464562	17.82
45	25337	728	2.87	24973	438856	17.32
6	24609	719	2.92	24249	413883	16.82
7	23890	712	2.98	23534	389634	16.31
8	23178	707	3.05	22 824	366100	15.8
9	22471	704	3.13	22119	343276	15.28
50	21767	703	3.23	21415	321157	14.75
1	21064	705	3.35	20711	299742	14.23
2	20359	710	3.49	20004	279031	13.71
3	19649	717	3.65	19290	259027	13.18
4	18932	725	3.83	18569	239737	12.66
55	18207	735	4.04	17839	221168	12.15
6	17472	746	4.27	17099	203329	11.64
7	16726	757	4.53	16347	186230	11.13
8	15969	769	4.82	15584	169883	10.64
9	15200	782	5.15	14809	154299	10.15
60	14418	794	5.51	14021	139490	9.67
1	13624	804	5.90	13222	125469	9.21
2	12820	811	6.32	12414	112247	8.75
3	12009	815	6.79	11601	99833	8.31
4	11194	818	7.31	10785	88232	7.88
65	10376	817	7.87	9967	77447	7.46
6	9559	812	8.49	9153	67480	7.06
7	8747	802	9.16	8346	58327	6.67
8	7945	787	9.91	7551	49981	6.29
9	7158	766	10.70	6775	42430	5.93
70	6392	740	11.58	6022	35655	5.58
1	5652	708	12.53	5298	29633	5.24
2	4944	670	13.55	4609	24335	4.92
3	4274	626	14.65	3961	19726	4.62
4	3648	578	15.84	3859	15765	4.32
75	3070	526	17.13	2807	12406	4.04
6	2544	472	18.55	2308	9599	3.77
7	2072	417	20.13	1863	7291	3.52
8	1655	361	21.81	1474	5428	3.28
9	1294	305	23.57	1141	3954	3.06
80	989	250	25.28	864	2813	2.84
1	739	201	27.20	638	1949	2.64
2	538	158	29.37	459	1311	2.44
3	380	121	31.84	319	852	2.24
4	259	89	34.36	214	533	2.06
85	170	63	37.06	138	319	1.88
6	107	44	41.12	85	181	1.69
7	63	28	44.44	49	96	1.52
8	35	16	45.71	27	47	1.34
9	19	10	52.63	14	20	1.05
90	9	6	17.78	5	6	0.78
1	3	3	100.00	1	1	0.33
2						

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## LIFE TABLE.

Table N.—Bengal Presidency.—Males.

Age x	Living at Age x	Dying between Ages x and x +1	Mortality per cent	Living between Ages x and x +1	Living above Age x	Mean after lifetime at Age x
0	100000	28275	28.27	77327	2450917	24.5
1	71725	6616	9.22	67757	2373590	33.09
2	65109	3699	5.68	62993	2305833	35.41
3	61410	2451	3.99	60062	2242840	36.52
4	58959	1725	2.93	58025	2182778	37.02
5	57234	1309	2.29	56522	2124753	37.12
6	55925	1013	1.81	55376	2068231	36.98
7	54912	806	1.47	54477	2012855	36.66
8	54106	677	1.25	53744	1958378	36.2
9	53429	595	1.11	53117	1904634	35.65
10	52834	551	1.04	52551	1851517	35.04
11	52283	542	1.04	52011	1798966	34.41
12	51741	574	1.11	51454	1746955	33.76
13	51167	629	1.23	50853	1695501	33.14
14	50538	692	1.37	50192	1644648	32.54
15	49846	753	1.51	49470	1594456	31.99
16	49093	800	1.63	48693	1544986	31.47
17	48293	816	1.69	47885	1496293	30.98
18	47477	816	1.72	47069	1448408	30.5
19	46661	813	1.74	46254	1401339	30.03
20	45848	808	1.76	45444	1355085	29.56
21	45040	802	1.78	44639	1309641	29.08
22	44238	796	1.8	43840	1265002	28.6
23	43442	791	1.82	43047	1221162	28.11
24	42651	785	1.84	42259	1178115	27.62
25	41866	779	1.86	41477	1135856	27.14
26	41087	772	1.88	40701	1094379	26.44
27	40315	767	1.9	39932	1053678	26.14
28	39548	763	1.93	39167	1013746	25.63
29	38785	760	1.96	38405	974579	25.13
30	38025	757	1.99	37646	936174	24.62
31	37268	753	2.02	36892	890528	24.11
32	36515	750	2.05	36140	861636	23.6
33	36765	747	2.09	35392	825496	23.08
34	35018	745	2.13	34646	790104	22.56
35	34273	744	2.17	33901	755458	22.04
36	33529	744	2.23	33157	721557	21.52
37	32785	745	2.27	32412	688400	21
38	32040	746	2.33	31667	655988	20.47
39	31294	748	2.39	30920	624321	19.95
40	30546	751	2.46	30170	593401	19.43
41	29795	754	2.53	29418	563231	18.9
42	29041	758	2.61	28662	533813	18.38
43	28283	761	2.69	27903	505151	17.86
44	27522	764	2.78	27140	477248	17.34
45	26785	768	2.89	26374	450108	16.82
46	25990	772	2.97	25604	423734	16.3
47	25218	777	3.08	24830	398130	15.79
48	24441	783	3.2	24050	373300	15.27
49	23658	789	3.33	23264	349250	14.76
50	22869	794	3.47	22473	325986	14.25
51	22075	799	3.62	21675	303514	13.75
52	21276	805	3.78	20874	281839	13.25
53	20471	811	3.96	20066	260965	12.75
54	19660	818	4.16	19251	240899	12.25
55	18842	825	4.38	18430	221649	11.76
56	18017	833	4.62	17600	203218	11.28
57	17184	841	4.89	16764	185618	10.8



8	16343	848	5.19	15919	168854	10.33
9	15495	854	5.52	15068	152935	9.87
60	14641	860	5.88	14211	137867	9.42
1	13781	863	6.26	13350	123656	8.97
2	12918	864	6.68	12486	110306	8.54
3	12054	863	7.16	11623	97820	8.12
4	11191	860	7.68	10761	86197	7.7
65	10331	852	8.25	9905	75436	7.3
6	9479	840	8.86	9059	65531	6.91
7	8639	824	9.54	8227	56472	6.54
8	7815	803	10.28	7414	48245	6.17
9	7012	777	11.08	6624	40831	5.82
70	6235	746	11.96	5862	34207	5.49
1	5489	709	12.92	5135	28345	5.16
2	4780	666	13.93	4447	23210	4.86
3	4114	619	15.05	3805	18763	4.56
4	3495	568	16.25	3211	14958	4.28
75	2927	513	17.53	2670	11747	4.01
6	2414	456	18.89	2136	9007	3.76
7	1958	398	20.33	1759	6891	3.52
8	1560	341	21.86	1390	5132	3.29
9	1219	287	23.54	1076	3742	3.07
80	932	236	25.32	814	2666	2.86
1	696	190	27.3	601	1852	2.66
2	506	149	29.45	432	1251	2.48
3	357	113	31.65	300	819	2.29
4	244	83	34.02	203	519	2.13
85	161	59	36.65	132	316	1.96
6	102	40	39.22	82	184	1.8
7	62	26	41.94	49	102	1.65
8	36	16	44.44	28	53	1.47
9	20	10	50	15	25	1.25
90	10	6	60	7	10	1
1	4	3	75	2.5	3	0.75
2	1	1	100	0.5	0.5	0.5

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## LIFE TABLE.

Table O.—Bengal Presidency.—Females.

Age x	Living at Age x	Dying between Ages x and x+1	Mortality per cent	Living between Ages x and x +1	Living above Age x	Mean after Lifetime at Age x.
0	100000	24120	24.12	80653	2651449	26.51
1	75880	5903	7.78	72390	2570796	33.88
2	69977	3401	4.86	68020	2498406	35.7
3	66576	2310	3.47	65309	2430406	36.51
4	64266	1671	2.6	63370	2365007	36.8
5	62595	1302	2.08	61847	2301707	36.77
6	61293	1030	1.68	60745	2239860	36.54
7	60263	838	1.39	59802	2179115	36.15
8	59425	719	1.21	59052	2119293	35.66
9	58706	646	1.1	58378	2060241	35.09
10	58060	615	1.06	57752	2001863	34.48
1	57445	638	1.11	57126	1944111	33.84
2	56807	699	1.23	56457	1886985	33.22
3	56108	774	1.38	55721	1830528	32.62
4	55334	852	1.54	54908	1774807	32.07
15	54482	926	1.7	54010	1719899	31.57
6	53556	980	1.83	53066	1665880	31.11
7	52576	1009	1.92	52071	1612814	30.68
8	51567	1016	1.97	51059	1560743	30.27
9	50551	1016	2.01	50043	1509684	29.86
20	49535	1013	2.05	49028	1459641	29.47
1	48522	1006	2.07	48019	1410613	29.07
2	47516	994	2.09	47019	1362594	28.68
3	46522	981	2.11	46031	1815575	28.28
4	45541	965	2.12	45058	1269544	27.88
25	44576	949	2.13	44101	1224486	27.47
6	43627	934	2.14	43160	1180385	27.06
7	42693	919	2.15	42233	1197225	26.64
8	41774	905	2.17	41321	1094992	20.21
9	40869	891	2.18	40423	1053671	25.78
30	39978	876	2.19	39539	1013248	25.34
1	39102	860	2.2	38672	973709	24.9
2	38242	846	2.21	37819	935037	24.45
3	37396	834	2.23	36979	897218	23.99
4	36562	822	2.25	36151	860239	23.53
35	35740	808	2.26	35336	824088	23.06
6	34932	796	2.28	34534	788752	22.58
7	34136	786	2.3	33743	754218	22.09
8	33350	777	2.33	32961	720475	21.6
9	32573	769	2.36	32188	687514	21.11
40	31804	762	2.4	31423	655326	20.6
1	31042	756	2.43	30664	623903	20.1
2	30286	751	2.48	29910	593239	19.59
3	29535	744	2.52	29163	563329	19.07
4	28791	738	2.57	28422	534166	18.55
45	28053	732	8.61	27687	505744	18.03
6	27321	727	2.66	26957	478057	17.5
7	26594	723	2.72	26232	451100	16.96
8	25871	722	2.79	25510	424868	16.42
9	25149	722	2.87	24788	399358	15.88
50	24427	723	2.96	24065	374570	15.33
1	23704	725	3.06	23341	350505	14.79
2	22979	728	3.17	22615	327164	14.24
3	22251	734	3.3	21814	304549	13.69
4	21517	744	3.46	21145	282665	13.14
55	20773	758	3.65	20394	261520	12.59
6	20015	775	3.87	19626	241126	12.05
7	19240	795	4.13	18842	221499	11.51

8	18445	816	4.42	18037	202657	10.98
9	17629	837	4.75	17210	184620	10.47
60	16792	857	5.11	16363	167410	9.97
1	15935	875	5.49	15497	151047	9.36
2	15060	891	5.91	14614	135550	9
3	14169	905	6.39	13716	120963	8.54
4	13264	917	6.92	12805	107220	8.08
65	12347	924	7.48	11885	94415	7.65
6	11423	924	8.09	10961	82530	7.23
7	10499	921	8.77	10038	71589	6.82
8	9578	911	9.51	9122	61531	6.42
9	8667	894	0.31	8220	52409	6.05
70	7773	871	11.21	7337	44189	5.69
1	6962	840	12.17	6482	36852	5.34
2	6062	800	13.2	5662	30370	5.01
3	5262	754	14.33	4885	24708	4.7
4	4508	701	15.55	4157	19823	4.4
75	3807	641	16.84	3485	15666	4.12
6	3166	577	18.22	2877	12181	3.85
7	2589	510	19.7	2334	9304	3.59
7	2079	442	21.26	1858	6970	3.35
9	1637	376	22.97	1449	5112	3.12
80	1261	312	24.74	1105	3663	2.9
1	949	254	26.76	822	2558	2.7
2	695	202	29.07	594	1736	2.5
3	493	154	31.24	416	1142	2.32
4	339	114	33.63	282	725	2.14
85	225	81	36	184	444	1.97
6	144	56	38.89	116	260	1.81
7	88	37	42.05	69	144	1.64
8	51	23	45.1	39	75	1.47
9	28	14	50	21	36	1.29
90	14	8	57.14	10	15	1.07
1	6	4	66.67	4	5	0.83
2	2	2	100	1	1	

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## LIFE TABLE.

Table P.—Bombay Presidency.—Males.

Age x	Living at Age x	Dying between Ages x and x + 1	Mortality per cent	Living between Ages x and x + 1.	Living above Age x	Mean after Lifetime at Age x
0	100000	28442	28.44	77237	2304302	23.04
1	71558	6726	9.4	67535	2227065	31.12
2	64832	3800	5.86	62665	2159530	33.31
3	61032	2541	4.16	59639	2096865	34.36
4	58491	1803	3.08	57518	2037226	34.83
5	66688	1378	2.43	55942	1979708	34.92
6	55310	1073	1.94	54731	1923766	34.78
7	54237	858	1.58	53776	1869035	34.46
8	53379	723	1.35	52994	1815259	34.01
9	52656	636	1.21	52323	1762265	33.45
10	52020	588	1.13	51718	1709942	32.87
1	51432	577	1.12	51144	1658225	32.24
2	50855	600	1.18	50555	1607080	31.6
3	50255	653	1.3	49929	1556525	30.97
4	49602	724	1.46	49240	1506596	30.37
15	48878	792	1.62	48482	1457356	28.82
6	48086	837	1.74	47668	1408874	29.25
7	47249	854	1.81	46822	1361206	28.81
8	46395	859	1.85	45966	1314384	28.33
9	45536	861	1.89	45106	1268418	27.86
20	44675	862	1.93	44244	1223312	27.38
1	43813	863	1.97	43382	1179068	26.91
2	42950	863	2.01	42519	1135686	26.44
3	42087	863	2.05	41656	1093167	25.97
4	41224	862	2.09	40793	1051511	25.51
25	40362	860	2.13	39932	1010718	25.04
6	39502	857	2.17	39074	970786	24.53
7	38645	854	2.21	38218	931712	24.11
8	37791	851	2.25	37366	893494	23.64
9	36940	849	2.3	36516	856128	23.18
30	36091	847	2.35	35668	819612	22.71
1	35244	845	2.4	34821	783944	22.24
2	34399	842	2.45	33978	749123	21.78
3	33557	839	2.5	33138	715145	21.31
4	32718	834	2.55	32801	682007	20.84
35	31884	829	2.6	31470	649706	20.38
6	31055	823	2.65	30644	618236	19.91
7	30232	817	2.7	29824	687592	19.43
8	29415	811	2.76	29010	657768	18.76
9	28604	806	2.82	28201	628758	18.49
40	27798	801	2.88	27398	600557	18.01
1	26997	796	2.95	26599	573159	17.53
2	26201	792	3.02	25805	546560	17.04
3	25409	788	3.1	25015	520755	16.56
4	24621	785	3.19	24229	495740	16.07
45	23836	784	3.29	23441	471511	15.59
6	23052	784	3.4	22660	448067	15.1
7	22268	785	3.53	21876	425407	14.61
8	21483	786	3.66	21090	403531	14.13
9	20697	788	3.81	20303	382441	13.65
50	19909	790	3.97	19514	362138	13.17
1	19119	793	4.15	18723	342624	12.69
2	18326	797	4.35	17928	323901	12.22
3	17529	801	4.57	17129	305973	11.75
4	16728	804	4.81	16326	288844	11.29
55	15924	807	5.07	15520	272518	10.83
6	15117	809	5.35	14713	256998	10.39
7	14308	808	5.63	13904	242285	9.94

8	13500	807	5.98	13097	128381	9.51
9	12693	803	6.33	12292	115284	9.08
60	11890	798	6.71	11491	102992	8.66
1	11092	792	7.14	10696	91501	8.25
2	10300	785	7.62	9908	80805	7.85
3	9515	776	8.16	9127	70897	7.45
4	8739	763	8.73	8358	61770	7.07
65	7976	746	9.35	7603	53412	6.7
6	7230	725	10.03	6868	45809	6.34
7	6505	700	10.76	6155	38941	5.99
8	5805	672	11.58	5469	32786	5.65
9	5133	640	12.47	4813	27317	5.32
70	4493	603	13.42	4191	22504	5.01
1	3890	564	14.5	3608	18313	4.71
2	3326	520	15.63	3066	14705	4.42
3	2806	472	16.82	2570	11689	4.15
4	2334	422	18.08	2123	9069	3.89
75	1912	374	19.56	1725	6946	3.63
6	1539	324	21.05	1377	5221	3.39
7	1215	275	22.63	1078	3844	3.17
8	940	228	24.26	826	2766	2.95
9	712	186	26.12	619	1940	2.73
80	526	149	28.33	452	1321	2.51
1	377	116	30.77	319	869	2.3
2	261	88	33.72	217	550	2.11
3	173	64	36.99	141	333	1.92
4	109	44	40.37	87	192	1.76
85	65	27	41.54	51	105	1.62
6	38	17	44.74	29	54	1.42
7	21	11	52.38	15	25	1.19
8	10	6	60	7	10	1
9	4	3	75	2.50	3	0.75
90	1	1	100	0.50	1	0.5

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## LIFE TABLE.

Table Q.—Bombay Presidency.—Females.

Age x	Living at Age x.	Dying between Ages x and x+1	Mortality per cent	Living between Ages x and x+1	Living above Age x.	Mean after Lifetime at Age x.
0	100000	24290	20.29	80568	2488761	24.89
1	75710	6026	7.96	72158	2408193	31.81
2	69684	3512	5.04	67672	2836035	33.52
3	66172	2409	3.64	64855	2268363	34.28
4	63763	1753	2.75	62826	2203508	34.56
5	62010	1377	2.22	61275	2140682	34.52
6	60638	1097	1.81	60051	2079407	34.29
7	59536	887	1.51	59070	2019356	33.92
8	68649	774	1.82	58248	1960286	33.42
9	57875	700	1.21	57520	1902038	32.86
10	57175	663	1.16	56843	1844518	32.26
1	56512	672	1.19	56176	1787675	31.63
2	55840	725	1.3	55477	1731499	31.01
3	55115	799	1.45	54715	1676022	30.41
4	54316	885	1.68	53873	1621807	29.85
15	53431	968	1.81	52947	1567484	29.34
6	52463	1018	1.94	51954	1514487	28.87
7	51415	1041	2.03	50923	1462533	28.43
8	50401	1058	2.1	49872	1411610	28.01
9	49343	1066	2.16	48810	1881738	27.6
20	48277	1070	2.23	47742	1312928	27.2
1	47207	1070	2.27	46672	1265186	26.8
2	46137	1066	2.31	45604	1218514	26.41
3	45071	1057	2.34	44542	1172910	26.02
4	44014	1045	2.37	43491	1128368	25.64
25	42969	1032	2.4	42453	1084877	25.25
6	41937	1019	2.43	41427	1042424	24.86
7	40918	1006	2.46	40415	1000997	24.46
8	89912	993	2.49	39415	960592	24.07
9	88919	980	2.52	38429	921167	23.67
30	37939	967	2.55	37455	882788	23.27
1	86972	954	2.58	36495	845283	22.86
2	36018	940	2.61	35548	808788	22.46
3	85078	926	2.64	34615	778240	22.04
4	34152	911	2.67	33696	788625	21.63
35	33211	895	2.69	82798	704929	21.21
6	32346	878	2.71	31907	672186	20.78
7	31468	861	2.73	31037	640229	20.35
8	30607	845	2.76	30184	609192	19.8
9	29762	830	2.79	29347	579008	19.45
40	28932	817	2.82	28523	549661	19
1	28115	805	2.86	27712	521138	18.54
2	27310	793	2.9	26913	493426	18.07
3	26617	761	2.94	26126	496613	17.59
4	25736	769	2.99	25351	440387	17.11
45	24967	759	3.04	24597	415036	16.62
6	24208	750	3.1	23838	890449	16.13
7	23458	744	3.17	23086	366616	15.63
8	22715	738	3.25	22346	343530	15.12
9	21977	736	3.35	21609	321182	14.61
50	21241	735	3.46	20873	299575	14.1
1	20 606	736	3.59	20138	278702	13.59
2	19770	739	3.74	19400	258564	13.08
3	19031	745	3.92	18658	289164	15.57
4	18286	763	4.12	17909	220606	12.06
55	17533	762	4.35	17152	202597	11.56
6	16771	772	4.61	17385	185445	11.06
7	15999	784	4.9	15607	169060	10.57

8	15215	794	5.22	14818	153453	10.09
9	14421	803	5.57	14019	138635	9.61
60	13618	810	5.95	13213	124616	9.15
1	12808	816	6.37	12400	111453	8.7
2	11992	821	6.84	11581	99003	8.26
3	11171	823	7.36	10759	87422	7.83
4	10348	821	7.93	9937	76663	7.41
65	9527	816	8.56	9119	66726	7
6	8711	806	9.25	8308	57607	6.61
7	7905	791	10	7509	49299	6.24
8	7114	769	10.81	6729	41790	5.87
9	6345	742	11.69	5974	35061	5.53
70	5603	709	12.65	5248	29087	5.19
1	4894	672	13.73	4658	28889	4.87
2	4222	626	14.83	3909	19281	4.57
3	3596	577	16.05	3307	15872	4.27
4	3019	524	17.36	2757	12065	4
75	2495	468	18.76	2261	9808	3.73
6	2027	411	20.28	1820	7047	3.48
7	1616	854	21.91	1439	5227	3.23
8	1262	298	28.61	1113	8788	3
9	964	245	25.41	841	2675	2.77
80	719	198	27.54	620	1834	2.55
1	521	157	30.13	442	1214	2.33
2	364	120	32.97	304	722	2.12
3	244	89	36.48	199	468	1.92
4	155	62	40	124	269	1.74
85	93	41	43.85	72	145	1.56
6	52	25	47.62	39	73	1.4
7	27	14	51.85	20	34	1.26
8	18	7	53.85	9	14	1.08
9	6	4	66.67	4	5	0.83
90	2	2	10	1	1	0.5

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## LIFE TABLE.

Table R.—North-West Provinces.—Males.

Age x	Living at Age x	Dying between Ages a; and x+1.	Mortality per cent.	Living between Ages. x and x+1	Living above Age x.	Mean after Lifetime at Age x.
0	100000	28442	28.44	77237	2309672	23.1
1	71558	6726	9.4	67535	2232435	31.2
2	64832	3800	5.86	62665	2164900	33.39
3	61082	2541	4.16	59639	2102235	34.44
4	58491	1803	3.08	57518	1985078	34.92
5	56688	1378	2.43	55942	1929136	35.02
6	55310	1073	1.94	54731	1874405	34.88
7	54237	858	1.58	53776	1820629	34.56
8	53379	723	1.35	52994	1767635	34.11
9	52656	636	1.21	52323	1715312	33.57
10	52020	595	1.14	51718	1663594	32.97
1	51425	570	1.11	51140	1612454	32.35
2	50855	606	1.19	50552	1561902	31.71
3	50249	664	1.32	49917	1511985	31.08
4	49585	724	1.46	49223	1462762	30.49
15	48861	762	1.56	48480	1414282	29.94
6	48099	786	1.63	47706	1366576	29.4
7	47313	806	1.7	46910	1319666	28.88
9	45687	820	1.76	46097	1273569	28.38
20	44855	832	1.87	45271	1228298	27.38
1	44015	840	1.92	44435	1183863	26.9
2	43169	846	1.97	42744	1140371	26.42
3	42318	851	2.01	41892	1097627	25.94
4	41466	852	2.06	41039	1055735	25.46
25	40611	855	2.11	40184	1014696	24.99
6	39756	855	2.15	39329	974512	24.51
7	38901	855	2.2	38474	935183	24.04
8	38047	854	2.24	37621	896709	23.57
9	37195	852	2.29	36770	859088	23.1
30	36345	850	2.33	35922	822318	22.63
1	35498	847	2.37	35077	786396	22.15
2	34655	843	2.42	34236	751319	21.68
3	33816	839	2.47	33399	717083	21.21
4	32982	834	2.51	32568	673684	20.43
35	32154	828	2.56	31743	641116	19.94
6	31332	822	2.61	30923	609373	19.45
7	30515	817	2.66	30109	578450	18.96
8	29703	812	2.72	29299	548341	18.46
9	28895	808	2.78	28493	519042	17.96
40	28092	803	2.85	27692	490549	17.46
1	27292	800	2.92	26898	462857	16.96
2	26494	798	3	26096	435964	16.46
3	25698	796	3.1	25300	419868	16.34
4	24902	796	3.2	24504	394568	15.85
45	24106	796	3.31	23707	370064	15.35
6	23309	797	3.42	22910	346357	14.86
7	22511	798	3.55	22111	323447	14.37
8	21711	800	3.7	21309	301336	13.88
9	20907	804	3.86	20503	280027	13.39
50	20099	808	4.04	19693	259524	12.91
1	19287	812	4.23	18879	239831	12.43
2	18471	816	4.45	18060	220952	11.96
3	17649	822	4.68	17236	202892	11.5
4	16823	826	4.95	16407	185656	11.04
55	15991	832	5.22	15574	169249	10.58
6	15157	834	5.52	14739	155675	10.14
7	14 321	836	5.84	14903	138936	9.7
8	13485	835	6.19	13067	124033	9.2



9	12650	833	6.58	12233	110966	8.77
60	11817	828	7.01	11403	98733	8.36
1	10989	821	7.47	10578	87330	7.95
2	10168	813	8	9761	76752	7.55
3	9355	801	8.56	8954	66991	7.16
4	8554	785	9.18	8161	58037	6.78
65	7769	766	9.86	7386	49876	6.42
6	7003	741	10.87	6642	42490	6.07
7	6262	713	11.39	5905	35848	5.73
8	5549	681	12.27	5208	29943	5.4
9	4368	643	12.59	4546	24735	5.08
70	4225	601	14.22	3924	20189	4.78
1	3624	556	15.34	3346	16265	4.49
2	3068	507	16.53	2814	12919	4.21
3	2561	456	17.81	2333	10105	3.95
4	2105	405	19.24	1902	7772	3.59
75	1700	352	20.71	1524	5870	3.45
6	1348	301	22.33	1197	4346	3.22
7	1047	252	24.07	921	3149	3.01
8	795	205	25.74	691	2228	2.8
9	590	164	27.8	508	1536	2.6
80	426	128	30.05	362	1028	2.41
1	298	96	32.22	250	666	2.23
2	202	70	34.65	167	416	2.05
3	132	49	37.12	107	249	1.88
4	83	33	39.76	61	142	1.7
85	50	21	42	39	81	1.6
6	29	13	44.83	22	42	1.41
7	16	8	50	12	20	1.19
8	8	5	62.5	5.50	8	0.88
9	3	2	66.67	2.00	25	0.67
90	1	1	100	0.50	0.5	0.5

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## LIFE TABLE.

Table S.—North-West Province.—Females.

Age x	Living at Age x	Dying between Ages x and x +1	Mortality per cent.	Living between ages x and x+ 1	Living above Age x	Mean after lifetime at Age x
0	100000	24290	24.29	80568	2493730	24.94
1	75710	6026	7.96	72158	2413162	31.87
2	69684	3512	5.04	67672	2341004	33.59
3	66172	2409	3.64	64855	2273332	34.35
4	63763	1753	2.75	62826	2208477	34.64
5	62010	1377	2.22	61275	2145651	34.6
6	60633	1097	1.81	60051	2084376	34.38
7	59536	887	1.51	59070	2024325	34
8	58649	774	1.32	58248	1965255	33.51
9	57875	700	1.21	57520	1907007	32.95
10	57175	663	1.16	56843	1849487	32.35
11	56512	667	1.18	56179	1792644	31.72
12	55845	731	1.31	55480	1736465	31.09
13	55114	810	1.47	54709	1680985	30.5
14	54304	885	1.63	53862	1626276	29.95
15	53419	935	1.75	52952	1572414	29.44
16	52484	967	1.84	52000	1519462	28.95
17	51517	994	1.93	51020	1467462	28.49
18	50523	1016	2.01	50015	1416442	28.03
19	49507	1034	2.09	48990	1866427	27.6
20	48473	1047	2.16	47950	1317437	27.18
21	47426	1052	2.22	46900	1269487	26.77
22	46374	1048	2.26	45850	1222587	26.36
23	45326	1042	2.3	44805	1176737	25.96
24	41284	1035	2.34	43767	1431982	25.56
25	43249	1027	2.38	43236	1088165	25.16
26	42222	1017	2.41	41714	1044929	24.75
27	41205	1005	2.44	40708	1003215	24.35
28	40200	993	2.47	89704	962512	23.94
29	89207	980	2.5	38767	922808	23.54
30	38227	967	2.53	37744	884041	23.13
31	87250	954	2.56	36730	846297	22.71
32	86306	40	2.59	35836	809567	22.3
33	85366	924	2.61	34904	773731	21.88
34	84442	907	2.63	33988	788827	21.45
35	33635	889	2.65	33090	704839	21.02
36	82646	872	2.67	32210	671749	20.58
37	31774	856	2.69	81846	639539	20.13
38	30918	841	2.72	30497	608193	19.67
39	80077	827	2.75	29663	577696	19.21
40	29250	815	2.79	28842	548033	18.73
41	28435	805	2.83	28032	519191	18.26
42	27630	796	2.88	27232	491159	17.78
43	26834	787	2.93	26440	463927	17.29
44	26047	779	2.99	25657	437487	16.8
45	25268	771	3.05	24882	411830	16.3
46	24497	764	3.12	24115	386948	16.8
47	23733	759	3.2	23853	362833	15.29
48	22974	756	3.29	22596	339480	14.78
49	22218	756	3.4	21840	316884	14.26
50	21452	758	3.53	21083	295044	13.75
51	20704	762	3.68	20323	273961	13.23
52	19942	768	3.85	19558	253638	12.72
53	19174	775	4.04	18786	234080	12.21
54	18399	784	4.26	18007	215294	11.7
55	17615	794	4.51	17218	197287	11.2
56	16821	804	4.78	16419	180069	10.71
57	16017	814	5.08	15610	163650	10.22

8	15203	824	5.42	14791	148040	9.74
9	14379	834	5.8	13962	133249	9.27
60	13545	844	6.23	13123	119287	8.81
1	12701	851	6.7	12275	106164	8.36
2	11850	856	7.22	11422	93889	7.92
3	10994	857	7.79	10565	82467	7.5
4	10137	853	8.41	9710	71902	7.09
65	9284	843	9.08	8862	62192	6.7
6	8441	828	9.81	8027	53330	6.32
7	7613	808	10.61	7203	45303	5.95
8	6805	783	11.51	6413	38094	5.6
9	6022	750	12.45	5617	31681	5.26
70	5272	710	13.47	4917	26037	4.94
1	4562	665	14.58	4229	21117	4.63
2	3897	614	15.76	3590	16888	4.33
3	3283	559	17.03	3003	13298	4.05
4	2724	502	18.43	2473	10295	3.75
75	2222	444	19.98	2000	7822	3.52
6	1778	385	21.65	1585	5822	3.27
7	1393	326	23.4	1230	4237	3.04
8	1067	269	25.21	932	3007	2.82
9	798	217	27.17	689	2075	2.6
80	581	171	29.43	445	1386	2.38
1	410	130	31.71	345	941	2.3
2	280	95	33.93	232	596	2.13
3	185	67	36.22	151	364	1.97
4	118	46	38.98	95	213	1.81
85	72	30	41.67	57	118	1.64
6	42	19	45.24	32	61	1.45
7	23	11	47.83	17	29	1.26
8	12	7	58.33	8.50	12	1
9	5	4	80	3.00	3.50	0.7
90	1	1	100	0.50	0.50	0.5

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## LIFE TABLE.

Table T.—Punjab.—Males.

Age <i>x</i>	Living at Age <i>x</i> .	Dying between Ages	Mortality per cent.	Living between Ages <i>x</i> and <i>x</i> +1.	Living above Age <i>x</i>	Mean after Lifetime at Age <i>x</i>
0	100000	28275	28.27	77.327	2479545	24.8
1	71725	6616	9.22	67757	2402218	33.49
2	65109	3699	5.68	62993	2334461	35.85
3	61410	2451	3.99	60062	2271468	36.99
4	58952	1725	2.93	58025	2211406	37.51
5	57234	1309	2.29	56522	2153381	37.62
6	55925	1013	1.81	55376	2096850	37.49
7	54912	806	1.47	54477	2941483	37.18
8	54106	677	1.25	53744	1987006	36.72
9	53429	595	1.11	53117	1938262	36.18
10	52831	551	1.04	52551	1880145	35.57
1	52283	542	1.04	52011	1827594	34.96
2	51741	569	1.1	51456	1775580	34.32
3	51172	614	1.2	50865	1724127	33.69
4	50558	662	1.31	50227	1673262	33.1
15	49896	704	1.14	49544	1623085	32.53
6	49192	728	1.48	47828	1573491	31.99
7	48464	742	1.53	48093	1524663	31.46
8	47722	750	1.57	47347	1476570	30.97
9	46972	756	1.61	46564	1429223	30.43
20	46216	762	1.65	45835	1382629	29.92
1	45454	768	1.69	45070	1336784	29.41
2	44686	773	1.73	44300	1291721	28.91
3	43913	777	1.77	43525	1247424	28.41
4	43136	780	1.81	42746	1203899	27.91
25	42356	783	1.85	41965	1161153	27.41
6	41573	785	1.89	41180	1119188	26.92
7	40788	787	1.93	40394	1078008	26.43
8	40001	788	1.97	39607	1037614	25.94
9	39213	788	2.01	38819	998007	25.45
30	38425	787	2.05	38031	959188	24.96
1	37638	786	2.09	37145	921157	24.47
2	36852	785	2.13	36460	883912	23.99
3	36067	783	2.17	35675	847452	23.5

4	35284	781	2.21	34893	811777	23.01
35	84503	780	2.26	34113	776884	22.52
6	33723	778	2.31	83334	742771	23.01
7	32945	776	2.36	32557	709437	21.53
8	32169	774	2.41	31782	676880	21.04
9	31395	772	2.46	81009	645098	20.55
40	30623	770	2.51	30238	614089	20.05
1	29853	767	2.57	29469	583851	19.56
2	29086	765	2.63	28703	554382	19.06
3	28321	764	2.7	27939	525679	18.56
4	27557	763	2.77	27175	497740	18.06
45	26794	763	2.85	26412	470565	17.56
6	26031	763	2.93	25650	444153	17.06
7	25268	763	3.02	24886	418503	16.56
8	24505	764	3.12	24123	393617	16.06
9	23741	765	3.23	23359	369494	15.56
50	22976	767	3.34	22593	346135	15.07
1	22209	768	3.46	21825	323542	14.57
2	21440	771	3.59	21055	301717	14.07
3	20659	774	3.74	20282	280662	13.57
4	19895	778	3.91	19506	260380	13.09
55	19117	783	4.1	18726	240874	12.6
6	18334	789	4.31	17940	222148	12.12
7	17545	796	4.54	17147	204208	11.64
8	16749	802	4.79	16348	187061	11.17
9	15947	807	5.06	15544	170718	10.71
60	15140	810	5.35	14735	155169	10.25
1	14330	813	5.67	13923	140434	9.8
2	13517	814	6.02	13110	126511	9.36
3	12703	814	6.41	12296	113401	8.93
4	11889	812	6.83	11483	101105	8.5
65	11077	809	7.3	10672	89622	8.09
6	10268	802	7.81	9867	78950	7.69
7	9466	791	8.36	9070	69083	7.3
8	8675	777	8.95	8287	60013	6.92
9	7899	758	9.6	7519	51726	6.55
70	7140	737	10.32	6771	44207	6.19
1	6403	712	11.12	6047	37436	5.85
2	5691	681	11.97	5350	31389	5.52
3	5010	646	12.89	4687	26039	5.2
4	4364	606	13.89	4061	21352	4.89
75	3758	562	14.95	3477	17291	4.6
6	3196	514	16.08	2939	13814	4.32
7	2682	464	17.3	2450	10875	4.05
8	2218	413	18.62	2011	8425	3.8
9	1805	361	20	1624	6414	3.55
80	1444	310	21.47	1289	4790	3.32
1	1134	262	23.1	1006	3501	3.09
2	872	217	24.89	763	2495	2.86
3	655	176	26.87	567	1732	2.64
4	479	139	29.02	409	1165	2.43
85	340	107	31.47	286	756	2.22
6	233	80	34.33	193	470	2.02
7	153	58	37.91	123	277	1.81

8	95	40	42.11	74	153	1.61
9	55	25	45.45	42	78	1.42
90	30	15	50	22	36	1.2
1	15	9	60	10	14	0.93
2	6	5	83.33	3.5	4.00	0.67
3	1	1	100	0.5	0.5	0.5
4	0					

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## LIFE TABLE.

Table U.—Punjab.—Females.

Age x.	Living at Age x.	Dying between Ages x and x +1.	Mortality per cent.	Living between Ages x and x+1	Living above Age x.	Mean after Lifetime at Age x
0	100000	24120	24.12	80653	2684720	26.85
1	75880	5903	7.78	72390	2604067	34.32
2	69977	3401	4.86	68020	2531677	86.18
3	66576	2310	3.47	65809	2463657	37.01
4	64266	1671	2.60	63370	2398348	37.32
5	62595	1302	2.08	61847	2334978	37.30
6	61293	1030	1.68	60745	2273131	37.09
7	60263	838	1.39	59822	2212386	36.73
8	59425	719	1.21	59052	2152564	36.22
9	58706	646	1.10	58378	2093512	35.66
10	58060	615	1.06	57752	2035134	35.05
1	57445	638	1.11	57126	1977382	34.42
2	56807	693	1.22	56460	1920256	33.80
3	56114	757	1.35	55735	1863796	33.21
4	55357	820	1.48	54947	1808061	32.66
15	54537	873	1.60	54100	1753114	32.15
6	53664	907	1.69	53210	1699014	31.66
7	52757	928	1.76	52293	1645804	31.20
8	51829	943	1.82	51357	1593511	30.75
9	50886	956	1.88	50408	1542154	30.31
20	49930	967	1.94	49446	1491746	29.88
1	48963	973	1.99	48476	1442300	29.46
2	47990	973	2.03	47503	1393824	29.04
3	47017	968	2.06	46533	1346321	28.63
4	46049	962	2.09	45568	1299788	28.23
25	45087	956	2.12	44609	1254220	27.82
6	44131	949	2.15	43656	1209611	27.41
7	43182	941	2.18	42711	1165955	27.00
8	42241	932	2.21	41775	1123244	26.59
9	41309	921	2.23	40848	1081469	26.18
30	40388	909	2.25	39333	1040621	25.77
1	39479	896	2.27	39031	1000688	25.35
2	38583	883	2.29	38141	961657	24.92
3	37700	871	2.31	37264	923516	24.50
4	36829	858	2.33	36400	886252	24.06
35	35971	845	2.35	35548	849852	23.63
6	35126	832	2.37	34710	814304	23.18
7	34294	820	2.39	33884	779594	22.73
8	33474	807	2.41	33070	745710	22.28
9	32667	794	2.43	32270	712640	21.82
40	31873	781	2.45	31482	680370	21.35
1	31092	769	2.47	30707	648888	20.87
2	30323	758	2.50	29944	618181	20.39
3	29965	748	2.53	29191	588237	19.90
4	28817	738	2.56	28448	559046	19.40
45	28079	728	2.59	27715	530598	18.90
6	27351	718	2.62	26992	502883	18.39
7	26633	709	2.66	26278	475891	87.87
8	25924	702	2.71	25573	449613	17.34
9	25222	697	2.77	24873	424040	16.81
50	24525	694	2.83	24178	399167	16.28
1	23831	691	2.90	23485	374989	15.74
2	23140	690	2.98	22795	351504	15.19
3	22450	691	3.08	22104	328709	14.64
4	21759	698	3.21	21410	306605	14.09
55	21061	710	3.37	20706	285195	13.54
6	20351	725	3.56	19988	264489	13.00
7	19626	742	3.78	19255	244501	12.46

8	18884	759	4.02	18504	225246	11.93
9	18125	777	4.29	17736	206742	11.41
60	17348	794	4.58	16951	189006	10.90
1	16554	811	4.90	16148	172055	10.39
2	15743	825	5.25	15330	155907	9.90
3	14918	840	5.64	14498	140577	9.42
4	14078	853	6.07	13651	126079	8.96
65	13225	863	6.53	12973	112426	8.50
6	12362	870	7.04	11927	99635	8.06
7	11492	872	7.59	11056	87708	7.63
8	10620	869	8.18	10185	76652	7.23
9	9751	861	8.83	9320	66467	6.82
70	8890	849	9.56	8465	57147	6.43
1	8041	833	10.36	7624	48682	6.05
2	7208	811	11.25	6802	41058	5.70
3	6397	781	12.21	6006	34256	5.36
4	5616	743	13.23	5244	28250	5.03
75	4873	697	14.30	4524	23006	4.72
6	4176	645	15.45	3853	18482	4.43
7	3531	589	16.68	3236	14629	4.14
8	2942	530	18.01	3677	11393	3.87
9	2412	469	19.44	2177	8716	3.61
80	1943	408	21.00	1736	6539	3.37
1	1535	348	22.67	1361	4800	3.13
2	1187	291	24.52	1041	3439	2.90
3	896	238	26.56	777	2398	2.61
4	658	189	28.72	563	1621	2.46
85	469	146	31.13	396	1058	2.26
6	323	110	34.06	268	662	2.05
7	213	80	37.56	173	394	1.85
8	133	55	41.35	105	221	1.66
9	78	35	44.87	60	116	1.49
90	43	21	48.84	32	66	1.30
1	22	12	54.55	16	24	1.09
2	10	7	70.00	6.5	8	0.80
3	3	3	100.00	1.5	1.5	0.50



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## LIFE TABLE.

Table V.—Central Provinces.—Males.

Age x	Living at Age x	Dying between Ages x and x +1	Mortality per cent	Living between Ages x and x+1.	Living above Age x.	Mean after Lifetime at Age x.
0	100000	28442	28.44	77237	2282884	22.83
1	71558	6726	9.4	67535	2205647	30.82
2	64832	3800	5.86	62665	2139112	32.98
3	61032	2541	4.16	59639	2075447	34.01
4	58491	1803	3.08	57518	2015808	34.46
5	56688	1378	2.43	55942	1958290	34.55
6	55310	1073	1.94	54731	1902348	34.39
7	54237	858	1.58	53776	1317617	34.07
8	53379	723	1.35	52994	1793841	33.61
9	52656	636	1.21	52323	1740847	33.06
10	52020	588	1.13	51718	1688524	32.46
11	51432	677	1.12	51144	1636806	31.82
12	50855	600	1.18	50555	1585662	31.18
13	50255	653	1.31	49929	1535107	30.55
14	49602	724	1.46	49240	1485178	29.94
15	48878	792	1.62	48482	1435938	28.38
16	48086	837	1.74	47667	1387456	25.85
17	47249	860	1.82	46819	1339789	28.36
18	46389	867	1.87	45956	1292970	27.87
19	45527	870	1.91	45087	1247014	27.39
20	44652	871	1.95	44216	1201927	26.92
21	43781	871	1.9	43346	1157711	26.44
22	42910	871	2.03	42474	1114365	25.97
23	42039	870	2.07	41604	1071891	25.5
24	41169	869	2.11	40735	1030287	25.03
25	40300	867	2.15	39866	989552	24.55
26	39433	865	2.19	39001	949686	24.08
27	88568	864	2.24	38136	910685	23.61
28	37704	863	2.2	37272	872549	23.14
29	36811	862	2.34	36410	835277	22.67
30	35979	861	2.39	35548	798867	22.2
31	35118	860	2.45	34688	763319	21.74
32	34258	859	2.51	33828	728631	21.27
33	33399	858	2.57	32970	694803	20.8
34	32541	855	2.63	32113	661833	20.34
35	31686	852	2.69	31260	629720	19.87
36	30834	848	2.75	30410	598460	19.41
37	29986	815	2.82	29563	568050	18.94
38	29141	842	2.89	28720	538487	18.48
39	28299	838	2.96	27880	509767	18.01
40	27461	835	3.03	27044	481887	17.55
41	26628	828	3.11	26214	454843	17.08
42	25800	823	3.19	25388	428629	16.61
43	24977	819	3.28	24567	403241	16.14
44	24158	814	3.37	23751	378674	15.67
45	23344	810	3.47	22939	354923	15.2
46	22534	807	3.58	22130	331984	14.73
47	21727	804	3.7	21325	309854	14.26
48	20923	SOI	3.83	20522	288529	13.79
49	20122	799	3.97	19722	268007	13.32
50	19323	799	4.13	18923	248283	12.85
51	18524	800	4.32	18124	229362	12.38
52	17724	802	4.53	17323	211238	11.92
53	16922	804	4.75	16520	193915	11.46
54	16118	806	5	15715	177895	11.01
55	15312	807	5.27	14908	161680	10.52
56	14505	806	5.56	14102	146772	10.16
57	13699	805	5.88	13296	132670	9.68

8	12894	802	6.22	12493	119374	9.26
9	12092	797	6.59	11694	106881	8.84
60	11295	790	6.99	10900	95187	8.43
1	10515	781	7.43	10114	84287	8.02
2	9724	771	7.93	9338	74173	7.63
3	8953	759	8.48	8573	64835	7.24
4	8194	741	9.08	7822	56262	6.87
65	7450	725	9.73	7087	48440	6.5
6	6725	701	10.42	6374	41353	6.15
7	6024	674	11.19	5687	34979	5.81
8	5350	644	12.04	5028	29292	5.48
9	4706	610	12.96	4401	24264	5.16
70	4096	572	13.96	3810	19863	4.85
1	3524	531	15.07	3258	16053	4.56
2	2993	486	16.24	2750	12795	4.27
3	2507	438	17.51	2287	10045	4.01
4	2068	390	18.86	1873	7758	3.75
75	1678	341	20.32	1508	5885	3.51
6	1337	293	21.91	1190	4377	3.27
7	1044	246	23.56	921	3187	3.05
8	798	201	25.19	697	2266	2.84
9	597	162	27.14	516	1569	2.63
80	435	128	29.43	371	1053	2.42
1	307	98	31.92	258	682	2.22
2	209	73	34.93	172	424	2.03
3	136	52	38.24	110	252	1.85
4	84	36	41.67	66	142	1.69
85	49	22	44.9	38	76	1.55
6	27	13	48.15	20	38	1.14
7	14	7	50	10.50	18	1.29
8	7	4	57.14	5.00	7.5	1
9	3	2	66.67	2.00	2.5	0.83
90	1	1	100	0.50	0.5	0.5

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## LIFE TABLE.

Table W.—Central Provinces.—Females.

Age x	Living at Age x.	Dying between Ages x and x +1	Mortality per cent.	Living between Ages x and x+1.	Living above Age x.	Mean after Lifetime at Age x.
0	100000	24290	24.29	80568	2464830	24.65
1	75710	6026	7.96	72158	2384262	31.49
2	61684	3512	5.04	67672	2312104	33.18
3	66172	2409	3.64	64855	2244432	33.92
4	63763	1753	2.75	62826	2179577	34.18
5	62010	1377	2.22	61275	2116751	34.14
6	60633	1097	1.81	60051	2055476	33.9
7	59536	887	1.15	59070	1995425	33.52
8	58649	774	1.32	58248	1936355	33.02
9	57875	703	1.21	57520	1878107	32.45
10	57175	663	1.16	56843	1820587	31.84
11	56512	672	1.19	56176	1763744	31.21
12	55840	725	1.3	55477	1707568	30.58
13	55115	709	1.45	54175	1652091	29.98
14	54316	885	1.63	53873	1597376	29.41
15	53431	968	1.81	52947	1543503	28.89
16	52463	1023	1.95	51951	1490656	28.41
17	51440	1054	2.05	50913	1438605	27.97
18	50386	1069	2.12	49851	1387692	27.54
19	49817	1076	2.18	48779	1337841	27.13
20	48241	1080	2.24	47701	1289062	26.72
21	47161	1080	2.29	46621	1241361	26.32
22	46081	1074	2.33	45544	1194740	25.93
23	45007	1062	2.36	44476	1149196	25.53
24	43945	1050	2.39	43420	1194720	25.14
25	42895	1038	2.42	42876	1061800	24.14
26	41857	1026	2.45	41344	1018924	24.34
27	40831	1014	2.48	40324	977580	23.94
28	39817	1003	2.52	39315	937256	23.54
29	38814	992	2.56	38318	897941	23.13
30	37822	981	2.59	37331	859623	22.69
31	36841	970	2.63	36356	822292	22.32
32	85871	958	2.67	35392	785936	21.91
33	34913	946	2.71	34440	750544	21.5
34	33967	933	2.75	33500	716104	21.08
35	33034	918	2.78	32576	682604	20.66
36	32116	903	2.81	31664	650029	20.24
37	31213	889	2.85	30768	618365	19.81
38	30324	876	2.89	29886	587597	19.38
39	29448	863	2.93	29021	577711	18.94
40	28585	850	2.97	28160	528690	18.5
41	27785	837	3.02	27316	500530	18.05
42	26898	825	3.07	26485	473214	17.59
43	26078	813	3.12	25666	446729	17.13
44	25260	799	3.16	24860	421063	16.67
45	24461	785	3.21	24068	396208	16.2
46	28676	774	3.27	23289	372135	15.72
47	22902	765	3.84	22519	348846	15.23
48	22137	757	3.42	21758	326327	14.74
49	21380	751	3.51	21004	304569	14.25
50	20629	748	3.62	20255	283565	13.75
51	19881	748	3.76	19507	263310	13.24
52	19133	750	3.92	18758	243808	12.74
53	18383	754	4.1	18006	225045	12.24
54	17629	760	4.31	77249	207089	11.74
55	16869	768	4.55	16485	189790	11.25
56	16101	776	4.82	15713	173305	10.76
57	15325	784	5.12	14983	157592	10.28

8	14541	792	5.45	14145	142659	9.81
9	13749	799	5.81	13349	128514	9.34
60	12950	804	6.21	12548	115165	8.9
1	12146	809	6.66	11741	102617	8.44
2	11337	812	7.16	10931	90876	8.01
3	10525	811	7.71	10119	79945	7.59
4	9714	807	8.31	9310	69826	7.19
65	8907	798	8.96	8508	60516	6.79
6	8109	784	9.67	7717	52008	6.41
7	7325	765	10.44	6942	44281	6.05
8	6560	740	11.28	6190	37549	5.69
9	5820	709	12.18	6465	31159	5.35
70	5111	674	13.19	4774	25694	5.03
1	4437	683	14.27	4129	20920	4.71
2	3804	587	15.43	3510	16800	4.42
3	3217	537	16.69	2948	13290	4.13
4	2680	484	18.06	2438	10342	3.86
75	2196	429	19.54	1980	7904	3.6
6	1767	374	21.17	1580	5918	3.35
7	1393	319	22.9	1233	4338	3.11
8	1074	265	24.68	941	3105	2.89
9	809	215	25.58	701	2104	2.67
80	594	171	28.79	508	1463	2.46
1	423	133	31.44	356	955	2.28
2	290	100	34.48	240	599	2.07
3	190	71	37.37	154	359	1.89
4	119	48	40.34	85	205	1.72
85	71	31	43.66	55	110	1.55
6	40	19	47.5	30	55	1.38
7	21	11	52.38	15	25	1.19
8	10	6	60	7	10	1
9	4	3	75	2.50	3	0.75
90	1	1	100	0.50	0.50	0.5

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## LIFE TABLE.

Table X.—Madras, Five Districts (Non-Famine Period).—Males,

Age x	Living at Age x	Dying between Ages x and x+1.	Mortality per cent.	Living between Ages a- and x + 1.	Living above age x	Mean after Lifetime at Age x.
0	100000	28275	28.27	77327	2434422	24.34
1	71725	6616	9.22	67757	2357095	32.86
2	65109	3699	5.68	62993	2289338	35.16
5	61410	2451	3.99	60062	2226345	36.25
4	58959	1725	2.93	58025	2166283	36.74
5	57234	1309	2.29	56522	2108258	36.84
6	55925	1013	1.81	55376	2051736	36.69
7	54912	806	1.47	54477	1996360	36.36
8	54106	677	1.25	53744	1941880	35.89
9	53429	595	1.11	53117	1888139	35.35
10	52834	551	1.04	52551	1835022	34.73
1	52283	542	1.04	52011	1782471	34.09
2	51741	583	1.13	51450	1780460	33.44
3	51158	649	1.27	50838	1679010	32.82
4	50509	710	1.41	50154	1628177	32.24
15	49799	759	1.52	49420	1578028	31.69
6	49040	794	1.62	48843	1528603	31.17
7	48246	810	1.69	47838	1479760	30.68
8	47430	829	1.75	47016	1432122	30.19
9	46601	836	1.79	46183	1385106	29.72
20	45765	837	1.83	45347	1338923	29.26
1	44928	836	1.86	44510	1293576	28.79
2	44092	835	1.89	43675	1249066	28.33
3	43257	832	1.93	42841	1205391	27.87
4	42423	830	1.96	42010	1162550	27.4
25	41595	826	1.99	41182	1120510	26.94
6	40769	823	2.02	40358	1079358	26.47
7	39946	818	2.05	39537	1039000	26.01
8	39128	815	2.08	38720	999463	25.54
9	38313	810	2.11	37903	960743	25.08
30	37503	804	2.14	37101	922840	24.61
1	36699	799	2.18	36300	885739	24.13
2	35900	793	2.21	35504	849439	23.66
3	35107	788	2.24	34713	813935	23.18
4	34319	784	2.28	33927	779222	22.7
35	33535	779	2.32	33146	745295	22.22
6	32756	775	2.37	32369	712149	21.74
7	31981	770	2.41	31596	679780	21.26
8	31211	766	2.55	30828	648184	20.77
9	30445	762	2.5	30065	617356	20.28
40	29683	758	2.56	29305	587291	19.78
1	28925	755	2.61	28547	557986	19.29
2	28170	752	2.67	27793	529439	18.79
3	27418	750	2.74	27042	501646	18.3
4	26668	749	2.81	26293	474601	17.8
45	25919	748	2.89	25545	448311	17.3
6	25171	748	2.98	24796	422766	16.8
7	24423	749	3.06	24048	397970	16.3
8	23674	750	3.17	23299	373922	15.8
9	22924	751	3.28	22549	350623	15.3
50	22173	753	3.4	21797	328074	14.8
1	21420	757	3.53	21042	306277	14.3
2	20663	761	3.68	20283	285235	13.8
3	19902	766	3.85	19519	264952	13.31
4	19136	771	4.03	18750	245433	12.83
55	18365	777	4.23	17076	226683	12.34
6	17588	783	4.45	17197	208707	11.87
7	16805	788	4.69	16411	191510	11.4

8	16017	792	4.94	15621	175099	10.93
9	15225	796	5.23	14827	159478	10.47
60	14429	797	5.52	14030	144651	10.02
1	13632	798	5.85	13283	130621	9.58
2	12834	798	6.22	12435	117388	9.15
3	18036	796	6.61	11639	104953	8.72
4	11240	792	7.06	10845	93314	8.3
65	10448	787	7.54	10054	82469	7.89
6	9661	779	8.05	9271	72415	7.5
7	8882	767	8.64	8499	63144	7.11
8	8115	752	9.27	7739	54645	6.73
9	7363	733	9.96	6997	46906	6.37
70	6630	709	10.69	6276	39909	6.02
1	5921	681	11.5	5580	38633	5.68
2	5240	650	12.4	4915	28053	5.35
3	4590	613	13.36	4284	28138	5.04
4	3977	672	14.37	3692	18854	4.74
75	3405	527	15.48	3142	15162	4.45
6	2878	480	16.68	2638	12020	4.18
7	2398	432	18.02	2182	9382	3.91
8	1966	382	19.43	1775	7200	3.66
9	1584	331	20.9	1419	5425	3.42
80	1253	281	22.43	1113	4006	3.2
1	972	234	24.07	855	2893	2.98
2	738	192	26.02	642	2038	2.76
3	546	153	28.02	469	1396	2.56
4	893	119	30.28	333	927	2.36
85	274	90	32.85	229	594	2.17
6	184	66	35.87	151	365	1.98
7	118	46	38.98	95	214	1.81
8	72	30	41.67	97	119	1.65
9	42	19	45.24	32.50	62	1.48
90	23	11	47.83	17.50	29.50	1.26
1	12	7	58.83	8.50	12	1
2	5	4	80	3.00	3.50	0.6
3	1	1	100	0.50	0.50	0.5

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NOTE.—These figures were obtained in the following manner:—If we assume that the births are distributed uniformly during the year, and represent the total annual births by  $l_0$ , and by  $l_x$  the numbers who would survive out of  $l_0$  births to age  $x$ ; then the number alive at the end of the year *under age 1* will evidently be  $\int_0^1 l_x dx$ , those alive at the end of two years between ages 1 and 2 will similarly be  $\int_1^2 l_x dx$  and so on. The values of these integrals being given in column 2, "Populations," of Table *D*. and  $l_0$  being taken as 100,000, the interpolations required to determine  $l_x, l_2, l_3,$  &c. were made on the assumption that the deaths in any two consecutive years were distributed in the form of a geometrical series. The interpolations were continued on this principle until the resulting numbers coincided with those which would have been obtained by taking a simple mean of the populations in consecutive years of age, and from this point the latter (being the ordinary method) was adopted.

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## CHAPTER VII.

## STATISTICS OF LANGUAGE.

241. Table VIII. of the series in Volume II. arranges the population according to the language individuals profess to speak.

It was intended that this statement should show only distinct languages and not dialects. The instructions issued on this head were clear, and ran as follows: "It is convenient to recall attention to the fact that the enumerators' schedules were framed to show not dialects but languages in the more comprehensive sense of the word. This being the case, it is not intended that dialects shall find a place in the language statement. When a dialect is specifically referable to any spoken language in use, of which, however distant, it is a form, it should be shown under the heading reserved for that language and not separately. It will rest with the compiler of each Provincial Report to bring together or to omit, as he considers desirable, any information in regard to dialects that may have been collected in the course of abstracting and tabulation. If this information is brought forward, it should be shown in the body of the report and not in the final Census tables."

We have not, however, altogether succeeded in maintaining the system laid down in these rules. Very few of the Census reporters had the special knowledge which enabled them to assign correct places to the different terms used in the schedules as describing the mother tongue of the people and when the knowledge was not existing they felt hesitation in setting up their own opinions against those opposed to them on these doubtful subjects. The result has been that there are undoubted cases where dialects have been given instead of languages and others more numerous where it is not possible for anyone but a philologist to say whether the speech referred to is a distinct language or only a dialect of some



language. This is particularly the case with the wild tribes of Burmah and Assam and with the Aborigines of the hill tracts of the Indian Continent.

242. It will be observed that Table VIII. is divided into one main statement and a supplement; these were constructed on the following plan. In the main statement all languages are shown which appear in the language returns of more than six Provinces, the Feudatory States appertaining to a Province not being counted separately from that Province. In the supplemental table all languages not included in the primary statement are shown. Where the number of persons professing a separate language exceeds 100,000 the languages are ranked by the numbers of those speaking them; where the number of persons speaking a separate language is less than 100,000, the number of the series ranks by the number of Provinces in which the language is spoken, and a subordinate series is given by which the language spoken in the same number of Provinces is ranked according to the number of persons speaking it. All the separate languages thus shown number 162; but a number of these should certainly not be classed as languages; two of them are distinctly dialects; in two cases a very similar but differing name is applied to the same language (Kandh and Khond Kaikari and Kaikadi); in five cases the languages are mixed; and in one instance (Madrasi) the tongue is given by a name which the people of Northern India apply to the Madras, Tamil, and Telugu races, and appertaining more to a race than to a language, as it comprises at least six languages, any one of which may be spoken by the race in question.\* There are in addition 17 languages which belong to Asia outside India; 28 which are European, and one which is African; leaving 106 different Indian tongues which for the most part may be designated more correctly as languages than dialects. In the accompanying abstract the number of persons speaking each of these languages is given, and the languages themselves are ranged alphabetically.

\*Surgeon General Balfour notes:—"Within the Madras Presidency six cultivated tongues are spoken by Hindoo nations, viz., Canarese, Kodagu or Coorgi, Malayaluin, Tamil, Telugu, and Ooriya, and the Mahratas dispersed among the Tamil and Canarese, and speaking Mahiati, are a numerous, learned, and influential race. If to these be added the language of the Tamil race sub-divided into the Low and the Shen or High Tamil, the number of cultivated Hindoo tongues is raised to eight; and of uncultivated Hindoo (aborigines) tongues, are to be reckoned the Gond,

Khand, or Ku, the Toda, Kota, Badaga, Yerkala, and other secluded and mountain or broken nationalities and tribes."

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Abor	821	Karennee	3799
African	2120	Kashmiri	49828
Arabic	21188	Khampti	2883
Arakanese	362988	Kharrria	1893
Armenian	1308	Khasi	109876
Assamese	1361759	Khond	58205
Badaga	1019	Koch	5631
Bagri	116755	Kodagu (identical with Coorgi)	36
Beluchi	177273	Kol	1140489
Bengali	38965428	Konkani	29585
Bheel	19	Koon	11
Bhuin	34	Korku	29039
Bhutanese	1340	Kota	206
Brahui	24510	Kuki	10858
Burmese	2248479	Kurumba	3886
Cachari	263186	Kwaymee	24794
Canarese	8336008	Laccadive	9
Celtic	2	Lada	84
Chaw	587	Ladakhi	1
Chenchu	17	Lahali	10303
Chenstu	70	Lalung	46920
Chin	55015	Lambadi	21961
Chinese	14466	Lambani	111
Choungth	2341	Lap	1
Corrgi (an alternative for Kodagu)	28582	Latin	1
Cutchi	12434	Lepcha	4011
Dafila	549	Limbu	277
Dainet	1995	Madrasi	1058
Danish	89	Marathi	16966665
Dhangar	4152	Marathi mixed Hindi	1346
Dogri	108019	Marathi mixed Ooriya	2
Dutch	114	Makrani	611
English	202920	Malay	1741
Finnish	7	Malayalum	4847681
Flemish	3	Maler	57777
French	1510	Maltese	48
Gadaba	12041	Manipuri	50271
Gaelic	149	Marwari	246317
Garhwali	540094	Mech	68991
Garo	137197	Mikir	77765
Gayeti	87	Miri	25636
German	1471	Mishmi	681
Goanese	47038	Mughi	15709
Gondi	1079565	Murmi	652
Greek	193	Naga	104650
Guzrati	9620688	Nagaram	809
Hajong	1246	Nagpuri	2319
Hebrew	901	Nepalese	106305
Hindi	517989	Newar	1
Hindustani	82497168	Noewegian	375
Hungarian	12	Ooriya	6816495
Irula	316	Ooriya mixed Hindi	2617

Irish	158	Ooriya mixed Bengali	12
Italian	804	Ooriya mixed Telugu	3
Japanese	2	Pahari	1376789
Jatki	1604760	Panjábi	14246884
Kachin	1	Punjabi dialects	23101
Kaikadi	5294	Panthay	10
Kaikari	1682	Pashtu	915714
Kamauni	459622	Persian	15722
Kanauria	12209	Polish	4
Kandh	52351	Portuguese	10523
Karen	514495	Putnool	61735
		Rabha	56499

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Roumanian	6	Synteng	47815
Russian	112	Seynac	2
Sak	69	Talaing	154553
Salone	894	Tamil	13068279
Sanskrit	1308	Telugu	17000358
Savara	31933	Tibetan	21074
Sclavonic	1	Tipperah	4090
Scotch	124	Toda	1499
Shan	59723	Toungthoo	35554
Shandoo	71	Turkish	560
Siamese	3	Tulu	446011
Sindhi or Sindi	2101767	Unspecified	22626486
Singalese	5	Uraon	38982
Sinhalese	38	Welsh	205
Singhpo	1774	Wild dialects*	13855
Sonthali	1128190	Yanadi	148
Spanish	126	Yarukala	22002
Swedish	310	Yebein	436
Swiss	2		

243. It will be seen that certain dialects\* have been included here, and given a separate denomination, which strictly should not have been done, but as these figures have been given in the provincial returns I have thought it best to extract them, retaining the nomenclature that has been used in the provincial returns.

244. The language which is returned as numbering most speakers is Hindustani or Urdu. It embraces more than 82,000,000, and is spoken throughout the whole of the Indian States and Provinces. Its numbers are overstated, and it is quite clear from the returns that Hindi, which is a distinctly separate language from Hindustani, the latter being a compound of Hindi, Persian, Arabic, and Turki, has not been separately distinguished for any Provinces except Ajmere, Bombay, Central India, Hyderabad, and Madras. The largest number speaking Hindustani in any province is given in the North-West and Oudh, 43,221,705, and it is in this Province probably that most of the error occasioned by the omission of Hindi from the returns, and its inclusion in Hindustani has been caused. A large part of the population towards the south and west of the North-West Provinces speak pure Hindi,\* and its local name there, Braj, is, I understand, taken from that part of Upper India including Muttra and portions of the adjoining districts where Krishna is supposed to have descended and taken earthly shape. Next to the North-West Provinces comes Bengal, with nearly 25,000,000 of Hindustani-speaking persons. Of the remaining 12,000,000, 6,000,000 are found in the Central Provinces and 4,000,000 in the Punjab, and a large portion of this last number should properly be described as Hindi-speaking.

245. The extent to which the Hindi-speaking population have been omitted may be partly gathered from the following figures which are taken from the reports for the Central Provinces and Berar. In the Central Provinces in the abstracts appended by Mr. Drysdale to that part of his report which deals with languages the number of Hindi speaking persons in the Central Provinces is given as 6,038,432. Again for Berar, where no distinction in the final tables, from which the tables for all India have been compiled, was made between the Hindi-speaking and the Urdu-speaking population, the abstract in the body of the report shows that out of 302,601 persons entered as speaking Hindustani 98,841 were really shown in the Census schedules as speaking Hindi. Speaking without absolute figures to go upon, my impression is that quite half of the persons shown as speaking Hindustani in the table of the all India returns might strictly be described as speaking Hindi.

246. Coming next to Hindustani, but with a great fall in numbers, is Bengali, with nearly 39,000,000 (38,965,428). But few of these are found outside Bengal and Assam, Burmah is the only province where they exceed 20,000 in numbers, and after Burmah the North-West are the only provinces where they exceed 3,000 in numbers.

247. The next large language is Telugu, which, though comprising fewer numbers than Bengali (17,000,358) is more widely spoken. There are 11¾ millions speaking this language in Madras, 4¼ millions in Hyderabad (the Nizam's States), 637,000 speaking it in

Mysore, 123,000 in Bombay, and 99,700 in the Central Provinces. In Berar nearly 40,000 speak it; in Burmah 34,000; in Bengal only 11,000; and Cochin, Coorg, and Travancore contain almost all the remainder.

\*9,954,750 are returned as speaking Braj Basha in the North-West Report.

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248. Marathi, which numbers nearly 17,000,000 (16,966,665), comprises only 34,000 less than the Telugu-speaking community. It also is largely distributed throughout the Indian Provinces, not being specially confined to one tract of country. It is, however, rarely found in the north above the Rajputana States. There are  $7\frac{3}{4}$  millions speaking Marathi in Bombay, British territory;  $1\frac{1}{2}$  millions in Bombay, Feudatory States; 2,200,000 in Berar; 3,147,000 in Hyderabad; nearly 2,000,000 in the Central Provinces (1,967,881); while in Madras 229,777 are recorded as speaking this language; in Mysore 67,871; and in Baroda 42,962. In the other cases where persons appear speaking this language they are few in number.

249. Punjâbi, numbering 14,246,844, and with the Punjab dialects 14,269,995 is confined almost entirely to the Punjab, where the numbers speaking it are 14,233,955. In no other part of the country is it largely spoken, and it is only in Bombay that the number of persons speaking Punjâbi exceeds the very smallest limits; Bombay, British territory, showing 23,967, while the next largest figure is 5,805 against the NorthWest Provinces.

250. The Tamil language numbers 13,068,279, and is more widely diffused than Punjâbi. Besides 12,382,320 found speaking this language in Madras, there are found 439,565 in Travancore, 130,569 in Mysore, 37,256 in Cochin, 35,058 in Burmah, and 16,340 in Hyderabad. The next largest numbers of persons who speak Tamil are found in the Central Provinces 9,666, Bombay 8,971, and Coorg 5,025.

251. Gruzrati, 9,620,688, is spoken mainly in Bombay, where for British Territory there are 3,103,310, and for the Feudatory States 4,431,790 who speak this language. In Baroda, which is the only other part of India in which Guzrati is spoken by any large number of persons, there are 2,033,466 against this head. Berar

and the Central Provinces are the only other countries which show more than 10,000 speakers of this language, Berar having 17,043, Central Provinces 13,517.

252. Canarese, mustering 8,336,008 speakers, is spoken most largely in Mysore, where there are 3,095,647 persons who give this as their mother tongue. Bombay has for British Territory 2,101,931, and for Feudatory States 498,229; of the remainder Madras shows 1,299,839, and Hyderabad 1,238,519. The only other Province in which Canarese is largely spoken is Coorg, with 92,079.

253. Mr. MacIver, writing of the Madras Census statements says of Canarese, "It holds no Madras district exclusively. It is largely spoken in the Madaksira and the western taluqs of Bellary, in the northern taluqs of South Canara, in the Collegal taluq of Coimbatore, and, with its dialects, is the principal language of the Nilgiris; so far only it is a local language. In other districts, such as Madura, Trichinopoly, and Tinnevely, it is spoken by castes who have migrated from the *Karnataha Désa*. The true centre of the Canarese-speaking people is Mysore, and the real Canara country only overlaps British Territory in Madras and Bombay. But there are in all the southern districts trade castes who came from the *true* Carnatic in the last century. Canarese, as the name implies, is the language of the Karnataka Désa, *i.e.*, the Carnatic; but the latter name has been so long misapplied to the Tamil country that its true application is generally lost sight of. The real and historic Carnatic (the original province so called of the Bijapur and Gólkonda rulers, and the little kingdom of Bednúr) was for the most part on the Deccan Plateau 'above ghat,' and was the country in which Canarese was spoken. It included below *ghat* parts of the district now known as North and South Canara (the sole geographical survival of the name) and part of Coimbatore. As the conquests of its rulers were pursued further south, the newly acquired territory which was added politically to the Karnatak was also called Karnatak, but was especially known as Karnatak Payen ghat (below ghat) to distinguish it from Karnatak Bala ghat (above ghat) or the true Carnatic. In the latter half of the 18th century, when dynasty replaced dynasty in rapid succession, and the European began to interfere in the history of South India, the whole country was conquered, re-conquered, divided, and re-arranged till the true origin of the name was lost sight of, and it is now popularly applied solely to the region which has no real claim



to it. The true Carnatic is divided among Mysore, South Bombay, South Hyderabad, and fragments of Madras districts, while (in Madras) the name Canara is given to a district in which Canarese is the mother tongue of only about one fifth of its inhabitants."

254. Ooriya, which is the ninth most numerous spoken language in India, numbers 6,816,415; and with the exception of the Province of Orissa, to which it is proper, it is not largely spoken anywhere in India except in the Madras and Central Province districts adjoining Orissa, and in similar localities. Bengal shows 5,450,818, Madras 773,159, and the Central Provinces 588,914 of those who speak this tongue.

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255. Malayalum numbers 4,847,681, and is only spoken to any large extent in three provinces, in Madras by 2,336,181, in Travancore by 1,937,454, and in Cochin by 533,059.

256. Burmese, with 2,248,479, is almost peculiar to Burmah, where there are 2,246,509 of the entire number. It is found in seven other Provinces. In two of these it is only spoken by one person, in one by eight persons, in Bombay by 65, and in Assam by 73 persons. The other Provinces where the language is shown as spoken are Bengal with 1,584, and Madras with 238.

257. Sindi or Sindhi is the language of Sindh, and appears only in any numbers in Bombay, the Presidency in which Sindh is situated. Out of the 2,101,767 who speak this language, 2,095,703 are found in Bombay; in only one other Province are Sindhispeaking persons found in numbers exceeding 700; that is the Punjâb with 5,128.

258. The Pashtu-speaking people are 915,714, and they are confined almost entirely to the Punjâb and Bombay, 912,743 being found in those two territories. The only other cases where Pashtu-speaking people are found in numbers exceeding 500 are Hyderabad with 1,041, and the North-West Provinces with 852.

259. Mr. Ibbetson writes of the Pashtu language: — "Pashtu or Pakhtu is the language of the Pakhtans, as the people of Hindostan called the Pakhturi or Pakhtuspeaking natives, the [word in Greek script] of Herodotus, and it extends from the valley of Peshin, south of Kandahar, to Kafristan in the north; from the Helmand, on the west, to the Indus Valley on the east, and throughout the hills of Bajan, Swat, and Buner. It is generally classed with the Iranian rather than with the Indie class of the Aryan family of languages, but serves in some degree as a connecting link between the two, being in many respects more akin to the Indian than to the

Persian group. It has very many points in common with the old Magadhi Prakrit, which was probably once the vernacular of the whole of Northern India, and it is not impossible that at one time the same language was spoken by the Aryans of Afghanistan and the Punjab till the Saumrasi Prakrit having run up the Indus crossed the five rivers, went down the Ganges valley, and separated the Eastern Magadhi, from which sprang the Eastern Hindi, from the Western which is now called Pashtu.

Among Indian languages the one which has the strongest affinities with Pashtu is Sindhi, which in several ways forms a connecting link between the Indic and Iranian classes. Pashtu was till recent times a purely colloquial language; and the earliest Pashtu book to which a date can be assigned was written in 1417 A.D. There is now, however, a considerable mass of indigenous literature.

Persian is still the language of the Afghan Court, and Arabic that of their religion. The character used is the "Persian, to which the Patháns have added several symbols to express sounds unknown to the Persian alphabet, and among others the tz and dz sounds, which they have borrowed perhaps from the Puranian dialects of Turkestan. Two dialects of the language are spoken in the Punjâb; the hard, or Peshawari called Pakhti, and the soft, or Kandahari, known as Pashtu. The former is often called the northern or eastern dialect, and the latter the southern or western. The line which separates the two is the northern boundary of the Khattah tract in Kohât, and the south-east of the Peshawar district. North of that line Pakhti is spoken, and with especial purity in Yusafzâi and Hashtnagar. South of it Pashtu prevails, and is found in its present Kandahari form among the tribes of Paivindali origin who have settled in Derah Ismail Khan. The distribution of the Pashtu-speaking population is shown in the margin, neglecting small figures. On the Peshâwar border it will probably remain the language of the people. But south of the Salt range it appears to be gradually giving way before the local Punjâbi dialects; and the Patháns of the Cis-Indus district, and even of the right bank of the Indus, have already ceased to speak Pashtu, or use it only as a domestic language, their women retaining it where the men have adopted the Punjabi in its place." Mr. Tucker writing of Derah Ismail Khán, says: "There can be no doubt that under English rule Hindustani is rapidly superseding Pashtu, and that this language is doomed to die out in these parts as assuredly as the Celtic of the Scotch and Welsh Highlands." In Hazara also Hindi is said to be superseding Pashtu even among Pathan and allied tribes.

District	Per-centage of Total Pashtu- speaking Population who live in the District.	Per-centage of the Total Population of the District who speak Pashtu
Rawalpindi	2 30	2 54
Derah Ismail Khan	7 52	15 39
Bannu	19 45	52 84
Pesháawar	50 69	77 31
Hozara	2 93	6 50
Kohát	15.76	78 45
Total	98 85	

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260. The remaining languages generally in the main portion of Table VIII. comprise but small numbers of speakers. They are:—

Marwari	246317	English	202920
Beluchi	177273	Nepalese	106305

In none of the subsequent cases do the numbers speaking each special language come up to 50,000. They are:—

Kashmiri	49828	Arabic	21188
Persian	15722	Portuguese	10523
Chinese	14466	German	1471
French	1510	Hebrew	901
Armenian	1308	Turkish	560
Italian	804	Welsh	205
Greek	193	Dutch	114

It will be observed out of these languages no less than nine are European.

261. Marwari is found in any considerable numbers only in Bombay and Hyderabad; Beluchi in Bombay and the Punjab; while Nepalese is virtually confined to the outlying districts of Bengal. Kashmiri is found only in the Punjab, Arabic in Bombay and Hyderabad, while Persian is found in thirteen Provinces, but nowhere in any considerable numbers, the Punjab standing highest with 6,145, Bombay coming next with 4,308. With the exception of the few Chinamen employed in the tea gardens of Bengal and the Punjab, the Chinese-speaking section of the population is confined to Burmah, where there are 12,962 out of 14,466. Armenians are found mostly in Bengal and Burmah, 737 in the former, and 466 in the latter, leaving about 100 to be distributed, who are found thus: Madras, 50; North-West Provinces, 47; and 8 amongst the three other Provinces shown in the statement. Hebrew-speaking persons are found in nine Provinces, but only in any considerable numbers in Bengal, 450, Burmah, 171, Bombay, 138.

262. It is interesting to notice the number of persons shown under the European languages. First comes English with 202,920. This evidently does not represent the purely British section

of the community, but embraces a certain number of Eurasians, who may vary from individuals approaching so closely to Europeans as not to be distinguishable from them, or again, may approach so closely to natives in appearance and habits, though perhaps not in dress, as otherwise to be undistinguishable from them. It is believed that not more than 150,000 of the total number are pure British, and of these nearly 60,000 are soldiers. It may be said that apart from the army serving in India, the British residents do not exceed 100,000. The birthplace statement shows 89,015 as born in the United Kingdom, and of these 55,931 males are in the army (including chaplains) and 2,996 in the Civil Service. The largest portion of the English-speaking community is found in Bengal, where there are 37,464, of whom 22,451 are males. Next comes Madras, with 35,636, of whom 19,483 are males. Then the North-West Provinces, with 32,942, of whom 23,815 are males. Then the Punjâb, with 27,584, of whom 21,347 are males. Bombay, British Territory, approaches very close to the Punjâb, and contains 26,340 English-speaking persons, of whom 18,213 are males. Next comes Burmah, with 10,226, more than three quarters of whom are males (7,568). The other Provinces are: Mysore, 8,148; Hyderabad, 6,640; Central Provinces, 6,262; Central India, 5,646; Assam, 1,593; Ajmere, 1,374; Travancore, 1,060; Berar, 571; Coorg, 514; Bombay, Feudatory States, 474; Baroda, 445.

There are also a certain number of persons who might more properly have been classed with English, but have been shown in the statement for languages according to the languages they professed to speak. 205 of these are Welsh, 146 of whom are found in Burmah, all of them males, and probably soldiers in some Welsh regiment. 158 are Irish, 124 are Scotch, 149 are Gaelic-speaking, and 2 are Celtic.

263. The French-speaking section of the community numbers 1,510; and, as the birthplace statement shows 1,013 born in France, it may fairly be concluded that this figure (1,510) represents very closely the absolute numbers of French, persons residing in India in the British Territories and Native States, the balance being persons of French extraction whose birthplace was elsewhere than France. Madras shows the largest number, 625; Bengal, 414; Bombay, 145; and Burmah, 111. In no other instance, though the French-speaking population is found in 14 provinces and states, are the numbers in excess of 50.

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The German-speaking population is found in 15 Provinces and States, and numbers 1,471. Bombay contains 372; Burmah, 339; Bombay, 322; Madras, 298. With the exception of the North-West Provinces, where they number 53, the Germans do not exceed 50 in any other Province.

The Italian-speaking community is confined mainly to Bengal and Burmah, having 353 of its entire number (804) in the latter Province, and 255 in Bengal. It is found in 10 Provinces only, and with the exception of Bombay, where there are 80 Italianspeaking persons, none of the other provinces show a number exceeding 50.

The Turkish-speaking section is found in nine Provinces, and numbers 560, of whom 204, with 163 males, are to be found in the Punjáb, and 225, with 187 males, are found in Bombay Territories. I doubt whether the whole of these are European Turks, as the birthplace statement shows only 355 born in Turkey. The whole of the females speaking Turkish are evidently European Turks, but of the men entered as Turkishspeaking, some ought to have been shown as Turki-speaking, Turki being the language of parts of Central Asia, especially Turkestan.

Greeks number 193, and are found mainly in the commercial centres of Calcutta, Bombay, and Rangoon; Bengal containing 94, Bombay 58, and Burmah 30.

The Dutch number 114, 55 of whom are found in Bengal, 21 in Madras, and 20 in Burmah.

The Swedish, who appear in the supplemental part of the statement, and are 310 in numbers, are found almost entirely in Bengal and Burmah; 151 in the latter place, all males, evidently sea-faring men, probably enumerated at Rangoon, or at other

ports; 132 in Bengal, of whom 128 are males, and may therefore be taken as for the most part sailors.

The Spanish-speaking population is extremely small, numbering 126, half of whom are found in Bengal.

The Russians number 112, 60 being found in Bengal, and 32 in Bombay, 13 in Burmah, 6 in Madras, and 1 in Travancore.

The Norwegians number 375, of whom 256, all males, were found in Burmah, and 184, also males, were found in Bengal. They were most of them probably sailors, and were enumerated at the ports of Rangoon and Calcutta.

The Danish are 89 in numbers, and are found in Bengal, Bombay, Burmah, and Madras only; 51 in Bengal, of whom 47 were males.

There were 7 persons speaking Finnish, 5 of whom were enumerated in Burmah. They are all males, and may be taken to be sailors. There were 48 Maltese-speaking individuals found in equal numbers in Bombay and Burmah; but 9 of the 24 found in Bombay are females, while the whole of the number found in Burmah are males. There are 12 Hungarian-speaking persons, 11 of them found in Bengal, and 1 in Madras. 3 persons speak Flemish, 1 in Madras, 2 in Mysore. 6 persons speaking Roumanian, 2 speaking Polish, and 2 speaking Swiss are found in Bengal; and the list of European languages spoken closes with 1 Lap found in Bengal, 1 person speaking Latin found in Madras, and 1 person speaking Slavonic found in Madras.

264. A considerable number are shown speaking Portuguese, 10,523. Very few of these are Europeans, only 147 persons being shown in the birthplace statement as born in Portugal. Almost the entire number of the remainder are unquestionably Eurasians, a very small portion probably being natives of the country, whose ancestors, having been converted to the Roman Catholic religion, have learnt Portuguese from their priests. The number of Portuguese-speaking persons found in Bombay and Madras, where the Portuguese missions are most successful, is 4,260 in Bombay and 3,641 in Madras.



265. In addition to the 10,523 speaking Portuguese, there are 47,038 recorded as speaking Goanese, which is a mixed form of Portuguese. 46,742 of these are found in Bombay. To these, too, should be added Konkani, another mixed dialect, the basis of which appears to be Portuguese. This form of speech is shown in the returns sent up from the several Provinces for compilation in my office as peculiar to 29,585 persons. But the number so given greatly understates the actual figures. The Madras returns gave no Konkani-speaking persons. The Provincial report, however, shows that the dialect is spoken by 147,707 persons in Madras, thus bringing up the total of Konkani-speaking individuals to 177,292. Under Konkani in the language statement four Provinces only are recorded, Cochin with 12,823, Travancore with 10,703, Mysore with 4,370, and Coorg with 1,689 persons.

Konkani is the local dialect of Portuguese settlements. In addition to the comparatively small European element in the language as it is spoken in the Goa Territory,

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there is a little Canarese and more Marathi. To the south of Goa the language changes its character again, and is more mixed with Dravidian words and constructions, so that what is known in the tables of the Bombay report as Konkani is really no homogenous tongue at all, but a convenient term for a collection of dialects spoken along the coast.\* In Madras it is described as the house language of the Goanese Christians, the Sarasvat Brahmins, the Konkani Brahmins, the Deshast Brahmins, and of some thirty other castes. These people are all settlers in the South Canara. It has but a small European element, and the north contains more Canarese and still more Marathi, and to the south becomes mixed with Dravidian words and constructions.

266. With the exception of some of the European tongues, the languages hitherto dealt with have been mainly those found distributed, perhaps not in large numbers in every instance, but over considerable areas of Indian Territory. We now come to those which are more circumscribed so far as the area in which they are spoken is concerned. Taking them by numbers the most numerous is the Jatki, which is reported as spoken only in the Punjâb, and comprises 1,604,760. This Mr. Ibbetson describes as the language of the Lower Indus Valley, and the speech of the people throughout the southern portions of Derah Ismail and Jhang, and the whole of Derah Grhazi, Muzaffargarh Multân, and Bahawalpur. He writes: "Except on the west where it is abruptly stopped by Beluchi at the foot of the Suliman range, it is impossible to say where it begins. In the north it imperceptibly changes into Punjabi; on the south Sindhi gradually takes its place; and on the east it fades into the Rajputana dialects of Hindi. The Beluchis called it Jagdali, or the language of the Jagdals or Jatts, but the people who speak it call it Jatki, and Mr. Beames calls it Multani. It is the language of an area of some 26,000 square miles. It embraces the lower valleys of the Indus, Chenab, and Satluj, down to their junction. By some philologists it is classed as a dialect of Sindhi, by others as a dialect of Punjâbi. It does, indeed, contain many Punjabi and Sindhi words; but it has a large vocabulary which is peculiar to itself, and especially differs from both Punjabi and Sindhi in having most of its inflexions different from those of either. Its agricultural vocabulary is singularly copious, while it is correspondingly poor in abstract terms'. There is no Jatki literature; indeed, it is not a written language, the printed books which profess to be in that tongue being merely mis-spelt Punjabi, and sometimes printed in a character

which no Multani could decipher. It abounds in the most homely and vigorous proverbs, stories, riddles, aphorisms, and even poems, admirable specimens of which will be found in Mr. O'Brien's Glossary of the language. It is the language of the people, but the educated classes use Punjâbi and Hindustani;

\*Surgeon-General' E. Baifour, who has great acquaintance with the languages of Southern India, has kindly given me the following note on the mingling of languages in the Hyderabad territories, which is somewhat similar to that already referred to as producing Konkani and Goanese:—

"A similar mingling of languages occurs in the Hyderabad territory. That State has been formed from portions of four great nationalities, the Canarese, the Mahratta, the Teling, and the Gond. The number speaking the Gond language is not recorded; but, out of a population of 9,845,594, the Telugu language is spoken by 4,279,108; the Mahratta by 3,147,746; and the Canarese by 1,238,519. These three tongues meet in a long line of country stretching for 150 miles from Satyassi, 37 miles west of Hyderabad to Beder and Murkunda or Murghetta, and is known to the people as the tract of the Sib-Bhasha Basti, the three tongue towns. The Hyderabad State is ruled by an independent sovereign of the Mahammedan religion, and Hindustani or Urdu is the spoken tongue of the prince and his co-religionists, the number using it being 998,241. While noticing the Canarese language, it may be of interest to mention that it is essentially a tongue of the central lands of the Peninsula, in Hyderabad, the southern Mahratta country, the ceded districts and Mysore; few of the people below the ghats in Canara, and none in the Carnatic using that tongue."

Berar	1487
Bombay	2101931
Feudatory States	498229
Cetral Provinces	4766
Coorg	92079
Madras	1299839
Cochin	2369
Hyderabad	1238519
Mysore	3095647
Travancore	774
Baroda	368
Bengal	
Burmah	
North-West Provinces	
Cental India	
Total	8336008

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and, as Mr, Bowe remarks, a native gentleman would no more habitually speak Multani than an English gentleman would speak broad Dorset."

267. The next language shown in the supplemental statement is also peculiar to the Punjab, so far as the statements represent it; but it is found, if not under the same name, in the mountainous tracts of the Lower Himalayas both in Bengal and the North-West Provinces. I have no doubt a considerable number of persons might be added as speaking this language in the North-west Himalayas, though in those regions it is termed by the North-West reporter by the names of the Provinces in which it is found, Kamauni and Gurhwâli. These two languages number, Gurhwali 540,094, and Kamauni 459,622. It is termed Pahâri, and in the Punjâb numbers 1,376,789 persons. Mr. Ibbetson thus speaks of the language: "It appears practically to be the same as the Gurhwâli of the philologist. Its western boundary is the eastern watershed of the Rhavi which separates Chamba from Kâ ngra. To the north it is separated from the Tibetan group of tongues by the mid-Himalayas. To the south it extends as far as the foot of the mountains, but not to the low hills at their base; while it stretches away eastward through Gurhwâl and Kamaun to meet the Nepalese. It is an Indic language, more akin to Hindi than to Punjâbi, and is included with Nepalese by Hoernle in his Southern Gaudian group; but here, as in all mountainous tracts, dialectic variations are numerous. Thus the Mandi people call their dialects Mandiâri, the Kuli people Kuluki. G-addi is spoken by the inhabitants of the range which divides Kângra from Chamba; and Hinduri by the people of the Lower Hill States. The character used is the Thakuri. The only literature that the language appears to possess begins and ends with a small but interesting collection of rhapsodies in praise of Raja Jagate Singh."

268. Next in numbers to these dialects comes Assamese with

1,361,759 persons speaking it, the whole of these, with the exception of 400, being found in Assam.

269. The Kol language, one of the Aboriginal forms of speech, numbers 1,140,489 persons, found in two Provinces, Bengal and the Central Provinces, of whom 113,714 only are found in the latter place. Dialects known by names differing from the designation here given have been included under Kol; these are Munda of Bengal and the Central Provinces, and Bygani of the Central Provinces.

270. The Sonthali language is shown as spoken by 1,128,190 persons residing almost entirely in Bengal. But 7,744 of them are found in Assam.

271. The language spoken by the Gonds, termed Gondi, numbers 1,079,565 persons, and is returned in five Provinces; by far the largest majority of those who speak this language appear in the Central Provinces, 967,502; Berar contains 72,344, and Hyderabad 38,224.

272. The Hindi-speaking portion of the community is, as I have already pointed out, largely understated: it is given as 517,989, but 435,545 of these are found in the small districts of Ajmere alone; and none of the Punjab, North-West, or of the Central Provinces Hindi-speaking population have been separately distinguished. This is the case, too, with Bengal, so that the figures are altogether valueless as showing what is the number of persons who speak Hindi as contradistinguished from those who speak Hindustani. A rough estimate of what their numbers are has already been given but is of little value.

273. The Karen language is shown as numbering 514,495 speakers, and is confined to Burmah. To these should be added 3,799 persons speaking what is termed Karennee, also shown only in Burmah, and described as one of the numerous forms of the Karen language, thus making the total of Karen-speaking people 518,294. Of the Karens Mr. Coplestone writes: "The Karens are far the most numerous of what in contradistinction to the Burmese and Talaings are sometimes called wild tribes. There are over half a million of them in British Burmah. The oldest seat of these people, so far as any facts are ascertainable, is thought to have

been on the north- west of China, where they may have come in contact with Jewish Colonies, and have acquired the traditions which have made them so willing to accept Christianity at the hands of missionaries. These Karens moved southwards towards Yunan. It is considered possible that further inquiry may show a close connexion between the Karens and the Myawtsee, or wild tribes of China. Proceeding on the southward route along which all races seem to have been pressed by the growth and movement of population in the plains of Central Asia, the Karens found the Shans occupying the country they had intended for themselves, and accordingly turned off towards the south-west, proceeding along the hills on either side of the Sittang and Salween rivers into their present positions about the sixth century of the Christian era.

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There are three main groups, the Sgaw, or Burman Karen; the Pwo, or Talaing Karen; and the Bhgeh, or Bweh, to one or other of which linguistic groups all the Spiti classes are deferred. The Karen languages are monosyllabic and tonic, and show unmistakable evidence of Chinese influence in their vocabulary. The Karens of the delta of the Irrawaddy and of the interior of Tenasserim, including the district of Shwaygyn, belong to the Pwo and Sgaw groups. In the Tounghoo districts the Sgaws are found on the west, and the Bwehs on the east. The Bwehs are also found in the Salween district; a few have settled in the Martaban township and elsewhere in the Amherst district. They include the Karenis, or red Karens."\*

Mr. Coplestone goes on to say that owing to imperfect entries in the Census schedules it has not been found practicable to classify the Karens. One tribe of the Bweh-Karen, rather important from a police point of view, and well known to the Burmese from their especial ferocity, has been entered in the language table. These may claim more than a mere tribal distinction. Of all kinds of Karens there are 518,294. At the Census of 1872 the numbers returned amounted to 331,255. This increase of 56 per cent, cannot in any considerable part be attributed to immigration, and we must suppose that many Karens were omitted from the enumeration of 1872.

274. Next in number comes the Tulu, in which is comprised Tuluva, 8,941, of Mysore; it embraces 446,011 speakers. It has been described by Mr, McIver "as the language of the ancient and very limited kingdom of Tuluva. In Madras 426,222 speak it, and are found in Tuluva, the central part of South Canara district." Mr. McIver quotes from Dr. Caldwell as follows:—"The claim of this peculiar and very interesting language to be ranked among the cultivated members of the family may, perhaps, be regarded as open to question, seeing that it is destitute of a literature in the

proper sense of the term, and never had a character of its own. The Canarese character having been used by the Basle missionaries in the Tulu books printed by them at Mangalore, the only books even printed in Tulu, that character has become inseparably associated with the language. Notwithstanding its want of a literature Tulu is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of careful study. This language is spoken in a very limited district, and by a very small number of people. The Chandragiri and Kalyanapuri rivers in the district of Canara are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them."

275. The Arakanese are found in Burmah to the number of 362,988. Their language is not essentially more than a dialect, but it has been shown separately by the Reviewer of the Census statements for Burmah, and he writes regarding it: "The Arakanese differ but little in feature or form from the Burmese, and though their spoken language is so dissimilar from that of the latter as to be almost unintelligible, when written it is the same in almost all respects." It is probably on this account that the language has been shown separate from Burmese. It is not found in any other Province.

276. Next in numbers comes Cachari, the language of the Cachar districts of the Assam Commissionership; it includes 263,186 persons. As no report has come in from the Assam Province and I have no personal acquaintance with that part of the country, I am unable to explain what is the peculiarity of the Cachari language, whether there is any essential difference between it and Assamese, or whether it is merely a dialect of the latter.

277. Under Talaing, which is a language shown by the returns only of Burmah, there appear 154,553 persons. Mr. Coplestone writes regarding these persons as follows:—"It is at present generally admitted that the only race living in the Province of whose coming hither we know nothing, either by tradition or history, is the Talaing, as the people is called by the Burmese, or the Mon, as they term themselves. The Mons seem undoubtedly to be the oldest residents, the aborigines of the country. Several centuries before the Christian era men of the Dravidian family came from India, no doubt for the purposes of trade, to Suvarnâ



Bhumi, or Eamanya, as the tracts about the mouths of the Irrawady, Sittang, and Salween were then called. They landed where Thatone now stands, and found there a wild race, with whom they intermarried and among whom they dwelt. These savages, who occupied the surrounding country, were no doubt the Mons. The colonists, after their arrival, founded the city of Thatone, upwards of 40 miles north of Martaban, a town which

\*These are apparently persons who are shown in the language table as speaking Karennee.

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still exists, and which has recently been re-populated by the Tounghoos. They received the title of Talaings from the name of the ancient country of Telinga or Talaingani, whence they had sailed. This title was extended to all Mons, who in later times became known to the Burmese through the medium of the more civilised Dravidian colonists. Thatone, which is now eight miles from the sea, was at the time of its foundation, and for some centuries afterwards, on the coast. Indeed, there seems no reason to doubt that the plains about the deltas of the Irrawady and Sittang rivers, as well as those which stretch some distance about the mouth of the Salween, were covered by the sea, and have been elevated to their present position in comparatively recent times.

"The Mons inhabited the country about the southern part of these coasts. In the third century B.C. Buddhist missionaries reached Thatone, and in the beginning of the fifth century the sacred Scriptures were brought thither by Buddha Gohsa. Two hundred years after this the capital of the Talaing kingdom was transferred to Pegu, which had not long been sufficiently elevated above the sea level; and the Burmese living southwards came in contact with the Buddhist Talaings, and through them acquired their alphabet, their literature, and their religion. Concerning the wars between the Talaings, as the whole Mon race was now called, and the Burmese, and the oppression and cruelty which the former had to endure at the hands of their conquerors, little need be said. The conquest of the Talaings is chiefly of interest now as explaining the rapid disappearance of the Mon language and the migrations in Tenasserim during the early days of British rule. The language was 'discouraged' after the conquest of Pegu by Alompra in 1757, and 'furiously proscribed' after the first Burmese war, in which the Talaings assisted the British arms, and it has ever since been rapidly giving way to Burmese. Though there are still many Talaings about Pegu the language is but little spoken in that part of the country. Its last stronghold in British Burmah is in the

Martaban township of the Amherst district. where in several villages the Talaing language is taught in the monasteries, and Bur- mese is almost unknown. In Moulmein the Talaings form the greater part of the population, but Burmese is the mother tongue. The physical characteristics of the Talaings differ but little from those of the Burmese. The features are perhaps more regular, though still of the Mongolian type, the nose not so flat, and the face is longer. The complexion of the men is often of a darker and less yellow hue than that of the Burman. They have, however, sometimes been described as fairer than the Burmese. Turning to the language of the Talaings. we find that it is entirely distinct in vocabulary from that of any other race in Burmah. Like most of the other tongues of Indo-China, it is monosyllabic and tonic, with a sprinkling of polysyllabic words. There seems little or no doubt that the language of Cambodia and Anam and the Mon language are connected and had a common origin; and it seems natural to believe, with the late Captain Forbes (*Languages of Further India*), that the Cambodians, Assamese, and Mons moved down the Indo-Chinese peninsula about the same time, and occupied contiguous tracts of country until the Siamese intruded themselves between the members of the Mon Anam family. It has been suggested that the Mon language is connected with that of the Mundas, a tribe of Kolarians now found in Chota Nagpore.\* The first six numerals of the two languages are almost identical, and the names Mundi and Mon have a similarity of sound. A few other words in the two languages are also more or less alike. It is certain that the names of the numerals must have had a common origin, but it does not follow that the races are allied; and it may be, as suggested by Captain Forbes, that they were borrowed by both peoples from a common source. In the Mundi language the agglutinative stage appears to have been reached, while the Mon falls among the isolating languages. The Dravidians have left no trace of their colonisation in the language of the natives; and the name Talaing, and the Hindoo sculptures found at Thatone, Pagat, and elsewhere are the only permanent records of the existence of an ancient Hindoo colony in the neighbourhood, unless we are to ascribe the differences of feature characteristic of the Talaing to an admixture of Dravidian blood. There is nothing intrinsically improbable in the supposition that the deltas of the Ganges and Brahmaputra were the early seat of the tribes of the Mongolian type, some of whom were pushed by other kindred tribes, or by Aryans, to the south-west, while some made their way to the present position of the Mons. The Census enumerators were instructed to record those

who, though Talaings by race, spoke only Burmese

\*In Bengal and the Central Provinces, a larger number of Mundi-speaking persons being found in the Central Provinces than in Bengal,

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as Burmese-Talaings, those alone whose mother tongue was actually Talaing being described as speaking that language. We have thus obtained information regarding those who are Talaings both by race and language,"\*

278. The Garo language numbers 137,197 persons, and is found both in Assam and Bengal. It is the language of the Garo Hills, and Mr. Bourdillon says: "The Garros, with whom the Khasias are nearly allied, dwell in the extreme north-western corner of the mountainous tract that extends from Cape Negrais to the Brahma-putra, from which secure retreat they send out considerable numbers of emigrants into both Bengal and Assam. At the Census just taken 23,620 of the whole were found in the neighbouring district of Mymensingh, with colonies in Cooch Behar and Julpigoree. Colonel Dalton considers that they are the primitive type of the great Mech, Kachari, or Bodo nation, which is again closely allied to the Koch or Paluja, who once held extensive sway in North-eastern Bengal."

279. The Bagri language is found only in the Punjab , where it numbers 116,755 persons, and is described by Mr. Ibbetson as the language of the Bagars or Bikanir Prairies, and is the northern form of the western or Marwali type of the dialects of Rajputana spoken to the west of the Aravali range. It is a pure Hindi dialect, but is very distinct from the Hindustani of Delhi, from which it differs almost as much as it does from Punjabi, both in inflexion and in vocabulary. The districts in which it is spoken are Hissár, Sirsa, and the Native States of Pattiala and Jhind, and Bahawalpur. The number of persons really speaking this language or dialect are not, however, given in their full extent, as many people in pattiala and Jhind who really speak this language were returned as speaking Hindustani, owing to a mis-classification adopted in the Punjab Census Office. Mr. Ibbetson has rectified this in his provincial abstracts published with his report, but the corrected

figures were not given in the statements for the Punjab which were sent to me before the publication of the Punjab report, and which have been the basis of the tabulation in my office for Volume II. As those corrected returns which Mr. Ibbetson has compiled have not yet been submitted to my office, I am unable to state what the exact numbers are which, inclusive of the figures formerly admitted for Pattiala and Jhind, represent the Bagri-speaking population of the Punjab.

280. The next in numbers stands Khasi, with 109,876. It is in the returns confined practically to Assam, only one person being shown as speaking this language in Bengal. The Deputy Superintendent of the Census for Assam has sent me the following remarks in regard to the Khasis. He says: "The inhabitants of the Khasi hills, which is the locality in which the seat of the local government, Shillong, is situated, have a distinct language, but no written character of their own. The Khasis inhabit the hills, bounded on the east by North Cachara, on the west by the Gurwahali hills, on the south by the Sylhet, on the north by the Assam valley."

281. The Dogri language is confined to the Punjâb, and includes 108,019 persons. Mr. Ibbetson writes of it:—"The Dogri proper is the language of the Dogras, or Rájput "inhabitants of Jammu, and is spoken only in Jammu itself and in the stretch of plain country immediately below the hills and between the Rhá vi and the Beâs; but the Chibhali of the Cashmir hills, which lie between the valley of Srinagar and the Râwalpindi and Hazára border, is, according to Drew, a dialect of Dogri, bearing to it much the same relation as does the Patwári or Punjâbi of Râwalpindi and Jahlam to the Punjabi of the Central districts. Indeed it bears so close a resemblance to the former that the people of the Murree and Hazára hills, who really speak Chibhali, have entered themselves as speaking Punjâbi. Dogri also belongs to the Indie class of languages, and would appear to be more closely allied to Punjâbi than to Hindi. There is, apparently, no Dogri literature, but the language is said by Mr. Gust to have a character of its own which has been modified by the present Mahárajah. In the figures for Dogris I have included the Chambali dialect, under which head 104,409 of the inhabitants of Chamba have returned their language, and which is the speech of the whole of that State, with the exception of the elevated tract of Panji, where Punjâbi or Lahuli is spoken." In the Table No. 9 to which

Mr. Ibbetson refers, he has given 212,604 persons as speaking Dogri, instead of the 108,019 he has shown in his Provincial Statements originally sent to me.

\*The information on this head can be readily obtained by a reference to the Burmah report and statements but it is unnecessary to go further into the subject here.

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282. Next numerous is Naga, spoken by 104,650 persons, and shown exclusively in the Assam returns. It is the language of the Naga hills, a tract not as yet completely surveyed, constituting one of the least orderly portions of the whole British Empire. There is a very good account of the Nagas in Dr. Hunter's Imperial Gazetteer of India. Recently they have been brought into prominence by their attacks upon our British officers.

283. 2,120 persons are shown as speaking African. This term merely includes the various dialects and tongues which are known to be African in their origin, and which are recorded in the Census returns as being spoken by persons residing in the Indian Provinces. The individuals who profess to speak languages peculiar to the African continent are found mainly in Bombay, but there are a few scattered about in four other Provinces, 4 in Burmah, 3 in Madras, 16 in the North West, and 9 in the Punjab.

284. Manipuri is shown as spoken by 50,271 persons, and is confined mainly to Assam, where 4,760 are recorded as speaking it; Burmah shows 2,524, and Bengal 127. The language is that of the neighbouring independent State of Manipur, which borders the extreme east frontier of Assam, and the north-west frontier of Burmah.

285. Coorgi, with which should be taken Kodagu, is the language of the Coorg race. The Madras return shows 28,582 persons. A few Coorgs are found in Bombay (26), and 21 are shown in Mysore. There are also 36 persons who are entered in the Madras tables as speaking Kodagu.

286. Tibetan, numbering 21,074, is shown in three Provinces only, Bengal containing 11,850 of that number, the Punjab 5,000, and the North-West Provinces 4,224.



287. Cutchi is found in three Provinces, Baroda, Madras, and Travancore, and numbers 12,434, of whom by far the greatest portion, 11,715, belong to Baroda. It is properly a dialect, and has been included under Guzrati in the Bombay returns; but it is stated by the reporter for Baroda to be an admixture of Guzrati and Sindhi. The majority of words are Sindhi, and it is said the literature of the language is also in Sindhi.

288. Tipperah is shown in three Provinces, and numbers only 4,090; of these 3,984 are found in Assam, 95 in Bengal, and 11 in Burmah. It is the language of an eastern aboriginal tribe, and is akin to Assamese.

289. Malay is found in three Provinces, but it is confined practically to Burmah, where 1,732 of the 1,741 said to speak this language are found.

290. Singalese and Sinhalese are probably identical, but as they have been shown under separate names in the separate provincial returns, they have been shown separately in those for all India. Their number is very small, five being returned as Singalese-speaking, and 38 in Madras as Sinhalese-speaking. The five returned under the former name are found, two in Bengal, two in Bombay, and one in Burmah.

291. Mech is recorded in two Provinces and numbers 68,991; 50,790 are found in Assam, and 18,201 are found in Bengal. It is a distinct language found chiefly in the Goalpara district.

292. Yarukala, numbering 22,002 persons, is found almost entirely in Madras, 18 only being shown elsewhere (in the Central Provinces), Mr. McIver writes of it that it is spoken by a very primitive tribe of the same name, who are found in nine Telugu districts. It is said to be a language unintelligible to the Telugu people, and that the most cursory glance is sufficient to produce the conviction that it is a Tamil dialect. It has been considerably mixed with Telugu and Canarese, but in structure it is plainly Tamil. The Yarukalas understand Tamil when spoken, and there can be no doubt as to the fact that the Yarukalas are a Tamil tribe.

293. Dhangar numbers 4,152, almost the whole of that number being recorded in Bengal, and only 33 being found in all the

Central Provinces. Mr. Bourdillon says of the Dhangars, they should be classed with the Uraons (an aboriginal tribe) as coming from the eastern portion of the Chota Nagpore plateau.

294. Of the remaining languages found in more than one Province, namely, Kaikari, Sanskrit, Siamese, and Japanese it is unnecessary to say much; their numbers are extremely small, the Kaikari-speaking people being 1,682, those who speak Sanskrit 1,308, Siamese 3, and Japanese 2. Kaikari\* is said to be a mixture of Tamil, Telugu, and Canarese. Sanskrit requires no explanation; and Siamese and Japanese are the languages of the countries from which those people come. The remaining languages

\*Regarding the Kaikari dialect, with which I believe should be classed the Kaikaidi of Hyderabad with 5,294 speakers, bringing up the total as speaking this dialect to 6,976, Mr. Kitts writes that it is a mixture of Tamil, Telugu, and Canarese. A branch of it known as Tirugoli occurs in the Basin Taluq of Berar; and it is spoken by the Kaikaris throughout the Province.

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shown in the supplemental statement are confined in each case to one Province, and nowhere exceed 100,000 in numbers.

295. First of these is the Mikir-speaking people, who are shown in Assam only, and number there 77,765, they are described as inhabitants of the hills south of the Now- gong border, the Naga hills, who have now settled in most of the districts of the Assam valley. The language is said to be distinct, and the race is described as now peaceful and industrious.

296. Putnool appears only in Madras, where 61,735 persons are shown as speaking this language. It is a dialect with probably a Guzrati basis, the corrupt patois of an immigrant caste, and is spoken by the silkweavers, from which it takes its name, their caste being known as Putnool.

297. The Shans appear in Burmah alone, and number 59,723. They are not a race indigenous to Burmah, but they immigrated in considerable numbers chiefly from the Shan States. In compiling the Census returns for Burmah, Mr. Coplestone says an attempt was made to separate the Shans, Siamese, and Lawas, but as the result seemed likely only to mislead it was abandoned. Outside the British territory the Shans are very numerous, stretching from the north-east of the kingdom of Ava to Bangkok. They are of the same origin as the Ahoms and Khamtis of Assam. It is from the Shan States chiefly, and not from Siamese territory, that immigration is carried on Their appearance in southern regions is of comparatively recent date. Their language is monosyllabic, and like the Chinese and Karen has more numerous tones than the Burmese. It may be anticipated that on completion of the Bangoon and Tounghoo railway Shan immigration will assume more important proportions than it has hitherto done. The Shans are careful cultivators and hardworking men. They are also great traders and pedlars. Their numbers have increased since the 1872

Census 65.8 per cent., from 36,029 to 59,723. Many of those enumerated at the Census of 1881 were probably temporary residents engaged in trade during the dry season.

298. Khond is shown only in Madras, where 58,205 persons are recorded as speaking this language. Under another name, however—Kandh—it appears in the Bengal returns with 52,357 persons against it, and Mr. Bourdillon describes it as spoken by the barbarous tribes of that name who inhabit the highlands of the tributary states of Orissa, and who, till a comparatively late date, were notorious for their practice of human sacrifice. No account of it is given in the Madras report, but it is treated by the Reviewer in that volume as a Dravidian language, and is placed between Tulu and Grond in the abstract given at page 118. It is spoken in the Ganjam, Vizagapatam, and the Godavery districts, and includes in the agency tracts 146,867 in addition to the 58,205 shown in the Madras Census tables. It therefore includes a population of more than a quarter of a million, 257,429.

299. Maler is a language peculiar to Bengal, and is spoken there, according to the Census returns, by 57,777 persons. Col. Dalton includes this language amongst the Dravidian, but the correctness of his classification has been doubted by later inquirers. It is also possible, Mr. Bourdillon notes, that the figures given against this language include the mother tongue of persons who speak what is termed Mai Pahariya, the language of the Rajmahal hill men.

300. Rabha, again, is a language confined to one Province, that of Assam, where 56,499 persons are entered under this name. It is described as the language of an aboriginal race residing in the plains in the several districts of the Assam valley. This people, it is said, are closely allied to the Cacharis in their manner of living, so much so that a Rabha will often call himself a Rabha-Cachari. The language is akin to the language of the Cacharis; but a large number of them now speak Assamese.

301. Next in numbers to the Rabha appears the Chin language, shown only in Burmah, where there are 55,015 entered as speaking this language. The Chins, or Khyins are described by the writer of the Burmah report as a race probably connected with the Chaws, Koons, and Saks. Their language has affinities with the Pwo-Karen, and, as a consequence, they are sometimes classed

with the latter. In British Burmah the Chins are very widely extended, being found on both sides of the Arakan Yoma, and also in the Thayetmyo and Prome districts to the east of the Irrawaddy district. In Upper Burmah, where there are large numbers, all point to the Chindwin river as their ancient home, and there they may have met or parted from the Pwo-Karens. The Chins have been so often described that it is unnecessary here to discuss their habits or superstitions. The most remarkable fact about them is that they tattoo the faces of their young girls so as not to leave even an eyelid free from the hideous blue-black deformity. It is supposed that the origin of this practice was to prevent their women

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being carried off by neighbouring tribes. On the Pegu side the Chins are rapidly adopting Burmese habits and clothing. Their language is giving way, particularly in the Thayet-Myo district, to Burmese. About 4,000 more Chins have been recorded in the Census of 1881 than in the previous Census of 1872.

302. Synteng is an Assam language, and appears only in that Province. It numbers 47,815 persons, and is described as spoken by the inhabitants of the Jaintia hills, a subdivision of the Khasi hills district which came into the possession of the British in 1835. It has no written character, and like the language of the Khasis is monosyllabic.

303. Lalung is another of the Assam languages. It numbers 46,920 speakers. The persons who speak it are described as a race inhabiting the Nowgong district, while a few have migrated to the adjoining districts of Kamrup, Sibsagar, and the Khasi hills. They are similar to the Cacharis in manners and customs, though they speak a different language.

304. Uraon, which has already been referred to in speaking of Dhangar, appears only in Bengal, where the tribe using this language is recorded as numbering 38,982 persons. They are said to come from the eastern portion of the Chota Nagpore plateau, and to be the most widely disseminated and most generally known of the inhabitants of those regions. They are described at length by Colonel Dalton.

305. Tounghoo is a language peculiar to Burmah. It numbers 35,554 persons, who are described as an isolated race, and in personal appearance, owing to a similarity of dress, somewhat resembling the Shans. Both men and women are rather short of stature and thickly built. It is a tonic language, and very closely connected in vocabulary and syntax with Pwo-Karen. Many Shan

words have also been imported into it, while a large number of Burmese words are commonly used. Tounghoos claim Thatone as their ancient seat; but there appear to be no good grounds on which to support their assertions, while the fact that the words used for "sea" and "ship" in Tounghoo are the same dissyllabic terms as are employed by the Burmese tends directly to disprove their claims. In the Shan states there is another town called Thatone, and about Enlaz the Tounghoos are numerous. From these quarters immigrants frequently come to the Thatone of British Burmah. They are a clannish taciturn people. The name by which they are known signifies "hill men," but they settle in British Burmah in the plains like the Shans, and like them, too, cultivate, as a rule, on the permanent rather than the erratic system. They call themselves Pao, and are divided into many local clans with but small distinctions of dialect. After arrival in British Burmah the younger members of the families soon adopt the Burmese dress and habits. Mr. Coplestone, whose remarks I am now quoting, says he is inclined to consider that the Tounghoos are connected by race, as their language tends to show, with the Karens; but their habits and dress have been modified by long contact with the Shans. This view is supported by their traditions, which point to a closer political connexion with the Karens than at present exists. They have increased considerably in numbers since 1872, when only 24,932 were enumerated, so that there has been an increase of nearly 50 per cent.

306. Savara is peculiar to Madras. It is said to be the language of certain hill tribes in Ganjam, and is classed by Mr. McIver as Kolarian. The total number of persons speaking it shown in the Census tables is considerably more than that given in the Madras returns, where it appears, as in the all India statement, as 31,933; but to this must be added 101,000 approximately who speak Savara in the agency tracts of Ganjam and Vizagapatam, where information as to the mother tongue was not recorded in the enumerators' schedules.

307. Korku must not be confounded with Coorgi. It is a language peculiar to the Aborigines of parts of the Central Provinces and Berar. It is shown in the all India statement only against Berar with 29,039 persons as speaking it. But in the report for the Central Provinces, though not in the tables for those Provinces, 65,221 persons are shown as speaking Korku, making a total of 94,260. Mr. Kitts says that nearly two thirds of the people

in the Melgat speak Korku.

308. Miri is one of the Assamese languages, and is spoken by 25,636 persons who are found in Durrung, Sibsaga, and Lakimpur. Their original homes are the low hills bordering the eastern portion of the valley of Assam, and from thence they have migrated to the plains. They are supposed to be an offshoot from the Abor tribe, and are claimed by the Abors as slaves. They are an industrious class both as agriculturists and boatmen. They have no separate written character, though their language is distinct.



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309. Kwaymee, a language spoken in Burmah only, where the number of persons speaking it is given as 24,794, is thus described in the Burmese Report:—"The Kwaymees dogtails, or Kamees, differ but little in appearance and habits from the Mros. Both these races are moving south. There are 11,020 Mros, two thirds of whom are still in Northern Arakan, while one third is found in the Akyab district, rather more than 8,000 Kwaymese were counted in Akyab, and 5,630 in the hill tracts of Northern Arakan. It is probable that all these tribes are connected with the Nogas, and that though differing at present in language they are, probably speaking, of the same origin. Changes of dialect are so rapidly effected that they prove little or nothing regarding race differences."

310. Brahui, which is shown only in Bombay, is also known in the Punjâb and Bombay, in numbers 24,510 persons. It is a language or dialect proper to Beluchistan, and is spoken by the Brahuis of that country and Khelat. It is akin to Beluchi, derived apparently from the Persian. Mr. Ibbetson speaking of this and of the Beluchi language writes as follows:—"Beluchi is the language of the Beluchis, and is spoken throughout Beluchistan except by the Brahuis of Khelat territory and by some subject races of Persian origin. It belongs to the Iranic clan of the Aryan family of languages. It has preserved many archaic forms which have been lost by its western brother, and is generally far more inflexional in its construction than is modern Persian. It is divided into two main dialects, so different that each is almost unintelligible to tribes speaking the other."

311. 23,101 persons are shown as speaking Punjabi dialects. They appear only in the Punjâb returns. The Punjâb Reviewer writes of them as follows: "The figures given under this head require comprise the entries on the margin. The first is—

Gujari	17696
Patwar	438
Lambki	2569
Labanaki	711
Odhi	1498
Sansi	34
Bâwaria	67
Thalai	75
Khetrani	13
Total	23101

"The Gujari is a dialect of the herdsmen of our Western plains. All the persons who speak this language, nearly 15,000, are found in Hazara, throughout the mountain region of Cashmere, and on the Hazara and Peshâwar borders, from Rhabi in the east to Swat river in the west. They speak in the exclusively Pathdn valleys of Swat and Buner a language of their own, of which little is known, but which is closely akin to Hindi."

"Patwari should have been classed with Punjabi, of which it is the trans Salt range dialect.

"Lambki is the name given on the lower Indus to the speech of the Sikh Labanas of that part who are said to have immigrated from the Central Punjab during the rule of the Khalsah and settled on the rivers, bringing their dialect with them, and taking to sedentary occupations.

"Labanaki is the dialect of the Labana traders and carriers, who once had the whole carrying trade of Rajputana and the Punjab in their hands, though now the railways have left them the hills only as a field. Their operations covered such a wide extent of country that it is not to be wondered at that they should have a peculiar form of speech, which is doubtless intelligible to the whole caste.

"Odhi is the dialect of the Odhs, or wandering navvies, who, hailing from the North-West Provinces of Rajputana, travel all over the Province in search of employment on large earthworks.

"Sansi and Bâwaria are the dialects of the two gipsy tribes of that name.

"Khetrani is the language of the Khatrans, who are sometimes called Beluchi, sometimes Patháns, and are probably Ját. It might well have been classed with Beluchi.

"The other language, Thalai, is said to be merely another name for a gipsy dialect."

312. Lambadi is peculiar to Madras, where 21,960 persons are entered as speaking it. Mr. McIver describes it as the speech of a wandering people, tribes of gipsy carriers

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whose origin, is very doubtful, and whose language is a mosaic of many languages. In Madras they are called indifferently Lambadi and Brinjarri, and, as a rule, they claim a Marathi origin. Whatever is the structure of their speech the Lambadi is largely interspersed with Dravidian words. It is probable that Lambadi is merely a Madras synonym for Labanaki, which has already been described in the notes taken from Mr. Ibbetson's Report on the Punjâb.

313. The Lada, another language shown in Madras with only 84 persons speaking it, is also another branch of the Lambadi dialect; and it is more than probable that the Lambanis in Coorg are identical with the Lambadis of Madras. They are 111 in numbers.

314. The Mughli language appears only in Bengal, with 15,709 persons. Mr. Bourdillon writes that the Mughs are a people of most interesting history, which has now been well nigh forgotten. Their home is in Arakan, and in the hills which separate that Province from Bengal. But their kings once ruled an extensive kingdom, while their piratical incursions depopulated the Chittagong coast of the Bengal Sunderbunds, and taxed severely the resources of the Mogul Viceroy at Dacca. A vestige of their power is still to be found in the Backergunge district, where a colony long since planted by Mugh buccaneers still maintains the language and traditions of their original home. It numbers now 4,225 persons. The remainder of the Mughs found in Bengal were enumerated in Chittagong and its hill tracts. Though few persons know much about their ancient traditions and their ancient power, the Mughs are well known now in Bengal as being the best cooks of the country.

315. The wild dialects which have been shown in Coorg appertain evidently to the aboriginal tribes of that country, two of whom, the Betta Kurubas and the Jenu Kurubas, are briefly noticed in the Coorg report. They are said to be a wild tribe who have come

from Malabar and Canara, whose chief occupations are hunting and making matting and baskets. They have certain peculiarities as to the manner in which they build their huts, a certain number of which are built in a circle around one in the centre, and in this centre hut their male adults, above 20 years of age, are said to be obliged to sleep at night till they become married. They do not allow people to come near their huts with their shoes on.

316. Kanauria, shown only in the Punjâb, with 12,209 persons, is described in the Punjâb report as a Tibeto-Burman language. It is one of the languages of the higher Himalayas of the Punjab, which are given by Mr. Ibbetson as Kanauria, Lahuli, Panjali, and Tibeti, and the numbers against them are:—

Kanauria	12209
Lahuli	6878
Panjali	3425
Tibeti	5000

Mr. Ibbetson writes thus of these languages:—"I have said that the mid Himalayas which separates the valley of the Chanáb on the north from the Satluj and Rávi on the south, formed the boundary between the Tibetan languages of Ráangi, Láhuli, and Lahoo, and Spiti, and the Aryan tongues of the remainder of the Punjab. But the line is in reality not so clearly marked as this would imply. There are gradations between the pure Tibetan and Spiti and the pure Aryan of Kulu; moreover, the upper valley of the Satluj, after it has pierced the mid Himalayan range, namely, that portion of the Bishahr State known as Kanâwar, has a language more akin to the former than to the latter. Throughout the whole of Spiti, which consists of the valleys of the Spiti and Pir rivers, of a glacier region belonging to the western Himalayan system stretching southwards like a wedge between Kanâwar in the south-east and Lahul in the north-west, the language is Tibetan or Bhoti, as it is called by the Tibetans themselves, to whom the word Tibet is unknown. Beyond the borders of Spiti the same language extends on the one hand down the upper course of the Satluj in Kanâwar, and on the other hand along the head waters of the Chandra and Bhága, which, united, ultimately form the Chanáb in Lahul, down to within some 15 miles of their junction, and throughout that mountain portion of Pángi in Chamba which lies below the Western Himalayas. Lower down the valley of the Satluj and the united Chandra and Bhága a language prevails which was probably

the original speech of all this tract between the western and mid Himalayas, which I have called Kanawar in the east and Láhul in the west. Below the junction of the Chandra and Bhága, and probably in the lower portions of Kanâwar also, the admixture of Pahári with the original Tibetan stock constantly increases as we move southwards and westwards, and the resulting variations are locally distinguished by

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different names. Mr. Jætschke, the greatest living Tibetan scholar, is of opinion that the mother tongue of Lahul and Kanâwar. belongs neither to the Tibetan nor to the Sanskrit family." And Mr. Heyde writes— "Bunárs, which is nearly the same as the Tibars Kand,\* is not a mere dialect of the Tibetan, but a language which stands on its own legs. No doubt you find many Tibetan words in Bunárs, but all of them more or less have reference to the Buddhist religion, and most of them were probably introduced when that religion was brought into Láhul from Tibet." He points out, however, that directly you pass from the Bunárs proper of Upper into the Pattars of Lower Láhul, and leave the area of Buddhist for that of Brahmin influence, the language becomes far more Sanscritised in its form, and approaches much more nearly to the hill dialects of Pahari. It is most curious that while Brahminism is rapidly spreading northwards up the valleys of Kanâwar and Lahul, and driving Buddhism before it, the Tibetan language is making equally certain, though not perhaps quite such rapid progress in the opposite direction and supplementing the indigenous languages of these tracts. Mr. Anderson writes:— "The Bunárs† is very fast disappearing from Láhul, where Tibetan is displacing it. It has, so far as I have been able to ascertain, no written character. While the rájas of Kúlu ruled in Láhul it was written in the Tánkri character, and so also in all probability when Láhul was under Chamba. But now it is written in the Tibetan character, while a man of the lower Bhaga will speak to one of the lower Chandra not in Bunárs but in Tibetan."

317. Gadaba is peculiar to Madras, where it numbers 12,041. It is described as Kolarian, and is said to be the language of a tribe in Yizagapatam.

318. Kuki appears only in Assam, where it numbers 10,852. The tribe is said to reside in the Naga hills, and is supposed to have come originally from Tipperah. They have migrated from

their hills into Cachar, Sylhet, Nowgong, and the Khassi hills; their language is said to resemble that of the Tipperahs, and to be similar to the language of the Lushais of the Chittagong hill tracts. Captain Lewin in his book on the hill tribes of Chittagong describes the Kukis and the Lushais as one and the same people, and speaking the same language.

319. The persons shown as Lahali in the statement with which I am dealing are really the Láhuli-speaking persons of the Punjab, whose language has already been noticed under Kanauria. There has been a misprint, which I was not able to detect as the Punjâb report was not with me at the time when these tables were prepared from the statistics sent to me from the Punjab office.

320. Koch appears only in the Bengal Province. 5,631 persons are shown against it. It is one of the languages of the Assam valley, and should therefore appear in the Assam returns. Mr. Bourdillon says of the Koch caste, that it affords a striking example of the way in which Hindooism is replenished. A century and a half ago the Koch raja ruled a large territory in the north-east corner of Bengal, whose history is still enshrined in the name of Koch or "Coch Behar." The kingdom was dismembered about the middle of the last century, and its people, who had once a language and a religion of their own, largely recruited the opposite camps of Hindooism and Islamism, while their language has been so completely abandoned that all the persons who at the Census spoke Koch as their mother tongue were 5,629 souls in Dacca and Mymensingh. Those who have been converted to Islam have been absorbed in the great fraternity of that religion, while those who have not accepted Mahammedanism, are to all intents and purposes low caste Hindoos.

He says, the numbers of the great Koch tribe and the true extent of their language are greatly understated by this figure 5,631 of the Census returns. They are said to be of Dravidian origin by Col. Dalton, who based his conclusion on the extreme blackness of their complexion, and on certain linguistic connexions which he considered he had established between their language and that of admittedly Dravidian clans. There is clear evidence they were once a very numerous race, and the kingdom they ruled for two centuries comprised the Bengal districts of Dinagpore and the districts of Kamrup and Growalpara in Assam. Their power was broken up about the year 1750, A.D., which was



one of great confusion and misery throughout upper India. Their unmis- takable darkness of colour is found very largely to this day in Rungpore and Dinag- pore, and they have supplied the great majority of the converts to Mahammedism in those districts. None of them have returned their mother tongue as Koch. They have long since abandoned that for Bengali, and the inhabitants of Koch Behar have adopted the same fashion.

\*The local name for the language Is Kanawar

†The local name for the language is Lahul.

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321. Kaikadi, with 5,294 persons, is shown only in the Nizam's dominions, and is said there to be a language by itself; but as I have already remarked, it is probably identical with the Kaikairi of Berar and the Central Provinces, the d and r being almost convertible in the Eastern languages.

322. The Lepcha language, shown only in Bengal, comprises 4,011 persons. It is one of the three languages of the northern border of Bengal—Nepalese, Bootia, and Lepcha. The first of these is that locally known as Pahari, and already referred to in extracts from Mr. Ibbetson's remarks on the languages spoken in the northern hills of the Punjáb. In Bengal it is spoken by thousands of immigrant coolies and their families who have found employment in the tea estates of Darjeeling and Julpigoree, and in the indigo factories of Chumparun. The numbers shown as Nepalese-speaking have already been noted. The Bootia or Tibetan is the Bhoti which Mr. Ibbetson notices in the extracts from his report I have already given. The inhabitants of Boo tan have settled within the frontiers of Bengal in considerable numbers. Lepcha is the language of the natives of Sikkim, and seeing, says Mr. Bourdillon, that it is not many years since the district of Darjeeling was formed out of the territory of that State, it is surprising to find that the language has so few representatives within the British boundaries.

323. Kurumba appears only in the Madras returns, with 3,886 persons speaking it. It is a rude Tamil dialect spoken by an aboriginal jungle tribe of the Nilgiris.

324. Karennee has already been referred to with Karen, and it appears only in Burmah.

325. Khampti is a language peculiar to Assam, where 2,883 persons are shown as speaking it. The people who speak this

language are said to inhabit the hills bordering on Sadya in the Lakhimpur district. They are descended from the Bor Khamptis who occupy the higher ranges. They are considerably advanced in civilisation, and they have a written character for their language, somewhat similar to that of the Burmese. They are Buddhists by religion, and in manners and customs are allied to the Burmese. Their language is said to be distinct and not a dialect, and closely to resemble the Siamese, several words in the two languages being the same, with slight differences of pronunciation.

326. Choungtha is peculiar to Burmah. The number of persons recorded as speaking it is 2,341. Mr. Coplestone says: "The Choungthas, or 'Children of the Stream,' as this name imports, are but a part of the Arakanese nation, and speak a similar language. They also practise Buddhism. Why they reside in the hills is not clear. It is variously thought that they are an advanced guard of the Arakanese posted to check the incursions of the hill tribes; or that they are a part of the latter left behind during their descent into the plains. They are gradually leaving the hill country for cultivation in the level country of Akyab. In fact, of 2,341 Choungthas, 1,671 are found in the Akyab district, and of these many have reached the plains. In 1872 there were 9,364 of this class. It would appear, therefore, that as they reach the plains they adopt Arakanese habits and cease to call themselves Choungthas."

327. Nagpuri is found only in the Assam tables, where the persons entered as speaking this dialect or language are given as 2,319. Nothing has been said of the nature of this language by the Assamese authorities. I hazard the surmise that it is the language of coolies who have emigrated from the Chota Nagpore Territory, and possibly may be identical with Khond, but the matter is involved in mystery.

328. Dainet is a language peculiar to Burmah, where 1,995 persons are said to speak it. The tribe is in feature somewhat like the Ghoorkas of Nepal, and differs from the hill tribes of Arakan. The Dainets dress in white, wear their hair at the back of the head, and do not tattoo their bodies. They do not intermarry with other races, and dwell among the hills of the Yetthaydoug township, near the Chittagong frontier, across which they are said to have come into Arakan. Their language is said to be connected with Nepali. A few speak that tongue; some can talk Bengali, and some have acquired Arakanese. The returns of 1872 showed a

considerably larger number of this tribe as resident at that time in the district of Akyab. They were then 3,542, or nearly 75 per cent, more numerous than their numbers now are.

329. The Kharria speaking people of Bengal number 1893 and do not appear in any other province. Kharria Mr. Bourdillon describes as "the dialect spoken by the Kolarian people of that tribe in Chota Nagpore.

330. The Singhpos are peculiar to Assam, where they are said to be a powerful tribe residing in the hills bordering on the Lakhimpur district; they have a language of their own, but many words which are used by them are of Burmese derivation. They number 1,774.

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331. The Todas of Madras, where alone they are found, numbering 1,499, are a primitive and interesting tribe who inhabit the Nilgiri hills. Dr. Caldwell says of them: "It is now regarded as certain that the Tudas, Todas, or Tudavas, were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were. Their numbers could not at any time have exceeded a few thousands, and at present, probably through opium eating and polyandria and through the prevalence amongst them at a former period of female infanticide, they do not it has been ascertained number more than about 673 souls." It would appear from this that Dr. Caldwell's remarks refer apparently to the Census of 1872, though this is not quite clear, and that the number of Todas was not correctly given at that enumeration. They are not an increasing race, and their numbers are now given at more than double that figure.

332. Bhutanese, which is shown for Assam with 1,340, is the Bhutia language referred to already in extracts from the Punjab report as Tibetan or Bhoti.

333. Hajong, with 1,246 persons, is peculiar to Assam. The Hajongs are described as a small tribe living at the foot of the Garo hills, in scattered villages, and also on the south of the Khasi hills and in the Sylhet district. They are said to be descendants of hill people who intermarried with plains people residing in the vicinity of the hills. Their language is said to be distinct and to be principally derived from the Garo language.

334. Badaga is described by Dr. Caldwell as an ancient but organised dialect of the Canarese. 1,019 persons in Madras are shown under this language.

335. Salone is peculiar to Burmah, where 894 persons are recorded under this head. Mr. Coplestone says of the Salones that

they have now been enumerated for the first time; 894 were counted in the Mergui district, living in various islands of the archipelago. The Salones are a tribe of sea gipsies, living in the dry weather in their boats, and during the monsoon seeking a temporary shelter in huts built on the lee side of the islands. They are said to be divided into several clans, which have each a recognised right to fishing grounds within certain limits. These wild people pay no taxes. Formerly they were much exposed to the predatory attacks of Malay pirates; but these troubles have almost ceased, and during the fine weather Salones may be seen in their peculiar wickerwork boats at Mergui whither they come to dispose of their fish and béche-de-mer. In personal appearance they are between the Malays and the Burmese. Their language has affinities with the tongue of the former, and belongs to the Malay Polynesian group of agglutinating languages. Possibly they may be a remnant of a Polynesian wave which swept over the Hindoo-Chinese countries before the races now occupying them appeared. The Andamanese and Nicobarese are somewhat similarly isolated from surrounding races. Concerning the religion of the Salones little is known.

336. The Abors are a tribe peculiar to Assam. They occupy the Ubor or Abor hills, a tract of country on the extreme north-east frontier of India, lying to the north of the Lakhimpur district, and bounded on the east by the Mishmi hills, and on the west by the Miri hills. It is not known how far the villages of this tribe extend north towards Tibet. They are a quarrelsome and sulky race, violently divided in their political relations. Their manners and customs are fully described by Col. Dalton in his *Ethnology of Bengal*, that author holding that the Abors, together with the cognate tribes of Miris, Duflas, and Akas, are descended from a Tibetan stock. In former times they committed frequent raids upon the plains of Assam, and have been the subject of more than one retaliatory expedition. There are 821 shown as speaking the Abor language.

337. Nagaram appears to be a dialect peculiar to Travancore. It is said to be made up of Marathi and Hindostani, and to be the language used by the silkweavers. In Travancore 809 persons are shown as speaking this dialect.

338. The Mishmis are a tribe on the borders of Assam, and under this language in that Province 681 persons are shown. The

tribe occupies part of the hills on the eastern frontier of Assam, extending two degrees in latitude, and rather more than one degree in longitude. In the cold season they visit the plains. Col. Dalton has conjectured that they are connected with the Myantze, the wild forest tribes of Yunan, whose connexion with Burmese tribes has already been referred to. Dr. Hunter says "they are a short, sturdy race, with a fair complexion, and features of a softened Mongolian type. They are divided into several clans, of which that called Tain is settled nearest to the British frontier. More remote clans have been seldom visited. The Chali Kâta, or cropped hair Mishmis, whose proper name is said to be Midhi, occupy the whole country immediately north of the station of Sadya, in the Lakhimpur

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district along the Dibong. They are much dreaded by their neighbours in the plains as kidnappers of women and children, and no European has yet penetrated their native fastnesses."

339. Regarding the Murmis of Bengal, 652 in number, Mr. Bourdillon says that the Murmi tongue is not much more than a dialect of the Bhutia, or Tibetan; and it seems likely that the Murmis are really a subdivision of the Bhutia family.

340. Makrani is shown only in the Baroda territory, with 611 persons. It is said to be an admixture of Beluchi and Sindhi.

341. The Chaws are peculiar to Burmah; the number speaking this language is given as 587. They are described as a small tribe found in the North Arakan district, and are said to be connected with the Kukis.

342. The Duflas are peculiar to Assam, where 549 are recorded as speaking this language. They are a hill tribe inhabiting the range of hills north of the Darrang district, from Koriapora eastward to the Subanseri river. They are divided into several tribes, each village having its own gam or headman, and they are said to have a language of their own.

343. Yebein is a language of Burmah, 436 persons being shown against it in that Province. The Yebeins are said to be almost indistinguishable from the Burmese in feature, and though they speak of a Yebein language, and Captain Forbes in a paper on the Tibeto-Burman languages, read before the Royal Asiatic Society, quotes the names of their numerals, names which differed entirely from the Burmese terms; it would seem that even if they ever had a language of their own it is now extinct, or has been modified into a mere dialect of Burmese. The only practical distinction



between the Yebeins and the Burmese at the present day is that the former are rearers of silkworms, an occupation seldom or never adopted by the pure Burman. Mr. Coplestone, whose remarks I have been quoting above, adds, "I did not feel justified in altogether refusing them a place in the final form for languages, as the Arakanese have a separate column, but I have classified them with the Burmese."

344. Three hundred and sixteen persons are shown against Madras in the all India table under the language head Ionla. These persons were shown under that name in the MS. returns forwarded to my office from Madras, from which were taken the figures which now appear in the all India Volume II. But Ionla seems to be a mislettering for Irula, which is described by Mr. McIver as a rude Tamil dialect spoken by an aboriginal jungle tribe in the Nilgiris.

345. Limbu is a language shown for Bengal only, with 277 persons under it. The Kairantis, by which name the Limbus are also known, are described by Mr. Bourdillon as a people whom ethnologists find a difficulty in classifying, but their habitat is on the slopes of the lower Himalayas, to the west of Bhutan; and on the whole it seems to be probable that they are a Mongolian race akin to the Lepchas, but with some traces of linguistic affinity with the Kols. It is likely that many of them have returned their mother tongue as Lepcha or Paharia.

346. Kota, a language peculiar to Madras, has 206 persons recorded against it in that Presidency, but it is said in the report to be spoken by 1,062 persons. Dr. Caldwell says of it that the language may be considered as a very old and a very rude dialect of the Canarese. It is employed by the Kotas, a small tribe of Helot craftsmen inhabiting the Nilgiri hills, where it was carried by a persecuted low caste tribe at some very remote period.

347. Yanadi, another Madras language or dialect, with 148 persons speaking it, is said to be a corrupt Telugu spoken by a small half savage tribe in Nellore, Cuddapah, and Kurnool.

348. Gayeti is a dialect of the Gond race, and is shown only against Madras, with 87 persons speaking it.

349. The Shandoos are a tribe in Burmah. Shandoo is apparently spoken in Burmah by 71 persons, and the Shandoos themselves are said by Mr. Coplestone to be the most warlike tribe, and to exist in large numbers just outside the administrative boundary of Burmah. They belong to the hills of Arakan and are said to be pressing southwards the Kwaymees and Mros. They are probably, says Mr. Coplestone, the same race as the Kukis, who, according to Col. Dalton, stretch from the valley of the Kaladan to the border of Maniptur and Cachar, a distance of 300 miles. Little is known of the affinities of their language beyond the fact that it belongs to the Tibeto-Bunnan family.

350. Chentsu, a dialect returned as peculiar to Madras, is spoken there by 70 persons. It is merely a corruption of Telugu. There are a great many more Chentsus than the 70 shown in the returns, but Mr. McIver says they have probably claimed Telugu as their language. They are found in the Godavery district, but they are most frequently met

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with in the hills of Cuddapah and Kurnool; apparently some are traceable in the Hyderabad country.

351. The Saks, again, are a Burmese tribe. What the Sak, or Thek, may be is not clear. Mr. Coplestone writes of them thus: — "They can scarcely be a remnant of the Thek, who formed with the Pryroos and Kanyans the three tribes from which the Burmese nation was consolidated." There are only 69 of them in the Akyab district. They are generally polygamous, but polygamy is not the rule in actual life.

352. Sinhalese, which is recorded in the Madras Province with only 38 persons as speaking it, is entered in Mr. McIver's abstract as one of the Indic languages, and appears to be identical with the Singhalese previously noticed.

353. Kodagu, with 36 persons in Madras, is described by Dr. Caldwell, who treats it as a language, to have been generally considered rather as an uncultivated dialect of Canarese modified by Tulu, than as a distinct language. It is not quite clear to me, he says, to which of the Dravidian dialects it is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Kanarese and Tulu. It is the language of the Province of Coorg, and should therefore properly appear with Coorgi.

354. Bhuin is shown only in the Central Provinces , with 34 persons speaking it. It is one of the aboriginal languages, and it is classed by Mr. Drysdale with Bygani, of which language there were 13,073 speakers shown at the Census, with Munda with 100,643 speakers, and with Dhangar and Yarukala with 33 and 18 speakers respectively in the Central Provinces .

355. It is rather absurd to find Bheel as a language of only 19 persons in Bengal. Whether Bheel is the correct name for the language spoken by Bheels or not, I do not venture to assert, but the number of Bheels found throughout India is extremely large.

356. The Chenchu of Hyderabad, 17 persons, should be amalgamated with the Chentsu of Madras, in which 70 persons are shown.

357. It is unnecessary to speak of any of the other dialects and languages, none of them showing 15 as the number of persons using any one of them. But I may quote the Madras Reviewer's remarks on the Mahl language, which, though not separately distinguished in the India language table, is deserving of attention.

Mr. McIver in his chapter on the languages of Madras, concludes as follows:— "There are 971,576 persons who have not stated their mother tongue. Of these 949,398 are in the hill tracts of Ganjam, Vizagapatam, and Gó dávari, and as the facts concerning them can be approximately estimated the number has been distributed approximately. The remainder, or 22,178. together with 494 returned as mother-tongue 'not recognisable,' are scattered over all the districts, and, as far as was possible, these also have been rateably distributed to the several languages of their districts.

"There is one language, however, which might with advantage have been recovered from this residuum. The Malabar schedules furnish 3,478 or about 15 per cent, of the undetermined balance. These, it is believed, should for the most part have been assigned to the Mahl language, the language of the inhabitants of Minikoi, an island lying midway between the Laccadive and Maldive groups, and dividing the 8th and 9th degree ship channels. The inhabitants of Minikoi number 3,191. They are Maldivians, and differ essentially from Malayali Laccadivians.

"They are Mussulmans of the Sunni sect, a dark, muscular, hardy people, industrious and bold seamen, and clever in boat building, living while at home on the produce of the cocoanut trees and their fishing, but the bulk of the males go as seamen on trading vessels, native and English. More than two thirds of the women are returned as coir manufacturers. Their language is

called Mahl, and little or nothing is known of it. It is said to have no resemblance either in structure or vocabulary to the neighbouring Malayalam; but this is doubtful. There are certainly many unmistakeable Dravidian words in the vocabulary. It has no written character. The few people in this island who can read or write use the Arabic character. One curious feature in the language is that it uses the duodenary system of notation."

358. In concluding this chapter it is perhaps unnecessary to observe that not having the special knowledge which would alone permit, of my treating the topic of language from the philologist's point of view, in the remarks I have made and in the extracts I

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have taken from the provincial reviews and correspondence, I have endeavoured merely to put before the reader such information as was at my command. To those who are interested in the subject and who wish to inquire into it further, but have no previous knowledge of Indian language, I would recommend Max Muller's lectures on the Science of Languages; his letter on the Turanian languages, Mr. Gust's work and his communications to the Philological Society, Hunter's dictionary, Sir George Campbell's pamphlet, Hodgson's *Aborigines of India*, Col. Dalton's work on the *Ethnology of Bengal*, and Mr. Brandreth's pamphlet on the *Non-Aryan Languages of India*.

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## CHAPTER VIII.

### STATISTICS OF BIRTHPLACE.

359. Table IX. of Volume II. contains statistics of the people whose birthplaces have been given in the enumerator's schedules. It is arranged according to place of birth, and is of value mainly so far as it shows the amount of emigration from or immigration to the various Provinces. Information has been obtained from all Provinces except Cochin and Travancore; while for 3,207,534 persons in other parts of India particulars of birthplace are not available. This leaves 247,574,851 as the number for whom the birthplaces have been given, and no less than 241,108,308 of these have returned themselves as born within the Provinces in which they are enumerated.

360. The accompanying abstract (LV.) gives the figures for the several Provinces in their alphabetical series, also the number of persons born in Provinces other than those in which they are enumerated, who thus may be treated as immigrants to the particular Province in which they were counted.

#### Abstract LV.

Province	Home-born in italic figures;total population in roman figures	No. of Immigrants.	Per-centage of Immigrants on Home-born Population
Ajmere	460722 343590	117132	34.09
Assam	4881426 4600716	280710	6.10
Bengal	69536861 68746084	790777	1.15
Berer	2672673 2236740	435933	19.49
Bombay	16454414 15893628	560786	3.53
"	6941249 6819954	121295	1.78
Burmah	3736771 3195028	541743	16.96
Central Provinces	11548511 10998595	549916	5.00

Coorg	178302 <i>103437</i>	74865	72.38
Madras	31170631 <i>29957230</i>	1213401	4.05
North-western Provinces	44849619 <i>44046940</i>	802679	1.82
Punjab	22712120 <i>21933752</i>	778368	3.55



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Province	Home-born in Italic Figures; Total Population in Roman Figures.	No. of Immigrants	Percentage of Immigrants on Home-born Population
Baroda	2185005 <i>4881405</i>	303600	16.14
Central India	9261907 <i>8778064</i>	483843	5.54
Hyderabad	9845594 <i>9623067</i>	222527	2.31
Mysore	4186188 <i>4011711</i>	174477	4.35
Rajputana	7939868* <i>7938397</i>	1501	.02

\*For 2,328,524 persons enumerated in Rajputana particulars of birthplace are not given.

361. It will be observed that Bengal stands first for the extent to which the persons found in the Province are home-born. The Provinces rank as follows:—

	No. born within the Province in each 10,000		No. born within the Province in each 10,000
1. Bengal	9886	9. Central Provinces	9524
2. North-Western Provinces	9821	10. Central India	9478
3. Hyderabad	9774	11. Assam	9425
4. Bombay	9708	12. Baroda	8611
5. Punjáb	9657	13. Burmah	8550
6. Madras	9611	14. Berar	8369
7. Rajputana	9588	15. Ajmere	7457
8. Mysore	9583	16. Coorg	5801

362. So far as it can be judged by birthplace, the emigration from each Province is, as given below, for every 100,000 of the population:—

Rajputana	7681	Central India	5002
Mysore	4274	Nizam's Dominions	4102
Central Provinces	3794	Bombay	2513
North-West Provinces	2424	Berar	2364
Madras	1247	Bengal	898

Punjáb	892	Assam	849
Coorg	759	Ajmere	163
Baroda	136	Burmah	83

363. These figures afford a curious commentary on statements that have recently been made in an article in the "Nineteenth Century," where the population of a native State, Hyderabad, is spoken of as being much better off than that of the British territories. The Indian population is in no instance a people that desires to leave its home, and so long as it can obtain a fair amount of subsistence in its own village lands it never migrates. Now if the statement, 97, that I now append is to be believed, nearly 15 men in every 200 in Rajputana are emigrants to other States, five in 100 in Central India, and a somewhat lower figure in Mysore; then comes the Hyderabad State with four in every 100; there is then a drop in the Central Provinces, where we see 38 men in every 1,000 migrate to neighbouring countries. A larger drop again is from the Central Provinces to Bombay, where only 25 men in every 1,000 migrate to territories outside Bombay; and so on in reduced numbers till we get to Madras with only 25 men in 2,000 and Bengal with nine in 1,000. Burmah shows the least migratory population, less than one in every 1,000, and Baroda comes next with little over one in a 1,000.

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Province	Total Population	Proportion of Home-born per 100,000	No. of Emigrants	Proportion of Emigrants per 10,000
Ajmere	460722	7457	751	16.3
Assam	4881426	9425	41038	84.1
Bengal	69536861	9886	624750	90.1
Berar	2672673	8369	63191	236.4
Bombay	23395663	9708	587941	251.3
Burman	3736771	8550	3107	8.3
Central Provinces	11548511	9524	374405	379.4
Coorg	178302	5801	1353	75.9
Madras	31170631	9611	388613	128.7
North-Western Provinces	44849619	9821	1087212	242.4
Punjab	22712120	9657	202560	89.2
Baroda	2185005	8611	2972	13.6
Central India	9261907	9478	463268	500.2
Hyderabad	9845594	9774	403903	410.2
Mysore	4186188	9583	178927	427.4
Rajputana	10268392	9998	788777	768.1
<b>All India</b>	<b>253891821</b>	<b>9496</b>	<b>5212768</b>	<b>205.3</b>

364. These figures will have more light thrown upon their value when we come to consider the sexes of the persons shown as having been enumerated in territories not their place of birth; for if a larger number of women than men are returned as living in Provinces or States other than those in which they were born, having the knowledge we have of the habits and customs of the people of India, we may safely say that any excess of foreign-born females over foreign-born males found in tracts of country adjacent to the territories in which they were born means these women are not emigrants in our sense of the term but are simply persons who have crossed over the border on marriage; their husbands, residents of adjacent States, having married them from territories contiguous to the husband's own village. The accompanying statement will illustrate this subject:—

#### ABSTRACT LVII.

Statement showing Number of Females in every 1,000 of both Sexes of the Emigrants from certain Provinces to those in which such Emigrants were enumerated.

Birth place	Places of Emigration	No. of females to 1000 Emigrants of both Sexes
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Assam	Bengal	445
Baroda	Central India	415
Bengal	Assam	427
"	North-Western Provinces	640
Berar	Central Provinces	555
Bombay	Baroda	541
"	Hyderabad	530
Central India	North-Western Provinces	624
Central Provinces	Berar	483
French Settlements	Madras	606
Madras	Burmah	162
"	Coorg	301
"	Hyderabad	477
"	Mysore	469
Mysore	Coorg	405
"	Madras	497
Nizam's State	"	517
"	Bombay (British Territory)	548
North-Western Provinces	Bengal	391
" "	Central Provinces	358
" "	Punjab	455

" "	Central India	531
Punjab	North-Western Provinces	517
Portuguese Settlements	Bombay (British Territory)	341
Rajputana	Ajmere	570
"	North-Western Provinces	548
"	Punjab	502
"	Central India	483
India, unspecified	Rajputana	608

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365. Looking through this statement we find the following Provinces sending out a larger number of women than men to certain neighbouring countries:—

	Both Sexes	Females	Excess of females over Males
Bengal to the North-Western Provinces, 640 females out of 1,000 of both sexes	213713	136742	59771
Central India to the North-Western Provinces, 624 females out of 1,000 of both sexes	204898	127814	50730
French Settlements to Madras 606 females out of 1,000 of both sexes	24023	14555	5087
Rajputana Ajmere 570 females out of 1,000 of both sexes	99762	56830	13898
Berar to Central Provinces 555 females out of 1,000 of both sexes	52311	29024	5737
Rajputana to North-Western Provinces 548 females out of 1,000 of both sexes	127479	69826	12173
Nizam's State to Bombay 548 females out of 1,000 of both sexes	161267	88367	15467
Bombay to Baroda 541 females out of 1,000 of both sexes	277487	150081	22675
North-Western Provinces to Central India 531 females out of 1,000 of both sexes	202565	107543	12521
Bombay to Hyderabad 530 females out of 1,000 of both sexes	108108	57302	6424
Nizam's State to Madras 517 females out of 1,000 of both sexes	62013	32060	2107
Punjab to the North-Western Provinces, 517 females out of 1,000 of both sexes	141548	73162	4776

Deducting the excess female figures from the total emigrants from each of these Provinces we have the accompanying indications of the proportions of the population in each instance that has emigrated to that born within the Provinces and enumerated there:—

	No. of Persons of both Sexes emigrating.	Excess of Females to be deducted.	No. of Emigrants after making this Deduction.	Per-centage of emigrants on total Population
Bengal	624750	-59771	564979	0.82
Central India	463268	-50730	412538	4.70
Rajputana	788777	-26071	762706	9.61
Berar	63191	-5737	57454	2.55
Bombay	587941	-29099	558842	2.46
North-Western Provinces	1087212	-12521	1074691	2.44
Nizam's Dominions	403903	-17574	886329	4.01
Punjab	202560	-4776	197784	0.90

Thus eliminating the disturbing influence resulting from men of one country taking to themselves wives from a neighbouring Province, probably from villages just across the border, we have the following as the amount of emigration from the several Provinces named:—

Bengal	82 in 10,000
Punjab	90 in 10,000
North-West Provinces	244 in 10,000
Bombay	246 in 10,000
Berar	255 in 10,000
Nizam's Dominions	401 in 10,000
Central India	470 in 10,000
Rajputana	961 in 10,000

That is, there are respectively 12 emigrants from Rajputana, six emigrants from Central India, and five emigrants from the Nizam's Dominions, and only one emigrant from Bengal.

366. The accompanying abstract (LVIII.) shows the main lines of emigration from the different Provinces. Bengal sends one third of its emigrants to Assam, and another third to the North-West Provinces.

In the North-West Provinces 96 of every 100 emigrants are thus accounted for; 32 go to Bengal, 24 to the Punjab, 19 to Central India, and 11 to the Central Provinces. To emigrants from Madras the main points of attraction are: Mysore, which takes 36 of every 100; Burmah, which receives 19; the Nizam's Dominion, which obtains 14; and Coorg, which takes six. Bombay takes 40 of each 100 that emigrate from the Nizam's Dominions, and Madrag attracts (15) one more than it gives to the Hyderabad State.

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The Provincial reports, from which subsequently I shall make extracts, dwell at some length on this subject, and to these I refer the reader who would further investigate this topic.

## ABSTRACT LVIII.

Province: Of Birth	Province: of Enumeration	No. of Emigrants: Males	No. of Emigrants: Females	No. of Emigrants: Both sexes	Per-centage of Emigrants to Province in Column 2 on Total Emigrants from Province in Column 1.
Assam	Bengal	22561	18156	40807	99.4
Baroda	Central India	1093	774	1867	56.8
Bengal	Assam	126856	94400	221256	35.4
"	North-Western Provinces	76971	136742	213713	34.2
Berar	Central Provinces	23287	29024	52311	82.8
Bombay	Baroda	127406	150081	277487	47.2
"	Hyderabad	50878	57302	108180	18.4
Central India	North-Western Provinces	77084	127814	204898	44.2
Central Provinces	Berar	95798	89344	185142	49.4
French Settlements	Madras	9468	14555	24023	96.6
Madras	Burmah	62348	12082	74430	19.2
"	Coorg	17395	7500	24895	6.4
"	Hyderabad	28912	26370	55282	14.2
"	Mysore	74333	65692	140025	36
Mysore	Coorg	28981	19707	48688	27.2
"	Madras	56572	55901	112533	62.9
Nizam's State	"	29953	32060	62013	15.4
"	Bombay (British Territory).	72900	88367	161267	39.9
North-Western Provinces.	Bengal	214907	137786	352693	32.4
" "	Central Provinces	78693	43945	122638	11.3
" "	Punjab	142519	118927	261446	24
" "	Central India	95022	107543	202565	18.6
Punjab	North-Western Provinces	68386	73162	141548	69.9
Portuguese Settlements	Bombay (British Terri-tory).	26517	13741	40258	80.1
Rajputana	Ajmere	42932	56830	99762	12.6
"	North-Western Provinces	57653	69826	127479	16.2
"	Punjab	116327	117215	233542	29.6
"	Central India	71278	66466	137744	17.5

In reading this table the figures in the last column indicate the per-centage of emigration from the Province in the first column, to the Province in the second column; thus of 100 persons emigrating from Assam 99 go to Bengal, while of 100 persons emigrating from Bengal 35 go to Assam and 34 to the North-West Provinces.

367. As I have already observed, we have seen that no less than 241,108,308 of the person for whom birthplace statistics have been given were born within the Provinces in which they were enumerated. Following the columns in Table IX. of Vol. II., we get the accompanying information as to the localities which have supplied emigrants to other parts of India, in the case of the Indian Provinces, and which have sent,



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in whatever numbers, foreigners to India from States outside the British Indian Empire:—

Number of Emigrants from Indian Provinces and other Countries enumerated at the Indian Census.

States.	Both Sexes.	Males.	Females.
Ajmere	751	435	316
Assam	41038	22783	18255
Baroda	2972	1868	1104
Bengal	624750	334767	289983
Berar	63191	28481	34710
Bombay	587941	291072	296869
Burmah.	3107	1986	1121
Central India	463268	214225	249043
Central Provinces	374405	191738	182667
Cochin	317	238	79
Coorg	1353	816	537
French Settlements	24874	9849	15025
Kashmir	114938	61075	53863
Madras	388613	237323	151290
Mysore	178927	94508	81419
Nizam's State	403903	195295	208608
North-Western Provinces	1087212	633411	453801
Punjab	202560	111929	90631
Portuguese Settlements	50266	31812	18454
Rajputana	788777	403393	385384
Travancore	110	51	59

Outside India, but in Asia.

States	Both Sexes	Males.	Females
Afghanistan	125106	79160	45946
Arabia	13358	10514	2844
Beloochistan	60315	33647	26668
China	12723	11631	1092
Nepal	134342	74994	59348
Upper Burmah	834839	209829	125010

Other places in Asia without specification outside the Indian Empire:—

Both Sexes.	Males.	Females.
21757	14830	6927

Of the remainder 89,015 were born in the United Kingdom, and 6,400 in other European countries excluding the United Kingdom. Of the British 76,446 were males, and only 12,569 were females; of those born in other European countries 4,972 were males, and 1,428 were females. There were in addition 3,861 African born, 1,555 American born, 367 from Australasia, and 6,216,970 whose birthplace was unspecified; in addition to which I must not omit 359,632 whose birthplace was given as India without any further specification.

368. In Abstract LVI. the proportion of the emigrating to the home-residing population is noted for each Province, and the actual number of emigrants is given in the figures extracted above.

I have already shown what are the main lines of emigration within India. It remains to ascertain from Table IX. the number of

persons in each Province born outside Hindostan, and in what part of the world their birthplaces are situated. This part of the table is not without interest. It shows us that Afghanistan has sent to India 125,106 persons, of whom 79,160 are males. They are found mainly in the adjacent territories of the Punjâb (112,712), and excepting in Bombay, where they number 7,927 persons, they are not in any Indian Province in excess of 1,000.

Arabia shows 13,358 persons as having been born in that country and having afterwards been transferred to India. The largest portion of this section is found in Hyderabad, where there are Arab troops. The Arabian-born persons muster there 5,654, and include 1,281 females. In Bombay they number 6,034, 1,408 of these are

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to be found in the Feudatory States. They are not found in any other Province in any numbers.

There are 60,315 persons whose birthplace was Beloochistan who were residing in India on the night of the Census. Almost the whole of these are found in Bombay, where they number 58,665 having mainly taken up their residence in Scinde. There are also 1,478 Beloochis shown in the Punjab.

China contributes 12,723, of whom 11,314 are found in Burmah, 865 of them being females, and 825 are found in Bengal.

Nepal has contributed a large number of persons to the Indian enumeration, 134,342, 85,011 of whom, 40,045 being females, are found in Bengal, and 39,490, of whom 16,325 are females, in the North-West.

Upper Burmah contributes 334,839 to India; 336,737, of whom 124,974 are females, are found in British Burmah. All the remainder, except four in Madras, are recorded in Bengal.

369. For the birthplaces outside Asia we have the following figures: 89,015 are shown as born in the United Kingdom, only 12,569 of these are females. Other European birthplaces show, for Austria 296, Bavaria 3, Belgium 180, Denmark 126, France 1,013, Germany 1170, Gibraltar 25, Greece 195, Italy 788, Norway 385, Portugal 147, Malta 106, Sweden 337, Turkey in Europe 355, Russia 204, Switzerland 87, Holland 79. The following places also show small figures, Hanover 1, Heligoland 1, Iceland 8, Ionian Isles 4, Roumania 24, Saxony 1, Prussia 32. There are also 773 who were born in Europe, but who have given no specification of the whereabouts of their place of birth. 3,861 are shown as having been born in some part or other of Africa, 1,555 as born in America, 367 as born in Australasia, and 176 at sea. For 6,216,794 no specification of birthplace has been recorded.

370. Of the British-born residents in India the largest number is found in the NorthWestern Provinces (20,184), the Punjab coming next with 17,590, these two Provinces containing by far the largest portion of the British troops quartered in India.

Bombay follows with 13,772, and is considerably in excess of Bengal, which has only 10,583; Madras and Burmah are much on a level, with 5,883 and 5,346 respectively; other European countries contributing 1,462 to Burmah and 969 to Madras. The other Provinces and States stand as follows:—

Central India	4,978
The Nizam's Dominion	2,956
Central Provinces	2,774
Mysore	2,686
Ajmere	872
Assam	795
Baroda	267
Coorg	134
Bombay, Feudatory States	98
Berar	97

371. It must be remembered that though the British-born residents in India are given as 89,015, the number of persons of British parentage is not fully represented by this figure; a reference to Table IIIa. shows that British-born, other Europeans, Americans, and Australians are put at 142,612. If we compare this with the birthplace figures we have the following results:—

Born in the United Kingdom	89015
„ other parts of Europe	6400
„ America	1555
„ Australia	367
Born at sea	176
Total	97513

This leaves a large number still unaccounted for. The language statement, which gives 203,555 as the English-speaking population, indicates that the balance is largely made up of persons of British parentage whose birthplace was outside the United Kingdom.

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The English-speaking population may be thus classified: —

Born in the United Kingdom	89015
Eurasians (persons of mixed parentage)	62085
Born of British parents outside United Kingdom	50360
Born in America, Australia, and at sea	2098

and we may take it that, as already pointed out in the remarks on the language statement, the purely British population does not exceed 150,000.

372. In regard to the number of persons, 112,078, born outside India who are found residing in Bengal, Mr. Bourdillon shows that the great mass of these are Nepaulese, 85,011 in number; and it is said that they are coolies on the tea gardens of Darjeeling and Julpigoree, and in the indigo gardens of Chumparun, as well as scattered settlers or labourers in other districts along the frontier. Mr. Bourdillon writes: “The number of natives of other Provinces of India found in Bengal is nearly half a million, 468,285. The natives of Bengal are, as a whole, above all things a domestic ‘stay-at-home’ lot of people. At certain seasons of the year there is considerable internal movement. Gangs of labourers throng the well-known labour markets, and there is always a small per-centage of the male population, especially from Berar and Western Bengal, which is absent from home on service. But for every man who comes to take service as an orderly or groom in Calcutta, or to cut rice or jute in Dinagepur or Mymensingh, hundreds never go beyond the limits of their own district, but live and die in their own village. For emigration beyond the Province there are two broad channels, namely, that which leads the surplus labour of Bengal into the tea gardens of Assam, and that which carries it over seas to the Colonies. Both these lines are under surveillance; but while it is impossible for any Colonial emigration to go on without the knowledge of the Government, it is believed that the many routes to Assam, and the comparative ease with which communication with that Province is carried on, encourage a considerable amount of voluntary emigration over which Government has no sort of supervision. Of the 468,285 persons born in other Indian Provinces and found in Bengal on the night of the Census, Assam, Central Provinces, North-West Provinces, and Oudh supply nearly nine-tenths. North-West Provinces send 137,589 men and 715 women. But though there is this emigration from other Provinces to Bengal, it is more than compensated for by emigration from Bengal, which accounts for 615,286 persons; so that really Bengal sends out 147,000 persons more than it receives from other Provinces.” Mr. Bourdillon explains how this occurs. He says that the Central Provinces and Oudh show a net

immigration to Bengal of 138,304 persons; while allowing for immigration to Assam and emigration from it, Bengal supplies Assam with 180,000 more persons than come from Assam to Bengal. So Bengal supplies the Central Provinces with 11,000, but takes from Madras 15,000, and loses to Bombay 7,700, and supplies Burmah with 102,861 emigrants, taking back from that Province only 1,140. He has some interesting remarks in regard to the internal immigration and emigration of the country, that is to say, the movements of the people from one district or from one division to another.

373. Of the North-West Provinces, Mr. White writes that the immigration is small, amounting to not quite 2 per cent, of the population. The exact figures are 1.82. 801,811 persons have been enumerated within the Province whose birthplaces are outside it. The immigrants come in the greatest numbers from the neighbouring States and Provinces of Rajputana, Bundelkhund, the Punjab, and Bengal, the latter sending the largest number. Of the Asiatics born outside the Indian Empire there are 42,758 shown in the North-West, of whom 39,487 are Nepaulese who belong in considerable numbers to the Ghoorka regiments. Mr. White puts down the emigrants from the North-West Provinces to other parts at about 1,000,000 against 801,811 immigrants, and says that emigration of coolies for the Colonial plantations is very small; as for the four years ending 1881 only 40,028 were registered as emigrants from the North-West Provinces and Oudh.

374. Mr. McIver, writing regarding Madras, says that the birthplace returns bring out very clearly the "stay-at-home" disposition of the Madras people. Regarding the immigration from adjacent Provinces, he says that Mysore, which touches seven of the Madras districts, sends 103,062 persons to Madras territory; while the Nizam's Dominions, which are adjacent to four of the Madras districts, supply 54,525. From the French settlements adjoining to the Madras districts come 17,173. Of the Nilgiri population 43½ per cent, are born outside the district, but this is not more than might have been expected. He also notes that whatever might have been the effect of the famine, by the time the Census of 1881 was taken the people who had moved from

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their own villages had returned to their homes. There is now no more sign of migration from the famine to the non-famine districts than of the reverse movement, not so much in fact. In non-famine districts 1.49 per cent, of the residents are from famine districts, and 2.43 per cent, are from other non-famine districts. In famine districts 1.38 per cent, are from non-famine districts, and 1.76 per cent, from other famine districts. So that the trifling movement which exists is not influenced by the effects of famine. There is a considerable migration from the Madras districts to Ceylon where 256,611 Madras-born persons are found; Mysore takes 140,000 from Madras, British Burmah, 740,430, and the Nizam's Dominions, 55,282. The emigration over sea has been for 10 years 226,243, or 22,624 per annum.

375. In the Central Provinces there are 232,148 immigrants from other Indian Provinces, and 314,379 from Native States, about 5 per cent, of the total population born in the Central Provinces. The North-West Provinces supply the largest number, 121,000, Bundelkhund, 88,000; Baghelkhund, 57,000; Berar, 52,000; Mâr wâr, 49,000; Nizam's Dominions, 28,000. These all adjoin outlying districts of the Central Provinces in different directions, and the immigration is purely an agricultural movement.

376. Of Berar, Mr. Kitts writes that nearly one fourth of the inhabitants of the Province were born outside the districts in which they were enumerated on the Census night. 77,000 persons emigrated from Bombay, 185 from the Central Provinces, and 130,000 from the Nizam's Dominions. Against this number Berar has sent to Bombay 9,454, to the Central Provinces, 52,311. Immigrants into Berar are attracted mostly by its agriculture, and most of those who have come from Bombay or from the Nizam's Dominions and from the Central Provinces are agriculturists.

377. Bombay takes the largest portion of its immigrant population from the Dominions of the Nizam of Hyderabad, then from Rajputana; next, but a long distance after these, comes Goa, with its native Christian population. Madras, the Punjâb, Central India, and the North-West Provinces follow with over 20,000 persons each. Of persons born in Asiatic countries outside the Indian Empire, the Beloochis alone were numerous, and they are to be found in the contiguous districts and Scinde. A few are found else-where, mostly in the native army. The immigrants from Cabul and Afghanistan are more scattered, though the majority are found in Scinde. Amongst this class are a good many traders and horse dealers, who make long journeys through India with their stock-in-trade. Amongst the Arabs are many engaged in trade; some also belong to the retinue of Feudatory States who happened to have been in British territory at the time of the Census. Persians are mostly concentrated at the centres of trade, such as Bombay and Karachi. In addition to the Mahammedan natives of that country, who are the most numerous, there is a considerable colony of Irani or Persian Parris in Bombay city, and a few Jews and Armenians.

378. In Burmah one seventh of the population consists of persons who have come into the country, their birthplace being outside it. Upper Burmah contributes the largest number of immigrants to this Province, no less than 316,000 persons having migrated from Upper Burmah to British Burmah. Bengal sends 103,000, Madras 74,000, and Bombay and the North-West contribute between them 5,250. The other countries supplying any portion of the immigrant population are the Shan States in Siam, who send 19,000, and China, which sends 11,300, the only other country being the Karen country, which supplies 2,170. It is almost entirely a male population which thus migrates to Burmah, out of each thousand natives of India who emigrate to Burmah four fifths being males, and less than one fifth females. In the case of the emigrants from Burmah the composition is not so uneven, one third are females and two thirds are males.

379. For the other Provinces and States, except in Baroda, no information has been given other than the figures contained in Table IX.

#### **Distribution according to birth-place.**

For Baroda the reviewer writes: " Compiling all the entries



together, we find that in this territory there are people from almost all the parts of the world. Asia, Europe, Africa, and America are all represented. Of course, the bulk of the population was born either in this territory or in the neighbouring British Provinces. But, besides that portion of the population, there are others who hail not only from the neighbouring Presidencies, but also from the neighbouring countries, and from the distant continents.”

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The following table illustrates the above remark:—

Birthplace.	No. of Persons.	Per-centage to Total Population.
Baroda territory	1881405	86.11
Bombay Presidency	160319	7.34
„ Native States	118267	5.41
Other Presidencies	23014	1.05
Asia	744	0.03
Europe	282	0.02
Other continents	27	0.04
Unspecified	947	
Total	2185005	100

Thus 86 per cent, of the population own this territory as the land of their birth, and nearly 14 per cent, were born outside. Of these, too, 136,534, or 6.25 per cent., are from the neighbouring British Provinces of Guzerath, and only 23,785 were born in the other districts of the Bombay Presidency; but of the 118,267 returned as born in the Native States of the Bombay Presidency, 116,641, or 5.34 per cent., are from the Guzerath and Kathiawar States, and from Kutch, and only 1,626 are from the other States in the Presidency. Thus out of the total population of 2,185,005 persons, 2,134,580 or 97.69 per cent, were born in Guzerath, either in this territory or in the neighbouring *Káhlsá* Provinces or in the neighbouring States, and only 50,425 persons, or 2.31 per cent., were born outside Guzerath. Of these the other Presidencies, including their Native States, furnish 23,014 or 1.05 per cent., and the Asiatic countries and other continents furnish 1,053, and 947 go as unspecified.

380. The emigrants to the Punjab came in largest numbers from the adjoining Provinces—the North-West (261,446) and Rajputana (233,542). The other countries contributing very large numbers are Kashmir (113,657) and Afghanistan (112,712).

381. Bengal contributes almost the entire of the emigrants to Assam; 221,256 having been enumerated in Assam who were born in Bengal. The North-West Provinces send 48,802, and Nepal is the only other country sending over 1,000 (6,395).

382. Coorg, which has a very large emigrant population, that is, large in relation to the number of persons found in Coorg, takes 48,688 from Mysore, and 24,895 from Madras.

383. The Nizam's Dominion obtains the largest portion of its foreign population from Bombay (108,180). Madras contributes 55,282, Rajputana 14,546, the Central Provinces 13,287, and the North-West Provinces 10,622. Arabia also supplies 5,654.

384. Mysore receives 140,025 emigrants from Madras and 23,664 from Bombay.

385. The returns show conspicuously that the emigrants are, as a rule, attracted to the Provinces adjacent to that where they are born. Thus we see that 99 per cent, of persons who were born in Assam and had been enumerated out of Assam had gone to Bengal; that 96 per cent, of those born in the French Settlements had gone to Madras; and 99 per cent, of those who were born in Kashmir have found their way to the Punjab. 89 per cent, of those absent from Travancore are to be found in Mysore, and 80 per cent, of those who have migrated from the Portuguese Settlements are found in Bombay. Of those who are absent from Mysore, though born in that Province, 63 per cent, have been traced to Madras, and half of the absentees from Coorg are also found in Madras. So, again, with the Central Provinces, half of the absentees there are traceable to Berar, the adjoining Province.

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## CHAPTER IX.

## THE STATISTICS OF INSTRUCTION.

386. The enumerators were directed to ascertain what persons were “under instruction” or were “not under instruction but able to read and write,” or were “not under instruction and unable to read and write.” In Table X. of Volume II. the information thus obtained is brought together for the several Provinces and for the different religions.

The following abstracts are worked up from this table. The first gives the percentages of the un instructed on the total population. In the second, similar per-centages are given after excluding the infantine population under five.

In the first the figures are ranged for Provinces in alphabetical series, in the second the Provinces are ranked in a series commencing with the country where the number of un instructed is lowest. In both cases the male population only is represented:

Abstract No. LIX			Abstract No. LX		
Abstract No. LIX;	Per-centages of		Abstract No. LX	Per-centages after excluding Infantine Population under five	
	Uninstructed.	Instructed.		Uninstructed.	Instructed.
Ajmere	87.9	12.1	Burmah	46.8	53.2
Assam	95.3	4.7	Madras	84.2	15.8
Bengal	91.0	9.0	Coorg	85.8	14.2
Berar	93.8	6.2	Ajmere	85.8	14.2
Bombay, British Territory	88.9	11.1	Bombay, British Territory	87.3	12.7
„ Feudatory States	90.0	10.0	Mysore	87.6	12.4
Burmah	53.9	46.1	Baroda	87.9	12.1
Central Provinces, British Ter-ritory	95.3	4.7	Bombay, Feudatory States	88.7	11.3
Coorg	87.0	13.0	Bengal	89.8	10.2
Madras	86.2	13.8	Punjab, British Territory	92.8	7.2
North-West Provinces, British Territory	94.2	5.8	Hyderabad	92.8	7.2
North-West Provinces, Feudatory States	96.3	3.7	Berar	92.8	7.2
Punjab, British Territory	93.7	6.3	North-West Provinces, British Territory	93.4	6.6
„ Feudatory States	94.7	5.3	Punjab, Feudatory States	94.0	6.0
Baroda	89.4	10.6	Central Provinces, British Ter-ritory	94.4	5.6
Hyderabad	93.7	6.3	Assam	94.4	5.6
Mysore	88.7	11.3	North-West Provinces, Feudatory States	95.7	4.3
All India	90.9	9.1	All India	89.6	10.4

387. These figures show how very weak is the impression that education has made on the population of India. Allowing for the infants of tender years who are too young to be at school, out of every 1,000 males only 104 are able to read and write or are under instruction.

If no allowance is made for children of this early age, the proportion under instruction and able to read and write in every 1,000 males is 91.

388. Burmah is the only Indian country where the majority of the males are instructed. There 532 of every 1,000 males are able to read and write or are at school. In Madras we find the next highest proportion. But the drop from the Burmah figure is very great; the Madras figure being 158 in every 1,000. Of the larger Provinces Bombay comes next with 127; then Bengal with 102. The North-West proportion is extremely low, 66, and the Punjab little better, 72.

389. Mysore and Baroda, both native States, stand well by the side of the British Provinces in the north, though neither of them is so advanced as Madras. Mysore, however, has been long under British administration, having been but recently handed

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over to the native ruler. Coorg and Ajmere, both British Provinces, rank before either of these two States, coming immediately between Madras and Bombay.

390. It is not easy to obtain figures for European countries which we can compare with those for India, though there is no difficulty in ascertaining what are the numbers of children at school in Europe. But I may note that of the entire population of France in 1864, 67'0 per cent, could either read and write or read only:—

55.6 being able to read and write.

11.4 being able to read only.

In Prussia, too, of nearly 90,000 recruits enrolled in 1871, 3.42 per cent, had received no instruction. In Italy, for 1861, information was collected very similar in character to that we now have for India, and the following statistics were then recorded for the Italian population.

In every 1,000 inhabitants the population who could neither read nor write was:—

	Males.	Females
In the old Provinces and Lombardy	461	574
In Central Italy	641	750
In Naples and Sicily	835	938

Thus Madras may be said to rank with Naples and Sicily, while Burmah ranks with the better educated population of Sardinia and Lombardy.

391. For Europe, however, statistics are available showing the per-centage borne by children receiving primary education to the total population.

These are extracted by Mr. Baines in his admirable report for Bombay, and have been made use of by other writers on the Census of 1881 in Indian Provinces. I append them here, and place side by side with them figures showing for the various Indian Provinces, where the information is available, the per-centage of males under instruction to the total population.

ABSTRACT NO. LXI.

Per-centage under Instruction on Total Population.

Both Sexes <i>European Countries.</i>		Males only <i>Indian Provinces.</i>	
Saxony	17.5	Burmah	10.8
Switzerland	15.5	Coorg	4.2
Denmark	15.0	Madras	3.5
German Empire	15.0	Bombay, British Territory	3.2
Prussia	15.0	Mysore	3.1
Sweden	13.7	Bengal	2.9
Bavaria	13.0	Bombay, Feudatory States	2.3
Holland	13.0	Ajmere	2.3
France	13.0	Berar	2
Norway	12.5	Punjab, British Territory	1.5
Great Britain	12.0	Central Provinces, British Territory	1.5
Belgium	11.9	Assam	1.4
Austria	9.0	North-West Provinces, British Territory	1.3
Spain	9.0	Hyderabad	1.3
Hungary	7.5	North-West Provinces, Feudatory States	0.8
Italy	6.5	Punjab, Feudatory States	0.8
Greece	5.5	Baroda	0.2
Russia	2.0	<b>All India</b>	<b>2.8</b>

## Turkish Empire

1.0

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We observe from this that all India is considerably more advanced than Russia in primary education, but is not half so forward as the backward kingdom of Greece, and that it takes a very low position by the side of the Western European countries. Burmah is the only Province which ranks on a level with Western Europe, coming half way between Belgium and Austria. In none of the other Provinces does the figure of per-centage come up to that of Greece. All the States and Provinces, except Baroda and the Feudatory States of the Punjab and the North-West, rank above Turkey.

392. In the accompanying abstracts information for the various more important religions is given for the several Provinces. It is curious to notice how much more educated the people are in Burmah, whatever their religions. The large proportion of persons who are instructed is not peculiar to the special religion of the Province, Buddhism, but is perceptible amongst the Hindoos, who in Burmah number 22 per cent, of literate to 13 in the Province, Madras, which stands next for the number of literate Hindoos; also among the Mahammedans, who have in Burmah 25 literate against 20 in the Province which comes next, Mysore, and against 18 in Coorg.

In all India the Parsis show the best figures amongst the separate religions. 73 per cent, of the males and 37 per cent, of the females being literate. Next come the Christians with 37 males and 16 females. After these the Buddhists with 49 amongst the males and 3 amongst the females, these showing a larger per-centage among the males, but less if both sexes are considered. The Jains, too, show a larger proportion of literate males than the Christians, 48, but less for both sexes, their females having a very low figure, .6, in the column of instructed.

#### ABSTRACT No. LXII.

##### Per-centages of Illiterate and Instructed and Instructed by Provinces, and by Main Religions.

Province, &c.	Hindoo		Mahammedan		Buddhist		Christian	
	Illiterate.	Instructed.	Illiterate.	Instructed.	Illiterate.	Instructed.	Illiterate.	Instructed.
Ajmere	91.3	1.7	91.8	8.2	0	0	18.5	81.5
Assam	94.5	5.5	96.7	3.3	79.8	20.2	51.3	38.7
Bengal	89.8	10.2	93.9	4.1	82.7	17.3	59.1	40.9
Berar	94.1	5.9	93.2	5.8	0	0	35.0	65.0
Bombay (British Territory)	89.1	10.9	93.3	6.7	0	0	61.0	39.0
Bombay (Feudatory States)	91.6	8.4	87.7	12.3	37.5	62.5	79.1	20.9
Burmah	77.5	22.5	74.9	25.1	49.9	50.1	49.8	51.2
Central Province (British Territory).	94.8	5.2	86.2	13.7	60	40	27.9	72.1
Central Province (Feudatory States).	Unspecified.	0	Unspecified.	0	0	0	Unspecified.	0
Coorg	88.1	11.9	82	18.0	0	0	51.5	48.5
Madras	86.7	13.3	83.9	8.2	67.9	32.1	75.8	24.2
North-West Province (British Territory).	94.4	5.6	94.2	5.8	57.4	42.6	17.9	82.1
North-West Province (Feudatory States).	96.3	3.7	96.5	3.5	0	0	60.0	40.0
Punjab (British Territory)	89.7	10.3	97.1	2.9	83.1	16.9	19.6	80.4
Punjab (Feudatory States)	92.8	7.2	97.5	2.5	97.9	2.1	26.5	73.5
Baroda	90.5	9.5	89.5	10.5	0	0	20.1	79.9
Cochin	Unspecified.	0	Unspecified.	0	0	0	Unspecified.	0
Hyderabad	94.2	5.8	90.5	9.5	0	0	33.4	66.6
Mysore	89.5	10.5	80.2	19.8	0	0	49.0	51.0
Rajputana	Unspecified.	0	Unspecified.	0	0	0	Unspecified.	0
Travancore	"	"	"	0	0	0	"	0



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## ABSTRACT NO. LXIII.

Per-centage for all India by Religions.

	Males.		Females.	
	Able to Read and Write.	Unable to Read and Write.	Able to Read and Write.	Unable to Read and Write.
Hindoos	9.0	91.0	0.2	99.8
Mahammedans	5.9	94.1	0.3	99.7
Aboriginals	0.4	99.6	0.1	99.9
Buddhists	49.2	50.8	3.2	96.8
Christians	37.3	62.7	16.4	83.6
Sikhs	8.2	91.8	0.2	99.8
Jains	48.2	51.8	0.6	99.4
Satnamis	0.8	99.2	0.0	99.9
Kabirpanthis	2.1	97.9	0.1	99.9
Nat-worshippers	6.2	93.8	1.2	98.8
Parsis	72.9	27.1	36.9	63.1

## ABSTRACT NO. LXIV.

## ALL RELIGIONS.

Per-centage on Total Population of Males not under Instruction and unable to Bead or Write.

Ajmere	87.9	North-West Provinces (British Territory)	94.2
Assam	95.3	North-West Provinces (Feudatory States)	96.3
Bengal	91.0	Punjáb (British Territory)	93.7
Berar	93.8	Punjáb (Feudatory States)	94.7
Bombay (British Territory)	88.9	Baroda	89.4
„ (Feudatory States)	90.0	Central India	13.6
Burmah	53.9	Cochin	Unspecified
Central Provinces (British Territory)	95.3	Hyderabad	93.7
Central Provinces (Feudatory States)	Unspecified	Mysore	58.7
Coorg	87.0	Rajputana	Unspecified
Madras	86.2	Travancore	„

393. The state of instruction amongst the people will best be illustrated by the remarks of the provincial reporters, which I shall now append. In Bengal Mr. Bourdillon writes:—

“The true significance of statistics of instruction cannot be detected till they are examined in relation with age. From the statistics

which have been given elsewhere, and from the remarks which have been made concerning them, the question of age has been purposely eliminated. It is obvious, however, that the illiterates contain not only the illiterate adults and the children not at school, but also all the children who are not yet of age to commence their education, and that therefore their absolute total is much higher, and the proportion of illiterates to scholars and literates is much greater than it will be if, as should be the case, for the basis of calculation the number of persons is taken who were of an age to have learnt to read and write. The first thing to be done, then, is to eliminate all those who are not of a schoolgoing age. The experience of European statisticians has shown that the number of

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children of a school-going age may be taken at 15 per cent, of the population. It may also be admitted for the purposes of calculation that the inferior limit of this period is the fifth year of life. Doubtless many children below the age of five years are receiving instruction, but the fifth year seems, for several reasons, to be the most suitable for adoption as marking the threshold of learning, and therefore all those who may be learning or already educated may be taken as the total population less the numbers in the age group 0 to 4.

“Upon this basis a table has been prepared, accompanied by a graphic diagram, both of which will be found appended to this chapter. They refer to the male population only, because female education is almost non-existent, and may be left out of the calculation. The diagram\* illustrates the per-centages which the table contains, and they combine to show for the male population five years old and upwards the per-centage of persons in each district who fall within each of the three educational categories, separating them also according to their religious belief into the three large groups of Hindoos, Mahammedans, and all religions. Taking the whole Province, first it will be seen that in every 1,000 males of all religions above five years of age, 34 are learning, 67 can read and write, and 898 are ignorant. Among the Hindoos the proportion of illiterates is somewhat less, but it rises considerably above the mean in the case of Mahammedans. Out of 1,000 Hindoos of the age specified, 38 are learning, 79 can read and write, and 882 are ignorant. Among the Mahammedans the proportions are 26, 45, and 928, thus demonstrating what was already known to be the case, viz., that the standard of education is much higher among the Hindoos than among the followers of Islam. This conclusion receives additional confirmation from an examination of the divisional figures, which, for facility of reference, are given in the statement below:—

Statement showing the Number of Persons in every 10,000 found in each Division in each Grade of Education.

Divisions.	All Religions.			Hindoos.			Mahammedans		
	Pupils.	Literate.	Illiterate.	Pupils.	Literate.	Illiterate.	Pupils.	Literate.	Illiterate.
Burdwan	684	1291	8028	741	1397	7860	441	849	8708
Presidency	465	1091	8442	668	1,567	7763	236	533	9229
Rajshahye	291	597	9110	347	829	8822	258	338	9402
Dacca	373	709	8916	686	1408	7904	192	305	9501
Chittagong	613	971	8414	772	1670	7556	543	655	8800
<b>All Bengal Proper</b>	<b>463</b>	<b>919</b>	<b>8616</b>	<b>649</b>	<b>1360</b>	<b>7989</b>	<b>280</b>	<b>474</b>	<b>9244</b>
Patna	189	426	9383	190	433	9375	180	344	9474
Bhaugulpore	174	338	9486	181	368	9449	201	340	9457
<b>All Behar</b>	<b>184</b>	<b>395</b>	<b>9419</b>	<b>187</b>	<b>413</b>	<b>9398</b>	<b>190</b>	<b>342</b>	<b>9466</b>
Orissa	477	703	8818	477	699	8822	445	756	8797
Chota Nagpore	161	298	9589	185	349	9464	163	276	9559
<b>All Bengal</b>	<b>349</b>	<b>688</b>	<b>8961</b>	<b>344</b>	<b>817</b>	<b>8837</b>	<b>266</b>	<b>453</b>	<b>9279</b>
Feudatory States	145	305	9548	152	341	9505	295	391	9312
<b>All Bengal, including Feudatory States</b>	<b>341</b>	<b>673</b>	<b>8984</b>	<b>386</b>	<b>793</b>	<b>8819</b>	<b>266</b>	<b>453</b>	<b>9279</b>

“Dealing first with the illiterates, and beginning with the general population of all religions, it will be observed that the proportion of illiterates is highest in the Feudatory States, where they are 9,548 in every 10,000 of the population; Chota Nagpore following with 9,539, Bhaugulpore with 9,486, Patna with 9,383, and Rajshahye with 9,110. No other division has so many as 9,000. In the two divisions first named the

\*The diagram has not been extracted.

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large admixture of the aboriginal element is responsible for the extent of illiteracy. In Behar education is confessedly very backward, and the condition of the Rajshahye Division is chiefly due to the large proportion which its Mahammedan population bears, for whereas among the Hindoos of that division only 8,822 in 10,000 are illiterate, the proportion of illiterates in 10,000 Mahammedans is 9,402. The argument of religion, however, does not always hold good; if it did we should expect that the Orissa Division, in which 97.40 per cent, of the population are Hindoos, would show the smallest proportion of illiterates. In point of fact, however, it stands only fourth, and the division in which illiteracy is least general is that of Burdwan, which has a per-centage of only 83.96 Hindoos. Its rank is doubtless due to its propinquity to Calcutta and to its central situation. The Chittagong and Presidency Divisions stand second and third in order of least ignorance. That the Presidency Division with its large metropolitan population should be so high up is no matter for surprise; but the position of Chittagong, which has a larger proportion of Mabamedans, viz., 67.86 per cent., than any other division, was somewhat unexpected. Of individual districts, those which are closest to the Presidency town have, of course, the smallest proportion of illiterates; thus, in 10,000 of its population, Calcutta has only 6,232 who cannot read and write, Howrah 7,492, the suburbs 7,650, Hooghly 7,660, and the 24 Pergunnahs 7,784. The largest proportion of illiterates is found in the Tributary States of Chota Nagpore (9,867), Chumparun (9,674), Lohardugga (9,642), Hazaribagh (9,622), the Sonthal Pergunnahs (9,614), and the Orissa Tributary States (9,607), in all of which districts education is backward, the population (except in Chumparun) scattered, and the aboriginal element considerable.”

“Turning next to the educated population, *i.e.*, those able to read and write, as distinguished from those who are still learning, the general proportion for the whole Province is 6.73 per cent., or

one to every 13 who can neither read nor write. It will be obvious that these are almost all adults, and this fact assists to explain why the Presidency and Burdwan Divisions, with their great towns, stand so high. The Burdwan Division has nearly 13 per cent, of its male population five years old and upwards literates, and stands first with nearly double the provincial mean; the next division is the Presidency, with 10.91, and then Chittagong with 9.71; while the divisions with the smallest proportion of educated persons are Chota Nagpore 2.98 per cent., Feudatory States 3.05, Bhaugulpore 3.38, and Patna 4.26. The districts which contain the greatest proportion of literates are those where the proportion of adults is greatest, viz., Calcutta 29.95, the suburbs 18.31, Howrah 17.74, Hooghly 15.72, and the 24 Pergunnahs 15.00; while the districts which are worst off in this respect are those which have already been noticed as showing the greatest degree of illiteracy, though they do not stand in the same order, viz., the Tributary States of Chota Nagpore .99 per cent., Singbhoom 2.31, Lohardugga 2.34, Hazaribagh 2.55, and the Tributary States of Orissa 2.71.”

“But statistics of literacy and illiteracy, however interesting, refer only to the past; they denote the comparative attainments of persons who are no longer in a position to improve their educational status, and whose day for learning has gone. Statistics of actual instruction, on the other hand, have this additional element of interest, that they deal with the present and the future, and while they show to what stage education has already advanced, they supply us with a means of comparison with the past and of forecast for the future. Emigration and immigration apart, that district or division which has the largest proportion of scholars has the brightest promise for the future; while the largest proportion of educated adults denotes the longest settlement, the best appreciation of the advantages of learning, and the greatest diffusion of general intelligence and material prosperity. Judged by these standards, no division of Bengal, as we have seen, surpasses that of Burdwan in its present prosperity; while the statistics of instruction show that it stands first in promise for the future. Of its whole male population five years old and upwards, 6.84 per cent, are under instruction; Chittagong stands second with a per-centage of 6.13, and Orissa third with 4.77 per cent. Four divisions take a very low place, and if the figures for instruction are correct, and the error alluded to previously has been avoided, they show a lamentably low proportion of scholars. In the Feudatory States they are only 1.45

per cent., in Chota Nagpore 1.61, in Bhaugulpore, and in Patna 1.89. But it will be remembered that these are the divisions to which schedules in the Persian Nagri, and Kaithi characters were sent, and it is possible that the number of persons able to read and write has been overstated at

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the expense of those under instruction. It will be noticed that while in most other divisions the literates stand to the learners in the ratio of rather less than two to one, in the divisions of Patna and Chota Nagpore and in the Feudatory States the proportion of the literates is more than twice as great as that of the learners. On the other hand, it is common knowledge, and the statistics of the Educational Department show that these divisions are the most backward in the province in respect of present instruction, and there can be no doubt that whether the ratios for each are exactly right or not their position on the bottom of the list is in accordance with known facts. School instruction is at the lowest ebb in the Tributary States of Chota Nagpore, where only 32 boys in 10,000 are pupils: the districts with which we are already familiar as prominent for illiteracy and for deficiency of educated persons follow almost in the same order; Chumparun has only 1.03 per cent, of the population at school, the Tributary States of Orissa 1.20, Hazaribagh has 1.21, Lohardugga 1.22, and the Sonthal Pergunnahs 1.33. But it is surprising to find several other districts with a proportion of scholars equivalent to less than 2 per cent, of their population: better things, for instance, might have been expected of Monghyr (1.28), Mozufferpore (1.61), Shahabad and Durbhunga (1.72 each), Bhaugulpore (1.83), and Gya (1.93), and they reveal a backwardness which is not surpassed by the Mahammedan districts of the Rajshahye Division. On the other hand, in Howrah, where the population of a schoolgoing age bears a more reasonable proportion to the whole than in the metropolis, the per-centage under instruction is 8.32; in Calcutta it is 7.71, in Hooghly 7.66, in the 24 Pergunnahs 7.14, in Midnapore 7.12, and in Bankoorah 7.04.”

#### EDUCATION BY RELIGION.

“The Hindoos compose so large a portion of the whole population, viz., 65.36 per cent., that where, as is the case in most

districts, theirs is the prevailing religion, the educational statistics for all religions and for Hindoos vary very slightly; but wherever any variation occurs it is almost always in favour of the Hindoos and in most cases it may be said that the statistics for all religions are the statistics for Hindoos reduced in proportion to the number of Mahammedans, and persons of other religions found in the district. Thus, whereas in 1,000 persons of all religions the illiterates are 898, among 1,000 Hindoos the illiterates are 881 only; for every 67 men of all religions who can read and write, the Hindoos can show 79, and for every 34 scholars of the whole population they can show 38. It would seem therefore that it is in the class of learners alone that their supremacy is at all challenged. The facile and receptive Hindoo has from the earliest times lent himself to all such new learning as seemed to promise him advancement or profit; he has ever been an eager student both of his own and of exotic learning; in the times of the Mogul Empire, though most of those posts whose splendour caught the eye and filled the imagination were appropriated by the ruling race, the humbler, but perhaps hardly less lucrative, appointments in the general administration were held by Hindoos, whose capacity for business fitted them for the administration of details which were beneath the notice or beyond the patience of their masters. The Kayasth was hardly less powerful in 1700 than he was a hundred years later. Akbar's greatest financier was a Hindoo of this caste, and there is reason to believe that there never was a time even in the reign of the austere and bigoted Aurungzebe, who, as is well known, endeavoured unsuccessfully to deprive them of office, when the Hindoos were not a power in the State, and when they did not cultivate, learning for what it brought them. When the Mahammedan Empire fell before the growing power of the British, the Hindoo changed the direction without abating the earnestness of his studies, and while the Mahammedan, proud and bigoted, cherishing the memory of a ruined greatness and the traditions of a faded splendour, held sullenly aloof from the conquering race, and partly from dislike, partly from pride, refused to acquire their language or to countenance their measures, the pliant Hindoo redoubled his exertions and soon succeeded in obtaining almost exclusive possession of all posts in the country that were open to natives. Since that time he has eagerly availed himself of the efforts which the British have continually made for the better education of their subjects, and while the more intelligent classes in particular have diligently applied themselves to the study of English, the schools crowded



with Hindoo boys to be found in almost every village attest their appreciation of the value of vernacular education. Of late years the Mahammedan community has begun to wake from its lethargy, and some advance has been made in the spread of learning among the Mahammedans of the better classes. Among the lower classes,

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however, this renaissance has had little or no effect, and their ignorance is as complete as ever.”

“Though the progress of education among the Hindoos has been marked by these leading characteristics, they are not equally conspicuous in all parts of the country. To Bengal and Orissa the above remarks apply in their fullest extent, but in Behar and Chota Nagpore education has always been backward, as the following figures will show: In Bengal, taken as a whole, the illiterate Hindoos are 8,819 in 10,000, as compared with 9,279 in the same number of Mahammedans, and 8,984 in 10,000 men of all religions. In Bengal Proper the illiterate Hindoos are only 7,989 as against 9,244 Mahammedans, and 8,616 of all religions. In Orissa the very few Mahammedans (only 85,611 in all, or 2.29 per cent.) are mostly of the better classes, and the proportion of illiterates among them is actually less than among the Hindoos. On the other hand, in Behar and Chota Nagpore the proportion of Hindoo illiterates is very slightly less than among the Mahammedans, and is very much higher than the mean of the Province. Taking each division by itself, they stand in respect of Hindoo illiterates in the same order as they did for illiterates of all religions; but just as in Orissa the few Mahammedans are exceptionally enlightened, so in Chittagong the few Hindoos are of the most intelligent class. Of the districts, the most illiterate is that which is composed of the Tributary States of Chota Nagpore, followed by the several districts of the Chota Nagpore Division, and the Province of Behar, with the single exception of Purneah, the Bengali element in which has succeeded in raising its average. The largest proportion of educated persons (as distinguished from learners) in the Hindoo as in the general population is found in the metropolitan districts, and the smallest proportion in those of Behar and Ghota Nagpore. The districts which rank highest for their proportion of Hindoo scholars are Calcutta and Howrah, the 24 Pergunnahs, Chittagong, Dacca, and Hooghly, in all of which

places the ratio is more than 8 per cent.; and the great excess of Hindoo scholars, in comparison with those of other religions which has already been alleged, can be strikingly shown in the following way: Hindoo scholars are more than 5 per cent, of the Hindoo population five years old and upwards in 22 districts, while there are six districts with more than 8 per cent. and three in all with more than 7 percent, of scholars. With regard to Mahammedans only six districts have more than 5 per cent, of scholars, and of these six only two have more than 6 per cent.”

“The literacy and illiteracy of the Mahammedans has been sufficiently discussed in the foregoing paragraphs, and need not be touched upon again. Of other religions the highest place is taken of course by the Christians. Out of ever 10,000 Christian men and boys five years old and upwards, only 5,245 were illiterate, while 3,464 could read and write, and 1,289 were learning. The European and Eurasian community are such small contributors to the illiterates that it is surprising to find so large a proportion of illiterates, clearly denoting the existence of much ignorance among the Native Christians in spite of the efforts of mission schools. Among the aboriginal peoples the amount of education which is evidenced by the ability to read and write hardly exists at all: great pains have been taken of late to extend education among the Sonthals, but the figures of the Census do not exhibit much fruit from these efforts, since they show that in 10,000 male Sonthals five years old and upwards, 9,929 are absolutely ignorant, 36 can read, and 33 are at school.”

#### POPULATION OF THE SCHOOL-GOING AGE.

“In the foregoing paragraphs the whole population five years old and upwards has been considered with reference to all three grades of educational attainment, but so long as the field of inquiry is not made narrower than this no very clear conclusions can be drawn as to the statistics of instruction in a province. That can be better ascertained by examining the proportion of scholars to children of a school-going age. In European countries this examination can usefully be extended to children of both sexes, but in Bengal, as has been pointed out, female education is so infinitesimal that it may be left out of the question, and the statistics of male instruction alone discussed. Starting with this proviso, and accepting the, usual European calculation that the school-going population amounts to 15 per cent, of the whole, the

following table has been prepared showing the per-centages of male learners on the boys of a schoolgoing age in each district in the whole population, and in the Hindoo and Mahammedan communities":—

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## Statement showing the Proportion of Learners in every 100 Boys of a School-going Age.

District, Division, and Province.	All Religions.	Hindoos	Mahammedans.	District, Division, and Province.	All Religions.	Hindoos.	Mahammedans.
Burdwan	32.45	36.01	18.09	Patna	19.04	17.98	25.62
Bankoorah	40.22	44.04	33.23	Gya	11.00	11.00	11.01
Beerbhoom	38.33	35.79	26.94	Shababad	9.79	9.41	14.46
Midnapore	41.18	44.35	24.85	Mozufferpore	9.24	9.62	6.35
Hooghly	44.98	47.83	31.49	Durbhunga	9.90	10.14	7.98
Howrah	47.96	52.87	28.17	Sarun	12.02	12.39	7.03
<b>Burdwan Division</b>	<b>39.71</b>	<b>43.16</b>	<b>25.45</b>	Chumparun	5.98	6.24	4.09
24.Pergunnahs	41.09	50.78	24.50	<b>Patna Division</b>	<b>10.84</b>	<b>10.87</b>	<b>10.28</b>
Suburte	32.00	40.33	16.42	Monghyr	7.34	7.01	10.03
Calcutta	48.94	57.92	18.08	Bhaugulpore	10.59	10.54	11.36
Nuddea	17.89	31.27	7.66	Purneah	12.01	11.93	12.07
Jessore	23.50	38.96	13.38	Maldah	16.22	20.20	11.51
Khulna	23.34	33.09	14.11	Sonthal Pergunnahs	7.51	11.23	10.04
Moorshedabad	18.01	24.72	10.52	<b>Bhaugulpore Division</b>	<b>10.02</b>	<b>10.46</b>	<b>11.50</b>
<b>Presidency Division</b>	<b>26.92</b>	<b>39.15</b>	<b>13.50</b>	<b>All Behar</b>	<b>10.55</b>	<b>10.75</b>	<b>10.88</b>
Dinagepore	16.61	13.71	19.24	Cuttack	27.20	27.00	28.34
Rajshahye	14.40	27.08	10.80	Pooree	21.67	21.59	20.62
Rungpore	14.24	18.09	11.71	Balasure	35.01	35.42	22.89

Bogra	26.46	32.97	24.84	Angul	10.62	10.70	26.08
Pubna	20.87	42.24	12.87	Banki	17.22	17.29	4.76
Darjeeling	12.06	11.96	15.66	<b>Orissa</b>	<b>27.20</b>	<b>27.19</b>	<b>25.39</b>
Julpigoree	11.67	10.85	13.24	Hazaribagh	6.70	7.31	5.97
<b>Rajshahye Division</b>	<b>16.74</b>	<b>20.28</b>	<b>14.66</b>	Lohardugga	6.82	8.82	10.83
Dacca	25.00	47.50	9.96	Singbhoom	13.35	12.47	55.67
Furreedpore	22.66	43.91	9.01	Manbhoom	12.91	13.81	10.82
Backergunge	23.82	40.96	15.26	<b>Chota Nagpore</b>	<b>9.03</b>	<b>10.42</b>	<b>9.09</b>
Mymensingh	15.84	29.89	9.09	<b>All Bengal</b>	<b>19.98</b>	<b>22.06</b>	<b>15.00</b>
<b>Dacca Division</b>	<b>21.05</b>	<b>39.70</b>	<b>10.70</b>	Cooch Behar	18.87	19.45	17.43
Chittagong	36.67	49.11	32.23	Hill Tipperah		Not available	
Noakholly	38.44	45.83	35.85	Tributary States, Orissa	6.87	8.67	6.98
Tipperah	30.56	41.79	24.95	Do. Chota Nagpore	1.84	1.79	8.88
Chittagong Hill Tracts		Not available		<b>All Feudatory States</b>	<b>8.30</b>	<b>8.70</b>	<b>16.89</b>
<b>Chittagong Division</b>	<b>34.36</b>	<b>44.59</b>	<b>30.03</b>	<b>All Bengal, including Feu- datory States</b>	<b>19.50</b>	<b>22.25</b>	<b>15.02</b>
<b>All Bengal Proper</b>	<b>26.54</b>	<b>37.80</b>	<b>15.77</b>				

“In the whole Province, including the Feudatory States, rather more than 19 boys in 100 are at school, but if the Feudatory States be omitted the proportion rises to nearly 20 in 100. Comparing the different Provinces together, Orissa with 27.20 per cent, of its boy scholars stands first, and Bengal is second with 26.54 per cent.: the Feudatory States are of course last with a per-centage of 8.30 only, Chota Nagpore being very little better with 9.03, and Behar with 10.55—so that, in point of fact, education is more than twice as popular in Orissa and Bengal as it is in Behar, and nearly three times as popular as it is in Chota Nagpore and the Feudatory States.”

“It is, however, somewhat unfair to compare Bengal with so small a province as Orissa or Chota Nagpore, because, while each of these is but the size of one small division, Bengal contains several divisions with very varying conditions of life. Comparing these divisions among themselves, Purdwan stands highest with nearly four scholars in every 10 boys; the Chittagong Division is second with 34.36 per cent., and a wide gap separates these from the 27.20 per cent, of Orissa and the 26.92 per cent, of the Presidency Division, which would be much higher but for the illiteracy of Nuddea. Dacca takes a middle place with 21.05 per cent., its mean being much lowered by the backwardness of Mymensingh. None of the other divisions have more than half this proportion, except Eajshahye, which stands half way between the two extremes, so that the divisions of Bengal may be arranged in respect of school instruction in three groups—the good,

consisting of Burdwan and Chittagong; the medium, comprising Orissa, the Presidency, and Dacca; and the bad, connected with the medium group by the link of Eajshahye, and composed of Patna, Bhaugulpore, Chota Nagpore, and the Feudatory States.”

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“In respect of district figures for instruction, Calcutta and Howrah take a very high place with nearly 50 per cent, of their boys at school. Hooghly, where primary education is very popular, and where there is also a large college, is third with nearly 45 per cent., and Midnapore, where there has been in existence for some time a carefully elaborated scheme of indigenous education, is fourth with 41\*18 per cent. The 24-Pergunnahs, as might have been expected from its situation, is well up with 41.09 per cent., which makes it fifth in the whole list. Bankoorah, where again there is a complete system of village schools, is sixth with four boys at school out of every 10. No other districts have so large a proportion of scholars as 40 per cent., but Noakholly and Chittagong head the group of seven which have more than 30 per cent., viz., Noakholly, Chittagong, Balasore, Beerbhoom, the Suburbs, and Tipperah. Nine other districts have more than one in five, or 20 per cent. The district in which instruction seems much the most backward is that of the Tributary States of Chota Nagpore, where the boys at school are less than 2 per cent., and it may be remarked that this is a part of the country which has not yet been brought in any way under the control of the Director of Public Instruction. Next to this district, but a good way above it, come those of Chumparun (5.98), Hazaribagh (6.70), Lohardugga (6.82), the Tributary States of Orissa (6.87), and Monghyr (7.34). It will be noticed that Nuddea, with only 17.89 per cent., is far below the average of the other districts in the division, and the only sound theory of explanation is that it is due to the fever which has lately played such havoc with the district; children have been too ill to come to school, and teachers too feeble to teach, so that the district which was once famous throughout India for its learning has now hardly a greater proportion of scholars than some of the most backward districts of the Province. Patna owes its prominence over the other districts of the division to its large college, and to the advantages offered by its great city, which is especially the centre of Mahammedan education in Behar.”



“It has already been stated how much greater eagerness in the pursuit of learning is shown by the Hindoos than by any other community, and the statistics of juvenile instruction fully corroborate the statement. While the proportion of scholars of all religions is for all Bengal 19.50 per cent., the Hindoo scholars are 22.25 per cent, of the Hindoo boys of a school-going age. These figures, however, include those of many districts where the term Hindoo was very loosely used, and if those parts of the country are examined where the calculation is not vitiated by the addition of semi-aboriginal races, it will be seen that the proportion of Hindoo scholars considerably exceeds the average per-centage of scholars of all religions. A comparison of the per-centages will show that almost everywhere the per-centage of Hindoo scholars exceeds that of the scholars of all religions, and greatly exceeds those of the Mussulman faith. In only 11 cases is the Hindoo per-centage lower than the general one, and where this inferiority is found its extent is very small. Compared with the Mahammedans, scholars of the Hindoo faith are very much more numerous—in 100 boys of each religion the difference often amounting to more than two to one and sometimes extending, as in the case of Dacca, to a ratio of five to one. On the other hand, the districts where the Mahammedan are in proportion more numerous than the Hindoo scholars are extremely few. Patna, which is one instance, has exceptional facilities for Mahammedan education; Shahabad, while it has a small Mahammedan population, contains one large Mahammedan town (Sasseram) with endowments for scholastic purposes; in Dinagepore the Hindoos are in the minority, and are mostly of the lower classes; in Singbhoom and Angul the number of Mahammedans is so small that their statistics are abnormal and without significance.”

“Reviewing the whole question it may be said generally that in the most advanced parts of Bengal from 20 to 40 per cent, of the boys of a school-going age are at school; in less developed districts, or where Mahammedanism is the prevailing religion, this ratio falls to from 10 to 20 per cent., while in the wilder and half civilised parts of the country it dwindles to nothing at all. The ratio for Hindoos is usually half as high again as the ratio for all religions, and more than twice as great as that for Mahammedans.”

“No figures for other than these two great religions are given, because they would only mislead. Instruction among the

aboriginal tribes is almost unknown. On the other hand the circumstances of the Christian community in India are so peculiar, especially those of the European section of it, that no useful object could be served by discussing in detail the figures which a similar calculation would give. Taken as a class, however, it appears that 74 per cent, of all the Christian boys of a school-going age are receiving instruction, and this may be somewhere near the truth.”

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“Compared with the other great Provinces of the Indian Empire, Bengal takes the third place in respect of the proportion which its male pupils bear to the whole male population of a school-going age. In Madras, which stands first, the per-centage is 22.47, in Bombay it is 21.65, and in Bengal, as we have seen, it is 19.50. Between these three Provinces and the next, however, there is a very wide interval, for the Punjab, which stands fourth, has a per-centage of 9.45 only, or less than half that of Bengal, the Central Provinces have 8.79, and the North-Western Provinces and Oudh 8.65.”

“In Great Britain in 1882 the average daily attendance of scholars, male and female, in the 21,136 schools under Government inspection was 3,848,011; if the children of a school-going age be taken at 15 per cent, of the population, their number of both sexes would be 4,455,578. A simple calculation will then show this startling result that 86.36 per cent, of the children of a school-going age are at school. In the United States of America, taken as a whole, the same calculation on the figures of the late Census of 1880 gives 83.42 per cent, of the school-going population as at school. In France at the Census of 1876 the number of scholars *on the rolls* was found to be 4,903,926, while the school-going population upon the basis of calculation already adopted was 5,544,268, thus giving the proportion of scholars to children of a school-going age at the high figure of 88.45 per cent. Probably, however, the true figure is much less, since, unless France is unlike most other countries in the world, the average daily attendance at school is a good deal less than the number on the rolls.

“With regard to illiteracy, Bengal compares unfavourably with other Provinces of India, for the figures in the margin will show that it stands only fourth on the list. The position of the Central Provinces is unexpected, and possibly the Census Report when published may throw some light on the question. So vast is the proportion of illiterates in India that it is difficult to institute a comparison between them and those of any other country for which Census figures are available. This difficulty, moreover, is aggravated by the very various systems adopted by different nations for distributing their statistics of instruction. In France the question of obtaining statistics of elementary instruction was raised for the first time so lately as 1866, so that the statistics of 1876 are not put forward with complete confidence. It appears, however, that out of the whole population more than *six* years old the illiterates are only 30.8 per cent.; in Bengal the proportion of illiterates of both sexes *five* years old and upwards is 94.94 per cent., or more than thrice as great. In the United States of America the inferior limit of observation instead of being five or six years is 10 years, and the result of the Census of 1880 shows that those who were unable to read amounted to 13.4 per cent., while those who were unable to write were 17 per cent., of the population 10 years of age and upwards.”

Statement showing the per-centage of illiterates on the whole Population in the larger Provinces of India.

Province.	Percentage		
	Males	Females.	Both Sexes.
Central Provinces	81.09	85.15	83.10
Madras	86.66	99.15	92.97
Bombay	88.88	99.35	93.94
Bengal	91.29	99.72	95.52
Punjab	93.90	99.84	96.62
North.Western Provinces and Oudh	94.21	99.84	96.92

#### FEMALE EDUCATION.

“So far it is only the male population that has been considered, but the subject cannot be quitted without a brief notice of female education in Bengal.”

“It is a well-known and much deplored fact that the education of women in India is at a very low ebb: something has been done by the State, something by missionary enterprise, and something by individual effort to improve the intellectual condition of the women of India, and there are signs, increasing in number and clearness every year, that these efforts have not been thrown away. Elementary knowledge is spreading; doors which were once closed to the stranger are opening daily to admit the zenana teacher or the schoolmistress, and a generation which has seen girls beginning to attend boys’ schools, and native ladies presenting themselves for examinations supervised by the University of Calcutta may expect that before it passes away female education may advance to a stage of which its friends of a former generation could hardly have dreamed. But though the East is grey the day is still far off, and the statistics of female education in Bengal show so lamentable a result that, looking to the whole mass of women in the Province, it may be said that reading and writing is virtually unknown among them. Such as they are, however, the figures will be found in the following paragraphs.”

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“It has already been stated that if the whole population of all ages be taken, the proportion of illiterate females is as 9,972 in 10,000, the learners being 10 in the same number and the literate women 17. If the element of religion be introduced into the calculation without reference to age, the pitiable disproportion between the state of female education in the Christian and in all other communities becomes very clear. The fact needs no proof, but the abstract in the margin is intended to convey some idea of the extent of the difference. It will be seen that out of every 10,000 women in Bengal, 6,552 are Hindoos, 3,107 Mahammedans, and 17 are Christians; that is to say, to every Christian female there are 385 who are Hindoos and 182 who are Mahammedans. If education were equally diffused among all the different religions, the same proportion would be maintained, and there would be 385 Hindoo girls at school to every 182 Mahammedans and 1 Christian. But what are the facts? In every 10,000 learners there are 1,480 Christian girls to 5,954 Hindoos and 2,304 Mahammedans; so that the Hindoo school girls instead of being 385 times as numerous as the Christian girls are only four times as numerous, and the Mahammedans instead of exceeding them in the proportion of 182 to 1 exceed them in the ratio of less than 2 to 1. The result given by the figures for the literates is still more astounding. Instead of the Hindoos being as 385 to 1 they are as 15 to 4, and the number of Mahammedan women who can read or write hardly exceeds that of literate Christian women, though the ratio that might have been expected was 182 to 1. It is clear, therefore, that while education among the Christian female community is out of all proportion greater than in any other, the Mahammedans have in proportion fewer educated ladies than the Hindoos, though their proportion of school girls is slightly better. The same facts may be put in another way. In every 10,000 Christian females of all ages, 876 are learning, 1,708 can read and write, and 7,416, or rather less than three out of four, are ignorant. In every 10,000 Hindoo women and girls only 9 are at school, and

only 16 can read and write, leaving 9,975 who are entirely illiterate. The condition of the Mahammedan female population, however, is worse, for in every 10,000 of them only 7 are learning and 10 can read and write, so that 9,983 have no learning whatever.”

Religions.	Learning.	Can Read and Write.	Proportion of each Religion in 10,000 of the Population.
Hindoos	5954	6258	6552
Mahammedans	2304	1911	3107
Christians	1480	1679	17
All others	260	150	322
Total all Religions	10000	10000	10000

“If we examine the statistics of education among the female population five years old and upwards, the picture is the same. In every 10,000 females of five years old and upwards, there are 6,602 Hindoos, 3,066 Mahammedans, 17 Christians, and 315 persons of other religions. If it be assumed again that education is equally diffused, there should be 388 Hindoos either learning or able to read and write, and 180 Mahammedans to every Christian in the position, but in reality the proportions are those which have already been stated, viz., to every Christian girl who is at school there are only four Hindoos and two Mahammedans, and to every Christian woman who can read there are one Mahammedan and less than four Hindoos. Again, out of every 10,000 women and girls of this age of all religions, 12 are learning and 20 can read or write. Among the Hindoos and Mahammedans the proportions are 10 and 19 and 9 and 12 respectively, while among the Christians 1,043 are learning and 2,035 can read and write. In other words, the proportion of illiterates in 10,000 females five years old and upwards is for all religions 9,968, for Hindoos 9,971, for Mahammedans 9,979, and for Christians 6,922 only. Comment on such statistics as the above is hardly needed, for they lead to one conclusion only, viz., that to all intents and purposes the efforts which have been made to teach and educate the native women of India have hitherto failed to make any impression on the great mass of ignorance which they represent.”

#### THE STATISTICS OF THE EDUCATIONAL DEPARTMENT.

“No comparison has yet been made between the educational statistics obtained from the Census papers and those provided by the Director of Public Instruction in his annual report. Such a comparison cannot fail to be extremely interesting, and it will be seen that it supplies valuable testimony to the trustworthiness of either set of statistics. Unfortunately, however, it cannot be carried out in all its details because the two sets of figures do not cover the same ground. While the Educational Department takes cognizance only of such schools and scholars as are placed under its supervision, accept its educational course, and use its hand-books, the Census enumerators’

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figures include, in addition to these, all those who are under private tuition or are at schools which do not recognise the authority of the Director of Public Instruction. Hence the scholars entered on the papers of a census must always be more numerous than those borne on the rolls of the Educational Department. If allowance be made for this fact, and also for the scholars in Feudatory States, the schools of which were not included in the returns of the Educational Department in 1881, the correspondence between the two sets of figures is very close. On the 17th February 1881 there were in Bengal, according to the Census, 1,027,752 scholars of both sexes, and on the 31st March in the same year the number of scholars on the rolls of the Educational Department was 928,489, a difference of 12 per cent. only. According to that Department 77.62 per cent, of this number were Hindoos, 19.87 per cent. Mahammedans, 1.09 per cent. Christians, and 1.39 per cent, persons of other religions. The Census figures show 74.06 per cent, as Hindoos, 24.13 per cent, as Mahammedans, 1.22 per cent, as Christians, and .57 per cent, as belonging to other religions. The correspondence is extremely near, more especially as each variation can be immediately explained. The excess of Mahammedan learners in the Census figures is attributable to their known predilection for household tuition, and to their reluctance to join in the British system of education which has led to the establishment of numerous *maktabs* or Mahammedan village schools outside the pale of official supervision. The excess under the head of Christians is doubtless due to causes somewhat similar, though arising from different motives; while, lastly, the gain of Hindoos and the loss under 'Others' in the Census figures only corroborates what has already been stated elsewhere, viz., that a large number of persons who are not really Aryan Hindoos have returned themselves as such in the Census schedules. The absolute figures are as follows:—

	According to Census.	According to Educational Department.
Hindoo scholars	759655	720759
Mahammedans	249832	184550
Christians	12719	10185
Other religions	5546	12995
Total	1027752	928489

“In his report for 1881-82, the Director of Public Instruction in Bengal examines at length the discrepancies between the figures of his own department and those given in the Census tables, and the usefulness of the statistics which the Census papers supply has



already been demonstrated by his directing inquiries to be made into the true position of affairs, where they show a greater number of scholars than the official lists of the Education Department.”

“In the following abstract the divisional figures for all scholars of either sex are compared, and it will show the great general correspondence of the two sets of statistics:—

Divisions.	Census Figures.	Educational Department	Educational Department
		Figures; 1881	Figures; 1882
Burdwan	220375	223771	230937
Presidency (including Calcutta)	178300	156847	151318
Rajshahye	102455	55303	63219
Dacca	142158	96896	146471
Chittagong	91741	63197	114299
Patna	125807	138557	147457
Bhaugulpore	62258	80524	89403
Chota Nagpore	29518	30956	34155
Orissa	77130	82438	96367
Total	1027752	928489	1093626

“For the Burdwan, Chota Nagpore, and Orissa Divisions the figures of both departments are very similar. In the Presidency Division there is an excess of nearly 22,000 in the Census figures, for which no explanation is readily forthcoming. In the

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Rajshahye, Dacca, and Chittagong Divisions the Census enumerators discovered a much larger number of scholars than appear on the rolls of the Educational Department, and the explanation, no doubt, is that in all these divisions there is a large number of Mahammedans who, as already stated, are especially likely to escape through the meshes of the educational net. It is to be observed that the departmental figures for 1882 in Dacca and Chittagong approach the Census figures more nearly than do those of 1881. In the Patna and Bhaugulpore Divisions there is a great discrepancy, which is against the Census figures; but it will be remembered that these are the divisions in which the Nagri, Urdu, and Kaithi schedules were used, and some of the scholars have no doubt been entered as literates. Writing of primary education in his report for 1881-82, and more especially of the system of payment by results, Mr. Croft says: 'Throughout Orissa and in the Burdwan and Chittagong Divisions the system has expanded with extraordinary rapidity, and the number of 'pupils in primary schools of organised instruction varies in these divisions from 25 to 29<sup>^</sup> per 1,000 of the population. In the Presidency and Dacca Divisions the proportion of pupils to population falls to 13 and 10 per 1,000; but in both divisions, 'and especially the latter, a further great extension of the system may be looked for.' "

\*\*\*\*\*

“ 'Rajshahye and Chota Nagpore are the only divisions in which partly from localand partly from other causes the system has not yet been productive of large results, there being only six pupils in primary schools per every 1,000 of the population. But the Inspector of the Rajshahye Circle and the Assistant Inspector of Chota Nagpore are convinced of the existence of a large number of indigenous schools which are as yet untouched by our operations.' These remarks, recorded by the head of the Education Department upon information obtained from the records of his own office, coincide surprisingly with the conclusions stated in the foregoing paragraphs, which were drawn independently from the figured statements of the Census. Both sets of statistics place the Burdwan, Chittagong, and Orissa Divisions in the front rank of primary education; both show that in the

divisions of Raj- shahye and Chota Nagpore primary education is somewhat backward, while the authoritative announcement of the inspecting officer, that much indigenous education in the Rajshahye Division has not yet been brought within the operations of the Educational Department, receives striking corroboration from the large excess in the number of scholars which the Census figures show.”

“If we look at smaller units than that of the division the same correspondence appears. The prominence of Chittagong and Noakholly in educational matters has already been mentioned more than once. The Director of Public Instruction reported in 1881-82 that these were two of the dis- tricts which had shown the greatest de- velopment. Bankoorah and Midnapore, both of which hold a high place in the Census tables, are districts where Mr. Croft says that the payment by results system has achieved large results. Other instances of this close corroboration might be supplied, but it will be simpler to give side by side the districts placed in order according to the Census figures and the departmental returns of 1880-81 and 1881-82. The de- partmental figures upon which the districts have been marshalled are those showing primary education only, while the Census figures are those of the class under instruction which, as has already been explained, may be taken as covering very much the same ground as the departmental figures for primary education. In both cases the order of the districts has been decided by the proportion of scholars each contains to the children of a school-going age, taking that as 15 per cent, of the population.”

According to the Census.	According to the Education Department	
	1880-81.	1881-82.
Calcutta	Burdwan	Noakholly.
Howrah	Balasure	Hooghly.
Hooghly	Bankoorah	Tipperah.
Midnapore	Midnapore	Balasure.
24-Pergunnahs	Hooghly	Calcutta.
Bankoorah	24-Pergunnahs	Burdwan.
Noakholly	How ran	Bankoorah.
Chittagong	Tipperah	Midnapore.
Balasure	Beerbhoom	Howrah.
Beerbhoom	Noakholly	24-Pergunnahs.
Burdwan	Cuttack	Cuttack.
Suburbs	Pooree	Chittagong.
Tipperah	Patna	Backergunge.
Cuttack	Backergunge	Pooree.
Bogra	Monghyr	Beerbhoom.
Dacca	Bhaugulpore	Dacca.

394. For the North-West Provinces Mr. White writes:—

“That of the males over five years old, 1.5 are learning to read and 5.1 per

cent. are able to do so;\* 6.6 per cent, therefore of this population have either acquired or are acquiring the elements of literary instruction. The largest percentage of scholars and literates is found among the Christians; but as Europeans have not been discriminated from natives, the class is heterogeneous. Of the natives, the Jains have the

\*At the Census of Ireland taken in 1871, 49.3 per cent, of the population were returned as able to read and write.

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largest proportions of scholars and literates, more than half the males over five years old coming in that class. But, as already remarked, the Jains belong almost exclusively to the trading and official classes, and consequently the proportion is probably rather below the mark. There can be but few among them who do not read and write the Mahajani character at least. I observed a tendency among some enumerators to treat as literates only persons who could read and write the Persian character, and this may perhaps explain why the proportion of literates among the Jains is not higher. The Mahammedans show a higher proportion of scholars than the Hindoos, viz., 2 per cent, to 1.3 per cent., while the proportion of literates is rather higher among the Hindoos, 5.05 to 441."

"The number of females returned as scholars and literates is very small indeed, 31,361, or but 17 in every 10,000. They are relatively most numerous among the Jains, and the per-centage among the Hindoos is lower than that among the Mahammedans— .02 scholars, .07 literates to 1 and 13. It will be further seen from the above abstract that the proportion of scholars and literates of both sexes is higher in the North-Western Provinces than in Oudh."

§ 119.— The proportion of scholars compared with the number of boys aged 5 to 10.

"The proportion of boys who learn to read after they are 10 years old is, I think, very small, and but few begin to learn before they have completed their fifth year. It will therefore show the progress of instruction better if we compare the number of scholars with the boys in the age group 5 to 9 for both the Hindoos and Mahammedans. We find, then, that there are 2,644,135 Hindoo boys between the ages of 5 and 10, of whom 232,055, or 8'7 per cent., are learning to read and write. Among the Mahammedans there are 410,946 boys in this age group, and of these the 57,850 returned as scholars are in the proportion of 14.1 per cent. Thus the Mahammedans have a larger proportion of their boys under instruction than the Hindoos."

§ 120.— The number of scholars compared with the number of pupils in government schools.

"From the report on public instruction for the year 1879-80 it appears that the average number of boys who attended a Government aided and private school of the *lower* class amounted to 210,849. Of this number I believe not more than one twentieth would have been classed among those who have learnt to read and write. Deducting this proportion, we have, then, 200,307 boys learning to read and write in schools under Government supervision out of the total number of 299,225 returned as scholars. Taking round numbers, then, we find that 300,000 boys are learning to read and write, 200,000 of them under Government supervision and 100,000 without it."

§ 121.— Comparison with the North-western Provinces' returns of 1872.

"At the last Census of the North-Western Provinces statistics were collected regarding the number of persons able to read and write; no distinction, however, being made between scholars and literates. The following is a comparison of the provincial figures for males only. The per-percentages are calculated on the *total number* of males:—

	Total Males.	Hindoos Scholars and Literates.	Per-centage.	Total Males.	Mahammedans Scholars and Literates.	Per-centage.
Census, 1872	14217357	469248	3.3	2183567	59578	2.72
„ 1881	14690664	852155	5.8	2301470	135290	5.87

"If the excess of the number of literates and scholars returned at the present Census corresponded with facts, the progress would indeed be very satisfactory; but there can be little doubt that the greater part of this excess, if not

all of it, is due simply to the greater accuracy of the present returns. As stated in para. 121 of the report on the Census of 1872, the tables of that year were admittedly imperfect and cannot be accepted as showing the extent of education. Proceeding, however, on the hypothesis that the errors of omission were proportionate among the two great classes of the people, we may at least infer from the above comparison that the proportion of scholars and literates at the last Census was lower among the Mahammedans than among the Hindoos, while at present the relation is reversed; primary

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instruction has therefore actually spread among the Mahammedans more than among the Hindoos since last Census, for there is no probability in the alternative supposition that it has decreased among the Hindoos.”

**§122.—Districts arranged in the order of there proportion of scholars.**

“In the following statement is shown the per-centage of the male population of each district which has been returned as learning to read and write, calculated on the number of boys in the age group 5 to 9:

1. Almora	20.5	26. Bulandshahr	9.7
2. Lucknow	18.8	27. Moradabad	9.7
3. Benares	16.7	28. Rae Bareli	9.6
4. Garhwál	15.6	29. Etáwah	9.5
5. Bánda	14.6	30. Mainpuri	9.4
6. Cawnpore	14.5	31. Bara Banki	8.5
7. Delira	14.4	32. Gházipur	8.3
8. Agra	14.1	33. Jaunpur	8.2
9. Jaláun	14.1	34. Hardoi	7.8
10. Jhánsi	13.6	35. Budaon	7.4
11. Fatehpur	13.5	36. Pilibhít	7.4
12. Allahabad	13.5	37. Mirzapur	7.4
13. Hamírpur	12.9	38. Azamgarh	7.3

14. Unao	12.3	39. Lalitpur	7.0
15. Meerut	12.1	40. Sitapur	6.7
16. Aligarh.	11.8	41. Ballia	6.5
17. Saháranpur	11.5	42. Fyzabad	6.2
18. Biinor	11.4	43. Basti	5.7
19. Muzaffarnagar	11.2	44. Tarái	5.7
20. Muttra	11.2	45. Babraicli	5.6
21. Gorakhpur	10.8	46. Kheri	5.3
22. Farukhabad	10.6	47. Partabgarh	5
23. Bareilly	10.4	48. Sultanpur	4.6
24. Sháhjahánpur	9.8	49. Gonda	4.3
25. Etah	9.8		

“The very high proportion of scholars in the Lucknow and Benares districts is of course explained by the fact of the urban population of these two great centres forming such a high proportion of the district population. The population of Almora and Garhwal is almost entirely rural, that of Garhwal especially. It is not a little remarkable that these two districts should thus stand at the head of the Province in the proportion of the children learning to read and write. It may be noted in passing that the districts of this division are the only ones in the Province where the Nagri character is used in the courts.”

395. In Madras Mr. McIver makes the following remarks on the education tables abstracted in the Census Office:—

“The total number returned as 'educated' and 'under instruction' is 2,189,288, or 7.02 per cent, of the total population. Leaving out the hill tracts, the population of which is practically uneducated, the remaining population is 30,218,756. Of these 2,189,054, or 7.24 per cent., are educated. This, however, does not fairly represent the amount of work done by the numerous, and, now fairly widespread, educational agencies of the Presidency. Although of late years female education has made a noteworthy start, it is still in its infancy as a national movement. It is, therefore, to the proportion for males we must



look for a fair estimate of the work done and of the advance education is making in the country. It is proposed, therefore, to deal with the education of the two sexes separately.”

**Errors and omissions in the returns for education.**

“Before comparing the figures, it is necessary to note that the returns contain some obvious errors, and as Mr. Stokes shows (Volume III., page 117), there is also a considerable margin of omission. Of the errors the most obvious is a return of 3,179 children under four as under instruction, and 4,844 children under four as ‘educated.’ It may be taken, for general purposes, that the age of instruction begins at 5 and ends at 15. A large number of children, no doubt, remain at school and college after 15; as many as 6,496 are shown as students between 20 and 25. Above 25 there are returned 5,942 as ‘learning.’ These may be taken to represent an error ‘of misplacement.’ It is hardly likely that there are, as the table asserts, 312 students between the ages of 60 and 70 years of age.”

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### Proportion educated over 5 years of age.

“For a rough division, 5 to 15 represents the scholar period closely enough. The margin of error suggested by Mr. Stokes amounts to about 100,000. Allowing for these errors and omissions, and including the 'Not Stated' we have the following result, Of male children up to 15 there are returned as—

Under instruction	464046
Educated	76211
<b>Total</b>	<b>540257</b>
Add estimated omission	23580
<b>Grand Total</b>	<b>563837</b>

or 14 per cent, of the male children between 5 and 15. Above 15 there are shown—

Males under instruction	55777
Educated	1459579
<b>Total</b>	<b>1515356</b>
Add estimated omission	40991
<b>Grand Total</b>	<b>1556347</b>

or 17.21 per cent, of the males above 15.

“Altogether of males, of an age to be educated, there are 16.22 per cent, educated.

### Comparison with 1881.

“The following compares the results with those for 1871. For the Madras City, sex particulars of education in 1871 are not available. The total educated have therefore been distributed between the sexes in the ratio obtained in 1881.”

	Males above Five.	Males Learning or Educated.	Per-centage.
1871	12788483	1513505	11.83
1881	13068896	2120184	16.22

“The foregoing marks broadly the strides which education has been making in 10 years. Roughly, the male population has improved 40 per cent, in this respect, and it does not require a Census to tell us that this progress continues and more than continues. At the same time the improved closeness of enumeration must be kept in view, for as the next table suggests there was probably some omission also in 1871. The progress of education as we now understand is of recent date, but its numerical progress is not so apparent from the age returns as might have been expected. What we know is that the depth and quality of recent education are much better than was formerly the case. A large number of the so-called educated over 30 merely know how to read with difficulty, many only to sign their names, but the figures for the younger generation represent real teaching.”

### Education by age.

“Table showing the Proportion of educated Males in the several Age periods above 15.

Ages	Total Males (including Pudukóta Territory and part of the Agency Tracts)	Males Educated	Per-centage of Educated Males to Total Males
15-20	1,304,855	201089	15.41
20-25	1,220,581	206711	16.94
25-30	1233666	209294	16.97
30-40	2214784	363743	16.42
40-50	1463201	254102	17.37
50-60	874014	158040	18.08
60 and upwards	729778	*122377	16.77
<b>Total</b>	<b>9040879</b>	<b>1515356</b>	<b>16.76</b>

\*Includes the number “Age not stated.”

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“This makes out that the proportion of educated is higher between 40 and 60 than at any other stage, and this casts some doubt upon the figures, as the progress during the last 10 years ought to show the highest average in the pupil ages. Those between 40 and 60 were alive in 1871. They were then between 30 and 50, and had probably acquired already such education as they claim in 1881. In this case a large section must have been omitted from the education return in 1871, and there is not entirely absent a suspicion of error in the tabulation of education by age in 1881.

#### **Increase of boys under instruction.**

“The age classification in 1871 was not for the same periods as that followed this time, and the proportions above and below 15 cannot be compared. But the numbers under 12 may be compared. The number of boys under instruction below that age in 1871 was 275,633 (this unavoidably includes boys up to 15 for Madras City). The number in 1881 including the proportion of omission was 375,704. The proportions on the total population between 5 and 12 were 9.44 in 1871 to 13.52 in 1881. That is to say, the number of boy children between 5 and 12 under instruction has increased 36.3 per cent. The period is not a good one for illustration, but it is the only one practicable.”

#### **Education and religion.**

“There is a considerable variation in the proportions of educated in the different religions.”

Table showing the Number and Per-centage of Males under 'Instruction' and 'Educated' on the Population of each Religion and Sex above Five Years of Age

-	Hindoos.	Mahammedans.	Christians.
Under instruction	468813	43700	26688
Educated	1344086	109854	57504
<b>Total</b>	<b>1812899</b>	<b>153554</b>	<b>84192</b>

Per-centages.

Under instruction	12.8	16.35	27.64
Educated	16	20	28
<b>Total</b>	<b>15</b>	<b>19</b>	<b>28</b>

### Education among Hindoos.

“On the total male population above five years of age the per-centage of educated is 15-73. Among Hindoos, 15-19; Mussulmáns, 18-75; Christians, 28-09. Unfortunately, the returns for education were not tabulated by caste. Had this been done it is probable that the percentage among male Brahmins, and possibly among Kannakans and one or two smaller castes, would have shown higher than among either Mahammedans or Christians. The distinction of the sexes in the education returns of the religions were not given separately in 1871. The following compares the proportion of educated on the *total population* of the three creeds in the two Censuses:—

Table showing the Proportion of Educated Males in the three Principal Religions in 1871 and 1881.

	-	1871	1881
Hindoos		4.9	6.9
Mahammedans		5.0	8.59
Christians		11.2	16.53

“The advance is less marked among Hindoos than among the other creeds.

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### **Education among Mahammedans.**

“The slightly higher proportion among Mussulmáns is perhaps due to the importance attached to the knowledge of a little Arabic and ability to read the Koran; but it will be observed that the high proportion occurs almost exclusively in the Southern or Lubbai Districts, the Northern Mussulmans and Mapillas giving a lower average than Hindoos.”

### **Education among native Christians.**

“The proportionately high return of education among Native Christians is interest-ing. Taking Tinnevelly, where the Christians may be said to be almost exclusively native, and where they are, save in creed, identical with the ‘Hindoo’ people of the district, we find that 34.09 per cent, of the Christian males and 13.36 per cent, of the Christian females above five years of age are instructed. It will be remembered that education is the first weapon of the missionary, that their educational agencies embrace many more than their communicants, and that the educational interests of the latter are not likely to be overlooked. The Tinnevelly Christians are non-Romanists; in Madura, where Roman Catholics are greatly in the majority, the per-centage of educated among Christians is 21.84 per cent, for males and 4.08 per cent, for females.”

### **Education in Madras City.**

“The highest degree of education is found, as might be expected, in Madras City. There the per-centage of males educated is 64.48 as against 15.73 per cent, for the Presidency. Deducting the European or Eurasian population we have the following figures:—

Table showing the Per-centage of Native Christian Males educated in the Madras City.

	Educated	Per-centage on Male Population over 5 years of age
	Males	Females
Hindoos	61185	44.11
Mahammedans	8857	40.81
Native Christians	4147	43.09

### **Schools and pupils in Madras City.**

“The following figures, obtained from the Director of Public Instruction, show the progress made in supervised education in the city:—

-	1871	1881
Schools for boys	113	337
„ for girls	72	104
„ for both sexes	19	none.
<b>Total</b>	<b>204</b>	<b>441</b>
Boys	8694	17765
Girls	3533	5885
<b>Total</b>	<b>12</b>	<b>23650</b>

“The number of schools has more than doubled, the number of boy pupils has more than doubled, and the number of girl pupils has increased 66.57 per cent.

“In 1871 the population of Madra city was 397,552; in 1881 it was 405,848, an increase of 2.09 per cent. The totals educated and learning (particulars for sex were not given in 1871 for the city) were, in 1871, 72,865, or 18.33 per cent.; and in 1881, 97,796, or 24.1 per cent. This shows an advance of 34.22 per cent. This may be wholly attributed to the improvement of native education, as the number of Europeans and Eurasians has hardly varied.”

### **Education in Tanjore.**

“Of the ordinary districts Tanjore stands first, as it did in 1871, with 26.20 per cent, of its male population above five years of age educated.”

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### Female Education.

#### Progress in female education.

“Female education is an exotic, but its recent progress, if not so important (and that is doubtful), is much more remarkable than the general progress. In 1871, 36,502 females, or 0.29 per cent, of the females above five years of age, were returned as educated. In 1881 (including the omission in tabulation), 176,784, or 1.33 per cent, of the females above five, are under instruction and educated; that is to say, that there are now five times as many women educated or being educated as there were 10 years ago.”

“Table showing the Per-centage of Educated Females above Five Years of Age on the total Female Population.

-	Under Instruction.	Educated.	Total.	Add estimated omission.	Total.	Per-centage.
1881						
Between 5 and 15	34137	19009	53146	37083	90229	2.38
Above 15	4967	75562	80529	6026	86555	0.91
<b>Total</b>	<b>39104</b>	<b>94571</b>	<b>133675</b>	<b>43109</b>	<b>176784</b>	<b>1.33</b>
1871					36502	0.29

#### Proportion of female students.

“There is a noteworthy difference here from the corresponding return for males. In the latter the proportion of adults educated is higher than the proportion of children learning. Among females the proportion of children learning is 2.38 per cent., while that of adults educated is 0.91 per cent. This marks the newness of female education as an institution.”

#### Female education by religions.

“The following table shows the numbers and proportions of educated females in the different religions:—

Table showing the Number and Per-centage of Females under 'Instruction' and 'Educated' on the Population of each Religion and Sex above Five Years of Age.

-	Hindoos.	Mahammedans.	Christians.
Under instruction	33392	5438	14247
Educated	54257	7036	19124
<b>Total</b>	<b>87649</b>	<b>12474</b>	<b>33371</b>

#### Percentages.

Under instruction	0.97	2.2	15.16
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Educated	1	1	9
<b>Total</b>	<b>1</b>	<b>1</b>	<b>11</b>

### **Education of native Christian females.**

“Among females the disparity in the different religions is more striking than among males. Proportionately to their total numbers, twice as many Mahammedan and 15 times as many Christian women are educated as there are of Hindoo women. Among Christians the presence of European and Eurasian women must be taken into account. But, as was noted in treating of male education, even in districts where the Christian population is almost purely native, the proportion of Christian females educated is much in excess of the total average. If from the total of educated Christian females we deduct the return of European and Eurasian, we have still 6.63 per cent, educated native Christian females.”

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### **Districts with high proportion of female education.**

“The following gives the districts in which the proportion of female education is above the average:—

1. Madras city	8.45
2. Nílgeris	4.10
3. Malabar	2.91
4. Tinnevelly	1.74
5. Chingleput	1.24

“In Madras and the Nígiris the number of Europeans and Eurasians in a great measure accounts for the high averages. In Malabar and Tinnevelly the high average is chiefly due to the number of native Christians. On the other hand, among the Hindoos, female education has the highest per-centage in Madras city and among the Nairs of Malabar.”

396. The Bombay chapter on the education statistics taken out of the Census contains so much valuable information that I have extracted it at length, and it will be found at Appendix Gr. It touches on a subject which is not dealt with in the All India Tables, viz., the extent to which education prevails among the different castes.

397. The following are the remarks by the writer of the Central Provinces Census Report:—

“Excluding Feudatory States, the general results are abstracted below:—

Educational Test.	Number of Males.	Number of Females.
Not under instruction and unable to read and write	4725563	4871998
Not under instruction but able to read and write	157023	4187
Under instruction	76849	3171

“As regards the number under instruction the general accuracy of the statistics is confirmed by comparison with the returns of the Educational Department.

### **Proportion able to read and write very small compared even to those under instruction.**

“It is surprising to find the number not under instruction but able to read and write returned in the case of males as only double the number under instruction, and in the case of females as little more than those under instruction. As the great mass of the population are not able to read and write and not under instruction, one is almost tempted to suppose that the entry ‘Nahin Janta (does not know) may have

become to the enumerators such a matter of routine in respect of all except school boys, that they omitted to distinguish some of the few who could read and write. Even the tabulators in this office frequently fell into this mistake; it was, however, one of the recognised catch-points in checking tabulations, and therefore specially guarded against. On the other hand it is probable that many of those who never acquired fluency in reading and writing relapsed into ignorance, and recorded themselves as unable to read and write. However this may be, the Census statistics result in showing less than .5 per cent, of the male population, and only 15 in every 10,000 of the female population as either under instruction or able to read and write.”

**No increase compared with previous Census in persons under instruction.**

“In the Census Report of 1872 the numbers then under instruction are quoted from the returns of the Educational Department as 79,170 males and 6,786 females, so that some decrease is indicated even of scholars, especially among girls. The diffusion of education is very up-hill work in this country. The masses are uneducated and very poor, and they deem it better than schooling that their children should settle down from the earliest possible stage to assist their parents, and earn something towards their own support.”

“If village school education results in anything like such little permanent benefit as is indicated by the small proportion of former scholars returned in the Census schedules as still able to read and write, then it may not be unreasonable in the poor so often to regard as wasted the time spent by their children in the village school.”

“As regards female education experience has shown that general provincial sentiment is particularly opposed to it. No genuine desire for female education can result until the men are sufficiently educated to appreciate and desire it in their females. It is of primary importance, therefore, that male education should be extended, and most serious that the statistics, alike of the Census and of the Educational Department, do

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not evidence any continuous extension under the means hitherto adopted. The enquiries of the Educational Commission, however, may be expected to show what modifications of present system are requisite to develop such extension.”

**Table comparing persons of each religion under instruction with numbers from 5 to 14 years of age.**

“In Table XIII. separate statistics are given regarding education among members of each of 13 religions. The principal statistics for the followers of each religion, except those returning less than 100 members, are abstracted below, and the statistics are arranged in order according to the proportion of male children under instruction, beginning with the least.

Religion.	Males				Females			
	Number under Instruction.	Number of Age from 5 to 14 inclusive.	Proportion of Column 2 to Column 3 per cent.	Number not under Instruction but able to Read and Write.	Number under Instruction.	Number from 5 to 14 Years of Age.	Proportion of Column 6 to Column 7 per cent.	Number not under Instruction but able to Read and Write.
Aboriginal	810	208392	0.39	1013	13	186465	-	51
Satnami	1091	46712	2	348	13	40878	0.03	16
Kabirpanthi	1677	38168	4	1355	51	34369	0.15	30
Hindoo	63475	949111	7	130271	1794	839939	0.21	1941
Mahammedan	6752	32961	20	12720	451	29472	1.53	667
Kumbhipáthia	14	59	23.73	78	-	30	-	1
Jain	2007	5407	37.12	6809	190	4446	4.27	104
Christian	972	1281	75.88	4213	645	1217	53	1327
Pársi	35	45	77.78	177	10	34	29.41	47
All religions (including 62 persons of other religions).	76849	1282174	5.99	157023	3171	1136886	0.28	4187

**Remarks thereon.**

“It may be accepted for practical purposes that the numbers not under instruction but able to read and write all exceed the age of 14. In comparing the numbers under instruction only with children from 5 to 14, persons of 15 and upwards still prosecuting their studies are, as it were, thrown in. Still the males under instruction average only about 6 per cent, of the total boys. The lowest proportion, as might be imagined, is among persons of aboriginal religion, and the proportion among Satnami and Kabirpanthi dissenters, corresponding with their general low origin, is less than among Hindoos. Similar diversity is known to prevail among the different classes amalgamated as of Hindoo religion; as a rule the low caste poor reject education; indeed, the caste prejudices of the Hindoos practically keep low-caste children out of the schools. The Mahammedan community display a comparative desire for education; nearly one fifth of their boys are under instruction. In the matter of education it is-in their favour that the Mahammedans, being a small community, generally congregate in the larger towns and villages where schools exist. The Jains being very much of a trading guild, have reason to value education, and it will be seen that over a third of their boys are under instruction. Three quarters of the Christian boys are being educated, but this includes the children of comparatively well-to-do Europeans and Eurasian parents, and still the proportion is rather less than among the small Parsi community. With reference to the statistics for Christians, no doubt most of the 24 per cent, of boys and 47 per cent, of girls not under instruction are children of native Christians. But to those who are interested in the highest welfare of India it will be matter of regret to find that material, which might yield the most effective agency for working permanent good in this land, is growing up thus neglected. As regards proportion of female children under instruction, the Mahammedans and Jains are ahead of the Hindoos; the Jains return, over 4 per cent, of their girls as being educated. Ten out of the 34 Parsi girls are returned as under instruction. Of 1,219 Christian girls, 645, or rather more than half, are being educated.”

398. In Burmah the following are Mr. Copleston's notes on this subject:—

“The Census returns show that out of the whole population of the Province, 979,862, or 26.2 per cent., are either under instruction, or, though not under instruction, are

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able to read and write. The figures for 1872 gave 13.39 as the corresponding proportion, but the returns under this head were not thought to be of any value, and it will be unnecessary to refer to them again.”

“As is well known, the education of females in British Burmah is far behind that of the males. Of the latter, 917,065, or 46.06 per cent., are either educated or are being taught; but of the former only 62,797, or 3.60 per cent., can be so described.

“Scattered all over the country, though much more numerous in some parts than in others are monasteries, in which the poneyees or Buddhist monks live together with probationers and novices, separated from, the ordinary business of life. The Census returns show a total of 4,279 monasteries, a number which would give one to every three and a half villages, or one to every 168 houses containing 924 souls. Often there are two such buildings in a village, and except in wild tracts of country, the kyoung, as the monastery is called in Burmese, is seldom distant from any hamlet. One of the chief occupations of the monks is the meritorious one of teaching the boys of the neighbouring village, and every Buddhist child passes some period of his life in a kyoung learning to read and write, and imbibing, to a certain extent, the precepts of Buddhist law. Poverty of a boy's parents or other causes may occasionally prevent him from assuming the sacred yellow robe, with the usual somewhat costly ceremonies, but, though not a novice, he may become a 'kyoungtha' or 'monastery boy' for a time, and so get a smattering of learning. In the larger villages, in addition to the monasteries, there are not unfrequently schools kept by respectable elders who desire to gain merit by engaging themselves in the education of youth. Here many are taught, nor are girls excluded as at the monasteries. The existing educational machinery is thus powerful and extensive, and the system inaugurated by Sir Arthur Phayre, and continued

by his successors, is to make the utmost use of the monastic and indigenous lay schools for primary education, raising the standard, and enlarging the scope of the teaching which is given there, by inducing the monks and lay teachers to adopt the books ordinarily read in the Government primary schools. Assistance is given in the shape of rewards for scholars who reach certain degrees of proficiency, and masters are supplied at Government expense to help in the teaching. Qualified assistant masters at present are, however, not forthcoming in sufficient numbers. The system has worked well, and, on the whole, the poneyees as well as the lay teachers have shown great willingness to adapt their curriculum to the altered circumstances of life in the Province. Arithmetic was a subject on which instruction was formerly never given in monastic schools; it is now frequently a leading subject, and is occasionally very well taught by the poneyees themselves. In the year 1880, 2,645 monastic schools, with 65,320 pupils, were under inspection, as well as 367 lay schools, with 9,877 boys and 4,073 girls. Five hundred and eighteen monastic and 196 lay schools were aided by rewards. Above the primary schools, and offering, of course, a higher education, came the secondary, including the middle and high schools, which are most of them Government institutions. According to the Report on Public Instruction for 1880, there are altogether 88,553 children who attend schools that are under inspection, or about 23.7 per mille, calculated on the Census population. This is a higher proportion than is shown in any other Province in India, but it, as has been said, by no means includes all the scholars of the country. According to the Census, these form nearly as large a proportion as 66 per mille of the total population.”

“The figures given in final Form XIII. may be regarded as very fairly accurate. There are palpable errors in the case of the Chins of Kyoukpyoo, and perhaps there may be some in other districts, but, on the whole, the results are trustworthy. The figures quoted from the Report on Public Instruction deal only with those schools and monasteries which are under the inspection of Government officers, and with the average attendance of pupils, and it would be useless to attempt to compare or to check the Census and the educational returns by means of each other. The former embrace the pupils of every school, kyoung, or other place where instruction is imparted to the young, whether they are regular or only occasional attendants, and it is not surprising to find that the number of children who are learning is far in excess of that shown

in the report. The scholars amount to 246,294 of both sexes, giving a proportion of 659 in 10,000 of the population. In the same number of people, 1,963 can read and write, leaving a balance of 7,378, who are either as yet too young to learn or are being allowed to grow up without instruction. Many persons, who in their youthful days went to the village monastery and learnt to read and write, have lost these accomplishments from long disuse, and it must not be supposed that all the adult males now unable to read and write have never been taught. Most of them have been through the monastic course.”



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“As compared with other Provinces of India, the population of British Burmah has always had the reputation of possessing a highly educated population, and this will probably be justified by the results of this Census when they are published. At present no figures for other Provinces are available, nor were those of the preceding Census very accurate. In Madras in 1872 and in the North-Western Provinces about 9 per cent, of the males could read and write or were under instruction. Here the proportion of males is 46 per cent. In England, 10 per cent, of the people attend primary schools. The ratio for the corresponding section of our male population is 10.8, but, taking the females into account, the ratio, as the figures already given show, falls to 6.6 per cent. Female education in British Burmah is far behind the standard of England and Wales.”

#### EDUCATION IN RELATION TO RELIGION.

“Looking at the totals for the Province, we come first of all to the general figures for the whole population without distinction of religion, and they show that among the males, the proportion of boys and men learning, educated, and ignorant to every 100 males are 10.8, 35.2, and 53.9 respectively. The corresponding ratios for females are 1.8, 1.8, and 96.4. The returns regarding the education of females are not so trustworthy as those for males. Many girls and Women can now read and write or are learning to do so, but the younger women, at any rate, do not like to let their attainments in this respect be generally known, for fear that men and boys should address improper letters to them. The number of accomplished women and learning girls is therefore somewhat understated.”

“Of the Hindoo males, 2 per cent, are learning, and nearly 21 men in 100 can read and write. The Mahammedans, who have many schools in the town, show a larger proportion, over 5 per

cent., under instruction, but have only 20 in 100 who can write. The differences between the proportions for the females of these religions are in the same direction; 1.6 per cent, of Hindoo girls and 2 per cent, of Mahammedans are learning, but 2.6 Hindoos can read and write against 1.9 Mahammedans.”

“The Buddhists are behind the Mahammedans and Hindoos of British Burmah in female education, but stand far above the people of all except the Christian religion in the matter of the education of boys and men.”

“The difference between the educational condition of the Christian and the Buddhist males is that the proportion of scholars, which among the Christians is 13.49 of the male population, falls with the Buddhists to 11.85, while the persons already educated form 38.24 of the Buddhists, but only 36.67 of the Christian males. Nat-worshippers, who include all the wild hill tribes, of course stand lowest in the scale of education. Of the men and boys in every 1,000, 27 are learning, and 34 can, and 938 cannot, read and write. The ignorance of the women is still grosser. Only about nine in 1,000 are under instruction, and but three in the same number are educated.”

“It is impossible to decide whether the education of the people as a whole is declining or advancing. In some parts of the country the former would appear to be the case. The influence of the poneyees is undoubtedly decaying, and probably with this weakening of their hold on the people will come a falling off in the attendance of the boys at the kyoung for instruction. If the Burmese are to continue as well educated as they are at present, the Government schools and lay schools will have to grow in numbers to make up for the loss of monastic teaching. It is worth noting, perhaps, that it is in the districts, which the birthplace tables show, receive large numbers of immigrants from Upper Burmah that the proportion of males able to read and write is greatest. Thonegwa and Thayetmyo stand second and third, if the districts are arranged either by the proportion of educated men to the total males, or by that of persons born in Upper Burmah to the total population. Toungoo shows high ratios both as regards educated men and the numbers of natives of Upper Burmah living in the district. It is possible that the natives of the kingdom of Ava, where the poneyees maintain their hold with a firmer grasp than they do here, are already on the average better educated than the

Burmese of the English Province.”

399. Mr. Kitts writes of the Berar Provinces when discussing the statistics of instruction:—

“Two males in every fifty can read and write and one others learning, the remaining 47 being wholly illiterate. Prior to the year 1866 the only schools in the Province were the village or indigenous schools, institutions in which an ever-varying cluster of boys, coming and going, picked up crumbs of instruction in the most desultory manner, and in four cases out of five failed to learn either to read or to write. At the previous Census no statistics were collected to show the state of education. There

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were, however, then in existence 224 Government schools, 15 of these being girls' schools, in which 9,327 pupils were receiving instruction; of the number of indigenous schools there is no record, but in the following year there were nearly 2,000 pupils to 90 schools, whereas there is now one school to every 20 square miles. The number of boys' schools has therefore since the last Census been more than doubled, and the number of scholars has been more than trebled.”

Table showing the Number of Boys belonging to the more important Hindoo and Jain Castes who were attending Government schools at the end of February 1881.

Caste.	Number attending Government Schools.	Approximate Per-centage on the Total Number of Boys of School-going Age.
Kunbi	6129	6
Brahman	3895	44
Wani	2023	24
Mali	1472	6
Teli	1025	11
Sonar	889	27
Simpi	609	33
Rajput	604	11
Rangari	453	31
Koshti, Sali, and Patwi	404	14
Sutar	391	10
Vidur	386	28
Mahar	317	1
Kalal	306	16
Kasar	281	31
Mahali (Hajam)	272	6
Gurao	224	20
Bari and Tamboli	191	6
Lohar	170	9
Grosawi	168	9
Dhangar	133	1
Koli	128	4
Warthi (Dhobi)	113	4
Kumbhar	113	4
Banjara	84	1
Bhat and Thakur	78	9
Khatri	72	28
Jangam	56	18
Manbhao	54	11

“From Table 130 it will be seen that for boys the school-going age is from 5 to 14, but that the number of scholars in the fourth quinquennial period. is still considerable; there are 77 scholars who have completed their twentieth year. Leaving these fourscore elderly scholars out of account, a comparison with the Age Table shows that of boys above 5 and under 20 years of age among the Parsis and the Jains one in every four attends a Government school, among Christians one in eight, among Mahammedans one in nine, among the Hindoos one in every 17, and among Aborigines one in every 112. Among the 22,176 Hindoo and Jain school boys attending Government schools, 21,040, or 95 per cent., belong to the castes mentioned in the Table given above.”

Table No. 130, showing the school-going age of scholars in Berar.

Description of Institution.	5 years	6 years	7 years	8 years	9 years	10 years	11 years	12 years	13 years	14 years	15 years
Number attending Government School High, Anglo-Vernacular, Males	1218	2549	3,128	3096	2955	3032	2641	2562	1672	1117	694

and Vernacular schools	Females	57	84	73	55	26	25	12			1			
Number attending the Berar Normal schools to be trained for village school-masterships														
Number attending the gaol schools at Akola and Amraoti							2	1	3			1	1	
Description of Institution.		16 years	17 years	18 years	19 years	20 years	21 years	22 years	23 years	24 years	26 years	30 years	36 years	40 years
Number attending Government School High, Anglo-Vernacular, and Vernacular schools	Males	422	284	140	73	62	10	4			8	1	1	1
Number attending the Berar Normal schools to be trained for village school-masterships	Females	1	80	86	16	7	3							
Number attending the gaol schools at Akola and Amraoti		9	1	8	2	39	86	18	7	9				

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“Column 3 in that table gives the per-centage which the number of school boys of each caste bears to the approximate\* number of males in that caste of the school-going age (i.e., from 5 to 14 years). Although Kunbi boys form nearly 28 per cent. of the total number attending the Government High. Anglo-Vernacular, and Vernacular schools, still only one Kunbi boy in every 16 attends school, and for the other large agricultural castes, the Malis, and the Baris, and Sambolis, the same proportion holds good. The desire for education is of course greatest among the Brahmans, next to whom come the tailor caste, followed by the Rangaris and the Kasars. Yidurs and Khattris also send a large proportion of their boys to school. The percentage for the Wanis is only 24, the low figure being accounted for, not by a lack of education among the trading castes, but by the fact that many of their children are educated at home. Of the large artizan castes the Kasars and Sonars appear most to appreciate the advantages of education for their children, the percentage for Kasars being 31, for Sonars 27, for Sutars 10, for Lohars 9, and for Kumbhars 4. The two semi-religious castes of Jangams and Guraos show a fair per-centage, as do also the Kalals and the weaving castes. Among the large menial castes very few boys are sent to school, one boy in every 100 among the Mahars, the attendance being rather better for Ohambaras, but worse among the Mangs. The Kolis send three times as many boys to school in proportion to their numbers as do the Bhois, while the latter send four times as many as do the Gonds or Gaolis. Among aboriginal castes education is at a discount; the Korkus rank first, sending twice as many boys to school as do the Gonds and four times as many as the Andhs in proportion to their numbers.”

Table showing state of Education among Females.

	Number		Rato per 10000	
	Under Instruction	Can Bead and Write	Under Instruction.	Can Read and Write.
Hindoo	221	445	2	4
Aborigines		1		
Musalmán	85	117	9	13
Christian	38	182	675	3233
Jain	6	7	6	8
Sikh		1		60
Parsi	6	36	706	4235
<b>Total</b>	<b>356</b>	<b>789</b>	<b>3</b>	<b>6</b>

#### Females instruction.

“The above table shows that there are in Berar 789 females, or six in every 10,000 who can read and write, and 356 others, or three in every 10,000 who are under instruction. To one educated female

there are 73 educated males, to one female under instruction there are 77 males. Female education is more prevalent among Parsis than among Christians, more prevalent among Musalmans than among Jains, and more prevalent among Jains than among orthodox Hindoos. At present female education is at a low ebb. 'Girls can only be taught when their parents or guardians are convinced that 'it is good for them to learn, a stage of enlightenment still far distant to all but a very few in Berar.' ”

“In 1867 there were 15 girls' schools in the Province, in the following year there were 23 schools with an average daily attendance of 426 pupils, which in the next year reached 482. The return given on next page shows how the numbers have since then dwindled away; ' the attempt to call girls' schools into existence in Berar must be said to have failed.' Of the eight Government schools, six are Marathi and two are Urdu. The Marathi school at Deolgaon Raja is well spoken of, and that at Ellichpur is said to be doing excellently. The Urdu school at Malkapur is improving, but all the others show no sign of vitality.' Besides these eight schools, four private schools with 111 pupils receive Government aid.”

*\*i.e.*, supposing the proportion of males from 5 to 14 years of age to be the same for each caste.

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Table showing the Number of Girls attending School.

Year.	Number of Schools.	Average Daily Attendance.
1868	23	426
1869	25	482
1870	27	431
1871	27	456
1872	25	457
1873	23	334
1874	24	481
1875	22	460
1876	16	435
1877	13	382
1878	12	257
1879	10	215
1880	8	198

“The returns forwarded by the Director of Public Instruction show that the names of 333 girls were on the books of the Government schools at the end of February 1881. Of these, 85 were Musalmans and three were Sikhs, leaving 245 Hindoo and Jain girls. To this number the Dhobi, Gujar, Kasth, Manbhao, Jogi, and Khatik castes contribute one apiece, the Tambatkars, Hajams, Golaks, Sutars, Banjaras, Gaondis, Jingars, Kachars, and Jangams contribute two each, while the Tailangas, Bhois, Guraop, Khattris, Rangaris, and another caste\* contribute three each; five girls are Malis by caste and five are Rajputs, while six belong to each of the castes Teli, Simpi, and Sonar. Of the 175 who remain, 53 are Brahman girls, while as many as 44 belong to the weaving castes Koshtis, Patwis, and Salis. Of Kunbi girls only 33 attend school, the trading castes send 17, the Parbhus 11, the Vidurs 9, and the Lohars 8. A glance at the table above shows that the school-going age for the few girls who attend school is from the fifth to the eleventh year inclusive. Among Hindoos generally 18.1 per cent, of the female population belongs to the age period indicated, and if the same proportion be taken to hold good the percentage of girls attending a Government school will be 1 per cent, for Brahmans, 2 per cent, for the-weaving castes, and 45 per mille for Kunbis. There are, however, no returns showing the caste of either girls or



boys in private schools or under private tuition, nor were the Census returns so compiled as to show the state of education in each caste.”

400. The reporter for Ajmere comes to the following conclusions:—

“1st. That a greater proportion of Christian males and females are under instruction than the people of other<sup>4</sup> religions, and that next in order stand Jews, Sikhs, Jains, Mahammedans, and Hindoos.”

“2nd. That Hindoos and Mahammedans of inferior grades have little or no taste for education, which, according to popular opinion, is of little practical use to them in agricultural pursuits.”

“3rd. That Mahammedans of the higher classes generally send a greater number of young children to school to prepare them for the study of the Koran.

“4th. That Jains exceed Hindoos and Mahammedans in their proportion of children under instruction, because on that depends their prosperity as money lenders and village bankers.”

“5th. That, like Mahammedans, Sikhs generally prepare their boys for the study of the Adi Granth as a religious necessity.”

“In the rural population Hindoos and Jains generally read and write Hindi, Mahammedans, Persian and Arabic, but in towns Kayaths and Mahammedans know both Hindi and Persian, while the students of the Government college and other English schools in the district receive an English education.”

401. In Baroda the Provincial Reporter writes:

“There is an improvement on the whole. Out of every 100 persons there are now 94 illiterate persons instead of 95 in 1872. There is, therefore, an improvement by 1 per cent. This improvement is perceptible not only in persons who have already gone through some course of instruction, but also in those who are under instruction, for the number of persons under instruction is not only numerically greater now than before, but the per-centage is also higher. For while in 1872, 96 persons in every

\*Name doubtful.

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“10,000 were under instruction; we have now 102, or six persons more per 10,000 than before. There is also an increase in the percentage of persons able to read and write. In 1872 there were 375 persons in every 10,000 who were able to read and write. For these we now have 462, or 87 persons per 10,000 more than in 1872. This means that most of those who were under instruction in 1872 are now returned as able to read and write, and not under instruction.”

“Out of a total of 1,139,512 males, 21,810, or 1.91 per cent, are under instruction, and 99,468, or 8.73 per cent., are able to read and write, and are not now under instruction. While, therefore, the average per-centage of persons, including males and females, able to read and write is only 4.62, the per-centage of males alone is 8.73. The per-centage of females under instruction is 0.5. In other words, five females in every 10,000 are under instruction, 15 females per 10,000 have gone through some instruction, or are able to read and write. The corresponding per-centages in 1872 were 0.3 for females under instruction, and .05 for those able to read and write. Instead of 03 per cent., we now have .05. In other words, we now have two girls per 10,000 more under instruction than in 1872; and while the per-centage of females able to read and write was only .05 in 1872, we now have .15; that is, instead of five in every 10,000, we now have .15 who can read and write. With regard to females, the figures are not so satisfactory as one might wish. More than 99 per cent, of the total female population is quite illiterate.”

402. In Coorg it is said education is still in a backward state compared with some other countries. But an improvement is noticeable when the present results are compared with those of the Census of 1871, the male population showing 13 per cent, in 1881 against 9 in 1871 as literate, while the per-centage of females is 1 against 4 in 1871. The number of females under instruction is

larger than the number able to read and write, indicating that female education is progressing.

The per-centage of those who are instructed among the several races is as follows:—

	Males.	Females.
All religions	13.04	1.01
Hindoos	11.90	0.66
Mahammedans	17.96	1.39
Christians	48.45	17.35
Jains	27.27	0.0
Parsis	100.	62.5

403. For the Punjab the report, so far as it has been received, does not touch on the statistics of instruction, while for Cochin, Rajputana, Travancore, and Central India statistics for instruction have not been obtained. For the remaining Provinces and States, Assam, Travancore, Mysore, and Hyderabad, the reports have not been received.

404. In the remarks that have been made on the statistics of instruction, it will be observed that, except in the extracts taken from the Provincial Reports, the figures for males alone are discussed. The statistics of female instruction are so defective that I have been obliged to pursue this course, no safe conclusion being deducible from the figures in the returns. There is no doubt that the number of women who can read and write is not fully stated in the Census schedules. I have been told on good authority that the method of collecting the information, so far as females were concerned, was unfortunate; and it is said that respectable women who could read, when asked whether they could read and write (it was in this form the information was asked), would reply in the negative, because it is not considered reputable for a woman to write, though her ability to read would be no blot on her character. The mode of reasoning by which such a conclusion is arrived at is unfamiliar to English thought. But the idea is that a woman could only want to write to her gallant, and, therefore, it is disreputable for a woman to be able to write.

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## CHAPTER X.

## THE INSANE, BLIND, DEAF-MUTES, AND LEPERS.

405. In the last column of the Census schedule each enumerator was directed to enter particulars of those who were either insane, deaf mutes, blind, or lepers, and the statistics so collected will be found in Tables XI.-XIV. of Volume II.

The figures are there arranged on the method followed in other tables which contain information under any particular head, with age being taken out, for Provinces and religions by age. They are abstracted below:—

## Abstract LXV—For all India, without Distinction of Religion.

	Insane		Blind		Deaf Mutes		Lepers	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Under 5	909	668	7788	5606	5128	3886	467	318
5-10	3356	1999	15688	10708	15366	9653	1276	804
10-15	4460	2709	16598	10723	15674	8962	2696	1406
15-20	4971	3091	14005	10176	11654	6697	4460	2104
20-29	11062	5727	29333	24175	20974	11967	14280	5270
30-39	10366	5487	29020	28306	17281	9757	23519	6545
40-49	7191	4603	30062	34058	13062	8101	23661	6301
50-59	4180	3164	34986	42679	9628	6761	16116	4872
60 and upwards	3699	3232	76423	105607	12290	9971	12371	5
Age unspecified	134	96	310	288	215	188	136	104
<b>Total</b>	<b>50328</b>	<b>30776</b>	<b>254133</b>	<b>272326</b>	<b>121272</b>	<b>75943</b>	<b>98982</b>	<b>32636</b>

## Abstract LXVI.—All India. Proportion per 1,000.

	Insane		Blind		Deaf Mutes		Lepers	
	Males.	Females	Males.	Females.	Males.	Females.	Males.	Females.
Under 5	18	22	31	21	42	51	5	10
5-10	66	65	62	39	127	127	13	25
10-15	89	88	65	39	129	118	27	43
15-19	99	100	55	37	96	88	45	64
20-29	221	186	115	89	173	158	144	161
30-39	207	178	114	104	143	129	238	201
40-49	143	150	118	125	108	107	239	193
50-59	83	103	138	157	79	89	163	149
60 and upwards	73	105	301	388	101	131	125	151
Unspecified	1	3	1	1	2	2	1	3
<b>Total</b>	<b>1000</b>	<b>1000</b>	<b>1000</b>	<b>1000</b>	<b>1000</b>	<b>1000</b>	<b>1000</b>	<b>1000</b>

In the second of the abstracts entered above is given the proportion at different periods of age of the persons afflicted with the infirmities specially tabulated. The table may be read thus:—of every 1,000 insane males 18 were under 5, 66 were between 5 and 10, and so on.

406. It will be convenient to treat these statistics separately. Turning, then, to the table dealing with the insane it may be observed that the figures showing the number of persons afflicted with madness, must from the nature of the machinery employed for the collection of these statistics err on the side of under statement. In more advanced countries than India experience has shown how much omission has occurred even in recent years in the correct registration of the insane. It is probable that in India only the violent or riotous lunatics are shown as insane by the Census enumerators. It is true that the conditions rife in those civilised countries predisposed to lunacy are to a considerable degree absent in Indian life: and though the use of deleterious drugs in India may to some extent take the place of alcoholic intemperance in Northern Europe, we might anticipate that the number of the insane in Europe would largely exceed that of the lunatics in India. In the latter country intemperance is rare, the mode of life is very primitive, while “the numerous passions and the great strain of mental work incident to the multiplied industries and eager competition of an active civilization” are comparatively unknown.

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407. There are, on the other hand, conditions of life rare in Northern Europe which might go some distance to produce insanity in India. The austerities of religious asceticism, the enforced widowhood from very early age of large numbers of women, the life of drudgery such women lead, and the insufficient dietary to which in times of drought many of the population are exposed, must have a baneful effect in producing mental disease. Compared, however, with European statistics, the number of the insane in India is so low as to make it certain there have been many omissions. A medical officer\* treating of the figures for the North-West Provinces appropriately says:—

“In comparing the number of insane in India with those in European countries it must be borne in mind that in Europe the fact of insanity is usually testified to by medical experts, while in India the data given in the Census reports are mostly collected by non-professional persons. I have little doubt that thus many persons who have suffered from harmless manifestations of mental disease, or whose attacks are periodical, have not been returned as insane, although they would have been so considered in Europe.”

408. In the accompanying table the figures for Europe are contrasted with the statistics for India:—

## Abstract LXVII.—Proportion of Lunatics per 100,000, persons.

England	130	Madras	32
France	97	Assam	31
Gemany	82	Berar	31
Norway	116	Bombay, Feudatory States	31
Sweden	38	Central Provinces	24
All India	35	Hyderabad	23
Burmah	100	Coorg	21
Ajmere	57	Mysore	18
Punjáb, British Territory	49	Cochin	17
Bombay, British Territory	47	North-West Provinces, British Territory	14
Punjáb, Feudatory States	46		
Bengal	44	North-West Provinces, Feudatory States	14
Baroda	43		

409. In the statistics for European countries I have taken those for lunatics only, omitting idiots, and as the cases of idiocy are included in the figures for lunatics in the Indian tables, the short count of the lunatics becomes more conspicuous when contrasted, as the figures are, in the following abstract with European statistics for idiots and lunatics combined:—

## Abstract LXVIII.—Ratio per 100,000 on Total Populations of Persons of Unsound Mind.

Europe.	Both Sexes †	Province or State	Both Sexes ‡	Males	Females.
England	304	Ajmere	56.6	68.7	425.0
France	260	Assam	311.0	36.7	25.2
Italy	164	Bengal	44.2	53.0	35.6
Belgium	143	Berar	31.1	36.1	25.8
Germany	228	Bombay (British Territory).	47.1	60.5	32.9
Hungary	205	Bombay (Feudatory States).	31.4	38.2	24.3
Denmark	218	Burmah	99.7	113.8	83.6
Norway	205	Central Provinces (British Territory).	24.4	31.5	17.2
Sweden	216	Coorg	20.8	22.8	18.0
Switzerland	291	Madras	32.5	374.0	27.7
		North. West Provinces (British Territory).	14.4	191.0	9.3
		North. West Provinces (Feudatory States).	14.3	18.5	9.8
		Punjab (British Territory).	48.8	59.5	36.3
		Punjab (Feudatory States)	46.3	55.2	35.6
		Baroda	42.7	50.7	339.0
		Cochin	172.0	21.2	131.0
		Hyderabad	23.3	30.2	162.0
		Mysore	18.3	22.3	14.3
Total			35.2	42.9	27.3

\*Dr. Deakin.

† Idiots and lunatics combined.

‡ Insane without distinction whether idiots or lunatics.

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The variations in the provincial figures go far to corroborate the opinion that has already been expressed as to the inaccuracy of these returns. There is nothing to account for the extraordinary difference in the number of lunatics counted in Bengal and those counted in the adjacent but more northern Province. I have taken no notice of the still greater variation between the figures for Burmah and Bengal, as, though not probable, it is possible there are local causes which would account for this wide hiatus between 114, the Burmah figure for males, and 53, the Bengal figure for the same sex, and the still greater gap between 84 and 36, the respective figures for the females in the two Provinces.

410. In the following abstract the proportion per 100,000 of the population is given for each religion, and here again we find variations which are difficult of explanation:—

## Abstract LXIX.

Religion.	Unsound Mind		
	Both Sexes.	Males.	Females.
Hindoo	29.3	36.2	22.1
Mahammedan	51.6	61.0	41.7
Aboriginal	14.7	17.1	12.4
Buddhist	99.4	115.8	81.8
Christian	460.0	47.6	44.1
Sikh	25.3	32.8	15.5
Jain	35.0	47.1	21.6
Satnami	8.7	9.0	8.4
Kabirpanthi	9.2	11.7	6.7
Nat worship	110.0	126.6	92.7
Parsi	107.7	118.4	96.6
Jew	25.3	34.8	16.3
Unspecified*	42.7	50.7	33.9
All Religions	35.2	42.9	27.3

\*These figures refer only to Baroda.



411. The Buddhists and Nat worshippers, who virtually are identical with the population of Burmah, stand at the head of the list for the high proportion of insane persons these religions show.

The Parsis, however, come very close to them; in fact, the proportion of the insane among the fire worshippers is higher than that observed among the Buddhists, though somewhat lower than that shown by the Nat worshippers.

The Mahammedans come next with 52 in every 100,000, and next the Christians with 46. After them come the Jains with 35, then the Hindoos with 29. Lastly come the Sikhs with 25, and the Jews, a very small section of the population, with the same number. Then the Aborigines with 15, and the Satnamis and Kabirpanthis with 9 each.

412. In the next abstract we see for, each of the four most numerous professed religions the proportion borne by insane males and females to each 100,000 persons of the same sex in the same period of life.

In the early ages the proportion is low, except among the Mahammedans and Buddhists. Amongst the Hindoos, who compose three fourths of the entire population, the highest proportion is found at the closing years of life, 60 and over, 57 males and 40 females being returned as insane amongst each 100,000 Hindoos of the same sex, at this period of life. In the 30 years of life preceding 60 the proportion in every 100,000 male Hindoos in each of the three decades is nearly identical, thus:—

30-39	40-49	and 50-59
52	55	52

It is not so uniform in the same age periods among the females, being 28,35 and 37, displaying an amount of insanity among the women increasing as life progresses.

Among the Mahammedans the comparatively large proportion of young persons of either sex who are returned as insane is remarkable, and it will be seen that the number of lads between 15-19 who are returned as insane is almost, as high as the proportion borne by old men in the last years of life over 60, being 85 in the younger

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period to 87 at 60 and upwards. There are also 55 in every 100,000 women among the Mahammedans between the years 15-19 who are recorded as lunatics, they then drop to 43 in the decade 20-29, and afterwards rise continuously at each subsequent decade thus:—

51 per 100,000 between 30-39  
63 per 100,000 between 40-49  
68 per 100,000 between 50-59  
75 per 100,000 at 60 and upwards

The Aborigines show the highest proportion among the male sex at the close of life, 35 per 100,000. But female lunatics are rateably most numerous in the early years, the figures being—

21 per 100,000 between 10-14  
26 per 100,000 between 15-19

The Buddhist figures are remarkable, not only for their high proportions, but for the large number of young people shown as afflicted with madness.

From 5 to 14 there are 49 males and 49 females so returned in every 200,000. The Buddhist lads between 15-19 returned as lunatics are twice as many almost as the lunatic Mahammedan young men of that age, 158 to 85, and between 20 and 29 they are more than twice as numerous, 161 to 77. At this period of life, too, the Buddhist lunatic women (99) are more than twice as numerous as the Mahammedan female lunatics of this age (43). The high proportion of female Buddhists is observed throughout life and approaches more closely to European returns than do the other Indian statistics under this head.

#### Abstract LXX.

##### Proportion at different Periods of Life of Persons of Unsound Mind on every 100,000 of the same Sex and Age.

Religion	5-9		10-14		15-19		20-29		30-39	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Hindoo	15	10	25	18	41	28	49	23	62	28
Mahammedan	37	22	55	43	85	55	77	43	81	51
Aboriginal	12	8	22	21	28	26	23	13	20	10
Buddhist	16	15	83	34	158	77	161	99	199	154
All religions	20	13	32	24	53	35	56	28	61	35

Religion	40-49		50-59		60 and over		Unspecified		Total	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Hindoo	55	35	52	37	57	40	15	9	36	22
Mahammedan	80	63	79	68	87	75	33	16	61	42
Aboriginal	27	18	20	21	35	21	-	-	17	12
Buddhist	212	171	218	184	236	174	-	-	116	82
All religions	63	43	60	46	67	49	9	6	43	27

413. The number of the blind as brought out in the tables and tested by European figures is very high. It is not impossible, though endeavours were made to guard against errors of this nature, that persons only partially blind have been classed as totally deprived of sight. The contrast, however, with European figures is not altogether surprising. There are climatic conditions in the East which undoubtedly conduce to the development of blindness. The great heat of the summer in Northern India and the continuous high temperature in the south, together with the ever-prevailing glare for nine months out of the twelve, which is universal in north and south, must have a marked effect in this direction. The Reviewer of the Bengal Census remarks: "It is extremely likely that in India the proportion of the blind is really larger than in Europe. Glare, heat, dirt, huts filled with foetid and pungent smoke, and the attacks of small-pox, are all conditions which are injurious to the sight and prevail largely in these Provinces, while many of them are absent in European countries;" and Dr. Deakin, in his note on the infirmity tables of the North-West Census report, points to another cause, viz.: the increase in the number of cataract cases caused by long periods of scarcity and famine, adding, "anything which tends to greatly

depress the nutrition of the body in middle-aged people tends to induce the degenerative changes in the crystalline lens of the eye which constitute the malady.”

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414. The average number of blind in Europe and India is given in the following abstract:—

Abstract LXXI.

Average number of Blind per 100,000 of population.

Europe.	Both Sexes.	India.	Both Sexes.
England	95	Punjab, Feudatory States	525
France	84	„ British Territory	508
Italy	105	Ajmere	462
Belgium	81	Berar	365
Germany	88	North-West Provinces, Feudatory States	347
Hungary	120	Baroda	298
Denmark	79	North-West Provinces, British Territory	294
Norway	136	Bombay	266
Sweden	81	Central Provinces	257
Switzerland	76	Madras	160
		Burmah	157
		Bengal	138
		Hyderabad	119
		Mysore	94
		Coorg	91
		Assam	66
		Cochin	47
		<b>All India</b>	<b>227</b>

These figures are certainly remarkable. All India has more than twice as many blind as England. But the all India figure is moderate by the side of the Punjab, which shows more than five times as many as England, and quite five times as many as Italy, 525 to 105. Every Province, except Mysore, Coorg, Assam, and Cochin, shows a higher figure than England. The wide divergence of the figures for the different Provinces throws suspicion on their accuracy. It is difficult to find reasons which would satisfactorily account for the difference between the proportion shown by the Punjab and the adjacent territory of the North-West, or again by Bombay and Bengal, or by Berar compared with Hyderabad and I am inclined to conclude that the large figures of the Punjab and Ajmere are due to the inclusion of partially blind persons in these returns. But even if this is the case, and the reports of the Provincial Reviewers do not indicate it to be so, it would by no means account for the great excess in some Provinces compared with others. In Berar, Mr. Kitts writes: “ Whatever the causes, blindness is very frequent in Berar, and in the districts of the Central Provinces, or of the Bombay

Presidency adjoining this Province, is generally of more frequent occurrence than in districts more remote, and is nearly as common as in Berar itself.”

415. So far as I have hitherto gone I have examined the statistics of the blind for the population of the Provinces irrespective of sex and age. In the succeeding table the extent to which blindness is observable in the different sexes is brought out. The females, it will be seen, suffer more than the men; but this is not the case in every Province. Assam, Coorg, Cochin, and Hyderabad, are exceptional, while the Punjab Feudatory States show similar figures for each sex. In the other cases there are more blind women than blind men, and in Ajmere the extent to which females suffer is very remarkable. The variation is also noteworthy in the case of Berar, 33 males to 40 females; Bombay, 24 to 29, and 22 to 31, for the British Territory and Feudatory States respectively; Central Provinces, 22 to 30; North-West Provinces, British Territory, 27 to 32; the Punjab, British Territory, 48 to 54; and in Baroda, 25 to 35. The figures for the States, where the proportion is reversed, and the blind males bear a higher ratio than the blind females, are—

Assam	57 females to 74 males
Coorg	90 females to 91 males
Cochin	43 females to 50 males
Hyderabad	110 females to 128 males

In all India there are 24 blind females to every 10,000 against 22 blind males in the same, number.

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## Abstract LXXII.

Ratio per 100,000 of the population in each Province or State of the Blind.

Province or State.	Both Sexes.	Males.	Females.
Ajmere	462	355	588
Assam	66	74	57
Bengal	140	136	144
Berar	365	331	402
Bombay, British Territory	266	240	294
„ Feudatory States	266	222.0	313
Burmah	157	151.8	162
Central Provinces	257	218.3	296
Coorg	91	91.6	90
Madras	160	151.3	168
North.West Provinces, British Territory	294.4	269.1	322
„ „ Feudatory States	346.5	318.2	377
Punjáb, British Territory	507.7	480.0	541
„ Feudatory States	525.5	525.7	525
Baroda	297.5	248.4	351
Cochin	46.8	50.4	43
Hyderabad	119.1	128	110
Mysore	93.8	89.5	98
All India	228.7	216.4	242

416. In the next abstract we see how the proportion of the blind in the different sexes varies in the different religions, and what peculiarities are observable in the statistics of the blind by religion.

The all India ratio being 228, and putting the unspecified out of sight, it will be seen that the Sikhs show quite abnormal figures, 465 per 100,000, or more than twice the average of all India. The Jains stand next with 314. Then come the Mahamedans with 254, these being the only two religions, except the Satnamis (231), where the proportions are higher than the Indian average.

The primitive races, the Aborigines and Nat worshippers combined (107), are those least affected with blindness, though taking them by themselves the professors of the latter mode of worship (163), we can hardly term it religion, are not so fortunate as the Buddhists (161), and still less so than the Christians (133). The Kabirpanthis (196), the Parsis (214), and the Jews (219) are also below the average, though in the last two cases the figures approach it very closely.

Throughout the various beliefs the prevalence of blindness among the females is noticeable; the only instance where the two sexes are at all on a level in this respect being the Buddhists.

Putting out of sight the small population shown as Jews and the unspecified, the excess of blind females is most remarkable among the Parsis, where there are 1,000 blind females to every 711 blind males in every 100,000 of the sex.

Hindoos	to every 100 blind females 88 blind males
Mahammedans	to every 100 blind females 96 blind males
Aborigines	to every 100 blind females 75 blind males
Buddhists	to every 100 blind females 99 blind males
Christians	to every 100 blind females 88 blind males
Sikhs	to every 100 blind females 96 blind males
Jains	to every 100 blind females 79 blind males
Satnamis	to every 100 blind females 77 blind males
Kabirpanthis	to every 100 blind females 82 blind males
Nat Worshippers	to every 100 blind females 78 blind males
Jews	to every 100 blind females 66 blind males
In all India	to every 100 blind females 90 blind males

The figures for the other religions are as follows:—

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ABSTRACT LXXIII.

Ratio per 100,000 of the Blind of each Religion.

Religion.	Both Sexes.	Males.	Females.
Hindoos	220.6	206.5	235.1
Maharrunedans	254.3	248.6	260.3
Aboriginals	103.3	88.4	118.3
Buddhists	160.7	159.6	161.9
Christians	132.8	125.1	141.4
Sikhs	464.7	455.5	476.6
Jains	313.9	279.3	352.5
Satnamis	230.9	201.5	260.2
Kabirpanthis	196.3	176.3	215.8
Nat worshippers	163	142.9	184
Parsis	214.3	178.7	251.2
Jews	219	173.8	261.5
Unspecified*	297.5	248.4	351.1
<b>All India</b>	<b>228.7</b>	<b>216.7</b>	<b>241.5</b>

\*Refers to Baroda only.

417. Looking to the figures for the blind grouped by age periods, and taking only the four great religions separately, we find the largest number of blind at the close of life without distinction of religion. We observe that at 60 and upwards there are no less than 1,382 males and 1,598 females blind in each 100,000 of either sex. The figures are high, from 40 upwards:

	Blind	
	Males.	Females.
thus at 40-49 there are in each 100,000 of the sex	262	317
50-59 " "	502	615

In the decade, 30-39, though the numbers are not high, blind females are in excess of the blind males, the figures being 169 males and 180 females.

In the other four age periods the blind males exceed the females in the proportion borne to the population of the same age and sex, being

5-9	94 males and 69 females
10-14	117 " 95 "
15-19	148 " 117 "
20-29	149 " 118 "

In the early age periods the preponderance of blind males and the excess of blind females in the later age periods are observable throughout the several religions.

The high figures for the Mahammedans are remarkable throughout, as, on the other hand, are the low figures for Aboriginals.

ABSTRACT LXXIV.

Proportion at different Periods of Life of the Blind on every 100,000 of the same Sex and Age.



Religion.	5-9		10-14		15-19		20-29		30-39	
	males	females	males	females	males	females	males	females	males	females
Hindoo	97	71	119	94	145	114	146	120	162	179
Mahammedan	90	68	117	102	159	130	160	115	194	181
Aboriginal	41	32	50	64	79	56	73	61	78	102
Buddhist	49	29	49	35	107	57	100	62	130	112
All religions	94	69	117	95	148	117	149	118	169	180

Religion.	40-49		50-59		60 and over		Un-specified		Total	
	males	females	males	females	males	females	males	females	males	females
Hindoo	246	306	461	580	1275	1498	30	28	207	236
Mahammedan	303	339	608	694	1658	1857	54	35	249	260
Aboriginal	137	192	222	385	660	1003	2	-	88	118
Buddhist	252	221	498	617	1098	1356	3	-	160	162
All religions	262	317	502	615	1382	1598	14	15	217	242

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418. The statistics of *deaf mutism* are compared in the following abstract for Europe and India:—

#### ABSTRACT LXXV

##### Rates of deaf mutes per 100,000

<u>in Europe</u>		<u>in India</u>	
England	51	India	86
France	63	Ajmere	71
Italy	74	Assam	53
Belgium	44	Bengal	123
Germany	97	Berar	91
Hungary	134	Bombay, British Territory	72
Denmark	62	" Feudatory States	68
Norway	92	Burmah	61
Sweden	102	Central Provinces	68
Switzerland	245	Coorg	98
		Madras	54
		North-West Provinces, British Territory	63
		North-West Province, Feudatory States	110
		Punjáb, British Territory	114
		" Feudatory States	143
		Baroda	78
		Cochin	39
		Hyderabad	39
		Mysore	62

The average for all India is a little less than that of the 10 European States; but the ratio in the different Provinces varies remarkably, though not so widely as do the figures for Europe. In the subjoined abstract the statistics are examined more in detail, the sexes being given separately.

#### ABSTRACT LXXVI.

##### Ratio per 100,000 on total population for each Province or State of Deaf Mutes.

Province or State.	Both Sexes.	Males.	Females.
Ajmere	71.4	80.4	60.9
Assam	52.8	65.5	39.5
Bengal	122.9	152.6	93.6
Berar	93.0	104.4	80.8
Bombay, British Territory	72.1	84.2	59.1
" Feudatory States	68.2	78.7	57.1
Burmah	60.7	71.9	48.2
Central Provinces, British Territory	68.2	77.7	58.6
Coorg	98.1	108.5	84.8
Madras	53.6	59.4	47.9
North-West Provinces, British Territory	62.8	76.9	47.3
" Feudatory States	110.1	136.2	82.1
Punjáb, British Territory	113.7	134.9	88.7
" Feudatory States	142.6	172.3	106.5
Baroda	78.4	93.4	62.2
Cochin	39.1	41.4	36.9
Hyderabad	39.3	49.0	29.4

Mysore		62.3	68.4	56.4
	Total	85.6	103.2	67.3

419. The disproportion between the two sexes in respect of the number of persons who are afflicted with deaf mutism is as remarkable here as it was in the case of blindness, but whereas the blind females largely exceeded the blind males, the reverse is the case with the sexes in regard to deaf mutism.

In all India there are 103 male deaf mutes per 100,000 males to 67 female deaf mutes in every 100,000 females, and in no single Province are there more females than male deaf mutes.

The Punjab Feudatory States have the largest proportion of persons thus afflicted.

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The Provinces rank thus:—

	<u>Per 100,000.</u>		<u>Per 100,000.</u>
Punjab Feudatory States	143	Central Provinces	68
Bengal	123	Bombay, Feudatory States	68
Punjab, British Territory	114	North-West Provinces, British Territory	63
North-West Provinces, Feudatory-States	110	Mysore	62
Coorg	98	Burmah	61
Berar	93	Madras	54
Baroda	78	Assam	53
Bombay, British Territory	72	Hyderabad	39
Ajmere	71	Cochin	39

The variations, in what are virtually parts of the same tract of country, which are observable in the Feudatory States of the Punjab when contrasted with the Punjab British Territory with which those states are intermingled—variations to be remarked also in the North-West British Territory, and the Native States connected with that Province—throw doubt on the accuracy of the returns of those Provinces. It is probable that in the Native States, in each instance, the deafness of old age has been shown in a return which should embrace only congenital deaf mutes.

420. In the following abstract the statistics under this head are arranged by religions, and it will be observed that the Mahammedans are practically the section of the population most liable to deaf mutism.

The Parsis have a slightly higher figure, but the Parsis are a very small number, while the Mahammedans exceed 50,000,000. In both cases there are 99 persons in every 100,000 who are deaf mutes. Ranked by the proportion of deaf mutism in the total population, the religions may be placed thus:—

Parsis	994 in every million	Sikhs	614 in every million
Mahammedans	988 "	Buddhists	515 "
Jews	926 "	Christians	465 "
Hindoos	836 "	Kabirpanthis	428 "
Nat worshippers	662 "	Aboriginals	397 "
Jains	643 "	Satnamis	329 "

#### ABSTRACT LXXVII.

Ratio per 100,000 on total population of the same religion and sex of Deaf Mutes.

Religion.	Both Sexes.	Males.	Females.
Hindoos	83.6	100.9	65.8
Mahammedans	98.8	118.8	77.6
Aboriginals	39.7	47.2	32.1
Buddhists	51.5	74.1	47.8
Christians	46.5	46.5	46.5

Sikhs	61.4	78.7	39.1
Jains	64.3	77.2	49.9
Satnamis	32.9	40.3	25.6
Kabirpanthis	42.8	50.3	35.5
Nat worshippers	66.2	83	48.5
Parsis	99.4	123	74.9
Jews	92.6	156.4	32.7
Unspecified*	78.4	93.4	62.2
All Religions	85.6	103.2	67.3

\*These figures refer to Baroda only.

The great disproportion of the male deaf mutes is remarkable among the Sikhs, where there are 210 males to 100 females.

The Christians show the same proportion of deaf mutes among both sexes, while the Jews have actually 478 male deaf mutes to every 100 female deaf mutes. The Hindoos and Mahammedans maintain the same proportion, 153 males to every 100 females so afflicted.

421. Turning to the statistics of age, we observe the largest proportion of deaf mutes in the closing years of life, and with the examination that has already been made of these figures, we may not unfairly conclude that congenital deaf mutes only are not included in these returns. If they were we should expect to find the largest proportions in the

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earlier years of life. Here this is not the case. On the whole, I am inclined to think the statistics of deaf mutes are by no means trustworthy.

#### ABSTRACT LXXXVIII.

Proportion at different Periods of Life on every 100,000 of the same Sex and Age of Deaf Mutes.

Religion.	5-9		10-14		15-19		20-29		30-39	
	males	females	males	females	males	females	males	females	males	females
Hindoo	91	68	110	79	120	75	104	57	97	59
Mahammedan	108	70	127	92	175	89	122	68	119	76
Aboriginal	40	31	49	38	47	41	51	25	50	35
Buddhist	47	29	51	38	117	55	95	68	95	65
All religions	92	63	111	80	123	77	106	59	101	62

Religion.	40-49		50-59		60 and over		Un-specified		Total	
	males	females	males	females	males	females	males	females	males	females
Hindoo	109	71	133	93	219	148	21	17	101	66
Mahammedan	134	91	160	112	235	165	61	28	119	78
Aboriginal	68	50	85	58	165	90	-	1	47	32
Buddhist	94	60	94	76	153	86	-	-	74	48
All religions	114	75	138	97	222	151	10	8	103	67

422. For the lepers I am unable to give European statistics, but the provincial figures are extracted in the following abstracts.

The average proportion of these unfortunates is 57 in every 100,000 throughout India, the proportion varying from 13 in Mysore to 140 in Berar. Ranked according as the number is highest, the Provinces stand thus:—

	Berar	140 per 100,000	North-West Provinces, British Territory	40 per 100,000
Bengal		81 "	Punjab, British Territory	37 "
Punjab Feudatory States		74 "	Bombay, Feudatory States	33 "
Burmah		69 "	Hyderabad	30 "
Assam		68 "	Baroda	29 "
Central Provinces		66 "	Cochin	25 "
Bombay, British Territory		61 "	Coorg	24 "
North-West Provinces, Feudatory States		58 "	Mysore	13 "
Madras		47 "	Ajmere	6 "

423. The males largely outnumber the females, Ajmere and Bengal with 3 to 1 and Berar with 7 to 2, Coorg being the only Province where the figures for the two sexes are at all on a level.

Examined by religion the Kabirpanthis show the highest proportion, 77 per 100,000, the other religions being as follows:—

70 per 100,000		43 per 100,000	
	Buddhists.		Satnamis.
67 "	Nat worshippers.	39 "	Parsis.
60 "	Hindoos.	33 "	Aboriginals.
56 "	Christians.	22 "	Jains.

51	"	Jews.	19	"	Sikhs.
50	"	Mahammedans.			

424. Looking to the third of the set of abstracts in which the ages are given, we see the proportion of lepers is highest at mid age and subsequent years, the figures for all India showing the proportion to be—

	Males.	Females.
at 30-39	137	42 in every 100,000 of the same age and sex.
40-49	206	59
50-59	232	70
60 and upwards	224	74

Up to the 30th year the proportions are very much lower, thus:—

	Males.	Females.
at 5-9	8	5 in every 100,000 of the same sex and age.
10-14	19	13
15-19	47	24
20-29	72	26

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The Buddhists show very high proportions throughout; the Aborigines, on the other hand, are low.

## ABSTRACT LXXIX.

Ratio per 100,000 on total population for each Province or State of Lepers.

Province or State.	Both Sexes.	Males.	Females.
Ajmere	6.3	9.2	2.8
Assam	67.9	95.2	38.1
Bengal	81.3	122.1	40.8
Berar	140.2	215.2	60.1
Bombay, British Territory	61.4	87.4	33.6
" Feudatory States	32.9	47.1	18.0
Burmah	69.3	100.9	33.2
Central Provinces	65.5	89.3	41.3
Coorg	24.1	24.9	23.1
Madras	46.8	68.9	25.2
North-West Provinces, British Territory,	40.4	63.1	15.9
" Feudatory States	58.4	88.1	26.3
Punjab, British Territory,	36.5	52.2	17.9
" Feudatory States	73.9	106.1	35.0
Baroda	28.6	39.5	16.6
Cochin	24.7	26.5	22.8
Hyderabad	30.4	42.3	18.0
Mysore	12.7	16.3	9.2
<b>All India</b>	<b>57.3</b>	<b>84.5</b>	<b>29.0</b>

## ABSTRACT LXXX.

Proportion for each Religion on 100,000 of the same sex.

Religion	Both Sexes.	Lepers Males	Females
Hindoos	60.0	89.0	30.1
Mahammedans	50.2	73.5	25.5
Aboriginals	33.2	44.3	22.0
Buddhists	70.2	105.4	32.4
Christians	56.3	76.4	34.0
Sikhs	19.4	27.1	9.5
Jains	22.1	32.3	10.7
Satnamis	43.0	64.4	21.7
Kabirpanthis	77.1	104.0	50.9
Nat worshippers	66.9	93.9	38.5
Parsis	39.1	48.7	29.0
Jews	50.5	69.5	32.7
Unspecified	28.6	39.5	16.6
<b>All Religions</b>	<b>57.3</b>	<b>84.5</b>	<b>29.0</b>

## ABSTRACT LXXXI.

Proportion of each 100,000 at certain Periods of Life of Lepers by Religion.

5-9	10-14	15-19	20-29	30-39
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Religion.	males	females	males	females	males	females	males	females	males	females
Hindoo	7	5	20	13	47	24	75	26	143	43
Mahammedan	9	5	18	11	44	21	64	22	123	36
Aboriginal	7	4	13	14	35	34	51	26	77	36
Buddhist	12	7	24	10	86	35	123	47	188	57
All religions	8	5	19	13	47	24	72	26	137	42

Religion.	40-49		50-59		60 and over		Un-specified		Total	
	males	females	males	females	males	females	males	females	males	females
Hindoo	217	60	244	72	238	75	10	8	89	30
Mahammedan	176	52	202	65	194	72	33	14	74	26
Aboriginal	113	47	135	51	148	53	-	-	44	22
Buddhist	271	73	238	54	195	64	3	-	105	32
All religions	206	59	232	70	224	74	7	4	84	29

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425. I now proceed to make such extracts from the provincial reports as bear on this subject, and are of special interest.

In Bengal Mr. Bourdillon writes:—“Blindness and deaf mutism are the diseases which are most prevalent. The number of males returned as afflicted is, as was to be expected, much higher than that of the females, the excess being 50 per cent, against them. The excess is maintained in every class except that of the blind, where the females are more numerous. This is most remarkable among the lepers, only one third of whom are said to be women. This is, however, above all others where concealment would be most rife. The small number of insanes is a feature in all the Indian Provinces compared with western nations. The proportion of the blind in Bengal is much below the Indian average, though much above every foreign country except the West Indies and Norway. There is a much larger proportion of deaf mutes than in every country except Switzerland. The proportion of the blind and deaf mutes returned in the last Census is twice and three times as great as it was in 1872, and as this increase is too great to have actually occurred during so short an interval it gives rise to the suspicion either that many afflicted persons escaped enumeration in 1872, or that many aged persons have now been entered as congenital deaf mutes, or blind from birth who have really only lost their sight and hearing from old age.” Mr. Bourdillon suggests that the first is the true explanation. It is noticed in the Bengal report that in the figures for insanes are included crelins. Goitre is common in parts of the Himalayas, and in the northern districts of Bengal which lie at the foot of those mountains, while it is endemic in Rungpore. Crelinism being universally associated with goitre its existence must be suspected in these tracts, and it seems very likely that its occurrence raises the figures for insanes in these parts of Bengal.

426. For the North-West, Surgeon Deakin, who has reviewed

the returns of infirmities for that Province, writes: "Insanity exists among the male population to a greater extent than among the females, 19 males to 9 females, a marked contrast to what obtains in Europe. There is little doubt that many persons who have suffered from harmless manifestations of mental disease, or whose attacks are periodical, have not been returned as insane, although they would have been considered such in Europe; and the same remark holds in the case of the other diseases for which statistics have been collected." The popular notion that a man is not insane unless he is a raving maniac or an idiot, is constantly referred to by unscientific writers; and it is a common remark of visitors entering the asylum for the first time to ask where the lunatics are, not imagining that the people around them quietly occupied at their various trades are insane. Statistics of lunacy in the native army and among the goal population show that the proportion of lunatics there exceeds that given for the general population. And Dr. Deakin says that he sees no reason to believe that the ratio of the number of persons of unsound mind found in two medically selected bodies of men, namely, the European and the native armies in India, should differ in any marked degree from the ratio which exists between each army and the civil class from which it is drawn. The admissions for insanity among the European soldiers in India are four times as numerous as among the civil population in England. The amount of lunacy among the Indian goal population equals that observed in the European army in India, and is nearly three times as great as in the native army. Though the population of the North-West is increased since the last Census the proportion of lunatics is decreased; and a still more remarkable circumstance appears in the case of the blind. This remarkable increase in the number of blind persons is probably due to improved methods of registration, and partly also to an increase in the number of cataract cases caused by long periods of scarcity and famine. Anything which tends to depress greatly the nutrition of the body in middle-aged people tends to induce degenerative changes in the crystalline lens of the eye, which constitute the malady. Cataract, not small-pox, is the great factor in causing blindness in India rather than disease. This induction Dr. Deakin makes after taking out the age periods in which the blind are recorded, and he shows that the ratio of blind per 10,000 keeps rising throughout the increasing ages.

There is also a great increase in the deaf mutes in the North-West. This is evidently the result of a more perfect system of

enumeration.

427. In Bombay a different state of things is found to what exists in Bengal, and taking the four infirmities together there are 545 males affected, and 455 females. The proportion of blind females is higher than that of males. The ratios of deaf mutes and insane persons are 678 and 479 per 10,000. Among the lepers there seems to be a far greater prevalence of the affliction amongst males, or more reticence on the part of the other sex. Considering the imperfect nature of our data regarding the disease it is

fruitless to attempt to trace in this work any general tendency which might give a clue to the cause of the difference pointed out.

	Infirmities.	Males.	Females.	Both Sexes.
Unsound mind		385	285	334
Blind		1554	1720	1638
Deaf mutes		613	493	553
Lepers		692	252	469

428. In Madras there is a decrease in the number of persons shown as afflicted with these four infirmities compared with the previous Census. In 1871, 131,015 were returned, in 1881, 90,469; now 3 per 1,000, formerly 4 per 1,000. More men than women are mad; more women than men are blind; fewer women than men are deaf mutes. The proportion of female lepers is still smaller. The proportions are as follows:—

*Infirmity—Insanity.*—In 1871, 14,107 persons were returned as insane against 10,098 in 1881. The figures are for 1881, 5,745 males and 4,353 females; 1871, 7,633 males, 6,474 females. Of this decrease more than three fourths occur in an area containing less than two fifths of the population, that is to say, in the famine districts. The decrease of insanes and idiots in the famine districts has been 47.52, in the non-famine districts 10.12 per cent. On this subject Mr. McIver writes as follows: “The change of nomenclature possibly has had something to do with this decrease. In the 1871 returns imbeciles and insanes were separated; in the present Census they were taken together under the head of unsound mind. It is probably that owing to this many idiots have been omitted. Persons who have temporary attacks and harmless imbeciles, who would have been included in the former classification, would not perhaps be considered ‘mad enough’ to be classed with insanes. But there is another influence to be regarded, and that is the effect of famine. Starvation is likely enough to induce idiocy and insanity; but the famine of 1876-78, whether or no it had this effect, certainly killed off an abnormal proportion of those of unsound mind. It is clear from the figures that these poor people suffered terribly; and it is intelligible that in the supreme agony of that visitation they would be left to take care of themselves, that is to say, to die. At such a time the all powerful instincts of self-preservation, even with people generally so charitable to the poor and suffering as Hindoos are, would result in the helpless remaining unhelped, and in the idiot dying from starvation because he did not know how to avoid doing so, and because others were too much concerned in saving themselves to interfere to save him.” The proportion of insanity is lowest amongst Hindoos, and more evenly distributed amongst Hindoos in the several ages than is the case amongst the Mahammedans. The proportions amongst the latter, and especially amongst males, are highest. This does not show in the early ages, nor until we reach the 20-30 period. Up to 15 the proportion among Mahammedan males is lower than among Hindoos. Between 40 and 60 the proportion of Hindoo males of unsound mind is 10.80 in 10,000, while in Mahammedans it is only 5.85. Out of 10,000 persons of the same age and sex we find—

Amongst Hindoos		Amongst Mahammedans	
0-20	1.68	0-20	1.35
20-60	5.61	20-60	9.18
Over 60	6.76	Over 60	10.68

This would suggest that congenital or hereditary unsoundness of mind is lower among Mahammedans, and that from some causes, some habits or conditions of life of Mahammedan males, unsoundness of mind is induced later in life. In the three lunatic asylums in the Presidency the proportion of Mussulman lunatics is high compared with that of Hindoos. The higher ratio of insanity among Mahammedans is not peculiar to Madras; it is noted in all the other Provinces also.

429. In Berar Mr. Kitts says insanity appears to be on the decrease, if any reliance can be placed upon the figures of the two Censuses 1867, 1881. In 1867 the number was 789, 3.5 per 10,000; in 1881 the numbers were 832, 3.1 per 10,000. He is not of opinion that insanity is attributable to intemperance. In Berar the liquor drunk is

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distilled by a primitive process which scarcely permits of the formation of the higher alcohols. Its effects are more immediate, but wear off sooner, and have fewer deleterious results. This probably explains the fact that, although the hill tribes are more addicted to intemperance than the inhabitants of the plains, the ratio of insanity amongst them is lower. The Sudars, as a rule, drink, but are not intemperate. Outcast and other low castes, who form the bulk of the labouring and coolie population, drink more freely, and facilities for drinking are greater in the towns and large villages. The proportion of the insane is higher in the town population than for the province generally. If insanity were generally the result of hereditary taint, children of unsound mind would oftener be found in the same villages with adults of unsound mind, their parents or relatives; but of the 14 villages in which idiot or lunatic children under five were found, in four only were adults of unsound mind enumerated. The causes referred to by Mr. Kitts as producing insanity are excessive use of intoxicating drugs, such as ganja, used chiefly by low caste men and religious devotees, chewing opium, smoking madaka. Uterine disorders and epilepsy are also assigned as frequent antecedents of insanity. The proportion of persons of unsound mind is higher among males than among females. The excess is specially great during the second bicennial period. It is more common among Mahammedans than among Hindoos, and we have to remember that the lower classes of Mahammedans are often intemperate in their use of spirits and drugs. The proportion of blind is also lower than it was in 1867. It is now 36.5 per 10,000, against 38.0 in 1867. Females out-number the males, being 11.4 to 10. Mr. Kitts says that the causes of blindness in infants are purulent ophthalmia, corneitis, serous iritis, scrofulous ophthalmia, brought on by impure air, improper diet, and want of care, superficial ulcers of the cornea, attacking generally young and delicate children, and congenital and soft cataract, associated with mental or bodily mal-development. In infantine ages the causes of

blindness are nearly twice as frequent among males as among females. There are fewer blind among the Mahammedans than among the Hindoos; the difference is especially marked in the first five years of life. Blindness is very frequent in Berar. Of deaf mutes the figures show that in Berar there are nearly 9.3 persons in every 10,000. There are fewer males than females. It is least prevalent in the hilly countries. There are proportionately more deaf mutes among the Hindoos than among Mahammedans or Jains. The number of lepers is very high, and the increased spread of black leprosy since the last Census is, if the figures are trustworthy, marked. There were, in 1867, 6 in every 10,000 of the population where there are now 14, the figures being 3,748 in 1881, and 1,432 in 1867. It is most prevalent amongst males; more prevalent among Hindoos than other religions. The country on the higher plateau is generally less affected than the districts below the Ghats. Of the lepers under 10 years of age, 38 in number, seven are cases in which the disease has already occurred in the same family; in four cases the father, in one case the mother, being mentioned as leprous. In 22 other cases there are lepers in the same village, and in the remaining nine cases there is no other leper, either in the house where the case was recorded or in the village.

430. For Baroda no returns have been received regarding the infirmities of the people.

431. Dr. Evans, who writes regarding the infirmity tables of the Central Provinces, says that the disparity in the number of insanes in the Central Provinces and Europe requires comment. In India there is no registration of lunatics; and allowing, for the sake of argument, that the natives of India are at best only a semi-civilised people, and comparatively free, therefore, from the so-called evils of civilisation, the disproportion must still be too great to accept that question (?). The reference to the returns of the two lunatic asylums of the province shows that physical causes furnish the largest proportion of insane. Out of 282 treated in 1881, there were 123 of whom the mental derangement is attributed to physical causes, and in 70 of these, again, insanity is said to have been caused by excessive indulgence in ganja and opium. Among European nations, on the other hand, the moral causes furnish the greatest proportion of lunatics. If in Europe we have alcoholic intemperance, inducing an alarming predisposition to insanity in the offspring, we have here the equally degrading and injurious

vices of ganja and opium consumption, a reason, in Dr. Evans' opinion, for doubting the correctness of the present returns. When indulged in to excess there is no doubt that ganja and opium lead to a gradual but sure impairment of the mental and moral faculties in a marked degree, but taken in moderation they do not appear to cause any worse evils than the temperate use of wines and spirits. The consumption of ganja and opium is much more extensively practised than was generally supposed in the Central Provinces. The labouring class, for instance, begin to dose their children with opium at the early age of three months. The mother of a Hindoo has not



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only to attend to her domestic duties, but very often she has to labour out of doors to find bread for the family. She, therefore, to keep the infant quiet during her absence, administers to it a pill of opium of the size of a millet seed; an older child gets a pill of the size of a mustard seed. The preparation of opium in most favour is that known as modaka, a combination of opium and toasted babool leaves, and is made up into pellets about half the size of a cherry, and sold at the rate of one pice each. The quantity of opium in each pellet is very uncertain, and varies from one grain to a grain and a half. Those accustomed to smoking the drug in this form use from four to five pellets at a sitting before intoxication results. At first there is a certain pleasing excitement, and the imagination becomes lively, and then a state of reverie and stupor gradually supervenes. With continued indulgence, however, the appetite gradually fails, the whites of the eyes present a bloodshot appearance, the features become pinched, and other worse consequences follow. The Indian hemp is more used for the purposes of intoxication than even opium, especially by the lower classes, for the reason that it is cheaper than opium. The most popular preparations are ganja, which is the dried plant which has flowered and from which the resin has not been removed. It is chiefly used for smoking; and the sidhee, sabjee, and bhang, where the larger leaves and capsules are well washed, then mixed with black pepper, melon seeds, sugar, and milk, and taken as a drink, which is chiefly used by the better class of Hindoos and Mahammedans. Intoxication ensues in half an hour, and almost invariably the inebriation is of the most cheerful kind. It lasts for about three hours, and then deep sleep succeeds. The majoon is a confection compounded of sugar, butter, flour, milk, and bhang. Sir W O'Shaughnessy states that the form of insanity induced by habitual hemp inebriation is as peculiar as the *delirium tremens* which follows in ardent spirits. He further remarks that the use of hemp is universal among the lower classes in Bengal. Dr. Evans says, in regard to the statistics for the Central Provinces: "The

number of male lunatics is almost double that of females, 1,654 the former, and only 874 the latter. At one time it was thought that insanity was much more frequent among women than among men, and there can be no doubt that pregnancy, the puerperal state, climacteric changes, &c. exercise a considerable influence in favouring the development of insanity in the female when predisposition exists.

“On the other hand, it must be remembered that man, besides being more frequently addicted to intemperance, leads a life of greater exposure, of greater bodily exertion, and of greater mental anxiety in the struggle for existence; conditions liable to induce insanity. According to the most recent statistics of European countries it has been shown that on whichever side the difference lies it is inconsiderable, but that, as a rule, male lunatics are somewhat in excess of female lunatics. The great disproportion in the Central Provinces is, no doubt, partly due to the difficulty experienced there in enumerating and classifying the inmates of zenanas. While admitting that the bulk of the female population in this country is free from the vice of intemperance, we must not forget that there are social and domestic laws which doom women to an unsympathetic and isolated existence, and under which, when bodily health fails, mental confusion is very likely to supervene. I refer here more especially to the enforced celibacy of virgin widows as well as of widows who have lived with their husbands. An unfortunate being of this class occupies the position of a despised drudge in a Hindoo household; her helpless condition, which in civilised countries would only make her an object of tender kindness and pity, here makes her to be regarded as an encumbrance and a disgrace. Women here being educated with one purpose, that of marriage, what is to befall them if their widowed portion prove only a misery and debasement? Having no healthy life-giving career, perhaps carried away by ungratified sexual passions, is it to be wondered at that so many of the sex suffer from all forms of nervous disorders, passing through the various grades of restlessness, and irritability, and hysteria, until their wretchedness finally culminates in madness? For all these reasons I question the correctness of the returns as regards the number of female insanes. The majority of insane persons comes from the lower orders; and Hindoos and Aborigines, constituting the bulk of the total population in the Provinces, furnish the largest number of lunatics. The number of lepers in Berar is 6,443, 4,430 males, 2,013 females, a considerable

increase upon the Census of 1872, when the total number was 2,807. The males suffer more frequently than the females. It may be that the hereditary taint is more strongly marked in the male progeny than in the female. It is perhaps more likely this, that males so much more frequently expose themselves to the risk of contagion by syphilitic inoculation." Mr. Drysdale writes that the *primâ facie* general accuracy with which the infirmity statistics for the Central Provinces have been collected and compiled is

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evidenced by the moderate variety in results for different districts, and the absence of glaring excess or deficiency in any.

432. In Bunnah there are 3,726 persons of unsound mind, 2,265 males, and 1,460 females. The figures compared with those for the previous Census of 1872 show an apparent diminution in the number of persons of unsound mind. But it is not to be supposed that there has been so great a change in the proportion of persons labouring under this infirmity while the difference is to be attributed to defective enumeration. There are fewest insane among the hill tribes. That is according to the figures. There are more male insanes than female. The highest proportion of insane persons is found amongst the Nat worshippers, where it is 1 in 909. Of the Buddhists there is one insane to every 974 persons.

433. The blind also show an apparent decrease. The ratios for 1871 were highest, but at the enumeration then made many persons not totally blind were probably included in the returns. There are rather more blind males than blind females. The deaf mutes also show an apparent decrease. This is owing, no doubt, to the inclusion in the returns of 1872 of many persons who were not dumb as well as deaf. There are many more male deaf mutes than female, the proportion being 171 to 100. There are 2,009 male lepers and 580 female lepers, showing a very much greater proportion of males than females. No comparison can be made with the figures of 1872, as lepers of all kinds were included then, and now only the black leprosy is shown.

Rajputana and Travancore give no information in regard to the infirmities of the people tabulated in the statement with which I have dealt, and the few statistics collected in Central India relate only to British cantonments.

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## CHAPTER XI.

## URBAN AND RURAL POPULATION.

434. Table XV. classifies the towns and villages throughout India with reference to the number of inhabitants in each, and we find that out of 714,707, which, according to Form I., is the number of towns and villages, 713,704 are thus classified in Table XV. The population is for the main part purely rural, and the number of towns is small. Speaking of gatherings of habitations where there are more than 50,000 inhabitants as cities, we find there are 66 cities in India; and taking as towns the collections of habitations where the inhabitants exceed 5,000 but are less than 50,000, we find there are 1,836 which we may thus class. To be more exact, there are 1,325 towns of which the inhabitants in each case exceed 5,000 and are less than 10,000, and 291 where the inhabitants are more than 10,000 and less than 15,000; 97 where the inhabitants are more than 15,000 and less than 20,000; and 123 with between 20,000 and 50,000 inhabitants. Taking 1,000 as the maximum limit of the population of a village, we get 602,467 as the number of villages. The larger villages which in size almost approach towns, that is to say, those with from 2,000 to 5,000 inhabitants, number 8,931, while the large villages between 1,000 and 2,000 are 30,040.

435. The large cities are found much more to the north of India than in the south. Out of the 66 of which we have spoken, 24 are in the North-West Provinces and the Punjab, 15 being in the North-West Provinces and Oudh and 9 in the Punjab; 11 are found in Bengal, 9 in Madras, 6 in Bombay, 3 in the Central Provinces, 3 in Central India, 3 in Mysore, 2 in Hyderabad (the Nizam's States), 2 in Rajputana, 2 in Burmah, and 1 in Baroda.

436. Towns with from 20,000 to 50,000 inhabitants number

123, being found in greatest numbers in Bengal, where there are 22. Madras having 21, Bombay, including Feudatory States, 21, North-West Provinces 18, Punjab 15, Central India 6, Rajputana 6, and the Central Provinces 3, Ajmere, Berar, Burmah, Hyderabad, and Travancore each contain 2, and Baroda has 1.

437. Of the 97 towns with between 15,000 and 20,000 inhabitants, the North-West has the largest number, 20; Madras following with 15, Bengal with 14, Bombay with 13, Punjab with 10, Central India, Rajputana, and Burmah each with 4; Central Provinces, Baroda, and Hyderabad with 3 each; and Berar with 2; Ajmere and Travancore each having 1.

438. Of the smaller towns with 10,000 to 15,000 inhabitants, Bombay contains the greatest number, having 55. The North-West has 51. Then come Bengal with 49, Madras with 48, and the Punjab with 25; Rajputana has 16, Hyderabad 11, Baroda 8, Central Provinces 7, Berar 6, Assam, Central India, Mysore, and Travancore 3 each; Burmah 2, and Cochin 1.

439. There is a considerable number of towns of the smallest class, between 5,000 and 10,000. It is undoubtedly the case that some of these are large villages, with no real pretension to be called towns. They are purely agricultural, simply having sufficient grocers and petty shopkeepers to supply the wants of their inhabitants. Madras stands first with 404, the North-West next with 194, Bombay has 183, Bengal 146, the Punjab 142, Rajputana 59, Hyderabad, 45, the Central Provinces 36, Central India 31, Berar 24, Baroda 18, Mysore 15, Burmah 10, Travancore 6, Ajmeer and Assam each 4, Cochin 3, and Coorg 1.

440. The accompanying abstract indicates the position of each of the Provinces and States in regard to the per-centage borne by the urban or by the rural population to the total population without distinction; and in the abstract immediately succeeding this is given the number in each 1,000 villages and towns of villages or towns classed according to the system followed in the table in Vol. II.

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## ABSTRACT NO. LXXXII.—Per-centage and Number of the Urban and Rural Population.

Provinces.	Total Population for Villages and Towns	Villages		Towns	
		Population	Per-centage of Rural Population	Population	Per-centage of Rural Population
Bengal	*69,222,659	65,558,430	94.7	3,664,229	5.3
N.-W. Provinces, British Territory	44107869	39824228	90.3	4283641	9.7
Madras	31170631	28143573	90.3	3027058	9.7
Punjab, British Territory	18850437	16410907	87.1	2439530	12.9
Bombay " "	16454414	13529224	82.2	2925190	17.8
Rajputana	10268392	9154824	89.2	1113568	10.8
Hyderabad	9845594	8955348	81.0	890246	9.0
Central Provinces, British Territory	9838791	9165230	93.2	673561	6.8
Central India	9261907	8462220	91.4	799687	8.6
Bombay, Feudatory States	6941249	6051553	87.2	889696	12.8
Assam	4881426	4815281	98.6	66145	1.4
Mysore	4186188	3839871	91.7	346317	8.3
Punjab, Feudatory States	3861683	3428587	88.8	433096	11.2
Burmah	3736771	3310996	88.6	425775	11.4
Berar	2672673	2363554	88.4	309119	11.6
Travancore	2401158	2275402	94.8	125756	5.2
Baroda	2185005	1777873	81.4	407132	18.6
Central Provinces, Feudatory States	1709720	1684715	98.5	25005	1.5
N.-W. Provinces, Feudatory States	741750	649440	87.6	92310	12.4
Cochin	600278			Figures not available	
Ajmere	460722	368719	80.0	92003	20.0
Coorg	178302	169919	95.3	8383	4.7
<b>All India</b>	<b>253577619</b>	<b>229939894</b>	<b>90.9</b>	<b>23037447</b>	<b>9.1</b>

\*To this must be added—Boat Population 309336  
Railway passengers 4866  
Total 314202

## ABSTRACT LXXXIII.—Proportion per 1,000. Villages and Towns.

Provinces.	Of Villages with less than 200 Inhabitants.	Of Villages with 200-500 Inhabitants.	Of Villages with 500 to 1,000 Inhabitants.	Of Villages with 1,000 to 2,000 Inhabitants.	Of Villages with 2,000 to 3,000 Inhabitants.	Of Villages with 3,000 to 5,000 Inhabitants.	Of Towns with 5,000 and over Inhabitants.
	Aimere	374	337	172	70	22	15
Assam	676	247	60	15	2	-	-
Bengal	624	254	89	27	4	1	1
Berar	398	337	172	64	13	10	6
Bombay, British Territory	287	347	223	100	22	13	8
Bombay, Feudatory States	348	360	195	68	15	8	6
Burmah	628	308	52	9	1	1	1
Central Provinces, British Territory	551	325	98	20	3	2	1
Central Provinces, Feudatory States	760	201	34	4	1	-	-
Coore	465	296	197	32	6	2	2
Madras	409	267	178	96	25	16	9
N.-W. Provinces, British Territory	437	330	158	57	10	5	3
N.-W. Provinces, Feudatory States	728	176	73	19	2	1	1
Punjab, British Territory	348	346	185	86	20	10	5
Punjab, Feudatory States	749	151	62	28	6	2	2
Baroda	284	312	231	113	35	15	10
Central India	-	-	-	25	4	3	1
Cochin	112	308	295	188	47	44	6
Hyderabad	363	347	197	70	15	5	3
Mysore	651	260	67	16	3	2	1
Rajputana	-	-	-	-	-	-	3
Travancore	277	268	260	158	26	8	3
Total	534	282	122	46	9	4	3

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441. Ranked according to per-centage on the total population of the rural and urban sections, the Provinces stand thus:—

	No. in every 1,000 of either		
	Rural	or	Urban.
Assam	986	Ajmere	200
Central Provinces, F.S.	985	Baroda	186
Coorg	953	Bombay, B.T.	178
Travancore	948	Bengal, B.T.	129
Bengal	947	Bombay, F.S.	128
Central Provinces, B.T.	932	North-West, F.S.	124
Mysore	917	Berar	116
Central India	914	Burmah	114
Hyderabad	910	Punjab, F.S.	112
North-West, B.T.	903	Rajputana	108
Madras	903	North-West, B.T.	97
Rajputana	892	Madras	97
Punjab, F.S.	888	Hyderabad	90
Burmah	886	Central India	86
Berar	884	Mysore	83
North-West, F.S.	876	Central Provinces, B.T.	68
Bombay, F.S.	872	Bengal	53
Punjab, B.T.	871	Travancore	52
Bombay, B.T.	822	Coorg	47
Baroda	814	Central Provinces, F.S.	15
Ajmere	800	Assam	14

In all India, out of every 1,000 persons, 91 reside in towns and 909 in villages. Thus there are 10 villagers to every 1 townsman. The proportion in England being 1 to 2.

442. In the Census report for Bengal no information is given regarding the classification of the population according as it is rural or urban; but the Provincial Table I. indicates the enormous extent to which the rural population predominates.

Out of the sixty-nine and a half millions inhabiting the great Province of Bengal, only 3,664,229 are found in the towns. We notice, too, in these returns, that while in the villages the proportions of the sexes show, as for the whole population, the females slightly in excess of the males; in the town population this is reversed, the females being 1,728,870 to 1,935,359 males. Taking the great divisions of the Lieutenant-Governorship of Bengal, the town and village population appears as follows. It will be observed that Orissa and Chota Nagpore have practically no town population:—



## ABSTRACT LXXXIV.

	Urban Population			Village Population		
	Both Sexes	Males	Females	Both Sexes	Males	Females
Bengal Proper	2185472	1199466	986006	33152481	16407403	16745078
Behar	1255978	621102	634876	21833006	10729530	11103476
Orissa	111945	57169	54776	3613288	1775036	1838252
Chota Nagpore	95756	49007	46749	4130206	2044535	2085671
Feudatory States	15078	8615	6463	2829449	1441466	1387983
Bengal	3664229	1935359	1728870	65558430	32397970	33160460

443. The writer of the Census report for the North-West Provinces shows (at page 97) 105,130 as the total number of villages. In this he includes 10 villages, each of which has over 5,000 inhabitants, and he omits five of which the population in each case is less than 5,000 but more than 3,000. These last he has grouped as towns. He says

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that the persons enumerated in these localities amounted to 39,817,485. The average number of persons found in a village was therefore only 378; and he shows in the accompanying statement what is the average number of persons to a village in each of the great divisions of the Province:—

<u>Divisions</u>	<u>Average number in each Village</u>
Meerut	528
Agra	523
Lucknow	478
Sitapur	445
Allnabad	438
Rae Bareli	431
Fyzbad	418
Jhânsi	417
Rohikhand	389
Benares	307

It will be seen that the villages of the northern divisions are the most populous, and those in the extreme south are the smallest. There is no question that the cause of the larger villages being found in the north is the necessity for men to collect together in sufficient numbers to be able to protect themselves against marauders, a necessity which was apparent to all the residents of North and Central India in the troublous times occurring before the British took possession of the country. It is also noticed that in the northern divisions the towns become most numerous, and in the Meerut Division, bordering on the Punjab, there is one town to every 123 inhabited localities, towns and villages included. In the North-West Provinces only 9.7 per cent, of the population live in towns, and for every 1 person dwelling in the towns there are 10 persons who live in the villages.

Regarding Madras, Mr. McIver writes: “At Tinnivelly, the district which contains the largest urban population of all the districts in the Madras Presidency there are 39 towns in that district with a population of 342,689, or more than 5 per cent. of the whole population of the district. Only three of these 39 towns have less than 5,000 inhabitants. In this district the percentage of the urban population is 20.1 against 10 per cent, observed for the total Presidency. In Madras, in contradistinction to Bengal the urban population displays a larger proportion of females than does the rural population, there being 512 women to 488 men in the towns, while

in the villages there are 505 women to 495 men.”

445. Mr. Baines has some interesting remarks upon the town and the rural population. He says: “It is impossible for a community that has made sufficient progress in civilisation to knit together so close a connexion between its members, to avoid the influence that such a connexion almost necessarily brings to bear on the lives and social interests of those engaged in it. The nearer proximity of the dwellings has its physical effects. The opportunity for the subdivision and organisation of labour, the brisker movement of capital, the emulation between the followers of the same pursuit, the variety of demands, and the necessity incumbent on the producer to keep within touch of more than his immediate and traditional market, all tend to modify the disposition of the denizen of the town and place him on a footing intellectually higher and morally wider than the rustic. The conditions of society in this part of the country are, as a rule, adverse to the rapid increase of an urban community. The population, by ancestral tradition as well as by what is at present almost a necessity, is mainly agricultural. The wants of such a community are simple, and as it advances in prosperity are wont to change not so much in kind as in degree. In the good time which accompanied the demand for Indian cotton in the home market the profits of the village cultivator were devoted perhaps to the substitution of metal vessels in his household for earthenware, or in some cases the tires of his cart wheels were made of silver instead of iron. In most cases, however, the manifestations of prosperity are to be looked for in the greater expense of the wedding ceremonies and other social entertainments. The absence of the spirit of initiation is against the introduction of fresh wants, and the predominant section of society is abnormally slow, even for agriculturalists, to adopt innovation. Hence the encouragement to industry, which is the main-stay of a town community, is of a weak and monotonous character, not calculated to conduce to much enterprise even in the well-trodden directions. Then, too, the special basis of the Indian social organisation is essentially anti-urban. The village community, as it formerly existed

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and still exists in parts of this Presidency, is in its constitution self-sufficing. Not only had it its little oligarchy of hereditary headmen, its accountant with the staff necessary to carry on the light duties entailed by the connexion of the village with the administration of the revenue system, but place was also assigned for the body of artizans required to supply the immediate wants of the cultivators. In the scale of village precedence every class has its defined position; and though in the present day there is here little of the actual aversion to the settlement of strangers that is mentioned by Sir H. Maine as traceable in the communities in other parts of India, there is no encouragement to the infusion of fresh blood, and such strangers are considered to be likely, if they grow well-off in their new home, to be the cause of complications in the village economy and social gradations. A curious instance has been noticed of the anti-commercial spirit of the Indian village in the absence of a defined place in the social scale for the dealer in goods not actually produced in the village itself. The weaver who gains his pittance from the fitful custom that falls to his lot as occasion demands is a recognised member of society, whilst the well-to-do shopkeeper, who imports from Bombay or the nearest large town the piece goods with which more than the village is clothed, has to rest content with the equivocal position that money will bring even in the village. It seems to be the same with all middlemen and those trafficking in articles not made by themselves. Even the money lender is at the disadvantage of being an outsider, nor in the Deccan can all his wealth procure him a place for his bullocks in the annual procession. Again, the chief trade in the greater part of the country must necessarily be the export of raw produce, which tends as little as any branch of commerce to the increase of the town population. The domestic manufactures of the village artizans are of course made by hand, and the absence of mineral fuel prevents the establishment of large factories except in a few specially accessible places on the direct lines of rail; nor is water power generally available any more than

the machinery to utilise it. The increased security of life and property that accompanies a firm and steady administration has tended moreover to enlarge the sphere of transactions by itinerant dealers, through whom a considerable portion of the trade of the more remote districts is carried on. Agents of the larger establishments in the market towns are sent on tours to distant villages during the open season, thus saving the rustic the trouble of coming to the town either to make purchases or to dispose of the produce he has himself to sell. Last in the list of factors that seem to me to be operative in this country against that development of industrial enterprise which must in the present day form the basis of any urban increase, is the unwillingness of the Indian rustic buyer to acquiesce in, to use the consecrated phrase, the higgling of the market. 'Custom' says Pindar, 'is lord of all,' and the village ryot is the last person to vote for the dismemberment of his kingdom. Hence sensitiveness of the market, which must of course increase as the commercial activity of this country is brought annually into closer contact with the unceasing change of the busy western world, is slow to gain ground in any but the most advanced centres of exchange. There are indications, no doubt, of a movement towards the town, but they are chiefly to be found in Gujerat, where the strength of the Aboriginal element and the comparative weakness of the village system, the results, as far as we can judge by other signs, of a more recent colonization, allow of a greater industrial liberty, for which the wealth of that division affords more varied openings.

“It will be noticed that I have regarded the towns hitherto as the result of a commercial and industrial tendency, avoiding the question of the political origin of so many of them. The omission is intentional, and for this reason, except under the British administration, there has never been any real balance of political power in an Indian State. The whole of the education and traditions of the people tended, when the transitory need of the sword had passed away, to the concentration of all influence in the hands of a single class and the exclusion of the rest. This class was the descendant of the farmers of the ideal Code of Manu, whose issues were to be consummated by the establishment of a king to bear responsibilities, and to fight wars which they had decided upon, while in other respects the whole administration was practically left to them. All other classes were thus subordinate to them in rank and power, and such power being capable of somewhat arbitrary exercise, the opportunities of one of the

trading class to advance beyond his hereditary status were few. Thus wealth and enterprise gathered round the court and rose and fell with the favour of the ruler and his creatures, whilst the same influence narrowed the circle of social advancement.”

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The urban population of Bombay is considerably in excess of that of Madras or the North-West in proportion to the total inhabitants of the country. It is 17.7 per cent., and if Bombay itself, which contains the largest proportion of the total urban population, be excluded, the ratio of the urban to the rural population becomes 13.7 per cent. According to the Census of 1881 the ratio for England and "Wales is for the urban population 63.04 per cent., and, if London be omitted, 52.12 per cent. The highest proportion of the urban population is found in the Grujerat tract, where the large towns of Ahmenadabad and Surat raise the ratio. In the Deccan the proportion is next highest. Then Scinde has the lowest proportion of town to country population.

446. In Table XVI. of Vol. II. a list is given of all towns which have a population in excess of 20,000. They are 187 in number against 189 as shown in the classified table preceding (XV.).

This difference is occasioned by the inclusion in the Hyderabad State of Secunderabad the British Cantonment of Hyderabad with Hyderabad city, and by a similar inclusion of the Meerut Cantonment with the Meerut city in the North-West Provinces. Twentyone of these towns contain each a population in excess of 100,000. Calcutta, comprising as it does four municipalities, is shown in the table in four separate blocks. Virtually the number of separate towns of which the population is over 20,000 is 185, the four blocks of Calcutta really composing one great city with a population of 766,298, while Secunderabad is entirely apart from Hyderabad, the capital of the Nizam's State.

447. The following are the great cities of India:—

Bombay with 772,196 inhabitants.	Cawnpore with 151,444 inhabitants.
Calcutta " 766,298 "	Lahore " 149369 "
Madras " 405848 "	Allahabad " 148547 "
Hyderabad with Secunderabad with 354962 inhabitants.	Jeypore " 142578 "
Lucknow with 261,303 inhabitants.	Eangoon " 134176 "
Benares " 199,00 "	Poona " 129751 "
Delhi " 173393 "	Ahmedabad " 127621 "
Patna " 170654 "	Bareilly " 113417 "
Agra " 160203 "	Surat " 109844 "
Bangalore " 155857 "	Howrah " 105206 "
Amritsar " 151896 "	Baroda " 101818 "

Howrah being only separated from Calcutta by the River Hooghly is as much a portion of that town as Southwark or Lambeth is of London, and if included will bring up the population of Calcutta to 871,504, giving Calcutta the topmost place among Indian cities.

448. Table XVI. contains also statistics of the population by religion, and in the last column an attempt has been made to show the density of the town population. But the figures here are somewhat misleading, owing to the inclusion in some cases of large suburban areas in the purely city area. For instance, Agra is shown with

a density of 11 to the square acre so also Meerut, while Koil and Saharanpore show respectively 136 and 102. The density in all these four towns is practically much the same. So again with Benares where the density is given as 42 per square acre, but where the real city density is quite as high as that of Koil. In point of fact the density of the urban and rural population differs but little in respect of the actual area occupied by inhabited dwellings in either case. The villages of the north are quite as closely packed as the towns, and relatively to the number of inhabitants the number of persons to an acre is as high in the case of a village of 500 as it is in a town of 50,000. There is not much to choose between the two in the way of sanitation, and when epidemics set in the villages are as much affected as the towns. On the whole, except so far as occupation influences health the urban and the rural population are much on the same level in regard to health.



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## CHAPTER XII.

## STATISTICS OF CASTE.

449. Table XVII. and its supplement are devoted to the exhibition of the statistics of caste collected at the late census. The tables are drawn up to embody in separate detail the figures for each caste, numbering in any one Province or State 100,000 or more persons. The rule laid down for the guidance of the Provincial reporters was that every caste which included 100,000 or more should be shown separately in the forms prescribed for use by the Imperial Government. It was left to the reporters' local knowledge to determine which, if any, caste names were merely synonyms in their Province, and these might be grouped together under one common title. If any such grouping took place the Provincial Superintendents of Census were directed to note what were the names of the castes so combined. It was pointed out that "the object of the arrangement in the Imperial form was to present to the eye the distribution of only the major castes by districts, leaving to the reporter to show in the body of his report, either in tabular shape or otherwise, so much of the information connected with the distribution and the numbers of the remaining castes as might be useful." It was also added that this information should invariably comprise the following particulars:—

- (a) the number of each caste recorded;
- (b) the composition of the caste by sex.

This would have provided the means of compiling for all India a compendium of all the different castes mentioned in the enumerators' schedules, distinguishing the different names by which the castes were known, also the total number of either and of both sexes separately returned under each caste designation. Here we have a foundation for further research into the little

known subject of caste, and with the object of taking full advantage of the statistics thus to be collected the Government of India has requested the local administrations to adopt certain measures for arranging, classifying, and explaining the data obtained. The inquiries necessary for this purpose will occupy much time, but when finally concluded they will provide a most useful manual of information on the subject. At present, the provincial reports being incomplete, I cannot attempt to deal exhaustively with the statistics of caste. Nor, indeed, could I do so in a satisfactory manner if the complete data were before me; for the question, to be dealt with satisfactorily, must be handled by one who has the antiquarian tastes and the peculiar knowledge which alone will permit of a full and enlightened discussion of these interesting returns. To be successfully concluded the investigation of the figures will, in my opinion, have to be entrusted to a committee composed of representatives from each of the Provinces who have sufficient local knowledge of this intricate matter to enable them to discriminate on the points of doubt which will arise in handling a topic so complex and novel as is that of caste.

450. It was originally intended that the castes should be classified by their social position, but great difficulty was experienced in carrying this out. Petitions were sent in to my office and to the offices of the Deputy Superintendents of Census in the Provinces complaining of the position assigned to castes to which the petitioners belonged; and the whole subject was shrouded in so much uncertainty and obscurity that the original arrangement was dropped.

451. The main table given at page 240 of Vol. II. classes the Hindoos as Brahmans, Rajputs, and Other castes.

The total Hindoo population, as shown in Table III., is 187,937,450.

Table XVII. shows:—

Brahmans	13730045
Rajputs	7107828
Other castes	167283899
In all	188121772

or 184,322 more than the actual number of Hindoos. The difference is explained in the note to the fly leaf of Table XVII., and may be said to be occasioned by the fact that the castes of certain Jains and Aborigines have been included in the table.

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452. The distribution of the 167,283,899 “other castes” is partly given in the supplemental Table XVII.; the details there embracing 136,689,714 persons, and being arranged under 205 separate heads. Subsequent information obtained from the reports, or from returns other than those from which Table XVII. was compiled, brings up the total number of persons comprised under these 205 headings to 143,309,046, including two other castes which, though not shown in any one Province as in number up to 100,000, exceed that figure for the several combined Provinces in which each caste has been shown. The castes so added are Banjaras and Darzis. With these remarks I append the accompanying abstract, giving the figures for these 207 castes arranged alphabetically.

*Castes.*

Agamudyan	302338	Dossadh	1138651
Agria and Mithaerria	170573	Dubla	129241
Ahar	272863		
Ahir	4649387	Elaven	387176
Attorn	179314		
Ambattan	342816	Gadaria	940730
Ambalakaren	155537	Ganda	233991
Arora	601440	Gangadikar Vakkaligar	457456
		Gareri	112400
Babhan	1031501	Ghatwal	113174
Bagdi	762206	Ghirit	160252
Balai	311304	Golla or Gaoli	309868
Balija	782667	Gond	771315
Bania	3275921	Gonda	144063
Banjara	166144	Goshain	171060

Barhai	566192	Gour	214818
Barhi	484424	Gowari	110579
Barui	218812	Gujar	1747896
Bauri	491409	Gwalla	4005980
Bedaru	184410		
Berad	263896	Halukurubaru	225500
Bhangi and Mehter	595078	Hari	297747
Bhandari	159308	Holayaru	447421
Bhar	369983		
Bhat	295633	Idayen or Idaiyár	1071882
Bhil	550617		
Bhoi or Besta	905616	Jain	189911
Bhuinhar	188207	Jaliya	381564
Bhuinya	463656	Jandra	107169
Bhumij	251606	Jangam	322704
Bhurji	304844	Ját	2643109
Bind	209435	Jhinwar	433884
Boishnab	568032	Jugi	340342
Chamar	10351469	Kachari	282566
Chambhar and Khalpa	231956	Kachhi	2261029
Chandal and Changa	1749608	Kahar	1871533
Channan	128600	Kaibartha	2137542
Chassa	549997	Kaikalar	323788

Chuhra	1078739	Kalal	298062
		Kalar	153071
Darzi	240087	Kalingalu	116060
Das (Halwa)	122639	Kalita	254007
Devangulu	136914	Kallam	397873
Dhangar	1188601	Kalu	170782
Dhanuk	667482	Kalwar	535819
Dhed	110040	Kamma	795795
Dhimar	194118	Kandara	120906
Dhobi	1468974	Kandu	687471
Dom	721655	Kanet	345775
		Kapali	130240

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Karan	106332	Nair	336227
Kawa	1102255	Nath or Jugi	121901
Kawar	115559	Nhavi or Hajam	242334
Kayasth	2161489	Nuniya	324063
Kewat	521053	Oddan	363289
Khandait	617904	Ooriya	101199
Kharwar	211160		
Khatik	192850	Padivaoi	376847
Kliatri	519373	Pakanati Kapu	107341
Khond	135960	Pan	251500
Koch	1878804	Panchamsali	294567
Kodula	244090	Parayen	3290038
Koeri	1207951	Pareet	162137
Kol	363952	Pasi	1203383
Koli	917524	Pod	325755
Koli Konkani	125949	Poolayen	199119
Kolimaratha	881014	Powar	106081
Koli Talabda	661.865	Pulli	1294982
Komati	591639		
Kongavellalan	142933	Raddi	654700
Kori	895744	Rajbansi	106376
Koshti	315424	Rajwar	131364
Kumhar	2391148		
Kummalen	784998	Sadgop	557950

Kunbi	2661645	Sahora	103490
Kunbikadwa	334881	Saini	152632
Kunbilewa	568038	Sakkili	1126837
Kunbi Maratha	4610778	Sale	206794
Kurmi	4123699	Sah or Salewaru	234618
Kuruba Grolla	180535	Savarula	131469
Kusavan	263975	Sembadavan	100019
Kwumbar	114378	Setti	235303
		Shannan	1478694
Lingayat	457221	Sivachar Gaudaru	259110
Lodli	1040724	Sonar	979730
Lodhi	274392	Sonthal	210661
Lohana	348517	Sudra	385941
Lohar	1803854	Sunri	589021
Lonia	378619	Sutar	363198
		Taga	115920
Madak	308821	Tailanga	341264
Madigaru	734716	Tamoli	320266
Mahajun	634440	Tanti	679958
Maliar	1435886	Tarkhan	596941
Mahar and Dhed	1197730	Tatwa	247865
Mai	145364	Teli	3219944
Malayala Shudra	464260	Teli and Ghanchi	200183
Mali	1286372	Telugalu	613090
Mallah	1161852	Teor	349117
Mang	576475		
Marar	184519	Vakkaligars	111732
Marasa Yakkaligar	126168		



Marathe or Araikulam	450781	Vanan	528458
Mehra	231624	Vanian	339136
Mina	433627	Vannian	1075386
Moravan	256304	Vapparavan	104959
Munurwar	187833	Velama	348830
Mussahar	549524	Vellalar	1627736
Mutrasi	104671		
Mutsatta	133141	Wanjari	767177
Na Hambadi	106682	Yadavalu	105426
Nai	2045722		

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453. In addition to these 207 castes there are 65 other castes, which are given in the following abstract, with the total number shown against them for the different Provinces where such statistics have been published. These castes all appear in the returns of more than one Province, and in each Province are less than 100,000 in number. They comprise 905,544, now given in the accompanying list:—

Dhakoor	75310	Tirumali	4965
Agasaru	71926	Guzarati	4832
Marwari	49821	Naidu	3578
Hadgar	49733	Otari	2295
Ranadi	41009	Ranchari	1834
Bairagi	38090	Bhamti	1817
Gorao	35191	Grhisadi	1816
Goswi	34408	Tambatkar	1772
Kumbaru	32434	Halwai	1684
Rangari	32410	Oswal	1678
Kayath	30762	Chitrakathi	1640
Barai	30681	Baisya	1604
Goandi	30573	Goluk	1565
Rasar	27794	Pathrot	1244
Korku	27631	Niraly	1069
Coorgi	26591	Khanddwal	891
Satnami	26018	Bijabarji	850
Bari	24273	Wasudeo	783
Bidur	18705	Bharboonja	777

Agarwalla	17210	Parbhu	613
Beldar	17049	Bahurupi	475
Mochi	16420	Kasth	470
Lonari	15543	Kiradi	428
Burud	14687	Boral	413
Mahesri	12425	Manarodi	367
Dholi	12042	Atari	328
Jogi	10199	Dandigan	309
Panchal	8322	Kalawant	295
Gondhali	8036	Jharikari	179
Pardhi	7948	Gandhi	177
Thakur	7838	Ramosi	167
Manbhao	6738	Waghe	111
Gopal	6701		

454. In neither of these two abstracts has any attempt been made further than is indicated in the headings affixed to the columns and lines of Supplemental Form XVII. of Vol. II. to group together castes which, if not virtually identical in name, are so similar in character as to justify the conclusion derived from other sources that they are local branches of one great head. The Chamars, for instance, are shown separate from the Chambhars and Khalpas, though it is absolutely certain the titles Chamar and Chambhar are identical, and there is good reason for the opinion that the term Khalpa is merely a southern designation for "Chamar." So, again, the Sutar and the Tarkhan, which with other local designations are names commonly used for the carpenter castes, have not been combined. There are many other instances of a similar character. Without attempting to lay down any hard and fast rules to which no exceptions are found, I may briefly draw attention to the more conspicuous cases where combination may reasonably be adopted.

Turning first to the Chamars, and adding to their numbers the Chambhar and Khalpas, we have the leather-working caste, comprising 10,583,425, and the most numerous of any in India, except the Brahmans.

The Ahirs, the herdsmen of the peninsula, may be combined with the Grwallas, the Graolis, and the Gollas, who are found in various localities; and so treated, the herdsman class ranks third on the list with 8,964,155.

Fourth in position is the Kunbi caste, agriculturists of Central and Western India, who, including Kunbilewas, Kunbi Marathas, and Kunbikadwas, muster 8,175,342.

The scavenging and sweeper class, including under this head the Bhangis, Chuhras, Dhers, Dheds, Mahars, Mangs, and Mehters, follow, with 4,996,948.

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The traders rank next with 4,546,892 and include the Banias, Wantias, Settles, and Mahajans.

The oil makers, comprising the Telis of the north, the Ghanchis of the west and central India, and the Vanians of the south, come immediately after the traders, and number 3,759,263.

The potters rank next with 2,655,123, and include the Kumhars and the Kussavans. These are followed by the barbers, who under the designations Nai, Nhavi, Napit, Hajjam, and Ambattan, comprise 2,630,872.

The smiths approach very closely to the barbers and as Lohars in the North, West, and Central India, or Kummalen in the South, muster 2,588,842.

The washermen, under the names of Dhobis, Pareets, and Yannar or Vannan, number 2,159,569.

10583425	Chamars.
8964155	Ahirs and Gwallas.
8175342	Kunbis
4996948	Mehters and Other Scavengers.
4546892	Banias and Mahajans and Wantias
3759263	Telis and Vanians.
2655123	Kumhars and Kussavan.
2630872	Nais, Hajgams. Napits, Ambattan.

2588842	Lohars and Kummalen.
2159569	Dhobis, Pareets, and Vannán.
2010755	Barhais, Barhis, Sutars, and Tarkhans.
53071186	Total.

There are also the carpenter castes, who as Sutars, Barhais, Barais, Tarkhan, and Katanis, amount to 1,616,759.

455. These 11 great classes\* make up almost one third of the whole number shown as other castes, numbering 53,071,186 out of 167,283,899; and if the depressed castes of the south, who are classed under the one designation of Parayens (3,290,038) are added, the 12 combined castes form more than one third of the whole series, amounting to 56,361,224.

456. But in this large number a very small proportion of the great agricultural section of the population has been included. If we add the following great agricultural castes:—

The Kurmis	4123699
The Jats	2643109
The Kolis	2586352
The Kachhis	2261029
The Kaibarthas	2137542
The Koch	1878804
The Vellalars	1627736
The Pullis	1294982
The Koeris	1207951
The Vannian	1075386
	21036590

we have 22 castes comprising over 77,000,000, leaving ninety millions to be accounted for, 457. There are, in addition to these, other castes comprising numbers in excess of 1,000,000. The following 37 castes, each of which exceeds that standard, comprise (88,680,693) half the Hindoos classed in Table XYIL as “other castes.”

The great Castes, each of which exceeds 1,000,000.

Chamar	10583425	Kahar	1871533
Kunbi	8175342	Lohar	1803854
Ahir	4649387	Chadal	1749608
Kurmi	4123699	Gujar	1747896
Grwalla	4005980	Yellala	1627736
Teli	3420127	Shana	1478694
Parayen	3290038	Pulli	1294982
Bania	3275921	Mali	1286372
Jat	2643109	Koeri	1207951
Mahar	2633616	Pasi	1203383
Koli	2586352	Dhangar	1188601
Kumhar	2391148	Mallah	1161852
Nai	2288056	Dossadh	1138651
Kachhi	2261029	Sakkili	1126837
Kayasth	2161489	Kawa	1102255
Kaibartha	2137542	Vannian	1075386
Dhobi	1997432	Idayen Or Idayar	1071882
Koch	1878804	Lodh	1040724

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458. Most of these castes have already been noticed. Those which have not are the Kunnis, the agriculturists of north-eastern India; the Jats, the best cultivators of the north, allied to the Bajputs of mid-India and the Sikhs of the Punjab, and traced back by some to the Getae of the classic times; the Kolis, who are to the west and centre of India what the Kunbis are on the north-east, and form, next to the Kunbis, the great bulk of the agriculturists of Bombay; the Kachhis, another great cultivating class, who occupy themselves largely with market gardening; the Kayasths, the writing and accountant class, spread over the length and breadth of the peninsula; the Kaibarthas, the husbandmen of Lower Bengal; the Kochs, in the extreme north-east of that Province, stretching downwards from Cooch Behar; the Kahars, the palki bearers and domestic servants of Hindostan; the Chandals, semi-Hindooised aboriginals of Bengal, with whom may be classed the Dossadhs of that Province; the Gujars, a cattle-lifting race of northern India, now fast becoming as good at agriculture as they were and still are ready as raiders; the Vellalas, the yeomen class of the Chola kingdom of Madras; the Shanans, the toddy drawers of the south; the Pulli, once the Vellala's slave, now working the soil as a labourer and often as a proprietor; the Malis, the gardeners of Upper India; the Koeris, the husbandmen of Behar; the Pasis, once a great Aboriginal race, now agricultural labourers in Upper India; the Dhangars, the pastoral race of Central India to the west, with whom may be numbered the Idayars or shepherds of Madras. There are, lastly, the Kawas, Sakkilis, and Vannians of Madras, the latter cultivators found exclusively in the Tamil districts; the Lodhs, a cultivating race of the north; and the Mallahs, or boatmen of Upper India.

459. Examining the castes by number and locality we find the head-quarters of the Brahmins are the North-Western Provinces, where more than one third of the whole number are located. Bengal, with the largest population of all the Indian Provinces, has

barely half as many as the North-West, the figures being for the North-West 4,711,890, while in Bengal there are 2,754,100. Madras comes next with 1,122,218, then Central India with 961,993, then Bajputana with 906,463. After these States come the Punjab, Bombay, the Central Provinces, Hyderabad, and Mysore.

460. The Eajputs are in number a little more than one half of the Brahmins. The largest portion of this warrior tribe is found, like the Brahmins, in the NorthWest Provinces, where there are more than three millions of them; in Bengal there are nearly a million and a half; in Central India 803,000; in Eajputana 480,000; in Bombay 450,000; in the Punjab 364,000; in the Central Provinces 213,000; the remainder are scattered in small numbers throughout the other Provinces and States of India.

461. Of the 207 distinct castes which are grouped together as "others," the most numerous, as I have already observed, are the Chamars. These are the shoemakers, leather dealers, curriers, and tanners of India. They also take a large share in agricultural occupations, being the Indian "adscripti glebae" of former times, and now the allotted labourer of the several village landowners in the hamlets where they are found. They receive generally a fixed yearly stipend, varying from 10 to 18 rupees, and have certain perquisites in addition. They number over ten millions, and their equivalent, under a different designation in the southern portions of India, is not included in this figure. Their largest numbers are found in the North-West Provinces, where they exceed five millions, the exact figures being 5,413,067. Bengal ranks next on the list with 1,408,037. Both the Punjab and Central India have more than a million, the former 1,072,699, and the latter 1,076,949, while Rajputana contains over half a million, 567,098, Hyderabad 447,312, and the Central Provinces 350,799. They are recorded in 10 of the 17 provinces where caste has been given.

462. Next in numbers are the Ahirs, the herdsmen of North India, with nearly five millions, 4,649,387. Of these again, the largest numbers are found in the North-West, 3,584,572. The Central Provinces Contain more than half a million, 500,395; Central India nearly a quarter of a million, 246,376; Bajputana 130,653; and tha Punjab 173,640. The Ahirs, like the Chamars, are found in 10 provinces.

463. Third on the list come the Kunbis, and if no regard



were paid to the affixes by which the different classes of Kunbis are known in different parts of the country this caste would take a place between the Chamars and the Ahirs for numbers. The largest division of the caste, the Kunbi-Maratthas, numbers 4,610,778, and is found in Bombay and Berar only; Bombay containing 4,485,568, of whom nearly three and a half millions are in the British territories of Bombay, while the remainder are found in the feudatory States, and the rest, 125,210, appear in the Berar returns. In addition to these there are 2,661,645 who are entered as "Kunbis," 568,038 described as "Kunbi-

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lewas,” and 334,881 described as “Kunbi-kadwas.” Thus the entire number of the Kunbis, without regard to their affixes, amounts to 8,175,342.

The Kunbis, without any distinction, are found mainly in Hyderabad, where there are 1,658,665; in Berar, where there are 834,174; and in Central India, which contains 168,148. The caste is purely agricultural.

Baroda has 658 Kunbis, who are divided into Deccani, Hindostani, and Marvadi, or Marwadi.

The Kunbilewas are found in Bombay and Baroda. In Bombay they number 482,674; in Baroda there are 185,364.

The Kunbikadwas are also found in these two parts of India, Bombay containing 159,617 and Baroda 175,264.

464. The Kurmis are the next most numerous caste, numbering 4,123,699. They are found in five provinces, and are most numerous in the North-West, where there are 2,129,633 in British territory alone, and 35,319 in the small Feudatory States pertaining to the North-West Government. Bengal. contains 1,213,422, the Central Provinces 728,501, and the remaining Kurmis are distributed amongst the Punjab, Assam, and Ajmere; the only one of the three Provinces containing more than 10,000 being Assam, with 12,532. The Kurmis again are a purely agricultural caste.

465. The Grwallas, the great cowherd caste of Bengal, known by other designations in other parts of India, and answering to the Ahirs of the north and the Golawaru of the south, number 4,005,969. Of these, only 13,020 are recorded in Assam, the

remainder, 3,992,949, being found in Bengal.

466. The Parayens, who are the depressed castes of Southern India, in fact the Pariahs of Madras, number 3,290,038; the larger portion of them being recorded in the Madras returns, where there are 3,223,584. The remainder are found in Travancore, which has 66,454.

467. The Bantias, 3,275,921, the trading caste of India, are shown under this name in nine provinces. They are most numerous in the North-West, where there are 1,213,471. Bengal has 904,526, the Punjab 402,758, Hyderabad 392,184, Central India 286,678, the Central Provinces 75,254, Assam 1,015, Coorg 28, and Madras 7.

468. The oil-makers, or Telis, come next, numbering 3,219,944. They are found in nine provinces, and in greatest numbers in Bengal, where there are 1,298,922. The North West Provinces contain 687,672, the Central Provinces 549,773, the Punjab 266,888. and Central India 250,252. In none of the other cases does the caste exceed a hundred thousand in numbers, Berar containing 75,552, Hyderabad 67,564, Assam 20,249, and Ajmere 3,955. The Telis and Ghanchis, 200,183, might properly be included in this caste.

469. The Jats number 2,643,109, and are found scattered about in 10 of the 18 Indian Provinces. Their numbers are largest in the north of India; in the Punjab they are 1,498,694; the North-West Provinces contain 674,547, and Rajputana 425,598. The other Provinces in which they are found are Ajmere, with 31,788; the Central Provinces, 6,872; Bengal, 3,884; Bombay, 1,336; Hyderabad, 278; Berar, 89; and Baroda, 23. Some of the smaller States in Ttajputana, such as Burtpore and Dholepore, are almost entirely peopled by Jats; and in the tracts bordering on the Jumna, to the north-east of Delhi, they are by far the best cultivators of the North-West Provinces.

470. The Kachhis number 2,261,029. They abound mostly in the North-West Provinces where, in British territory, they muster 1,941,663, and in the Feudatory States, 17,951; Central India contains 183,064, and the Central Provinces, 115,554. A small number, 537, are found in Hyderabad, 2,258 are returned in the

Punjab, and Bombay contributes 2 of this caste. In the North-West they are the market gardeners of the country.

471. The Kayast, Kayath or Kayet, are the writer caste of India in the north, and muster 2,161,489; Bengal contains 1,450,843; the North-West Provinces, 519,982; Assam, 185,561; Hyderabad, 3,427; Bombay, 1,297; and Berar, 379.

472. Next in numbers are the Kaibarthas, 2,137,542. They are one of the great cultivating castes peculiar to Bengal, and are recorded only in that Province and Assam, 2,100,379 being found in Bengal and 37,161 in Assam. The Central Provinces also show 2.

473. The Kumhars, the potters of India, apart from Madras and the extreme south, where they are known under another name, number 2,391,148. They are found in all the northern and Mediterranean States of India. Bengal contains 698,247; the North West Provinces, 639,380; the Punjab, 486,025; Hyderabad, 90,835; the Central Provinces, 88,635; Baroda, 43,560; Berar, 20,066; Assam, 18,043; and Ajmere, 13,993. 24,183 are shown in Madras as Kumbham They are included in the above figures.

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The equivalent in the south of India, to the Kumhars, is the Kusavan caste, which comprises 263,975, and the whole of this number is recorded in Madras. Doubtless in Travancore, in Mysore, and Cochin, and probably in portions of the Hyderabad territory adjacent to the Madras district, there are others of this caste, but they are not separately recorded in the tables from which the figures of "all India" have been compiled.

474. The last of the great castes, which exceeds two millions in number, are the barbers. These are known by different names in different portions of India, but the common names Nai. Napit, and Hajam comprise 2,630,872. In the south they are known as "Ambattan," and number in Madras under that name 342,816; Bengal shows 941,052 as Napits; the North-West, 644,142 as Nais and Hajams; the Punjab, 132,535, known by similar names; the Central Provinces, 128,077; Hyderabad, 102,213, termed either Mahalis or Hajams; Assam, 31,249 shown as Napits; Mysore, 30,376 as Hajams; Baroda, 29,388; Ajmere, 6,690; Berar, 33,517 as Mahali Hajam; and Bombay, 204,402.

475. We now come to castes which are less than two millions in number, and first comes the Koch, the remnant of an Aboriginal tribe inhabiting the north-east of Bengal, which has already been alluded to in the chapter on "Languages." Bengal contains 1,648,42 and Assam 230,382 The caste is not traced elsewhere. It numbers 1,878,804.

476. The Kahars, who are the water carriers of the Hindoos and the palkee bearers of the country in the north, number 1,871,533. The great bulk of this caste is recorded in the North-West, where 1,225,420 are found under this name, and 13,322 are returned as Dhotars. Bengal contains 604,828. The caste is found in seven other provinces. The Central Provinces show 15,753, Assam 7,379, Ajmere 2,591, Bombay 1,599, Hyderabad 391, and Berar

247 of this caste.

477. The Chandals, or Changes, are peculiar to Bengal and Assam, where they number 1,749,608, of whom more than a million and a half, 1,576,076, are recorded in Bengal, the remainder being shown in the Assam schedules.

478. The Vellalars were a warrior class in the south of India who once formed a great kingdom towards Cape Comorn. They are found, in the Census Returns, only in Madras, Coorg, and Hyderabad, 1,626,262 being shown in Madras, and the small balance in Coorg and Hyderabad. The total number is 1,627,736.

479. The Lohars, or blacksmiths of the country, number 1,803,854. They are shown in nine provinces, the greatest number being in Bengal, where there are 672,947; the North-West contains 497,242; the Punjab, 311,782; Bombay, 121,860; the Central Provinces, 106,045; Hyderabad, 56,128; Berar, 13,883; and Ajmere, 1,946. The blacksmiths of the south of India, amongst them the Kummalen of Madras, are entirely omitted from this statement. The Kummalen number 784,998.

480. The next numerous caste on the list is peculiar to Madras — the Shanans. This is the toddy-drawing caste, and musters 1,478,694; four of whom only are found in the Central Provinces.

481. The Mahars number 1,435,886, and Mahars and Dhers or Dheds 1,197,730; so that if these two castes were shown together (and it seems that they may be so appropriately) they would come into the category of “castes exceeding 2,000,000 in number,” mustering 2,633,616, and with the Dheds (110,040) of Baroda, 2,743,656.

The Mahars are shown in four provinces; the Mahars and Dhers grouped together in Bombay only. The figures are: Mahars and Dhers, Bombay, 1,197,730; Hyderabad, Mahars, 806,653; Central Provinces, 319,799; Berar, 307,994; and Baroda, 1,440. They are a scavenging class, much the same as the Bhangis and Mehters of the Northern Provinces.

482. The Dhobis, who are the washermen class of north and mid India, number 1,468,974, and under the designation Vannans,

Madras alone shows 528,458 of the same class; thus, if these two were amalgamated, this class would approach very closely to the 2,000,000 limit, making up 1,997,432. Bengal contains 553,453; the North-West Provinces, 523,736; the Central Provinces, 111,053; Bombay, 83,882; Assam, 35,211; Berar, 21,559; Ajmere, 2,296; the Punjab, 133,339; Baroda, 2,872; and Madras, 1,573. The Pareets, 162,137, might be amalgamated with the other washing castes.

483. The Pullis are one of the great agricultural castes in Madras, and number there 1,294,982.

484. The G-ujars, originally a "cattle-lifting" class, but who now, under British influences, have become good agriculturists, muster 1,747,896. The largest number of this caste is found in the Punjab, where there are 627,502: Eajputana contains 402,709; Central India, 337,466; the North-West Provinces, 269,838; the Central Provinces, 44,289; Ajmere, 32,690; Bombay, 31,817. A few of the caste are given against Berar, 967; Hyderabad, 562; Bengal, 41; and Madras, 15.

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485. The Malis, the class which supplies the gardeners in service in the North, and who, like the Kachhis, are a market gardening race, number 1,286,372 and are found in 11 provinces. They are most numerous in Bombay, where there are 277,399, and next in the North-West Provinces, which contain 257,234; Bengal has 216,108; Berar, 195,981; the Central Provinces, 115,654; Hyderabad, 83,806; the Punjab, 65,716; Assam, 48,651; Ajmere, 14,186; Madras, 7,014; and Baroda, 4,623.

486. Next numerous are the Koeris, 1,207,951. This caste is peculiar to Bengal and Assam, a very small fraction of it being found in the latter province, and 1,204,884 being recorded in Bengal. It is a" purely agricultural caste.

487. The Pasis muster 1,203,383. They are found mainly in the north of India and are traceable in eight provinces, but in large numbers only in two, the North-West and Bengal, the former of these two provinces containing 1,034,602, and the second, Bengal, 164,595. The other provinces in which they are found are the Central Provinces, 2,315; Punjáb, 1,542; Hyderabad, 52; Bombay, 20; Madras, 1. They are said to be the remnant of an Aboriginal race, and now are generally cultivators and village watchmen.

488. The Dhangars, a pastoral caste, include 1,188,601. Bombay contains 590,560: Hyderabad, 482,035; Berar, 74,559; Bengal, 38,484; the North-West, 1,694; Baroda, 979; and the Central Provinces, 290.

489. Next in number come the Dossadhs, the remnant of an Aboriginal race, 1,138,651, peculiar to Bengal and Assam, but found only in large numbers in Bengal, where there are 1,134,388.

490. The Sakkilis are recorded only in Madras, where they muster



1,126,837; so also the Kawas, numbering 1,102,255.

491. The Mallahs, the fishermen and boatmen of the north, comprise 1,161,852. Of these, 613,016 are recorded in the North-West Provinces, 470,676 in Bengal, 76,921 in the Punjab, and 1,239 in Assam.

492. The Vannians are recorded mainly in Madras with 1,075,264: and under this head 122 are found in the Central Provinces. They are a cultivating caste.

493. The Idayen, or Idaiyar, are the shepherds of Madras, and muster 1,071,882.

494. The Lodhs are peculiar to the north. They are an agricultural class numbering 1,040,724, and are found only in the North-West Provinces. They are probably the same as the Lodhis and Lodhas, 274,392, of the south and east.

495. The Babhans, a caste peculiar to Bengal, and regarding whose position there is some conflict, some writers ascribing to them a Brahminical origin, while others consider them to be of the Rajput, or warrior class but who are now generally supposed to be a mixed race sprung from Brahmin and Rajput ancestors, are 1,031,501 in number.

496. The Sonars, the goldsmiths of the north and central India, are 979,730 in number. They are found in 10 of the Provinces and States, and are most numerous in the NorthWest, where there are 250,952; Bengal contains 241,322; Bombay, 169,792; the Punjab, 112,142; Hyderabad. 88,769; the Central Provinces, 84,346; Berar, 27,548; Ajmere, 3,446; Assam, 1,392: and Madras, 21. The goldsmiths of the south are not included here.

497. The Gradarias, or herdsmen of the north, comprise 940,730. Almost the whole of these, 866,990, are found in the North-West. There are 53,195 in the Central Provinces; 20,500 are recorded in the Punjáb, 35 in Hyderabad, and 10 in Bombay.

498. The Koris number 895,744. They are weavers, and are found in the North-West Provinces with 843,422, in the Central Provinces with 41,251, in the Punjáb with 10,739, in Hyderabad

with 130, in Bombay with 101, in Berar with 68, and in Madras with 33 persons.

499. The Bhoi, Besta, or Bestaru caste figures as 905,616. The largest number, under the name of Besta, appear in Madras (724,456). In Hyderabad there are 92,170 under this head, in Bombay there are 48,398 shown as Bhois, in Berar 22,961, and in the Central Provinces 13,561 appear under the same name. 4,070 of the Bhoi caste are found in Baroda. They are connected with the Kahars of the north, and are a fishing caste, but combine agriculture with other pursuits. A good account of them is found in the Berar Report.

500. The Kamma caste numbers 795,795. The great bulk of these, 795,723, are shown in Madras. The small remainder appears against the Central Provinces (63), and against Hyderabad (9). No account of the caste is found in the Madras Report.

501. The Baliya caste, 782,667, is confined principally to Madras, where 780,181 of the number are recorded. The remaining 2,486 appear against the Central Provinces.

502. The Bagdi caste, 762,206, is found in four provinces, but in three of them in small numbers only. Bengal contains 756,870. The bulk of the remainder are found in

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Assam, 5,045. The Central Provinces show 279, and Bombay has 12. They are described in the Bengal Report as semi-Hindooized Aborigines.

503. The Dom caste numbers 721,655, of which almost half appear in Bengal, 343,246. The North-West Provinces contain 205,424, Assam 127,641, and the Central Provinces 45,344. In the North-West the occupation of the caste is described as basket-making, singing, and dancing. It takes a very low place in the public estimation, and socially is generally put at the bottom of the list. In some parts it is a purely scavenger caste, but it is one of the many instances where in one tract of country the place assigned to a caste socially differs from that assigned to it elsewhere. I have been told that while the Dom of Behar is almost an outcast, the same caste in Assam is considered to be quite respectable.

504. The Tanti, a weaving caste, figures as 679,958, It is virtually peculiar to the extreme north-east of India, 673,343 appearing in Bengal and 6,532 in Assam. 83 have been shown in the Central Provinces.

505. The Kolimarathas are traceable only in the Bombay Presidency, where they muster 881,014. With these should be shown the Kolis without any affix, the KoliKonkanis, and the Koli-Talabdas. With these additions the caste comes into the first rank, with 2,586,352. It is purely agricultural. Like the Kolimarathas the Koli Konkanis are found exclusively in Bombay, and muster 125,949; so also the Koli Talabdas, a more numerous class, comprising 661,865.

The Kolis, without any affix, 917,524, are recorded: in Baroda, 429,688; Hyderabad, 213,966; the Punjab, 123,171; Bombay, 117,397; Ajmere, 2,609; and Madras, 295.

506. The Dhanuks number 667,482, and are traceable in four provinces only. Bengal contains 541,928, the North-West Provinces 119,341, and the Central Provinces, 6,213. The caste is found also in the Punjáb, but the numbers of it have not been given for that province. It is mainly agricultural.

507. The Reddis, or Raddis, are 654,700 in number, and are almost exclusively recorded in Madras, where there are 498,260 of them; Bombay shows 69,794; Mysore, 54,593; and Hyderabad, 32,014. There are also 39 shown against Coorg. This also is an agricultural caste.

508. The Gonds, one of the Aboriginal tribes, comprise 771,315. The largest portion of them belong to the Central Provinces, where there are 505,660. Bengal contains 160,722; Berar, 64,817; Hyderabad, 39,513; the North-West Provinces,, 463; and Bombay, 140.

This by no means accounts for the entire number of the Gond tribes, but only gives that portion of the Gonds who have left the religions of their forefathers, and have either become Hindoos or have been classed by the enumerators as Hindoos.

509. The Mahajans, who are the merchants of North and Central India, are distinguished as Mahajans only in Rajputana. They number 634,440 in those States. Undoubtedly, a large number of this class are returned as "Banias" in other parts of India, "Mahajan" and "Bania" being almost convertible terms; if anything, the former having a higher rank than the latter, and representing the larger trader, while the term "Bania" represents the petty dealer.

510. The Chuhras, a 'sweeper class, comprise 1,078,739. They are returned only in the Punjab.

511. The Khandaits, a caste peculiar to Bengal, number 617,904, of which only 887 are traceable outside Bengal. These have been recorded in the Central Provinces returns. This is the yeoman class of Orissa.

512. The Telugalus are 613,090 in number. They are confined almost entirely to Madras, where there are 610,052 of the total, the

remainder, 3,038, are recorded in Coorg. They are believed to be of pastoral habits.

513. The Kandus are mainly a Bengal caste, numbering 687,471, and spread from the borders of Bengal to the adjacent districts in the North-West Provinces. They number in Bengal 608,919, while about 12 per cent, of the total number, 78,552, are found in the North-West Provinces. They prepare and sell farinaceous food.

514. The Koinatis are 591,639 in number, and belong to Central India and the south. 365,715 are recorded in Madras, 194,284 in Hyderabad, 25,985 in Mysore, 5,430 in Berar, and 220 in Coorg. They are & trading caste.

515. The Sunris, 589,021 in number, are shown only in Bengal; so also are the Boishnabs, or Baishnabs, 568,032. The former are described in the report in conflicting terms, first as artizans, and next as wine sellers. The latter are classed in the Bengal report as persons of Hindoo origin, not recognising caste.

516. The caste shown next in the Supplemental Statement XVII. is the Barhai. Under other names this, the carpentering, class of India is found widely Spread throughout

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the peninsula; but under this particular designation, 566,192 are shown, of whom 499,887 belong to the North-West Provinces, and the remainder, 66,305, to the Central Provinces.

In Bengal the carpenters are shown as Barhis, evidently a different method of transliteration having produced the difference in designation between Barhai and Barhi: they number 484,424. To these should be added 363,198 Sutars, and 596,941 Tarkhans, bringing up the total carpenter caste known under these three names to 2,010,755. The Sutars are recorded in Assam, 14,486; Baroda, 24,431; Berar, 30,314; Hyderabad, 99,437; and Bombay, 194,930. The Tarkhans are found only in the Punjab, and muster there the entire number recorded under this name. The carpenter castes of Madras, Central India, Rajputana, and the small southern states are not included in the above figures.

517. Aroras 601,440, are peculiar to the Punjab, and classed among mercantile and shopkeeping castes —

Mr. Ibbetson thus describes them: —

“The Arora, or Bora, as he is often called, is the trader *par excellence* of the Jatki-speaking or south-western portion of the Punjab; that is to say, of the lower valleys of our five rivers, while higher up their courses he shares that position with the Khatri. East of the upper Satluj he is only found in the immediate neighbourhood of the river. More than half the Aroras of the Punjab dwell in the Multan and Derajat Divisions. Like the Khatri, and unlike the Banya, he is no mere trader; but his social position is far inferior to theirs, partly, no doubt, because he is looked down upon simply as being a Hindoo in the portions of the Province which are his special habitat. He is commonly known as a Kirár, a word almost synonymous with coward, and even more contemptuous than is the name Banya in the east of the Province.

The word Kirár, indeed, appears to be applied to all the western or Punjabi traders as distinct from the Banyas of Hindústán, and is so used even in the Kángra Hills. But the Arora is the person to whom the term is most commonly applied, and Khattris repudiate the name altogether as derogatory. The Arora is active and enterprising, industrious, and thrifty. 'When an Arora girds up his loins, he makes it only two miles (from Jhang) to Lahore.' He will turn his hand to any work, he makes a most admirable cultivator, and a large proportion of the Aroras of the lower Chanáb are purely agricultural in their avocations. He is found throughout Afghánistán and even Túrkestán, and is the Hindoo trader of those countries; while in the Western Punjáb he will sew clothes, weave matting and baskets, make vessels of brass and copper, and do goldsmiths' work. But he is a terrible coward, and is so branded in the proverbs of the countryside: 'The thieves were four and we eighty-four; the thieves came on and we ran away. Damn the thieves! Well done us!' And again: 'To meet, a Ráthi armed with a hoe makes a company of nine Kirdrs feel alone.' Yet the peasant has a wholesome dread of the Kirar when in his proper place. Vex not the Jat in his jungle, or the Kirar at his shop, or the boatman at his ferry; for if you do they will break your head.' Again: 'Trust not a crow, a dog, or a Kirár, even when asleep.' So again: 'You can't make a friend of a Kirar any more than a *Satti* of a prostitute.' The Arora is of inferior physique, and his character is thus summed up by Mr. Thorburn: 'A cowardly, secretive, acquisitive race, very necessary and useful it may be in their places, but possessed of few manly qualities, and both despised and envied by the great Musalman tribes of Bannu.' A few of the Aroras are returned as Musalmán, some 7 per cent, as Sikh, and the rest as Hindoo. But many of the so-called Hindoos, especially on the lower Chanáb and Satluj, are really Munna (shaven) Sikhs, or followers of Baba Nanak, while the Hindoo Aroras of the Indus worship the river."

"The Aroras claim to be of Khatri origin. The Khattris, however, reject the claim. Sir George Campbell is of opinion that the two belong to the same ethnic stock. They say that they became outcasts from the Kshatriya stock during the persecution of that people by Paras Ram, to avoid which they denied their caste, and described it as *Aur* or another, hence their name. Some of them fled northwards and some southwards, and hence the names of the two great sections of the caste, Uttaradhi and Dakhana. But it has been suggested with greater probability that,

as the Multdn and Lahore Khattris are Khattris of Multán and Lahore, so the Aroras are Khattris of Aror, the ancient capital of Sindh, now represented by the modern Rori. The number of clans is enormous, and many of them are found in both sections. The Uttaradhi and Dakhana do not intermarry, the section being endogamous and the clan, as usual, exogamous. All Aroras are said to be



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of the Kásib *gotra*. The women of the northern or Uttarddhi section wear red ivory bracelets, and the section is divided into two subsections, called Bdhri and Bunjahi. The women of the southern or Dakhana section wear white ivory bracelets, and the section is divided into two subsections, the Bahra and the Dakhanadhdin; but the Dahra subsection is so important that it is often counted as a third section, and the term Dakhana applied to the Dakhanadhains alone. So it is said that in some places the Dahra women alone wear white, and the Dakhana women spotted bracelets of both colours. The Bahri and the Dakhanadhain claim social superiority, and will take wives from, but not give daughters to, the other subsection of their respective sections. The Dakhanas are far strongest in the southern-western districts."

518. Of the Sadgops, 557,950, a solitary 3 are found in the Central Provinces. The caste is peculiar to Bengal and agricultural in its occupation.

519. The Mangs, 576,475 are found in five provinces. They are most numerous in Hyderabad, 315,732; 194,673 are recorded in Bombay, 46,366 in Berar, 19,498 in the Central Provinces, and 206 in Baroda. They are described as a sweeper caste.

520. The Mussahars, a semi-Hindooized Aboriginal tribe, are 549,524 in number, the great mass of them, 545,673, being found in Bengal, and 3,851 in Assam.

521. Kalwars (distillers), 535,819, are shown under that name only in the North-West and Bengal, the former province containing 345,751, the remaining 190,068 being in Bengal. As Kalars, 153,071, and Kalals, 298,062, the distiller caste appears in other provinces, bringing up the total to 986,952.

522. The Chassas, the remnant of an Aboriginal caste, are found mainly in Bengal, and number 549,997, 15,936 only of the number being traceable in the Central Provinces.

523. The Yannans or Vanans, the washermen of Madras, numbering 528,458, have already been noticed.

524. The Kewats, a cultivating class, mainly found in Bengal, number 521,053; there are 254,873 in Bengal, 161,905 in the Central Provinces, where they are classed as fishermen, and 104,275 in Assam. In the latter province they are probably agriculturists.

525. The Bauris, 491,409, belong to Bengal, a small portion of them being shown in Assam. There are 481,493 in the Bengal Provinces, 9,914 in Assam, and 2 are shown in the Central Provinces. The Bengal return describes them as semi-Hindooized Aborigines.

526. The Malayala Shudras, 464,260 in number, are shown virtually in only one province, Travancore, where there are 464,239 of them. The remaining 21 are found in Mysore. No description of them has been given, but they are apparently a menial caste, incorrectly described by a peculiar local name.

527. The Bhuinyas, 463,656 in number, are recorded only in Bengal, and are shown there as semi-Hindooized Aborigines.

528. The Gangadikar Vakkahgar, 457,456, are almost peculiar to Mysore, 141 only appearing in Madras.

529. The next title given in the table is not apparently a proper caste name but the description of a sect; and the numbers given under this name, the Lingayats, 457,221, do not correctly represent the extent to which the sect prevails. 369,004 appear in the Bombay returns, 80,821 in those of Mysore, 7,343 in Berar, 50 in Baroda, and 3 in Madras.

530. The Holayarus appear only in the Mysore returns, and number 447,421.

531. The Bhangis and Mehters, synonyms for the Chuhras

of the Punjab, show 595,078. The heading in the table in Vol. II. has been rather carelessly printed, and to those who are unacquainted with Indian terms it would read as one word, but there should be a blank between the "Bhangi" and the conjunction "and." The provinces in which this caste is shown are the North-West, where there are 435,633: Bengal 65,331, Bombay 43,688, Baroda 30,881, Central Provinces 13,695, Ajmere 4,511, Berar 691, and Assam 648.

It will be apparent from the remarks made in an earlier part of this chapter, that the sweeper class is by no means correctly represented by the conjoint totals given under "Chuhras" and the caste now named.

532. The Minas are 433,627 in number. They are traceable by numbers only in five provinces and states. Eajputana shows the great bulk of them, 427,672, and in the other provinces, Ajmere, the Punjab, the Central Provinces, and Baroda, they are recorded in very small numbers, Ajmere having the largest proportion, 4,424, the Punjab 1,116, the Central Provinces 383, and Baroda 32. They are looked upon as of predatory habits, and not unfrequently are found to justify this opinion by the raids they make into the British districts adjoining or near Rajputana. Major Poulett's remarks on the caste are appended:—

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“Minas were formerly the rulers of much of the country now held by the Jaipur Chief. They still hold a good social position, for Rájputés will eat and drink from their hands, and they are the most trusted guards in the Jaipur State.

“The Minas are of two classes, the ‘Zamindari,’ or agricultural, and the ‘Chauki-dari,’ or watchmen. The former are excellent cultivators, and good, well-behaved people. They form a large portion of the population in Karauli, and are numerous in Jaipur.

“The ‘Chaukidari’ Minas, though of the same tribe as the other class, are distinct from it. They consider themselves soldiers by profession, and somewhat superior to their agricultural brethren, from whom they take, but do not give, girls in marriage. Many of the ‘Chaukidari’ Minas take to agriculture, and, I believe, thereby lose caste to some extent. These Chaukidari Minas are the famous marauders. They travel in bands, headed by a chosen leader, as far south as Hyderabad, where they commit daring robberies; and they are the principal class which the Thuggi and Dacoiti Suppression Department has to act against. In their own villages they are often charitable, and, as successful plunder has made some rich, they benefit greatly the poor of their neighbourhood, and are consequently popular. But those who have not the enterprise for distant expeditions, but steal and rob near their own homes, are numerous and are felt to be a great pest. Some villages pay them highly, as Chaukidars, to refrain from plundering, and to protect the village from others. So notorious are they as robbers that the late Chief of Alwar, Banni Singh, was afraid lest they should corrupt their agricultural brethren, and, desirous of keeping them apart, forbade their marrying, or even smoking or associating with, members of the well-conducted class.”

533. The Kallum caste is, so far as the Census records go, purely Madras, numbering in that Province 397,857. But 16 are

also shown under this name in the Central Provinces.

534. The Khattris, a caste claiming Rajput origin and admitted to be of high position, muster 519,373, of whom four fifths are found in the Punjab, 419,139. They are recorded in some other provinces. The North-West Provinces have 47,288; Bombay, 30,968\*; the Central Provinces, 3,893; Baroda, 3,870; Berar, 2,015; and Ajmere, 910. They do not keep to any one special occupation; many of them are employed as writers and some of them in military service. In the Punjáb, Mr. Ibbetson writes as follows of them:—

“The Khatri occupies a very different position among the people of the Punjab from that of the castes which we have just discussed. Superior to them in physique, in manliness, and in energy, he is not, like them, a mere shopkeeper. He claims, indeed, to be a direct representative of the Kshatriya of Manu, but the validity of the claim is as doubtful as are most other matters connected with the fourfold caste system. The following extract from Sir George Campbell's *Ethnology of India* “describes the position of the Khatri so admirably that I shall not venture to spoil it by condensation.

“Trade is their main occupation; but in fact they have broader and more distinguishing features. Besides monopolising the trade of the Punjab and the greater part of Afghanistan, and doing a good deal beyond those limits, they are in the Punjab the chief civil administrators, and have almost all literate work in their hands. So far as the Sikhs have a priesthood, they are, moreover, the priests or gurus of the Sikhs. Both Nanak and Govind were, and the Sodis and the Bedis of the present day are, Khattris. Thus, then, they are in fact in the Punjáb, so far as a more energetic race will permit them, all that Mahratta Brahmins are in the Mahratta country, besides engrossing the trade which the Mahratta Brahmins have not. They are not usually military in their character, but are quite capable of using the sword when necessary. Ujjan Sawai Mai, governor of Multan, and his notorious successor Múlraj, and very many of Ranjit Singh's chief functionaries, were Khattris. Even under Mahammedan rulers in the west they have risen to high administrative posts. There is a record of a Khatri Dewan of Badakshan or Kunduz; and, I believe, of a Khatri governor of Peshawar under the Afghans. The Emperor of Akbar's famous minister, Todur Mai, was a Khatri; and a relative of that man of undoubted energy, the great commissariat contractor of Agra, Joti Parshad, lately informed me that he also is a Khatri. Altogether there

can be no doubt, that the be Khattris are one of the most acute, energetic, and remarkable races in India, though in fact, except locally in the Punjab, they are not much known to Europeans. The Khattris are staunch Hindoos; and it is somewhat singular that, while giving a religion and priests to the Sikhs, they themselves are comparatively seldom Sikhs. The Khattris are a very fine, fair, handsome race. And, as may be gathered from what I have already said, they are very generally educated.

“ ‘There is a large subordinate class of Khattris, somewhat lower, but of equal mercantile energy, called Rors, or Roras. The proper Khattris of higher grade will often deny all connexion with them, or at least only admit that they have some sort of bastard kindred with Khattris; but I think there can be no

\*An instance of the confusion attending the question of caste is to be found in the fact that the Khattris of Bombay are weavers, so also are those of Baroda. The name of the caste in the several provinces mentioned is identical. But the castes are evidently diverse.

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doubt that they are ethnologically the same, and they are certainly mixed up with Khattris in their avocations. I snail treat the whole kindred as generically Khattris.

“ Speaking of the Khattris then thus broadly, they have, as I have said, the whole trade of the Punjáb and of most of Afghanistan. No village can get on without the Khatri, who keeps the accounts, does the banking business, and buys and sells the grain. They seem, too, to get on with the people better than most traders and usurers of this kind. In Afghanistan, among a rough and alien people, the Khattris are, as a rule, confined to the position of humble dealers, shop keepers, and money lenders: but in that capacity the Pathans seem to look at them as a kind of valuable animal; and a Pathan will steal another man's Khatri, not only or the sake of ransom, as is frequently done on the Peshawar and Hazara frontier, but also as he might teal a milch cow, or as Jews might, I dare say, be carried off in the middle ages with a view to render hem profitable.

“ I do not know the exact limits of Khatri occupation to the west, but certainly in all Eastern Afghanistan they seem to be just as much a part of the established community as they are in the Punjáb. They find their way far into Central Asia, but the further they get the more depressed and humiliating is their position. In Turkifetan, Vambery speaks of them with great contempt, as yellow-faced Hindoos of a cowardly and sneaking character. Under Turcoman rule they could hardly be otherwise. They are the only Hindoos known in Central Asia. In the Punjab they are so numerous that they cannot all be rich and mercantile; and many of them hold land, cultivate, take service, and follow various avocations.

“ The Khattris are altogether excluded from Brahmin Kashmir. In the hills, however, the “Kakkas,” on the east bank of the Jahlam, are said to have been originally Khattris (they are a curiously handsome race), and in the interior of the Kangra hills there is an interesting race of fine patriarchal-looking shepherds called Gaddis, most of whom

are Khattris. Khatri traders are numerous in Deeli; are found in Agra, Lucknow, and Patna; and are well known in the Bara Bazaar of Calcutta, though there they are principally connected with Punjab firms.

“ The Khattris do not seem, as a rule, to reach the western coast; in the Bombay market I cannot find that they have any considerable place. In Sindh, however, I find in Captain Burton's book an account of a race of pretended Kshatriyas who are really Banias of the Nanak-Shahi (Sikh) faith, and who trade, and have a large share of public offices. These are evidently Khattris. Ludhiana is a large and thriving town of mercantile Khattris, with a numerous colony of Kashmiri shawl weavers.' ”

“Within the Punjáb the distribution of the Khatri element is very well marked. It hardly appears east of Ludhiána, the eastern boundary of the Sikh religion, nor does it penetrate into the eastern hills. It is strongest in the central districts where Sikhism is most prevalent, and in the Ráwalpindi Division and Hazára, and occupies an important position in the western Hill States. Although the Khattris are said to trace their origin to Multán, they are far less prominent in the southern districts of the Western Plains, and least of all on the actual frontier; but this would be explained if the Aroras be considered a branch of the Khattris.

“As Sir George Campbell remarked, it is curious that, intimately connected as the Khattris always have been and still are with the Sikh religion, only 9 per cent, of them should belong to it. Nor do I understand why the proportion of Sikhs should double and treble in the Jahlam and Ráwalpindi districts. Some 2,600 are Mussalmán, chiefly in Multán and Jhang where they are commonly known as Khojáhs, and these men are said to belong chiefly to the Kapúr section. The rest are Hindoos.”

535. The Elaven caste is recorded only in the returns from Travancore, where the caste known by this name numbers 387,176.

536. The Jaliyas, a weaver caste, are almost peculiar to Bengal, where they number 381,540 out of 381,564.

537. Lonias, 378,169, are recorded in the North-West Provinces alone, but to them should be added the Nuniyas, who muster 324,063, thus bringing up the total of the combined caste



to over 700,000. Nuniyas appear in Assam, where they are found in small numbers, 2,229, and in Bengal, where, as Nuriniya or Nuniyars, they muster respectively 279,861 and 41,973; they are the saltworkers of the country.

538. Padiyai, 376,847 are returned only in Madras.

539. The Marathe, or Arae Kulam, number 450,781, of whom 369,636 persons are shown in the Hyderabad statement. It would seem as if a race designation had been used in the returns to describe this caste, for the term is apparently not the name of a caste. Marathes are shown also in the Central Provinces, 39,618; in Madras, 22,114; and in Baroda, 19,413.

540. Oddan, or Oddar, is a caste shown only in one province, that of Madras, where 363,289 appear under this title. They are described as earthdiggers.

541. Teors again are recorded only in Bengal, where this "boatman and fisher" caste comprises 349,117 persons.

542. Bhars, by some supposed to be the remnant of an Aboriginal race, are found in the North-West Provinces with 349,113, and in Bengal with 20,870, making a total of 369,983.

543. The Lohanas muster 348,517 and are virtually confined to Bombay, where 348,514 of the entire number are found. The other three are found in the Central Provinces; they are Maratha traders.

544. The Velamas muster 348,830, of whom 348,063 are recorded in the Madras returns, and a small fraction, 767, appear in the Central Provinces.

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545. The Kanets number 345,775: the whole of them belong to the Punjdb, and they are described as “the low caste cultivating clan of the Eastern Himalayas of the Punjáb and the hills at the base of that range. General Cunningham has discussed the question of their origin at pp. 125-135 of Vol. XIV. of his *Archaeological Reports*, and identifies them with the Kurimdas or Kalindas of the Sanskrit classics and of Ptolemy\*.”

546. The Jugis, weavers, 340,342 in number, are also recorded only in one province, Bengal.

547. Under the generic term Sudra appear 385,941, who are confined to four provinces: Bengal, 186,467; Cochin, 152,871; Madras, 46,586; and Hyderabad, 17.

548. The Vanian, 339,136, must not be confounded with the Vannian, a great cultivating class of Madras, to which reference has already been made. The caste now under notice is that which has already been treated of along with the Telis, an oil-making caste, which is identical with the more southern term. This caste is found in Madras and Travancore only, in the former to the number of 316,610, in the latter with 22,526.

549. Nairs, 336,227, the great proprietary class in Malabar, are returned for two provinces, and are practically found only in Madras where they number 335,320, Coorg showing only a small fraction of the whole, 907, who are probably emigrants from the Malabar district of Madras.

550. The Tailangas, 341,264, are recorded in three provinces; in Hyderabad they muster 327,338, the Central Provinces show 11,387, and Berar 2,539.

551. The Pods are confined to the Bengal returns. They number in that province 325,755, and are a boating and fishing caste found almost exclusively (90 per cent, of them) in the 24 Pergunnahs, the district where Calcutta is situated.

552. Kaikalars, 327,788 appear only in Madras. They are mostly weavers.

553. The Jangams muster 322,704; of whom Madras contains the largest number, 117,429; Bombay has 103,075; Hyderabad contains 97,836, returned as Tanjams or Lingayet; Berar has 2,516; the Central Provinces, 1,816; and Baroda, 32. In Bombay this caste is classified as agricultural, but in the Central Provinces as that of a superior religious mendicant. Mr. Baines says the Jangam, who are not only priests but traders and money-lenders, take the first place amongst the Lingayats.

554. Tamolis, 320,266, who are the pan and betel sellers of the country, are recorded only in Bengal, Berar, the North-West, and Hyderabad. The North-West has 210,024; Bengal, 108,640; Hyderabad, 965; and Berar, 637.

555. The Koshtis, 315,424, are traced in the Central Provinces, Bombay, Hyderabad, and Berar. They are most numerous in the Central Provinces with 122,653; Bombay has 98,844; Hyderabad, 79,142; Berar, 14,785. They are the weaver caste of the Karnatic as the Salis are of the Northern Deccan, the Jugis of Bengal and Assam, the Sales of Madras, and the Julaha of the North-West Provinces.

556. Madaks, 308,821, appear only in Bengal; they are confectioners.

557. The Bhurjis, 304,844, shown in the North-West Provinces, are the grain parchers of that tract and synonymous with the Bharbhonjas or Bhatbunjas of other localities.

558. The Agamudyans are returned as 302,388 in Madras and do not appear elsewhere.

559. The Balais or Balahis number 311,304; Central India containing 170,392; Rajputana, 61,530; the Central Provinces,

42,631; Ajmere, 27,422; Bengal, 8,317; Berar, 803; and the North-West Provinces, 189. They are weavers by occupation, but combine agriculture with this pursuit.

560. The Kols, representing that part of the aboriginal Kol race who have become Hindooized, number 363,952, of which 257,803 are found in Bengal, 42,158 in the Central Provinces, and 63,991 in the North-West Provinces and Oudh.

561. The Haris, a caste classified in the Bengal report as semi-Hindooized Aborigines, number 297,477; of these 286,109 are recorded in Bengal; 11,534 in Assam; and 104 in the Central Provinces. In Bengal they appear to be scavengers.

562. Panchamsali, an agricultural caste, 294,567, are met with only in two provinces. Bombay, where they muster 291,246, and Madras, where there are 3,321.

563. Under the term Kachari 282,566 persons are shown. Of these 281,611 are recorded in Assam and 955 in Bombay. I doubt whether the designation is properly used to describe a caste. It appears to be merely a territorial designation for the inhabitants of Kachar in the Assam territory, but it has been used as a caste designation by the Assam reporter, and, therefore, appears in the Imperial returns as one of the Indian castes.

\*Punjab Census, para. 487.

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564. The Ahars are recorded only in the North-West; they number 272,863, and are described as cultivators.

565. Jhinwars, 433,884, are shown only in the Punjáb, they are identical with the Kahars, and are the water carriers and palki bearers of the frontier province. The Dhinwars appear to be an offshoot of them, but are now quite separate.

566. The Lodhis, 274,392, appear under three different names, though names which approximate very closely to one another—Lodhi, Lodha, and Lodi: in the Central Provinces with 259,345; and numbering in Bengal 7,501; in Hyderabad, 3,549; in Bombay, 2,223; in Berar, 1,773; and in Madras one only. The caste is known elsewhere, is agricultural, and has been referred to already under Lodh.

567. Under the term Berad or Bered 263,896 persons are shown. Of these 141,763 are recorded in the Bombay returns; 121,803 in Hyderabad; and 330 in Berar. Mr. Baines describes the Bombay Berad or Bedar as properly belonging to the Karnatic, but found also in the Deccan. They are mostly cultivators.

568. The caste described as Sivachar Gaudaru, with 259,110 persons is recorded in Mysore only.

569. 256,304 are entered in Madras as Moravans or Maravars.

570. There are 254,007 Kalitas; the great bulk of them are returned in Assam, only 147 of the entire number being found in any other province, and that the adjoining one of Bengal. They are agriculturists.

571. The Bhumij caste (251,606) appears also only in Bengal

and Assam. In the former province with 226,157, and in Assam with 25,439. It is an Aboriginal race now converted to Hindooism.

572. 298,062 Kalals are recorded in seven provinces; Hyderabad has the great majority of them, 233,201. There are 40,150 shown in the Punjáb, 14,943 in Berar, 4,786 in Bengal, 1,813 in Bombay, 1,643 in Ajmere, and 1,521 in Baroda. The Kalal, as already observed, is a distiller like the Kalwar, with whom he is identical.

573. Tatwas, 247,865 in number, are found only in Bengal, where there are 245,904, and in the North-West, where 1,961 are shown. They are weavers. In the NorthWest they are classed as cultivators and palanquin bearers.

574. The Wanjaris number 767,177; they are a settled branch of the Banjara caste, who have abandoned the carrying trade, and have either become graziers or agriculturists, The largest proportion, 521,882, is found in Madras; Hyderabad contains 108,644; Bombay, 108,359; Berar, 27,495; and the Central Provinces, 797.

575. The Kodulas or Kodulu (hillmen), 244,090, appear only in Madras.

576. Grollas or Gaolis, 309,868, appear in largest numbers in Hyderabad, where there are 212,608; Bengal comes next with 59,237 as Gollahs; Berar with 30,519 as Gaolis; Madras has 6,112 as Gollas, and the Central Provinces 1,752 shown under the same name. As already noted, these names are equivalents for Gwalla, the name of the cowherd caste applied in the north of India.

577. The Pans, a semi-Hmdooised Aboriginal race, in number 251,500, appear mainly in Bengal, where there are 241,478; the Central Provinces show 10,022.

578. The Setties, or Chetties or Shetties, answer to the Banias of the Northern Provinces, and are found only in the south. In Madras they number 235,286, and in the Central Provinces 17 are shown, bringing up the total to 235,303.

579. The Gandas, 233,991 in number, appear only in the

Central Provinces, as also do the Mehras, 231,624. Both are weavers by occupation, and combine agriculture with the former pursuit.

580. Under the name Halukurubaru, 225,282 persons are shown in the province of Mysore, and to these may be added 218 from Madras, who are there styled Halukaruba, bringing up the total to 225,500.

581. The Baruis, an agricultural caste, 218,812, are recorded only in Bengal, and the Gours, cattle owners, 214,818, in the Central Provinces.

582. 210,611 are shown under the terms Sonthal and Santal. Of these, 203,264 appear as Sonthals against Bengal, and 7,397 as Santals in Assam. They represent the Hindooised portion of the Sonthal tribes, whose reluctance to be enumerated has already been noted in the remarks on Bengal.

583. The Sales, 206,794, are recorded only in Madras. Under a somewhat different though closely approaching name, 234,618 persons are shown in Berar, Hyderabad, and Bombay, and should be included with this caste, thus bringing up the total, 441,412. In Bombay there are 40,484 persons shown as Salis, and in Berar 9,126 are recorded under the same name, whilst in Hyderabad there are 185,088 shown as Salewaru. These varying names appertain to weaving castes.

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584. Travancore shows 196,539 as Poolayens, and the total number of this caste is brought up to 199,119 by the addition of 2,580 persons of the same caste name who are shown in Madras.

585. The Kharwar caste, of whom 195,242 are shown in Bengal, numbers 211,160, the remainder being found in the Central Provinces, where there are 15,918 recorded as Khairwar. They are described in the Bengal Report as semi-Hindooized Aborigines.

586. The Dhimars, 194,118, appear in the Central Provinces and Bombay, only 533 having been returned in the latter province. They are the same as the Dhinwars of the north, and are fishermen by trade.

587. There are 189,911 persons recorded as Jains by caste, who have given their religion as Hindoo. Of these, by far the largest portion, 172,404, are found in Rajputana, 10,760 are recorded in Mysore, 6,329 in Berar, 363 in Baroda, and 55 in Madras.

588. Jfthuinars number 188,207, the great bulk of whom appear in the North-West Provinces, where 188,151 of the entire number are shown. The only other locality in which this caste appears is the Central Provinces with 56. It is a cultivating class.

589. Manurwars appear in three Provinces, Hyderabad has 187,458, Berar 206, and the Central Provinces with 169 bring up the total of this caste to 187,833.

590. The next three castes on the table, the Marars, gardeners, with 184,519, appearing in the Central Provinces, the Koruba Gollas, with 180,535, appearing in Madras, and the Ahoms, 179,314, a wild race, who are shown in Assam, are confined each



to those provinces.

591. The Madigarus, numbering 734,716, are shown only in two provinces, Madras (559,892) and Mysore (174,824), and are evidently confined to the south. In the Madras Report, page 109, and at paragraph 387, there is a table in which the Madiga caste is returned as 1,266,748. In that table, however, many different caste designations are grouped together under one general head, and the Madigaru caste returned in the schedules under this particular name form only a portion of this larger number shown as Madiga. They are to the south what the Chamars are to the north of India.

592. The Bedarus number 184,410; 171,269 are returned in Mysore and 13,141 in Madras.

593. The Kalu caste, 170,782, is shown only in Bengal, and is there classed under "artizans."

594. The Agria or Mithagria caste, numbering 170,573, is agricultural, and confined to Bombay.

595. The Khatik caste, occupied mainly as butchers, attendants in fowl yards, or as sweepers, numbers 192,850. 152,030 are found in the North-West Provinces, where the name has been improperly printed as Kathik in the provincial returns. In Bengal 11,519 have been returned under this head, 9,384 are shown in Hyderabad, 6,841 in the Central Provinces, 5,661 in Bombay, 4,487 in Berar, and 2,928 in Ajmere.

596. The Bhats, who are the bards of Upper and Central India, and with whom are treasured up the legends peculiar to the noble families of those regions, number 295,633. In the North-West Provinces there are 130,402, in Bengal 61,893, in the Punjab 30,022, in the Central Provinces 25,687, in Baroda 21,280, in Bombay 15,067, in Hyderabad 6,630, in Berar 2,520, and in Ajmere 2,132.

597. The Pareet or washerman caste, identical with the Dhobi of the north, numbers 62,137, of whom 162,062 are returned in Hyderabad, and the remainder, 75, appear in the Baroda returns.

598. The Ghirat, a cultivating hill caste, 160,252 in number,

appears only in the Punjáb.

599. The Bhandaris, an agricultural caste, numbering 159,308, appear in four provinces; the great majority of the caste being returned in Bombay, where there are 158,032; Madras has 743, Hyderabad 356, and Baroda 177.

600. The Ambalakaren caste, 155,537, appear only in Madras, and are temple servants.

601. The Kalars, 153,071, are the Kulwars and Kalals of other parts, and under this term are confined to the Central Provinces, one only being shown in Madras.

602. The Goshains, well-known as religious mendicants, are scattered all over India, by reason not only of their wandering habits but of their having branch communities throughout the country, number 171,060, and appear under this name in three provinces only; the North-West Provinces, containing 120,641; the Central Provinces, 27,357; and Bengal, 23,062. Under other designations they exist, though not shown in the Census returns, throughout the north, centre, and south of India.

603. The Gondas or Goudas number 144,063, and appear only in Madras. So also do the Konga Vellalan, numbering 142,933.

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604. The Mais, described as semi-Hindooized Aborigines, 145,364, are found in greatest numbers in Bengal where there are 125,238 of this caste. The other four provinces in which they appear are Assam 16,876, North-West Provinces 3,218, Bombay 28, and the Central Provinces 4.

605. The Bheel caste is recorded as numbering 550,617. This does not depict with any approach to accuracy the number of the Bheel tribe, but, as in the case of other Aborigines, gives only an approximate idea of the number of the tribe who have either embraced Hindooism or who have been recorded by the enumerators as Hindoos, though the religion they profess may be something quite different from Hindooism. 347,220 Bheels are shown in Bombay, 105,870 in Rajputana, 56,690 in Baroda, 21,083 in the Central Provinces, 8,470 in Hyderabad, 6,549 in Ajmere, 4,183 in Berar, and 552 in the North-West Provinces.

606. The Saini, said to be a tribe of the Mali caste, and, like the latter, market gardeners by trade, 152,630, appears only in the Punjáb.

607. The Devangulu, with 136,914, is practically confined to Madras, 13 of the number being found in the Central Provinces, the only other territory in which the caste appears.

608. The Binds muster 209,435, and are found in three provinces only, Bengal containing nearly two thirds of the number, 136,812, and the North-West Provinces almost the whole of the remainder, 72,581. Forty-two persons, however, are recorded as Binds in the Central Provinces. The Bind is described as a semi-Hindooized Aborigine in the Bengal returns.

609. The Khonds, Aborigines of this name professing

Hindooism, 135,960 in number, are returned under this name in the Central Provinces only. They were at one time notorious for their human sacrifices.

610. The Mutsatta, 133,141, are shown in Madras only. So also are the Savarulus, 131,469. The latter are described as hillmen.

611. The Eajwars, 131,364, are found in Assam and Bengal, Bengal having almost the entire number, 130,448. They are classed in the Bengal returns as semi-Hindooized Aborigines. It is in these two provinces only that the Kapalis, a weaver caste, are found. They number 130,240, and all but 3,182, who are recorded in Assam, belong to Bengal.

612. The Dubla, an agricultural caste, 129,241 in number, are shown only in the Bombay and Baroda territory; 20,186 are found in the latter state, but by far the largest portion of the caste is shown in Bombay. It is confined chiefly to the Surat and Broach districts, and in the former is usually in the position of Háli or hereditary serf.

613. In Travancore a caste is returned under the name of Channan. It numbers 128,600, and apparently is synonymous, though the names are not spelt in the same manner with Shannan, the toddy-drawers of Madras, whose numbers have already been given. If this is the case the toddy-drawers of the south exceed 1,600,000 persons in number.

614. A caste, with the duplex name Marasa Vakkaligar, numbering 126,168 persons, appears in the Mysore returns and nowhere else.

615. The Nath or Jugis comprise 121,901. They are weavers in Assam, where there are 112,753 of the entire number.

616. The Kandaras, semi-Hindooized Aborigines, 120,906, are found only in Bengal.

617. The Kawars, 115,559, appear both in Bengal and the Central Provinces, but their numbers in Bengal, 481, are small. They are an Aboriginal race.

618. The Kwumbars, 114,378, are peculiar to Madras.

619. The Ghatwals, 113,174, entered in the Bengal list as a superior caste, and ranked between Brahmins and Rajputs, are recorded only in Bengal and Assam, where they number respectively 108,226 and 4,947. One person, however, of this caste appears in the Central Provinces.

620. The Grararis may, I believe, properly be included with Gadarias, the herdsman caste of the north, and if so added the total number comprised in the two castes exceeds a million and a half, being 1,503,130. The Grararis, 112,400 appear only in Bengal.

621. The Yakkaligars, 111,732, are returned only in Mysore.

622. The Growaris, 110,579, are traceable in the Central Provinces where there are 110,356, and in Hyderabad, which shows only 223. They are characterised in the Central Provinces report as "cattle attendants."

623. The Dheds, with 110,040 in Baroda, are identical with the Dhers who have already been incorporated with the Mahars.

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624. Madras shows a caste numbering 107,341 under the name Pakanati Kapu; the name appears no-where else. The Jandra (107,169) caste is also peculiar to Madras, so also is the caste designated Na Hambadi with 106,682 persons.

625. The Rajbansis of Assam, numbering 106,376, appear to be a subdivision of the Rajput family, but this is doubtful, as, if it is the case that this caste forms a portion of the warrior tribe, it should not have been shown separately as it has been in the Assam returns. Owing to the absence of the Assam report I am unable to state whether my supposition is correct or otherwise.

626. Karans, described as intermediate between the superior and the trading castes and ranked with the high-class Babhans, number 106,332, and are shown only in Bengal. They are the writer caste of Orissa.

627. The Powars, with 106,081, appear in two provinces; but five only of them under the name of Pawar are shown against Hyderabad, the whole remainder appearing in the Central Provinces, where they are described as a cultivating class of good social position.

628. The Yadavalu, 105,426, and the Yapparar or Upparavan, "earth salt workers," 104,959, are castes peculiar to Madras. Hyderabad shows 104,671 as Mutrasis. "Whether these are the same as the Matratchu of Madras, who are hunters and watchmen, I am unable to state. There are 103,490\* persons shown in the Central Provinces as Sahoras or Sabaras, an Aboriginal tribe. 122,639 appear under the name of Das, 102,426 in Assam, and the remainder, 20,213, in Bengal, where the caste is described as agricultural.

629. The Tagas, 115,920, are recorded only in the north of India; 101,615 in the North-West Provinces and 14,305 in the Punjáb. They are an agricultural race and claim Brahminical descent.

630. Under the term Ooriya. 101,199 persons are shown; only four of these appear in Hyderabad, the remainder being recorded in the Madras returns. It is obvious that the name of a race has here been given as that of a caste. In all probability the persons thus designated comprise many different castes who all come from the Province of Orissa.

631. The Kalingalus, 116,060, are peculiar to Madras, so also are the Sembadavan, fishermen, with 100,019.

632. The Darzis, the tailors of North India, numbering 240,087, are only shown by this name in six Provinces, the largest number being in Bombay, where there are 34,666. There are 31,137 in the Central Province, Hyderabad has 30,937, Baroda contains 14,973, Mysore 5,991, and Ajmere 2,383. It is obvious that the Hindoo tailor class in the Punjáb and the North-West, and also in Bengal and Madras, has been entirely omitted from this list.

633. The Banjaras, or travelling traders of the North and Central India, appear as 166,144. This figure by no means represents the number of this caste, as this total is composed of details from only four provinces. 60,511 are recorded under this name in Berar, 52,570 in the Central Provinces, 41,846 in the North-West Provinces, and 11,217 in the Punjab. This caste supplies the great travelling traders and carriers of Central India, the Deccan, and Rajputana, and formed the commissariat of Sir Arthur Wellesley as freely as in previous times it supplied the commissariat of the Mogul armies. It is described in the Berar Census Report at considerable length.

634. It will be noticed from the remarks made in connexion with the various caste names and figures that have been shown separately for all India as exceeding 100,000 in number, that the information on this head is imperfect. So far as the various provincial returns permit of its being done, a statement has been drawn up showing the different castes which are traceable in the several provinces. This is arranged alphabetically, and will be

found after the alphabetical list of Madras castes in Yol. III. It embraces the Provinces of Bengal, the North-West, the Punjab, Bombay, the Central Provinces, and, Berar, and enters what castes in it are to be found also in Madras, but does not deal in full detail with the Madras names, as they are given at length at the commencement of Yol. III., where they extend over 57 pages. The castes thus collated do not include the 206 entered in Table XYII. of Yol. II., and are 1,682 in number.

635. I now proceed to extract from the provincial reports the information in regard to caste which is available.

\*The caste figures at p. 178 of the Central Provinces Report show 120,994 Sabaras including Souras, and at p. 172 130,719 are entered as Sabaras.



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636. In Bengal the following 65 castes, each comprising 100,000 or more persons, are shown in the Provincial Table VIII.

Gwallas	3973949	Jaliya	381540
Brahmins	2754100	Teors	349117
Kaibartha	2100379	Dom	343246
Koch	1648422	Juji	340342
Chandal	1576076	Pod	325755
Kayasth	1450843	Madak	308821
Rajput	1409354	Hari	286109
Chamar	1408037	Nuniya	279861
Teli	1298922	Kol	257803
Kurmi	1213422	Kewat	254873
Koeri	1204884	Tatwa	245904
Dossadh	1134388	Pan	241478
Babhan	1031501	Sonar	241322
Napit	941052	Bhumij	226167
Baniya	904526	Barui	218812
Bagdi	756870	Mali	216108
Kumhar	698247	Sonthal	203364
Tanti	673343	Kharwar	195242
Lohar	672947	Kalwar	190068
Khandait	617017	Sudra	186467
Kandu	608919	Kalu	170782
Kahar	604828	Pasi	164595
Sunri	589021	Gond	160722

Baishnab	568032	Bind	136812
Sadgop	557947	Rajwar	130448
Dhobi	553453	Kapali	127058
Mussahar	545673	Mal	125238
Dhanuk	541928	Kandara	120906
Chassa	534061	Gareri	112400
Barhi	484424	Tamoli	108640
Bauri	481493	Ghatwal	108226
Mallah	470676	Karan	106332
Bhuinya	463656		

637. The smaller castes for which the names are not separately given contain 3,727,258, while those for whom names have not been stated in the enumerators' schedules comprise 369,700 persons. Mr. Bourdillon writes regarding this statement as follows: It will be seen that the Gwallas head the list with half as many numbers again as the next caste on the roll, that of the Brahmins." The Gwallas include the Gops of Bengal, the Ahirs of Behar, and the Gours of Orissa, these names being practically synonymous. The Kaibarthas, who stand third on the list, are the husbandman of lower Bengal, corresponding in this respect with the Koeris of Behar, who are eleventh in order of number. The Koch have the fourth place. These people, who once had a religion and language of their own, have completely abandoned their language and have either been converted to Islam or have become low caste Hindoos, affording a striking example of the way in which Hindooism is replenished. The same may be said of the Chandals, the fifth on the list, and of the Dossadhs, the Bagdis, Dhanuks, Bhuinyas, Pasis, and other castes, who are certainly not of pure Aryan extraction, and have traditions corroborated by collateral evidence of a time before the advent of the Aryan invaders when they were either locally or temporarily a numerous and powerful people. The Kayasths stand sixth, and even if the Karans be added to them, their place would be the same. The Karans are the Orissa Kayasths, and would have been shown with the Kayasths proper had not their numbers entitled them to a separate place. The great Rajput, or Kshatriya caste, stands seventh with a total of something less than a million and a half of representatives. Their distribution is extremely local, most of those found outside Behar being males in service. The Chamars, including Mochis, are the leather sellers and shoemakers of Bengal. These, too, have traditions of prehistoric empire. The Telis, including Kolus and Tillies, are the oilmen, and their numbers and importance are not difficult to understand in a country where oil is not only a necessary for lighting but an ingredient of the daily

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meal and an unguent for the body. The Kurmis and Koeris are the great cultivating castes of Behar, the latter being the best spade-cultivators in the province, while the Kurmis are not always exclusively agricultural. The Dossadhs are a large and useful Behar caste, turning their hands to almost any kind of useful service. The true number of Babhans is probably somewhat under stated at a little over a million, for they are a numerous people; but as their surname is Singh like that of the Rajputs, and they have many clan names in common with that caste, it is not unlikely that some Babhans have been entered as Rajputs and *vice versâ*. The remaining castes in the list require little special comment. They are for the most part well known, and all necessary particulars concerning them may be obtained by referring to Dr. Hunter's Statistical Account of Bengal or the report of the Bengal Census of 1872.

638. The smaller castes returned without specification of name in the above table are set forth in detail in the third volume of the Bengal report and number 265; and besides these there are several still smaller castes and clans of doubtful positions which are grouped together in the table of volume third "as others." The most important of these 265 are the Beldars earthwork labourers, 99,334; the Duliyas, 96,110, palki-bearers; the Mundas, an Aboriginal tribe, 95,587; and the Keoras, an agricultural tribe in Bengal, 92,697. In the table in Volume III. there are several names which are those of clans and families common to several castes, and cannot therefore be allotted to their proper caste and designation. There are also persons who have described themselves by race instead of caste, as Bengalees, Hindoostanees, Punjabees; or, again, persons who have described themselves by the names of the occupation they follow, These have frequently been given in lieu of the caste name, owing to the widespread and immemorial custom of each trade being monopolised by one or more castes. Sikalgar is not the name of any special caste, but denotes the profession of an armourer or

burnisher of steel. The drum beater, Dafali, is not a caste, nor is the term Shikari, meaning a fowler or hunter, the correct name of a caste. In both these cases the designations given are the names of occupations. Thirty different castes are represented in every division in the Province of Bengal, and a reference to their names given in the margin will show that they are all castes of general utility whose services are indispensable to that microcosm, a Bengal village. The Brahmin has a home in every hamlet as family or temple priest, or in secular employment, as teacher, orderly, or other superior service. The Rajput plays a similar secular part. Wherever half a dozen houses cluster together, then the Baniya sets up his petty shop and open opens his loan business. No village is complete without its oilman, Teli, or its carpenter, Barhi, who mends its ploughs, builds its houses, and supplies the wood for the cremation of its dead. No less necessary is the cobbler, Chamar, who skins the carcasses of the village cattle, make the cartman's whips, and keeps in repair the shoes of the community, while his wife has the monopoly of obstetric practice.

Brahmin.	Kandu.
Rajput.	Kayasth.
Baniya.	Kumhar.
Barhi.	Kurmi.
Barui.	Madak.
Chamar.	Mali.
Dhobi.	Mallah.
Dom.	Napit.
Gwalla.	Sumi.
Hari.	Tamoli.
Jaliya.	Tanti.
Jugi.	Teli.
Kahar.	Teor.
Kaibartha.	Bhuinya.
Karmakar.	Kharvvar.

The washerman (Dhobi) and the barber (Napit) are as indispensable to a people hedged round by ceremonial observances as the scavengers (Dom, Hari) are to remove unclean substances and to maintain an affectation of sanitation. The services of the blacksmith (Karmakar or Lohar) are in daily requisition, and the potter (Kumhar) makes the earthen plates and bowls which nine tenths of the people use for cooking and eating from. The confectioner (Madak and Kandu) is a necessity among a people

whose food is almost wholly farinaceous, and who are often obliged to have it in a portable form and to eat it under the shade of a tree, or by the roadside whenever they find leisure to do so. The petty luxuries of a village life are provided by the Sunri, who sells wine, and the Barui and Tamoli who grow and vend the aromatic pan leaf and the astringent betel-nut so dear to native palates. The Tanti and the Jugi weave the coarse clothes which the village folks wear, and the Mali grows the flowers for the local shrines or the frequent domestic festival, as well as the better kind of vegetables with which the villager mends his coarse fare. All these artizans work for a community whose main ingredients are cultivators and herdsmen. The agricultural element from which few castes are altogether dissociated is mainly supplied by Kaibarthas in Bengal, Kurmis in Behar, and Chassas in Orissa. The Gwalla is a familiar and frequent figure in every corner of the land. The cow is to the Hindoo much more than the camel is to the Arab, and it fills a large place in every phase of his daily

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life. As the list previously given shows, the Grwallas are the most numerous caste in the province, and they are largely represented in every division but three, that is, Rajshahye, Dacca, and Chittageng, where the large proportion of Mahammedans more than accounts for their rarity. The great rivers of Bengal support a numerous race of boatmen (Mallah), and the craving for fish among a people to most of whom other animal food is interdicted, either by necessity or prejudice, employs a large number of fishermen, Mullah and Teor. The Kahar is ubiquitous, sometimes as a carrier of palkies, and therefore indispensable at all weddings, or as a domestic servant. The Kayasth, who once shared with the Brahmin a monopoly of learning, still thrives in every hamlet from Patna to Cuttack as the schoolmaster, village accountant, or the landlord's confidential secretary. Lastly, the shifting population of the community, the daily labourer, and the field hands, are supplied by two castes of Aboriginal race, the Bhuinyas and Kharwars, the former of whom Mr. Magrath thought were once the autochthones of Behar, while the latter name besides being that of a large separate tribe is an alternative epithet for one subdivision of the Sonthals.

639. Mr. Bourdillon goes on to state that several of these castes, although so numerous, are very local, twenty-one of them having more than 60 per cent, of their number settled within the limits of a single division. The Ghota Nagpore Division contains 60.69 of the Bhumij, 65.08 of the Kharwars, 68.07 of the Sonthals, and nearly three in every four of the Kols. Inaccessible Orissa, girt with mountain, river, and sea, has a similar monopoly of six great castes, which hardly exist elsewhere, namely, the Chassas (the great cultivating caste of that province), 70.23 per cent.; the Kandaras, 95.72 per cent.; the Karans, 88.10 per cent., who are the Kayasths of the country; the Khandaits, 88.23 per cent., a sturdy race of yeomen farmers, whom the invasions of the Mogul and Mahratta called to life; and the Pans, 61.02 per cent., who are to

the Uriyas what the Sunris, the Pasis, and the other local castes are in Bengal and Behar. The mixed character of the inhabitants of the Bhaugulpore Division is strictly attested by the fact that it seems to possess no great indigenous castes, but has a certain proportion, which is greatest in the direction of Patna, of all of them. The Patna Division, on the other hand, is the home of many of the most characteristic castes in the Hindoo community. It is the cradle of the Rajputs, 68.70 per cent, of whom live within its limits, and of the Babhans, 70.73 per cent., who, whether they be as some suppose a class of military Brahmins or the fruits of union between the Brahmin and the Gwalla, or the Rajput and the Grwalla, are little inferior to either of these noble castes in character or physique. Its close ethnological connexion with the North-Western Provinces and Oudh is attested by its large proportion of the Chamar caste, who are the most numerous representatives of the Hindoos in those provinces. The Dossadhs (73.10) and the Binds (72.20), although now low castes, were formerly important peoples. The other castes which are most largely represented in this division are local artizan castes, which have their counterparts elsewhere under another name; thus the Kalwar of Patna (66.58 per cent.) is the Sunri of Bengal; the Pasi (73.73 per cent.) is the Pan of Orissa, and the Kandhu (70.10 per cent.) corresponds to the Madak further east. Instead of the Kaibartha, as in Bengal, the Koeri (75.44) is the great cultivating class of Patna. The Mullah takes the place of the Jaliya and Teor as fisherman, and Tatwa is the equivalent term for the weaver known as the Jugi more to the south-east. Lastly, the local circumstances of the division obtain for it a predominance in two castes of special employment. The manufacture of coarse salt and saltpetre gives employment to 82.58 of all the Nuniyas in the province, and its dry climate and open downs 'favour the shepherds' trade of the Grareris (74.97 per cent.). Between the divisions of Bengal proper, that is, to the south and east of Behar, there is so strong a general similarity in the climate and in the ways, manners, and language of the inhabitants, that the absence of broad caste distinctions is not to be wondered at. In point of fact, in all the five divisions of Bengal there are only four instances in which any one has a large predominance of a special caste. The Koch whose home it has always been have 67.57 per cent, of their number in the Rajshahye Division; the Pods have 90.35 per cent, of their total in the Presidency Division, nearly all of whom are found in the district of the 24 Pergunnahs; while the Burdwan Division has the majority of Bagdis 66.26 per cent, and

of Sadgops 78.3 per cent.

640. The following list gives the various castes noted in the Bengal returns arranged according to their general occupation, social standing, or race derivation. The method of classification adopted being that pursued by the author of the Bengal Census Report of 1872, Mr. Beverley.



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HINDOO, CASTES IN BENGAL

ASIATICS, OTHER THAN NATIVES OF INDIA AND BRITISH BURMAH

Bhutia	254	Mangar	6773
Bant	371	Manipuri	17
Ghalia	189	Nepali	4443
Gharti	1941	Jstewar	2065
Guli	546	Pradhan	377
Gurka	2898	Sunawar	1929
Gurung	4389	Thappa	121
Jemadar	546	Tibetan	23
Kami	3778	Yakka	475
Kambu	4646	Total	38319
Limbu	2538		

NATIVES OF INDIA AND BRITISH BURMAH.

(a.)—*Aboriginal Tribes.*

Asur	225	Kuki	2102
Bhar	20870	Lepcha	26
Bhumij	226167	Lushai	2
Birhor	1539	Mech	9288
Boyar	1374	Morung	1126
Brijia	3926	Munda	95587
Chakma	15	Murmi	5128
Cheru	15665	Naga	10931
Dhangar	38484	Naiya	1286
Dhanpore	971	Nat	26560

Dhimal	1327	Oraon	45638
Garrow	198	Pahari	6166
Gond	160722	Puran	15933
Juang	529	Rautia	27692
Khandh	36911	Reang	900
Karni	309	Saont	4337
Kaur	27109	Sonthal	203264
Kawar	481	Táála	12961
Khanjhar	4993	Tamaria	4288
Kharria	22356	Tharu	17109
Khassia	1227	Tikayat	95
Khodai	9	Tipperah	16140
Kishan	26485	Total	1365215
Kol	257803		
Korwa	8961		

*(b.)—Semi-Hindooised Aborigines.*

Bagdi	756870	Dossadh	1134388
Baheliya	13838	Gangaunta	88123
Balai	8317	Ghasi	41781
Bari	27758	Ghusuria	4811
Batar	2548	Hadihatri	16407
Bathudi	24210	Hari	286109
Bauri	481493	Jetur	337
Bediya	18076	Kadar	6208
Bhuimali	54094	Kandara	120906
Bhuinya	463656	Keora	92697
Bind	136812	Khaira	49569
Buna	48469	Kharwar	195242
Byadh	2246	Khoria	2684

Chain	95315	Khyen	23798
Chamar	1408037	Koch	1648422
Chandal	1576076	Kodmal	24763
Chik	29084	Koranga	8567
Dai	2633	Labhana	137
Dalui	4843	Mahili	27631
Dom	343246	Mai	125238

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Maler	2388	Pandit	660
Mal Paharia	13260	Pasi	164595
Mandar	12618	Rajwar	130448
Markande	13357	Shikari	2086
Mehtar	65331	Turi	30787
Mukhari	331	Total	10618451
Mushaliar	545673		
Pan	241478		

(c.) *Hindoos.**1. Superior Castes.*

Brahmin	2754100
Deswali	4006
Ghatwal	108226
Khandait	617017
Khandwal	4723
Rajput	1409354
Total	4897426

*5. Castes engaged in preparing cooked Food.*

Kandu	608919
Madak	308821
Modia	7244
Total	924984

*2. Intermediate Castes.*

Adhikari	1151
Babhan	1031501
Baidya	84990
Barnosankar	529
Bhat	61893
Dogla	241
Karan	106332
Kathick	1729
Kayasth	1450843
Kishanpanchi	390

*6. Agricultural Castes.*

Agaria	8297
Aguri	86445
Barui	218812
Bhumik	368
Chassa	534061
Chassadhopa	33138
Chasati	942
Dass	20213
Gollah	59237
Hakar	891

Mahanti	8565	Kaibartha	2100379
Patali	821	Kalita	147
Sagirdpesha	28139	Kamkar	11997
Total	2777124	Khamaru	1355

Kanta	787
Khassia	321
Kharuli	2107
Khetauri	1055

*3. Trading Castes.*

Baniya	904526	Koiri	1204884
Kumti	2957	Kurar	74
Muriyari	4097	Kurmi	1213422
Nuniyar	41973	Lodha	7501
Panwaria	210	Mali	216108
Suratwala	76	Mandal	4385
Yaisya	9320	Mullick	5836
Total	963159	Murali	1267

Nagar	20100
Orha	34576
Paik	38575
Parith	35

*4. Pastoral Castes.*

Bhartia	141	Raju	73503
Gandhari	3112	Sadgop	557947
Gareri	112400	Sarup	912
Gordha	2850	Savara	82952
Gujar	41	Sud	24729
Gwalla	3992949	Sudra	186467
Jat	3884	Sukiar	12732
		Tamoli	108640

Total

4115377

Total

6875197

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7. *Castes engaged chiefly in personal Service.*

Amanth	44682
Bargha	4830
Bhatia	165
Birgiioria	208
Dhanuk	541928
Dhobi	553453
Duliya	96110
Irika	416
Kahal	403
Kahar	604828
Kunai	14656
Mokhia	409
Napit	941052
Sejna	863
Total	2804003

8. *Artizan Castes.*

Barhi	484424
Bhaskar	525
Chipigar	871
Chitrakar	1383
Darzi	5380
Gojiya	279
Kaaharu	4560
Kalal	4786
Kalu	170782

Tatwa	245904
Tulabhina	3558
Total	1619344

10. *Labouring Castes.*

Beldar	99334
Challuk	79
Chunari	9788
Daimanjhi	65
Dhai	358
Dhuliya	38020
Kora	43565
Kurmetia	2048
Maiti	8444
Matiyal	8360
Naik	33442
Nuniya	279861
Pairagh	3673
Patial	3955
Samanta	15847
Total	546839

11. *Castes occupied in selling Fish and Vegetables.*

Khattik	11519
Kunjra	768
Matia	18570
Nikhari	54

Kalwar	190068	Paridari	23904
Kansari	75856	Pura	9368
Karmakar	672947	Turaha	78234
Kannali	2892	Total	142417
Kharura	1489		
Kumhar	698247		
Laheri	19765		
Pathuri	6260		
Sankhari	12025		
Sikalgar	667		
Sonar	241322		
Sunri	589021		
Teli	1298922		
Total	4482471		

## 12. Boating and Fishing Castes.

		Banper	8367
		Bathua	2269
		Bhala	1275
		Chaudhari	678
		Girgiria	3074
		Gokha	32302
		Gronrhi	66217
		Jaliya	381540
		Jhalo	19454

## 9. Weaver Castes.

Benandia	1522	Kewat	254873
Chapmal	3591	Khattia	1954
Dhuniya	2051	Koral	46120
Ganesh	33492	Let	11485
Hansi	9641	Lowait	415
Jugi	340342	Machua	7468
Julaha	30003	Mahadunda	1470
Kapali	127058	Mallah	470676
Kosta	578	Manjhi	65361
Khatbe	47052	Patuni	72013
Kotal	13816	Pod	325755
Matibansi	2015	Surahiya	9517
Pator	53	Teor	349117
Patwar	53234	Total	2131433



Rangwa	10265
Shukli	21826
Tanti	673343

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13. <i>Dancer, Musician, Beggar, and Vagabond Castes.</i>		14. <i>Persons enumerated by Nationality Castes</i>	
Baiti	12526	Assamese	91
Chukar	1085	Bengali	8337
Dafali	100	Hindustani	13347
Ueyara	62	Kashmiri	13
Darhi	4314	Madrasi	63
GancLharba	9053	Mahratta	1657
Gulgulia	1285	Punjabi	2
Kalavant	307	Sikh	123
Kan	3447	Tamil	20
Karali	1133	Telinga	5092
Kela	6235	Ooriya or Uriya	19369
Khelta	516	Total	48114
Murg	151		
Nolia	2719		
Sampheriya	322		
Total	43255		

(d.)—*Persons of Hindoo origin not recognising Castes.*

Atith	61692	Mohanta	2479
Aughar	565	Shakta	131
Baisknab	568032	Subrashahi	93
Fakir	26826	Total	683227
Giri	347		
Gossain	23062		

641. In the North-West Provinces and Oudh 38 castes, each one comprising more than 100,000 persons, are shown. The two statements subjoined show, first, what caste names are included in each of these heads; and, second, details of number and explanation of the occupations generally followed by the castes of the province irrespective of their being in excess of 100,000. The designations thus given, exclusive of the cases where persons have returned their race instead of their caste, amount to 180.

Main Castes shown in the North-West Provinces  
Caste Table VIII.

Ahir  
Baniá  
Baheliá

Main Castes included in that given in Column I.

Abhír, baredí, góalá, makhaniá.  
Mahájan, mahor.  
Aheria, badhak, beria, bairia, cnirímár, karwal, karil, paroria.

Baniára	Jhojhá.
Barhai	Bordhak, kuner, kharadí, kháti, khoká, kunderá, najjár.
Bansphor	Dhankár, dhirkár.
Banmanas	Musela, musahrá.
Bhangi	Mihtár, halálkhor, hela, supach, basor, dumár, chuhra, khákrob.
Bhurji	Bharbhúngá, bhúng, bhunjuá, blmñjárí, bhareriá, bhurjkantak.
Brahmán	Ojha, padhá, panda, mahábámhan, mahápátr.
Bhat	Gangáputr, gangábasi, ghátwál, jasondhí, dusondhi, susondhí, rae, jagá, jagwá, jajak, jáchak, rajbhat, bádфарosh.
Chamár	Bhagat, chhaparband, chamkatiá, chamarjulahá, gharrámi, mochí, raidás, saís.
Dhobí	Dhowak, barethá.
Dhuná	Behná, dhunia, kanrerá, katerá, naddáf.
Gadariá	Kamariá.
Ghosi	Gaddí.
Ját	Deswál.
Joshí	Bhadrí, dakot, parokhá.
Káchhí	Sáni, muráo, mürái, koerí, haldíá.
Kahár	Bhoí, dhímar, dhúriá, guria, gond (not aborigine), kalení, kamlair, hurkiá, machherá, mahrá, panbhará, singhária.
Kalwár	Kalál, abkár.
Kanjar	Herí, kúnychbandhiá, khunkhuniá, ruchhbandhiá, sansiá, tarwáni.
Kayast	Unáyá, kayeth.
Khattri	Rorá.
Kanchan	Bhagtia, kathak, radha, rámjaní.

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Main Castes shown in the North-West Provinces Caste  
Table VIII.

Main Castes included in that given in Column I.

Khatik	Chik, chikwá.
Kumhár	Kúzágár, kasgar, khishtpaz, kumbhkar, parjapat.
Kunjrá	Mewá farosh.
Kurmi	Kisán, kumbí.
Korí	Kushtá.
Knatbuná	Banbatá.
Lohár	Luherá, kachlúiya, palotá, tarwariá
Loníá	Noniá, nuniá, nunerá, shorágar.
Mallah	Dandi, dandiá, kewat, mánjhí.
Manihar	Lakherá, churhelá, kacher, shishágar.
Meo	Minameo, mewáti.
Nat	Nágar.
Nái	Hajjám, napít, náú, khawás.
Orb	Rorh, ror, oreá.
Patwá	Reshamgar, patahrá, patará.
Ranghbaria	Bharia, bhartiá, bharti.
Ronia	Beldar.
Rajput	Thákur, chhattri, rajkumár.
Ráj	Mimar, khatik (in some districts).
Sanar	Zargar, dánmar.
Sunkar	Gadherá.
Sapera	Kanphatá, barwá, sapola.
Teli	Tugar, roghanár.
Tamoli	Bariá, barai, panwariá, tamboli.
Tawaif	Pátar, paturia.
Thathera	Tamtá, tamherá.

LIST OP CASTES IN THE NORTH-WEST PROVINCES, GIVING NUMBER AND GENERAL OCCUPATION OF THE CASTE.

Name of Caste.	General Occupation.	Number.
A.		
Agar (or Agaria)	Saltpetre, salt maker, iron worker	1384
Ahar	Cultivator	257670
Ahir	Cattle breeder, milk seller, cultivator	3584185
Arakh	Village service, cultivator	64713
B.		
Bádi	Cultivator, dancing, singing	995
Bádiphúl	Oilmaker	429
Bahelia	Fowler	67360
Babrúpiá	Actor	217
Bájgi	Musician	2453
Buláhar	Village messenger	1752
Baláhi	Brickmaker	121
Balái	Weaver	189
Bándi	Drummer, bird trapper	40
Bania	Trader, inoney leñder, banker	1204130
Banjárá	Travelling grain dealer	41846
Banmánas	Rope, string, and mat maker	33213
Bansphor	Bamboo worker	68817
Báoná	Cattle dealer	143

Bargi	Service, cultivation, shikári	1189
Bargáh (or Bargáhi)	Service, leaf plate maker	3777
Barhai	Carpenter	497207
Bárhíá	Edge tool sharpener	410
Bári	Leaf píate seller, torch bearer	69188
Bárwar	Grass cutter, seller	5711
Báwaria	Cultivator, thief	761

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Name of Caste.	General Occupation.	Number.
Bayár	Cultivator, field labourer, earth digger	17362
Beohára	Money lender	1292
Bhántú	Thief	299
Bhangi	Sweeper	426243
Bhax	Agriculture	349113
Bhártlii	Begging	49
Bhát	Bailad singer	129921
Bhotiá	Agriculture, labour, commerce	9205
Bbúinhár	Landholder and cultivator	188080
Bhurji	Grain parcher	301086
Bhurtia	Cultivator	1229
Bilwar (or Belwari)	Grain dealer and cultivator	4839
Bind	Toddy drawer, cultivator	72581
Birjbasi Bogshá	Dancing, singing Agriculture	1,893 5,664
Boria	Village servant, cultivator	21335
Bot	Cultivator, labourer	3191
Brahmán	Agriculturist, &c, minister of Hindoo religion	4655204
Bunkar	Cloth weaver	6635
C.		
Chai	Fisherman	47843
Chamar	Leather worker, labourer, &c.	5360548
Cháráj	Assistant at Hindoo funeral obsequies	958
Chauhan	Agriculturist, landowner	99807
Cheru	Cultivator	4 367
Chháru	Mat weaver	514
Chherá	Sweeper	9
Chhipi	Calicó printer	24306
D.		
Babgar	Leather vessel ("kuppá") maker	1231
Dalera	Day labourer, thief	2039
Dáangi	Agriculture	3220
Darzi	Tailor	88980
Dhándhor	See Ahír	8
Dhánuk	Village messenger, watchman	119341
Dhárwál	Dancing and singing	5858
Dhíngar	Cultivator, excavator	1694
Dhobi	Washerman	518872
Dhuná	Cotton carder	37595
Dom	Bamboo basket maker, singing and dancing	176615
F.		
Fakir	Religious ascetic, beggar	225276
G.		
Gadaria	Sheep and goat breeder, wool spinner	860220
Gamela	Agriculture	1754
Gandharp	Dancing and singing	1010
Gandhi	Scent seller	66
Gandhila	Agriculture and catching wild animals	667
Gharúk	Agriculture, fishing, and service	496
Ghogh	Rope maker	369
Ghosi	Milkman, cultivator	12475
Gokáin	Worker in wood	290

Gorchá		Fishing and mat making	1071
Gorkhá		Service	532
Gújar		Landholder and agriculturist	269036
Gusháin		Devotee, saint	118259
	H.		
Habúra		Cultivator, thief, shikari	2170
Halwái		Confectioner	65907
	J.		
Jaiswár		Grass cutter, shoemaker, syce, and weaver	832
Jút		Cultivator	672068

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Name of Caste.	General Occupation.	Number.
Joriá	Day labourer, weaver	10923
Joshi	Service, receiver of alms	33303
Juláha	Weaver	38610
K.		
Kachhár	Cultivation	290
Káchhi	Gardener, field labourer	1941663
Kachhwá	Market gardener	1587
Kadhar	Boatman	1036
Kahár	Palanquín bearer, water carrier, waternut grower, fisherman	1222672
Kalwár	Distiller	345365
Kamangar	House painter	1365
Kamboh	Cultivator	6134
Kanchan	Dancer, prostitute	16423
Kándú	Cultivator, shopkeeper	78552
Kanjar	Rope maker, trapper	19524
Kaparia	Beggar	720
Karár	Cultivator, labourer	436
Karnáatak	Rope dancer	712
Karol	Shoemaker	333
Kaserá	Metal vessel dealer	5979
Kasondhan	Trader	565
Katwá	Yarn spinner, calicó printer, weaver	122
Kathyára	Bricklayer	295
Káyasth	Clerk, scrivener	513495
Khági	Agriculture, labour, and domestic service-	38007
Khangár	Watching, theft	32304
Kharkatá	Grass cutter	348
Kharot	Mat weaver	3.61
Khairwára	Cultivation and general labour	56
Khatík	Butcher	152030
Khattri	Commerce, service	47288
Khairná	Cultivation and labour	81
Kolápurí	Trader	1169
Kori	Weaver	843422
Kútá	Rice husker	207
Kotámáli	Grain seller	3232
Kotwár	Cultivation	492
Kumhár	Potter	633989
Kunjra	Greengrocer	2101
Kurmi	Landholder, cultivator	2129633
L.		
Lodhá	Landholder, cultivator	1000599
Lohár	Blacksmith	496547
Loniá	Excavator, field labourer, saltpetre maker	378619
M.		
Mahá Brahmán	Performer of funeral ceremonies of Hindoos	1385
Mal	Landowner, cultivator	3218
Máli	Gardener	236355
Malláh	Boatman	612905
Manihár	Glass bangle maker, seller	6612
Meo	Cultivator, cattle breeder	13246



N.			
Nai		Barber	639957
Nalband		Farrier	3230
Nat		Acrobat	36810
Naták		Dancer	164
Nayak		Cultivators, traders, prostitutes	5377
Negpátar		Attendant of prostitutes	213
Niaria		Gold and silversmiths' waste washer.	1276
	0		
Orh		Trader	18983

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Name of Caste.	General Occupation.	Number.
P.		
Paheri	Cultivator, village watchman	183
Paria	Beggar	559
Pási	Village watchman, cultivator	1083384
Pasiá	Cultivator and field labour	6777
Pattiár	Cultivator, landowner	547
Patwá	Braid, fringe, tape maker	29860
Pahri or Parahia	Cultivation, labour, and service	3136
Purbia	Excavator, labourer	6205
R		
Ramaiyá	Pedlar	3369
Raj	Masón	9683
Rajbhat	Cultivation	241
Rajbbar	Cultivation, pig keeping	11157
Rájpút	Landowner, cultivator	3027400
Rangáswámi	Fortune teller	126
Kangrez	Dyer	2936
Rastogi	Cloth merchant and money lender	1561
Rawá	Agriculture	33
Rehti	Money lending	289
Riwári	Agriculture	1382
Roniá	Trade and cultivation	38105
S.		
Saharia	Cultivator, labourer, trapper	12452
Saikalgar	Metal polisher	845
Sanghér	Fisherman and water nut grower	299
Sangtarásh	Stone quarrier and cutter	3286
Sapera	Snake charmer	4747
Sejwári	Service	376
Setwár	Cultivator	36498
Soiri	Cultivator	2099
Son	Labourer, iron smelter	209
Sunár	Goldsmith	247495
Sunkár	Excavator	],084
T.		
Tagá	Landholder, cultivator	101615

Tamoli	Betel leaf seller	209777
Tárikash	Toddy drawer	885
Tarkihár	“Tarki” maker	2513
Tatwá	Cultivator and palanquin bearer	1961
Tawaif	Dancer, prostitute	572
Teli	Oilmaker	685123
Tháru	Cultivation	27172
Thatherá	Brass and copper smith	27312
Tírgar	Bow and arrow maker	309
Turbá	Palanquín bearer	230
Turi (Toria)	Basket maker, coolíe	3796

*Races not returned by  
Caste.*

Bengáli	2521
Gujráti	1442
Kashiníri	1794
Maudrasi	520
Marabta	761
Marwári	1854
Panjábi	848
Bhil	552
Gond	463
Kol	63991
Pahári	2156
Unspecified	16121
Total	38053394

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642. The castes in Madras appear to have ramified to a far greater extent than is known in the north of India. To some degree the ramification is more apparent than real, for the different languages prevailing in the south add to the number of caste designations.

Following closely the instructions issued for general compliance by the Indian Census Office, the author of the Madras report has compiled a list giving every single caste name entered in the Census schedules, maintaining such complete record as to catalogue terms which are obviously phrases not adapted to the caste column; for instance, "Dancing Gentu," "Heathen," "Eurasian Hindoo," "Impure Brahman." This list, in conjunction with those for other provinces, which if not compiled by the provincial reporters can be drawn up from the information they have been directed to give as to the name and number of each recorded caste, will lay the foundation for a complete inquiry, which should result in our full mastery of this involved and difficult subject. It has been published *in extenso* with the Madras provincial volumes. But there are so many repetitions in it that I have endeavoured to condense it, and in an abbreviated shape it will be found in Vol. III. of these returns. In the provincial list many of the designations are mere repetitions of the same name in different languages. Many are synonyms, others are merely variations on a single name made by appending some unimportant affix or prefix to that name; sometimes the phrase used is given in the singular and sometimes in the plural; sometimes it is a title riot a caste name; sometimes religion is substituted for caste, or caste and religion are combined to make up a caste designation; sometimes locality, sometimes profession, and sometimes ceremonial furnish prefixes to or modify otherwise an ordinary designation. I have reduced the number of names there catalogued from 19,040 to 9,759, of which 4,144 will be found in the Tamil list, pp. 1-24; 4,321 in the Telugu list, pp. 25-48; 693 are

Malayalam, and 571 are Canarese. But the condensation has been effected without the necessary local and linguistic knowledge, and it results from this that the method followed—that of removing from the list all designations where the influence of locality could be traced, where caste terms were modified by prefixes or affixes, or where the combination of words indicated a mere subdivision of caste—cannot be considered satisfactory.

643. Mr. McIver writes as follows regarding the Madras castes:

—  
"Madras is an agricultural country, and therefore we find the so-called agricultural castes the most numerous.

"The Vellálars, the ryots of Ryotwári Madras, number 7,767,463, or considerably more than one quarter of the whole Hindoo population. This group includes the true Vellála of the Chóla Kingdom, the mirassidar of the Jághír, the ryot of the misnamed Carnatic and the Kávéri delta, with the Beddi of Gódávári, the Kápu of Yizagapatam, the Náir of Malabar, the Bant of South Canara, the Balijas of the ceded districts, and a host of other minor castes. As a grouping of the upper agricultural population—of the yeoman castes—this classification is probably excellent, although nothing would astonish a Nair landlord more than to be told that he could, from any point of view, be regarded as a Vellala. The inclusion in this group of the Nellore Mutráchas, who are hunters and watchmen, is of more than doubtful authority.

644. " The second agricultural group is that of the Vanniyans or Pallis. This numbers "3,751,093, and although it throws together several large and locally distinct castes, it follows the same principal as that of the Vellála grouping, viz., its constituents are all castes whose traditional occupation is agricultural, and who, many of whom, probably, were once the predial slaves, the *ascripti glebæ* of the Vellála landlords. They are now free labourers, and not unfrequently landholders, and for the most part they are still agricultural. The Vanniyans are a purely Tamil group, and there are hardly any of them to be found in the Telugu, Malayalam, and Caranese countries. Their place is filled and their work is done, in the Telugu districts, by so-called 'Shudras,' 'Others,' and Pariahs, and in Malabar and Canara, by the Shdnars. The Vanniyans, as here grouped, include the two great races of the Maravars and the Kallars (the Colliers of Orme) of the south;

both of these have no connexion with the Palli or true Vanniyan.

645. "The third agricultural main head is that of the Idaiyars or shepherds. These number 1,580,000, and include the shepherd castes of all parts of the Presidency. They are still strictly agricultural in their pursuits, and are most numerous in the ceded districts.

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646. "To these may be added the toddy-drawing castes, for, according to their caste calling, they earn their livelihood from the produce of trees, and at the present day the great majority of them are ordinary cultivators. This group includes the Shánár of the Tamil country, the Telugu Idiga or Indra, the Malayalam Tíyar, and the Billawar and Halépaik of Canara. They are proportionately most numerous in Tinnevely, South Canara, and Malabar. They number 1,621,111, making a total, in the four groups of agricultural castes, of 14,719,667, or more than half the Hindoo population.

647. "Under the head of 'Others' there are 2,811,841, many of whom, especially in the northern districts, are engaged in agricultural labour, and to these might be added a large section of the Pariahs (who in this grouping number nearly 4½ millions) and some of the fishermen (Shembadavans), who in the ceded districts are nearly all agriculturists.

"Of the fishermen, it maybe noted that they are most numerous where they have least opportunity of carrying on their hereditary occupation, and they are least numerous in the coast districts.

648. "Bráhmans—the priests, the teachers, the officials, the lawyers, and the clerks—number 1,122,070. The proportion of Brahmans on the total Hindoo population is 3.94 per cent. The most Brahman district is Tanjore, where also there are hardly any Pariahs. Proportionately there are more Bráhmans returned from South Canara than for any other district; but there are large sects of these, whom the Bráhmans of other parts of India refuse to recognise.

"The following are the proportions which Bráhmans fill in several Indian Provinces:—

	Per-centage of Bráhmans on the Hindoo Population.
Bengal	6.06
Madras	3.94
Bombay	4.83
North-West Provinces and Oudh	12.23
Panjáb	11.60

"from which it appears that the proportion of Bráhmans is very much lower in Madras than in

any of the other great provinces.

649. "Besides the Bráhmans there are two castes of quasi-literate occupation, or, at all events, of occupations in which some education is necessary. These are the Shetties and Kanakkans, the merchant and accountant castes, numbering 742,519 or 2.61 per cent, of the whole. The former is a large, the latter a small, class, but both equally necessary and ubiquitous.

650. "Of Kshatriyas, returned at 193,550, little need be said. In many cases the authenticity of the claims of those who have returned themselves as Kshatriyas would not stand close examination. Many of the zemindárs, a few of the sepoy, and some small Telugu tribes, have apparently some right to the name, but for the rest this is more than doubtful.

651. "The smiths, weavers, potters, barbers, and washermen, aggregate 2,969,863, or 10.42 per cent, of the whole, and are to be found in every district. These castes have been referred to under the head of the occupations they follow in the chapter on occupations. For an account of their customs, &c., Dr. Cornish's paper should be referred to.

652. "There remain the mixed castes and 'Others' in which most of the so-termed Aboriginal tribes are included. Under mixed castes there are returned 625,455. This, perhaps, is one of the most unsatisfactory parts of the classification. It includes 17 sub-heads and 1,400 names, and it would be difficult to show any principle upon which these have been grouped, and still more difficult to justify the application of the name Sátáni to any but one small section of these. The Sátánies and the Lingáyets are separate sectarian castes. The remainder in the group are temple servants and mendicants, actors, dancers, and prostitutes. The following are the sub-heads shown under this head. The classification is almost identical with that for 1871.



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Table giving the Population under each Sub-Caste of Satani as returned in 1871 and 1881.

	Population in 1871.	Population in 1881.
Andi	67700	69231
Ambálakáran	134606	155537
Bairági	5673	9019
Dási	50564	47185
Dásari	51002	34724
Lingadhári	125'652	117616
Kúrmapu	2073	8563
Kúttádi	7376	4546
Kongan	13928	712
Nágavásulu	17524	12408
Nattuvan	19513	1309
Nandikulam	2092	12378
Ochchan	3400	17553
Pandáram	109292	56540
Sátáni	87276	71950
Tamballa	9978	4834
Víramushti	6584	1300
<b>Total</b>	<b>714233</b>	<b>625455</b>

"What feature is common to all these it is not presumed to suggest.

"In theory the Sátánies have no caste qualification except a religious one. They profess to admit to their community any one. who conforms to their religious views, and, in practice, they are prepared to eat with any one who observes the same ritual as they do. But they have gradually 'hardened into a caste,' and they discourage intermarriage with those not born in their community; there is still, however, a section of active proselytisers among them. Andi, Lingadhári, and Pandaram are sects (and castes) of Lingáyets. The Dásaris are Telugu Shúdra Yishnuvites; they are mendicants and assist at domestic ceremonies. The Bairágies are ascetics and mendicants from Northern India. Ochchan, Ambalakáran, Dási, Nagavásulu, and Yíramushti are different classes of temple servants. The first, the Ochchan, are the Pujaris or priests of the Mariyamman and similar temples. Dási and Nágavásulu are dancing girls and their families, temple servants, and prostitutes, and the Nattuvans are the males belonging to

them. Kúttádies are actors and dancers.

653. "The 2,811,841 persons returned under the head of 'Others' include the 2,313,827 members of 75 castes which cannot be classed under any of the 14 occupation main heads, and a residuum of 498,014 which are not classed at all.

"Of these latter, 31,540 were returned in the schedules under unintelligible, unrecognised, or meaningless names; but the remaining 466,474 might have been entered by name but for a questionable adherence to the forms of 1871. Many of the castes included in this last group are sufficiently well known and sufficiently numerous to demand separate mention, but, because they could not be classed under any group recognised in 1871, they have been ignored this time also. The most important numerically of these are Gavaralu (39,453), Bottara (25,511), Paraja (19,047), Pondiya (12,732), and Gudya (7,447), all peculiar to Ganjám and Vizagapatam; and Uliyákarán (8,546), who are a Tamil Shivite caste. There are some 4,000 caste names included in this group, and among them are most of the minor hill tribes, and the numerous names returned from the Agency Tracts.

"Of the 75 distinct castes in this group, 33 are Telugu, covering 1,405,848 persons, or 60.76 per cent, of the whole; 15 are Tamil, including 71,865 persons, or 31.06 per cent.; four are Canarese, with 50,917 persons, or 2.2 per cent.; and two Malayalam, with 20,930, or 0.9 per cent. The remainder do not come under any other main language.

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"Among these 75 are several large and well-known castes, of which the following six number each over 100,000;—

The Oddars (earth diggers)	363422	Savaralu (hill men)	131463
Vániyan or Gandía (oil makers)	316694	Upparavan (earth-salt workers)	104985
Kódulu (hill men)	244090	Uriya (Oriya people)	101206

"The following (eight) each include over 50,000:—

Enádis	66099	Marathi	65785
Játapu	63337	Malayáli (hill men)	69396
Koravar	55646	Malayamán	55310
Khandilu (hill men)	63249	Yedans (hunters)	51854

"These 14 castes alone number 1,752,532, or 75.74 per cent, of the total of the group, leaving 561,222 distributed to the remaining 61 castes.

"Among the castes grouped under main head XVI. of the classification, are several castes of other provinces.

"Of these the most noteworthy are the following:—

	Numbers.		Numbers.
Banjári or Kudiya	283	Baniya	7
Gujaráti	860	Goa Kudubi	450
Káyats	84	Goa Sónagar	12
Márvádi	382	Bhátiya	18
Agarvál	86	Kunubi	128
Agrabaniya	3	Maráthí Kunubi	119

"Again, among the 75 specific sub-heads of main head XYI. are 27 castes which were included in the list of Aboriginal tribes submitted previous to the preparation of this report. It is not proposed here to examine that list at any length. The discussion of the principle on which such a list should be prepared is itself a weighty matter, and as the one under reference contains, besides the 20 caste names already mentioned, some 45 caste names from other heads of the classification, covering in all a population of 6,703,670, or 23.52 per cent, of the so-called Hindoo population, the subject is too important to be disposed of lightly. Among the castes in this list are included all the Pariahs (Tamil and Telugu), all the toddy-drawing, fishing, and leather-working castes, the Oddars or earth diggers, and all the Kallars and Maravars. These seven alone include 5,726,199, or 85.42 per cent, of the *soi disant* "Aboriginals, and the reason for their inclusion among Aboriginal tribes, while many other castes closely related to them are excluded, is not clear. A group of entries in this list (which appears to have been extracted from Sherring's work on 'Hindoo Tribes and Castes') fairly but not exhaustively, represents what are locally regarded as Aboriginal tribes; but, why a Palli should be called Aboriginal and a Vellala should not, or why the Puliyars and Muleers of the Annamalties should be omitted and the Kaders included, is not very clear.

654. "The following is a list of the more important tribes which are ordinarily recognised as 'Aboriginal' that is to say, 'Aboriginal' in the sense that their advent to South India was probably antecedent to that of the ordinary population.

#### Names and Numbers of the important Aboriginal Tribes.

Badagar	24398	Káders	624
Irular	37055	Muleer	Numbers not traced
Tódas	689	Puliyars	Do.
Kurumbars	7875	Koravar	55645
Kótas	1067	Koragás	4458

Erakala	48882	Vedáns	51854
Énádi	66099	Nagadi .	Numbers not traced
Chentchu	5010	Malayáli	69396

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"It is not suggested that this list is exhaustive, but it is much nearer the popular and local notion of the 'Aboriginal' population than a list which classes one fourth of the 'Hindoo' population as 'Aboriginals.' Both words are generally used very loosely and unscientifically, and this defect unavoidably occurs in treating these returns.

655. "If, in order to a comparison with the results obtained in this classification in 1871, we add the 'not stated' and 'erroneously stated,' to the head 'others' we get the following comparative table:—

\*"Table showing the Increase or Decrease of Numbers of each Caste in 1881 as compared with those returned in 1871, as well as the Proportion of each Caste in the to Censuses.

Caste.	1871		1881		Increase ( + ) or Decrease ( — ).
	Number.	Proportion on the total Hindoo Population.	Number.	Proportion on the total Hindoo Population.	
1. Bráhmans	1095553	3.76	1122070	3.94	26517
2. Kshatriyas	186402	0.64	193550	0.68	7148
3. Shetties	720474	2.47	640047	2.25	—80427
4. Vellálars	7814042	26.8	7767463	27.25	—46579
5. Idaiyars	1755197	6.02	1580000	5.54	—175197
6. Kainmálars	787960	2.71	849901	2.98	61941
7. Kanakkan	107483	0.37	102472	0.36	—5011
8. Kaikalar	1068873	3.66	979062	3.44	—89811
9. Vanniyan	3933359	13.48	3751093	13.16	—182266
10. Kushavan	253878	0.87	263975	0.93	10097
11. Sátáni	700833	2.4	625455	2.2	—75378
12. Shembadavan	1012284	3.47	873448	3.07	—138836
13. Shanán	1606023	5.51	1621111	5.69	15088
14. Ambattan	342987	1.18	348390	1.22	5403
15. Vannán	525951	1.8	528535	1.84	2584
16. Pariahs	4629672	15.88	4439253	15.58	—190419
17. Others, including "not stated"	2619836	8.98	2811841	9.87	192005
Total	29160807	100	28497666	100	—663141

"Note.—The figures for 1881 include the Hindoo population of the Taluqs of Bhadrachalam and Rekapalle transferred to Grddavari since 1871.

656. "It is to be remembered that the whole Hindoo population here dealt with has decreased 663,141, or 2-27 per cent. We find that this decrease is confined to the following castes, who have lost the number set against their several names:—

Table showing the Proportion of Decrease among Castes named.

	Loss of Population in 1881, as compared with 1871.	Per-centage of Loss on the Population of each Caste in 1871.
Pariahs	190419	4.11
Vanniyan	182266	4.63
Idaiyars	175197	9.98
Shembadavan	138836	13.72
Kaikalar	89811	8.40
Shetties	80427	11.16
Sátáni	75378	10.76
Vellálars	46579	0.60
Kanakkan	5011	4.66

\*The figures given in this table are not identical with those in the Supplemental Table XVII., Vol. II., for Madras, *e.g.*, Komati 365,715 appear in the latter, but not in the former table. The shorter table following paragraph 655 condenses the castes, grouping together cognate castes under one generic head thus: Reddis 498,260 against Madras in the All India Supplemental Table XVII. appear under Vellalars in the Condensed Table, *see* under Vellalars, paragraph 643.

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657. "The following castes have increased as shown below:—

Table showing the Proportion of Increase among Castes named.

	Increase of Population in 1881, as compared with 1871.	Per-centage of Increase on the Population of each Caste in 1871.
Kammálars	61941	7.86
Bráhmans	26517	2.42
Shánán	15088	0.94
Kushavan	10097	3.98
Kshatriyas	7148	3.83
Ambattan	5403	1.58
Vannán	2584	0.49
Others, including "not stated"	192005	7.33

658. "The heaviest proportion of loss is among the Shembadavans, and the heaviest actual loss among Pariahs, Vanniyans, and Idaiyars, the labourers, the poorer and the lower agricultural people. The whole loss, except among the Shetties, is among the rural population. The Bráhmans and the Rajputs, the smiths and potters, the washermen and barbers, all the industrial crafts except the weavers, all the dwellers in towns, have increased. The Shánárs, a rural people, and a people whose numbers have suffered from conversion to Christianity and Mahammedanism, have not decreased.

"The assumption has been made throughout this report that the enumeration in 1881 was considerably better and closer than 1871, and some of the differences shown in the above table may fairly be assigned to that fact. On the other hand, it is not certain that some of the differences are uninfluenced by inaccuracy in the 1881 enumeration, and the tabulation, although more elaborate than in 1871, and conducted with great care, was not, in respect of caste, so thoroughly checked as in respect of most other heads.

"In examining these fluctuations, however, there is the inevitable explanation of 'famine effect' to be considered, arid no doubt famine has had considerable influence on the difference shown above. The loss is among the poor, those upon whom scarcity would first press. Then it is among the rural castes that the loss appears. Not only was relief sooner at hand in the towns, but the work of relief created employment in the towns. There was work, not perhaps for goldsmiths, but for carpenters and blacksmiths. Men had to be shaved and their clothes had to be washed, and although 'the sky of brass and the soil of iron' trebled the price of food for the barber, as for the Pariah, it did not deprive him of the possibility of earning his ordinary wage, and he did this in towns where food, if dear, was still procurable.

659. "As already stated, the total number of caste names returned in the schedules is 19,044. These are given in full in Provincial Table VIII., B.

"The following list shows how these are grouped in the classification under each head and subhead:

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Table showing the Number of Sub-Heads and Caste Names returned under each Major Head of Caste.

Main Head of Caste.	Number of Sub-Head of Caste.	Total Number of Caste Names.
Bráhmans	19	1036
Kshatriyas	6	319
Shetties	6	788
Vellálars	54	3389
Idaiyars	13	764
Kammalars	10	683
Kannakkan	9	198
Kaikalar	11	632
Vanniyan.	15	1498
Kushavan	1	191
Satáni	17	1400
Shembadavan	4	405
Shánán	6	416
Ambattan	2	343
Vannán	1	280
Others, including "not stated"	76	5375
Pariahs	7	1327
<b>Total</b>	<b>257</b>	<b>19044</b>

"Probably a thorough investigation of the subject based on this list would result in reducing these names to between 2,000 and 3,000.

660. "In the schedules 669 persons, of whom 413 are males and 256 are females, are returned as excommunicated. These entries were probably made by the enumerators without the approval of the individuals. Only 42 entries gave the return of 'excommunicated' without naming their caste. The remainder named their caste from which they were outcasted. These cases chiefly occur in South Canara.

"The return includes many curious and many absurd entries. Among these there are three 'Advaitam Parayans,' or Pariahs, with a theological theory, which is supposed to be exclusively the property of certain Bráhman schools. There are one 'Balija Theist,' and five 'Bráhman Shúdras,' 35 call themselves 'of two castes/ 107 'other caste Vellálas,' and 11 'miscellaneous castes.' Only one is returned under the Sakti Puja, but 48 Pariahs give themselves the modest title of 'unenlightened,' which is meant to distinguish them from Pariah converts to Christianity, who are called 'enlightened.' 73 are returned as 'Frog-eating Pariahs.' "

661. Mr. Baines has treated the subject of caste in the Bombay Presidency so fully and yet so concisely that I have deemed it desirable to extract his entire chapter on this topic, which will be found at Appendix H. His remarks regarding the influence of caste in relation to marriage are extremely interesting.

662. The several castes shown in the Bombay returns, exclusive of the subdivisions of Brahmins, Wantias, and Jains, number 718. The names of these are given in the following list. In addition, Mr. Baines shows in Vol. II. 147 subdivisions of Brahmins, 68 of Wantis, and 81 of Jains.

<p>A.</p> <p>Achátur. Cultivators.</p> <p>Advichinchi. do.</p> <p>Adlingadavar. do.</p> <p>Ager. do.</p> <p>Agri and Mithagri. Cultivators and salt makers.</p> <p>Ahir. Cattle traders.</p> <p>Aját.</p> <p>Akarmásé. Cultivators.</p>	<p>Athnikar.</p> <p>Avdasa. Labourers and beggars.</p> <p>B.</p> <p>Bágadi. Field labourers.</p> <p>Bádari.</p> <p>Badhai.</p> <p>Bághwán, <i>see</i> Tolgár. Spice and pepper gardeners.</p> <p>Bahurupi. Mimics or actors.</p>
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Allenavar.  
Alkari. Cultivators.  
Ambi. Fishers.  
Alitkar. Dye makers.  
Arwalli.  
Asádi.  
Atári. Scent makers.

Bairági.  
Bajánia or Wajantri and Kabutaria. Pipers.  
Bákad.  
Balgerbalki.  
Bálsantosh.  
Bálwarasava. Cultivators.

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- Bálwásaru. Cultivators. C.
- Bandhára. Scarf dyers.
- Bangar. Cultivators.
- Bángadi. Amulet makers.
- Bándi. Cultivators.
- Bándekar. do.
- Bári. Betel sellers.
- Bárkér. Cultivators.
- Bárot, *see* Bhat. Genealogists.
- Basaveshwar. Cultivators.
- Battád. do.
- Battlabasavi. do.
- Bátki, *see* Bándi.
- Báwábudangiri. Cultivators.
- Bávcha. Miscellaneous.
- Bellir. Cultivators.
- Beldár. Stone masons.
- Berad (Bedar). Field labourers and watchmen
- Bestar. Cultivators.
- Bhádbhunja. Grain parchers.
- Bhádwa (Pardeshi).
- Bhadbhut.
- Bhámtia (Uchlé). Vagabonds.
- Bhandári. Toddy drawers and cultivators.
- Bhangi. Scavengers.
- Bhángiti. Cultivators.
- Bhánukoti. do.
- Bhansáli. Traders.
- Bhánd. Singers.
- Bharáva. Brass smiths.
- Bharádi. Cultivators.
- Bharthari. Wandering mendicants.
- Bharwád. Cattle breede
- Bhárati. Mendicants.
- Bhat or Bárot. Genealogists.
- Bhavin. Singers and dancers.
- Bhatangi. Weavers.
- Bhatsáli. Cultivators.
- Bhátia (a class of Wania). Merchants.
- Bhaváya or Tragála. Mimics.
- Bhavgar. Miscellaneous.
- Bhávna. do.
- Bhávsar (or Chippa). Calico printers.
- Bhelia.
- Bhil. Forest tribes.
- Bhisti and Pakháli. Water bearers.
- Bhoi. Fishers and paliki bearers.
- Bhopa (a class of Brahman). Mendicants.
- Bhorpi. Mimics.
- Bhrasht. Miscellaneous.
- Bhujwa. do.
- Chalkár. Miscellaneous.
- Chalwádi. Village servants.
- Chámbar (Chámadiya, Khalpo, and Nadia). Tanners and shoemakers
- Chámtha. Cultivators.
- Chámtkár. Miscellaneous.
- Chanak. do.
- Channainavar. Village servants.
- Chhaparband. Thatchers.
- Chapter. Cultivators.
- Chaptikár, *see* Chapter. Cultivators.
- Chargewakkal. Cultivators.
- Chárwádi.
- Cháti. Cultivators.
- Chaudri. Miscellaneous.
- Chatter. Cultivators.
- Cháran. Genealogists.
- Chetijya. Cultivators.
- Chaturth. do.
- Chettekar, *see* Chatter. Cultivators.
- Chettri (Kshatria). do.
- Chikabalki. do.
- Chárra. Miscellaneous.
- Chikurvinavar. Cultivators.
- Chilgér. do.
- Chipa, *see* Bavsár. Calenderers.
- Chipkar. Cultivators.
- Chiráti. do.
- Chitári. Wall painters.
- Chitrakáthi. Miscellaneous.
- Chitrakuli. do.
- Chodra. Forest tribe.
- Chudagar. Miscellaneous.
- Chunári. Lime burners.
- Chaudiker. Cultivators.
- Chokhar. Miscellaneous.
- D.
- Dabgar, *see* Dhor. Leather bag makers.
- Dáguchia. Labourers.
- Dhádi or Mir. do.
- Dayara. Cultivators.
- Dalwádi. Brick burners.
- Dángat. Cultivators.
- Dandgidás. do.
- Dantwati. do.
- Darji, *see* Shimpi. Tailors and cloth setters
- Dásar. Cultivators.
- Dásri. do.

Bhuté. Mendicant devotee.  
Bhusri. Cultivators.  
Bigér. do.  
Birkat, *see* Burud. Basket weavers.  
Bogri (or Bor). Players.  
Bogár, *see* Kásár. Brass smiths.  
Bohári. Miscellaneous.  
Brahmakshatri. Writers.  
Budbudki. Players.  
Bundkar. Cultivators.  
Burud (Wánsfoda, Medar, or Birkat).  
Cane weavers

Dásyamanbaggi. do.  
Dávaniger. do.  
Dauri. Drum beaters for depressed castes.  
Deshadeshavali. Cultivators.  
Dashávant. do.  
Deshbhágdás. do.  
Devádnya (Sonár). Goldsmiths.  
Deváng. Weavers and Cultivators.  
Devann. Miscellaneous.  
Devardyamáinavar. Cultivators.  
Devdi. do.  
Devli. Dancers.

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Devdás, *see* Dásar. Cultivators.  
 Dhakalar do.  
 Dasháwatári. Actors.  
 Dhamalgér. Miscellaneous.  
 Dhangar. Herdsmen.  
 Dhánka. Forest tribe.  
 Dháwad. do.  
 Dhed, *see* Mahar. Village service.  
 Dhimár. Fishers.  
 Dhobi.\* Washermen.  
 Dhodia. Aboriginal tribe.  
 Dhor or Dabgar. Leather bag makers.  
 Dholi. Wandering musicians.  
 Dhuldhoya, *see* Jhárekari. Goldsmiths' refuse washers  
 Dhulpávad. Cultivators.  
 Dhikshabalki. do.  
 Dindalor. do.  
 Divar. do.  
 Divti. do.  
 Doggál. do.  
 Dombári. Eope dancers.  
 Dombidás. Mendicant devotees.  
 Doria. Miscellaneous.  
 Dubla. Aboriginal tribe.

## G.

Gábit. Fishermen.  
 Gadaj. Miscellaneous.  
 Gádri. Cultivators.  
 Gadadia. Miscellaneous.  
 Galiára. Calico printers.  
 Gámta. Aboriginal tribe.  
 Gámnaik, *see* Gamwakkal. Cultivators.  
 Gadhri. Cultivators.  
 Gamwakkal. do.  
 Ganáchárya. do.  
 Gandhári. Miscellaneous.  
 Gandhrap. Singers.  
 Gandkárwakkal. Cultivators.  
 Gantichor, *see* Bhámntia. Vagabonds.  
 Garoda. Priests of depressed castes.  
 Gárudi. Snake charmers and jugglers.

Gidbidi, *see* Pinglé. Mendicant devotees.  
 Gojar. Miscellaneous.  
 Gola. Rice huskers.  
 Goll. Herdsmen.  
 Gondhali. Singers, players.  
 Gond. Forest tribe.  
 Gongadikár. Blanket weavers.  
 Gopal. Mahars' priests.  
 Gopalkálé. Mendicant devotees.  
 Gorakhnath. Mendicant devotees.  
 Gosávi. Devotees.  
 Gudegár, *see* Chitári. Wall painters.  
 Gujar.† Traders and cultivators.  
 Gujjar, Cultivators.  
 Gunwále. Miscellaneous.  
 Gurav. Temple servants.  
 Gurusthal. do.  
 Gurarth. Priests.  
 Gunagi. Cultivators.

## H.

Hagthadi. Cultivators.  
 Hajám and Nhávi. Barbers.  
 Hakikoraw. Fowlers.  
 Halab (title, not a caste). Village servants  
 Hálbáva. Mendicant devotees.  
 Halepaik. Cultivators.  
 Hákkigaud. do.  
 Hálgár. do.  
 Halwái. Sweetmeat makers.  
 Hamber. Miscellaneous.  
 Hanbar. Cultivators.  
 Handekar or Handenawar. Cultivators.  
 Handekurwat. Cultivators.  
 Handenawar, *see* Handekar. Cultivators.  
 Handeráwat. Herdsmen.  
 Handesuwat. Cultivators.  
 Handewajir. do.  
 Handler. do.  
 Hangol. do.  
 Hannyardusávir. do.  
 Haridás (general title, not a caste). Men-dicant devotees.

Gadaria. Labourers.	Harikantra. Fishers.
Ghasás.	Hasbibaggi. Cultivators.
Gawár. Cultivators.	Haslor. Village servants.
Gáudé and Mith Gáudé. Cultivators and salt makers	Hatkar. Herdsmen.
Gaudar. Cultivators.	Hatgár. Weavers.
Gauli. Dairymen.	Hattiyavar. Cultivators.
Gaundi or Kadia. Masons.	Hawáli. do.
Gaurimakkal. Cultivators.	Hávdi. Labourers.
Ghácha, <i>see</i> Wansphoda. Cane workers.	Havnagér. Cultivators.
Ghádi. Cultivators.	Helwar (Helvi). do.
Ghadshi. Singers.	Hijda or Pawaya. Dancers and players.
Ghadvi, <i>see</i> Chafan.	Hiremani, <i>see</i> Lingáyat. Cultivators.
Ghánchi, <i>see</i> Teli. Oil pressers.	Holár, subdivision of Mahár.‡ Village musicians.
Gháti, <i>see</i> Koli. Labourers.	
Ghisádi. Itinerant blacksmiths.	

\*In the Deccan a distinction is drawn between Dhobi and Parit, the former name being reserved for washermen from Bengal or other parts of India, the latter for Maráthas only.

†The title Gujar includes both Wantias and cultivators.

‡Not separate in the Karnátic from Mahárs.

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Holidás, *see* Mahárdás. Devotees of depressed castes.  
 Honnikula. Cultivators.  
 Hugár, *see* Phulári. Flower gardeners.  
 Hulswár. Yillage servants.

I.

Idar. Cultivators.  
 Ilger. do.

J.

Jádar, *see* Koshti. "Weavers.  
 Jangam. Cultivators.  
 Jálgár, *see* Jhárekari.  
 Jalvekari, subdivision of Mang. Leech appliers  
 Jambigappliersr. Cultivators.  
 Jappliersmbu. Mendicants.  
 Játigár. Miscellaneous.  
 Ját. Herdsmen and cultivators.  
 Jaswál. Miscellaneous.  
 Jauliyawar. Cultivators.  
 Jayát. do.  
 Jeti. do.  
 Jharekari or Dhuldhoya. Goldsmiths' dust washers.  
 Jingar. Saddle cloth makers.  
 Jir. Cultivators.  
 Jogi. Mendicants, tape makers.  
 Johári. Bullion melters.  
 Joshi (Saráwadé). Fortune tellers, men-dicants.

K.

Kába. Miscellaneous.  
 Kaber. Cultivators.  
 Kabaliger. do.  
 Kabirpanthi. Devotees.  
 Kabutaria, *see* Bajánia. Pipers.  
 Káchhia. Market gardeners.  
 Kachhi. Traders.  
 Káchari (Káchgár). Glass makers.  
 Kadia, *see* Gaundi. Masons.  
 Kadbádagi, *see* Sutar. Carpenters.  
 Kádar. Miscellaneous.  
 Kánga. do.  
 Káhár. Fishers and palki bearers.  
 Kaikádi. Wandering mat makers.  
 Kalál. Distillers.  
 Kálan. Cultivators.  
 Khalashi, *see* Khárvi. Boatmen.  
 Kaláwant. Dancers.  
 Kabhaigár, *see* Kaliyar. Timmen.

Kamalbaggi. Cultivators.  
 Kánda. Cattle breeders.  
 Kanehgár.  
 Kandoi. Confectioners.  
 Kaner. Cultivators.  
 Kándwar, *see* Dwar. Cultivators.  
 Kán-halepaik, *see* Halepaik. Cultivators.  
 Kanjári. Wanderers.  
 Kankáli. Wandering labourers.  
 Kanbi, *see* Kunbi. Cultivators.  
 Kansára, *see* Kásár. Brass smiths.  
 Kánpháté. Mendicant devotees.  
 Katári. Turners.  
 Kantbaggi. Cultivators.  
 Karanjkar. Locksmiths.  
 Karajgar. Miscellaneous.  
 Karewakkal. Cultivators.  
 Karkarmundi. do.  
 Kariyári. do.  
 Karekár. do.  
 Kareshir. do.  
 Kásár. Brass smiths.  
 Kasasht. Cultivators.  
 Kásgar. Village servants.  
 Kashikápadí. Miscellaneous.  
 Kásid.  
 Katai. Miscellaneous.  
 Kathodi or Katkari. Forest tribe.  
 Káthi. Cultivators.  
 Kawatger. do.  
 Kayasth-Walmik. Writers.  
 Kayasth-Walmik. do.  
 Kay at, *see* Kayasth. do.  
 Káitar. Cultivators.  
 Khalpo, *see* Chambhar. Tanners.  
 Khamár. Weavers.  
 Khandekar, *see* Khárvi. Fishermen.  
 Khangár. Comb makers.  
 Khaparia. Miscellaneous.  
 Kharádi. Turners.  
 Kharak. Cultivators.  
 Khárvi or Khaláshi. Sailors.  
 Khátik. Mutton butchers.  
 Khavás. Rajputs' domestic service  
 Khatik. Weavers.  
 Khatri (and Somwanshi). Weavers.  
 Khilári. Cultivators.  
 Khoje. Miscellaneous.  
 Kiliket. Cultivators.  
 Killmalainawar. Cultivators.  
 Kodag. do.  
 Kolkár.

Káldásia. Miscellaneous.

Kalger. Cultivators.

Kalsutri.

Kal-waddar, *see* Waddar. Stone quarriers.

Kaliyár. Tinmen.

Kámáthi. Labourers.

Kamália. Mendicants.

Kámalia, Kamál. Blanket weavers.

Kolga. Labourers.

Koli Marátha or Ghati. Cultivators and labourers.

" Konkani. Labourers and fishing.

" Talabda. Cultivators.

Koli; Chunwália, Pátanwádia, Kakapuri,

Makwana. Cultivators.

Kolháti. Eope dancers.

Komarpaik. Cultivators.

Komti (a class of Wania). Traders.

Konégaud. Cultivators.

Kongi.



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- Konkani. Field labourers.  
 Korag, *see* Korvi. Vagabonds.  
 Kori.  
 Korchar. Forest tribes.  
 Korsar. do.  
 Korvi or Korag. Vagabonds.  
 Koshti. Weavers.  
 Kotári. Miscellaneous.  
 Kotegár. Cultivators.  
 Kotewakkal. do.  
 Kshatria. Military and other service.  
 Kirád. Miscellaneous.  
 Kubsakatri. Cultivators.  
 Kudwakkal. do.  
 Kunkumgar. Traders.  
 Kulmar. Cultivators.  
 Kuli. Labourers.  
 Kulwádi, *see* Kunbi. Cultivators.  
 Kunchqiwákkal. do.  
 Kumárswami. do.  
 Kumbhar. Potters and wick makers.  
 Kunbi Marátha. Cultivators..  
 " Leva. do  
 " Kadva. do.  
 " Anjána and Telangi. Cultivators.  
 Kunchi Korvi, *see* Korag.  
 Kunchgér. Cultivators.  
 Kunkumdrávid. Kunku makers and sellers  
 Kuralé. Cultivators.  
 Kurbar, *see* Dhangar. Herdsmen.  
 Kurchi. Miscellaneous.  
 Kurmi, *see* Kunbi. Cultivators.  
 Kurwál. do.  
 Kurvinsheeti (probably subdivision of Koshti). Weavers  
 Kusál. do.  
 Katambu. Labourers.  
 Kursále. Cultivators.  
 Kotwalia. Basket weavers.
- L.
- Labána, *see* Lamán. Wandering labourers  
 Lád (subdivision of Wani).  
 Lakeri and Lakhára. Lac makers.  
 Lálgaudar. Cultivators.  
 Lamán. "Wandering labourers.  
 Lankekar. Miscellaneous.  
 Láthia. do.  
 Lingaiat. Cultivators and traders.  
 Lodha. Field labourers, thatchers.  
 Lohána (a class of Wánia).  
 Lohar. Blacksmiths.
- Mádger (subdivision of Mahár).  
 Mádkár. Toddy drawers.  
 Madrási. Domestic service.  
 Madwádgi. Cultivators.  
 Mahádevia. Mendicant devotees.  
 Mahár, Porwari, Pariah, and Dhed. Vil-lage servants  
 Maliya. Labourers.  
 Mahárdás or Holidás. Devotees of de-pressed castes  
 Mairál, *see* Kunbi. Cultivators.  
 Maladkar. do.  
 Málgar. Gardeners.  
 Mali. do.  
 Maliál. Miscellaneous.  
 Mai. Tumblers.  
 Malbagi. Cultivators.  
 Málshi. Miscellaneous.  
 Malvar. Cultivators.  
 Málvi. Miscellaneous.  
 Manbháv. Devotee.  
 Manchalor. Miscellaneous.  
 Máng. Labourer and village service.  
 Máng Gárudi. Snake charmers, acrobats.  
 Do. Jalvekari. Leech appliers  
 Mángela. Fishermen and sailors.  
 Maneri or Maniári. Glass amulet makers.  
 Manibagi. Cultivators.  
 Marátha, *see* Kunbi Marátha.  
 Marál. Miscellaneous.  
 Mardania.  
 Márer. Miscellaneous.  
 Marnaik.  
 Márvádi, a subdivision of Wanias.  
 Traders  
 Másáli. Cultivators.  
 Mátgar, *see* Madkar.  
 Medar, *see* Burud.  
 Melpávad. Cultivators.  
 Melsakri. do.  
 Mena. Military service.  
 Mír, *see* Dhádi.  
 Mes, *see* Bhangi.  
 Meshri (a subdivision of Wanias).  
 Metigár. Miscellaneous.  
 Metri, *see* Mahár.  
 Meghwál. Sweepers.  
 Mer. Cultivators.  
 Mithagri, *see* Agri. Salt makers.  
 Mithgávde (subdivision of Gavde). Salt makers  
 Mingal. Miscellaneous.  
 Mochi. Shoemakers.  
 Modkár. Cultivators.  
 Mogér. Fishermen.

Lokbalki. Cultivators.  
Lokwali. do.  
Lonári. Lime burners.  
Londhari. Cultivators.

M.

Máchhi. Fishermen, sailors.  
Madder. Cultivators.

Mond (a subdivision of Wanias). Traders.  
Madibannadavar (subdivision of Bangar).  
Mudliar. Writers.  
Mudvád. Cultivators.  
Mukri, *see* Mahár. Village service.  
Munnurkula. Cultivators.  
Muráya (or Murai). Miscellaneous.  
Muski. Cultivators.  
Mustigér. do.

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Muttinkanti. Cultivators.  
Moráya. Labourers.  
Mathpati. Temple service.

N.

Nádia, *see* Chámbhar. Leather workers.  
Nádi. Miscellaneous.  
Nádor. Cultivators.  
Nádwakkal. do.  
Náglik. do.

Nágré. Mendicants.

Nágori. Domestic servants.

Naidu. Service, &c.  
Náyar.  
Náyak, Naik, or Naikada. Aboriginal tribe  
Nánaksháhi. Devotees.  
Narvekar. Cultivators and traders.  
Nat. Acrobats.  
Nhávi. Barbers.  
Nilári (Nilgar). Indigo dyers.  
ISTilkant. Miscellaneous.  
Nijáma. do.  
Niránjan. do.  
Nonbar. Cultivators.  
Nurasávir. do.

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Odia (or Od). Diggers.

Otari. Brass image casters.

Ostam. Cultivators.

P.

Padalor. Cultivators.  
Padamsáli. Weavers.  
Padiyár. Cultivators.  
Padsáli. Weavers.  
Padti. Cultivators.  
Padwalki. do.  
Padwálbaggi. Cultivators.  
Pági. do.  
Pahádi. do.  
Pailwan (not a special caste). Wrestlers.

Pawáya, *see* Hijada. Dancers.  
Pendhári. Carriers.  
Perani. Cultivators.  
Pharjan. do.  
Phulári (or Hugar). Flower gardeners.  
Phánse-Pardhi. Fowlers.  
Pincháti. Cultivators.  
Pinglé or Gidbidi. Mendicant devotees.  
Pinjári. Cotton cleaners.  
Pomla. Wandering mendicants.  
Parbhu Káyasth. Writers.  
Do. Pátáné. do.

Do. do.

Pudwál. Cultivators.  
Pujári, *see* Grurav. Temple service.  
Purabhaia (probably Kanojia Bráhmans). Military or police service  
Putwargi. Miscellaneous.  
Pille. Writers.

R.

Rabári. Herdsmen.  
Ráchádi. Cultivators.  
Ráchávar. do.  
Raddi. do.  
Rajbhara. Warp comb makers.  
Rajput, Gujarati. Landowners and military service  
Do. Maratha\*. Landowners and military service

Do. Hindustháni. Landowners and military service

Do.Lamana, *see* Lamán. Landowners and military service

Do. (unspecified). Landowners and military service

Rájdhári. Mimics.  
Rámosi. Watchmen.  
Ranmall. Cultivators.  
Rangári. Dyers.  
Ráwal. Tape makers.  
Ráwalia. do.  
Rawál. Miscellaneous.  
Ráwat. do. cart drivers.

S.

Sábalia or Sámaliá. Cultivators.  
Sádar. Cultivators.  
Sádhu. Devotees.

Pakhandi. Miscellaneous.  
Pánári, *see* Támboli., Betel sellers.  
Panchákshari. Devotees.  
Panchal. Cultivators.  
Panchamsáli. do.  
Panchaputri. Mendicants.  
Panchkalsi and Chárkalsi. Carpenters.  
Pancholi. Weavers.  
Pángul. Mendicant devotees.  
Panjnigar, *see* Graliára.  
Pardeshi. Gruards' messengers.  
Pardhi. Hunters.  
Parimalbaggi. Cultivators and traders.  
Parit. Washermen.  
Parwári, *see* Mahár.  
Pashi. Miscellaneous.  
Parsai. do.  
Patelia. Cultivators.  
Pátharvat. Stone dressers.  
Patsáli, *see* Padsali. Weavers.  
Patvegár. Silk weavers.  
Sagaria. Labourers.  
Saibar. Cultivators.  
Sájind. do.  
Sáli (Sálvi). Weavers.  
Salát. Stonemasons.  
Saltankar. Sheepskin tanners.  
Sámalia, *see* Sabalia.  
Sameráya. Cultivators.  
Samvás. Miscellaneous.  
Samshil. do.  
Sanál. do.  
Sangar. Wool weavers.  
Sanna-shettar. Cultivators.  
Santal. do.  
Sanyási. Devotees.  
Sapliger. Cultivators.

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Saránia, <i>see</i> Shikalgar.	Teli (or Ghánchi). Oil pressers.
Satál, <i>see</i> Santál.	Tengin Divar. Cultivators.
Satarkár. Cultivators.	Do. Halepaik Tengin Divar. Cultivators
Sathwára. do.	Thákur (a name appropriated by many castes of various origin)
Saudar. do.	Thákur Gháti. Forest tribe.
Sairi. Miscellaneous.	Do. Brahmakshatri. Writers
Sawardi. Cultivators.	Do. Lochána, <i>see</i> Wania. Traders
Shenwa and Sindhwa. Scavengers.	Do. Rajput or Kshatri, <i>see</i> Rajput.
Sherugar (probably Konkani Marathas).	Military service
Cultivators and labourers	Thákar. Grindstone makers.
Shetti. Traders and cultivators.	Thori. Wandering labourers
Shettigár. do.	Tigler. Cultivators.
Shikalgar. Knifegrinders.	Tilári. Herdsmen and carriers.
Shibalki. Cultivators.	Tilvi. Cultivators.
Shilwant. Traders and cultivators.	Tilgár. do.
Shimpi or Darji. Tailors and cloth deal-ers	Timalia. Nail makers.
Sarekari. Labourers.	Tirmalli. Cultivators.
Shinde. Cultivators.	Tragála, <i>see</i> Bhawáya. Mimics.
Shivabhakta. do.	Tirgar. Arrow makers.
Shiváchárya. do.	Tivti. Cultivators.
Shivaswámi. do.	Tiyar. do.
Shivasamshetti. do.	Togati. do.
Shivaswanshi. do.	Tolgaud. do.
Shivdás. do.	Totgar or Bágwán. Gardeners.
Shivjáti. do.	Trigal. Miscellaneous.
Shivjogi. Mendicant devotees.	Tulwar. do.
Shivsáli (subdivision of Sali): Weavers.	Turkar. Cultivators.
Shivsammati. Cultivators.	Turi. Musicians and depressed castes.
Shudir or Shudrapaik. Cultivators.	U.
Shurnaik. Cultivators.	Uchalia, <i>see</i> Bhántia. Vagabond.
Siddapohori. Miscellaneous.	Udási. Devotees.
Siddi- (Marátha). Cultivators.	Upniger. Miscellaneous.
Silingigaud. do.	Utrájer. do.
Sindhu. Miscellaneous.	V.
Sindhwa, <i>see</i> Shenwa. Scavengers.	Vaidu. Quacks or herb doctors.
Somshetti (subdivision of Shetti). Traders.	Yáyak. Cultivators.
Somsáli (subdivision of Sali). Weavers.	Yibhuti. do.
Sonar (Soni). Goldsmiths.	Yír. Devotees.
Sonbar. Cultivators.	Yirakta. do.
Sowar. do.	Yirshaw. Cultivators.
Soráti. Miscellaneous.	Yitholia. Aboriginal tribe.
Sthanik. Temple service.	W.
Sudgádsidh. Cultivators.	
Surggibaggi. do.	
Sutár. Carpenters.	
Sutárbaggi. Cultivators.	
Somwanshi (subdivision of Khatri). Ar-tizans	

T.

Taddoder. Cultivators.

Tadsalvar. do.

Tadvi (subdivision of Bhil). Forest tribe.

Tágwále (subdivision of Mang). Hemp beaters

Takári or Taksáli. Grindstone makers.

Talwár. Tillage service.

Tambat (probably synonymous with Kásár) Coppermiths

Támboli, Pánári, or Yeligar. Spice dealers.

Táru, *see* Koli. Ferrymen, &c.

Telangi. Miscellaneous.

Wádi. Grindstone makers.

Waddar. Earth workers.

Wádkar (probably subdivision of Kunbi). Gardeners

Wághé. Mendicant devotees.

Wághri. Labourers and fowlers.

Walekar, *see* Sherugár.

Wálvi. Aboriginal tribe.

Walshil. Cultivators.

Wangár. do.

Wansphoda, *see* Barud. Cane workers.

Wanjári. Graziers and carriers.

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Wárik		Y
Warli. Forest tribes	Yákalar. Cultivators	
Wastrada. Miscellaneous	Yakar. do	
Wásudev. Mendicant devotees	Yeligar, <i>see</i> Támboli. Beter sellers	
Watwál. Cultivators	Yelmar. Cultivators	
Wajantri, <i>see</i> Bajánia. Musicians	Yemalor. do	
Wádwal. Gardeners		

663. Very voluminous information regarding the tribes and castes of the Punjab will be found in the Punjab report, and those who are interested in this subject will do well to study Mr. Ibbetson's lengthy notes on this topic. His remarks on the more important Hindoo castes are extracted in Appendix J. I wish I could find room for the entire chapter, but space forbids me.

664. The accompanying figures show details of castes found in the Punjab for the classes noted below:—

Jats, Rajputs, and allied races	4597725
Minor dominant tribes	1509218
Minor agricultural and pastoral tribes	2002509
Minor professional castes	670333
Mercantile and shopkeeping castes	1599268
Pedlar castes	80960
Miscellaneous castes	218257
Wandering criminal tribes	134355
Gipsy tribes	38485
Scavenger castes	1158979
Leather workers and weavers	2073867
Watermen	688996
Blacksmiths, carpenters, potters, masons	1415302
Workers in other metal than iron	194885
Washermen, dyers, tailors	336519
Miscellaneous artizans	424506
Menials of the hills	375686

## CASTES.—PUNJAB.

Jats and Rajputs, and allied Races.		Minor Agricultural and Pastoral Tribes.	
Jat	4432750	Máli	65716
Thakar	32766	Saini	152632
Rathi	85192	Aráiu	800041
Rawat	17200	Bághbán	81216
Dhund	20315	Kanet	345775
Kahut	9502	Ghirat	160252

	4597725	Reya	1993
		Lodha	8627
		Káchhi	2258
The minor Dominant Tribes.			
Karral	10413	Kamboh	129589
Gakkhar	25789	Ahir	173640
Awan	532895	Mahtam	55380
Khattar	1245	Sarrára	4426
Khokhar	36137	Ghosi	3543
Kharral	18845	Gaddi	17422
Daudpotra	18163		2002509
Dogar	63437		
Ror	40731		
Taga	14305	Rái	342123
Meo	116227	Bhát	30022
Khanzádáh	3757	Mirási	204941
Gujar	627304	Jogi	72733
	1509218	Ráwal	17853
		Bahrúpia	386
		Bhánd	2275
			670333
		Minor Professional Castes.	







Changar	28886	Lohár	311782
Bawaria	22024	Siqligar	1483
Aheri	13086	Dhogri	1716
Thori	10594	Tarkhan	596941
Sansi	21309	Kamanagar	3157
Pakhiwara	4502	Thavi	1904
Jhabel	8063	Raj	11290
Kehal	1251	Khumrah	1004
Gagra	3110	Kumhar	486025
Mina	1116		1415302
Harni	1338		
	134355		

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Workers in other Metals,&c.		Miscellaneous Artizans.	
Sunár	154901	Penja	17100
Nyária	3340	Teli	266888
Dáoli	2903	Qassab	100368
Thathera	4880	Kalal	40150
Agari	5122		424506
Rangar	19643		
Shorágar	1648		
Chúrigar	2448	Barwala	54758
	194885	Batwal	18784
		Meg	38467
		Damna	70533
		Barara	2675
Dhobi	133215	Sarera	10813
chhimba	103491	Koli	123171
Rangrez	5060	Dagi	52993
Lilari	27699	Rehar	814
Charhoa	34591	Dosali	667
Darzi	32463	Hadi	305
	336519	Ghai	1726
			375686

It must be kept in view when considering these details that they embrace other than Hindoos and Sikhs. The total Hindoo and Sikh population of the Punjab is given as 10,968,409, while the details appended aggregate 17,509,850, and thus evidently embrace a large portion of the Mahammedan population of the province.

665. Some interesting notes concerning the Aboriginal tribes are given in the Central Provinces Report; but the remarks of the reviewer on the subject of caste are extremely brief. Mr. Drysdale writes:—

“The caste system seems to be based largely, if not primarily, upon occupations, and the social status of different castes seems to follow the degree of esteem in which their characteristic occupations have been held. As examples of caste terms, which literally signify the followers of certain occupations, I may note the 'Banía' and 'Banjara' (traders), 'Lohar' (ironsmith), 'Sunar' (goldsmith), 'Chamar' (leather worker), 'Gaoli' and 'Grawari' (herdsmen), 'Grhasia' (grass cutter), 'Teli' (oil miller), 'Dholi' (drum beater),

'Lakherá' (lac worker), 'Kachera' (glass maker), &c. In cases where the caste designation originated otherwise, for instance, in tribal names current, while the caste system was being developed, the status accorded to the caste seems to have been that of the occupation then characteristic of its members, and the effect of the caste system has been to perpetuate that position and corresponding occupation. Nothing then can be more fatal to caste than the abandonment of hereditary occupations now resulting from the competition of free trade, the breaking down of restrictions on free choice of occupation, and the spread of education in qualifying persons of the debased castes to compete with those who have hitherto monopolised the more respectable industries. Comparative wealth already secures for the rich members of all castes some amelioration of their position in general esteem. Even monopolies so long established as caste occupations and status must give way before free competition in a field, kept fair by an impartial government.

“666. The following table not only arranges the other Hindoo castes of Final Form VIII.,\* according to the social position accorded to them in these Provinces, whether 'good or inferior' but also illustrates the way in which caste status follows particular occupations by adding examples from the castes under 25,000 listed in the supplementary tables:—

\*Of the Provincial Tables.

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## Hindoo Castes in Central Provinces.

I.—*Of good social Standing.*

Castes.	Characterristic Occupation.	Castes.	Characterristic Occupation.
Káyath	Writers	Deswáli	Cultivators
Parbhu		Tát	
Bidur		Kápevár	
Bania	Traders	Kohli	Cultivators
Banjára		Lodha	
Halwai, confectioner	Shopkeepers	Barhai	
Guria, confectioner		Lohár	
Bharbhunjá, seller of parched grain		Sunár	
Ahir	Cattic owners	Andhiá	Artizans.
Dumál		Kháti	
Gaur		Panchal	
Ghosi		Kasár	
Golar		Sangtarásh	
Barai	Cultivatoras	Tamhera	Gardeners
Bhoer		Káchhi	
Gujar		Máli	
Kirár		Marár	
Koltá		Kir	
Kurmi	Cultivatoras	Darzi	Tailors
Lodhi		Chhipi	
Máná		Kalár	

Maráthá		Gosain	Superior religious mendicants
Powár		Jangam	
Chása		Sanyási	
Dangi		Udasi	

II.—*Inferior Caste.*

Gawári	Cattle attendant	Dhánukh	Day labourers
Gadariá	Shepherds	Jujhwar	
Kurmawár		Khangár	
Ban (leaf-plate maker)	Sevice	Pási	
Gursao		Rajhar	
Dhobi (washing clothes)		Dasondi	Musicians
Nái (barber)		Dholi	
Bhámti	Hemp worker and cultivator	Máng	Inferior religious mendicants; beggars.
Dángur		Bairagi	
Teli	Oil millers	Bhát	
Gándli		Ramánundi	
Kumbhár	Potter	Gondhali	
Larhiá	Bricklayers	Aghori	
Raj		Basdeo	
Lakherá	Lac worker	Bhadri (fortune-tellers)	
Kacherá	Glass maker	Jagi	
Baláhi		Nath	
Chandár		Dhimar	
Gándá		Kewat	
Katiá		Bhoi	
Kori		Kahár	

Koshti	Weavers	Baheliá	Bird-snaring
Mahár		Pardhi	
Mehrá		Khatik	Butcher
Panká		Chamár	Leather work
Dher		Budlinger	
Dahait		Mochi	
Basor	Basket weavers	Zingar	Scavengers
Kaikári		Dom	
Ghassia	Day labourer	Bhangí	
		Mehatar	

“667. It is easy to follow why attendants, person engaged in dirty or offensive work, and persons whose business it is to take life should have come to be considered low castes. The superior status of the cattle-owning castes, compared with the shepherds, evidently results from the Hindoo regard for the sacred cow. The spirit distilling caste, apparently from its contributing to a degrading vice, used to be reckoned of inferior status, but is rising in the social scale. A degree of position is accorded to alms-takers, whose devotion to religion is credited. Why the weavers



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should rank so low, except that they are very common and very poor, is not clear. They are the class who furnish the village watchmen, and they are glad to work as day labourers at odd jobs on daily hire. The Koshti are superior workmen, and take precedence of other weavers.”

668. The following extracts are made from the chapter dealing with the castes and tribes of the Berar districts, written by Mr. Kitts. He divides the several castes, including Brahmans and Rajputs into 334 divisions, 9 of the Brahmans, 66 of the Rajputs, and to these he adds 46 trading castes, 160 other castes, 53 subdivisions of the Kunbi caste, the great agricultural class of Central India, and 12 non-Hindoo or Aboriginal tribes.

669 In regard to the social position of these 334 divisions, Mr. Kitts writes: “The Brahman stands first. 'By right he is,' says Manu, 'the chief of this whole creation; 'he is born above the world the chief of all creatures.' Kayaths, though inferior to Brahmans, generally rank above Rajputs. The Kayast, Parbhu, and Khatri, are regarded, probably by reason of their hereditary occupation, as superior to the Wanis or trading castes. Among the latter the traders from Gujarat take the highest social rank; and those from Marwar are placed above the Komatis, Lars, and Lingayat Wanis. After the Wanis come the half-castes, Vidur, Golak, and Boral, who get this position by reason of the Brahman blood in their veins. According to some authorities, the Kunbi ranks next after those already mentioned; accordto others, his place is lower, as given in the table. Kunbis, however, in many parts of Berar, have a higher social status than they possess in parts of the adjoining Presidency. Jangams and Udasis rank with Wanis. Guraos, the attendants in the temples of Siva and Maruti, are slightly inferior to them, and below the Guraos come the religious mendicants. Bairagis, the smaller and more fanatical sect, are ranked below Gosawis. After the Bhats and Thakurs, or

village bards and genealogists, come the highest artizan castes, those of the Sonar, Kasar, and Tambatkar, or workers in gold, brass, and copper, respectively. Other artizans rank below the Kunbi. The position assigned to the Manbhaos and Nathis is questionable: that of the former will probably become more confirmed, and that of the latter more dubious as the days go on; for the former sect appears to be rising somewhat, and the latter to be falling, in public esteem. The Simpi, or tailor caste, is also ranked above the Kunbi: it owes its position in some measure to the general intelligence and education diffused among its members. The castes of weavers and dyers resemble it in this respect. Although the Kunbi is ranked below the castes already mentioned, this position is certainly much lower than would be claimed by, or conceded to, many divisions of the caste. The Gujar, for example, takes rank above other agriculturists; but a Kunbi who claims Rajput descent, and probably also a Kunbi who calls himself a Maratha, would object to yield him this precedence. The precedence among the different divisions of a caste is certainly as intricate a question and as difficult to determine as the social position of the caste as a whole. A 'Maratha' Deshmukh often rejects the name of Kunbi altogether; he would scorn to be classed with the base-born Akaramase, and would probably claim a position immediately succeeding that of the Rajput. The Kunbi of Berar corresponds with the Kapu, or cultivator, caste of Telingana, and the Vellalar of the Tamil country. Almost on a par with the Kunbis in social estimation, although generally less prosperous, are the Gaolis. With them are ranked the Wanjaris, a well-to-do and respected caste engaged in agriculture; they claim to be, and locally are, distinct from the Banjara carrying castes, in rites, customs, dress, and features. They are slightly superior to the Malis. Inferior to the latter caste are the Baris and Lodhis. All these castes are of good social position, although the precise place at which the dividing line should be drawn must necessarily be a matter of somewhat arbitrary choice.

“The Sutar, or carpenter, is sometimes considered superior to the worker in brass or copper. The Lohar, with whom the Jirayat is on a par, is the lowest of the large artizan castes. The weavers and dyers rank next; Hatgars, or Bangi Dhangars, being, however, a higher caste than other Dhangars. Then follow the remaining artizan castes, the Beldar, Kumbhar, Panchal, and Otari. The Beldars are a mixed race, their name means the mattock-

workers; their position is therefore questionable, and varies from part to part. The Kumbhars, or potters, are a caste of long standing in the land, who have probably sunk lower at each invasion. The worship of the potter's wheel, and the invocation of a potter as a layer of ghosts, indicate a feeling which can scarcely be of recent origin. Salivahana, the legendary founder of the Maratha nation, was, according to some accounts, a Kumbhar. His mother, says a legend quoted by Grant Duff, 'was the virgin daughter of a Brahman, who, becoming

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pregnant by a snake of a sacred kind [? by a man of the Nagabansi race], was in consequence supposed to be disgraced, and was driven from her father's threshold; but she was received into the house of a potter, by whom she was protected.' The Panchals and Grhisadis are rough ironsmiths, they owe their low social rank to their poverty and vagrant habits. The Pathrots also belong to the same social stratum; they are a poor people; their lowly position shows that stone dressing is not so honourable an occupation as metal-working or carpentry. The Kalal owes his low rank to his reprehensible calling; a priest may not eat the food of one who sells fermented liquors; drinking is one of the six faults which bring infamy on married women, and even eating what has been brought in the same basket with spirituous liquor is an offence which causes defilement. The Telis, on a par with whom are the Tambolis, are decidedly inferior to the large agricultural castes. The distinction between Tili and Teli observed in Bengal is unknown in Berar; although there are divisions of which the Rathor Teli is the higher, within the caste itself. The Dhangars, or tenders of sheep and goats, naturally rank below the Graolis, or cowherds. The Halbis, who in Berar are a weaving rather than an agricultural caste, are socially on a par with Dhangars. Mahalis, or Hajams, probably owe their low position to their being village servants, obliged not only to shave the community, but also to act occasionally as torch bearers, or as personal attendants. The low position assigned to the Grondhalis, the sect devoted to nocturnal song and vigil in honour of the local goddess Hinglaj Bhawani, marks the contempt inspired by neo-Brahmanism for the older local cult. The Sarodes, or wandering Josis, rank with the Gondhalis. The Kolis would scarcely take precedence of the Bhois, but that part of their number were reclaimed from a wild life at an earlier period than the rest; they 'have among them several substantial patels, and they have fairly reached the agricultural stage of society here.' The Bhoi, or fishermen caste, and the Paharis or Kewatis, who are generally small market

gardeners, rank below the Koli. The Warthi, or Dhobi, or village washerman, comes low down on the social scale, probably because of his calling, and possibly also because, like the barber, he is fond of liquor. The castes which remain belong to a much lower level than any any of the preceding. They are not so much socially inferior, as beyond social notice altogether. Of the Gopals, some are beggars, others are acrobats, many are cattle-lifters: the Bhamtes are noted pilferers: with the Banjaras the Aborigines are, in social estimation, on a par: so that if the Wanjaris were originally the same people as the Banjaras, they have certainly achieved a wonderful rise in social rank, amid a population very conservative of social distinction and differences. Decidedly inferior to the Banjaras, in the esteem of their neighbours, are the Kolharis and Kaikaris, wandering tribes addicted to crime and immorality; the Chitrakathis, who are vagrant mendicants; the Pardhis, or Bhaurias, of Upper India; and the Takankars, or Bagris. Below these again, or rather of equal inferiority in a different sphere, are various castes of settled habits. The Jingars, who make native saddles, and the Buruds, who work in bamboo, are socially on a par with the Khatik or Hindoo butcher, The professional slaughterer of animals, notwithstanding the number of his customers, and notwithstanding that he never lifts his hand against the sacred kine, is placed near the foot of the social ladder. The Waddars, a quiet and industrious people, fond of catching and eating vermin, are, in the villages of their own country, relegated to a separate quarter, which in appearance is not less poverty stricken and squalid than that of the Mahars. In Berar they live in little *pals*; they rank below Khatiks. The leather-working castes are superior to the Mahars; the lowest position of all is assigned to the Mangs and Mang Garodis. The arrangement, which has been indicated, although as accurate as information will allow, must be partly conjectural. The distinctive and segregative nature of the caste system rendering each caste in social matters a world apart, renders at the same time any system of precedence between different castes to some extent unnecessary and impossible. With castes which never mix in social intercourse their relative social rank, if nearly the same, must remain undetermined. The lists received show also that the feeling on such matters may vary from taluk to taluk; probably it also varies from generation to generation. The wealth and rank attained by its prominent members may, even among so conservative a people, raise the social estimate in which a caste is held; the Wanjaris and Kolis are examples in point. The numbers of a caste produce a

similar effect, and local opinion is therefore safest in its estimate of the local precedence of the largest castes.”

“670. The Wani or Baniya castes, like the Rajputs, are chiefly of foreign origin. They number 67,071, or 2.5 per cent, of the population. At the last Census the

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Vaishyas, Lingayats, and Jains (who probably now include the castes now classed as Wanis) numbered 60,659; the increase is 10.6 per cent. Jangams and Jatis, the priestly castes of the Lingayat and Jain Wanis, are included in the list.

“Wanis, being strangers in the land, are generally distinguished among Beraris by the name of their country or their sect. Hence such entries as Marwari or Gujarathi on the one hand, and Lingayat or Jain (including Saraogi) on the other. These indefinite entries include 22,496, or nearly 33.5 per cent, of the Wanis enumerated. The Lingayat castes are said to be of Canarese origin; they affix the term 'Apa' to their names as Kunbis and others affix 'Ji,' and as Kalals, Lars, and Telis often affix 'Sa.'

“The Porwar, Lar, and Shrimal Wanis come originally from Gujarat; the Agarwals, Oswals, Maisri, and Khandelwal Wanis come from Marwar; the Rathis are probably a subdivision of the Maisri caste; the Setwals, Jaiswals, and Pariwars are Jains, and come from Raj putana; the Bhattias are Wallabhacharis by religion; they come from Gujarat, but are said to be 'Rajputs who have degraded themselves 'from their original position'; the Chhatrapuris say that they came from Jhansi; the Komatis, found chiefly in the Wun and Basim districts, come from Madras; the Bene or Banore, the Gangarwal and the Dhakar Wanis are all Marathi-speaking Jains, born in Berar. The last-mentioned caste is sometimes entered as Dhakar Lar.

“The Wani or Baniya castes are the chief traders in Berar. 29.8 per cent, of the caste are unemployed, and nearly 3 per cent, are beggars; of the remainder, about one fourth are men of commerce, and more than one third agriculturists. Those returned in Class III. include 3,122 native bankers, 202 brokers, 471 cotton merchants and traders, 223 money changers, 967 shopkeepers and traders undefined. But if to this class are added the grain chandlers

(2,055), the dealers in cloth (688), tobacco (97), perfumery (22), grocery (4,294), betel-leaves (92), Nadapudi (50), timber (123), salt (181), and metal pots (95), all of them commercial rather than industrial, the total number will be 12,580, or 34.4 per cent of the entire male population of the caste. Many members of the trading castes, however, gain a livelihood by agriculture, and 7,318, or 20.0 per cent., are thus returned. Among these are 2,490 registered field occupants and 850 co-sharers, while 2,674 are merely daily field labourers. 4,758, or 13.0 per cent., of the caste remain. Of these, 80 belong to the Provincial Government and 84 to the village administration, 42 being patels. 123 belong to order (3), the professional class, and 832 to the domestic class. Among those working in textile fabrics are 141 silk workers, 66 workers of various kinds in cotton, 106 weavers, and 329 tailors.

“Among Wanis working or dealing in food and drinks are 141 confectioners, 191 sugar refiners, 24 liquor contractors or distillers, and the same number dealing in opium. With the exception of the 5 makers and 47 sellers of lac bangles, none of the Wanis work or deal in animal substances, such as gut, horns, skins, feathers, hair, &c, but among those working or dealing in vegetable substances are found 104 makers of glass bangles, 10 sellers of oil and oil cake, 8 sawyers, 52 carpenters, 8 brickmakers, 50 goldsmiths, 8 coppersmiths, 30 braziers, and 25 ironsmiths. The men of these castes, while preferring trade, show a readiness to turn their hands to other pursuits also if by them money can be made. Of the women, as might be anticipated from the wealth and respectability of the castes, the majority do not work for a livelihood; 78 per cent, are returned as of no occupation, a few others live by mendicancy and prostitution. Nearly 14 per cent. are agriculturists, and of these 138 have fields entered in their own names, but four fifths, representing probably the wives of the poorer portion of the caste, are daily field labourers. The remaining 8 per cent, include among others 119 money lenders, 134 shopkeepers (undefined), 134 grain dealers, 103 who work or deal in silk fabrics, 236 who work in cotton or cotton fabrics, 173 tailoresses, 483 grain pounders, 313 grocers, 47 who sell betel-leaves, and 78 who sell Nadapudi, 58 who make bangles of lac or of glass, and 283 who take daily labour; there are also a few potters and toering makers. Many of the women, like the men, show a considerable aptitude for business.”

“671. The Kunbis of Berar appear to be of foreign origin. The



Tilole and the Reve Kunbi come from Khandesh. They arrived there from Gujarat in the 11th century, 'forced to leave Gujarat by the encroachments of Rajput tribes, driven south before the early Mahammedan invaders of North India.' The Yadavas, who in their turn are identified with the Gaolis and Ahirs, were the dominant race at that time. Hemadpant, the temple builder, was the minister of Ramchandra, the Yadava ruler of Deogiri, in the 13th century.

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“The Kunbis, who form nearly one third of the total population of the province, have increased in numbers 22.4 per cent, since 1867; much of this increase is accounted for by the influx of agricultural immigrants on the east, west, and south of the province. There are very few in the Melghat, and their numbers are comparatively low in Yeotmal, Darwha, Kelapur, Wun, and Mangrul taluks; they muster most thickly towards the west and south-west of the Province in the Basim taluk and the Buldana district, and are less numerous in the eastern part of the province. In the Ohikhli, Basim, and Khamgaon taluks they form more than 40 per cent, of the entire population, and in nine taluks of the 22 they form more than one third.

“Fifty-three divisions of the caste were enumerated at the Census, including, however, 18 divisions in each of which the total number fell short of two dozen, and all those, Kunbis, 12,406 in number, who gave no subdivision. Some names point to the place whence the members emigrated: the Gujrathis came from Gujarat; the Kanadis from Kanara; the Hindustani and Pardesi Divisions from Upper India, as also did the Jaiswar, Sengarh, Singrar, Chandani, and Chunanaun divisions. The Tailangas and Munarwars are Telugu cultivators, who identify themselves with the Kunbi race. Similarly the Ghatoles may be referred to the country above the Sayhadri range; the Jharis to the jungle of Gondwana; the Dakhanes to the Dakhan. The Chauhan, Chhatri, Jado, Ponwar, and Solanki Divisions from their possessing the names of Rajput tribes may be conjectured either to be branches of the Marathi Kunbis or to have come formerly from the north; Rajput Kunbis, found only in one taluk, make a vaguer claim; Rane Kunbis are believed to be the same as the Rane Rajputs. The tendency to claim a Rajput descent is, however, too general to warrant more than a conjecture as to the origin of any division bearing any such distinctive names.

“The Wanjari Kunbis generally admit that they are the same people as the Wanjaris, and like them they occur in the largest numbers in the Bassim and Buldana districts. The Dangre Kunbis possibly come from the Dangs of Khandesh. The name of the Lone Division seems to point to butter making as having once been their peculiar occupation; as that of the Lonaris denotes some former connexion with salt digging or with the Lonari caste; and as the name of the Pajane Kunbis refers to the 'pajan' or warp paste used in weaving.

“The derivation of Rede, the name of a division found in the Amraoti district, from the name for a male buffalo, is more dubious. Similarly the name B awane may have been arrogated in assumed superiority, and Hendre may have been contemptuously applied to those of dirtier habits than usual. The ancestor of the Dhanoje may have been a bowman, and the ancestor of the Khadoles may have been a beardless youth. The Akaramases, as their name implies, admit that their birth is inferior to that of other Kunbis or Baramases, while many Marathes, amongst whom most of the Kunbi Deshmukhs may be included, claim a doubtful but not improbable descent from the Rajputs. They are comparatively recent immigrants. Unlike ordinary Kunbis they forbid widow re-marriage. The Reve Kunbis came from Hindustan by way of Ahmadabad and Khandesh. Tilole Kunbis form 60.7 per cent, of the whole Kunbi population. There is a tradition that they were once Rajputs, and attached the honorific affix Singh to their names. They are said to have come from a place named Therol in Hindustan. Much less truthful and orderly, they are not nearly so careful or hardworking as the Pajanes with whom they eat but do not intermarry.

“For the Kunbis, who form nearly one third of the inhabitants of Berar, 43 suborders of occupation are enumerated among the male and 31 among the female sex. Of 428,725 males, 118,779 have no occupation, 1,522 are beggars, and 227 were prisoners; of 405,449 females, 206,390 have no occupation, 660 are beggars, and 211 are prostitutes; 2,812 of the males and 5,112 of the females in every 10,000 of each sex are therefore unproductively employed. The chief employment of the caste is agriculture: 288,206 or 6,722 in every 10,000 of the males and 170,690 or 4,210 in every 10,000 females belong to the agricultural class. Among them are 81,276 registered occupants, 47,517 co-sharers, 82,944 cultivators of fields belonging to the heads of their

families, 10,560 field labourers employed by the year, 215,333 daily labourers, and 8,411 cow-herds. There are 19,988 males or 466 in every 10,000, and 27,477 females, or 678 in every 10,000 who earn a livelihood otherwise than in agriculture. Under the Provincial Government 424 Kunbis find employment; 1,553 men and 36 women are patels (and most of these are probably agriculturists also, although not so entered), 582 are village watchmen. Belonging to the sub-order of those who are engaged in religious service are 21 Kunbis, 7 of these are Temple

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worshippers; 12 others, entered as haridases, are devotees who chant in chorus, the hymns of Tukaram and other saints. None of the caste practice as vakils or pleaders, although nine are stamp vendors, and five are deed writers. Among Kunbis, as among many other castes, a few native doctors are found. A few dancers, singers, musicians, and performers are also enumerated (187 males, 60 females).

“Schoolmasters and teachers number 160. In different departments of domestic service 2,459 males and 311 females are employed. The commercial class numbers 2,748 males and 26 females; among these are 414 money lenders, 606 carriers for hire, 236 cart-drivers. The commercial instincts of the Kunbis, to be appreciated require a reference to the Appendix D to final Census Table XII. (showing dual occupation); more than one third of those combining agriculture with some other occupation are Kunbis. The Kunbi when affluent loves to dabble in the lending of money or grain, and as a creditor he often proves by no means preferable to the Marwari. To the industrial class belong 3,553 males and 19,093 females. The most noteworthy employments are as follows: 283 men are masons, 97 are carpenters, 12 women are masons' labourers. To the order of persons working and dealing in the textile fabrics and in dress, the order which includes all spinners, weavers, and dyers, belong 366 males and 15,320 females, the majority of the women being cotton ginners, and spinners, and thread disentangles. To the order of persons working and dealing in food and drinks belong 724 males and 2,777 females, the men being chiefly grain chandlers, pounders, publicans, tobacconists, and grocers, while nearly all the women follow the second-named occupation.

“Only one man and one woman are sellers of cow-dung; the prejudice against working in animal substances is evidently strong. In vegetable substances, however, 816 men and 429

women work or deal; 380 of the men are sawyers, 108 are timber dealers, 309 gather firewood or cut grass; the women are chiefly grass cutters. In the order of persons working or dealing in minerals are included 1,254 men and 552 women, the majority of whom are earth workers and road labourers; while among the remainder of the male sex are included charcoal burners, and tile and brickmakers, stone-breakers and dressers, lime-burners, well-sinkers and builders, professional divers, goldsmiths, tinmen, and blacksmiths. Even for so large a caste, so great a variety of pursuits was hardly to be anticipated.

672. The Baris (Barayis) are the Pan-gardeners of Berar. A few of the men are grocers, earth workers, salt sellers, &c.; while some of the women are cotton ginnerers, vegetable sellers, and grain pounders. Some of either sex are daily labourers.

673. The Wanjaris claim to be of Maratha origin. They are a race of Kshatriya origin belonging to the east of India, and mentioned by Manu as among those who by the omission of holy rites and neglect to see Brahmans had gradually sunk to the lowest of the four classes. They assert that with other castes they were allies of Parasurama when he ravaged the Haihayas and the Yindhya mountains, and that the task of guarding the Vindhya passes was entrusted to them. From their prowess in keeping down the beasts of prey which infested the ravines under their charge they became known as the Yanya-Shatru, subsequently contracted with Wanjari. To confound them with the Banjara carriers castes, whose name "Vanachari" means "forest wanderers," is to give them great offence. In religion they are often Bhagavats. They practice early marriage; and in nearly every point resemble Kunbis. The caste is, in the main, agricultural.

674. The Kiradis are a poor, hardworking, and not very skilful class of cultivators.

The Lodhis come from the Central Provinces.

The Mankars are of Kunbi origin and might have been entered as a subdivision of that caste.

"675. The castes grouped for convenience sake under the head of 'artizan castes' are (1) Sonar, or worker in precious metals; (2)

Lohar, or Khati, with the (3) Jirayat; (4) Grhisadi, (5) Panchal, (6) Grhanphod, and (7) Karajgar castes, all of whom work in iron; (8) Kasars, workers in brass; (9) Tambatkar, or coppersmiths; (10) Kathilkars or tinsmiths; (11) Otari, casters and founders; (12) Sutar or Wadhi (Hind. Barhai), carpenters; (13) Kumbhar, potters; (14) Bhondekar or Bhondi Kumbhar, wandering potters; (15) Kanchari, and (16) Lakhari, workers in glass and lac bangles; (17) Pathrot, also called Patharphod and Dagarphod, and the (18) Gotephod, both of whom are stoneworkers; (19) Beldars, and (20) Graondi, also known as Raj, masons and builders.

“The Beldars get their name from the use of the Bel, or Mattock, in digging. Three if not four divisions are known in Berar, one of Maratha, and two of Hindustani origin. Col. Hervey describes the former division as 'a widely extended

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wandering tribe; some of their gangs appoint a jemadar, others do not. They are Hindoos, worshipping Vyankoba\*; their dead are buried. Bigamy is allowed, and wives are paid for. Occasionally they commit crimes, especially at Jatras; their children are clever pilferers.' The Gaondi caste is also known as Raj Gaondi or Raj; they resemble the Raj Kumars. The Beldars number 11,494; they are found in every taluk, but are especially numerous in Ghandur and Darwha. The Gaondis only number 534, and of them 120 occur in the Pusad taluk.

“The Sutar (Sansc. Sutrakara) literally a 'maker of string,' or 'a worker by string, gets his designation probably either from sometimes joining planks by string, or from his using string in planning or measuring.' In this caste the Kharátis, or turners, who come from Hindustan, are the highest division. Malvi Sonars will drink water from their hands but not from those of a Panchal Sutar, with whom indeed a Kharati refuses to eat. Panchal and Jhare Sutars, however, abstain from animal flesh and strong drink, and some have recently shown a further itching for Brahmanic ceremonial by wearing silk clothes at their dinner. Their widows do not shave their heads like those of the Yaishya Sonars. Their gurus are either Brahmans, Gosawis, or Sutar Sadhus. The term Barhai is, in Berar, frequently confined to carpenters who work by the job.

“Of the Lohars, although there are said to be 12½ subdivisions, four only are important. These are the Marathi, Panchal, Ghisadi, and Jirayat. The Marathi Lohars, or Khatis, when balutedars of their villages do the ironwork of the agricultural implements, and perform the necessary repairs, just as the Sutar does the' woodwork. Neither provides material, and the grain dues of the former are much smaller than those of the latter. The Sutar's rate is generally 24 lbs. of jawari per yoke of ploughing oxen. Ghisádis, who sometimes claim a Rajput origin, and who are found chiefly



in the Buldana and Basim and Pusad taluks, are inferior blacksmiths, doing rough work only. Ghanphods are also common smiths. Karajgars repair matchlocks, whereas Jirayats, who occur chiefly in the Akola district and the Malkapur taluk, do fine work. A few of the Jirayats are field labourers; here and there one follows some other handicraft than that peculiar to the caste, but the majority of them are iron-smiths. Their women occasionally help them in their work by blowing the bellows, &c, but more frequently work as daily labourers in the fields. Among the Ghisadis such aid in his ordinary work is more often exacted by the husband from the wife, and women who live by field labour are comparatively few; the number of men in this caste who from age or infirmity are unable to earn a livelihood is very high, being one third of the entire male population. That a smaller proportion than usual of the male sex, and a larger proportion than usual of the female sex, should be engaged in productive occupations is, as will subsequently be seen, a frequent feature in wandering castes. A vagrant life seems to render the men less robust and healthy, and hence to necessitate a larger demand for female aid. The Panchals are described as 'a wandering caste of smiths living in grass-mat huts, and using as fuel the roots of thorn bushes, which they batter out on the ground with the back of a short-handled axe peculiar to themselves.' The Berari Panchals, who differ from the Dakhani Division in the custom of shaving their heads and beards on the death of a parent, have been in the province for some generations. They live in small pals or tents, and move from place to place with buffaloes, donkeys, and occasionally ponies to carry their kit. The women of the Berari Division may be distinguished from those of the Dakhani Panchals by their wearing lugades tucked in at the back (kasote). The Panchals as enumerated, however, seem to include some of the Panchal Sonars and Sutars. Of the 472 men who are productively employed, 175 are iron-smiths, and 120 work in gold, and 69 are carpenters; 59 others get a living by agriculture, 29 of these being khatedars. Of the women, 68.8 per cent, are unemployed, 12 per cent, are field labourers, &c, and 11.5 per cent, assist in the blacksmiths' work. Of the Panchals, therefore, as enumerated it is clear that not more than one third can belong to the class of wandering smiths. The caste is most numerous in Kelapur and Wun, but occurs in smaller numbers in every district except Basim. The iron-working castes generally are especially strong in the towns of Amraoti and Ellichpur; in the former they number 131, and in the latter 143."

676. The writing castes include the Kasth, Kayat (or Kayasth), Parbhu, Khatri, Purbhayas, Yidurs, Golaks, and Borals.

677. Those connected with the preparation of food are the Bharbhunjas, or grain

\*Others worship Mari Mata, &c.

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parchers; the Halwais, or confectioners; the Gandhis, or grocers and perfumers; the Khatiks, or butchers; the Kalals, or liquor distillers; the Pasis, or liquor drawers; the Telis, or oil pressers; and the Lonaris, known also as Lunigas, or salt preparers.

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excrement of a dog. The Pardesi, or Hindustani Telis, relate that they are the descendants of 13 sepoys who accompanied Aurangzib to the Deccan, and, who adopted the oil trade, finding that it paid better than warfare. The remaining divisions are the Lingayat, Larsa, Karsa, Erandol Tailanga [or Gandlewáru] and the Akaramases, or half-caste. 'In honour of their god Mahadeo, Telis generally refrain from working their oil mills on Monday, the day sacred to him.'

“678. The castes engaged on the preparation of raiment include the dyers, Atari, Nirali, and Rangari; the weavers, Koshti, Sali, Patwi, and Halbi; the cloth stampers, Chipis; and the tailors, the Simpis or Darzis.

“679. The pastoral castes are the Ahirs (supposed to be an old Indian or half Indian race who were driven south and east before the Scythian invaders, and who, like the Jats and Gujars, retain the Scythian custom whereby the younger brother takes the widow of the elder brother to wife); the G-aolos, the Dhangars, and the Hatgars. The latter may be a subdivision of the Dhangars, but they are often now recognised as a separate caste; and from their being divided into 12½ divisions, one at least of which (Era Grola) corresponds with a division of the Telugu Grola- warus, while all are known as Grolus, it is probable that they are originally the same as the Golawaru or Idaiyar caste of shepherds known in the Madras Presidency.

“The Dhangar caste, to which the Holkar family belongs, are hereditary tenders of sheep and goats, corresponding to the Gradariyas of Bengal, and ranking socially below the Gaolis. Khandoba is their chief diety, and Jejuri, 30 miles from Poona, is their Benares. They sometimes claim Khandoba or Khande-Bao, the chief who overcame Malla and Mani, the oppressors of the Brahmans, as their caste man and progenitor. There is a special

ceremony in honour of this god during the marriage festivities. The Dhangars, indeed, practice many rites which tend to show that they belong to a different stratum of Hindooism from the Kunbis, Telis, &c. They are fond of liquor, and they sacrifice goats both at births, marriages, and deaths! They shave the heads of their children, tying up the shorn hair in a yellow cloth and laying it before the household deity. The presence of an elder of their own caste is indispensable at a marriage, although the mantras are repeated by a Brahman. The touch of a wet bone of a cow or buffalo entails pollution; a dry bone, however, may be touched without loss of caste. Similarly, the touch of a dead ox, cow, or buffalo entails pollution, while the carcass of a dog, cat, donkey, or horse may be touched. Eating in a Mahammedan's house, provided beef was not touched, brings only temporary pollution; but the eating of beef, either accidentally or intentionally, or dining with a Dhobi, or low caste man, entails permanent loss of caste. Since 1867 the Dhangars have increased in number from 55,947 to 74,559 by 33.3 per cent. They form 2.8 per cent, of the entire population; they are found in considerable numbers in every taluk but Melghat, but are especially numerous in Chandur, Malkapur, Pusad, and Darwha. 'This caste,' writes the Deputy Commissioner Akola, 'is most successful in the education of its watch dogs. The pups are taken from the mother and suckled by an ewe, which at first is held down but soon takes to them as to its own offspring. The dog, when grown, never leaves the flock, nor does it shrink from defending it against the attack of any animal.'

“The Dhangars and Hatgars have remained less pastoral and are more agricultural in their mode of life than the Graolis. Of Graoli men and women, 42.9 per cent, are returned as agriculturists; among Dhangars the proportions are nearly 50 and 46 per cent, for the respective sexes, and among Hatgars, 52.5 and 42 per cent. Among the Graolis, 16 per cent, of the male sex and nearly 7 per cent, of the female sex are either cattle herds or sellers of dairy produce. The caste occupations of Dhangars and Hatgars are tending cattle and weaving (chiefly woollen blankets); among Dhangars 11.2 per cent, of the men and .5 per cent, of the women are engaged in the former pursuit, and 5.4 per cent, of each sex in the latter. Among Hatgars only 2 per cent, of the men tend the cattle, and less than 11 per cent, are weavers. Of Hatgar women, 7.8 per cent, follow the latter occupation. In both castes, therefore, the special caste occupation is followed by a smaller proportion, and agriculture has been adopted by a larger

proportion than obtains among the Graolis. There are more idle hands, however, among both Dhangars and Hatgars than among Graolis, 30.5 per cent, of the male sex and 45.5 out of the female sex are unemployed among Hatgars, and 28.4 and 43.0 per cent, respectively among Dhangars. Other callings than agriculture, or the castes pursuits, are not under- taken so readily among them as among Gaolis, although among Dhangar males are enumerated 17 money lenders, 12 liquor distillers, 39 brush makers, 4 carpenters, and 1 blacksmith, beside grass and firewood sellers, earth, road, and daily labourers

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in some numbers in each sex; and among Hatgar males are enumerated 87 dealers in articles of attire of various kinds, beside daily labourers of both sexes. The other occupations named are comparatively unimportant both as regards their nature and the number of those engaged on them.”

#### 680. Hunting and Fishing Castes.

“In the days of Manu there were, as there are now, dwellers in villages and 'men who inhabit the woods.' The latter are described as 'hunters, fowlers, herdsmen, fishers, diggers for roots, catchers of snakes, gleaners, and other foresters.' To these classes, who were distinct from those who dwelt in village communities, castes almost analogous are still to be met. Hunters are represented by the Haran and Shikari Pardhis, and the Dukar Kolhatis; fowlers are represented by Phans Pardhis, Arakhs, Bahelias, and Moghes; herdsmen are represented by the Dhangars; fishermen by the Bhois, Dhiwars, &c.; root diggers by the Jhinga Bhois; snake catchers by the Garodis; gleaners and other foresters by various small castes who gather and trade in bamboos, grass, and other forest produce. The hunting and fishing castes include the Kolis and Dongaris; Bhois, Kahars, and Paharis; and the Pardhis and Takankars. They number in all 65,212, or about one fortieth of the entire community.

“Of the Kolis of Berar some appear to have entered on the west and others on the south-east. The former belong to the large tribe of Mahadeo Kolis; the latter appear to have come up from the Nizam's country, and possibly are connected with the Kolis of Bastar and Jaipur. Bunkar Kolis, who take their name from their occupation, are occasionally met with. The Dongaris, found in Kelapur and Chandur taluks, are akin to the Kolis. The Mahadeo Kolis are divided into Khas or pure, and Akaramase or impure Kolis. 'Little is known respecting the origin of the Kolis. Their

own account is wild enough, for they hold they are descendants 'of no less a personage than the celebrated Valmiki, the author of the great Indian epic, the Ramayan. It is probable that they are a mongrel race, and have sprung 'rom alliances formed between Hindoo and Aboriginal tribes. The Kolis inhabiting the country to the east of the Syhadri range have undoubtedly occupied that tract for many ages. In the 16th century the kings of Ahmadnagar had Koli soldiers in their armies. There is a tradition prevalent among the Mahadeo Kolis that their ancestors subdued the former Graoli inhabitants and absorbed the survivors, whose descendants now constitute the Graolic clan of that tribe; and that the Graolis in their turn had, in earlier ages, expelled the Garsis, supposed to be the Aborigines of the Dekhan.' In Berar they have acted aforetime as guardians of the hill passes. Along the north of the province up to the eastern boundary of the Akola district ran a chain of outposts or watch towers, some of which were held by Kolis, and others by Bhils; and all along the Ajanta hills on the other side of the Berar Valley is a tribe of Kolis, who under their naiks had charge of the ghats, or gates of the ridge, and acted as a kind of local militia, paid by assignment of land in the villages. At present there are 52 Koli patels, and 182 Koli chaukidars, found chiefly but not exclusively in the Akola and Buldana districts. The Kolis do not eat beef; but pork, and especially the flesh of the wild boar, they relish. They drink moha and tari. The Koli caste has since 1867 increased from 21,224 to 30,398, or by 43.2 per cent. Part of this is probably due to an influx of Ahir Kolis from Khandesh, the number of this caste in the Malkapur taluk being especially large. The caste is also strong in the Amraoti, Akola, Akot, and Jalgaon taluks. 29.7 per cent, of the male sex and 45.4 per cent, of the females are returned as of no occupation. 9,626, or 62.2 per cent, of the men and 7,180, or 48.1 per cent, of the women belong to the agricultural class. Amongst them are 35 inamdars, 1,933 khatendars, and 1,453 co-sharers. 6 per cent, of the women and 7½ per cent, of the men are otherwise employed. A few of these are public performers, musicians, dancers, and showmen, and a few belong to the domestic class. Among men in the industrial classes are 16 masons, 47 flax dressers, 73 weavers, 33 cloth sellers, 60 turban weavers and sellers, 33 gunny bag makers and dealers, 10 liquor distillers, 25 brickmakers, and 235 daily labourers; one Koli is entered as a sawyer, three as carpenters, and one as working in copper. Among the women in this class are 262 weavers and workers in cotton, 79 grain pounders, 97 road labourers, 20 matting makers, and 385 daily labourers, and 8 ink-nut sellers.



“The Bhoi caste corresponds to the Boyas and Besthas of Madras and Mysore, and the Bhunjas of Chutia Nagpur. They belong to the Dravidian family of aboriginal

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races. According to the Brahmans they are descended from a Brahman father and a Nishada or Bhil mother. One of their divisions is the Kahar Bhois, a fact which probably means that the Bhois here identify themselves with the Kahars of the north-west. Another point in favour of this supposition is that the Bharbhunjas are traditionally said to spring from a Kahar father. The Bharbhunjas are grainparchers and the caste occupation of Bhoi women is the sale of parched grain. Another ground for the supposition is that a second division of the Berar Bohis is known as the Dhiwars. These are clearly the Dhiwars of the North-West Province, who are recognised as a branch of the Kahars. A third division is known as the Machhandar Bhois, who possibly are akin to the Machhuas. Other divisions are the Paledar, Marathi, Grhatole, Hendre, &c. There are 12½ in all.

“A Bhoi considers it pollution to eat or drink at the house of a Lohar, a Sutar, a Bhat, a Dhobi, or a barber; he will not even carry their palanquin at a marriage. But a Bhoi out of caste is received back by his fellows when he has drunk the water touched by a Brahman's toe, and has feasted them with a bout of liquor. Like the Pardhis, the Bhois have forsworn beef, but not liquor. In dress and ornament they display a Dravidian tendency. Like the Dhangars, they wear tanwad ear-rings. Their women wear the toe rings but not the nose rings of Hindoo women. Like Grond women, they wear brass bangles, which they do not remove, although they discard the black bead necklace during widowhood. Their funeral ceremony resembles that of the Gronds. Cremation is rare. After a burial each mourner repairs to the deceased's house to drink; each then fetches his dinner and dines with the chief mourner. Ten days afterwards, when the deceased's heir has bathed and shaved, they again dine at his house, but this time at his expense. A caste dinner is given next day. There is no subsequent annual performance of funeral rites among higher Hindoos; but at the Akshatritiya the head of the household throws,

at each meal, a little food into the fire in honour of his dead ancestors.

“On the third day after the birth of a child the Bhois, like the Dhangars, distribute to other children food made of jawari flour and butter-milk. On the fifth day the slab and muller, used for grinding the household corn, are washed, anointed, and worshipped. On the 12th day the child is named, and shortly after this the head is shaved. They worship Dulha Deo, the apotheosized bridegroom whom they also call their Mota Deo (or great god). They fashion his image of kadamba wood, and besmear it with red lead. They also pray to Anna Purna, the food-giving goddess Durga, whose form with that of her house is engraved on a brass plate, and anointed with yellow and red tumeric. Hanuman, the monkey chieftain, is worshipped, as also is Khandoba. Another account mentions that they worship Bhangaram and Bhimsen, gods of the Gronds; and retain silver images of their own dead ancestors. Bahram and the goddesses Mara and Mata are also venerated. For carrying loads of wood the Bhois use donkeys. The bridegroom rides to the marriage ceremony on a donkey. A donkey is the only animal touching which, when dead, does not entail pollution.

“Since 1867 the caste has increased from 17,980 to 22,961, or by 27.7 per cent. They are most numerous in the Amraoti and Wun districts, and are more numerous in taluks, in which there are large rivers, than they are in others; their numbers are low in the Buldana district, in the Melghat and Khamgaon taluks, and also, with the exception of the Pusad taluk in the Basim district. Towards the Wardha, the Purna, and the Payn Grunga rivers, their numbers increase.

“The proportion of the male sex for whom no occupation is returned is higher by 1½ per cent, among the Bhois than among the Kolis, and the proportion of the female sex so returned is lower by 1.3 per cent. The caste is much less agricultural than are the Kolis, who, although they are only one third more numerous, have more than nine times as many khatedars amongst them. The Bhois still cleave to their hereditary caste occupations much more closely than is the case with many castes; only 2,524 men and 3,134 women belong to the order of agriculturists, while 806 of the men are fishermen, 3,018 men and 1,191 women are fishmongers, and 259 men and 688 women are sellers of parched

grain. In the Wun district the Bhois are largely employed as herdsmen. Others of the men deal in timber and firewood; a few are tile and brick makers, labourers on road or at earthwork; others of the women sell grass, firewood, and cowdung fuel; a considerable number of both sexes are daily labourers.

“The Kahars number only 247 and are found chiefly in Amraoti and Mehkar taluks. The Bhois have since 1867 increased in number from 17,980 to 22,961, or by nearly 27.7 per cent. Their numbers are highest in the Ohandur and Ellichpur taluks. A

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considerable portion of both sexes among the Kahars are agriculturists; others are in domestic employ chiefly as master bearers.

“The Paharis are also known as Keotis, and under the latter designation are met with in the Central Provinces, North-West Provinces, Bengal, and Behar. Their name shows that, like the Kahars, they belonged originally to the fishing castes. They are found chiefly in the Wun district and in the Murtazapur and Balapur taluks; they aggregate 1,164 for the province. Their usual occupation is the sale of vegetables, 134 men and 138 women are thus engaged. Gardening and various forms of agricultural employment occupy 126 men and 75 women of the caste; 63 men and 35 women deal in petty groceries.

“The names which the Pardhi and Takankar castes bear in Berar are merely designative of their ostensible means of subsistence. Pardhi is the Marathi word for a huntsman; Takankar or Takari is a noun formed from the verb Takne, to re-set or re-chisel. One branch of the Pardhis, the Shikari Pardhis, use matchlocks; another branch, the Phans Pardhis, use snares with which they snare all kinds of game, from button-quail to antelope. The Takankars mend the handmills (chakkis) used for grinding corn, an occupation, however, which is sometimes shared with them by the Langoti Pardhis. The Pardhis of Berar admit that they are Bauriyas, while the Takankars call themselves Bagris. The Bauriyas and the Bagris are often said to be the same race (cf. Elliot 1, 61); both tribes come from Rajputana, and speak a base mixture of Grujarati and Hindustani. Both are held to be Aborigines of that part of India. The wild Bhils of Marwar are called Bhaunris (cf. Elliot 1, 39).

“Of the Pardhis there are three well known divisions, the Shikari, Phans, and Langoti Pardhis. Each division claims, as do

the Takankars, several subdivisions generally 12i, the highest of which are Ponwar, Chauhan, and Solanki (cf. Elliot 1, 47). The Bauriyas are akin to the Badaks of Oudh, who, like the Banjaras sacrifice to a noted free booting ancestor before starting on an expedition in which his congenial spirit may help them. Another custom which the Pardhis and Takankars possess in common with Gronds, Banjaras, and Bhils is the custom whereby on the death of an elder brother the younger takes his widow to wife. Like the Kolhatis, Kaikaris, Bahurupis, Banjaras, and Bhois, they pay for their wives. The usual price for the first wife is Rs. 12, and for a wife by the inferior marriage Rs. 16. Among the Pardhis a mock resistance is sometimes made; generally, however, the couple walk around the encampment under a cloth on four poles. In front of them walks a married woman carrying five pitchers of water. The couple eat grain from the same dish or throw it on each other's head. The bridegroom gives the bride a dress, a bodice, and a fold of the paper helmet which he himself wears. A Brahman is asked to name an auspicious day for the event, and among the Phans Pardhi division he is also asked to officiate.

“In religion, besides worshipping their ancestors, they worship goddesses, who are now identified with the Hindoo goddess Devi, but who are known in the caste by many different names. Hinglaj is the goddess whose temple is at Mahur. Kheriar, Gokai, Sil (or Mata), and Kalka are others. Sometimes they carry small silver images of these deities, at other times they fashion one of clay. Their chief religious ceremony, at which many gather together, occurs about once every five years. The idol is taken to a tree, two or three miles from a village, and placed with its face to the east. In front of it a fireplace of earth is made, on which wheaten cakes and meat are cooked and eaten at night. A young buffalo or a goat is brought to the spot and stabbed in the left side of the neck; the idol is besmeared with the blood which spouts out, and the worshippers then taste it themselves. The animal is then killed. To the north of the idol a small mound is raised. On the third day, by which time the flesh has all been eaten, the skull of the animal is placed on the mound, ghi and country liquor is poured on it and fire is applied. This burnt offering closes the ceremony.

“Like the Sudras they are superstitious and believe in most of the omens enumerated above. A favourite omen is the simple device of taking some rice or jawari in the hand and counting the grains. An even number is lucky, an odd number is unlucky. If

dissatisfied with the first result a second or a third pinch is taken and the grains counted. A winnowing basket or a millstone falling to the right when dropped on the ground is lucky, as is also a flower falling on the right side from the garland with which they crown their goddess. The Phans Pardhis never use the railway, and are forbidden the use of any conveyance whatever. More precautions, however, attend the women than the men. The women may not wear silver bangles on their feet; they may not, among the Langoti Pardhis, touch a

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cast-off 'lugaden'; they may not eat flesh or drink liquor, nor may they in any division of Pardhis prepare the food or mix with the family until three months after a child-birth. Similar religious scruples exist among the Langoti Pardhis against the wearing a razai or a spotted cloth, or the using a cot. Their name is derived from their wearing the langoti because of their fear that a dhoti if worn might become soiled and therefore unlucky. Their ordeals resemble those in vogue two thousand years ago. If a women is suspected of adultery she has to pick a piece out of boiling oil, or a pipal leaf is placed on her hand and a red hot axe placed on it. If she is burnt or refuses to stand the test she is pronounced guilty. The punishment for adultery consists in cutting a piece off the ear and in exacting a fine. Another test is the water ordeal. The accused dives into water, and as he dives an arrow is shot from a bow. A swift runner fetches and brings back the arrow; if the diver remains under water until the runner has returned he is pronounced innocent.

“The Pardhis have conformed to Brahmanic prejudice in so far that they do not now eat beef, nor do they always bury their dead. Burial with the head to the north is, however, still general; the practice of shaving after a death has not been adopted as yet.

“At the last Census the Pardhis numbered 5,268; Takankars were not separately shown. The Parcfhis now number 5,834, so that their increase has been 10-7 per cent. The Takankars number 4,347. Pardhis are found chiefly in the Malkapur taluk, where they number 1,292; they number 400 and upwards in Amraoti, Balapur, Jalgaon, Kamgaon, Ellichpur, and Daryapur taluks. Takankars are more numerous in the Akot taluk (759) than elsewhere. They number 500 and upwards in Amraoti, Akola, and Daryapur taluks. Both castes are scarce in the south of the province.

“Among the Pardhis, one third of the males and 46.2 per cent,



of the females are returned as unemployed. Among the Takankars only 28.2 per cent, of the stronger and 41.8 per cent, of the weaker sex are so entered. The latter caste is more agricultural in its tendencies than the former; 1,288 males and 1,056 females among the Takankars belong to the order of agriculturists, 235 of these are registered occupants and 179 are co-sharers. Among the Pardhis, although they exceed the Takankars in number by 25 per cent., the agriculturists aggregate 1,302 males and 1,165 females, only 204 of these being registered occupants and 101 being co-sharers. Of the former caste 207 men and 35 women are engaged on their professed caste occupation of making and mending hand mills; five of the men are Shikaris. Of the Pardhis, 233 men and 56 women, chiefly in the Amraoti and "Wun districts, have returned themselves as Shikaris; 9 of the women are birdsellers, 254 of the men and 40 of the women make and mend hand mills. In the ranks of Government messengers are 25 Pardhis and 4 Takankars. There are 63 village watchmen belonging to the former and 28 belonging to the latter caste."

681. The Bhats, Thakurs, and Guraos are semi-religious castes. The Bhats are the hereditary village bards, the Guraos, the attendants upon the temples of Maruti and Siva, and sellers of bel leaves for offerings to the idol. The Manbhaos are mostly beggars. The Gosawis and Bairagis are, for the most part, mendicants, but a considerable proportion of each caste are agriculturists. Of the Naths, more than half are either unemployed or are beggars, and a larger proportion still among the Gondhalis may be so characterised.

682. The remaining mendicant and vagrant castes are the Bhamte, Bahurupi, Bansphor, Chitrakathi, Dasri, Garodi, Hijada, Kapadi, Kalawant, Kalsutri, Kaikari, Kolhati, Kanjhar, and Sarode. The Bhamtes are pickpockets, the Bahurupis are an example of the mode in which the followers of a particular occupation tend to become a distinct caste. The men are, by profession, story-tellers and mimics, imitating the voices of men and the notes of animals; their male children are also trained to dance. In payment for their entertainment they are usually content with cast-off clothes.

The Chitrakathis are wandering mendicants, and come from the Poonah district. The Kalawants are the caste which chiefly supplies dancing girls. The Sansyas are wandering thieves. The

Kolhatis are either huntsmen, or lead an immoral life. The Kanjhars are also a vagrant people who lead a life of immorality.

“The Kaikaris of Berar are a widely spread tribe. Captain Harvey found them in Poona, Sattara, Nagar, Sholapur, and other districts. In Bellary they are known as Korchas; in north and south Arcot as Koravars; and in the Canara jungles as Koragars. They are identified by Dr. Cornish with the Yerukalas (cf. also Caldwell, p. 533). Their vocabulary as given by the missionary Hislop is partly Tamil, partly Telugu, with a mixture of some other words. They are notorious in the Bhandara

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district of the Central Provinces as determined and skilful thieves. The Dakhani, or Ran Kaikaris are known towards Broach as Pomlas, and in Mewar as Burgandis, both of which words mean 'basket-makers;' in the Karnatic they are called Kul Korwas. Possibly the Korwas, or Kharwars of Chutia Nagpur, supposed to be part of the Cheru-Kol-Kharwar nation formerly located in Kikata, are identical with them; although, on the other hand, it has been surmised that the Kaikaris are the remnants of the Kaikeyas who, before the Christian Era, dwelt north of the Jallandhar Doab. Whether of Dravidian or Kolarian origin, the Kaikaris of Berar must more immediately be referred by reason both of their language and dress to the Peninsula; and in the Mysore Gazetteer reason is shown for holding that they are allied to the Aboriginal or early naturalised tribes of that province. “ Of the Kaikari tribe there are 12½ divisions; the lowest is the Kuth Kaikari; the men sell donkeys, and occasionally baskets and brooms, and toys, made of reed; the women practise prostitution and sometimes kidnap children. The other 12 are variously given. Some are names of countries, as Marathe, Dakhani, Telingana, Konkani, Pandharpuri. Others designate the nature of their dwelling-place as being in the jungles, on the hills, or in villages. Other names point out their means of livelihood; for example, the Pungi Kaikaris play on blow-gourds, and the Wajantri Kaikaris are village musicians. Others sell baskets or brushes (Buti and Kuchi) ; others exhibit monkeys or green snakes (Koti, Pamb). The Uchles are pickpockets, and the Chiriyamars catch birds, chiefly kingfishers. Kaikaris divide themselves generally into Ponwar and Jadon, and, like pure Rajputs, the divisions intermarry. “The Ran Kaikaris, or Kul Korwas, are the most criminal class; they act under a chief who is elected for life; they go into camp when the rainy season is over, taking their wives and donkeys with them; their ostensible occupation is basket making and chakki mending. The Kaikaris worship Bhawani and often carry with them a small image of the goddess which they invoke in fortune telling. Hanuman, Manku,

Khandoba, and Mari Mai are also favourite deities. Shimga is their chief holiday. They eat any meat except beef, and drink moha, but not tari liquor.

“They pay for their wives. The only important part of their marriage ceremony occurs when the bride's father ties a knot in the clothes of the bride and bridegroom as they sit together on a black blanket looking toward the east. The dead they bury with head to the south and feet to the north. On the third day a hen is killed at the grave and cooked. Four twigs of the castor-oil plant are placed at the four corners, and four pieces of the cooked flesh, one under each twig, are offered to the soul of the deceased.

“The tribe has decreased since 1867 from 3,201 to 8,103; they were found chiefly in the Chikhli, Basim, and Akola taluks: but, as with other wandering tribes, the place at which they were enumerated on the Census night gives little clue to their whereabouts a year afterward.

“In this caste also the number of men and women productively employed is about equal. 414 of the former have no occupation and 46 are beggars: 466 of the latter have no occupation, 43 are beggars, and 12 are prostitutes. Road labour employs 353 men and 366 women: field labour employs 140 men and 113 women: other forms of daily labour employ 85 men and 55 women. The plaiting of baskets and kangis is a favourite occupation among men, and gives employment to 356. Similarly split bamboo work employs 343 women. The making and mending of hand mills or chakkis is the occupation of 89 Kaikari men and 100 women; weavers' brushes are occasionally made; mat selling is entered as the occupation of one man and nine women, and monkey exhibiting as that of six men.”

The Sarodes or mendicant Josis are of Maratha origin.

683. The menial castes are the outcasts or pariahs of the people. “The castes now known as outcasts are of longer standing in the land than the bulk of the Hindoo population, though at what particular incursion they were reduced to their present menial position it is needless here to determine. A successful invasion and a subsequent colonisation of the country reduced the conquered population to one of three extremities. Some of them, as for

example, the Gonds, retired to a life of hardship and freedom in the hills. Others chose a vagrant life in the plains. Such are the wandering potters (Bhondekars or Bhonde Kumbhars), who say that they left Chitur when in the days of Udai Sing the city was sacked by Akbar. But a third portion preferred a village life, coupled with menial service under the conquerors. Such are the Mahars, Mangs, &c, to whom the name of outcast or Ati Sudra is often applied.

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“The old local religion, as might be expected, survives more markedly among these castes than among those higher in the social scale, although the Brahmans have impressed the mark of their creed upon the more important occasions of life. The auspicious day for a marriage is ascertained from the village Josi, a Brahman who receives a fee for his information. And although some peculiar custom may here and there be kept up, as when a Mahar bridegroom drops a ring into a bowl of water which the bride picks out and wears, or as when a Chambhar bride twice or thrice opens a small box which her future spouse each time smartly shuts again, still the ceremony is conducted as far as possible according to the ordinary Hindoo rites. Furthermore, as the Josi will not come to the marriage it can only take place on the same day as a marriage among some higher caste, so that the Mahars may watch for the priest's signal and may know the exact moment at which the dividing cloth (Antarpat) should be withdrawn, and the garments of the bride and bridegroom knotted, while the bystanders clap their hands and pelt the couple with coloured grain. The identity of time and the proximity of position multiply the opportunities and the temptation to copy the marriage rites of the higher castes. So, too, after a death, the chief mourner mourns for 10 days, and observes the general rule of abstinence from all sweet or dainty food during the days of mourning. If a Mahar's child has died he will on the third day place bread on the grave; if an infant, milk; if an adult, on the 10th day with five pice in one hand and five pan leaves in the other he goes into the river, dips five times and throws them away; he then places five lighted lamps on the tomb, and after these simple ceremonies gets himself shaved as though he were an orthodox Hindoo.

“No outcast is allowed to approach a temple; to it his touch would bring pollution. Occasionally they worship Khandoba, or Devi in one of her more terrible forms. They worship also Dawal Malik, and Rahman Dula. The new moon and the full moon of

every month are days held sacred to Vetala, Mahishasura, Satvati, and the Asuras, and to male and female Ghouls. Mara Mai, Meskai, and Bhairava are worshipped when sickness befalls. The goddess "Winai is worshipped on the 9th day of Asvini (Dasara). The chief Mahar of the village and his wife, with their garments knotted together, bring some earth from the jungle and fashioning two images set one on a clay elephant and the other on a clay bullock. The images are placed on a small platform outside the village site and worshipped, a young he-buffalo is bathed and brought before the images as though for the same object. The Mahar wounds the buffalo in the nose with a sword, and it is then marched through the village. In the evening it is killed by the head Mahar, buried in the customary spot, and any evil that might happen during the coming year is thus deprecated and, it is hoped, averted. The claim to take the leading part in this ceremony is the occasion of many a quarrel and an occasional affray or riot. The only other Hindoo festival which the Mahars are careful to observe is the Holi or Shimga.

“Of the confusion which obtains in the Mahar theogony the names of six of their gods will afford a striking example. While some Mahars worship Vithoba, the god of Pandharpur, others worship Varuna's twin sons, Meghoni and Deghoni, and his four messengers, Gabriel, Azrael, Michael, and Anadin, all six of whom they say hail from Pandharpur! Among others of their deities they enumerate Kali Nik, Waikach, Sari, Gari, Mai Kaus, and Dhondiba; the four Bhirawas, Kal, Bhujang (Snake), Samant, and Audhut; the heroes Bhima, Arjun, Lachman Bala, Chhatrapati (? Sivaji), Narsingh, Munda, Bawan, Raktia, Kaktia, and Kalka; and the demons Aghya and Jaltia Vetala. A certain Choka Mela was a saint of note among Mahars, and certain saintly mendicants, who abstain from flesh and from social intercourse with their caste men, are still named after him.

“In their worship some are said to officiate naked; others with their clothes wet and clinging. Their offerings consist of a red thread, to which is attached a small packet of sandal powder and red turmeric, with flowers of oleander, swallow-wort, and chambeli: country liquor, yellow-coloured grains of jawari and urad, red lead, frankincense, plaintains, limes, pieces of cocoa or betel-nut, unripe dates, rice, curds, fried cakes of pulse or wheat, five-coloured thread or silk: all these are used as offerings, as also at times a kid, a fowl, or an egg.

“Although their theology is a greater medley, and their religious system grosser than among the higher castes, the Mahars seem in some respects to be less superstitious and less fettered. They repeat mantras if a man is possessed by an evil spirit, or stung by a snake or scorpion, or likely to be in danger from tigers or wild boars; and the threat to write a Mahar's name on a piece of paper and tie it to the scavenger's broom is used in the Morsi taluk with potent effect by their creditors;



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but they have not the same reverence for omens. Nor is the younger brother prohibited, though he is not obliged, to marry the elder brother's widow. The touch of a dead dog or pig, or of a dead or living donkey, entails a pollution which can only be removed by shaving the moustaches and giving a caste dinner, but other dead animals are not unclean. A bitch or cat having young in a Mahar's house, or anyone throwing a shoe on the roof, is supposed to pollute the place. Meat of any kind, except pork, they may eat, and tari as well as moha liquor may be drunk. They are indeed themselves generally employed as tari drawers; and the impurity of their touch, compared with that of the Kalal, is the reason why so many castes drink moha who will not touch tari.

“One division of the Mahars is called Somas or Somavansi, and claims to have taken part with the Pandavas against the Kauravas in the war of the Mahabharata, and subsequently to have settled in the Maharashtra.

“After the Somas Mahars the three most important divisions are the Lad wan or Ladsī, the Andhwan, and the Bāwane or Baonya. The latter sometimes become Manbhaos. They have the same scruple as the Balis to grooming a stranger's horse. They will not eat with any other division of Mahars. The total number of subdivisions is 12½, the half-caste being sometimes given as the base-born and sometimes as the religious mendicants. Illegitimate children are more often than others consecrated to divine service, and hence the confusion. The Gopals are sometimes looked upon as the half-caste of Mahars. The Bankar, Goski, Holar, and Kotwal castes are also Mahars. Other divisions of the caste are given as Kachore, Kharse, Nimri, Malvi, Kathalya, Dharkia, Pendaria, and Ghatole.

“The men among the Mahars wear a black woollen thread around their necks; their women share the common aversion to

shoes with pointed tops. About 3 per cent. of the Mahars find their way to gaol once every five years, a proportion lower than that which obtains among the Kunbis, Malis, and Telis, but of this number one in every seven is sentenced to imprisonment for a year and upwards. Adultery is of rather common occurrence, and the illegitimate issue are admitted into caste, although the woman is not allowed to cook food or eat in the same dish.. As fourth Balutedar on the village establishment, the Mahar holds a post of great importance to himself and convenience to the village. The knowledge gained in his official position renders him a referee on matters affecting the village boundaries and customs. To the patel, patwari, and the 'big men' of the village he acts often as a personal servant and errand runner; for a smaller cultivator he will also at times carry a torch or act as escort. To the latter class, however, the Mahar is an indirect rather than a direct boon, inasmuch as his presence saves them from the liability of being called upon to render the patel or the village personal service. For the services which he thus renders as pandhewar the Mahar receives from the cultivators certain grain dues. When the cut jawari is lying in the field the Mahars go round and beg for a measure of the ears (bhik payali); but the regular payment is made when the grain has been threshed. The amount of the due and the mode of calculation vary greatly, almost from village to village. The calculation is sometimes made upon the total area of land cultivated (*e.g.*, one seer per acre cultivated), but in other parts land cultivated with edible grain is alone liable to the payment (*e.g.* “1½ or 2 seers per acre of edible grain). The relations of the Mahars and the villagers have in many instances recently been somewhat strained, especially in the Akola and Amraoti districts.

“Another duty performed by the Mahar is the removal of the carcasses of dead animals. The flesh is eaten, and the skin retained as wage for the work. The patel and his relatives, however, usually claim to have the skins of their own animals returned, and in some places, where half the agriculturists of the village claim kinship with the patel, the Mahars feel and resent the loss. Another custom which occasionally obtains gives one quarter of the skin to the Mahar, one quarter to the Chambhar, and a half to the Patel.

“A third duty is the opening of grain pits, the noxious gas from which produces at times asphyxia. For this the Mahars receive the tainted grain. They also receive the clothes from a corpse that is laid on the pyre, and the pieces of unburnt wood which remain

when the body has been consumed.

“Among the aboriginal population of the Melghat, Mahars are naturally scarce, and their numbers are also low in the Wun district, except in its northern portion. Over the rest of the province they form one eighth of the entire population. They have increased by 35.2 per cent, since the last Census, and are now especially

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numerous in the Amraoti, Chandur, Akola, and Ellichpur taluks. Their total number is 307,994.

“The Mahars are about one third as numerous as the Kunbis. The number of occupations followed by the former caste is about the same as the number followed by the latter. Among the Mahars, 48,384 males have no occupation, 1,635 are beggars, and 144 are prisoners; 60,000 of their females have no occupation; 1,129 are beggars, 28 are prostitutes, and 3 are prisoners; in the male sex, therefore, 3,121 out of every 10,000 are unproductive, and in the female sex, 3,922 out of every 10,000. As already mentioned, 14,261 men beside 572 women, depend for maintenance on grain dues in return for the customary village services which they render. Agricultural pursuits engage 70,847 men or 4,569 males out of every 10,000, the majority of whom are daily labourers, although 4,412 are Khatedars and 3,655 are co-sharers; 72,743 females, or 4,756 out of every 10,000 in the caste, are similarly employed. A small per-centage of the caste are employed in the menial posts under the local government; a few are musicians, dancers, and showmen; less than 1 per cent, of each sex are engaged in domestic service, and a still smaller number in commercial pursuits. Among the latter are 21 money lenders, 39 traders in cotton, 176 inferior railway employés, and 92 carriers for hire. The industrial class in this caste numbers 11,056 males and 10,125 females. The weaving of coarse woollen blankets is a speciality of the caste; the material has evidently been omitted in most of the entries in the enumerators' schedules; but the total number belonging to the order of persons working and dealing in textile fabrics or in dress is 5,184 males and 3,837 females. Among the order working and dealing in food and drinks are 129 women pounding grain, and 302 men who draw tari. A small number of men sell horns and hides, a few women sell cow-dung fuel; 54 men are timber dealers; 1,597 males and 1,133 females cut and sell firewood; 128 men are carpenters; 1,752 males and

4,033 females cut and sell grass. Road labour and earthwork are occasional pursuits, but the higher forms of mechanic art appear to be rarely attempted.

“Of the Gopals, who appear to have entered Berar from Nimar and Indore, and who from their occupation are sometimes known as Boriawalas, there are five distinct divisions, allowing no intermarriage, and each having 12½ subdivisions. They are the Vir Gopals, Pangols Gopals (or Pangols), Pahalwan Gopals, Kham Gopals, Gujarati Gopals. The Vir Gopals live in leaf huts, made from the date palm, which they set up outside villages; they remain in one place for two or three years at a time, and then move on. The Pahalwans live in small tents or pals; they are wrestlers and gymnasts. The Khan Gopals are wanderers hailing from the northern portion of the Nizam's dominions; they perform feats with a long pole. The Gujarati Gopals are the lowest division in the social scale; other Gopals will not dine with them. All five divisions have the reputation of being confirmed cattle lifters, and occasional housebreakers. The Gopals number 4,904, of whom 1,828 are Pangol Gopals found in largest numbers in the Darwha taluk; other Gopals are most numerous in the Basim and Mehkar taluks. Of the males, 39.6 per cent., and of the females 45.4 per cent., either have no occupation or are beggars. About 12 per cent, of each sex are makers of matting (chatai); about 39 per cent, of the males and 35 per cent, of the females belong to the agricultural class, the majority being daily field labourers, but 143 being registered field occupants. Even in so poor and despised a caste as the Gopals there are six persons whose occupation is money lending; 74 men and 29 women are tumblers and acrobats, and 19 of the latter sex are entered as puppet players.

“There are many customs and legends connected with the Mang caste, which prove them to be of a very long standing in the country. The first Mang, Meghya, was created by Mahadeo to protect Brahmade from the winged horse which troubled him in his work of creating the world. The devotion of the Mangs to Mahadeo is noticeable: it shows the kind of religious conceptions, once current in the country, which that name has been made to cover. The Mangs still worship Mari Mata, Asura and Vetal, or Bahrain. Like the Mahars, they worship no graven image; the visible representations of their deities are round stones daubed with vermilion. Occasionally they worship Dawal Malik, and Khandoba, but not no god belonging strictly to the higher Hindoo

Pantheon. Meghya Mang waxed proud and was humbled by being ordered by Mahades to castrate oxen for the Kunbis, an office still performed by the village Mang, who receives six or eight annas or four or eight seers of grain per job. At the Nauratra a Mang woman is still sometimes worshipped, a custom, the origion of which dates, according to the legend, from the time of Parasurama.

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“A Mang is the born enemy of the village Mahar, whose grain dues are three times his own, and who disdains to receive food which the latter has prepared, or to beat the drum in his funeral procession.

“The Mangs beg during an eclipse. Rahu, the demon who swallows the moon and thus causes her eclipse, and his companion Ketu were both Mangs, and it is to appease them that grain is given to their caste men.

“The Mang is a balutedar; formerly he acted as hangman when necessary, and occasionally as watchman; his wife acts as midwife. For 471 Mang women this is entered as their exclusive employment. At marriages he beats the drum and plays the crooked horn. His salutation is 'Farman' as that of the Mahar is 'Namastu.' He swears by the dog. He uses a slang language, some of the words in which are of Dravidian origin. Those of the caste who deal in the black art worship demons and goblins (bhut, pisach) on every new moon; those who revere Darwal Malik abstain from eating pork. The Mangs are men of strong passions, and generally have a bad name among the more respectable castes and among the police.

“In the five years, 1875-9, 1,223 Mangs were convicted and imprisoned, 257 being sentenced to terms of one year and upwards. In robbery they are said to respect the person of a woman, a bangle seller, a Lingayat Mali, and a Mang.

“There are nominally 12½ divisions in the caste, but the names given differ in different parts, and are often merely descriptive of their residence or occupation. Thus the Ghatole Mangs are Mangs from the Satmala Ghats; the Madhige Division are probably Telugu Madhiges; the Uchles are pickpockets, and the Pendar Mangs are highway robbers; Pungi-walas play on the fife and

Daphle-walas on the tom-tom. The different divisions sometimes contract prejudices which tend to perpetuate the distinction. The Berari Mangs and the Buruds (who are reckoned as the half caste in the enumeration) make baskets of bamboo, and use a knife known as the bhal, while the Dakhani Mangs will not touch this knife, and work with date palm leaves.

“The Dakalwars are Mang mendicants and act as priests to other Mangs, whose gurus, however, are generally Mang Gosawis. The Dakalwars are a vagrant class; they beg only from Mangs and sing while they beg; their food is generally given to them cooked, and they sprinkle it with a few drops of purifying water before eating it. Failure to provide the food would render a Mang liable to be exorcised by the Dakalwar and then turned out of caste.

“Another wandering and more distinctly criminal division are the Mang Garodis. They generally travel about the small pals, taking their wives and children, buffaloes, and dogs with them. They are under the orders of a headman, who is distinguished by his wearing a red cloth or shawl in addition to the short drawers (chaddi) and fringed waist cloths (katcha), which form the ordinary male attire.

“The ordinary trade of a Mang is to prepare brooms or date-palm matting. On the Akshatritiya, when offerings to the dead are paid, the Mang supplies a new broom to each of the more important houses in his village.

“Like the Mahars, the Mangs always bury their dead. They do not use a bier, and make no distinction of persons further than that the deceased if married is dressed in new clothes and mourned for 10 instead of 3 days. On each of the three days succeeding the death the mourners hold a feast, on the first two days generally at their own expense, but on the third day always at the expense of the chief mourner, who on the tenth day gets himself shaved and gives a caste dinner.

“Their marriages take place usually in the month of Asharh, the 15th of which month (June 27th) is sacred to their worship of the Deity Mari Mata. Those of the girls who are not married before they reach the age of puberty become Muralis or Jogtinis, in other words mendicant prostitutes.



“Since 1867 the Mang caste has increased from 35,453 to 46,366 or by 30.8 per cent. Their numbers are considerable in every taluk except Kelapur, Wun, and the Melghat and are highest in Basim. Of Mang Garodis 218 are separately returned, two thirds of the whole number being found in the Jalgaon taluk.

“Buruds number 1,201, and are found chiefly in Ellichpur and Wun taluks. The Basods, who are a still lower class than the Buruds, but who in every way resemble them are found only in Chandur and Melghat, and number 107. The Tisghare caste found in the Wun district, and now apparently dying out, are the offspring of a Brahman by a Mang woman.

“The proportion of the Mang caste who follow no productive occupation is rather higher than among the Mahars, it being 3,468 and 4,194 respectively per 10,000 of the male and female sexes. The proportions engaged in agriculture are 3,357 in

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every 10,000 of the male sex and 3,552 in every 10,000 of the female; the number of registered occupants is very small, about three quarters of the men and nineteen twentieths of the female agriculturists are simply daily field labourers.

“Poorer and socially lower even than the Mahars, the Mangs derive less support than they do from the grain dues still paid under the ancient system of village community. Although only six times as numerous as the Mangs, seventeen times as many “men, and eleven times as many women are returned among the Mahars as village servants and balutedars. Other Mangs, however, are probably included among the musicians. Like the Guraos, who play on the tabla at Sudra marriages, and the Pardhans, who officiate in the same way among the Gonds, the Mang Wajantris are professional musicians; they will attend any caste; their favourite instrument is the big kettle drum (chaughara), which they play with much fervour; 1,674 of the men are returned as musicians of various kinds. Another hereditary occupation of the caste is that of basket and brush making: 1,158 men and 1,276 women are workers in split bamboos, making matting, &c.: 1,655 men and 1,498 women make brushes of the leaves of the date palm, others make date matting. A small number are road labourers, earth workers, and daily labourers. Other occupations are exceptional and comparatively unimportant.

“Of the Buruds a few are agriculturists, and still fewer are grain chandlers and grocers; but out of 415 working members in the male sex, and 344 among the “females, 333 men and 290 women are returned as makers of baskets and matting. The Basods also have not left their hereditary occupation.

“The Bedars are immigrants from the Carnatic. The Berads, who are separately enumerated, are said by Grant Duff (p. 470) to be the same caste. They resemble the Ramosis both in character

and calling; and like them they often in their own country are village watchmen. The Berads number only 330, and are found only in the Akola and Basim taluks, the Bedars aggregate 1,273, of whom 630 occur in the Akola taluk. The Ramosi caste are immigrants from the Maharashtra, they number only 118, one half of these being found in Daryapur taluk.

“The Bedars are a labouring caste, only 66 of the men and 44 of the women are agriculturists; 81 men hold official posts chiefly of a menial nature; 35 men and 17 women are domestic servants; 48 men are masons; 59 women cut and sell firewood or grass. Road labour and earthwork are also frequent employments. Among the Berads the same occupations are followed, but the proportion of idle hands in both sexes is much higher.

“The Ramosis are generally hamals or porters.

“The Bhangis are the Hindoo scavenger caste. The paucity of their numbers was remarked in the Census Report for 1867. They have increased from 543 to 691, more than half the caste being found in the Amraoti district, none in the Akot, Daryapur, and Mangrul taluks, and very few in any other taluk except Akola.

“The working members of the caste are employed almost exclusively as sweepers and scavengers; their number is so small that they have no difficulty in thus finding work, and little temptation to any other pursuit.”

The leather-working castes include the Chambhars, the Dohars and the Dabgars, the Mochis and the Madhigas.

684. For Assam, Rajputana, Hyderabad, Mysore, Travancore, and Cochin, no information in regard to castes has been received, and Ajmere is so small in area and in circumstances so little differing from the Northern Provinces that I do not refer to the castes of that district.

685. In Coorg the reviewer writes:—

“*Bráhmans*.—These were divided into three castes, viz., 1st, Srivaishnavas; 2nd, Madhvas; and 3rd, Smartas. The former two are worshippers of Vishnu and the latter of Siva. Some of these

people who came from Mysore, Madras, and Canara, about a century ago, have settled in all parts of Coorg. Their physique is inferior to many of the other castes, but intellectually they are much superior.

“*Kshatriyas*.—This caste is composed of Arasus of Mysore and Kshatriban of the Bombay Presidency. Their occupation is agriculture and soldiering. Physique good.

“*Rajputs*.—A northern sect who have come from different provinces, claiming to be of royal descent. Some of them are in Government employment, others are agriculturists and labourers.

“*Vaisyas*.—This trading class originally came from Mysore and Madras, and they are chiefly settled in Mercara, Virarajendrapet, Fraserpet, and Kodlipet. Their sole occupation is merchandise.

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“*Banya*.—These are immigrant traders from the Mahratta country, and are to be found in small numbers in Virarajendrapet.

“*Vellalars*.—These have come chiefly from the Madras Presidency. Some of these have settled themselves in Coorg. They are principally cultivators and traders in coffee, and some of them are in the Government service. They speak Tamil and worship Siva.

“*Nayars*.—This caste came from Malabar, and some of them have permanently settled in Coorg as agriculturists, and the rest only remain for portions of the year in this province as agricultural labourers.

“*Raddi*.—This caste came from Mysore. Their occupation is agriculture and other labour.

“*Teluga*.—People from Telugu countries to the north of Madras and Mysore. They are chiefly traders and labourers.

“*Vakkaliga*.—The Yakkaliga or cultivating class is subdivided into numerous minor castes, of which Grangadikara, Namadari, and Hal-vak-kaliga are the chief. The large number of men of this class are natives of Mysore, and they came to Coorg, some with their women and others without, to labour on the coffee estates during the working season, *i.e.*, October, November, December, and January, and they then return to their villages in Mysore in time for the cultivation of their own fields.

“*Lingayats*.—People from Mysore. Their principal occupation is agriculture and trade. They worship Siva. They are vegetarians and abstain from liquor. They speak Kanarese, and are chiefly found in the Yelsavirshime and Nanjrajpatna taluks.

“*Kumbara.*—These came chiefly from Mysore and the western coast, and they are found in every part of the province, where they carry on their trade of pot-making and manufacture of tiles. A few are agriculturists and labourers.

“*Satani.*—These people are also known in Coorg as Chatali, who originally came from Mysore and Madras. They are servants in the temples dedicated to Vishnu, and are religious mendicants.

“*Hajama or Barbers.*—This cast is composed of Telugu Banajigas from Mysore and Nayindas from Malabar. They are chiefly employed as barbers and labourers.

“*Agasaru or Washermen.*—These were originally natives of Mysore, who came to Coorg and settled there. Some of them are agriculturists and others labourers.

“OUTCASTS.—There are many subdivisions among this caste. The chief classes among them are:—

“(a.) *Balagai Holeya.*—These were originally natives of Mysore. Some of them are agriculturists, and others coolies in Coorg.

“(b.) *Kembatti.*—Natives of Coorg. These perform all kinds of menial work for the Coorgs.

“(c.) *Mariholeya or Moringi.*—Coolies from Malabar.

“(d.) *Malaya.*—Coolies from Malabar.

“(e.) *Marta.*—Coolies from Malabar.

“(f.) *Kapala.*—These were the guards of the Nalknad Palace in the time of the Coorg Eajas, and they are supposed to have come originally from Malabar.

“(g.) *Kukka.*—Coolies from Canara.

“(h.) *Paravas.*—Coolies from Malabar.

“(i.) *Yedagai*.—Chucklers from Mysore and Madras.

“ABORIGINAL AND JUNGLE TRIBES;—(a.) *Adiyaru*.—These are labourers from Malabar and speak Malayalam.

“(b.) *Ajalas*.—Labourers from Canara.

“(c.) *Betta Kurubas*.—A wild tribe who have come from Malabar and Canara. They are well proportioned, with good features. Their chief occupations are hunting, mat and basket making. They are peculiar as to the manner in which they build their huts; a certain number are built in a circle around one in the centre (like the nave in a wheel) and in this centre hut the male adults above 20 years of age are said to be obliged to sleep at night till they become married. These individuals do not allow people to come near their huts with shoes on.

“(d.) *Jenu Kuruba*.—This tribe is found scattered in all the jungles of Coorg. Their chief occupation is collecting honey. They have no fixed abode.

“(e.) *Palay*.—These are agricultural and coffee coolies. They are immigrated from Malabar to Canara. They are chiefly found in Kiggatnad and Yedenalknad taluks. Their language is Tulu.

“(f.) *Yaravas*.—This class of people is composed of Paniyars and Panjaris. These have come originally from Wynad. These are found principally in Yedenalknad and

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Kiggatnad taluks. These people resemble Africans in features, having thick lips, woolly hair, and black complexion.”

686. The writer of the memorandum on the Central India Census operations has the following brief notes on the castes of the Rajput states in the Central India agency:—

“Omitting for the moment Chamars, who number over 10 lakhs, we find that Brahmins, amongst whom are included Guzerati and Maharashtra Bráhmins, largely predominate over any other caste in Central India, excepting Rajputs, the numbers of both being 961,993 and 803,336 respectively, or 11 per cent., and 9 per cent, of the total population; excepting Chamars, no other caste exceeds 4 per cent. We have no detailed information regarding the various Grots or subdivisions of the Brahmins, but it may be safely said that they are mostly residents of the larger towns, a number being in the service of the Native States, for which their natural ability well fits them. They are found in large numbers in Rewah, a remarkably priest-ridden state.

“It is a matter for regret that it was not possible to collect any information regarding the Grots of Rajputs. It is believed, however, that the most numerous are the Baghels and the Bundelas. The former are of the tribe to which the ruling princes of Rewah, Sohawal, and Koti belong. The principal Bundela chiefs are Urchha, Dattia, Panna, Bijawar, Charkhari, Ajaigarh, some other less important though powerful families in Bundelkhand, of this sect. The acknowledged head of the Bundela clan is His Highness the Maharajah of Urchha.

“Moving westward from Bundelkhand, Khichi and Umat Rajputs are found in some numbers, and in the southern portions of the Agency, and generally throughout Malwa, various clans exist, the chief among which are the Rathors, of which are the



chiefs of Rutlam, Sailana, and Sitamau, who have all a common ancestry and claim descent from the Jodhpur stock. There are also a few Parihars, Kachwahas, and Sisodias.

“Socially perhaps the most important clan in Malwa are the Puars of Dhar and Dewas, senior and junior. Though originally Rajputs, they have, by intermarriage with the Mahrattas, impaired their pure descent, and are now to all intents and purposes Mahrattas. Among the villages of Malwa, a number of Puars Rajputs are, however, found who have still retained their characteristics as true Rajputs, and do not intermarry with the Mahrattas.

“Numerically, though not socially of much importance, the Chamars, who number 107,949, now claim notice. They are next to the Mehters, the lowest caste in Central India. They are workers in leather, and eat the flesh of the dead animals, whose bodies they strip for their skins. No village is without its Chamar, but they are, as a body, considered so unclean, that they are rarely allowed to live within the precincts of the inhabited portion, and to touch them even is pollution. The Gujars, numbering 337,466, are a very important section of the community, and are found chiefly in the Gwalior territory; though from the number of this sect, shown in the Gwalior returns, it is possible that Ahirs have been included among Gujars. The latter are a cultivating class, and are usually considered desirable acquisitions to a village.”

687. For Baroda some interesting notes on castes will be found in the report for that state written by a native gentleman,\* who has devoted much labour and ability to the discharge of his task. The statements he has drawn up showing civil condition, education, and occupation by castes are full of information. He gives 87 divisions of Brahmans, 10 of Kshatriyas, including Sikhs among them, 36 of Vanias, and 169 other castes. His remarks regarding the Kathees, who have given a name to Kathiawar, the Dheds, the Marathas, the Bhats or Bharods, and the Waghers are subjoined.

“The Kathees, a strong and robust race peculiar to Kathiawar, properly belong to the feudal class. Their predatory and warlike propensities are well known. Baharwatism, or outlawry, is not in Kathiawar yet a thing of the past, and among the classes that go

with outlawry the Káthees are prominent. According to Mr. Kinloch Forbes, they are the descendants of those who were banished from Sindh by the Soomuree king, and who took shelter in the dominions of a raja of the Walo race, who then ruled at Dhank, near Dhoraji, in Soreth.

“With reference to the Kathees, Dr. Wilson remarks: 'The Káthees, from whom, in consequence of the terror which they inspired in the predatory Marathas when they first visited the province, the whole peninsula has in late times been denominated, are undoubtedly of Scythian origin, as indicated both by their name and physiognomy. They entered the country from the banks of the Indus, but at

\*Mr. G. K. Bhataradeka.

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what time cannot be definitely ascertained.’ In a foot-note the learned Doctor adds: ‘The Káthee horse is exactly the type of what we see on the Indo-Scythic coins. The Káthees are mentioned in connexion with the force of Silah-ed-Din, who seized Tatta in 1520.’ ”

“The Indo-Scythic origin of the Kathees is also referred to by Colonel Tod, both in his *Travels in Western India* and in his *Annals of Eajasthan*. At page 154 of the former work the Colonel remarks: ‘All these dates and events’ (referring to the era of the foundation of Unhilwar, A.D. 746, and the change of several dynasties in other parts of India) ‘correspond with the first appearance of Islam, bringing in its train myriads of Indo-Scythic tribes, whose only objects of worship were the sun, their horse, and the sword, and who were ready to adopt any faith or sect; and authorise us to conclude it was at this time that the Kathees crossed the Runn, in their passage from Mooltan, and established themselves in the region of the Sauras, where their influence became so predominant that the name of Kathiawar superseded the ancient appellation of Sourashtra.’ In his *Annals of Rajasthan*, the Colonel at page 101 of Vol. I. says: ‘Of all its (Sourashtra) inhabitants the Kathee retains most originality; his religion, his manners, and his looks, all are decidedly Scythic. He occupied, in the time of Alexander, that nook of the Punjáb near the confluent five streams. It was against these Alexander marched in person, where he nearly lost his life, and where he left such a signal memorial of his vengeance. The Kathee can be traced from these scenes to his present haunts. In the earlier portion of the annals of Jesalmere mention is made of their conflicts with the Kathee; and their own traditions fix their settlement in the peninsula from the south-eastern part of the valley of the Indus, about the 8th century.

“ ‘In the 12th century the Kathees were conspicuous in the wars with Prithwi Ráj, here being several leaders of the tribe attached to

his army, as well as to that of his rival, the monarch of Kanoj. Though on this occasion they acted in some degree of subservience to the monarch of Unhilwara, it would seem that this was more voluntary than forced.

“ ‘The Kathee still adores the sun, scorns the peaceful arts, and is much less contented with the tranquil subsistence of industry than the precarious earnings of his former predatory pursuits. The Kathee was never happy but on horse-back, collecting his black mail, lance in hand, from friend and foe.’

“ Colonel Tod thus gives his impression about the Kathees: ‘This morning I was gratified for the first time by the sight of a genuine Kathee, proceeding to the economy of his wheat fields, which were most industriously irrigated, and, like himself, a fine specimen of purely natural production. His manly form, open countenance, and independent gait, formed a striking contrast to the careworn peasantry we had left behind, and those throughout Grangetic India. His look denoted that the field was his own, and that courtesy would be more efficacious than force in obtaining the tithes of its produce. Everything was substantial; the bullocks large and well fed; the ploughmen, all Kathees, in their peculiar garb, gave us a courteous salutation, and frank replies to whatever questions were put to them, and stood erect, as if they felt themselves of some importance in the scale of humanity.

“ ‘The Kathee, though imbued with all the chivalrous pride of Rajput, unlike him, “venerates the plough,” yet even in putting his hand to this implement, it is with an air of conscious dignity, and he is equally ready to enact the part of Cincinnatus and grasp his lance, which, ere he commences his day’s work, he plants firmly in the furrow, as if to say “*gare qui touche*” the field or its owner. To him the transition from eternal strife to monotonous tranquillity cannot but suggest conflicting reflections, and knowing them to be surrounded by ancient foeman and despotic masters, I should be sorry to see a wider disunion between their military and industrious habits; but while ever ready to resist aggression, I would have them learn to appreciate the blessings of peace, and so long as their rights are respected, we may hope that their lawless habits may be controlled without the destruction of that ennobling spirit, which has secured their mental independence from the days of Alexander.’

“The Kathee of the present day has not much deteriorated from the Kathee of Colonel Tod’s time (1839); though he now thinks less about his lance and more about his plough, yet in spirit the Kathee is nearly all the same as before.

“In the course of my inspection tour through the Amreli Division, I often came across Kathees, whose appearance answered to the description given above. I may particularly mention the instance of a Kathee whom I met at Dhari. He had just

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returned from Bahárwatism and surrendered himself to the police Nayab Subha of the division. Though culprit in the eye of the law, and though he was virtually in the custody of the police, his general demeanour and appearance excited my adm. ration and curiosity. He was calm and self-possessed, thoroughly alive to the position he was in, and yet having once trusted the police, he seemed quite free from any apprehension or misgiving. His nature seemed frank, and he was always courteous in his replies. He described to me the hardships he had undergone during the period of Baharwatism, which period he generally spent in the Gir. He was by constitution strong and robust, though a little emaciated in consequence of the hardships attendant upon the life of Baharwatism, from which he had just returned. In short, he was a fine specimen of manhood, or, to use Colonel Tod's words, 'a fine specimen of purely natural production.' Like the Rajputs, the Kathees are beginning to betake themselves to peaceful habits and to agriculture, though the spark of their old valour has not yet been extinguished. This change is, I learn, greatly due to the influence of the Swami Narayen sect. The Kathees in this territory number in all 3,325, of whom 3,321 are in the Amreli Division, and the remaining four in the city. In the Amreli Division also, it is not in every Mahal that they are found. But the Dhari and the celebrated tract known by the name of 'Gir,' offered a good shelter to them, and hence their settlement in the Dhari Mahal. They enjoy Giras lands, disputes regarding which frequently furnish a plea for going into Bahárwatism.

“688. The Maráthás are an important caste in this Territory. His Highness the Maharaja belongs to this caste. There are several Sirdárs and Mánkaries who belong to this caste. Out of the total 19,413 Maráthás in this territory, 13,025 are in the city, 1,896 in the Amreli Division, 1,754 in the Nowsari Division, 1,180 in the Baroda Division, 934 in the Kadi Division, and 624 in the camp.

“The Maráthás claim to have originally been Rajputs, and are akin to them in their martial spirit. As a well-to-do Pátidár will disdain to call himself a Kanbi, so a Deccani Kunbi in pretty good circumstances will generally disdain to call himself a Kunbi, but must name himself a Maráthá. So long as he cultivates land and conducts the agricultural operation himself he is content to call himself a Kunbi, but when he rises above that level he styles himself a Maráthá. There are, however, several families who bear surnames of historical celebrity, and who are, though reduced to poverty, regarded by all as genuine Maráthás. Among the genuine Maráthá families also, five families are regarded as very pure, and they are known by the term Panch-kuli.

“689. The Bhats or Bárots are the bards of Guzerath. When the Rajputs were in power, the Bhats wielded a deal of influence. In all treaties, engagements, and agreements, the Bhats or Bárots were usually consulted. They were the securities for the due performance of the contract or agreement, and in order to enforce the performance of agreements they had recourse to what is called the ‘Trágá,’ which generally consisted of shedding the blood of the security or of some member of his family, or even killing a relative of his at the door of the prince or person from whom enforcement of the agreement was sought or by whom the agreement had been broken. Another way of enforcing the performance of the agreements was by the ‘Dharna,’ when the security and his castemen formed a cordon round the house of the principal and fasted there day and night until compliance with the demands was obtained. The Bárots sang the exploits of Rajput chiefs, and recorded their genealogy. Even now the profession of Yahivanchas, or genealogists, pays well. The Rajput and Koli Girassias have their Yahivanchas, who visit them regularly at an interval of a few years. Yahivanchas read to their Yajmans or patrons the account of their ancestors. New births, marriages, and deaths, new acquisitions and any other event that may have occurred in the family since the Bárot’s last visit, are then recorded, and the Bárot is liberally remunerated for his labour. The books of the Yahivanchas generally contain interesting and useful information. They are often useful pieces of evidence in settlement claims and judicial proceedings. The fair season is generally a travelling season with the Yahivanchas. The Bhats wear the sacred thread. Those who are known as Brahma Bhats consider themselves superior to other Bhats.

“690. The Dheds number 110,040, of whom 46,647 are in the Kadi Division, 38,340 in the Baroda Division, 15,472 in the Nowsari Division, 7,636 in the Amreli Division, 1,569 in the city, and 376 in the cantonment.



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“The Dheds consider themselves as being originally Rajputs, and they have such surnames as Solankis, Chavdas, Waghelas, &c, and they have their Vahivanchas also. The Dheds form a distinct community by themselves; they have their priests their Sadhus, their tom-tom and music players, their Bhavaiyas and Bhands. The music players of the Dheds are called Turis. In the Kadi Division a caste of the Dheds is known by the name of Meghwars.

“Weaving cloth and working as labourers are the main occupations of the Dheds.

“691. The Wághérs are found in Okhamandal or Dwarka. They are a well-built race and tall in stature. They are said to have come to Dwarka from Kutch. ‘They are a spurious branch of the Jadeja family of Bhuj, one of whom, called Abra, with the cognomen of Muchháwal, or “the whiskered,” from a tremendous pair of these adjuncts to the face, came from Kutch in the time of Binna Sowah (the Vadhel Chief of Armada and Beyt) in whose family he intermarried, and from whom he held in charge the thana or garrison of the castle of Gromtee or Dwarka. His son had offspring by a woman of impure caste, and they assumed the name of ‘Wághér, with the distinctive affix of *manik* or “gem.” ’ Colonel Legrand Jacob, however, doubts the correctness of this story regarding the Kutch origin of the Wághérs. He says that the origin of these tribes is lost in obscurity. By some they are supposed to be aborigines of the soil. According to Captain McMurdo, Abra’s son, Jehoji, came from Kutch to Dwarka, and Jehoji’s son, Hamirji, married a Herol Rajput girl, who had been brought up in a Wághér family, and it was he who assumed the title of Manik, as distinguished from the other Wághérs. So, then, although the Wághérs with the affix Manik might be traced to Kutch all the Wághérs generally can hardly be so traced. They are more correctly the aborigines of the soil.

“Piracy was at one time the main occupation of the Wághérs, but with the establishment of order their occupation is gone. They are now mostly cultivators. But their original spirit is hardly extinct. The instance of a Wághérs, who, to escape from being arrested, jumped down from the terrace on the fourth storey of the palace here, and immediately jumped on horse-back in Maharajah Khunderao’s time, is fresh in the minds of many people here. They are a naturally turbulent tribe, but have been kept within bounds by the strong arm of the law.”

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## CHAPTER XIII.

### OCCUPATIONS OF THE PEOPLE.

692. The last of the tables contained in Vol. II. deal with the occupations of the people. In classifying these the system adopted by Dr. Fair in England has been followed so far as it has been possible to do so in a country where the conditions of life and the circumstances of the people differ materially from those prevailing in Western Europe.

The method known by Dr. Farr's name is not, perhaps, that in every single respect best adapted for the exhibition in exact detail of the trades and occupations of an Eastern people. There were, however, reasons which made it preferable to any other system. It had been recommended by two committees of experts, and had been followed with more or less fidelity on previous occasions in the preparation of provincial returns. No substitute suggested for it was entirely free from objection. Modifications of it which had been proposed would, if adopted, make comparison with former returns difficult, and it was thought that it would be retained again at the compilation of the English returns for 1881. The objections to its use also were largely, if not entirely, removed by the provision which was made rendering it incumbent on each provincial reporter to bring out in his report all the facts regarding occupations collected in the collation of the schedules.

693. The instructions were as follows:—

“It is not intended that the information regarding occupations collected at the census should be circumscribed and limited to the extent which Dr. Fair's system prescribes. Nor is it desirable in this, the first systematic attempt to collect for all India full information in regard to the distribution of the people by occupation, to shut ourselves off from the many interesting statistics, now collected in the village tables, throwing light on a topic of such interest as the various crafts, trades, and occupations followed by the residents of this populous country.

“There are doubtless occupations recorded in the village tables which have a strange sound to English ears. For instance:

Tracker, private tracker.

Jokers and story-tellers.

Earpickers.

Pigeon-flyers.

Makers of lime preparation for killing hairs.

Wedding-ornament makers.

Meat-beaters.

Pimps.

Panders.

Hail-avorter.

Prayer-mutterer.

Curer by incantation.

Magician.

Pilgrim conductor. Tattooers.

Tattooers

Leaf-plate maker.

Devil-driver.

Exorcisor.

**Gamblers.****Soothsayer.**

and many others which might be extracted from the list of occupations in the various provinces. Information in regard to such occupations might probably be passed over without much loss; but with the small amount of knowledge we really possess as to the trades and crafts of the population of our provinces it is better to err on the side of collecting too much than too little. The village tables will readily yield all the facts that have been collected in the working registers, and in the reports these facts should be brought to light for the use of the public.”

694. Unfortunately these instructions have not always been followed, and the deputy-superintendent of the Punjab Census, who has in his report written at some length condemning the system of classification adopted, is a conspicuous instance of this failure. He has neglected to carry out the instructions received, and the consequence is that where the classification fails, the information he has collected for the Punjab is no longer available. This information if he had followed the instructions would have been ready to his hand, and from it he could have thrown light upon any of the figures which condensation in the general classification had rendered obscure. The real difficulty of

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classifying the Punjáb occupations is incidentally brought out in Mr. Ibbetson's paragraph 714. Instead of the names of occupations being recorded in the abstracting offices exactly as they were given in the enumerators' schedules, and then being examined under the control of one responsible officer, with the view of arranging under one common denomination all the various names which might appropriately be referred to such a common term, these different names were treated differently in the ten different offices in which the Punjab schedules were abstracted, and different forms of combination were adopted, making it impossible to trace back the various designations which had been used. Thus, instead of a catalogue of all the various trades and occupations followed in the Punjab having been prepared, and against each trade and occupation the number of persons following it having been shown, all that has been obtained is contained in ten varying lists which have been prepared on varying principles, and these lists are not available in the Census volumes. Mr. Ibbetson describes what occurred in his abstracting offices in the following words:—"My orders to the divisional officers were that they were to take together such entries as conveyed precisely the same meaning though in different language. The separate forms assumed by the entries of occupation must have numbered many thousands, and it would have been absurd to have tabulated separate figures for *hájám* and *bál kátna*, for 'barber' and 'hair-cutter.' At the same time I directed them in no case to put together any two entries between the meaning of which any difference at all existed. Unfortunately their views as to identity of meaning while they differed in form agreed in their expansive nature. One man put Chamár and 'boot-maker' together, another, Chamar and 'tanner;' one took Máchhi and 'cook' as having precisely the same meaning, another Machhi and 'water-carrier.' And indeed not only were both right in a sense, but each was probably as nearly right as was possible for the locality for which he was tabulating the figures; for the staff

was especially selected for local knowledge and experience, and as I have shown elsewhere, not only is the same word used to denote totally different occupations in different parts of the province, but the group of occupations which is peculiar to, and still more the particular occupation of that group which is most commonly and distinctly followed by one and the same caste, varies from one place to another. As it was, the number of *different* headings for occupations returned to my office, after the divisional officers had finished their classification, was no less than 2,975.”

In point of fact, the difficulties that have arisen in connexion with the Punjáb classification of occupations has its origin in the deputy superintendent's omission to act upon the very instructions I have quoted, an omission which was accidental on his part arising from his not having noticed the issue of these instructions. \* It was considered that whatever difficulties or faults there might be in the system of classification adopted for the Indian returns, these would be effectually minimised, if not compensated for, by the list of trades and occupations, the preparation of which was provided for in the instructions that have been quoted above. If the Punjáb deputy superintendent had prepared and published his list of the 2,975 differently named trades and occupations noted in his 714 paragraph, all difficulty in apprehending the exact meaning of the figures in his general table 12, his classified list of occupations would have disappeared.

695. The system which Dr. Farr has made familiar to English statisticians divides the occupations of the people into seven great classes. These are subdivided into 18 orders, and these orders again comprise subordinate heads termed sub-orders. In the last of the tables contained in the second volume of the Indian Census returns, Table XVIII, and Supplemental XVIII. the occupations are arranged on this system for the whole of India, or at least for that part of India for which statistics have been collected. These figures are tabulated by orders and sub-orders for the entire population, arranged according as it is urban or rural. The urban population being shown in the column headed town and the rural population in that headed village. In a subsequent table which will be found in the third volume of the returns a more minute classification of the trades and occupations of the male population has been attempted. Certain group heads, 485 in number, which compose the 81 sub-orders, are there given, and the figures under

these 485 minor headings are given for each province from which

\*Mr. Ibbetson's omission to notice the issue of these instructions is made clear in his remarks forwarded to the Government of India with the Punjab Governments, 2,755 of 1882, where he says, "I submitted to the Census Commissioner a classified list, of my occupations with No. 1,480, dated 28th September 1881. No other official communication passed on the subject till the 23rd February 1882." In commenting upon these remarks I had to point out that Mr. Ibbetson had overlooked a very important communication from my office, and I quoted the circular from which extracts have been made in this chapter, dated 25th October 1881.

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detailed returns of occupations have been received. This embraces the whole of the British territories excepting Assam, from which no information for this table has been received, and includes the native states of Baroda, Central India, Mysore, and Travancore. Owing to the omission of Assam and of certain native states the total population embraced in the more detailed returns is somewhat less than that of all India, numbering 112,524,473, while the more complete and less detailed table, Supplemental XVIII., includes 129,941,851 males.

Supplemental Table XVIII. shows two orders which are there given as Jess in number than the figures in Abstract LXXXV.; these are Order VII., Sub-Order VI., and Order XIII., Sub-Order 1. In all other cases the figures of the abstract are either identical with or less than those in the supplemental table. The difference in these two cases is thus explained.

Messengers and porters are given as 174,598 in the Supplemental Table XVIII. at page 292 of Vol. II., while in the abstract they are given as 178,953. The difference, 4,355, by which the more detailed statement is in excess of the briefer table, is due to the addition from the Central Province returns of the details in the margin, while in the case of Ajmere, Bombay, and Hyderabad, 57,1,267, and 18, have been excluded from this head.

210	porters for hire
3136	grain carriers
2300	bazaar porters
37	railway telegraph service
14	others
5697	

To the details under Order XIII., Sub-Order 1, where the difference between the two statements is 28,738, by which figures the more detailed statement is in excess of the briefer form, 28,738 bangle sellers have been added in the North-West Provinces under "lac-dealers."

The figures for the sub-orders in Supplemental Table XVIII. are extracted below for convenience of reference. Only occupations of males are given.

Totals of Table XVIII.—All India.

Order.	Sub-Order.	Total.	
I.	I.	580185	Officers of national government.
	II.	791379	Officers of municipal village and local government.
	III.	133285	
II.	I.	311070	Army.
	II.	300	Navy.
III.	I.	601164	Clergymen ministers priests church and temple officers.



	II.	31628	Lawyers and law stationers and law stamp dealers.
	III.	113579	Physicians surgeons and druggists.
	IV.	32177	Authors and literary persons.
	V.	10347	Artists.
	VI.	187695	Musicians.
	VII.	58807	Actors.
	VIII.	166356	Teachers.
	IX.	11494	Scientific persons.
V.	I	27970	Engaged in boarding and lodging.
	II.	2149629	Attendants domestic servants.
VI.	I.	983869	Mercantile men.
	II.	886148	Other general dealers.
VII.	I.	61031	Carriers on railways.
	II.	635482	„ „ roads.
	III.	322688	„ „ canals and rivers.
	IV.	104237	„ „ seas and rivers.
	V.	64067	Engaged in storage.
	VI.	174598	Messengers and porters.
VIII.	I.	51089021	Agriculturists.
	II.	19210	Arboriculturists.
	III.	166355	Horticulturists.
IX.	I.	754512	Persons engaged about animals.
X.	I.	19384	Workers in books.
	II.	3146	„ „ musical instruments.

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Order.	Sub-Order.	Total.	
X.	III.	1005	Workers in prints and pictures.
	IV.	15338	„ „ carving and figures.
	V.	4101	„ „ tackle for sports and games.
	VI.	819	„ „ designs, medals, and dies.
	VII.	2963	„ „ <b>watches and philosophical instruments.</b>
	VIII.	1	„ „ <b>surgical instruments.</b>
	IX.	4293	„ „ arms.
	X.	52095	„ „ machines and tools.
	XI.	11963	„ „ carriages.
	XII.	6114	„ „ harness.
	XIII.	16913	„ „ ships.
	XIV.	808712	„ „ houses and buildings.
	XV.	9343	„ „ furniture.
	XVII.	61220	„ „ chemicals.
XL	I.	178519	„ „ wool and worsted.
	II.	51085	„ „ silk.
	III.	2607579	„ „ cotton and flax.

	IV.	52286	„ „ mixed materials.
	V.	2082191	„ „ dress.
	VI.	108729	„ „ hemp and other fibrous materials.
XII.	I.	640521	„ „ animal food.
	II.	1445916	„ „ vegetable food.
	III.	708699	„ „ drinks and stimulants.
XIII.	I.	37107	„ „ grease, gut, bones, horns, ivory, whalebone, and lac.
	II.	263056	„ „ skins, feathers, and quills.
	III.	943	„ „ hair.
XIV.	I.	489618	„ „ gum and resin.
	II.	235318	„ „ wood.
	III.	3092	„ „ bark and pith.
	IV.	403357	„ „ bamboo, cane, rush, straw, and leaves.
	V.	7670	„ „ paper.
XV.	I.	3428	Miners.
	II.	2602	Workers in coal.
	III.	667286	„ „ stone and clay.

IV.		569128	„ „ earthenware.
V.		32841	„ „ glass.
VI.		63011	„ „ salt.
VII.		227673	„ „ water.
VIII.		459157	„ „ gold, silver, and precious stones.
IX.		11019	„ „ copper.
X.		10419	„ „ tin and quicksilver.
XI.		139	„ „ zinc.
XII.		992	„ „ lead and antimony.
XIII.		123165	„ „ brass and other mixed metals.
XIV.		454555	„ „ steel and iron.
XVI.	I.	7248491	General labourer.
	II.	426109	Other persons of indefinite occupation.
XVII.	I.	46262	Gentlemen annuitants.
XVIII.	I.	48794195	Unspecified and of no stated occupation.

696. With these remarks I proceed to review the tables in which the occupations of the males in the different provinces are displayed. Turning now to the sub-orders, 81 in number, of which details are given in the list above, it will be seen that the great mass of the population are virtually confined to seven of these heads, including in those seven Order XVIII., Sub-Order 1, “persons of no stated occupation.” This last designation covers 48,794,195 persons, and includes a very large proportion of children under 10 years of age. The figures are rioted in the margin. The largest figure is found under Order VIII., Sub-Order I, “agriculturists,” and includes 51,089,021 persons. Next in numbers, but with a

great gap between

Order.	Sub-Order.	Number.	Designation.
VIII.	I.	51089021	Agriculturists.
XVI.	I.	7248491	Indefinite labour.
XL	III.	2607579	Cotton manufacture.
V.	II.	2149629	Attendants, domestic servants.
XI.	V.	2082191	Workers in dress.
XII	II.	1445916	Workers in vegetable food.
XVIII	I.	48794195	No stated occupation or unspecified.
Total	-	115417056	

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them, comes Order XVI., Sub-Order 1, "labourers and others, branch of labourundefined." These number 7,248,491 persons. Immediately succeeding them come "cotton manufacturers and workers in cotton," Order XL, Sub-Order 3, 2,607,579 in number. They are followed by "attendants and domestic servants," Order V., Sub-Order 2, who muster 2,149,629. Sixth on the list is Order XL, Sub-Order 5, workers in dress," 2,082,191. Last come the "workers in vegetable food," Order XII., Sub-Order 2, 1,445,916.

697. These seven sub-orders comprise 115,417,056 out of the total male population of India, thus leaving 14,524,995 to be distributed amongst the remaining 74 sub-orders. Twelve of these 74 sub-orders comprise numbers in every case exceeding half a million. I give them below:—

Order VI.	Sub-Order 1.	Mercantile men number	983869
„ VI.	„ 2	Other general dealers	886148
„ X.	„ 14	Workers in houses and buildings	808712
„ I.	„ 2	Officers of local and village government	791379
„ IX.	„ 1	Persons engaged about animals	754512
„ XII.	„ 3	Workers in drinks and stimulants	708699
„ XV.	„ 3	„ in stone and clay	667286
„ XII.	„ 1	„ in animal food	640521
„ VII.	„ 2	Carriers on roads	635482
„ III.	„ 1	Clergymen and priests	601164
„ I.	„ 1	Officers of Government, National	580185
„ XV.	„ 4	"Workers in earthenware	569128

698. There are also five other sub-orders, in each of which the numbers are over 400,000, which—taken with the first 12—bring up the male population included in the 17 to 10,859,881; leaving less than 4,000,000 (four millions) to be distributed over the remaining sub-orders. These five last large sub-orders are—

Order XIV.	Sub-Order 1.	Workers in gums and resins	489618
„ XV.	„ 8.	„ in gold, silver, and precious stones	459157
„ XV.	„ 14.	„ in iron and steel	454555
„ XVI.	„ 2.	Persons, of indefinite occupation	426109
„ XIV.	„ 4.	Workers in bamboo	403357

699. So far as I have hitherto gone I have taken up figures which deal only with the orders and sub-orders; and have dealt with the statistics for all India, omitting any consideration of the details under the various provinces. Table 18 of Vol. 2 gives these details; and it will be as well to examine by the light of that table the figures for the 24 sub-orders which have already attracted attention by reason of the large numbers of persons found against any one of them.

700. It is unnecessary to discuss the figures under Order XVIII, Sub-Order 1 — “Persons of no stated occupation” — as it has already been pointed out that a large proportion of this class is the child population. 13 millions are found in Bengal, over 4 millions in Bombay, 8 millions in the North-West Provinces, 5 millions in Madras, 5 millions in the Punjab, 3 millions in Rajputana, 2 millions in Central India, 2 millions in the Central Provinces, and 2 millions more in Hyderabad and Mysore.

701. Under the head of agriculture, where Order VIII, Sub-Order 1, shows 51,089,021 persons, reference to page 264 of Vol. 2, under Table 18, shows that 13 millions of these are found in Bengal,  $10\frac{1}{2}$  millions in the North-West Provinces,  $6\frac{3}{4}$  millions in Madras,  $4\frac{1}{4}$  millions in the Punjab, and  $4\frac{3}{4}$  millions in Bombay. The Central Provinces have  $2\frac{1}{2}$  millions, Hyderabad more than a million and a half, Rajputana a million and a half, Mysore a million, Berar and Burmah each, between six hundred and seven hundred thousand, Baroda nearly half a million, and Travancore a quarter of a million.

702. The details of Order XVI., Sub-Order 1 — “Labourers and others: Branch of labour undefined” — give  $2\frac{1}{2}$  millions against Bengal, over a million against the North-West Provinces, 400,000 against Bombay, over half a million against Madras, 124,000 against the Central Provinces, Hyderabad over three-quarters of a million, Central India half a million, Rajputana 345,000, Burmah 92,000, Travancore nearly 200,000, and Cochin 85,000. Practically, the persons included in this sub-order and order are a portion of the agriculturist class, the labourers being really agricultural labourers though they may be sometimes employed on roads or excavation, or in other ways.

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703. As will have been observed none of the other sub-orders contain numbers in excess of two millions and three-quarters. Order XL, Sub-Order 3—Workers and dealers in cotton and flax muster 2,607,579. In Bengal there are 484,000, in Madras 420,000, in the North-West Provinces 519,000, in the Punjáb 437,000, in Hyderabad 130,000, and in the Central Provinces 240,000. Rajputana and Cochin show none, details not having been given for these States, and the numbers which, should appear under this sub-order are evidently understated. It is not, probable that the north-West Provinces, if the returns were correctly given, would show a larger number under this head than Bengal with its much larger population.

704. Under Order V., Sub-Order 2—“Attendants, domestic service”—which ranks next in numbers, Bengal stows almost half the entire number, 942,000 out of 2,149,000. The figures under this sub-order are largely understated. Bombay shows only 173,000, and Madras 113,000, the North-West Provinces 100,000, and the Punjab 100,000; while Rajputana has 271,000, and Hyderabad and Central India, each, over 150,000

705. Order XI., Sub-Order 5—“Workers in dress”—has 2,082,191; the North-West showing the largest numbers, 439,000, Bengal 420,000, Madras 292,000, the Punjab 337,000, and Bombay 207,000, Hyderabad has 133,000, Rajputana shows none. This is clearly an error. The figures here are also understated.

706. Order XII., Sub-Order 2—“Workers in vegetable food”—comes next with 1,445,916, but the numbers here also are considerably understated. The North-West shows the greatest number, 340,000, and Bengal 222,000. There must undoubtedly be quite as many, probably considerably more, workers in vegetable food in Bengal than there are in the North-West. Bombay has 212,000, Madras 138,000, the Punjab 318,000.



707. Turning to the other large sub-orders—Order VI., Sub-Order 1—Mercantile men, 983,869, shows the largest number in Bengal, 190,000: the North-West Provinces have 92,000, the Punjab has 61,000, Bombay 120,000, Madras 78,000, Hyderabad 125,000, Rajputana 145,000. The number of this class would probably be more correctly given if Sub-Order 2—“Other general dealers”—were included with Sub-Order 1—Mercantile men. The figures would then amount to 1,870,017. Grouping the two together, Bengal would show over 600,000. The North-West Provinces would still be defective with 133,000, Madras would, show 186,000, Bombay 135,000, the Punjab 90,000, Central India 100,000, and Hyderabad 170,000. But the figures are, throughout, understated.

708. Order X., Sub-Order 14—“Workers in houses and buildings”—includes masons and a certain number of carpenters, and, with these two items, should embrace more than 808,712, the total now shown. The Punjab under this sub-order shows 152,000, Madras 132,000, the North-West Provinces 130,000, Bengal 121,000, Bombay 116,000. 709. Order I., Sub-Order 2, which comes next in numbers—“Officers of local and village government”—with 791,379 persons, has no details for Mysore, Rajputana, Travancore, or Cochin. Both in Rajputana and Mysore there must be large numbers of persons who should be included under this head. Bengal shows 193,000, the North West Provinces 151,000, Madras 141,000. Bombay has only 30,000 (this return being evidently defective), Berar almost as many, 26,000, and in the Central Province there are double as, many, 64,000. The Central Province, with its smaller population, and Berar, which has only between three and four millions, should take a place very much below Bombay, in numbers, in this particular order.

710. The “Persons engaged about animals,” Order IX., Sub-Order 1, are 754,512 in number. Here again neither Rajputana nor Cochin show any; and the returns obviously understate the real number of this class. Bengal shows 240,000, Madras 106,000, the North-West 183,000, the Punjab only 34,000, Bombay 112,000, the Central Provinces 53,000, and Assam as many as 52,000.

711. Under Order XII., Sub-Order 3, where the “Workers in drinks and stimulants” are shown, there are 708,699 the largest number being shown in Madras, 210,000, Bengal has 137,000, the

North-West Provinces 106,000, the Punjab only 7,800, while Hyderabad shows 80,000, Travancore 52,000, and Bombay 36,000. The figures here, again, are considerably understated.

712 "Carriers on roads," Order VII., Sub-Order 2, with 635,482, are not given in full. Bengal shows 189,000, the North-West Provinces 158,000, Bombay only 39,000, Madras 68,000, and the Punjáb 89,000. As details for Rajputana and other States are wanting no entry here can be given for Rajputana, though there is a large number of carriers in the Rajputana States who are employed throughout the whole of Upper and Central India.

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713. The priestly order, Order III., Sub-Order 1, greatly understates the numbers of persons who should be entered in it. Out of the 601,164 entered under this head, one third are found in Bengal alone, and 91,000 in the North-West, and 123,000 in the Punjáb; while Bombay evidently understates the total number of priests at 18,000, and Berar is extremely deficient with 757 only. For Rajputana the return is blank. Hyderabad shows 21,000 and Madras 80,000. Roughly speaking, the numbers may fairly be doubled to give anything like an accurate account of the numbers of priests and temple officers in India.

714. Order XV., Sub-Order 3—“Workers in stone and clay”—has more than five sixths of its entire number in the three provinces of Madras, the Punjáb, and the North-West; the Punjáb containing 200,000, Madras 185,000, and the North-West 132,000. Bengal is insufficiently represented with 40,000, as the order covers the scavengers of the country, of whom there are many in Bengal.

715. Order XII., Sub-Order 1—“Workers in animal food”—has more than one half of its entire number, 640,521, in the Bengal Presidency, where there are 382,000. Madras has 49,000, the North-West Provinces 53,000, and the Punjab only 25,000, Bombay 84,000, Hyderabad 44,000.

716. “Officers of National Government,” 580,185; Order I., Sub-Order 1, are not given with accuracy, Bombay showing 178,000 out of the total number, while the North-West Provinces and the Punjab show respectively 32,000 and 62,000. It is evident that many of the village officers who should appear in Sub-Order 2 of this order have been shown, in Bombay, as officers of the National Government.

717. The last of the large orders in excess of half a million is Order XV., SubOrder 4—“Workers in earthenware”—in which are included potters. The numbers of this class are evidently understated at 569,128. None are shown against Rajputana and Cochin. Bengal has 142,000, the North-West Provinces 102,000, Punjab 87,000, Madras 70,000, Bombay 62,000, the Central Province 27,000.

718. In the accompanying abstract, the minor details which have been collected in the various provinces and Spates for the group heads already referred to are given, the total for the British provinces being distinguished from the figure for the four native States. These totals are taken from the statements which will be found at pages 71 to 88, Vol. 3, giving the list of occupations of males. That list gives information for all the British provinces except Assam, from which no returns have been received, and for four of the native States, Baroda, Central India, Mysore, and Travancore, but the arrangement of the details, both in Central India and Travancore, is particularly defective, and by no means represents, with accuracy, the exact distribution of the population of those States according to occupation.

719. The following trades and occupations return in each instance more than a million:—

Tenant cultivators	29207150	Cotton manufacture	2115196
Agricultural labourer	7628444	Domestic servants	1765678
Land proprietors	6418313	Beggars gipsies vagrants	1256559
General labourer	5813932		

720. The trades where the numbers returned range between half a million and a million are the following:—

Corn, flour, seed merchant or dealers	740685	<b>Hairdressers</b>	634671
Shopkeepers, general dealers	732969	Local village servants	541596

721. The occupations where the numbers are between a quarter of a million and half a million are the following:—

Carpenters	499248	Scavengers	329493
Earthenware manufacture	494134	Civil Service	320625
Laundrymen	477949	Fishmongers	310369
Shepherds	467750	Bargemen, watermen, lightermen	296349
Shoemakers	458533	Fishermen	289521
Oil millers	452439	Farm servants, indoor	279712
Farmers, graziers	419.412	Wine and spirit dealers	276605
Goldsmiths, silversmiths	401582	Tailors	259855
Hindoo priests	397954	Carmen, carriers, carters	227189
Blacksmiths	384908		

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722. The other trades where the numbers are below a quarter of a million, but exceed 100,000, are the following:—

Moneylenders	221030	Palanquin bearers	153448
Greengrocers	220214	Police	148073
Soldiers	217374	Cotton, calico dealers	147944
Water carriers	208020	Gardeners	139635
Cowkeepers, milk sellers	195297	Bakers, grain parchers	138159
Camel men, pack bullock men, pack pony drivers, muleteers	185924	Basket makers	134646
Porters	178338	Artizans, mechanics	133646
Clay dealers and labourers	175465	Commercial clerks	131703
Timber merchants and dealers	173305	Bricklayers	127502
Government artificers, workmen, messengers	171404	Bangh, narcotic sellers	118234
Cattle dealers	169490	Tobacco sellers and dealers	110493
Land, estate agents	153970	Confectioners	103791
		Merchants	100291

723. A reference to the Return in Vol. 3, at pages 71 to 88, will show how these numbers are apportioned amongst the various British provinces and the native States, and will also serve to show where the distribution is markedly inaccurate, as a comparison of the numbers in neighbouring provinces and the proportion borne to the population of each of those provinces will give a very fair idea of any grave deficiency where defects exist.

724. Taking the larger trades, where the numbers exceed millions, it will be observed that the Sub-Order 1, group head “Land Proprietor,” of Order VIII., “Agriculturists,” shows a very much larger number of proprietors in the Punjab than in Bengal; and again, the Punjab figure, 2,331,000, is more than twice as many as the figure for the North-West Provinces, 977,976. It is not to be believed that the Punjáb, with its smaller area\* and smaller population, should have a much larger number of land proprietors than the adjacent provinces—the North-West—and if we turn to the group-head VI., where tenant cultivators are shown, it seems that in the Punjab a large number of persons, who are virtually tenant cultivators, have been shown as proprietors, or that a large number of proprietors in the North-West Provinces have been shown as tenant cultivators. The figures are for the Punjáb, under tenant cultivators, Puttadars, Ryots, 1,473,846; while in the North-West Provinces they are 7,648,042.

Mr. Ibbetson remarks, concerning the head “landowners”: “It is very probable that “many people who own land, but whose principal source of income is some occupation other than agricultural, may have returned themselves simply as landowners,” and he notes that there was a difficulty felt in filling up the entries for landowners. He says further, “The sons of a landowner who live with him and assist in the cultivation of his fields are, strictly speaking, not themselves proprietors, as they have no actual property in the land so long as their father lives. I think that the proper course obviously is to follow the status, and to record such people as landowners; and I believe that this course was, as a rule, adopted, but in some cases they may have been entered as tenants.” It is very possible that the number of landowners in the Punjáb returns has been swelled by the inclusion of persons who, though they may have reversionary rights, are not

actually proprietors of the soil.

725. It would seem, too, as if the agricultural labourers are not very accurately defined in this classification. Madras shows 2,142,000, and the North-West Provinces 1,773,000, while Bengal has only 1,103,000. On the other hand, the general labourers in Sub-Order 1 of Order XVI show against Bengal 2,543,000, Madras has 541,000, the North-West Provinces 1,010,000, and the Punjab 322,000. But it is difficult to offer any suggestive explanation of the differences that are observable in these details. There is no explanation given in the Bengal Report of the very small number of landowners in that great province. It is quite possible that the want of agricultural returns, for which the Bengal province has long been conspicuous, a want that has its origin in the permanent settlement of the province which dissociates the Government very much from the landowning class, has prevented the reviewer, and has also prevented the district officers of Bengal, from noticing this extraordinary deficiency. But if the Return of Bengal is correctly returned, and there really are only 397,000 land proprietors in that large province, each owner of land has, on an average, more than half a square mile to himself. That I do not believe to be the case. There would seem to be a considerable deficiency in the number of persons returned in Bengal as land proprietors. In all probability a large number of men who possess subordinate interests

\*British Territory only.

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in the land, but who are none the less proprietors, have been included in the grouphead VI., "Tenant Cultivators, Puttadars, and Ryots," while, properly speaking, their place should have been under group-head I., "Land Proprietor."

726. Of the 2,115,196 persons shown as cotton workers and dealers in Order XI., SubOrder 3, under group-head 5, the North-West Provinces show 436,000, the Punjáb 393,000, Bengal 406,000, Madras 384,000, and Bombay 141,000. It would appear as if Bombay had understated the number of persons engaged in this business.

727. The only other two large orders are the general labourers and the beggars and vagrants. The general labourers, as has already been remarked, are probably stated without sufficient precision, a part of them being shown in some cases under the head of agricultural labourers; and in other cases agricultural labourers being shown under the heading "general labourers." The two group-heads if taken together, 13,442,376, would probably give a fair idea of the number of the day labourers of this part of the country for which details are given.

728. "Beggars and vagrants" are the last of the group-heads in excess of one million. Of the 1,256,559 under this group-head, the Punjáb shows the largest number, 306,000. Bengal has 260,000, the North-West Provinces 234,000, Bombay 172,000, Madras 90,000, and the Central Provinces 70,000.

729. The heading "municipal, local, and village servants" contains no entries against Baroda, Mysore, or Travancore. The figure for the Punjáb appears to be short, as only 51,248 are given there, while the Central Provinces, much smaller in population, have 55,000. The entry under this head does not fully represent the number which should appear under this title.

730. Travancore is the only one of the provinces and states which makes no entry against shopkeepers, general dealers. More than half the entire number are found in Bengal, 420,000. Madras has 100,000. The figures for the North-West are much understated with 16,641; similarly the Punjáb with only 17,833. A large part of the deficiency may probably be traced to the heading "corn, flour, seed merchant, dealer," of Sub-Order 2 of Order XII., under which name the North-West Provinces show 191,000, and the Punjáb 246,000, numbers much larger than are found in any of the other provinces. As the shopkeeper, the petty trader of the North of India, is almost invariably a grain dealer, it is not unnatural that this should have occurred.

731. Hairdressers, the first heading of Sub-Order 5 of Order XI., are the barbers of the country. They are returned under this head in each of the provinces and states from which details have been taken. Out of the 634,671 shown in this column, 172,000 are found in the North-West, 170,000 in Bengal; Madras has only 67,000, and Bombay 46,000. My impression is that the figure is understated for both of these provinces.

732. Corn, flour, and seed merchants, 740,685, are also shown for each of the provinces. Though shown under a different name they might properly be combined, very accurately, with the shopkeepers already noticed.

733. Blacksmiths, 384,908, are also returned in every province. Bengal has 91,000, the North-West 80,000, Punjáb 74,000, Madras 45,000, Bombay only 23,000, and the Central Provinces have 28,000. The numbers here are clearly understated.

734. Goldsmiths, 401,000, are shown in every province. Bengal has 88,000, Madras 77,000, the North-West 67,000, and the Punjab 55,000; while Bombay shows 47,000 and the Central Provinces 18,000. With these might properly be combined dealers in precious stones, for they are virtually the same trade. A man who is a dealer in precious stones in India is generally a goldsmith. The numbers under this latter head, however, are few, 3,492, and in three provinces, Coorg, Central India, and Travancore, none are shown. More than half of the entire number appear in Madras, 1,935.



735. The earthenware manufacturer, who is really the potter of the country, appears against every province. Out of the 494,000 under this head, 137,000 are found in Bengal, 101,000 in the North-West Provinces, 87,000 in the Punjáb, and 69,000 in Madras. Bombay has 36,000, and the Central Provinces 20,000. There are very few to be found in Burmah, 1,994, while Mysore, with a very similar population, shows 7,072. The circumstances of the two countries, however, are entirely different, and the smaller number in Burmah is probably correct.

736. The scavengers are evidently short stated. The Punjáb shows 182,000, and, along with the North-West Provinces with 106,000, accounts for seven eighths of the whole number. It is impossible to say under what head the deficiency in Bengal and Bombay appears. In those two provinces only 7,730 and 3,547 are shown. Madras also understates the number with 11,841.

737. Oil millers are shown against all the provinces. The greatest numbers by far are found in Bengal, where 156,000 out of the 452,000 are recorded. The North-West

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shows 116,000, Madras 42,000, Punjab 38,000, Bombay 25,000, and the Central Provinces 22,000. The figures for Bombay and the Punjab appear to be short stated.

738. Fishmongers appear in all the provinces except Ajmere, Coorg, and the NorthWest Provinces. The total, 310,369, might properly be combined with the total under "fishermen," where there are 289,521. Under the first head Bengal shows 205,000, under the second 153,000; Madras has 32,000 under the first, and 61,000 under the second; the Central Provinces 738 under the first, and 38,000 under the second; the North-West Provinces none under the first, and 7,657 under the second.

739. The laundry keepers, the Dhobis and washermen of the country, are shown against all the provinces except Burmah, which shows 1,740 laundrymen under "servants." The largest number is found in Madras, where 137,800 appear; Bengal has 125,000, the North-West Provinces 103,000, the Punjab only 39,000, and Bombay 22,000.

740. The shoemakers, too, appear against all the provinces except Coorg and Travancore. A good many of the shoemakers may be traced to Sub-Order 2 of Order XIII., where they may be found as fellmongers, tanners, and leather dyers or curriers. The North-West Provinces show 46,000 curriers and only 43,000 shoemakers. As a rule, the men following the one trade combine with it the other.

741. The tailors appear in all the provinces. The numbers, however, appear to be understated, as, out of the 259,000, the total number shown, while the North-West Provinces return 84,000, Bengal gives only 55,000, Bombay 27,000, Madras 19,000, and the Punjab 32,000.

742. Carpenters, 499,248, appear in all the provinces. The numbers in some, however, are understated. The Punjab has 127,000 out of the total, the North-West Provinces 96,000; Bengal has only 8,000, Madras 73,000, Bombay 56,000, and the Central Provinces 17,000.

743. The fishermen I have already spoken of in connexion with the fishmongers.

744. Farm servants, 279,712, appear only in three provinces, Bombay, Mysore, and Bengal, 4 only being shown in the latter province. They should be combined with the agricultural labourers.

745. Shepherds are shown in only 6 out of the 14 provinces and states, Bombay having more than half of the entire number, 251,000, and Madras 162,000. The North-West Provinces, where there are a large number, show no entry under this head. The figures, evidently, are incorrect.

746. The bargemen, lightermen, and watermen comprise a considerable number of the boating population on the rivers. 211,000 out of 296,000 are shown against Bengal; Burmah has 35,000, Bombay shows only 2,800; and a considerable portion of the boat-owners or boatmen of Bombay appear to be traceable under "seamen, sailors, and mariners." I should have thought that the number of inland boatmen would have been much larger than the figure given against Bombay in this column. The detailed occupation table at page 76 of the Bombay returns gives no less than 48,189 as boatmen, sailors, and boat-owners.

747. Hindoo priests appear in all the provinces except Baroda, but out of their total number, 398,000, nearly half are found in Bengal, 185,000. The North-West shows 81,000, the Punjab 86,000, Madras 25,000, while Bombay shows only 768. There must be a very large number of priests omitted from the Bombay returns, the Presidency total under "religious administration" being 2,635, while for Bombay city alone 2,081 are given under that head. As every village has its priest, there is a large number of the order unaccounted for in the returns.

748. In the accompanying abstract will be seen totals for each of the various group-heads, for any one of which details have been given in the 14 provinces and states previously noted. These details will be found enumerated at pages 71 to 88 of Vol. III.

ABSTRACT LXXXV.

Order.	Sub-Order.	Group Head.	Occupation.	British Provinces.	Native States.	Total.
I.	I.	1	Civil service	248321	72304	320625
		2	Government artificers, workmen, messengers	145902	25502	171404
		3	The viceroy, governors, lieutenant governors, chief commissioners	6	37	43
		4	Judges, superior and local	518	0	518
		5	Magistrates	776	0	776
				<b>395523</b>	<b>97843</b>	<b>493366</b>

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Order.	Sub- Order.	Group Head	Occupation.	British Provinces.	Native States.	Total.
I.	II.	1	Honorary magistrates and unpaid magistrates	24	0	24
		2	Officers of law courts	12204	0	12204
		3	Police	145787	2286	148073
		4	Municipal, local village servants	536169	5427	541596
		5	Prison officers	4680	0	4680
		6	Sheriff	5	0	5
		7	Executioner	11	0	11
				<b>698880</b>	<b>7713</b>	<b>706593</b>
	III.	1	Consuls	3	0	3
		2	Officers of independent governments and native states	10756	20631	31387
				<b>10759</b>	<b>20631</b>	<b>31390</b>
II.	I.	1	Army officers	7436	188	7624
		2	Army half-pay retired	167	0	167
		3	Soldiers	145719	71655	217374
		3A	Army clerk, pension servant	9491	4115	13606
		5	Prmy pensioners	13673	26	13699
		6	Army agent, remount agent, clothing agent	1	0	1
		7	Storekeeper, commissariat, barrack master	5310	0	5310
		8	<b>Army hospital</b>	552	0	552
				<b>182349</b>	<b>75984</b>	<b>258333</b>
	II.	1	Navy	296	0	296
III.	I.	1	Clergymen	2217	696	2913
		2	Priests, Hindoo	389859	8095	397954
		3	Priests, Mahammedan	49161	802	49963
		4	Protestant minister	166	731	897
		5	Roman Catholic priest	1863	18	1881

	6	Missionary, scripture reader, itinerant preacher	4359	417	4776
	7	Church, chapel, officer	218	440	658
	8	Temple officer, Hindoo, Mahammedan	63761	10652	74413
	9	Theological student	2273	158	2431
	10	Inmates of monastery	885	0	885
	11	Lay officer, religious institution	2532	9	2541
	12	Burying ground, cemetery service	3674	4	3678
	13	Jain priest, Syrian Christian priest, demon worshipper priest	11382	178	11560
			<b>532350</b>	<b>22200</b>	<b>554550</b>
II.	1	Barrister, advocate, lawyer, master of law, batchelor of law	361		361
	2	Solicitor, attorney, pleader, vakeel	9138	1776	10914
	3	Law student	13	0	13
	4	Law clerk, deed writer, stamp vendor	10521	582	11103
	5	Law stationers	6	0	6
	6	Law agents	7428	1	7429
			<b>27467</b>	<b>2359</b>	<b>29826</b>
III.	1	<b>Physicians, surgeons</b>	10879	1741	12620
	2	Medical assistant, student	12015	21	12036
	3	Dentist	18	0	18
	4	Chemist, druggist	17720	6	17726
	5	Accoucheurs	76	0	76
	6	Unqualified practitioner	59108	1570	60678
	7	Subordinate medical service	5587	10	5597
			<b>105403</b>	<b>3348</b>	<b>108751</b>
IV.	1	Author, editor, writer	1670	315	1985
	2	Reporter	29	0	29
	3	Interpreter	85	20	105
	4	Literary, private secretary, copyist	19766	0	19766
	6	Student	3826	4885	8711
	7	Literary institution, service clerk, reading room, reading clerk	12	0	12

			<b>25388</b>	<b>5220</b>	<b>30608</b>
V.	1	Painter, artist	7851	195	8046
	2	Sculptor	151	331	482
	3	Engraver, artist	646	2	648
	4	Photographer	349	18	367
			<b>8997</b>	<b>546</b>	<b>9543</b>

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Order.	Sub Order	Group Head.	Occupation.	British Provinces.	Native States.	Total.
III.	VI.	1	Musicians, music master	129309	6687	135996
		2	Ballad singer singer, songster, vocalist	20592	497	21089
				<b>149901</b>	<b>7184</b>	<b>157085</b>
	VII	1	Actor, actress	6756	689	7445
		2	Exhibition and show service	4962	137	5099
		3	Theatre service	20271	1437	21708
		4	Conjuror, performer	15507	1132	16639
		5	Billiard marker	132	2	134
		6	Pugilist, fencer	424	280	704
		7	Racket tennis court	13	0	13
		8	Wrestler	709	167	876
		9	Cricket ground service	5	0	5
		10	Fortune teller	619	0	619
				<b>49398</b>	<b>3844</b>	<b>53242</b>
	VIII.	1	Schoolmaster or school manager	61241	7106	68347
		2	Teacher, professor, lecturer	50157	41183	91340
		4	School service	632	18	650
				<b>112030</b>	<b>48307</b>	<b>160337</b>
	IX.	1	Civil engineer	355	42	397
		2	Scientific persons	8754	1449	10203
		3	Museum service	12	0	12
				<b>9121</b>	<b>1491</b>	<b>10612</b>
V.	I.	1	Innkeeper, hotel keeper, publican	7799	88	7887
		2	Beer seller, spirit seller	223	7205	7428
		3	Lodging, boarding house keeper	1471	437	1908
		4	Coffee house, eating house keeper	9493	39	9532

		5	Institution service	463	194	657
		6	Club house service	88	45	133
		7	Mess contractor, mess man	24	1	25
		8	Bath and wash-house service	7	0	7
				<b>19568</b>	<b>8009</b>	<b>27577</b>
II.		1	Domestic servant, general	1589563	176115	1765678
		2	Housekeeper	972	0	972
		3	Cook, scullion	58721	7432	66153
		5	<b>Nurse</b>	112	0	112
		6	Laundry man	1740	0	1740
		7	Coachman	12515	458	12973
		8	Groom, stableman living in his master's house	1664	2676	4340
		9	Gardener	8469	624	9093
		13	Office keeper, porter (not Government)	2050	0	2050
		14	Park, gate, and lodge keeper (not Government)	9606	0	9606
		15	Bazaar man	653	0	653
		16	Bhisti (domestic), Beesties domestic	21389	1065	22454
				<b>1707454</b>	<b>188370</b>	<b>1895824</b>
VI.	I.	1	Merchant	92130	8161	100291
		2	Banker	8605	6397	15002
		3	Bank service	6190	474	6664
		4	Insurance service	66	34	100
		5	Broker, agent	53513	1411	54924
		6	Salesman	883	0	883
		<i>i</i>	Auctioneer, valuer, house agent	4370	144	4514
		8	Accountant	14437	0	14437
		9	Commercial clerk	117544	14159	131703
		10	Traveller (commercial)	6	0	6
		11	Capitalist, shareholder	85	0	85
		12	Money lender, bill discounter	216435	4595	221030
		13	Cowrie seller, money changer, money dealer	28281	518	28799



	14	Lessee of market	1062	0	1062
			<b>543607</b>	<b>35893</b>	<b>579500</b>
II.	1	Pawnbroker	587	0	587
	2	Shopkeeper, general dealer	609191	123778	732969
	3	Huckster, costermonger	6293	0	6293
	4	Pedlar, hawker	59365	3766	63131
			<b>675436</b>	<b>127544</b>	<b>802980</b>

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Order.	Sub-Order:	Group Head	Occupations.	British Provinces.	Native States.	Total.
VII.	I.	1	Railway engine driver, stoker, engine worker, locomotive fireman	12451	113	12564
		2	Railway officer, clerk, station master	6963	60	7023
		3	Railway attendants, servants	37317	1018	38335
				<b>56731</b>	<b>1191</b>	<b>57922</b>
	II.	1	Toll collector, turnpike gatekeeper	1389	0	1389
		2	Coach, cab owner, livery stable keeper	9673	6	9679
		3	Coachman (not domestic), cabman	27865	2102	29967
		4	Carman, carrier, carter, drayman	218440	8749	227189
		6	Camel, pack bullock, pack pony driver, muleteer	184967	957	185924
		7	Palanquin bearer, cart drawer, pusher	151748	1700	153448
				<b>594082</b>	<b>13514</b>	<b>607596</b>
	III.	1	Canal and inland navigation service	576	0	576
		2	Barge, lighter, waterman, woman	293761	2588	296349
		3	Boat and barge owner, agent	16390	292	16682
				<b>310727</b>	<b>2880</b>	<b>313607</b>
	IV.	1	Shipowner	911	11	922
		2	Steam navigation service	1505	0	1505
		3	Ship steward, cook	3673	0	3673
		4	Seaman, sailor, mariner, master mariner, ship's clerk	68973	1112	70085
		5	Pilot	562	0	562

		6	Boatmen on seas	17187	0	17187
		7	Dock service, harbour service	3607	0	3607
		8	Diver	134	0	134
		9	Ship's agent	171	0	171
				<b>96723</b>	<b>1123</b>	<b>97846</b>
V.		1	Warehouseman, storekeeper	21178	9277	30455
		2	Meter weigher	32778	136	32914
				<b>53956</b>	<b>9413</b>	<b>63369</b>
VI.		1	Messenger porter (not Government)	178218	120	178338
		2	Telecrraph service (not Government)	536	16	552
		3	Courier guide	63	0	63
				<b>178817</b>	<b>136</b>	<b>178953</b>
VIII.	I.	1	Land proprietor	6358024	60289	6418313
		2	Farmer, grazier	283272	136140	419412
		3	Farmer's, grazier's son, &c.	74113	0	74113
		5	Farm bailiff	28514	0	28514
		6	Tenant cultivator, puttadars, ryots	26944388	2262762	29207150
		7	Agricultural labourer (includes field watchman)	7387538	240906	7628444
		8	Shepherd	467750	0	467750
		9	Farm servant (indoor)	174016	105696	279712
		10	Land surveyor and land state agent	153191	779	153970
				<b>41870806</b>	<b>2806572</b>	<b>44677378</b>
	II.	1	Woodman	<b>19075</b>	<b>0</b>	<b>19075</b>
	III.	1	Nurseryman, seedsman, florist	5264	654	5918
		2	Gardener (not domestic)	138160	1475	139635

				<b>143424</b>	<b>2129</b>	<b>145553</b>
IX.	I.	1	Horse proprietor, breeder, and dealer	3133	61	3194
		2	Horse breaker	1156	54	1210
		3	Horse keeper, groom, jockey	80025	245	80270
		4	Farrier, veterinary surgeon	5884	284	6168
		5	Cattle, sheep, pig dealer, salesman	153294	16196	169490
		8	Vermin destroyer	208	0	208
		9	Fisherman	287247	2274	289521
		11	Animal, bird dealer, keeper	12992	70	13062
		12	Camel dealer	5529	0	5529
		13	Crocodile catcher	6	0	6
		14	Dog broker	34	0	34
		15	Elephant dealer	5036	86	5122
		16	Huntsman	8796	300	9096
		17	Leech seller	1273	0	1273

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Order.	Sub-Order	Group Head.	Occupations.	British Provinces.	Native States.	Total.
IX.	I.	18	Silkworm keeper	4318	0	4318
		19	Tiger keeper	1	0	1
				<b>568932</b>	<b>19570</b>	<b>588502</b>
X.	I.	1	Bookseller, publisher	2405	125	2530
		2	Bookbinder	5264	29	5293
		3	Printer	10811	150	10961
		4	Newspaper agent, vendor	32	0	32
		5	Newspaper proprietor	157	8	165
		6	Book agent, librarian	82	0	82
					<b>18751</b>	<b>312</b>
	II.	1	Musical instrument maker	2728	6	2734
		3	Music seller, publisher	60	0	60
		4	Musical string maker	8	0	8
				<b>2796</b>	<b>6</b>	<b>2802</b>
	III.	1	Lithographer, lithographic printer	149	6	155
		2	Map publisher, seller	10	0	10
		3	Print and map colourer, mounter	23	0	23
		4	Picture cleaner, dealer	184	23	207
		6	Artists' colourman	612	0	1612
				<b>978</b>	<b>29</b>	<b>1007</b>
	IV.	1	Wood carver	4365	357	4722

	2	Artificial flower maker	304	1	305
	4	Jet and coral worker, carver, ornament maker	5842	0	5842
	5	Figure and image maker	4449	0	4449
			<b>14960</b>	<b>358</b>	<b>15318</b>
V.	1	Toy maker, dealer	2147	18	2165
	2	Fishing tackle maker	710	0	710
	3	Cage maker	284	0	284
	4	Bat, ball maker	16	0	16
	5	Archery goods maker	772	25	797
			<b>3929</b>	<b>43</b>	<b>3972</b>
VI.	1	Type caster	47	0	47
	2	Medal maker	70	0	70
	3	Die engraver	165	4	169
	4	Seal engraver	247	1	248
			<b>529</b>	<b>5</b>	<b>534</b>
VII.	1	Watchmaker, clockmaker	2462	86	2548
	2	Philosophical instrument maker	53	0	53
	3	Weighing machine, measure, scale maker	271	0	271
			<b>2786</b>	<b>86</b>	<b>2872</b>
VIII.	1	Surgical instrument maker	1	0	1
			<b>1</b>	<b>0</b>	<b>1</b>
IX.	1	Qunsmith, gun manufacturer	317	0	317
	2	Ammunition maker, dealer	568	433	1001
	3	Percussion cap dealer	2	0	2
	4	Bayonet maker, sword maker	159	179	338

	5	Scabbard maker	68	0	68
	6	Armourer	992	525	1517
			<b>2106</b>	<b>1137</b>	<b>3243</b>
X.	1	Engine, machine maker, agent, dealer	3181	97	3278
	2	Spinning, weaving machine maker	3438	0	3438
	3	Agricultural implement machine maker	40586	50	40636
	4	Tool maker, dealer	773	53	826
	5	Saw maker	16	0	16
	6	Cutler	2650	0	2650
		Needle maker	570	0	570
	8	Bellows maker	39	0	39
	9	Saw-mill maker	1	0	1
			<b>51254</b>	<b>200</b>	<b>51454</b>

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
X.	XI.	1	Coachmaker, palanquin maker, howda maker	6987	121	7108
		2	Wheelwright, cart maker	3720	2	3722
		3	Railway carriage maker	994	-	994
				<b>11701</b>	<b>123</b>	<b>11824</b>
	XII.	1	Saddler, harness, whip maker	4666	273	4939
	XIII	1	Shipbuilder, shipwright, boat, barge builder	16351	-	16351
		2	Sailmaker	314	-	314
		3	Ship's chandler	143	-	143
				<b>16808</b>	<b>-</b>	<b>16808</b>
	XIV.	1	House proprietor	10208	19	10227
		2	Architect	1437	-	1437
		3	Surveyor	199	-	199
		4	Builder	7312	732	8044
		5	Carpenter	472189	27059	499248
		6	Bricklayer	126495	1007	127502
		7	Marble mason	96	-	96
		8	Mason, pavior	48103	6255	54358
		9	Slater, tiler	1243	341	1584
		10	Plasterer, whitewasher	325	135	460
		11	Plumber, painter, glazier	5429	36	5465



		12	Blind maker, fitter	12	-	12
				<b>673048</b>	<b>35584</b>	<b>708632</b>
XV.		1	Cabinet maker	4316	120	4436
		2	Undertaker	418	-	418
		3	Carver and gilder	1289	-	1289
		4	Furniture broker, dealer	2634	2	2636
		5	Curiosity dealer	21	-	21
				<b>8678</b>	<b>122</b>	<b>8800</b>
XVII		1	Manufacturing chemist	31813	109	31922
		2	Dye, colour manufacturer	10082	48	10130
		3	Dyer, calenderer	10892	152	11044
		4	Match, fusee maker, seller	290	23	313
		5	Sulphur dealer	108	-	108
		6	Firework maker	5621	50	5671
		7	Ink manufacturer	1104	39	1143
				<b>59910</b>	<b>421</b>	<b>60331</b>
XL	I.	1	Woolstaple, &c, dealer, warehousemen	1758	36	1794
		2	Felt manufacture	260	-	260
		3	Woollen cloth manufacturer	2952	6498	9450
		4	Fuller	6	-	6
		5	Wool dyer, printer	195	-	195
		7	Cloth merchant, dealer	35439	4433	39872
		9	Flannel manufacturer	4	-	4
		10	Blanket manufacturer	50412	83	50495
		11	Carpet manufacturer	1123	-	1123
		12	Shawl weaver	14613	3	14616

			<b>106762</b>	<b>11053</b>	<b>117815</b>
II.	1	Silk manufacturer	29023	1962	30985
	2	Silk dyer, printer	2333	6	2339
	3	Silk merchant, dealer	10703	29	10732
	4	Silk ribbon manufacturer	362	-	362
	5	Silk braid manufacturer	795	195	990
	6	Silk kincob manufacturer	1449	-	1449
			<b>44665</b>	<b>2192</b>	<b>46857</b>
III.	1	Flax, linen manufacturer	1211	-	1211
	2	Lace manufacturer	204	119	323
	3	Thread manufacturer	14056	241	14297
	4	Tape manufacturer	541	196	737
	5	Cotton manufacturer	2016091	99105	2115196
	6	Cotton, calico warehouseman, dealer	147762	182	147944
	7	Calico printer, cotton printer	28187	2383	30570
	8	Calico, cotton dyer	59956	6408	66364
	9	Carpet maker, merchant (cotton)	6033	-	6033
	10	Fustian manufacturer	19	-	19
	11	Tent maker	399	-	399
			<b>2274459</b>	<b>108634</b>	<b>2383093</b>

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Order	Sub-Order	Group Head.	Occupations.	British Provinces.	Native States.	Total.
XL	IV.	1	Bleacher	178	-	178
		2	Trimming, braid maker	27273	173	27446
		3	Fancy goods dealer	22149	-	22149
		4	Girth, web maker	1183	-	1183
				<b>50783</b>	<b>173</b>	<b>50956</b>
	V.	1	Hairdresser	597437	37234	634671
		2	Hat manufacturer, turban maker, cap maker, seller	4009	800	4809
		3	Furrier	53	-	53
		4	Tailor	241647	18208	259855
		5	Milliner	609	-	609
		6	Shoemaker	448681	9852	458533
		7	Button maker	151	-	151
		8	Laundry keeper	453715	24234	477949
		9	Embroiderer	2040	28	2068
		10	Hosier, haberdasher	1548	-	1548
		11	Glover	40	-	40
		12	Leather gaiter maker	55	-	55
		13	Old clothes dealer	182	-	182
		14	Outfitter	234	-	234
		15	Theatrical property maker	309	-	309
		16	Umbrella, parasol, stick maker	2714	232	2946

		17	Shroud maker	1	-	1
				<b>1753425</b>	<b>90588</b>	<b>1844013</b>
VI.		1	Mat maker, seller	23961	520	24481
		2	Hemp manufacturer	1095	-	1095
		3	Jute manufacturer	17594	468	18062
		4	Rope, cord maker	39946	1894	41840
		5	Net maker	11811	8	11819
		6	Canvas, sailcloth manufacturer	233	0	233
		7	Sacking, sack, bag maker, dealer	4392	72	4464
		8	Cocoa fibre matting maker	8	56	64
		9	Coir manufacturer	1949	-	1949
				<b>100989</b>	<b>3018</b>	<b>104007</b>
XII.	I.	1	Cowkeeper, milk seller	191787	3510	195297
		2	Cheesemonger	106	-	106
		3	Butcher, meat salesman	65078	3415	68493
		4	Provision curer, dealer	848	2481	3329
		5	Poulterer, game dealer	4161	99	4260
		6	Fishmonger	292907	17462	310369
		7	Honey merchant	1498	242	1740
		8	Egg merchant	602	46	648
				<b>556987</b>	<b>27255</b>	<b>584242</b>
	II.	1	Corn, flour, seed merchant, dealer	707556	33129	740685
		2	Miller	69411	1326	70737
		3	Baker, grain parcher	134785	3374	138159
		4	Confectioner	101218	2573	103791
		5	Greengrocer	206498	13716	220214

		6	Herbalist	803	2	805
		7	Sugar manufacturer	53456	886	54342
				<b>1273727</b>	<b>55006</b>	<b>1328733</b>
III.		1	Brewer	132	827	959
		2	Wine and spirit merchant, dealer	219149	57456	276605
		3	Distiller	20624	705	21329
		4	Ginger beer, soda water, lemonade, sherbet maker, dealer	911	-	911
		5	Syrup manufacturer	1266	-	1266
		6	Grocer, tea dealer, coffee dealer	35146	7346	42492
		7	Tobacco manufacturer, dealer	108731	1762	110493
		8	Vinegar maker	91	-	91
		9	Pickle, relish, condiments maker, dealer	32710	14	32724
		10	Perfumer	8549	623	9172
		11	Bangh, narcotic maker, seller	116850	1384	118234
		12	Coffee manufacturer	212	-	212
		13	Opium dealer	3467	127	3594
				<b>547838</b>	<b>70244</b>	<b>618082</b>
XIII.	I.	1	Soap boiler, dealer	1349	20	1369
		2	Tallow chandler	352	10	362
		3	Comb maker	1410	100	1510
		4	Gut maker	255	35	290
		5	Manure dealer manufacturer	6036	570	6606
		6	Wax refiner, dealer	222	-	222
		7	Bone dealer	194	-	194
		8	Ivory dealer	253	-	253
		9	Coral dealer	1112	-	1112

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
	I.	11	Lac dealer	51396	1819	53215
		12	Glue maker	15	-	15
		13	Horns or ivory, workers in	625	72	697
				<b>63219</b>	<b>2626</b>	<b>65845</b>
	II.	1	Fellmonger	40924	-	40924
		2	Tanner	68152	7567	75719
		3	Currier	48671	-	48671
		4	Leather article maker	23744	32394	56138
		5	Feather dealer	405	-	405
		6	Leather dyer	12308	3026	15334
		7	Quill dealer, -worker	12	-	12
		8	Shagreen dealer, worker	33	-	33
				<b>194249</b>	<b>42987</b>	<b>237236</b>
	III.	1	Hair bristle manufacturer	43	7	50
		2	Brush and broom maker	836	25	861
				<b>879</b>	<b>32</b>	<b>911</b>
XIV.	I.	1	Oil miller, refiner	418902	33537	452439
		3	India-rubber dealer, worker	13	-	13
		4	Oil, linseed cake maker	6243	-	6243
		5	Pitch, tar dealer, worker	561	-	561
		6	Sealing wax dealer, worker	429	-	429
		7	Gum dealer and worker	727	-	727
		8	Oil skin dealer, worker	22	-	22
				<b>426897</b>	<b>33537</b>	<b>460434</b>
	II.	1	Timber, wood merchant, dealer	170095	3210	173305
		2	Sawyer	27680	1203	28883

		3	Wood turner, worker	11352	8352	19704
		4	Box, packing case maker	1489	-	1489
		5	Cooper, hoop maker, worker	1007	1	1008
				<b>211623</b>	<b>12766</b>	<b>224389</b>
III.		1	Cork cutter, manufacturer, pith worker	950		950
		2	Bark worker, dealer	2034	108	2142
				2984	108	3092
IV.		1	Basket maker	127183	7463	134646
		2	Hay and straw dealer	96180	736	96916
		3	Thatcher	39762	5	39767
		4	Cane worker, dresser	32572	2	32574
		5	Leaf, fan, umbrella maker, worker	36768	2512	39280
		6	Broom dealer (made of reed), reed manufacturer, dealer, rush mat	30479	391	30870
		7	Chick maker, seller	208	-	208
				<b>363152</b>	<b>11109</b>	<b>374261</b>
V.		1	Rag gatherer, dealer	205	46	251
		2	Paper manufacturer	5647	106	5753
		3	Stationer	962	50	1012
		4	Card maker	33	-	33
		5	Papier maché dealer, maker	26	-	26
				<b>6873</b>	<b>202</b>	<b>7075</b>
XV.	I.	2	Coal miner	1296	59	1355
			Coal mine service	1110	-	1110
			Mine service	526	-	526
		4	Iron mine service	365	-	365
		5	Bock mine service	26	-	26
		7	Diamond mine service	1	12	13
				<b>3324</b>	<b>71</b>	<b>3395</b>
	II.	1	Coal merchant	2325	-	2325
		2	Coal labourer	276	-	276
				<b>2601</b>	<b>-</b>	<b>2601</b>

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total
XV.	III.	1	Stone quarrier	20706	2616	23322
		2	Stone agent, merchant, cutter, polisher, dresser	10721	1122	11843
		3	lime dealer, worker	17422	286	17708
		4	3lay dealer, labourer	168340	7125	175465
		5	3rick and tile maker	28084	254	28338
		6	railway labourer	7164	-	7164
		7	road labourer	41267	-	41267
		8	Chalk dealer, worker	231	-	231
		9	Scavenger	318675	10818	329493
		10	travel and sand dealer, digger	2260	-	2260
		11	Schanan worker, dealer	7462	787	8249
		12	Grindstone, millstone worker, slate pencil maker	4505	274	4779
				626837	23282	650119
	IV.	1	Earthenware manufacturer	459672	34462	494134
		2	Earthenware dealer, importer	8308	-	8308
				467980	34462	502442
	V.	1	Glass manufacturer	15321	5158	20479
		2	Bead maker, dealer, stringer	2835	352	3187
				18156	5510	23666



VI.	1	Salt manufacturer, salt proprietor	12844	-	12844
	2	Salt agent, dealer, broker	45791	2124	47915
			58635	2124	60759
VII.	1	Well sinker	4908	756	5664
	2	Pond maker	4928	-	4928
	3	Water carrier, dealer	203118	4902	208020
	4	Ice maker, dealer	405	1	406
	5	Jalagar	11	102	113
			213370	5761	219131
VIII.	1	Goldsmith, silversmith, jeweller	370303	31279	401582
	2	Plated ware manufacturer	155	-	155
	3	Electroplater	389	4	393
	4	Dealer in precious stones	3359	133	3492
	5	Lapidary	1828	72	1900
			376034	31488	407522
IX.	1	Copper manufacturer	4147	-	4147
	2	Coppersmith	5786	208	5994
			9933	208	10141
X.	1	Tin manufacturer	2100	536	2636
	2	Tin plate worker, tin man	6411	89	6500
	3	Tinker	136	345	481
	4	Quicksilver dealer	15	-	15
	5	Keflector maker	84	-	84
			8746	970	9716
XI.	1	Zinc manufacturer	114	-	114

XII	1	Lead	682	-	682
	2	Antimony refiner, worker	213	-	213
	3	Pewterer, pewter ornament maker	75	-	75
			970	-	970
XIII	1	Brass manufacturer, worker, brazier	91476	3971	95447
	2	Bell maker	15214	12	15226
	3	Burnisher	1342	-	1342
	5	Lamp vessel, lantern maker	161	2	163
	6	Locksmith, brass	271	-	271
		Gasfitter	9	-	9
			108473	3985	112458

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Order.	Sub-Order.	Group Head.	Occupations.	British Provinces.	Native States.	Total.
XV.	XIV.	1	Iron manufacturer	8986	-	8986
		2	Blacksmith, hammerman	353299	31609	384908
		3	Ironmonger, hardware dealer, ironsmith	21116	922	22038
		4	Locksmith (unspecified)	101	-	101
		5	Nail maker	114	-	114
		6	Steel worker	8	-	8
		7	Weight maker	33	-	33
				<b>383657</b>	<b>32531</b>	<b>416188</b>
XVI.	I.	1	General labourer	5003128	810804	5813932
	II.	1	Artisan, mechanic	11612	122034	133646
		2	Engine driver	5734	-	5734
		3	Shopman	16666	81	16747
		4	Manager, superintendent	7768	14	7782
		5	Contractor	59093	1005	60098
		6	Watchman, private, not government	2258	-	2258
				<b>103131</b>	<b>123134</b>	<b>226265</b>
XVII.	I.	1	Gentleman, annuitant	35622	2493	38115
XVIII	I.	1	Beggar, gipsy, vagrant	1171487	85072	1256559
		2	Religious devotees	29741	15857	45598

3	Others	21151341	6092	21157433
4	Unspecified	15446234	4098260	19544494
		<b>37798803</b>	<b>4205281</b>	<b>42004084</b>
	Total	<b>103219126</b>	<b>9305347</b>	<b>112524473</b>

749. Information has been collected from some of the provinces in regard to the cases where persons employed in agriculture follow other occupations in addition to their agricultural pursuits. These statistics will be found in Appendix K. Amongst those for Bengal the following figures, from the numbers of persons concerned, are interesting:

158654	genereal labourers are also agriculturists
60239	domestic servants
36212	cotton dealers and workers
31810	shopkeepers
30101	priests, Hindoo or Mahammedan, are also agriculturists
21740	oil millers are also agriculturists
20616	hairdressers
17629	contractors
15970	earthenware manufacturers are also agriculturists
15653	washermen are also agriculturists
14458	money lenders
14339	blacksmiths
13656	fishermen
12884	cowkeepers and milk sellers are also agriculturists
12567	corn dealers are also agriculturists
8999	carpenters
8499	shoemakers

8094 fishmongers

5075 beggars

The total agriculturists who combine other occupations with agriculture in Bengal are 852,596.

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750. In the North-West Provinces and Oudh 1,007,967 cultivators, 854,167 landholders, and 834,361 agricultural labourers are engaged in other pursuits with which they combine their agricultural following:—

84413 are general labourers as well as agriculturists

58713 are hairdressers

55637 are blacksmiths

53603 are oil makers

52340 are carpenters

48779 are engaged in cotton manufacture

43992 are laundry men

41481 are money lenders

38928 are earthenware manufactures

37715 are corn dealers

30746 are palanquin bearers

23937 are carmen

16943 are in service

14943 are cattle dealers

14041 are tanners

12389 are tailors

11755 are beggars

Details of the entire number are given in a return which will be found at pages 74 to 80 of the North-West Provinces Report.

751. The Madras returns show 280,113 who combine other occupations with agri- culture. An abstract of the occupations they follow is given in the Appendix.

752. In the Punjab Mr. Ibbetson writes as follows:—

*“Agriculture combined with other Occupations.*—The instruction for filling up the census schedules directed that when a person followed two or more occupations that one only has ordinarily to be entered from which he principally derived his living; but that where agriculture was combined with any other occupation, both were to be shown. The rule made a distinction between two similar cases, and, as might have been expected, was very generally neglected. Many of the district officers note that the figures returned under this heading are absurdly small. It is hardly an exagge- ration to say that at any rate in the eastern half of the Punjab almost every adult male in a village, excepting the shopkeeper, does more or less field work, and that most adult males who are neither landowners nor belong to the agricultural menials presently to be described cultivate a small plot which they hold either as tenants or on a grant for service. The shopkeeper often owns some of the land of the village, but in the east of the province he rarely, if ever, cultivates it himself. In the west, however, the Aroras are almost as energetic husbandmen as any other class of the community, while the census reports for the districts of the western plains and for Sirsa, where land is plentiful and labour scarce, note almost without exception how universal is the desire to obtain a piece of land. On the other hand, they also notice how strong is the tendency, so soon as the land is obtained, to give up the hereditary occupation altogether and take to agriculture only; and where this has happened the person is rightly entered as a cultivator pure and simple. The omission to record the double occupation may take either of two forms. The menial or artisan who combines agriculture with his proper handicraft may either enter himself as a culti- vator only, or he may omit all mention of his agricultural occupation, and record only his hereditary calling. Where the omission has taken the latter form, it is of small importance, as we know the general facts; but where it has resulted in a man whose primary occupation is a handicraft being entered as a landowner or tenant

the error is more material. In the east menials rarely own land, there being a strong feeling against their doing so; and there they will probably have recorded their primary occupation correctly, and if in the west the craftsman who possesses himself of land ordinarily abandons his craft, the omission to record double occupations will not have materially affected the figures. On the whole I think I should, at a further census, abandon all attempt to record double occupations. The share of the agricultural labour of the village performed by artisans, such as carpenters, blacksmiths, oilmen, or weavers, who, without belonging to the agricultural menials proper, cultivate a piece of land on their own account, while at the same time following



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their hereditary callings, is exceedingly small; the general fact that most men in most villages do cultivate more or less is clearly recognised and can be easily borne in mind; and the attempt to record double occupations only results in figures which are misleading.

“The figures, such as they are, are shown below in Abstract No. 124:—

Abstract No. 124, showing Combined Occupations for Males over 15 years of Age.

PROPORTION OF AGRICULTURISTS PER MILLE OF TOTAL MALES OVER 15.

Number of Class or Order.	Name of Class or Order.	Towns.	Villages.	Total.	Number of Class or Order.
Total	Total population	151	575	515	Total.
I.	Professional	8	73	46	I.
II.	Domestic and menial	3	19	15	II.
III.	Commercial	13	43	33	III.
IV.	Agricultural and pastoral	920	990	987	IV.
V.	Industrial	10	47	38	V.
VI.	Indefinite and non-productive	4	23	19	VI.
1	Administration	5	36	23	1
2	Army	4	26	9	2
3	Priests and professional	17	101	81	3

4	Domestic and mental	3	19	15	4
5	Mercantile	12	54	38	5
6	Carriers, &c.	15	35	29	6
7	Agricultural and pastoral	989	995	994	7
8	Engaged about animals	5	71	43	8
9	Mechanics	3	31	16	9
10	Workers in fabrics and dress	7	42	35	10
11	„ in food and drinks	6	22	17	11
12	„ in animal substances	16	40	35	12
13	„ in vegetable „	19	81	69	13
14	„ in minerals	20	61	52	14
15	General labourers	2	10	8	15
16	Persons of rank and property	89	298	270	16
17	Beggars, &c.	3	17	14	17

“I have followed the unnatural classification of the tables, which greatly obscures the significance of the figures. The largest proportion of persons who combine agriculture with their more proper occupations is naturally found among the priests, most of whom own or cultivate land. Next come the carpenters, blacksmiths, weavers, and leather workers, and the mercantile class, including cattle dealers and carriers. Government servants form the only other class in which the proportion reaches 2 per cent. The figures for agricultural population given

in Tables XIIa and XIIb, and given in the top line of Abstract No. 124, are arrived at there. All landowners, tenants, joint cultivators, agricultural labourers, cattle graziers, cow- herds, and fruit and market gardeners (occupation Nos. 85, 86, 87, 88, 89, 90, and 95) are assumed to be agricultural, and to them are added all of other occupations who have returned agriculture combined with their primary calling. They are not complete, as many of the shepherds and camel herds are really agricultural as much as pastoral, and being so classed the combined occupations were not always shown. But if this be remembered, and it be also borne in mind that the menials next to be described perform a very large proportion of the field work, and that most of the village population, though not included in the figures, occupy themselves to some extent with husbands, the figures probably represent the facts with considerable accuracy.”

753. In Bombay, Mr. Baines gives the per-centages, from which we see under certain major heads what is the number of males in every hundred of all occupations who combine any second occupation with agriculture. The per-centages are given, not for the total of the presidency but for the different divisions of the presidency, and will be found below:—

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## BOMBAY.

## Distribution Per-centage of Combined Occupations by Order.

Class.	Order.	-	*Presidency.	Gujarat.	Konkan,	Deccan.	Karnatic.
I	1	Government	32.52	22.01	16.04	46.44	36.19
	2	Defence	0.34		3.67	0.09	
	3	Professions	2.62	2.10	1.67	2.29	4.11
II.	5	Service	0.77	1.13	0.50	0.61	0.54
III.	6	Commerce	6.15	7.11	4.28	5.45	6.29
	1	Transport	3.14	3.56	6.50	2.71	3.00
IV.	8	Agriculture	-	-	-	-	-
	9	Pasture	2.93	2.91	2.13	4.37	1.42
V.	10	Mixed materials	6.16	6.94	5.21	5.66	5.96
	11	Textiles	16.08	18.99	10.34	14.38	15.89
	12	Food	6.92	5.38	21.03	4.31	7.64
	13	Animal substances	1.77	4.69	0.00	0.14	0.12
	14	Vegetable ”	3.93	4.89	7.07	2.96	2.65
	15	Mineral ”	9.31	11.26	16.02	6.07	8.19
VI.	16	Indefinite	0.58	0.53	0.00	0.22	1.31
	17	Independent	-	-	-	-	-

18                      Unclassed                      6.51                      8.50                      5.54                      4.30                      6.69

\*Combined occupations were not separately abstracted in Sind and Bombay City.

754. In the Appendix already referred to will be found details at some length, taken from the Ajmere Report, showing the cases where agriculturists combine other occupations.

755. In Berar the total number of agriculturists who are occupied in other trades in addition to their agricultural pursuits is 16,692. By far the greatest proportion of these, 5,687, are engaged in municipal and village government; there are 107 priests, 171 musicians, 105 are returned as scientific persons, 2,444 as mercantile men, 705 workers on houses and buildings, 1,336 workers in dress, and 960 beggars.

756. The entire figures for persons combining other trades with agriculture in the four provinces for which they are given—Bengal, Madras, the North-West Provinces or the Oudh, and Berar—are 3,845,896. But the proportion borne in each case to the provincial population (male), after excluding Order 18 and those persons whose occupations are not stated, varies so remarkably as to make it certain the returns under this head are by no means correct.

Taking Orders 8 and 16 to represent the agricultural population in each province, and deducting Order 18 and unspecified, the proportion borne by males who combine some other heads with agriculture are as follows:—

The North-West Provinces	23.5 per cent
Bengal	5.1 per cent
Madras	3.8 per cent
Berar	2.3 per cent

It would be useless to hazard any conjecture where such varying results are obtained.

757. Some of the provinces also give information as to the occupations of males in towns, classing the persons so shown by age. The accompanying returns are extracted from the reports for the North-Western Provinces, Burmah, and Berar, and may be of use in enabling the reader to form an idea of the numbers of persons who are engaged in different occupations at different ages. It is true that these figures are taken only from the towns in three provinces; but it is not thought that there is much difference in the distribution of workmen in the country and in town in India in regard to the ages at which they are employed on their various occupations. If, for instance, in the towns we find 4,123 persons out of 43,481 amongst mercantile men who are less than 20 years of age, 1,100 of whom are children, 55 being from 0 to 9, and 1,045 from 10 to 14, while the remaining 3,023 are between 15 and 20, we may safely say that the same proportions, nearly, if not absolutely, will be observed in the numbers and ages of persons following the same pursuit in the country as distinguished from the town population.

It is curious to find 246 returned as clergymen, ministers, and priests who are infants under 10 years of age, and 55 under that limit engaged as mercantile men. In all probability these children have been returned as of the same occupation as their

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fathers, and are not really engaged in any pursuit whatever. But in the case of the mercantile order it is very often found that small children are supposed to represent houses of business, the work being done for them by agents; and it has not unfrequently occurred to me that a little child between 10 and 12 has been introduced to me as the head of a great mercantile house, who has really succeeded to the business of his deceased father, the business being carried on by his dead father's headmen.

The third, LXXXVIII., of the returns combines for the "Orders" of the Occupation Tables the figures for these three provinces.

### ABSTRACT LXXXVI.—NORTH-WESTERN PROVINCES.

#### Occupations of Males at different Periods of Age in Towns.

Class.	Order.	Sub-Order.	Occupation.	Total of all Ages.	Under 20 Years.	20 and over.	0—9.	10—14.	15—19.	20—29.	30-39.	40—49.	50—60.	60 and over.	
I.	I.	1	Officers of national government.	16058	721	15337	7	40	674	4512	4833	3508	1767	717	
		2	Officers of municipal, local, and village government.	35339	1397	33942	41	168	1188	10668	10086	8380	3539	1269	
				<b>Total Order I.</b>	<b>51397</b>	<b>2118</b>	<b>49279</b>	<b>48</b>	<b>208</b>	<b>1862</b>	<b>15180</b>	<b>14919</b>	<b>11888</b>	<b>5306</b>	<b>1986</b>
	II.	1	Army	23094	1160	21934	-	64	1096	14234	5383	1741	419	157	
			<b>Total Order II.</b>	<b>23094</b>	<b>1160</b>	<b>21934</b>	<b>-</b>	<b>64</b>	<b>1096</b>	<b>14234</b>	<b>5383</b>	<b>1741</b>	<b>419</b>	<b>157</b>	
	III.	1	Clergymen, ministers, priests, church and temple officers.	30366	3585	26781	246	1168	2171	7039	6133	5447	4308	3854	
			Lawyers, law stationers, law stamp dealers.	5419	144	5275	1	9	134	1412	1424	1172	777	490	
			Physicians, surgeons, and druggists.	5445	255	5190	-	-	255	1209	1234	1099	873	775	
			Authors and literary persons	216	6	210	-	2	4	57	55	42	31	25	
			Artists	206	14	192	-	-	14	61	56	36	27	12	
Musicians			9548	1838	7710	146	728	964	2665	1931	1462	983	669		
Actors			1939	446	1493	63	211	172	508	385	280	179	141		
Teachers			7352	295	7057	-	-	295	1927	1748	1390	1027	965		
Scientific persons			308	44	264	-	-	44	76	71	55	32	30		
		<b>Total Order III.</b>	<b>60799</b>	<b>6627</b>	<b>54172</b>	<b>456</b>	<b>2118</b>	<b>4053</b>	<b>14954</b>	<b>13037</b>	<b>10983</b>	<b>8237</b>	<b>6961</b>		
		<b>Total Class I. -</b>	<b>135290</b>	<b>9905</b>	<b>125385</b>	<b>504</b>	<b>2390</b>	<b>7011</b>	<b>44368</b>	<b>33339</b>	<b>24612</b>	<b>13962</b>	<b>9104</b>		
II.	V.	1	Engaged in boarding and	5140	975	4165	124	403	448	1330	990	830	583	432	
		2	Attendants, domestic servants, &c.	57975	12363	45612	715	4976	6672	16287	12156	8574	5281	3314	
			<b>Total Order V.</b>	<b>63115</b>	<b>13338</b>	<b>49777</b>	<b>839</b>	<b>5379</b>	<b>7120</b>	<b>17617</b>	<b>13146</b>	<b>9404</b>	<b>5864</b>	<b>3746</b>	
		<b>Total Class II.</b>	<b>63115</b>	<b>13338</b>	<b>49777</b>	<b>839</b>	<b>5379</b>	<b>7120</b>	<b>17617</b>	<b>13146</b>	<b>9404</b>	<b>5864</b>	<b>3746</b>		
III.	VI.	1	Mercantile men	43481	4123	39358	55	1045	3023	10783	10211	8504	5953	3907	
		2	Other general dealers	9216	1260	7956	52	398	810	2438	2026	1645	1076	771	
		<b>Total Order VI.</b>	<b>52697</b>	<b>5383</b>	<b>47314</b>	<b>107</b>	<b>1443</b>	<b>3833</b>	<b>13221</b>	<b>12237</b>	<b>10149</b>	<b>7029</b>	<b>4678</b>		
	VII.	1	Carriers on railways	5109	345	4764	6	73	266	1876	1602	865	337	84	
		2	„ „ roads	37387	4224	33163	99	1263	2862	11535	9488	6470	3606	2064	
		3	„ „ canals and rivers	6281	1049	5232	86	456	507	1846	1559	1007	501	319	
		5	Engaged in storage	5510	418	5092	-	116	302	1400	1406	1179	717	390	
	6	Messengers and porters	27543	3128	24415	119	1107	1902	8000	6622	4952	3037	1804		
		<b>Total Order VII.</b>	<b>81830</b>	<b>9164</b>	<b>72666</b>	<b>310</b>	<b>3015</b>	<b>5839</b>	<b>24657</b>	<b>20677</b>	<b>14473</b>	<b>8198</b>	<b>4661</b>		
		<b>Total Class III.</b>	<b>134527</b>	<b>14547</b>	<b>119980</b>	<b>417</b>	<b>4458</b>	<b>9672</b>	<b>37878</b>	<b>32914</b>	<b>24622</b>	<b>15227</b>	<b>9339</b>		
IV.	VIII.	1	Agriculturists	279330	50221	229109	4023	19843	26355	72367	59705	44754	29832	22451	
		3	Horticulturists	11475	1760	9715	123	746	891	2901	2679	2044	1302	789	
		<b>Total Order VIII.</b>	<b>290805</b>	<b>51981</b>	<b>238824</b>	<b>4146</b>	<b>20589</b>	<b>27246</b>	<b>75268</b>	<b>62384</b>	<b>46798</b>	<b>31134</b>	<b>23240</b>		
IX.	1	Persons engaged about animals.	25169	2672	22497	172	880	1620	6996	6604	4771	2548	1578		
	<b>Total Order IX.</b>	<b>25169</b>	<b>2672</b>	<b>22497</b>	<b>172</b>	<b>880</b>	<b>1620</b>	<b>6996</b>	<b>6604</b>	<b>4771</b>	<b>2548</b>	<b>1578</b>			
	<b>Total Class IV.</b>	<b>315974</b>	<b>54653</b>	<b>261321</b>	<b>4318</b>	<b>21469</b>	<b>28866</b>	<b>82264</b>	<b>68988</b>	<b>51569</b>	<b>33682</b>	<b>24818</b>			

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Class.	Order.	Sub. Order.	Occupation.	Total of all Ages.	Under 20 Years.	20 and over.	0—9.	10—14.	15—19.	20—29.	30—39.	40—49.	60-60.	60 and over.
V.	X.	1	Workers in books	2461	253	2208	6	57	190	803	608	424	232	141
		2	Workers in musical instruments.	140	19	121	-	10	9	34	28	21	23	15
		3	Workers in prints and pictures.	6	-	6	-	-	-	2	1	1	2	-
		4	Workers in carving and figures.	340	49	291	4	17	28	87	63	59	44	38
		5	Workers in tackle for sport and games.	597	84	513	6	28	50	149	132	98	76	58
		6	Workers in designs, medals, and dies.	3	-	3	-	-	-	3	-	-	-	-
		7	Workers in watches and philosophical instruments.	229	15	214	-	2	13	53	67	53	25	16
		9	Workers in arms	106	9	97	-	1	8	33	20	18	15	11
		10	Workers in machines and tools.	765	128	637	2	48	78	196	147	122	91	81
		11	Workers in carnages	68	6	62	-	2	4	14	15	16	8	9
		12	Workers in harness	1296	174	1122	4	66	104	356	285	227	142	112
		13	Workers in ships	2	1	1	-	1	-	-	1	-	-	-
		14	Workers in houses and buildings.	33441	4608	28833	179	1660	2769	8689	7571	6005	3945	2623
		15	Workers in furniture	2025	312	1713	15	115	182	527	423	338	238	187
		17	Workers in chemicals	2750	351	2399	18	125	208	728	630	485	333	223
			Total Order X.	<b>44229</b>	<b>6009</b>	<b>38220</b>	<b>234</b>	<b>2132</b>	<b>3643</b>	<b>11674</b>	<b>9991</b>	<b>7867</b>	<b>5174</b>	<b>3514</b>
	XI	1	Workers in wool and worsted	1957	339	1618	6	134	199	514	404	309	225	166
		2	Workers in silk	2649	555	2094	46	219	290	658	565	384	280	207
		3	Workers in cotton and flax	113372	19941	93431	1230	8128	10583	28706	24510	18040	12533	9642
		4	Workers in mixed materials	3340	601	2739	27	240	334	867	665	591	370	246
		5	Workers in dress	91705	16581	75124	1152	6874	8645	23598	19393	15094	10069	6970
		6	Workers in hemp and other fibrous materials.	3640	725	2915	43	337	345	860	737	585	402	331
			Total Order XI.	<b>216663</b>	<b>38742</b>	<b>177921</b>	<b>2504</b>	<b>15842</b>	<b>20396</b>	<b>55203</b>	<b>46274</b>	<b>35003</b>	<b>23879</b>	<b>17562</b>
	XII.	1	Workers in animal food	21936	3674	18262	262	1417	1995	5646	4737	3525	2393	1961
		2	Workers in vegetable food	110594	17120	93474	1090	6235	9795	28738	24389	18987	12516	8844
		3	Workers in drinks and stimulants.	30998	4377	26621	196	1451	2730	7823	6787	5440	3764	2807
			Total Order XII.	<b>163528</b>	<b>25171</b>	<b>138357</b>	<b>1548</b>	<b>9103</b>	<b>14520</b>	<b>42207</b>	<b>35913</b>	<b>27952</b>	<b>18673</b>	<b>13612</b>
	III.	1	Workers in grease, gut, bone, horns, ivory, whalebone, and lac.	2039	383	1656	24	154	205	562	417	294	223	160
		2	Workers in skins, feathers, and quills.	9102	1454	7648	87	517	850	2292	1902	1543	1045	866
		3	Workers in hair	256	57	199	9	19	29	53	48	52	22	24
			Total Order XIII.	<b>11397</b>	<b>1894</b>	<b>9503</b>	<b>120</b>	<b>690</b>	<b>1084</b>	<b>2907</b>	<b>2367</b>	<b>1889</b>	<b>1290</b>	<b>1050</b>
	XIV.	1	Workers in gum and resin	15490	2993	12497	356	1167	1470	3788	3268	2470	1683	1288
		2	Workers in wood	9312	1189	8123	63	426	700	2231	2065	1690	1215	922
		4	Workers in bamboo, cane, rush, straw, and leaves.	23041	4636	18405	376	1997	2263	6178	4807	3538	2228	1654
		5	Workers in paper	987	124	863	3	39	82	260	223	180	112	88
			Total Order XIV.	<b>48830</b>	<b>8942</b>	<b>39888</b>	<b>798</b>	<b>3629</b>	<b>4515</b>	<b>12457</b>	<b>10363</b>	<b>7878</b>	<b>5238</b>	<b>3952</b>
	XV.	3	Workers in stone and clay	36857	7315	29542	657	3072	3586	10240	7952	5669	3437	2244
		4	Workers in earthenware	12533	2500	10038	211	1021	1268	3137	2595	1854	1396	1051
		5	Workers in glass	888	92	796	6	24	62	201	219	167	124	85

6	Workers in salt	1166	142	1024	1	40	101	331	266	192	146	89
7	Workers in water	19723	3460	16263	201	1372	1887	5155	4220	3297	2162	1429
8	Workers in gold, silver, and precious stones.	24592	4220	20372	218	1513	2489	6498	5128	3940	2742	2064
10	Workers in tin and quicksilver.	1808	326	1482	17	118	191	441	406	278	208	149
11	Workers in zinc	5	1	4	-	1	-	2	0	1	1	-
12	Workers in lead and antimony.	142	14	128	1	2	11	32	36	24	21	15
13	Workers in brass and other mixed metals.	12922	2437	10485	69	918	1450	3442	2688	1985	1405	965
14	Workers in steel and iron	13593	2254	11339	123	826	1305	3798	2890	2208	1476	967
	Total Order XV.	<b>124229</b>	<b>22761</b>	<b>101468</b>	<b>1504</b>	<b>8907</b>	<b>12350</b>	<b>33277</b>	<b>26400</b>	<b>19615</b>	<b>13118</b>	<b>9058</b>
	Total Class V.	<b>608876</b>	<b>103519</b>	<b>505357</b>	<b>6708</b>	<b>40303</b>	<b>56508</b>	<b>157725</b>	<b>131308</b>	<b>100204</b>	<b>67372</b>	<b>48748</b>



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Class.	Order.	Sub-Order.	Occupation.	Total of all Ages.	Under 20 Years.	20 and over.	0-9.	10-14.	15-19.	20—29.	30—39.	40—49.	50—60.	60 and over.
VI.	XVI.	1	General labourer	152096	36552	115544	2238	16254	18060	40403	29770	22433	14016	8922
		2	Other persona of indefinite occupation.	66148	6149	59999	182	1756	4211	17998	15944	12667	8123	5267
			Total Order XVI.	<b>218244</b>	<b>42701</b>	<b>175543</b>	<b>2420</b>	<b>18010</b>	<b>22271</b>	<b>58401</b>	<b>45714</b>	<b>35100</b>	<b>22139</b>	<b>14189</b>
	XVII.	1	Annuitant	704	111	593	13	22	76	142	145	111	101	94
			Total Order XVII.	<b>704</b>	<b>111</b>	<b>593</b>	<b>13</b>	<b>22</b>	<b>76</b>	<b>142</b>	<b>145</b>	<b>111</b>	<b>101</b>	<b>94</b>
	XVIII.		Persons of no specified occupation.	845762	710815	134947	498839	164780	47196	48729	27203	20223	16761	22031
			Total Order XVIII.	<b>845762</b>	<b>710815</b>	<b>134947</b>	<b>498839</b>	<b>164780</b>	<b>47196</b>	<b>48729</b>	<b>27203</b>	<b>20223</b>	<b>16761</b>	<b>22031</b>
			Total Class VI.	<b>1064710</b>	<b>753627</b>	<b>311083</b>	<b>501272</b>	<b>182812</b>	<b>69543</b>	<b>107272</b>	<b>73062</b>	<b>55434</b>	<b>39001</b>	<b>36314</b>
			Grand Total	<b>2322492</b>	<b>949589</b>	<b>1372903</b>	<b>514058</b>	<b>256811</b>	<b>178720</b>	<b>447124</b>	<b>352757</b>	<b>265845</b>	<b>175108</b>	<b>132069</b>

BERAR.

ABSTRACT LXXXVII.

Table showing for the Province the Occupations of the Town Population at different Age Periods (for Males only).

Class	Order	Sub-Order	Serial Number of Sub Order	Occupation.	All Ages.	Under 20 Years.	20 Years and upwards.	0-9.	10—14.	15—19	20—29	30—39	40—49	50—59	60 and upwards.
I.	I.	1	1	Officers of provincial government.	1845	114	1731	-	19	95	559	514	294	191	173
		2	2	Officers of municipal, local, and village government.	2876	164	2712	4	51	109	872	859	526	304	151
		1	3	Army	1213	39	1174	-	0	39	489	373	236	48	28
	III.	1	4	Clergymen, ministers, priests, church, and temple officers.	276	22	254	-	6	16	70	52	54	38	40
		2	5	Lawyers, law stamp dealers	186	7	179	-	0	7	46	48	56	15	14
		3	6	Physicians, surgeons, and druggists.	212	7	205	-	2	5	58	64	33	24	26
		4	7	Authors and literary persons	7	1	6	-	-	1	3	2	1	-	-
		5	8	Artists	32	5	27	2	1	2	10	8	2	5	2
		6	9	Musicians	732	136	596	11	76	49	208	174	107	58	49
		7	10	Actors	120	33	87	3	14	16	36	32	12	4	3
		8	11	Teachers	347	27	320	0	2	25	144	87	50	20	19
		9	12	Scientific persons	92	11	81	1	4	6	15	25	17	12	12
				Total, professional class	<b>7938</b>	<b>566</b>	<b>7372</b>	<b>21</b>	<b>175</b>	<b>370</b>	<b>2510</b>	<b>2238</b>	<b>1388</b>	<b>719</b>	<b>517</b>
	II.	V.	13	Engaged on board and lodging	22	2	20	-	-	2	6	6	5	1	2
		2	14	Attendants (domestic servants, &c).	4225	664	3561	27	223	414	1270	1079	642	344	226
				Total, domestic class	<b>4247</b>	<b>666</b>	<b>3581</b>	<b>27</b>	<b>223</b>	<b>416</b>	<b>1276</b>	<b>1085</b>	<b>647</b>	<b>345</b>	<b>228</b>
	III.	VI.	15	Mercantile men	5007	498	4509	7	107	384	1503	1197	895	510	401
		2	16	Other general dealers	607	87	520	5	22	60	155	148	103	64	50
		VII.	17	Carriers on railways	400	23	377	4	5	14	152	149	48	20	8
		2	18	roads	1219	146	1073	6	31	109	430	357	172	69	45
		5	20	Engaged in storage	113	8	105	0	3	5	38	32	21	10	4
		6	21	Messengers and porters	2628	214	2414	5	47	162	755	833	439	228	159
				Total, commercial class	<b>9974</b>	<b>976</b>	<b>8998</b>	<b>27</b>	<b>215</b>	<b>734</b>	<b>3033</b>	<b>2716</b>	<b>1678</b>	<b>901</b>	<b>670</b>
	IV.	VIII.	1	Agriculturists	44860	9444	35416	1237	4530	3677	9782	10267	6864	4697	3806
			3	Horticulturists	280	52	228	-	26	26	80	62	39	25	22
		IX.	1	Persons engaged about animals	474	125	349	17	63	45	124	109	68	34	14
				Total agricultural class	<b>45614</b>	<b>9621</b>	<b>35993</b>	<b>1254</b>	<b>4619</b>	<b>3748</b>	<b>9986</b>	<b>10438</b>	<b>6971</b>	<b>4756</b>	<b>3842</b>

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Class	Order	Sub-Order	Serial Number of Sub Order	Occupation.	All Ages.	Under 20 Years.	20 Years and upwards.	0—9.	10—14.	15—19	20—29	30—39	40—49	50—59	60 and upwards.		
V.	X.	1	25	Workers in books	49	7	42	-	1	6	23	7	8	3	1		
		4	26	Workers in carving and figures	5	1	4	-	-	1	1	1	1	1	-		
		5	27	Workers in tackle for sports and games	3	-	3	-	-	-	-	2	-	-	1	-	
		7	29	Workers in watches and philosophical instruments.	6	-	6	-	-	-	1	1	1	1	-	3	
		9	30	Workers in arms	60	5	55	-	3	2	14	13	12	10	6		
		10	31	Workers in machines and tools	1	-	1	-	-	-	-	1	-	-	-		
		11	32	Workers in carriages	6	1	5	-	-	1	2	1	1	-	1		
		12	33	Workers in harness	163	32	131	1	10	21	44	31	26	18	12		
		14	34	Workers in houses and buildings.	1587	203	1384	10	59	134	387	408	305	162	122		
		15	35	Workers in furniture	6	-	6	-	-	-	3	1	1	1	-		
		17	36	Workers in chemicals	142	16	126	1	4	11	42	30	23	20	11		
		XI.	1	87	Workers in wool and worsted	107	7	100	-	1	6	23	33	22	15	7	
			2	38	Workers in silk	339	58	281	3	23	32	76	62	63	40	40	
			3	39	Workers in cotton and flax	7960	1098	6862	85	385	628	1989	1940	1278	888	767	
			5	40	Workers in dress	4581	696	3885	49	300	347	1159	1114	731	488	393	
		XII.	1	6	41	Workers in hemp and other fibrous materials.	338	43	295	3	17	23	97	75	50	39	34
				1	42	Workers in animal food	1573	276	1297	19	122	135	367	359	244	156	171
2	43			Workers in vegetable food	2667	279	2388	7	91	181	740	691	455	283	219		
XIII.	1	3	41	Workers in drinks and stimulants.	3037	379	2658	12	113	254	833	734	473	325	293		
		2	45	Workers in grease, gut, bones, horn, ivory, whalebone and lac.	130	25	105	2	12	11	39	27	20	11	8		
		3	40	Workers in skins, feathers, and quilts.	247	37	210	4	12	21	62	67	31	32	18		
XIV.	1	3	47	Workers in hair	3	1	2	-	1	-	1	1	-	-	-		
		1	48	Workers in gums and resins	1605	190	1415	12	77	101	401	414	260	186	154		
		2	49	Workers in wood	2258	501	1757	56	227	218	496	519	366	194	182		
XV.	1	3	50	Workers in bark and pith	3	2	1	-	1	1	1	-	-	-	-		
		4	51	Workers in bamboo, cane, rush, straw, and leaves.	2130	505	1625	77	242	186	444	440	331	239	171		
		5	52	Workers in paper	20	3	17	-	1	2	2	1	7	2	5		
		3	53	Workers in stone and clay	2704	402	2302	30	168	204	710	708	460	260	164		
		4	54	Workers in earthenware	602	102	500	18	34	50	144	141	95	54	66		
		5	55	Workers in glass	468	56	412	3	22	31	118	115	78	58	43		
		6	56	Workers in salt	73	11	62	-	2	9	22	17	12	4	7		
		7	57	Workers in water	11	1	10	-	1	-	5	2	1	2	-		
		8	58	Workers in gold, silver, and precious stones.	1650	245	1405	5	79	161	464	352	262	183	144		
		9	59	Workers in copper	174	26	148	1	8	17	30	45	24	27	22		
		10	60	Workers in tin and quicksilver	76	11	65	-	1	10	26	13	12	4	10		
		11	61	Workers in zinc	1	-	1	-	-	-	-	1	-	-	-		
		13	62	Workers in brass and other mixed metals.	293	38	255	-	10	28	91	72	48	22	22		
		14	63	Workers in iron and steel	643	101	542	2	47	52	171	176	98	59	38		
				Total, industrial class	<b>35721</b>	<b>5358</b>	<b>30363</b>	<b>400</b>	<b>2074</b>	<b>2884</b>	<b>9028</b>	<b>8615</b>	<b>5799</b>	<b>3787</b>	<b>3134</b>		
VI.	XVI.	1	64	Labourers and others (branch of labour undefined).	1876	321	1555	24	138	159	540	441	244	182	148		
		2	65	Other persona of indefinite occupations.	101	4	97	2	-	2	26	28	22	13	8		
	XVIII.	1	66	Persons of no stated occupation.	54496	46115	8381	34743	9247	2125	2301	2072	1386	1015	1607		
				Total, indefinite and nonproductive class.	<b>56473</b>	<b>46440</b>	<b>10033</b>	<b>34769</b>	<b>9385</b>	<b>2286</b>	<b>2867</b>	<b>2541</b>	<b>1652</b>	<b>1210</b>	<b>1763</b>		
				Total for the Province	<b>159967</b>	<b>63627</b>	<b>96340</b>	<b>36498</b>	<b>16691</b>	<b>10438</b>	<b>28700</b>	<b>27633</b>	<b>18135</b>	<b>11718</b>	<b>10154</b>		

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## ABSTACT LXXXVIII.

## Occupations of Males in Towns at different Age Periods.

Order.		All Ages	Under 20 Years	20 Years and upwards	0-9	10-14	15-19	20-29	30-39	40-49	50-59	60 and upwards
I.	North-West Provinces	51397	2118	49279	48	208	1862	15180	14919	11888	5306	1986
	Berar	4721	278	4443	4	70	204	1431	1373	820	495	324
	Burmah	5187	356	4831	-	19	337	2048	1464	770	345	204
		<b>61305</b>	<b>2752</b>	<b>58553</b>	<b>52</b>	<b>297</b>	<b>2403</b>	<b>18659</b>	<b>17756</b>	<b>18478</b>	<b>6146</b>	<b>2514</b>
II.	North-West Provinces	23094	1160	21934	-	64	1096	14234	5383	1741	419	157
	Berar	1213	39	1174	-	-	39	489	373	236	48	28
	Burmah	6179	270	5909	1	7	262	3477	1384	915	120	13
		<b>30486</b>	<b>1469</b>	<b>29017</b>	<b>1</b>	<b>71</b>	<b>1397</b>	<b>18200</b>	<b>7140</b>	<b>2892</b>	<b>587</b>	<b>198</b>
III.	North-West Provinces	60799	6627	54172	456	2118	4053	14954	13037	10983	8237	6961
	Berar	2004	249	1755	17	105	127	590	492	332	176	165
	Burmah	7851	1100	6751	41	274	785	1901	1691	1815	943	901
		<b>70654</b>	<b>7976</b>	<b>62678</b>	<b>514</b>	<b>2497</b>	<b>4965</b>	<b>17445</b>	<b>15220</b>	<b>12630</b>	<b>9356</b>	<b>8027</b>
V.	North-West Provinces	63115	18338	49777	839	5379	7120	17617	13146	9404	5864	3746
	Berar	4247	666	3581	27	223	416	1276	1085	647	345	228
	Burmah	12311	1891	10420	90	481	1320	4216	8207	1856	754	387
		<b>79673</b>	<b>15895</b>	<b>63778</b>	<b>956</b>	<b>6083</b>	<b>8856</b>	<b>23109</b>	<b>17438</b>	<b>11907</b>	<b>6963</b>	<b>4361</b>
VI.	North-West Provinces	52697	5383	47314	107	1443	3833	13221	12237	10149	7029	4678
	Berar	5614	585	5029	12	129	444	1658	1343	998	574	454
	Burmah	13517	1074	12443	21	129	924	4099	3565	2523	1390	800
		<b>71828</b>	<b>7042</b>	<b>64786</b>	<b>140</b>	<b>1701</b>	<b>5201</b>	<b>18978</b>	<b>17147</b>	<b>13670</b>	<b>8993</b>	<b>5998</b>
VII.	North-West Provinces	81830	9164	72666	310	3015	5839	24657	20677	14473	8198	4661
	Berar	4360	391	3969	15	86	290	1375	1371	680	327	216
	Burmah	34580	4003	30577	50	500	3453	14,277	9749	4185	1671	695
		<b>120770</b>	<b>13558</b>	<b>107212</b>	<b>375</b>	<b>3601</b>	<b>9582</b>	<b>40309</b>	<b>31797</b>	<b>19338</b>	<b>10196</b>	<b>5572</b>
VIII.	North-West Provinces	290805	51981	238824	4146	20589	27246	75268	62384	46798	31134	23240
	Berar	45140	9496	35644	1237	4556	3703	9862	10329	6903	4722	3828
	Burmah	8598	1022	7576	11	211	800	2486	2020	1398	917	755
		<b>344543</b>	<b>62499</b>	<b>282044</b>	<b>5394</b>	<b>25356</b>	<b>31749</b>	<b>87616</b>	<b>74783</b>	<b>55099</b>	<b>30773</b>	<b>27823</b>
IX.	North-West Provinces	25169	2672	22497	172	880	1620	6996	6604	4771	2548	1578
	Berar	474	125	349	17	63	45	124	109	68	34	14
	Burmah	3136	355	2781	6	73	276	901	927	549	201	143
		<b>28779</b>	<b>3152</b>	<b>25627</b>	<b>195</b>	<b>1016</b>	<b>1941</b>	<b>8021</b>	<b>7640</b>	<b>5388</b>	<b>2843</b>	<b>1735</b>
X.	North-West Provinces	44229	6009	38220	234	2132	3643	11674	9991	7867	5174	8514
	Berar	2028	265	1763	12	77	176	517	496	378	210	156
	Burmah	9524	772	8752	8	91	673	2633	2783	1883	949	504
		<b>55781</b>	<b>7046</b>	<b>48735</b>	<b>254</b>	<b>2300</b>	<b>4492</b>	<b>14824</b>	<b>13270</b>	<b>10128</b>	<b>6339</b>	<b>4174</b>
XL.	North-West Provinces	216663	38742	177921	2504	15842	20396	55203	46274	35003	23879	17562
	Berar	13325	1902	11423	140	726	1036	3344	3224	2144	1470	1241
	Burmah	10477	1418	9059	20	266	1182	3545	2637	1557	821	499
		<b>240465</b>	<b>42062</b>	<b>198403</b>	<b>2664</b>	<b>16834</b>	<b>22564</b>	<b>62092</b>	<b>52135</b>	<b>38704</b>	<b>26170</b>	<b>19302</b>
XII.	North-West Provinces	163528	25171	138357	1548	9103	14520	42207	35913	27952	18673	13612
	Berar	7277	934	6843	38	326	570	1940	1784	1172	764	683
	Burmah	12875	1008	11867	48	197	763	3107	3525	2525	1553	1157
		<b>183680</b>	<b>27113</b>	<b>156567</b>	<b>1,634</b>	<b>9626</b>	<b>15853</b>	<b>47254</b>	<b>41222</b>	<b>31649</b>	<b>20990</b>	<b>15452</b>

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Order.		All Ages.	Under 20 Years.	20 Years and upwards.	0-9.	10—14.	15—19.	20—29.	30—39.	40—49.	50—59.	60 and upwards.
XIII.	North-West Provinces	11397	1894	9503	120	690	1084	2907	2367	1889	1290	1050
	Berar	380	63	317	6	25	32	102	95	61	43	26
	Burmah	128	11	117	1	1	9	30	33	22	20	12
		<b>11905</b>	<b>1968</b>	<b>9937</b>	<b>127</b>	<b>716</b>	<b>1125</b>	<b>3039</b>	<b>2495</b>	<b>1962</b>	<b>1353</b>	<b>1088</b>
XIV.	North-West . Provinces	48830	8942	39888	798	8629	4515	12457	10363	7878	5238	3952
	Berar	6016	1201	4815	145	548	508	1314	1374	964	621	612
	Burmah	8017	779	7238	73	146	560	2218	2103	1414	887	616
		<b>62863</b>	<b>10922</b>	<b>51941</b>	<b>1016</b>	<b>4323</b>	<b>5583</b>	<b>16019</b>	<b>13840</b>	<b>10256</b>	<b>6746</b>	<b>5080</b>
XV.	North-West Provinces	124229	22761	101468	1504	8907	12350	33277	26400	19615	13118	9058
	Berar	6695	993	5702	59	372	562	1781	1642	1090	672	516
	Burmah	7864	1302	6562	12	200	1090	2493	1956	1154	601	358
		<b>138788</b>	<b>25056</b>	<b>113732</b>	<b>1575</b>	<b>9479</b>	<b>14002</b>	<b>37551</b>	<b>29998</b>	<b>21859</b>	<b>14392</b>	<b>9932</b>
XVI.	North-West Provinces	218244	42701	175543	2420	18010	22271	58401	45714	35100	22139	14189
	Berar	1977	325	1652	26	138	161	566	469	266	195	156
	Burmah	39326	5518	33778	220	1131	4197	15643	9908	5481	1858	888
		<b>259547</b>	<b>48574</b>	<b>210973</b>	<b>2666</b>	<b>19279</b>	<b>26629</b>	<b>74610</b>	<b>56091</b>	<b>40847</b>	<b>24192</b>	<b>15233</b>
XVII.	North-West Provinces	704	111	593	13	22	76	142	145	111	101	94
	Berar											
	Burmah	1		1				1			1	
		<b>705</b>	<b>111</b>	<b>594</b>	<b>13</b>	<b>22</b>	<b>76</b>	<b>142</b>	<b>145</b>	<b>111</b>	<b>102</b>	<b>94</b>
XVIII.	North-West Provinces	845762	710815	134947	498839	164780	47196	48729	27203	20223	16761	22031
	Berar	51496	46115	8381	34743	9247	2125	2301	2072	1386	1015	1607
	Burmah	80594	64867	15727	40750	17583	6544	6253	4258	1880	970	2366
		<b>980852</b>	<b>821797</b>	<b>159055</b>	<b>574322</b>	<b>191610</b>	<b>65865</b>	<b>57283</b>	<b>83533</b>	<b>23489</b>	<b>18746</b>	<b>26004</b>
Totals	North-West Provinces	2322492	949589	1372903	514058	256811	178720	447124	352757	265845	175108	132069
	Berar	159967	63627	96340	36498	16691	10438	28700	27633	18135	11718	10154
	Burmah	260165	85776	174389	41352	21309	23115	69327	51210	29427	14061	10364
		<b>2742624</b>	<b>1098992</b>	<b>1643632</b>	<b>591908</b>	<b>294811</b>	<b>212273</b>	<b>545151</b>	<b>431600</b>	<b>803407</b>	<b>200887</b>	<b>152587</b>

758. The following remarks on the subject of occupation are taken from the various provincial reports, and supply the omissions which would otherwise be noted in the observations already made on this subject:—

### BENGAL.

759. The attempt to work out the occupations of the people with reference to their religion has never before been made in Bengal, and it is believed that it has not yet been tried in any other part of the Indian Empire. Yet the importance of the information which satisfactory statistics on the subject would provide can hardly be over-rated. Before the Census of 1872 revealed their true numbers, the population of Bengal was much under-estimated, and, especially with regard to the Mahammedans, very erroneous ideas existed as to their numbers and local distribution. The statistics of the present Census go further still in the same direction, and will, it is hoped, suggest important facts regarding the employments of the Mahammedan population. Unfortunately, for reasons which have been explained above, it is impossible to advance with any certainty deep into the details of the occupation tables. The

following remarks therefore will not go beyond the Orders and Sub-Orders, and will leave to the research of the curious the details of actual occupations which are to be found in Table XXVIII. of Appendix C.; but it is hoped that the special investigations which are to be made into the whole question of the employments of the people will be carried along the same lines, and that for each occupation its distribution among the people of different creeds and races may be regarded as an important statistic.

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The three groups into which the religions of the people are divided in respect of their occupations are those of Hindoos, Mahammedans, and others. In the whole population of Bengal the Hindoos are in the ratio of 65.36 per cent., and the Mahammedans amount to 31.21 per cent., leaving 3 per cent, to be supplied by all the other religions returned in the Census schedules. The proportion which these bear to the whole is so small, and the total is composed of elements so heterogeneous, that the occupation statistics of the mass may be passed over with comparatively slight notice, and attention concentrated on the employments of those persons who profess the two great religions of India.

The abstract in the margin gives particulars of the occupations of the whole male population 10 years old and upwards, and shows the numbers in every 100 hindoos Mahammedans, and others who are engaged in each of the 18 Orders of the authorised classification. The whole population embraced by the abstract is 24,219,220 souls, of whom 16,107,011 are Hindoos, 7,383,416 are Mahammedans, and 728,793 belong to other religions. Taking the population of all religions first it will be seen that rather more than half, or 58.83 per cent., are employed in the eighth or agricultural Order, 12.02 per cent, are unemployed, and 10.15 per cent, are in the indefinite Order, viz., persons employed, but in occupations not defined with sufficient accuracy to enable them to be located under any of the authorised heads. The same proportions are very closely maintained by the Hindoos. Of their total, however, rather less than one half, or 49.28 per cent., are engaged in agriculture, a somewhat larger proportion, or 13 per cent., are unemployed (among whom must be counted the many Hindoo scholars above 10 years of age), and 11.40 per cent, are general labourers and members of the indefinite Order. One other Order, that of attendants and domestic servants, has more than 5 per cent, of the total, and the prominence of this Order among the Hindoos will explain the high place which is taken in respect to the same group by the Divisions of Patna and Orissa, where the Hindoos greatly predominate. The Order with which the Hindoos have least to do is the second, "Persons engaged in the defence of the country;" and no one who is acquainted with the Hindoos of Bengal will be surprised to learn that the soldiers among them amount to only 2 in 10,000 of the employed male population.

Statement showing the proportion in which the male population of different religions 10 years old and upwards is distributed among the orders of the population.

Order.	Hindoos	Mahammedans	Others	All Religions
1. Persons engaged in the general or local government of the country.	0.80	0.67	0.36	0.74
2. Persons engaged in the defence of the country.	0.02	0.05	0.41	0.04
3. Persons engaged in the learned professions and in literature, art, and science with their immediate subordinates.	1.78	0.60	0.47	1.39
4. Wive				
5. Persons engaged in entertaining and performing personal offices for man.	5.54	3.84	2.49	4.93
6. Persons who buy or sell, keep or lend money, houses, or goods of various kinds.	2.76	1.56	0.67	2.33
7. Persons engaged in the conveyance of men, animals, goods, and messages.	1.75	2.13	0.76	1.84
8. Persons possessing or working the land and engaged in growing grain, fruits, grasses, and other products.	49.28	62.81	63.40	53.83
9. Persons engaged about animals	3.46	4.49	5.29	3.83
10. Persons engaged in art and mechanic productions.	0.77	0.56	0.31	0.69
11. Persons working and dealing in the textile fabrics and dress.	2.28	3.18	0.52	2.50
12. Persons working and dealing in foods and drinks.	3.20	1.20	0.47	2.51
13. Persons working and dealing in animal substances.	0.10	0.13	0.05	0.17
14. Persons working and dealing in vegetable substances.	1.33	0.92	0.58	1.19
15. Persons working and dealing in minerals.	2.21	0.49	0.91	1.65
16. Labourers and others (branch of labour undefined).	11.40	7.34	11.02	10.15
17. Persons of rank or property not re. turned under any officer or occupation.	0.12	0.06	0.01	0.10
18. Persons of no specified occupation	13.00	9.87	12.16	12.02
All occupations	100	100	100	

The figures for the employments of the Mahammedan community have still more points of interest, and many of the conclusions which they suggest strongly establish the general accuracy of the Census. The most prominent feature of the figures for Mahammedans in the abstract is the high proportion which is held by the agricultural Order, while the husbandmen among the Hindoos are only 49.28 per cent., the ratio among the Mahammedans is 62.81 per cent. In the next place there would seem to be a much smaller proportion of them without employ, and their rich men without occupation are comparatively much fewer. So again in the 16th Order, that of general

labourers, the common knowledge of the country is supported by the fact that while the Hindoo coolies are 11.40 per cent, of the Hindoo employed males, and the general labourers of other religions (mostly of whom are Aboriginal immigrants) are 11.02 per cent, of the total, the Mahammedan labourers of the indefinite class amount to only 7.34 per cent. In three other Orders besides those mentioned, the Mahammedan employes bear a larger proportion to their whole than the Hindoos—these are the seventh, the ninth, and the eleventh—and it is just in these Orders that this predominance might have been predicted. The seventh Order is that containing “Persons engaged in the conveyance of men, animals, goods, and messages,” and it is so

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largely composed among the Mahammedans of the boatmen of the eastern districts that it has a per-centage on the whole of 2.13, while the Hindoos of the same order, though it includes the thousands of palki-bearers throughout Bengal, only amount to 1.75 per every 100 employed Hindoos. The ninth Order is that of persons who are engaged in breeding and keeping animals, and so many Mahammedans have been returned as cattle keepers and herdsmen that the absolute figures (291,950) are not much smaller than those for Hindoos (385,427) in spite of the great disparity in the totals of the two religions. The eleventh Order contains all those persons who work or deal in textile fabrics or dress. Weaving, especially that of cotton cloths, has been from time immemorial one of the great callings of the Mahammedans in Bengal, and it is therefore not surprising to find that, whereas the weavers are only 2.28 in 100 Hindoos, the proportion among the Mahammedans is nearly 1 per cent, higher, or 3.18 per cent. Lastly, the figures, so far as they go, supply an answer to the charge which is frequently brought against Government, viz. that the Hindoos in Government employ greatly outnumber, both absolutely and comparatively, the Mahammedans in the same position; the per-centages in the first Order prove that this is not the case, for whereas out of 10,000 Hindoos 80 are in Government employ, the number of officials in the same number of Mahammedans is 67, or only 13 less.

The only points which require notice about the occupations of persons of other religions are these. In the second Order, that of defence, the number of the European soldiers garrisoning the country gives them a prominence. They have a comparatively high proportion engaged in the following Orders for special reasons; in the eighth Order the simple cultivation of the Aboriginal tribes employs 63.40 per cent, of the total, while they have a higher proportion than the Hindoos or Mahammedans in the kindred occupation of cattle keeping; lastly, the gangs of Aborigines who emigrate in search of work as coolies raise their per-centage of general labourers to 11.02.

The accuracy of the conclusions which have been stated in the foregoing paragraphs will be more clearly seen, however, if a reference is made to the more detailed statement below. This gives not for only each Order, but for each Sub-Order also, the numbers of Hindoos, Mahammedans, and others in every 100 persons who have been classed in it. The per-centages are calculated on the whole male population of each religion 10 years old and upwards:—

Statement showing the Proportions in the Male Population of each Religion 10 Yearsold and upwards, employed in each Order and Sub-order.

Order and Sub-order.	Hindoos.	Mahammedans.	Others.
ORDER 1.— <i>Persons engaged in the general or local government of the country</i>	70.97	27.56	1.45
Sub-Order 1. Officers of national government	70.66	20.78	4.55
" 2. " municipal, local, and village government	71.00	27.86	1.12
" 3. " independent governments and native states	100.00		
ORDER 2.— <i>Persons engaged in the defence of the country</i>	36.00	35.92	28.06
Sub-Order 1. Army	36.04	35.88	28.06
" 2. Navy		75.00	25.00
ORDER 3.— <i>Persons engaged in the learned professions, or in literature, art, and science (with their immediate subordinates')</i>	85.25	13.71	1.03
Sub-Order 1. Clergymen, ministers, priests, Church and temple officers	94.31	5.25	0.42
2. Lawyers, law-stat:oners, and law-stamp dealers	76.52	21.48	1.98
3. Physicians, surgeons, and druggists	75.75	22.77	1.46
4. Authors and literary persons	87.02	11.03	1.94
5. Artists	42.64	55.06	2.28
6. Musicians	76.53	21.79	1.67
7. Actors	65.46	33.93	0.59
8. Teachers	79.11	18.96	1.91
9. Scientific persons	87.37	9.45	3.16
ORDER 4.— <i>Wives.</i>			
ORDER 5.— <i>Persons engaged in entertaining and performing personal offices for man</i>	74.73	23.73	1.52
Sub-Order 1. Engaged in boarding and lodging	59.04	35.23	5.71
" 2. Attendants, domestic servants, &c.	74.74	23.73	1.52
ORDER 6.— <i>Persons who buy or sell, keep or lend money, houses, or goods of various kinds</i>	78.69	20.43	0.86
Sub-Order 1. Mercantile men	70.80	27.50	1.68
" 2. Other general dealers	81.99	17.48	0.51



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Order and Sub-order.	Hindoos.	Mahammedans.	Others.
ORDER 7.— <i>Persons engaged in the conveyance of men, animals, goods, and messages</i>	63.43	35.31	1.25
SUB-ORDER 1. Carriers on railways	47.16	38.75	14.08
" 2. roads	75.41	24.01	0.56
" 3. canals and rivers	57.62	41.41	0.95
" 4. seas and rivers	57.48	34.83	7.67
5. Engaged in storage	79.76	19.74	0.48
6. Messengers and porters	56.52	43.04	0.43
ORDER 8.— <i>Persons possessing or working the land, and engaged in growing grain, fruits, grasses, and other products</i>	60.88	35.56	3.54
SUB-ORDER 1. Agriculturists	60.85	35.60	3.54
2. Arboriculturists	63.89	29.80	6.29
3. Horticulturists	83.37	15.04	1.58
ORDER 9.— <i>Persons engaged about animals</i>	60.08	35.75	4.15
SUB-ORDER 1. <i>Persons engaged about animals</i>	60.08	35.75	4.15
ORDER 10.— <i>Persons engaged in art and mechanic productions</i>	73.91	24.74	1.34
SUB-ORDER 1. Workers in books	48.83	47.20	3.95
" 2. " musical instruments	90.09	8.91	0.99
" 3. " prints and pictures	38.87	60.85	0.26
" 4. " carving and figures	89.02	9.02	1.94
" 5. " tackle for sports and games	90.83	9.13	0.03
" 6. " designs, medals, and dies	20.67	79.32	-
" 7. " watches and philosophical instruments	86.65	12.10	1.22
" 8. " surgical instruments	-	-	-
" 9. " arms	75.22	22.76	2.00
" 10. " machines and tools	64.38	31.45	4.15
" 11. " carriages	70.45	28.49	1.05
" 12. " harness	81.02	18.18	0.79
" 13. " ships	75.39	24.00	0.59
" 14. " houses and buildings	74.73	24.14	1.12
" 15. " furniture	83.21	15.58	1.19
" 16. " chemicals	39.41	58.99	1.58
ORDER 11.— <i>Persons working and dealing in the textile fabrics and in dress</i>	60.67	38.69	0.63
SUB-ORDER 1. Workers in wool and worsted	85.57	14.16	0.25
" 2. " silk	59.76	39.55	0.68
" 3. " cotton and flax	60.60	38.78	0.61
" 4. " mixed materials	76.83	23.04	0.12
" 5. " dress	56.94	42.61	0.43
" 6. " hemp and other fibrous materials	69.28	28.65	2.06
ORDER 12.— <i>Persons working and dealing in food and drinks</i>	84.81	14.61	0.56
SUB-ORDER. Workers in animal food	89.68	10.05	0.26
" 2. " vegetable food	77.56	21.59	0.84
" 3. " drinks and stimulants	84.71	14.46	0.82
ORDER 13.— <i>Persons working and dealing in animal substances</i>	75.22	23.85	0.92
SUB ORDER 1. Workers in grease, gut, bones, horns, ivory, whalebone, and lac	65.68	32.89	1.42
" 2. " skins, feathers, and quills	81.92	17.48	0.59
" 3. " hair .	29.38	70.61	-
ORDER 14.— <i>Persons working and dealing in vegetable substances</i>	74.94	23.58	1.46
SUB-ORDER 1. Workers in gum and resin	75.86	23.76	0.36
" 2. " wood	69.24	28.04	2.71
" 3. " bark and pith	86.65	12.58	0.75
" 4. " bamboos, cane, rush, straw, and leaves	76.57	21.05	2.36
" 5. " paper	40.71	58.33	0.94
ORDER 15.— <i>Persons working and dealing in minerals</i>	89.27	9.05	1.67
SUB-ORDER 1. Miners	90.58	0.69	8.71
" 2. " workers in coal	70.28	22.21	7.50

" 3.	"	stone and clay	73.94	23.16	2.89
" 4.	"	earthenware	95.93	3.75	0.25
" 5.	"	glass	43.65	55.68	0.65
" 6.	"	salt	93.96	5.52	0.51
" 7.	"	water	25.80	73.53	0.65
" 8.	"	gold, silver, and precious stones	89.22	10.57	0.20
" 9.	"	copper	89.05	8.51	2.43
" 10.	"	tin and Quicksilver	73.89	26.06	0.04
" 11.	"	zinc	62.50	27.27	10.22
" 10	"	lead and antimony	62.50	25.00	12.50
" 13.	"	brass and other mixed metals	88.15	9.94	1.90
" 14.	"	steel and iron	89.46	6.06	4.46
ORDER 16.— <i>Labourers and others (branch of labour undefined)</i>			74.69	22.03	3.26
SUB-ORDER 1. General labourers			74.91	21.85	3.22
" 2. Other persons of indefinite occupations			69.73	26.15	4.10
ORDER 17.— <i>Persons of rank or property not returned under any office or occupation</i>			81.99	17.56	0.44
SUB-ORDER 1. Persons of rank or property not returned under any office or occupation			81.99	17.56	0.44
ORDER 18.— <i>Persons of no specified occupation</i>			71.90	25.04	3.04
SUB-ORDER 1. Vagrants and gipsies			65.16	34.07	0.75
" 2. Persons of no specified occupation			72.64	24.05	3.29
Total all occupations			66.30	30.48	3.00

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The Hindoos so greatly Outnumber the Mahammedans, and both religions so completely overshadow the class of others, that a simple comparison of the proportion of the whole claimed by each religion would, in all but some nine or ten instances, result in the predominance of the ratio of Hindoos. Some means, therefore, must be devised for placing them on a common level, and this can be found by taking as the standard their comparative ratios of total employment in all occupations. These ratios, it will be seen, are for Hindoos 66.30 per cent., for Mahammedans 30.48 per cent., and for all others 3.00 per cent.; and whenever in any employment the ratio of persons of a given religion is above this standard, by so much have they the more largely usurped it. Applying this principle to the figures for Orders, it will be observed that those in which the Mahammedans are most largely employed in proportion to their numbers are the 2nd (Persons engaged in the defence of the country), the 7th (Persons engaged in the conveyance of men, animals, goods, and messages), the 8th (Persons possessing or working the land, and engaged in growing grain, fruits, grasses, and other products), the 9th (Persons engaged about animals), and the 11th (Persons working and dealing in the textile fabrics and dress). Their excessive employment in these orders has already been shown in the preceding paragraph, and needs no further demonstration. It will be more fully explained when the Sub-Orders are examined.

1Workers in designs, medals, and dies	79.32
2The navy	75.00
3Workers in water	78.53
4hair	70.61
5prints and pictures	60.85
6chemicals	58.99
7paper	58.33
8glass	55.68
9Picture painters	55.06
10Workers in books	47.20
11Messengers and porters	43.04
12Workers in dress	42.61
13Carriers in canals and rivers	41.41
14Workers in silk	39.55

15	cotton	38.78
16	Carriers on railways	38.75
17	The army	35.88
18	Agriculturists	35.60
19	Persons engaged in board and lodging	35.23
20	Carriers on seas and rivers	34.83
21	Vagrants and gipsies	34.07
22	Actors	33.93
23	Workers in grease, gut, &c.	32.89
24	machines	31.45

The number of Mahammedans employed is above the average in 24 of the 82 Sub-Orders, and these are arranged in the margin according to their proportionate excess of Mahammedans. In the 1st, 2nd, 4th, 5th, and 19th Sub-Orders the total numbers employed are so insignificant that they require no notice, but in all the rest the number of Mahammedans employed is considerable, and indicates the popularity of the calling among them. The 73.53 per cent, of the Mahammedans in the workers in water comprise 2,025 *bheesties* who are not private servants. The workers in chemicals embrace the large class of Mahammedan dyers. The now decayed trade of paper making is largely in the hands of Mussulmans, who have also a great hold of that of glass blowing and the sale of glass articles. Their virtual monopoly of *duftries* work gives them their pre-eminence in the Sub-Order of workers in paper, and the large number of Mahammedan orderlies is not overstated by the proportion of 43.04 per cent, of all messengers and porters. The ubiquity of the Mahammedan tailor is hardly represented by the ratio of 42.61 per cent, in the Sub-Order of workers in dress, because the enormous preponderance of Hindoo shoemakers overshadows it; but the presence of 43,629 Mahammedan tailors in the returns as against 9,345 of other religions clearly shows how greatly the Mussulmans affect this calling. The innumerable boatmen of the eastern districts and the numerous seamen of the north-east corner of the Bay of Bengal explain the predominance of Mahammedans as carriers by water. In the trade of weaving and working in silk and cotton the Mahammedans have always been largely employed, especially in the former, the Mahammedan silk weavers being nearly twice as numerous as the Hindoos. The qualities which recommend the Mussulman for employment as orderly have also marked him out as a useful railway servant. Agriculture, it has already been pointed out, is the chief means of livelihood on which a large majority of them depend, and it absorbs a greater share of their employed males than in the case with the Hindoos. Their pre-eminence in the last four Sub-Orders in the list is not very marked, and it was certainly somewhat unexpected in the Sub-Order of

vagrants and gipsies. In the Sub-Order of workers in grease, gut, bones, &c., their position is due to the inclusion of 4,567 workers in lac and in that of workers in machines to the occurrence of 1,181 fitters and mechanical artisans.

Abandoning the question of proportions, and looking into the list of individual occupations in Table No. XXVIII., it will be found that the Mahammedans are absolutely most numerous in the employments noted below. The prevalence of these occupations has already been noted in the foregoing paragraphs, and they require no further comment. The figures represent the males above 10 years of age:—

Cultivator	4109342
Unemployed, or no occupation stated	729407
General labourer	515845
Cattle herd	219950
Tenure holder	149688

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Cultivator, with other occupations	143301
"Other" servants	142834
Cotton cloth weaver	141760
Labourer	101213
Agricultural labourer	100022
Vagrant, beggar	86170
Service (not further specified)	83719
Boatman	75593
Shopkeeper	59305
Tailor	43629
Village official	37965

The Hindoos exceed their general average on the whole employed males of 10 years and upwards in the case of 11 orders, which are detailed below, together with the per-centage appertaining to each:—

Order 15.—Persons working and dealing in minerals	89.27
Order 3—Persons engaged in the learned professions, or in literature, art and science (with their immediate subordinates)	85.25
Order 12—Persons working and dealing in foods and drinks	84.81
Order 17—Persons of rank or property not returned under any office or occupation	81.99
Order 6—Persons who buy or sell, keep or lend money, houses, or goods of various kinds	78.69
Order 13—Persons working and dealing in animal substances	75.22
Order 14—Persons working and dealing in vegetable substances	74.94
Order 5—Persons engaged in entertaining and performing domestic offices for man	74.73
Order 16—Labourers and others, branch of labour undefined	74.69
Order 10—Persons engaged in art and mechanic productions	73.91
Order 1—Persons engaged in the general and local government of the country	70.97

Their position in Order 15 is due to their having exclusive possession of the great trade of making and selling pottery and earthenware vessels, to the number of miners who are Hindoos, and to the great class of professional earthwork labourers who are everywhere employed to make and mend roads, canals, and tanks. In Order 3 they have a large predominance in all the sub-orders but those of picture painters and actors, especially among the ministers of religion, of whom 94.31 per cent, are Hindoos. Their high proportion in Order 12 is at first sight rather surprising when it is remembered that Hindoos are almost completely vegetarians and that the Mahammedans are the butchers and the flesh eaters of the country; but the paradox disappears when the figures for sub-orders are examined, and it is seen that they contain the great classes of milk sellers and fishermen, two occupations which are essentially those of Hindoos. The 17th Order is a very small one numerically, and speaks for itself. In the 6th Order the position of the Hindoos is due to the money lenders and the general dealers and petty shopkeepers; in the 13th it is caused by the large numbers of dealers in hides; in the 14th it is more than accounted for by more than 100,000 workers in oil, engaged both in pressing and selling it, and by the numerous basket makers, mat weavers, thatchers, and others who make a living out of the bamboo and its congeners. The 5th Order includes all the various classes of Hindoo servants headed by the barbers (141,347) and the washermen (94,787). In the 16th Order the legions of Hindoo coolies spread all over the face of the country fully account for the large proportion of Hindoos; the 10th is not a very large order, but it includes the carpenters who are nearly all Hindoos, as well as the bricklayers and the boat builders, who have very few Mahammedans among them. Lastly, the 1st Order shows a great excess of Hindoos in the menial ranks of public service, and in the class of village officials.

Hindoos are proportionately in excess in 51 sub-orders, which it would be too tedious to recapitulate. They are most largely represented in the sub-orders of ministers of religion (94.31 per cent.), workers in musical instruments (90.09 per cent.), workers in tackle for sports and games (90.83 per cent.), miners (90.58 per cent.), workers in earthenware (95.98 per cent.), and workers in salt (93.96 per cent.). With regard to individual



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occupations, several of those in which the Hindoos are comparatively more numerous have already been mentioned, but a fuller list is given below, including all those in which they have more than 50,000 employed among the males 10 years old and upwards:—

Cultivator	6740554	Priest	154155
Unemployed (or no occupation stated)	2094226	Barber	141347
General labourer	1767702	Fisherman	124961
Cultivator, with, other occupations	682745	Potter	111242
"Other servants	386351	Boatman	107067
Cattle herd	385427	Village official	101786
Shopkeeper	302268	Washerman	94787
Cotton weaver	217926	Oil seller	78138
Agricultural labourer	213115	Milk seller	76576
Landowner	181253	Goldsmith	75674
Fishmonger	176448	Blacksmith	70020
Service (not otherwise de-fined)	171546	Tenure holder	65577
Yagrant, beggar	167.084	Grain dealer	60904
		Carpenter	60661
		Shoemaker	53505

760. In the North-West Provinces, Mr. White observes—

“We may class the occupations included in Order I. as follows:—

Civil employés of Government	51303
Government artificers, workmen, messengers	14063
Municipal and village servants	116924
	182290

The village servants included the village watchman and accountant (Chaukidar and Patwári). The municipal servants include the large conservancy establishments of the municipal committees. The other detailed occupations included may be readily seen by reference to the index.

#### §141.—Order II.—Army.

The only source of livelihood in Order II.—Army, which calls for explanation, is that of *army pensioner*, under which name 35 men are returned. Generally the source whence the pension was drawn, whether civil or military, was not specified in the schedules, and hence *pensioners, unspecified*, numbering 10,209 men, have been included in Order XVIII., under the head of “others.” No doubt the majority of these are army pensioners. Civil pensioners, when specified as such, were included among civil servants.

#### §142.—Order III.—Learned professions, &c.

The 88,898 males included under the 1st Sub-Order of Order III. may be described generally as ministers of religion.

The distinction between clergyman and Protestant minister is not very clear, but under the former the civil chaplains have been shown. Leaving this distinction we have the following ministers of the Christian religion:—

Protestant ministers	112
Roman Catholic ministers	4
Missionary, scripture reader	39
Church, chapel, officer	13
	168



It should be noted that all military chaplains, whether Protestant or Roman Catholic, have been classed as officers in the army. The discrimination between Protestant ministers and missionaries is indefinite; most if not all of the latter in these provinces coming under the class of Protestant minister.

The ministers of the Mahammedan religion number only 569, but mosque keepers have been included among temple officers. The persons designated priests of the Mahammedan religion are *kazis*, *mullas*, *wátz*, *nikah parhanewala*; many of these have other sources of livelihood, and have consequently been shown under other professions.

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The number engaged in ministering the Mahammedan religion is no doubt much understated.

81,318 males are shown as Hindoo priests. These include the persons who have returned themselves as *Pandits, Parohits, Panda, Pujari, guru, mahant, &c.*

The 11,857 males classed as physicians, surgeons, and druggists form a somewhat heterogeneous sub-order, as among the 2,560 chemists and druggists are included 960 makers of catechu, the *katha* makers of the *khair* tree forests.

In the following three sub-orders we have 18 authors and editors and 206 picture painters, and 18,608 musicians. The 5,488 males shown under the head of theatre service are mostly dancers (*kathak, bhagtia, radha, rahsdari, &c.*). Among the 527 shown as exhibition and show service are included snake charmers, bear and monkey dancers, swing and merry-go-round keepers (*Hindola*), &c.

The distinction in Sub-Order 8 between schoolmaster and teacher is doubtful. Where the entry in the schedule was *madarris* (schoolmaster) the indication was clear, but where it was *muallim* (teacher) the teaching at a school was not excluded. The point, however, is not important. We have a total number of 17,632 teachers and schoolmasters returned. The local fund schoolmasters should have been omitted from among these, and classed with the local and village servants in Order L, Sub-Order 2. But the schedule entries often did not specify whether the teacher was employed in a local fund school or private school, and hence many masters in Government schools have been shown under this head. We cannot therefore judge from the above number the extent to which private teachers are employed.

The last sub-order, *scientific persons*, comprises 509 astrologers and 13 civil engineers. The astrologers are the people returned under the vernacular terms, *jotishi, rammdli, najumi, &c.* They are the casters of horoscopes. But under the name of *Pandit, panditai*, some 17,000 persons were returned. Among these are

the persons by whom the horoscopes are cast, and they have been shown under the head of ministers of the Hindoo religion, noticed above. Thus the number of persons occupied with astrology is very much understated. In the Bijnor district there were 286 persons returned as living by *jotishi* (astrology). It is probable the occupation of these people would have been equally well described as *panditai*. The 13 civil engineers are, I think, nearly all officers of the Public Works Department, who returned themselves simply as civil engineers.

**§143.—Domestic class.**

*Class II.*—The domestic class, comprising 107,061 males—less than 1 per cent, of the males with occupation—comprises only one order and two sub-orders as follows:—

ORDER. V.—*Persons engaged in entertaining and performing personal offices for men.*

Engaged in board and lodging—	
Inn-keeper, hotel-keeper	6580
Eating-house keeper	2126
Club-house service	1
Attendants—	
Domestic servants	94790
Other attendants	3564

Those shown as inn-keepers are of course our *bhatiaras*. Most of these people are, I believe, fishermen as well as inn-keepers, and many are probably included among the 7,657 fishermen. The group "eating-house keepers" comprises our *núnbais*, *kabábis*, *roti-farosh*, &c.—sellers of cooked food, other than sweetmeats, and parched grain. Among "other attendants" are included *gumashta ráís*, gentleman's steward; *jamadar ráís*, gentleman's head servant, &c. Water carriers (*bihishtis*, *sakas*, &c.) are placed among the *workers in minerals* in Order XV., Sub-Order 7. Grooms (*sáis*) are in Order VIII., Sub-Order 2, among those *engaged about animals*.

**§144.—Class III.—Commercial class.**

Of the males with occupations, 2.5 per cent, are included in the commercial class, distributed in two Orders as follows:—

ORDER VI.—*Persons who buy or sell, keep or lend money, houses or goods of various kinds.*

Mercantile men

91823

Other general dealers

41059  
132882

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*Class III.—Persons engaged in conveyance of men, animals, goods, or messages.*

Carriers on railways	9066
" " roads	158527
" " canals and rivers	21946
" engaged in storage	14739
Messengers and porters	45558
	249836

Of the seven sub-orders the first two only require any special explanation. The following are the groups of occupations classed under them:—

*Mercantile men.*

Merchant	4855
Bank service	89
Broker,agent	13111
Auctioneer, house agent	12
Commercial clerk	7964
Money lenders, bill discounter	379000
Money lender's Establishment	19341
Money chnger	7547
Lessee of market	1024

*Other general dealers.*

Shopkeeper, general dealer	16641
Hawker, pedlar	24418

All persons returned in the occupation column as *saudágar*, *beopári*, *tijarat*, *thok farosh*, &c., have been shown as merchants. The shopkeepers and general dealers are the *dukandar* (shopkeepers, unspecified) *bisati* (small ware dealer), &c. The term *sauddgar* (merchant) is, however, used very vaguely for a dealer in a large and small way, and the discrimination between these two groups is therefore uncertain. They should be combined in one group as

*dealers, wholesale and retail.* The hawkers and pedlars under the names of *phieri-wala, bánji, &c.*, however, form a class easily distinguished in the schedule entries. The most numerous species of hawker, however, hawkers of sweetmeats (*khanja-wala-tray man*) have been grouped with the confectioners in Order XII. Persons returned in the schedules under the names *mahdjan, sahúkar, kotliwal, &c.*, have been included in the group money lender, bill discounter. The persons shown as money lender's establishment were returned as *naukar mahájan, gumashta, sahúkar, &c.* I have explained above that 5,095 *clerks, unspecified*, have been included in the group commercial clerk; they should be deducted. The *agents* are the dalals, árhatias, &c., commission agents, including agency houses which buy up for their correspondents large consignments of grain, &c, and are thus the mediums of a large wholesale trade, and the poor hangers-on of markets, who receive a small commission on the purchases of the customers they bring to shops. The latter may be taken as the local substitute for the advertising mediums in Europe.

The lessees of markets are the farmers of market dues. In country markets the landholders collect small payments in return for the permission to hawkers, &c. to set up a shop in the market-place. Similar dues are collected in many municipal towns from grass sellers, vegetable sellers, &c., who place their goods for sale in the open spaces belonging to the municipal committee. The right to collect these dues is frequently farmed out, and the 1,004 market lessees are chiefly persons living by these collections. Properly considered, these people have no more claim to be considered mercantile men than the toll collector at the octroi post, and much less than the proprietors of buildings used for shops.

With reference to these remarks, we should omit the clerks, unspecified, and market lessees from Order VI.; we should include in one group of *distributors of produce and manufactures*, the merchants, agents, auctioneers, commercial clerks (proper), shop

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keepers, and hawkers, and throw the remainder, the dealers in money, into one class. We shall then have our mercantile class as follows:—

Distributors of produce and manufactures	61906
Money lenders, money changers, bankers	64877
	126783

This brings out very clearly the important fact that more than half of our mercantile class consists of money lenders and their subordinates. From Table 3, moreover, it will be seen that 10,679 money lenders have been returned as landholders and 30,802 as tenants, while under the other groups of this order very few agriculturists are shown. In England, at the Census of 1871, out of 242,338 males returned in this order, only 12,239 were engaged in the banking and money lending business. The enormous disproportion of this branch of commerce to all others found in these provinces is thus thrown into a striking light.

It should be borne in mind, however, that the commercial class in our classification does not include dealers in specific commodities. Thus in Order XII., Sub-Order 2, are included 191,138 grain dealers.

#### §145.—*Class V.—The Industrial class.*

The important agricultural class, in which 69 per cent, of the males with occupations are included, must be treated of separately. The fifth or *the industrial class* numbers 2,429,788 males, equivalent to 15.8 per cent, of the population. Under this class are included six orders as follows:—

Order X.—Person engaged in art and mechanic productions in which matters of various kinds are employed in combination	155525
XL.—Persons working and dealing in textile fabrics and in dress	985226
XII.—Persons working and dealing in food and drinks	521796
XIII.—Persons working and dealing in animal substances	45450
XIV.—Persons working and dealing in vegetable substances	215132
XV.—Persons working and dealing in minerals	506659
	2429788

The most numerous order is the one including workers in textile fabrics, the weavers, cloth dealers, tailors. Next in rank come the persons dealing in food and drinks, the grain and flour dealers, the sweetmeat sellers, condiment dealers (pansaris, &c.). The persons working in minerals are nearly as numerous, including the sweepers, potters, blacksmiths, water carriers, &c.

Taking the principal sub-order of each order, we find in Sub-Order 1 of Order X. the following persons classed as workers in books:—

Booksellers	594
Bookbinders	424
Printers	1656
Newspaper proprietors	71

a poor fraction among a population exceeding 44 millions! In Sub-Order 7, under the head of philosophical instrument makers, are shown 16 males. This comprises 15 sellers of spectacles and one spectacle frame-maker. In Sub-Order 9 we have 165 workers in arms. Under the provisions of the Arms Act there are of course very few gun and sword makers licensed. The licensees, moreover, will have been generally shown as blacksmiths, toolmakers, or cutlers. One person is, however, returned as a sword maker, 4 as scabbard makers, and 18 as gunsmiths. The one arm which is used in these provinces is the cudgel (láthi) often 'heavily ringed with metal. The cudgel sellers returned amount to only 142. But these weapons are generally sold by bamboosellers, and mounted by the blacksmiths after purchase. In Sub-Order 10 the 186



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tool-makers are the *sángars* or edge-tool sharpeners; the 1,200 cutlers comprise the metal polishers (*sikalgars*) and clasp-knife, &c. makers (*serota bananeivala*). As the tools are made by blacksmiths, the makers of the utensils will have been generally shown as blacksmiths (*lohars*) simply and included in Order XV. In Sub-Order 11 there are 496 workers in carriages. But generally there is in this, as other work, so little specialisation, that a large number of cartmakers will have been returned as carpenters, who are included in Sub-Order 14, *workers in houses*. A similar remark applies to the next sub-order, *workers in harness*: these are leather-workers (*mochis, Chamars*), and will have been mostly included in Order XIII., Sub-Order 2, *workers in skins and feathers*. Similarly, again, of the workers in ships: our boat-builders are *carpenters* and have gone into Sub-Order 14.

In Sub-Order 14, *workers in houses*, we have the following:—

House proprietor	1474
Architect	4
Builder	89
Carpenter	25857
Bricklayer	28664
Plumber, painter, Glazier	2211

Under the name of *builder* are shown persons who have returned themselves as *imaratka-thekadar*, contractors for buildings. The house painters were shown in the schedules as *rangrez*, &c.

In the following sub-order, *workers in furniture*, numbering 2,252, we have 1,674 cabinetmakers (*kursi bananeivale*). The 99 persons shown as carvers and gilders are *mirror-makers*.

Among the 16,366 workers in chemicals are included 11,239 *manufacturing chemists*. This item is made up of the following details:—

Saltpetre makers ( <i>Shora bananewale</i> )	9158
<i>Reh</i> and <i>sajji</i> makers	463

Sal ammoniac maker	8
Incense maker	2
Camphor purifier	2
Borax dealer	1606
	11239

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I have included 26,678 bangle sellers in this group. Bangles are made of lac or im- pure glass (kanch); in most cases it was impossible to discriminate of what material were the bangles sold or made, and the occupation could not therefore be classed with reference to the material worked in.

**§147.—Order XII.—Dealers in food and drinks.**

Order XII., *dealers in food and drink*, includes the following three sub-orders:—

1. Workers in animal food	52964
2 " vegetable food	362954
3 " drinks and stimulants	105878
	521796

The small fraction engaged in supplying animal food is very striking, and the more so when it appears that in the above number are included only 28,359 butchers, the rest consisting of 24,440 cow keepers (milkmen) and 165 honey sellers.\* The workers in vegetable food consist principally of 191,138 corn and flour dealers. Of the definite trades returned, none include so many persons as this. The 7,393 millers consist of corn grinders (pesai) and rice huskers. No other mill than of hand-mill is known except in the Government and in the hills, where small water mills are found.

The following shows the number of men who earn their living by distributing or making narcotics and stimulants:—

Alcohol	10038
Tobacco	46897
Bhang, charas, ganja	3019
Betel	19752
Opium	522

In Table 3 of Form XII. the betel sellers have been included in the group "Bhang, narcotic, dealer."

**§148.—Order XIII.—Dealers in animal substances.**

There is nothing very definite in the division of this order into three sub-orders. Some explanation, however, required regarding the groups. Among workers in grease, &c., are shown 3,011 manure dealers. Under this name are included 2,971 dung-fuel sellers (upla) and 40 manure sellers (*ghur katwar bechnewale*). The fell-mongers are the *chamre ka beopar* or hide dealers, and the tanner; and leather workers (25,462) comprise all persons whose occupation was shown as *Chamar* leather workers without any specification. The following combines the leather workers and dealers, displayed under various sub-orders:—

Saddler	2060
Shoemaker, seller	43842
Fellmonger	4064
Tanner, leather worker	25462
Leather dyer	10801
Shagreen maker	33
	86262

**§149.—Order XIV.—Dealers in vegetable substances.**

Order XIV., *dealers in vegetable substances*, contains four sub-orders discriminated as usual with reference to the material worked in:—

Workers in gums and resin	116360
" Wood	18848
" bamboo, cane, rush, straw, and leaves	78883
" paper	1041
	2151132

\*At the Census of 1871 there were returned in England 117,501 men as dealers in animal food and 123,141 as dealers in vegetable food.

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The first sub-order consists of the oilmen (Telis), with the addition of a few persons returned as dealers in oil seeds. The second sub-order includes 15,400 persons shown in Table 3 as timber, wood, merchant dealers. Of these, 12,898 are the persons known generally as *talwalas*, who sell timber, wood, bamboo, and thatching grass. The sale of thatching grass is generally combined with that of wood and bamboo, and therefore no accurate discrimination between the second and third sub-orders could be made. In the sub-order, *workers in cane, rush, &c.*, 28,225 persons are shown as *hay and straw dealers*. Among these are included 26,408 grass cutters, the remainder being made up by chaff (bhusa) and *khas-hhas* sellers. Among the 10,405 *leaf, fan, umbrella makers*, are included 10,005 leaf-plate makers (*patal.farosh*). This does not, however, show the full number employed in this work, for barbers (of whom 172,418 are shown in Order XL) very frequently supply these articles of almost universal use among the Hindoos. The cane workers (19,766) comprise all persons returned as *bansphor*.

#### §150.—Order XV.—Dealers in minerals.

ORDER XV., *Dealers in minerals*, contains only 11 sub- orders in our returns—

Workers in stone clay	131477
" earthenware	100829
" glass	1091
" salt	8952
" water	82070
" gold, silver, and precious stones	68749
" tin and quicksilver	2246
" zinc	5
" lead and antimony	193
" copper and brass and mixed metals iron and steel	28599
" iron and steel	82448
	506659

The very large number shown as workers in stone and clay is due simply to the inclusion in this sub-order of 106,311 sweepers or scavengers (bangi)\* The 2,957 persons shown as brick and tilemakers do not comprise every one engaged in the brick trade; many of those returned simply as *potters* (kumhar) are brick burners. In the next group we have 100,789 persons engaged in earthenware manufacture (potters); in this are included 1,992 persons

returned as makers of pottery, toys, and ornaments. Among the 82,070 workers in water are included 81,494 water carriers. The brass and copper manufacturers number 26,954 males. The copper workers could not be distinguished from the brass workers, as the names by which they are returned in the schedule, *thathera* or *kasera*, are indefinite. The term *thathera* may possibly mean in some localities definitely a brazier or worker in brass; generally, however, I believe it means a maker of copper or brass pots, and the same man frequently makes both. The term *kasera* is applied generally to the persons who sell the brass, copper, and bell metal (*phul kansa*) vessels, but also sometimes to the persons who make them. Thus no discrimination between workers in brass and workers in copper was possible, and I have grouped them together under the workers in mixed metals.

**§151.—Class VI.—The indefinite occupations.**

After deducting males of no occupation, we have 1,465,890 males classed as following *indefinite* and *non-productive* occupations. They constitute as much as 9.6 per cent of the males returned with occupation. The following are the heads of occupations included in this class:—

General labourer	1010803
Artizan (branch unspecified)	432
Manager, superintendent, unspecified	1261
Construtor, unspecified	5225
Service (naukari), unspecified	197935
Annuitant	877
Beggar	234397
Religious devotees	3132
Others	11823

\*Sweepers should be in a separate order as persons engaged in the removal of the waste products of social life.

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General labourers are those persons returned simply as *mazdur, mihnate*. These are exclusive of the 1,773,321 returned as agricultural labourers (*khet-ke-mazdur*). Adding these we have 2,784,124 labourers among 15,352,204 males of all occupations. Thus the labourers constitute no less than 18 per cent, of the males who earn their own living. Speaking generally, these people live merely from day to day, have no property beyond a few cooking pots, and are reduced to the verge of starvation by failure to find employment for a short period.

The number of males returned as beggars (234,397) is unexpectedly small: only 15 in every 1,000 whose means of livelihood are returned. The beggars of both sexes amount to 360,078 persons, rather more than 8 in every 1,000 of population. At the English Census of 1851 there were seven paupers in the workhouses to every 1,000 of population. The number of beggars is not specified.

The miscellaneous group of 11,823 shown as "others" consists of the following persons:—

Eunuchs	90
Gamblers	33
Pimps	138
thieves	7
Informers	3
Tattooers	1343
Pensioners	10209"

761. MADRAS.

#### OCCUPATION OF MALES.

##### Distribution to classes.

Taking the working males, we have the following number and proportions distributed to the six classes:—

Table showing the Distribution of Males to the several Classes.

Class	Numbers.	Per-centage on Total Population	Per-centage on Working Population
Occupied 1 Proffesional	411118	2.67	3.98
Occupied 2 Domestic	116888	0.76	1.13
Occupied 3 Commercial	350743	2.27	3.40
Occupied 4 Agricultural	6930173	44.94	67.14
Occupied 5 Industrial	1938370	12.57	18.78
Occupied 6 Indefinite and non-productive			
Occupied	575104	3.73	5.57
Unoccupied Unoccupied	5098647	33.06	
Total	15421043	100.00	100.00

##### Comparison of general distribution with England and Wales.

10,322,396, or 66-94 of the total males, are employed; and, roughly speaking, every hundred of the working male population is made up of 4 professional men, including soldiers, 1 domestic servant, 3 merchants, 67 agriculturists, 19 or the industrial class, and 6 general labourers. This contrasts with the English distribution as follows:—

Table showing the Proportion of Persons employed on each Class in Madras (1881) and in England and Wales (1871).

Class	Madras	England
Professional	4	7

Domestic	1	3
Commercial	3	11
Agricultural	67	20
Industrial	19	49
Labours undefined	6	10



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### CLASS I.—PROFESSIONAL.

As noticed above 2.67 per cent, of the total population, or 3.98 per cent, of the working male population, are in the professional class. Considerably more than half of these are Government employés; the remainder are of the "learned professions."

The servants of the national Government are thus divided: those whose duties are administrative and clerical are regarded as superior; those whose duties are ministerial or manual are taken as inferior. To the 13,441 of the former (which include officers as widely apart as the chief secretary and an irrigation gumastah) may be added the judges. This gives us 13,579 of the total superior Civil Service of the national Government. The inferior service numbers 41,591, and consists of peons, runners, watchmen, process-servers, ministerial servants, and out-door employes. The most numerous filled occupations in this group are the peons and chuprassies of the various departments.

#### **Sub-Order 2.—Local Government.**

The second sub-order are the so-called servants of the local Government, numbering 141,643 males. These are grouped not by degree of rank but by departments. The most numerous class is the group of village officers, 109,416, and with regard to these there arises a question affecting the merit of the whole system of classification. Nearly all village officers are also agriculturists, and some 50,000 of them, not included in the above, have returned themselves as, primarily, agriculturists. But this is the truth, not of a minority, but of a large majority. They nearly all hold land, and for the most part cultivate directly. Many, no doubt, are primarily Government servants, but this is not universal. A section of them have such purely nominal Government duties that the fact that they are village servants is recalled to them solely by the fact that they have not to pay a land-tax for their *maniem* lands, *i.e.*, lands

assigned for services. Others devote themselves exclusively to agriculture, and perform their village duties by deputy. So large a section (with their families) omitted from the return of agriculturists makes an appreciable difference in the total of the latter.

### **The Police**

The only other large groups in this sub-order are the officers of the law courts and the police. The former (3,208) are the clerks, peons, and process-servers of the civil courts. The police (24,360), are exclusively the regular force, and do not include the village police. This department includes 43 superior and 518 inferior officers, and 23,269 rank and file. The remainder are pensioners and ministerial servants.

### **Sub-Order 3.—Officers of Native States.**

Of the "officers of Native States" there is nothing to be said, as they are all (2,284), with the exception of about 100, in Pudukota, and represent the servants of that State.

### *Order II.—(Military.)*

The second of the "professional" class is the military order. The number returned is 23,182, of whom 13,091 represent the combatant army, 7,984 were pensioners, the remainder were followers, bearers, clerks, &c. Of the combatant force 2,450 were Europeans and 10,641 natives. At the time of the Census taking the garrison was considerably below its usual strength, owing to the absence, on field service, of one European and two Native regiments, and one battery of artillery. An army of 13,000 men, supplemented by 24,000 police, does not appear an excessive force wherewith to control a population of 31,000,000, spread over 141,000 square miles of territory. These figures, however, do not exhaustively represent the Madras army, as the latter garrisons Burmah, Mysore, the Nizam's dominions, and part of Bengal; nor do they completely represent the force at the disposal of the Government, since, within a few hours of the Madras frontier, are stationed two strong forces at Bangalore and Secunderabad. Within the Presidency the military are practically confined to four districts and Madras city.

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*Order III.—(Learned Professions.)*

The third and last order in this class includes all the learned professions, and is divided into nine sub-orders, which are given below, with their numbers:—

1. Religion	78802
2. Law	4705
3. Medicine	19375
4. Literature	18975
5. Art	136
6. Music	20426
7. Drama	12201
8. Education	28525
9. Science	4638
Total	188783

A total of 188,783, or 1.83 per cent, on the total male working population, represents all the learned professions and sciences, and if these terms were used strictly the proportion would appear yet smaller.

**Sub-Order 1.—Religion.**

The numbers under the head of religion are 79,802, but of these 45,055 are church or temple servants, cemetery officers, &c., and 2,299 are exercisers or devil drivers. There are—

Christian preists, ministers, and preachers	2407
Hindoo preists	25694
Mahammeddan preists	4045
Other priests	9
Theological students	293

In proportion to the population of the principal creeds there is one priest to every 295 Christians, one to every 1,109 Hindoos, and one to every 478 Mussulmáns.

**Sub-Order 2.—Law.**

The legal profession, as returned, contains 4,705, but many of these are not even locally recognised as authorised practitioners. There are these, with 32 solicitors and attorneys, are the only lawyers according to the English standards. 2,835 are returned as vakils, and this is evidently not a strict use of the word, but is made to include numerous petition writers in Mofussil magistrates' courts. The actual number of vakils admitted under the rules was, in 1882, 2,516, of whom 83 were vakils of the High Court.

**Sub-Order 3.—Medicine.**

The return under the head of medicine is open to the same remark. Of 19,375 males, 15,904, or 82.09 per cent., are admittedly "unqualified practitioners, *hakims, vaiaiyans*, barber-surgeons, &c. Of surgeons and physicians there are 581 returned under this sub-order. It is not quite clear what principle was observed in classifying the medical services. The Surgeon-General of the Indian Medical Service, the Sanitary Commissioner, and the Chemical Examiner have been classed in Order I., the civil surgeons under Order III., and the rest of the Indian Medical and the whole of the Army Medical Department under Order II. The number of civil surgeons is 53, leaving something over 500 who claim to be surgeons or physicians, and, as there are hardly any qualified private practitioners of this rank outside the Madras city, it is pretty clear that this item is not correctly entered. The medical assistants and students at 696—one fourth of whom are in Madras town—and the "subordinate medical service" at 521, may be taken as fairly correct. But of 1,630 chemists, nearly 1,600 must be "unqualified practitioners." The 632 in Malabar mean merely 632 village drug shops. The inclusion of 41 midwives in the male medical sub-order is obviously a mistake in the schedules which should have been corrected in tabulation.

**Sub-Order 4.—Literature.**

The literary sub-order is not a satisfactory classification. With the exception of journalists, there is no class in India whose exclusive, or even whose principal, occupation is literature. "Where Salem found 8 authors, editors, and writers," or Tinnevelly 30, it would be difficult to explain. There are only 7 short-hand writers and reporters, all of whom were in Madras city. This sub-order also includes 2,630 returned as students, an entry which

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is wholly meaningless. Of these, Malabar returns 1,063, Madras city only 155. This heading has been misunderstood, as it was not intended that school-boys should be entered at all; and as a few collegians, pupils, scholars, and normal school students have been entered under this head, while the majority have been omitted, the entry is valueless. The two largest entries in this sub-order are "literary private secretary," numbering 10,813, and "letter writer" 5,365. The first includes the large and ubiquitous class of private *gumastahs* and accountants, the second, the equally ubiquitous petition writer and the *oomedhwar* or volunteer clerk.

#### **Sub-Order 5.—Art.**

Art is represented by 136 persons, of whom 90 are photographers and 27 engravers.

#### **Sub-Orders 6 and 7.—Music and the drama.**

The next two sub-orders, music and the drama, might, but for the purpose of comparison with other countries, have been thrown together, as in this country they are so intimately connected that it would often be impossible to say to which or the two an individual belonged. The sixth sub-order under music numbers 20,426 males, of whom about one half are tom-tom players, and rather less than half "players on other musical instruments," which proportion very fairly represents the share which the drum plays in Indian concerted music. "Actors" include a miscellaneous group: actors, dancers, boxers, billiard-markers, and tennis-court servants. The difficulty of classification is illustrated here, where it is found necessary to double up, under the head of "actor," a Canarese pantomimist with the man who rolls the Madras cricket-ground.

#### **Sub-Order 8.—Education.**

The eighth sub-order is of the first importance. It includes the whole educational agency of the country. Of male teachers there are nearly 28,000. The order includes 28,525, but 590 of these are servants. The number of males under 20 who are returned under instruction is 741,346, which gives one teacher to every 26 male students.

#### **Sub-Order 9.—Science.**

The sciences are represented by 41 "engineers," 14 "scientific persons," and 4,583

"astrologers." Most of the engineers and the Government astronomers are returned under Order I.

## CLASS II. DOMESTIC.

### **Small proportion of domestic servants.**

This class contains only two orders, the fourth and fifth, and only the latter, with its two sub-orders, relate to males. These sub-orders included persons engaged (1) in entertaining, and (2) performing personal offices for man, and there is perhaps no more striking feature in the occupation inquiry than the curiously small place domestic labour, *i.e.*, domestic labour, paid as such, occupies in the country as compared with the result observed, say, in England and Wales. Properly to realise how immense is the difference between the two countries in this respect it will be necessary to depart from the method hitherto observed and refer to the two sexes.

### *Order V.—Personal Services.*

Order V. is divided into two sub-orders, whose numbers are as follows:—

	Males.	Females.	Total.
1. Entertainment	4099	3989	8088
2. Domestic service	112789	96222	209011

It is with the latter we propose to deal first. This represents the real amount of personal domestic service.

## DOMESTIC SERVANTS.

### **Sub-Order 2.—Domestic service.**

Transferring from the "agricultural" class in Madras the grooms, who should have been included in this order, we have the following numbers and proportions:—

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Table comparing the Number and Proportion of Domestic Servants in Madras with those in England and Wales.

	Males		Females		Total	
	Number	Per-centage to Total Male Population	Number	Per-centage to Total Female Population	Number	Per-centage to Total Population
England and Wales (1871)	157877	1.43	1336534	11.47	1494411	0.58
Madras (1881)	119903	0.78	96222	0.61	216125	0.69

#### **Contrast with England and Wales.**

This is a sharp contrast both in respect of the total number thus employed and the very different proportions occupied by the two sexes in the two countries, There are altogether (in proportion to the total population) ten times as many domestic servants in England as in Madras. In England there are in every 1,000 domestic servants 894 females to 106 males. In Madras there are only 445 females to 555 males.

#### **Contrast as to numbers employed.**

This gives us, in the first place, the contrast between a settled country with a large wealthy class and a still larger comfortable class, able to purchase the services of others to minister to their personal convenience, to their wants, and to their luxuries, and a poor country which has but a limited wealthy class, and practically no comfortable class in the English sense, and where it is the custom for people to wait on themselves, and for the women of a family to do the menial work. The contrast between the population to whom advanced civilisation has given new wants, increasing habits of luxury, and a minute division of labour, and a people with whom civilisation, as understood in the west, has filtered down but a little way, whose wants are much what their grandfathers' wants were, and who have not yet, except in a limited degree, found the necessity for hired menials.

#### **Explanation of disparity.**

There are many factors which go to make up the causes of the difference indicated by the above figures. The distribution of wealth, climate, domestic habits, social customs, and so forth, are among these. It is obviously true of all countries that the distribution of wealth greatly affects the matter. An accumulation of wealth in the hands of one class gives its members at once the power and the inclination to employ the labour of others in their personal service. Offices which the poor in every country perform for themselves the rich in every country have performed for them. The poor man walks and cleans his own boots; the rich man rides and has his boots cleaned for him. But this is very far from being the sole influence which bears upon this question. In different countries different climates create different demands for services—demands varying both in degree and in kind. The open-sided unstoried house of this country, with its bare cool floors, needs no window cleaning, no carpet beating, no dusting of thick curtains, no running up and down stairs. The lightly furnished home of a well-to-do Brahmin calls for little work on chairs and tables and for no bed-making. There are no grates to clean and fill, no fires to light and tend, no coals to carry. The work of the housemaid, of the charwoman, of the general house servant is absent; and so, the housemaids, char women, and female general servants, who number close on one million in England and Wales, are wholly wanting in Madras—a not uninteresting fact, which may perhaps be seriously accepted among the mitigations of Indian life. The *cuisine* of a vegetarian people is of the simplest, and does not require the continuous attention of a professional. A native of almost any rank could, if he were called on, prepare a satisfactory meal for himself. Thus the universal necessity for a paid cook, which exists among all but the poorest classes in England, is also absent; while every Indian lady, who has been released from the rule of her mother-in-law, is her own housekeeper. *No* housekeepers and few cooks dispose of a quarter of a million more female servants who find place in the English return. Again, the people of Southern India do not ride. Till recently they did not drive, and even now only a small fraction of wealthy town residents keep carriages. Coachmen and grooms, as domestic servants (37,376 in England), are not yet a feature of Madras native life.

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### **Influence of caste prejudice.**

Such work as has to be done is, in an Indian household, performed by the females of the family. Caste laws restrict the performance of most domestic duties to members of the caste. None but the caste may cook or ought even to touch the clothes or polish the *lota*. If there be a servant in the house, he or she must be of the caste, or can only perform a very limited share of the necessary work, and that of the meanest description.

### **General custom.**

Above all these explanations is the strongest of all—the traditional customs of the country. It is not the custom to keep servants for domestic purposes. It is the custom among the landed gentry to have numerous retainers; but these are generally tenants. They perform many offices, and often receive consideration in grain or in marks of honour, but they are not domestic servants.

### **Modern changes in this respect.**

In no country probably are people more tenacious, more conservative of their social customs, than in India; and yet although the change comes but slowly, there is evidence that some of these customs are yielding at points to the erosion of another set of customs. Changing times bring changing manners. Feudality yields to competition. The value of labour is becoming daily more definite and its price becomes more definite. The upper classes begin to find their own labour in one direction is so valuable that it is profitable to pay for household service they once performed for themselves. And so, for ordinary purposes, the city Brahmin wears dhobie-washed clothes. He will not, perhaps, go into the inner temple wearing them, and his mother disapproves of the innovation; but he adopts it because others do, and he must be as others are. He finds that for many purposes a Mussulman servant about his house is a handier man than any Brahmin he could get; and so, in a quicker living age than his father knew, he finds a handy man a necessity; he relaxes some of his rigidity; and his Mussulman servant hands him his white office coat, and so forth.

### **Sub-Order 1.—Entertainment service.**

With regard to the order of "entertainment," perhaps this change is more noticeable than in respect of strictly domestic arrangements. Partial as the inquiry under this head was in 1871, the figures show that, during the last 10 years, a change has begun to come over the face of native habits in more important respects than the details above hinted at would suggest. Increased contact with western ways, the incidents of railway communication, competition in business, have all led to the greater development of personal services as a group of industries. The words "hotel" and "club" have grown into the native language, and the things they mean have come into existence in the last few years. For the well-to-do traveller, the choultry of tradition has, with its gratuitous shelter (and sometimes gratuitous entertainment) given place in every southern town to the private hotel where the traveller is entertained for payment. While the Brahmin traveller, who formerly crept up the coast 10 miles a day and cooked his rice at the chattram, now readily embarks on a steamer and shares with his paid fellow clerk the services of a travelling cook of his own caste.

### **Comparison with numbers in Order V. in England and Wales.**

But although both in the occupation of "entertainment," and in that of "domestic service," the numbers are increasing the disparity between these and the numbers returned for England and Wales is very striking. The following figures illustrate in detail the above remarks:—

Table comparing the Number in England (1871) and in Madras (1881) of Males and Females of each Group Head of Occupation in the two Sub-Orders of Order V.

#### *Sub-Order 1.—Entertainment.*

Group Heads	England and Wales (1871)		Madras (1881)	
	Males	Females	Males	Females
Innkeeper, hotel keeper, publican	61158	15891	283	145
Beer seller	13209	3152	97	4
Lodging-house, boarding-house keeper	3840	22092	1277	682
Coffe house, eating-house keeper	3305	2147	1930	3016
Institution service	4696	8608	455	142
Others	643	362	57	



Total

**86851**

**52252**

**4099**

**3989**

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*Sub-Order 2.—Service.*

Group Heads	England (1871)		Madras (1881)	
	Males	Females	Males	Females
Domestic servant	68369	780040	84239	77358
House keeper	75	140836	37	27
Cook	2375	93067	14970	12110
Housemaid	-	110505	-	1
Nurse (not domestic servant)	-	28417	-	1255
Inn, hotel servant	28538	20537	-	-
Charwoman	-	77650	-	-
Coachman	16174	-	1602	-
Groom	21202	-	*7114	-
Gardener	18688	-	4596	478
Others	2456	85482	7345	4993
Total	<b>157877</b>	<b>1336534</b>	<b>119903</b>	<b>96222</b>

\*The number under the head "Groom," grouped under Class IV., "Agricultural," have, for the purpose of this statement, been referred to Class II. (Domestic), Order V., Sub-Order 2.

The total of the two sub-orders gives one person in every 139, engaged in personal service in Madras, compared with one person in every 14 in England.

**Contrast as to proportion of sexes employed with England and Wales.**

These figures also illustrate the characteristic feature that men are much more largely employed as domestic servants in India than in Europe. The anomalous treatment of women in the East is, no doubt at the root of this. The Hindoo social system makes it impossible for any but the lowest caste women to take service in any but a relative's and caste-fellows house, and even there the practice is surrounded with difficulties. On the other hand, men servants in India are able and willing to perform duties which European men could not, or would not, perform.

**Difference of sex proportion in the two sub-orders.**

It will be observed from the following comparison that where, as in England, the proportion of males employed in "entertainment service" is much higher than in domestic service, so much higher, indeed, as to be nearly double the proportion of females, the contrary is the fact in Madras. In the latter country female domestic servants are very much fewer than male domestic servants, but the numbers of the two engaged in "entertainment service" are nearly equal.

	England and Wales (1871)			Madras (1881)		
	Males.	Females	Both Sexes	Males.	Females	Both sexes
Entertainment	62.44	37.56	100	50.68	49.32	100
Service	10.56	89.44	100	55.48	44.52	100
Total	<b>14.98</b>	<b>85.02</b>	<b>100</b>	<b>55.31</b>	<b>44.69</b>	<b>100</b>

CLASS III.—COMMERCIAL.

The third or commercial class contains 350,743 males, or 2.27 per cent, of the total males, and 3.4 per cent, of the working male population. It contains two orders: the sixth, trade; the seventh, conveyance. The proportion these respectively fill in the class compared with the proportion in England and Wales is given on next page:—

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Table comparing for Madras, and England and Wales, the Number and Proportion of Persons engaged in Trade and Conveyance.

Item	Number		Per-centage on Class		Per-centage on the Working Population	
	Madras	England and Wales	Madras.	England and Wales	Madras.	England and Wales
Trade	186170	242338	53.08	31.96	1.8	3.31
Conveyance	164573	515849	46.92	68.04	1.6	7.04
Total	<b>350743</b>	<b>758187</b>	<b>100.00</b>	<b>100.00</b>	<b>3.4</b>	<b>10.35</b>

*Order VI.—Mercantile.*

Order VI. is subdivided into two sub-orders:—

Sub-Order 1.—Merchantile men	78268
Sub-Order 1.—Other general dealers	107902

**Sub-Order 1.—Mercantile.**

The first of these sub-orders groups merchants (46,041), bankers, including money lenders and money changers (21,544), and brokers (3,707). It will be clear from this distribution, that the names are interpreted very differently in Madras and in a European Census. The item "merchant" is absurdly overstated. In England, the most commercial country in the world, there are less than 16,000 "merchants" with 90,000 clerks. Madras claims to have 46,000 merchants, but only some 5,000 mercantile clerks. That is to say, in England a merchant has on an average nearly six clerks, while in Madras to every commercial clerk there are nine merchants! Of merchants in the English sense there are, in truth, not so many hundreds as the return shows thousands. The fact is that not only wholesale dealers, but petty shopkeepers and clerks in shops, have been returned as merchants. Tanjore, a populous agricultural district, whose trade is chiefly retail, claims to have nearly twice as many "merchants" as "shopkeepers."

**Sub-Order 2.—Shopkeepers.**

The second order, intended to deal with retail shopkeepers, open air dealers, and pawnbrokers, also fails to give a trustworthy picture of the group includes.

**Difficulty of separating makers and sellers.**

Shopkeepers are understated, not only for the reason given above, but because in this country the manufacturer of an article is more often than not the retail seller of his own manufacture, and herein lies one of the chief difficulties in applying to the industries of this country a classification designed for more civilised communities. The definition of this class is ". . . those who sell without making or altering the material of their wares. . . ." And in all the petty trading of the country the proportion of dealers answering this description is small. Large factories are still to come. No doubt brokers go round and buy up oil, cloths, blankets, &c., and these are afterwards distributed, through merchants, to retail dealers. This happens in localities where there is an indigenous manufacture large enough to remunerate middlemen; and this feature is of recent growth and for the most dates from, and keeps pace with, the extension of railways and other facilities of communication. But, in the country generally, the village vanian (oil maker) makes and sells his oil in the village, and the weaver's customers buy from him direct. From some places, noted for their brass work, brass vessels are exported, but nearly every brass smith has a shop for the sale of his manufacture. The man who works up eatables sells them not wholesale but by retail, so that, probably, more than half of Order XII. should be added to the list of shopkeepers. Similarly many whole sub-orders in Class Y. (as already suggested) properly belong to Order VI., Sub-Order 2, and should be transferred in order to give a fair collective view of the petty retail trade.

**Pawnbrokers.**

Nineteen pawnbrokers are returned for a country where every second man or woman who has 10 rupees idle is prepared to play pawnbroker.

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### Open air traders.

7,053 hucksters, pedlars, and costermongers probably understate the open air dealers. This group includes many familiar trades—the sellers of fruits and flowers, of *hoppers* (fresh rice cakes), parched grain—which corresponds with the baked potato and roast chestnut of the English street corner—down to the "Bombay" hawker and the pedlar of European goods.

### *Order VII.—Conveyance.*

Order VII. Includes engaged in the conveyance of men, animals, goods, and messages. There are six sub-orders:—

Sub-order	Number	Proportion in the Order
1.Railway carrier	11787	7.16
2. Road	67982	41.31
3.Canal and river	12096	7.35
4. Seas and rivers	14584	8.86
5. Storage	6066	3.69
6. Messengers	52058	31.63
Total	<b>164573</b>	<b>100.00</b>

### Sub-Order 1.—Railways.

The railway return is probably correct, as the employes were counted by a departmental agency. In 1881 the total railway staff was 11,787. There were 747 engine drivers and stokers, and at that time there were 1,520 miles of line open. It is worthy of note how little difference there is in the total number of hands required for railway service in the two countries in proportion to the length of line open. In India any given piece of work generally requires considerably more men to do it than is the case in England. But this does not appear to be the case in respect of railways. The following table shows the numbers employed:—

	Number of Servants per Mile	Number of Engine-Drivers and Stokers per Mile
England and Wales	6.67	1.07
Madras	7.75	0.49

The total number of servants per mile is about the same. In England there are rather more

than double of locomotive men. It is to be remembered, however, that the Madras lines are nearly all single lines, and run only a fraction of the number of trains run on English railways.

### **Sub-Order 2.—Road carriages.**

The road carrier agency is the most important in this order, and at 67,982 it is probably either overstated or understated. It is overstated if it had been intended to return only those who devote themselves exclusively, or almost exclusively, to such work. It is understated if it were intended to include all those with whom road carrying was a considerable business.

### **Carters.**

The main part of this sub-order is under the occupations "carman, carrier, carter, drayman" (49,713), to whom might be added about half the cabmen, for this heading has been misrepresented for Malabar, which shows 2,743 cabmen to 1,602 cartmen. They ought both to appear under one head. Taking 52,500 as the number of carmen, carrier, carter, draymen, it is improbable that there are so many whose sole occupation is carriage. The practice is, in many districts, to use the farm bullocks for carting produce in the off seasons, and at such times there are probably far more persons occupied than these figures represent.

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### **Palanquin bearers.**

A very large amount of the portorage in this country is still done by head and basket coolies, and probably three fourths of the so-called "messengers (not Government)," 51,875, in Sub-Order 6, ought to appear in this sub-order. Bearers amount only to 3,539, and appear in large numbers only in the three coast zemindari districts and in wealthy Tanjore. As a profession palanquin bearing has died out in most districts. The few returned are probably for the most part the retainers of landed gentry, and might have been fitly entered as domestics. But the number of persons who act as palanquin bearers on occasions does not appear. Along the north-east and part of the west coast the chance of a turn with a palanquin is welcome in many villages, and the hire is counted upon to add to the profits of fishing and agriculture. But with extending roads the days of the palanquin are numbered.

### **Sub-Order 3.—Inland water carriage.**

The inland water-carriage service is represented by 12,096, one third of whom are on the back waters of the west coast and the remainder on the east coast canals, notably in Godavari; 545 returned for Ganjam, if not overstated, represent the salt traffic on the Chilka. The actual return, of people afloat on inland waters on the night of the Census was 19,447.

### **Sub-Order 4.—Sea carriages.**

Marine gives 14,584, of whom 11,337 were actual seafarers by profession, who were ashore or in harbour on the night of the Census. This, of course, omits all the lascars who were afloat; and thus for instance, excludes about four fifths of the adult male population of the island Minikoi. Under this sub-order 2,948 are coast boatmen, of whom two thirds are *masula* and *catamaram* men of the Madras port, and 737 at the Tanjore ports of Negapatam and Nagore. The marine Census of persons in harbour on the Census night give a return of 6,478.

### **Sub-Order 6 and 7.—Storage and messengers.**

The next two sub-orders are subsidiary to conveyance, (6) represents 6,066, storage, warehousemen, storekeepers, and weighmen, and (7) messengers and porters, and 183 telegraph servants (not Government). Of the former, as remarked above, probably three fourths might have been more correctly included under conveyance, as they represent the coolie carriage, which forms almost the sole means of goods traffic in roadless tracts. Thus the 20,413 messengers and porters of Malabar, a country whose varied configuration presents special difficulty for road making, are the coolies who convey supplies over ghát into the Wynaad coffee country, who carry goods from beach to warehouse, and who carry light loads all

through the district.

### **Telegraphs.**

Telegraph service (not Government) means the railway telegraph staff, the rest of whom are classified under "Railway Service," Sub-Order 1.

## **CLASS IV.—AGRICULTURAL.**

### **Total number.**

The fourth or agricultural class is the most important of all the classes, and includes the largest proportion of female workers. It numbers 6,930,173 males and 4,104,330 females, a total of 11,034,503 or 35.4 per cent, of the total population of both sexes and all ages.

### **Proportion of male on male workers.**

The number of males in this class is equal to 67.14 per-cent, of the total male workers.

### **Comparison with over provinces and England and Wales.**

The following is a comparison of the proportions engaged in agriculture to the total working population in Madras and in other parts of India.

Table showing the proportion of the agricultural population to the total working population in the several Indian Provinces and in England and Wales.

	Per-centage of Agricultural Population to the Total Working Population
Assam	89.03
Berar	74.80
Central Provinces	68.66
North-West Provinces	66.88



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	Per-centage of Agricultural Population to the Total Working Population
Bombay	66.65
Madras	65.21
British Burmah	63.02
Coorg	68.98
Bengal	56.24
Average	64.09
England and Wales(1871)	15.44

The proportion in Madras is slightly over the average for India. The contrast with the English proportion in this class marks one of the essential differences between the occupations of the English and the Indian population. About two thirds of the Madras workers are workers on the land, and are producing food for themselves, for the other third, and for the non-workers. In England about one sixth of the workers (excluding "wives") are agricultural.

### Classification.

In the classification followed two orders are assigned to this class:—

Order VIII.—Those engaged on the land	6823262
" IX.—Those engaged about animals	106901

#### *Order VIII.—The Land.*

Sub-Order 1.—The agricultural	6779971
" 2.—Aboricultural	7973
" 3.—Horticultural	35318

It will be seen that Sub-Order 1 practically contains the whole class. Sub-Order 2 is inappropriate, and the numbers given might, with a few exceptions, such as casuarina growers and forest watchers, have been included in Order XIV., Sub-Order 2, as wood cutters and sellers. Similarly Sub-Order 3, horticulture, is inapplicable to the country, as, with few exceptions, those engaged on the locally called "garden cultivation" are, according to European notions, agriculturists pure and simple. They are the growers of tobacco, betel, cocoa nut, and areca nut, and many of these are actually returned under the head of agriculturists. Garden land, in revenue parlance, is only a high class soil suitable for finer growths, and is generally highly assessed. Garden cultivation is the cultivation of valuable crops requiring more attention and returning higher profit than the ordinary cereals, pulses, and roots.

**Sub-Order 1.—Agriculturists.**

The real population living by the land may be grouped into (1) the proprietors (landholders) or persons with a saleable interest in the land, (2) the tenants, (3) the labourers. To make this grouping of real interest it will be necessary to include females as well as males.

**Landlord, tenant, and labourers.**

The following are the proportions occupied by these three classes according to the census figures:—

Sub-Order 1.—The agricultural	6779971
" 2.—Aboricultural	7973
" 3.—Horticultural	35318

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The proprietary class is understated. We know from the revenue returns that the number of persons whose saleable interests in land were registered in 1880-81 was 4,217,829. This figure represents the number of persons registered as shareholders in 2,931,383 estates. Of ryotwari holdings alone there were 2,517,273 with 3,226,688 pattadars or proprietors. In the Census returns a large section of pattadars have been returned merely as agriculturists, whereas they are subject to the payment of Government dues, absolute owners of their holdings. Assisted by the revenue returns, we have the following distribution:—

Landowners	4217829
Tenants	2074884
Labourers	4511290
	10804003

The balance of undefined agriculturists, who are not taken as proprietors, are taken as tenants. Whether this is quite justifiable is doubtful; but it is probably not far wrong. On ryotwari holdings there were 1,135,382 tenants. The difference between this figure and the Census return may, perhaps, be accepted as an approximate estimate of zemindari tenants.

### **Proprietary interests in the soil.**

The table gives us the following facts:—Of the agricultural order 39 per cent, are proprietors, 19 per cent, tenants, and 42 per cent, labourers. Even these figures do not exhaust the real extent of proprietary interest. The proportion shown as proprietary includes only registered proprietors. Besides the latter there is a large section of the population with a legal vested interest on the soil. The head of a Hindoo family may be the sole registered pattadar, but he is not the sole proprietor, since all the members of his "undivided" family have a joint interest in the estate.

### **Tenant right.**

Then, again, there is the large unsettled matter of tenant right, *i.e.*, the

saleable interest which by long usage many tenants on proprietary estates have acquired. This last is a question still in solution; from time to time it occupies the law courts, and is, even now, a probable subject of legislation; but it is known that an extensive tenant right does exist in the country, how extensive is not yet capable of expression in figures. Omitting the consideration of tenant right, and of the proprietorship of any but registered holders, we have it that in Madras 4,217,829, or one out of every seven persons (of both sexes and all ages) has a proprietary right in some portion of the soil.

### **Comparison with England and Wales.**

The return of landed proprietors in the English Census is not complete, for "many owners, having returned themselves under professions of occupations, are there classified." But this has, no doubt, happened in the Madras Census also. Accepting the figures as they stand, we have in England that only one in every 989 of the total population has a proprietary interest in the land. Of the population under Order VIII. the following are the proportions assigned to landlord, tenant, and labourer in Madras, and in England and Wales:—

	Madras Both sexes	England and Wales (1871) Both sexes
Landlord	39	1.59
Tenant	19	28.98
Labourers	42	69.43
Total	100.00	100.00

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*Order IX.—Persons engaged about Animals.*

Order IX. deals with persons engaged about animals. These number 106,911 males (including females a total of 174,070). This is a much smaller group in Madras than in England, and if the fishermen (61,465) were excluded, it would be yet smaller. The inclusion of fishermen here seems out of place. They cannot be called agricultural nor dependent on the land. They are, with very trifling exceptions, *sea* fishermen, river and tank fishing being the principal occupation of very few. Without the fishermen this order would contain only 45,446; of these, 16,725 are cattle and sheep dealers, and 12,653 grass cutters. Only 7,463 are returned as engaged in owning, breaking, or grooming horses. These might well have been omitted from this order, as horses are not used for agricultural purposes in India. The whole of the grooms, 7,114, might have been returned under Order V., Sub-order 2. On the other hand, the real tenders on animals, the herdsman, nearly half a million in number (exclusive of 53,580 females), are returned under Order VIII.

CLASS V.—THE INDUSTRIAL.

This class includes all engaged in manufacture of any kind. It is divided into the six orders which are given below, with their number and proportions in the English Census, 1871.

Table comparing the Number and. Proportion of each Order of Class V. in Madras with those in England and Wales.

Order	Title	Number of Males		Per-centage and Number in Class		Per-centage and Total Working Male Population	
		Madras (1881)	England and Wales (1871)	Madras	England and Wales	Madras	England and Wales
10	Persons engaged in art and mechanic productions	152216	1086723	7.85	30.06	1.47	14.83
11	Persons working and dealing in the textile fabrics and dress	7442737	852268	38.32	23.57	7.19	11.63
12	Persons working and dealing in food and drinks	397079	398167	20.49	11.01	3.85	5.43
13	Persons working dealing in animal substance	63648	47676	3.28	1.32	0.62	0.65
14	Persons working and dealing in vegetable substances	154722	137816	7.98	3.81	1.5	1.88
15	Persons working and dealing in minerals	427968	1093077	22.08	30.23	4.15	14.91
	Total of Class V.	1938370	3615727	100.00	100.00	-	-
	Working males	10322396	7329123	-	-	18.78	49.33

**Value of the classification.**

This class, with its six orders and 47 sub-orders, is the most elaborate of all the classifications. It would be dangerous to assume that this first attempt to classify all. the manufactures by the numbers employed on them has been very successful. The difficulty in adjusting Indian trades under English heads is greater here than elsewhere, and the suitability of the classification is somewhat severely tried in one or two places. Thus, under textile fabrics more than two thirds of the so-called "workers in dress" prove to be barbers and washermen, and three fourths of the remainder are shoemakers, so-called "workers in leather." Again, in the case of many of the trades, the maker of an article is more frequently the retail salesman of that article than is the case in Europe. This is especially the fact in the trades of Order 12.

**Caste occupations.**

But it is probable that the enumeration in respect of the more important trades was good, and the general result represents the trades very fairly. It is to be remembered that, in this class more than in any other, we encounter the special feature of Indian society—the association of caste and occupation. The older and the numerically more important trades are still, in a measure, caste callings. The weavers, the leather workers, the barbers and washer-men, the metal workers, and the carpenters, *i.e.*, the majority of Orders 11, 13, and

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15, and many in Order 10, are, for the most part, following their hereditary occupations. No doubt the guilds are less exclusive than they were. There are Mahammedan weavers, Christian carpenters, and Pariah tanners; and, on the other hand, very many have deserted their caste occupations for more profitable employment. But the general fact remains, and where the caste is a fair guide to the occupation, and *vice versa*, the return is likely to be good, This is not at first so obvious in the case of weavers as with some other castes. In weaving castes there are returned 487,464 males. Assuming that of these 55.68 per cent, are of the working age, *i.e.*, between 15 and 60, we have 271,420 male weavers (by caste) of the ordinary working age. There are returned as engaged in weaving, including all departments of cotton manufacture, 386,771. Of this number a section are Mahammedans and Hindoos of other than weaving caste, and a very large section are not weavers, but mill hands and coolies in cotton presses. If the number of these, and of boys under 15 who are engaged in weaving, were ascertained and deducted, it would probably be found that the number of adult *caste* weavers and that of weavers by trade very nearly tally. This inquiry gives more precise results for the castes and occupations referred to in the following table:—

Caste	Occupation	Number of Males of Working Age in the Caste	Number of Males returned for the occupation of the Caste
Kammálars	Smiths and carpenters	234647	225036
Vannár	Washermen	146222	137800
Kushavan	Potters	73574	69465
Ambattan (barbers)	Hair-dresser and tom-tomer	96443	76779

Thus we have in three out of these four castes 95 per cent., and in the fourth nearly 80 per cent., of the working males engaged on hereditary occupations. The *Kammalars* are the metal and wood workers, the gold, silver, copper, brass smiths, blacksmiths, carpenters, and turners. These trades are still nearly as exclusive as ever they were.

### High proportion of females in caste occupation.

In *caste occupations* whose nature permits this, the whole family take a share; and it will be noticed that in such occupations the proportion of female workers is very high. Women cannot ordinarily be Barbers or smiths, but they can and do weave, make pitchers, and wash clothes; so that the relation which the numbers following a recognised caste bear to the numbers of a working age in the caste should most fairly be judged by dealing with both sexes.

Table showing the Proportion of each of the two Castes (mentioned in Column 1) following the Caste Occupation.

Caste	Occupation	Number of Working Age of both Sexes.	Number of both Sexes engaged in these Occupation	Per-centage.
Vannar	Washermen and Woman	296191	272323	91.94
Kushavan	Potters	147931	108493	73.34

### Gradual separation of caste and occupation.

On the other hand, it is known that with many castes their adherence to hereditary occupations is disappearing. A toddy-drawer, by caste is Often a cultivator, and so is not unfrequently a Brahmin; no one resents the former or scoffs at the latter. The toddy-drawer by caste is still the only man who draws toddy, but the caste has increased beyond the demand for this form of labour, so that the surplus have had to

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take to other work. They are in all 405,828 Shanars (toddy-drawers) of the working age, but there are only 125,822 returned as toddy-drawers by occupation, that is to say, one in three persons. But an examination of the geographical distribution shows that, leaving out the five districts where the Shanars are most numerous—Grodávári, Malabar, South Canara, Madura, and Tinnevely—49.03 per cent, of the Shanars of working age are engaged in their hereditary work. In the five districts named there are too many Shanars for the trade, and the Tiyers of Malabar and the Billawárs of South Canara, both toddy-drawers by caste, are a most important part of the cultivating community. The Idaiyars are oftener shepherds than not, but many of them have turned cultivators. The Kanakkan, if he is not a village Karnam, is probably a writer under Government, but he has no longer undisputed possession of either occupation. Komatis are not all traders now, nor are they the only traders.

*Order X.—Workers in Art and Mechanic Productions.*

The 152,216 males in this order are divided in 16 sub-orders as follows:—

Table showing the Proportion of each Sub-Order to the Total of the Order.

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in books	2935	1.93
2	" in musical instruments	172	0.11
3	" in prints and pictures	34	0.02
4	" in carving and figures	325	0.21
5	" in tackle for sports and games	222	0.15
6	" in designs, medals, and dies	24	0.02
7	" in watches and philosophical instruments	403	0.26
8	" in surgical instruments	-	-
9	" in arms	150	0.1
10	" in machines and tools	1675	1.1
11	" in carriages	2816	1.85
12	" in harness	163	0.11
13	" in ships	357	0.23
14	" in houses and buildings	132282	86.91
15	" in furniture	448	0.29
16	Combined with Sub-Orders 10 and 11	-	-
17	Workers in Chemicals	10210	6.71
	Total	152216	100

Order X. relates to art and mechanics, and includes only 152,216 males, of whom 132,282 are workers in houses. Of the remaining 15 sub-orders none are of any real importance, except the manufacture of chemicals. Fourteen sub-orders are practically blank. The publishing and printing trade is small, and two thirds of it are in the Madras city. Tanjore has a few carvers of images, and a few musical instrument makers, and there are no doubt a few makers of wooden ploughs and hand looms, and some knife-grinders in each district. But this order relates to products which are reported cheaper than they can be made. Watches, steam engines, guns, types, and tools are brought over sea. Ships are not built nor pictures painted in Madras. And so art and mechanics are represented chiefly by 73,000 house carpenters and 55,000 bricklayers and masons.





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machine-made cloths, and already the weaving industry has to struggle against odds. It is divided into the following six sub-orders:—

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in wool and worsted	7842	1.05
2	" in silk	2684	0.36
3	" in cotton and flax	420074	56.56
4	" in mixed materials	1173	0.16
5	" in dress	292726	39.41
6	" in hemp and other fibrous materials	18238	2.46
	Total	742737	100.00

#### Sub Order 1.—Wool Weavers.

The first sub-order is small. There is little wool in the Southern Presidency, and little demand for warm wear. The only trade under this head, whose produce is in any demand, is the blanket making in half-a-dozen northern districts, notably in Bellary.

#### Sub Order 2.—Silk Weavers.

The second sub-order represents a trade which is much larger and more important than the figures would show. According to the returns, there are only 2,004 male silk weavers in the Presidency. There must be more than this number in Madura town alone, or perhaps in Salem. For these two important centres of this industry only 50 and 95 silk weavers are returned respectively. Silk weaving is followed by Putnuls (who number about 40,000 males) and by other weaving castes. It is probable that most of the silk weavers were returned merely as “weavers,” and are therefore to be found in the next sub-order under that head.

#### Sub Order 3.—Cotton Weavers.

The third sub-order is the really important one, cotton weaving (of flax weaving there is practically none) is returned as the occupation of nearly 400,000 males (and more females), and this industry is common to all districts, but is followed more largely in the north and east than in the south and west districts.

#### Sub-Order 4.—Workers in mixed materials.

Sub-Order 4 is confined to 1,173 webbing makers in the northern circars and ceded districts.

#### Sub-Order 5.—Workers in dress.

Sub-Order 5, “workers in dress,” counts 292,726 males, but as only 19,288 are tailors and the rest all barbers, dhobies, and shoemakers, the group is not important. Most garments in this country are without seam. All a woman's wear—except the not universal small jacket—and all the Hindoo man's wear are seamless and need no tailor, so that dress-making is not an art in much demand.

#### Sub-Order 6.—Workers in hemp.

Sub-Order 6, “workers in hemp and other fibres” (18,238 males), does not include any large industrial save mat-making (10,023 males), and these should have appeared under Order XIV., Sub-Order 4. Coir (or cocoanut fibre) manufacture in Malabar is a local industry, occupying 1,346 males (and many more females), mostly in the Maldivé islands. The Government revenue from the islands is paid in coir. There is very little jute manufacture, but every district has its proportion of rope walks.

#### Order XII.—Workers in Food and Drinks.

Order XII.—“Persons working and dealing in food and drinks” number 397,079 males (and considerably more females). It is divided into three sub-orders, as follows:—

Table showing the Proportion of each Sub-Order to the Total of the Order.

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in animal food	48841	12.30

2	" in vegetable food	138166	34.80
3	" in drinks and stimulants	210072	52.90
	Total	397079	100.00

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### **Sub-Order 1.—Animal food.**

Sub-Order 1 (workers in animal food) is of course very small. It numbers 48,841 males, of whom 10,764 are dealers in milk and honey, and 32,567 are fish sellers.

### **Butchers.**

Only 5,253 butchers or meat dealers are returned, and, perhaps, to those acquainted with the country, this number will appear suspiciously large. All Mussulmans and Christians, that is to say, more than 2½ millions of the population, eat meat when they can afford it, and a very large section of the Hindoos are allowed by their caste rules to eat any meat except beef. These flesh-eating castes number about 27 millions, which, with the 1½ millions of Mussulmans and Christians, give one butcher or dealer in meat to every 5,600 possible customers. In England there was one male butcher to 312 of the total population.

### **Fishmongers.**

The return of the fishmonger is an important item in the population, and affords a marked illustration of the difficulty of applying the European method of classification to the primitive society of the Madras Mofussil. The fishermen and fisherwomen are also the fishmongers. An attempt is made to separate them in order to satisfy the classification, but it is meaningless. A man catches fish and his wife sells it; but it is all one trade, and sometimes the man sells and occasionally the woman fishes. Properly to examine the figures we must throw the two together. Also it must be recognised that this is a caste calling not so inclusively as one or two mentioned above. On the one hand, there are far more Shembadavans than the trade can employ, and, on the other hand, fishing, especially tank and river fishing, is not confined to the caste. But in coast districts, where there are people of the fishing castes, these are the fishermen and the fishmongers, and, as is noted of all caste occupations, the women are largely engaged in the trade. The following are the real figures so far as the returns show them:—

	No.
Fishermen (Class IV., Order IX., Sub-Order 1)	61465
Fisherwomen " "	8304
Fishmonger (Class V., Order XII., Sub-Order 1)	32567
" females	49480
Total	151816

And of these, 143,521 are found in the coast districts. This is a flourishing occupation and one likely to increase. New facilities for the use of duty-free salt have been largely extended of late years, and a fish-curing trade of considerable importance is springing up. The demand for salt fish for inland inhabitants, who had hitherto been forced either to do without fish or to eat an unwholesome article, is growing, and this must necessarily give a fresh impetus to the fishing trade. There are many Labbai and Mappilla fishermen.

### **Sub-Order 2.—Vegetable food.**

The next sub-order, “workers in vegetable food,” comes more home to a Hindoo population. It includes 138,166 males: 63,544 fruit and vegetable sellers, 37,132 grain dealers, 16,174 millers and rice pounders, and 11,722 confections; but there are only 989 bakers. The most important of the trades are the first two. Most people grind their own rice as they want it, and leavened bread is eaten only by Christians and some Mahammedans. The confectioners are the sweetstuff makers, who are to be found in every decent bazaar. They are of all castes, very frequently Brahmins, whose sweetmeats anybody may eat, and not unfrequently Mahammedans, who find customers (in the northern districts) even among Brahmins.

### **Sub Order 3.—Drinks.**

Sub-Order 3, “workers in drinks,” numbers 210,072; 125,822 are the toddy-drawers; 34,884 are other makers of, and dealers in, intoxicating drinks; the occupations of the sub-order might be classed thus:—

Intoxicating drinks	160706
Noxious drugs	353
Tobacco	18140
Betel	28247
Perfumers	2227
Others	399

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### Toddy.

It is perhaps hardly fair to class toddy, much of which is drunk in harmless condition, as an intoxicating drink on a level with spirits. Toddy is the beer of the country, but it is so small a beer that, if drunk in good condition and in reasonable quantities, it is harmless.

### *Order XIII.—Workers in Animal Substances.*

Order XIII.—“Persons working and dealing in animal substances” number 63,648 males, and is divided into three sub-orders, given below. But the whole order is of importance only in that it includes the Chucklers, that is, the tanners, curriers, and hide dealers, who number nineteen twentieths of the whole order. The recent development of the skin trade for import will probably cause this trade to be invaded by others than the Chuckler Caste.

Table showing the Per-centage of each Sub-Order on the Total of the Order.

Number of Sub-Order.	Title.	Number of Males.	Per-centage.
1	Workers in grease, gut, bones, horn, ivory, and whalebone	3381	5.31
2	" in skins, feathers, and quills	60240	94.63
3	" in hair	27	0.04
	Total	63648	100.00

### **Sub Order 1.—Manure Workers.**

The first sub-order consists of the coral dealers and bone comb makers, and the so-called manure manufacturers. These are the *bratty* makers. The *bratty* is a cake of dried cow-dung, and those engaged in making these are *not* manure manufacturers. They convert what ought to be used as manure into fuel. There are 1,106 males and 9,217 females, chiefly children, engaged in this, work.

### **Sub Order 2.—Leather Workers.**

Sub-Order 2 is a large one. The following are its principal trades:—

1. Currier	46490
2. Tanner	366
3. Leather worker	2555
4. Fellmonger	10811

All except the last are probably the same trade, and their differentiation in the schedules is a matter of accident. The number of leather case makers (2,555) is probably an error in tabulation. They are claimed by three districts—Nellore, Cuddapah, and North Arcot—and may safely be added to the Chucklers or ordinary leather workers. In order to realise the whole trade we must add to the above figures the 67,879 male shoemakers of Order XI., Sub-Order 5. This gives us a total of 70,434 chucklers by trade, owing to the method adopted of throwing several of the low degraded castes under one head in the caste return} no comparison is here possible with the number of the chuckler caste.

### **Sub-Order 3.—Workers in hair.**

There is practically no trade under Sub-Order 3.

### *Order XIV.—Workers in Vegetable Substances.*

Order XIV. —“Persons working and dealing in vegetable substances” include 154,722. Its principal trades are oil making (a caste trade), timber dealing, and basket weaving. These are not only the largest but the best distributed among the districts. The order is divided into five sub-orders, as follows:—

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Table showing the Per-centage of each Sub-Order on the Total of the Order.

Number of Sub-Order	Title	Number of Males	Per-centage
1	Workers in gums and resins	43010	27.80
2	" in wood	62189	40.19
3	" in bark	1952	1.26
4	" in cane, rush, and straw	47104	30.45
5	" in paper	467	0.30
	Total	154722	100.00

#### Sub Order 1.—Oil Makers.

Sub-Order 1 is headed “workers in gums and resins,” but 99 per cent, of those classed under it do not work in either. The bulk of this sub-order are the oil makers and sellers. These are to be found everywhere, for the most part are oil makers by caste, and, as is usual in such cases, are largely assisted in their trade by their women. This trade is threatened on the one hand by the growing use of imported mineral oils, and on the other by the increased export of much of the raw material on which they work; the latter danger occurs in the seed oil manufacture. But there are signs in some coast districts of a growing manufacture of oil for export instead of an export of the material.

#### Sub-Order 2.—Timber dealers.

Sub-Order 2 include—

Timber dealers	50764
Sawyers	8288
Charcoal burners	2113
Case makers	703
Coopers	273
Turners	48

This is strictly according to the English classification, but a popular view would add the timber dealers to the commercial class, and would class carpenters, sawyers, cabinet makers, and coopers as cognate crafts. Omitting the sawyers, this arrangement would also fall in with the caste separation of handicrafts. The “timber merchants” include a very wide field, from the importer of Burman teak to the cutter and seller of a headload of firewood. How far this is the case may be judged from the fact that there are more female than male timber dealers. The 51,855 females returned are firewood dealers, and might have been returned as such, or under shopkeepers.

#### Sub Order 3.—Workers in bark.

Workers in bark apparently do not include the Cinchona workers of the Nílگیرis and Wynád, an industry of the future, but groups the pith workers of Tanjore and elsewhere with the collectors of bark for tanning and dyeing purposes, especially the barks of the *Cassia auriculata* and *Mimosa Arabica*.

#### Sub Orders 4.—Basket makers.

Sub-Order 4 includes several useful trades for the manufacture of many articles indispensable in Indian households—baskets, mats, canework, tatties (screens), leaf umbrellas, stitched plantain, and other leaves used for plates in Hindoo houses, and plaited cocoanut palm leaves used for verandah awnings. With these trades are combined, in the classification, the hay and straw dealers, which includes a very heterogeneous lot—stray grass cutters, omitted from Order IX., straw wisp makers, pasture tax collectors, and so forth. In the legitimate trades of this sub-order females are engaged more than men, as the following numbers show:—

Basket Maker.	Males.	Females.
Basket maker	25257	27173
Cane worker	1622	1271
Leaf-umbrella maker	4589	3382

Leaf stitcher	5172	7541
Keeth maker	1240	2598
Rush-mat maker	1623	1872
Tatty maker	2342	1651
Hay and straw dealer	4525	23442
Total	<b>46370</b>	<b>68930</b>



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The first two of these include similar trades, chair making and wickerwork articles being common to both. These trades are common to all districts. The work on leaf umbrellas is followed only in the rainy districts of the west coast. The “tatty” or screen makers appear to be most numerous in the ceded districts.

#### Mat makers.

The return of mat makers is not complete, as a large number of these appear under Order XI., Sub-Order 6, “Workers in hemp and other fibrous materials.” The separation of these from the “rush mat makers” is a mistake. The bamboo mat maker (Order XI.) certainly is more nearly related to the order which deals with wickerwork and rush mats than to the order which primarily deals with cotton weaving. But the bamboo mat makers are also made to include the *kora* mat makers, which is clearly a mistake. The *kora* is a rush grass, and therefore should in any case have been included in Order XIV., Sub-Order 4. To represent the mat makers correctly, by transferring bamboo workers, we have—

	Males.	Females.
Mat Makers - Order XI., Sub-Order 6	10023	33711
Mat Makers - Order XIV., Sub-Order 4	1623	1872
Total	11646	35583

47,299 persons in all give a fair representation of this industry.

#### Order XV.—Workers in Minerals.

This last and most important order in Class V. includes (in 14 sub-orders) 427,968 workers in minerals. The following are the sub-orders:—

Table showing the Per-centage of each Sub-Order to the Total Population of the Order.

Number of Sub-Order.	Title.	Number of Males.	Proportion in the Order.
1	Miners	101	0.02
2	Workers in coal	18	-
3	" in stone, clay	185471	43.34
4	" in earthenware	69551	16.25
5	" in glass	1835	0.43
6	" in salt	15537	3.63
7	" in water	4041	0.95
8	" in gold, silver, and precious stones	80175	18.73
9	" in copper	1148	0.27
10	" in tin and quicksilver	567	0.13
11	" in zinc	-	-
12	" in lead and antimony	639	0.15
13	" in brass and other mixed metals	16650	3.89
14	" in iron and steel	52235	12.21
	Total	427968	100.00

#### Sub-Orders 1 and 2.—Miners.

There is practically no mining and no coal trade.

#### Sub-Order 3. Earth diggers and stonemasons.

Sub-Order 3, “Earth diggers and Stonemasons,” includes a large group of trades, of which the most important are—

	No. of Males employed
Earth Digger	147659
Scavengers	11841

Quarrymen	6583
Lime and chunam workers	6248
Road contractors	5793
Stone dressers	3107

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The persons returned for the first of these probably differ but little, in their habitual occupation, from the large class of “indefinite labourers” (Class VI., Order XVI.). All Madras labourers are earth diggers on occasion, and are more often employed on this work than on any other. But earth digging and tank making are the special occupations of the Wodder caste. This caste numbers 183,093 males, and of the male earth diggers we have 147,659, and it is probable that most of these, as well as the pond makers (1,282 in Sub-Order 7), are Wodders. This may be taken as a caste occupation, and it has the characteristic feature that the proportion of females employed on it is unusually high.

#### **Sub-Order 4.—Potters.**

Sub-Order 4, “Workers in earthenware,” represents the potters, 69,465 males, another caste occupation with the full quota of female workers.

#### **Sub-Order 5.—Glass makers.**

Sub-Order 5, “Workers in glass,” is unimportant.

#### **Sub-Order 6.—Salt makers.**

Sub-Order 6, “Workers in salt,” does not correctly represent this important industry; 3,056 are shown as engaged in salt manufacture, and 12,481 as salt merchants and dealers. The Number of salt workers is much understated. This is due to the fact that in Madras salt manufacture is not a continuous employment, whereas salt distribution is everywhere continuous. There are over 7,000 salt-pan holders (manufacturers), many of whom work in the manufacture, and from a departmental return it appears that in 1881 there were about 29,000 labourers employed on the manufacture, in the short season during which manufacture is possible. But these are all either agriculturists or labourers, and have been returned under those heads. The salt trade, apart from the manufacture, includes the agents, brokers, dealers, and carriers

inland, the distribution in fact of an article of universal use and of limited points of supply.

#### **Sub-Order 7.— Well sinkers.**

Sub-Order 7, “Workers in water” (4,041), is apparently misleading. The well sinkers and pond makers can hardly be separated from the earth diggers.

#### **The smiths.**

The next sub-orders include the real workers in metal, the smiths, and, as has been noticed above, these are true caste traders. The *Acharis*, as the Kammalárs are called, even now, to a certain extent, are divided into sub-castes according to the material upon which they work, and a goldsmith is generally one who was born a goldsmith. This possibly was an absolute rule once, but there are only occasional local traces of it to be found now, and it is possible that these are disappearing. The carpenters belong to this caste.

#### **Sub-Order 8.— Goldsmiths.**

Sub-Order 8, “Workers in gold, silver, and precious stones,” numbers 80,175; of these, 76,469 are gold and silversmiths. This is a statistical illustration or a special feature in the habits of the people. In Madras, an exceedingly poor country, there is one male goldsmith to every 408 of the total population; in England, a very rich country, there is only one goldsmith to every 1,200 inhabitants. The custom still prevails of keeping accumulated capital in the form of gold jewellery. That it originated in a time of lawlessness and unsettled government, and was the natural consequence of these, are historical facts. Such property is easily concealed. The workmanship forms so small a part of its value that it is much the same as storing wealth in ingots. The survival of the custom is an instance of the conservative habits of the people. The growing extent to which natives invest in Government paper and Government saving banks will probably be the best measure of the degree in which increased security is removing the profitless custom alluded to. In Europe jewellery is primarily for ornament and is a luxury. In India jewellery is primarily an investment; its ornamental purpose is an incident.

#### **Sub-Order 9.— Coppersmiths.**

Copper working is probably a decaying industry. It numbers at present only 1,148 followers, chiefly on the west coast. Some

districts give traces of copper veins; in others, copper ore has been found on the surface, and at one time European capital was invested in attempts to work it. For some reason this failed, and at present the copper industry is confined to the manufacture of the simple domestic utensils which native custom requires should be of this metal. More important manufactured copper goods are imported from Europe.

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### **Sub-Orders 10, 11 and 12.**

Sub-Orders 10, 11, and 12, “Workers in tin, quicksilver, zinc, lead, and antimony.” These industries are practically nominal in Madras, as the metals are not found in the country, nor do they enter into the wants of the people at large. There are some tin workers in Madras city, but all these sub-orders only number 1,206 for the whole Presidency.

### **Sub-Order 13.—Brass-smiths.**

The “brass workers” represent an important caste industry. It supplies most of the household utensils of all but the poorest inhabitants, and is therefore well distributed. Brass-smiths are to be found in every part of every district. There are 16,650 males in the trade, the largest being in Ganjam, Vizagapatam, Tanjore, and Malabar. These are the most prosperous districts with a large middle class,

### **Sub-Order 14.—Locksmiths.**

Sub-Order 14, “Workers in iron and steel,” numbers 52,235. These are the black-smiths, and are as widely distributed and necessary in this as in all countries. In this sub-order is to be round a large part of what in England would be included under Order X., the whole of Sub-Orders 6 to 11 of that Order; so far as the trades in these sub-orders are represented at all in Madras, they are probably lost in the general head of “iron and steel workers.”

## **CLASS VI.—INDEFINITE AND NON-PRODUCTIVE.**

This class numbers among males 5,673,751, or 36.79 per cent, of the total male population. It is divided into three orders.

### *Order XVI.—The “Indefinite.”*

The “indefinite” means workers and labourers hitherto unclassified. Of these there are 575,104 males, who are classed in the returns under two sub-orders as follows:—

1. General labourers	543594
2. Indefinite occupations	31510

**Sub-Order 1.—Labourer.**

The former needs no comment. They are more often than not identical with the agricultural labourers (Order VIII., Sub-Order 1), and both at times qualify for inclusion under Order XV., Sub-Order 3, as earth diggers.

**Sub-Order 2.—Indefinite occupations.**

In the second sub-order are gathered the artizans, contractors, and shop boys who have not already been classed.

*Order XVII.—“Persons of Private Means.”*

Of the unproductive among males there are two orders; the first (XVII.) are the men of private means who have claimed no occupation, these number only 1,904.

*Order XVIII.—“No Occupation.”*

In the second (XVIII.) are the persons of no specified occupation, which includes all the male children and old persons outside the working age. These number in all 5,096,743 males, and are grouped thus:—

## Unproductive occupations:

Vagrant, gipsy	89781
Devotee	1481
Tattooer	83
Garland maker	19

## Dependent on Government:

Prisoner	9548
Pensioner	9655

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No occupation:

Returned as of no occupation	4758894
Occupation not distinguished	61144
" "stated	118,641
Engaged in household duties	26961
Dependent on relatives	20536

Leaving out the first two of these groups, which speak for themselves, we have 4,986,176 males without occupation; above 60 and under 15 there are 6,615,466 males.

### 762. BOMBAY.

With the view of discriminating between the occupations in which children take a prominent part and those reserved for adults only, Mr. Baines, in Bombay, abstracted the figures in the occupation column of the enumerators' schedules so as to distinguish workers more than 15 years of age from workers below that age. This method was followed for the Gujarát Division and for the city of Bombay. Mr. Baines writes as follows:—

“It is with the results in the former, however, that we have now to deal, as those of the capital will be treated of entirely apart from the rest at the end of the review of the general statistics. It is unfortunate that the application to the rest of the Presidency of the proportions between the two classes of workers now to be considered could not be safely undertaken, but on making the attempt in various ways, I came to the conclusion that with the exception perhaps of the large but more or less uniform class of the agriculturists, the differences in the conditions to be taken into consideration were so manifold, that the result would not be trustworthy enough to be accepted on the same footing as direct statistics. It is necessary in such a case to base the proportion on a single constant, which may be either the ratio of children engaged in work, or that of the children, as a body, to the population, or again, a proportion compounded of both. As we have the exact number returned of the children in each district it is out of the question to disregard such a basis, since, if the Gujarat ratio of child workers to the total be applied to some parts of the country, say to the



workers in the south, and to each class of these separately, it will probably result in a total considerably in excess of the entire number of children. As, however, it is of great importance to procure even derivative information regarding the agricultural population, and it is probable that in their case a ratio which takes into consideration both the proportion of the children and the proportion of agriculturists to the population of the district may be nearer the truth than one which took into consideration only one of these two relations, I have attempted to calculate in this manner the entire number of the agricultural population of every district for a special section of this work that is excluded by this very use of derivative statistics, if by nothing else, from the main body of the Census returns and the deductions based on them.

“In Gujārat we have an averagely fertile, or, according to the standard of the Presidency, a very fertile tract, with a population that fairly represents the well-to-do element of an Indian community. From what has been said in previous parts of this work, it may be inferred that this tract contains rather more than the average proportion of artizans of certain classes, and of traders; otherwise the distribution of occupation may be held to be normal. The only other country that I can compare with it at present is Italy, the detailed statistics of which I happen to have ready for other subjects. It is necessarily inconclusive, as a question of general or practical statistics, to place in one table the ratios based on an area of 10,000 square miles and less than three millions of people, and those for a country of 114,300 square miles and twenty-six millions of people in another part of the world; but the comparative table I gave a few pages back shows that there are a good many points of resemblance between the two countries, and, assuming Gujārāt to be fairly representative country of the better class of Indian civilisation, we may admit the comparison at a certain, not

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inconsiderable, value. The following table serves to introduce the details of the present subject:—

Ratio.	Gujarát			Italy (1871)		
	Males	Females	Total	Males	Females	Total
A. Upon Total Workers—						
1. Of child workers	8.60	6.98	7.97	11.48	14.43	12.53
2. Of adult workers	91.40	93.02	92.03	88.52	85.57	87.47
B. Upon Total Children—						
1. Workers	14.02	8.15	11.24	25.10	18.07	21.64
2. Dependents	85.98	91.85	88.76	74.90	81.93	78.36
C. Upon Total Adults—						
1. Workers	96.59	65.43	81.26	94.58	50.67	72.63
2. Dependents	3.41	34.57	18.74	5.42	49.33	27.37
D. Upon Total Population—						
1. Workers	64.11	43.89	54.30	71.77	40.21	56.07
2. Dependents	35.89	56.11	45.70	28.23	59.79	43.93
E. Of each sex amongst child workers	65.66	34.34	100.00	58.94	41.06	100.00
F. " " adult workers	60.39	39.61	100.00	65.12	34.88	100.00
G. " in total workers	60.81	30.19	100.00	64.34	35.66	100.00

From this we see that under 9 per cent, of the male workers and just under 7 per cent, of the female workers are children, whilst the second set of ratios shows that of the entire body of children of both sexes a little over 11 per cent, are engaged in work. There is considerable difference between the boys and girls in this respect. The latter show only 8 per cent, against the 14 of the others. Amongst the adults, on the other hand, it appears that the ratio of workers is very high in the case of both sexes, compared to the return for the European country selected to stand by its side. But if we take the whole male population together, the greater extent to which the young are employed in Italy raises the proportion of the productive inhabitants of that country to considerably more than what prevails in this Presidency. Both sexes taken together, it will be seen, make the balance between the two very true. Lastly, we may look at the third way of expressing the conditions of industry proportionately, from which it appears that the young girls are in Italy employed much more and the women much less than in this country. The explanation of this fact must be sought in the distribution of the total body of working women, which varies very much in the two countries. But before I enter upon this subject it is necessary to dispose of the question of the employment of the other sex, for after all the girls employed bear a proportion to the boys of no more than 52 per cent., or, as expressed in the table, in every hundred child workers, there are 34 girls to 66 boys.

“Out of the entire number of working boys in Gujarát 71 per cent, are engaged in agriculture and cattle tending, and if the latter occupation be excluded, the average ratio sinks to 64. In Italy it is 66, and here, too, it is probable that the cow and sheep boys are included under the head of pasture rather than of cultivation. Adding them to the latter, for the sake of comparison, the aggregate ratio rises to 71 per cent., or very nearly equal to that prevailing in Gujarat. In both countries the occupation bearing the next highest ratio is general labour, which in Italy reaches 5 per cent., but in the Indian Province is returned under that special title at 3.8 per cent only. It may be assumed, however, that occupations such as forage selling and

firewood gathering, and one or two others of the like nature, are practically included in the Italian return with labour, though shown separately in Gujarát under the different conditions of life that prevailed there, and if the assumption be allowed, the ratio in the two countries will nearly coincide. Cotton working, by which we may understand picking and cleaning chiefly, is much followed by the boys in Gujarat, though in Italy the weavers and spinners of this sex and age period are not so relatively numerous, and their place is taken by the workers in dress, who are but thinly represented in the ranks of the eastern youth. Domestic service bears about the same ratio in both countries. Without going into the smaller proportions, which soon verge into fractions per cent., I will ask attention to

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the following statement, in which the ratio of boys engaged to the entire body of workers at each occupation selected is shown for the two countries:—

Occupation.	Males				Occupation.	Males			
	Gujarat		Italy			Gujarat		Italy	
	Serial Order.	Ratio of Boy Workers to Total.	Serial Order.	Ratio of Boy Workers to Total.		Serial Order.	Ratio of Boy Workers to Total.	Serial Order.	Ratio of Boy Workers to Total.
Forage sellers	1	13.63	-	-	Barbers	15	7.50	13	8.88
Carpenters	2	12.64	11	9.41	Shoemakers	16	7.05	6	11.00
General labourers	3	10.58	2	14.74	Blacksmiths	17	6.87	5	11.26
Firewood sellers	4	10.57	18	6.73	Domestic servants	18	6.71	4	11.58
Silk workers	5	10.07	1	17.05	Cart drivers	19	5.99	21	3.93
Cane, mat, and basket weavers	6	9.98	17	6.86	Boatmen, &c.	20	5.93	8	10.39
Fishermen	7	9.82	7	10.56	Tanners	21	5.66	20	5.04
Tailors	8	9.39	10	9.65	Goldsmiths	22	4.51	12	9.02
Potters	9	8.88	9	9.70	Agriculturists	-	9.07	-	13.75
Dyers	10	8.79	19	6.06	(a) Cultivating land holders	-	8.25	-	13.44
Cotton spinners, &c.	11	7.87	14	8.03	(b) Proprietors, not cultivators	-	7.13	-	10.51
Oil pressers	12	7.56	16	7.55	(c) Tenants	-	7.88	-	13.58
Masons and builders	13	7.54	15	7.87	(d) Labourers	-	12.09	-	14.67
Copper and brass workers	14	7.50	3	11.81					

“In this it appears that in spite of the number of boys employed in agriculture, the total number of the workers in that class bears such a high ratio to the entire community in both countries that the youthful element in it is almost effaced. The traders are arranged in the serial order of the prevalence of body labour in Gujarat, and the corresponding number in the other country is added in a separate column. Thus, the sellers of grass and hay in the east are largely recruited from the young, whilst in the west, where the foraging is managed on a different system, the profession as one by itself is scarcely returned. The general labourers, however, are high in both. The occupations in which the nearest correspondence in both countries is to be found are those of fishing, pottery, tanning, hair cutting, cart driving and tailoring. Of what in India may be termed the village occupations, the carpenter bears the highest ratio of young workers, and next to it, but at a considerable distance, the potter. Though the serial order they occupy in the list for their respective countries is different, there is a curious similarity between the ratios of the young in the case of the masons, oil pressers, and tailors. I have left till last the consideration of the agricultural community in the detail of its branches. At the end of the above table is the proportion of this class as a whole and the ratios of the boy workers in the sections of cultivation and land holding. In both countries, it will be seen, the ratio is highest amongst the labourers, with whom are combined the permanent or farm servants. In Italy the next division in this respect is that of the tenants, of whom the *Mezzainoli* or half-shares, are the chief. In Gujarat, on the other hand, though the tenant element is strong in places like Kaira and parts of Ahmedabad, the peasant proprietor or occupant, as he is termed, bears a higher ratio both to the total population and to the boy workers. The distinction between the circumstances of the two countries can best be appreciated by comparing the statistics in the margin with those for the Presidency as a whole given in connexion with the general description of Class VIII.

Class.	GUJARAT			ITALY		
	Ratio on total Agriculturists		Ratio of females employed	Ratio on total Agriculturists		Ratio of males employed
	Males.	Females		Males	Females	
1. Occupants, cultivators.	64.11	53.58	47.61	31.02	31.78	37.61
2. Occupants, not cultivators.	2.17	1.33	32.58	6.45	9.43	46.16
3. Tenants	10.58	8.46	38.68	24.77	22.20	34.46
4. Labourers	23.14	36.63	55.54	37.76	36.50	36.21
Total	100.00	100.00	48.97	100.00	100.00	96.94

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above, the omission of the large class of cattle tenders being borne in mind, and duly allowed for.

“The last point that I will dwell upon in connexion with this subject is the distinction between town and country with regard to the employment of children. Bearing on this matter are the few statistics that I give in the margin for the aggregate of towns in Gujarat and the rural portion of that division, and added to them are the corresponding ratios for the largest towns only. The return for the capital city is also entered for comparison, though it need not be discussed in detail at present. The tendency, according to these figures, seems to be for the ratio of child workers to decrease in proportion as the commercial element is more prominent. Perhaps it will be more correct if I say that the ratio increases with the agricultural element, and though less marked amongst the manufacturing population, is at its minimum amongst the commercial. There is no doubt that Surat is one of the chief, if not the chief city in this division for its commerce, whilst I am given to understand that it has less local manufacture than its larger rival Ahmedabad. Broach is both smaller and more agricultural in the composition of its population, and here the ratio of workers is highest in the case of both sexes, and is accordingly less removed from the ratios found to prevail in the small towns and the rural districts. The very peculiar conditions of the capital city as to the distribution of its population by occupation are slightly indicated in the few figures given in the margin. The excess of occupied adults, the deficiency of female workers amongst those of the sex that have passed into womanhood, and the large employment of male children are the features to be here noted.

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District.	Males							
	Ratio of each Class to working Population						Serial Order	
	I. Professional	II. Domestic	III. Commercial	IV. Industrial	V. Industrial	VI. Indefinite	IV. In Agriculture	V. In Manufactures
Ahmedabad	3.8	2.5	3.8	53.8	25.8	10.3	22	1
Kaira	3.1	1.0	2.8	71.1	16.1	6.6	5	11
Panch Maháls	4.1	1.8	1.8	76.1	12.0	4.2	1	20
Broach	7.3	2.3	3.4	61.7	15.8	9.5	17	13
Surat	6.5	2.9	5.0	59.4	21.1	5.1	19	2
Gujarát	4.6	2.1	3.3	62.7	19.7	7.6	IV.	I.
Thána	2.8	3.3	3.3	69.1	11.9	9.6	8	21
Kolába	2.7	3.4	2.5	70.8	11.2	9.4	6	23
Ratnágiri	3.2	1.4	3.3	72.9	11.6	7.7	2	22
Konkan	3.0	2.5	3.2	70.9	11.6	8.8	I.	V.
Khándesh	4.9	1.2	1.8	68.5	15.4	8.2	9	16
Násik	5.1	1.2	2.1	66.9	15.9	8.8	12	12
Ahmednagar	7.0	1.1	1.7	65.3	15.4	9.5	13	15
Poona	9.3	2.9	2.9	59.6	16.9	8.4	18	9
Sholápur	5.4	1.7	2.6	63.6	18.6	8.1	15	4
Sátára	5.4	1.5	1.2	71.9	13.8	6.2	3	19
Deccan	6.1	1.6	2.0	66.4	15.8	8.1	III.	IV.
Belganm	5.7	2.4	1.3	70.3	15.5	4.8	7	14
Dharwár	4.6	1.5	1.2	68.4	17.7	6.6	10	6
Kaládgi	4.5	0.8	0.6	71.8	16.6	5.7	4	10
Kanára	4.1	2.6	2.6	64.1	14.1	12.2	14	18
Karnátic	4.8	1.8	1.3	69.2	16.2	6.7	II.	III.
Karáchi	2.9	3.9	8.5	49.8	17.8	17.1	23	5
Hyderabad	1.7	2.1	2.0	62.5	17.5	14.2	16	7
Shikárpur	2.5	1.8	3.1	56.9	19.0	16.7	20	3
Thar and Parkár	1.4	1.0	1.3	67.6	17.3	11.4	11	8
Upper Sind Frontier	4.4	2.4	5.0	55.4	14.4	18.4	21	17
Sind	2.4	2.3	3.8	58.0	17.9	15.6	V.	II.
Presidency Division*	5.00	1.87	2.32	66.95	16.08	7.78	-	-
Presidency, Total	4.70	2.65	3.54	61.90	17.35	9.86	-	-

District.	Females						Serial Order	
	Ratio of each Class to working Population							
	I. Professional	II. Domestic	III. Commercial	IV. Agricultural	V. Industrial	VI. Indefinite	VI. In Agricultural	V. In Manufactures
Ahmedabad	0.23	0.50	0.34	63.77	23.57	11.59	15	9
Kaira	0.27	0.28	0.16	77.68	13.73	7.88	4	12
Panch Maháls	0.15	0.29	0.12	88.52	7.36	3.56	1	21
Broach	0.23	0.44	0.21	77.08	12.29	9.75	7	14
Surat	0.26	0.66	0.32	77.00	16.69	5.07	8	11
Gujarát	0.24	0.45	0.25	74.44	16.50	8.12	II.	III.
Thána	0.06	0.90	0.22	78.76	7.99	12.07	2	20
Kolába	0.16	0.50	0.31	77.53	7.30	14.20	5	22
Ratnágiri	0.27	0.48	0.17	78.47	6.30	14.31	3	23
Konkan	0.16	0.65	0.21	78.44	7.14	13.40	I.	V.
Khándesh	0.10	0.67	0.26	76.18	12.71	10.08	10	13
Násik	0.16	0.62	0.14	76.61	11.98	10.49	9	15
Ahmednagar	0.18	2.23	0.17	71.05	9.98	16.39	12	19
Poona	0.48	3.41	0.48	71.57	10.75	13.31	11	18
Sholápur	0.21	2.79	0.36	64.94	18.63	13.07	13	10
Sátára	0.20	0.91	0.15	77.37	10.87	10.50	6	17
Deccan	0.21	1.61	0.26	73.70	12.24	11.98	III.	IV.
Belganm	0.16	1.23	0.15	39.41	50.19	8.86	18	4
Dharwár	0.21	1.45	0.10	32.64	52.72	12.86	19	2
Kaládgi	0.07	0.55	0.04	39.65	51.39	8.30	17	3
Kanára	0.42	2.36	0.11	64.05	11.49	21.57	14	16
Karnátic	0.18	1.25	0.10	40.92	46.02	11.63	IV.	I.
Karáchi	0.99	1.32	0.89	14.13	45.50	37.17	20	5
Hyderabad	0.91	1.80	0.43	8.23	36.99	51.64	23	7
Shikárpur	1.13	1.05	0.15	46.22	25.16	26.29	16	8
Thar and Parkár	0.05	0.15	0.55	13.96	53.57	31.72	22	1
Upper Sind Frontier	0.66	0.24	0.83	14.10	37.25	46.92	21	6
Sind	0.92	1.14	0.41	27.21	34.74	35.58	V.	II.
Presidency Division*	0.21	1.10	0.21	67.53	19.64	11.31	-	-
Presidency, Total	0.30	1.29	0.23	65.02	20.71	12.45	-	-

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consideration, it may be so in the other two also. As regards the proportion of agriculturists amongst the women, the table discloses great uniformity between the two sexes, as far as the most rural districts are concerned; but in Sind and in some of the parts of the country where there is more home manufacture carried on, as in the Karnátic table land, the serial order is very different in the case of the females from what we have seen to be the case with the other sex. In the Deccan, Poona, as is to be expected from the number of domestic servants and unoccupied women, the ratio of the two sexes are very far apart in the order they occupy in the general list. It is the same though from different causes in Surat.

“Taking now the class that comes next to agriculture in numerical importance, it appears that, as regards males, the two first districts in the proportion of their industrial population are Ahmedabad and Surat, the capital being throughout this part of the chapter omitted from consideration. Sholápur and Dhárwár, where there is cotton manufacture, are the only other two that show much activity in this respect, except in Sind, where the districts of Shikárpur, Karáchi, and Hyderabad all have high ratios compared to the average of the whole country. Poona comes after these, and the Konkan districts are at the bottom of the list. Immediately above these last is the Panch Maháls, which in turn is slightly in arrears of Sátára and Kánara. As regards females, the case is very different, because the home industry of spinning which, as we have seen above, forms the strongest element of this class, is to be sought for chiefly in those districts where the raw material is not only indigenous, but not grown for export; that is to say, is kept in great measure for consumption in the tract itself. We have, for example, the southern portion of table land at the head of the list, since it is unnecessary to take into consideration the proportion ruling in the outlying and thinly-populated district of the Sind desert. In the Karnátic, then, where communication is at present, as I pointed out in the opening chapter of this work, very slow and

expensive, there is a large portion of the women workers solely engaged in spinning, and a reference to the statement shows that in the three table land collectorates of this division, comprising what is known as the black plain, the artizans number more than one half the whole body of women returned as exercising any occupation at all. The next ratios are to be sought in Sind; but, as has been already stated, the gross number of workers of this sex returned from that province at all is so small that they may be disregarded in estimating the economic distribution of the working population. We then come to Gujarat, where cotton is much cultivated, but for exportation. With this part of the country, too, we may class in this respect the greater portion of Khándesh. The ratio of artizan women is high in Ahmedabad and Surat, where there are factories and low in the Panch Maháls, where there is little cotton and little demand for local industry. In Sholápur, on the other hand, the cotton seems to be worked up locally to a great extent, and there is also woollen weaving carried on, so that this district stands next to Ahmedabad in the order of its women workers in this class of industry. The case of Broach is curious, for there are a good number of factories there; but it is perhaps owing to the fact of their being mostly for cleaning and packing, not for spinning or weaving, and at the time of the Census were not in full work, that so few, comparatively speaking, have returned themselves there under the head of cotton manufacture. The ratio of labour of a general description is here high, and this lends support to the notion that the people who work in the ginning establishments during the export season were at the time of Census engaged as labourers elsewhere. In the case of the females, as in that of the males, the Konkan with the Panch Mahals are the districts in which there is least non-agricultural industry.

“The rest of the classes need not take us long in consideration. The tendency regarding the entry of the village hereditary office as the bread-giving occupation, which I have already noticed above, has contributed, no doubt, to raise the proportion of the professional class in the Deccan and Karnatic, as it has undoubtedly that of the domestic in the case of the women. The garrisons in Poona, Ahmedabad, and Belgaum, as in Karáchi and the Upper Sind frontier district, are strong enough to make a perceptible difference in the ratio of this class. In the first-named place, too the number of lawyers, pensioners, and players, may be taken into consideration. Amongst the women, the ratio is high in



Gujarat, and still higher in Sind, but low in the Konkan and Karnatic.

“The domestic class is a very indefinite one, and the numbers for the different districts do not suggest anything beyond the most general characteristics. The

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ratio is highest in the places containing large towns, as far as the males are concerned, but to this the Konkan seems an exception both in the Maratha portion and in Kanára. In the case of the other sex the ratio, as I observed just now, is affected by the proportion of the wives of hereditary officers of villages who are here included, so that that ratio in the Deccan and Karnátic, especially the central portion, are abnormally high. In the north and in Kanára other causes are probably at work. On the whole, Gujarat may be taken as representing the most general average of those actually engaged in domestic service. The commercial class comprises the two very different elements of trade and transport. It is not easy, therefore, to discriminate in the district ratios between the two. In the Konkan and the sea coast districts generally, the boating traffic is considerable, whilst in the districts of the table-land lying off the railway the occupation of cart hiring and driving is unusually prevalent; next to Karáchi, the trading element is comparatively most numerous in Surat and Ahmedabad. It is also present in considerable strength in Poona and Sholápur, whilst the high ratios in the Konkan may be partly attributed to the prevalence of the boating classes. The indefinite class, as its denomination points out, is not susceptible of any general description. Assuming that the greater portion of it, at least in the Presidency Division, is engaged in unskilled labour, it may be taken as in some degree an indication of the condition of the people, though the line between it and field labour has not in many cases been finally drawn. It may, on the other hand, as it seems likely to be in Ahmedábád, result from a real demand for this class of occupation. Leaving Sind out of the question again, owing to the abnormal difference between it and the rest of the returns, pointing to local influences of which I am not aware, the highest ratio of this class will be found in the Konkan, both for men and women. The lowest for women is in the north of Gujarat and for men in the Karnátic. In the Panch Maháls it will be seen that field labour must have absorbed most of the unskilled workers of both

sexes. In Sind the average proportion in the males is nearly double that of the rest of the Presidency, and in the case of the other sex almost thrice as high and in one district, Hyderabad, it amounts to more than half the working population. Apart from this case and that of the capital city, which are both exceptional, the proportion may be said to be about 7.8 amongst the men and 11.3 amongst the women.

“It would, no doubt, be profitable to still further analyse the returns and attempt to localise the different trades and classes of occupation in detail, but the space and time before me are quite inadequate for such an undertaking, and I will now proceed at once to the consideration of the more general topic of the distinction in an industrial sense between the rural and the urban parts of the country.

#### TOWN AND COUNTRY INDUSTRY.

“Some few indications of the differences between the circumstances of the town and the country as regards the distribution of the working population have been casually given in connexion with those branches of the general subject that have already been treated of in this chapter, and as regards the employment of child labour, little more need be said.

“Taking the entire male population of the Presidency, including Sind, the urban portion will be seen to average 18.50 per cent., and if the capital be excluded, 13.78 per cent. The ratio of the urban workers to the entire productive population of this sex is 18.61 in the one case, and 13.61 in the other. In the Presidency Division alone the towns contain with the capital city 19.85 of the population and 19.90 of the workers. As regards the other sex, for which details are available for this area, the proportion they bear in towns is 18.06, the difference between the sexes being, it is needless to say, to the large excess of males in Bombay. The ratio of town workers to the total is, however, very small, and reaches an average of no more than 12.25 per cent. The effect of the inclusion of the capital can be seen by the following calculation. In the four rural divisions the ratio of town male population in the aggregate is 14.30, and of town workers 14.05. For females the corresponding proportion is 14.20 and 10.32 per cent, respectively. Thus the want of female workers in Bombay tends to increase the difference between population and workers by nearly

2 per cent., but with the other sex the effect amounts to little over one tenth of that amount.

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“The marginal table gives the ratios of the productive population in the aggregate of the towns of Gujarat and the three largest separately for the adults of the community, just as the corresponding ratios were given a few pages back for the children. In the first series, that of the ratio of the adult workers on the entire productive population, the same features are necessarily distinguishable as were noticed when treating of the children, namely, the decrease of the latter in this class as the agricultural element tended to diminish. In the second series the effect of agriculture is again apparent in the high ratio of the workers in the country as compared with that in the town. This feature is most marked in the female portion of the community. The result of the deficiency of productive elements in this and the child population of the towns tends to make the whole body of workers appear in a less ratio to the total population than might be expected from the high proportion of male adults engaged. On comparing the statistics of the Gujarát towns with those of three towns in the table land of the Deccan and Karnátic, it appears that in Poona, where there is a large community of the upper classes, Brahmans of position as well as mendicants and unemployed, the ratio of the females is very low, whilst that of the males is but a trifle above that in the commercial city of Surat, and considerably below that prevailing in the surrounding rural district. In Sholápur, on the other hand, the population is not only a much busier one than in the capital of the Deccan, but owing to the famine, an older one, and therefore more liable to show a high ratio of workers. Besides, the agricultural element is more pronounced in this town. There is far less difference accordingly between the ratio of the women employed in the city and those of the surrounding country. The last characteristic is also very marked in the smaller town of Hubli, the manufacturing centre of the Karnátic. Here it seems probable that the commercial element, as in Surat, tends to depress the proportion of boy workers, though there is not the same evidence with respect to the artisans, who are equally represented in these districts.

Locality and Population.	Ratio per cent	
	Male	Female
A. GUJARÁT		
I. On total workers.		
(a) Adult workers in towns	94.28	94.71
(b) " " Ahmedahad city	94.66	95.62
(c) " " Surat city	95.84	95.4
(d) " " Broach city	93.63	93.06
(e) " " rural districts	90.71	92.77
II. On total adults.		
(a) Workers n towns	92.96	39.99
(b) " Ahmedabad city	91.15	32.93
(c) " Surat city	90.1	38.48
(d) " Broach city	94.22	38.42
(e) " rural districts	97.55	72.54
III. On total Population.		
(a) Workers in towns	63.72	28.38
(b) „ Ahmedabad city	64.99	24.16
(c) „ Surat city	60.37	22.94

(d)	„ Broach city	66.99	27.18
(e)	„ rural districts	94.2	47.83
<i>B. Othee Divisions.</i>			
<i>On total Population.</i>			
(f)	Workers in Poona city	60.68	18.84
(g)	" rural district	64.95	41.12
(h)	" Sholapur city	66.9	38.02
(i)	" " rural districts	72.61	41.65
(k)	" Hublicity	63.58	37.84
(l)	" Dhárwár rural districts	68.98	38.68

“I must now proceed to the consideration of the difference between the two communities with respect to the classes of industry they follow, and on this point we have not unfortunately on the present occasion the aid that might be given by the age statistics, except for a few individual cases. The accompanying table gives for the whole Presidency, including Sind, the proportional distribution of the different classes and orders of occupations. Taking first the males according: to the larger

Class and Order.	Distribution per 100.00 (including Sind)							
	Males				Females			
	Country	Town		Total	Country	Town		Distribution per 100.00 (including Sind); Females; Total
		With Bombay	Without Bombay			With Bombay	Without Bombay	
I.—Professional	2.38	5.97	6.52	3.04	0.6	0.39	0.25	0.1
II.—Domestic	0.79	5.78	4.14	1.71	0.36	1.11	0.79	0.47
III.—Commercial	1.09	7.54	5.15	2.29	0.05	0.25	0.27	0.08
IV.—Agricultural	46.86	9.85	13.22	40.01	27.52	5.69	7.47	24.08
V.—Industrial	8.35	23.81	24.21	11.22	6.63	13.21	14.33	7.68
VI.—Indefinite	40.53	47.05	46.76	41.73	65.37	79.36	76.89	67.59

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Class and Order.		Distribution per 100.00 (including Sind)							
		Males				Females			
		Country	Town		Total	Country	Town		Total
With Bombay	Without Bombay		With Bombay	Without Bombay					
I.	1. Government	1.94	3.72	4.20	2.27	0.00	0.15	0.8	0.02
	2. Defence	0.05	1.01	1.14	0.22	0.00	0.01	0.01	0.00
	3. Professions	0.39	1.24	1.18	0.55	0.06	0.23	0.16	0.08
II.	4. Wives	-	-	-	-	0.15	0.06	0.08	0.13
	5. Servants	0.79	5.78	4.14	1.71	0.21	1.05	0.71	0.34
III.	6. Commerce	0.46	3.31	2.47	0.99	0.03	0.17	0.18	0.05
	7. Transport	0.63	4.23	2.68	1.30	0.02	0.08	0.09	0.03
IV.	8. Agriculture	46.66	9.44	13.03	39.77	27.48	5.67	7.45	24.04
	9. Pasture	0.2	0.41	0.19	0.24	0.04	0.02	0.02	0.04
V.	10. Mixed materials	0.84	2.75	2.14	1.19	0.06	0.17	0.23	0.08
	11. Textiles	2.89	10.33	9.87	4.27	4.38	7.96	8.47	4.95
	12. Food	2.25	5.46	6.14	2.85	0.98	3.05	3.12	1.31
	13. Animal substances	0.13	0.23	0.26	0.15	0.03	0.04	0.05	0.04
	14. Vegetable	0.79	1.55	1.88	0.93	0.77	1.19	1.49	0.83
VI.	15. Mineral	1.45	3.49	3.92	1.83	0.41	0.80	0.97	0.47
	16. Indefinite	2.87	8.35	6.17	3.88	3.02	5.46	5.70	3.41
	17. Independent	-	0.06	-	0.01	-	0.04	-	-
	18. Unclassed	37.66	38.64	40.59	37.84	62.35	73.86	71.19	64.18

division, it appears that if the capital be admitted to consideration with the rest of the towns, the greatest difference, next of course, to that of the agricultural, will be found in the ratios of the industrial classes. The commercial comes after this, and, owing to the inclusion of the village officers amongst the professionals that class becomes the one in which the difference is least. The distribution of the orders shows this more fully, as the gap between town and country in the case of the liberal professions, even with the large contribution of village priests and musicians, is very wide. As regards transport and commerce, the difference is more marked in the former, since the railway and harbour centres are necessarily more urban in their location than a wide and comprehensive occupation like trade. In the last class, that of the indefinite workers, it is enough to select the order of which the principal component part is general unskilled labour, and this is much more represented in the town than the country, even if the capital be withdrawn from the category of the former. With respect to service and entertainment the latter city has the greatest possible influence in the increase of the proportion in their workers, but the more scattered and less populous towns are still much above the country districts with regard to the relative number of their workers of this class. Nothing need be said with regard to agriculture, except that the higher ratio of those who deal with animals in towns, as compared with the country may be noted. We have lastly, the large and varied industrial class to consider. In all the six orders of this, the country ratio is below that of the town, but especially with regard to textiles, food, and minerals. The difference is less in the case of mixed materials, which it may be remembered, includes, the large order of carpenters and masons, and in workers in vegetable-substances, of which firewood and oil, beside cane-work, form a large proportion. Without entering into the whole of the details, it is enough for me to mention with regard to this class, that the workers in wood, dress, wool, hemp, animal and vegetable food, oil, matting, firewood, earthenware, glass, salt, stone and iron, are more numerous in the villages than the towns, since most of them are either specially concerned with country products, or adapted to supply the necessities and not the luxuries of a rural population. On the other hand, most of the metal working, save

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that of the blacksmith, and most of the organised textile industry, is carried on in towns. The curious exception is the goldsmith, who seems to be employed in the ratio of 110 to every 100 inhabited villages throughout the Presidency, and though in the towns the rate is more than 121 per town, the gross number is more in the villages. The distribution of village industry, however, is an interesting and important subject that cannot be reached by general statistics such as these, so I have deferred consideration of it till the latter have been completely brought under review, and will take up the more detailed subject at a later opportunity. The general proportion of town industries to the total population engaged in the different occupations is shown in the table of sub-orders already given. As compared to, not the total, but the country workers alone, it will be seen that only in the case of the army and navy, commerce, and to a less extent transport, service, weaving, and the supply of food, that the town approaches in gross numbers the aggregate of the country in the home division, whilst it exceeds that aggregate in the first two instances only. Amongst the women workers only municipal service shows an excess in the town, and scarcely any of the rest of the orders come within one half the number returned from the country. Taking the larger divisions only, the distribution of this sex differs from that of the males in the gap between town and country in the last class (which here includes the unoccupied) as the widest separation is in this order and not in that of the artizans. It is superfluous for me to go further into the details of what is apparently plain enough in the table to need no more explanation in order to render its bearings quite clear.

#### COMPARISON WITH THE RETURN FOR 1872.

“The variations in the growth and distribution of industry from decade to decade would be one of the most useful and interesting facts on which the Census could supply information, but on the present occasion it is not likely to be forthcoming, at least to any practical purpose, owing to the difference in the way of compilation and abstraction as well as in the system of classification. As far as I am able, I have had the return for 1872 re-arranged in accordance with the classified list of occupations prescribed for the last Census, but the results are anything but satisfactory, and can only be accepted within very wide limits. The following table, therefore, gives the distribution of the two years and the differences between the respective classes on the two occasions:—

Class.	Males		In 1881 more or less per cent	Females		In 1881 more or less per cent.*
	Distribution by Classes			Distribution by Classes		
	1872	1881		1872	1881	
Class I.—Professional	3.68	3.04	-17.64	0.08	0.10	+38.56
Class II.—Domestic	1.74	1.71	-1.93	0.38	0.47	+26.72
Class III.—Commercial	4.24	2.29	-46.20	0.36	0.08	-315.27
Class IV.—Agricultural	38.32	40.01	+4.13	9.82	24.08	+147.71
Class V.—Industrial	10.92	11.22	+51.03	8.03	7.68	-3.53
Class VL—Indefinite	41.10	41.73	-1.56	81.33	67.59	-16.06
(a.) Unoccupied	34.62	37.59	+0.84	77.10	62.98	-19.85

\*Allowance must be made for the omission in 1881 of the occupied females in towns in Sind, though the number of these, judging proportionately from that in the country districts, will not be enough to affect seriously any of the ratios of variation.

“It is not worth while, under the circumstances, to enter into the distribution by smaller divisions than the above, though a few remarks are called for regarding some of the more important groups of occupations. Taking the return as a whole, the most striking differences are briefly these: first, the decrease amongst both men and





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women workers in the commercial class, which I find is due to tie entry under the head of retail dealers many of those who are in the return of 1881 recorded, no doubt, as sellers of or dealers in special wares, such as grain, cloth, and others. The confusion is a necessary consequence of the, determination of the class by regarding the product only, and neglecting the use made of it. The next point I will mention is the decrease in the professional class. This is most marked in the case of the sub-order connected with religion, and is due to the amazing decrease in the recorded number of temple servants, and persons officiating in religious buildings or services, which amounts to more than 92 per cent. Under the head of transport, again, there is a decrease in the number of porters and messengers of nearly the same proportion. passing to the agricultural class, it will be seen that the increase, though apparent in in both sexes, is far larger in the case of the women. Looking over the whole return, I am inclined to attribute this partly to the entry of the wives in accordance with the instructions I quoted in a former part of this chapter, which have taken this class out of the unoccupied, and partly to the entry as agriculturists. Of the women who both spin and cultivate, but take to the former only when disengaged from the latter. This will also go far to account for the decrease in the number of the industrial class as far as this sex is concerned. As for the increase of the women in the professional class, I think a good deal is due to the entry of the municipal employés in that class when they rightly belong to the industrials. The distribution of the two years irrespective of each other seems not very dissimilar, except with regard to the classes I have selected for mention above, and the difference is considerably less amongst the men than in the other sex, where agriculture and commerce show very wide divergencies. It is not to be supposed that the return of 1881 is by any means complete, and no one can be so conscious of its defects as I am myself, having seen it compiled from the original registers, and after testing the latter by reference over and over

again to the original schedules. Nevertheless, the fact that the whole work was done under uniform instructions and under uniform supervision, instead of at the head-quarter stations of the different collectorates, under the casual supervision of a native subordinate, raises a strong presumption in favour of its being a more correct return on the whole than the former one; but I have little doubt that the next will as far surpass the present one as I believe the latter is more trustworthy than that which preceded it. The tabulation of occupations is a branch of the Census operations that above all others requires experience, and the present attempt will go far towards assisting the labour at the Census of 1891 and improving the results.

### BOMBAY CITY.

“The conditions of industry in this city are so essentially different from those which we have seen to prevail in the parts of the Presidency where the population is less concentrated, that I should feel myself under an obligation to enter into this part of my subject at considerable length, were it not that the analysis of the industrial statistics of the capital will no doubt engage a great part of the attention of the health officer who is in charge of the Census operations there, and who can add to the interest of the figures by the introduction of his own practical knowledge of the state of the factories and working places that come every day under his supervision. From the information gathered at the enumeration we are enabled to localise any special industry and to ascertain the classes of the population that are engaged in it, an advantage that should be made of as much use as possible in the quarterly analysis of the mortuary returns, but which it is out of the question for me to attempt to combine with the general outlines of the industrial organisation of the city which alone I am prepared to undertake in the present work.

“The proportional distribution of occupations in the city is given in the comparative table at the beginning of the chapter, and a glance at it will serve to show the main features in which the city is different from the rest of the Presidency. In the first place, there is the high average of dependent females, with an accompanying high ratio of working men and boys. The girls, too, are more engaged in some task or other than they are elsewhere in the area that I have had to deal with in the preceding portion of this subject. The ratios corresponding to those given for the towns in

Gujarat will for the capital be as follows:—In the case of male workers, 7.37 per cent, are under 15, which is midway between the proportions of

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town and country in the division before taken as an example. This gives a ratio to the total population of the city of nearly 18.4 per cent., which is considerably above country ratio in Gujarat. As to the girl workers, we find that in Bombay they average 11.6 per cent, on the entire body of workers of their sex, or a proportion of 6.5 on the whole girl population. This is above the average for the smaller towns, but below that in the agricultural, districts. There is, however, a very large difference between the capital and the rest in the ratio of women workers to the total number of women in the population. It is, in fact, nearly 33 per cent, less than in the towns of Gujarat, and little less than 66 per cent, below that prevailing in the rural districts. Thus, considering the high proportion borne by the adults to the total of each sex in this city, a point that was brought prominently to notice in the fourth chapter, the productive agency amongst men is in a very high ratio if the population be taken as a whole, whilst that amongst the other sex is far below what it is in less industrial centres.

“I now pass on to the actual Workers and their distribution. In the first place the Chief cause of the variation in the ratios of the males, as compared with those in Other parts of the Presidency, is the deficiency of agriculturists that form so prominent a feature in the rest of, the returns. It is here only 1.84 per cent, of the population, against about 42 per cent, in the districts. The greatest differences in the respective classes of occupations, omitting this of agriculture, are found, as is to be expected, in the industrial and, commercial classes, though both that which includes general labour and the domestic servant order are in a relatively very High ratio. The table in which are given the ratios first of the classes and orders to the total body of workers, and secondly, that of each sub-order to the total of the order in which it is included will serve to place the facts clearer before the eye than a distribution like that of the general comparative table, in which the large body of the dependent classes is included. Using this basis, then, the industrial

class is found to comprise 33.4 per cent, of the male workers, and 49.89 of those of the other sex who return their occupation. Next to this comes the indefinite class, consisting mainly, as I have just observed, of the general body of labourers not addicted to any special class of unskilled work. These average 23.6 in the male and 33.2 in the female productive population. In the commercial class there is a wide difference between the ratios of the two sexes; for whilst the males show a ratio of 19.4 the proportion amongst the women is only 0.84. The ratios in the case of the domestic and the professional classes are nearer to equality. As regards the orders and suborders few remarks from me are necessary, and I can leave the reader to appreciate the details from the return itself. I may remark, however, that under the head of municipal service are apparently included many who are rightly classed as police labourers or sweepers. The term merchant, too, is used in a wider sense than usual, and includes, no doubt, a good many who should correctly be classed amongst other general dealers, or if the classification adopted for the Imperial return be strictly followed in the industrial class, it is above all things necessary that on the occasion of the next enumeration of the city the occupations should be abstracted as they are returned, without attempting, as on this occasion, to use any sort of preliminary classification. The latter is one of the greatest impediments to a general scheme of classification that is to be applied to more than one community, as without full knowledge of every occupation that has to be classed the scope and arrangement of the classes themselves cannot be determined. The error was not entirely avoided, as can be seen in the detailed table at the end of the volume, in the case of the abstraction done under my immediate instructions, and the results have shown me the inconvenience of the plan I at first followed. It is owing in great measure to the system of abstraction adopted that the comparison of the results of the two enumerations that have been taken is rendered all but impossible with any practical or satisfactory result. The distribution of occupations in a large town like that in question is so wide that it is very difficult to select the main items that go the furthest in forming the bulk of the working classes. In Appendix C. there is a detailed table according to which whilst the selected occupations form over 98, and sometimes Over 99 per cent, of the productive orders of each district but in Bombay reach in the aggregate a much lower ratio. I have therefore selected for the present purpose the occupations that show most fully the respective degrees in which adult and child labour is employed

and the manner in which they are engaged. It is needless to observe that the ratio of the total is splatter on the adult workers of both sexes than upon that of the child workers, especially in the male series.

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### General Distribution of Child and Adult labour in Bombay City.

Males				Females			
Occupation	Ratio to total workers		Ratio of boys to total engaged	Occupation	Ratio to total workers		Ratio of boys to total engaged
	Under 15	Over 15			Under 15	Over 15	
A. Average	-	-	7.37	A. Average	-	-	11.5
Cotton manufactures by steam	20.87	6052	25.48	Cotton manufactures by steam	20.77	8051	24.26
Cotton manufactures by hand	1075	1.36	9.31	Cotton manufactures by hand	4.58	3.58	14.77
Weaving (unspecified)	3.21	1.21	17.42	Weaving (unspecified)	4.44	2.56	18.56
Domestic service	16.36	13.08	9.06	Domestic service	5.92	9.9	7.29
Tailors	2.39	2.03	8.55	Washing	2.34	2.73	10.13
Barbers	0.92	1.18	5.83	Blanket making	12.84	9.68	14.83
Shoemakers	1.04	0.97	7.88	Grain grinding	1.05	4.38	3.04
Goldsmiths	0.74	1.11	5.02	Fruit, &c., selling	1.35	2.92	5.71
Carpenters	1.64	2.64	4.73	Municipal service, &c.,	1.74	2.27	10.08
Masons	0.16	0.76	1.62	Tobacco selling	1.52	1.82	9.86
Cart-drivers	0.35	1.58	1.75	Fish selling	2.96	3.51	9.97
Government services	0.09	1.65	0.43	General labour	23.56	23.95	11.44
Municipal services	0.54	2.56	1.79	Mendicants	5.36	4.82	12.74
Commercial clerks	0.29	2.77	0.85				
Merchant, and general dealers	1.18	2.51	3.61				
Brokers and agents	0.05	1.23	0.36				
Sallors	6.20	6.05	7.54				
Boatmen	2.20	1.02	14.71				
General labour Mendicants	22.14	18.27	8.93				
Mendicants	2.72	0.03	9.64				
Total selected	84.84	70.53	-	Total selected	88.43	80.63	-

“This table shows us that amongst the young and full grown of both sexes more persons are employed in general labour than in any other occupation. Next to it comes cotton spinning in the mills, amongst the children, and domestic service in the case of those of larger growth. The manufacture of blankets by hand and the like stands high amongst the females, both young and adult, whilst maritime pursuits and commerce take the corresponding place, though in a far lower ratio amongst the men. The boys are still more subdivided, and return no other markedly high ratios for any occupation. It will be noted that in no other occupation but that of cotton manufacture in mills does the proportion of the young to the total approach one quarter. This introduces the question of the child labour in the large establishments like those now so plentiful in Bombay. As far as I can make out from the returns there are 33,548 persons engaged in this class of work, of whom 19,794 are men, 6,186 women, 1,850 girls under 15, and 5,718 boys under the same age. But in addition to these there is the large class of those who returned their occupation as that of *labour* only, without qualification, and it is reasonable to assume that some of these, too, are employed from time to time in the mills, so that the total number of mill hands may be taken, according to the Census, to be nearly 36,000, or 9.5 per cent, of the working community, and of these about 8,000 are probably under 15.

“In connexion with the general subject of occupations it may be interesting to note the relative proportions of the sexes amongst different sections of the community, though with a shifting population like this we are now dealing with it is difficult to draw any permanently valuable deductions from the data. It appears, however, that



amongst the Wania and other traders, except those from (Gujarat, which is within easy distance by rail, there is a tendency to settle with their families, and as this class is one in which the women take but a nominal, if any, share in the business, and have no special occupation of their own, there is no doubt that the influx of these families goes towards swelling the large number of unoccupied women, which is the leading feature in the city from an industrial point of view. It will also be noted that the ratio of females is far above the average in the case of the Parbhns, too, a caste indigenous to the island and of a position to maintain their female relatives unoccupied. It is the same with the brass and goldsmiths, whilst the Marátnás airtí Manárs, who forin the bulk of the immigrant labouring classes, import a rather high average proportion

	Females per 1,000 males
Bhatiá	789
Lohána	700
Wania, Gujarti	554
Wania, Márvádi	601
Teil	810
Khatri	662
Gaulf	665
Máli	808
Chámbhár	811
Sonár	738
Sutár	588
Lohár	564
Kásár	699
Hajam	523
Darji	608
Mahár	886
Martha	730
Kunbi	644
Bhandari	686
Parbhu K.	819
Parbh P.	814
Average	676

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of females with them, and it is from amongst these, I believe, that the factories are mostly recruited. I have omitted mention of the Brahmans, whose wives and daughters also belong to the unoccupied class, but the proportion of such relatives is, according to the table given in Chapter IV., very low. It is thus open to surmise that the artizan class, not finding, as in the village, work for their women to perform apart from the caste functions, and their own business being, it may be assumed, much more lucrative in the capital city, keep the female portion of the community in idleness, which fact, together with the large proportion of the women of the upper classes, tend to reduce the ratio of women workers, which would otherwise be raised by the immigration of the cultivating and depressed classes.

#### Companion with Calcutta.

“In conclusion, I will offer a few words regarding the difference between this city and Calcutta from an economic point of view. The marginal table shows that both are recruited mainly by adults, and that the excess of males between the ages of 15 and 40 is nearly identical in both. In the matter of women, however, the eastern city is less abnormal than Bombay. It is further noticeable that the ratio of the old is higher in Calcutta. The latter feature may be due to the higher ratio of the commercial element in that city, as it may be presumed that trade is more prone to fix itself in one place than the manual industry that forms the mainstay of the Bombay immigrant, whose work in the capital lasts only during the prime of his life. Both cities are largely recruited from outside, but the position of Calcutta renders it more accessible from the immediate neighbourhood than its insular compeer, so that the cultivated and fertile land of the Hooghly valley supplies the population that cannot reach Bombay from nearer than the coast or over salt marshes and muddy swamps. Thus, though the ratio of those born in the city itself is the same, or nearly so, in both cases, the ratio of those born within the immediate or suburban neighbourhood is much higher in Calcutta.

Age Period	Males		Females		Proportion of Females to Males	
	Bombay	Calcutta	Bombay	Calcutta	Bombay	Calcutta*
Under 1	2.4	1.3	3.7	2.1	1033	928
1-9	15.5	10.1	21.7	16.5	925	934
10-14	9.5	6.4	9.7	7.1	676	641
15-39	57.9	58.2	49.6	46.6	567	456
40 and over	14.7	24	15.3	27.7	692	656

“The real question is regarding the object for which the people immigrate. This in Calcutta may be either education or commerce, but in Bombay, though both these are fully represented, the bulk of the immigration is with a view of employment in the factories. Thus the distribution of the industrial population differs considerably from that in the eastern city, as is shown in the marginal table, from which it appears that the difference in the ratios of the males in the commercial and industrial classes are nearly in equilibrium in the two cities, the excess of industry in Bombay being but a fraction below the excess of commerce in Calcutta. The female workers show less uniformity, though Bombay has still a larger proportion of industrials, to which class no doubt some of the last on the list should be transferred. The greatest difference is found, in the domestic class, composed chiefly of servants, in which Bombay appears far behindhand, though the males occupied in this capacity bear a higher ratio than they do in Calcutta. Comparisons of this description are necessarily meagre, but the few words I have said above will serve to denote the main distinction between the two chief cities of India; namely, first, the superiority in commerce of the one, and industry of the other, the latter necessitating a larger employment of immigrant labour of the lower class, and thereby raising the ratio of the young and diminishing that, of the old amongst the community as a whole. The practice of bringing whole families of the labouring class to Bombay, and of there finding employment for such of them as are of an age to work is one which is growing with the expansion of the mill industry, and has the effect of materially modifying the age statistics of the city, with its effect upon the general health of the community, or of the special class now being introduced to the labour market, I leave others of more experience to deal.”

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## 763. CENTRAL PROVINCES.

Table XII. C. gives the cream of the information collected at the Census regarding occupations of the people.

Analogous details scattered according to the classified table have here been brought together and totalled under 51 heads, but classification references are also given. The provincial results are abstracted into the table below.

The occupations are arranged in order of the number of people returned under each head, and proportions are quoted calculated both upon the total population and upon the total persons whose occupations have been returned. It will be seen that the above detail accounts for all but rather less than 6 per cent, of the occupied males, and 2.5 per cent, of the occupied females.

No of Group	Occupations.	Total persons,Central Provinces						
		Both Sexes	Males			Females		
			No	Per10,000		No	Per10,000	
				Of total males	Of Total Males excluding None and Unspecified		Of Total Females	Of Total Females, excluding None and Unspecified
1	Cultivator without permanent rights	1469591	1032196	1771.4	2750.4	437395	764.5	1575.2
2	Day labourers	1189734	356315	611.5	949.4	833419	1456.7	3001.4
3	Assistants in home cultivation	865845	270842	464.8	721.7	595003	1040.0	2142.8
4	Field servants	401851	389002	667.6	1036.5	12849	22.5	46.3
5	Spinning and selling yarn	296597	61127	104.9	162.9	235470	411.6	848.0
6	Tenants with rights of occupancy at variable rates	235832	187092	321.1	498.5	48740	85.2	175.5
7	Herdsmen	229996	206367	354.1	549.9	23629	41.3	85.1
8	Weavers (cotton)	211687	160860	276.1	428.6	50827	88.8	183.0
9	Tenants holding at fixed rates	127689	99726	171.1	265.7	27963	48.9	100.7
10	Beggars	104156	70276	120.6	187.3	33880	59.2	122.0
11	Village proprietors and cosharers	66083	52000	89.2	138.6	14083	24.6	50.7
12	Catching and selling fish	60931	39606	68.0	105.5	21325	37.3	76.8
13	Workers in leather	59431	45044	77.3	120	14387	25.1	51.8
14	Domestic servants	55096	38477	66.0	102.5	16619	29.0	59.8
15	Grass and firewood, head load gatherers for sale	54158	19497	33.5	52	34661	60.6	124.8
16	Oil pressers, sellers	49078	22137	38.0	59	26941	47.1	97.0
17	Village watchmen	46533	42275	72.5	112.6	4258	7.4	15.3
18	Pot and tile makers, sellers	40958	23740	40.7	63.3	17218	30.0	62.0
19	Basket and matting makers, sellers (bamboo)	39534	21172	36.3	56.4	18362	32.1	66.1
20	Washing clothes	39115	20229	34.7	53.9	18886	33.0	68.0
21	Ironsmiths	38225	28485	48.9	75.9	9740	17.0	35.1
22	Earthwork labourers	35684	23284	40.0	62	12400	21.7	44.7
23	Barbers	33536	33112	56.8	88.2	424	0.7	4.5
24	Grain grinders, huskers ...	32265	1317	2.3	3.5	30948	54.1	111.5
25	Fruit and vegetable dealers	31921	12757	21.9	34	19164	33.5	69.0
26	Milk and butter sellers	31883	5427	9.3	14.5	29456	46.2	95.3
27	Preparers and sellers of parched grain	28949	6030	10.3	16.1	22919	40.1	82.5
28	Carriers, pack bullock or other animal	28392	22694	38.9	60.5	5598	9.8	20.2
29	Water carriers	24423	10771	18.5	28.7	13652	23.9	49.2
30	Cotton ginning and teasing	22125	11515	19.8	30.7	10610	18.5	38.2
31	Sailors	21965	12825	22.0	34.2	9140	16.0	32.9
32	Country spirit distillers, vendors	18040	12273	21.1	32.7	5767	10.1	20.8
33	Gold and silver smiths	17509	17509	30.0	46.7	0	0.0	0.0
34	Carpenters	16953	16952	29.1	45.2	1	0.0	0.0
35	Shepherds	16724	13083	22.5	34.9	3641	6.4	13.1
36	Dunners and messengers ...	16231	16002	27.5	42.6	229	0.4	0.8
37	Salt dealers	16220	9928	17.0	26.5	6292	11.0	22.7
38	Grain /	15293	12126	20.8	32.3	3167	5.5	11.4
39	Cloth /	14538	10582	18.2	28.2	3956	6.9	14.2
40	Vendors of petty miscellanies	14524	9275	15.9	24.7	5249	9.2	18.9

41	Weavers (wool)	13308	6681	11.5	17.8	6627	11.6	23.9
42	Flour and pulse dealers ...	13308	9925	17.0	26.4	3383	5.9	12.2
43	Bangle makers, sellers	11907	6356	10.9	16.9	5551	9.7	20.0
44	Agricultural implement maker	11018	9452	16.2	25.2	1566	2.7	5.6
45	Carriers (cart)	10979	10657	18.3	28.4	322	0.6	1.2
46	Musicians	10944	10637	18.3	28.3	307	0.5	1.1
47	Kirana dealers (grocers)	10605	8553	14.7	22.8	2052	3.6	7.4
48	Sweepers	10358	4709	8.1	12.5	5649	9.9	20.3
49	Makers and vendors of brass, copper, and bell metal material	9870	8492	14.6	22.6	1378	2.4	5.0
50	Cloth stampers and dyers	9242	5702	9.8	15.2	3540	6.2	12.8
51	Grain and money lenders	8553	7478	12.8	19.9	1075	1.9	3.9
	Total accounted for	<b>6239287</b>	<b>3532569</b>	<b>6062.0</b>	<b>9413</b>	<b>2706718</b>	<b>4731.0</b>	<b>9748.0</b>
	Occupied persons not accounted for	<b>290385</b>	<b>220306</b>	<b>378.0</b>	<b>587</b>	<b>70079</b>	<b>122.0</b>	<b>252.0</b>

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Tenant-at-will is the occupation returned for 27.5 per cent, of the males and 15.8 per cent, of the females whose occupations have been recorded. The return of so large a proportion of women as tenants results evidently from compliance with the supplementary instruction requesting that where the head of the house is recorded as having any interest in land, all members of his family who assist in cultivating the land be recorded by the same title as the head of the house. Correspondingly high proportions of females will be observed under heading 6, "tenants with rights of occupancy " 9, " tenants holding at fixed rates," and 11, "village proprietors and co-sharers."

Of the total occupied 9.5 per cent, of the males and 20 per cent, of females are returned as day labourers. The day labourers include both 863,168 recorded specifically as field labourers, and 326,566 recorded as general labourers.

As the 35,684 persons recorded as road, tank, and earthwork labourers are shown separately under heading 22, it is probable that about half the work done by the recorded general labourers is agricultural in its nature, weeding, reaping, cotton picking, &c, in their season, and at other times any work that is going on.

Spinning and weaving occupy respectively 1.6 and 4.3 percent, of the working males, and 8.5 and 1.8 per cent, of the working females.

Begging is returned as the occupation of 70,276 males and 33,880 females. Probably a much larger proportion of these are of the religious mendicant class than the 5,161 males and 287 females specifically so entered in Table XII. C. A very little examination of the district details in that table suffices to show that enumerators practically ignored such distinction, about four-fifths of the recorded religious beggars were returned from the Nagpur Division under the Marathi term "bhikshuk."

The occupation of the working males are more diversified than the females. The first three entries in the above taole, viz., tenants-at-will, day labourers, and assistants in home cultivation, account for 67.2 per cent, of the working females, in contrast with only 44.2 per cent, of the males. The fourth occupation, "field servants," occupies over 10 per cent, of the working males; but even under the first four occupations the female amounts to 67.7 per cent, as compared with 54.6 per cent, of males.

## 764. BERAR.

Of the total population 60.41 per cent., 70.82 per cent, of the males and 49.30 per cent, of the females, are returned as following some specific occupation. The percentage of each sex who follow no specified occupation is given in the Table below.

Table showing for each taluk the per-centage of population having no specified occupation:

Taluk	Males.	Females.
Amraoti	25.67	53.03
Chandur	27.19	47.67
Morsi	25.97	45.78
Murtazapur	27.26	50.90
Akola	28.96	56.45
Akot	30.69	60.96
Balapue	30.09	53.97
Jalgaon	29.33	53.73
Khamgaon	30.60	64.33
Ellichpur	28.07	52.81
Daryapur	27.36	48.36
Melghat	31.20	43.04
Chikhli	27.99	42.54
Malkapur	30.25	54.84
Mekkar	28.63	43.39
Yeotmal	30.35	46.88
Darwha	30.05	48.39
Kelapur	39.44	50.05
Wun	31.97	41.59
Basim	28.85	48.65
Mangrul	30.21	55.67
Pusad	30.80	47.73
Province	<b>29.18</b>	<b>50.70</b>

In the upland taluks the per-centage of males unoccupied is higher than in the plains, the reason being probably that the cultivators being less wealthy have, on the

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one hand, less occupation for their boys in the way of cattle tending, crop watching, &c, while on the other hand these occupations when procurable are more arduous than in the plains. In the plain taluks the largest proportion of unoccupied males is found in Akot and Khamgaon, and the smallest proportion, in Morsi and Amraoti. Much depends upon the castes with which the taluk is peopled. It has already been pointed out that, specially among those who lead a vagrant life, the proportion of unoccupied males is larger and the proportion of unoccupied females is smaller than among those castes who are in better circumstances. In less exceptional cases, however, there being but a very small portion of the male population who can afford to be idle, it follows that the unemployed are in the main those who from tender years, old age, or physical infirmity are unfit for work. Where 30 per cent, of the male population are unemployed, the Final Census Table warrants the supposition that the majority of these may be set down as boys under 15 and old men over 60 years of age. Of unemployed females the majority are engaged in household duties.

### **Occupations in which juveniles compete with adult labourers.**

A second point for preliminary notice is the employment of juveniles in various occupations. Among children under 15 years of age, four fifths of the boys and seventeen twentieths of the girls are unemployed. Of the remainder more than four fifths are engaged in some form of agricultural pursuit. Every tenth boy and girl are field labourers; they are employed on weeding, watching, cotton picking and other light work. A considerable number work in fields belonging to the head of their house, a smaller proportion are returned as co-sharers, and a few others are returned as holding fields in their own names. One boy in every 30 is thus employed. After this there is a long gap in the list of occupations; the next in importance is begging\* more than 60 boys in every 10,000 are beggars. In collecting and selling grass and firewood about 40 boys in 10,000 are employed. About one quarter of that

number are barbers, potters, boot makers, and dhobies' boys, and a rather larger number are daily labourers. Village service, cartdriving, mat making, road labour, and earth work, are less frequent pursuits, and more rare still are such occupations as those of patwari, domestic or private servant, sahuakar, weaver, cloth seller, tailor, butcher, blacksmith. The boys engaged in these pursuits resemble apprentices rather than journeymen or master-workers.

Among girls, employed otherwise than in the fields, cotton spinning and ginning, and grass and firewood gathering, are the chief pursuits; 85 girls in every 10,000 are thus engaged. About 24 in every 10,000 are beggars. After the occupations named, those most in vogue are road and daily labour, grain pounding and clothes washing. A small number of girls are occupied as weavers, tailors, sellers of vegetables and betel leaves, oilmongers, makers of mats, baskets, and leaf brushes, earth workers, and potters.

Cattle tending is the occupation which is confined more than any other to children. Nearly two thirds of the male cattle herds men are boys under 15 years of age, as are nearly one fifth of the goatherds. Of field employe's (males) about one quarter are boys. Of those who sell firewood more than one fifth of the males, and more than one fourth of the females are under 15 years of age. Of the grass cutters nearly one seventh of the males and more than one tenth of the females are under this age. Of female road labourers about one fifth are girls; they carry baskets of earth along the lead. Of female beggars about one seventh are children; and of male beggars nearly one tenth. Of those who work in fields belonging to the head of their house, one sixth of the males are boys, and one eighth of the females are girls. Of males who are co-sharers in fields, one fourteenth are boys; and of those who are yearly employe's, nearly one seventh. Of field labourers more than one sixth of the males are boys, and more than one seventh of the females are girls. In the washing of clothes one tenth of the washermen are boys, and nearly one eighth of the washerwomen are girls. About one tenth of the potters and daily labourers (males) are boys. In other pursuits the number of juveniles employed is less than one tenth of the whole number of labourers.

### **Composition of the labour market.**

The competition for employment therefore, although shared by



the great majority of men between the ages of 15 and 60, is not confined to them; boys also in certain cases enter the labour market. Of females, the majority among the wealthier classes, and a large minority among others are either unemployed or engaged exclusively in household duties; hence more than one half are entered as having no specified occupation.

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### 765. BARODA.

The number of persons following occupations is 1,006,567, and of persons following no occupation is 1,178,438, so that 46.05 per cent, follow some occupation and 52.95 follow no occupation.

#### Males.

The total male population is 1,139,512. Of these 730,745 follow some occupation, and 408,767 follow no occupation. Thus 64.13 per cent, of males follow occupations, and 35.87 per cent, follow no occupation.

#### Females.

The total female population is 1,045,493. Of these 275,822 were returned as engaged in some occupation, and 769,671 were returned as engaged in no occupation. Thus 26.38 per cent, of females follow occupation, and 73.62 follow no occupation.

#### Total occupied and unoccupied in 1872.

In 1872, the total population was 2,000,225, of whom 808, 209 persons, or 40.35 per cent, followed some occupation, and the rest were unoccupied.

#### Males.

The total number of males was 1,057,640, of whom 688,688 were engaged in occupations, and the rest were unoccupied. In other words, 65.11 per cent, were occupied.

#### Females.

The total females were 942,585, of whom 118,521 were occupied, and the rest were returned as unoccupied. Thus 12.57 per cent, of females were occupied.

#### Percentage of females higher in 1881.

The high per-centage of occupied females in 1881, as compared with that in 1872, is mainly owing to a greater scrutiny into the occupations of females in the arrangements of 1881.

#### Explanation of higher percentage among females.

It is a well-known fact in this part of the country the females of many of the artizan, cultivating, and labouring classes work with their husbands or relatives, and their labour brings in a tangible return. For instance, among the Darjis, the males and the females sit together and sew clothes, and receive wages or price for their labour. The females do nearly as much of the sewing work as the males do, and thus greatly contribute to the income of the family. In the same way the females of Mochis and Kumbhars do nearly as much work as their husbands or relatives do, and their work also brings a return in the shape of money. They may, therefore, be said to contribute directly to the family earnings. Similarly, the females of the cultivating classes either work in the fields for wages or work in their husband's or relative's fields. They assist in all the agricultural operations which the cultivators have to go through. They tend cattle, bring home fodder. In other words, all that part of the agricultural operations which does not require the exercise of great strength is done by the females. It is rather difficult to return all such females as unoccupied, and thus to class them with those females, who for their subsistence are entirely dependent upon their husbands or relatives. They actually do the work for which their husbands are returned as occupied, and it is difficult to regard them alone as unoccupied.

#### Divisional distribution of persons occupied.

The following table shows how many persons, males and females were in 1881 engaged in occupations in each division of this territory.

Division	Population			Occupied Population			Percentage of Occupied to Total Population		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Amreli Division	147468	77048	70420	67361	53356	14005	45.68	69.26	19.89
Kadi	988487	509954	478533	427765	312989	114776	43.27	61.38	23.98
Nowari	287547	146477	141072	153511	92736	60775	53.38	63.31	43.09

Baroda	654989	349283	305706	304899	231145	73754	46.55	66.18	24.13
Baroda City	101818	53871	47947	50592	38376	12216	49.69	71.24	25.48
Baroda Cantonment	4694	2879	1815	2439	2143	296	51.96	74.43	16.31
Total	<b>2185005</b>	<b>1139512</b>	<b>1045493</b>	<b>1006567</b>	<b>730745</b>	<b>275822</b>	<b>46.05</b>	<b>64.13</b>	<b>26.38</b>

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### Relative strength of each class of occupation.

As mentioned above, the number of 1,006,567 persons returned as following occupations is distributed into six classes. The following table shows the figures under each class:—

No. of Class	Designation of Class	Persons	Males	Females	Percentage of	Percentage	Percentage
					Persons	Males	Females
I.	Professional	68556	65166	3390	3.14	5.72	0.32
II.	Domestic	14863	8418	6445	0.68	0.74	0.62
III	Commercial	22872	21744	1128	1.04	1.91	0.11
IV.	Agricultural	606243	441220	165023	27.74	38.72	15.78
V.	Industrial	173865	126934	46931	7.95	11.14	4.49
VI.	Indefinite and non-productive	120168	67263	52905	5.50	5.9	5.06
	Total	<b>1006567</b>	<b>730745</b>	<b>275822</b>	<b>46</b>	<b>64.13</b>	<b>26.38</b>

### Agriculture most important.

Thus nearly 28 per cent, of the total population are engaged in agriculture, and the remaining 18 per cent, are engaged in other occupations. Among males, out of the 64 per cent, engaged in occupations, nearly 39 per cent, follow agriculture, and the remaining 25 per cent, are engaged in other occupations. Among females, out of the 26 and odd per cent, who are occupied, nearly 16 per cent, are engaged in agricultural pursuits, and the rest are engaged in other occupations.

### Occupations by age.

Occupations were tabulated by two age periods of under 15, and 15 and over; and also according as the occupied population was rural or urban the following table shows the numbers and per-centages in each class with reference to the above distinctions:—

Class	Males					Females				
	Towns		Villages		Total	Towns		Villages		Total
	Over 15	Under 15	Over 15	Under 15		Over 15	Under 15	Over 15	Under 15	
I	27712	970	34302	2182	65166	1214	78	1888	210	3390
II	4947	344	2903	224	8418	2225	221	3595	404	6445
III	11192	416	9402	734	21744	256	20	812	40	1128
IV	33842	3690	354148	49540	441220	10588	1025	136453	16957	165023
vi.	40785	3579	75145	7425	126934	20364	1715	22798	2054	46931
vi.	14187	2135	42302	8627	67263	12114	1321	34530	4940	52905
Total	<b>132665</b>	<b>11134</b>	<b>518212</b>	<b>68734</b>	<b>730745</b>	<b>46761</b>	<b>4380</b>	<b>200076</b>	<b>24605</b>	<b>275822</b>

Percentage of									
Males					Females				
Towns		Villages		Total	Towns		Villages		Total
Over 15	Under 15	Over 15	Under 15		Over 15	Under 15	Over 15	Under 15	
13.87	0.45	3.71	0.24	5.72	0.59	0.04	0.22	0.02	0.32
2.3	0.17	0.31	0.02	0.74	1.08	0.11	0.43	0.04	0.62
5.19	0.2	1.02	0.04	1.91	0.12	0.01	0.09	—	0.11
15.72	1.71	38.32	5.37	38.72	5.14	0.49	16.26	2.02	15.78
18.94	1.65	8.13	0.81	11.14	9.89	0.83	2.72	0.24	4.49
6.59	0.99	4.55	0.93	5.9	5.88	0.64	4.11	0.59	5.06
<b>62.61</b>	<b>5.17</b>	<b>56.04</b>	<b>7.41</b>	<b>64.13</b>	<b>22.70</b>	<b>2.12</b>	<b>23.83</b>	<b>2.91</b>	<b>26.38</b>

Thus out of the total number of males engaged in occupations, 650,877 are of the age of 15 and over, and 79,868 are below 15, which means that out of the total males engaged, 10.92, or nearly 11 per cent., are below 15, and 89.08, or 88 per cent., are aged 15 and over; or out of the 64.13 per cent, of the total male population, 7 per cent, are below 15 and 57.13 per cent, are aged 15 and over. Among the females, also, out of the total number returned as occupied, 28,985 are below 15, and 246,837 are aged 15 and over, or 10.50 per cent, of the occupied females are below 15, and 89.50 are aged

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15 and over, or out of the 26.38 per cent, of total females 2.77 per cent, are below 15 and 23.61 are 15 and over; and out of the total number of 1,006,567 persons returned as occupied, 108,853 are below 15, and 897,714 are aged 15 and over. Thus 10.81 per cent, of the occupied persons are below 15 and 89.19 per cent, are 15 and over, or out of the 46.05 per cent, of the total population, 4.97 are below 15 and 41.08 are 15 and over. To state the same results in another way, in every 10,000 of the total population 4,605 are occupied, of whom 497 are below 15, and 4,108 are aged 15 and over. In every ten thousand occupied persons 1,081 are below 15 and 8,919 are 15 and over.

### **Occupations among the urban and rural populations.**

Similarly, out of the total of 1,006,567 returned as occupied, 194,940 are from towns and 811,627 are from villages, or 19.37 per cent, are from towns, and 80.63 per cent. are from villages; or out of the 46.05 per cent, returned as occupied, 8.91 per cent.

are from towns and 37.14 are from villages. Again, out of the total occupied males, 143,799, or 19.68 per cent., are from towns, and 586,946, or 80.32 per cent., are from villages; or out of the 64.13 per cent, occupied males, 12.62 are from towns and 51.51 are from villages. As to females, out of the total number of 275,822 returned as occupied, 51,141, or 18.54 per cent., are from towns, and 224,681, or 81.46 per cent., are from villages, or out of the 26.38 per cent, returned as unoccupied, 4.89 per cent, are from towns, and 21.49 per cent, are from villages.

The number of juvenile persons returned as occupied is, as will be presently seen, largest in the agricultural class. The artizan and the indefinite classes also have occupied a pretty large number, and naturally enough the other classes of occupations do not afford a similar scope for them. The bulk of the population being rural, the number of occupied persons is naturally greater from

villages than from towns. But the per-centage of occupied persons to the total population of towns is, in the case of persons and males, higher, and in the case of females, lower than in villages. "For while out of the total population 46.05 are occupied, the per-centage of occupied persons in towns to the total town population is 46.28, and that of occupied persons in villages to the total rural population is 46.02; the per-centage of occupied males to total males is 64.13, but that of occupied males in towns to total urban males is 67.78, and of occupied males in villages to total males in villages is 63.45. In the case of females and juveniles, however, the per-centages of occupied are higher than in towns. For while the per-centage of occupied females to total females is 26.38, that of females in towns to total town female population is 24.82, and of females in villages to total rural female population is 26.74. Similarly, in the case of boys and girls, the percentages of occupied boys and girls are higher in villages than in towns. Out of the 46.28 per cent, of occupied persons in towns, 3.68 are juveniles below 15, while in 46.02 occupied persons in villages, the per-centage of juveniles is 5.29. Similarly, out of 67.78 occupied males in towns, 5.17 are boys, while out of 63.45 occupied males in villages, 7.41 are boys. In the case of females, also, out of 24.72 per cent, occupied females in towns 2.12 are girls below 15, while in villages, out of 36.74 per cent, occupied females 2.91 are girls. And these results are quite consistent with experience. Boys in villages, at least those belonging to agricultural and pastoral, and labouring classes, are generally occupied in cattle grazing and labouring in the fields. The girls of those classes also are similarly employed; while in towns a part of the juvenile portion of the population being under apprenticeship or pupilage, or having less scope to begin life at an early age, is returned unoccupied.

The males in towns have greater varieties of occupation and greater chances of being engaged than their brethren in the districts; besides city or town life, where there is a greater bustle than in villages is more active than village life. Towns-people can ill afford to be idle unless they have funds or property to live upon. Persons living upon property, funds, annuities, or *nemnooks* are more to be found in towns than in villages, and since they go as occupied (Class VI., Order XVII.) they tend to increase the percentage of occupied persons in the urban population. Beggars, moreover, find it more convenient to ply their trade in towns than in villages, and they also go as occupied (Class VI., Order

XVIII.). Hence it is that the per-centage of occupied males is higher in towns than in villages. More females, however, are occupied in villages than in towns, the agricultural operations in all their subdivisions giving them scope for work; whereas in towns the females of a portion at least of the population, viz., the well-to-do portion, do nothing but household work, which, under our arrangements,, is no occupation.

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766. *Burmah*.—The six classes, with the numbers of males following occupations belonging to each class in town and village, are shown below, with the per-centages which the totals of each class bear to the total male population:—

Class	In Towns	In Village	Total	Per-centage on Total Male Population
I. The professional class	19217	31614	50831	2.6
II. The domestic class	12311	7892	20203	1.0
III. The agricultural	48097	69185	117282	5.9
IV. The agricultural class	11734	672012	683746	34.3
V. The industrial	48885	120167	169052	8.5
VI. The indefinite and non-productive class	119921	829970	949891	47.7

These classes will be sufficiently described by a mention of the orders and principal sub-orders.

### **Class I.—Professional.**

The first order of Class I. includes all persons engaged in the government of the country or in Government employment. Entries in the schedules very frequently failed to specify the occupation with enough clearness to enable the compilers to decide whether a person was in Government employment or not. “Clerk” was a common description, “peon” was another, the latter 'sometimes meaning constable, and such terms are too vague. There appear, however, from the schedules to be 16,430 persons in Government employment. They have been arranged, so far as was possible, by departments, and subdivided into superior or gazetted officers, inferior officers, and menials, such as peons. Though the materials for such a classification were, as just explained, meagre, it seemed well to attempt to effect it. The figures, though they are not accurate, may be useful as some approximation to the truth. Kyaydangyees or village headmen are absurdly few in numbers; but these officers are generally cultivators, and almost always have occupations in respect of which they have been entered in their proper place in other classes.

Order II. comprises the persons engaged in the defence of the country—the army and the navy. The total number of the former branch of the service, including



persons stated to be military peons and such like, is 6,320.

The third order includes persons engaged in the learned professions, or in literature, art, and science, with their immediate subordinates. The numbers are in towns, 7,851; in villages, 20,230; or, altogether, 28,081.

Sub-Order 1 consists of the ministers of different religions and of other persons engaged in religious pursuits. There are 6,498 Buddhist poneyees, or monks, 626 probationers, and 1,386 novices, all wearing the yellow robe. The numbers of the probationers and novices are no doubt, as a rule, understated; the only clue or guide for the abstractors regarding these persons being their religious names. 845 of the poneyees are found in the Hanthawaddy district. 235 persons are returned as preachers of the Buddhist law. The Census schedules often did not describe the Christian ministers with sufficient distinctness to make it easy to classify them accurately. The whole number of persons belonging to Sub-Order 1 is 10,173.

The lawyer class, Sub-Order 2, includes 900 persons, comprising barristers, pleaders, and petition-writers.

There are 8,246 persons engaged in occupations connected with medicine (SubOrder 3), and of these, 7,220 are the medical men of the country.

There are only 298 authors and literary persons (Sub-Order 4), including one Burmese poet.

Sub-Order 6 contains 1,948 musicians. Of actors and dancers there are 2,507. 1,828 persons are returned as teachers (Sub-Order 8). Of course monks are not included in this total, which comprises those lay-teachers who are not described in the schedules as in Government employment.

Of scientific persons (Sub-Order 9), chiefly engineers, there are 372.

## **Class II.—Domestic.**

The second class is domestic, with 20,203 persons.

In Sub-Order 2 there are 2,902 cooks, 8,084 other domestic servants, 1,740 washer- men, 1,393 watermen. Grooms (576) are apparently understated, and were probably

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recorded as servants, or else their occupations was not specified at all in the schedules. The Burmese do not like to lose their independence in domestic service, and most of those shown under this head are natives of India. The persons described as housekeepers are, no doubt, almost all of them lodging-house keepers.

Next comes the commercial class, including 117,282 males, of whom, 48,097 are engaged in towns, and 69,185 in villages. The first order of this class contains all who buy or sell, keep or lend money, houses, or goods of various kinds. There are 13,517 and 32,142 persons in the towns and villages respectively, making a total of 45,659.

Sub-Order 1, mercantile men, includes 2,654 clerks and accountants, persons who described themselves as clerks being generally placed in this category. There are 9,586 undescribed merchants, 9,148 paddy merchants, and 2,006 rice merchants, but no doubt many of them are ordinary traders. There are 2,325 brokers of no specified class, 752 paddy brokers, and, altogether, 3,148 brokers of different kinds. There are, in all, 27,708 persons returned as mercantile men. In Sub-Order 2 other general traders are classified. There are 17,951 of them. Bazaar sellers are returned at 10,505 and miscellaneous goods sellers at 5,221 souls.

Order 7 includes all who are engaged in the conveyance of men and commodities, The figures for towns and villages are 34,580 and 37,043 respectively, or for both, 71,623. Persons employed on the railway have been included in Sub-Order 1 of this order in spite of their being Government servants, as this appeared, on the whole, a more fitting place to receive them than Order I. Apparently some persons, not really employed on the railway have, nevertheless, been so recorded. There is no railway at either Moulmein or Toungoo.

The carriers on roads (Sub-Order 2), number 10,029 men, of whom, 8,775 are cart drivers and cart coolies.

There are 42,283 persons who carry by river (Sub-Order 3). Of these, 34,659 are boatmen and 6,482 are entered as boat owners.

9,888 persons are engaged in the carriage of goods by sea. Most of them are found in the ports.

Out of 6,784 persons engaged in the storage of goods (Sub-Order 5), 5,436 are employed in connexion with paddy and rice.

#### **Class IV.—Agricultural.**

Class IV.—Agricultural, is the most important of all the classes in a country where rice is the staple commodity and manufactures are little advanced, and it includes 683,746 males, of whom only 11,743 live in the towns. There are two orders, VIII. and IX., in this class, the first claiming 651,153 persons employed in growing and collecting the products of the land. In the second order are placed those who gain their livelihood by working with animals, and of them there are 32,593.

Order I. is again subdivided. The following are the principal items in Sub-Order 1 (agriculturists): land proprietors, 12,886; rice cultivators who own the land, 363,126; rice cultivators who are tenants, 40,893; hired labourers, 54,837; rice planters, 12,364; reapers, 25,622; watchers, 47; making a total of 496,889 males, or one fourth of the total male population, engaged in cultivating rice in the plains. The facts recorded in the schedules regarding the nature of tenancies of land and the hire of labourers were so few as not to be worth compiling. The orders on this subject were not received until the enumerators had been instructed, and it was difficult to make them understand what was wanted, not to mention the narrowness of the space at their disposal in the occupation column. Land is generally rented by the year and payment made in kind, the amount of rent being determined in reference to the assistance given by the landlord in the shape of seed and ploughing cattle. One tenth of the produce where the landlord provides nothing is a common rent in rural parts, but near towns the rate is higher. Tenant cultivators are comparatively few in British Burmah; labourers are generally hired by the season;

reapers, who are often natives of India, are taken on, for the reaping months only, if their employers require them only for reaping. There are 70,952 persons returned as toungya (jhoon) cultivators; 24,201 as cultivators of kineland or of miscellaneous vegetables; 5,923, [chiefly in Northern Arakan, as growers of tobacco; and there are 10,002 herdsmen and persons who graze cattle for the farmers. They are generally young men and lads. The total of this sub-order is 621,142.

The second sub-order contains the agriculturists, that is, the betel vine and sugar-cane cultivators, numbering altogether 7,838. There are also 22,173 gardeners in SubOrder 3. In all 651,153, or nearly 33 per cent, of the total males, are occupied in connexion with the land.

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It should be mentioned that the information obtained regarding the secondary occupations of cultivators, like that respecting tenures of land, was worthless. The majority of paddy cultivators are contented with that occupation, but some of them turn their hands for a short time to such employment as bamboo cutting or trading. Not a few paddy cultivators also carry on miscellaneous cultivation during the dry season. The number shown under the latter head is therefore less than are really employed in raising vegetables for sale.

To Order IX. are referred 20,355 fishermen, 3,586 dealers in pigs, and 2,905 cattle dealers. Many persons who fish and deal in cattle have other occupations, perhaps as cultivators, and it cannot be said that these figures include all persons who are engaged in fishing or in buying and selling cattle.

#### **Class V.—Industrial.**

The industrial class, No. V., includes, as has been said, 169,052 or 8½per cent, of the male population. Of this number, 24,423 are engaged in art and in mechanic productions, such as books, musical instruments, machines, carriages, houses, and furniture, in which matters of various kinds are employed in combination (Order X.). There are 11,502, persons returned as carpenters, 5,856 of them residing in towns.

Order XI. comprises 25,328 persons who work and deal in textile fabrics and in dress. Workers in dress amount to 8,896, in silk 2,972, in cotton to 859, and in mixed materials to 10,082 persons.

The people who deal in food and drinks (Order XII.) are an important section of the population. There are altogether 46,910 persons, including 12,475 who work in animal food, 18,832 who are employed about vegetable food, and 15,603 who deal in drinks

and stimulants, such as tobacco, betel leaf, and toddy. It is difficult to separate many of the occupations of this order from each other; they are so frequently combined. For instance, a tobacco seller will often sell chillies and onions, and a betel-leaf seller will also deal in betel nuts.

There are only 206 men who are described in Order XIII. as dealing in animal substances, such as horns and hides.

Order XIV., comprising those who work in vegetable substances, is important, with 46,781 persons entered under it. Of these, 17,327 are workers in gums and resins (Sub-Order 1). There are 11,483 catch boilers, employed chiefly in the Prome, Tharrawaddy, and Thayetmyo districts.

Of the workers in wood (Sub-Order 2) 6,543 are sawyers.

The fourth sub-order, with the workers in bamboo, cane, rush, and grass, numbers 16,673 followers, most of whom are engaged about bamboos and in the thatching business. Bamboos are, as is well known, exceedingly plentiful in the province, and considerable numbers derive the whole, and many more a part, of their livelihood from occupations such as bamboo cutting, mat weaving, hat making, or from bamboo wall and thatch manufacture. Many cultivators and others adopt employments of this kind as subsidiaries to their main occupations. The above figures therefore do not by any means include all workers in bamboos or grass, but only those whose chief means of subsistence is derived from such labour.

Order XV., workers in minerals, comprises 25,404 persons, of whom 6,011 are engaged about stone and clay, and 6,812 about the precious metals and stones. There are in the province 5,795 goldsmiths and silversmiths.

The sixth and last class, the indefinite and unproductive class, including as it does all children and other persons of no occupation, or of occupations which are indefinitely described, is of course the largest. It contains 949,891 persons, or 48 per cent, of all the males.

There are 195 brothel keepers, 614 beggars, 26 gamblers,

swindlers, and cock-fighters, 4,446 prisoners, 10 alchemists, 24 tale tellers, 25 travellers, 39 possessors of *nats* or spirits, of whom the possessors inquire for a consideration concerning matters submitted to them by others, and 13 pagoda slaves. The latter are hereditary slaves or outcasts, and seem to be the descendants of persons presented by Burmese kings to the pagodas, where they still continue to perform menial offices, either because they were taken captive in war, or on account of crimes committed. They are despised and avoided by other members of society, and the stigma of being a pagoda slave is with great difficulty effaced. One of this class may go to a distant neighbourhood and establish himself as a respectable person, but if recognised, he is at once again regarded as an outcast. It is said that in Prome, and elsewhere, there are wealthy merchants who are by heritage pagoda slaves, and that occasionally officers come from Mandalay, where lists of slaves are kept, and exact considerable sums from these unfortunate people as the price of their silence regarding the dreadful secret. It is not an unheard

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of thing for the Burmese to petition for the removal of an Extra Assistant Commissioner on the ground that he is a pagoda slave.

#### OCCUPATION OF MALES BY AGE.

The occupations of all males residing in towns of 5,000 inhabitants and upwards have been classified according to age. At present, in an agricultural country like Burma, where the manufacturing population is very small, a table which exhibits the results of this classification is of little value, but for future comparison it may not be without its use. The form has given much trouble during compilation, and most of the work has been done twice over. The following statement shows the ratio per cent, which the numbers of occupied persons under 20 years of age in the different classes bear to the total numbers entered in the different classes in towns:—

	Per-centage of occupied persons under 20 to total occupied persons
Class I.—Professional	9.
Class II.—Domestic	15.3
Class III.—Commercial	10.5
Class IV.—Agricultural	11.7
Class V.—Industrial	10.8
Class VI.—Indefinite and non-productive	58.7

#### OCCUPATION OF FEMALES.

At the previous Census the occupations of males over 15 years of age were intended to be shown in the schedules, but, as a matter of fact, the employments of a large number of women were also entered, and were not separated at the time of compilation from those of the men. At this Census all persons earning, or contributing by their labour to the earning of a livelihood, have been recorded in the schedules, and the results have been compiled for the males and females separately, but without distinction of age (except, as just mentioned in towns). In British Burma the women and girls from their youth up are accustomed to sit in bazaars or in their houses selling goods of various kinds. They also work in the fields and weave cloth at home; and, in fact, share in most of the occupations of men.

The subjoined statement shows the number of women employed in the different classes of occupations:

-	In Towns.	In Villages.	Total.	Per-centage on Total Females
Class I.	910	1836	2746	0.2
Class II.	1947	3727	5674	0.3



Class III.	8902	30193	39095	2.2
Class IV.	4319	498086	502405	28.8
Class V.	41736	133494	175230	10.0
Class VI	107796	912820	1020616	58.5

**Class I.**

A few of the principal occupations will be mentioned. Among religious persons (Order I., Sub-Order 3) are classed 385 Buddhist nuns. The term is not a happy one to describe the women by who assume the sacred robe, for them white and not yellow, and who live by begging their food after the fashion of the poneyees. The meytheelayins, as they are called, are generally elderly women. Occasionally they are learned in the Buddhist law, but for most part they are utterly ignorant. In the medical line there are 530 women who practice as doctors and 425 who are shampooers. The latter are always well advanced in years. Altogether in the professional class there are only 2,746 females.

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**Class II.**

The domestic class includes 5,674 women, of whom 2,769 are cooks, generally persons who cook rice for sale, 726 are servants, 663 are washerwomen.

**Class III.**

Class III., the commercial class, is an important one and contains 39,095 persons. Merchants number 4,193, paddy merchants 2,099, rice merchants 3,939, and the sub-order of mercantile women has a total of 11,040. There are 14,457 bazaar sellers, 1,208 petty traders, 8,516 sellers of miscellaneous goods, or in all 24,424 general dealers, making a total of 35,464 women, who are buyers and sellers belonging to Class III.; 886 women are cart drivers; and the carriers on rivers amount to 2,059.

**Class IV.**

The fourth class, the agricultural women, as with the other sex, is the most largely represented in the province. Wives and daughters of cultivators, among the Burmese generally, assist their husbands and parents in the lighter labours of the field. Order VIII. (persons working with the land) includes 491,799 persons. Of these 13,623 are landowners, 203,331 cultivate rice on their own land, 13,151 are tenants, 41,953 are hired labourers, 109,470 are planters out of paddy, and 12,421 are reapers. All the above are engaged in connexion with rice cultivation in the plains. There are 53,402 toungya cutters, that is to say, women who assist their fathers and husbands in hill cultivation, clearing the jungle, and planting rice, sessamum, cotton, and many different kinds of vegetables; 18,075 women are kine cultivators or workers of miscellaneous gardens in the dry season on sandbanks (churs) or near streams. Tobacco is grown by 5,306 women, chiefly, as with the men, in Northern Arakan. The total of the sub-order of agriculturists, including all above-mentioned persons, is 472,871. Besides these, there are 4,927 aboriculturists (Sub-Order 2), and 14,001

horticulturists, most of them, 12,988, gardeners in the strict sense.

Order IX. comprises those engaged about animals, and of these there are 10,606, 7,333 being fisherwomen.

The total number of females engaged in agricultural or allied occupations is thus 502,405.

### **Class V.**

The industrial class contains 175,230 persons. The following are the chief items:— Workers in silk, 3,470; in cotton, 5,687; in mixed materials, 42,216. Distributed over these three sub-orders are 40,797 weavers. Of the 6,933 workers in dress, 5,854 are tailors or jacket sewers and 24 live by selling face powder, the latter not being generally a distinct trade. The whole number of women working or dealing in the textile fabrics or in dress (Order XI.) is 59,362.

Order XII. (food and drinks) has a total of 79,255. Animal food is dealt in by 19,928 women, about four fifths of whom are sellers of fresh fish or ngapee (salted fish). There are 35,502 engaged in distributing vegetable food, and 23,825 sell drinks and stimulants. Of the last number, 12,496 deal in betel leaves and betel nuts, and 7,023 are cigar makers. Many of the females placed in the commercial class would probably as fitly find room here. In Order XIV., persons working in vegetable substances not for food, there are 25,384 females, 7,969 sell or manufacture sessamum oil (Sub-Order 1), and 16,281 are employed about bamboos and grass (Sub-Order 4). Mineral workers (Order XV.) are few, 9,022 persons only, 1,015 work in stone, and 5,724 only are recorded as occupied with earthenware (Sub-Order 4).

### **Class VI.**

Class VI., the indefinite and unproductive class, is filled by 1,020,616 women and children. Of this total, 23,067 are described as coolies, and are productive though indefinite, and 997,347 belong to Order XVIII., and are persons who have no specified occupations, and are presumably unproductive.

## **MALES AND FEMALES COMPARED.**

It may be interesting to observe the number of each sex

employed in occupations of the different orders. The following table accordingly shows these figures and enables the reader to a certain extent to compare the returns of 1872 with those of the recent Census:—

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Class.	Order.	Orders.	Number of Males.	Number of Females.	Both Sexes	Per-centage on total Population.	Figures for 1872.
I.	1	Persons engaged in the general or local government of the country or in Government employment	16430	4	16434	0.44	12933
	2	Persons engaged in the defence of the country	6320	1	6321	0.17	5262
	3	Persons engaged in the learned professions or in literature, art, and science (with their immediate subordinates)	28081	2741	30822	0.82	37966
		Total Class I.	50831	2746	53577	1.43	56161
II.	5	Persons engaged in entertaining and performing personal offices for man	20203	5674	25877	0.69	133657
		Total Class II.	20203	5674	25877	0.69	133657
III	6	Persons who buy or sell, keep or lend, money, houses, or goods of various kinds	45659	35464	81123	2.17	77119
	7	Persons engaged in the conveyance of men, animals, goods, and messages	71623	3631	75254	2.01	35493
		Total Class III.	117282	39095	56377	4.18	112612
IV.	8	Persons possessing or -working the land, and engaged in growing grain, fruits, grasses, animals, and other products	651153	491799	1142952	30.59	610794
	9	Persons engaged about animals	32593	10606	43199	1.16	4978
		Total Class IV.	683746	502405	1186151	31.75	615772
V.	10	Persons engaged in art and mechanic productions, in which matters of various kinds are employed in combination	24423	2121	26544	0.71	-
	11	Persons working and dealing in the textile fabrics and in dress	25328	59362	84690	2.27	-
	12	Persons working and dealing in food and drinks	46910	79255	126165	3.38	-
	13	Persons working and dealing in animal substances	206	86	292	-	-
	14	Persons working and dealing in vegetable substances	46781	25384	72165	1.93	-
	15	Persons working and dealing in minerals	25404	9022	34426	0.92	-
		Total Class V.	169052	175230	344282	9.21	299656
VI.	16	Labourers and others (branch of labour undefined)	92765	23269	116034	3.1	-
	17	Persons of rank or property not returned under any office or occupation	1	-	1	-	-
	18	Persons of no specified occupation	857125	997347	1854472	49.63	-
		Total Class VI.	949891	1020616	1970507	52.78	1529290
		Grand total for the province	1294005	1745766	3736771	100.00	2747148

The classification adopted in 1872 does not correspond entirely with the present arrangement, and the rules for entering occupations in the schedule were not the same at the two Censuses, consequently any accurate comparison is out of the question. As has been said, females were combined with the males in the previous Census, and a smaller proportion of the former were returned as occupied in 1872 than in 1881.

Comparing the number of males and females returned under the different heads, the following points strike the observer. The buyers and sellers (Order VI.) among the women are numerous. Again, while the women attending on animals- are much fewer than the men, there is not such a large difference between the numbers returned as engaged in working the land (Order V.).

In Orders XI. and XII., among the workers in fabrics and food, the women far exceed the men in numbers. In fact, in the industrial class taken as a whole, there are more females than males.

The occupations seem to have been entered in the schedules with care, though the details as to tenure of land, the system of hiring labour, and regarding secondary occupations were not collected with any accuracy.

767. The figures for the occupations of women in Burmah are in all probability more accurate than those for

provinces on the Indian continent, the position of the sex in Burmah being very different to that observable in Hindostan. I have therefore extracted the entire portion of Mr. Copleston's remarks relating to the occupation of women.

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768. In connexion with the occupation tables hitherto under discussion, it is convenient to notice the statements which will be found in some of the provincial reports termed "Old Form IV." At previous enumerations in some of the Indian provinces it has been usual to frame a statement presenting to the eye, along with statistics of area and land revenue obtained from the administrative offices, figures collected at the Census showing the number of the agricultural population, the proportion they bear to the whole population, the number supported by the soil, the average acreage cultivated by each agricultural family, and other statistics throwing light on the position of the agricultural community. It is unfortunate that for the great province of Bengal we have not the information which would permit of this statement being drawn up, as Bengal is deficient in statistics relating to cultivation, rent, and other matters which find a place in these returns. For two other of the large provinces of India, Madras and the Punjab, though the statement has been prepared in the provincial offices, I am unable to reproduce it here, as, up to date, the report for the latter province has not been completely rendered, and though advice of the compilation of the Madras return has been received the return itself has not yet reached my office. For Assam, too, no report has yet been received. The accompanying statement, Abstract LXXXIX., exhibits the information on these heads collected in those provinces from which both this statement and the report have been received. Different methods have been pursued in the several provinces in the preparation of these statements, and the meaning of the figures is thus somewhat difficult to apprehend. The Central Provinces and Ajmere display in the column headed "per-centage of agricultural on the total population" entries which show by the side of the details for other provinces that very different methods of working up the returns must have been followed in these cases. It is evident that the figures in both the cases I have mentioned do not fully represent the agricultural population either in the Central Provinces or in Ajmere. The per-centage of agriculturists on total population is given for the Central Provinces as 38.4, and in Ajmere as 33.8, while the per-percentages in other cases are—

North-West Provinces and Oudh	68.8
Burmah	68.6
Berar	68.4

It may be accepted as the rule that in India the agricultural population is in no instance less than two thirds of the total. In most cases the proportion is higher, and I do not think I am incorrect in asserting that three out of every four of the Indian population are connected with the land. It will be observed, looking to the male population for all India in the statement at page 292, Vol. II., and deducting persons shown in Class XVIII. as “of no stated occupation” and “unspecified,” there are 81,147,656 as the total male population remaining. It must be remembered that a very large portion of Class XVIII. is really agricultural. Of the nineteen and a half millions but of this class, shown at page 88 of the detailed occupation statement in Vol. III., more than half are certainly workers in or proprietors of the soil; but dealing only with the 81,000,000 in question, we have, as is evident from the occupation state- ments, 57,258,008 as agricultural, that is, seven out of every ten. The figures are thus composed—

51089021	VIII.	I. Agriculturists.
19210		II. Arboriculturists.
166355		III. Horticulturistis.
169490	IX.	Cattle Dealers
5813932	XVI.	I. General labourers
57258008	total	

In putting the agricultural proportion as 69 in 100, Mr. White says he may have somewhat overstated their numbers. My impression on the contrary is, that the proportion is slightly understated. Whether he is right or wrong there can be no question that both in Ajmere and the Central Provinces the figures are much too low. In fact, Mr. Drysdale notes regarding the Central Provinces percentage, that in calculating it he has omitted dependents and persons who merely supplement other principal occupations by agriculture. The first of these two omissions goes far to account for the great difference between the per-centage in the Central Provinces and that in the adjoining province of Berar, where the condition and circumstances of the people are much the same as in the Central Provinces.



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## ABSTRACT LXXXIX.

No. of Column in Provincial Statement		North-West Provinces and Oudh.	Bombay and Sindh.	Central Provinces British Territory	Burmah	Berar	Ajmere
(2)	Total Population	44107689	15681218	9838791	3736771	2672673	460722
(3)	Total agricultural population	30362434	10015477	3778040	2562070	1829379	155500
	Area in square miles of land paying Government revenue quit rent, or Peshkash: —						
(4)	Uncultivable	24659.1	—	19496	—	859.9	819.711
(5)	Cultivable	19266.0	12677	26163	43.36	1773.2	35.627
(6)	Cultivated	52055.7	51015	24462	5399.72	10069.7	910.536
(7)	Total	95980.8	63692	64121	5443.08	12702.7	1765.874
	Area in square miles of land not paying government revenue quit-rent or Peshkash: —						
(8)	Uncultivable	2408.0	51856	14701	44954.76	2869.90	789.971
(9)	Cultivable	5736.4	2209	4870	36675.99	1780.10	57.471
(10)	Cultivated	1986.3	—	753	146.17	361.3	139.735
(11)	Total	10130.7	54065	20324	81776.92	5011.3	987.177
	Total area in square miles whther paying or not paying Government revenue quit-rent, or Peshkash: —						
(12)	Uncultivable	27067.1	51856	34197	44954.75	3729.7	1609.682
(13)	Cultivable	25002.4	12677	25033	36719.35	3553.3	93.098
(14)	Cultivated	54042	53224	25215	5544.89	10431	1050.271
(15)	Total	106111.5	117557	84445	87220	17114	2710.68
(16)	Amount of <i>payment to Government</i> whether as land revenue, quit-rent, or Peshkash, including, where such exist, water advantages but not water rates	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
		57094121	33786585	6039679	6629743	6323619	380480

(17)	Amount of local rates and cesses paid on land	8641241	2234391	433773	402601	449549	19859
(18)	Total of last two Nos (16) and (17)	65735362	36020.076	6473452	7032374	6773168	409339
(19)	Amount of rent including local cesses paid by cultivators	116477669	—	13260247	—	—	Cannot be ascertained.
(20)	Per-centage of agricultural on total population	68.84	63.87	38.40	68.56	68.45	33.75
(21)	Average number of cultivable and cultivated acres per head of agricultural population	1.67	0	9	1.38	4.892	4
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
(22)	Average (per acres of revenue paying cultivated and cultivable land) of payment to Government, no (16)	1 4 1900	—	0 3 5	1 14 5	0 13 4	0 10 2
(23)	Average (per acre of cultivated land paying revenue) of payments to Government NO (16)	1 11 1905	—	0 6 2	1 14 8	0 15 8	0 15 5
(24)	Average incidence of local rates and cesses per cultivated acre	0 4 0	—	0 0 5	0 1 9	0 1 1	0 0 6½
(25)	Average incidence of rent paid per cultivated acre	3 5 1911	—	0 13 11	—	Information not available.	Cannot be ascertained.
	Agricultural population;— workers	—	5259736	—	—	—	—
	Dependents	—	4755741	—	—	—	—
	Per-centage of agricultural workers on total population	—	33.54	—	—	—	—
	Average number of cultivable and cultivated acres per agricultural worker	—	25.3	—	—	—	—
	Average incidence per acre of state charges		Rs. A. P.				
	On cultivable and cultivated lands	—	1 10 4	—	—	—	—
	on cultivable lands occupied	—	1 13 8	—	—	—	—
	Of local cess—On cultivated lands occupied	—	0 2 1	—	—	—	—
(26)	Area (cultivated or uncultivated) occupied by cultivators in square miles	—	—	—	—	11345.8	—
						Rs. A. P.	
(27)	Incidence of Nos. (16) or (26)	—	—	—	—	0 13 11	—
(28)	Revenue from grazing dues ;	—	—	—	—	115118	—
	Land cultivable but not available for cultivation (included in Nos (5) (9) and (13);—						
(29)	Paying revenue, eg grazing dues	—	—	—	—	218.5	—
(30)	Not paying revenue	—	—	—	—	888.8	—
(31)	Total	—	—	—	—	1107.3	—
	Details of No (31);— Assigned for— Village purposes	—	—	—	—	73.9	—
	Free grazing	—	—	—	—	288.1	—
	Area included in— Babul plantations	—	—	—	—	30.7	—
	Distict reserved forests	—	—	—	—	350.6	—

State forests	-	-	-	-	336.3	-
Ramnass pasture lands	-	-	-	-	27.7	-

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769. The following extracts from the provincial reports will be useful in illustrating the provincial figures that have been abstracted above:—

**§ 171.—The agricultural population by Form XXI.**

*The North-West Provinces.*—Explanation is necessary regarding the *agricultural* population shown in column 3. The schedules showed the occupation only of persons who had independent means of livelihood, and gave no information regarding persons of *no* occupation to distinguish such of them as belonged to agricultural families from others. In order, therefore, to find the *agricultural population*, that is, the number of persons belonging to agricultural families, it was assumed that the ratio of the whole population to the agricultural population was the same as that known to exist between the number of *males* of all occupations and the number of males with agricultural occupations. The males with agricultural occupations are those included in Order VIII. The number of males of all occupations is found by deducting the number returned of *no* occupation from the male population. As, however, in Form XII. the. number of males of no occupation are included in Order XVIII. with some others of indefinite and non-productive occupations, the data *printed* in that form do not suffice for the calculation of the agricultural occupation of each district.

The assumption involved in the above proportion is that the number of persons dependent on the agriculturists is the same as the number dependent on persons of other occupations. Had the record of occupations referred to male adults only, this assumption would have been more nearly correct: probably the average number dependent on an adult agriculturist is very nearly the same as the number dependent on an adult of a non-agriculturist. But in the general occupation tables boys who do work are included with adults without distinction, and the proportion of boys who work is greater among the agriculturists than among the rest of the community. Children, as soon as they can be trusted alone, are employed in cattle herding and field watching. The following abstract shows the difference between the two classes in this respect:

—

Total	Under 20 years	Over 20 years
-------	----------------	---------------

Agriculturists	290805	51981	238824
Non-agriculturists	1185925	186793	999132
Total	<b>1476730</b>	<b>238774</b>	<b>1237956</b>

Of the working agriculturists dwelling in towns, 17.8 per cent, are under 20 years of age, but of the rest of the *employed* males only 15.7 per cent, are below the age of 20. Thus a larger proportion of the male agriculturists is among the workers than of the other classes, and consequently the number of persons dependent on each male employed agriculturist is less than the number dependent on each employed non-agriculturist. The assumption, therefore, on which the proportion is based is not strictly true. In the proportion "the males of all occupations are to the males of agricultural occupations as the whole population to the agricultural population," we require to deduct from the first two terms a number equal to the fraction of excess of children returned as employed among the agriculturists. Since, therefore, the first two terms are in a ratio of greater inequality, the subtraction from both of the same quantity will increase the greater inequality of the ratio: the consequent becomes relatively to the antecedent less, and the last of the proportionals (the agricultural population) will be diminished in equal ratio. Hence the agricultural population given in column 3 of Form XXI. is rather in excess of the actual number.

But the figures I have quoted above indicate that the over-statement is so small as to be unimportant.

We may assume the proportions of the minors among the employed male population of the two great classes to be that which we found above to prevail among those of each class residing in the towns. Since in every 100 agriculturists there are 82.2 adults to 17.8 boys, therefore among the 10,506,868 males in Order VIII. there must

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be 8,636,645 adults and 1,870,223 minors. But among the other classes the males employed are in the proportion of 84.3 adults to 15.7 minors. In this proportion to the 8,636,645 adult agriculturists we should have only 1,608,485 minors, 261,738 less than the number returned. The number of employed agriculturists should therefore be 10,245,130, the number corresponding to the fraction of excess of the employed agricultural boys being deducted. The same number has to be deducted from the males of all occupations (15,352,204), leaving 15,090,466. Our proportion thus corrected will therefore be as follows:—

$$15,090,466: 10,245,130:: 44,107,869: x=29,945,453.$$

This gives the agricultural population as 67.89 per cent, of the whole population. In Form XXI. the agricultural population is shown as 68.84 per cent., less than 1 per cent, in excess of the present proportion.

It should be noted that the calculation of the agricultural population in Form XXI. was made for each district, and the divisional and provincial totals are the sums of the district totals, not the results of separate calculations.

The per-centage of the population living by agriculture may be taken as 68, which in the North-Western Provinces sinks to 67, and in Oudh rises to 72 per cent. The smallest proportion is found in the Meerut Division, viz., 52 per cent.; the highest is found in the Kumaon and Fyzabad Divisions, viz., 80 and 79 per cent, respectively.

### § 172.—Cultivated area of an agricultural holding.

In column 21 is shown the average number of *acres* to an agriculturist. The area upon which this is calculated is the sum of

the cultivated and cultivable area given in columns 13 and 14 in square *miles*. In the North-Western Provinces the average is 1.71 acre per head, in Oudh 1.54, and in the United Province 1.67. It has been shown that the average number of persons to a family is 4.66. The average number of acres, therefore, to an agricultural family is 7.78. The smallest average is found in the Benares Division, where it falls to 5.26 acres. In the Azamgarh district the mean acreage is only 3.68.

At page 307 of M. de Laveleye's "Essai sur l'Economie Eurale de la Belgique" (2nd edition, 1863), statistics of the size of the agricultural holdings in Belgium are given, whence it appears that the mean culturable area of a holding is 7.73. The smallest size is found in East Flanders, viz., 6.12 acres. Thus the average size of an agricultural holding is almost the same in these provinces as in Belgium (7.78 and 7.73 acres), but in no part of Belgium does the mean area fall so low as in the Benares Division.

#### § 173.—Number of agriculturists to the cultivated area.

The average number of cultivated acres to each male *working* agriculturist returned in Order VIII. of Table 1, Form XII., is for the provinces only 3.29 acres cultivated: one man earns his living more or less by agriculture to every 3.29 acres under cultivation. Thus, 30 men are employed in cultivation and rent-collecting to every 100 acres bearing crops. From M. de Laveleye's table above quoted I find that in Belgium generally there are 27 working agriculturists, male and female, to every 100 acres of cultivated land, and that in East Flanders the average rises to 42. If we added the women of these provinces returned as agricultural labourers the average per 100 acres would be higher than in Belgium, but among a large number of the agricultural families the assistance given by the women is not very great. Probably, therefore, the comparison will be fairer without taking them into consideration.

The above comparisons cannot be taken as accurate for obvious reasons, but they suffice to show a close resemblance between the agriculture of these provinces and that of Belgium in the size of the holdings and the number of persons employed in the cultivation of an acre of land.

770. The figures for Bombay will be found in the following statement:—





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## BOMBAY

## STATISTICS OF AGRICULTURE.

*Comparative Table.—Part A.*

## AREA AND REVENUE.

Districts	Area										
	Percentage of Total Area								Percentage on Cultivable Area (Ordinary):		Distribution per 100 Acres of Cultivable Land (Ordinary)
	by Tenure		by Revenue		Cultivable				Occupied	Unoccupied	Rice
Ordinary	Favoured	Revenue Yielding	Unproductive	Uncultivable	Occupied	Unoccupied	Total Cultivable				
1	2	3	4	5	6	7	8	9	10	11	12
Group A.											
<i>Northern Division</i>											
Ahmedábad	81.89	18.11	74.73	25.27	23.08	72.73	4.19	76.92	94.39	5.61	4.96
Kaira	58.17	41.83	79.68	20.32	19.02	70.23	10.75	80.98	80.82	19.18	33.21
Panch Maháls	41.18	55.82	79.09	20.91	19.3	44.49	37.21	81.7	48.78	51.22	4.12
Broach	79.00	21.00	64.83	35.17	32.62	64.01	3.37	67.38	94.76	5.24	1.24
Surat	89.08	10.92	71.02	28.98	26.26	70.04	3.7	73.74	94.79	5.21	8.84
Thána	92.51	7.49	45.49	54.51	53.59	43.81	2.57	46.41	91.38	5.62	32.71
Kilába	94.05	5.95	53.74	46.26	46.26	52.94	0.8	53.74	98.54	1.46	29.36
<i>Central Division</i>											
Násik	84.65	15.35	67.74	32.26	29.21	60.15	10.61	70.76	84.34	15.66	1.19
Ahmednagar	82.15	17.55	71.68	28.32	28.02	64.81	7.17	71.98	89.99	10.01	0.16
Poona	77.41	22.59	66.57	33.43	24.33	70.08	5.59	75.67	91.59	8.41	1.44
Sholapur	85.11	14.89	84.05	15.95	11.79	75.49	12.72	83.21	81.86	15.14	0.14
Sátára	62.49	37.51	67.76	32.24	30.77	67.86	1.37	69.23	98.03	1.97	1.09
<i>Southern Division</i>											
Belgaum	58.56	41.44	63.09	36.91	30.17	61.12	5.71	69.83	90.95	9.05	4.77
Dhárwár	71.37	28.63	77.41	22.59	19.03	73.92	7.05	80.97	90.89	9.11	5.56
Kaládgi	68.40	31.6	81.71	18.29	13.22	70.8	15.98	88.78	80.44	19.56	0.16
Group B											
Khándesh	90.85	9.15	66.21	33.76	31.65	67.89	11.06	68.45	81.59	18.41	-
Ratnágiri	96.38	3.62	62.19	37.81	(37.84)	61.07	1.12	62.19	98.12	1.88	11.65
Kánaraḡ	99.99	ḡ	46.05	83.95	83.95	14.22	1.83	16.05	88.61	11.39	-

Districts	Area					Revenue and Receipts				
	Distribution per 100 Acres of Cultivable Land (Ordinary)		Average Number of Occupied Acres per Worker	Revenue Occupancies		Incidence per Acre of occupied Land of State Charge		Incidence per Acre of Assessment on unoccupied Land (ordinary)	Average State Charge per Revenue Occupancy	Per-centage of Quit-rent on full Assessment on favoured Land
	Garden	Dry Crop		Average	Percentage on Total of Holdings Less than Five Acres	Ordinary	Favoured			
1	13	14	15	16	17	18	19	20	21	22
Group A.										
<i>Northern Division</i>										
Ahmedábad	0.79	94.25	6.7	14.9	37.5	Rs. 1 10 10	Rs. 0 8 8	Rs. (1 4 8)	Rs. 22 4 5	23.32
Kaira	5.88	80.91	2.3	6.6	56.4	3 3 11	1 12 10	1 10 9	17 2 0	41.62
Panch Maháls	1.37	94.51	3.2	18.8	47.1	1 2 10	0 1 10	0 8 2	10 5 5	29.97
Broach	2.79	95.97	4.6	13.3	44.1	4 3 6	2 0 8	3 0 8	44 1 0	27.52
Surat	3.84	87.32	3.4	10.5	†	3 4 8	2 4 4	2 0 7	32 8 3	25.39

Thána	0.92	66.37	3.2	12.4	57.3	1 4 1	0 7 8	0 11 3	11 8 9	21.12
Kilába	0.63	66.96	3.4	8.8	58.9	1 7 6	0 13 6	0 9 5	13 13 11	83.89
<i>Central Division</i>										
Násik	2.2	96.61	7.6	82	15.5	0 9 6	0 3 4	0 5 10	18 8 5	19.3
Ahmednagar	2.04	97.8	10.2	38.4	6	0 8 9	0 3 1	0 5 4	20 14 8	25.69
Poona	2.31	96.25	8.2	29	17.7	0 9 3	0 8 10	0 6 4	17 5 6	40.68
Sholapur	2.91	96.95	10.4	49.8	3.4	0 7 7	0 2 10	0 6 5	22 6 10	23.24
Sátára	3.05	95.91	5.8	27	26.3	0 13 8	0 7 6	0 4 0	19 8 2	29.01
<i>Southern Division</i>										
Belgaum	0.67	94.56	69	25.4	14	0 13 3	0 8 1	0 5 2	19 9 7	39.45
Dhárwár	0.43	94.01	8.2	27.4	9.9	1 3 7	0 13 7	0 10 3	30 1 1	47.17
Kaládgi	0.45	99.39	11.3	85.7	4.5	0 8 6	0 4 5	0 4 10	18 1 0	29.41
<i>Group B</i>										
Khándesh	0.94	99.06	7.2	25.4	9.5	1 0 10	0 4 11	0 8 0	22 1 9	30.98
Ratnágiri	0.83	87.52	4	8.5	56.2	0 14 6	0 3 3	0 9 2	7 4 1	14.97
Kánaraḡ	-	-	2.2	8.8	53.2	-	-	-	-	-

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## BOMBAY.

## STATISTICS OF AGRICULTURE.

*Comparative Table.—Part B.*

## POPULATION.

District	Production							
	Percentage of Workers amongst					Distribution by Sex and Age of 10.00 Workers		
	Boys	All Males*	Girls	Women	Total Females	Total Agricultural Population	Boys	Men
1	2	3	4	5	6	7	8	9
GROUP A								
Ahmedábad	20.85	69.75	11.29	78.62	53.98	62.07	6.59	51.07
Kaira	11.19	65.04	5.84	70.03	46.26	56.22	4.16	57.19
Panch Maháls	14.90	62.99	9.90	94.24	58.15	60.64	5.49	47.84
Broach	21.81	72.05	14.34	90.34	62.96	67.62	5.95	48.92
Surat	19.82	67.07	14.56	96.59	65.09	66.08	6.14	44.44
Thána	15.12	64.95	10.54	87.09	55.75	60.49	5.32	52.02
Kolába	14.70	63.76	9.49	76.64	50.23	57.04	5.51	50.71
<i>Northern Division</i>	16.18	66.31	10.37	82.93	54.88	60.76	5.51	50.64
Násik	14.96	63.65	10.20	85.76	53.98	58.90	5.52	49.45
Ahtnednagar	16.02	66.74	8.13	65.79	43.01	55.07	5.85	55.71
Poona	17.03	66.88	8.87	70.59	46.91	57.00	6.03	53.26
Sholápur	16.39	68.21	7.43	57.45	39.31	54.03	5.81	58.26
Sátára	14.81	64.66	6.79	53.59	35.95	50.34	6.12	58.26
<i>Central Division</i>	15.70	65.83	8.24	65.56	43.33	58.70	5.88	54.95
Belgaum	15.41	66.72	4.31	33.75	22.79	44.88	6.79	67.96
Dhárwár	15.92	67.69	3.46	26.97	18.31	43.04	7.12	71.65
Kaládgi	15.63	68.53	5.49	41.82	29.06	48.69	5.26	64.05
Southern Division	15.65	67.58	4.33	33.33	22.98	45.31	6.65	68.01
GROUP B								
Khándesh	15.23	65.00	8.94	74.48	47.31	56.35	5.71	53.26
Ratnágiri	14.09	62.11	9.21	72.83	48.73	55.08	5.36	48.14
Kánara	17.75	70.61	8.09	63.21	42.83	57.53	5.83	59.07
Total Home Division†	15.72	66.11	8.27	65.38	43.44	54.91	5.82	55.09

Sind	15.40	64.82	0.68	5.63	3.64	37.02	9.43	86.09
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Production								
Distribution by Sex and Age of 10.00 Workers				Per-centage of Males amongst Child Workers	Distribution by Class of 100.00 Males Workers			
Total Males	Girls	Women	Total Females		Occupants		Tenants	Field Labourers and Farm Servants
					Cultivating	Letting, &c;		
10	11	12	13	14	15	16	17	18
57.66	3.24	39.10	42.34	67.02	62.37	2.43	9.37	25.93
61.35	1.81	36.84	38.65	69.71	67.25	2.87	14.10	15.78
53.33	3.41	43.26	46.67	61.74	72.00	1.09	5.39	21.52
54.87	3.71	41.42	45.13	61.65	51.36	4.06	12.09	32.49
50.58	4.24	45.18	49.42	59.09	55.48	0.57	6.62	37.33
55.34	3.45	41.21	44.66	60.61	47.53	1.20	20.45	30.82
56.22	3.26	40.52	43.78	62.86	49.94	1.46	25.31	23.29
56.16	3.20	40.64	43.84	63.23	57.71	1.84	14.10	26.35
54.97	3.59	41.44	45.03	60.67	66.03	0.75	5.17	28.05
61.56	2.88	35.56	38.44	67.09	55.46	0.72	5.63	38.19
59.29	2.95	37.76	40.71	67.13	65.56	0.93	6.48	27.03
64.07	2.46	33.47	35.93	70.21	39.43	2.40	6.51	51.66
64.38	2.54	33.08	35.62	70.69	63.85	1.27	6.72	28.16
60.83	2.89	36.28	39.17	67.05	59.28	1.18	6.14	33.40
74.75	1.78	23.47	25.25	79.28	45.90	1.11	13.55	39.44
78.77	1.47	19.76	21.23	82.79	45.59	0.80	12.51	41.10
70.01	1.99	28.00	29.99	74.94	42.47	0.59	9.49	47.45
74.66	1.75	23.59	25.34	79.24	44.80	0.85	12.02	42.33
58.97	3.21	37.82	41.03	63.94	59.10	0.18	2.69	38.03
53.50	3.23	43.17	46.40	61.67	61.66	1.81	20.92	15.61
64.90	2.46	32.64	35.10	70.37	29.43	2.56	47.87	20.14
60.91	2.86	36.23	39.09	67.08	55.08	1.31	11.81	31.80
95.52	0.34	4.14	4.48	96.57	19.86	2.87	61.08	16.19

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### THE LAND AND ITS CULTIVATORS.

What has been written about caste and occupation will have clearly indicated the important place taken by agriculture in the social and industrial economy of the community to the enumeration of which the present work relates. Roughly speaking, one third of the entire population are engaged in, and two thirds live by, the cultivation of the soil. If the unproductive classes be left out of the calculation, three fifths of the remainder, which represents the working element of the country, are employed on the land.

It will be noticed that in the general abstract which forms the beginning of the series of tables of this group of statistics, the entire number is subdivided into the two classes of workers and dependents. The former are those returned at the Census, the latter have been calculated from other data. It will thus be seen that whilst the actually working population amongst the agriculturists amounts to no more than 35.9 per cent, of the entire community, the total number supported by agriculture reaches a ratio of more than 65 per cent. The method of calculation employed was, without doubt, mathematically defective, but gives a fair approximation to the probable proportion. In the first place it is necessary to have the number of adult males as a base of computation. This was not a detail required for the Imperial Census Tables, and was directly obtained for the Gujarát Division only, of all outside the capital city. For the rest of the districts it was calculated according to the mean ratio between that of (1) the agriculturists, and (2) of the adults of all classes to the population, the average for Gujarát, a population over 2,800,000, being used for the other term. As far as the males are concerned this procedure seems to have divided the workers by age in very fair proportions, but the difference between one part of the Presidency and another as regards the employment of women in agriculture is

so great that the relative strength of girl and women workers was calculated by comparing the ratio to the population of the district concerned of female cultivators together with that of adult women there, to the proportion of adult women engaged in cultivation in Gujarát. Thus to each factor was attributed respectively a due proportion of the influence in determining the quantity, whereas by taking alone either the age or the relative prevalence of agricultural work amongst the females, the result would have been either too high or too low, according to the mere weight of the single constant. More accurate methods of computing probabilities of this sort no doubt exist, but their application is a matter of time, and thus they were practically shut out from being of utility.

### **Calculation of area.**

In the next place, the returns of area require explanation. As the population dealt with is that of the entire Presidency (deducting only the comparatively non-agricultural community dwelling in the city and on the island of Bombay), it is essential that the area with which the return of population is to be compared should be that with which this population is, in fact, concerned. Now, leaving Sind for the present out of the question, under the revenue tions are available from the current administrative records only with respect to the portion of the land that is under the raiatwári tenure without the intervention, that is, of a third party between the State and the person with whom it makes the agreement about the land, but in every district there is a certain portion, varying from 4 to over 50 per cent, of the total area, the revenue from which, or the right to collect it, as the case may be, is made over to private persons. It has been already mentioned at page 6 of this volume, that the introduction of the survey in detail into whole villages of this sort, is left to the option of the grantee, and there is much of this class of land, therefore, which has not yet been measured. Again, even with regard to the smaller grants of this description which comprise less than a village, and which are interspersed amongst the raiatwari land, there is nothing on record about the detail of arability, occupancy or the like, of a nature to be of use in tables of the description now under consideration. The actual extent of the area under both these classes of land is in most cases ascertained by the measurement of their boundaries, though this is necessarily but a very rudimentary method. Accepting, however, the entire area of the district to be that recorded at the revenue survey, and having at hand the detail of raiatwari land, the only course left to determine the relative distribution of details in

the unsurveyed area is the calculation of the missing areas proportionately from the more or less accurate return for the other classes of land. Anyone with revenue or survey experience will see that this is but a rough method, and that before it becomes accurate there are special circumstances to be taken into consideration which must

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necessarily escape the addition of their respective influence on the result when merged in a general formula of the kind just mentioned. For instance, whilst the unarable area of a whole unsurveyed village probably bears about the same ratio to the total that the corresponding class of soil does in a surveyed village, the ratio of the cultivable land in actual occupation may be far less than in the latter; and, to take a second instance, it is not improbable that in the case of what may be termed village alienations or the land held on special terms in raiatwari villages, the proportion of unarable soil is less than it is in the aggregate of lands in the whole subdivision. Whilst claiming, then, for the results of the method of calculation adopted no more than the title of a fair approximation, it must be pointed out that to have omitted this class of land altogether, or to have assumed it at all to have been included in the class of occupied land—because as far as the fiscal interests of the State are concerned, the sum paid as rentcharge is distributed over the whole area—would have been still further from the truth.

In grouping the districts for the tables connected with this subject the distinction drawn has been between those in which the survey has been completed, and those where operations are either still in progress or were never quite carried out. In the latter class have been included Ratnágiri and Kánara, whilst Khándesh, where there was only a partial survey of the area not actually under cultivation or at least occupied for tillage, has been joined to them, since the area differs considerably in the survey and the administrative return. The outlying province of Sind has been taken as an entirely separate item, not only because the tenures, system of cultivation and assessment, are different from those that prevail in the older divisions, but also on account of the likelihood of an administrative transfer before the next Census, which will render it useful to have an independent record of the statistics now available with regard to it. Lastly, it may be mentioned that as this



series of statistics is independent of the returns that have hitherto occupied the attention in the foregoing pages, the arrangement of the districts has been made in accordance with the administrative divisions in preference to those suggested by other considerations for the collocation of more generally uniform deductions.

In the second and third columns (A) of the comparative tables that precede this note are shown the relative area of raiatwari and other land. It should be understood that the term *ordinary* there used is intended to refer to the land subjected to what is known as the survey tenure, and has the rentcharge on it both fixed and levied in the ordinary manner, and to the ordinary amount. In the succeeding column the term *favoured* implies that the land is held on some tenure other than that customary under the survey system. It may take the form of a less rentcharge or not; as a rule it does, though there are exceptions in nearly every district. There is other land under this title that is held on special terms as to the collection or distribution of the charge, and there is a third on which no rentcharge is levied at all. The distinction is here drawn simply for the purpose of showing the land that is completely registered in the village accounts in all its details apart from that regarding which comparatively little is known. From this distinction, therefore, the relative value of the approximations made in the general abstract may be appreciated.

#### Relative proportion of alienated land

The highest proportion of favoured land will be found to be in the Panch Maháls, where there are a number of villages that possess the privilege of settling for the rentcharge of their area in the lump, and apparently at a rate considerably below the assessment under the survey classification. Next to this district comes two almost at the extremities of the Presidency (including Sind, be it understood), namely, Kaira and Belgaum. In Kaira, as in Panch Maháls, its neighbour, the distinction between the two classes is more fiscal than political, and is in great measure concerned with the assessment of the annual charge and the distribution of the village area. In the south, both Belgaum and Dhárwár contain the remnants of an old and bygone political system, under which land was granted under conditions of this description to court favourites, ecclesiastical or secular. It is the same in Sátára and Poona, where a great proportion of the grants are of comparatively recent creation, dating from the *regime* of the

Peshwa. In Ahmedábád, and to a smaller extent in Broach, a considerable proportion of the land is vested in tálukdárs, or large estate holders, mostly Rajputs, or of Kshatria extraction. Many of these have been surveyed, though the current details regarding their cultivation and revenue are not available.

In the majority of the rest of the districts the land of the favoured class consists, as a rule, of a few isolated villages, the rentcharge on which is assigned to private individuals, and of a considerable quantity of village alienations, either personal or in

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return for the performance of village service, or on certain other special considerations. It will be noted that the proportion of alienations is generally lower in the Konkan than elsewhere, and in the surveyed portions of Kanara, and probably throughout that district there is little alienated land, beyond a comparatively small area assigned for the support or usufruct of a religious house. On the whole, about one fifth of the whole surveyed area may be taken to be held on other than the ordinary raiatwari terms.

#### **Relative proportion of cultivable and barren soil.**

The next point for consideration is the relative proportion of the arable and unarable soil. It is as well to preface this with the remark that in discussing matters which, like the soil and other physical features, present, and are capable of such numerous variations, it is fruitless to consider them except in large aggregates, such as the administrative divisions where there generally turns out to be some degree of uniformity prevailing throughout the whole area. This does not apply, however, to a division like the northern, which includes with Gujarat, the two most northerly collectorates of the Konkan. Nor, again, would it apply to the southern division, if Ratnágiri and Kánara, both of which belong to it, were included in these calculations.

The details now to be considered are given in columns six and nine of the first portion of the comparative table. From these it will be seen that the districts in which the proportion of unarable land is the highest are Thána, Kolába, and Broach, not to mention the surveyed portion of Kanara and the coast district of Ratnágiri. In Thána not only is there a considerable area of forest and hill, but the coast is fringed with a large expanse of salt marsh, or what is from time to time a salt marsh. To a lesser extent it is the same in Kolabá. In Broach there is not only a good deal of salt land, but in the rivers Narbada and Mahi there are respectively large islands used as grazing ground for cattle, and not, therefore, cultivable.

Ahmedábád contains hilly country in the north-east, salt marsh along the western coast of the Gulf of Oambay and inland marshes as well. It also borders on the Rann of Cutch at its western extremity. In the class of unarable, it should be understood, is included all land not available for tillage, so that whether the area has been assessed or not under the survey it will come under this category if it is withdrawn from the market, as in the case of village common, forest land, and cultivable areas set apart for similar purposes. This provision materially raises in some districts the proportion the unarable area bears to the total, more on the table-land than in Gujarát or on the coast. In Khándesh and the west of ISTasik there is a considerable area covered with hill and forest, whilst in some other parts of the Deccan the unarable area is partly hill, quite bare of trees, partly arid and stony plain. In Ratnágiri the sheet rock lies very near the surface, and in most of the coast-touching districts there is a good deal of hilly country. It is curious to note that the districts in which the relative proportion of unarable land is least are not those in which the cultivation is highest and the demand for land presumably most keen, but Sholapur and Kaládgi, districts where there is perhaps the least variety of crop of any in the Presidency, and where, as it will appear hereafter, the soil is of the poorest quality of any recorded in the survey books. In these two districts it appears the average ratio of cultivable land to the total area is respectively no less than 88 and 87 per cent. In the highly cultivated and wealthy districts of Kaira and Dhárwár it is 80.9, the proportion being almost identical in each. In Thána alone does the proportion of such land sink below one half of the total, and here, as explained above, there are special features in the physical formation of the district that render such an abnormal proportion possible.

### **Classes of soil.**

Having ascertained the proportion of land that is returned as cultivable, the next different classes of soil by which this area amongst the point is to see the distribution of means the productive power of the district may be in some degree appreciated.

The three main divisions of the soil for assessment and classification at the survey are those of (1) dry crop, (2) rice, and (3) garden land. The rice may be either dependent on the rainfall for the requisite supply of water, or receive a supplementary

irrigation from artificial stores. The garden land may, amongst other varieties, be irrigated from wells, village tanks, or canals in connexion with rivers or reservoirs. Of dry-crop soil the varieties are very numerous, according to its colour, texture, depth, situation, and other circumstances. Into these details it is superfluous to enter, as the main classifi

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cation is enough for the present purpose. From columns 12, 13, and 14 in the comparative table it will be seen that the degree of the natural predominance of dry-crop soil varies in the different districts, ranging between 66 per cent, in Thána to over 99 per cent, in Kaládgi and Khándesh. In Thána the large area of rice land is the characteristic feature, and this is perceptible, too, in the adjacent district of Kolába. In Ratnágiri, also, as in Kaira, Surat, and the two Karnátic districts of Belgaum and Dhárwár, there is a considerable area of land of this description. It is practically absent in Sholápur and Kaládgi, and is found to none but a very small extent in Ahmednagar. In Khándesh, where no land at all is classed under this title, there is a good deal of rice grown in the western portion of the district on land of a different description.

Of the third class of land, the garden, or irrigated, there is but a small area in each district, whilst in some it is almost entirely absent, as in the Konkan and the Karnátic table-land. In Kánara there is a good deal, but it is not yet shown on the survey returns. Of the districts in Group A., Kaira is that in which this sort of land bears the highest proportion to the entire cultivable area, and here it amounts to 5.88 per cent. In Surat there is 3.84, and in Satara, 3.05 per cent. The absence of rice land in Sholapur tends to raise the rates of the garden and dry crop as in Broach. In Khandesh the original survey did not, in all probability, take cognisance of this class of land, or else the area has been very much increased during the currency of the guarantee, as very little appears on the record. Taking the different divisions separately, in Grujarát, Broach has relatively the largest area of dry crop, Kaira of garden and of rice. In the Konkan, where the dry crop is in many parts of a very rough and inferior quality, there is least of it in Thána, and most in Ratnágiri. Above the Ghát range the highest ratios of this sort of soil are to be found, and with the exception of Belgaund and Dhárwár, all contain a proportion of more than 95 per cent, of dry crop, and the same two districts are the only ones that show any

considerable area under rice. The incompleteness of the measurements and returns for Sind prevent their incorporation with the calculations under consideration.

## B.—The Agricultural Population.

### **Agricultural production**

The remaining columns of the first part of the comparative table refer to points which will be brought to notice hereafter, and attention is now directed to the second part of the table, concerning the population living by land. The total number of persons engaged in agriculture, and dependent on those so engaged, is 10,015,477, including those in Sind. Out of these 52-5 are at work, and the remainder unoccupied. If Sind be omitted, the agricultural population is 8,675,238, more than 64 per cent, of the population; of these, 4,753,602, or 54\*9 per cent., are workers. The ratio varies in the different parts of the division. In the Karnatic, where the females take but a small part in cultivation, the ratio is comparatively low if only the productive element is considered, but is found to be the highest in the Presidency on taking the ratio of the dependents also into the calculation. Kaladgi, the Panch Mahals, and Belgaum are the three districts which show the highest proportion, and Satara and Ratnagiri are not far behind in this respect. Omitting Sind, the lowest ratios are to be found in Ahmedabad and Surat, Poona coming next on the list. In Sind the low proportion is remarkable in some of the districts, as, for instance, in Karachi and the Upper Sind Frontier, where less than one half the population appears to be agricultural. The calculation of the number of dependents in this Province, however, are not so trustworthy as those made for the rest of the territory.

### **Proportion of productive agriculturists.**

Leaving now the relation of the agricultural section of the community to the general population, it remains to examine the internal constitution of the former taken by itself. The relative strength of the adult and child element in it must necessarily, from the method of calculation employed, be in general correspondence with the same ratios in the population at large. It is the proportion and distribution of the workers, therefore, that have now to be considered. Regarding these, the first figures to be taken are those given in columns 8 to 13 of Part B. of the comparative table. These represent the distribution of 100 agricultural workers

between the four classes of boys, men, girls, and women. The total return for the Home Division gives a proportion of 60.91 to the males, and 39.09 to the other sex. Taken by age, there are 5.82 boys, 2.86



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girls, or altogether 8.68 of less than 15 years old. The remainder consists of 55.09 men, and 36.23 women. The highest ratio borne by the female workers is in Surat, and the next in the Panch Maháls and Ratnágiri. There is a remarkable paucity of workers of this sex in the Kanátic portion of the Deccan table-land, the tendency apparently being for the women to withdraw from this occupation as the south is approached. In Sind the proportion of workers of this sex is insignificant, and 95.5 per cent, of the total agricultural workers are males. The proportion of girls employed is highest in Surat, after which come Násik and Broach. The Karnátic shows generally the lowest ratio, though there is a remarkable absence of workers of this sex and age in the wealthy district of Kaira, where the boys, also, are not employed in a high ratio to the total workers. The district of Kaládgi differs in a peculiar way from its neighbours in the Karnátic, as the ratio of female workers, especially of adults, is much higher here than in either Belgaum or Dhárwár.

The relative strength of the two sexes in the productive section of the agricultural community below the age of 15 is to be gathered from the figures in column 14 of the table. They do little more than confirm what has been already said above, that the lowest proportion of child field labour is to be found in the Karnátic, and grows higher as the north of the Deccan is approached. In Gujárat the same tendency is not discernible, but in the districts of Ahmedábad and Kaira the ratio of females engaged before they are 15 years old is low. The class of cultivators, which, in most cases, is a well-to-do one, has, no doubt, something to do with this feature. Another way of looking at the distribution of agricultural labour is that given in the beginning of the table, where the proportion that each class of workers bears to the entire agricultural population of that age period is shown. Amongst males the smallest proportion of dependents is in Broach, where there is probably a lack of children of a now-

working age to account for this pre-eminence. In Kánara, too, where the immigration of labourers for the harvest has been mentioned as a probable cause of the high proportion of adults in the population as a whole, the relatively large numbers of the employed can be similarly explained. In the case of women, allowing for difference of climate and the prevalence of other occupations, such as spinning, the proportion of workers seems to tend to vary inversely with the position of the cultivating class. For instance, in Kaira, a rich district, the ratio of workers amongst the females of both classes, old and young, is comparatively very low, whilst it is high in the neighbouring collectorate of the Panch Maháls, as in Surat, in both of which the lower orders, such as the Dublas, Chhodras, and Dhodiás in the latter, and the Bhils and Naikadas in the former, are predominant. The like tendency, though in a less marked degree, is traceable, apparently, in Thána and parts of Násik. Taking the whole as a sex, more than half are workers in Gujarát and the Northern Division generally, but less than a quarter in the south. In the centre of the Presidency the average proportion is a little over 43 per cent., as the higher ratios of Khándesh and Násik in the North give way to a considerably lower range of proportion in the South Deccan. The average of boys, like that of the men, is more evenly distributed, owing to the uniformity prevailing with regard to their employment in cattle tending and subsidiary pursuits. As for Sind, there is little doubt that the ratio of children at work is too high in the case of males, but the means of correction are not readily available. Amongst females, especially girls, the dependent class is, numerically speaking, almost universal.

### **Distribution of land amongst workers.**

The distribution of the land amongst the agricultural population is the next subject that engages attention. There are so many ways in which this important question can be treated that it is necessary here to select one or two only for comment. In the first place, there is the distribution over the total number of agricultural workers, given in column 21 of the general abstract in Appendix 0. This deals with the total area of cultivable land, whether it be taken up for cultivation or still available for new comers. The general result shows an average of 7 acres per head. In the corresponding portion of the comparative table that precedes this note the area which is divided by the number of workers is only that which has been actually taken into occupancy. The average in this case is necessarily below that given in the general table, but varies greatly

with the district, as the difference between it and the first calculation depends, of course, on the area of available arable land. Neither of these returns is of much practical value, owing to the extent to which the members of the family of the cultivator are mixed up with the actual occupants. Assuming, however, that all returned

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under this head are active assistants in the work of tillage, the first table shows approximately the area on which the energies of the existing staff of labour can expend itself, whilst the second set of figures gives the corresponding area actually worked. Thus it seems that the greatest dispersion of labour is found in the Kaládgi, Sholápur, and Ahmednagar fields, whilst the labour is most concentrated in Kaira, Thána, and the Panch Maháls. The last-named, however, may be said to owe its position to the number of women and children engaged in cultivation, and thus differs altogether from the high agriculture of its neighbour. In Thána, too, as well as in Kolába, the participation of the family in the work of the head of the house combines with the hill side and rice-patch system of cultivation to reduce the area of land on which the labour is concentrated. Considering all these variations, it is safe to accept the return as true within only very wide limitations.

### Revenue occupancies.

More susceptible of scrutiny and comparison are the returns of the persons actually recorded in the administrative registers as occupants of land. These are entered year by year from the original village books into a general form for each sub-division, and from thence finally appear in the Commissioners' statement to Government. The proportional reduction of this information is given from the last-mentioned source in columns 16 and 17 of the comparative table. Even these, however, are to be accepted only under certain definitions, for in all the districts the raiatwári occupancy is shown in combination with that of favoured land, and the latter is in many instances a collective term, implying the responsibility or denoting the position with reference to the state of a single individual on behalf of a number of others holding in connexion with him, but not recognised in the register. Wherever there are large estates of this description the average for the district is materially increased, whilst in others, as, for instance, in Broach, holdings of this sort are mostly smaller than the raiatwári ones, and thus keep down the average by being taken in combination with the latter. It has been thought advisable on this account to add in supplement to the above-mentioned figures of the comparative table others relating to the raiatwari holdings alone for all the districts from which this information was separately supplied in the returns connected with this series of statistics. This detail, which is entered in the marginal table, serves to give a fairly accurate idea of the average holding of the raiat in each of the selected districts, and in a later portion of this note there will be shown the average payment to the public treasury that he has to make on it. It embraces only cultivable assessed land in actual occupancy, not held on special or favoured terms, except in the Kaira district, where there is a large proportion of what is practically raiatwári land under collective usufruct.

District.	Average Area of Raiatwári Occupancy. Acres.	District.	Average Area of Baiatwári Occupancy. Acres.
Ahmedábad	13.4	Násik	81.2
Kaira	7.1	Ahmednagar	38.0*
Panch Maháls	10.7	Poona	27.3
Broach	15.5	Sholápur	45.0*
Surat	11.3	Sátára	25.0

Thána	11.3	Belgaum	22.0
Kolaba	8.8	Dhárwár	24.8
Ratnágiri	8.5*	Kaládgi	35.7*
Khándesh	23.6		

The main feature to be noted in this return is the comparative prevalence of large holdings in the Deccan and Karnátic. In Gujarát the fertility of the soil renders

\*It would be valuable to ascertain the proportion of fallow to the entire occupied area of cultivable land, but though this information is annually recorded in the village registers it is generally considered that the duty is performed in a perfunctory manner, the headman and the accountant recording at the village office the proportions, in fractions of a rupee, in which the inferior village servants, such as Mahárs, &c. (whom they have deputed for the inspection), inform them that each crop has been grown on every individual holding, so that little personal inspection by experienced or responsible officials is actually made. What information there is is given in the margin. The high ratios in Thána, perhaps in Kolába also, are found in the inland or hilly tálukas, where the dry-crop soil is probably the least remunerative, whilst at the same time the competition is keen enough to induce the occupant not to throw up any of his holding, even when he can make no immediate use of it. In Surat, the causes are by no means apparent, as, with one exception, the high ratios are inland where there are no reclamation estates. In Ahmedábad, too, the proportion in some divisions is remarkably high.

District.	Per-centage of Fallow on total occupied cultivable Land.	District.	Per-centage of Fallow on total occupied cultivable Land.
	Acres.		Acres.
Ahmedábad	19.94	Násik	14.52
Kaira	4.46	Ahmednagar	14.61
Panch Maháls	12.61	T'ona	14.02
Broach	14.03	Sholápur	16.23
Surat	32.88	Satara	25.39
Thána	46.58	Belgaum	18.88
Kolába	36.05	Dharwár	12.37
Eatnagiri	31.12	Kaládgi	9.77
Khándesh	6.99		

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small holdings sufficiently productive. It is the same with the rice-growing tracts of the Konkan, as this crop is notoriously a very prolific one. Again, in Ratnagiri, the cultivable land, even dry crop, is in many of the sub-divisions only scattered about in small patches, as is the case in the inland portions of Thana, thus rendering small holdings physically necessary, as well as entailed by the multiplication of the population. On the table land, on the other hand, the predominance of dry-crop soil, its light and unremunerative quality in many parts, together with the capricious rain-fall in the eastern districts of the Deccan, render the occupancy of a large area almost a necessity, especially as the system of tillage seems to be largely founded upon an unfailing facility of following the land which the raiat seldom restores to fertility in any other manner.

### **Relative number of small holdings.**

In connexion with this topic the last detail that may be interesting to add here is the ratio that small holdings of under five acres, both raiatwári and favoured, bear to the total number of occupancies in the district. This is shown in column 17 of the comparative table. These occupancies are relatively most numerous in the Konkan, in all three districts of which they bear a ratio of more than 56 per cent, on the entire aggregate. It is somewhat the same in Kaira, and in the Panch Maháls and Broach, too, it is not very different. Above the Gháts it is only in Sátára that the ratio exceeds the quarter. Holdings of this size, lastly, are least numerous in comparison with larger ones in Sholapur, Kaládgi, and Ahmednagar.\*

### **Relative number of unoccupied arable land.**

There remains the question of the progress of cultivation towards the limit prescribed to its extension by the extent of the area of arable soil. The proportion borne by the latter to the total area of each district has been already mentioned in the course of

this note, and what has now to engage the attention is the relative area that still remains unoccupied, or available for rotation tillage if distributed amongst the present staff of cultivators, or for fresh occupancy by additions to that staff. Inquiries in this direction must be limited to the consideration of the circumstances of ordinary or raiatwári land alone, since the return for favoured land is of necessity purely conjectural. The data that are available will be found reduced to a proportional form in columns 10 and 11 of the first part of the comparative table.

#### Absorption of remunerative land

One of the points of primary interest in connexion with this part of the subject is the comparative quality of the land left out of cultivation. This can be judged of best by the comparison of the assessment on the two portions, that in occupation and that available for occupation. If there is a considerable difference between the two rates, the probability is that the pressure and the land has not yet become sufficiently severe to necessitate a resort to the lower description of soil. This, as will be seen by referring to columns 18 and 20 of the first part of the comparative table, is the case in the Panch Maháls, Belgaum, Kaira, and some other districts. If, on the other hand, the two rates are near identity, it may be that the normal expansion of cultivation has received an abnormal check of some kind. This is most apparent in the case of a more or less fully occupied area like the Broach and Sholápur Collectorates, in which the difference between the two rates amounts to comparatively little. The remarkable similarity of the relative differences in many of the districts is curious, as, for instance, those in Násik, Ahmednagar, and Surat, Thána and Kolába, Kaládgi and Dhárwár, and others. It would seem to be the case, judging from these figures, that a calamity like the famine only tends to reduce the difference between the assessment on the two sorts of land when the area affected is already worked nearly up to its productive capacity, but that in a district like Kaládgi, where the area of available land is ample, the effect is not visible in this particular way, though the tendency may, of course, be counteracted by an extraordinary equality throughout the district in the class of soil.

In the completely surveyed portion of the Home Division, which, it must be remembered, includes amongst others, the district of Khándesh, the unoccupied arable area

\*In Ireland at the end of 1880 the holdings of this size bore a ratio to the entire number of 22'18 per cent., or a little below the average in Satara. Over 9 per cent, were below one acre, a sub-division to which, except in a few favoured rice districts, this Presidency can show no parallel.



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amounts to 10.5 per cent, of the entire arable land. The average rentcharge on the former is 9 annas 1 pie, whilst on the occupied land it averages 14 annas 11 pies. On the whole, therefore, there remains out of private occupancy little but land of a quality somewhat, if not in most cases, greatly inferior to that already taken up.

771. The following remarks are taken from the report for Berar:

—  
Agricultural population.

The total agricultural population is calculated from the Census returns upon the supposition that a family is agricultural the head of which is entered as an agriculturist. The relationship of each member of the household to its head was, however, not shown in the Census schedules, so that it was impossible to distinguish between actual members of the family and those living with them. In this way a small excess population may have been added. Where, on the other hand, the head of the house was absent, the whole family would be omitted. In this way there would be a deficit, which the number of the floating population would in some instances render considerable. The employment of women in ginning or spinning cotton, or in pounding grain, would also, in the cases of those whose husbands were agriculturists, tend to reduce the number of the total agricultural population. The amount of unavoidable error thus introduced into columns 3 and 20 is, however, probably small. From the latter column it will be seen that 68.447 per cent, of the population are agriculturists. The percentage is smallest in Ellichpur, a taluk in which working agriculturists are proportionately fewer and working industrialists are proportionately more numerous than in any other taluk. In this taluk, also, the Hindoo element is weaker than in any other, and the town population is very large. Any large increase in the

agricultural population of this taluk was, indeed, not to be expected, as the margin of land available for cultivation was small. There are only four taluks in which the area under cultivation has since 1867 increased less than in Ellichpur. It is one of the most fertile taluks in the province, so that it was among the first to get its full quota of agriculturists. But although the causes named were sufficient to prevent any great increase in the agricultural population, no such checks existed to the increase of the non-agricultural element. The agricultural wealth of the taluk naturally attracts mercantile men, and its cotton crop provides an industry for workers in cotton and dress. At the same time, the non-agricultural element being everywhere weaker in numbers than the agricultural, the total increase of numbers in this taluk is comparatively small. The agricultural element is stronger in the Chandur, Jalgaon, Mangrul, and Darwaha taluks than elsewhere. In Chandur the chief castes are the Kunbis, Mahars, Malis, Telis, and Gonds: all of these are largely engaged in agriculture. The area under cultivation has more than doubled since 1867, the rate of revenue per acre of occupied land is only Us. 0 13a. 0p., and although the land is not equal in quality to the earlier occupied land in more fertile taluks, the number of "immigrants" from other districts enumerated in Chandur was higher than in any other taluk. With Darwaha and Mangrul the case is similar: the increase of cultivation has been large, and the revenue assessment per acre occupied is low (Rs. 0 8a. 3p. and Us. 0 7a. 8p. respectively). The bulk of the population are Kunbis, Mahars, Banjaras, Andhs, Malis, and Dhangars in the former taluk, and Kunbis, Mahars, Banjaras, and Malis in the latter. In each of these four taluks, Chandur, Jalgaon, Darwaha, and Mangrul, the number of the male population belonging to the professional, the domestic, the commercial, and the industrial classes are lower than in the province generally. Jalgaon, like Ellichpur, is a very fertile taluk. The full extent of cultivation possible was long ago nearly reached, and there has consequently been a very small increase in the cultivated area since 1867. The agricultural element then was therefore probably even stronger than at present. In this taluk, as in Akot, the number of outsiders enumerated was comparatively small, and the character of the population would appear not to have undergone much change since the last Census. The chief castes are the Kunbis, Malis, Mahars, and Baris. The birth-rate is very high, so that much of the increment of numbers since 1861 must be due to the natural increase of the population. This increase being in the main agricultural would tend to maintain the

relative proportion of agriculturists, notwithstanding a slight influx of the commercial or industrial class.

In the province generally the agricultural element will be strongest where agricultural castes are more numerous. Of castes numbering ten thousand and over, the most exclusively agricultural are the Malis, Kunbis, Wanjaras, Andhs, Kolis, and Dhangars. The total agricultural is 1,829,379: the total non-agricultural population is therefore 843,294. Class IV. contains the agricultural working population, numbering

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1,176,185. The rest of the population, with the exception of the 1,057,997 who have no occupation, may be set down as non-agricultural workers: their number is 438,491. Among agriculturists, therefore, 64.29 per cent, work for their living: in other words, about half the female sex and the whole of the adult males are actively engaged in field work. Among the non-agriculturists the per-centage of workers is only 52, the difference being due to the less frequent employment of women in non-agricultural pursuits.

#### **Classification of land.**

The total area of the province is classed as paying or not paying Government revenue, details, being given for land which is, can be, or cannot be cultivated. The amount of the payments are shown in column 6. Land of which the grazing rights are sold annually is classed as paying Government revenue, and the amounts thus realised are separately shown in column 28. The total payment to Government for occupied land is Rs. 6,323,619.

#### **Uncultivable land.**

Of Uncultivable land, part pays revenue in the shape of grazing dues; the uncultivable parts of occupied fields, known as pot-kharab, also pay revenue. That which does not pay revenue includes areas such as village sites, tanks, rivers, &c, and uncultivable land the grazing on which is not sold.

#### **Cultivable land.**

Cultivable land is shown in columns 5, 9, and 13. Of this land, part is available for cultivation; and of the part so available some is actually occupied, but kept under grass by the landholder; 915 square miles are thus held, while other land is that which, although available for cultivation, has not yet been taken up. The area of this latter portion, commonly known as cultivable waste, generally grows yearly less: in 1880-81 it was 1257.1 square miles. But

besides the cultivable land available for cultivation, these columns also include certain cultivable land which is not thus available. Details are given in columns 29.37. In every taluk except Melghat certain cultivable areas are returned as being set aside for village purposes, for free grazing, or as included in Vabul plantations. Uncultivable land assigned for the first two purposes is not separately shown. District reserved forests occur in the Wun district, and in five taluks of Akola and Amraoti; they are managed by the Deputy Commissioners in whose districts they are situate. The State forests are managed directly by the Forest Department. The largest is the Melghát State forest. The Ghatbori forest occupies portions of the Balapur, Basim, and Mehkar taluks, but its total area is less than that of the Kelapur forest. The ramnas are large downs or pasture lands reserved for grass.

Of the cultivated area, that shown in column 6 pays Government revenue if it is ordinary khalsa land, or pays a quitrent if it is inam or jagir. The land shown in column 10 (as also some of that shown in columns 8 and 9) is held by jagirdars or inamdars, who pay no rent. The total area shown in columns 6, 10, and 14 is 10,431 square miles, or nearly 59 per cent, of the whole province. Of the area cultivated, two thirds are sown with cotton and millet (jawari); of the former crop, covering 2,744 square miles, and the latter covering 4,063 square miles in 1880-81. They are cultivated in every taluk, although the area under jawari (greater millet) is greater in Chandur, Akola, and Darwha than elsewhere (being nearly 275 square miles in each taluk), and the area under cotton was greatest in Darwha, where during the past five years the cultivation of this crop has increased more than in any other taluk. The year 1880 was, however, owing to the lateness of the rains, very unfavourable for cotton. The crop third in importance is wheat, grown as a spring crop, especially in the Mekhar, Amraoti, and Daryapur taluks; in Akot also the area of this crop has increased greatly during the past five years. Of oils, gingelly is especially grown in Darwha, Kelapur, and Chandur, and castor seed in the Wun district as autumn crops; while linseed is largely sown in the Wun, Amraoti, Chandur, and Yeotmal taluks and kardi (safflower seed) in the Chikhli and Mehur taluks as spring crops. Gram was grown in every district, especially in Akola, Buldana, and Basim; bajri (lesser millet) was raised almost exclusively in Khamgaon, Chikhli, and Malkapur; of tur (pigeon pea) the bulk comes from Amraoti (especially the Chandur taluk) and from Wun; while of lac (common vechling) the bulk is grown

in the Akola and Basim districts. Of crops covering 10 square miles and upwards of cultivated land, the list is given in the Table following.



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Table showing: the Bate of the Land Revenue Demand in each District.

Districts.	Total occupied Area (Acres).	Area of Inams and Jagirs.	Oceaped Area paying ordinary Land Revenue. Col 2-3.	Land Revenue minus Quitrents of Inams, &c.	Average Rate per Occupied acre of Revenue paying land
1	2	3	4	5	6
					Rs. a. p.
Amraoti	1489117	32538	1456579	1573640	1 1 1
Akola	1464898	62062	1402836	1773159	1 4 3
Ellichpur	561926	20679	541229	883948	1 10 2
Melghat	69742	25688	44054	32774	0 11 11
Bnldana	1386192	84310	1301882	945082	0 11 7
Wun	1139343	128129	1011214	500970	0 7 11
Basim	1150091	105500	1044591	587068	0 9 0
Total	7261309	458924	6802385	6296641	0 14 10

#### Local cesses to provincial rates.

Upon every full rupee of revenue paid by each field  $1\frac{1}{4}$  annas are levied as cesses, upon fractional parts of rupee no cess is levied. One fifth of the amount thus levied forms the school cess, from which in 1880-81 Rs. 80,032 were contributed towards a total Government expenditure of Rs. 224,496 on educational establishments in Berar. The remaining four fifths form a cess for the pay of village watchmen, inamdars, whether paying quitrent or not, pay cess on the entire assessment of each field in the same manner as Khalsa tenants; but to jagirdars, isaradars, or other holders of estates or villages, the rules regarding cesses do not apply. In the Akola district, moreover, the rate at which the second (or jaglia) cess is collected varies from village to village, a uniform rate not having as yet been introduced.

#### 440. Rent of land.

For rent as distinguished from revenue no returns are kept, the system of settlement being rayatwahi. Each occupant of land registered on the Government returns stands to the Government in nearly the same relation as a zamindar in the North-West Provinces, the patel being the lumberdar. Each registered occupant is at liberty to sublet his land, but any such arrangement is private, and finds no place in the revenue records. Columns 19 and 25 of this statement are therefore blank. But the following extract from the Commissioner's Revenue Administration Report for 1880-81 gives some information on this point:—

Inquiries were instituted during the year with a view to obtain further information regarding the amount at which land is leased for money. The result is as under:—

District.	Taluk.	No. of Fields rented.	Area.	Assessment.	Rental.	Assessment Rate.	Rental per Acre.	Government Demand per cent, to Rack Rent
						Rs. a. p.	Rs. a. p.	
Amraoti	Amraoti	255	3892	5884	25815	1 8 2	6 3 1	23.2
	Morsi	213	2883	3817	7966	1 5 2	2 12 2	48.1
	Chandur	244	3816	3932	8559	1 0 5	2 3 10	45.8
Akola	Akok	353	5622	8949	20743	1 9 5	3 11 0	43.14
	Akot	473	4978	8955	29604	1 12 9	5 15 2	30.24
	Balapar	398	4750	5575	13229	1 2 9	2 12 6	42.14
	Khamgaon	208	2711	2491	7973	0 14 8	2 15 5	31.34
	Jalgaon	267	3001	8980	11580	1 5 2	2 13 8	34.87
Ellichpor	Ellichpar	462	5050	8125	16185	1 2 9	3 3 3	50.2
	Dwyapur	485	6860	11350	62148	1 10 5	9 0 11	18.9
	Melghat	228	2382	1146	1671	0 6 4	0 11 2	68.5



Buldana	Chikhli	210	4320	2607	4768	0 9 10	1 1 7	54.6
	Malkapor	452	5481	6809	15400	1 3 10	2 12 11	44.2
	Mebkar	298	6197	4727	8620	0 12 2	1 6 3	54.8
Wun	Yeotmal	226	4509	2209	8899	0 7 9	0 13 10	56.6
	Wun	426	7142	4184	7185	0 9 3	1 0 1	57.5
	Darwaha	79	1498	853	1185	0 9 1	0 12 7	71.9
	Kelapor	211	4568	1709	3591	0 5 11	0 12 6	47.5

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The results in Amraoti taluk are said by the Deputy Commissioner to be very curious. the rents, run from Rs. 10 for 18 acres to Rs. 1,050 for 31 and 36 guntas. In the other two taluks the rent is under Rs. 3 per acre.) The Deputy Commissioner has been able to obtain information from only three of his taluks. In the Akola district the differences are very considerable, and the Deputy Commissioner reports that equal differences may be found between villages in the same taluk, and adds that the assessment made by the survey must be very often wrong.

In the Ellichpur district the inquiry was made in 50 villages of taluks, Ellichpur and Daryapur, and in 28 villages of Melghat. The rent per acre paid in Daryapur taluk is highest in the province, being Es. 9 0 11, and the Government demand only equals 18.2 per cent, of the rackrent. In the Buldana district the inquiry extended over 140 villages, and the result shows that fields sublet were let on an average for double the Government fixed rental.

In the Wun District the information was collected from 212 villages. The rate at which the land was privately leased was much the same as when alienated by the collector in execution of decrees of civil courts.

772. From the Burmah report I extract the following remarks:

—

The agricultural population of the province has generally been understated. Accord- ing to the Census schedules, the total number of persons, men, women, and children, dependent mainly on agriculture for their support is 2,562,070, or 68.56 of the whole population.

The area of the province, as has been already mentioned, is

87,220 square miles, and of this extensive area 36,719 square miles, or 23,500,160 acres, are cultivable, 5,546 square miles, or 3,549,440 acres, are already under cultivation, and the remainder, 44,955 square miles, are unculturable waste or forest land.,

In 1872 the cultivated land comprised 3,401 square miles, or 2,176,640 acres. There has thus been an increase in the past 8½ years of 2,145 square miles, or 1,372,800 acres, or 63 per cent, on the area reclaimed at the time of the previous Census. At present only 13d: per cent, of the land which can be used for agricultural purposes is so used, but annually the acreage is being greatly extended. By far the greater portion of the cultivated area, namely, 3,101,811 acres (87 per cent.) produces rice. Gardens occupy 182,938 acres, miscellaneous cultivation 94,362 acres, and toungya (jhoom), or erratic high land cultivation, accounts for 106,259 acres. The occupation tables show that there are altogether 1,142,952 males and females, or 30.6 per cent, of the total population engaged in working on the land and gathering its produce in various ways. Many are children, no doubt, but the figures give us .32 as the average number of persons employed on an acre of land, that is to say, one person is required for every 3.1 acres.

The average acreage of a holding is not given by the Census returns, but from other sources of information it appears to vary from about 5 acres in the Prome district to about 35 acres in Hanthawaddy.

Taking (the whole agricultural population, 2,562,070 souls, we get 10 acres of cultivated land, supporting 7.2 persons.

The average incidence of land revenue per head of the agricultural population is Es.2 11a.10p.

773. No observations, except such as have been extracted from the several provincial reports, have been made in the preceding pages in regard to the trades and occupations followed by females. In the case only of Burmah have the remarks in connexion with this part of the topic of occupations been taken out in full, and it has been explained briefly why Burmah has thus been exceptionally treated. Vol. II., however, contains statements giving the figures for the occupations of females as well as for

those of males. These figures are so extremely incorrect that it has not been considered desirable to take any special notice of them. The statistics in regard to this part of the inquiries made at the Census have been tabulated in the shape in which the provincial reports and returns present them to view. There are, however, so many cases in which the women of the family have been entered in the enumerators' schedules as following the same trade as the male head of the family that these figures lose all claim to any value. Moreover, for two thirds of the entire female population no statistics of occupations have been given, 86,135,617 females having been returned as of no stated occupation. More than 24 millions of the remaining 38 millions are returned as agriculturists and labourers. No reliance whatever can be placed upon any of the figures relating to the occupations of the females, except, perhaps, in the case of Burmah.

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## CHAPTER XIV.

### MOVEMENT OF THE POPULATION.

774. The only statement with which I have not dealt in the preceding chapters is Table II. showing the movement of the population. A. reference to that table (*see* page 6 of Vol. II.) shows that in a period not in any instance exceeding 14 years, and for the most part short of that and averaging nine years a population of 206,499,611 has increased by 14,154,634 or at the rate of 6.85 per cent. This rate at increase in a period of 13 years indicates an annual addition to the population .53 per cent., or .76 per cent, if the term be taken as nine years. If, however, the figures for the various provinces can be relied upon, the movement of the population has not been in any way uniform. In three out of the 19 cases where the movement of the population has been traced the numbers have, diminished instead of increased; and in the 16 cases where the population has increased the rate of increase varies from 1 to no less than 63 per cent. The provinces and states where the movement of the population can be traced, show the following results:—

Central Provinces, Feudatory States	62.88 per cent in 9 years
Burmah	36.02 per cent in 9 years
Central Provinces, British Territory	20.37 per cent in 9 years
Berar	19.98 per cent in 14 years
Assam	18.34 per cent in 9 years
Ajmere	16.24 per cent in 14 years
North-West Provinces, Feudatory States	16.13 per cent in 9 years
Bengal	10.89 per cent in 9 years
Baroda	9.00 per cent in 9 years
Punjáb, British Territory	7.05 per cent in 13 years
North-West Provinces, British Territory	6.05 per cent in 9 years
Coorg	5.94 per cent in 10 years
Travancore	3.99 per cent in 6 years
Bombay, Feudatory States	2.05 per cent in 9 years
Oudh	1.48 per cent in 12 years
Bombay, British Territory	1.03 per cent in 9 years

So far the movement of the population has been on the side of increase. In the following, three cases, however, the movement has been the other way:—

Mysore a decrease of	17.19 per cent in 10 years
Madras "	1.35 " 10
Cochin "	0.14 " 10

775. The annual increase has averaged for each province as follows:—

Central Provinces, Feudatory States	6.99 per cent
Burmah	4.00 "
Central Provinces, British Territory	2.26 "
Assam	2.04 "

North-West Provinces, Feudatory States	1.79 "
Berar	1.43 "
Bengal	1.21 "
Ajmere	1.16 "
Baroda	1.00 "
North-West Provinces, British Territory	.67 "
Travancore	.66 "
Coorg	.59 "
Punjab, British Territory	.54 "
Bombay, Feudatory States	.23 "
Oudh	.12 "

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Subjoined I give the annual decrease in the three cases already quoted:—

Mvsore	1.72 per cent.
Madras	.13 „
Cochin	.02 „

776. Thus we have the apparent extraordinary contrast of the Feudatory States of the Central Provinces increasing at the rate of 7 per cent, per annum, while in Mysore there has been a decrease of 1.72 per cent, per annum. This is the more remarkable as the population of the British territories of the Central Provinces, according to the Census returns, has during the same interval of time increased only 2.26 per cent, per annum. This contrast, however, is only apparent, existing in the figures and not in the facts. The defective nature of the enumeration of 1872 in the Feudatory States is the cause of this great apparent increase of the population; and the extent of the inaccuracy is illustrated by the following case, quoted from page 21 of Vol. II. of the Central Provinces Report:—

"The Zemindari of Chapa returned a population of 2,615 souls in 1872, though at the settlement (*i.e.*, at a time shortly preceding the enumeration) it was believed to contain 18,666 inhabitants, and though the village of Chapa itself was known to be one of the most important and flourishing in the whole district. The Census of 1881 shows the population is 23,769."

The marked increase everywhere in the case of the Feudatory States renders it absolutely certain that the figures in 1872 were defective and that the population was not correctly enumerated. It will be found also that in other instances than the Feudatory States of the Central Provinces, the variations in the movement of the population which are so conspicuous when the annual increments are contrasted, as they are in the figures above, are due less to real increase of the population than to other circumstances. In some cases undoubtedly the increase is real; for instance, in Burmah, where there has been a large addition to the population produced by immigration to that province. So possibly in Assam, where the numbers of the people are continually being added to by emigration from the neighbouring countries.

But in the Central Provinces, British Territory, there can be no doubt that there was a similar understatement of the population in 1872, though not so great as was apparent in the Feudatory States, under the same administration.

777. The same may be said of the great apparent increase in the population of the Feudatory States of the North-West Provinces; and in the British Territory, North-West Province, there was grave understatement of the population in 1872. Mr. White in his remarks on this subject at pages 21, *et seq.*, goes very thoroughly into this question, and gives very good reasons for the conclusion at which he arrives, that the population of the North-West Provinces has not increased and may have decreased. Amongst other proofs of the defective nature of the previous enumeration in the North-West Provinces to which he refers, is the very marked difference in the movement of the two sexes. The male population has increased 647,864 on 16,414,037, and the female population 1,239,317 on 15,659,227; that is, the male population has increased 3.95 per cent., while the female population has increased 8.99 per cent.

778. This proof of defect in preceding enumerations is almost universal, and is not confined to the North-West Provinces. In the accompanying abstract the increases and decreases in the various provinces are given on the population as returned by the Census of 1881 compared with the population as shown in the last preceding enumeration. These figures are shown in the form of per-centages for both sexes and for the two sexes separately. In the first three columns the actual increment or decrement, during the time that has elapsed between the two enumerations, is given; but as the enumerations in different provinces have occurred at varying dates, and the time intervening is not identical in every case, the three last columns have been added, which show the actual annual per-centage of increase or decrease for the entire population, and for either sex in every province.



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## Abstract XC.

Per-centage of Increase or Decrease of the Population on a comparison of the present and the preceding Census in each Province.

Provinces.	Total Increase per Cent			Annual Increase per Cent		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Central Provinces. Feudatory States	63	62	64	7	7	7.11
Burmah	36	39	23	4	4	2.57
Central Provinces, British Territory	20	19	21	2	2	2.39
Berar	20	20	20	1	1	1.44
Assam	18	18	19	2	2	2.11
Ajmere	16	17	15	1	1	1.08
North-West Provinces, Feudatory States	16	14	19	2	2	2.09
Bengal	11	10	11	1	1	1.26
Baroda	9	7.48	11	1	1	1.19
Punjab, British Territory	7.05	6.42	8	1	0	0.60
North-West Provinces, British Territory	6.05	3.95	9	1	0	1.00
Coorg	5.94	6.34	5	1	1	0.54
Travancore	3.99	4.22	4	1	1	0.60
Bombay, Feudatory States	2.05	0.53	4	0	0	0.41
Oudh	1.48	0.49	3	0	0	0.21
		Decrease.			Decrease.	
Bombay, British Territory	1.03	0.29	2	0.11	0	0.18
		Decrease per cent.				
Mysore	17.19	17.74	17	2	2	1.66
	Decrease.	Decrease.	Increase.	Decrease.	Decrease.	Increase.
Madras	1.35	2.85	0.16	0.13	0.28	0.01
	Decrease.					
Cochin	0.14	0.18	0.09	0.02	0.03	0.001

779. In 15 out of the 19 cases shown, there has been a perceptible difference in the increase of females as compared with the increase of males, and the only cases where the increase in the number of the males has been greater than that amongst the females are—

Burmah	430 against 257
Ajmere	123 " 108
Travancore	70 " 63

Both in Burmah and in Coorg the course of immigration will probably account for the difference thus perceptible. In Burmah, 1,612,824 out of 1,991,005 males were home-born, but of the females (1,745,766) 1,582,204 were home-born. If we deduct the excess of male immigrants as compared with female immigrants from the increase in the male population of Burmah, we find the actual addition to the male population will be 23.75 instead of being 38.70, in the period of nine years that intervened between the last and the present Census. This is almost identical with the per-centage figure (23.09) denoting the increase of females in Burmah during that time.

In Coorg there are 53,235 males out of 100,439 who were home-born. Of the females (77,863) 50,202 were home-born. If we deduct the excess of male immigrants, 19,543, Coorg, instead of showing an increase of its male population, will show a decrease of 14.35 per cent.

In Ajmere the females in 1872 were evidently understated. In Travancore there may have been understatement, but not to the same extent.

780. The prolonged actuarial inquiry that has been made into the age figures has led Mr. Hardy to conclude that the normal rate of increase may be taken for—

Bengal as	.8 per cent. per annum
Madras as	.8 " "

Bombay as	.8	"	"
Punjab as	.6	"	"
North-West Provinces as	.32	"	"

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781. If this is correct, and it is more likely to be accurate than the rates given by a mere comparison of figures, some of which are undoubtedly, erroneous, it. Would seem, judging by the Census figures of the two periods, that Bengal in the preceding Census had shortcounted its population by 2,169,565; that the North-West Provinces had similarly undercounted its people by close on a million; that Madras, on the other hand, if its figures were correct in 1871, should have had, in 1881, 34,207,719 instead of 31,170,631; and Bombay, 17,390,010 instead of 16,454,414. Similarly, if the Madras rate of increase is applicable to the Mysore State, which adjoins the Madras district on three Bides, the population of the latter country should have been 5,474,678 instead of 4,186,188. If the calculation is accurate, the differences observable in these last three cases would show the number which the population had lost either by extra deaths or by a defective birth-rate, or by both combined, that is, in so many words; by famine, or by disease prevailing beyond the ordinary limits, and represent a loss in Madras of 3,037,088; in Bombay of 935,596, and in Mysore of 1,288,490.

The calculations in Abstract XCI. for Madras, Bombay, and Mysore give the figures for the population in each case at each succeeding year, allowing for the additions occurring annually in the. three populations. They are made on Mr. Hardy's rates of increase.

Abstract XCI.

	MYSORE	MADRAS	BOMBAY
	Increasing annually at 8 per Mille between 1871 and 1881.	Increasing annually at 8 per Mille between 1871 and 1881.	Increasing annually at 8 per Mille between 1872 and 1881.
Population at preceding Census	5055412	31597872	16285636
„ 1st year succeeding	5055854	31850654	16315916
„ 2nd „	5136620	32095457	16446444
„ 3rd „	5177712	32351950	16578014
„ 4th „	5219134	32610762	16710638
„ 5th „	5260851	32871648	16844322
„ 6th „	5302938	33134621	16979276
„ 7th „	5345362	33399697	17115074
„ 8th „	5388124	33666895	17251994
„ 9th „	5431229	33936229	17390010
„ 10th „	5474678	34207719	

782. There can be little doubt that the great decrease in the Mysore population—a decrease not only upon the estimated figures, but on the actual figures as recorded at the two enumerations—can be largely, if not entirely, traced to the effects of the famine of 1877-78.

783. Unfortunately, the local knowledge which would have illustrated the Census figures in connexion with this subject is wanting; as no Census report for the Mysore State has yet been published. The districts in Mysore which suffered most in the calamity of 1877 are described to me by Major Cunningham, who is employed in the Mysore administration, and who has been good enough to give me a brief note on the subject, as Tumkur, Kolar, Hassan, Chittaldroog, and Bangalore. In these districts the famine is said to have been most severe. In Mysore and Kadur it was more moderate, and in the remaining district of Shimoga slight. Major Cunningham writes: "It must be remembered the whole province was acutely affected by famine. In the districts of Shimoga, Kadur, Mysore, and Hassan there are tracts of what is locally called 'Malwad' country covered more or less with forest, well watered, and close to the western Ghats, these being under the immediate influence of the south-western monsoon. In these tracts the crops did not fail, or only partially failed; prides rose enormously, and the well-to-do cultivator profited by the hardness of the times. But still the influx of starving and diseased paupers, the high price of necessaries, and the general unhealthiness of the time told greatly upon the population, especially the poor of those Malwad tracts. Further, each of these districts has more or less 'plain' country, where the full effects of famine were as acutely felt as in any part

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of the province. It is to be expected then that the vital statistics-of these districts will show the effects famine and that those effects will be more marked according as the district has. a greater proportion of plain country incorporated in it." Mr. Elliott placed the difference in border of the severity of the famine ranking them thus—

Tumkúr	Tumkur †
Chitaldroog	Chitaldroog
Bangalore	Kolar
Kolar	Hassan
Hassan	Bangalore
Kadur	Mysore
Mysore	Kadur
Shimoga	Shimoga

Opposite this list I have written the districts in the order of per-centage of decrease in the population as shown by the Census of 1881. The order scarcely differs. Major Cunningham notes regarding the better position taken by Bangalore, according to the Census of 1881, in contrast with Mr. Elliott's estimate, that it is one which might be anticipated from the more favourable situation of Bangalore, with its large towns, its railways, and its public works, giving it, as they must, a quicker recuperative power than the other districts of the state possess.

784. In the following statement the figures are given for these eight districts, and the extent to which they have been affected by famine, so far as that can be judged by a comparison of the Census of 1871 with that of 1881 will be readily perceived.

#### Abstract XCII.

	Province.	Number of the Population		Actual Decrease.	Per-centage of Decrease.
		1881	1871		
Famine, intense	Bangalore	669139	828354	159215	19.22
	Hassan	535806	668417	132611	19.80
	Kolar	461129	618954	157825	25.50
	Chitaldroog	376310	531360	155050	29.18
	Tumkiir	413183	632239	219056	34.65
		<b>2455567</b>	<b>3279324</b>	<b>823757</b>	<b>25.12</b>
Famine, moderate	Mysore	902566	943187	40621	4.31
	Kadur	328327	333925	5598	1.67
		<b>1230893</b>	<b>1277112</b>	<b>46219</b>	<b>3.62</b>
				Increase.	Per-centage of Increase.
Famine, slight	Shimoga	499728	498976	752	0.15

785. The following figures are further proof, if proof was wanted, of the severity of the famine in the Mysore districts. They indicate the per-centage of children in the first five years of life on the total population.

Tumkúr	7.43	Kadur	9.68
Chitaldroog	7.99	Hassan	9.77
Kolar	8.41	Mysore	10.59
Bangalore	9.40	Shimoga	10.87

In the first four cases these figures entirely confirm the belief as to the intensity of the famine-in the four districts named.

786. The effects of the famine in Madras are noticed at some length in the following remarks Extracted from Mr, McIver's Report of the Madras Census of 1881:

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**Actual decrease** "In February 1881 the total population (including that of the State of Pudukota but excluding Bhadráchalam and Rekapalle in the Godavari district) was 31,134,975; in November 1871 it was 31,597,872, showing a decrease in 9¼ years of 462,897 or 1.46 per cent.

**Its significance and cause of decrease.**

This fact is the most significant in this report, and is the key note of half the inferences deducible from all these returns. It is the stamp of the famine, and it marks the record on every page. The result of the Census\* in this respect, although abnormal in a country which is not over-populated, and which possesses more than 22,000,000 acres of culturable but uncultivated land, was not unexpected. Making allowance for a Census fuller and more accurate than that which preceded it, the population is slightly above what was anticipated from the partial Census made in 1878 for the purpose of the famine report. The decrease is, beyond dispute, due to the famine of 1876-1878.

**Omissions in 1871 census.** "Reference has been made to the points to be kept in view in comparing the results of the present Census with those of 1871. There is good ground, to believe that the return of females throughout the Presidency, and notably in the northern districts, has been much fuller on this occasion, and that nearly half a million females were left out of the last Census. In all the three northernmost districts there were more males than females returned in 1871, and in the hill tracts the former outnumbered the latter by 24 per cent. This time there are altogether more females in the three districts, and even in the hill tracts the males exceed the females by only 7 per cent. The total increase (on the same area, as in 1871) in these three districts, including the hill tracts, has been nearly 14 per cent. The present returns also suggest that in the hill tracts the men were understated in 1871. Mr. Stokes in one calculation makes the omission of females to be

little more than 100,000; but as the figures for the three northern districts alone show an omission of more than this number, the figures arrived at roughly are adhered to.

**Estimated decrease allowing for 1871 omission.** "Assuming that 488,800 females and 359,779 males floating population were omitted from the Census of 1871, and deducting from the figures for 1881 some 35,000 inhabitants of new territory annexed to Gódávári in 1874, we should have the whole falling off of the population at 1,310,000 or  $1\frac{1}{3}$  millions."

**Reasons for believing the population is ordinarily a progressive one.**

Dr. Cornish, in his report printed in Appendix B. to the "Review of the Madras Famine, 1876-1878," contends that the population of the Madras Presidency is ordinarily a progressive one. The following extract from his singularly able paper gives the grounds on which he bases this not unreasonable proposition:—

"It is quite clear (from the quinquennial Census) that in the space of 20 years our population grew from 23 to  $31\frac{1}{2}$  millions, or in the ratio of 35.8 per cent.

"Now the addition of  $1\frac{1}{2}$  cent, annual increment for a period of 20 years would only give 30 per cent, increment from 1851 to 1871; but we see that, after allowing for uncounted population in 1851 to 1871, the actual increment in 20 years was in excess of  $1\frac{1}{2}$  per cent., being, in fact, 35.8 per cent, against 30 per cent.

"But besides the known growth of population in the 20 years from 1851 to 1871, there is the collateral testimony afforded by the public revenue of steady increase in prosperity during the same period.

"The following abstract shows the growth of revenue:—

	Rs.
1856-57	48800934
1861-62	61372399
1866-67	65266085
1871-72	71255819

“From 1856-57 to 1871-72 the land revenue of the country had increased from 375 lakhs of rupees to 443 lakhs, or in the proportion of 18 per cent, in 15 years. This great fact does not bear out the view entertained by the Honourable Sir Michael Kennedy that the limits of cultivation had been reached in 1871. The abkari revenue rose in the same period from 23 lakhs to 57 lakhs; the customs



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revenue from 15 to 31 lakhs; salt from 54 lakhs to 130 lakhs; stamps from 7 lakhs to 39 lakhs. The remarkable thing in regard to the revenue of the country during this period was that it increased faster than population. We have already seen that the population increased 35'8 per cent, in 20 years, but here we have an instance of the gross revenue of the country increasing 58 per cent, in 15 years, a rate of progress hardly surpassed by any country in the world.

"If this unexampled tide of prosperity reached its acme about the year 1871, and from that time population and revenue, without obvious cause, has ceased to grow, the fact would be unique in the history of nations. I have not by me the materials for a review of the progress of the public revenue since 1871, but the facts are at the disposal of Government in the annual reports of the Board of Revenue, and I venture to affirm that they afford no support to the theory that the Madras Presidency was stationary or retrograding in prosperity and population before the great calamity of the famine fell on the people. In addition to the public revenue, it must be noted that of recent years about 35 lakhs are raised annually for municipal and local expenditure."

### **Normal rate of increase.**

Dr. Cornish roughly estimates the normal annual rate of increase as 1.5 per cent., and, on the basis of this and the partial Census taken in 1878, takes the loss by famine to have been 3¼ millions. His figures do not profess to be more than a rough estimate. 1½ per cent, would be a dangerously high figure to assume. It would, in the 20 years referred to, have given an increase of 34.69 per cent., instead of 30 per cent, as stated in the above quotation. Besides the increase at each succeeding Census was no doubt in part to improving enumeration. Dr. Cornish points this out in one particular at page 11 of his Report on the Census of 1871. Mr. Stokes, proceeding by a more exact method, also based upon the quinquennial Censuses carried out since 1851-52, finds the normal annual rate of increase at 7.95 per mille, or 0.795 per cent., *i. e.*, about half the rate assumed by Dr. Cornish. Mr. Stokes has been careful not to over-estimate, and it is probable that if he has erred at all it has been in the opposite direction. An examination of the age returns suggests that the rate of progress between 1856—1876 was a good deal higher than 0.795 per cent. But taking Mr. Stokes' figures as correct, we find that the population of 1871, as actually censused, would ordinarily increased in 9¼ years from 31,597,872 to 33,999,562, and instead of this figure it is returned 31,170,631, giving a loss of 2,828,931, or 8 1/3 per cent., due to famine.

### **Estimated loss allowing for normal increase.**

To show the estimated decrease even more approximately, we should allow, on the one hand, for the estimated deficiency in the return of females and of floating population in 1871, and for the population of new territory, and, on the other hand, for the estimated loss by balance of emigration and immigration. The figures, as shown below, give an estimated loss in 1881 of 3,551,414, or 10'17 per cent, on the population of 1881, as it would have been but for the famine:—

Population censused in 1871	31597872	
Add females uncounted	488800	
Floating population (males) uncounted	359779	
Corrected population in 1871	32446451	
Estimated increasement at 0.795 per cent for 9¼ years	2466181	
Estimated population in 1881		34192632
Population censused in 1881	31170631	
Deduct population of new territory	35656	
	31134975	
Add balance to emigration and immigration	226243	
Corrected population for 1881		31361218
Difference		3551414

This, then, is probably the nearest we can get to the loss inflicted by the 1876-78 famine — 3¼ millions of people missing in 1881. The figures as they stand are terrible

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enough, but when it is remembered that the loss occurs almost wholly in a portion of the Presidency—in a group of districts whose people should now have numbered 14½ millions and actually number under 12 millions—the total deficit is even more significant. It means that famine, whether by deaths from sheer starvation or from starvation induced disease, by lost fertility or by enforced migration, has reduced the present population of the famine zone by nearly 18 per cent.

#### **Estimated population in 1876.**

from the age tables it seems clear that in 1871 there was an abnormally high birth-rate, and that this continued down to 1876. There is little doubt that at this period the population was increasing a good deal faster than at the normal rate. But assuming the normal rate—accepting the defective return of 1871 and deducting the estimated loss by emigration—the population in 1876 would have reached 32,761,093 or 1,626,118 more than it is found to be in 1881.

In 1881, therefore, there is a loss of 1.46 per cent, on the actuals of 1871, of 5 per cent, on the estimate of 1876. and of 10.17 per cent, on what there ought to have been in 1881 even if the population had not been increasing at an abnormal rate.

#### **Check to progress not confined to famine zone.**

In examining the age tables we find very distinctly that the scarcity affected the population, not only by a heavy mortality but by checking birth; and we find clear signs that in 1881 the enfeebled population was recovering itself and that the birth-rate was gradually rising towards its former figure. The abnormal loss of population on what it was—that is to say, the effects of famine mortality—may be taken to have been confined to the famine districts. The loss in population, on what it ought to have been, is not confined to the famine zone. Throughout the Presidency the

famine told on supply and on prices. In some so-called non-famine districts the famine pressure was severe. In parts of these districts there were failure of monsoons and of crops, relief works, and famine camps; in others there was severe distress. In all there were high prices and scarcity. These conditions, therefore, would affect, and did affect, the population. They did not perhaps (except to a small degree) lead to an abnormal mortality in those districts, but they put an effective check on rapid reproduction. It may safely be accepted that when food is scarce there are fewer births; whether this is exclusively the result of prudence, and whether that prudence is deliberate or instinctive it is not here necessary to inquire. It remains stamped on the age tables that in 1876-78 very much fewer children were begotten throughout the Presidency than in previous or subsequent years, and that this is true of the so-called non-famine districts, although to an obviously slighter extent than of the famine districts. The result is that, although the non-famine districts show an increased population, they do not show such an increase as, allowing for improved enumeration, they would have shown had there been no famine in 1876-78.

In the non-famine districts the population has increased by 1,288,430, or 7.19 per cent., that is to say, within 29,907, or 0.16 per cent., of what might have been expected at the normal rate of increase. In the famine districts, including Pudukóta, the actual loss has been 1,751,327 on a population of 13,684,510, or nearly 13 per cent, on the previous Census, and the population is 2,608,437, or nearly 18 per cent, below what it ought to have reached in 1881.

787. The following remarks by Mr. White in regard to the movement of the population in the North-Western Provinces are of interest:—

"We find that the population of Oudh at the previous Census was over-estimated relatively to that of the North-Western Provinces, but to what extent we cannot ascertain. In the central tract, consisting of the Lucknow division and the two districts, Rae Bareli and Sultanpur, the decrease of nearly 8 per cent, must be an indication of a real loss. It cannot be ascribed to the over-estimate of the previous Census, because that is a condition which would affect the province generally; but we have here a well-defined tract showing a decrease, while another shows an increase. There must consequently have been some condition especially

affecting the population of these districts. Such a condition we find in the drought of 1878 and the fever of 1879, from which this central tract suffered especially. That the population of these districts was thus especially affected we find from the smaller proportion of children living of the years of birth, 1878 and 1879. There can therefore be no doubt that the population of this tract actually has diminished by somewhere about 8 per cent, owing to the effects of those two fatal years.

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"The terrible effect of these two years may be shown more clearly by the following consideration. The rate of increase in the Fyzabad district is 3.8, that in Partab-garh 5.5. If we assume that the central tract in question would have increased by about 4 per cent, but for the mortality of 1878-79, then the male population of 1869 should have increased from 2,488,156 to 2,587,682 at the present Census. The number enumerated was only 2,292,084, which is 295,598 less. Thus these fatal years would appear to have caused a loss to the population of these five districts of nearly 300,000 males.

"Omitting the Benares Division, the following shows the per-centages of increase and decrease, calculated as usual on the male figures only for the population of the remaining districts of the North-Western Provinces, as shown by a comparison of the returns of the present and previous Census:—

INCREASE		DECREASE	
	Per cent.		Per cent
Dehra	22.2	Muttra	14.6
Lalitpur	16.2	Sháhjahánpur	10.1
Almora	12.7	Pilibhít	9.4
Jaunpur	12.0	Agra	9.1
Tarai	10.4	Etah	8.4
Grarhwál	9.6	Hamírpur	5.9
Saháranpur	9.4	Aligarh.	4.5
Muzaffarnagar	9.0	Budaon	3.3
Etáwah.	6.8	Bijnor	3.1
Mainpuri	3.5	Farukhabad	1.6
Allahabad	3.5	Bánda	1.5
Jhánsi	3.1	Bulandshahr	0.4
Meerut	3.7	Jalaun	0.2
Moradabad	2.2		
Gawnpore	1.5		
Bareilly	1.0		
Fatehpur	0.6		
Total	5.41	Total	5.71

"The male population of the 17 districts where the increase occurred amounted at the Census of 1872 to 6,548,032, This has increased by 354,294, or 5.4 per cent. The males of the 13 districts which have lost population numbered 5,553,026, and have diminished by 317,064, or 5.7 per cent. The gross increase in these 30 districts amounts to only 0.308 per cent, on 12,101,058 males at the last Census.

"The decrease has occurred in three tolerably well-defined areas:—

"(1.) North-western Rohilkhand and the southern tahsils of the Meerut district.

"(2.) The central Doab and eastern Rohilkhand.

"(3.) A tract from Jalaun and Bánda stretching to the north-east across the Ganges to Bara Banki.

"The first tract includes the whole of the Bijnor district except tahsíl Nagina, the adjacent tahsils of Amroha, Thákurdwára, and Moradabad in the district of Moradabad. From the Básta tahsíl of the Bijnor district it crosses the Granges and includes the Gháziabad and Hápur tahsils of the Meerut district. The second tract includes the whole of Pilibhít district except tahsíl Puranpur, the whole of Sháhjahánpur, and all Budaon except the Bisauli tahsíl. It crosses the Granges and includes all Farukhabad except Tirwa, all Etah, Agra and Muttra, and the Khurja tahsíl of Bulandshahr. The population of this central tract has decreased more than that of either of the others. The last tract begins from Bara Banki on the north-east, includes the five central districts of Oudh, crosses the Granges, including the Jajmau, Ghátampur, and Bhognipur tahsís of Cawnpore, all Fatehpur except tahsils Fatehpur and Hatgáon, all Hamírpur and Bánda except tahsils Ráth, Kulpahar, Bánda, and Badausa, the Jalaun and Atta tahsils of Jalaun, and the Bara tahsíl of Allahabad.

"If these three tracts be marked out on the map each will be found to spread out in a continuous area. No single tahsíl in the provinces has lost in population which is not connected with these tracts. Were this decrease due to irregularities in the

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former Census, the tahsils in which it occurs would be found scattered over the province without this contiguity. We find, however, that the lines of connexion are geographical, not checked by district or even provincial limits; thus any local carelessness in the previous enumeration will not suffice to explain this phenomenon. There can, I think, be no doubt that the real explanation is to be found in the drought of 1878 and the epidemic fever of 1879. All the district officers concur in attributing the diminished population of their districts to this cause.

"As already pointed out, the death-rates of one district cannot safely be compared with those of another, because the accuracy of the reports has hitherto depended much on the idiosyncrasies of district officers. Taking, however, a group of districts, we may compare the rates on the assumption that the rate of omission will be equal. The mean death-rate given by the mortality returns for the two years 1878-79 in the 13 districts where the *decrease* occurs is 55.07; in the other 17 districts in question it is only 38.9. Again, the scarcity of 1878 was caused by the failure of the rains in the preceding year. In the tract where the population has diminished, the mean rainfall of June—September was 6.9 inches; in the other districts it was 9.9 inches. The latter tract has also a slight advantage in the number of male children surviving from the births of 1878, viz., 1.91 per cent, on the total males.

"We find, then, that in order to estimate the movement of the population in these provinces, we must first set aside entirely the Benares Division, in which the previous Census was so extremely inaccurate. A comparison of the figures for the rest of the province shows that both in the North-Western Provinces and Oudh there are well-defined areas of increase and decrease. The previous Census of the 12 districts of Oudh was taken on the 1st February 1869: that of the North-Western Provinces on the 18th January 1872. In the one case, therefore, an interval of 12 years and a fraction, and in the other of 9 years and a fraction has elapsed between the previous and present Census. Omitting the fractions as unimportant, we have the following statement, the mean annual rates of variation of the males in the areas of increase and decrease respectively:—

	Male Population in Area of Increase			Male Population in Area of Decrease		
	Previous Census.	Present Census.	Annual Rate of Increase per cent.	Previous Census.	Present Census.	Annual Rate of Decrease per cent.
North-West Provinces	6548032	6902326	0.572	5553026	5235962	0.655
Oudh	3334713	3559571	0.545	2488156	2292084	0.686

"The rate of increase and decrease has therefore been almost identical in each part of the united province.

"Taking now the whole of Oudh and of the North-Western Provinces without the Benares Division, we have the following:—

	Previous Census.	Present Census.	Annual Rate of Increase per cent.
North-West Provinces	12101058	12138288	0.034
Oudh	5822869	5851655	0.041

"The movement of the population in the North-Western Provinces and in Oudh, as indicated by the differences between the present and previous Census, has been almost precisely the same. The districts of Oudh so closely resemble those of the North-Western Provinces in all points material to the progress of the population that such a result as this was to be expected. The coincidence of the results in the areas of increase and decrease and in the country generally suggests that,



different as were the methods of the two previous Censuses in the North-Western Provinces and Oudh, their accuracy as measured by the present Census was almost the same. The rate

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of omissions at the previous Census of Oudh was probably considerably greater than in the North-Western Provinces without the Benares Division, but the omissions "were compensated by the double counting of absentees already alluded to.

"It is proved that there has been a decrease of the population throughout a large area of the province. But are we justified in assuming that there has been any actual increase in the province generally, or even in the portion we have called the area of increase? In Oudh the increase in the 12 years has been five per thousand: where, at the previous Census, 1,000 persons were counted, on the present occasion we counted 1,005. In the North-Western Provinces (without the Benares Division) the increase in nine years has been three in a thousand: where, at the previous Census, we counted 1,000 persons, we have now counted 1,003. If, now, we consider the careful preparation for the present enumeration and the laborious checking to which the schedules were subjected, and compare this with the manner in which the operation was carried out the previous Censuses, we may, I think, fairly suspect that this very small increase of from three to five in a thousand is due to the more accurate counting. The facts of the relative proportions of the sexes at the present and previous Census, and the great negligence with which the previous enumeration was effected in the Benares Division generally, afford strong confirmation of this view. I think, therefore, the comparison tends to show that the population has not increased, and may have decreased.

"Within the area of increase in Oudh and the North-Western Provinces the increment is equivalent to a rate of 67 and 54 per mille respectively. The coincidence of the rates calculated on the two independent Censuses of Oudh and the North-Western Provinces raises a presumption that some increase has actually taken place, though probably less than the figures show: the

annual rates of increase, 5.72 per mille for North-Western Provinces, and 5.45 per mille for Oudh, are the limits of the possible increase. This rate of increase corresponds very closely with that of the so-called stationary population of France during the four years which intervened between the Census of 1872 and 1876, viz., 5.5 per mille annually. Taking, therefore, the areas of increase only, we find a rate of progress the same as that of the most slowly moving population of Europe."

788. It will have been apparent from the preceding remarks that though not suffering to the same extent as Madras and Mysore, for the Bombay population finds no absolute decrease in the numbers of its population, the Bombay Presidency has by no means escaped the famine which so seriously affected the more southerly portions of India in 1877-78. If the rate of increase arrived at by Mr. Hardy as the normal rate of increase annually in Bombay had been maintained continually from 1872 to 1881 I have shown in a preceding paragraph that the population in the British territory of Bombay would have exceeded that now accounted there at the Census of 1881 by very nearly a million. Our figures, however, are not sufficiently accurate to permit of our saying that the deficiency of 935,596, the figure arrived at in a previous calculation, represents the loss of life occasioned by famine and consequent disease. There can, however, be no doubt that the effects of the famine have been felt severely in Bombay, and especially so in certain districts to which Mr. Baines refers in his report.

789. The following extracts exhibit Mr. Baines's views on the subject.

"The famine area may be said, in a general way, to have included the whole of Kaládgi, nearly the whole of Sholápur and Ahmednagar, with the eastern districts of Poona, Dhárwár, Belgaum, and Sátára. Some portions of Khandesh and the south and east of Nasik were also affected to a less extent, scarcely amounting to famine, but worthy of notice as throwing out of work certain classes peculiarly dependent on the season for subsistence, and whom it was undesirable to see wandering about the country in the nominal search for other than agricultural employment. Taken as a whole, the famine was felt over an area of more than 50,000 square miles, by a population of some 8,000,000, out of which it has been recorded that 34,200 miles and

5,002,000 people were severely affected. Distress began in August 1876 amongst the lower class of field labourers, and by October had spread, though to a far less extent, to the rest of the agricultural population. It appears from the official returns of relief which are, of course, the best indication of the course of famine, that after rising till January 1877 the intensity decreased during the hot season, but began to rise again from April to June when it reached its highest point. Its influence is scarcely to be

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traced in the vital statistics during the year 1876, but begins to appear early in the following year.

### VITAL STATISTICS.

Year	Births		Deaths	
	Ratio of Variation		Ratio of Variation	
	From 9 Years Average.	From 7 Years Average.	From 9 Years Average.	From 7 Years Average.
1872	-13.61	-16.39	-9.39	5.42
1873	-4.94	-7.98	-27.18	-15.28
1874	8.26	4.79	-30.25	-18.85
1875	11.71	8.13	-3.92	11.79
1876	11.91	8.32	-7.23	7.94
1877	-0.07	-3.27	62.35	88.91
1878	-23.11	-25.59	36.05	58.31
1879	-6.47	-9.47	-2.90	12.98
1880	16.33	12.60	-17.50	-4.01

"The accompanying diagram shows the general effect of the famine on the births and deaths of the Presidency Division. The average taken is that of seven years, excluding the two during which the results were abnormal. The reason for this selection is that if the years 1877 and 1878 be included, the average becomes inapplicable to the remaining years on account of the extent of the variations in those two. This will be seen from the comparison made in the margin. The diagram shows that in the worst period of famine males suffered more than females, and that in the succeeding year the after effects of the scarcity of food and the insufficient nourishment manifested themselves in a large diminution in the number of births. The diagram includes the portion of the Presidency (apart from Sind) not affected by famine, and the relative difference between the two areas can be estimated from the following figures, calculated on the same principle as those given in the diagram:—

Year.	Proportional Variation per 100 from Average of 7 Years, excluding 1877 and 1878									
	Deaths								Births	
	Sholápur		Kaládgi		Dhárwár		Belgaum		Sholápur	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
1875	15.14	13.08	0.33	-1.85	20.04	21.32	23.49	28.64		
1876	20.59	25.07	28.85	24.69	28.54	21.95	31.33	28.87	43.72	40.36
1877	149.16	117.61	451.01	365.69	267.84	192.39	217.76	168.78	-21.07	-21.69
1878	81.16	74.89	48.50	49.27	67.28	67.51	84.71	86.41	-41.12	-42.66
1879	53.45	57.04	14.06	22.41	-2.47	-3.50	11.63	12.27	-42.43	-42.16

1880	-37.08	-27.64	-11.39	-14.18	-14.02	18.08	-0.32	-2.60	-25.84	-37.33
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*continued.*

Year	Proportional Variation per 100 from Average of 7 Years, excluding 1877 and 1878						Average Number of Deaths of Females to 1,000 of Males			
	Births-continued						Sholápur.	Kaládgi.	Dhárwár.	Belgaum.
	Kaládgi		Dhárwár		Belgaum					
	Kaládgi; Males.	Females.	Males.	Females.	Males.	Females.				
1	12	13	14	15	16	17	18	19	20	21
1875	-	-	-	-	-	-	864	875	947	923
1876	31.40	33.50	9.13	6.47	17.58	18.39	902	865	889	873
1877	.17.71	.18.91	.19.11	.20.77	-32.00	-3.74	759	756	745	752
1878	-79.78	-80.41	-61.49	-63.31	-49.61	-49.61	839	899	950	897
1879	-51.80	-52.70	-35.10	-37.25	-18.13	-17.76	890	960	927	894
1880	-23.42	-22.28	-9.11	5.64	3.82	3.19	851	867	893	869
Average number of females per 1,000 males enumerated						in 1872	943	954	952	956
						in 1881	976	1010	997	988

"The smaller mortality amongst females than amongst males appears to be a general characteristic throughout the four districts most affected, and if the year of greatest mortality be taken, it will be seen that though the number and proportion of the deaths differ so widely in the four districts, the proportion of the females that died to males is singularly uniform, more so than in any other year of the series. The action of the famine in equalising the numbers of the two sexes, too, is seen in the comparison of the figures for the two enumerations. The range of variation is from 32 per mille in Belgaum to 56 in Kaládgi, where the relative proportions of the sexes have been most largely altered. In Sholápur, where the difference is only a little above that in Belgaum, the mortality does not seem to have been so concentrated as in the collectorates of the south, and in 1877 the ratio of female to male deaths was higher than in the other three districts, whilst the rate of increase over the average was considerably less. The table affords a slight indication of the relative recuperative power of the districts, though not perhaps of much value. It appears, for instance, that the number of deaths receded below the average a year sooner in Dhárwár than in the rest of the four, but that it was in Kaládgi, even making all allowance for the diminished population after the acute crisis of 1877, that the most sudden transition took place. It apparently, too, took the female population longer to recover from the disturbance than the male. With regard to the births recorded, there is little to be said in explanation of the figures given, as it is notorious that the registration of this class of domestic occurrences is more neglected than that of deaths, which are accompanied by more important ceremonial observances. The main fact to be gleaned is that the year following the severest distress was distinguished by the abnormal falling off in the births registered, to the extent of over one quarter in the Presidency as a whole, with far greater variations in the famine area. In Kaládgi, for instance, the decrease is between 79 and 80 per cent, for the two sexes together, and in Dhárwár and Belgaum it is 61 and 49 respectively. In Sholápur, however, the change was not so marked as in the following year. With respect to the cause of this decrease, there are several facts to be considered. First, no doubt, a half starved population is likely to be less prolific. Then, the population itself was much reduced in number. Lastly, there is always the chance of non-registration. Even in ordinary years the accountant of the village knows more of the deaths that take place than of the births, and in the time of famine after stringent rules regarding the reporting of all deaths to the Circle Relief Supervisor had been enforced by the Government, it is possible that a heavily worked village official would confine his clerical labours to the branch on which the stress laid by his superiors was more immediately before him. There are, however, general features of some value. In 1876 the returns for all the four districts show the births to have been above the average. Next year they fell below it with more or less

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uniformity, and the decrease is more marked in Sholápur, where the distress began earlier, than elsewhere. The year after, Kaládgi and Dhárwár show a far larger decrease than either Belgaum or Sholápur. Up to the end of 1880 neither Sholápur nor Kaládgi had made rapid progress towards recovering their former rate of increase. It is worthy of notice, though the character of the registration does not admit of our appreciating the fact very highly, that in the two worst years of famine, and in three districts out of four, the falling off in female births is greater than that of males, and in the two districts where the range of mortality was highest the same characteristic is observable in 1879 also.

### Epidemic.

"Cholera was more prevalent than usual during the two years of abnormally high mortality. The true cause of death is very apt to be misunderstood by the agency for registration in an Indian village, so the record is anything but satisfactory. For the last nine years, for example, over 62 per cent, of the deaths in the Presidency Division have on an average been attributed to fever alone, and it is probable, I am informed, that a certain proportion of the deaths set down as caused by cholera are really cases of other diseases having some of the symptoms of that dreaded epidemic. Taking, however, the record as it stands, the year of greatest mortality is distinguished by the highest proportion of deaths from epidemics, though, as regards fever, it takes the second place only. The marginal table gives a general idea of the distribution of the total mortality of the nine years amongst the several units of the period. In three of the four districts selected as being the most affected the proportion of deaths from both the above-mentioned causes was highest in 1877, but in Sholápur the year following seems to have been quite as bad, and with respect to epidemic a good deal worse. It is impossible, from the nomenclature and classification adopted in the village registers, to ascertain the extent of the mortality due to famine as distinguished from ordinary or epidemic disease, but it seems abundantly proved that both of the latter are many times more fatal when they attack a population weakened and dispirited by any sudden change for the worse in their ordinary diet and mode of life. Judging by the age returns, the birth statistics just quoted give a fairly approximate estimate of the decrease in the year 1877-78, and that the greatest sufferers amongst the younger children were those of under a year of both sexes, and girls at the critical period of 13 and 14. The decrease in the number of men of 20 to 29, which is also marked in the four districts, is apparently to be distributed between mortality and emigration as the returns indicate that the latter movement took place to a considerable extent in certain parts of that tract."

Year.	Proportional Distribution of Total Number of Deaths			Relative Prevalence of Epidemic			
	All Causes.	Epidemic.	Fever.	Sholápur.	Kaládgi.	Dhárwár.	Belgaum.
1872	10.70	14.50	9.14	24.50	16.59	9.63	12.88
1873	8.09	5.50	8.23	1.47	1.99	4.56	1.08
1874	7.74	1.36	8.05	0.19	1.36	1.75	1.84
1875	10.68	17.56	9.79	22.8.9	7.64	9.09	11.78
1876	10.31	15.01	9.66	15.11	24.35	26.99	19.73
1877	18.03	29.02	15.21	15.67	37.40	41.11	32.52
1878	15.12	17.49	16.06	20.00	10.61	6.86	20.13
1879	10.79	1.22	12.87	0.15	0.04		0.02
1880	9.17	0.35	10.99	0.02	0.02	0.01	0.02
Total 9 years	100.00	100.00	100.00	100.00	100.00	100.00	100.00



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## CHAPTER XV.

## CONCLUDING REMARKS.

790. The whole of the tables contained in Vol. II., in which are embodied the statistics collected at the Census of 1881, have now been examined at greater or less length. The most imperfect of these returns are those giving the ages: that dealing with castes; and the statement of occupations. It is doubtful whether the age statements at the next succeeding Census will show any improvement upon the present. Unquestionably there will be a great advance in accuracy when the tables for caste and occupation are prepared at the next enumeration. The present provincial returns have laid the foundation for this advance. Instructions have also been issued to the local administrations, which, when carried out, will further greatly assist the classification and collection of the requisite materials. It has been pointed out that as yet we have only initiated an inquiry into these useful and instructive subjects, and that the inquiry so commenced may be conveniently pushed much farther than can be done in the Census reports. Up to the present we have gone this far: Every single separate occupation and every single caste recorded in the enumerators' schedules at the taking of the Census of 1881 has been ascertained. The provincial Census officers have been directed to record the number and name of every single caste; and the number and designation of every occupation followed by more than 10,000 persons in any one province. It has been left discretionary with them to give further information in regard to occupations when the number employed is less than 10,000. They have subsequently been directed to draw up for future use two lists — one for castes and one for occupations — entering in each the vernacular designations used in the enumerators' schedules. These lists are to be compiled for each of the districts of the province (the castes and occupations found in any particular dis-

trict being shown separately, with their numbers, against that district) from the village tables which have been the basis of the tabulation in the Census offices; and an abstract is to be added, showing under what names those castes and occupations not shown under the name by which they are traceable in the enumerators' schedules have been classified. These lists will show the localities in which a particular caste or occupation predominates, and the local officers will then be in a position to consult the best authorities on the spot, and ascertain what are the peculiarities of the caste or occupation, and by what names, if any, in other parts of the country, it is known to those who belong to it. In regard to occupations, this inquiry will not be always necessary, but it is desirable to follow it up in those cases where any particular trade not familiar to us is found. In these instances, inquiry may well be made as to the nature of this special trade, and the peculiar processes employed in it. It has also been suggested that on the completion of these inquiries, in regard both to caste and occupation, a brief abstract embodying the results, and the lists of the names should, be published. We shall thus secure a vast amount of information which it only requires a little system to get together, and of which we are now much in want.

791. In addition to the tables contained in Vol. II., the Census Office has compiled tables giving the population resident in the Andamans. These have been published separately. The Deputy Superintendents of Bombay and Assam have also compiled returns for the population of Aden and Munipore. These three tracts, being outside India proper, have not been included in the tables in Vol. II.

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792. The following is a statement of the population, by religion, in these localities:—

ABSTRACT XCIII.

	Aden			Andamans			Munipore		
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
Total population	34860	22735	1 12,125	14628	12640	1988	147687	72890	74797
Hindoos	2666	1917	749	9668	8430	1238	129336	63787	65549
Mahammedans	27022	17127	9895	3773	3255	518	4667	2253	2414
Christians	2595	2249	346	584	424	160	7	4	3
Buddhists	25	25	-	30	24	6	2	2	-
Brahmos	-	-	-	68	60	8	-	-	-
Kols	-	-	-	5	5	0	-	-	-
Chinese	-	-	-	31	29	2	-	-	-
Sonthals	-	-	-	15	15	0	-	-	-
Jains	157	134	23	-	-	-	-	-	-
Jews	2121	1087	1034	-	-	-	-	-	-
Parsis	236	164	72	-	-	-	-	-	-
Sikbs	36	30	6	339	334	5	-	-	-
Unspecified	2*	2	0	115†	64	51	13675‡	6844	6831

\*Unitarians. † Jungle and hill tribes. ‡ Hill tribes.

793. Tables have also been separately published giving information required by the Registrar-General of England for the British-born subjects resident in India, and the ages and civil condition of 77,178 males and 12,610 females so designated have been classified on the plan adopted for the "all India" volume.

The birth-place statement, in this separate series, shows that a small number of these persons (732 males and 522 females) are not strictly British-born, their place of birth being outside the United Kingdom.

794. In the accompanying returns the civil condition and ages of this section of the population are given by provinces:—

## ABSTRACT XCIV.

## Civil Condition of the British-Born Population.

Provinces.	Total		Single		Married		Widowers and Widows		Unspecified Civil Condition	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Aimere	786	86	682	19	97	62	7	5	-	-
Assam	687	98	540	8	133	86	14	4	-	-
Bengal	8754	1829	5774	546	2726	1130	254	153	-	-
Berar	63	34	25	6	33	26	5	2	-	-
Bombay	10727	1871	8172	525	2372	1235	174	111	9	-
Burmah	5443	887	4124	415	1246	443	73	29	-	-
Central Provinces	2441	333	2001	77	411	245	29	11	-	-
Coorg	110	24	78	1	27	22	5	1	-	-
Madras	4643	1240	2969	396	1533	714	133	125	8	5
Madras, French Territory	6	3	4	2	2	-	-	1	-	-
North-West Provinces	17509	2675	15071	821	2262	1737	176	117	-	-
Punjab	16510	2257	14606	718	1761	1455	140	79	3	5
Baroda	251	16	204	3	41	13	6	-	-	-
Central India	4164	510	3656	182	430	324	26	4	52	-
Cochin	10	11	5	7	4	4	0	-	-	-
Hyderabad	2697	259	2342	99	330	154	25	5	-	1
Mysore	2254	432	1742	138	471	261	41	33	-	-
Rajputana	123	45	44	9	69	32	4	2	6	2
Total	<b>77178</b>	<b>12610</b>	<b>62040</b>	<b>3972</b>	<b>13948</b>	<b>7943</b>	<b>1112</b>	<b>682</b>	<b>78</b>	<b>13</b>

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## ABSTRACT XCV.

## AGES of the British-Born Population.

	0-9		10-14		15-19		20-24		25-29	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Ajmere	17	12	3	-	23	6	268	14	266	20
Assam	8	6	-	-	14	-	158	5	222	36
Bengal	177	186	53	55	441	89	2182	233	1941	353
Berar	5	3	-	-	1	2	3	2	8	9
Bombay	279	260	89	92	392	109	3223	222	2870	348
Burmah	246	270	46	50	223	71	1521	119	1378	126
Central Provinces	38	37	8	12	29	12	804	54	665	81
Coorg	-	-	-	-	8	1	18	5	37	9
Madras	157	187	46	46	140	56	1024	138	1110	219
Madras, French Territory	-	-	-	-	-	-	-	-	2	2
North-West Provinces	483	431	168	126	450	136	6557	460	5480	518
Punjab	384	378	109	114	316	136	5292	380	6467	510
Baroda	1	2	-	1	2	2	107	2	69	7
Central India	113	137	19	26	74	20	1561	59	1392	123
Cochin	2	2	-	4	-	1	1	-	2	1
Hyderabad	86	57	23	7	17	32	777	35	1220	56
Mysore	65	57	23	30	25	32	717	49	680	63
Bajpatana	6	2	-	1	2	1	5	6	22	7
<b>Total</b>	<b>2067</b>	<b>2027</b>	<b>587</b>	<b>564</b>	<b>2157</b>	<b>706</b>	<b>24218</b>	<b>1783</b>	<b>23831</b>	<b>2488</b>

30-39		40-49		50-59		60 and upwards		Unspecified		Total all Ages	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
173	24	31	6	5	3	-	1	-	-	786	86
209	38	65	11	10	1	1	1	-	-	687	98
2312	536	1147	204	360	102	111	63	30	8	8754	1829
26	14	13	2	6	2	1	-	-	-	63	34
2592	549	943	196	249	65	88	30	2	-	10727	1871

1490	159	416	62	98	28	25	2	-	-	5443	887
675	93	175	28	35	11	8	5	4	-	2441	333
32	5	8	2	4	2	3	-	-	-	110	24
1112	315	585	152	270	54	191	68	8	5	4643	1240
2	-	2	1	-	-	-	-	-	-	6	3
3276	668	805	223	187	72	103	41	-	-	17509	2675
3108	514	646	151	158	45	27	24	3	5	16510	2257
52	1	13	1	7	-	-	-	-	-	251	16
850	125	132	17	15	2	3	-	5	1	4164	510
3	2	1	1	-	-	1	-	-	-	10	11
397	55	118	11	41	3	18	2	-	1	2697	259
467	117	154	43	66	23	57	18	-	-	2254	432
49	12	25	6	4	1	2	1	8	8	123	45
<b>16825</b>	<b>3227</b>	<b>5279</b>	<b>1117</b>	<b>1515</b>	<b>414</b>	<b>639</b>	<b>256</b>	<b>60</b>	<b>28</b>	<b>77178</b>	<b>12610</b>

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795. How largely the military element preponderates in this section of the population is evident from both these tables: that exhibiting civil condition showing 4 in every 5 of the males are single, while the age table shows that, in the population of 20 upwards, 2 in every 3 are between 20-29.

796. There is, moreover, a table, in the separate returns already referred to, which gives the occupations of these 77,178 males, and distributes the male population against 221 heads of occupation by the age periods given in the above abstract of ages. This table shows that 55,818 out of 77,178 were employed in the army, and that of the men so employed, 36,490 were between 20-29 years of age.

797. The following 33 heads embrace nearly the whole (75,806) of the numbers for whom statistics have been given:—

55,810. Army.	190. Engine and boiler makers, rivetters
2,996. Civil service.	178. Carpenters.
2,591. Merchant seamen and masters (158).	171. Mechanics and blacksmiths (40).
2,317. Railway service.	163. Brokers and agents.
1,119. Planters or landholders.	163. Police.
894. Merchants, merchants' clerks (282).	152. Advocates, barristers, solicitors.
806. Royal Navy.	143. Managers, superintendents; assistant do. (branch undefined).
544. Civil engineers and engineers (83).	116. Servants of municipalities.

399. Engine drivers and firemen.	110. Prisoners.
381. Clergy.	78. Labourers (5 agricultural).
321. Surgeons and medical men.	71. Shopkeepers and shopmen (3).
318. Pensioners (74 army).	64. Pilots.
299. Ships' servants and stewards.	57. Sailmakers.
221. Bankers and bank clerks, accountants.	54. Tailors.
199. Domestic service.	51. Contractors.
194. Teachers and college lecturers or professors (36).	40. Painters, artists.
	4,596. Persons of no stated occupation

798. The occupations of the British-born females have been so inaccurately returned that no attempt has been made to tabulate them from the provincial returns. The married women were frequently returned as following the occupations of their husbands, and in one province it was noted, amongst other curiosities of Census literature, that a lady was returned as "member of Council," and in another case as "Government advocate."

799. It will be observed that the occupation table with which I have dealt gives information for only a portion of the British community resident in India. The extent to which this information is short may be measured by a comparison of the total number of British-born and other Europeans shown in Table III. A. of Vol. II. with the number of British-born shown in the separate returns. The number of British-born and other European males, as shown in Table III. A., Vol. II., page 21, is 106,412; the number of British-born males in the separate table is 77,178, leaving 29,234 as the number of males for whom information has not been specially abstracted. Of these 29,234, a portion must be soldiers, as the number of military shown in the separate statement (55,810) is short of the total number of the European army in India. Putting the British army in India at 60,000, we have to deduct 4,190 from



the 29,234 shown in excess of the British-born males, leaving, in round numbers, 25,000 European males for whose occupation statistics have not been specially abstracted. A small portion of this number will be children, and there may be said to be 20,000 adult English, Europeans, Americans, and Australians for whom separate occupation statistics have not been tabulated.

There remain but few other subjects to notice. The Census was taken on the 17th February 1881, and in August 1881 the rough results of the number of the population were made known. It was hoped that the various provincial tables would be completed for all India by the close of 1881,\* and that the reports from the several

\*The entire Provincial Tables were not in the Census Commissioner's Office till November 1882. The volume for "All India" containing the figured statements was completed that month, and published in February 1883. It is Vol. II. of this series,

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provinces would be in the hands of the Census Commissioner by the end of June 1882. But as the laborious work of tabulating progressed in the various provincial offices it was seen these anticipations were too sanguine. The Madras tables were conspicuously retarded. Of the two heaviest statements, castes and occupations, one (castes) was not received in the central Census Office till October 1882, and the other (occupations) not till several days later. Of the larger provinces, the North-West Provinces and Bombay were the earliest in rendering their reports. These were both in my hands by the end of 1882. Two of the smaller provinces, Burmah and Berar, had outstripped both the North-West Provinces and Bombay. The Burmah report, indeed, was completed and published before the close of 1881, and is a marked instance of quick and good work, for which Mr. Coplestone is much to be applauded. The Berar report, an exceptionally good review of the tables for a population somewhat smaller than Burmah, was published and in my office by the 24th July 1882, and by September 6th I had received the reports from Ajmere, Coorg, Rajputana, and Cochin. In the meantime the provincial officers reported as follows regarding the probable dates by which their reports would be complete:—

Bengal	by middle of October 1882
North-West Provinces	by end of September 1882
Punjab	by close of October 1882
Bombay	by middle of October 1882
Central Provinces	by close of October 1882

Assam

by September 1882

The states of Hyderabad and Mysore anticipated the completion of their reports, in the latter case in September 1882, in the former by the end of December 1882. Madras could hold out no prospect, and Mr. Stokes' health breaking down under press of work, he was eventually relieved by Mr. Lewis McIver, who completed the work and the report for Madras. It would have been fortunate if the reports had been received by the dates mentioned above; but up to the 10th February 1883 had received only one report in addition to those already noted. This exception was the memorandum from Central India. The Madras report, owing to Mr. McIver's exertions, was the first received of those left outstanding. This came in 24th April 1883. The Central Provinces report was received 15th May, and that for Bengal by the 25th June. The Baroda volume came in subsequently. The first 296 paragraphs of the Punjab report had been received in the Central Office by the 17th April, and each mail has brought in subsequent portions, but the full and entire report has not yet been received. A very small portion, however, is deficient. The Bengal report, as already noted, reached me on the 25th June. Its absence up to so late a date has much interfered with the progress of my own work. For Assam no report whatever has come in, but intimation of its despatch from Calcutta on the 1st of September reached me on the 25th.

801. The cost of the Census of 1881 and of tabulating the statistics then collected has been Rs. 2,479,730 15a. 5p. This is exclusive of the expenditure incurred in the Feudatory States of Bombay, in the Native States of Central India, and Rajputana, and in Baroda, Cochin, Hyderabad, Mysore, and Travancore. It does not also include the charge for printing the three volumes containing the report and the tables, which at present I am unable to give, nor the charges of my office in England, amounting to 482*l.* 3s. 9*d.* Taking this latter charge at the ordinary rate of exchange (20*d.* to the Rupee), there is a sum of Rs. 5786 4a. to be added, making the total cost for the enumeration of 208,202,050 persons for the whole of the preparation of the reports, and for the printing of all the reports (exclusive of that compiled in my office) Rs. 2,485,517 3a. 5p., or at the rate of Rs. 11 15a. per 1,000 persons. This is an imperceptible fraction below 1*l.* per 1,000. The extreme economy with which this great work has been effected

will be evident, if we take this rate and apply it to the figures for the population of England and Wales, according to the Census of 1881. At this rate the cost for England and Wales would have been 26,000*l.*, and taking the value of money in India as against England to be as six to one the total cost for the Census of the population of England and Wales, and for compiling the report and returns, would be (excluding the cost of printing the report) 156,000*l.*, a sum very largely below what the real cost of the English Census has been.

802. The rates of expenditure, as will be seen from the accompanying abstract, vary very considerably in the different provinces.

\*At the close of this chapter will be found a statement, showing the dates on which the several returns were received in the Central Office.

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Province.	Cost.			Population.	Cost per 1,000		
	Rs.	A.	P.		Rs.	A.	P.
Ajmere	3084	2	1	460722	6	11	1
Assam	39082	0	0	4881426	8	0	1
Bengal	855647	5	11	69536861	12	4	10
Berar	31997	7	10	2672673	11	15	6
Bombay	202446	0	0	16454414	12	4	11
Burmah	79469	6	0	3736771	21	4	3
Central Provinces	167983	0	0	11548511	14	8	9
Coorg	2587	6	3	178302	1	7	2
Madras	500000	0	0	31170631	16	0	8
North-West Provinces	307482	4	8	44849619	6	13	8
Punjab	145000	0	0	22712120	6	6	2
Total	<b>2334779</b>	<b>0</b>	<b>9</b>	-	-	-	-
Census Commissioner's Office, India	144951	14	8	-	-	-	-
Do. do. England	5786	4	0	-	-	-	-
Total	<b>2485517</b>	<b>3</b>	<b>5</b>	<b>208202050</b>	<b>11</b>	<b>15</b>	<b>0</b>

Putting aside the small province of Coorg, where the cost is represented as Rs. 1 7a. 2p. per 1,000, the lowest rates are those in the Punjab, Rs. 6 6a. 2p., in Ajmere (a small province), Rs. 6 11a. 1p., and in the North-West Provinces, Rs. 6 13a. 8p. The highest rates are those for Burmah, Rs. 21 4a. 3p., and Madras, Rs. 16 0a. 8p. As the rate of wages in Burmah is quite twice as high as that prevalent on the Indian continent, the Burmah charges cannot be considered excessive.

803. The best of the reports which have been received is that for Berar by Mr. Kitts. It is approached very closely, if not equalled in excellence, by Mr. Baines' report for Bombay. And it must be remembered, in comparing the quality of the two reports, that the population of Berar is not a fifth that of Bombay. Mr. Coplestone's report for Burmah is a valuable work, and has the additional merit of having been produced and printed within less than a year of the date of the Census. The report for the Punjab is a mine of useful information, and is written in most attractive style. Mr. McIver, who was entrusted in November 1882 with the completion of the Madras work, has been expeditious in producing a very good report for that province. But he has been unable, from the shortness of time allowed him, to go as fully into details as he would doubtless have done had he been in charge of the work from the first.

804. All the Provincial deputy superintendents have, with one exception, exerted themselves to discharge the irksome and laborious work entrusted to them. Mr. Driberg, who was in charge of the Assam Census, was the only officer of whom I had any reason to complain. I have specially to notice the good work done by Mr. Baines in Bombay, Mr. Ibbetson in the Punjab, Mr. Kitts in Berar, Mr. McIver in Madras. Messrs. Bourdillon and White, in Bengal and the North-West Provinces, have also deserved praise for the manner in which they have discharged their onerous duties. Mr. Drysdale, the Deputy Superintendent of the Central Provinces, laboured untiringly at his work, and was, I regret to say, reduced to such a state of health that he was obliged to take short leave home. Mr. Stokes had charge of the Madras Census from its commencement till November 1882, and though his departure from the prescribed system of abstracting caused considerable delay in the compilation of the Madras figures, his work has otherwise been excellently done. He, too, devoted himself so entirely to his duties that his health suffered, and he was obliged to take leave to England.

I have to thank Mr. Baines and Mr. McIver for assistance given to me when they were on leave in England, as well as for the work they have done in India.

805. In my own report I feel there are many shortcomings and defects, which I hope will be judged leniently, as continued observation of heavy figured statements has so weakened my sight that I have been unable during the latter progress of the work to exercise as much personal supervision in respect of the actual tabulation of the figures as I should have wished.

W. C. PLOWDEN.

27 September 1883.

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Statement showing dates on which the Provincial Statements were received in the  
Census Commissioners Office.

Name of Province.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.
Ajmere	Jan. 1882	Jan. 1882	Jan. 1832	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882
Assam	May ..	May ..	Apr. ..	Apr. ..	Apr. ..	July ..	July ..	July ..	May ..	May ..
Bengal	July ..	May ..	May ..	Juno ..	May ..	June ..	June ..	Aug. ..	July ..	July ..
Berar	Jan. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Mar. ..	Mar. ..	Mar. ..	May ..
Bombay	Apr. ..	Apr. ..	Apr. ..	Apr. ..	Apr. ..	Mar. ..	Mar. ..	May ..	Dec. 1881	Jan. ..
Bombay, Feudatory States.	July "	July ..	July ..	July ..	July ..	July ..	July ..	July ..	July 1882	July ..
Burmah	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881
Central Provinces	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	May 1882	Mar. 1882
Coorg	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1851	Sept. 1881
Madras	July 1882	May 1882	May 1882	May 1882	May 1882	May 1882	May 1882	Oct. 1882*	June 1882	July 1882
North-West Provinces	July ..	Apr. ..	Feb. ..	Mar. ..	Feb. ..	Feb. ..	Feb. ..	May ..	Feb. ..	Mar. ..
Punjab, B. T.	Feb. ..	Feb. ..	Dec. 1881	Mar. ..	Feb. ..	Feb. ..	Jan. ..	May ..	Feb. ..	Feb. ..
Punjab, N. T.	Mar. ..	Mar. ..	Jan. 1882	Mar. ..	Apr. ..	Mar. ..	Jan. ..	June ..	July ..	Apr. ..
Baroda	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881
Central India	July 1882	Nil.	May 1882	May 1882	May 1882	May 1882	May 1882	June 1882	May 1882	May 1882
Cochin	May ..	May 1882	May ..	May ..	May ..	May ..	Nil.	Nil.	July ..	July ..
Hyderabad	June ..	June ..	June ..	June ..	June ..	June ..	June. 1882	June 1882	June ..	June ..
Mysore	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..
Rajputana	Apr. ..	Nil.	Apr. ..	Apr. ..	Nil.	Nil.	Apr. ..	Apr. ..	Nil.	Apr. ..
Travancore	June ..	June 1882	June ..	June ..	Nil.	Nil.	July ..	July ..	June 1882	Nil.

(continued.)

Name of Province.	XI.	XII.	XIII.	XIV.	XV.	XVI.	XVII.	XVIII.	XIX.	XX.
Ajmere	Jan. 1882	Apr. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1882	Jan. 1852	Jan. 1882	Jan. 1882	Jan. 1882
Assam	May ..	June ..	May ..	May ..	May ..	May ..	June ..	May ..	May ..	May ..
Bengal	July ..	Aug. ..	July ..	July ..	July ..	July ..	July ..	July ..	July ..	July ..
Berar	May ..	May ..	May ..	May ..	May ..	May ..	May ..	May ..	May ..	May ..
Bombay	Jan. ..	July ..	July ..	May ..	May ..	May ..	Mar. ..	Feb. ..	Feb. ..	Mar. ..
Bombay, Feudatory States.	July ..	July ..	July ..	July ..	July ..	July ..	July ..	July ..	July ..	July ..
Burmah	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1851	Dec. 1881	Dec. 1881
Central Provinces	Mar. 1882	June 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882	Mar. 1882
Coorg	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1881	Sept. 1851
Madras	July 1882	Nov. 1882	May 1882	June 1882	June 1882	June 1882	June 1882	July 1882	July 1882	July 1882
North-West Provinces	Mar. ..	Aug. ..	Feb. ..	Mar. ..	Mar. ..	Mar. ..	Mar. ..	May ..	June ..	May ..
Punjab, B. T.	June ..	Aug. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	May ..	Mar. ..
Punjab, N. T.	June ..	Aug. ..	May ..	Mar. ..	Apr. ..	Apr. ..	Apr. ..	Mar. ..	July ..	Mar. ..
Baroda	Dec. 1881	Feb. ..	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Dec. 1881	Feb ..
Central India	May 1882	May ..	May 1882	May 1882	May 1882	May 1882	May 1882	June 1882	July 1882	July ..
Cochin	Nil.	July ..	Nil.	Nil.	Nil.	Nil.	Nil.	18/9/1832	Nil.'	Nil.
Hyderabad	June 1882	Sept. ..	June 1882	June 1882	June 1882	June 1852	June 1882	June ..	June 1882	-
Mysore	Feb. ..	July ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. ..	Feb. 1882
Rajputana	Nil.	June ..	Nil.	Nil.	Nil.	Nil.	Nil.	Nil.	Apr. ..	Apr. ..
Travancore	Nil.	July ..	Nil.	Nil.	Nil.	Nil.	Nil.	7/9/1882	Nil.	Nil.

\*By telegram, 22nd October.

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## Form 1: Area and Population

PROVINCE OR STATE	AREA IN SQUARE MILES	NUMBER OF; TOWNS AND VILLAGES	NUMBER OF; HOUSES; OCCUPIED	NUMBER OF; HOUSES; UNOCCUPIED	POPULATION; TOTAL; BOTH SEXES	POPULATION; TOTAL; MALES	POPULATION; TOTAL; FEMALES	NUMBER OF; PERSONS PER SQUARE MILE	NUMBER OF; HOUSES PER SQUARE MILE	NUMBER OF; TOWNS AND VILLAGES PER 100 MILES	PERSONS PER OCCUPIED HOUSE
AJMERE	2711	739	64118	22235	460722	248844	211878	170	32	27	7.2
ASSAM	46341	22408	859388	696	4881426	2503703	2377723	105	19	48	5.6
BENGAL	193198	264765	11036774	608609	69536861	34625591	34911270	360	60	137	6.3
BERAR	17711	5585	466027	33356	2672673	1380492	1292181	151	28	32	5.7
BOMBAY- BRITISH TERRITORY	124122	24598	2822741	783071	16454414	8497718	7956696	133	29	20	5.8
BOMBAY- FEUDATORY STATES	73753	13191	1351367	396218	6941249	3572355	3368894	94	24	18	5.1
BURMAH	87220	15857	677362	42857	3736771	1991005	1745766	43	8	18	5.5
CENTRAL PROVINCES;- BRITISH TERRITORY	84445	34612	2336976	193769	9838791	4959435	4879356	117	30	41	4.2
CENTRAL PROVINCES;- FEUDATORY STATES	28834	11242	375283	21092	1709720	867687	842033	59	14	39	4.5
COORG	1583	503	22357	3233	178302	100439	77863	113	16	32	7.9
MADRAS	141001	52648	5711325	717795	31170631	15421043	15749588	221	46	37	5.5
NORTH-WESTERN PROVINCES; BRITISH TERRITORY	106111	105421	6866503	0	44107869	22912556	21195313	416	65	99	6.4
NORTH-WESTERN PROVINCES; FEUDATORY STATES	5125	3322	125907	0	741750	384699	357051	145	24	65	5.8
PUNJAB - BRITISH TERRITORY	106632	34324	2706914	810094	18850437	10210053	8640384	177	33	32	6.9
PUNJAB- FEUDATORY STATES	35817	18546	655392	208730	3861683	2112303	1749380	108	24	52	5.9
BARODA	8570	3012	479643	177505	2185005	1139512	1045493	255	77	35	4.6
CENTRAL INDIA	75079	31506	1661434	0	9261907	4882823	4379084	123	22	42	5.6
COCHIN	1361	655	125297	0	600278	301815	298463	441	92	48	4.8
HYDERABAD	71771	20398	1859600	218424	9845594	5002137	4843457	137	28	28	5.3
MYSORE	24723	17655	733200	368144	4186188	2085842	2100346	169	36	71	5.7
RAJPUTANA	129750	30001	2101451	0	10268392	5544665	4723727	79	16	23	4.9
TRAVANCORE	6730	3719	492976	31974	2401158	1197134	1204024	357	78	55	4.9
TOTAL	1372588	714707	43532035	4637802	253891821	129941851	123949970	185	35	52	5.8



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## FORM II; MOVEMENT OF THE POPULATION

PROVINCE OR STATE	TOTAL POPULATION OF BOTH SEXES; 1881	TOTAL POPULATION OF BOTH SEXES; AS PER LAST PREVIOUS CENSUS; YEAR	TOTAL POPULATION OF BOTH SEXES; AS PER LAST PREVIOUS CENSUS; NUMBER	TOTAL POPULATION OF BOTH SEXES; INCREASE (+) OR DECREASE (-)	TOTAL POPULATION OF MALES; 1881	TOTAL POPULATION OF MALES; AS PER LAST PREVIOUS CENSUS; NUMBER	TOTAL POPULATION OF MALES; INCREASE (+) OR DECREASE (-)	TOTAL POPULATION OF FEMALES; 1881	TOTAL POPULATION OF FEMALES; AS PER LAST PREVIOUS CENSUS; NUMBER	TOTAL POPULATION OF FEMALES; INCREASE (+) OR DECREASE (-)
AJMERE	460722	1876	396331	64391	248844	212265	36579	211878	184066	27812
ASSAM	4881426	1872	4124972	756454	2503703	2127153	376550	2377723	1997819	379904
BENGAL	69536861	1872	62705718	6831143	34625591	31341366	3284225	34911270	31364352	3546918
BERAR	2672673	1867	2227654	445019	1380492	1152182	228310	1292181	1075472	216709
BOMBAY; BRITISH TERRITORY	16454414	1872	16285636	168778	8497718	8522028	-24310	7956696	7763608	193088
BOMBAY; FEUDATORY STATES	6941249	1872	6801440	139809	3572355	3553408	18947	3368894	3248032	120862
BURMAH	3736771	1872	2747148	989623	1991005	1435518	555487	1745766	1311630	434136
CENTRAL PROVINCES; BRITISH TERRITORY	9838791	1872	8173824	1664967	4959435	4157698	801737	4879356	4016126	863230
CENTRAL PROVINCES; FEUDATORY STATES	1709720	1872	1049710	660010	867687	536299	331388	842033	513411	328622
COORG	178302	1871	168312	9990	100439	94454	5985	77863	73858	4005
MADRAS	31170631	1871	31597872	-427241	15421043	15874235	-453192	15749588	15723637	25951
NORTH-WESTERN PROVINCES AND OUDH; BRITISH TERRITORY	44107869	1872; 1869	42002897	2104972	22912556	22236906	675650	21195313	19765991	1429322
NORTH-WESTERN PROVINCES AND OUDH; FEUDATORY STATES	741750	*1872	638720	103030	384699	338148	46551	357051	300572	56479
PUNJAB; BRITISH TERRITORY	18850437	1868	17609518	1240919	10210053	9594308	615745	8640384	8015210	625174
PUNJAB; FEUDATORY STATES	0	0	NO PREVIOUS CENSUS TAKEN	0	NO PREVIOUS CENSUS TAKEN	0	NO PREVIOUS CENSUS TAKEN	0	0	0
BARODA	2185005	1872	2004442	180563	1139512	1060199	79313	1045493	944243	101250
CENTRAL INDIA	0	0	NO PREVIOUS CENSUS TAKEN	0	NO PREVIOUS CENSUS TAKEN	0	NO PREVIOUS CENSUS TAKEN	0	0	0
COCHIN	600278	1875	601114	-836	301815	302373	-558	298463	298741	-278
HYDERABAD	0	0	NO PREVIOUS CENSUS TAKEN	0	NO PREVIOUS CENSUS TAKEN	0	NO PREVIOUS CENSUS TAKEN	0	0	0
MYSORE	4186188	1871	5055412	-869224	2085842	2535924	-450082	2100346	2519488	-419142

RAJPUTANA	0	0	NO PREVIOUS CENSUS TAKEN		0	NO PREVIOUS CENSUS TAKEN		0	0	0
TRAVANCORE	2401158	1875	2308891	92267	1197134	1148689	48445	1204024	1160202	43822
TOTAL	220654245	0	206499611	14154634	112399923	106223153	6176770	108254322	100276458	7977864



Form 10A. Abstract showing Sex and Race of Christian Population - Sex by Province - Sex and Race combined without detail of Provinces.

PROVINCE OF STATE	AMERICAN CHURCH		AMERICAN CHURCH TOTAL	ARMENIAN		ARMENIAN TOTAL	CHURCH OF ENGLAND		CHURCH OF ENGLAND TOTAL	CHURCH OF SCOTLAND		CHURCH OF SCOTLAND TOTAL	EPISCOPALIAN		EPISCOPALIAN TOTAL	GREEKS		GREEKS TOTAL	LUTHERAN		LUTHERAN TOTAL	OTHER PROTESTANTS		OTHER PROTESTANTS TOTAL	ROMAN CATHOLIC		ROMAN CATHOLIC TOTAL	SYRIAN		SYRIAN TOTAL	OTHERS		OTHERS TOTAL	TOTAL		
	MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES		MALES	FEMALES	MALES
ANDHRA	0	0	0	7	0	7	719	215	934	375	284	659	0	0	0	4	4	8	0	0	0	41	18	59	192	113	608	0	0	0	16	43	59	1551	474	2025
ASSAM	0	0	0	4	1	5	1084	42	1126	42	280	302	0	0	0	109	112	221	109	112	221	913	919	1832	1310	1279	2589	11	36	47	1824	1643	3467	6768	6845	13613
BENGAL	0	0	0	479	312	791	1861	1429	3290	2462	1714	4176	148	266	414	1189	1794	2983	913	919	1832	1310	1279	2589	11	36	47	1824	1643	3467	6768	6845	13613			
BIHAR	0	0	0	0	0	0	0	0	0	29	71	100	335	583	918	0	0	0	4	1	5	22	22	44	367	251	618	0	0	2	16	12	27	772	563	1335
BOMBAY	0	0	0	25	10	35	629	523	1152	107	253	360	11423	16431	27854	12	9	21	67	67	134	134	268	6510	4812	11322	1	1	2	246	1792	2038	4443	6273	10716	
BURMA	0	0	0	71	60	131	615	325	940	107	118	225	41	105	146	130	16	146	2772	2748	5520	9230	7011	16241	0	0	0	0	0	481	92	573	6452	2780	9232	
CENTRAL PROVINCES	0	0	0	5	7	12	304	156	460	474	241	715	102	67	169	2	6	17	137	6	17	137	6	17	137	6	17	137	6	17	137	6	17	137	6	17
COORG	0	0	0	0	0	0	269	152	421	27	35	62	0	0	0	78	78	156	46	19	65	136	140	276	0	0	0	0	0	0	0	0	0	0		
MADRAS	0	0	0	26	102	128	9712	9076	18788	826	107	933	11	11	22	109	109	218	210	210	467	10124	997	2006	22708	24884	47382	1475	1410	2885	13881	12780	26661	34963	34184	71147
NORTH WEST PROVINCES	345	311	656	68	31	99	1834	909	2743	2782	1100	3483	0	0	0	8	8	16	240	241	481	1821	1490	3311	6177	5784	2	2	4	332	328	660	3129	3456	6585	
PUNJAB	47	34	81	13	13	26	1595	542	2137	361	139	500	76	96	172	1	0	1	484	309	793	6472	1601	8013	10	0	10	1073	601	1674	2199	9300	11499			
RAJASTHAN	0	0	0	0	0	0	228	75	303	157	25	182	0	0	0	1	0	1	17	17	34	123	80	405	0	0	0	0	0	0	0	0	0	0	0	0
CENTRAL INDIA	0	0	0	1	0	1	1493	185	1678	99	203	292	0	0	0	1	0	1	2	1	2	4	4	8	0	0	0	0	0	0	0	0	0	0	0	0
CANNARA	0	0	0	0	0	0	499	0	499	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
HYDERABAD	0	0	0	0	0	0	3114	469	3583	371	490	861	0	0	0	1	0	1	116	66	184	1304	3132	6456	0	0	0	0	0	0	0	0	0	0	0	0
MYSORE	0	0	0	1	4	5	3469	216	3685	149	93	242	0	0	0	0	0	0	3033	977	2056	10246	10168	20414	0	0	0	0	0	0	0	0	0	0	0	0
ODISHA	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
RAJASTHAN	0	0	0	0	0	0	79	36	115	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
TRAVANCORE	0	0	0	0	0	0	2847	2811	5658	3718	0	3718	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
PROVINCE OF STATE	382	345	727	766	362	1128	19193	13920	33113	3044	2044	5088	0	0	0	88	84	172	3561	1476	2037	15116	12719	27835	48120	47988	96108	15166	14745	30911	12271	28360	60433	16612	16713	33325
BRITISH INDIA OTHER EUROPEAN & C	43	43	86	79	76	154	5516	1823	7339	264	145	409	1165	1507	2372	0	0	0	77	769	3905	1874	5779	23688	8274	32079	9	1	10	322	1768	5387	16612	16713	33325	
BERMUDA	9	8	17	17	14	31	1409	1363	2772	826	409	1235	0	0	0	61	72	133	179	192	371	1240	1214	2454	4	0	4	114	146	260	3129	3456	6585	0	0	0
NATIVES	340	305	645	118	114	232	8148	6249	14397	4213	420	843	1890	1242	2432	218	227	445	1483	1471	2954	4677	4626	9303	27964	27131	55095	684	656	1340	2242	2184	4426	47161	46489	93650
OTHERS & UNREGISTERED	0	0	0	66	29	95	44160	43781	87941	262	149	411	222	151	373	60	44	104	225	116	441	2770	2668	5438	17796	17849	35645	15266	15088	30354	4919	4247	9166	36766	36256	73022

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## IMPERIAL FORM IIIIB: DISTRIBUTION OF THE MAHOMDAN POPULATION ACCORDING TO SECTS

PROVINCE OR STATE	SUNNIS; BOTH SEXES	SUNNIS; MALES	SUNNIS; FEMALES	SHIAHS; BOTH SEXES	SHIAHS; MALES	SHIAHS; FEMALES	FARAZIS; BOTH SEXES	FARAZIS; MALES	FARAZIS; FEMALES	WAHABIS; BOTH SEXES	WAHABIS; MALES	WAHABIS; FEMALES	OTHERS WITHOUT DETAIL; BOTH SEXES	OTHERS WITHOUT DETAIL; MALES	OTHERS WITHOUT DETAIL; FEMALES	TOTAL; BOTH SEXES	TOTAL; MALES	TOTAL; FEMALE
AJMERE	57262	31681	25581	547	318	229	0	0	0	0	0	0	0	0	0	57809	31999	25810
ASSAM	1308712	668609	640103	6377	3485	2892	1340	811	529	0	0	0	593	284	309	1317022	673189	643833
BENGAL	20964657	10485033	10479624	262293	132782	129511	0	0	0	2144	1073	1071	475630	236883	238747	21704724	10855771	10848953
BERAR	185686	96234	89452	1360	750	610	0	0	0	39	21	18	470	225	245	187555	97230	90325
BOMBAY-; BRITISH TERRITORY	2940764	1567915	1372849	78531	43019	35512	0	0	0	178	144	34	1658	1076	582	3021131	1612154	1408977
BOMBAY-; FEUDATORY STATES	553078	283393	269685	73342	37533	35809	0	0	0	139	65	74	126670	69599	57071	753229	390590	362639
BURMAH	150821	96893	53928	11287	8340	2947	551	380	171	698	462	236	5524	4656	868	168881	110731	58150
CENTRAL PROVINCES-; BRITISH TERRITORY	259608	132146	127462	6772	3588	3184	20	10	10	166	79	87	9207	4788	4419	275773	140611	135162
CENTRAL PROVINCES-; FEUDATORY STATES	0	0	0	0	0	0	0	0	0	0	0	0	9914	5128	4786	9914	5128	4786
COORG	12540	7879	4661	1	1	0	0	0	0	0	0	0	0	0	0	12541	7880	4661
MADRAS	1758375	862891	895484	44378	22186	22192	82	38	44	1020	491	529	129706	66782	62924	1933561	952388	981173
N.-W. PROVINCES-; BRITISH TERRITORY	5752056	2942281	2809775	170547	80017	90530	0	0	0	28	24	4	255	123	132	5922886	3022445	2900441
N.-W. PROVINCES-; FEUDATORY STATES	238566	122281	116285	528	229	299	0	0	0	0	0	0	920	458	462	240014	122968	117046
PUNJAB-; BRITISH TERRITORY	10320022	5530551	4789471	95655	49985	45670	119	71	48	2295	1254	1041	107059	57984	49075	10525150	5639845	4885305
PUNJAB-; FEUDATORY STATES	986833	534264	452569	6601	3578	3023	46	24	22	236	131	105	143568	77275	66293	1137284	615272	522012
BARODA	155653	80025	75628	19327	9835	9492	0	0	0	0	0	0	0	0	0	174980	89860	85120
CENTRAL INDIA	0	0	0	0	0	0	0	0	0	0	0	0	510718	268606	242112	510718	268606	242112
COCHIN	0	0	0	0	0	0	0	0	0	0	0	0	33344	17260	16084	33344	17260	16084
HYDERABAD	810539	410703	399836	12547	5422	7125	0	0	0	901	483	418	101942	52838	49104	925929	469446	456483
MYSORE	179296	91792	87504	4248	2207	2041	0	0	0	516	262	254	16424	8365	8059	200484	102626	97858
RAJPUTANA	0	0	0	0	0	0	0	0	0	0	0	0	861747	460453	401294	861747	460453	401294
TRAVANCORE	130738	65913	64825	15220	7586	7634	15	10	5	936	479	457	0	0	0	146909	73988	72921
TOTAL	46765206	24010484	22754722	809561	410861	398700	2173	1344	829	9296	4968	4328	2535349	1332783	1202566	50121585	25760440	24361145

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## Form IV. Relative Proportions of the Sexes and of the Main Religious Divisions of the Population by Provinces or States.

PROVINCE OF STATE	RATIO PER 10,000; MALES	RATIO PER 10,000; FEMALES	RATIO PER 10,000; HINDU	RATIO PER 10,000; MAHOMEDAN	RATIO PER 10,000; ABORIGINAL	RATIO PER 10,000; BUDDHIST	RATIO PER 10,000; CHRISTIANS	RATIO PER 10,000; SIKH	RATIO PER 10,000; JAIN	RATIO PER 10,000; SATNAMI	RATIO PER 10,000; NAT WORSHIP	RATIO PER 10,000; KABIRPANTHI	RATIO PER 10,000; PARSI	RATIO PER 10,000; JEW
AJMERE	5401	4599	8162	1255	0	0	0	0	528	0	0	0	0	0
ASSAM	5129	4871	6274	2698	1000	13	15	0	0	0	0	0	0	0
BENGAL	4979	5021	6537	3122	295	23	18	0	0	0	0	0	0	0
BERAR	5165	4835	9076	702	140	0	5	2	75	0	0	0	0	0
BOMBAY, BRITISH TERRITORY	5164	4836	7480	1836	342	9	84	77	132	0	0	0	44	0
BOMBAY, FEUDATORY STATES	5146	4854	7962	1086	532	0	10	0	406	0	0	0	3	0
BURMAH	5328	4672	236	452	0	8702	225	0	0	0	384	0	0	0
CENTRAL PROVINCES, BRITISH TERRITORY	5046	4954	7536	248	1519	0	11	0	40	345	0	301	0	0
CENTRAL PROVINCES, FEUDATORY STATES	5075	4925	8102	0	1289	0	0	0	0	235	0	313	0	0
COORG	5633	4367	9113	703	0	0	117	0	6	0	0	0	1	0
MADRAS	4948	5052	9143	620	0	0	228	0	8	0	0	0	0	0
NORTH-WESTERN PROVINCES AND OUDH, BRITISH TERRITORY	5195	4805	8627	1344	0	0	11	0	18	0	0	0	0	0
NORTH-WESTERN PROVINCES AND ODUH, FEUDATORY STATES	5165	4835	7768	2232	0	0	0	0	0	0	0	0	0	0
PUNJAB, BRITISH TERRITORY	5425	4575	4074	5135	0	1	15	756	19	0	0	0	0	0
PUNJAB, FEUDATORY STATES	5470	4530	5494	2945	0	1	1	1541	18	0	0	0	0	0
BARODA	5215	4785	8480	801	465	0	3	0	214	0	0	0	37	0
CENTRAL INDIA	5272	4728	8422	551	962	0	8	2	54	0	0	0	1	0
COCHIN	5028	4972	7152	556	0	0	2272	0	0	0	0	0	0	20
HYPERADAD	5081	4919	9033	941	0	0	14	0	0	0	0	0	0	0
MYSORE	4983	5017	9451	479	0	0	70	0	0	0	0	0	0	0
RAJPUTANA	5406	4594	8750	853	0	0	1	0	375	0	0	0	0	0
TRAVANCORE	4986	5014	7312	612	0	0	2076	0	0	0	0	0	0	0
TOTAL	5118	4882	7402	1974	253	135	73	73	48	16	6	14	3	5







PUNJAB BRITISH TERRITORY; WIDOWED	527	992	3519	5457	10298	15907	24172	34280	37807	54104	95061	174049	123744	286081	130148	280541	194875	381042	0	0	620151	1232453	
PUNJAB BRITISH TERRITORY UNSPECIFIED	0	0	7	0	4	2	50	2	40	2	22	1	10	1	6	1	5	0	7221	156	7365	165	
PUNJAB BRITISH TERRITORY; TOTAL	2685552	2395039	1243026	919013	905967	739963	864398	787252	865014	755460	1378752	1168131	1004883	865766	664205	521513	591035	488091	7221	156	10210053	8640384	
PUNJAB FEUDATORY STATES; SINGLE	514404	443262	212771	103316	128116	18419	80987	3693	49634	1557	46633	1579	24090	835	13575	424	9064	329	0	0	1079274	573414	
PUNJAB FEUDATORY STATES; MARRIED	4999	15298	28073	71358	61772	123997	101505	151782	124192	142537	221909	204725	168115	121917	107189	51586	74123	21963	0	0	891877	905163	
PUNJAB FEUDATORY STATES; WIDOWED	124	216	806	1321	2335	3439	5444	7406	8284	11523	21188	36584	28927	63309	31302	63681	42668	83301	0	0	141078	270780	
PUNJAB FEUDATORY STATES; UNSPECIFIED	8	2	3	2	7	5	15	4	23	2	11	4	7	0	0	0	0	4	0	0	74	23	
PUNJAB FEUDATORY STATES; TOTAL	519535	458778	241653	175997	192230	145860	187951	162885	182133	155619	289741	242892	221139	186061	152066	115691	125855	105597	0	0	2112303	1749380	
BARODA; SINGLE	283083	247110	100854	50565	47384	8047	27941	1989	15665	888	15302	906	7245	369	4673	200	2723	118	0	0	504870	310192	
BARODA; MARRIED	19764	44101	35709	59204	48674	69639	71511	91324	84424	84710	145009	124138	86996	61188	56805	30173	26684	9642	0	0	575576	574119	
BARODA; WIDOWED	829	843	1151	1751	1513	2577	2856	4885	4261	7819	11157	27153	12164	37219	13041	40295	12026	38622	0	0	58998	161164	
BARODA; UNSPECIFIED	6	1	2	1	4	4	11	1	9	1	23	7	9	2	4	1	0	0	0	0	68	18	
BARODA; TOTAL	303682	292055	137716	111521	97575	80267	102319	98199	104359	93418	171491	152204	106414	98778	74523	70669	41433	48382	0	0	1139512	1045493	
HYDERABAD; SINGLE	1250585	1121529	506796	145827	220584	27032	118300	14866	58540	8949	43377	11440	17554	6012	8255	3130	5822	2441	11318	27295	2241131	1368521	
HYDERABAD; MARRIED	34305	166287	104533	330865	165442	333314	277623	412443	399979	367320	673598	479585	448311	234213	242845	93560	171014	37454	9654	30440	2527304	2485481	
HYDERABAD; WIDOWED	1255	4912	4410	13860	6413	18613	10696	36308	18391	53106	42652	155645	47055	205106	44275	190968	55353	227768	2204	12006	232704	918292	
HYDERABAD; UNSPECIFIED	21	138	2	24	0	5	11	18	24	0	36	30	11	29	4	6	1	0	888	70913	998	71163	
HYDERABAD; TOTAL	1286166	1292866	615741	490576	392439	378964	406630	463635	476934	429375	759663	646700	512931	445360	295379	287664	232190	267663	24064	140654	5002137	4843457	
MYSORE; SINGLE	475493	490118	282690	193032	175702	42352	107291	11883	64618	7209	36941	7208	8348	3384	2984	1514	1607	863	0	0	1155674	757563	
MYSORE; MARRIED	1307	12242	8122	69660	25922	126548	65617	161294	126525	157464	272931	182854	171876	72360	83075	25139	46922	7046	0	0	802297	814607	
MYSORE; WIDOWED	27	360	352	5020	1209	13439	3878	31254	10143	47866	31809	120548	29917	121667	24483	102293	26053	85729	0	0	127871	528176	
MYSORE; UNSPECIFIED	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
MYSORE; TOTAL	476827	502720	291164	267712	202833	182339	176786	204431	201286	212539	341681	310610	210141	197411	110542	128946	74582	93638	0	0	2085842	2100346	
RAJPUTANA, CENTRAL INDIA, CO-CHIN, TRAVANCORE; SINGLE	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	183767	128285	183767	128285
RAJPUTANA, CENTRAL INDIA, CO-CHIN, TRAVANCORE; MARRIED	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	168336	181089	168336	181089
RAJPUTANA, CENTRAL INDIA, CO-CHIN, TRAVANCORE; WIDOWED	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3916	25696	3916	25696
RAJPUTANA, CENTRAL INDIA, CO-CHIN, TRAVANCORE; UNSPECIFIED	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	11570418	10270228	11570418	10270228
RAJPUTANA, CENTRAL INDIA, CO-CHIN, TRAVANCORE; TOTAL	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	11926437	10605298	11926437	10605298
GRAND; TOTAL ALL PROVINCES; SINGLE	31138074	28808163	11901478	5405798	5822491	1064935	3306490	299180	1853011	153302	1342885	166371	497314	84669	250440	45705	175597	36554	233238	189483	56521018	36254160	
GRAND; TOTAL ALL PROVINCES; MARRIED	758702	2325688	2143888	5616460	3479916	7250002	5726872	9050958	8148183	8972798	14767744	12002867	9853437	5982590	5585241	2437552	3830784	983419	223898	256662	54518665	54878996	
GRAND; TOTAL ALL PROVINCES; WIDOWED	24773	78976	75296	207388	131875	382736	260108	751969	423862	1200371	1005778	3543591	1122107	4686214	1115482	4456603	1522315	5584798	10341	45980	5691937	20938626	
GRAND; TOTAL ALL PROVINCES; UNSPECIFIED	307516	312061	104749	82050	68217	67356	67681	80319	79353	81323	134394	119779	86535	70028	42750	40246	36657	45504	12282379	10979522	13210231	11878188	
GRAND; TOTAL ALL PROVINCES; TOTAL	32229065	31524888	14225411	11311696	9502499	8765029	9361151	10182426	10504409	10407794	17250801	15832608	11559393	10823501	6993913	6980106	5565353	6650275	12749856	11471647	129941851	123949970	







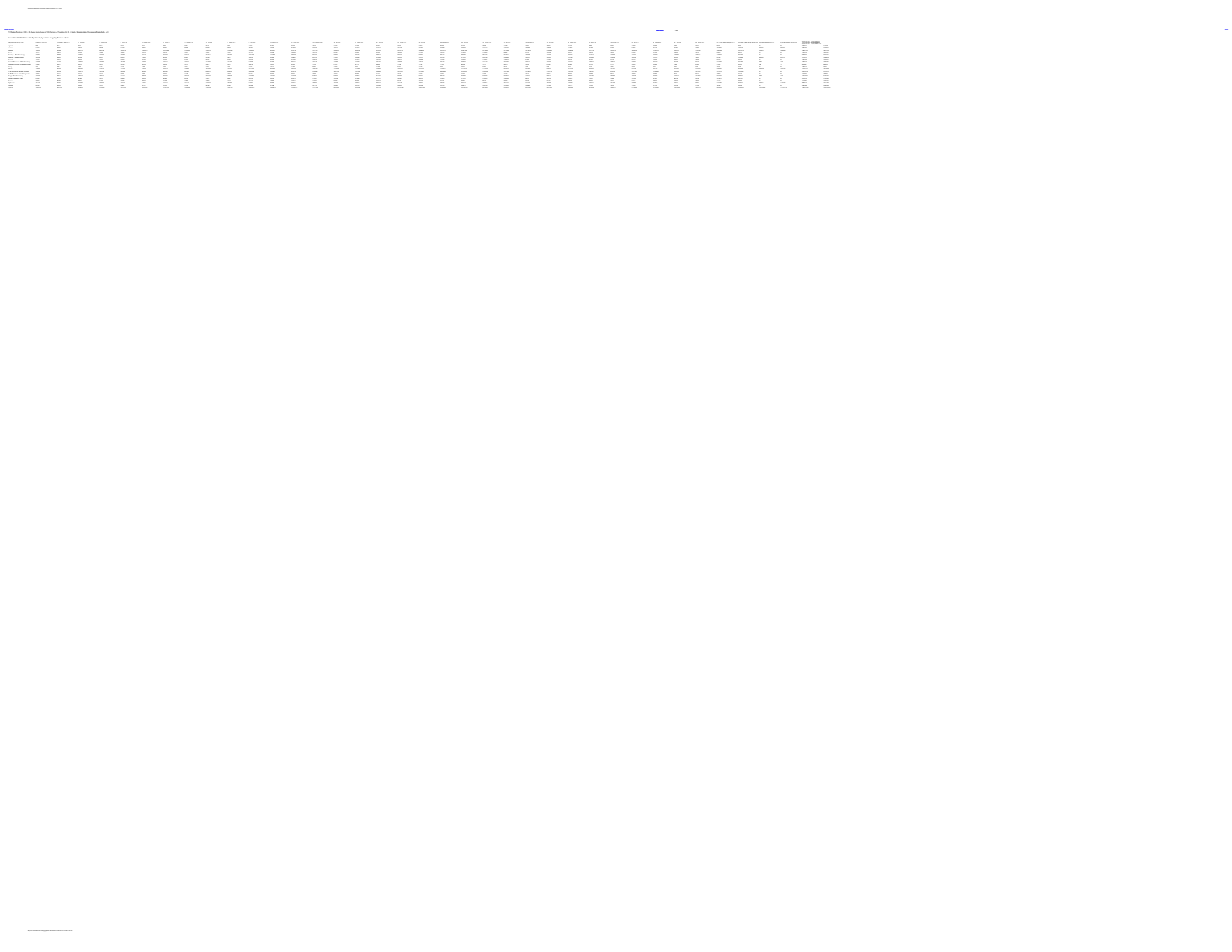


Table with columns for region names (e.g., CHRISTIAN, SIKH, JAIN, etc.) and numerical data points across multiple rows.

Table with columns for location names (e.g., J&K, UNDEFINED, RAJPUTANA, CENTRAL INDIA, COCHIN, AND TRAVANCORE) and numerical data across multiple columns representing counts or values.

OTHERS AND UNSPECIFIED: MARRIED: BOMBAY: FEDERATORY STATES	0	1	2	5	16	26	20	17	17	15	12	18	8	2	2	0	0	0	0	0	0	77	84
OTHERS AND UNSPECIFIED: MARRIED: CENTRAL PROVINCES	0	0	0	0	1	1	0	0	0	0	1	1	1	0	0	1	1	0	0	0	3	4	
OTHERS AND UNSPECIFIED: MARRIED: MADRAS	1	6	4	13	10	31	30	49	32	53	92	56	63	21	30	7	27	7	10	7	299	250	
OTHERS AND UNSPECIFIED: MARRIED: PUNJAB-BRITISH TERRITORY	0	0	1	1	14	2	23	3	51	5	39	5	27	3	13	0	4	1	0	0	172	20	
OTHERS AND UNSPECIFIED: MARRIED: BARODA	0	0	0	1	0	2	4	1	1	1	2	2	1	1	2	0	1	0	0	0	11	8	
OTHERS AND UNSPECIFIED: MARRIED: MYSORE	0	0	0	5	1	7	0	2	4	5	8	6	3	4	4	2	1	1	0	0	21	32	
OTHERS AND UNSPECIFIED: MARRIED: RAJPUTANA, CENTRAL INDIA, COCHIN	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	2	2	2	
OTHERS AND UNSPECIFIED: MARRIED: TOTAL	38	147	122	371	436	1144	808	1281	1422	1855	2587	1998	1523	936	943	388	397	172	132	13	8488	7965	
OTHERS AND UNSPECIFIED: WIDOWED: BENGAL	3	8	3	13	5	31	16	42	33	119	62	301	53	433	44	415	133	455	0	0	352	2037	
OTHERS AND UNSPECIFIED: WIDOWED: BOMBAY: BRITISH TERRITORY	0	0	0	0	0	1	0	1	0	2	1	6	0	1	0	0	0	0	0	0	11	1	
OTHERS AND UNSPECIFIED: WIDOWED: BOMBAY: FEDERATORY STATES	0	0	1	0	0	1	0	0	2	3	2	7	0	7	0	3	0	2	0	0	5	23	
OTHERS AND UNSPECIFIED: WIDOWED: CENTRAL PROVINCES	0	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	2	
OTHERS AND UNSPECIFIED: WIDOWED: MADRAS	0	1	0	0	0	3	1	9	0	4	2	19	7	19	6	23	6	19	1	3	23	100	
OTHERS AND UNSPECIFIED: WIDOWED: PUNJAB-BRITISH TERRITORY	0	0	0	0	0	1	0	0	0	2	1	1	0	0	0	1	2	0	0	0	5	3	
OTHERS AND UNSPECIFIED: WIDOWED: BARODA	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1	0	
OTHERS AND UNSPECIFIED: WIDOWED: MYSORE	0	0	0	0	0	0	0	0	0	0	6	0	2	0	0	0	2	0	0	0	6	14	
OTHERS AND UNSPECIFIED: WIDOWED: TOTAL	3	9	4	13	5	35	19	72	36	126	71	335	67	462	51	445	149	680	1	3	297	2180	
OTHERS AND UNSPECIFIED: UNSPECIFIED: BENGAL	4	2	0	1	0	1	0	1	0	1	1	1	0	0	1	0	0	0	0	0	7	5	
OTHERS AND UNSPECIFIED: UNSPECIFIED: BOMBAY- BRITISH TERRITORY	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
OTHERS AND UNSPECIFIED: UNSPECIFIED: MADRAS	17	12	5	5	5	3	2	3	4	1	17	5	27	8	7	4	1	1	33	13	118	55	
OTHERS AND UNSPECIFIED: UNSPECIFIED: PUNJAB-BRITISH TERRITORY	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	783	45	784	45	
OTHERS AND UNSPECIFIED: UNSPECIFIED: RAJPUTANA, CENTRAL INDIA, CO	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	11875	9264	11875	9264	
OTHERS AND UNSPECIFIED: UNSPECIFIED: TOTAL	21	14	6	6	5	3	3	3	5	1	17	6	28	8	7	5	1	1	12491	9122	12784	9369	





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General Form VIIA. Distribution of the Population by Age, Sex and Religion.

SIKHS A.  
The details under this religion are short here of the number shown under Sikhs in Form III by 22 males and 19 females, the Provincial Authorities of Mysore having shown 41 Sikhs as above under Unspecified Religion.

BUDDHISTS B.  
The details under this religion are short here of the number shown under Buddhists in Form III by 5 males and 4 females, the Provincial Authorities of Mysore having shown 9 Buddhists as above under Unspecified Religion.

JEWS C.  
The details under this religion are short here of the number shown under Jews in Form III by 1 male, the Provincial Authorities of Mysore having shown 1 Jew as above under Unspecified Religion.

PARSIS D.  
The details under this religion are short here of the number shown under Parsis in Form III by 18 males and 29 females, the Provincial Authorities of Mysore having shown 47 Parsis as above under Unspecified Religion.

UNSPECIFIED E.  
The details here under this head are in excess by 46 males and 52 females of the figures shown under Unspecified in Form III, the Provincial Authorities of Mysore having included under Unspecified Religion.

	Male	Female
Sikhs	22	19
Buddhists	5	14
Jews	1	0
Parsis	18	29
	46	52

In Travancore the Age Return originally sent into the Census Commissioner's Office did not give periods of age identical with those maintained in the Imperial Age Table. Subsequent to the compilation of the Age Statements for all India, the Dewan of Travancore was good enough to recast his Age Table, so as to bring it into uniformity with that used for British Provinces; it has therefore been thought advisable to print the figures, now obtained from Travancore, below the Age Tables by religious which had previously been completed.

As the Travancore population has already been included in the column Unspecified Age, allowance must be made for this, if the age details since given are added by any enquirer to the totals already given in the Age columns. In that event the aggregate of the age details of Travancore must be deducted from the appropriate unspecified columns.

RELIGION	AGES: UNDER 1: MALE	AGES: UNDER 1: FEMALE	AGES: 1: MALE	AGES: 1: FEMALE	AGES: 2: MALE	AGES: 2: FEMALE	AGES: 3: MALE	AGES: 3: FEMALE	AGES: 4: MALE	AGES: 4: FEMALE	AGES: 5-9: MALE	AGES: 5-9: FEMALE	AGES: 10-14: MALE	AGES: 10-14: FEMALE	AGES: 15-19: MALE	AGES: 15-19: FEMALE	AGES: 20: MALE	AGES: 20: FEMALE	AGES: 25: MALE	AGES: 25: FEMALE	AGES: 30: MALE	AGES: 30: FEMALE	AGES: 35: MALE	AGES: 35: FEMALE	AGES: 40: MALE	AGES: 40: FEMALE	AGES: 45: MALE	AGES: 45: FEMALE	AGES: 50: MALE	AGES: 50: FEMALE	AGES: 55: MALE	AGES: 55: FEMALE	AGES: 60 AND UPWARDS: MALE	AGES: 60 AND UPWARDS: FEMALE	AGES: UNSPECIFIED- MALE	AGES: UNSPECIFIED- FEMALE	AGES: TOTAL-ALL- AGES-MALE	AGES: TOTAL-ALL- AGES-FEMALE
HINDU	2,197,422	2,217,953	1,862,410	1,935,881	1,976,030	2,129,346	2,421,295	2,617,390	2,461,496	2,455,277	1,195,989	1,175,499	1,042,621	834,551	701,654	634,572	695,138	753,216	779,480	77,307	7,673,938	7,396,144	5,053,377	4,444,840	5,558,449	5,395,634	2,967,671	2,684,622	3,761,672	3,905,999	1,388,714	1,330,049	396,970	492,858	10,699,761	9,356,851	9,600,927	9,192,823
MAHOMEDAN	699,645	695,355	548,415	554,436	671,684	719,679	801,071	835,044	804,799	781,889	379,612	342,991	297,182	229,124	194,047	187,628	184,963	208,172	212,041	21,809	2,126,748	2,041,028	1,414,606	1,145,170	1,553,109	1,494,838	832,268	688,545	1,077,853	1,038,622	374,998	324,227	1,280,313	1,348,889	91,166	89,267	2,576,040	2,436,145
ABORIGINAL	61,567	63,221	70,951	75,881	82,640	95,057	106,089	119,087	99,145	104,042	44,722	41,741	30,491	24,917	17,970	18,643	17,776	21,904	20,950	23,746	22,027	216,272	144,806	127,015	157,881	140,695	70,109	64,607	94,633	92,290	3,926	3,752	99,877	123,855	46,570	45,016	2,318,430	2,308,981
BUDDHIST	41,075	41,373	44,348	44,735	51,851	52,425	57,079	56,873	52,306	24,937	23,741	22,027	19,248	15,048	16,642	14,794	13,671	13,890	12,308	134,073	106,437	109,166	84,437	95,211	82,969	69,130	58,441	61,551	59,223	37,201	33,870	81,849	84,653	39,417	35,236	1,771,173	1,647,702	
CHRISTIAN	17,862	17,897	13,652	14,272	15,436	16,000	17,344	18,453	17,190	17,175	8,396	8,343	7,243	6,546	5,321	5,046	6,922	5,420	7,017	5,283	4,585	46,992	42,668	30,484	35,757	30,795	22,074	18,272	20,525	21,753	10,568	9,993	24,163	27,001	3,262,26	3,185,05	9,688,88	8,937,46
SIKHI	34,602	30,110	20,298	17,425	21,207	17,628	23,945	20,507	25,134	21,114	12,937	9,832	12,031	8,178	9,729	6,790	9,265	7,544	8,826	7,889	8,252	6,783	5,684	41,721	66,061	56,684	41,435	29,649	56,057	41,426	23,031	14,635	6,713	4,944	1,902	1,190	10,647,6	8,069,09
JAIN	11,893	11,212	7,463	7,852	7,776	8,181	8,378	8,828	9,497	9,124	4,845	4,947	5,175	4,041	3,807	3,079	4,052	3,913	3,975	3,403	36,099	31,811	27,405	22,628	26,158	22,396	18,354	16,738	19,567	19,262	9,713	8,892	17,916	21,165	22,194	20,684	6,401,58	5,817,38
SATYAMI	7,041	7,158	7,116	7,685	6,975	7,693	8,226	9,104	6,867	7,178	3,347	2,917	1,995	1,900	1,479	1,554	1,699	1,608	1,874	1,753	1,711	15,892	9,738	9,268	3,093	11,176	4,339	4,067	8,214	7,676	1,652	2,141	11,383	19,928	7	14	1,899,62	1,994,47
KABIRPANTHI	5,916	5,907	5,637	5,895	6,217	6,731	7,149	5,889	5,727	27,346	25,660	18,904	15,153	12,321	12,386	12,760	15,980	15,097	16,732	15,701	14,952	9,374	8,443	10,989	10,630	4,029	3,884	6,620	7,365	1,900	1,994	8,210	12,227	2	2	171,691	176,303	
NAT-WORSHIP	1,666	1,657	2,019	2,062	2,449	2,452	2,934	2,937	2,319	2,258	1,113	1,038	896	742	587	694	518	634	549	595	6,439	5,729	4,782	3,719	4,114	3,578	2,712	2,121	2,577	2,411	1,484	1,262	3,300	2,973	0	0	7,346	7,016
PARSI	1,491	1,432	984	891	946	862	1,115	1,049	1,152	1,053	514	486	559	468	418	393	355	324	339	3,088	2,901	2,790	2,742	2,231	2,122	1,954	2,102	1,841	1,853	1,225	1,321	2,149	2,771	518	426	4,380	4,170	
JEW	184	156	107	111	169	172	163	143	187	796	797	645	619	474	541	437	459	456	475	406	408	332	312	223	252	190	203	185	192	126	127	265	232	586	798	5827	6181	
BRAHMO	15	22	15	16	15	13	22	13	23	20	73	81	65	47	60	36	77	56	66	42	73	34	59	24	57	19	34	5	20	11	10	3	10	11	0	0	694	453
KUMBHIPATIA	3	0	9	4	7	7	9	11	8	7	38	31	46	21	53	24	73	35	112	41	85	27	53	13	59	21	21	9	28	12	2	9	22	13	0	0	628	285
UNSPECIFIED	560	527	530	562	623	688	792	967	709	724	3,339	3,174	2,101	1,723	1,465	1,567	1,304	1,451	1,749	1,722	1,637	1,444	1,232	838	1,092	977	889	448	712	600	308	246	753	855	1,2717	9358	3,212	2,7871
ALL RELIGIONS	3,080,942	3,094,180	2,575,054	2,667,688	2,843,374	3,047,388	3,455,102	3,697,575	3,486,877	3,458,142	1,559,915	1,422,541	1,131,696	950,249	876,509	936,151	1,018,242	1,050,449	1,040,779	1,037,439	9,910,954	6,875,362	5,921,654	7,524,484	7,252,788	4,034,909	3,570,713	5,112,055	5,218,495	1,881,858	1,761,611	556,533	665,027	12,749,856	11,471,647	12,994,181	12,394,970	

Table 1. U.S. Census Bureau, 1980, The Adult Experience Census of the United States, Department of Population and Statistics, Washington, D.C., 1980

Table with columns for various demographic groups (e.g., AGE, SEX, RACE) and rows for different states and territories (e.g., ALABAMA, ALASKA, ARIZONA, ARKANSAS, CALIFORNIA, etc.). Each cell contains numerical data representing the population count for that specific demographic group and location.

W.Chichele Plowden , ( 1883 ), *The Indian Empire Census of 1881 Statistics of Population Vol. II.* , Calcutta , Superintendent of Government Printing India , p. 14

Form VIII. Distribution of the Population by Language and Sex

PROVINCE OR STATE	BOTH SEXES	MALES	FEMALES
LANGUAGE-HINDUSTANI; AJMERE	18687	12421	6266
LANGUAGE-HINDUSTANI; ASSAM	94538	56036	38502
LANGUAGE-HINDUSTANI; BENGAL	24799081	12324583	12474498
LANGUAGE-HINDUSTANI; BERAR	302601	165411	137190
LANGUAGE-HINDUSTANI; BOMBAY-BRITISH TERRITORY	871421	457264	414157
LANGUAGE-HINDUSTANI; BOMBAY-FEUDATORY STATES	202706	107246	95460
LANGUAGE-HINDUSTANI; BURMAH	72990	53290	19700
LANGUAGE-HINDUSTANI; CENTRAL PROVINCES	6058300	3066350	2991950
LANGUAGE-HINDUSTANI; COORG	8513	5063	3450
LANGUAGE-HINDUSTANI; MADRAS	695510	353889	341621
LANGUAGE-HINDUSTANI; N.-W. PROVINCES-; BRITSH TERRITORY	43221705	22453774	20767931
LANGUAGE-HINDUSTANI; N.-W. PROVINCES-; FEUDATORY STATES	542337	282517	259820
LANGUAGE-HINDUSTANI; PUNJAB	4211499	2287029	1924470
LANGUAGE-HINDUSTANI; BARODA	92992	50216	42776
LANGUAGE-HINDUSTANI; CENTRAL INDIA	71560	41483	30077
LANGUAGE-HINDUSTANI; HYDERABAD	998241	508998	489243
LANGUAGE-HINDUSTANI; MYSORE	231450	118325	113125
LANGUAGE-HINDUSTANI; TRAVANCORE	3037	1638	1399
LANGUAGE-HINDUSTANI; TOTAL	82497168	42345533	40151635
LANGUAGE-BENGALI; AJMERE	255	166	89
LANGUAGE-BENGALI; ASSAM	2425878	1243745	1182133
LANGUAGE-BENGALI; BENGAL	36416970	18123786	18293184
LANGUAGE-BENGALI; BERAR	13	8	5
LANGUAGE-BENGALI; BOMBAY-BRITISH TERRITORY	634	426	208
LANGUAGE-BENGALI; BOMBAY-;FEUDATORY STATES	37	21	16
LANGUAGE-BENGALI; BURMAH	99745	68320	31425
LANGUAGE-BENGALI; CENTRAL PROVINCES	2020	1065	955
LANGUAGE-BENGALI; MADRAS	305	278	27
LANGUAGE-BENGALI; N.-W. PROVINCES; BRITISH TERRITORY	16437	7357	9080

LANGUAGE-BENGALI; N.-W. PROVINCES; FEUDATORY STATES	31	29	2
LANGUAGE-BENGALI; PUNJAB	2891	1846	1045
LANGUAGE-BENGALI; BARODA	16	12	4
LANGUAGE-BENGALI; CENTRAL INDIA	128	74	54
LANGUAGE-BENGALI; HYDERABAD	65	37	28
LANGUAGE-BENGALI; MYSORE	3	0	3
LANGUAGE-BENGALI; TOTAL	38965428	19447170	19518258
LANGUAGE-TELUGU; AJMERE	8	5	3
LANGUAGE-TELUGU; ASSAM	87	53	34
LANGUAGE-TELUGU; BENGAL	11310	6353	4957
LANGUAGE-TELUGU; BERAR	39435	20041	19394
LANGUAGE-TELUGU; BOMBAY-BRITISH TERRITORY	110237	56140	54097
LANGUAGE-TELUGU; BOMBAY-;FEUDATORY STATES	13130	6734	6396
LANGUAGE-TELUGU; BURMAH	33715	28609	5106
LANGUAGE-TELUGU; CENTRAL PROVINCES	99701	49678	50023
LANGUAGE-TELUGU; MADRAS	5008	2729	2279
LANGUAGE-TELUGU; N.-W. PROVINCES; BRITISH TERRITORY	11754946	5875069	5879877
LANGUAGE-TELUGU; N.-W. PROVINCES; FEUDATORY STATES	1178	640	538
LANGUAGE-TELUGU; PUNJAB	379	225	154
LANGUAGE-TELUGU; BARODA	539	336	203
LANGUAGE-TELUGU; CENTRAL INDIA	10995	5415	5580
LANGUAGE-TELUGU; HYDERABAD	4279108	2161250	2117858
LANGUAGE-TELUGU; TRAVANCORE	637230	318157	319073
LANGUAGE-TELUGU; MYSORE	3352	1703	1649
LANGUAGE-TELUGU; TOTAL	17000358	8533137	8467221
LANGUAGE, MAHRATTI; AJMERE	2090	1325	765
LANGUAGE, MAHRATTI; BENGAL	344	193	151
LANGUAGE, MAHRATTI; BERAR	2207514	1131739	1075775
LANGUAGE, MAHRATTI; BOMBAY-BRITISH TERRITORY	7751497	3924988	3826509
LANGUAGE, MAHRATTI; BOMBAY-;FEUDATORY STATES	1535111	776904	758207
LANGUAGE, MAHRATTI; BURMAH	24	21	3
LANGUAGE, MAHRATTI; CENTRAL PROVINCES	1967881	985492	982389
LANGUAGE, MAHRATTI; MADRAS	3055	1790	1265
LANGUAGE, MAHRATTI; N.-W. PROVINCES; BRITISH TERRITORY	229777	116181	113596
LANGUAGE, MAHRATTI; N.-W. PROVINCES; FEUDATORY STATES	3347	1762	1585
LANGUAGE, MAHRATTI; PUNJAB	52	31	21

LANGUAGE, MAHRATTI; BARODA	42962	22740	20222
LANGUAGE, MAHRATTI; CENTRAL INDIA	6011	3612	2399
LANGUAGE, MAHRATTI; HYDERABAD	3147746	1606716	1541030
LANGUAGE, MAHRATTI; TRAVANCORE	1383	837	546
LANGUAGE, MAHRATTI; MYSORE	67871	34658	33213
LANGUAGE, MAHRATTI; TOTAL	16966665	8608989	8357676
LANGUAGE-PUNJABI; AJMERE	1745	1062	683
LANGUAGE-PUNJABI; ASSAM	310	190	120
LANGUAGE-PUNJABI; BENGAL	608	506	102
LANGUAGE-PUNJABI; BERAR	189	108	81
LANGUAGE-PUNJABI; BOMBAY-BRITISH TERRITORY	23967	16249	7718
LANGUAGE-PUNJABI; BOMBAY-;FEUDATORY STATES	334	264	70
LANGUAGE-PUNJABI; BURMAH	14	8	6
LANGUAGE-PUNJABI; CENTRAL PROVINCES	266	153	113
LANGUAGE-PUNJABI; MADRAS	13	13	0
LANGUAGE-PUNJABI; N.-W. PROVINCES; BRITISH TERRITORY	5805	4359	1446
LANGUAGE-PUNJABI; N.-W. PROVINCES; FEUDATORY STATES	18	14	4
LANGUAGE-PUNJABI; PUNJAB	14210854	7714916	6495938
LANGUAGE-PUNJABI; BARODA	341	268	73
LANGUAGE-PUNJABI; CENTRAL INDIA	291	260	31
LANGUAGE-PUNJABI; HYDERABAD	2126	1172	954
LANGUAGE-PUNJABI; MYSORE	3	3	0
LANGUAGE-PUNJABI; TOTAL	14246884	7739545	6507339
LANGUAGE-TAMIL; AJMERE	1	0	1
LANGUAGE-TAMIL; ASSAM	242	125	117
LANGUAGE-TAMIL; BENGAL	1623	1140	483
LANGUAGE-TAMIL; BERAR	792	433	359
LANGUAGE-TAMIL; BOMBAY-BRITISH TERRITORY	7830	4129	3701
LANGUAGE-TAMIL; BOMBAY-;FEUDATORY STATES	1141	581	560
LANGUAGE-TAMIL; BURMAH	35058	27483	7575
LANGUAGE-TAMIL; CENTRAL PROVINCES	9666	4810	4856
LANGUAGE-TAMIL; MADRAS	5025	2867	2158
LANGUAGE-TAMIL; N.-W. PROVINCES; BRITISH TERRITORY	12382220	6024183	6358037
LANGUAGE-TAMIL; N.-W. PROVINCES; FEUDATORY STATES	477	257	220
LANGUAGE-TAMIL; PUNJAB	46	20	26
LANGUAGE-TAMIL; BARODA	428	243	185

LANGUAGE-TAMIL; CENTRAL INDIA	37256	18699	18557
LANGUAGE-TAMIL; HYDERABAD	16340	8301	8039
LANGUAGE-TAMIL; MYSORE	130569	65054	65515
LANGUAGE-TAMIL; TRAVANCORE	439565	217841	221724
LANGUAGE-TAMIL; TOTAL	13068279	6376166	6692113
LANGUAGE-GUZRATI; AJMERE	236	177	59
LANGUAGE-GUZRATI; BENGAL	1068	800	268
LANGUAGE-GUZRATI; BERAR	17043	9306	7737
LANGUAGE-GUZRATI; BOMBAY-BRITISH TERRITORY	3103310	1617504	1485806
LANGUAGE-GUZRATI; BOMBAY-;FEUDATORY STATES	4431790	2288514	2143276
LANGUAGE-GUZRATI; BURMAH	386	305	81
LANGUAGE-GUZRATI; CENTRAL PROVINCES	13517	7425	6092
LANGUAGE-GUZRATI; MADRAS	58	39	19
LANGUAGE-GUZRATI; N.-W. PROVINCES; BRITISH TERRITORY	6638	4150	2488
LANGUAGE-GUZRATI; N.-W. PROVINCES; FEUDATORY STATES	3847	1941	1906
LANGUAGE-GUZRATI; PUNJAB	586	359	227
LANGUAGE-GUZRATI; BARODA	2033466	1057989	975477
LANGUAGE-GUZRATI; CENTRAL INDIA	1004	621	383
LANGUAGE-GUZRATI; HYDERABAD	5987	3157	2830
LANGUAGE-GUZRATI; MYSORE	1181	699	482
LANGUAGE-GUZRATI; TRAVANCORE	571	242	329
LANGUAGE-GUZRATI; TOTAL	9620688	4993228	4627460
LANGUAGE CANARESE; BENGAL	34	22	12
LANGUAGE CANARESE; BERAR	1487	805	682
LANGUAGE CANARESE; BOMBAY	2101931	1056952	1044979
LANGUAGE CANARESE; FEUDATORY STATES	498229	251946	246283
LANGUAGE CANARESE; BURMAH	5	3	2
LANGUAGE CANARESE; CENTRAL PROVINCES	4766	2423	2343
LANGUAGE CANARESE; COORG	92079	50908	41171
LANGUAGE CANARESE; MADRAS	1299839	644699	655140
LANGUAGE CANARESE; N.-W PROVINCES	12	11	1
LANGUAGE CANARESE; BAORDA	316	157	159
LANGUAGE CANARESE; CENTRAL INDIA	1	1	0
LANGUAGE CANARESE; COCHIN	2369	1226	1143
LANGUAGE CANARESE; HYDERABAD	1238519	624053	614466
LANGUAGE CANARESE; MYSORE	3095647	1533700	1561947

LANGUAGE CANARESE; TRAVANCORE	774	438	336
LANGUAGE CANARESE; TOTAL	8336008	4167344	4168664
LANGUAGE-OORIYA; ASSAM	2439	1425	1014
LANGUAGE-OORIYA; BENGAL	5450818	2720653	2730165
LANGUAGE-OORIYA; BOMBAY	2	2	0
LANGUAGE-OORIYA; BURMAH	862	780	82
LANGUAGE-OORIYA; CENTRAL PROVINCES	588914	295407	293507
LANGUAGE-OORIYA; MADRAS	773159	381861	391298
LANGUAGE-OORIYA; N.-W PROVINCES	237	159	78
LANGUAGE-OORIYA; HYDERABAD	64	29	35
LANGUAGE-OORIYA; TOTAL	6816495	3400316	3416179
LANGUAGE-MALAYALUM; BENGLE	65	56	9
LANGUAGE-MALAYALUM; BOMBAY	335	225	110
LANGUAGE-MALAYALUM; BURMAH	28	25	3
LANGUAGE-MALAYALUM; CENTRAL PROVINCES	31	16	15
LANGUAGE-MALAYALUM; COORG	10189	7867	2322
LANGUAGE-MALAYALUM; MADRAS	2366181	1170252	1195929
LANGUAGE-MALAYALUM; N.-W. PROVINCES	4	0	4
LANGUAGE-MALAYALUM; BARODA	3	2	1
LANGUAGE-MALAYALUM; COCHIN	533059	267661	265398
LANGUAGE-MALAYALUM; MYSORE	332	259	73
LANGUAGE-MALAYALUM; TRAVANCORE	1937454	966295	971159
LANGUAGE-MALAYALUM; TOTAL	4847681	2412658	2435023
LANGUAGE-BURMESE; AJMERE	1	0	1
LANGUAGE-BURMESE; ASSAM	73	51	22
LANGUAGE-BURMESE; BENGAL	1584	899	685
LANGUAGE-BURMESE; BOMBAY	65	65	0
LANGUAGE-BURMESE; BURMAH	2246509	1166797	1079712
LANGUAGE-BURMESE; MADRAS	238	203	35
LANGUAGE-BURMESE; N.W. PROVINCES	8	3	5
LANGUAGE-BURMESE; MYSORE	1	0	1
LANGUAGE-BURMESE; TOTAL	2248479	1168018	1080461
LANGUAGE-SINDI; AJMERE	13	13	0
LANGUAGE-SINDI; BERAR	14	12	2
LANGUAGE-SINDI; BOMBAY-BRITISH TERRITORY	2051727	1109613	942114
LANGUAGE-SINDI; BOMBAY-;FEUDATORY STATES	43976	22684	21292



LANGUAGE-SINDI; CENTRAL PROVINCES	94	65	29
LANGUAGE-SINDI; MADRAS	37	37	0
LANGUAGE-SINDI; N.-W. PROVINCES; BRITISH TERRITORY	72	29	43
LANGUAGE-SINDI; N.-W. PROVINCES; FEUDATORY STATES	1	1	0
LANGUAGE-SINDI; PUNJAB	5128	3263	1865
LANGUAGE-SINDI; BARODA	688	350	338
LANGUAGE-SINDI; MYSORE	17	17	0
LANGUAGE-SINDI; TOTAL	2101767	1136084	965683
LANGUAGES-PASHTU AND AFGHANI; AJMERE	133	119	14
LANGUAGES-PASHTU AND AFGHANI;ASSAM	12	12	0
LANGUAGES-PASHTU AND AFGHANI;BENGAL	381	355	26
LANGUAGES-PASHTU AND AFGHANI;BERAR	90	74	16
LANGUAGES-PASHTU AND AFGHANI;BOMBAY-BRITISH TERRITORY	8498	6037	2461
LANGUAGES-PASHTU AND AFGHANI;BOMBAY-;FEUDATORY STATES	427	320	107
LANGUAGES-PASHTU AND AFGHANI;CENTRAL PROVINCES	104	96	8
LANGUAGES-PASHTU AND AFGHANI;MADRAS	76	58	18
LANGUAGES-PASHTU AND AFGHANI;N.-W. PROVINCES; BRITISH TERRITORY	803	733	70
LANGUAGES-PASHTU AND AFGHANI;N.-W. PROVINCES; FEUDATORY STATES	49	47	2
LANGUAGES-PASHTU AND AFGHANI;PUNJAB	903818	488077	415741
LANGUAGES-PASHTU AND AFGHANI;BARODA	190	157	33
LANGUAGES-PASHTU AND AFGHANI;CENTRAL INDIA	5	5	0
LANGUAGES-PASHTU AND AFGHANI;HYDERABAD	1041	780	261
LANGUAGES-PASHTU AND AFGHANI;MYSORE	87	63	24
LANGUAGES-PASHTU AND AFGHANI;TOTAL	915714	496933	418781
LANGUAGE-MARWARI; ASSAM	931	661	270
LANGUAGE-MARWARI;BENGAL	3363	1898	1465
LANGUAGE-MARWARI;BOMBAY-BRITISH TERRITORY	141229	82334	58895
LANGUAGE-MARWARI;BOMBAY-;FEUDATORY STATES	51745	27402	24343
LANGUAGE-MARWARI;MADRAS	298	213	85
LANGUAGE-MARWARI;N.-W. PROVINCES	5664	3042	2622
LANGUAGE-MARWARI;CENTRAL INDIA	3023	1672	1351
LANGUAGE-MARWARI;HYDERABAD	40064	23512	16552
LANGUAGE-MARWARI;TOTAL	246317	140734	105583
LANGUAGE-ENGLISH; AJMERE	1374	1061	313
LANGUAGE-ENGLISH; ASSAM	1593	1197	396
LANGUAGE-ENGLISH; BENGAL	37464	22151	15313

LANGUAGE-ENGLISH; BERAR	571	317	254
LANGUAGE-ENGLISH; BOMBAY-BRITISH TERRITORY	26340	18213	8127
LANGUAGE-ENGLISH; BOMBAY-;FEUDATORY STATES	474	298	176
LANGUAGE-ENGLISH; BURMAH	10226	7568	2658
LANGUAGE-ENGLISH; CENTRAL PROVINCES	6262	4234	2028
LANGUAGE-ENGLISH; COORG	514	349	165
LANGUAGE-ENGLISH; MADRAS	35636	19483	16153
LANGUAGE-ENGLISH; N.-W. PROVINCES	32943	23815	9128
LANGUAGE-ENGLISH; PUNJAB	27584	21347	6237
LANGUAGE-ENGLISH; BARODA	445	351	94
LANGUAGE-ENGLISH; CENTRAL INDIA	5646	4721	925
LANGUAGE-ENGLISH; HYDERABAD	6640	4509	2131
LANGUAGE-ENGLISH; MYSORE	8148	4834	3314
LANGUAGE-ENGLISH; TRAVANCORE	1060	618	442
LANGUAGE-ENGLISH; TOTAL	202920	135066	67854
LANGUAGE-BELUCHI; BERAR	2	2	0
LANGUAGE-BELUCHI; BOMBAY-BRITISH TERRITORY	149519	82110	67409
LANGUAGE-BELUCHI; BOMBAY-;FEUDATORY STATES	1807	1129	678
LANGUAGE-BELUCHI; MADRAS	67	61	6
LANGUAGE-BELUCHI; N.-W. PROVINCES	2	2	0
LANGUAGE-BELUCHI; PUNJAB	25748	14587	11161
LANGUAGE-BELUCHI; BARODA	89	59	30
LANGUAGE-BELUCHI; CENTRAL INDIA	1	1	0
LANGUAGE-BELUCHI; HYDERABAD	36	23	13
LANGUAGE-BELUCHI; MYSORE	2	2	0
LANGUAGE-BELUCHI; TOTAL	177273	97976	79297
LANGUAGE-NEPALESE; AJMERE	18	14	4
LANGUAGE-NEPALESE; ASSAM	4485	3065	1420
LANGUAGE-NEPALESE; BENGAL	89855	51303	38552
LANGUAGE-NEPALESE; BOMBAY	13	13	0
LANGUAGE-NEPALESE; BURMAH	78	59	19
LANGUAGE-NEPALESE; CENTRAL PROVINCES	3	3	0
LANGUAGE-NEPALESE; MADRAS	293	292	1
LANGUAGE-NEPALESE; N.-W. PROVINCES-; BRITISH TERRITORY	8723	6154	2569
LANGUAGE-NEPALESE; N.-W. PROVINCES-; FEUDATORY STATES	76	59	17
LANGUAGE-NEPALESE; PUNJAB	2748	1907	841

LANGUAGE-NEPALESE; BARODA	13	10	3
LANGUAGE-NEPALESE; TOTAL	106305	62879	43426
LANGUAGE-KASHMERI; AJMERE	29	18	11
LANGUAGE-KASHMERI; BENGAL	91	42	49
LANGUAGE-KASHMERI; BOMBAY	26	21	5
LANGUAGE-KASHMERI; CENTRAL PROVINCES	7	7	0
LANGUAGE-KASHMERI; MADRAS	4	1	3
LANGUAGE-KASHMERI; N.-W. PROVINCES-; BRITISH TERRITORY	127	91	36
LANGUAGE-KASHMERI; N.-W. PROVINCES-; FEUDATORY STATES	7	4	3
LANGUAGE-KASHMERI; PUNJAB	49534	33758	15776
LANGUAGE-KASHMERI; HYDERABAD	3	3	0
LANGUAGE-KASHMERI; TOTAL	49828	33945	15883
LANGUAGE-ARABIC; AJMERE	16	12	4
LANGUAGE-ARABIC; ASSAM	1	1	0
LANGUAGE-ARABIC; BENGAL	905	620	285
LANGUAGE-ARABIC; BERAR	35	20	15
LANGUAGE-ARABIC; BOMBAY-BRITISH TERRITORY	5418	4215	1203
LANGUAGE-ARABIC; BOMBAY-;FEUDATORY STATES	5080	3283	1797
LANGUAGE-ARABIC; BURMAH	60	43	17
LANGUAGE-ARABIC; CENTRAL PROVINCES	703	339	364
LANGUAGE-ARABIC; MADRAS	721	578	143
LANGUAGE-ARABIC; N.-W. PROVINCES; BRITISH TERRITORY	68	57	11
LANGUAGE-ARABIC; N.-W. PROVINCES; FEUDATORY STATES	35	20	15
LANGUAGE-ARABIC; PUNJAB	63	51	12
LANGUAGE-ARABIC; BARODA	410	235	175
LANGUAGE-ARABIC; CENTRAL INDIA	68	23	45
LANGUAGE-ARABIC; HYDERABAD	6959	4717	2242
LANGUAGE-ARABIC; MYSORE	40	33	7
LANGUAGE-ARABIC; TRAVANCORE	606	341	265
LANGUAGE-ARABIC; TOTAL	21188	14588	6600
LANGUAGE-PERSIAN; AJMERE	12	4	8
LANGUAGE-PERSIAN; BENGAL	2336	1500	836
LANGUAGE-PERSIAN; BERAR	3	3	0
LANGUAGE-PERSIAN; BOMBAY-BRITISH TERRITORY	4230	2740	1490
LANGUAGE-PERSIAN; BOMBAY-;FEUDATORY STATES	78	48	30
LANGUAGE-PERSIAN; BURMAH	198	132	66

LANGUAGE-PERSIAN; CENTRAL PROVINCES	130	76	54
LANGUAGE-PERSIAN; MADRAS	1807	931	876
LANGUAGE-PERSIAN; N.-W. PROVINCES; BRITISH TERRITORY	280	185	95
LANGUAGE-PERSIAN; N.-W. PROVINCES; FEUDATORY STATES	11	7	4
LANGUAGE-PERSIAN; PUNJAB	6145	4221	1924
LANGUAGE-PERSIAN; BARODA	10	2	8
LANGUAGE-PERSIAN; CENTRAL INDIA	15	15	0
LANGUAGE-PERSIAN; HYDERABAD	349	190	159
LANGUAGE-PERSIAN; MYSORE	118	63	55
LANGUAGE-PERSIAN; TOTAL	15722	10117	5605
LANGUAGE-CHINESE; AJMERE	9	9	0
LANGUAGE-CHINESE; BENGAL	850	752	98
LANGUAGE-CHINESE; BERAR	1	1	0
LANGUAGE-CHINESE; BOMBAY-BRITISH TERRITORY	310	275	35
LANGUAGE-CHINESE; BOMBAY-;FEUDATORY STATES	7	7	0
LANGUAGE-CHINESE; BURMAH	12962	11473	1489
LANGUAGE-CHINESE; CENTRAL PROVINCES	2	2	0
LANGUAGE-CHINESE; MADRAS	40	40	0
LANGUAGE-CHINESE; N.-W. PROVINCES	66	44	22
LANGUAGE-CHINESE; PUNJAB	210	116	94
LANGUAGE-CHINESE; BARODA	2	2	0
LANGUAGE-CHINESE; HYDERABAD	3	3	0
LANGUAGE-CHINESE; MYSORE	4	4	0
LANGUAGE-CHINESE; TOTAL	14466	12728	1738
LANGUAGE-PORTUGUESE; AJMERE	35	29	6
LANGUAGE-PORTUGUESE; ASSAM	6	5	1
LANGUAGE-PORTUGUESE; BENGAL	297	228	69
LANGUAGE-PORTUGUESE; BOMBAY-BRITISH TERRITORY	4005	2544	1461
LANGUAGE-PORTUGUESE; BOMBAY-;FEUDATORY STATES	255	219	36
LANGUAGE-PORTUGUESE; BURMAH	160	134	26
LANGUAGE-PORTUGUESE; CENTRAL PROVINCES	138	98	40
LANGUAGE-PORTUGUESE; COORG	57	38	19
LANGUAGE-PORTUGUESE; MADRAS	3641	1764	1877
LANGUAGE-PORTUGUESE; N.-W. PROVINCES	2	2	0
LANGUAGE-PORTUGUESE; PUNJAB	15	9	6
LANGUAGE-PORTUGUESE; BARODA	113	88	25

LANGUAGE-PORTUGUESE; CENTRAL INDIA	874	568	306
LANGUAGE-PORTUGUESE; HYDERABAD	141	77	64
LANGUAGE-PORTUGUESE; MYSORE	77	39	38
LANGUAGE-PORTUGUESE; TRAVANCORE	707	464	243
LANGUAGE-PORTUGUESE; TOTAL	10523	6306	4217
LANGUAGE-FRENCH; AJMERE	3	2	1
LANGUAGE-FRENCH; BENGAL	414	299	115
LANGUAGE-FRENCH; BERAR	1	1	0
LANGUAGE-FRENCH; BOMBAY-BRITISH TERRITORY	145	102	43
LANGUAGE-FRENCH; BOMBAY-;FEUDATORY STATES	4	3	1
LANGUAGE-FRENCH; BURMAH	111	91	20
LANGUAGE-FRENCH; CENTRAL PROVINCES	37	27	10
LANGUAGE-FRENCH; COORG	9	5	4
LANGUAGE-FRENCH; MADRAS	625	412	213
LANGUAGE-FRENCH; N.-W. PROVINCES	40	15	25
LANGUAGE-FRENCH; PUNJAB	50	26	24
LANGUAGE-FRENCH; CENTRAL INDIA	1	1	0
LANGUAGE-FRENCH; HYDERABAD	18	9	9
LANGUAGE-FRENCH; MYSORE	47	28	19
LANGUAGE-FRENCH; TRAVANCORE	5	1	4
LANGUAGE-FRENCH; TOTAL	1510	1022	488
LANGUAGE-GERMAN; AJMERE	4	3	1
LANGUAGE-GERMAN; ASSAM	3	2	1
LANGUAGE-GERMAN; BENGAL	372	260	112
LANGUAGE-GERMAN; BERAR	3	3	
LANGUAGE-GERMAN; BOMBAY-BRITISH TERRITORY	322	252	70
LANGUAGE-GERMAN; BOMBAY-;FEUDATORY STATES	2	2	
LANGUAGE-GERMAN; BURMAH	339	310	29
LANGUAGE-GERMAN; CENTRAL PROVINCES	6	4	2
LANGUAGE-GERMAN; COORG	14	9	5
LANGUAGE-GERMAN; MADRAS	298	184	114
LANGUAGE-GERMAN; N.-W. PROVINCES	53	23	30
LANGUAGE-GERMAN; PUNJAB	37	21	16
LANGUAGE-GERMAN; CENTRAL INDIA	1	1	
LANGUAGE-GERMAN; HYDERABAD	5	4	1
LANGUAGE-GERMAN; MYSORE	11	1	10

LANGUAGE-GERMAN; TRAVANCORE	1	1	
LANGUAGE-GERMAN; TOTAL	1471	1080	391
LANGUAGE-ARMENIAN; AJMERE	1	1	0
LANGUAGE-ARMENIAN; ASSAM	5	4	1
LANGUAGE-ARMENIAN; BENGAL	737	455	282
LANGUAGE-ARMENIAN; BURMAH	466	269	197
LANGUAGE-ARMENIAN; CENTRAL PROVINCES	2	0	2
LANGUAGE-ARMENIAN; MADRAS	50	29	21
LANGUAGE-ARMENIAN; N.-W. PROVINCES	47	24	23
LANGUAGE-ARMENIAN; TOTAL	1308	782	526
LANGUAGE-HEBREW; AJMERE	4	2	2
LANGUAGE-HEBREW; BENGAL	450	283	167
LANGUAGE-HEBREW; BOMBAY-BRITISH TERRITORY	137	75	62
LANGUAGE-HEBREW; BOMBAY-;FEUDATORY STATES	1	1	0
LANGUAGE-HEBREW; BURMAH	171	96	75
LANGUAGE-HEBREW; CENTRAL PROVINCES	2	1	1
LANGUAGE-HEBREW; MADRAS	25	13	12
LANGUAGE-HEBREW; N.-W. PROVINCES	13	9	4
LANGUAGE-HEBREW; HYDERABAD	1	1	0
LANGUAGE-HEBREW; TRAVANCORE	97	52	45
LANGUAGE-HEBREW; TOTAL	901	533	368
LANGUAGE-ITALIAN; AJMERE	2	2	0
LANGUAGE-ITALIAN; BENGAL	255	196	59
LANGUAGE-ITALIAN; BOMBAY	80	53	27
LANGUAGE-ITALIAN; BURMAH	353	333	20
LANGUAGE-ITALIAN; MADRAS	33	33	0
LANGUAGE-ITALIAN; N.-W. PROVINCES	15	13	2
LANGUAGE-ITALIAN; PUNJAB	2	2	0
LANGUAGE-ITALIAN; HYDERABAD	46	17	29
LANGUAGE-ITALIAN; MYSORE	3	1	2
LANGUAGE-ITALIAN; TRAVANCORE	15	10	5
LANGUAGE-ITALIAN; TOTAL	804	660	144
LANGUAGE-TURKISH; BENGAL	9	4	5
LANGUAGE-TURKISH; BOMBAY-BRITISH TERRITORY	203	177	26
LANGUAGE-TURKISH; BOMBAY-;FEUDATORY STATES	22	10	12
LANGUAGE-TURKISH; BURMAH	1	1	0

LANGUAGE-TURKISH; CENTRAL PROVINCES	66	33	33
LANGUAGE-TURKISH; MADRAS	12	7	5
LANGUAGE-TURKISH; N.-W. PROVINCES	4	3	1
LANGUAGE-TURKISH; PUNJAB	204	163	41
LANGUAGE-TURKISH; BARODA	19	8	11
LANGUAGE-TURKISH; HYDERABAD	20	13	7
LANGUAGE-TURKISH; TOTAL	560	419	141
LANGUAGE-GREEK; AJMERE	2	1	1
LANGUAGE-GREEK; BENGAL	94	78	16
LANGUAGE-GREEK; BOMBAY	58	51	7
LANGUAGE-GREEK; BURMAH	30	28	2
LANGUAGE-GREEK; CENTRAL PROVINCES	1	1	0
LANGUAGE-GREEK; MADRAS	6	6	0
LANGUAGE-GREEK; N.-W. PROVINCES	2	2	0
LANGUAGE-GREEK; TOTAL	193	167	26
LANGUAGE-WELSH; ASSAM	22	10	12
LANGUAGE-WELSH; BENGAL	5	5	0
LANGUAGE-WELSH; BOMBAY	5	4	1
LANGUAGE-WELSH; BURMAH	146	146	0
LANGUAGE-WELSH; HYDERABAD	2	2	0
LANGUAGE-WELSH; MADRAS	22	20	2
LANGUAGE-WELSH; MYSORE	1	0	1
LANGUAGE-WELSH; N.-W. PROVINCES	2	2	0
LANGUAGE-WELSH; TOTAL	205	189	16
LANGUAGE-DUTCH; BENGAL	55	46	9
LANGUAGE-DUTCH; BOMBAY	3	2	1
LANGUAGE-DUTCH; BURMAH	20	18	2
LANGUAGE-DUTCH; CENTRAL PROVINCES	3	2	1
LANGUAGE-DUTCH; MADRAS	31	19	12
LANGUAGE-DUTCH; MYSORE	1	0	1
LANGUAGE-DUTCH; TRAVANCORE	1	1	0
LANGUAGE-DUTCH; TOTAL	114	88	26
LANGUAGE-UNSPECIFIED; AJMERE	508	399	109
LANGUAGE-UNSPECIFIED; ASSAM	5136	2721	2415
LANGUAGE-UNSPECIFIED; BENGAL	335129	178867	156262
LANGUAGE-UNSPECIFIED; BOMBAY-BRITISH TERRITORY	2928	1775	1153

LANGUAGE-UNSPECIFIED; BOMBAY-;FEUDATORY STATES	148531	81416	67115
LANGUAGE-UNSPECIFIED; CENTRAL PROVINCES-BRITISH TERRITORY	337	192	145
LANGUAGE-UNSPECIFIED; CENTRAL PROVINCES-FEUDATORY STATES	1709720	867687	842033
LANGUAGE-UNSPECIFIED; MADRAS	972070	502490	469580
LANGUAGE-UNSPECIFIED; N.-W. PROVINCES	770	407	363
LANGUAGE-UNSPECIFIED; PUNJAB	7738	7447	291
LANGUAGE-UNSPECIFIED; BARODA	86	68	18
LANGUAGE-UNSPECIFIED; CENTRAL INDIA	9171096	4828619	4342477
LANGUAGE-UNSPECIFIED; COCHIN	3776	1944	1832
LANGUAGE-UNSPECIFIED; HYDERABAD	259	228	31
LANGUAGE-UNSPECIFIED; MYSORE	10	6	4
LANGUAGE-UNSPECIFIED; RAJPUTANA	10268392	5544665	4723727
LANGUAGE-UNSPECIFIED; TOTAL	22626486	12018931	10607555
LANGUAGE-JATKI; PUNJAB	1604760	869831	734929
LANGUAGE-PAHARI; PUNJAB	1376789	726752	650037
LANGUAGE-ASSAMESE; TOTAL	1361759	699365	662394
LANGUAGE-ASSAMESE; ASSAM	1361359	699058	662301
LANGUAGE-ASSAMESE; BENGAL	399	306	93
LANGUAGE-ASSAMESE; N.-W PROVINCES	1	1	0
LANGUAGE-KOL*; TOTAL	1140489	564391	576098
LANGUAGE-KOL*; BENGAL	1026775	506832	519943
LANGUAGE-KOL*; CENTRAL PROVINCES	113714	57559	56155
LANGUAGE-SONTHALI; TOTAL	1128190	565985	562205
LANGUAGE-SONTHALI; ASSAM	7744	4193	3551
LANGUAGE-SONTHALI; BENGAL	1120446	561792	558654
LANGUAGE-GONDI; TOTAL	1079565	538421	541144
LANGUAGE-GONDI; BENGAL	1294	660	634
LANGUAGE-GONDI; BERAR	72344	36792	35552
LANGUAGE-GONDI; CENTRAL PROVINCES	967502	481491	486011
LANGUAGE-GONDI; HYDERABAD	38224	19370	18854
LANGUAGE-GONDI; N.-W PROVINCES	201	108	93
LANGUAGE-GARHWALI; N.-W PROVINCES	540094	270683	269411
LANGUAGE-HINDI; TOTAL	517989	277042	240947
LANGUAGE-HINDI; AJMERE	435545	232008	203537
LANGUAGE-HINDI; BOMBAY-BRITISH TERRITORY	15153	8200	6953
LANGUAGE-HINDI; BOMBAY-FEUDATORY STATES	5121	2594	2527



LANGUAGE-HINDI; CENTRAL INDIA	1211	563	648
LANGUAGE-HINDI; HYDERABAD	58268	32255	26013
LANGUAGE-HINDI; MADRAS	2691	1422	1269
LANGUAGE-KARENBURMAH	514495	261617	252878
LANGUAGE-KAMAUNI; N.-W PROVINCES	459622	236375	223247
LANGUAGE-TULU; TOTAL	446011	224133	221878
LANGUAGE-TULU; BOMBAY	595	344	251
LANGUAGE-TULU; COORG	9589	5982	3607
LANGUAGE-TULU; MADRAS	426222	210250	215972
LANGUAGE-TULU; TRAVANCORE	664	495	169
LANGUAGE-TULU; MYSORE	8941	7062	1879
LANGUAGE-ARAKANESSE; BURMAH	362988	186259	176729
LANGUAGE-CACHARI; ASSAM	263186	136264	126922
LANGUAGE-TALAING; BURMAH	154553	76437	78116
LANGUAGE-GARO; TOTAL	137197	69828	67369
LANGUAGE-GARO; ASSAM	112248	57020	55228
LANGUAGE-GARO; BENGAL	24949	12808	12141
LANGUAGE-BAGRI; PUNJAB	116755	63726	53029
LANGUAGE-KHASI; TOTAL	109876	51828	58048
LANGUAGE-KHASI; ASSAM	109875	51827	58048
LANGUAGE-KHASI; BENGAL	1	1	0
LANGUAGE-DOGRI; PUNJAB	108019	56513	51506
LANGUAGE-NAGA; ASSAM	104650	52507	52143
LANGUAGE-SWEDISH; TOTAL	310	304	6
LANGUAGE-SWEDISH; BENGAL	132	128	4
LANGUAGE-SWEDISH; BOMBAY-FEUDATORY STATES	1	1	0
LANGUAGE-SWEDISH; BURMAH	151	151	0
LANGUAGE-SWEDISH; CENTRAL PROVINCES	6	4	2
LANGUAGE-SWEDISH; MADRAS	19	19	0
LANGUAGE-SWEDISH; PUNJAB	1	1	0
LANGUAGE-SPANISH; TOTAL	126	116	10
LANGUAGE-SPANISH; BENGAL	63	57	6
LANGUAGE-SPANISH; BOMBAY-BRITISH TERRITORY	23	21	2
LANGUAGE-SPANISH; BOMBAY-FEUDATORY STATES	3	3	0
LANGUAGE-SPANISH; BURMAH	21	21	0
LANGUAGE-SPANISH; CENTRAL INDIA	4	4	0

LANGUAGE-SPANISH; CENTRAL PROVINCES	8	6	2
LANGUAGE-SPANISH; MADRAS	4	4	0
LANGUAGE-AFRICAN; TOTAL	2120	1070	1050
LANGUAGE-AFRICAN; BOMBAY-BRITISH TERRITORY	2052	1029	1023
LANGUAGE-AFRICAN; BOMBAY-FEUDATORY STATES	36	18	18
LANGUAGE-AFRICAN; BURMAH	4	3	1
LANGUAGE-AFRICAN; MADRAS	3	2	1
LANGUAGE-AFRICAN; N.W. PROVINCES	16	9	7
LANGUAGE-AFRICAN; PUNJAB	9	9	0
LANGUAGE-IRISH; TOTAL	158	114	44
LANGUAGE-IRISH; BENGAL	89	64	25
LANGUAGE-IRISH; BOMBAY	27	20	7
LANGUAGE-IRISH; COORG	1	1	0
LANGUAGE-IRISH; HYDERABAD	7	6	1
LANGUAGE-IRISH; MADRAS	34	23	11
LANGUAGE-RUSSIAN; TOTAL	112	84	28
LANGUAGE-RUSSIAN; BENGAL	60	43	17
LANGUAGE-RUSSIAN; BOMBAY	32	24	8
LANGUAGE-RUSSIAN; BURMAH	13	11	2
LANGUAGE-RUSSIAN; MADRAS	6	5	1
LANGUAGE-RUSSIAN; TRAVANCORE	1	1	0
LANGUAGE-GOANESE; TOTAL	47038	31152	15886
LANGUAGE-GOANESE; BOMBAY-BRITISH TERRITORY	45541	30230	15311
LANGUAGE-GOANESE; BOMBAY-FEUDATORY STATES	1201	707	494
LANGUAGE-GOANESE; BARODA	93	67	26
LANGUAGE-GOANESE; BURMAH	10	7	3
LANGUAGE-GOANESE; CENTRAL PROVINCES	193	141	52
LANGUAGE-KONKANI; TOTAL	29585	16239	13346
LANGUAGE-KONKANI; COORG	1689	986	703
LANGUAGE-KONKANI; COCHIN	12823	6870	5953
LANGUAGE-KONKANI; MYSORE	4370	2811	1559
LANGUAGE-KONKANI; TRAVANCORE	10703	5572	5131
LANGUAGE-NORWEGIAN; TOTAL	375	372	3
LANGUAGE-NORWEGIAN; BENGAL	84	84	0
LANGUAGE-NORWEGIAN; BURMAH	256	256	0
LANGUAGE-NORWEGIAN; MADRAS	34	31	3

LANGUAGE-NORWEGIAN; MYSORE	1	1	0
LANGUAGE-SCOTCH; TOTAL	124	104	20
LANGUAGE-SCOTCH; BENGAL	82	70	12
LANGUAGE-SCOTCH; COORG	1	1	0
LANGUAGE-SCOTCH; HYDERABAD	1	0	1
LANGUAGE-SCOTCH; MADRAS	40	33	7
LANGUAGE-DANISH; TOTAL	89	73	16
LANGUAGE-DANISH; BENGAL	51	47	4
LANGUAGE-DANISH; BOMBAY	2	2	0
LANGUAGE-DANISH; BURMAH	13	13	0
LANGUAGE-DANISH; MADRAS	23	11	12
LANGUAGE-MANIPURI; TOTAL	50271	25408	24863
LANGUAGE-MANIPURI; ASSAM	47620	24093	23527
LANGUAGE-MANIPURI; BENGAL	127	69	58
LANGUAGE-MANIPURI; BURMAH	2524	1246	1278
LANGUAGE-COORGI; TOTAL	28582	14565	14017
LANGUAGE-COORGI; BOMBAY	26	17	9
LANGUAGE-COORGI; COORG	28535	14527	14008
LANGUAGE-COORGI; MYSORE	21	21	0
LANGUAGE-TIBETAN; TOTAL	21074	11637	9437
LANGUAGE-TIBETAN; BENGAL	11850	6488	5362
LANGUAGE-TIBETAN; N.-W PROVINCES	4224	2335	1889
LANGUAGE-TIBETAN; PUNJAB	5000	2814	2186
LANGUAGE-CUTCHI; TOTAL	12434	6510	5924
LANGUAGE-CUTCHI; BARODA	11715	6088	5627
LANGUAGE-CUTCHI; MADRAS	366	247	119
LANGUAGE-CUTCHI; TRAVANCORE	353	175	178
LANGUAGE-TIPPERAH; TOTAL	4090	2109	1981
LANGUAGE-TIPPERAH; ASSAM	3984	2049	1935
LANGUAGE-TIPPERAH; BENGAL	95	53	42
LANGUAGE-TIPPERAH; BURMAH	11	7	4
LANGUAGE-MALAY; TOTAL	1741	976	765
LANGUAGE-MALAY; BENGAL	8	8	0
LANGUAGE-MALAY; BURMAH	1732	968	764
LANGUAGE-MALAY; MADRAS	1	0	1
LANGUAGE-MADRASI; TOTAL	1058	600	458

LANGUAGE-MADRASI; BENGAL	632	328	304
LANGUAGE-MADRASI; CENTRAL PROVINCES	158	93	65
LANGUAGE-MADRASI; PUNJAB	268	179	89
LANGUAGE-GAELIC; TOTAL	149	137	12
LANGUAGE-GAELIC; BURMAH	4	4	0
LANGUAGE-GAELIC; MADRAS	3	3	0
LANGUAGE-GAELIC; N.-W PROVINCES	142	130	12
LANGUAGE-FINNISH; TOTAL	7	7	0
LANGUAGE-FINNISH; BENGAL	1	1	0
LANGUAGE-FINNISH; BURMAH	5	5	0
LANGUAGE-FINNISH; MADRAS	1	1	0
LANGUAGE-SINGALESE; TOTAL	5	2	3
LANGUAGE-SINGALESE; BENGAL	2	1	1
LANGUAGE-SINGALESE; BOMBAY	2	0	2
LANGUAGE-SINGALESE; BURMAH	1	1	0
LANGUAGE-MECH; TOTAL	68991	34024	34967
LANGUAGE-MECH; ASSAM	57890	27950	29940
LANGUAGE-MECH; BENGAL	11101	6074	5027
LANGUAGE-YARUKALA; TOTAL	22002	11121	10881
LANGUAGE-YARUKALA; CENTRAL PROVINCES	18	11	7
LANGUAGE-YARUKALA; MADRAS	21984	11110	10874
LANGUAGE-DHANGAR; TOTAL	4152	2126	2026
LANGUAGE-DHANGAR; BENGAL	4119	2105	2014
LANGUAGE-DHANGAR; CENTRAL PROVINCES	33	21	12
LANGUAGE-KAIKARI; TOTAL	1682	873	809
LANGUAGE-KAIKARI; BERAR	1496	772	724
LANGUAGE-KAIKARI; CENTRAL PROVINCES	186	101	85
LANGUAGE-SANSKRIT; TOTAL	1308	687	621
LANGUAGE-SANSKRIT; BOMBAY	2	2	0
LANGUAGE-SANSKRIT; MADRAS	1306	685	621
LANGUAGE-MALTESE; TOTAL	48	39	9
LANGUAGE-MALTESE; BOMBAY	24	15	9
LANGUAGE-MALTESE; BURMAH	24	24	0
LANGUAGE-HUNGARIAN; TOTAL	12	7	5
LANGUAGE-HUNGARIAN; BENGAL	11	6	5
LANGUAGE-HUNGARIAN; MADRAS	1	1	0

LANGUAGE-FLEMISH; TOTAL	3	2	1
LANGUAGE-FLEMISH; MADRAS	1	1	0
LANGUAGE-FLEMISH; MYSORE	2	1	1
LANGUAGE-SIAMESE; TOTAL	3	3	0
LANGUAGE-SIAMESE; BENGAL	1	1	0
LANGUAGE-SIAMESE; MADRAS	2	2	0
LANGUAGE-JAPANESE; TOTAL	2	2	0
LANGUAGE-JAPANESE; BENGAL	1	1	0
LANGUAGE-JAPANESE; MADRAS	1	1	0
LANGUAGE-MIKIR; ASSAM	77765	39753	38012
LANGUAGE-PUTNOOL; MADRAS	61735	31326	30409
LANGUAGE-SHANBURMAH	59723	32281	27442
LANGUAGE-KNOND; MADRAS	58205	30113	28092
LANGUAGE-MALER; BENGAL	57777	28802	28975
LANGUAGE-RABHA; ASSAM	56499	28525	27974
LANGUAGE-CHIN; BURMAH	55015	28116	26899
LANGUAGE-KANDH; BENGAL	52357	26809	25548
LANGUAGE-SYNTENG; ASSAM	47815	21871	25944
LANGUAGE-LALUNG; ASSAM	46920	23587	23333
LANGUAGE-URAON; BENGAL	38982	19456	19526
LANGUAGE-TOUNGTHOO; BURMAH	35554	18588	16966
LANGUAGE-SAVARA; MADRAS	31933	16466	15467
LANGUAGE-KORKU; BERAR	29039	14644	14395
LANGUAGE-MIRI; ASSAM	25636	13303	12333
LANGUAGE-KWAYMEE; BURMAH	24794	12621	12173
LANGUAGE-BRAHUI; BOMBAY	24510	13264	11246
LANGUAGE-PUNJABI DIALECTS; PUNJAB	23101	12333	10768
LANGUAGE-LAMBADI; MADRAS	21961	12160	9801
LANGUAGE-MUGHJI; BENGAL	15709	7470	8239
LANGYAGE-WILD DIALECTS; COORG	13855	7214	6641
LANGUAGE-KANAURIA; PUNJAB	12209	5893	6316
LANGUAGE-GADABA; MADRAS	12041	5944	6097
LANGUAGE-KUKI; ASSAM	10852	5615	5237
LANGUAGE-LAHALI; PUNJAB	10303	5129	5174
LANGUAGE-KOCH; BENGAL	5631	2770	2861
LANGUAGE-KAIKADI; HYDERABAD	5294	2694	2600

LANGUAGE-LEPCHA; BENGAL	4611	2433	2178
LANGUAGE-KURUMBA; MADRAS	3886	1912	1974
LANGUAG-KARENNER; BURMAH	3799	2671	1128
LANGUAGE-KHAMPTI; ASSAM	2883	1550	1333
LANGUAGE-OORIYA MIXED HINDI; CENTRAL PROVINCES	2617	1300	1317
LANGUAGE-CHOUNGTHA; BURMAH	2341	1214	1127
LANGUAGE-NAGPURI; ASSAM	2319	1310	1009
LANGUAGE-DAINET; BURMAH	1995	1057	938
LANGUAGE-KHARRIA; BENGAL	1893	963	930
LANGUAGE-SINGPHO; ASSAM	1774	994	780
LANGUAGE-TODA; MADRAS	1499	765	734
LANGUAGE-MARATHI MIXED HINDI; CENTRAL PROVINCES	1346	684	662
LANGUAGE-BHUTANESE; ASSAM	1340	1008	332
LANGUAGE-HAJONG; ASSAM	1246	638	608
LANGUAGE-BADAGA; MADRAS	1019	505	514
LANGUAGE-SALONE; BURMAH	894	463	431
LANGUAGE-ABOR; ASSAM	821	452	369
LANGUAGE-NAGARAM; TRAVANCORE	809	409	400
LANGUAGE-MISHMI; ASSAM	681	487	194
LANGUAGE-MURMI; BENGAL	652	356	296
LANGUAGE-MAKRANI; BARODA	611	398	213
LANGUAGE-CHAW; BURMAH	587	309	278
LANGUAGE-DAFLA; ASSAM	549	337	212
LANGUAGE-YEBEIN; BURMAH	436	217	219
LANGUAGE-IONLA; MADRAS	316	164	152
LANGUAGE-LIMBU; BENGAL	277	157	120
LANGUAGE-KOTA; MADRAS	206	101	105
LANGUAGE-YANADI; MADRAS	148	88	60
LANGUAGE-LAMBANI; COORG	111	64	47
LANGUAGE-GAYETI; MADRAS	87	48	39
LANGUAGE-LADA; MADRAS	84	56	28
LANGUAGE-SHANDOO; BURMAH	71	40	31
LANGUAGE-CHENTSU; MADRAS	70	44	26
LANGUAGE-SAK; BURMAH	69	30	39
LANGUAGE-SINHALESE; MADRAS	38	22	16
LANGUAGE-KODAGU; MADRAS	36	23	13

LANGUAGE-BHUIN; CENTRAL PROVINCES	34	16	18
LANGUAGE-BHEEL; BENGAL	19	9	10
LANGUAGECHENCHU; -HYDERABAD	17	11	6
LANGUAGE-OORYIA MIXED BENGALI; CENTRAL PROVINCES	12	6	6
LANGUAGE-KOON; BURMAH	11	11	0
LANGUAGE-PANTHAY; BURMAH	10	6	4
LANGUAGE-LACCADIVE; BURMAH	9	9	0
LANGUAGE-ROUMANANIAN; BENGAL	6	0	6
LANGUAGE-POLISH; BENGAL	4	3	1
LANGUAGE-OORIYA MIXED TELUGU; CENTRAL PROVINCES	3	1	2
LANGUAGE-CELTIC; MADRAS	2	2	0
LANGUAGE-MARATHI MIXED OORIYA; CENTRAL PROVINCES	2	2	0
LANGUAGE-SWISS; BENGAL	2	2	0
LANGUAGE-SYRIAC; MADRAS	2	1	1
LANGUAGE-KACHIN; BURMAH	1	0	1
LANGUAGE-LADAKHI; N.-W PROVINCES	1	1	0
LANGUAGE-LAP; BENGAL	1	1	0
LANGUAGE-LATIN; MADRAS	1	1	0
LANGUAGE-NEWAR; MADRAS	1	1	0
LANGUAGE-SLAVONIC; MADRAS	1	1	0

Account	Balance	Debit	Credit
1001 Cash	1000.00		
1010 Accounts Receivable	500.00		
1020 Inventory	200.00		
1030 Prepaid Expenses	100.00		
1040 Equipment	800.00		
1050 Accumulated Depreciation		400.00	
2000 Accounts Payable		300.00	
2010 Long-Term Debt		600.00	
3000 Equity			1000.00
3010 Common Stock			1000.00
3020 Retained Earnings			
4000 Revenue			1000.00
4010 Sales			1000.00
4020 Service Revenue			
5000 Expenses		1000.00	
5010 Cost of Goods Sold		200.00	
5020 Salaries		300.00	
5030 Rent		100.00	
5040 Utilities		50.00	
5050 Depreciation		100.00	
5060 Insurance		50.00	
5070 Miscellaneous		100.00	
6000 Income Tax		100.00	
7000 Net Income			100.00
8000 Dividends		100.00	
9000 Retained Earnings			100.00
9010 Opening Balance			100.00
9020 Closing Balance			100.00
9030 Dividends		100.00	
9040 Net Income			100.00
9050 Retained Earnings			100.00
9060 Dividends		100.00	
9070 Net Income			100.00
9080 Retained Earnings			100.00
9090 Dividends		100.00	
9100 Net Income			100.00
9110 Retained Earnings			100.00
9120 Dividends		100.00	
9130 Net Income			100.00
9140 Retained Earnings			100.00
9150 Dividends		100.00	
9160 Net Income			100.00
9170 Retained Earnings			100.00
9180 Dividends		100.00	
9190 Net Income			100.00
9200 Retained Earnings			100.00
9210 Dividends		100.00	
9220 Net Income			100.00
9230 Retained Earnings			100.00
9240 Dividends		100.00	
9250 Net Income			100.00
9260 Retained Earnings			100.00
9270 Dividends		100.00	
9280 Net Income			100.00
9290 Retained Earnings			100.00
9300 Dividends		100.00	
9310 Net Income			100.00
9320 Retained Earnings			100.00
9330 Dividends		100.00	
9340 Net Income			100.00
9350 Retained Earnings			100.00
9360 Dividends		100.00	
9370 Net Income			100.00
9380 Retained Earnings			100.00
9390 Dividends		100.00	
9400 Net Income			100.00
9410 Retained Earnings			100.00
9420 Dividends		100.00	
9430 Net Income			100.00
9440 Retained Earnings			100.00
9450 Dividends		100.00	
9460 Net Income			100.00
9470 Retained Earnings			100.00
9480 Dividends		100.00	
9490 Net Income			100.00
9500 Retained Earnings			100.00
9510 Dividends		100.00	
9520 Net Income			100.00
9530 Retained Earnings			100.00
9540 Dividends		100.00	
9550 Net Income			100.00
9560 Retained Earnings			100.00
9570 Dividends		100.00	
9580 Net Income			100.00
9590 Retained Earnings			100.00
9600 Dividends		100.00	
9610 Net Income			100.00
9620 Retained Earnings			100.00
9630 Dividends		100.00	
9640 Net Income			100.00
9650 Retained Earnings			100.00
9660 Dividends		100.00	
9670 Net Income			100.00
9680 Retained Earnings			100.00
9690 Dividends		100.00	
9700 Net Income			100.00
9710 Retained Earnings			100.00
9720 Dividends		100.00	
9730 Net Income			100.00
9740 Retained Earnings			100.00
9750 Dividends		100.00	
9760 Net Income			100.00
9770 Retained Earnings			100.00
9780 Dividends		100.00	
9790 Net Income			100.00
9800 Retained Earnings			100.00
9810 Dividends		100.00	
9820 Net Income			100.00
9830 Retained Earnings			100.00
9840 Dividends		100.00	
9850 Net Income			100.00
9860 Retained Earnings			100.00
9870 Dividends		100.00	
9880 Net Income			100.00
9890 Retained Earnings			100.00
9900 Dividends		100.00	
9910 Net Income			100.00
9920 Retained Earnings			100.00
9930 Dividends		100.00	
9940 Net Income			100.00
9950 Retained Earnings			100.00
9960 Dividends		100.00	
9970 Net Income			100.00
9980 Retained Earnings			100.00
9990 Dividends		100.00	
9995 Net Income			100.00
9999 Retained Earnings			100.00



W.Chichele Plowden , ( 1883 ), *The Indian Empire Census of 1881 Statistics of Population Vol. II.* , Calcutta , Superintendent of Government Printing India , p. 16

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Supplementary Form IXA. BIRTH-PLACES WITHIN ASIA. OUTSIDE HINDUSTAN OR THE INDIAN EMPIRE. Details of "others."

### DISTRIBUTION OF THE POPULATION BY BIRTH-PLACE - Continued

PROVINCE OR STATE	BOTH SEXES	MALES	FEMALES
BIRTH-PLACE, ADEN; TOTAL	517	310	207
BIRTH-PLACE, ADEN; BOMBAY	459	275	184
BIRTH-PLACE, ADEN; DO. FEUDATORY STATES	41	23	18
BIRTH-PLACE, ADEN; MADRAS	4	3	1
BIRTH-PLACE, ADEN; PUNJAB	13	9	4
BIRTH-PLACE, ANAM; TOTAL	1	0	1
BIRTH-PLACE, ANAM; MADRAS	1	0	1
BIRTH-PLACE, ANDAMAN ISLANDS; TOTAL	87	47	40
BIRTH-PLACE, ANDAMAN ISLANDS; BARODA	1	1	0
BIRTH-PLACE, ANDAMAN ISLANDS; BENGAL	19	7	12
BIRTH-PLACE, ANDAMAN ISLANDS; BOMBAY	4	2	2
BIRTH-PLACE, ANDAMAN ISLANDS; BURMAH	20	10	10
BIRTH-PLACE, ANDAMAN ISLANDS; MADRAS	27	15	12
BIRTH-PLACE, ANDAMAN ISLANDS; MYSORE	5	4	1
BIRTH-PLACE, ANDAMAN ISLANDS; N.-W. PROVINCES	8	5	3
BIRTH-PLACE, ANDAMAN ISLANDS; PUNJAB	3	3	0
BIRTH-PLACE, ARMENIA; TOTAL	17	13	4
BIRTH-PLACE, ARMENIA; BENGAL	11	8	3
BIRTH-PLACE, ARMENIA; BURMAH	2	2	0
BIRTH-PLACE, ARMENIA; N.-W. PROVINCES	4	3	1
BIRTH-PLACE, ASIA-UNSPECIFIED; TOTAL	1513	1256	257
BIRTH-PLACE, ASIA-UNSPECIFIED; BURMAH	1	1	0
BIRTH-PLACE, ASIA-UNSPECIFIED; CENTRAL INDIA	1	1	0
BIRTH-PLACE, ASIA-UNSPECIFIED; MADRAS	10	5	5
BIRTH-PLACE, ASIA-UNSPECIFIED; BAJPUTANA	1501	1249	252
BIRTH-PLACE, BHOOTAN; TOTAL	4964	3049	1915
BIRTH-PLACE, BHOOTAN; ASSAM	1367	1030	337
BIRTH-PLACE, BHOOTAN; BERAR	1	0	1
BIRTH-PLACE, BHOOTAN; BENGAL	3549	1994	1555
BIRTH-PLACE, BHOOTAN; N.-W. PROVINCES	17	8	9
BIRTH-PLACE, BHOOTAN; PUNJAB	30	17	13
BIRTH-PLACE, BORNEO; TOTAL	7	3	4
BIRTH-PLACE, BORNEO; MADRAS	7	3	4

BIRTH-PLACE, BUKHARA; TOTAL	1	1	0
BIRTH-PLACE, BUKHARA; PUNJAB	1	1	0
BIRTH-PLACE, CELEBES; TOTAL	1	0	1
BIRTH-PLACE, CELEBES; MYSORE	1	0	1
BIRTH-PLACE, CENTRAL ASIA-UNSPECIFIED; TOTAL	2	0	2
BIRTH-PLACE, CENTRAL ASIA-UNSPECIFIED; BOMBAY	1	0	1
BIRTH-PLACE, CENTRAL ASIA-UNSPECIFIED; DO. FEUDATORY STATES	1	0	1
BIRTH-PLACE, CEYLON; TOTAL	2770	1706	1064
BIRTH-PLACE, CEYLON; AJMERE	1	1	0
BIRTH-PLACE, CEYLON; ASSAM	1	0	1
BIRTH-PLACE, CEYLON; BARODA	9	7	2
BIRTH-PLACE, CEYLON; BENGAL	77	62	15
BIRTH-PLACE, CEYLON; BOMBAY	70	34	36
BIRTH-PLACE, CEYLON; DO. FEUDATORY STATES	13	11	2
BIRTH-PLACE, CEYLON; BURMAH	82	76	6
BIRTH-PLACE, CEYLON; CENTRAL INDIA	10	7	3
BIRTH-PLACE, CEYLON; DO. PROVINCES	12	7	5
BIRTH-PLACE, CEYLON; COORG	14	9	5
BIRTH-PLACE, CEYLON; HYDERABAD	17	12	5
BIRTH-PLACE, CEYLON; MADRAS	2332	1414	918
BIRTH-PLACE, CEYLON; MYSORE	43	20	23
BIRTH-PLACE, CEYLON; N.-W. PROVINCES	71	39	32
BIRTH-PLACE, CEYLON; PUNJAB	18	7	11
BIRTH-PLACE, JAPAN; TOTAL	37	24	13
BIRTH-PLACE, JAPAN; BENGAL	8	8	0
BIRTH-PLACE, JAPAN; BURMAH	11	5	6
BIRTH-PLACE, JAPAN; MADRAS	9	5	4
BIRTH-PLACE, JAPAN; MYSORE	1	1	0
BIRTH-PLACE, JAPAN; N.-W. PROVINCES	3	2	1
BIRTH-PLACE, JAPAN; PUNJAB	5	3	2
BIRTH-PLACE, JAVA AND BATAVIA; TOTAL	21	8	13
BIRTH-PLACE, JAVA AND BATAVIA; BOMBAY	15	4	11
BIRTH-PLACE, JAVA AND BATAVIA; COORG	1	1	0
BIRTH-PLACE, JAVA AND BATAVIA; MADRAS	4	2	2
BIRTH-PLACE, JAVA AND BATAVIA; N.-W. PROVINCES	1	1	0
BIRTH-PLACE, LACCADIVE ISLANDS; TOTAL	49	49	0
BIRTH-PLACE, LACCADIVE ISLANDS; BENGAL	19	19	0
BIRTH-PLACE, LACCADIVE ISLANDS; BURMAH	9	9	0
BIRTH-PLACE, LACCADIVE ISLANDS; MADRAS	21	21	0
BIRTH-PLACE, MALAY; TOTAL	57	38	19
BIRTH-PLACE, MALAY; BENGAL	15	9	6
BIRTH-PLACE, MALAY; BURMAH	17	14	3
BIRTH-PLACE, MALAY; MADRAS	9	7	2
BIRTH-PLACE, MALAY; MYSORE	16	8	8

BIRTH-PLACE, MALACCA; TOTAL	4	4	0
BIRTH-PLACE, MALACCA; CENTRAL PROVINCES	1	1	0
BIRTH-PLACE, MALACCA; N.-W. PROVINCES	3	3	0
BIRTH-PLACE, MOLUCCA; TOTAL	1	1	0
BIRTH-PLACE, MOLUCCA; HYDERABAD	1	1	0
BIRTH-PLACE, PERSIA; TOTAL	3501	2654	847
BIRTH-PLACE, PERSIA; ASSAM	1	1	0
BIRTH-PLACE, PERSIA; BENGAL	313	261	52
BIRTH-PLACE, PERSIA; BARODA	13	7	6
BIRTH-PLACE, PERSIA; BERAR	3	3	0
BIRTH-PLACE, PERSIA; BOMBAY	2672	2007	665
BIRTH-PLACE, PERSIA; DO. FEUDATORY STATES	100	95	5
BIRTH-PLACE, PERSIA; BURMAH	69	58	11
BIRTH-PLACE, PERSIA; CENTRAL INDIA	7	7	0
BIRTH-PLACE, PERSIA; CENTRAL PROVINCES	7	5	2
BIRTH-PLACE, PERSIA; HYDERABAD	138	76	62
BIRTH-PLACE, PERSIA; MADRAS	31	25	6
BIRTH-PLACE, PERSIA; MYSORE	19	16	3
BIRTH-PLACE, PERSIA; N.-W. PROVINCES	65	44	21
BIRTH-PLACE, PERSIA; PUNJAB	63	49	14
BIRTH-PLACE, PHILIPPINE ISLANDS AND MANILLA; TOTAL	137	132	5
BIRTH-PLACE, PHILIPPINE ISLANDS AND MANILLA; BOMBAY	129	126	3
BIRTH-PLACE, PHILIPPINE ISLANDS AND MANILLA; BURMAH	5	4	1
BIRTH-PLACE, PHILIPPINE ISLANDS AND MANILLA; MADRAS	3	2	1
BIRTH-PLACE, SIAM; TOTAL	2541	1569	972
BIRTH-PLACE, SIAM; BENGAL	3	2	1
BIRTH-PLACE, SIAM; BOMBAY	12	6	6
BIRTH-PLACE, SIAM; BURMAH	2509	1544	965
BIRTH-PLACE, SIAM; MADRAS	15	15	0
BIRTH-PLACE, SIAM; PUNJAB	2	2	0
BIRTH-PLACE, SIBERIA; TOTAL	1	1	0
BIRTH-PLACE, SIBERIA; BOMBAY	1	1	0
BIRTH-PLACE, STRAITS SETTLEMENTS; TOTAL	1856	1358	498
BIRTH-PLACE, STRAITS SETTLEMENTS; ASSAM	4	2	2
BIRTH-PLACE, STRAITS SETTLEMENTS; BENGAL	175	136	39
BIRTH-PLACE, STRAITS SETTLEMENTS; BOMBAY	130	92	38
BIRTH-PLACE, STRAITS SETTLEMENTS; BURMAH	1140	853	287
BIRTH-PLACE, STRAITS SETTLEMENTS; CENTRAL PROVINCES	7	4	3
BIRTH-PLACE, STRAITS SETTLEMENTS; MADRAS	390	266	124
BIRTH-PLACE, STRAITS SETTLEMENTS; PUNJAB	10	5	5
BIRTH-PLACE, SUMATRA; TOTAL	23	23	0
BIRTH-PLACE, SUMATRA; MADRAS	23	23	0
BIRTH-PLACE, TARTARY; TOTAL	156	98	58
BIRTH-PLACE, TARTARY; BARODA	1	1	0

BIRTH-PLACE, TARTARY; BENGAL	3	1	2
BIRTH-PLACE, TARTARY; CENTRAL PROVINCES	1	1	0
BIRTH-PLACE, TARTARY; HYDERABAD	38	24	14
BIRTH-PLACE, TARTARY; PUNJAB	113	71	42
BIRTH-PLACE, THIBET; TOTAL	2756	1925	831
BIRTH-PLACE, THIBET; BENGAL	1090	588	502
BIRTH-PLACE, THIBET; BOMBAY	1	1	0
BIRTH-PLACE, THIBET; MADRAS	3	1	2
BIRTH-PLACE, THIBET; N.-W. PROVINCES	956	712	244
BIRTH-PLACE, THIBET; PUNJAB	706	623	83
BIRTH-PLACE, TURKISTAN; TOTAL	259	185	74
BIRTH-PLACE, TURKISTAN; BENGAL	60	30	30
BIRTH-PLACE, TURKISTAN; BOMBAY	59	54	5
BIRTH-PLACE, TURKISTAN; DO. FEUDATORY STATES	14	8	6
BIRTH-PLACE, TURKISTAN; MADRAS	2	2	0
BIRTH-PLACE, TURKISTAN; N.-W. PROVINCES	81	55	26
BIRTH-PLACE, TURKISTAN; PUNJAB	43	36	7
BIRTH-PLACE, TURKEY IN ASIA; TOTAL	457	356	101
BIRTH-PLACE, TURKEY IN ASIA; AJMERE	5	4	1
BIRTH-PLACE, TURKEY IN ASIA; BARODA	16	12	4
BIRTH-PLACE, TURKEY IN ASIA; BERAR	2	1	1
BIRTH-PLACE, TURKEY IN ASIA; BOMBAY	215	150	65
BIRTH-PLACE, TURKEY IN ASIA; DO. FEUDATORY STATES	6	6	0
BIRTH-PLACE, TURKEY IN ASIA; CENTRAL INDIA	16	16	0
BIRTH-PLACE, TURKEY IN ASIA; DO. PROVINCES	16	12	4
BIRTH-PLACE, TURKEY IN ASIA; HYDERABAD	100	85	15
BIRTH-PLACE, TURKEY IN ASIA; MADRAS	72	62	10
BIRTH-PLACE, TURKEY IN ASIA; MYSORE	9	8	1
BIRTH-PLACE, YARKAND; TOTAL	20	19	1
BIRTH-PLACE, YARKAND; PUNJAB	20	19	1

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Supplementary Form IXB, BIRTH-PLACES OUTSIDE ASIA.IN EUROPE. Details of "other European Countries."

[table missing from OCR, table begins]

BIRTH-PLACE, AUSTRIA.

PROVINCE OR STATE.	Both Sexes.	Males.	Females.
TOTAL	296	213	83
Bengal ...	133	105	28
Bombay ...	81	42	39
Burmah ...	52	43	9
Hyderabad	2	1	1
Madras ...	13	11	2
N.-W. Provinces	7	5	2
Punjab ...	8	6	2

BIRTH-PLACE, BAVARIA.

PROVINCE OR STATE.	Both Sexes.	Males.	Females.
TOTAL	3	3	0
Assam	1	1	0
Mysore	1	1	0
Punjab	1	1	0

## BIRTH-PLACE, BELGIUM.

PROVINCE OR STATE.	Both Sexes.	Males.	Females.
TOTAL	180	119	61
Ajmere	1	0	1
Assam	53	49	4
Bengal	1	1	0
Berar	1	1	0
Bombay	50	29	21
Burmah	12	7	5
Hyderabad	8	5	3
Madras	46	21	25
Mysore	2	1	1
N.-W. Provinces	1	1	0
Punjab	3	2	1

## BIRTH-PLACE, DENMARK

PROVINCE OR STATE.	Both Sexes.	Males.	Females.
TOTAL	126		

## BIRTH-PLACE, EUROPE, UNSPECIFIED

PROVINCE OR STATE.	Both Sexes.	Males.	Females.
TOTAL	773		

## BIRTH-PLACE, FRANCE

PROVINCE	Both	Males.	Females.
OR	Sexes.		
STATE.			
TOTAL	1,013		

#### BIRTH-PLACE, GERMANY

PROVINCE	Both	Males.	Females.
OR	Sexes.		
STATE.			
TOTAL	1,170		

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Supplementary Form IXC. In Africa.Details of Birth Places.

DISTRIBUTION OF THE POPULATION BY BIRTH-PLACE

PROVINCE OR STATE	BOTH SEXES	MALES	FEMALES
BIRTH-PLACE, AFRICA-UNSPECIFIED; TOTAL	864	524	340
BIRTH-PLACE, AFRICA-UNSPECIFIED; AJMERE	4	4	0
BIRTH-PLACE, AFRICA-UNSPECIFIED; BARODA	25	13	12
BIRTH-PLACE, AFRICA-UNSPECIFIED; BENGAL	92	67	25
BIRTH-PLACE, AFRICA-UNSPECIFIED; BOMBAY	569	330	239
BIRTH-PLACE, AFRICA-UNSPECIFIED; DO. FEUDATORY STATES	69	48	21
BIRTH-PLACE, AFRICA-UNSPECIFIED; BURMAH	7	5	2
BIRTH-PLACE, AFRICA-UNSPECIFIED; CENTRAL INDIA	2	1	1
BIRTH-PLACE, AFRICA-UNSPECIFIED; CENTRAL PROVINCES	4	3	1
BIRTH-PLACE, AFRICA-UNSPECIFIED; HYDERABAD	2	2	0
BIRTH-PLACE, AFRICA-UNSPECIFIED; MADRAS	25	11	14
BIRTH-PLACE, AFRICA-UNSPECIFIED; MYSORE	19	9	10
BIRTH-PLACE, AFRICA-UNSPECIFIED; N.-W. PROVINCES	43	28	15
BIRTH-PLACE, AFRICA-UNSPECIFIED; PUNJAB	3	3	0
BIRTH-PLACE, ABYSSINIA; TOTAL	1,057	641	416
BIRTH-PLACE, ABYSSINIA; BOMBAY	784	458	326
BIRTH-PLACE, ABYSSINIA; DO. FEUDATORY STATES	5	3	2
BIRTH-PLACE, ABYSSINIA; HYDERABAD	184	142	42
BIRTH-PLACE, ABYSSINIA; MADRAS	4	2	2
BIRTH-PLACE, ABYSSINIA; N.-W. PROVINCES	73	33	40
BIRTH-PLACE, ABYSSINIA; PUNJAB	7	3	4
BIRTH-PLACE, ALGIERS; TOTAL	1	1	0
BIRTH-PLACE, ALGIERS; BURMAH	1	1	0
BIRTH-PLACE, BOURBON; TOTAL	29	18	11
BIRTH-PLACE, BOURBON; BENGAL	1	0	1
BIRTH-PLACE, BOURBON; MADRAS	28	18	10
BIRTH-PLACE, CAPE COLONY; TOTAL	99	57	42
BIRTH-PLACE, CAPE COLONY; ASSAM	4	3	1
BIRTH-PLACE, CAPE COLONY; BENGAL	8	4	4
BIRTH-PLACE, CAPE COLONY; BERAR	5	3	2
BIRTH-PLACE, CAPE COLONY; BOMBAY	48	28	20
BIRTH-PLACE, CAPE COLONY; BURMAH	1	1	0
BIRTH-PLACE, CAPE COLONY; COORG	1	1	0
BIRTH-PLACE, CAPE COLONY; HYDERABAD	2	1	1
BIRTH-PLACE, CAPE COLONY; MADRAS	23	12	11
BIRTH-PLACE, CAPE COLONY; N.-W. PROVINCES	6	3	3
BIRTH-PLACE, CAPE COLONY; PUNJAB	1	1	0



BIRTH-PLACE, EGYPT; TOTAL	49	26	23
BIRTH-PLACE, EGYPT; BENGAL	1	0	1
BIRTH-PLACE, EGYPT; BOMBAY	20	10	10
BIRTH-PLACE, EGYPT; BURMAH	6	4	2
BIRTH-PLACE, EGYPT; HYDERABAD	6	5	1
BIRTH-PLACE, EGYPT; MADRAS	5	4	1
BIRTH-PLACE, EGYPT; MYSORE	2	1	1
BIRTH-PLACE, EGYPT; N.-W. PROVINCES	2	0	2
BIRTH-PLACE, EGYPT; PUNJAB	7	2	5
BIRTH-PLACE, MADAGASCAR; TOTAL	2	2	0
BIRTH-PLACE, MADAGASCAR; BENGAL	2	2	0
BIRTH-PLACE, MAURITIUS; TOTAL	983	552	431
BIRTH-PLACE, MAURITIUS; ASSAM	2	2	0
BIRTH-PLACE, MAURITIUS; BENGAL	209	122	87
BIRTH-PLACE, MAURITIUS; BOMBAY	5	4	1
BIRTH-PLACE, MAURITIUS; DO. FEUDATORY STATES	27	19	8
BIRTH-PLACE, MAURITIUS; BURMAH	3	3	0
BIRTH-PLACE, MAURITIUS; HYDERABAD	1	1	0
BIRTH-PLACE, MAURITIUS; MADRAS	675	375	300
BIRTH-PLACE, MAURITIUS; MYSORE	4	1	3
BIRTH-PLACE, MAURITIUS; N.-W. PROVINCES	57	25	32
BIRTH-PLACE, MOROCCO; TOTAL	1	1	0
BIRTH-PLACE, MOROCCO; BENGAL	1	1	0
BIRTH-PLACE, NATAL; TOTAL	27	16	11
BIRTH-PLACE, NATAL; MADRAS	25	14	11
BIRTH-PLACE, NATAL; N.-W. PROVINCES	2	2	0
BIRTH-PLACE, ST. HELENA; TOTAL	11	4	7
BIRTH-PLACE, ST. HELENA; BENGAL	1	1	0
BIRTH-PLACE, ST. HELENA; BOMBAY	3	0	3
BIRTH-PLACE, ST. HELENA; DO. FEUDATORY STATES	1	1	0
BIRTH-PLACE, ST. HELENA; CENTRAL PROVINCES	1	1	0
BIRTH-PLACE, ST. HELENA; PUNJAB	5	1	4
BIRTH-PLACE, ZANZIBAR; TOTAL	737	404	333
BIRTH-PLACE, ZANZIBAR; BOMBAY	346	177	169
BIRTH-PLACE, ZANZIBAR; DO. FEUDATORY STATES	360	197	163
BIRTH-PLACE, ZANZIBAR; CENTRAL PROVINCES	1	1	0
BIRTH-PLACE, ZANZIBAR; HYDERABAD	30	29	1
BIRTH-PLACE, ZULU-LAND; TOTAL	1	1	0
BIRTH-PLACE, ZULU-LAND; MADRAS	1	1	0

W.Chichele Plowden , ( 1883 ), *The Indian Empire Census of 1881 Statistics of Population Vol. II.* , Calcutta , Superintendent of Government Printing India , p. 19

Supplementary Form IXD. In America. Details of Birth Places.

PROVINCE OF STATE	BIRTH PLACE	
TOTAL	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	752
AJMERE	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	9
ASSAM	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	5
BARODA	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	1
BENGAL	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	166
BOMBAY	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	150
BOMBAY, FEUDATORY STATES	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	2
CENTRAL INDIA	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	4
CENTRAL PROVINCES	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	22
COORG	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	2
HYDERABAD	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	6
MADRAS	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	75
MYSORE	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	199
N.W. PROVINCES	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	26
PUNJAB	BIRTH-PLACE, AMERICA-UNSPECIFIED. BOTH	85
TOTAL	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	469
AJMERE	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	3
ASSAM	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	1
BARODA	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	0
BENGAL	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	129
BOMBAY	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	102
BOMBAY, FEUDATORY STATES	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	1
CENTRAL INDIA	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	2
CENTRAL PROVINCES	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	17
COORG	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	2
HYDERABAD	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	3
MADRAS	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	42
MYSORE	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	108
N.W. PROVINCES	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	14
PUNJAB	BIRTH-PLACE,AMERICA-UNSPECIFIED MALES	45
TOTAL	BIRTH-PLACE,AMERICA-UNSPECIFIED FEMAL	283
AJMERE	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	6
ASSAM	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	4
BARODA	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	1
BENGAL	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	37
BOMBAY	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	48
BOMBAY, FEUDATORY STATES	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	1

CENTRAL INDIA	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	2
CENTRAL PROVINCES	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	5
COORG	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	0
HYDERABAD	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	3
MADRAS	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	33
MYSORE	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	91
N.W. PROVINCES	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	12
PUNJAB	BIRTH-PLACE,AMERICA-UNSPECIFIED. FEMA	40
TOTAL	BIRTH-PLACE, BARBADOES. BOTH SEXES	5
MADRAS	BIRTH-PLACE, BARBADOES. BOTH SEXES	5
TOTAL	BIRTH-PLACE, BARBADOES. MALES	4
MADRAS	BIRTH-PLACE, BARBADOES. MALES	4
TOTAL	BIRTH-PLACE, BARBADOES. FEMALES	1
MADRAS	BIRTH-PLACE, BARBADOES. FEMALES	1
TOTAL	BIRTH-PLACE, BRAZIL. BOTH SEXES	2
ASSAM	BIRTH-PLACE, BRAZIL. BOTH SEXES	1
BENGAL	BIRTH-PLACE, BRAZIL. BOTH SEXES	1
TOTAL	BIRTH-PLACE, BRAZIL. MALES	1
ASSAM	BIRTH-PLACE, BRAZIL. MALES	1
BENGAL	BIRTH-PLACE, BRAZIL. MALES	0
TOTAL	BIRTH-PLACE, BRAZIL. FEMALES	1
ASSAM	BIRTH-PLACE, BRAZIL. FEMALES	0
BENGAL	BIRTH-PLACE, BRAZIL. FEMALES	1
TOTAL	BIRTH-PLACE, BRITISH GUIANA. BOTH SEXES	9
BENGAL	BIRTH-PLACE, BRITISH GUIANA. BOTH SEXES	3
MADRAS	BIRTH-PLACE, BRITISH GUIANA. BOTH SEXES	6
TOTAL	BIRTH-PLACE, BRITISH GUIANA.MALES	9
BENGAL	BIRTH-PLACE, BRITISH GUIANA.MALES	3
MADRAS	BIRTH-PLACE, BRITISH GUIANA.MALES	6
TOTAL	BIRTH-PLACE, BRITISH GUIANA. FEMALES	0
BENGAL	BIRTH-PLACE, BRITISH GUIANA. FEMALES	0
MADRAS	BIRTH-PLACE, BRITISH GUIANA. FEMALES	0
TOTAL	BIRTH-PLACE, CANADA. BOTH SEXES	145
ASSAM	BIRTH-PLACE, CANADA. BOTH SEXES	5
BENGAL	BIRTH-PLACE, CANADA. BOTH SEXES	7
BOMBAY	BIRTH-PLACE, CANADA. BOTH SEXES	51
BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE, CANADA. BOTH SEXES	2
BURMAH	BIRTH-PLACE, CANADA. BOTH SEXES	3
CENTRAL PROVINCES	BIRTH-PLACE, CANADA. BOTH SEXES	3
HYDERABAD	BIRTH-PLACE, CANADA. BOTH SEXES	1
MADRAS	BIRTH-PLACE, CANADA. BOTH SEXES	13
N.W. PROVINCES	BIRTH-PLACE, CANADA. BOTH SEXES	53
PUNJAB	BIRTH-PLACE, CANADA. BOTH SEXES	7
TOTAL	BIRTH-PLACE, CANADA. MALES	95
ASSAM	BIRTH-PLACE, CANADA. MALES	4
BENGAL	BIRTH-PLACE, CANADA. MALES	7
BOMBAY	BIRTH-PLACE, CANADA. MALES	38

BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE, CANADA. MALES	2
BURMAH	BIRTH-PLACE, CANADA. MALES	3
CENTRAL PROVINCES	BIRTH-PLACE, CANADA. MALES	2
HYDERABAD	BIRTH-PLACE, CANADA. MALES	0
MADRAS	BIRTH-PLACE, CANADA. MALES	8
N.W. PROVINCES	BIRTH-PLACE, CANADA. MALES	28
PUNJAB	BIRTH-PLACE, CANADA. MALES	3
TOTAL	BIRTH-PLACE, CANADA. FEMALES	50
ASSAM	BIRTH-PLACE, CANADA. FEMALES	1
BENGAL	BIRTH-PLACE, CANADA. FEMALES	0
BOMBAY	BIRTH-PLACE, CANADA. FEMALES	13
BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE, CANADA. FEMALES	0
BURMAH	BIRTH-PLACE, CANADA. FEMALES	0
CENTRAL PROVINCES	BIRTH-PLACE, CANADA. FEMALES	1
HYDERABAD	BIRTH-PLACE, CANADA. FEMALES	1
MADRAS	BIRTH-PLACE, CANADA. FEMALES	5
N.W. PROVINCES	BIRTH-PLACE, CANADA. FEMALES	25
PUNJAB	BIRTH-PLACE, CANADA. FEMALES	4
TOTAL	BIRTH-PLACENORTH AMERICA. BOTH SEXES	78
BENGAL	BIRTH-PLACENORTH AMERICA. BOTH SEXES	78
TOTAL	BIRTH-PLACENORTH AMERICA. MALES	63
BENGAL	BIRTH-PLACENORTH AMERICA. MALES	63
TOTAL	BIRTH-PLACENORTH AMERICA.FEMALES	15
BENGAL	BIRTH-PLACENORTH AMERICA.FEMALES	15
TOTAL	BIRTH-PLACE, NOVA SCOTIA. BOTH SEXES	6
ASSAM	BIRTH-PLACE, NOVA SCOTIA. BOTH SEXES	2
BENGAL	BIRTH-PLACE, NOVA SCOTIA. BOTH SEXES	1
MADRAS	BIRTH-PLACE, NOVA SCOTIA. BOTH SEXES	3
TOTAL	BIRTH-PLACE, NOVA SCOTIA. MALES	2
ASSAM	BIRTH-PLACE, NOVA SCOTIA. MALES	1
BENGAL	BIRTH-PLACE, NOVA SCOTIA. MALES	1
MADRAS	BIRTH-PLACE, NOVA SCOTIA. MALES	0
TOTAL	BIRTH-PLACE, NOVA SCOTIA. MALES	4
ASSAM	BIRTH-PLACE, NOVA SCOTIA. BOTH SEXES	1
BENGAL	BIRTH-PLACE, NOVA SCOTIA. BOTH SEXES	0
MADRAS	BIRTH-PLACE, NOVA SCOTIA. BOTH SEXES	3
TOTAL	BIRTH-PLACE, PRINCE EDWARD ISLANDS, BO	1
ASSAM	BIRTH-PLACE, PRINCE EDWARD ISLANDS, BO	1
TOTAL	BIRTH-PLACE, PRINCE EDWARD ISLANDS, MA	1
ASSAM	BIRTH-PLACE, PRINCE EDWARD ISLANDS, MA	1
TOTAL	BIRTH-PLACE, PRINCE EDWARD ISLANDS, FE	0
ASSAM	BIRTH-PLACE, PRINCE EDWARD ISLANDS, FE	0
TOTAL	BIRTH-PLACE, PORTO RICO, BOTH SEXES	1
MADRAS	BIRTH-PLACE, PORTO RICO, BOTH SEXES	1
TOTAL	BIRTH-PLACE, PORTO RICO, MALES	1
MADRAS	BIRTH-PLACE, PORTO RICO, MALES	1
TOTAL	BIRTH-PLACE, PORTO RICO, FEMALES	0

MADRAS	BIRTH-PLACE, PORTO RICO, FEMALES	0
TOTAL	BIRTH-PLACE SOUTH AMERICA, BOTH SEXES	34
BENGAL	BIRTH-PLACE SOUTH AMERICA, BOTH SEXES	34
TOTAL	BIRTH-PLACE SOUTH AMERICA, MALES	32
BENGAL	BIRTH-PLACE SOUTH AMERICA, MALES	32
TOTAL	BIRTH-PLACE SOUTH AMERICA, FEMALES	2
BENGAL	BIRTH-PLACE SOUTH AMERICA, FEMALES	2
TOTAL	BIRTH-PLACE, CAPE HORN. BOTH SEXES	1
MADRAS	BIRTH-PLACE, CAPE HORN. BOTH SEXES	1
TOTAL	BIRTH-PLACE, CAPE HORN. MALES	0
MADRAS	BIRTH-PLACE, CAPE HORN. MALES	0
TOTAL	BIRTH-PLACE, CAPE HORN. FEMALES	1
MADRAS	BIRTH-PLACE, CAPE HORN. FEMALES	1
TOTAL	BIRTH-PLACE, CUBA, BOTH SEXES	2
MADRAS	BIRTH-PLACE, CUBA, BOTH SEXES	2
TOTAL	BIRTH-PLACE, CUBA, MALES	1
MADRAS	BIRTH-PLACE, CUBA, MALES	1
TOTAL	BIRTH-PLACE, CUBA, FEMALES	1
MADRAS	BIRTH-PLACE, CUBA, FEMALES	1
TOTAL	BIRTH-PLACE, DEMERARA, BOTH SEXES	5
N.W. PROVINCES	BIRTH-PLACE, DEMERARA, BOTH SEXES	5
TOTAL	BIRTH-PLACE, DEMERARA, MALES	1
N.W. PROVINCES	BIRTH-PLACE, DEMERARA, MALES	1
TOTAL	BIRTH-PLACE, DEMERARA, FEMALES	4
N.W. PROVINCES	BIRTH-PLACE, DEMERARA, FEMALES	4
TOTAL	BIRTH-PLACE, GRENADA, BOTH SEXES	1
MADRAS	BIRTH-PLACE, GRENADA, BOTH SEXES	1
TOTAL	BIRTH-PLACE, GRENADA, MALES	1
MADRAS	BIRTH-PLACE, GRENADA, MALES	1
TOTAL	BIRTH-PLACE, GRENADA, FEMALES	0
MADRAS	BIRTH-PLACE, GRENADA, FEMALES	0
TOTAL	BIRTH-PLACE, JAMAICA, BOTH SEXES	7
BOMBAY	BIRTH-PLACE, JAMAICA, BOTH SEXES	2
BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE, JAMAICA, BOTH SEXES	1
MADRAS	BIRTH-PLACE, JAMAICA, BOTH SEXES	4
TOTAL	BIRTH-PLACE, JAMAICA, MALES	6
BOMBAY	BIRTH-PLACE, JAMAICA, MALES	2
BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE, JAMAICA, MALES	1
MADRAS	BIRTH-PLACE, JAMAICA, MALES	3
TOTAL	BIRTH-PLACE, JAMAICA, FEMALES	1
BOMBAY	BIRTH-PLACE, JAMAICA, FEMALES	0
BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE, JAMAICA, FEMALES	0
MADRAS	BIRTH-PLACE, JAMAICA, FEMALES	1
TOTAL	BIRTH-PLACE, MEXICO, BOTH SEXES	1
BENGAL	BIRTH-PLACE, MEXICO, BOTH SEXES	1
TOTAL	BIRTH-PLACE, MEXICO, MALES	1
BENGAL	BIRTH-PLACE, MEXICO, MALES	1

TOTAL	BIRTH-PLACE,MEXICO,FEMALES	0
BENGAL	BIRTH-PLACE,MEXICO,FEMALES	0
TOTAL	BIRTH-PLACE,NEW BRUNSWICK,BOTH SEXES	1
BENGAL	BIRTH-PLACE,NEW BRUNSWICK,BOTH SEXES	1
TOTAL	BIRTH-PLACE,NEW BRUNSWICK,MALES	1
BENGAL	BIRTH-PLACE,NEW BRUNSWICK,MALES	1
TOTAL	BIRTH-PLACE,NEW BRUNSWICK,FEMALES	0
BENGAL	BIRTH-PLACE,NEW BRUNSWICK,FEMALES	0
TOTAL	BIRTH-PLACE,UNITED STATES,BOTH SEXES	338
ASSAM	BIRTH-PLACE,UNITED STATES,BOTH SEXES	8
BARODA	BIRTH-PLACE,UNITED STATES,BOTH SEXES	1
BERAR	BIRTH-PLACE,UNITED STATES,BOTH SEXES	6
BENGAL	BIRTH-PLACE,UNITED STATES,BOTH SEXES	11
BOMBAY	BIRTH-PLACE,UNITED STATES,BOTH SEXES	44
BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE,UNITED STATES,BOTH SEXES	7
BURMAH	BIRTH-PLACE,UNITED STATES,BOTH SEXES	135
MADRAS	BIRTH-PLACE,UNITED STATES,BOTH SEXES	20
N.W. PROVINCES	BIRTH-PLACE,UNITED STATES,BOTH SEXES	102
PUNJAB	BIRTH-PLACE,UNITED STATES,BOTH SEXES	4
TOTAL	BIRTH-PLACE,UNITED STATES,MALES	213
ASSAM	BIRTH-PLACE,UNITED STATES,MALES	4
BARODA	BIRTH-PLACE,UNITED STATES,MALES	1
BERAR	BIRTH-PLACE,UNITED STATES,MALES	2
BENGAL	BIRTH-PLACE,UNITED STATES,MALES	9
BOMBAY	BIRTH-PLACE,UNITED STATES,MALES	33
BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE,UNITED STATES,MALES	3
BURMAH	BIRTH-PLACE,UNITED STATES,MALES	90
MADRAS	BIRTH-PLACE,UNITED STATES,MALES	12
N.W. PROVINCES	BIRTH-PLACE,UNITED STATES,MALES	56
PUNJAB	BIRTH-PLACE,UNITED STATES,MALES	3
TOTAL	BIRTH-PLACE,UNITED STATES,MALES	125
ASSAM	BIRTH-PLACE,UNITED STATES,MALES	4
BARODA	BIRTH-PLACE,UNITED STATES,MALES	0
BERAR	BIRTH-PLACE,UNITED STATES,MALES	4
BENGAL	BIRTH-PLACE,UNITED STATES,MALES	2
BOMBAY	BIRTH-PLACE,UNITED STATES,MALES	11
BOMBAY, DO FEUDATORY STATES	BIRTH-PLACE,UNITED STATES,MALES	4
BURMAH	BIRTH-PLACE,UNITED STATES,MALES	45
MADRAS	BIRTH-PLACE,UNITED STATES,MALES	8
N.W. PROVINCES	BIRTH-PLACE,UNITED STATES,MALES	46
PUNJAB	BIRTH-PLACE,UNITED STATES,MALES	1
TOTAL	BIRTH-PLACE,WEST INDIA,BOTH SEXES	166
ASSAM	BIRTH-PLACE,WEST INDIA,BOTH SEXES	4
BENGAL	BIRTH-PLACE,WEST INDIA,BOTH SEXES	94
BOMBAY	BIRTH-PLACE,WEST INDIA,BOTH SEXES	39
BURMAH	BIRTH-PLACE,WEST INDIA,BOTH SEXES	5
CENTRAL PROVINCES	BIRTH-PLACE,WEST INDIA,BOTH SEXES	1

MADRAS	BIRTH-PLACE, WEST INDIA, BOTH SEXES	11
N.W. PROVINCES	BIRTH-PLACE, WEST INDIA, BOTH SEXES	9
PUNJAB	BIRTH-PLACE, WEST INDIA, BOTH SEXES	3
TOTAL	BIRTH-PLACE, WEST INDIA, MALES	135
ASSAM	BIRTH-PLACE, WEST INDIA, MALES	4
BENGAL	BIRTH-PLACE, WEST INDIA, MALES	88
BOMBAY	BIRTH-PLACE, WEST INDIA, MALES	24
BURMAH	BIRTH-PLACE, WEST INDIA, MALES	2
CENTRAL PROVINCES	BIRTH-PLACE, WEST INDIA, MALES	1
MADRAS	BIRTH-PLACE, WEST INDIA, MALES	8
N.W. PROVINCES	BIRTH-PLACE, WEST INDIA, MALES	5
PUNJAB	BIRTH-PLACE, WEST INDIA, MALES	3
TOTAL	BIRTH-PLACE, WEST INDIA, FEMALES	31
ASSAM	BIRTH-PLACE, WEST INDIA, FEMALES	0
BENGAL	BIRTH-PLACE, WEST INDIA, FEMALES	6
BOMBAY	BIRTH-PLACE, WEST INDIA, FEMALES	15
BURMAH	BIRTH-PLACE, WEST INDIA, FEMALES	3
CENTRAL PROVINCES	BIRTH-PLACE, WEST INDIA, FEMALES	0
MADRAS	BIRTH-PLACE, WEST INDIA, FEMALES	3
N.W. PROVINCES	BIRTH-PLACE, WEST INDIA, FEMALES	4
PUNJAB	BIRTH-PLACE, WEST INDIA, FEMALES	0

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Supplementary Form IXE. In Australasia.Details of Birth Places.

Distribution of the Population by Birth-place-continued.

PROVINCE OR STATE	BOTH SEXES	MALES	FEMALES
BIRTH-PLACE, AUSTRALIA;	303	200	103
BIRTH-PLACE, AUSTRALIA; AJMERE	3	3	0
BIRTH-PLACE, AUSTRALIA; ASSAM	14	11	3
BIRTH-PLACE, AUSTRALIA; BENGAL	106	70	36
BIRTH-PLACE, AUSTRALIA; BOMBAY	62	41	21
BIRTH-PLACE, AUSTRALIA; BURMAH	12	8	4
BIRTH-PLACE, AUSTRALIA; CENTRAL PROVINCES	9	3	6
BIRTH-PLACE, AUSTRALIA; HYDERABAD	1	0	1
BIRTH-PLACE, AUSTRALIA; MADRAS	25	16	9
BIRTH-PLACE, AUSTRALIA; MYSORE	8	4	4
BIRTH-PLACE, AUSTRALIA; N.-W. PROVINCES	55	39	16
BIRTH-PLACE, AUSTRALIA; PUNJAB	8	5	3
BIRTH-PLACE, NEW ZEALAND; TOTAL	23	15	8
BIRTH-PLACE, NEW ZEALAND; BENGAL	4	2	2
BIRTH-PLACE, NEW ZEALAND; BURMAH	6	5	1
BIRTH-PLACE, NEW ZEALAND; CENTRAL PROVINCES	1	1	0
BIRTH-PLACE, NEW ZEALAND; MADRAS	7	2	5
BIRTH-PLACE, NEW ZEALAND; MYSORE	2	2	0
BIRTH-PLACE, NEW ZEALAND; PUNJAB	3	3	0
BIRTH-PLACE, NEW SOUTH WALES; TOTAL; MADRAS	1	0	1
BIRTH-PLACE, PACIFIC ISLANDS; BENGAL	1	0	1
BIRTH-PLACE, TASMANIA; TOTAL	2	2	0
BIRTH-PLACE, PACIFIC ISLANDS; BENGAL	2	2	0
BIRTH-PLACE, TASMANIA; TOTAL	5	3	2
BIRTH-PLACE, TASMANIA; BENGAL	1	0	1
BIRTH-PLACE, TASMANIA; HYDERABAD	1	1	0
BIRTH-PLACE, TASMANIA; MADRAS	2	2	0
BIRTH-PLACE, TASMANIA; N.-W PROVINCES	1	0	1
BIRTH-PLACE, VICTORIA; TOTAL	33	23	10
BIRTH-PLACE, VICTORIA; BOMBAY	32	23	9
BIRTH-PLACE, VICTORIA; COORG	1	0	1



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Supplementary Form IXF. Outside Asia. Details of Unspecified and at Sea.

Table Distribution of Population by birth place - Concluded.

#### BIRTH-PLA

#### PROVINCE OF STATE

Total	6216794	3223608	2993186
AJMERE	79	49	30
ASSAM	101	60	41
BARODA	947	495	452
BENGAL	197416	108159	89257
BOMBAY	18834	11238	7596
BOMBAY DO. FEUDATORY STA	19642	10769	8873
CENTRAL INDIA	308	308	0
COCHIN	600278	301815	298463
MADRAS	971346	501647	469699
MYSORE	104	73	31
N.W. PROVINCES	8300	4517	3783
PUNJAB	9674	8892	782
RAJPUTANA	1988607	1078452	910155
TRAVANCORE	2401158	1197134	1204024

#### BIRTH-PLACE AT SEA

Province or State	Both Sexes	Males	Females
Total	176	122	54
AJMERE	1	1	0
ASSAM	7	5	2
BENGAL	69	52	17
BERAR	4	2	2
BOMBAY	24	13	11
BOMBAY DO. FEDATORY STA	1	1	0

BURMAH	6	6	0
HYDERABAD	1	1	0
MADRAS	21	15	6
MYSORE	7	3	4
N.W. PROVINCES	33	22	11
PUNJAB	2	1	1



Table 10: Gender Disparity in Employment (continued)

Table with columns for country/region, sex, and employment status. Rows include India, Bangladesh, and various states/provinces. Columns represent different categories of employment, such as 'TOTAL', 'UNEMPLOYED', 'OVER 60', etc.

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## FORM XII. Do. of Blind Persons by Religion, Province or State, Age and Sex

RELIGION, PROVINCE OR STATE	TOTAL; BOTH SEX	TOTAL; MALES	TOTAL; FEMALE	UNDER 5; MALES	UNDER 5; FEMALES	-10; MALES	-10; FEMALES	-15; MALES	-15; FEMALES	-20; MALES	-20; FEMALES	-30; MALES	-30; FEMALES	-40; MALES	-40; FEMALES	-50; MALES	-50; FEMALES	-60; MALES	-60; FEMALES	UNSPECIFIED; MALES	UNSPECIFIED; FEMALES	OVER 60; MALES	OVER 60; FEMALES
HINDU*	370888	176409	194190	5874	4145	11461	7816	12351	7792	10095	7157	21389	18086	20413	20984	20829	24555	23596	30180	168	151	50233	73324
MAHOMEDAN	123565	62032	61533	1543	1192	3410	2313	3474	2342	3074	2441	6349	4813	6871	5688	7215	7382	8828	9595	49	55	21219	25712
ABORIGINAL	5319	2275	3044	88	72	173	127	147	152	134	99	270	264	272	334	297	378	269	464	2	0	623	1154
BUDDHIST	5494	2826	2668	33	29	121	68	108	68	161	95	282	159	315	214	414	313	492	574	1	0	899	1148
CHRUSTIAN	1801	891	910	19	17	45	28	55	32	36	46	84	82	113	73	90	117	137	130	46	52	266	333
SIKH	8606	4763	3843	90	46	179	123	214	130	250	130	417	261	465	367	580	482	812	729	0	0	1756	1575
JAIN	2490	1168	1322	27	17	59	43	54	41	66	43	128	116	136	136	179	215	219	263	0	0	300	448
SATNAMI	827	360	467	15	10	40	17	19	13	16	14	39	45	40	39	38	56	38	62	0	0	115	211
KABIRPANTHI	578	256	322	9	6	27	11	22	7	10	13	36	50	43	37	32	32	24	32	0	0	53	134
NAT-WORSHIP	234	105	129	5	1	10	4	5	2	6	5	8	10	13	12	9	15	11	19	0	0	38	61
PARSI	181	77	104	1	0	1	0	0	1	0	1	5	1	3	4	6	8	17	11	0	0	44	78
JEW	26	10	16	1	1	0	1	0	0	0	2	0	1	1	0	0	1	2	2	1	0	5	8
BRAHMO	3	3	0	0	0	0	0	0	0	0	0	2	0	1	0	0	0	0	0	0	0	0	0
UNSPECIFIED	6736	2958	3778	83	70	162	157	149	143	157	130	324	287	334	418	373	504	461	618	43	30	872	1421
TOTAL	526748	254133	272326	7788	5606	15688	10708	16598	10723	14005	10176	29333	24175	29020	28306	30062	34058	34906	42679	310	288	76423	105607
AJMERE	2129	883	1246	27	21	60	44	37	33	54	46	116	112	88	151	109	198	154	232	0	0	238	409
ASSAM	3210	1846	1364	31	22	73	56	87	38	91	73	192	132	247	140	236	173	304	223	0	0	585	507
BENGAL	97350	47086	50264	1913	1291	3329	1951	2787	1493	2238	1469	4841	3841	5242	4595	5388	15398	5573	6958	115	129	15660	23139
BERAR	9761	4563	5198	281	163	328	250	317	198	254	156	529	479	555	578	480	657	527	804	0	0	1292	1913
BOMBAY; BRITISH TERRITORY	43755	20355	23400	556	383	1128	841	1242	901	1029	814	2255	2004	2483	2484	2485	2924	2756	3799	0	0	6421	9250
BOMBAY; FEUDATAORY	18473	7930	10543	317	205	557	494	555	439	607	516	1066	1166	999	1425	1060	1717	1258	1919	0	0	1511	2662
BURMAH	5854	3023	2831	43	28	137	77	120	71	173	107	294	167	344	234	433	338	530	602	0	0	949	1207
CENTRAL PROVINCES	25260	10824	14436	399	296	854	539	718	553	555	499	1375	1293	1333	1506	1311	1708	1248	2004	0	0	3031	6038
COORG	162	92	70	3	4	10	6	10	1	7	4	18	17	20	8	7	8	6	8	0	0	11	14
MADRAS*	49783	23195	26299	534	465	1340	1060	1630	1259	1168	999	2603	2521	2639	2583	2536	2755	2782	3529	1	0	7962	11128
NORTH- WESTERN PROVINCES; BRITISH TERRITORY	129838	61660	68178	1935	1344	4034	2741	4987	2927	3641	2360	8490	6709	7461	7641	7099	9168	8074	10673	0	0	15939	24515
NORTH- WESTERN PROVINCES; FEUDATORY STATES	2570	1224	1346	30	26	82	53	97	75	78	54	168	99	132	126	113	147	180	202	0	0	344	564
PUNJAB; BRITISH TERRITORY	95711	49006	46705	1118	886	2500	1650	2686	1826	2633	2011	4863	3607	4935	4633	5925	6089	7855	8174	0	0	16431	17829
PUNJAB; FEUDATORY STATES	20292	11104	9188	184	135	461	297	529	313	591	323	936	708	1056	789	1381	1165	1976	1672	0	0	3990	3786
BARODA	6501	2830	3671	81	70	155	153	145	143	154	127	318	274	318	409	360	495	446	600	0	0	853	1400
CENTRAL INDIA	169	90	79	2	0	1	1	3	0	3	0	4	9	10	7	8	6	5	15	42	30	12	11
COCHIN	281	152	129	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	152	129	0	0
HYDERABAD	11723	6404	5319	279	226	523	380	491	311	616	500	980	754	849	728	869	712	1022	963	0	0	775	745
MYSORE	3926	1866	2060	55	41	116	115	157	142	113	118	285	283	249	269	262	300	210	302	0	0	419	490
TOTAL	526748	254133	272326	7788	5606	15688	10708	16598	10723	14005	10176	29333	24175	29020	28306	30062	34058	34906	42679	310	288	76423	105607
HINDU; AJMERE	1701	689	1012	20	19	47	38	26	26	38	35	97	90	70	119	78	166	120	184	0	0	193	335
HINDU; ASSAM	2252	1341	911	24	13	49	30	58	58	58	40	130	95	184	90	166	107	243	130	0	0	429	375
HINDU; BENGAL	71794	33980	37814	1494	980	2467	1450	2095	1107	1661	1058	3567	2883	3727	3487	3761	4004	4006	5133	84	90	11118	17622

HINDU; BERAR	9226	4299	4927	279	155	307	240	301	181	237	148	503	460	515	545	451	613	498	770	0	0	1208	1815
HINDU; BOMBAY; BRITISH TERRITORY	30037	14044	15993	426	277	865	653	992	709	802	627	1735	1590	1788	1940	1814	2174	1964	2783	0	0	3658	5240
HINDU; BOMBAY; FEUDATORY STATES	14602	6223	8379	255	168	447	410	459	352	493	413	834	954	765	1153	820	1368	992	1519	0	0	1158	2042
HINDU; BURMAH	32	24	8		0	1	2	2	0	0	0	2	0	2	3	3	1	5	0	0	0	9	2
HINDU; CENTRAL PROVINCES	19630	8426	11204	318	240	670	424	569	423	425	393	1085	1002	1037	1186	1018	1320	967	1557	0	0	2337	4659
HINDU; COORG	152	86	66	3	4	10	6	10	1	7	4	17	17	18	8	7	7	6	8	1	0	8	11
HINDU; MADRAS	45753	21182	24282	498	436	1234	972	1504	1176	1065	921	2348	2323	2397	2366	2304	2530	2523	3267	0	0	7308	10291
HINDU; NORTH WESTERN PROVINCES; BRITISH TERRITORY	110085	52021	58064	1737	1171	3536	2360	4330	2529	3132	1997	7306	5736	6262	6683	6012	7964	6627	9036	0	0	13079	20588
HINDU; NORTH WESTERN PROVINCES; FEUDATORY STATES	1610	781	829	21	18	58	32	71	50	55	34	98	59	72	79	73	88	101	122	0	0	232	347
HINDU; PUNJAB; BRITISH TERRITORY	38565	19644	18921	384	337	919	588	1052	636	1115	751	1990	1538	2005	1995	2496	2642	3310	3542	0	0	6373	6892
HINDU; PUNJAB; FEUDATORY STATES	10662	5892	4770	97	69	259	152	278	148	318	158	495	355	554	403	767	623	1089	911	83	61	2035	1951
HINDU; COCHIN	144	83	61	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
HINDU; HYDERABAD	10898	5930	4968	265	217	482	353	455	287	582	465	909	706	777	661	809	662	950	921		0	701	696
HINDU; MYSORE	3745	1764	1981	53	41	110	106	149	136	107	113	273	278	240	266	250	286	195	297	0	0	387	458
HINDU; TOTAL	370888	176409	194190	5874	4145	11461	7816	12351	7792	10095	7157	21389	18086	20413	20984	20829	24555	23596	30180	168	151	50233	73324
MAHOMEDAN; AJMERE	299	128	171	5	2	7	4	6	3	10	10	12	16	17	24	19	20	20	32	0	0	32	60
MAHOMEDAN; ASSAM	728	383	345	1	2	11	13	21	6	22	25	44	24	49	36	57	50	44	77	0	0	134	112
MAHOMEDAN; BENGAL	24821	12756	12065	402	288	826	479	671	368	564	398	1228	905	1,473	1072	1586	1358	1,535	1770	27	39	4444	5388
MAHOMEDAN; BERAR	504	243	261	2	7	20	10	15	17	13	8	25	18	37	33	27	42	27	32	0	0	77	94
MAHOMEDAN; BOMBAY; BRITISH TERRITORY	11758	5404	6354	108	89	219	157	201	152	179	151	419	341	578	441	576	603	667	840	0	0	2457	3588
MAHOMEDAN; BOMBAY; FEUDATORY STATES	2032	895	1137	35	19	59	44	54	45	69	62	150	119	139	158	107	188	113	201	0	0	169	301
MAHOMEDAN; BURMAH	122	85	37	5	0	4	2	6	2	5	3	5	4	8	1	13	5	17	9	0	0	22	11
MAHOMEDAN; CENTRAL PROVINCES	709	317	392	10	9	18	14	19	15	19	23	42	34	38	36	21	48	40	48	0	0	110	165
MAHOMEDAN; COORG	9	5	4	0	0	0	0	0	0	0	0	1	0	1	0	0	1	0	0	0	0	3	3
MAHOMEDAN; MADRAS	2846	1417	1429	21	17	78	71	90	66	82	52	197	141	183	165	164	153	162	179	0	0	440	585

MAHOMEDAN; NORTH WESTERN PROVINCES; BRITISH TERRITORY	19457	9489	9968	196	171	494	376	647	389	502	352	1166	959	1178	946	1064	1282	1419	1610	0	0	2823	3883
MAHOMEDAN; NORTH WESTERN PROVINCES; FEUDATORY STATES	960	443	517	9	8	24	21	26	25	23	20	70	40	60	47	40	59	79	80	0	0	112	217
MAHOMEDAN; PUNJAB; BRITISH TERRITORY	52314	26656	25658	674	526	1473	984	1511	1112	1374	1186	2621	1923	2691	2434	3104	3172	4092	4226	0	0	9116	10095
MAHOMEDAN; PUNJAB; FEUDATORY STATES	6010	3237	2773	60	45	130	105	165	112	173	111	289	240	342	226	367	345	530	446	0	0	1181	1143
MAHOMEDAN; COCHIN	38	22	16	0		0	0	0	0	0	0	0	0	0	0	0	0	0	0	22	16	0	0
MAHOMEDAN; HYDERABAD	817	472	345	14	9	41	27	35	24	34	35	71	45	72	67	60	48	72	42	0	0	73	48
MAHOMEDAN; MYSORE	141	80	61	1	0	6	6	7	6	5	5	9	4	5	2	10	8	11	3	0	0	26	27
MAHOMEDAN; TOTAL	123565	62032	61533	1543	1192	3410	2313	3474	2342	3074	2441	6349	4813	6871	5688	7215	7382	8828	9595	49	55	21219	25712
ABORIGINAL; ASSAM	230	122	108	6	7	13	13	8	1	11	8	18	13	14	14	13	16	17	16	0	0	22	20
ABORIGINAL; BENGAL	463	213	250	14	18	24	17	16	13	9	9	30	36	27	30	25	22	14	29	2	0	52	76
ABORIGINAL; BOMBAY; BRITISH TERRITORY	868	366	502	14	11	28	14	23	31	24	19	41	39	41	62	34	71	48	90	0	0	113	165
ABORIGINAL; BOMBAY; FEUDATORY STATES	360	159	201	8	6	13	12	13	15	8	8	15	17	22	27	27	26	16	35	0	0	37	55
ABORIGINAL; CENTRAL PROVINCES	3398	1415	1983	46	30	95	71	87	92	82	55	166	159	168	201	198	243	174	294	0	0	399	838
ABORIGINAL; TOTAL	5319	2275	3044	88	72	173	127	147	152	134	99	270	264	272	334	297	378	269	464	2	0	623	1154
BUDDHIST; BENGAL	101	58	43	1	4	5	1	4	2	1	0	8	7	3	1	6	2	6	8	1	0	23	18
BUDDHIST; BURMAH	5358	2756	2602	32	25	116	67	103	66	160	95	274	151	312	212	407	309	485	564	0	0	867	1113
BUDDHIST; MADRAS	9	5	4	0	0	0	0	1	0	0	0	0	1	0	1	1	1	0	0	0	0	3	1
BUDDHIST; PUNJAB; BRITISH TERRITORY	23	7	16	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	2	0	0	6	14
BUDDHIST; PUNJAB; FEUDATORY STATES	3	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	2
BUDDHIST; TOTAL	5494	2826	2668	33	29	121	68	108	68	161	95	282	159	315	214	414	313	492	574	1	0	899	1148
CHRISTIAN; AMJERE	8	5	3	0	0	0	1	1	1	4	1	0	0	0	0	0	0	0	0	0	0	0	1
CHRISTIAN; BENGAL	121	51	70	2	1	2	1	1	3	3	1	5	8	7	5	6	10	10	14	0	0	15	27
CHRISTIAN; BERAR	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
CHRISTIAN; BOMBAY; BRITISH TERRITORY	148	77	71	0	0	5	1	7	3	4	3	8	10	20	7	6	13	12	14	0	0	15	20
CHRISTIAN; FEUDATORY STATES	5	4	1	0	0	0	0	1	1	0	0	1	0	0	0	1	0	0	0	0	0	1	0

CHRISTIAN; BURMAH	108	53	55	1	2	6	2	4	1	2	4	5	2	9	6	1	8	12	10	0	0	13	20
CHRISTIAN; CENTRAL PROVINCES	9	6	3	0	0	1	0	0	0	0	0	0	0	1	1	0	0	2	0	0	0	2	2
CHRISTIAN; COORG	1	1		0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
CHRISTIAN; MADRAS	1,143	572	571	15	12	27	17	34	17	20	26	57	52	57	49	67	69	89	83	0	0	206	246
CHRISTIAN; NORTH PROVINCES	98	41	57	0	2	3	4	6	6	2	10	5	6	10	3	6	9	6	6	0	0	3	11
CHRISTIAN; PUMJAB	14	11	3	0	0	1		0	0	0	1	0	0	4	1	1	0	2	1	0	0	3	0
CHRISTIAN; COCHIN	98	46	52	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	46	52	0	0
CHRISTIAN; HYDERABAD	7	1	6	0	0	0	0	0	0	0	0	0	3	0	0	0	2	0	0	0	0	1	1
CHRISTIAN; MYSORE	40	22	18	1	0	0	3	1	0	1	0	3	1	4	1	2	6	4	2	0	0	6	5
CHRISTIAN; TOTAL	1801	8g1	910	19	17	45	28	55	32	36	46	84	82	113	73	90	117	137	130	46	52	266	333
SIKH; BERAR	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
SIKH; BOMBAY	280	146	134	3	2	5	5	6	1	8	4	17	6	12	8	14	13	16	19	0	0	65	76
SIKH; NORTH WESTERN PROVINCES	8	1	7	0		0	0	0	2	0	0	0	0	0	0	1	0	0	2	0	0	0	3
SIKH; PUNJAB; BRITISH TERRITORY	4733	2653	2080	60	23	103	78	121	78	142	72	249	144	293	200	321	273	442	398	0	0	922	814
SIKH; PUNJAB; FEUDATORY STATES	3583	1961	1622	27	21	71	40	86	49	100	54	151	111	160	159	244	196	354	310	0	0	768	682
SIKH; HYDERABAD	1	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
SIKH; TOTAL	8606	4763	3843	90	46	179	123	214	130	250	130	417	261	465	367	580	482	812	729	0	0	1756	1575
JAIN; AJMERE	121	61	60	2	0	6	2	4	3	2	0	7	6	1	8	12	12	14	16	0	0	13	13
JAIN; BERAR	29	19	10	0	1	1	0	1	0	4	0	1	1	3	0	2	2	2	2	0	0	5	4
JAIN; BOMBAY; BRITISH TERRITORY	465	234	231	3	3	5	10	13	4	12	7	30	16	40	23	35	41	30	42	0	0	66	85
JAIN; BOMBAY; FEUDATORY STATES	1,471	649	822	19	12	38	28	28	26	37	33	66	76	73	86	105	135	137	163	0	0	146	263
JAIN; CENTRAL PROVINCES	109	44	65	1	1	3	2	2	3	3	1	7	3	6	6	4	9	3	11	0	0	15	29
JAIN; MADRAS	10	5	5	0	0	0	0	0	0	1	0	0	2	0	0	0	1	0	0	0	0	4	2
JAIN; NORTH WESTERN PROVINCES	190	108	82	2	0	1	1	4	1	5	1	13	8	11	9	16	13	22	19	0	0	34	30
JAIN; PUNJAB; BRITISH TERRITORY	61	34	27	0	0	4	0	2	0	2	1	3	2	2	3	2	2	8	5	0	0	11	14
JAIN; PUNJAB; FEUDATORY STATES	34	14	20	0	0	1	0	0	4	0	0	1	2	0	1	3	0	3	5	0	0	6	8
JAIN; TOTAL	2490	1168	1322	27	17	59	43	54	41	66	43	128	116	136	136	179	215	219	263	0	0	300	448
SATNAMI; CENTRAL PROVINCES	827	360	467	15	10	40	17	19	13	16	14	39	45	40	39	38	56	38	62	0	0	115	211
KABIRPANTHI; CENTRAL PROVINCES	578	256	322	9	6	27	11	22	7	10	13	36	50	43	37	32	32	24	32	0	0	53	134
NAT- WORSHIP; BUMAH	234	105	129	5	1	10	4	5	2	6	5	8	10	13	12	9	15	11	19	0	0	38	61



PARSI; BOMBAY; BRITISH TERRITORY	179	77	102	1	0	1	0	0	1	0	1	5	1	3	3	6	8	17	10	0	0	44	78
PARSI; BOMBAY; FEUDATORY STATES	2	0	2	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1	0	0	0	0
PARSI; TOTAL	181	77	104	1	0	1	0	0	1	0	1	5	1	3	4	6	8	17	11	0	0	44	78
JEW; BENGAL	4	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	2	1
JEW; BOMBAY; BRITISH TERRITORY	20	7	13	1	1	0	1	0	0	0	2	0	1	1	0	0	1	2	1	0	0	3	6
JEW; BOMBAY; FEUDATORY STATES	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
JEW; COCHIN	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0
JEW; TOTAL	26	10	16	1	1	0	1	0	0	0	2	0	1	1	0	0	1	2	2	1	0	5	8
BRAHMO; BENGAL	3	3	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0
OTHERS AND UNSPECIFIED; 43 BENGAL	43	23	20	0	0	5	3	0	0	0	3	1	2	4	0	4	2	2	3	1	0	6	7
OTHERS AND UNSPECIFIED; 22 MADRAS	22	14	8	0	0	1	0	1	0	0	0	1	2	2	2	0	1	8	0	0	0	1	3
OTHERS AND UNSPECIFIED; 1 PUNJAB	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
OTHERS AND UNSPECIFIED; 6501 BARODA	6501	2830	3671	81	70	155	153	145	143	154	127	318	274	318	409	360	495	446	600	0	0	853	1400
OTHERS AND UNSPECIFIED; 169 CENTRAL INDIA	169	90	79	2	0	1	1	3	0	3	0	4	9	10	7	8	6	5	15	42	30	12	11
OTHERS AND UNSPECIFIED; 6736 TOTAL	6736	2958	3778	83	70	162	157	149	143	157	130	324	287	334	418	373	504	461	618	43	30	872	1421

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Imperial Form XIII. Number of the Blind, by Province or State, Age and Sex.

RELIGION	TOTAL BOTH SEXES	TOTAL MALES	TOTAL FEMALES	UNDER 5. MALES	UNDER 5. FEMALES	10. MALES	10. FEMALES	15. MALES	15. FEMALES	20. MALES	20. FEMALES	30. MALES	30. FEMALES	40. MALES	40. FEMALES	50. MALES	50. FEMALES	60. MALES	60. FEMALES	UNSPECIFIED FEMALES	UNSPECIFIED FEMALES	OVER 60. MALES	OVER 60. FEMALES
HINDU	140585	86242	54343	3519	2726	10770	6928	11377	6540	8327	4718	15233	8566	12260	6912	9204	5738	6790	4860	117	94	8645	7261
MAHOMEDAN	47993	29655	18338	1438	1039	4009	2398	3773	2109	2794	1678	4836	2870	4230	2385	3198	1977	2318	1552	56	45	3003	2285
ABORIGINAL	2042	1216	826	51	44	172	123	144	90	80	73	187	108	175	114	148	99	103	70	0	1	156	104
BUDDHIST	2101	1313	788	32	24	116	69	119	74	176	92	266	176	232	124	154	85	93	71	0	0	125	73
CHRISTAIN	630	331	299	14	15	45	33	44	38	37	27	46	52	33	29	35	23	15	23	34	41	28	18
SIKH	1138	823	315	13	12	61	24	65	25	74	27	142	56	100	35	111	45	114	31	0	0	143	60
JAIN	510	323	187	10	5	46	19	26	12	32	17	58	29	62	42	34	22	28	19	0	0	27	22
SATNAMI	118	72	46	6	1	8	3	4	1	7	7	20	4	5	10	6	5	6	0	0	0	11	9
KABIRPABTHI	126	73	53	3	1	8	3	6	3	3	3	15	10	12	8	7	4	6	9	0	0	13	12
NAT-WORSHIP	95	61	34	3	0	3	3	9	10	11	5	11	3	10	6	4	2	9	5	0	0	0	0
PARSI	84	53	31	1	2	13	1	4	4	9	4	6	4	5	5	7	4	4	2	0	0	4	5
JEW	11	9	2	1	0	1	0	1	1	1	0	2	0	1	0	0	0	0	1	1	1	1	0
UNSPECIFIED	1782	1101	681	37	17	114	49	102	55	103	46	152	89	155	87	154	97	143	113	7	6	134	122
TOTAL	197215	121272	75943	5128	3886	15366	9653	15674	8962	11654	6697	20974	11967	17281	9757	13062	8101	9628	6761	215	188	12290	9971
AJMERE	329	200	129	4	3	22	9	17	5	18	9	44	15	22	22	23	31	24	18	0	0	26	17
ASSAM	2578	1639	939	39	34	130	71	139	77	149	100	223	130	300	141	269	131	144	112	0	0	246	143
BENGAL	85495	52833	32662	2423	1806	6284	3685	6135	3231	4487	2494	8602	4817	7938	4306	6222	3839	4646	3225	82	72	6014	5187
BERAR	2486	1442	1044	37	22	134	95	113	86	84	63	223	171	218	157	198	115	170	108	0	0	265	227
BOMBY-BRITISH TERRITORY	11857	7151	4706	317	258	1098	735	914	535	695	446	1197	732	1054	576	753	498	542	397	0	0	581	529
FEUDATORY STATES	4737	2813	1924	119	85	415	276	358	212	325	184	515	340	436	293	290	200	193	175	0	0	162	159
BURMAH	2270	1432	838	34	27	120	69	132	86	194	105	291	175	255	133	170	91	105	80	0	0	131	72
CENTRAL PROVINCES	6712	3854	2858	121	119	441	298	396	259	264	174	650	420	529	377	474	347	363	299	0	0	616	565
COORG	175	109	66	5	1	12	7	16	8	20	12	23	18	14	11	10	5	5	3	0	0	4	1
MADRAS	16699	9155	7544	350	366	1600	1350	1779	1408	1070	816	1846	1480	1179	933	676	546	328	303	1	0	326	342
N.-W. PROVINCES BRITISH TERRITORY	27649	17628	10021	627	438	2251	1271	2592	1334	1796	894	3594	1698	2311	1175	1666	986	1177	846	0	0	1614	1379
FEUDATORY STATES	817	524	293	19	8	56	43	66	33	40	31	106	55	90	28	50	31	44	23	0	0	53	41
PUNJAB- BRITISH TERRITORY	21436	13770	7666	765	513	1869	1158	2022	1098	1605	866	2265	1132	1724	943	1277	689	965	565	0	0	1278	702
FEUDATORY STATES	5507	3640	1867	136	95	394	233	420	221	391	180	557	275	508	227	373	206	333	172	0	0	528	258
BARODA	1714	1064	650	34	15	109	47	102	54	98	44	147	85	151	83	152	92	139	111	0	0	132	119
CENTRAL INDIA	36	16	20	1	0	1	1	0	0	2	1	1	2	1	4	0	3	2	2	7	6	1	1
COCHIN	235	125	110	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	125	110	0	0	0
HYDERABAD	3873	2451	1422	56	63	226	114	217	123	269	141	403	205	356	220	323	192	374	224	0	0	227	140
MYSORE	2610	1426	1184	41	33	204	191	256	192	147	137	287	217	195	128	136	99	74	98	0	0	86	89
TOTAL	197215	121272	75943	5128	3886	15366	9653	15674	8962	11654	6697	20974	11967	17281	9757	13062	8101	9628	6761	215	188	12290	9971
HUNDU; AJMERE	266	164	102	2	3	19	7	14	4	14	8	36	11	17	18	19	21	21	16	0	0	22	14
HUNDU; ASSAM	1769	1148	621	29	27	87	44	104	58	109	74	165	81	195	81	180	75	107	84	0	0	172	97
HUNDU; BENGAL	59626	37137	22489	1699	1239	4252	2471	4199	2144	3152	1587	6054	3199	5625	2938	4407	2704	3306	2334	47	38	4396	3835
HUNDU; BERAR	2321	1346	975	32	20	124	87	101	80	76	57	205	154	204	147	187	109	163	104	0	0	254	217
HUNDU; BOMBY BRITISH TERRITORY	8032	4758	3274	156	147	682	473	655	383	464	315	814	520	708	412	517	360	374	294	0	0	388	370
HUNDU; BOMBAY FEUDATORY STATES	3678	2147	1531	90	63	315	226	290	175	256	148	394	273	328	232	223	152	140	136	0	0	111	126
HUNDU; BURMAH CENTRAL PROVINCES	15	9	6	0	0	0	0	0	1	1	0	2	3	3	1	1	1	1	0	0	0	1	0
HUNDU; CENTRAL PROVINCES	5469	3131	2338	87	96	349	230	315	218	219	139	528	346	428	304	398	297	297	241	0	0	510	467
HUNDU; COORG	150	93	57	5	1	10	6	16	8	18	11	18	14	11	9	7	4	4	3	0	0	4	1
HUNDU; MADRAS	15724	8643	7081	330	345	1506	1279	1689	1314	1014	767	1749	1391	1114	883	629	498	306	285	1	0	305	319
HUNDU; N.W. PROVINCES BRITISH TERRITORY	23715	15259	8456	556	384	1962	1084	2266	1146	1565	794	3158	1443	1974	980	1411	809	1002	694	0	0	1365	1122
HUNDU; N.W. PROVINCES FEUDATORY STATES	608	392	216	14	8	39	33	51	26	34	27	88	43	70	19	32	22	34	15	0	0	30	23
HUNDU; PUNJAB- BRITISH TERRITORY	9370	5983	3387	333	228	767	533	937	519	751	390	1028	495	746	406	528	284	412	234	0	0	481	298
HUNDU; PUNJAB FEUDATORY STATES	3654	2361	1293	94	72	256	170	308	160	268	127	348	190	321	156	240	139	206	121	0	0	320	158
HUNDU; COCHIN	125	69	56	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	69	56	0	0
HUNDU; HYDERABAD	3563	2241	1322	53	62	206	102	194	116	242	139	368	195	326	200	294	171	347	207	0	0	211	130
HUNDU; MYSORE	2500	1361	1139	39	31	196	183	238	188	144	135	278	208	190	126	131	92	70	92	0	0	75	84
HUNDU; TOTAL	140585	86242	54343	3519	2726	10770	6928	11377	6540	8327	4718	15233	8566	12260	6912	9204	5738	6790	4860	117	94	8645	7261
MAHOMEDAN; AJMERE	49	28	21	2	0	2	2	3	1	3	1	7	2	2	3	3	8	2	2	0	0	4	2

MAHOMEDAN; ASSAM	660	409	251	9	3	31	21	25	17	35	21	44	43	94	44	77	43	30	20	0	0	64	39
MAHOMEDAN; BENGAL	25085	15237	9848	702	550	1968	1173	1886	1039	1297	875	2476	1572	2245	1326	1761	1098	1302	872	34	29	1566	1314
MAHOMEDAN; BERAR	155	92	63	5	2	10	7	11	6	7	6	18	16	14	10	11	4	7	3	0	0	9	9
MAHOMEDAN; BOMBAY BRITISH TERRITORY	3198	2006	1192	140	101	354	221	223	122	192	98	326	185	283	130	186	115	137	82	0	0	165	138
MAHOMEDAN; BOMBAY FEUDATORY STATES	574	363	211	17	12	50	29	38	25	42	20	76	36	58	25	36	28	29	20	0	0	17	16
MAHOMEDAN; BURMAH CENTRAL PROVINCES	89	65	24	1	1	6	4	7	2	6	5	15	3	12	3	10	2	3	3	0	0	5	1
MAHOMEDAN; CENTRAL PROVINCES	182	97	85	4	2	10	11	10	7	8	8	17	11	17	8	8	6	11	10	0	0	12	22
MAHOMEDAN; COORG	21	15	6	0	0	2	1	0	0	2	1	5	2	3	1	2	1	1	0	0	0	0	0
MAHOMEDAN; MADRAS	703	374	329	13	16	67	48	67	71	43	32	72	58	49	40	33	36	19	12	0	0	11	16
MAHOMEDAN; NORTH WEST PROVINCES BRITISH TERRITORY	3864	2324	1540	71	53	284	184	317	183	226	99	425	249	331	193	251	173	171	150	0	0	248	256
MAHOMEDAN; NORTH WEST PROVINCES FEUDATORY STAES	209	132	77	5	0	17	10	15	7	6	4	18	12	20	9	18	9	10	8	0	0	23	18
MAHOMEDAN; PUNJAB- BRITISH TERRITORY	11424	7325	4099	426	278	1068	610	1046	567	810	461	1142	601	928	516	686	379	492	309	0	0	727	378
MAHOMEDAN; PUNJAB FEUDATORY STATES	1350	908	442	38	19	113	57	88	51	88	43	154	64	140	55	84	50	74	39	0	0	129	64
MAHOMEDAN; COCHIN	38	22	16	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	22	16	0	0	0
MAHOMEDAN; HYDERABAD	302	206	96	3	1	19	12	23	7	26	2	33	8	30	20	29	20	27	17	0	0	16	9
MAHOMEDAN; MYSORE	90	52	38	2	1	8	8	14	4	3	2	8	8	4	2	3	5	3	5	0	0	7	3
MAHOMEDAN; TOTAL	47993	29655	18338	1438	1039	4009	2398	3773	2109	2794	1678	4836	2870	4230	2385	3198	1977	2318	1552	56	45	3003	2285
ABORIGINAL; ASSAM	149	82	67	1	4	12	6	10	2	5	5	14	6	11	16	12	13	7	8	0	0	10	7
ABORIGINAL; BENGAL	582	349	233	13	10	44	29	40	38	25	27	58	25	53	28	44	31	29	14	0	1	43	30
ABORIGINAL; BOMBAY BRITISH TERRITORY	311	188	123	10	5	26	24	18	15	18	21	27	15	31	16	22	9	18	9	0	0	18	9
ABORIGINAL; BOMBAY FEUDATORY STATES	206	131	75	6	7	25	14	16	5	6	3	19	13	15	8	17	11	7	7	0	0	20	7
ABORIGINAL; CENTRAL PROVINCES	794	466	328	21	18	65	50	60	30	26	17	69	49	65	46	53	35	42	32	0	0	65	51
ABORIGINAL; TOTAL	2042	1216	826	51	44	172	123	144	90	80	73	187	108	175	114	148	99	103	70	0	1	156	104
BUDDHIST; BENGAL	100	54	46	4	4	11	10	7	5	6	3	6	14	9	6	2	1	4	0	0	0	5	3
BUDDHIST; BURMAH	1993	1254	739	28	20	105	59	112	69	170	89	257	161	223	118	151	84	89	70	0	0	119	69
BUDDHIST; CENTRAL PROVINCES	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
BUDDHIST; PUNJAB BRITISH TERRITORY	6	3	3	0	0	0	0	0	0	0	0	2	1	0	0	0	0	0	1	0	0	1	1
BUDDHIST; PUNJAB FEUDATORY STATES	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
BUDDHIST; TOTAL	2101	1313	788	32	24	116	69	119	74	176	92	266	176	232	124	154	85	93	71	0	0	125	73
CHRISTIAN; BENGAL	76	39	37	3	2	5	1	3	4	5	1	4	5	5	8	7	3	3	5	1	4	3	4
CHRISTIAN; BOMBAY BRITISH TERRITORY	61	36	25	2	0	4	4	3	2	9	2	3	3	4	5	6	1	3	6	0	0	2	2
CHRISTIAN; BOMBAY FEUDATORY STATES	3	3	0	0	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1	0
CHRISTIAN; BURMAH	78	43	35	2	6	6	3	4	4	6	6	6	5	6	5	4	2	3	2	0	0	6	2
CHRISTIAN; CENTRAL PROVINCES	2	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
CHRISTIAN; COORG	4	1	3	0	0	0	0	0	0	0	0	0	2	0	1	1	0	0	0	0	0	0	0
CHRISTIAN; MADRAS	267	135	132	7	4	27	23	23	23	13	17	25	31	14	10	13	12	3	6	0	0	10	6
CHRISTIAN; NORTH- WESTERN PROVINCES	33	17	16	0	1	1	2	7	4	3	1	3	3	2	0	0	2	0	2	0	0	1	1
CHRISTIAN; PUNJAB-	9	7	2	0	0	1	0	0	1	0	0	2	0	1	0	1	0	2	1	0	0	0	0
CHRISTIAN; COCHIN	70	33	37	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	33	37	0	0	0
CHRISTIAN; HYDERABAD	7	3	4	0	0	0	0	0	0	1	0	2	2	0	0	1	0	0	0	0	0	0	1
CHRISTIAN; MYSORE	20	13	7	0	1	0	0	4	0	0	0	1	1	1	0	2	2	1	1	0	0	4	2

CHRISTIAN; TOTAL	630	331	299	14	15	45	33	44	38	37	27	46	52	33	29	35	23	15	23	34	41	28	18
SIKH; BOMBAY	35	21	14	3	1	2	3	3	4	0	2	4	1	5	0	2	2	2	1	0	0	0	0
SIKH; NORTH- WESTERN PROVINCES	1	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
SIKH; PUNJAB BRITISH TERRITORY	613	441	172	6	7	33	15	38	11	42	15	87	35	49	20	61	26	59	18	0	0	66	25
SIKH; PUNJAB FEUDATORY STATES	489	360	129	4	4	25	6	24	10	32	10	51	20	46	15	48	17	53	12	0	0	77	35
SIKH; TOTAL	1138	823	315	13	12	61	24	65	25	74	27	142	56	100	35	111	45	114	31	0	0	143	60
JAIN; AMERE	14	8	6	0	0	1	0	0	0	1	0	1	2	3	1	1	2	1	0	0	0	0	1
JAIN; BERAR	10	4	6	0	0	0	1	1	0	1	0	0	1	0	0	0	2	0	1	0	0	2	1
JAIN; BOMBAY BRITISH TERRITORY	134	87	74	4	2	19	9	7	5	5	4	15	4	17	8	13	7	4	3	0	0	3	5
JAIN; BOMBAY FEUDATORY STATES	270	164	106	6	3	22	7	14	6	18	13	26	18	35	28	13	9	17	12	.	0	13	10
JAIN; CENTRAL PROVINCES	20	13	7	0	0	1	1	1	0	1	0	0	0	2	1	2	0	2	1	0	0	4	4
JAIN; NORTH WESTERN PROVINCES	36	27	9	0	0	3	1	2	1	2	0	8	3	4	2	4	2	4	0	0	-	0	0
JAIN; PUNJAB BRITISH TERRITORY	13	10	3	0	0	0	0	1	0	1	0	4	0	0	1	1	0	0	2	0	0	3	0
JAIN; PUNJAB FEUDATORY STATES	13	10	3	0	0	0	0	0	0	3	0	4	1	1	1	0	0	0	0	0	0	2	1
JAIN; TOTAL	510	323	187	10	5	46	19	26	12	32	17	58	29	62	42	34	22	28	19	0	0	27	22
SATNAMI CENTRAL PROVINCES	118	72	46	6	1	8	3	4	1	7	7	20	4	5	10	6	5	5	6	0	0	11	9
KABIRPANTHI CENTRAL PROVINCES	126	73	53	3	1	8	3	6	3	3	3	15	10	12	8	7	4	6	9	0	0	13	12
NAT-WORSHIP BURMAH	95	61	34	3	0	3	3	9	10	11	5	11	3	11	6	4	2	9	5	0	0	0	0
PARSI; BOMBAY BRITISH TERRITORY	79	49	30	1	2	11	1	4	3	7	4	6	4	5	5	7	4	4	2	0	0	4	5
PARSI; BOMBAY FEUDATORY STATES	4	3	1	0	0	1	0	0	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0
PARSI; HYDERABAD	1	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
PARSI; TOTAL	84	53	31	1	2	13	1	4	4	9	4	6	4	5	5	7	4	4	2	0	0	4	5
JEW BOMBAY BRITISH TERRITORY	7	6	1	1	0	0	0	1	1	0	0	2	0	1	0	0	0	0	0	0	0	1	0
JEW BOMBAY FEUDATORY STATES	2	2	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
JEW COCHIN	2	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	0	0
JEW TOTAL	11	9	2	1	0	1	0	1	1	1	0	2	0	1	0	0	0	0	1	1	1	1	0
OTHERS AND UNSPECIFIED BEGAL	26	17	9	2	1	4	1	0	1	2	1	4	2	1	0	1	2	2	0	0	0	1	1
OTHERS AND UNSPECIFIED MADRAS	5	3	2	0	1	0	0	0	0	0	0	0	0	2	0	1	0	0	0	0	0	0	1
OTHERS AND UNSPECIFIED PUNJAB	1	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
OTHERS AND UNSPECIFIED BARODA	1714	1064	650	34	15	109	47	102	54	98	44	147	85	151	83	152	92	139	111	0	0	132	119
OTHERS AND UNSPECIFIED CENTRAL INDIA	36	16	20	1	0	1	1	0	0	2	1	1	2	1	4	0	3	2	2	7	6	1	1
OTHERS AND UNSPECIFIED TOTAL	1782	1101	681	37	17	114	49	102	55	103	46	152	89	155	87	154	97	143	113	7	6	134	122

Table with columns: STATE, COUNTY, TOTAL, and various sub-categories. Rows include states like ALABAMA, ALASKA, ARIZONA, ARKANSAS, CALIFORNIA, etc., and their respective counties.

Table with columns: STATE, COUNTY, TOTAL, and various sub-categories. Rows include states like CALIFORNIA, COLORADO, CONNECTICUT, DELAWARE, DISTRICT OF COLUMBIA, etc., and their respective counties.

Table with columns: STATE, COUNTY, TOTAL, and various sub-categories. Rows include states like FLORIDA, GEORGIA, HAWAII, ILLINOIS, INDIANA, etc., and their respective counties.

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FORM XV; NUMBER OF VILLAGES AND TOWNS

PROVINCE OR STATE	WITH LESS THAN 200 INHABITANTS	WITH FROM 200 TO 500 INHABITANTS	WITH FROM 500 TO 1,000 INHABITANTS	WITH FROM 1,000 TO 2,000 INHABITANTS	WITH FROM 2,000 TO 3,000 INHABITANTS	WITH FROM 3,000 TO 5,000 INHABITANTS	WITH FROM 5,000 TO 10,000 INHABITANTS	WITH FROM 10,000 TO 15,000 INHABITANTS	WITH FROM 15,000 TO 20,000 INHABITANTS	WITH FROM 20,000 TO 50,000 INHABITANTS	WITH MORE THAN 50,000 INHABITANTS	TOTAL NUMBER OF VILLAGES AND TOWNS
AJMERE	271	244	125	51	16	11	4	0	1	2	0	725
ASSAM	14469	5285	1290	326	35	7	4	3	0	0	0	21419
BENGAL	165263	67307	23561	6994	1058	340	146	49	14	22	11	264765
BERAR	2225	1883	962	356	72	53	24	6	2	2	0	5585
BOMBAY; BRITISH TERRITORY	7067	8534	5471	2464	545	319	132	39	8	13	6	24598
BOMBAY; FEUDATORY STATES	4589	4754	2564	893	203	108	51	16	5	8	0	13191
BURMAH CENTRAL PROVINCES; BRITISH TERRITORY	19077	11233	3379	693	121	61	32	7	3	3	3	34612
BURMAH CENTRAL PROVINCES; FEUDATORY STATES	8540	2257	385	42	9	5	4	0	0	0	0	11242
COORG	234	149	99	16	3	1	1	0	0	0	0	503
MADRAS N.-W. PROVINCES; BRITISH TERRITORY	21559	14067	9379	5042	1291	813	404	48	15	21	9	52648
MADRAS N.-W. PROVINCES; FEUDATORY STATES	46096	34817	16690	5941	1099	483	192	51	20	18	14	105421
PUNJAB; BRITISH TERRITORY	2419	585	241	63	8	3	2	0	0	0	1	3322
PUNJAB; FEUDATORY STATES	11937	11879	6348	2954	693	349	115	20	8	13	8	34324
BARODA	13899	2803	1142	512	108	45	27	5	2	2	1	18546
BARODA CENTRAL INDIA	854	940	697	340	106	44	18	8	3	1	1	3012
COCHIN	30451			784	134	90	31	3	4	6	3	31506
HYDERABAD	73	202	193	123	31	29	3	1	0	0	0	655
HYDERABAD	7405	7071	4016	1438	306	99	45	11	3	2	2	20398
MYSORE	11496	4592	1189	277	50	30	15	3	0	0	3	17655
RAJPUTANA	29913					1	59	16	4	6	2	30001
TRAVANCORE	1030	998	965	589	97	28	6	3	1	2	0	3719
TOTAL	348466	184486	79515	30040	6004	2927	1325	291	97	123	66	713704

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## FORM XVI: TOWNS ARRANGED ACCORDING TO POPULATION OF 20,000 AND UPWARDS

TOWNS	PROVINCE OR STATE	DISTRICT	ALL RELIGIONS BOTH SEXES	HINDU BOTH SEXES	MAHOMEDAN BOTH SEXES	CHRISTIANSIKH BOTH SEXES	JAIN BOTH SEXES	JEW BOTH SEXES	PARSI BOTH SEXES	BUDDHISTBRAHNO BOTH SEXES	STNAMI BOTH SEXES	KABIRPANTHIABORIGINAL BOTH SEXES	UNSPECIFIED BOTH SEXES	DENSITY OF POPULATION		
BOMBAY CITY AND ISLAND, M.	BOMBAY		773196	502780	158694	42339	0	17218	0	48597	0	0	0	3568	52	0
CALCUTTA, M.	BENGAL		433219	278762	124430	0	0	0	0	0	0	0	0	30027	86	0
CALCUTTA SUBURBS, M.	DO.		251439	149930	96583	0	0	0	0	0	0	0	0	4926	17	0
SOUTH SUBURBAN, M.	DO.	24-PERGUNNAHS	51658	31647	19485	0	0	0	0	0	0	0	0	526	5	0
NORTH SUBURBAN, M.	DO.	DO.	29982	25753	4144	0	0	0	0	0	0	0	0	85	7	0
MADRAS CITY, M. C. L.	MADRAS		405848	315527	50298	39632	0	0	0	0	0	0	0	391	29	0
HYDERABAD CITY AND SUBURBS, INCLUDING SECUNDERABAD	HYDERABAD	HYDERABAD	354962	0	0	0	0	0	0	0	0	0	0	0	0	-354962
LUCKNOW, C. L. M., C. A.	N.-W. PROVINCES	LUCKNOW	261303	155320	99152	6253	0	338	0	0	0	0	0	240	72	0
BENARES, M. C. L., C. A.	DO.	BENARES	199700	151334	47234	1130	0	0	0	0	0	0	0	2	42	0
DELHI M. C. A., C. L., SUB	PUNJAB	DELHI	173393	95484	72519	0	856	2676	0	0	0	0	0	1858	0	0
PATNA CITY, M. C. L.	BENGAL	PATNA	170654	127076	43086	0	0	0	0	0	0	0	0	492	28	0
AGRA, C. A., C. L. M.	N.-W. PROVINCES	AGRA	160203	109036	45579	4073	0	1109	0	0	0	0	0	406	11	0
BANGALORE TOWN, M. C. A. MYSORE	BANGALORE	BANGALORE	155857	108893	29521	17430	0	0	0	0	0	0	0	13	0	0
AMRITSAR, M. C. A., C. L., SUB	PUNJAB	AMRITSAR	151896	61274	75891	0	13876	9	0	0	0	0	0	846	0	0
CAWNPORE, C. A., C. L. M.	N.-W. PROVINCES	CAWNPORE	151444	113354	34737	3194	0	114	0	0	0	0	0	45	25	0
LAHORE, M. C. A., C. L.	PUNJAB	LAHORE	149369	53641	86413	0	4627	227	0	0	0	0	0	4461	0	0
ALLAHABAD, C. A., C. L., M.	N.-W. PROVINCES	ALLAHABAD	148547	99518	43558	5257	0	140	0	0	0	0	0	74	16	0
JEYPORE	JEYPORE STATE		142578	100850	32951	0	0	0	0	0	0	0	0	8777	0	0
RANGOON TOWN, M. C. A.	BRITISH BURMAH	RANGOON	134176	35871	21169	9741	0	0	0	67131	0	0	0	264	9	0
POONA, M. C. A.	BOMBAY	POONA	129751	103348	16374	6384	0	1745	0	1329	0	0	0	571	21	0
AHMEDABAD, M. C. A.	DO.	AHMEDABAD	127621	86544	27124	848	0	12027	0	550	0	0	0	528	88	0
BAREILLY, M. C. L., C. A.	N.-W. PROVINCES	BAREILLY	113417	62889	48149	2150	0	0	0	0	0	0	0	229	10	0
SURAT, M. C. A.	BOMBAY	SURAT	109844	76264	21430	519	0	5228	0	6227	0	0	0	176	57	0
HOWRAH, M.	BENGAL	HOWRAH	105206	81218	21749	0	0	0	0	0	0	0	0	2239	14	0
BARODA CITY	BARODA	BARODA	101818	80667	18405	225	0	2209	0	306	0	0	0	4	2	63
MEERUT M. C. A., C. L.	N.-W. PROVINCES	MEERUT	99565	56188	39143	3089	0	1017	0	0	0	0	0	128	11	0
NAGPUR, M. C. A., C. L.	CENTRAL PROVINCES	NAGPUR	98299	79842	14110	2424	0	959	4	138	2	6	8	63	737	6
LASHKAR	GWAILOR STATE		88066	70742	17135	0	0	0	0	0	0	0	0	189	0	0
TRICHINOPOLY, M. C. L., C. A.	MADRAS	TRICHINOPOLY	84449	61296	11993	11155	0	0	0	0	0	0	0	5	13	0
PESHAWAR, M. C. A., C. L., SUB	PUNJAB	PESHAWAR	79982	18105	57378	0	1465	3	0	0	0	0	0	3031	9	0
DACC, M. C. A.	BENGAL	DACCA	79076	39635	38913	0	0	0	0	0	0	0	0	528	26	0
GYA, M. C. L.	DO.	GYA	76415	60181	16161	0	0	0	0	0	0	0	0	73	15	0
JUBBULPUR, M. C. A., C. L.	CENTRAL PROVINCES	JUBBULPUR	75705	55146	16916	2391	6	1041	0	41	9	0	0	62	93	0
INDORE	INDORE STATE		75401	57234	16674	0	0	0	0	0	0	0	0	1493	0	0
SHAHJEHANPUR, M. C. A., C. L.	N.-W. PROVINCES	SHAHJEHANPUR	74830	36200	38525	43	0	0	0	0	0	0	0	62	43	0
RAMPUR	RAMPUR STATE		74250	18084	56166	0	0	0	0	0	0	0	0	0	0	0
MADURA, M. C. L.	MADRAS	MADURA	73807	64823	6701	2281	0	0	0	0	0	0	0	2	30	0
KARACHI	BOMBAY	KARACHI	73560	24617	38946	4161	0	9	0	937	0	0	0	4890	15	0
MOOLTAN, M. C. A., C. L., SUB	PUNJAB	MOOLTAN	68674	29962	36294	0	661	46	0	0	0	0	0	1711	0	0
BHAUGULPUR, M. C. A.	BENGAL	BHAUGULPUR	68238	48924	18867	0	0	0	0	0	0	0	0	447	12	0
UMBALLA, M. C. A., C. L. SUBPUNJAB		UMBALLA	67463	34522	27115	0	1867	410	0	0	0	0	0	3549	0	0
MORADABAD, C. L. M., C. A.	N.-W. PROVINCES	MORADABAD	67387	32609	34383	202	141	0	0	0	0	0	0	52	92	0
BHURTPORE	BHURTPORE STATE		66163	51211	14945	0	0	0	0	0	0	0	0	7	9	0
DURBHUNGA, M.	BENGAL	DURBHUNGA	65955	48276	17566	0	0	0	0	0	0	0	0	113	17	0
FARUKHABAD, M.	N.-W. PROVINCES	FARUKHABAD	62437	44133	18172	34	0	98	0	0	0	0	0	0	34	0
KOIL, M. C. L.	DO.	ALIGARH	61730	38253	22504	264	0	676	0	0	0	0	0	33	136	0
SHOLAPUR, M.	BOMBAY	SHOLAPUR	61281	44387	14780	511	0	1385	0	127	0	0	0	91	70	0
SAHARANPUR, M. C. L., C. A.	N.-W. PROVINCES	SAHARANPUR	59194	24854	32449	562	0	1277	0	0	0	0	0	52	102	0
GORAKHPUR, M. C. L. C. A.	DO.	GORAKHPUR	57922	37710	20031	125	0	0	0	0	0	0	0	56	78	0
CALICUT, M. C. L.	MADRAS	MALABAR	57085	33875	20257	2909	0	0	0	0	0	0	0	44	7	0
MIRZAPUR, M. C. L.	N.-W. PROVINCES	MIRZAPUR	56378	46194	10017	10	0	140	0	0	0	0	0	17	84	0

FYZABAD, M. C. A., C. L.	DO.	FYZABAD	55570	39135	15080	1253	0	0	0	0	0	0	0	0	0	102	29	0
BHOPAL	BHOPAL STATE		55402	26833	27517	0	0	0	0	0	0	0	0	0	0	1052	0	0
MONGHYR	BENGAL	MONGHYR	55372	42636	12498	0	0	0	0	0	0	0	0	0	0	238	11	0
TANJORE	MADRAS	TANJORE	54745	47195	3152	4174	0	0	0	0	0	0	0	0	0	224	11	0
NEGAPATAM, M.	DO.	DO.	53855	36328	12408	5118	0	0	0	0	0	0	0	0	0	1	13	0
PATIALA	PATIALA STATE		53629	24963	21119	0	7101	435	0	0	0	0	0	0	0	11	0	0
BELLARY, M. C. L.	MADRAS	BELLARY	53460	34636	15068	3566	0	0	0	0	0	0	0	0	0	190	3	0
MOULMEIN, M. C. A.	BRITISH BURMAH	MOULMEIN	53107	12853	9307	2640	0	0	0	0	28276	0	0	0	0	31	9	0
RAWALPINDI, M. C. A., C. L.	PUNJAB	RAWALPINDI	52975	23419	23664	0	1919	904	0	0	0	0	0	0	0	3069	0	0
JULLUNDUR, M. C. A., C. L., SUB	DO.	JULLUNDUR	52119	18514	31326	0	363	373	0	0	0	0	0	0	0	1543	0	0
CHUPRA, M.	BENGAL	SARUN	51670	39651	11912	0	0	0	0	0	0	0	0	0	0	107	12	0
KAMPTEE, M. C. A.	CENTRAL PROVINCES	NAGPUR	50987	36364	11076	2396	0	380	0	39	0	0	0	11	721	0	0	0
SALEM, M. C. L.	MADRAS	SALEM	50667	44614	4669	1382	0	0	0	0	0	0	0	0	0	2	27	0
COOMBACONAM	DO.	TANJORE	50098	47908	1228	908	0	0	0	0	0	0	0	0	0	54	24	0
ULWAR	ULWAR STATE		49867	37100	12680	0	0	0	0	0	0	0	0	0	0	87	0	0
BEHAR, M.	BENGAL	PATNA	48968	33668	15296	0	0	0	0	0	0	0	0	0	0	4	9	0
AJMERE	AJMERE	AJMERE	48735	26685	18702	720	10	2575	21	22	0	0	0	0	0	0	3	0
HYDERABAD CITY AND SUBURBS, INCLUDING SECUNDERABAD	SCINDE	HYDERABAD	48153	14861	21878	386	0	0	0	20	0	0	0	0	0	11008	0	0
BHAVNGAR	BOMBAY (F.S.)	GOHELVD PRANT47792	34978	8434		248	0	3714	0	95	0	0	0	0	0	323	0	0
MUTTRA, M. C. A., C. L.	N.-W PROVINCES	MUTTRA	47483	39275	8003	1	0	195	0	0	0	0	0	0	0	9	106	0
SIALKOT, M. C. A., C. L., SUB	PUNJAB	SIALKOT	45762	12751	28865	0	1942	876	0	0	0	0	0	0	0	1328	0	0
SANGOR, M. C. A., C. L.	CENTRAL PROVINCES	SAUGOR	44416	32490	8992	975	4	1144	0	15	0	0	0	88	699	9	0	0
LUHIANA, M. C. A., C. L.	PUNJAB	LUHIANA	44163	12969	29045	0	1077	752	0	0	0	0	0	0	0	320	0	0
CUDDALORE, M. C. L.	MADRAS	SOUTH ARCOT	43545	39997	1983	1510	0	0	0	0	0	0	0	0	0	55	6	0
BIKANEER	BIKANEER STATE		43283	31602	7354	0	0	0	0	0	0	0	0	0	0	4327	0	0
ARRAH, M.	BENGAL	SHAHABAD	42998	30611	12346	0	0	0	0	0	0	0	0	0	0	41	35	0
JAUNPUR, M. C. L.	N.-W PROVINCES	JAUNPUR	42845	25920	16832	92	0	0	0	0	0	0	0	0	0	1	11	0
CUTTACK, M. C. A.	BENGAL	CUTTACK	42656	33073	7687	0	0	0	0	0	0	0	0	0	0	1896	14	0
SHIKARPUR, M.	BOMBAY	SHIKARPUR	42496	16218	16480	70	0	0	0	4	0	0	0	0	0	9724	6	0
MOZUFFERPUR, M.	BENGAL	MOZUFFERPUR	42460	29748	12479	0	0	0	0	0	0	0	0	0	0	233	17	0
TONK	TONK STATE		40726	20389	19024	0	0	0	0	0	0	0	0	0	0	1313	0	0
KOTAH	KOTAH STATE		40270	30217	9005	0	0	0	0	0	0	0	0	0	0	1048	0	0
MOORSHEDABAD CITY, M.	BENGAL	MOORSHEDABAD	39231	22719	15818	0	0	0	0	0	0	0	0	0	0	694	4	0
NAVANAGAR	BOMBAY (F.S.)	HALAR PRANT	39668	24009	12280	32	0	3306	0	32	0	0	0	0	0	9	0	0
FEROZEPUR, M. C. A., C. L., SUB	PUNJAB	FEROZEPUR	39570	19004	17609	0	1207	72	0	0	0	0	0	0	0	1678	0	0
COIMBATORE, M. C. L.	MADRAS	COIMBATORE	38967	33997	2763	2162	0	0	0	0	0	0	0	0	0	45	19	0
KARVIR	BOMBAY (F.S.)	KOLHAPUR	38599	33583	3734	164	0	1107	0	1	0	0	0	0	0	10	0	0
ODEYYPUR	ODEYYPUR STATE		38214	30156	8058	0	0	0	0	0	0	0	0	0	0	0	9	0
DINAPUR, M. C. A.	BENGAL	PATNA	37893	26513	9700	0	0	0	0	0	0	0	0	0	0	1680	6	0
TREVANDRUM	TRAVANCORE		37652	0	0	0	0	0	0	0	0	0	0	0	0	0	9	-37652
AHMEDNAGAR, M.	BOMBAY	AHMEDNAGAR	37492	29239	5934	1128	0	915	0	176	0	0	0	0	0	100	104	0
VELLORE, M.	MADRAS	NORTH ARCOT	37491	27508	8296	1686	0	0	0	0	0	0	0	0	0	1	16	0
BROACH, M.	BOMBAY	BROACH	37281	22201	10847	111	0	873	0	2088	0	0	0	0	0	1161	34	0
CONJEEVARAM, M.	MADRAS	CHINGLEPUT	37275	35989	1172	28	0	0	0	0	0	0	0	0	0	86	6	0
HUBLI, M.	BOMBAY	DHARWAR	36677	24912	10902	298	0	559	0	6	0	0	0	0	0	0	48	0
PALGHAT, M.	MADRAS	MALABAR	36339	30424	4854	1061	0	0	0	0	0	0	0	0	0	0	6	0
AMROHA, M.	N.-W PROVINCES	MORADABAD	36145	10644	25377	20	0	97	0	0	0	0	0	0	0	7	91	0
CAMBAY	BOMBAY (F.S.)	CAMBAY	36007	25314	8038	8	0	2525	0	119	0	0	0	0	0	3	0	0
MANDVI	DO. DO.	CUTCH	35980	18685	13809	0	0	3472	0	0	0	0	0	0	0	14	0	0
BANDAR, M. C. L.	MADRAS	KISTNA	35056	30377	4288	390	0	0	0	0	0	0	0	0	0	1	12	0
ETAWAH, M. C. L.	N.-W PROVINCES	ETAWAH	34721	23552	10289	112	0	765	0	0	0	0	0	0	0	3	69	0
BURDWAN, M.	BENGAL	BURDWAN	34080	23683	10263	0	0	0	0	0	0	0	0	0	0	134	4	0
AKYAB, M.	BURMA	AKYAB	33989	6364	13564	1107	0	0	0	0	12936	0	0	0	0	18	9	0
BHIWANI, M.	PUNJAB	HISSAR	33762	29991	3463	0	1	303	0	0	0	0	0	0	0	4	0	0
BADAUN, M. C. L.	N.-W PROVINCES	BADAUN	33680	14134	19492	54	0	0	0	0	0	0	0	0	0	0	81	0
MIDNAPUR, M.	BENGAL	MIDNAPUR	33560	25930	7222	0	0	0	0	0	0	0	0	0	0	408	8	0
UJJEIN	GWAILOR STATE		32932	23255	9013	0	0	0	0	0	0	0	0	0	0	664	9	0
GHAZIPUR, M. C. L.	N.-W PROVINCES	GHAZIPUR	32885	21824	11047	14	0	0	0	0	0	0	0	0	0	0	52	0
PATTAN	BARODA	KADI DIVISION	32712	22592	5948	0	0	4172	0	0	0	0	0	0	0	0	56	0
BELGAUM	BOMBAY	BELGAUM	32697	21766	7136	2481	0	1173	0	53	0	0	0	0	0	88	79	0
MANGALORE, M. C. L.	MADRAS	SOUTH CANARA	32099	18590	5896	7568	0	0	0	0	0	0	0	0	0	45	5	0
HUGHLI AND CHINSURAH, M. C. A., C. L.	BENGAL	HUGHLI	31177	24916	6017	0	0	0	0	0	0	0	0	0	0	244	8	0



RUTLAM	RUTLAM STATE		31066	18676	7357	0	0	0	0	0	0	0	0	0	5033	0	0
SOUTH BARRACKPUR OR AGARPARAH	BENGAL	24-PERGUNNAHS	30317	21952	7490	0	0	0	0	0	0	0	0	0	875	9	0
VIZAGAPATAM, M. C. L.	MADRAS	VIZAGAPATAM	30291	26264	2606	1389	0	0	0	0	0	0	0	0	32	16	0
AURUNGABAD	HYDERABAD (N.W.)	AURUNGABAD	30219	0	0	0	0	0	0	0	0	0	0	0	0	0	-30219
BURHANPUR, M. C. L.	CENTRAL PROVINCES	NIMAR	30017	20991	8735	0	0	195	3	0	0	0	30	62	1	0	0
PILIBHIT, M. C. L.	N.-W PROVINCES	PILIBHIT	29721	17197	12520	4	0	0	0	0	0	0	0	0	0	83	0
SANTIPUR, M.	BENGAL	NUDDEA	29687	20701	8945	0	0	0	0	0	0	0	0	0	41	31	0
SATARA	BOMBAY	SATARA	29028	24525	3596	527	0	284	0	48	0	0	0	0	48	55	0
BANDA, M. C. L., C. A.	N.-W PROVINCES	BANDA	28974	20459	7998	262	0	249	0	0	0	0	0	0	6	8	0
COCANADA, M. C. L.	MADRAS	GODAVARI	28856	26680	1383	772	0	0	0	0	0	0	0	0	21	8	0
PROME, M.	BURMAH	PROME	28813	650	1160	263	0	0	0	0	26735	0	0	0	5	5	0
DATIA	DATIA STATE		28346	23393	4948	0	0	0	0	0	0	0	0	0	5	0	0
NADIAD, M.	BOMBAY	KAIRA	28304	23978	4028	28	0	218	0	52	0	0	0	0	0	135	0
BASSEIN, M.	BURMA	BASSEIN	28147	3781	3362	1122	0	0	0	0	19848	0	0	0	34	4	0
CHANDAUSI, M.	N.-W PROVINCES	MORADABAD	27521	20381	6990	118	0	29	0	0	0	0	0	0	3	125	0
NELLORE, M. C. L.	MADRAS	NELLORE	27505	22128	4672	700	0	0	0	0	0	0	0	0	5	0.2	0
KRISHNAGHAR, M.	BENGAL	NUDDEA	27477	18628	8281	0	0	0	0	0	0	0	0	0	568	6	0
SAKKAR, M.	BOMBAY	SHIKARPUR	27389	6654	14118	383	0	0	0	50	0	0	0	0	6184	0	0
DHRWAR	DO. DO.	DHARWAR	27191	19709	6545	618	0	271	0	24	0	0	0	0	24	36	0
KHURJA, M.	N.-W PROVINCES	BULANDSHAHAR	27190	16145	10990	0	0	55	0	0	0	0	0	0	0	44	0
NASIK	BOMBAY	NASIK	27070	21579	3754	1291	0	227	0	80	0	0	0	0	139	67	0
JHANSI	GWAILOR STATE		26772	22922	3848	0	0	0	0	0	0	0	0	0	2	0	0
ELLICHPUR, M.	BERAR	ELLICHPUR	26728	19092	7428	0	8	200	0	0	0	0	0	0	0	41	0
TELLICHERRY, M.	MADRAS	MALABAR	26410	15488	9149	1765	0	0	0	0	0	0	0	0	8	10	0
CANNANORE, C. A. M.	DO.	DO.	26386	10656	11617	4087	0	232	0	0	0	0	0	0	26	11	232
ALLEPPEY	TRAVANCORE		25754	0	0	0	0	0	0	0	0	0	0	0	0	0	-25754
HATHRAS, M.	N.-W PROVINCES	ALIGARH	25656	22505	2915	2	0	0	0	0	0	0	0	0	2	100	-232
KEROWLIE	KEROWLIE STATE		25607	19829	5339	0	0	0	0	0	0	0	0	0	439	0	0
SERAMPUR, M.	BENGAL	HUGHLI	25559	22800	2461	0	0	0	0	0	0	0	0	0	298	11	0
ELLORE, M.	MADRAS	GODAVARI	25092	20391	4453	248	0	0	0	0	0	0	0	0	0	5	0
HAJIPUR, M.	BENGAL	MOZUFFERPUR	25078	20895	4169	0	0	0	0	0	0	0	0	0	14	6	0
PANIPUT	PUNJAB	KARNAL	25022	7334	16917	0	1	768	0	0	0	0	0	0	2	0	0
RAIPUR, M. C. A., C. L.	CENTRAL PROVINCES	RAIPUR	24948	19181	4406	532	0	307	0	0	0	0	278	94	150	0	0
JUNAGAD	BOMBAY (F.S.)	SARATH PRANT	24679	12910	11287	19	0	462	0	1	0	0	0	0	0	0	0
RAJAMUNDRI	MADRAS	GODAVARI	24555	22480	1785	285	0	0	0	0	0	0	0	0	5	3	0
BATALA, M.	PUNJAB	GURUDASPUR	24281	8379	15124	0	757	0	0	0	0	0	0	0	21	0	0
REWARI	DO.	GURGAON	23972	14687	8499	0	10	763	0	0	0	0	0	0	13	0	0
BERHAMPUR, M. C. A., C. L.	BENGAL	MOORSHEDEABAD	23605	18167	5188	0	0	0	0	0	0	0	0	0	250	4	0
BERHAMPUR, M. C. A., C. L.	MADRAS	GANJAM	23599	21692	1401	506	0	0	0	0	0	0	0	0	0	7	0
AMRAOIT, M. C. L.	BERAR	AMRAOIT	23550	17675	4725	266	20	851	0	13	0	0	0	0	0	12	0
TINNEVELLY, M. C. L.	MADRAS	TINNEVELLY	23221	21258	1538	425	0	0	0	0	0	0	0	0	0	63	0
KARNAL, M., C. L., SUB	PUNJAB	KARNAL	23133	15215	7550	0	110	213	0	0	0	0	0	0	45	0	0
MAYAVARAM, M.	MADRAS	TAJORE	23044	21933	484	625	0	0	0	0	0	0	0	0	2	11	0
GUJRANWALA, M. C. L., SUB	PUNJAB	GUJRANWALA	22884	9114	11820	0	1396	413	0	0	0	0	0	0	141	9	0
GULBARGA	HYDERABAD (SOUTHERN)	GULBARGA	22834	0	0	0	0	0	0	0	0	0	0	0	0	0	-22834
MANDESAUR	GWALIOR STATE		22596	14666	7077	0	0	0	0	0	0	0	0	0	853	9	0
VIZIANAGRAM, M. C. L.	MADRAS	VIZAGAPATAM	22577	21446	1105	23	0	0	0	0	0	0	0	0	3	8	0
ADONI	DO.	BELLARY	22441	14129	8235	67	0	0	0	0	0	0	0	0	10	13	0
D. G. KHAN, M. C. A., C. L., SUB	PUNJAB	D. G. KHAN	22309	10140	11687	0	413	0	0	0	0	0	0	0	69	0	0
GHUJ	BOMBAY (F.S.)	CUTCH	22308	12506	8325	61	0	1162	0	34	0	0	0	0	220	9	0
D. I. KHAN, M. C. A., C. L., SUB	PUNJAB	D. I. KHAN	22164	8862	12440	0	680	2	0	0	0	0	0	0	180	9	0
DEOBAND, M.	N.-W. PROVINCES	SAHARANPUR	22116	9325	12457	0	0	332	0	0	0	0	0	0	2	90	0
PURI, M.	BENGAL	PURI	22095	21913	181	0	0	0	0	0	0	0	0	0	1	12	0
REWARI	REWA STATE		22016	17413	4581	0	0	0	0	0	0	0	0	0	0	0	-22
NAIHATI, M.	BENGAL	24-PERGUNNAHS	21533	18695	2817	0	0	0	0	0	0	0	0	0	21	3	0
BRINDABAN, M.	N.-W. PROVINCES	MUTTRA	21467	20629	794	12	0	32	0	0	0	0	0	0	0	44	0
SAMBHAL, M.	DO.	MORADABAD	21373	7333	13965	37	0	38	0	0	0	0	0	0	0	67	0
HOSHIARPUR, M. C. L., SUB	PUNJAB	HOSIARPUR	21363	9968	10641	0	290	405	0	0	0	0	0	0	59	9	0
FUTTEHPUR, M. C. L.	N.-W. PROVINCES	FUTTEHPUR	21328	11896	9356	75	0	0	0	0	0	0	0	0	1	0	0
NASIRABAD, C. A.	AJMERE	AJMERE	21320	14343	5033	1029	17	281	73	44	0	0	0	0	0	4	-500
BETTIAH, M.	BENGAL	CHAMPARUN	21263	13943	6014	0	0	0	0	0	0	0	0	0	1306	4	0
JHELUM, M. C. A., C. L. SUB	PUNJAB	JHELUM	21107	7967	11369	0	1460	0	0	0	0	0	0	0	312	0	1
SHIRAJGUNJ, M.	BENGAL	PUBNA	21037	8574	12285	0	0	0	0	0	0	0	0	0	178	16	0

CHITTAGONG, M.	DO.	CHITTAGONG	20969	5660	14478	0	0	0	0	0	0	0	0	0	0	831	12	0
BOONDEE	BOONDEE STATE		20744	16351	4377	0	0	0	0	0	0	0	0	0	0	16	0	0
MALER KOTLA	MALER KOTLA STATE		20621	4584	14468	0	324	1242	0	0	0	0	0	0	0	3	0	0
MIRAJ	MIRAJ STATE		20616	15931	4080	1	0	604	0	0	0	0	0	0	0	0	0	0
NAGINA, M.	N.-W. PROVINCES	BIJNOR	20503	7280	13178	12	0	33	0	0	0	0	0	0	0	0	74	0
KURNOOL, M. C. L.	MADRAS	KURNOOL	20329	9995	10007	320	0	0	0	0	0	0	0	0	0	7	7	0
GHONI	JHALLAWAR STATE		20303	14212	6080	0	0	0	0	0	0	0	0	0	0	11	0	0
BALASORE, M.	BENGAL	BALASORE	20265	16848	3068	0	0	0	0	0	0	0	0	0	0	349	4	0
MAINPUR, C. L. M.	N.-W. PROVINCES	MAINPURI	20236	15572	3822	49	0	793	0	0	0	0	0	0	0	0	76	0
PANROTI	MADRAS	SOUTH ARCOT	20172	18953	1135	84	0	0	0	0	0	0	0	0	0	0	4	0
NARNAUL	PATIALA STATE		20052	12337	7468	0	68	179	0	0	0	0	0	0	0	0	0	0

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## IMPERIAL FORM XVII; ABSTRACT OF THE HINDU POPULATION ACCORDING TO CASTE

PROVINCE OR STATE	BRAHMANS; MALES	BRAHMANS; FEMALES	BRAHMANS; BOTH SEXES	RAJPUTS; MALES	RAJPUTS; FEMALES	RAJPUTS; BOTH SEXES	OTHER HINDU CASTES; MALES	OTHER HINDU CASTES; FEMALES	OTHER HINDU CASTES; OTHER SEXES	TOTAL OF PROVINCE; MALES	TOTAL OF PROVINCE; FEMALES	TOTAL OF PROVINCE; BOTH SEXES
AJMERE	12343	10035	22378	8626	6339	14965	181257	157429	338686	202226	173803	376029
ASSAM	62296	56779	119075	6342	4199	10541	1511820	1420712	2932532	1580458	1481690	3062148
BENGAL	1383061	1371039	2754100	715150	694204	1409354	20480333	20809019	41289352	22578544	22874262	45452806
BERAR	38129	27625	65754	23371	20762	44133	1137960	1071646	2209606	1199460	1120033	2319493
BOMBAY;												
BRITISH TERRITORY	348708	315703	664411	103184	93722	196906	5839706	5607559	11447265	6291598	6016984	12308582
BOMBAY;												
FEUDATORY STATES	179475	167312	346787	132331	120357	252688	2530753	2396175	4926928	2842559	2683844	5526403
CENTRAL PROVINCES	190417	169361	359778	111444	102327	213771	4104218	4025343	8129561	4406079	4297031	8703110
COORG	1368	1077	2445	275	205	480	89062	70502	159564	90705	71784	162489
MADRAS	555789	566427	1122218*	7308	6585	13893	13513193	13793251	27361555†	14076290	14366263	28497666‡
NORTH-												
WESTERN PROVINCES;	2424565	2230639	4655204	1657521	1369879	3027400	15731012	14639778	30370790	19813098	18240296	38053394
BRITISH TERRITORY												
NORTH-												
WESTERN PROVINCES;	29278	27408	56686	66932	62858	129790	165516	149735	315251	261726	240001	501727
FEUDATORY STATES												
PUNJAB;												
BRITISH TERRITORY	439682	369399	809081	172853	136199	309052	3271380	2741015	6012395	3883915	3246613	7130528
PUNJAB;												
FEUDATORY STATES	144121	119998	264119	32528	23280	55808	983476	818364	1801840	1160125	961642	2121767
BARODA	73160	65346	138506	42351	37502	79853	854437	780072	1634509	969948	882920	1852868
CENTRAL INDIA	515385	446608	961993	436349	367017	803366	3178284	2856753	6035037	4130018	3670378	7800396
COCHIN	11573	10537	22110	380	360	740	203684	202790	406474	215637	213687	429324
HYDERABAD	133348	125799	259147	26341	23502	49843	4358123	4226068	8584191	4517812	4375369	8893181
MYSORE	81888	80764	162652	6650	6601	13251	1879276	1901157	3780433	1967814	1988522	3956336
RAJPUTANA	479790	426673	906463	280299	199255	479554	4228317	3603581	7831898	4988406	4229509	9217915
TRAVANCORE	19533	17605	37138	1290	1150	2440	851947	864085	1716032	872770	882840	1755610
TOTAL	7123909	6606134	13730045*	3831525	3276303	7107828	84893754	82135034	167283899†	96049188	92017471	188121772‡

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SUPPLEMENTAL FORM XVII; CASTES SHEWN IN ANY ONE PROVINCE OR STATE EXCEEDING 100,000

PROVINCE OR STATE	BOTH SEXES	MALES	FEMALES
CASTE-CHAMAR; TOTAL	10243057	5241908	5001149
CASTE-CHAMAR; AJMERE	14624	7493	7131
CASTE-CHAMAR; ASSAM	853	443	410
CASTE-CHAMAR; BENGAL	1408037	692097	715940
CASTE-CHAMAR; CENTRAL PROVINCES	350799	179249	171550
CASTE-CHAMAR; N.-W. PROVINCES-; BRITISH TERRITORY	5360548	2729436	2631112
CASTE-CHAMAR; N.-W. PROVINCES-; FEUDATORY STATES	52519	27453	25066
CASTE-CHAMAR; PUNJAB-; BRITISH TERRITORY	757641	402791	354850
CASTE-CHAMAR; PUNJAB-; FEUDATORY STATES	206677	111968	94709
CASTE-CHAMAR; CENTRAL INDIA (CHAMARS)	1076949	566038	510911
CASTE-CHAMAR; HYDERABAD (CHAMBER)	447312	227888	219424
CASTE-CHAMAR; RAJPUTANA	567098	297052	270046
CASTE-AHIR; TOTAL	4639167	2422921	2216246
CASTE-AHIR; AJMERE	2009	1219	790
CASTE-AHIR; CENTRAL PROVINCES	500395	252823	247572
CASTE-AHIR; N.-W. PROVINCES-; BRITISH TERRITORY	3584185	1870746	1713439
CASTE-AHIR; N.-W. PROVINCES-; FEUDATORY STATES	387	209	178
CASTE-AHIR; PUNJAB-; BRITISH TERRITORY	112430	63034	49396
CASTE-AHIR; PUNJAB-; FEUDATORY STATES	58828	32735	26093
CASTE-AHIR; CENTRAL INDIA	246376	129161	117215
CASTE-AHIR; HYDERABAD	3904	2075	1829
CASTE-AHIR; RAJPUTANA	130653	70919	59734
CASTE-KUNBI MARATHA; TOTAL	4485568	2264931	2220637
CASTE-KUNBI MARATHA; BOMBAY-; BRITISH TERRITORY	3403059	1716187	1686872
CASTE-KUNBI MARATHA; BOMBAY-; FEUDATORY STATES	1082509	548744	533765
CASTE-KURMI; TOTAL	4065075	2068743	1996332
CASTE-KURMI; AJMERE	275	162	113
CASTE-KURMI; ASSAM	12532	7081	5451
CASTE-KURMI; BENGAL	1213422	601239	612183
CASTE-KURMI; CENTRAL PROVINCES	728501	367949	360552

CASTE-KURMI; N.-W. PROVINCES-; BRITISH TERRITORY	2075026	1073585	1001441
CASTE-KURMI; N.-W. PROVINCES-; FEUDATORY STATES	35319	18727	16592
CASTE-GWALLA; TOTAL	4005969	2011212	1994757
CASTE-GWALLA; ASSAM (GOALA)	13020	7415	5605
CASTE-GWALLA; BENGAL	3992949	2003797	1989152
CASTE-PARAVEN; TOTAL	3290038	1620090	1668483
CASTE-PARAVEN; MADRAS*	3223584	1587293	1634826
CASTE-PARAVEN; TRAVANCORE	66454	32797	33657
CASTE-BANIA; TOTAL	3275914	1696032	1579882
CASTE-BANIA; ASSAM	1015	579	436
CASTE-BANIA; BENGAL (BANIYA)	904526	448281	456245
CASTE-BANIA; CENTRAL PROVINCES	75254	39593	35661
CASTE-BANIA; COORG (BUNIAHS)	28	12	16
CASTE-BANIA; N.-W. PROVINCES-; BRITISH TERRITORY	1204130	635006	569124
CASTE-BANIA; N.-W. PROVINCES-; FEUDATORY STATES	9341	4918	4423
CASTE-BANIA; PUNJAB (BANYA)-; BRITISH TERRITORY	287792	154957	132835
CASTE-BANIA; PUNJAB (BANYA)-; FEUDATORY STATES	114966	61902	53064
CASTE-BANIA; CENTRAL INDIA	286678	152553	134125
CASTE-BANIA; HYDERABAD (WANI OR BANIA)	392184	198231	193953
CASTE-TELI; TOTAL	2953939	1485839	1468100
CASTE-TELI; AJMERE	3955	2063	1892
CASTE-TELI; ASSAM	20249	10588	9661
CASTE-TELI; BENGAL	1298922	638875	660047
CASTE-TELI; BERAR	75552	38767	36785
CASTE-TELI; CENTRAL PROVINCES	549773	275545	274228
CASTE-TELI; N.-W. PROVINCES-; BRITISH TERRITORY	685123	351280	333843
CASTE-TELI; N.-W. PROVINCES-; FEUDATORY STATES	2549	1366	1183
CASTE-TELI; CENTRAL INDIA	250252	132617	117635
CASTE-TELI; HYDERABAD (TELI OR GANDIA)	67564	34738	32826
CASTE-KUNBI; TOTAL	2660987	1357812	1303175
CASTE-KUNBI; BERAR	834174	428725	405449
CASTE-KUNBI; CENTRAL INDIA	168148	86286	81862
CASTE-KUNBI; HYDERABAD (KUNBIS)	1658665	842801	815864
CASTE-JAT; TOTAL	2630994	1462540	1168454
CASTE-JAT; AJMERE	31788	16775	15013
CASTE-JAT; BERAR	89	55	34
CASTE-JAT; N.-W. PROVINCES-; BRITISH TERRITORY	672068	379671	292397
CASTE-JAT; N.-W. PROVINCES-; FEUDATORY STATES	2479	1376	1103
CASTE-JAT; PUNJAB-; BRITISH TERRITORY	1176937	655260	521677

CASTE-JAT; PUNJAB-; FEUDATORY STATES	321757	180034	141723
CASTE-JAT; HYDERABAD	278	135	143
CASTE-JAT; RAJPUTANA	425598	229234	196364
CASTE-KACHHI; TOTAL	2258769	1176451	1082318
CASTE-KACHHI; CENTRAL PROVINCES	115554	59772	55782
CASTE-KACHHI; N.-W. PROVINCES-; BRITISH TERRITORY	1941663	1013391	928272
CASTE-KACHHI; N.-W. PROVINCES-; FEUDATORY STATES	17951	9303	8648
CASTE-KACHHI; CENTRAL INDIA	183064	93671	89393
CASTE-KACHHI; HYDERABAD	537	314	223
CASTE-KAYAST; TOTAL	2159813	1076508	1083305
CASTE-KAYAST; ASSAM (KAYASHTHA)	185561	95552	90009
CASTE-KAYAST; BENGAL (KAYASTH)	1450843	710353	740490
CASTE-KAYAST; N.-W. PROVINCES-; BRITISH TERRITORY	513495	265461	248034
CASTE-KAYAST; N.-W. PROVINCES-; FEUDATORY STATES	6487	3362	3125
CASTE-KAYAST; HYDERABAD (KAYASTH)	3427	1780	1647
CASTE-KAIBARTHA; TOTAL	2137540	1061036	1076504
CASTE-KAIBARTHA; ASSAM (KAIBARTA)	37161	18473	18688
CASTE-KAIBARTHA; BENGAL	2100379	1042563	1057816
CASTE-KUMHAR; TOTAL	2053080	1049253	1003827
CASTE-KUMHAR; AJMERE	13993	7385	6608
CASTE-KUMHAR; ASSAM (KUMAR)	18043	9233	8810
CASTE-KUMHAR; BENGAL	698247	348392	349855
CASTE-KUMHAR; BERAR (KUMBHAR)	20066	10720	9346
CASTE-KUMHAR; BOMBAY (KUMBHAR)-; BRITISH TERRITORY	124405	63216	61189
CASTE-KUMHAR; BOMBAY (KUMBHAR)-; FEUDATORY STATES	143776	73632	70144
CASTE-KUMHAR; CENTRAL PROVINCES	88635	45120	43515
CASTE-KUMHAR; N.-W. PROVINCES-; BRITISH TERRITORY	633989	327556	306433
CASTE-KUMHAR; N.-W. PROVINCES-; FEUDATORY STATES	5391	2867	2524
CASTE-KUMHAR; PUNJAB-; BRITISH TERRITORY	144071	76855	67216
CASTE-KUMHAR; PUNJAB-; FEUDATORY STATES	28069	15169	12900
CASTE-KUMHAR; BARODA	43560	22460	21100
CASTE-KUMHAR; HYDERABAD (KUMBHAR OR KUMARI)	90835	46648	44187
CASTE-NAI; TOTAL	2045722	1038459	1007263
CASTE-NAI; AJMERE	6690	3514	3176
CASTE-NAI; ASSAM (NAPIT)	31249	16069	15180
CASTE-NAI; BENGAL (NAPIT)	941052	466613	474439
CASTE-NAI; CENTRAL PROVINCES	128077	64656	63421
CASTE-NAI; N.-W. PROVINCES-; BRITISH TERRITORY	639957	330988	308969
CASTE-NAI; N.-W. PROVINCES-; FEUDATORY STATES	4185	2253	1932

CASTE-NAI; PUNJAB-; BRITISH TERRITORY	105165	56873	48292
CASTE-NAI; PUNJAB-; FEUDATORY STATES	27370	15058	12312
CASTE-NAI; BARODA	29388	15198	14190
CASTE-NAI; HYDERABAD (MAHALI OR HAJAM)	102213	51996	50217
CASTE-NAI; MYSORE (HAJAM)	30376	15241	15135
KASTE-KOCH; TOTAL	1878804	959802	919002
KASTE-KOCH; ASSAM	230382	121019	109363
KASTE-KOCH; BENGAL	1648422	838783	809639
CASTE-KAHAR; TOTAL	1840856	916877	923979
CASTE-KAHAR; AJMERE	2591	1384	1207
CASTE-KAHAR; ASSAM	7379	3987	3392
CASTE-KAHAR; BENGAL	604828	295229	309599
CASTE-KAHAR; BERAR	247	156	91
CASTE-KAHAR; N.-W. PROVINCES-; BRITISH TERRITORY	1209350	607745	601605
CASTE-KAHAR; N.-W. PROVINCES-; FEUDATORY STATES	16070	8188	7882
CASTE-KAHAR; HYDERABAD	391	188	203
CASTE-CHANDAL OR CHANGA; TOTAL	1749608	872414	877194
CASTE-CHANDAL OR CHANGA; ASSAM	173532	87969	85563
CASTE-CHANDAL OR CHANGA; BENGAL (CHANDAL)	1576076	784445	791631
CASTE-VELLALARS; TOTAL	1627736	792302	835434
CASTE-VELLALARS; COORG	1286	715	571
CASTE-VELLALARS; MADRAS	1626262	791495	834767
CASTE-VELLALARS; HYDERABAD (VALLALARS)	188	92	96
CASTE-LOHAR; TOTAL	1595858	812596	783262
CASTE-LOHAR; AJMERE	1948	1096	852
CASTE-LOHAR; BENGAL (KARMAKAR OR LOHAR)	672947	334604	338343
CASTE-LOHAR; BERAR	13883	7129	6754
CASTE-LOHAR; BOMBAY-; BRITISH TERRITORY	64191	33484	30707
CASTE-LOHAR; BOMBAY-; FEUDATORY STATES	57669	29815	27854
CASTE-LOHAR; CENTRAL PROVINCES	106045	53661	52384
CASTE-LOHAR; N.-W. PROVINCES-; BRITISH TERRITORY	496547	256825	239722
CASTE-LOHAR; N.-W. PROVINCES-; FEUDATORY STATES	695	348	347
CASTE-LOHAR; PUNJAB-; BRITISH TERRITORY	80451	43439	37012
CASTE-LOHAR; PUNJAB-; FEUDATORY STATES	23335	12504	10831
CASTE-LOHAR; BARODA	22019	10914	11105
CASTE-LOHAR; HYDERABAD (KHATI OR LOHAR)	56128	28777	27351
CASTE-SHANAN; MADRAS	1478690	728863	749827
CASTE-MAHAR; TOTAL	1434446	721118	713328
CASTE-MAHAR; BERAR	307994	155045	152949

CASTE-MAHAR; CENTRAL PROVINCES	319799	160186	159613
CASTE-MAHAR; HYDERABAD	806653	405887	400766
CASTE-DHOBI; TOTAL	1331190	672396	658794
CASTE-DHOBI; AJMERE	2296	1197	1099
CASTE-DHOBI; ASSAM (DHOPA)	35211	17867	17344
CASTE-DHOBI; BENGAL	553453	274424	279029
CASTE-DHOBI; BERAR (WARTHI)	21559	11034	10525
CASTE-DHOBI; BOMBAY (DHOBI AND PARIT)-; BRITISH TERRITORY	68747	35305	33442
CASTE-DHOBI; BOMBAY (DHOBI AND PARIT)-; FEUDATORY STATES	15135	7637	7498
CASTE-DHOBI; CENTRAL PROVINCES (WARTHI)	111053	55285	55768
CASTE-DHOBI; N.-W. PROVINCES-; BRITISH TERRITORY	518872	267079	251793
CASTE-DHOBI; N.-W. PROVINCES-; FEUDATORY STATES	4864	2568	2296
CASTE-PULLI; MADRAS	1294982	623080	671902
CASTE-GUJAR; TOTAL	1243113	692084	551029
CASTE-GUJAR; AJMERE	32690	17990	14700
CASTE-GUJAR; BERAR	967	502	465
CASTE-GUJAR; CENTRAL PROVINCES	44289	22821	21468
CASTE-GUJAR; N.-W. PROVINCES-; BRITISH TERRITORY	269036	156304	112732
CASTE-GUJAR; N.-W. PROVINCES-; FEUDATORY STATES	802	451	351
CASTE-GUJAR; PUNJAB-; BRITISH TERRITORY	121386	68185	53201
CASTE-GUJAR; PUNJAB-; FEUDATORY STATES	33206	18461	14745
CASTE-GUJAR; CENTRAL INDIA	337466	183884	153582
CASTE-GUJAR; HYDERABAD	562	289	273
CASTE-GUJAR; RAJPUTANA	402709	223197	179512
CASTE-MALI; TOTAL	1209019	617070	591949
CASTE-MALI; AJMERE	14186	7492	6694
CASTE-MALI; ASSAM	48651	24981	23670
CASTE-MALI; BENGAL	216108	109329	106779
CASTE-MALI; BERAR	195981	100252	95729
CASTE-MALI; BOMBAY-; BRITISH TERRITORY	252141	127446	124695
CASTE-MALI; BOMBAY-; FEUDATORY STATES	25258	12996	12262
CASTE-MALI; CENTRAL PROVINCES	115654	58590	57064
CASTE-MALI; N.-W. PROVINCES-; BRITISH TERRITORY	236355	122979	113376
CASTE-MALI; N.-W. PROVINCES-; FEUDATORY STATES	20879	10857	10022
CASTE-MALI; HYDERABAD	83806	42148	41658
CASTE-KOERI; TOTAL	1207951	605134	602817
CASTE-KOERI; ASSAM	3067	1691	1376
CASTE-KOERI; BENGAL (KAIRI)	1204884	603443	601441
CASTE-PASI; TOTAL	1199505	611105	588400



CASTE-PASI; BENGAL	164595	82413	82182
CASTE-PASI; BERAR	256	161	95
CASTE-PASI; N.-W. PROVINCES-; BRITISH TERRITORY	1033184	527716	505468
CASTE-PASI; N.-W. PROVINCES-; FEUDATORY STATES	1418	780	638
CASTE-PASI; HYDERABAD	52	35	17
CASTE-MAHAR AND DHED; TOTAL	1197730	599580	598150
CASTE-MAHAR AND DHED; BOMBAY-; BRITISH TERRITORY	852523	424567	427956
CASTE-MAHAR AND DHED; BOMBAY-; FEUDATORY STATES	345207	175013	170194
CASTE-DHANGAR; TOTAL	1147154	579721	567433
CASTE-DHANGAR; BERAR	74559	38443	36116
CASTE-DHANGAR; BOMBAY-; BRITISH TERRITORY	472167	236818	235349
CASTE-DHANGAR; BOMBAY-; FEUDATORY STATES	118393	60150	58243
CASTE-DHANGAR; HYDERABAD	482035	244310	237725
CASTE-DOSSADH; TOTAL	1138651	558455	580196
CASTE-DOSSADH; ASSAM (DOSAD)	4263	2347	1916
CASTE-DOSSADH; BENGAL	1134388	556108	578280
CASTE-SAKKILI; MADRAS	1126837	563475	563362
CASTE KAWA; MADRAS	1102255	555868	546387
CASTE MALLAH; TOTAL	1084931	528094	556837
CASTE MALLAH; ASSAM	1239	712	527
CASTE MALLAH; BENGAL	470676	230135	240541
CASTE MALLAH; N.-W. PROVINCES-; BRITISH TERRITORY	612905	297201	315704
CASTE MALLAH; N.-W. PROVINCES-; FEUDATORY STATES	111	46	65
CASTE VANNIAN; MADRAS	1075264	535526	539738
CASTE IDAVEN; MADRAS	1071882	530950	540932
CASTE-LODH; TOTAL	1040724	545110	495614
CASTE-LODH; N.-W. PROVINCES-; BRITISH TERRITORY	1000599	523887	476712
CASTE-LODH; N.-W. PROVINCES-; FEUDATORY STATES	40125	21223	18902
CASTE-BABHAN; BENGAL	1031501	517886	513615
CASTE-SONAR; TOTAL	979709	504310	475399
CASTE-SONAR; AJMERE	3446	1777	1669
CASTE-SONAR; ASSAM	1392	781	611
CASTE-SONAR; BENGAL	241322	119259	122063
CASTE-SONAR; BERAR	27548	14265	13283
CASTE-SONAR; BOMBAY-; BRITISH TERRITORY	130486	67268	63218
CASTE-SONAR; BOMBAY-; FEUDATORY STATES	39306	20193	19113
CASTE-SONAR; CENTRAL PROVINCES	84346	42691	41655
CASTE-SONAR; N.-W. PROVINCES-; BRITISH TERRITORY	247485	131099	116386
CASTE-SONAR; N.-W. PROVINCES-; FEUDATORY STATES	3467	1791	1676

CASTE-SONAR; PUNJAB (SUNAR)-; BRITISH TERRITORY	93152	49826	43326
CASTE-SONAR; PUNJAB (SUNAR)-; FEUDATORY STATES	18990	10262	8728
CASTE-SONAR; HYDERABAD (SONAR OR KAMSALI)	88769	45098	43671
CASTE-GADARIA; TOTAL	920220	475651	444569
CASTE-GADARIA; CENTRAL PROVINCES	53195	27050	26145
CASTE-GADARIA; N.-W. PROVINCES-; BRITISH TERRITORY	860220	445056	415164
CASTE-GADARIA; N.-W. PROVINCES-; FEUDATORY STATES	6770	3522	3248
CASTE-GADARIA; HYDERABAD (GADARIYA)	35	23	12
CASTE-KORI; TOTAL	884871	455878	428993
CASTE-KORI; BERAR	68	46	22
CASTE-KORI; CENTRAL PROVINCES	41251	21257	19994
CASTE-KORI; N.-W. PROVINCES	843422	434499	408923
CASTE-KORI; HYDERABAD	130	76	54
CASTE-KOLIMARATHA; TOTAL	881014	452997	428017
CASTE-KOLIMARATHA; BOMBAY-; BRITISH TERRITORY	244146	124418	119728
CASTE-KOLIMARATHA; BOMBAY-; FEUDATORY STATES	636868	328579	308289
CASTE-GHOI OR BESTA; TOTAL	839587	414530	425057
CASTE-GHOI OR BESTA; BERAR (BHOI)	22961	11942	11019
CASTE-GHOI OR BESTA; MADRAS (BESTA)	724456	356552	367904
CASTE-GHOI OR BESTA; HYDERABAD	92170	46036	46134
CASTE-KAMMA; TOTAL	795732	399510	396222
CASTE-KAMMA; MADRAS	795723	399508	396215
CASTE-KAMMA; HYDERABAD	9	2	7
CASTE-KUMMALEN; TOTAL	784998	388405	396593
CASTE-KUMMALEN; MADRAS	692420	342499	349921
CASTE-KUMMALEN; TRAVANCORE	92578	45906	46672
CASTE-BALIJA; MADRAS	780181	385987	394194
CASTE-BAGDI; TOTAL	761915	374324	387591
CASTE-BAGDI; ASSAM	5045	2516	2529
CASTE-BAGDI; BENGAL	756870	371808	385062
CASTE-DOM; TOTAL	721655	366169	355486
CASTE-DOM; ASSAM (DOM OR NADYAL)	127641	66914	60727
CASTE-DOM; BENGAL	343246	169784	173462
CASTE-DOM; CENTRAL PROVINCES	45344	23236	22108
CASTE-DOM; N.-W. PROVINCES-; BRITISH TERRITORY	176615	91361	85254
CASTE-DOM; N.-W. PROVINCES-; FEUDATORY STATES	28809	14874	13935
CASTE-TANTI; TOTAL	679875	337729	342146
CASTE-TANTI; ASSAM	6532	3434	3098
CASTE-TANTI; BENGAL	673343	334295	339048

CASTE-KOLI; TOTAL	676661	349350	327311
CASTE-KOLI; AJMERE	2609	1429	1180
CASTE-KOLI; BERAR	30398	15471	14927
CASTE-KOLI; BARODA	429688	224783	204905
CASTE-KOLI; HYDERABAD	213966	107667	106299
CASTE-KOLI TALABDA; TOTAL	661865	343038	318827
CASTE-KOLI TALABDA; BOMBAY-; BRITISH TERRITORY	639141	331525	307616
CASTE-KOLI TALABDA; BOMBAY-; FEUDATORY STATES	22724	11513	11211
CASTE-DHANUK; TOTAL	661269	325587	335682
CASTE-DHANUK; BENGAL	541928	262109	279819
CASTE-DHANUK; N.-W. PROVINCES	119341	63478	55863
CASTE-RADDI; TOTAL	654700	323001	331699
CASTE-RADDI; BOMBAY-; BRITISH TERRITORY	58382	29253	29129
CASTE-RADDI; BOMBAY-; FEUDATORY STATES	11412	5807	5605
CASTE-RADDI; COORG	39	26	13
CASTE-RADDI; MADRAS	498260	244381	253879
CASTE-RADDI; HYDERABAD (REDDY LINGAYET AND REDDY)	32014	16593	15421
CASTE-RADDI; MYSORE	54593	26941	27652
CASTE-GOND; TOTAL	646277	323646	322631
CASTE-GOND; BENGAL	160722	79507	81215
CASTE-GOND; CENTRAL PROVINCES	446042	224055	221987
CASTE-GOND; HYDERABAD	39513	20084	19429
CASTE-MAHAJUN; RAJPUTANA	634440	333955	300485
CASTE-CHUHRA; TOTAL	629412	338108	291304
CASTE-CHUHRA; PUNJAB-; BRITISH TERRITORY	528305	283578	244727
CASTE-CHUHRA; PUNJAB-; FEUDATORY STATES	101107	54530	46577
CASTE-KHANDAIT; BENGAL	617017	302519	314498
CASTE-TELUGALU; TOTAL	613090	302003	311018
CASTE-TELUGALU; COORG	3038	1695	1343
CASTE-TELUGALU; MADRAS*	610052	300308	309675
CASTE-KANDU; BENGAL	608919	296480	312439
CASTE-KOMATI; TOTAL	591639	299613	292026
CASTE-KOMATI; BERAR	5430	2719	2711
CASTE-KOMATI; COORG	225	124	101
CASTE-KOMATI; MADRAS	365715	184145	181570
CASTE-KOMATI; HYDERABAD	194284	98967	95317
CASTE-KOMATI; MYSORE (KOMATIS)	25985	13658	12327
CASTE-SUNRI; BENGAL	589021	290995	298026
CASTE-KUNBILEWA; TOTAL	568038	308397	259641

CASTE-KUNBILEWA; BOMBAY-; BRITISH TERRITORY	215928	119544	96384
CASTE-KUNBILEWA; BOMBAY-; FEUDATORY STATES	166746	86450	80296
CASTE-KUNBILEWA; BARODA	185364	102403	82961
CASTE-BOISHNAB; BENGAL (BAISHNAB)	568032	262638	305394
CASTE-BARHAI; TOTAL	566192	296865	269327
CASTE-BARHAI; CENTRAL PROVINCES	66305	33804	32501
CASTE-BARHAI; CEN.-W. PROVINCES-; BRITISH TERRITORY	497207	261644	235563
CASTE-BARHAI; CEN.-W. PROVINCES-; FEUDATORY STATES	2680	1417	1263
CASTE-ARORA; TOTAL	560896	303685	257211
CASTE-ARORA; PUNJAB-; BRITISH TERRITORY	500968	270685	230283
CASTE-ARORA; PUNJAB-; FEUDATORY STATES	59928	33000	26928
CASTE-SADGOP; BENGAL	557947	272014	285933
CASTE-MANG; TOTAL	556771	277470	279301
CASTE-MANG; BERAR	46366	23212	23154
CASTE-MANG; BOMBAY-; BRITISH TERRITORY	161970	79785	82185
CASTE-MANG; BOMBAY-; FEUDATORY STATES	32703	16225	16478
CASTE-MANG; HYDERABAD	315732	158248	157484
CASTE-MUSSAHAR; TOTAL	549524	273938	275586
CASTE-MUSSAHAR; ASSAM (MUSAHAR)	3851	2058	1793
CASTE-MUSSAHAR; BENGAL	545673	271880	273793
CASTE-KALWAR; TOTAL	535819	270774	265045
CASTE-KALWAR; BENGAL	190068	94660	95408
CASTE-KALWAR; N.-W. PROVINCES; BRITISH TERRITORY	345365	175899	169466
CASTE-KALWAR; N.-W. PROVINCES; FEUDATORY STATES	386	215	171
CASTE-CHASSA; BENGAL	534061	267562	266499
CASTE-VANAN; MADRAS	528458	262575	265883
CASTE-KEWAT; TOTAL	521053	258227	262826
CASTE-KEWAT; ASSAM	104275	53150	51125
CASTE-KEWAT; BENGAL	254873	125443	129430
CASTE-KEWAT; CENTRAL PROVINCES	161905	79634	82271
CASTE-BAURI; TOTAL	491407	239401	252006
CASTE-BAURI; ASSAM	9914	5109	4805
CASTE-BAURI; BENGAL	481493	234292	247201
CASTE-BARHI; BENGAL	484424	239509	244915
CASTE-MALAYALA SHUDRA; TOTAL	464260	229371	234889
CASTE-MALAYALA SHUDRA; MYSORE (MALAYALI)	21	17	4
CASTE-MALAYALA SHUDRA; TRAVANCORE	464239	229354	234885
CASTE-BHUINYA; BENGAL	463656	227175	236481
CASTE-GANGADIKAR VAKKALIGAR; MYSORE	457315	221489	235826

CASTE-LINGAYAT; TOTAL	457168	232470	224698
CASTE-LINGAYAT; BERAR	7343	3868	3475
CASTE-LINGAYAT; BOMBAY-; BRITISH TERRITORY	165350	84848	80502
CASTE-LINGAYAT; BOMBAY-; FEUDATORY STATES	203654	103268	100386
CASTE-LINGAYAT; MYSORE	80821	40486	40335
CASTE-HOLAYARU; MYSORE	447421	222073	225348
CASTE-BHANGIAND MEHTER; TOTAL	441483	232272	209211
CASTE-BHANGIAND MEHTER; AJMERE	4511	2434	2077
CASTE-BHANGIAND MEHTER; ASSAM (MEHTER)	648	319	329
CASTE-BHANGIAND MEHTER; BERAR	691	407	284
CASTE-BHANGIAND MEHTER; N.-W PROVINCES (BHANGI)-; BRITISH TER	426243	224110	202133
CASTE-BHANGIAND MEHTER; N.-W PROVINCES (BHANGI)-; FEUDATORY	9390	5002	4388
CASTE-MINA; TOTAL	432096	233701	198395
CASTE-MINA; AJMERE	4424	2738	1686
CASTE-MINA; RAJPUTANA	427672	230963	196709
CASTE-KALLAM; MADRAS	397857	191629	206228
CASTE-KHATRI; TOTAL	393119	220956	172163
CASTE-KHATRI; AJMERE	910	540	370
CASTE-KHATRI; BERAR	2015	1083	932
CASTE-KHATRI; PUNJAB-; BRITISH TERRITORY	343129	193055	150074
CASTE-KHATRI; PUNJAB-; FEUDATORY STATES	35775	20508	15267
CASTE-KHATRI; HYDERABAD	11290	5770	5520
CASTE-ELAVEN; TRAVANCORE	387176	191018	196158
CASTE-JALIYA; BENGAL	381540	190060	191480
CASTE-LONIA; N.-W. PROVINCES	378619	192506	186113
CASTE-PADIYAOI; MADRAS	376847	183920	192927
CASTE-MARATHE OR ARAIKULAM; HYDERABAD	369636	188667	180969
CASTE-ODDAN; MADRAS	363289	183029	180260
CASTE-SUTAR; TOTAL	363198	187493	175705
CASTE-SUTAR; ASSAM (SUTRADHAR)	14486	7396	7090
CASTE-SUTAR; BERAR	30314	15997	14317
CASTE-SUTAR; BOMBAY-; BRITISH TERRITORY	122607	63194	59413
CASTE-SUTAR; BOMBAY-; FEUDATORY STATES	72323	37370	34953
CASTE-SUTAR; BARODA	24031	12428	11603
CASTE-SUTAR; HYDERABAD (SUTAR OR VEDLA)	99437	51108	48329
CASTE-TEOR; BENGAL	349117	176133	172984
CASTE-BHAR; N.-W. PROVINCES	349113	175090	174023
CASTE-LOHANA; TOTAL	348514	187606	160908
CASTE-LOHANA; BOMBAY-; BRITISH TERRITORY	234303	128369	105934

CASTE-LOHANA; BOMBAY-; FEUDATORY STATES	114211	59237	54974
CASTE-VELAMA; MADRAS	348063	174517	173546
CASTE-KANET; TOTAL	344814	181554	163260
CASTE-KANET; PUNJAB-; BRITISH TERRITORY	73832	37430	36402
CASTE-KANET; PUNJAB-; FEUDATORY STATES	270982	144124	126858
CASTE-AMBATTAN; MADRAS	342816	170515	172301
CASTE-JUGI; BENGAL	340342	169805	170537
CASTE-SUDRA; TOTAL	339355	166483	172872
CASTE-SUDRA; BENGAL	186467	90606	95861
CASTE-SUDRA; COCHIN	152871	75868	77003
CASTE-SUDRA; HYDERABAD	17	9	8
CASTE-VANIAN; TOTAL	339136	168029	171107
CASTE-VANIAN; MADRAS	316610	156882	159728
CASTE-VANIAN; TRAVANCORE	22526	11147	11379
CASTE-NAIR; TOTAL	336227	162881	173346
CASTE-NAIR; COORG	907	845	62
CASTE-NAIR; MADRAS	335320	162036	173284
CASTE-KUNBIKADWA; TOTAL	334881	173278	161603
CASTE-KUNBIKADWA; BOMBAY-; BRITISH TERRITORY	100365	51040	49325
CASTE-KUNBIKADWA; BOMBAY-; FEUDATORY STATES	59252	30965	28287
CASTE-KUNBIKADWA; BARODA	175264	91273	83991
CASTE-TAILANGA; HYDERABAD	327338	165582	161756
CASTE-POD; BENGAL	325755	165392	160363
CASTE-KAIKALAR; MADRAS	323788	158445	165343
CASTE-JANGAM; TOTAL	320856	161109	159747
CASTE-JANGAM; BERAR	2516	1339	1177
CASTE-JANGAM; BOMBAY-; BRITISH TERRITORY	96449	48714	47735
CASTE-JANGAM; BOMBAY-; FEUDATORY STATES	6626	3378	3248
CASTE-JANGAM; MADRAS	117429	58258	59171
CASTE-JANGAM; HYDERABAD (JANGAM OR LINGAYET)	97836	49420	48416
CASTE-TAMOLI; TOTAL	320266	161036	159230
CASTE-TAMOLI; BENGAL	108640	53402	55238
CASTE-TAMOLI; BERAR (TAMBOLI)	637	334	303
CASTE-TAMOLI; N.-W. PROVINCES-; BRITISH TERRITORY	209777	106703	103074
CASTE-TAMOLI; N.-W. PROVINCES-; FEUDATORY STATES	247	110	137
CASTE-TAMOLI; HYDERABAD (TAMBOLI)	965	487	478
CASTE-KOSHTI; TOTAL	315424	160245	155179
CASTE-KOSHTI; BERAR	14785	7679	7106
CASTE-KOSHTI; BOMBAY-; BRITISH TERRITORY	78586	40117	38469

CASTE-KOSHTI; BOMBAY-; FEUDATORY STATES	20258	10352	9906
CASTE-KOSHTI; CENTRAL PROVINCES	122653	61867	60786
CASTE-KOSHTI; HYDERABAD	79142	40230	38912
CASTE-MADAK; BENGAL	308821	153936	154885
CASTE-BHURJI; TOTAL	304844	158965	145879
CASTE-BHURJI; N.-W. PROVINCES-; BRITISH TERRITORY	301086	156946	144140
CASTE-BHURJI; N.-W. PROVINCES-; FEUDATORY STATES	3758	2019	1739
CASTE-AGAMUDYAN; MADRAS	302338	146267	156071
CASTE-BALAI; TOTAL	301995	153623	148372
CASTE-BALAI; AJMERE	27442	14265	13177
CASTE-BALAI; CENTRAL PROVINCES (BALAHI)	42631	21248	21383
CASTE-BALAI; CENTRAL INDIA	170392	86447	83945
CASTE-BALAI; RAJPUTANA	61530	31663	29867
CASTE-KOL; TOTAL	299961	149801	150160
CASTE-KOL; BENGAL	257803	128914	128889
CASTE-KOL; CENTRAL PROVINCES	42158	20887	21271
CASTE-HARI; TOTAL	297643	148440	149203
CASTE-HARI; ASSAM	11534	5912	5622
CASTE-HARI; BENGAL	286109	142528	143581
CASTE-PANCHAMSALI; TOTAL	291246	145490	145756
CASTE-PANCHAMSALI; BOMBAY-; BRITISH TERRITORY	288875	144328	144547
CASTE-PANCHAMSALI; BOMBAY-; FEUDATORY STATES	2371	1162	1209
CASTE-NUNIYA; TOTAL	282090	141073	141017
CASTE-NUNIYA; ASSAM	2229	1158	1071
CASTE-NUNIYA; BENGAL (NURINIYA)	279861	139915	139946
CASTE-KACHARI; ASSAM	281611	145795	135816
CASTE-AHAR; TOTAL	272863	149926	122937
CASTE-AHAR; N.-W. PROVINCES-; BRITISH TERRITORY	257670	141781	115889
CASTE-AHAR; N.-W. PROVINCES-; FEUDATORY STATES	15193	8145	7048
CASTE-JHINWAR; TOTAL	269111	145746	123365
CASTE-JHINWAR; PUNJAB-; BRITISH TERRITORY	227514	123050	104464
CASTE-JHINWAR; PUNJAB-; FEUDATORY STATES	41597	22696	18901
CASTE-LODHI; TOTAL	264667	134605	130062
CASTE-LODHI; BERAR	1773	1078	695
CASTE-LODHI; CENTRAL PROVINCES	259345	131632	127713
CASTE-LODHI; HYDERABAD	3549	1895	1654
CASTE-KUSAVAN; MADRAS*	263975	132138	131826
CASTE-BERAD; TOTAL	263896	131106	132790
CASTE-BERAD; BERAR	330	166	164

CASTE-BERAD; BOMBAY-; BRITISH TERRITORY	118335	58333	60002
CASTE-BERAD; BOMBAY-; FEUDATORY STATES	23428	11659	11769
CASTE-BERAD; HYDERABAD (BERED)	121803	60948	60855
CASTE-SIVACHAR GAUDARU; MYSORE	259110	127690	131420
CASTE-MORAVAN; MADRAS	256304	124788	131516
CASTE-KALITA; ASSAM	253860	131253	122607
CASTE-BHUMIJ; TOTAL	251606	125056	126550
CASTE-BHUMIJ; ASSAM	25439	14274	11165
CASTE-BHUMIJ; BENGAL	226167	110782	115385
CASTE-KALAL; TOTAL	249787	126886	122901
CASTE-KALAL; AJMERE	1643	864	779
CASTE-KALAL; BERAR	14943	7976	6967
CASTE-KALAL; HYDERABAD	233201	118046	115155
CASTE-TATWA; BENGAL	245904	120184	125720
CASTE-WANJARI; TOTAL	244498	127151	117347
CASTE-WANJARI; BERAR	27495	14230	13265
CASTE-WANJARI; BOMBAY-; BRITISH TERRITORY	105885	55083	50802
CASTE-WANJARI; BOMBAY-; FEUDATORY STATES	2474	1453	1021
CASTE-WANJARI; HYDERABAD	108644	56385	52259
CASTE-KODULA; MADRAS	244090	109955	96392
CASTE-GOLLA OR GAOLI; TOTAL	242767	124027	118740
CASTE-GOLLA OR GAOLI; BERAR (GAOLI)	30159	16222	13937
CASTE-GOLLA OR GAOLI; HYDERABAD	212608	107805	104803
CASTE-PAN; BENGAL	241478	120657	120821
CASTE-NHAVI AND HAJAM; TOTAL	237919	123653	114266
CASTE-NHAVI AND HAJAM; BERAR (MAHALI HAJAM)	33517	17556	15961
CASTE-NHAVI AND HAJAM; BOMBAY-; BRITISH TERRITORY	136906	71328	65578
CASTE-NHAVI AND HAJAM; BOMBAY-; FEUDATORY STATES	67496	34769	32727
CASTE-SETTI; MADRAS	235286	115085	120201
CASTE-GANDA; CENTRAL PROVINCES	233991	117686	116305
CASTE-CHAMBHAR AND KHALPA; TOTAL	231629	118875	112754
CASTE-CHAMBHAR AND KHALPA; BERAR	26885	14020	12865
CASTE-CHAMBHAR AND KHALPA; BOMBAY-; BRITISH TERRITORY	163102	83635	79467
CASTE-CHAMBHAR AND KHALPA; BOMBAY-; FEUDATORY STATES	40015	20391	19624
CASTE-CHAMBHAR AND KHALPA; BARODA (CHAMBAR)	1627	829	798
CASTE-MEHRA; CENTRAL PROVINCES	231624	116347	115277
CASTE-HALUKURUBARU; MYSORE	225282	111195	114087
CASTE-TARKHAN; TOTAL	219591	118829	100762
CASTE-TARKHAN; PUNJAB-; BRITISH TERRITORY	178054	96499	81555

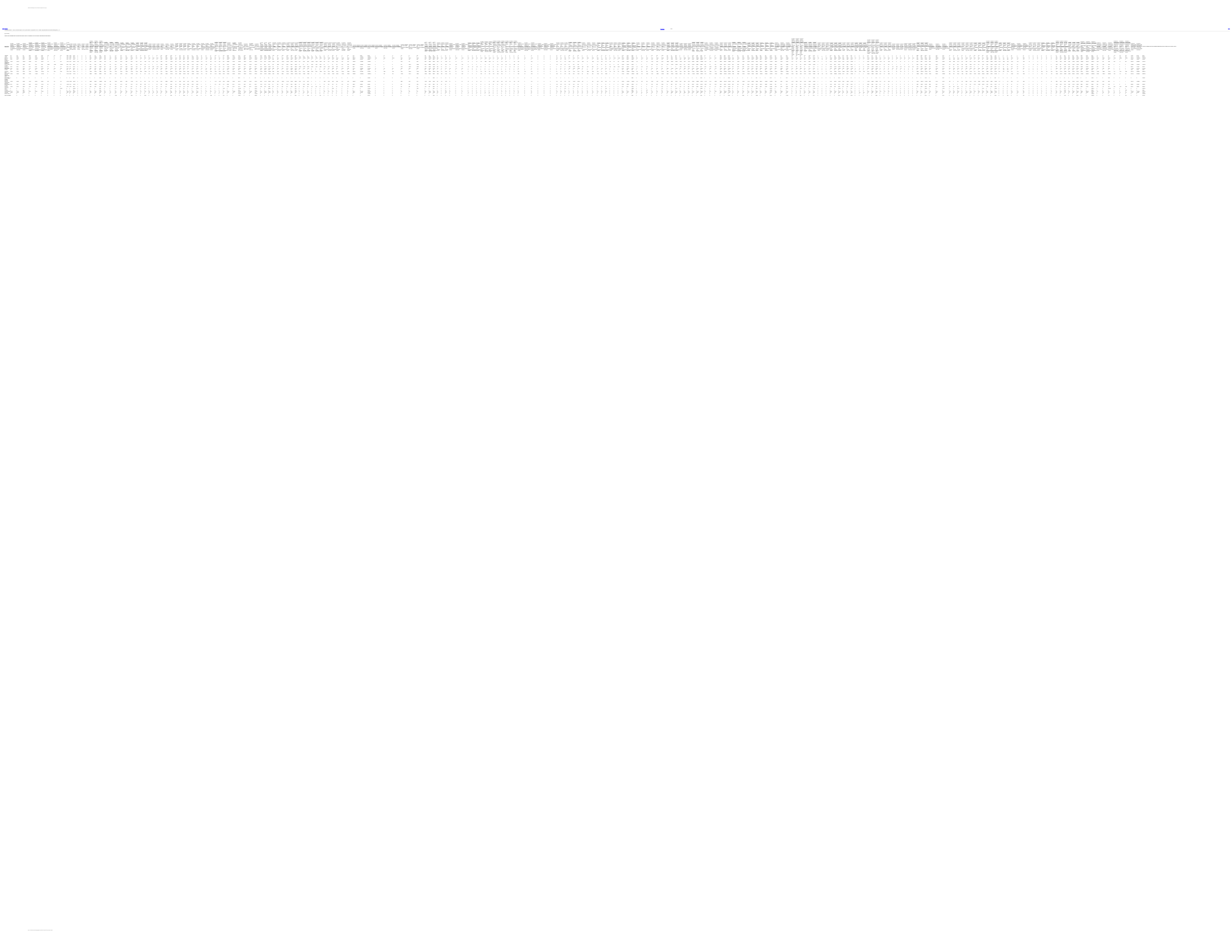


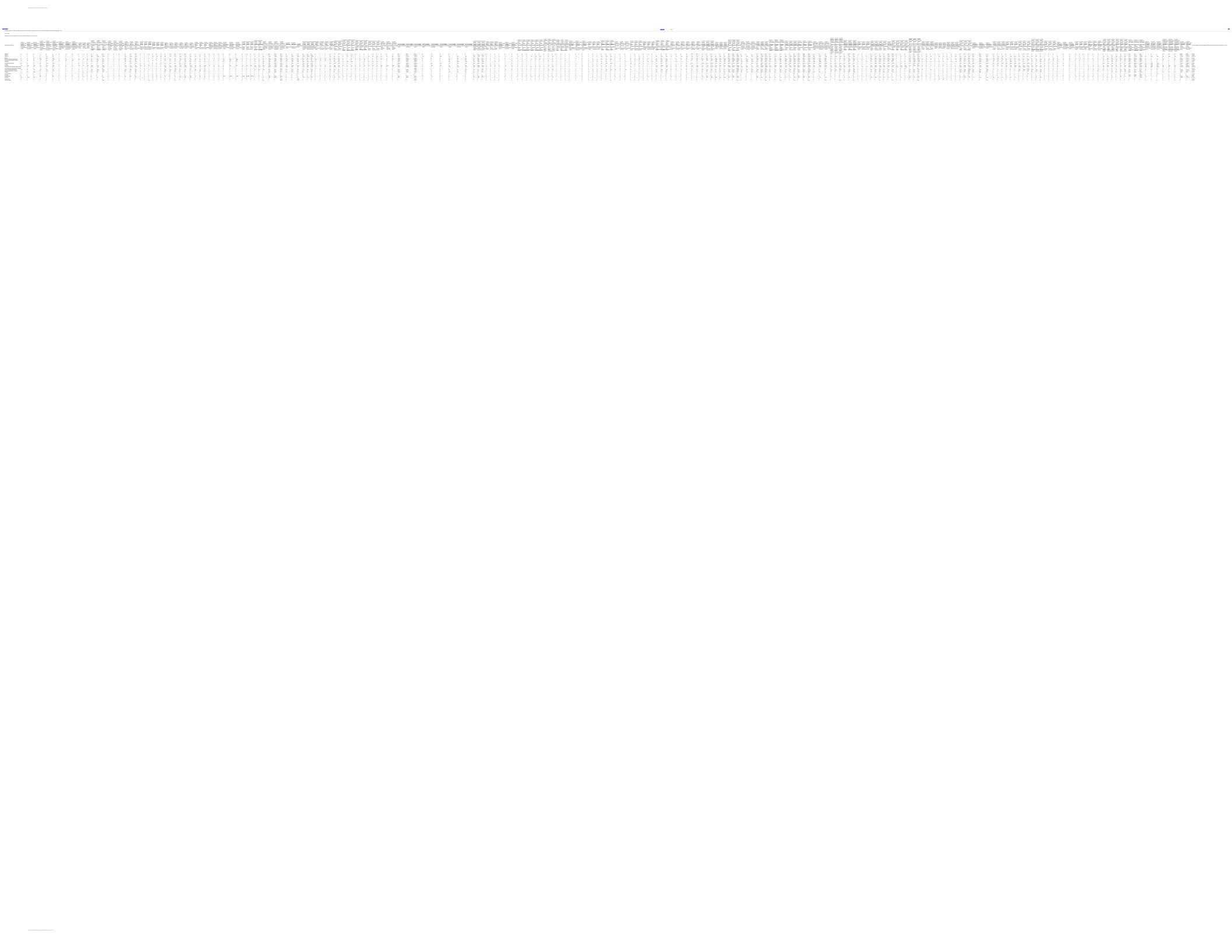
CASTE-TARKHAN; PUNJAB-; FEUDATORY STATES	41537	22330	19207
CASTE-BARUI; BENGAL	218812	108919	109893
CASTE-GOUR; CENTRAL PROVINCES	214818	107972	106846
CASTE-SONTHAL; TOTAL	210661	105331	105330
CASTE-SONTHAL; ASSAM (SANTALS)	7397	4019	3378
CASTE-SONTHAL; BENGAL	203264	101312	101952
CASTE-SALE; MADRAS	206794	104675	102119
CASTE-TELI AND GHANCHI; TOTAL	200183	101368	98815
CASTE-TELI AND GHANCHI; BOMBAY-; BRITISH TERRITORY	175841	88748	87093
CASTE-TELI AND GHANCHI; BOMBAY-; FEUDATORY STATES	12791	6532	6259
CASTE-TELI AND GHANCHI; BARODA	11551	6088	5463
CASTE-POOLAYEN; TRAVANCORE	196539	99990	96549
CASTE-KHARWAR; BENGAL	195242	96834	98408
CASTE-SALI OR SALEWARU; TOTAL	194134	99757	94377
CASTE-SALI OR SALEWARU; BERAR (SALI)	9126	4692	4434
CASTE-SALI OR SALEWARU; HYDERABAD	185008	95065	89943
CASTE-DHIMAR; CENTRAL PROVINCES	193585	97275	96310
CASTE-JAIN; TOTAL	189493	95955	93538
CASTE-JAIN; BERAR	6329	3399	2930
CASTE-JAIN; MYSORE	10760	5546	5214
CASTE-JAIN; RAJPUTANA	172404	87010	85394
CASTE-BHUINHAR; TOTAL	188151	93738	94413
CASTE-BHUINHAR; N.-W. PROVINCES-; BRITISH TERRITORY	188080	93703	94377
CASTE-BHUINHAR; N.-W. PROVINCES-; FEUDATORY STATES	71	35	36
CASTE-MUNURWAR; HYDERABAD	187458	93828	93630
CASTE-MARAR; CENTRAL PROVINCES	184519	91989	92530
CASTE-KURUBA GOLLA; MADRAS	180535	91612	88923
CASTE-AHOM; ASSAM	179314	91485	87829
CASTE-MADIGARU; MYSORE	174824	86250	88574
CASTE-BEDARU; MYSORE	171269	85079	86190
CASTE-KALU; BENGAL	170782	84608	86174
CASTE-AGRIA AND MITHAGRIA; TOTAL	170573	87320	83253
CASTE-AGRIA AND MITHAGRIA; BOMBAY-; BRITISH TERRITORY	170302	87176	83126
CASTE-AGRIA AND MITHAGRIA; BOMBAY-; FEUDATORY STATES	271	144	127
CASTE-KHATIK; TOTAL	168829	87271	81558
CASTE-KHATIK; AJMERE	2928	1526	1402
CASTE-KHATIK; BERAR	4487	2289	2198
CASTE-KHATIK; N.-W. PROVINCES (KATHIK)	152030	78627	73403
CASTE-KHATIK; HYDERABAD (KHATIK OR KASSAB)	9384	4829	4555

CASTE-BHAT; TOTAL	167371	85527	81844
CASTE-BHAT; AJMERE	2132	1184	948
CASTE-BHAT; BERAR	2520	1337	1183
CASTE-BHAT; CENTRAL PROVINCES	25687	12830	12857
CASTE-BHAT; N.-W. PROVINCES-; BRITISH TERRITORY	129921	66430	63491
CASTE-BHAT; N.-W. PROVINCES-; FEUDATORY STATES	481	258	223
CASTE-BHAT; HYDERABAD (BHAT OR BHATRAJULA)	6630	3488	3142
CASTE-PAREET; HYDERABAD	162062	81905	80157
CASTE-CHIRAT; TOTAL	158649	82063	76586
CASTE-CHIRAT; PUNJAB-; BRITISH TERRITORY	156159	80486	75673
CASTE-CHIRAT; PUNJAB-; FEUDATORY STATES	2490	1577	913
CASTE-BHANDARI; TOTAL	158388	79129	79259
CASTE-BHANDARI; BOMBAY-; BRITISH TERRITORY	134656	67361	67295
CASTE-BHANDARI; BOMBAY-; FEUDATORY STATES	23376	11597	11779
CASTE-BHANDARI; HYDERABAD	356	171	185
CASTE-AMBALAKARAN; MADRAS	155537	74294	81243
CASTE-KALAR; CENTRAL PROVINCES	153070	76696	76374
CASTE-GOSHAIN; TOTAL	147998	82966	65032
CASTE-GOSHAIN; CENTRAL PROVINCES (GOSAIN)	27357	14549	12808
CASTE-GOSHAIN; N.-W. PROVINCES-; BRITISH TERRITORY	118259	67079	51180
CASTE-GOSHAIN; N.-W. PROVINCES-; FEUDATORY STATES	2382	1338	1044
CASTE-GONDA; MADRAS*	144063	73244	70812
CASTE-KONGAVELLALAN; MADRAS	142933	68089	74844
CASTE-MAL; TOTAL	142114	72426	69688
CASTE-MAL; ASSAM	16876	8641	8235
CASTE-MAL; BENGAL	125238	63785	61453
CASTE-BHIL; TOTAL	141972	72571	69401
CASTE-BHIL; AJMERE	6549	3311	3238
CASTE-BHIL; CENTRAL PROVINCES	21083	10571	10512
CASTE-BHIL; HYDERABAD	8470	4203	4267
CASTE-BHIL; RAJPUTANA	105870	54486	51384
CASTE-SAINI; TOTAL	137380	73940	63440
CASTE-SAINI; PUNJAB-; BRITISH TERRITORY	126766	68149	58617
CASTE-SAINI; PUNJAB-; FEUDATORY STATES	10614	5791	4823
CASTE-DEVANGULU; MADRAS	136901	68366	68535
CASTE-BIND; BENGAL	136812	65843	70969
CASTE-KHOND; CENTRAL PROVINCES	135960	71823	64137
CASTE-MUTSATTA; MADRAS	133141	67026	66115
CASTE-SAVARALU; MADRAS	131469	67752	63717

CASTE-RAJWAR; TOTAL	131364	64814	66550
CASTE-RAJWAR; ASSAM	916	480	436
CASTE-RAJWAR; BENGAL	130448	64334	66114
CASTE-KAPALI; TOTAL	130240	65770	64470
CASTE-KAPALI; ASSAM	3182	1537	1645
CASTE-KAPALI; BENGAL	127058	64233	62825
CASTE-DUBLA; TOTAL	129241	64879	64362
CASTE-DUBLA; BOMBAY-; BRITISH TERRITORY	106332	53114	53218
CASTE-DUBLA; BOMBAY-; FEUDATORY STATES	2723	1524	1199
CASTE-DUBLA; BARODA	20186	10241	9945
CASTE-CHANNAN; TRAVANCORE	128600	64394	64206
CASTE-MARASA VAKKALIGAR; MYSORE	126168	61514	64654
CASTE-KOLI KONKANI; TOTAL	125949	66034	59915
CASTE-KOLI KONKANI; BOMBAY-; BRITISH TERRITORY	120006	63093	56913
CASTE-KOLI KONKANI; BOMBAY-; FEUDATORY STATES	5943	2941	3002
CASTE-NATH OR JUGI; TOTAL	121901	62545	59356
CASTE-NATH OR JUGI; ASSAM	112753	57952	54801
CASTE-NATH OR JUGI; BERAR	9113	4572	4541
CASTE-NATH OR JUGI; HYDERABAD (NATH)	35	21	14
CASTE-KANDARA; BENGAL	120906	60702	60204
CASTE-KAWAR; CENTRAL PROVINCES	115078	57603	57475
CASTE-KWUMBAR; MADRAS	114378	55477	58901
CASTE-GHATWAL; TOTAL	113173	54453	58720
CASTE-GHATWAL; ASSAM	4947	2713	2234
CASTE-GHATWAL; BENGAL	108226	51740	56486
CASTE-GARERI; BENGAL	112400	55190	57210
CASTE-VAKKALIGARS; MYSORE	111732	55842	55890
CASTE-GOWARI; TOTAL	110579	54794	55785
CASTE-GOWARI; CENTRAL PROVINCES	110356	54681	55675
CASTE-GOWARI; HYDERABAD (GAWARI)	223	113	110
CASTE-DHED; BARODA	110040	56189	53851
CASTE-PAKANATI KAPU; MADRAS	107341	54511	52830
CASTE-JANDRA; MADRAS	107169	53029	54140
CASTE-NA HAMBADI; MADRAS	106682	51170	55512
CASTE-RAJBANSI; MADRAS	106376	52264	54112
CASTE-KARAN; BENGAL	106332	51120	55212
CASTE-POWAR; TOTAL	106081	53169	52912
CASTE-POWAR; CENTRAL PROVINCES	106076	53167	52909
CASTE-POWAR; HYDERABAD (PAWAR)	5	2	3

CASTE-YADAVVALU; MADRAS	105426	52550	52876
CASTE-VAPPARAVAN; MADRAS	104959	52869	52090
CASTE-MUTRASI; HYDERABAD	104671	52375	52296
CASTE-SAHORA; CENTRAL PROVINCES	103490	51237	52256
CASTE-DAS (HALWA); ASSAM	102426	52657	49769
CASTE-TAGA; N.-W. PROVINCES	101615	58139	43476
CASTE- OORIVA; TOTAL	101199	48763	47280
CASTE- OORIVA; MADRAS*	101195	48761	47278
CASTE- OORIVA; HYDERABAD (URIYA)	4	2	2
CASTE-KALINGALU; MADRAS	100564	50172	50392
CASTE-SEMBADAVAN; MADRAS	100019	48840	51179





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Supplemental XVIII. Distribution of the total population for India, Male and Female, according to occupation, without specification of Province or State

ORDER NO; SUB-OR	TOWN	VILLAGE	TOTAL
I; I; MALE OCCUPA	196298	379554	580185
II; MALE OCCUPATI	135520	650432	791379
III; WORKERS OF IN	30958	81696	133285
II; I; MALE OCCUPA	184178	64841	311070
II; MALE OCCUPATI	285	15	300
III; I; MALE OCCUP	105193	480848	601164
II; MALE OCCUPATI	19070	10810	31628
III; MALE OCCUPAT	34586	77115	113579
IV; MALE OCCUPAT	12908	14159	32177
V; MALE OCCUPATI	3573	6616	10347
VI; MALE OCCUPAT	36518	146929	187695
VII; MALE OCCUPA	9536	47398	58807
VIII; MALE OCCUPA	32079	88690	166356
IX; MALE OCCUPAT	2221	7824	11494
IV; I; ; MALE OCCUP	0	0	0
II; MALE OCCUPATI	0	0	0
V; I; : MALE OCCUP	10110	9887	27970
II; MALE OCCUPATI	510308	1195565	2149629
VII; I; MALE OCCUP	246442	495893	983869
II; MALE OCCUPATI	155024	641496	886148
VII; MALE OCCUPA	31431	29600	61031
II; IMALE OCCUPAT	155664	474243	635482
III; MALE OCCUPAT	59269	259228	322688
IV; MALE OCCUPAT	60402	43307	104237
V; I; MALE OCCUPA	23100	31574	64067
VI; MALE OCCUPAT	65755	108808	174598
VIII; I; MALE OCCU	1243353	46497260	51089021
II; MALE OCCUPATI	1839	17371	19210
III; MALE OCCUPAT	33554	131211	166355
IX; I; MALE OCCUP	105580	644298	754512
X; I; MALE OCCUPA	16883	2341	19384
II; MALE OCCUPATI	879	2267	3146
III; MALE OCCUPAT	736	269	1005
IV; MALE OCCUPAT	1770	13307	15338
V; MALE OCCUPATI	1522	2554	4101
VI; MALE OCCUPAT	585	234	819
VII; MALE OCCUPA	1894	1041	2963
VIII; MALE OCCUPA	1	0	1
IX; MALE OCCUPA	1729	1635	4293
X; MALE OCCUPATI	7075	44970	52095
XI; MALE OCCUPAT	3613	8350	11963
XII; MALE OCCUPA	3591	2377	6114
XIII; MALE OCCUPA	1791	15122	16913
XIV; MALE OCCUP	186672	595434	808712
XV; MALE OCCUPA	4719	4155	9343
XVII; MALE OCCUP	14342	46671	61220
XI; I; MALE OCCUP	47774	126095	178519
II; MALE OCCUPATI	30389	20351	51085
III; MALE OCCUPAT	471822	2071771	2607579
IV; MALE OCCUPAT	25399	26909	52286
V; MALE OCCUPATI	352001	1674441	2082191
VI; MALE OCCUPAT	18096	88515	108729
XII; I; MALE OCCUP	110747	508161	640521
II; MALE OCCUPATI	372701	1021619	1445916
III; MALE OCCUPAT	120180	530530	708699

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XIII; I; MALE OCCU	9717	25204	37107
II; MALE OCCUPATI	32299	197242	263056
III; MALE OCCUPAT	525	412	943
XIV; I; MALE OCCU	63327	797837	489618
II; MALE OCCUPATI	55138	170161	235318
III; MALE OCCUPAT	442	2650	3092
IV; MALE OCCUPAT	74593	321565	403357
V; MALE OCCUPATI	4340	3238	7670
XV; I; MALE OCCUP	909	2507	3428
II; MALE OCCUPATI	628	1974	2602
III; MALE OCCUPAT	114091	539420	667286
IV; MALE OCCUPAT	53599	496795	569128
V; MALE OCCUPATI	9060	19766	32841
VI; MALE OCCUPAT	5918	57011	63011
VII; MALE OCCUPA	47674	172830	227673
VIII; MALE OCCUPA	126036	317249	459157
IX; MALE OCCUPAT	6844	4009	11019
X; MALE OCCUPATI	7589	2303	10419
XI; MALE OCCUPAT	67	72	139
XII; MALE OCCUPA	519	473	992
XIII; MALE OCCUPA	38968	78032	123165
XIV; MALE OCCUP	57692	372391	454555
XVI; I; MALE OCCU	748810	5339739	7248491
II; MALE OCCUPATI	99425	201426	426109
XVII; I; MALE OCCU	6613	32049	46262
XVIII; I; MALE OCC	4026583	38535562	48794195

ORDER NO; SUB-OR	TOWN	VILLAGE	TOTAL
I; I; FEMALE OCCUP	1020	5332	6352
II; FEMALE OCCUP	3594	14170	17764
III; WORKERS OF IN	82	783	865
II; I; FEMALE OCCU	1001	681	1682
II; FEMALE OCCUP	0	0	9
III; I; FEMALE OCCU	12554	77558	94251
II; FEMALE OCCUP	9	1	10
III; FEMALE OCCUP	11005	64119	75239
IV; FEMALE OCCUP	252	557	3464
V; FEMALE OCCUP	225	357	584
VI; FEMALE OCCUP	5177	13930	19631
VII; FEMALE OCCU	13683	26145	40381
VIII; FEMALE OCCU	2440	1873	4345
IX; FEMALE OCCUP	15	106	127
IV; I; ; FEMALE OCC	34463	437311	471774
II; FEMALE OCCUP	333606	2987760	3321366
V; I; ; FEMALE OCC	6320	7224	14515
II; FEMALE OCCUP	155219	460528	651966
VII; I; FEMALE OCC	10553	56016	124409
II; FEMALE OCCUP	43320	242869	286464
VII; FEMALE OCCU	288	869	1157
II; IFEMALE OCCUP	1754	11993	13770
III; FEMALE OCCUP	620	2257	2877
IV; FEMALE OCCUP	147	427	574
V; I; FEMALE OCCU	564	1593	2157
VI; FEMALE OCCUP	3789	11274	15063
VIII; I; FEMALE OC	403063	17818716	18863726
II; FEMALE OCCUP	477	15389	15866
III; FEMALE OCCUP	6831	47535	54448
IX; I; FEMALE OCC	22449	213008	235830
X; I; FEMALE OCCU	105	22	127
II; FEMALE OCCUP	194	374	568
III; FEMALE OCCUP	26	53	79



IV; FEMALE OCCUP	675	3782	4463
V; FEMALE OCCUP	313	970	1283
VI; FEMALE OCCUP	15	1	16
VII; FEMALE OCCU	7	50	57
VIII; FEMALE OCCU	0	0	0
IX; FEMALE OCCU	80	164	245
X; FEMALE OCCUP	1566	7865	9979
XI; FEMALE OCCUP	180	55	235
XII; FEMALE OCCU	514	267	781
XIII; FEMALE OCCU	27	331	358
XIV; FEMALE OCCU	6922	20755	27741
XV; FEMALE OCCU	204	593	797
XVII; FEMALE OCC	3538	16275	19813
XI; I; FEMALE OCC	15344	54239	69670
II; FEMALE OCCUP	23242	11103	34355
III; FEMALE OCCUP	393432	2464034	2877876
IV; FEMALE OCCUP	11872	40717	52621
V; FEMALE OCCUP	124858	600716	733089
VI; FEMALE OCCUP	18407	140207	164367
XII; I; FEMALE OCC	65398	382052	449205
II; FEMALE OCCUP	291082	1420567	1719513
III; FEMALE OCCUP	33300	166743	204331
XIII; I; FEMALE OCC	6985	62663	70889
II; FEMALE OCCUP	4857	42537	48559
III; FEMALE OCCUP	124	220	344
XIV; I; FEMALE OC	32400	238852	273169
II; FEMALE OCCUP	25279	253996	179560
III; FEMALE OCCUP	11115	57435	68550
IV; FEMALE OCCUP	40088	230473	277375
V; FEMALE OCCUP	682	728	1410
XV; I; FEMALE OCC	36	513	549
II; FEMALE OCCUP	289	872	1161
III; FEMALE OCCUP	62740	290205	354721
IV; FEMALE OCCUP	27910	230379	259839
V; FEMALE OCCUP	2809	9095	11904
VI; FEMALE OCCUP	1751	22171	23922
VII; FEMALE OCCU	26122	171149	198758
VIII; FEMALE OCCU	5991	7743	13799
IX; FEMALE OCCUP	198	263	461
X; FEMALE OCCUP	194	177	371
XI; FEMALE OCCUP	0	32	32
XII; FEMALE OCCU	77	78	155
XIII; FEMALE OCCU	1131	5474	6605
XIV; FEMALE OCCU	3631	15143	18806
XVI; I; FEMALE OC	394940	4509313	5244206
II; FEMALE OCCUP	7508	26071	33873
XVII; I; FEMALE OC	2826	10211	13109
XVIII; I; FEMALE OC	6989603	68624734	86135617

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## Alphabetical List of the Tamil Caste Names.

Abhishéka.	Alaga Kattu Parayan.	Ándhrulu.
Acha.	Alagara.	Ándi.
Achakasniyur Parayan.	Alajiri.	Angala Parayan.
Achakávalan.	Alambádi.	Angamàdi Setti.
Achára Setti.	Alarnattu Kalian.	Angamúr Pallan.
Acharana Kalian.	Álathúr Kallar.	Angapallan.
Acharavákam Setti.	Alavan.	Angayan Parayan.
Acharavákathan.	Alavar Matham.	Angia Pulli.
Acháriyan.	Allsavan.	Angudi.
Achavellálan.	Alia.	Anibu Kattai Maravan.
Achi.	Aliian Setti.	Anisari.
Achivarathán Setti.	Alkurumbar.	Ani Tehurgan.
Achu Vélai Kammálan.	Allar.	Anja.
Adappakáran.	Alii.	Anjaká.
Adicherial.	Alvár.	Anja.
Adina Setti.	Amadakki Vellalán.	Anjulanattu Ilamaya.
Adippan.	Amanthákarán.	Anjurá Pallan.
Adippu Kannan.	Amarathu Kurambar.	Anjuvarnattu Kallan.
Adiyán.	Ambaya.	Anna.
Advaitam Parayan.	Ambala.	Annvala Parúan.
Adubagiam Setti.	Ambalakára Adumekkap	Anni Pallan.
Adu Méppavan.	patta Oddar.	Ansayan.
Ágama Setti.	Ambalakáran.	Antha.
Aganrudayan.	Ambalakavundan.	Anthavamsam.
Agamudaya.	Ambalattán.	Anthisira.
Agaram.	Ambalavárigal.	Anthi véttuvan.
Agaratha.	Ambaúari Maravan.	Anthiyaran Sanyúsi.
Agaravélúr.	Ambattan.	Anthiyathur.
Agasa.	Ambikáran.	Anula.
Agastiar.	Ambudiá.	Anuppa.
Aggiáni.	Ambunáttá.	Anuppan.
Agili Idayar.	Ambunáttu Kallar.	Anu Sakkili.
Aginúr Setti.	Amburáa Kalian.	Anuthra Kshatnya.
Agni.	Amináda Náidau.	Anva Sakkili.
Agnisaktiamibana Kulam.	Amithulavar.	Api Shánán.
Agóza Palli.	Ammakadai Palli.	Appadu Kalian.
Ahastha Maravan.	Ammakkára Parayan.	Appidi Kavarai.

Ainúthan.	Ammala.	Appu.
Aiya Parayan.	Ammá Sakkili.	Arachal Oddan.
Aiyar.	Ammanár Vellalan.	Arádhya.
Aiyavári.	Ammu.	Arakali Mudali.
Aiyár.	Amuthu Udayáu.	Arakka Palli.
Aiyangá.	Amutnudaya Kumma.	Aramudu.
Akali Kurumlear.	Anái.	Aranátu Vellála.
Akatha.	Anaga Palli.	Arapa Kavundan.
Akathán Kudi.	Anarkura Setti.	Ara.
Akirilu Setti.	Anar Pallan.	Arasa Kavundan.
Akká Kúttam.	Anasúr.	Arasakkáran.
Akkali.	Anathi Lingam.	Arasanáttu.
Akkandapadi Maravan.	Anavathu.	Arasuguli Kavundan.
Akkar.	Andailum Pallan.	Arasu.
Akkarai.	An da.	Aratta Kusumban.
Akkayagó Setti.	Andaroa.	Arava.
Akkilaválai Paniar.	Andavathra.	Aravada Kusumban.
Akorapalaya Setti.	Ándhra.	Arvan.
Akutóta Reddi.	Andhra Vaishnava.	Arágan.
Akkuvár Setti.	Andhra vál.	Archakan.

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Archakan Aiyangái.	Bada.	
Árérara.	Badaja Jédan.	
Aribattan Achári.	Badáyi.	
Ari.	Badagar.	Chákala.
Arindúr Setti.	Bággia.	Chandrakula Rajah.
Arinjúr.	Bairági.	Chunnambu Parayan.
Aripaya Setti.	Bai Vánian.	Cochi
Aripayola Korovan.	Bajáni.	Colaredas.
Arivera Setti.	Ba Kavundan.	Conjéveram Ihandamandalathar.
Ariviar Setti.	Bala Grudakkan.	
Ariyakküttádi.	Báláji.	Coorg.
Arnáttu Vellálan.	Bálakánur Todvian.	
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Teravan.	Thaulakāra Setti.	Thiruvi Pangathur Vaniar.
Terkatti.	Thausigan.	
Terkuttian.	Thayakkāra Vellālan.	Thisai Vannathi.
Teruchinakkāran	Thayambattu Parayan.	Thivakirthian.
Terugutta Pandāram.	Thayana Karanan.	Thiyan Parayan.
Terumalai Setti.	Thê.	Thidarchi Muthirian.
Teruvalür Setti.	Thedambu Vellālan.	Thodiya Naikan.
Tesanga Muthuraj akulam.	Thema.	Thodu Kambalam.
Tévadiál.	Thek Budagan.	Thodukka Kammāban.
Tévan.	Thelathi Vellālan.	Thokilavar Kambalam.

Tēvāngu  
Tēvāngulu.  
Tēva Pulayan.  
Tevāram Setti  
Tevasi Parayan  
Tevambodi  
Thai Pallan.  
Thakammalan.  
Tha.  
Thakur Vellálan.

Thenakkutto Kothi.  
Thénánga.  
Thenappallar.  
Thenārkādu.  
Thendisai Vab.  
Thenkai Vellala.  
Thénkási.  
Thenthi.  
Then Vithu Pandáram.  
Themoran.

Thokki Vellalan.  
Thokkili Kambalam.  
Thokuvár Kambalattān.  
Tholaji.  
Tholaka Vannán.  
Tholaman Naikan.  
Tholar Setti.  
Thola.  
Tholigiri.  
Tholuvan.



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Thob Parayan.	Tinigiana Sammantha Vellálan.	Tandi Mutavandi.
Thólkār Sunuámbukāran.		Tongalan.
Tholukai Yellálan.	Tirukanakkar.	Tonga Vellálan.
Thomba Naikan.	Tirukolan.	Toniar.
Thondamán.	Tirumbodiyar.	Tonna Naiken.
Thondamandalam.	Tirumudi.	Topakolam Parayan.
Thongutháli Katti Vellálan.	Tiruppukolla Thariar.	Toppa Kùthàdi.
	Tiruppusi Vellálan.	Toppai Karavan.
Thondamandala Vellala.	Tirava.	Toppiliyan.
Thondamán.	Tiruvalaya Setti.	Toppupa.
Thovandi Parayan.	Tiruvalan.	Toppu Vellálan.
Tho-Vellalan.	Tiru-Valluvan.	Torangan.
Thondu.	Tiru Valluva.	Tora van Toddiar.
Thondamanda Vellálan.	Tiruvellan Setti.	Toravar.
Thongala.	Tiruvila Kanthanali Kuravan.	Totagahi.
Thongu Katti Setti.		Tdtakápu.
Tkoppar.	Tiruvilakanthan.	Tóti.
Thutnarayan.	Tiruvillai Vetti.	Tóttakára Agamudian.
Thorakalia Toti.	Tivayar Kurdayan.	Tóttakára.
Thorani Maravan.	Tiyan.	Tottakár.
Thorappila Naikan.	Todai tatti Vellala.	Totta.
Thoravanab.	Todar.	Toti.
Thora Vellálan.	Todanan.	Trichi Vellálan.
Thoravalar.	Toddiagolla.	Trilaghiri.
Thoraya Kavi.	Toddiakal Vellálan.	Trivarnika.
Thor Parachi.	Toddia.	Tudachi Vannian.
Thorval Naikan.	Toddian.	Tular Vellálan.
Thosabbar Kavarai.	Toddi.	Tuluna.
Tliosia Koravan.	Toddiar.	Turai Badagar.
Thosinavar Kambala Naiken.	Togata.	T uravarukkadhi
	Tokappa Reddi.	Turanatan.
Thoska.	Tokkutan Kambalam.	Turavar.
Thoslam.	Tokka Setti.	Turayan.
Thothagathi.	Tokkanar Kammanar.	Turayar.
Thottai Pillai.	Tokkilanar.	Turkan.
Thottulier Uppilian.	Tokki Vellálan.	Turusumàn.
Thovan.	Tokku Vanian.	Tutuni Idaiar.
Thozhib Vellálan.	Tokula Vadugan.	
Thulapatti Idayan.	Toliar Setti.	
Thulukan.	Toli Vadugar.	
Thuluva.	Tollai Kathu Setti.	
Thumili Karavan.	Tollaikatnar.	
Thummatti.	Tollan Naikan.	
Thunidayar Kanda Maravan.	Tolla.	Uchuman.
	Tolli.	Udappili Udayán.
Thuni Vellálan.	Tollunar.	Uda Vellálan.
Thupasa Kurumban.	Toluna.	Udayán.
Thuppalar.	Toluvanja.	Udugu Idayan.
Thuppuman Kallan.	Toluva.	Uggira Golla.
Thurai.	Toma Denangam.	Ukaniasari.
Tira-Raja.	Tomba Kuravan,	Ukan Setti.

Thuraya Eeddi.  
Thurayan Vellálan.  
Thurnsumán.  
Thusarali Doghi.  
Thu Vellálan.  
Tigazlu Parayan.  
Tilglii Vellálan.  
Tillai Múváyirathan.  
Tillamár.  
Tina Vániakar.  
Tindá.

Tommappa Setti.  
Tommatti Idayan.  
Tona Vellálan.  
Tondagathi.  
Tondamán.  
Tondamandalam.  
Tondamandala.  
Tondamandi Mudaliar.  
Tondan.  
Tondanathu.  
Tonda.

Ukkiran Kouil.  
Ulagama Puratnán.  
Ulagamattan Setti.  
Ulagathu Andi.  
Ulakum Káthán Súdra.  
Ulakáandi.  
Ulappa Oddan.  
Ulavan.  
Ulava.  
Uliakkáran.  
Ulia.

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Ulla Andi.	Uthu.	Vadiyàn.
Ullakáran.	Utta.	Vaduga.
Ullu Parayan.	Uttanáttu Vellálan.	Vadugan.
Ullúr Kavundan.	Uttankáttu Vellálan.	Vadugari.
Ultama.	Uttrádi.	Vaduka Viliakar.
Ulupari.	Uttathuvan.	Vaduppanatha Mendali Asari.
Umacha Ándi.	Uvandan.	Vaduvadai Nayakan.
Urna Setti.	Uyar.	Vaduva Setti.
Uminandi.	Uzhanan.	Vagalikkaran.
Unjaria Kallan.	Uzbava Pallan.	Vagani Thoddiyan Naikan.
Unna Kurumban.	Uzbavan Setti.	Vagara Maliga Setti.
Unthunáttu Vellálan.	Uzbiakkallan.	Vagberi Kanakkan.
Upacha Andi.	Uzhiakkaran.	Vagudu Toddiyan.
Upalizlian.	Uzhi Reddi	Vaibnaga Saugan.
Upiran Kollan.	Úzhiyan Vagupa Agamudiyán.	Vaichian.
Uppaahi.		Vaiduvan.
Uppádai Vadugan.		Vaigunam.
Uppáandi.		Vaikadithan.
Upparan.		Vaikara.
Uppara Oddan.		Vaikara Pallan.
Upparava.		Vainadan.
Upparavan.	Va Andi.	Vainasuyam.
Uppa.	Vadagalai.	Vaini.
Uppavár Kurumba.	Vadagathi.	Vaipathi.
Uppilia.	Vada.	Vaipli Paraya.
Uppilian.	Vadakarai Vellálan.	Vairaliar Oddan.
Uppira Setti.	Vadakatbian.	Vairam Pandáram.
Uppu.	Vadakatbi.	Vairavan.
Uppukkára Mura Palli.	Vadakathian.	Vairavi Peikardadi.
Uppukkavarai.	Vadakkathathadukal Valayan.	Vaisanur Thulavan.
Uppuravan.	Vadalu Setti.	Vaisnuana.
Úr	Vadama.	Vaisia.
Urádi Setti.	Vadamál.	Vaithu.
Uráli.	Vadamalai.	Vaivani.
Urankodi Solli Vannán.	Vadamalika.	Vaiya.
Urar Kúttam.	Vadamalar.	Vajjal.

Urdhvapundram.	Vadaman.	Vakalai Palli.
Uri.	Vadmanjeri.	Vakukavattuva.
Urima Kambalam.	Vadamánji.	Vikravánda Setti.
Urinudayan.	Vadamaráya.	Valabaka Setti.
Urkudayan Kavundan.	Vadamártba.	Valabirathuku.
Urkuyayan.	Vadamban.	Valachi Valayan.
Urmal Ánda.	Vadamba.	Valagadai.
Urmalikkara Pandáram.	Vadambaru.	Valagi Setti.
Urmalikkara Toti.	Vadambu.	Vala.
Urimi.	Vadamugathan.	Valai Vadugan.
Urugolla.	Vadamozi Azurutnu Kshtrian.	Valaikkáran.
Urukatbi.	Vadamuga Setti.	Valakan.
Urukkaran.	Vadan.	Valakáráthi Parayan.
Uruli Soligan.	Vadaruppu Malayali.	Valakáthu Setti.
Urmalikára Andi.	Vadathéri Vellálan.	Valala.
Urumayándis.	Vadathi Shanan.	Valamban.
Urumi.	Vadatbisai Vellálan.	Valamkara Vadugan.
Urumikára Alagar.	Vadathisa Bairagi.	Valam Pandáram.
Urumi.	Vadavar Setti.	Valamudali.
Urumikkara Parayan.	Vadayan Andi.	Valampetba Vannian.
Uruyaditham Parayan.	Vadayazhuthinu Kohtrian.	Valanáppu.
Usal Oddan.	Vadiya Tòti.	Valanganttu Parayan.
Utnama Setti.		Valanáttu.
Utha Palla Vannán.		Valandi Grurukkal.
Uthavánian.		
Uthikari.		

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Valangai.	Vanavan.	Vasysthalikthara Kollan.
Valangathàn.	Vandáda Setti.	Vathakari.
Valan.	Vándayár.	Vathaseram.
Valappanattu Sedan.	Vandakodan Setti.	Vathathakára Vaisiar.
Valasa.	Vandar.	Vathi Pallan.
Valathuva.	Vandarar.	Vathichi.
Valavádi Sérvaikkaran.	Vandiál Kottai Maravan.	Váthiman.
Valavalai Kambalam.	Vandi.	Vathiri Okkili.
Valatánian.	Vandiel.	Vathu.
Valavarayan.	Vangaputi Nattán.	Vathukkara Setti.
Valava.	Vánia.	Vatnul.
Valavi.	Vániakkár Vadugan.	Vathumba Setti.
Valayal.	Vánian.	Vathura.
Valayalkára Kavarai.	Vánianáttan.	Vatta,
Valayalkar.	Vanidu Kunimban.	Vattaga.
Valaya.	Vanigan Setti.	Vattakam.
Valayalkára.	Vani.	Vattakara Irulan.
Valayal.	Vanika Vánian.	Vattalac Turayan.
Valayamán.	Vanika Vellalan.	Vathamalayaman.
Valuyamúppan.	Vanna Maruthuvan.	Vattam Setti.
Valayan.	Vannan.	Vattathan.
Valayar.	Vannanáttu Kannada Mathavan.	Vattia Paina Kusathi.
Valayada Golla.	Vannára.	Vattiakáran.
Valegherri Kuravan.	Vannattu Maravan.	Vavani.
Valia Kannadian.	Vannia.	Vavasayal Vellalan.
Valilan.	Vanniar.	Va-Vellálan.
Valimani Setti.	Vannian.	Vayal Batiga.
Valinadu Pandáram.	Vannikattu Maravan.	Vayal Oddan.
Valkara Kammàlan.	Vannikuratni Pallan.	Vayakacha Idayan.
Valla Idayan.	Vannikuthi Maravan.	Vayakkar Vadugan.
Vallakkara Panikkan.	Vannila.	Vayandi Pandáram.
Vallanáttu.	Vanniruratlm Maravan.	Vayan Setti.
Vallavai Kallan.	Vannúm.	Vayathu.
Vallavaráyan.	Vannunanadi Pandáram.	Vayenatha.
Vallidayan.	Vanu Parayan.	Vayili Idayan.
Vallikára Palli.	Vanúr Vellalan.	Vayistu Nayakan.
Vallináttán.	Vánuvan.	Vayithiyan.
Valluva.	Vánuva Setti.	Vayiyun.
Valluvaehi.	Va-Púsári.	Vazhakkáran.
Valluvan.	Varakkal.	Vazhamarayappa Setti.
Valuga Setti.	Vara.	Vazhavikara Kavarai.
Valuka Parían.	Varathamkdttta Setti.	Vazhaya Setti.
Valumban.	Varathur.	VazhavithiMithian Marati.
Valuppuvalai Valluvan.	Varayar.	Vazhi Kankan.
Valuvadi.	Va-Reddi.	Veda Kammalan.
Vahivar.	Varia Malayáli.	Veda.
Valuvikar.	Varrichola Kuravan.	Vedamula.
Valuvira Kavarai.	Varis Idayan.	Vedan.
Valyan.	Vari Vannán.	Vé danta Setti.
Vaman.	Vartakan.	Vedapacliak.
Vámanáttu Kallan.	Varthakam.	Vannian.

Vámattunáttu Kallan.  
Vámavudam.  
Vammatliu.  
Vanalar.  
Vanalasithumalian.  
Vanaraga Balija.  
Va-Násuvan.  
Vanamári.  
Vanangámudi Pandáram.  
Vana Padayachi.  
Vanatlvur.

Varuman.  
Varupachi Oddan.  
Vasamban.  
Vastadu.  
Vastadu Malaga.  
Vasal Kammalan.  
Vastiram Sayakkaran.  
Vasuvadi.  
Vasuvar Setti.  
Vasuvédi Súdra.

Vedeyar.  
Vedubar.  
Veekathi Setti.  
Veek Mallar.  
Vetuni annar.  
Veerakúdayan.  
Vekkili.  
Veku.  
Velai Thoddyan.  
Velakan.

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Velaksha Karayān.	Verumi Vannan.	Vipravinodulu.
Velama.	Véshakkāran.	Vipu.
Velamangayan.	Vesi.	Virabadra.
Velan.	Vesithava Luigur.	Viraboja Agamudiyān.
Velan Setti.	Vethaka Setti.	Viradan.
Velánáte Thuluvan.	Véthakkār.	Viradian.
Velanati Brahmin.	Vethalikār.	Vira.
Velanāttu.	Vethan.	Virakudián.
Velar.	Vethakkaran.	Viragu Virgiravan.
Vela.	Véthapuram.	Virajangam Lingadári.
Veleka.	Vethathi.	Viral.
Vellai Pandaram.	Vethava.	Viram.
Vella.	Vethilai.	Viramenudi.
Vellāla.	Vethu	Viram Idayan.
Vellālan.	Vethuval.	Víramudian.
Vellan.	Vethuvan.	Víramushti Pandáram.
Vellanátliu Setti.	Vethuva.	Vírian.
Vellan Setti Reddi.	Vetnuratnu Vānian.	Vírana Dási.
Vellángetti.	Vétta Idayan.	Víranáttu Pallan.
Vellappan.	Vettaikkāra.	Vírándi.
Vellappu.	Vettaikkāran.	Virasiva.
Vellar.	Vetakkára Pillai.	Varisivam.
Vellari Muthi Maraven.	Vēttaikkára.	Varitanayi.
Vellasi Setti.	Vettakkaran.	Virather.
Vellatar.	Vettalu.	Viratti.
Vellátti.	Vetta Nāsuvan.	Visanganattu
Velláya Váttán.	Vettappalan.	Visha Kamakam Setti.
Velláyan Setti.	Vettappan.	Vishnavam.
Veneka Vellálan.	Vettaráj akulam.	Vishnu.
Vellia Naikkan.	Vetta Taliari.	Vishva.

Velliradi Guruvan.	Vettüva Parayan.	Visva.
Vellikai Vellálan.	Vetti.	Viti.
Velli.	Vettian.	Vitha.
Vellu Setti.	Vettilai Vellālan.	Vithai.
Velnāte.	Vettilakāra	Vittimban.
Velukkappattavan.	Thurayan.	Víttú Kudithanam.
Velukkiravan.	Vettuny.	Viva Kallan.
Velukkira Vannān.	Vettu Kavarai.	Vodi.
Vélu pandaram.	Vettuni Paryan.	Vorugunta Reddi.
Velura Dasi.	Vettu van.	Vdvachāndi.
Velura Setti.	Vettuva.	Vuduma Parayan.
	Vettuvakāra	
	Vellálan.	
Vēmba.	Veya Sakküiyar	Vugamula.
	Thotty.	
Vembalür Vellálan.	Vezhaden.	Vugarasi.
Vémbanáttu.	Viapári.	Vuga Palayan.
Vembattan Vellálan.	Vibhúthi.	Vullathar Vellálan.
Véngadam.	Vichi Velama.	Vundujatu.
Vengalaya Thoddian.	Vidambi Setti.	Vunnikuthi Maravan.
Venganáttu.	Videmavar.	Vuppara Kusavan.
Venga.	Vigula Mana Setti.	Vurama Vukkar.
Venkeda Thottian.	Vijaya Kamálan.	Vurikáran.
Vennikavakam.	Vi-Kammalan.	Vurumbi.
Vennikavakam Vellalan.	Vilanza Parayan.	Vushnath.
Ven Setti.	Villa Kammálan	
	Smárthan.	
Vepilai Kuravan.	Villi.	
Veppati.	Villuvan.	
Veppatti Brahmán.	Vilvum Pillai.	
Veppeli Kambalathán.	Vil Védan.	
Veppupani Pandaram.	Vima Vattuvan.	
Veragi Setti.	Vinchali Vellálan.	
Verakòdi Setti.	Vindrikāra Kavarai.	
Verral.	Vinódi Kúttadi.	
Veru Kammālan.		



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Yabúva.	Yalankáttar.	Yasola Setti.
Yadakomba ambalakáran.	Yaliva.	Yatharan.
Yádava.	Yálpána Setti.	Yayan Telugu Idayan.
Yadichi.	Yálpánattán.	Yoga Yannán.
Yaduvadi Kanakkan.	Yalpana Vellalan.	Yogi.
Yagolla Toddian.	Yanatti Eeddi.	Yóka.
Yakaiki Setti.	Yandan.	Yokula Toddiyan.
Yakakathan Udayán.	Yapalli Koravan.	Yokusa Vadugan.
Yakaratti.	Yarumalai Andi.	Yola Karandi.
Yakaya Andi.	Yashalu Setti.	Yúnar.

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Alphabetical List of the Telugu Caste Names as entered in the  
Census Schedules of the Madras Presidency.

Āchāri.	Allikara Kāpu Vellāla.	Appula Palli.
Āchāriya Strivaislmavulu.	Āllrākulam.	Appūr Bāya.
Achilu Bapula.	Amakata Kāpu.	Appūru Vāndlu.
Achirāzulu.	Amalirathiya.	Aradhyubi.
Achuvalu.	Amalutbi.	Arajakulam.
Āda.	Amana Gouda.	Arakanlá Modalāri.
Adabala Kāpu.	Amanatbiya.	Arama Nartha.
Adada Brābmana.	Amani Golla.	Aramudi.
Adagunti Kāpu.	Amarakalu.	Arani Kulam.
Adaka Kolli.	Amara Palli.	Arapukāran.
Adana.	Amathiya Gouda.	Arasi Dandāsi Mala.
Ādapāpa.	Amayitha.	Arava.
Adāreru Südra.	Ambalakār.	Aravagiri.
Ādāri Kulam.	Ambasbtakulu Mangala Kulam.	Aravi Gadi.
Adasuthiya.	Ambattan.	Archa Kāpu.
Adavi.	Ambiga.	Archakulu.
Addabottu.	Ambi Kāpu.	Āre.
Adda Jatbi.	Amina Sāle.	Arirulu Kulam.
Adi.	Ammunitha.	Arill Mādiga.
Adirānilu Kāpulu.	Ammu Vādu.	Arili.
Advaitamu.	Amna Goura.	Ariyala Kāpu.
Adya Māla.	Amnāthulu Māla.	Ariyam Gouda.
Agamudi.	Amolu Thela.	Arkarangaram Māla
Agamudiyan.	Amsirāmulu.	Arkatālu.
Agaputtu Balija.	Amuka.	Arlakulam.
Agarālu.	Amula.	Arnasakadi Māla.
Agarnvāllu.	Anādi.	Arthakulu.
Agasa.	Anagadu.	Arula Mübi.
Agasāla.	Anakala.	Arupāredi Reddi.

Agni Arādhyulu.	Anāmikulu.	Āruvela.
Agrá.	Ānanda Kuraba.	Aryulu.
Agudu.	Ancbeen.	Āsádi.
Agurla.	Anchi.	Asakulu.
Aiyamadiya.	Anchu Müpa.	Ásale.
Aiyarakālu.	Anda.	Āsari.
Akali Golla Kaki.	Āndhra.	Asasakidi Mala.
Akari.	Andhrulu Bēri	Ashalaku.
	Vāndlu.	
Akka Kāpu.	Āndi.	Ashtalōhikulu.
Akkala Sūdra.	Andinya Dombo.	Ashtalohi Vāndlu.
Akkali.	Andiravuthu Thathi.	Asirá Karnam.
Akkiliyan.	Andiva Gouda.	Asiva Māla.
Akasamu Modali.	An Dombo.	Asya Sūdra.
Akshi Taru.	Angabathu.	Āta.
Āku.	Angárakudu.	Ātagāri.
Ākula.	Angi Rācba.	Ātajāthi.
Akulu Ammadam.	Angosalu Jāthi.	Ātakār.
Akurn Sūdra.	Anjava Dombo.	Atakāri.
Āla.	Anjuna Dombo.	Atathari Rāpu
Ālagan.	Ankamu.	Ātāva.
Ālagolla.	Annya Māla.	Atchuvandlu.
Ālakacbakulam.	Anthadi Kulam.	Atti Suthya.
Alavantba Kulam.	Anthami Dombu.	Atukula.
Ale Kuraba.	Anthari.	Avagadu.
Alilu Kulam.	Anthi Rama.	Avalithiyana.
Aligiri.	Antbo Kurava Golla.	Avam.
Ali Korava.	Anthyajudu.	Avarelu.
Allālu.	Āpa Dāsari.	Avira Palle.
Allapara Kāpu.	Apāyitha Kulam.	Avisaramulu.
	Appata Gouda.	Avōlu Gouda

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Āvula.	Bagavakukulam.	Balithaya.
Avura Vándlu.	Bagavera.	Balka Salia.
Āyadi Thelukula.	Baggili Vandlu.	Baila.
Áyagállu Jangálu.	Baggita Kulam.	Ballári Kāpu.
Āya.	Bagirasa Golla.	Balli.
Ayaraka.	Bági Reddi.	Balothna.
Ayarakálu Thelukula.	Bágiri.	Balpāri Gouda.
Ayarakápu.	Bagundi Ohengavadu.	Balubempashkulu.
Ayarakulam Südra.	Bahalāri.	Balunda Baka.
Ayalaru.	Báhurla.	Balupokulam.
Āyavallu Gouda.	Bai.	Baluva Goudiya.
Ayavarlu.	Baidüru Jangam.	Bamalu Kulam.
Ayer.	Bailu.	Bamapu.
Ayil Mādiga.	Bainada Südro.	Bamari.
Ayoddu Dombo.	Baināgiri.	Bamarlika.
Ayodhya Thellilu.	Bainder.	Bamasara Hindú.
Ayyanavaruru Jangam.	Bainedi.	Bamāyi Kulam.
	Bainēni.	Banagi.
	Baini Banijaga.	Banagodamu.
	Baipa.	Banalu.
Bābala Kulam.	Bairāgi.	Baña Aāri.
Bā Bōya.	Baita Tirige Kamma.	Banāru Chāndāla.
Bābula Thelukula.	Baiti.	Banāthi Odhrulu.
Bachata Vállu.	Bājāri.	Banāthi Odiya.
Bāchiti Mādiga.	Bajathi.	Banathiya.
Bada Bōya.	Bajūni.	Banda.
Badada Gouda.	Bajjipu Vándlu.	Bandagi.
Badagala.	Bāka Kulam Māla.	Bandagma.
Badagar.	Bākali.	Bandani.

Badakali Redlu.	Bákavandlu Vaisyulu.	Bandaparaja.
Bada Kōdu.	Bakiri Māla.	Bandaram Brāhmana.
Badali.	Bakka Kuraba.	Bandāri.
Badamgi.	Bakkala.	Bandāru Odde.
Badara Kāpu.	Bāla.	Bander.
Badasi Ōdhra.	Balaba.	Bandi.
Badatu Paidi.	Balabhadra Golla.	Bandiya Kummara.
Badayāndlu.	Balagai Jāthi.	Bandla Kulam.
Badavula Bōya Sūdra.	Balaga Karnam.	Bando.
Badayathu Odiya.	Bala.	Bandra Kulam.
Badáyi.	Báláji.	Bandura.
Baddarlu Jangam.	Balamaggavāru.	Bandu Valo.
Badde Mángala.	Balanthe Odiya.	Bangāru.
Bade Balija.	Balapuo.	Bangi.
Badi.	Balapu Rāzulu.	Bani.
Baditi Kāpu.	Balapūri.	Banigila Kulam.
Badiya.	Bálári.	Banija Gada.
Badiyadi Gokadu Gartha.	Bālārtha.	Banijaga.
Baddiyadiyapu.	Balasanthoshulu.	Banisthavatharu.
Bado.	Balasi.	Banithya Gadiya Buntha Odiya.
Badra.	Balasinga Rāzu.	Banithyani Sudra.
Badraka Oddēlu.	Balathan.	Baniyagni Guzarāti.
Badtha Náyalu	Balathi Kauilarthi.	Baniyan.
Badu.	Balavara Oddelu.	Banjar.
Baduta.	Balavathōpu.	Banka.
Baduvuri.	Bali.	Banthur.
Bagadagogna.	Balidar.	Bantrōthir.
Bagadulu.	Baligalu.	Banu Boya.
Bagalam.	Balija or Banija.	Bāpana.
Bagamalli.	Balijāthi Odde.	Bāpari Kulam.
Baganandra Māla.	Bálíka.	Bāparulu Bestha.
Bagara Yāko.	Balimtho Paiko.	Bāpashta.
Bagathālu.	Balira Mūla Kulam.	Bāpāyi.
Bagatim Odde.	Baliewa Gōsāyi.	

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Bappa Kulam.	Batulu.	Berikamsala.
Bappinōin.	Bāvājilu.	Bēriki.
Barahura.	Bavarāji Kondavāndlu.	Berili Oddilu.
Baraman.	Baya Eanilu.	Beriya Chaudāla.
Barapa.	Bavāsi Ranga Rāju.	Bēsa Jāndra.
Bāra Savara.	Bāvela Vuban.	Besāri.
Barati.	Bavudia Paramārdha.	Bestka.
Bāreddi.	Bāvuri.	Bestliaria Grhasi.
Baricha.	Baya Kāpu.	Betha Vandlu.
Bārika.	Bayani Kamma.	Bettivadu.
Bārika Kablior.	Baye Puro.	Bettumanti Vāllu.
Bārikāpu.	Bāyibo.	Bevarāsi.
Bārikonda.	Bāyidi.	Bevrāgi Kulam.
Baripata.	Bāyikūri.	Bhagatāpu ítāzulu.
Bariya Dombo.	Bāyi.	Bhāgathulu.
Bariyala.	Bāyipo.	Bhagava Rājulu.
Bariyapu Kalinga.	Bayishna Kandra.	Bhāgavathulu.
Barkar Kubiyar.	Bēbulu.	Bhairi.
Baria.	Bēbu Māngala.	Bliajanthri.
Barmaga Mājalu.	Beda Kulam.	Bhaktulu.
Barmyāki.	Bēdar.	Bhandāri.
Barodi Golla.	Bēdarzi Thódi Dhoralu.	Bhatasari.
Barthara.	Bedu Katika.	Bhathi.
Barugu Valli	Beduro Pāno.	Bhatrāzu.
Mādiga.		
Baru Kokkadu.	Beduru Bōya.	Bhatrāzulu.
Barumya.	Begadi.	Bhatta.
Baruri.	Begamāla.	Bhattar.
		Bhatti Badra
Baruvaduka.	Bēgāri.	Baugarhi.
Bāsa.	Begāru.	Bhatteri Balija.
Bāsadi.	Bēgāru Mādiga.	Bhattu.
Basāyiki.	Bēhāra.	Bhattuka Rāzu.

Bāsina.	Bēkari.	Bhatulu.
Bāsindiya.	Bēla Sayara Kulam.	Bhimari Yāku.
Basivi.	Belavathi.	Bhūmancti.
Bāsiya.	Bēldār.	Bhūtha.
Bāssi.	Beldaru Gāzula.	Bhūthapu Dhoralu.
Basthavi Gouda.	Beliya.	Bhū.
Basthiriya.	Bellāla Kāpu.	Bhūthi Karnam.
Basuvu.	Bellana Kōsa Kulam.	Bhuvanagaru.
Bāta.	Bellapu.	Biagāndra Mala.
Bātasārlu Uppara.	Belli Kuraba.	Biani Kammara.
Bātavāllu.	Belnagala.	Biari.
Bathalu.	Belugu.	Bibathu.
Bātha.	Belu Kummara.	Bidālulalo Oddē.
Batharādi Kulam.	Belunti Niyōgi.	Bidāri.
Bathari.	Bemhruna.	Bidāsi Dombo.
Bathāru.	Bena.	Biddaka Vāudlu.
Bathina Vāndlu.	Benāthi Odde.	Bigari Sūdra.
Bathiri.	BenatMya.	Bikāri.
Batlira.	Benāyitho.	Bikna Nadi.
Bathudu.	Benda.	Biksha.
Bathuna.	Bēndar.	Biksharava Kaudra.
Bathura Kakula.	Bendu.	Bikshālākulu.
Bathya.	Bendura.	Bilimagga.
Bātobothra.	Benduyākulam.	Billa.
Bātokōdu.	Bengarū.	Bilvara.
Batra.	Benithi Odiyakulam.	Bilya Dāsari.
Batrana.	Beniya.	Bima Reddi Kāpu.
Battalu.	Bennalu Kāpu.	Bimbasanam Kamma.
Battepu Kāpu.	Benta Gouda.	Bimodya.
Batter Savaralu.	Bēpari.	Binami Gouda.
Battu.	Bēralu Odhra.	Bindayitho.
Batu Gouda.	Bēri.	Bingigam Kāpu.

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Binthani.	Bonja.	Bula Gouda.
Birla.	Bonka.	Bulamyia.
Biru Kulam.	Bonkulādi.	Bulka or Sudra.
Biruthu.	Bonna.	Bumbudi.
Bísala Matham.	Bontha.	Binni Salilu.
Bisalnathoy.	Bonthala Vāllu.	Bummalu.
Bithāsi.	Bonthra.	Bunalu Golla.
Bobaraba.	Bōpa Gouda.	Bunchari.
Bōcha.	Boppara Kāpu.	Bundali.
Boda.	Bopulia Kulam.	Bunda Odde.
Bōdam.	Bōpūri Sūdra.	Bundi Nayakudu.
Bodda.	Bora.	Bundla Odde.
Bodi.	Borālo.	Bungadi Sudra.
Bodisalu.	Borama Golla.	Bunga.
Bodiya.	Bōri.	Bungi Kulam.
		Buni Bathudi Gudem
Badlu Jangam.	Bosambya.	Dalarlu.
		Buniya.
Bodo Bothara.	Bosanala.	Bunna Kulam.
Bodoma.	Bosantha.	Bunuza.
Bodura.	Bosanthiya.	Bunyakulam.
Bogada.	Bosallu.	Bufada.
Bogadiya Sayara.	Bosanthiya Payiko.	Buragapu Kalinga.
Bōgam.	Bosinta.	Bura Jathi.
Bogama.	Bothāli.	Burama.
Bōgapu.	Bothanagara Gāndla.	Burangu Kalinga.
Bogaram.	Bothanba.	Burapa Dhoralú.
Boga Redlu.	Bothara.	Burā Savara.
Bogavadi Jangam.	Bothiva Kulam.	Burigondu.
Boggili.	Bothulvaya Kulu.	Buri.
Bōgi.	Bothungi.	Burkavādu.
Bogiya.	Bothuva Razulu.	Burma Vādu.
Bogla Kulam.	Bottha Paraja Kulam.	Burrak Kulam.



Bo Gouda.	Botthara.	Burralu.
Bōgu Odde.	Bottuga.	Būtha Chākali.
Bōja Golla.	Bouethu Adiya.	Būthadu.
Boka.	Bōya.	Būtha Kōmati.
Bolathinya Kulam.	Boyalu Anaga Māla Jāthi.	Būthami Para ja.
Bolathya Kulam.	Boyipori.	Butha Perikela.
Bolaya Golla.	Boyipu.	Būtha.
Bohthi Sonidi.	Boyishtra Jāthi.	Būthe.
Boliya Kódulu.	Budabudukala.	Buthiyālu.
Bollaho.	Budaga Jangam.	Buthura Játhi.
Bolla Kulam.	Buda.	Butta Yándlu.
Bolōdiya.	Budāthiya.	Buttu Navaru.
Bolōni.	Budda.	Buvanagaru.
Bolōthiya.	Buddiyitha.	Buvana Sathāni.
Bōlu.	Buddi Jangam.	Buya.
Bombadi Kāpu.	Budiga Jangam.	Buyama Kondavāru.
Bombaku.	Budi.	Buyya Kulam.
Bombasí Kulam.	Budiya Sonidi.	Byadaru Anagā Boya.
Bom Bōya.	Budiyato Ragauata.	Byara Kulam.
Bomma.	Būga Thelaga.	
Bommalāta.	Bugganda Odhra.	
Bonaputa.	Bugiya.	Chādālu.
Bonāthio.	Bugondo.	Chaduru.
Bondaba.	Buniyakulam.	Chairi Māla.
Bonda.	Būjaga.	Chakadu.
Bondi.	Būja Jangam.	Chākala.
Bondili.	Bujari.	Chākiri.
Bondiyālu.	Bukkahasa.	Chāla Bálíja.
Bondusondi.	Bukkalu Jalakulu.	Chālaganta Reddi.
Boni.	Bukka.	Chālamatho.
Bonigam.	Bukkuu Varaka Are Kapu.	
Boniya.	Bukla Kāpu.	

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Chalara.	Chekkadapu Pani Vaola Kamsala.	Chinathōpara.
Chalathani.	Chekkula Mādiga.	Chinatheagi.
Chalavāllu.	Chelagadugu.	Chinayaka.
Chalavādi.	Chellakkili Vāndlu.	Chindralu Sudra.
Chāledi.	Chella Kuth Kāpu.	Chindu.
Chālevādu.	Chellam Yalavida.	Chinna.
Chālika Kulam.	Chellapu Kuraba.	Chinnagaru.
Chali Rājaputra.	Chelli Odde.	Chinnaragi Dāsari.
Chalivaru.	Chēlu.	Chinnune Māla.
Challa Enādulu.	Chemāri.	Chintha Kulam.
Chaluva Jangālu.	Chenāthi Odde.	Chinthara Kāpu.
Chamadi.	Chena Uriya.	Chippa.
Chamal Kammarā.	Chenavadi Vadiyapayako Nayako.	Chippiga.
Chamana Boyala Bestha.	Chenchu.	Chiripigaru.
Chambadi.	Chenchula Gadabalu.	Chira Māngala.
Chambar.	Chenda Paraja.	Chitagaru.
Chambi Pavara.	Chendi.	Chitapu Reddi.
Chamchadi.	Chendura Kamma.	Chithala Bōya.
Chāna Bōya.	Chengulu.	Chithāru Vāllu.
Chānāpulu.	Chennangi Paraja.	Chithi Tharaku.
Chānaramu.	Chennayya Dharmam Vāllu.	Chithra.
Chanathalli.	Ch enthungikandu.	Chithravallu Thamballa.
Chanda.	Chēpa Odde.	Chithue Bodya Parja.
Chandāla.	Cheprikulam.	Chiti.
Chandayalālu.	Cheppula Kulam.	Chittadelu.
Chandi Chākāla.	Cheralyalu Thedia.	Chitta.
Chandra.	Cheruku.	Chittala.
Chanja Golla.	Chērn Nāyakulu.	Chitti.
Chankala Kulam.	Chervāndlu.	Chithi.
Chanthāyi.	Chésathuvakulam.	Chittu Odiya.
Chāpa.	Cheshamma.	Chiva Bogara.
Chāpalu Ammē Vāudlu.	Chēsidi Vadra.	Chivanu Sāle.
Chapūri.	Cheta Theli Gandā.	Chivara Jathe Vellāla.
Chariga.	Chethri Bhattu.	Chivunara Kāpu.
Charinko.	Chetcubulthey Poligathi.	Chivuru Kāpu Vellāla.
Charukulu.	Chettugiri Kāpa Kulam.	Chaganti Kāpu.
Charumthulu.	Chevathi Odiya.	Cholakulam.
Chāsi Vāllu.	Cheviti.	Cholama Kāpu.
Chāta.	Chichaddmni.	Chona KotLara.
Chatalu.	Chidde.	Chondilu.
Chatanu.	Chidhapa Kāpu.	Chonnala Kāpu.
Chatchadi.	Chigāyathu.	Chonsue Kāpu.
Chatcha Velamalu.	Chika Muchlu.	Chōpala Māla.
Chātha Kulam.	Chikiri.	Chōri Kulam.
Chāthāri.	Chikka.	Chosa.
Chathra Mahiati.	Chikku Dolabe Vāndlu.	Chōthi Kūlam.
Chathria Bāvuri.	Chikra Kulam.	Chotti.
Chathri Bedaru.	Chilakala Kālinga.	Choul Mōdi.
Chatniya.	Chilapa Chayagaru Lingayathu.	Christhulu.
Chāva Dāsi.	Chilla.	Chudathya.

Chāvadi.  
Chavichedu Eeddi.  
Chavuta Baliya.  
Chāya.  
Chedava Gouda.  
Chedipoyina.  
Chegaru Māla.  
Chegaru Odhra Poyako.  
Cheggari.  
Chegi Uppara.  
Chekikuthanam or Gamandla Vallu.  
Chekkadapu Pani.

Chillara.  
Chimma Chali.  
Chimpiga.  
Ohimpigaru Jangam.  
Ohimpiri.  
Chinabothara.  
China.  
Chinarasharagid.  
Chinathi Dāsari.

Chudāyitho.  
Chuddoki.  
Chudinthujakulam.  
Chukili Vāndlu.  
Chukiri Kani Vellāla.  
Chuku Mane Vellāla.  
Chukura Mādiga.  
Chulada.  
Chulavaru.  
Chumāli.  
Chumpa Dhoralu.  
Chunchu.  
Chundali.

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Chundalutha.	Darji.	Dogama Kāpu.
Chunikivallu.	Darla anaga Dēvāngulu.	Dokada.
Chunkadi.	Daryili Savarthi.	Dokiri Grouda Kulam.
Chupatari.	Dāsa.	Dolarthi.
Chuthra.	Dasaharandu.	Dolathari.
Chuthunudipapi Jagalthu.	Dāsaja Paramārtham.	Dōli Baliya.
Chutibidiya.	Dāsangam.	Dōlitha.
Chutta.	Dāsari.	Doliya.
Chuttari Yebariya.	Dāsavadu.	Dōlu.
	Dāsi.	Doluva.
	Dāsia Kalinga Kōmati.	Dombu.
	Dāsidi Kāpu.	Domínala.
Dabbala.	Dasingu.	Dommara.
Dabhi Bēri Kulam.	Dásulu.	Dondai Gouda.
Dabhriari Velama.	Dāvar Sūdra.	Dondaya.
Dāchi Brukala.	Davathalu Kulam.	Dongiri.
Dāda.	Davathi.	Dongu Māla.
Dādenma Dāsarlu.	Davaya.	Dontha Golla.
		Donthi Ekalla Baliya.
Dāhada.	Dāyādi Māla.	
Dāja Goudya.	Dedama Kāpu.	Donto.
Dajirālu Setti Baliya.	Degesi Kōmati.	Dōra.
Dakatha.	Dēha Sāle.	Doriya Kulam.
Dakka Modlu.	Dēkāri Kōdulu.	Dorlu Sūdra.
Dakkula Jangam.	Dēkārlu.	Doro.
Dakshana Karnālu.	Dēla Kamma.	Do Sa Bōya.
Dāla Mahanthi.	Delukāri.	Doulu Golla.
Dālangi.	Dēri Yāri Kummara.	Doyigiri.
Dalavaru.	Dēsa.	Drávida.
Dālilu.	Dēsāyi.	Dubi Kulam.
Dalo Goudya.	Dēsūri.	Dubungam.

Dalvanaga Sūdrulu.	Dēsūrn.	Dūdēkula.
Dalvulu Gakkulu.	Dēva.	Dūdi Balijalu.
Dāma.	Dēvalam Pūjāri.	Dudiya.
Damaka Vishnu		Dúdu Idiga
Bairāgi.	Dēvānga.	Kulam.
		Duja Parulu
Damalu Sathāni.	Dēvāngulu.	Mādhva.
		Dukkada.
Dambāre.	Dēvānthu.	Dulamati
		Koravaru.
Dammari Sūdra.	Dēvara.	Dūla Pati.
		Dūlumi Kāpu.
Dammula.	Dēvarmanishi.	Dūlu Nalinki.
Danaka.	Dēvatha.	Dulutha.
Danakāpu.	Dēvēndrakulam Theli.	Duluva Kulam.
Dānava.	Dēyidi Māla.	Duluva Sudra.
Dānavādu.	Dhakkada.	Dumbam Jangam.
Dandadhāri.	Dhakkula Mādiga.	Dumbam
Dandana Kuraba.	Dhakkulu.	Mādiga.
		Dumdra.
Dandāli.	Dharma.	Duinma Idiga.
		Dunalla Razulu.
Dandathina Kulam.	Dhōbi.	Dunda Idiga.
Dandu.	Dholva Sudra.	Dundasi.
Dangadi Kāpu.	Dhora.	Dundi.
Danibatta Kāpu.	Dhrukunaya Gavulla.	Dunnivādu.
Daniya.	Dhunni Yāndlu.	Duppa Brukala.
Danna Vandlu.	Didaya Paraja.	Durāli Bavada.
Danthu Idiga.	Dindiya.	Durapa Kundiya
Dāpakini.	Dirji Lingadhari.	Gouda.
Dāpa Koracha.	Diviti.	Duru Baliya.
		Durva Baliya.
Darakava.	Diyāri Kulam.	Durva Jaraka.
		Dushta.
Darala Dēvāngulu.	Dobali.	Duthu Kuraba.
Dāra Matham.	Dodda Boya.	
Dārandi Vallu.	Doddagam Kāpu.	
Dārikulu.	Dodda.	
Dārilla Māla.	Doddi.	
Dārinama Reddi Kulam.	Dodgiri Karnam.	
Dārinji Rangāra.	Dādi Golla.	
Dāri.	Dodurāli.	

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Ebhamalo.	Gamarlu.	Gavudali.
Edusu Baliija.	Gamatsa.	Gavula Odhra.
Egali.	Gampa.	Gavulla Pandārlu.
Ekala.	Gampava Pākanati Kāpu.	Gavundla.
Ekali Kapu.	Ganaimpalu.	GaVuri Kōmati.
Ekara Dorabiddalu.	Ganamatham Jangālu.	Gavusogala Vāllü.
Ekari.	Gana Varnam.	Gayakāpu Mangali.
Ekidi Náyadu.	Ganāyathulu.	Gāyalu Kāpu.
Elara.	Ganāyati.	Gāya Māla Jāthi.
Ela Rāzu.	Gandaba Baliija.	Gayathi Vāllu.
Ella.	Gāndāri Jāthi.	Gāyila.
Enādi.	Gandāti Kulam.	Gāyintha.
Ena Kāpu.	Gandavarapu Kāpu.	Gāzulu Ammevādu.
Enda Chenchulu.	Gandhamosi Kulam.	Gazulu.
Engallu.	Gandhavadi.	Gedthangi Kulam.
Enti.	Gandikota Kamma.	Gehela.
Enüti.	Gāndla.	Gethra.
Erapu Palli Kāpu.	Gandula.	Ghāli Kulam.
Erava Thelagālu.	Gangadi.	Ghalivara.
Erra.	Gangadikāram.	Ghanteru.
Erranchu.	Gangadikara Vellālar.	Ghasara Kulam.
Erukala.	Gangadi Māla.	Ghasi Vāndlu.
Eruliga.	Gangaju Sūdra.	Ghatini 'Kulam.
Ethadi Kamma.	Gangam.	Ghatravādu.
Ette Mala.	Gangeddula.	Ghāgōlu.
Evuta.	Ganji.	Ghondo.
	Gangula Kurni Vāru.	Ghontha Kulam.
	Gāni.	Ghosavāru.
Gaborai Karnālu.	Gāniga.	Ginimakavāndlu.

Gabukulasthulu.	Ganikakulam.	Goberia.
Gáchakulam.	Ganikulam.	Gōdacnarla Kamma.
Gachelupadu.	Ganta Jangam.	Goda Dásari.
Gadaba.	Gantalu.	Godagala Játhi.
Gadabalu.	Ganthadi Vāllu.	Gódali Kulam.
Gada Kamma.	Gantu Paraja.	Gódari.
Gadala Vellāla.	Gānu Baliija.	Goddakula Chilla Játhi.
Gadali Kāpu.	Ganugula.	Godintha Dāsari Kulam.
Gada Mangala.	Gānugunta Baliija	Gōdepu Kamma.
Gādam.	Ganutu.	Godithi Kāpu.
Gadavathra Karnam.	Gapata.	Godiya Vāndlu.
Gādhi Yarna Baliija.	Gāradi.	Godlala Māla.
Gādi Erukala.	Gāra Erukala.	Godligálu Jangam.
Gadithavāndlu.	Gārala Sonidi.	Godrāli Baliija.
Gadiya Kāpu.	Gārati Reddi.	Godrāyi Baliija.
Gadusya.	Gāri.	Godugu Baliija.
Gadya.	Garidi Kāpu.	Godugula.
Gagam Bōya.	Garigunta Baliija.	Goduguthana.
Gagu Kulam.	Gasepu.	Gōdu Haddi Vāllu.
Gaidi Vāru.	Gasullu Vāllu.	Gōgala Odde.
Gájalakapu	Gatalantha Kulam.	Gogia Mádiga.
Chakalakulam.		
Gajapajāthi.	Gātha.	Gókudi Baliija.
Gajarya.	Gathaku Bōya.	Gōkula.
Gala Külam.	Gathari.	Gōkunlla Baliija.
Galanchi Kāpu.	Gathava.	Golaka.
Galapundi Jangani.	Gathora.	Gōlakonda.
Galara Vāndlu.	Gatola.	Golanūru.
Gāli.	Gatti Kāpulu.	Gole Kāpu.
Galiana Gānigarū.	Gavala Kamma.	Golinta srusti Karnam.
Galita.	Gavana Karnam.	Golla.
Galitha Vāndlu.	Gavanda Sūdra.	Gollam Vadu.
Gāllu.	Gavandla Kōmati.	Gōmarthu Baliija.
Gamalla.	Gavara.	Gonakóta Baliija.
	Gavaralu.	Gonamuta Thelagālie.

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Gonda Balija.	Gudi.	Haivollu.
Gondetti Reddi.	Gudimatyālu.	Haja Guthulu.
Gondra Kulam.	Gudipi.	Hajālu.
Gōne.	Gudiya.	Hajām.
Gōneru Māla.	Gudizallu.	Hajri Thelaga.
Gongadi.	Gudlavādu.	Hāla.
Gongalugiri Kāpu.	Gūdu.	Halāl Khōr.
Gonta Gabara.	Gudya.	Halidi Balija.
Gonthali Morasa Kāpu.	Gūgu Dāsari.	Haliga Kaikāla.
Gonthusurakulam.	Gujgala.	Halimattu Kuraba.
Gōnu.	Gūkana Chākala.	Halimvaru Kuraba.
Gōnuguntha Balija.	Guiada.	Halithiya Thelukula.
Gonukotta Balija.	Gūlakulam.	Hallumain.
Gōpa Gouda.	Gulars.	Halubaru Golla.
Gōpāla.	Gūlavāndlu.	Hālu Kuraba.
Gōpathi.	Guliya Savaralu.	Halvi Kulam.
Gōpula Kāpu.	Gūila.	Halya.
Gōra Linga Dhārlu.	Gulokulu.	Halyanouru Jangam.
Gōralu Vādu.	Gūlu.	Hamsāli.
Gorana Kulam.	Gūna.	Hanchi Kāpu.
Gōranta Reddi.	Gunda Kulam.	Handi.
Goranvarithi.	Gundikir.	Hanga Balija.
Gorara.	Gundla.	Hanka.
Goratha Kāpu.	Gundōdi Kulum.	Hannarīlu.
Gōrōndla Kāpu.	Güne Velama.	Hanthi.
Gōrentha Kāpu.	Gungattu Vamsano.	Hanumantha Kulam.
Gōri Balija.	Gunga Valmikivādu.	Haradwijudu.
Gorla.	Gungetendla Vāndlu.	Hará Gouda.
Gōru Kāpu Kalinga.	Gunga Bārika.	Harava Kulam.
Gorra Kulam.	Gungireni Kudi.	Haribaliya Savara.
Gōsali Goudu.	Guni Chakala.	Haribhakthudu.
Gōsangi.	Güne Dāsari.	Hari.
Gōsāyi.	Gunkūri Kāpu.	Hārida.



Gōsāyithi Jangam.	Gunnadikūru Kāpu.	Haridwijudu.
Gota Kāpu.	Gunnamāli Parābulu.	Harika.
Gothara Kāpu.	Gunmah.	Harikāpu.
Gōthi.	Gunra Odde.	Harini Kāpu.
Gouda.	Gunta.	Harkāra.
Goudali.	Guntha Kōmati.	Hasuvaru.
Goudu.	Gunupūdi Jangam.	Hathadi Kulam.
Goudurukam.	Guradi Odde.	Hathari Kulam.
Goudya.	Gurnati.	Hayāri.
Gouli.	Gura ti Kāpu.	Helamidie.
Goulilu Godugula.	Gurikala Yāndlu.	Helava.
Goura.	Guro.	Hellina.
Gouri.	Gurrapathi Kulam.	Henuva Panō.
Gouthala Lingadhāri.	Gurrapu.	H.ogari.
Govangitho.	Gūru Kamma.	Holuka Paraja.
Goyakakulam.	Gūrula Golla.	Holya.
Gramā.	Gūrya Māla.	Holuva.
Gūba Yelama.	Gutina Kamma.	Hudi Kuraba.
Gubbalu.	Guthna Chamulu.	Huliv-arū.
Guchela Baliya.	Guvilla Velama.	Hurara.
Guchi Kummara.	Guvvamu Kulam.	
Gudama Baliya.	Guzini Kāpu.	
Gūdam.		Ichi.
Gudārapu Baliya.		Idaiyan.
Gudāsi Kāpu.		Idiga.
Gūda.	Hachama Sāle.	Iga Baliya.
Guddēti.	Haddi.	Illu.
Gudeka Dāsari.	Hadkarakulam.	Illuvellani.
Guden Razu.	Hadosaskiya, Payika.	Imuthu.
Gudēti Kāpu	Hadura Odiya.	Inama.

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Indra.	Jammula.	Jhalavāru.
Ingithapu Vādu.	Jammulya.	Jhodiya Paraja.
Intic.	Jammu Rācha Kulam.	Jhondāsi bouthavalu.
Inumupani Chēse Vāndlu.	Jampigaru.	Jhothira.
Irami Pūjāri.	Janācnelu.	Jhudi Grouda.
Iravara Kāpu.	Janagaru.	Jlmdiya.
Irisa.	Jāna Golla.	Jhuryatha.
Irula.	Jānakā.	Jibandra.
Ishtamatham.	Jānakālinga.	Jída.
Isodoralu.	Janapa.	Jidavar.
Isuvāndlu.	Janāthi Odde.	Jldra.
Iswara Kāpu.	Jāndi Gamallu.	Jigam.
Ita Brukala.	Jāndra.	Jigaru.
Itāti.	Jandralu Thelagālu.	Jigidōlu.
Itliara.	Jangā.	Jigum Dāsari.
Ithni.	Jangālu.	Jikku Kuraba Baliya.
Ithugabala.	Jangama Kālinga.	Jikura Kulam.
Ite.	Jangam.	Jilathi.
	Jangi Reddé.	Jindra.
	Jangodi.	Jlnigara.
	Janjulu.	Jíni.
Jablilu Bāgam.	Janni.	Jira.
Jāda.	Jannothilai.	Jirali Lingadhāri.
Jadali.	Jannuvulu.	Jirāyathi.
Jadi.	Jarabara.	Jirayi Dombu.
Jadiga Grolla.	Jarado.	Jiri Kosalur.
Jadigiri Jangālu.	Jaraga Ithi Dombo.	Jirola Mothukulam.
Jadonāthulu.	Jaragu Kālinga.	Jíru.
Jāga Kahatriga.	Jarāpu Kōmati.	Jirvatha Nagara Kulam.
Jagannātham Pandāram.	Jāra.	Jivasi Kulam.

Jāgāri.	Jarathreva.	Jivathi.
Jagatha Grouda.	Jaraya Konda Vāndlu.	Jivira Yāndlu.
Jaggala.	Jāri.	Jiyāro.
Jaggali.	Jaripulu.	Jōdi.
Jaila Baliija.	Jārisama.	Jodivartakulam.
Jailama Baliija.	Jama Nisa.	Jodu charali.
Jaini.	Jarni.	Joga Baliija.
Jakka.	Jaru Dhobi.	Jōgi.
Jakkula.	Jaruthya Kithu.	Johla Kodulu.
Jalabu.	Jaryulu.	Jōkarlu.
Jaladala Reddi.	Jatha Būka.	Jokkili Doralu.
Jalagadugu.	Jathamulu.	Joldyavarn.
Jalagarn.	Jathapuraja.	Jolli.
Jalagatha Lingadhārī.	Jāthapu.	Jothara.
Jalaji Kāpu.	Jāthi.	Jotbi Nagara Gāndla.
Jalajilu.	Jathuru.	Judu Okkiliga.
Jalajuen.	Ja vado.	Jūlakari Kulam.
Jālakulam.	Javāri.	Julāgi.
Jalanādha Baliija.	Javouru.	Juliga Bandāri.
Jalania Karnam.	Jayagara Māla.	Junna Yāndlu.
Jālani Baliija.	Jayya Kinnmara.	Jura Vāndlu.
Jālāri.	Jeerna Kulam.	Juriya.
Jalariya Sondi.	Jekunāti Boya.	
Jalasi.	Jelagala Jangam.	
Jālāvari.	Jella Kāpu.	
Jāli.	Jenagandra.	
Jalipita. Odde.	Jenaru Chaithaniam.	
Jalla Grouda.	Jéndra.	Kabādi.
Jālya.	Jeni Baliija.	Kabaki.
Jamadālu.	Jenthu Odde.	Kabalaga Vāndlu
Jaman Kāpu.	Jentu.	Kabaliga.
Jambārñ Savara.	Jera Ksnatriya.	Kabali Sāle.
Jamma.	Jetti.	Kabaratha Smotha.
	Jettivāru Baliija.	Kabba Māla.

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Kabbapu Vāndlu.	Kali.	Kanchagala Anaga Mādiga.
Kabbera.	Kaligantu Redlu.	Kancha Mādiga.
Kabbi Kulam.	Kaligi.	Kanchana Kāpu.
Kaberil Bestha.	Kaliguptha.	Kanchara.
Kábhi.	Kalimi Kōmate.	Kanchari.
Kabila.	Kalimi Vēsyalu.	Kanchati Kāpu.
Káburia Dombo.	Kalinga.	Kanchela.
Káehara Golla.	Kalingulu.	Kanchi.
Kaehika.	Kalitha.	Kanchiga Kāpu.
Kaehugathi Jangam.	Kalitha Chākala.	Kanchu Baliya.
Kaehulka Bōga.	Kallan.	Kandakuru Kāpu.
Káda.	Kalla.	Kandala Kāpu.
Kadaligadina.	Kallāri Mola.	Kandavallu.
Kádalú Golla.	Kālla Sondi.	Kandi Kāpu.
Kadathi Kāpu.	Kalli.	Kandra.
Kadda.	Kallu.	Kandu Paraja.
Kadigi Bathulu.	Kalpasa Kumbara.	Kangadi Vadu.
Kadili Dhoralu.	Kalthi Kuraba.	Kangālibu.
Kadi Marapa Rāzu.	Kalu.	Kangari Kāpu.
Kadi Okkili.	Kalugela.	Kangu Kulam.
Kadira.	Kalugu.	Kani.
Kadoliyalu.	Kalugunta.	Kanijalu.
Kadōriga Siva Bōya.	Kaluva.	Kanijari Māngala.
Kadru Kulam.	Kaluya Gonda.	Kanikado.
Kahadu.	Kalyalu.	Kanikan.
Kaha Kómati.	Kamadu.	Kani.
Kaibothanani.	Kāma Gala.	Kaninuru.
Kaibróya.	Kamala Gola Hindu.	Kaniyasa.
Kaichatram.	Kamalla.	Kanja Māla.
Kaikála.	Kamānchi Kulam.	Kanjana Vellāla.
Kai Kómati.	Kamandya Kulam.	Kanjina Nēsē.
Kaisaka Kandra.	Kamārlu.	Kankirāma.

Kaibarthakulu.	Kamata Uppara.	Kan Muggalu.
Kajam.	Kamati Golla.	Kannada.
Kajja Gunti Kāpu.	Káma Vándlu.	Kannadi.
Kājula Kāpu.	Kāmbaja.	Kannadiyan.
Kākara Váru.	Kambāla.	Kannari Namna.
Kāku Mondi Vándlu.	Kambalathan.	Kanna Vellāla.
Kakura Baliya.	Kambuga Rangári.	Kannya.
Kākustha.	Kamma.	Kannayah Bogam.
Kala Gániga.	Kammāla.	Kanne.
Kalagi Nithivándlu.	Kammāra.	Kanōja.
Kalagu Vadla.	Kampain Kulam.	Kanoria Gonda.
Kala Játhi.	Kamparam Kāpu.	Kantha Nérádé.
Kala Korava Kāpu.	Kamponga Kāpu.	Kantkradu Vállu.
Kala Kotta Kāpu.	Kamsala.	Kanthuka Dásari.
Kalāli.	Kamsali Saukaram.	Kanu.
Kalalothuva.	Kamsalya Gonda.	Kanugu Baliya.
Kalalu.	Kamsarlu.	Kapadi Kulam.
Kalama Mala.	Kamushta Golla.	Kapadu Mogatha Gonda.
Kalāmathi.	Kamvarda Vándlu.	Kāpa Hari Mandiram.
Kāla.	Kanadi.	Kāpalapu Vádu.
Kālam Kōmate.	Kanaka Golla.	Kāparipathuri.
Kalanādu Redlu.	Kanaka Pillai.	Kāpa.
Kalanēmi.	Kanakkan.	Kappala Enadi.
Kalaniki Voluvālu.	Kanakoli Brāhmin.	Kāpu.
Kalasinthapuram.	Kanaku.	Kāpukāra Seva.
Kalāsi Sondí.	Kanala Boya.	Kapula.
Kalathanam.	Kanalisu.	Kāpulu Kula Bhrashtulu.
Kalāvanthulu.	Kána Mala.	Kāra.
Kalavāru.	Kanári Golla.	Karaba.
Kalāyi.	Kanathi Vādu.	
Kal Guehe		
Segadivādu.	Kanavadi Kāpu.	

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Karadi Golla.	Kasthūri.	Kevuta.
Karaga Madiga.	Kāsula.	Khaddia.
Kārakattu.	Katagaru.	Khadura.
Karala.	Kátakulam.	Khaido.
Karáli Gonda.	Kātam.	Khairalu.
Karalikkalu.	Kāta.	Kha jalapa Vāndlu.
Karali Kimati.	Katata Vachi.	Khajapa Vāndlu.
Karamala.	Kathāblu.	Khalasi.
Karamatti.	Kathaika.	Khamao.
Karana.	Kathakal.	Khambaur Dāsari.
Kā ranchakulam.	Kathanam.	Khanda.
Kāranja.	Kathi.	Khandīlu.
Karapa.	Kathiri Jathi.	Khandram.
Karāri Besthulu Kallam.	Kathra.	Kharadra.
Karāshi.	Kathu Kāri.	Kharultha.
Karatha Vadlu.	Katika.	Khāsa.
Karathi Kulam.	Kāti.	Khathri.
Karati Reddi.	Katra.	Khāyido.
Karavala Brukala.	Kattara.	Khemandi.
Karavaru Kulam.	Katti Oddelu.	Khimidi.
Kardiya.	Katfru Kamsali.	Khodālo.
Kar Kulam.	Kavadi Kodili.	Khōdra.
Kari.	Kavadia Kuraba.	Khōyila.
Karigina Golla.	Kāvali.	Khutnba.
Karigi Sendllu.	Kavara.	Kidasa Karnam.
Kariman.	Kava Vadu.	Kijina Kāpu.
Karim Kānati.	Kavayza.	Kiliki Jātharu.
Karivanigār.	Kavare.	Kilikyātharu.
Karivémula.	Kavidi.	Killa.
Kariyāpāku Erukala.	Kavi Kūri.	Killiyāho.
Karjūria Dombo.	Kavina Jāndra.	Kingāri.
Karjūru Baliya.	Kaviriya Dombo.	Kinmula.
Karna.	Kaviti.	Kinthali.

Karnádi Sāle.	Kaviya Rāzalu.	Kintharo Kulam.
Karnákulu.	Kavóku Paraja.	Kira.
Karnālu.	Kavuri.	Kírtha Kulam.
Karnam.	Kavusala.	Kíri Sātu.
Karna Nise.	Kavuta Dombo.	Kithali.
Karnāugulu.	Kavuti Kulam.	Kivathra Miāvu.
Karnapu Vandlu.	Kayadigi.	Ko Bhatrázu.
Karnata.	Káyakulu.	Kobhura.
Karni.	Káyalo Kalingulu.	Kobira.
Karnika Jāthi.	Káyathivāru.	Kobiriya.
Karníkam.	Káyidigu.	Kōchi Kistu.
Kartubu Sālelu.	Káyuna.	Kodadlti.
Káru.	Kayyakulam.	Kodani Redde.
Karulikkulu.	Kedalia Jāthi.	Kodāri Kāpu.
Karuma Kānate.	Kedu Pāno.	Kodathandi Jangam.
Kar use Sāle.	Kekkarā.	Kodde Sé se Kāpu.
Karva Māla.	Kelalu Māba.	Kodekario Sāle.
Kārya.	Kelasaru.	Kodeto Baliya.
Kasabulu.	Kella.	Kodi.
Kasabu Redde.	Kēlu.	Kodichi Okkili.
Kasadi Golla.	Kempa Velama.	Kodide.
Kāsālu.	Kenchala Kuraba.	Kodigi Kāpu.
Kásangulu.	Kenchata Kurumba.	Kodivallu Lambādē.
Kasāri.	Kendarlu.	Kodivam Kāpu.
Kasati Reddi.	Kengula Vellālar.	Kodkuda.
Kasāyi.	Kenthu.	Kodu.
Kasha Sūdra Palli.	Kentralu.	Kōdūri Bōya.
Kasi.	Kerugudu.	Kodyanthu.
Kasidi Reddi.	Kethu.	Kogaliya.
Kasila Golla.	Ketna Gāniga.	Kogaya.

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Kōgi.	Koracha.	Koyya.
Kōgila Māla.	Koradi.	Krishna.
Kogitlii Kāpu.	Korakati Vellāla.	Ksaatriya.
Kohara.	Kōra Kāmmari.	Kshavarain Chése Vādu.
Kōjulu.	Kōramodi.	Kubāru.
Kokanāte Kāpu.	Korāno.	Kubāyi Kamma.
Kokeni Baliya.	Kōra Sondi.	Kubba Kulam.
Kolagāru.	Koratha Reddi.	Kuchāla Batliulu.
Kōlala Kāpu.	Korati.	Kuchalu Redlu.
Kōlāri.	Korava.	Kucham Kāpu.
Kolatala Kāpu.	Koraya Vadu.	Kucbili Vellāla.
Kolathu Komate.	Korazulu.	Kūchi Mala.
Kolayali Kāpu.	Koribu Pathidigalu.	Kūdai Katti Koravar.
Kōli.	Koricha.	Kudi.
Kolitha.	Koridu.	Kudnui.
Kōlur Sātāni.	Korja Velama.	Kūdina Kamsala Kapu.
Kolla Kāpura.	Korna Disruguta.	Kudiya.
Kollala Sāvara.	Korra.	Kudiyānavān.
Kolli.	Korsi Kāpu.	Kudrabar.
Kollithu.	Korthi.	Kūdu.
Kolliya.	Korulu Reddi.	Kudumbo.
Kolluro Reddi	Korupu Rani.	Kudumo.
Kulam.		
Kolna Kūpos.	Kóru Viavasāyam.	Kudya Pāndala.
Kolōsi.	Korija Kulam.	Kugala Mala.
Kōlu Mālavādio.	Kōsa Kudu.	Kuhara Kulam.
Kōmalam Kuraba.	Kosāyi Kamma.	Kukkalu Golla.
Komāllu.	Kōsē Kamma.	Kūla.
Kōmati.	Koshtitham.	Kulacha Kāpu.
Kombōso.	Kōsntu.	Kulagēdu Baliya.
Komma.	Kōsika Boya.	Kulālu Lingadhāri.



Kommāru.	Kōsila.	Kulam.
Kommula.	Kospa.	Kulamdílu.
Komselu.	Kōta.	Kulanādu Reddi.
Komsyam.	Kotadu Uriya.	Kulara.
Kōnab.	Kotatu.	Kula.
Kōna.	Kōtar.	Kulastbulu.
Kōnāti.	Kotaya.	Kulba Mangala.
Koncham Balija.	Kotegara.	Kūli.
Konda.	Kotna Kodil Kāpa.	Kūli Karu Katlu.
Kondakāru Kapu.	Kōthi Kulamu.	Kulikya Korasa.
Kondakatti.	Kotnula Uppara.	Kulla Kuyavar.
Kondapa Kulam.	Kothya Kulam.	Kulli Rāman.
Kondapalli.	Koti.	Kulu Padi Mahrāti.
Kondara.	Kotrālu.	Kuman Dāsu.
Kondathu Gōra.	Kotta.	Kumāra.
Kondetī.	Kotthara.	Kumatu Golla.
Kondeti.	Kottiyālu.	Kumba Dāsari.
Kondi.	Kōtūru Paidi.	Kumbaka Kulam.
Koudia Goudu.	Kottu Vāllu.	Kumbakam Sūdra.
Konditi Balija.	Kotya.	Kumba Kāpu.
Kondra.	Kovada Mahanthi.	Kumbakonda Vellāla.
Kondu.	Kova Dāsari.	Kumbika Saivano Madaliar.
Konga.	Kōvarfchi Kalija.	Kumbla.
Konigala.	Kōvila.	Kumbya.
Konithala Kulam.	Kōviriya.	Kumma Gouda.
Koniyākano Sondi.	Kōya.	Kummalu Velama.
Konnama.	Koyalaruadigitliinē Jātni.	Kummara.
Konthala.	Kōyashti.	Kummari Manchi Vidla.
Konthali Eeddi.	Kōyavamsāpu Rāzulu.	Kumma Sondi.
Konūru Páttavādu.	Kōyikūru.	Kummaya Gouda.
Kopavādu.	Koyilam Kāpu.	Kummitu.
Koppula.	Kōyilāri.	Kunama Vārlu.
Kopyadhi.	Koyira.	

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Kūna Pūdi Kulam.	Kūrmar.	Lāvuka Smārtha.
Kunāti Kāpu.	Kurni.	Layula.
Kūnāvāri Kulam.	Kursa Kāpu.	Lekkadhāri.
Kunaya.	Kurthi.	Leladigakulam.
Kuncha Baliya.	Kuru.	Lilli. Kāpu.
Kunchadugu Kāpu.	Kurala.	Linga.
Kunchaka.	Kurulo Kulam.	Lingadnāri.
Kuncha.	Kurumnasi Kāpu.	Lingādigāru.
Kunchana Kāpu Vellāla.	Kuruma Vāndlu.	Lingāji.
Kunchavallu.	Kurumba Idaiyan.	Lingāngi.
Kuncheti.	Kurumbar.	Lingavan.
Kunchiga.	Kurumia Vannan.	Lingāyathu.
Kunchi Madhva.	Kurumi Jāthi.	Liyāri.
Kuncliula Kāpu.	Kuruna Golla.	Lōda Gouda.
Kunda Dornbo.	Kurundo.	Lodaru Savara.
Kundalu.	Kurunnidi.	Lodiya.
Kundarana Vāndlu.	Kurunokulam.	Lōhara.
Kundāri Vāndlu.	Kuruva.	Lōju.
Kundi Kulōsi Oddelu.	Kusaliya.	Lomathakulam.
Kundili.	Kusarlu.	Lōne Kulam.
Kundo.	Kusavan.	Lorta Paraja.
Kundrálu.	Kushumchaj a.	Lōsi Dhoralu.
Kundrili Dombo.	Kusidi Būhvara.	Luchyadi.
Kundu Kōdulu.	Kusi Kāpu.	Lukkōko Kōdu.
Kūnepūdi.	Kusīlya.	Lumbopo.
Kungadi.	Kusuma Māli.	Luya Baliya.
Kungajam Gouda.	Kusuni Vāllu.	
Kungiri.	Kusunya Gonda.	
Kuni Kupru Dāsari.	Kuta Mala Vāllu.	Mabalijala Varnarn
Kunithya Kāndlu.	Kuthara Jathi.	Macnasam.
Kunjako Kāpu.	Kutha Sandia.	Machiga Kamsala.

Kunkápu Salé Kulam.	Kuthiki Vāllu.	Machi Kulam.
Kunkuma.	Kuthu Gadaba.	Machila Baliija.
Kunlá Kápu.	Kuti.	Machilílu.
Kunti.	Kutla Bedhalu Jangam.	Machula Ghási.
Kuntya.	Kutta Jangálu.	Machura
Kunuputha Ōdhra.	Kuvararu.	Máchu Kelli.
Kuraba.	Kuvasu Paraja.	Madadivāru.
Kurabano Jándra.	Kyar Maraya.	Madaka Dunnōvādu.
Kura.	Kyátarukala.	Máda Kalinga.
Kurachi Setti.		Madapa Dhoralu.
Kuraga Baliija.		Madara.
Kuragulia Jándra.		Mádavarapu Are Kāpu.
Kūra.	Lablu.	Maddi.
Kūrākula.	Ladda Rāzulu.	Madhu Kōmate.
Kūralū.	Lādi Kasāyi.	Mādhva.
Kurama Gandía.	Ladra Vāndlu.	Mādiga.
Kuram.	Lādu Kulam.	Madi.
Kuraniga Vellāla.	Lāhudiyan.	Madini.
Kurantadu.	Lākanti Golla.	Madi Vannān.
Kurasa Kāpu.	Lāla.	Madiyālu.
Kurasi Kāpu Vellāla.	Lāli.	Madunriva.
Kurata Golla.	Lālikakulam.	Māga Baliija.
Kurathi Vāndlu.	Lāma.	Magada Gonda.
Kura va Bédar.	Lambādi.	Maga Dhora.
Kurava Jandra.	Lambha Jathi.	Magara Gonda.
Kurava Nēse Kulam.	Lambitha.	Magaru.
Kuravaiu.	Lambōli Pathu Savara.	Magavatha.
Kuravi.	Lamgudu Kamsali.	Maggala Kāpulu.
Kuri.	Landiya.	Magithi.
Kurma Kōmati.	Lanja Jāthi.	Magtha Gonda.
Kūrmāpu.	Lārsa Gouda.	Magu Porla.

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Mahanthi.	Manila Kāpu.	Mathalavādu.
Maharāshtra.	Maniya Kulam.	Mathamdilu.
Mahā Rāzulu.	Manjula.	Mathana Vellāla.
Maharna Jāthi.	Manku.	Mathangi.
Mahathilu.	Manne.	Matha Reddilu.
Mahēsvara Jangam.	Manniem Vāllu.	Mathi.
Mahēsvarulu.	Manniri.	Mathra.
Mahrāte.	Mannu.	Mathula.
Mailāra.	Mantha Nēse.	Mathya Dhoralu.
Mailari Jangālu.	Manthara.	Matiya.
Mailatin.	Manthya Vāllu.	Matiyāpula.
Maja Golla.	Manti.	Matiyava.
Majjalu.	Manudu Golla.	Matsakulam.
Maiiana Savara.	Manuku Kāpu.	Mattigam.
Majji.	Manu Mādiga.	Matti Thelaga.
Majjulu.	Manumutti Chousu.	Mattiya.
Mājorla.	Manūri.	Mattiyarana.
Māju.	Māra.	Mattiyathula Gāndla.
Majuda Gonda.	Marabú Māla.	Mattu Jangālu.
Mājulu Odde.	Maracha.	Mātu Golla.
Māka.	Maragava Dombo.	Mēdara Bondu Kulam.
Makkuva Dāsari.	Marā.	Mēdari.
Makku Vāllu.	Maragu Kāpu.	Medarsa Mala.
Makōra Rāzu.	Maraka Jangālu.	Meddara Anaga Nēsevādu.
Mākula Gouda.	Marakāllu.	Mēdi Golla.
Māku Sakya Brāhmana.	Marali Jōgi.	Mēgiri.
Māla.	Maramachākala.	Mētala.
Mālaga Kāpu.	Māram Jangam.	Mēlalu Mala.
Malāji.	Marapa Kāpulu.	Mēla.
Malaragulu.	Marasu.	Méle Kulam.

Malayāli.	Marava.	Meluva Jangam.
Malayaman.	Marchu Uppara.	Mena Bēdār.
Māli.	Marga Dombo.	Mēnāte.
Mālika Vāllu.	Maridvana	Mendulu Suddha
Malikulu.	Brāhmana.	Jangam.
Māliya.	Mari.	Mera.
Malla.	Marivedya	Meranara Kāpu.
Mallakari.	Vanthulu.	Merikālu.
Mallikarjuna.	María Jāthi.	Merivādei.
Mallu.	Marma Māla.	Merpātipu Kāpu.
Malluva.	Marri Golla.	Metti Jangālu.
Malsadi Kulam.	Marsin.	Meyidi Kāpu.
Māluva Sarara.	Marthudu.	Mínchala Kāpu.
Mambu.	Mārthul Jangālu.	Mirali Odde.
Mamu Gōdra.	Mārti Kuraba.	Mitāyi Vāndlu.
Māna.	Māru.	Mleteha.
Manāti.	Marusati Kāpulu.	Mletekula Kulam
Manchanni Dōsari.	Máru Vāndlu.	Kōmati.
Manchi.	Márvādi.	Mletehulaio.
Manchīl Kammara.	Marva Mala.	Mletehulu.
Mándala Vallu.	Māsa Savaralu.	Mochi.
Mandavani Jangam.	Māsevādu.	Modala Balija.
Mandi Rāzulu.	Māshtikulam.	Modalári Kāpu.
Mandu.	Mashtim.	Modali.
Mandula	Māshti Odde.	Modaliāru Velama
Mandya.	Masiya Savara.	Kulam.
Manga.	Mātam.	Modali Pandāram.
Mángala.	Matapathi Jangam.	Modaliyāri Velama
Mangallani	Matapu.	Kāpu Sunduna Golla.
Adnonkam Athapu	Matara Reddi.	Mōdi.
Vāndlu.	Matashthulu.	Modidí Kāpu.
Mangan.	Matavari.	Mōga Bōya.
Māni.	Matcha Kāpu	Mogada Kulam.
	Vellāla.	Mogani Kāpu.
	Matha.	

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Mogatha.	Mūlādāri.	Nadipi Bothera.
Moguludi.	Mūla.	Nādu Kapu.
Mogu Paraja.	Mūli Kammara.	Naga.
Mohara Vadla.	Mulikllu.	Nagada.
Molaka Jangam.	Mulita.	Nāgalika.
Molakanāte.	Muli.	Nagamatha Karnam.
Mola Savara.	Mulli Kulam.	Naganalu Sāle.
Molika Pāyi.	Mullupa.	Nāgaparaja.
Moliko.	Mūtōllu.	Nagarālu.
Molu.	Mulsadi.	Nagaralu Sudra.
Monāri.	Mulunāti Kōpu.	Nagarata Golla.
Monāru Kāpu.	Munaga.	Nāgarāzulu.
Monbli Kontha.	Munaganti Golla.	Nagartha.
Mondi.	Munaka Kāpu.	Nagaru Uppara.
Monigar.	Munara.	Nāgasāle.
Moni Kulam.	Mundi.	Nāgāsapu Vāndlu.
Monnangi Kāpu.	Muni.	Nagatcha.
Mopa.	Munna.	Nagava Kuraba.
Mopate Reddi.	Munni Kulam.	Nāgavārtha.
Mōpu Kuraba.	Munnūru.	Nāgavāsulu.
Mopūru Jōgi.	Munthi Gopara.	Nagavungara.
Morada Kāpu.	Munulu.	Nagivegi.
Moraga Māla.	Muppar.	Naham.
Mora Kāpu.	Mūpi Golla.	Naini Reddi.
Morama Kāpu.	Muppi Odde.	Naja.
Morasa Hājam.	Muralu Vāllu.	Najava Kapu.
Morasi Vellāla.	Murate Kāpu.	Naki Gudi.
Morasudu.	Murāyi.	Nakiranguchese Kurni.
Morasu.	Murikināte.	Nakka.
Morūri.	Mursa.	Nakkala.
Morya Kāpulu.	Murya.	Nakkash.
Mōsa Bōya.	Musaka Paraja.	Nakullami.
Mosakulu Kōpu.	Musali Golla.	Nala.

Mosiparaja.	Musāpari.	Nalagālu.
Mota Reddi.	Musarlu.	Nalita.
Mōtāti.	Mushimka Vāllu.	Nalla.
Mothalanga Kāpu.	Mushti.	Nālugunta Vadla Battudu.
Mothan Māla.	Muski Sōja.	Nālu.
Mótha Savara.	Musuku.	Nālu Vadla.
Motlini Kāyu.	Mūta.	Nāma.
Mōti.	Mutchlio.	Ñāmala Reddi.
Mottandala Velama.	Muthiása.	Namaru Lingayathu.
Motti Kāpu.	Muthi.	Nambari.
Motu.	Muthingulu.	Nambi.
Mou Velku.	Muthrācha.	Nambūri.
Mouvuri Kāpu.	Müthrácha.	Namdāgári Jathi.
Muchela.	Muthrālla Golla.	Namicha Rāzulu.
Mucheli Rāzulu.	Muthu.	Namuthuja Gouda.
Muchi Balija.	Muvaru.	Nanaksha.
Muchiga Kāpu.	Myararu.	Nanda.
Muchila Kómati.	Myāsi Bōya.	Nandala.
Muchullu Kulam.		Nanda Kāpu.
Mudakaru Bestha.		Nandanapu.
Muda Varapu Kāpu.		Nandapūri Gāndía.
Mudda.	Nabi.	Nandi.
Mudikula Relli.	Nabthar.	Nāni Gouda Kapu.
Mudumu Kāpu.	Nachika Savata.	Nanne Rāzuluane Kāpu.
Muga.	Nadagala.	Nanugala Badi Kāpu.
Mūgalu Kulan Kāpu.	Nādala Kāpu.	Nanyaka.
Mugatha Parayar.	Nadar.	Napapu Kulam.
Mūka.	Nadāri Vadla.	Nāpu Golla.
Mukka Bōgam.	Nadi.	

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Narādi Vāndlu.	Neyala.	Ōdhra.
Nāra Kōmati.	Nibagaba Kāpu.	Odhram Or. Ōdhrulu.
Nārāla Kāpu.	Nibunari Kāpu.	Ōdhya.
Narama.	Nichana Gandía.	Odiya.
Narasimha Dāsulu.	Níchulu.	Ōdi Sundi.
Naratha Vāndlu.	Níli.	Oduru Vādu.
Narava.	Nilumbothi.	Ogudi Thelukali.
Narayanam.	Niluthikam.	Ogula.
Narulu.	Nirakini.	Ōja Vāndlu.
Narwadi.	Nlrasamu.	Ōjūlu.
Nāsa.	Nirathi Nāyalu.	Ōju Thelukula.
Nasulu.	Nirku Karnam.	Okat.
Naswanti Thogata.	Nisthadi.	Okkile.
Natakaluma.	Níthindu.	Olamalu.
Nátakulu.	Nlthu Gouda.	Olanālutho.
Nāta Rangari.	Nithya Vaishnava.	Olīga Jangam.
Nathāru Kōthavandlu.	Niyoga Boya.	Oliya.
Natharulu Kshatriya.	Niyogi.	Olva.
Nathwar.	Nizam Kāpu.	Ōmakulam.
Natnuno Kulam.	Nohiga Jāthi.	Omanādi.
Natto.	Nola Jāthi.	Omanāyitūo.
Nattuva.	Noliyakulam.	Omanru.
Nātu.	Nolo Choyitha.	Ōmatheulu.
Navaja.	Nolu Nulku.	Ōmavarthu.
Navakarlu.	Nonabu Okkili.	Omáyitho.
Navāyath.	Nonaka.	Omna.
Nāvidan.	Nondāri.	Omogo.
Navora Kāpu.	Nondi Kāpu.	Onchīmiya.
Navuda Kāpu.	Nonka.	Ondāri.
Navūni.	Nopa Kāpu.	Ondi.
Navuru.	Norōlu.	Ondla.
Nāyadu.	Nubbalu.	Ondula Māla.
Nāyagadu.	Nudi Rāja.	Onga Odde Māla.



Nayaju Dhoralu.	Nuja Gāradi.	Ongan Paraja.
Naya Kalinga.	Nukuli Kulam.	Onjula Marakāllū.
Nayakāpu Vāllu.	Nulaka.	Onta.
Nayaka Thelaga.	Nūlavādu.	Onteddu.
Nayakulu.	Nulivi Jangālu.	Orabu.
Nayallu.	Nūlla.	Oradhi.
Nayar.	Numba.	Ōra Kulam.
Nāzulu Kāpu.	Nundanaha Thamma.	Orāiji.
Nedala.	Nune.	Oremahru.
Nedāri Kāpu.	Nunpala Relli.	Oresa.
Neduta Kāpu.	Nuntha Gouda.	Oretha Neyāla.
Nēgu Ganiga.	Nunthulusese Baliya.	Oridla Māla.
Nela Kāpu.	Nurgimāla.	Oriya.
Nelapu Vādu.	Nurthi Redlu.	Oroga Kāpu.
Nellūrn Vishnu.	Nūru Jangam.	Ōru.
Nemalla.	Nuvāsu Golla.	Ōruganti.
Nerapāti.		Orulu.
Nerāti.		Orunati Reddi Sūdra.
Neravāti.		Ōsa Karnam.
Neravayani Kāpu.	Ōcha Kulam.	Osama.
Nera Vidya.	Ochitha Ōdhrulu.	Osira.
Nerayathasu	Ōda.	Othugirit.
Thelagālu.		
Nēse.	Odakan Neyala.	Oyakva
Nētha.	Ōdakārlu.	
Nēthi.	Ōdakulam.	
Nettu Mala.	Ōdala Kaikāla.	
Nevāri Jamasāle.	Oddar Jangam.	
Nevava Gouda.	Odde.	
Nevōrn.	Oddisi Reddiki Vādu.	

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Pado Gonda.	Palliya.	Pānō.
Paduma.	Pallu Chēse Vadla.	Panta.
Padu Sāle.	Palnāte.	Pantāsi Kulam.
Pagadāla Varthakam.	Palsi Māla.	Panthamu Thelaga.
Pagada Sāle.	Palthi.	Panthika Golla.
Pāga Kamsala.	Palukokulam.	Panula Kāpu.
Pahajangu.	Palusāmūri Velamalu.	Panu Rājaputra.
Paidi.	Palyaru.	Parada Kamsala.
Paidilu.	Pāmala Vāndlu.	Paradēsasthulu.
Paikālu.	Pamaraka Paraja.	Paradya.
Paipalālu.	Pambakār.	Para.
Pairu Jāthi.	Pambala.	Paraja.
Paisūru Palli Vāru.	Pambarlu.	Parajāthi Bestha.
Pāiu.	Pampa Reddi.	Paraka.
Pakadali Kāpu.	Pāmula.	Paralla.
Pākala.	Pamuru Bógam.	Parama Gadabalu.
Pākam.	Pānabokala.	Paramar Dham.
Pākanāti.	Pana Chandāla.	Paramardham Gonda.
Pakāpu.	Panada Reddi.	Parangi.
Pākasāla.	Pana Kómati.	Parāri.
Pāki Pani Vāndlu.	Panalalo Kulam.	Parāsi.
Pāki Vāndlu.	Panara.	Parava.
Pakslmkapalli.	Panaramama.	Paraya.
Paktu Kukasu Kuraba.	Panasa.	Paringi Gadaba.
Pāla.	Panathala.	Pari Vaishnava.
Palaga Dharnaa Raja Kāpu.	Pānayya Kāpu.	Parivela.
	Pancha.	Parla Bōya.
Palagu.	Panchakar.	Parna.
Palakka.	Pānchāla.	Pārshi.
Pālalu Ihravara Vyavasayam.	Pancha Lingāyathu.	Paruva Kamsala.

	Panchama.	Paruvalla Kuraba.
Palam Kāpu.	Panchamudu Kamnaara.	Pasalu Pāka Paidilu.
Palanāku.	Panchamulu or Mādiga.	Pasara Kulam.
Palnāti.	Pānchāna.	Pasāri Gonda.
Palapa Reddi.	Panchanam.	Pasi.
Palari.	Panchāngam.	Pasula.
Palayakār.	Panchanti Kāpu.	Pasupula.
Palayakulam.	Pancha Polaya Savara.	Pasupuliti Kāpu.
Palaya Kurumbar.	Pancharāthra.	Pasupu.
Palayama Kāpu.	Pancharāthram.	Pasushāli.
Pāteru.	Panchidi Vāndlu.	Pata Bārika.
Pāle Sōmāri.	Pandā.	Pātala.
Paliga.	Pandali Gouda.	Patana Chókala.
Pali.	Pandalu Bairāgi.	Pāta Palli.
Pallanāni Vadla.	Pandāram.	Patekali Kamma.
Palla.	Pandārlu.	Pātha.
Palle.	Pandia Brahmana Smartha	Pāthara Tharmula.
Palli.	Pandidi Kulam.	Pātho.
Pa'chi.	Pandi Kulam.	Pāthri.
Pa'chilya.	Pandithudu.	Pāthro.
Pa'dagāla.	Pandula.	Pathulu.
Pādakāpulu.	Pāneru Gonda.	Paticho.
Padamali Bhuktha.	Panga Paraja.	Patikāpu.
Padāre.	Pañi.	Patkakulam.
Padasala.	Panipanidi Vāndlu.	Patta.
Pada Sāle.	Paniti Reddi.	Patnagiri Vāndlu.
Padava Vāllu.	Panivādu.	Patnaika Gondiya.
Padayāchi.	Panja.	Patnāni Jālāri.
Padda Kodu.	Panjari Ganiga.	Patnāti Kāpu.
Padiga.	Pankani Sāle.	Patnulkar.
Padisivadi Vāudlu.	Panni.	Pato.
Padma.	Panniru Kulam.	Patra.
Padmayama Kāpu.	Panniya Kāpu.	Patralu Kāri.

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Pattana.	Pettaithi.	Porōri.
Pattapu.	Picha Kāpu.	Poroja Kulam.
Patto Idiga.	Pichakari.	Posara Mala.
Pattugār.	Pichara Thamballa.	Posara Māli.
Pattu.	Pichi.	Posire Kāpu.
Patturu Gondiya.	PicHka Mala.	Potayak Kulam.
Patuka Odiya.	Pilla.	Pothanathoso.
Pavachandlu.	Pillai.	Pothamadi Vāndlu.
Pavaku Sāle.	Pillān Sūdra.	Poyigo Kulam.
Pavalli.	Pinakathi Thuraka.	Poyi.
Pavujuvārtu.	Pindi Kāpu.	Poyinātu Velama.
Pāyakódulu.	Pingalu.	Pradar Bōya.
Pāyakulam.	Pinjāri.	Prākruthamu.
Pāyalakulu Sūdra.	Pinjilla Kulam. .	Prāpaku Paraja.
Pāyala Odde.	Pira Sondi.	Prapasku.
Pāyipa Kulam.	Piriti Kulam.	Prasakara Paraja.
Peda Gala Odde.	Píru Kapu.	Prāsi Brukala.
Pedagatti Kāpu.	Pishtlia Ako.	Pucha Kómati.
Pedakanti.	Pitchi.	Puda Kulam.
Pēda.	Pithādi.	Pudili Golla.
Pedamāli Golla.	Pitta Kodu Gudiya.	Pugati Golla.
Pedantliu Bōya.	Pitharanu.	Pūja.
Pedapāti Golla.	Poda Pothula Vāllu.	Pūjali.
Pedavatu Golla.	Podam Odlirulu.	Pūjari.
Pedda.	Poddu Kulam.	Pūjayam.
Peddāri Golla.	Podithi Kāpu.	Pūla.
Peddēti.	Podra Survadi Savara	Pulaku Paraja.
Pedikilu.	Matham.	Pulambaka Paraja.
Pediya.	Pódu Savara.	Pūlata.
Pekiri Jāthi.	Pógulavāñdlu.	Pulla.
Pekundi Golla.	Pogutham Oddē Kulam.	Pullam Kūra Reddi.

Pelia Baliĵa.	Pojóti.	Pulliyālaro.
Pelludi Redlu.	Pókalu.	Pulli Parayar.
Pellu Komi Vāllu.	Póka Reddi.	Pulmalla.
Pethundi Reddi.	Pola.	Pūlu Gólla.
Pelthu Pathira.	Polandi Bada.	Puna.
Pencham Marāte	Poliga.	Pūnāti Golla.
Rayarukulam.	Polikāpu.	Pundamallu.
Pendiya.	Póliza.	Pundha Malli.
Penga.	Pollam Kāpu	Pūni.
Pengu.	Veltāla.	Pūnijakulu.
Pentajāli.	Polugati Velamu.	Punjāri.
Penuganti Reddi.	Poluka Kāpu.	Punnāru.
Penukanāti Kāpu Jatlii.	Polukidu Thelagālu.	Punugu Golla.
Pēpati Kapu.	Polunāti	Pununachi Kāpu.
Peprāsi.	VelamaSātānulu.	Punūsiki Paraja.
Perapeka.	Pondāri Gouda.	Pūri.
Perata Ileddi.	Pondrā.	Puritu Kapu.
Pēreddi.	Pondrā Dhoralu.	Pūrvlka Brahmana
Perichala.	Pondu.	Smartha.
Perikala.	Pondulu Südrūlu.	
Perikalu.	Pongārlu.	Purusha Sāle.
Perike.	Ponnūru Modalūri.	Pūsa Golla.
Peripaka.	Ponkāru Karnam.	Pūsala.
Pēri Setti.	Ponthala Rāju.	Pusiva.
Periyamathanamaga	Ponthari.	Putālu.
Ramāmjam.	Ponthiliar.	Putā payiko.
Perugudi.	Ponthili.	Putāya.
Perukutti Kāpu.	Ponti Jāthi.	Puthantí Aku.
Pesthu Basthu.	Popalura.	Putlakali.
Peta Gunjā Kāpu.	Poragampa Kamma.	Putlipāyako.
Pethalinti Kulam.	Poralo.	Putta Basapu
	Poralsa.	Rāzulu.
	Pora Sondi.	Puyayakarlū

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	Rāvudi.	Sakthi.
	Rāvulo.	Sakuna.
	Raruthu.	Sakundra Kulam.
Rācha.	Rāyadurgapu Baliya.	Sakunia.
Rāchakāri Karnālu.	Rāyala.	Sālala Vādu.
Hāchala Baliya.	Rāyalama.	Sālāpu.
Radasa.	Rāyalu.	Sālāpulu.
Ragadi Yāndlu.	Rāyasamatham.	Salata Kuttan Korava.
Raga Poyiko.	Rāyavaram Baliya.	Salavanthulu.
Raghu Raju.	Raya Velama Reddi.	Sāle.
Rāgi.	Rāzulu.	Sālelu.
Raithu Bücha.	Reddi.	Sali Thoya.
Raja.	Reddiki.	Salu Bondili.
Rajakudu.	Rekkili.	Saluka.
Rajakuta.	Relli.	Salya Pānchāla.
Rājamaliēudra.	Reílílu Ragira Kāpu.	Sāmanthi.
Rājam Vādu	Remmu Dommarlú.	Sāmanthiya Poiko.
Thelaga Baliya.	Rēnati.	Samara.
Rājaputra.	Rendeddula Gāndla.	Samaru Golla.
Raju.	Rendilu.	Sāma.
Rajulu Jinigar.	Rendu.	Samasi.
Rakala Rarnam.	Rengu.	Samatra.
Rakanāti Kāpu.	Rēni Golla.	Samaya.
Rakmale.	Repsālū.	Sambada.
Rakuli Kāpu.	Rētu Kamma.	Sāmba.
Ralagunta Thelaga.	Rítha.	Sambóga Kulam.
Ralamalu.	Rōdro Kulam.	Sambōju.
Rala Palli.	Rójula Kolli.	Sambu Dāsari.
Rālla.	Rommu Chenchu Kulam.	Samedam Kulam.
Raluko Odde.	Rōna.	Sāmi Archakudu.
Rama Bhakthudu.	Ruddagiri Kāpu.	Samiga.

Rama Matham.	Ruppayalu Māla.	Samjiga.
Ramanuja.	Ruva Mala.	Sanrjōgi.
Rāmāyalu.		Samorāyakulam.
Rambani Pānchāla.		Sampauna Odde.
Rammaya.		Samsāri Bairāgi.
Rammadi Modali.	Sabara.	Samsha Kulam.
Rampa Jāthe.	Sabbu.	Samtiri Bairāgi.
Rampakula Odde.	Sabhosu Golla.	Samyami.
Rampala Māla.	Sabu Kulam.	Sanagara Kottu.
Rāmula.	Sabura Kāpu.	Sanagari.
Rana.	Sacha Baliya.	Sana Kammara.
Rānala Kamsala.	Sāchandi.	Sanchigali.
Ranava Kulam.	Sadāchara	Sandi.
Ranga.	Sadakauti Kāpu.	Sanga Jāthi.
Rangari or Runguni.	Sadaru.	Sangālu.
Rānilu.	Saddamulu Golla.	Sangam Güllavāndlu.
Ranivāsam Kamma.	Sadhu.	Sangana Dāsari.
Ran Kunim.	Sāgon.	Sāni.
Rapo Srushti		Sankala Kulam
Karnam.	Sagú.	Kōmati.
Rāpūru Karnam.	Sahaja Komati.	Sankama Sāle.
Rāsu Jangālu.	Sahari Reddi.	Sankara.
Rasuka.	Sahēbulu.	Sanku.
Rasula Kāpu.	Sailūru.	Sanna Boya.
Rāsulu.	Saiva.	Sannavodi Golla.
Rāthi.	Saja Yallu.	Sano.
Rathna Golla.	Sajjana.	Santha Jangālu.
Rāthrulu.	Sāka.	Santhōsa.
Ravadi Jāndra.	Sakivadu Koracha.	Sānthu.
Ravala.	Sakkili.	Sānu.
Ravana.	Saklani Kāpu.	Sānulla.
Rāvila.	Sakra Vanathi.	Sanupathi Jangālu

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Sanyāsi.	Setti.	Solpa Kāpu.
Sanyāsiki.	Shalu.	Solupulu.
Sāpuru Kulam.	Shānān.	Solvam.
Sarabhimantapu Rāzu.	Shathulu.	Sōmali Kulam.
Sarābu.	Shunthi Bōya Kulam.	Sōma Sāle.
Sarada.	Siddula Varnam.	Sōmatiyakulam.
Saragar-Kamsala.	Siddaru.	Sōnagar Jāthi.
Sarakaparaja.	Sidha.	Sonda Sura.
Sārasuathi.	Sidvi Kani.	Sondi.
Sarava.	Sika Dāsarlu.	Sonkari.
Saravadi Kāpulu.	Sikhandi.	Sonthokulam.
Saravayya.	Silagāgi.	Sora.
Sārāyi.	Silāmatham.	Soraku.
Sariga.	Silāmathudu Sāle.lu.	Soro Jāthi.
Sariladu Sūdra.	Silāmathu Kāpu.	Sōtha.
Saritu Reddi.	Silli.	Sothathi Velama.
Sarla.	Silpi Kārulu.	Soya Thasa.
Sāsa.	Simvan.	Sreeyaner Kāpu.
Sāsukva.	Sinatu Reddi.	Sricnostu Savata.
Sataghiri Kāpu.	Singa Karnam.	Srikupura Jāthi.
Satagu.	Singam.	Sri Kuraba.
Sātāni.	Singi Kulam.	Sri Pancharātrulu.
Sathabar.	Singu.	Sri Pandāram.
Sathabardo Lingadhāri.	Sippa Sāle.	Sri Punga Baliya.
Satham.	Siradanum Jangam.	Sri Racha Kulam.
Sathāri.	Sirangi Kāpu.	Sri Rama.
Sātharu Lingāyet.	Siravara Jangam.	Sri Vāda.
Sathathrayalco.	Siri.	Sri Vaishnava.
Sātho Kulam.	Sir Kanak Kan and Karnālu.	Srushti.
Sāthro.		Sthala Baliya.
Sāthu.	Sitha.	Sthalapathi.
Sathura Bōya.	Sithara Haddīlu.	Stharagu Karnālu.



Sāti.	Sithathulu.	Sthāvara Jangālu.
Savagapu Vādu.	Sitkro.	Sthuli Kulam.
Savara.	Sittu Rāzu.	Suala Bōya.
Savaralu Pódu.	Siva.	Subrānam Vadrangi.
Savarāshtrulu.	Sivācliāva.	Sudagādu Pandāram.
Savaru Kómati.	Sivācharam.	Suda Māla.
Saviti Sitrakar.	Sivala.	Suddha.
Savunu.	Sivalavāru	Suddo.
Savurayaru.	Archakudu.	Sūdi.
Sayal.	Sivalo.	Sūdra.
Saya Rokkavāndho.	Sivanattu Kāpu.	Sugadi Sāle.
Sāyaruvāru Thelaga.	Sirani Güila Vāudlu.	Sugāla Mahrāti.
Saya Vandlu.	Sivangi.	Sugali.
Sāyi Kāpu.	Sivārchaka.	Sugamanchi.
Segadi.	Sivarchakudu Pūjari.	Sugandha Sāle.
Segunda.	Sivaya.	Sujanakulam.
Selagu.	Siviriya.	Suja Reddi.
Sela Kulam.	Siyali Paramārtham.	Suka.
Selivantha Kulam.	Smartha. .	Sukanyathoru Romu.
Sembadi.	Sna Rangaram.	Sukara Jāthi.
Semon Golla.	Sobbara.	Sukathalu.
Sēnāpathi.	Sodalo Kulam.	Sukurasāle Pattugar.
Seni Vadla.	Sodo.	Sūla Kuraba.
Seniya.	Sogiria Gouda.	Sūla Modo Kāpu.
Senku.	Sogiri Dombo.	Sulāran.
Seravelu Kāpu.	Solabuddiya Gouda.	Sumbora Bairāgi.
Sēri.	Solakiru.	Sum Gandía.
Seru Jangam.	Solavan.	Sunā.
Serundi.	Soliga Jathi.	Sunāri.
Sēsliā.	Soliya.	Sundarapu Gandía.
	Solli Gouda.	

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Sundi.	Thala.	Theratha Kuraba.
Sundílu Chillara Varnam.	Thalanga Gonda.	There Jāndra.
	Thala Paño.	Thelagājula Kāpu.
Sundúru Baliija.	Thalapuka Koya.	Thevadiya.
Suniri.	Thalari.	Thevangala.
Sun Jāgi.	Thalathu Villāla.	Thevōra Kulam.
Sunka.	Thalāyi.	Thevula Vāndlu.
Sunkala.	Thālla Sitha Sūdra.	Thiathódulu.
Sunku Dāsari.	Thamalapākula Kulam.	Thidago.
Sunkulamma.	Thamba Kulam.	Thigala.
Sunku Sāle.	Thambālla.	Thikku Māla.
Sunna.	Thamdu Vāndlu.	Thil aghāthakulu.
Sunnapu.	Thamgim Chitrakār.	Thilakanāti Kāpu.
Sunna Vania Savara.	Thammala.	Thimanāsulu.
Sunyani Appulu.	Thāmuthi Vāndlu.	Thinavāru.
Surabhi.	Thāndā.	Thiniya Mala.
Surajalaya Smārtha.	Thandri Kulamlo Sankara.	Thiragu.
Sura Jāthapu.		Thiripemu.
Sūram.	Thanga Mala Pūjāri.	Thirukulagu Spaithi.
Surangam Jangam.	Thani Velama Kulam.	Thirumadla Golla.
Surasí Jangam.	Thanthi Kulam.	Thirupathi.
Suria Kāpu.	Thanthra Pālu.	Thirusani Thota Kāpu.
Suriala.	Thāpala Malanu.	Thíru.
Suri Kālinga.	Thapōdarulu.	Thishine.
Surta Karnam.	Tharagu Vellāla.	Thivara.
Sūru.	Thāra Kulam.	Thiyāro.
Suryadu Thelaga.	Tharandi Vāndlu.	Thogaludi.
Sūrya.	Thargu Jangam.	Thogaru.

Sūryavamsam Kshatriya.	Thariguru Baliya.	Thogata.
Sūryavamsapu Rāzulu.	Thariya.	Thohala Gonda.
Sutniga Lingadhāri.	Tharna Kāpu.	Thoharia.
Sutti iti Segadi.	Tharthali.	Thohubo.
Su Valmika.	Thatamatu Reddi.	Thōkala Golla.
Swasta Karnam.	Thātha.	Thōkavāri Velama.
	Thāthadi Velama.	Tholaba.
	Thatra.	Tholagaru.
	Thatti Kallu Vāllu.	Tholagiri Sūdra.
	Thavuro Bariki.	Tholaya.
Tākala Savaralu.	Thavuta Vāndlu.	Thollakādu.
Tāka Malla.	Thavuthuralu.	Thōlu.
Takara.	Thayika.	Tholuva Vellāla.
Takaria Paraja.	Thayikati.	Thonabana.
Takiva Patnam Gortha	Thegadavāndlu.	Thonali Kulam.
Kodegartha.	Thegidulu.	Thonda.
Talavan Vellālar.	Thegina Kōmati.	Thondi Kulam.
Talladan.	Theguru Thelaga.	Thongadu Kāpu.
Tanki Pāyiko.	Thelaga.	Thongari Velamalu.
Tantakara Varnam.	Thelagalu.	Thonthi.
Tekkala.	Thelagiri.	Thorajathi Vellāla.
Tengudu.	Thela Puja Smārtha.	Thorisami Māla.
Tenkiriya Taji Garthu	Theli.	Thoriya.
Kurtitha.	Theliyadu Guzerāti.	Thosira Māli.
Teruvani Vadla.	Thella.	Thōta.
Thāchan.	Thelli.	Thōti.
Thadi.	Thelugu.	Thraivarnīkulu.
Thadingi.	Thelukula.	Thudda.
Thadiya.	Thengala.	Thudu Brukala.
Thadu Katalam.	Thenitha.	Thudumu Kāpu.
Thagapu Varga.	Thenjamālu.	Thugiali.
Thagaru.	Thenüm Kāpu.	Thukudi Golla.
Thaguva Bhattudu.	Thenuru Kulam.	Thukuri.
Thākali Vāllu.	Thera Odde.	Thuku Rōyi Golla.
Thakuthapu Vaishnava.	Therasirlu.	Thulur Vellālar.

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Thuluva Vellālar.	Vadiya.	Vāmapi Reddi.
Thūma Golla.	Vadla.	Vamara Kulam.
Thumari Golla.	Vadora Vāniyan.	Vamāyitho.
Thumba Kāpu.	Vadrangi.	Vammala.
Thumburan.	Vadugar.	Vamma Telugu.
Thumburu Vāndlu.	Vadugu Pāucnānam.	Vampavādu.
Tkumma.	Vadula.	Vamsāri Kamma.
Thummali.	Vadu.	Vāmula Amma Kam Sūdra.
Thundi Golla.	Vaganalu.	
Thundilo Paraja.	Vagara Gouda.	Vāmu.
Thundu Kāpu.	Vagi Balija.	Vāna.
Thunga Paraja.	Vaidamedu.	Vanaku Pattari.
Thuniga.	Vai.	Vanato.
Thupata Kasi Palli Kāpu.	Vaidi Kōmati.	Vancna.
Thuppala Enādi.	Vaidīkulu Mādhua.	Vanchamūri Sūdra.
Thuraka.	Vaidya.	Vandagala Kāpu.
Thūrakalu.	Vaigliānasa.	Vande Kuraba.
Thūrakulam.	Vaimanālu.	Vandira Sūdra.
Thūra Paidi Kulam.	Vaimanāyatno.	Vandevādu.
Thuraru.	Vairajam Jangam.	Vandra Vāndlu.
Thūrpu.	Vaira Kāpu.	Vandya.
Thurtha Kondiya Gonda.	Vairuju Kāpu.	Vanemathru.
Thuruslikulu.	VaishnaTa.	Vani.
Thūruvāllu.	Vaishyulu Kanigi Komati.	Vaniya Gāndīa.
Thusnilu.		Vāniyan.
Tidiva.	Vaisya.	Vanjiri.
Tiku Mōdi.	Vaisyulalo Kari Kōmati	Vanko.
Tokarapobodi.	Kulam.	Vanma Savara.

Tokaratha Gōda.	Vaitala Kāthu.	Vannān.
Tolai.	Vākala Kāpu.	Vanne.
Tukiriya.	Vākam Kulam.	Vannela.
Tukuriya.	Vakavi Kondalu.	Vanniya.
	Vakiko.	Vanta.
	Vakkala Baliya.	Vantarlu.
Udāsi.	Vakyagarō Oliākala.	Vanugu.
Udiga.	Valachi Kāpu.	Vanu.
Udupulu Thati.	Valaga Kāpu.	Vanva Dhoralu.
Ulama.	Valagarudi Kāpu.	Vara Boya.
Unupula.	Valaku.	Varaga.
Uppara.	Valamalu.	Varagiri Kulam.
Uriya.	Valana Golla.	Varagu Kāpu.
Uslia Rāja Kulam.	Valarāja.	Vāram.
Uta Velama.	Valarāya Karnam.	Varamathu Vādu.
	Valarumalam.	Varambu Reddi.
	Valava.	Varanāti Reddi.
Vachapallīlu.	Valayal.	Varathasa Kāpu.
Vachayada Baliya.	Valiga Mala.	Varāti Reddi.
Vadada Jangam.	Vali.	Varavoka Vellāla.
Vadagalū Kulam.	Vallaga.	Vardu Kulam.
Vadagu Parayar.	Valla.	Varigi Golla.
Vada.	Vallālu Gondya.	Varika Perikalū.
Vāda.	Vallam Jathi.	Varisa Vadiālū.
Vadamallū.	Vallar.	Varka Pothe.
Vadamauji Patayam.	Vallara Konda.	Varna.
Vadama Rāpi Golla.	Vallidaru Kaikāla.	Varnam Thelukulū.
Vadamu Jāmi Palay am.	Vallōra Bothara.	Varsa Kāpu.
Vādarlu.	Valluvan.	Varthakulū.
Vadathi.	Vālmika.	Varthakulū Kómati.
Vaddara Ballū.	Valuta Kāpu.	Vartha Kuraba.
Vaddigām.	Valu Vāndlu.	.Varu Sāle.
Vadēmati Kāpu.	Vāma Gandīa.	Varya Kāpu.
Vadiga Racha Kulam.	Vamanabi Reddi.	Vasa.
Vadithai.	Vāmanu Kulam	Vasanagadtha.

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Vasanthya Kulam.	Venju Thātharu.	Volāshiya Thelukula Kulam.
Vasaru Kulam.	Venku Godāri Kulam.	
Vāsi Golla.	Venna.	Vollagha.
Vassalu.	Ventagoli Setti.	Vollaya.
Vasthādu.	Ventha Kulam.	Voline Vāndlu.
Vataku Pola.	Ventugathi Setti.	Vomālu.
Vātha.	Vēpali Kāpu.	Vomamelu.
Vathallu.	Vēpāram.	Vomaruthu.
Vathara Gradaba.	Vēpari.	Vomāyitho.
Vatharava Dhoralu.	Vēpārulu Mādhvalu.	Vonda Paraja.
Vatharavāllu.	Vera Jāthi.	Vondi Dāru.
Vāthu Rami.	Verta.	Vongu Polui.
Vatikujara Nēse.	Vesādari.	Vonta Balija.
Vattai Chākala.	Vesaka Gollalu.	Vōra Golla.
Vattaku Kulam.	Vēsari.	Vorithvana Ramānujam.
Vatti Golla.	Veshta Reddi.	Voruputhaja Kulam.
Vattika Lingadhāri.	Vēsia.	Vorya.
Vātu Paraja.	Vesuru Māla.	Vōsu Karnam.
Vāvādu.	Vētagari Palli.	Vōta Redlu.
Vaya Kulam.	Vētagiri.	Vōtha Golla.
Vāyamri.	Veta.	Vothaku.
Vayāri.	Vettaikar.	Vothala Vāndlu.
Veda.	Vetti.	Vothulu.
Vedan.	Vettiyān.	Voyi.
Vēgina Kōmati.	Veyūru.	Vratha Vādu.
Vēgināti.	Viābla Chāri.	Vruthi Dedu.
Vekan.	Viākali.	Vūda.
Vēkari.	Viāna Bōya.	Vūdala Golla.
Vekkaderi.	Viāri.	Vudapu Vāndlu.
Veladi Golla.	Viavasāyam.	Vударupala.
Veladini Reddi.	Vidia Paraja.	Vūdiga.

Velagala Kāpu.	Vidiga.	Vudla Vādu.
Velaga Mamialu.	Vigalo.	Vudo.
Velagiri.	Vignaniya Matham.	Vudupu Mannē.
Velama.	Vilva Kondu Phelagālu.	Vujjula Kulam.
Velaneyarku.	Vinata Kshatriya.	Vulasavan.
Velanga Māla.	Vinna Karnam.	Vulnaluku.
Velapi Reddi.	Vippala Sila Rāzulu.	Vulunārū.
Velarōya Karnam.	Vipra Vinódulu.	Vumanayaru.
Velaru.	Vira Bāshi.	Vumannkia.
Velavadu Gouda.	Víradu Kulam.	Vungarāla Vagera.
Velesa Kāpu.	Víragali Karnam.	Vuniji Reddi.
Vella.	Víragalu.	Vunja Jāndra.
Vellada Saganer Vādu.	Vira.	Vunsapu Dēvāngulu.
Vellala.	Viral Kunda Kāpu.	Vuntamatiri Kannada.
Vellālar.	Virana Eklis Kāpu.	Vuraluma.
Vellani.	Vírangī.	Vurachia Kāpu.
Vellāu Setti.	Virli Vāndlu.	Vursa Kāpu.
Vellapu.	Vírum Raja Kulam.	Vuruku.
Vellāri.	Vishārlu.	Vusyalaka Reddi.
Vellāyam Kāpu.	Vishnu Bhakthulu.	Vuta Shula.
Vellaya Pandāram.	Visistādvaitam.	VyabMctāri.
Vellan Kāpu.	Visva.	Vyavasāyakādu.
Vellitharu.	Vitanli.	Vyavasayam Kamma.
Velnādu.	Vitha Vatha.	
Velnāti.	Víti Erukala.	
Velnāya Kāpu.	Viyāra Kulam.	Yabala.
Velula Kāpu.	Vobudra Dali.	Yāchaka Mondī.
Vēmadhāri Baliya.	Vodadi Sondivadu.	Yāchakulu.
Vemmala Vādu.	Vodra Karnam.	Yadamala Varnam.
Vendatika.	Vōgulu.	Yādarlu.
Vende Vādu.	Vokuni Reddi.	Yādava.
Vendu Batha.	Volaka Kulam.	Yādi.

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Yadu Kāpu.	Yapathi.	Yelamanchi Kāpu.
Yaga Bōya.	Yāpavādu.	Yelamatti.
Yagalu Kómati.	Yarala.	Yēliva Karnam.
Yagata.	Yaralam Kulam.	Yeliyadu Kulam.
Yagavadi Pani Kōdu.	Yarenchi.	Yellama Reddi.
Yagna Mose Kammakulam.	Yarla Kāpu.	Yellāri.
	Yarmala Kāpu.	Yellu.
Yāgniya.	Yārókulam.	Yelluluva Kāpu.
Yahara.	Yarutu Kulam.	Yellu Vādu.
Yajurvēda.	Yāsangi Vandlu.	Yemala Golla.
Yākala Golla.	Yāsivāndlu.	Yema.
Yāki Vilama Kāpu.	Yasulapani Kōdu.	Yenātam Jāthi.
Yalaga Yāllu.	Yāta.	Yendu.
Yālagiri Kulam.	Yātāti Kāpu.	Yenni Kóda Vellāla.
Yalakula Arekulam.	Yātha.	Yennu Golla.
Yalankapuri.	Yāthava Thelugu.	Yeracla.
Yālāti Dhoralu.	Yathi.	Yerali.
Yalavar.	Yātla.	Yeróra.
	Yātlakulam	Yestrulu.
Yallaba Kāpu.	Panchama.	
Yālla.	Yātla Vāllu Kamma.	Yethi Sruka.
Yallam.	Yāvo.	Yethuva.
Yallāti.	Yebe Jumna.	Yetla Vennali Kamma.
Yalavala Kāpulu.	Yechela Vāllu.	Yevella Kamma Modi.
Yamara Palli.	Yedakula.	Yeventhu Kulam.
Yammaasa Golla.	Yedama Mādiga.	Yidinga Gouda.
Yammiti Dhoralu.	Yegadi Grani.	Yikyathi Kalaka Sūdra.
Yana Kāpu.	Yegama Po.	Yimachivakudu.
Yanaku Sūdra.	Yegedu.	Yirala Pūjāri.
Yānāti.	Yegunāti Kāpu.	Yōgi.
Yāndra Oddēlu.	Yeharatliama.	Yola Behāra.
Yangallu.	Yekkāllu.	Yōtā.



Yani Vāllu.

Yelagiri.

Yüti Thogalā.

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The Canarese Caste Names

Achári.	Bárdéshkár.	
Adi.	Basava.	
Adiyán.	Batanavaru.	
Adiyódi.	Battáda.	
Adkada.	Béda.	Dakke.
Agasa.	Belayi Játi.	Dangári.
Agasara.	Belera.	Dása.
Ahamadayan.	Bellál.	Dashi.
Ajala.	Belli.	Dási.
Akasále.	Berlera.	Davala.
Akasálerava Páncála.	Bespar.	Désái Maráthi.
Ambalavási.	Besta.	Déshastli Hávika.
Ambattan.	Bhaira.	Dévadiga.
Ambiga.	Bhandári.	Devadra Shúdra.
Ambikár.	Bhánkotkár.	Dévaga.
Ambina.	Bhárya.	Dévalekár.
Ande Koraga.	Bhátiya.	Dévalera.
Andhra Murikináti.	Bhóvi.	Dévajiga.
Arabi.	Bidi or Bidu Súle.	Dévánga.
Arádhya.	Bilí Maggadár.	Dhóbi.
Arasa Palli.	Billa Játi Ketta.	Divar.
Arasu.	Billava.	Dombar.
Arava.	Billavara Kávuthiyan.	Drávida.
Aré.	Bílu Billava.	
Arsu Makkalu.	Bogári Játi.	
Arya.	Bomman Válékár.	
Aryara Bándi.	Budake.	
Attukáran.	Búdinava.	Edagai.
	Búdunāya.	Edayan.
	Chakkiliyan.	Eira.
Báchanige Neyyuvadu.	Cháliya or Cháliyan.	Eluva
Badaga.	Chalya.	Embrándiri.

Bada Arasu.	Chamar.	Ennál.
Badáyi.	Chaptekár.	Erumán.
Badige.	Chapudigār.	Eruván.
Bairági.	Chārddi.	
Bákuda.	Chátáía.	
Balagai.	Chedan.	Gábit.
Balajidár.	Chegadi.	Gálada Konkana.
Balaya.	Chembuduga.	Gáladava.
Bale Banajiga.	Chennálan.	Gramanasále.
Balegār.	Cheran.	Gránadava.
Bailāl.	Cheravan.	Gangadikár.
Bálolikár.	Cheripptikutti.	Grániga.
Banagár.	Cheriyakáran.	Ganji Gowda.
Banajiga.	Cheruman.	Ganterava.
Bándi.	Chetti.	Gáradigár.
Banita Lingáyát.	Chinnada Kelasa.	Garsar.
Baniya.	Chippiga Námadéva.	Gatti.
Rannagár.	Chitragār.	Gávadi.
Banta.	Chóvan.	Gavadi.
Bappada Shetti.	Chóyi.	Gavagara.

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Ghattada Gowda.	Jetti.	Kolári.
Goddar.	Jinagár.	Kolava.
Golkunde.	Jógi.	Kólayán.
Goíla.	Jóti Banna.	Koleyār Kávuthiyan.
Gopálan.	Jótishagār.	Kolla.
Gósáyi.	Julái.	Kollan.
Gowda.		Kómati.
Gowdi.		Kombáti Agasa.
Gowdikár.		Konga.
Gowli.		Konkaniga andaré Rájáपुरi Bálolikár.
Goyaru.	Kabbina Kelasadava.	
Gudigár.	Kadaru Vaishya.	Kopálan.
Gujjar.	Kádu.	Koracha.
	Kaipuda.	Koraga.
	Kairódi Náimár.	Koraji.
	Kájigáār Shetti.	Korama.
	Kaláigār.	Korár.
	Kalávant.	Korava.
	Kalikat Shiddha Játi.	Kótadava.
Hajám.	Kaliya.	Kóte.
Hakki Korama.	Kaílar.	Kótegár.
Halepaik.	Kalli <i>or</i> Badáyi.	Kótēshwar.
Hálu.	Kallu.	Kótiga.
Hályakki.	Kammála.	Kottāri.
Hamakara.	Kammár.	Kotta Vannattán.
Hamāl Bhóvi.	Kammaváru.	Kshatri.
Hambatra.	Kammavara Vadaga Játi.	Kshourika.
Hanche Vakkalu.	Kána.	Kudimávilan.
Handé.	Kanaka.	Kudivéttuvan.
Hanuba.	Kānakubji.	Kudiya.
Hanupa.	Kanchugár.	Kúdla déshakár.
Harakava.	Kanikan.	Kudlagár.

Haréra.	Kanishan.	Kudubi.
Hari.	Kaniya.	Kudyamale.
Hasaga.	Kaniyan.	Kukkádi Sálíga.
Hasalar.	Kannada.	Kukke Korama.
Hávádíga.	Kanniyara.	Kulagettavalu.
Havíka.	Kapalya.	Kúli áíú.
Heggade.	Kappada Koraga.	Kumbhár.
Helavara.	Kappera Koraga.	Kumbla Sthánika.
Holadava.	Karádi.	Kumri.
Holeya.	Karakāttu Velíál.	Kunchálar.
Hóri Jāti.	Karanika.	Kunchetti.
	Karikudubi.	Kunchiga.
	Karingal Panikkar.	Kunchi.
	Karumān.	Kunde Kolaga.
	Kavaré.	Kunubi.
Idiga.	Kavarika.	Kurmada
Irala.	Kávéri Konkanasth.	Kuruba.
Irava Shúdra.	Kávuthiyán.	Kurubana Kúsa.
Itara Koraga.	Keikóla.	Kurup.
Itaralu.	Kelasi.	Kúsa.
	Khandekár.	Kushavan.
	Khárvi.	
	Kichakara Jāti.	
	Kidáran.	
	Kiravan.	
Jáda.	Kiru Gániga.	
Jalagára.	Kodaga.	Lambádi or Lambáni.
Janapa.	Kodakan.	Lavar.
Jangálíga.	Kodiyál Kudubi.	Lingadhāri.
Jangara.	Kóíál.	Lódi.
Jāti.	Kólán.	Luván Baniya.

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	Múlyara Játi yáne Kumbhár	Panji.
		Paradíshi.
	Múppári.	Parama Jada.
Mádakár.	Murad.	Parava.
Maddél (Kshowrika).	Múrte.	Parayan.
Madera.	Múshári.	Párisha
Mádiga.		Parivár.
Madivala.		Pariyát Agasa.
Máila.		Pátáli.
Mala.		Pathiyán Sátánikan.
Maláhar.	Nada.	Patladava.
Malár Growda.	Nádava or Nádavar.	Pátre Méladava.
Malatar.	Náidu.	Pattar.
Malava.	Náik.	Pattékár.
Malavan.	Náir.	Pattnúlkár.
Malaya.	Náiri.	Penne.
Malayáli.	Nalke.	Permekár.
Male.	Námadéva.	Perumkollan.
Malemaváru.	Námadhári.	Pillai.
Malera Kúsa.	Nambishan.	Pishárdi.
Maleya.	Nambúri.	Polayan.
Mallár.	Námya.	Polta.
Málligár.	Nari Korama.	Pommada.
Mallya.	Náru Karuba.	Ponchetti.
Mane Kelasa.	Nattuvan.	Ponválei Kammálan.
Maniyáni.	Náviyan.	Pothuvál.
Mannán.	Nāvuthiyan.	Pujira.
Mannattán or Vannattán.	Nayinda.	Pulluvan.
Mannu.	Neikár.	Pursa.
Marakál.	Néjukár.	Putte Korama.
Marán or Márayán.	Nekkar.	
Mārār Yáne Padárti.	Nírkottan.	

Maravēlei	Niruvattan.	
Kammálan.		
Mari.	Nivéshkar.	
Marte Pililáya.	Nóvaga Játi.	Rajaka.
Mátigár.		Raja Kshatri.
Mávilan.		Rájáपुरi.
Mayikan.		Rájaputra.
Mayyár.	Ójigala.	Rájevár.
Mignávata.	Ojigalinda Játi Ketta.	Ráji.
Máladava.	Okligar.	Rámánuja Sátáni.
Méle Játi Kettavalu.		Rangāri.
Melsakre.		Rányada Bhaira.
Ménon.		Rányadava.
Mera.		Rápa.
Mésta.	Padárti.	Reddi.
Mocha.	Padayāchchí.	
Móchi.	Padála Madivala.	
Modali Keikóla.	Padmasále.	
Mogér.	Pákanád.	
Mogeya.	Pallemár.	Sádu Lingáyet.
Moili.	Palli.	Sále.
Monda Grolla.	Pánan.	Sáliga.
Morarava.	Pánar.	Sálti.
Morotti.	Páncnála.	Samagár.
Moyan.	Panchama.	Samanta.
Moyili	Panchamasále.	Sanyási.
Mudaliar.	Panchama Shiváchár.	Sapale.
Múdamane.	Pandáram.	Sappaliga.
Mukhári.	Pándi	Sappu Koraga.
Mukkálya.	Pangadkár.	Sátáni.
Mukkava.	Panikkar.	Sátára.
Mullu Kuruman.	Paniyan.	Sándivála.

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Séniyan.	Tattán.	Vaishya.
Shánán.	Tavaradavalu.	Vakkaliga.
Shankara Játi.	Téli.	Vakkalu.
Shekkán.	Tengina Halepaik.	Vālagadava.
Shembadavan.	Tépugár.	Valati.
Sheran.	Tigala.	Yálékár.
Sheregár.	Tirukula.	Yalēkaru.
Shetti.	Tiruvélavdr.	ValincHiyan.
Shiddha.	Tíyan.	Yallabha Játi.
Shiddharu Telugu.	Togata.	Valluvan.
Shiddhési.	Tore Játi.	Váni.
Shilpi.	Toreya.	Vániyan.
Shimpigár.	Tóti.	Vannán.
Shiva.	Tosiga.	Vannattán.
Shiváchár.	Trinámi.	Vanniyar.
Shivalinga Banajiga.	Tulu.	Váriyar.
Shivalli.	Tumbiyar.	Vasta Játi Ketta.
Shrivaishnava Játi.		Vedan.
Shúdra.		Velama.
Shwi Dwiji.		Velan.
Singa.	Udiya (Uriya).	Vellál.
Smártan.	Uppaliga.	Veiuttédan.
Sodsa Vellál.	Uppali Palli-	Vésna.
Sóliga.	Uppár.	Vettu Játi.
Sonagár.	Uppina Korava.	Véttuvan.
Sowraga.	Uppu.	Vilékár.
Sthánika.	Uráli Náir.	Vira.
Sukáli.		Vishva.
Súle.		Vdchi.
Swalága.		Vodári.
	Vadama.	Vuludán.
	Vadda.	
	Vaduga.	Yárári.
Tammadi	Vaduvan.	Yegudaru.



Tāngalan.  
Tāpale.

Vairāgi.  
Vaishnava.

Yettina Vadda.  
Yógi.

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## The Malayalam Caste Names.

Achchan.	Bòyi.	
Agamudiàr.	Brahma Pattar.	
Ahamutti Chetti.	Budha Siva.	Dàsari.
Aiàn Swàmi.	Bulgi.	Dàsi.
Ajàthi.	Bundàri.	Dèva Dàsan.
Ajjàm.		Dèva Dàsi.
Akàmpatiyan.		Devàdiga.
Akattàra Nàyar.		Devànga.
Akkiliyan.	Chakkàn.	Dèvi.
Akkuvàri Chetti.	Chàkkiàr.	Dhòbi.
Alakamalayàman.	Chakkili.	Dombarava.
Alakkukàren.	Chakkilian.	Dóshapetta
Ālcheruman.	Chakkingal Nàyar.	Manàmma.
Alkurba.	Chakiti.	
Alian.	Chàlien.	
Ambalakkàren.	Chàna Kollan.	Eluthaasan.
Ambalavàssi.	Chàñar.	Embràkal.
Ambattan.	Chàndi Pillai.	Embràndiri.
Ampilla.	Chankan Nàyar.	Era Cheruman.
Ándi.	Chàrnna.	Eràdi.
Ankanakàren.	Chàvala Chetti.	Erakkala.
Ánkipuri.	Chavalakkàren.	Erakanakka
Anniyàgar.	Chàyakkàren.	Cheruman.
Annùttan.	Chàya Kurup.	Erakanakkan.
Ánthiyan Kusavan.	Chèda Chetti.	Erala.
Ánthuràn.	Chèdan.	Eralan.
Arakanakkòdi.	Chedaya Chetti.	Eramullan.
Arnyàlan.	Chèla Kurup.	Erayan.
Árùràn Kurup.	Chembadavan.	Eruma Chetti.
Aryan.	Chembotti.	Erumakkàren.
		Erumàn.

Ásàri.	Chèniyan.	Etagiri.
Ásayàn.	Chenkòth Mudali.	Etanòtan Chetti.
Aspilla.	Chenta Poduval.	Etayan.
Athi.	Cherippu Kutti.	Etayarkòn.
Atikal.	Cheruma Chathan.	Etta Kurup.
Atiyàn.	Cheruman.	Ettu Parayan.
Atiyòti.	Chetti.	
Atta Chetti.	Chetti Tattàn.	
Atuthavan.	Chettiya Kàvuthiyan.	
Attukaren.	Chettiyàn.	Gamaghu.
	Chèy Jabar.	Grangadhàri.
	Chey Kòn.	Ganga.
	Chiliya Setti.	Grangàs.
Bàkisa Gollah.	Chilpàsàri.	Gokinàndi.
Bàl Chetti.	Chimalayāman.	Gollah.
Bàlija.	Chinçalàsan.	Gopàlan.
Ballaga.	Chingòttan.	Gòsai.
Bània.	Chiraram.	Gouda.
Bartilinar.	Chittan.	Gurú Gòdar.
Batta Kurumar.	Chiva Kàppu.	
Bàttiya.	Chòvan.	
Bedar.	Chòyi Paradèsi.	
Bestru.	Chòzhiya Vellàlan.	Hollàyah.
Bhàttiya.	Chuliyān.	Honditakàren.
Bhrestanàya Nampùdri.	Chunnàmba Chetti.	
Bòndi	Chunnàmbakàren.	

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Iakkian.	Kanamukalatha Màchi.	Kolliriva.
Ilayad.	Kanika Kshatriyan.	Kòlpad.
Illivalluva Cheruman.	Kanisan.	Kómanàndi.
Iluva Panikkar.	Kaniyan.	Kombalath Nàyakan.
Iluvan.	Kaniyàran.	Kòmutti.
Indrakula Chetti.	Kankada Gonda.	Kònan.
Indumatchala.	Kankadakan.	Kongam.
Irumba Cheruman.	Kankitan.	Kongha.
Iswara.	Kanna Moinan.	Konghàlan.
Ithithirisala.	Kannada Chetti.	Konghan Ásàri.
	Kannadi.	Konghim.
	Kannadiyan.	Konnan Asàri.
	Kannalar.	Korava Tattàn.
	Kannan Chetti.	Kòri.
Janappa.	Kannàr.	Kotakan.
Jàndra.	Kannavan.	Kottan.
Janga Chàyinka Pandàram.	Karakkatta Chetti.	Kottanna Chetti.
	Karambāran.	Kshatriyalu.
Jàniar.	Karavali.	Kshurakan.
Jàthi.	Karayee.	Kubikara.
Jògi.	Kāri.	Küda Chèdan.
	Karimbālan.	Kudakar.
	Karimban.	Kúda Sàda.
	Karinkal Chetti.	Kudi Chetti.
Kachchakàkur Mürthiyàn.	Karinkallakòde Nàyakan.	Kudithanakaren.
	Karinkal.	Kudiyan.
Kachchàri Nàyar.	Kariyankaravan.	Kuduma Chetti.
Kàchi Chetti.	Karkataka.	Kudumbi Chetti.

Kachikàr.	Karnàtakarn.	Kuduvi.
Kadachi.	Karò.	Kujan.
Kadakan.	Karthàvu.	Kula, Cheruman.
Kàdan.	Karumàn.	Kumbala Chetti.
Kàdavan.	Karumbàlan.	Kumbàran.
Kadupottan.	Karuppan.	Kumbi Hollayan.
Kaduvakal.	Karuva Chetti.	Kundu.
Kaikòla.	Karuvala Chetti.	Kunduvan
Kaikòlar.	Karuvàn.	Kannadiyan.
Kàkka Koravan.	Karvan.	Kunnathùr Adiyàn.
Kàkkòdi.	Kasàyee.	Kuravan.
Kalkotti.	Kàsi Chetti	Kurichiyen.
Kalpani.	Talavàr.	Kurba Grollah.
Kalpanikkaren.	Katayee.	Kurikkal Chetti.
Kal Tachchan.	Katholi Nàyar.	Kuriyar.
Kalam Kotti.	Katta.	Kurukkal.
Kalathran.	Kàttu Nàyakan.	Kurumar.
Kalla.	Kavachan	Kurumban.
Kallàdi.	Ambattan.	Kurup.
Kallalen.	Kava Chetti.	Kuruvan
Kallan.	Kavara.	Kurichiyen.
Kallàndi.	Kavarài.	Kusavan.
Kallàri Kurup.	Kàvil.	Kùta Cheruman.
Kallàsàri.	Kàvu Kutithanan.	Kùtan.
Kallàt.	Karantan.	Kuzhāmbi.
Kauli Chetti.	Kàvuthiyen.	Kynaden Kalli.
Kamariyip.	Kayani.	
Kammàla.	Kidàren.	
Kammàlambatta	Kiràan.	Làla.
Kslmrakan.	Kiriyen Nàyar.	Lambàdi.
Kammàlan.	Kiyambar.	Làvana.
Kammàlarkaduthavar.	Kòlan.	Linga Chetti.
Kamshan.	Kolangara Nàyar.	Lingadhàri.
Kanakka.	Kolayàn.	Lingam Chetti
Kanakkan.	Kolchcha Kurup.	Pandàram.
	Kòli.	
	Kollan.	Lingam Katti
		Kavuntan.

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Màchi.	Mùthan.	Padanna.
Màdiga.	Mutratsa.	Padayàchchi.
Madiràssi Parayan.	Muttican.	Pàkkanàndi.
Maliaji Palassi.		Pàlakanakkan.
Mataràjen.	Nàga Chàran.	Pàlathu Nàyar.
Mahir.	Nagara Mùppan.	Palisa.
Mala Idayen.	Nagarath Chetti.	Pallai.
Malakkàren.	Nàidu.	Pallayi Tiru.
Mala.	Nalràthri.	Pallichchàn.
Malan Cheruman.	Namadhari.	Pallikal.
Malappada Chetti.	Nàmbàthi.	Palliràtasujàn.
Malatha Idayan.	Nambí.	Pànan.
Malathàthan.	Nambiàr.	Pandàra.
Malavan Kusavan.	Nambidi Bràhmin.	Pandàram.
Malayàli.	Nambìsan.	Pàndi.
Malayàman.	Nambrath Nàyar.	Pandithan.
Malayan Chetti.	Nambu Vèttuvan.	Pàndiyan.
Malayaral.	Nanayar.	Pàni.
Malin Kadan.	Nangiyàr.	Pànien.
Maliyan Kalavan.	Nanna Gròpàlan.	Panikkar.
Mandila.	Nannàn.	Panisavan.
Māngala.	Narasimah Mùrthi Sòma Pillamar.	Pani Tira.
Maniyàndi.		Pànnia Chetti.
Maniyàni.	Nàsian.	Pappada Chetti.
Maniyàran.	Nattàn.	Pappadakaren.
Mannàdiyàr.	Nattappu.	Pappàndi Vellalen.
Mannàn.	Nattu.	Parachchen Nàyar.
Manna Ottan.	Nàtu Vàli Nàyar.	Parakàvuthi.
Maràmi.	Navakrani.	Paramban.
Maravar.	Nava Rurumbar.	Pàràmbi.
Màrayàn.	Nàvidan.	Paranibùri.
Màri.	Nàvukutithanan.	Parapison.
Matavan.	Nàvuthiyàn.	Parappùr Nàyar.

Matavàndi.	Nàyàdi.	Parasinan.
Mathavar.	Nàyakan.	Para va.
Mathin.	Nàyar.	Paravathiri.
Mathiya.	Nedungàdi.	Parayan.
Matichu.	Nèithu.	Parayàndi
Màvilan.	Nelkurumar.	Pandàram.
Màvuntàdan Ohetti.	Neliyalaku Vatujan.	Paraya Thàman.
Medara.	Nòtakan.	Parumad.
Mènòki.	Nùl Chettiyàn.	Pathiyàr.
Mènòn.	Nusràni Hindu.	Patta Chetti.
Metchan Kollan.	Nùttu.	Pattar.
Mohather.		Pattu Kudi. Chetti.
Mola Cheruman.		Pattunùlkàren.
Moramkuthi Parayan.		Pàyanaitthu
Moriyan.	Odavan.	Kuravan.
Mudali.	Okkalamakkal Swàmi	Perim.
	Allavar.	Perimpùr Nàyar.
Mudukar.		Perumannan.
Mukatha Kàvuthi.	Okkili Kavuntan.	Pidàrar.
Mukkuvan.	Okkiligar.	Pilla Chetti.
Mulavan.	Olayan.	Pillai.
Mullu.	Omma.	Pishàròdi.
Munnùttan.	Orayan Nàyar.	Podunda.
Mùppan Tiru.	Otath Nàyar.	Poirava.
Mupayàra Chetti.	Otathavan.	Pokara.
Murappan.	Ottakàran.	Pola.
Mùsàd.	Ottò Nàyakan.	Polayan.
Mùsàri	Ottòr.	Pon Tattàn.
Mùssu		Pondan.

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Ponpani Tattkàn.	Subba.	Ullini Kurumar.
Ponpisha.	Sùdra.	Unithiri.
Poduvàl.	Surayan.	Uppa.
Pravratlier.	Swàmìàr.	Uppalakaren.
Pùàndi.		Uppara Chetti.
Pulakanaka		Uppiliyan.
Cheruman.		
Pulavalluva		Ùràlli.
Cheruman.		
Pulavan Karuntan.		Ùràtavan.
Pùliàsàri.	Tachcha Kàvuthiyan.	Urumàn Pandàram.
Pùli Kurup.	Tachchan.	Ùsìka.
Pulian Nayar.	Tachctanal Mùppan.	
Pulluvan.	Tachchani Chetti.	
Pùmàla Kattunnavan.	Tàmi.	
Pùnambi.	Tandàn.	
Punta.	Tangàlan.	
Pù Pandàram.	Tarakan.	Vachikan.
Purur Chetti.	Tatta Chetti.	Vadayakkàren Chetti.
Pùsàri.	Tattàn.	Vàl Nambi.
Pushpayan.	Telunga.	Vala.
Puthukàl Idayan.	Telungan.	Valaya Chetti.
	Thàdan.	Valayakkàra.
	Thakkammar.	Valayalkkàren.
	Thane.	Valayan.
	Thàppurni Chetti.	Valinchiyan.
	Tharakan Vellalam	
	Kuru.	Valisàr.
Ràja.	Thattiyan.	Vallan.
Ràju.	Thàyan Chetti.	Valùrsi.
Ràvàry.	Thekkath Pillai.	Valluva.
Ràya Chetti Valayàk.	Theki Thavi.	Valluvan.
Reddi.	Theli Kan.	Vambu Virayi.
Rejuputhran.	Therùr Chetti.	Vanakanàli.



Rogavarathiran.	Theruvàn.	Vanaram.
Ròla Cheruman.	Thèvitissi.	Vankàli.
Ròlan.	Thèyyadi Nambiar.	Vannàn.
Ròu.	Theyyambàdi.	Vannathàn.
	Thì Kollan.	Vàni Charan.
	Thillaram.	Vanira.
	Thìnavatintha.	Vàniya Chetti.
	Thìndakar.	Vàniyan.
	Thinda.	Vàniyar.
Sakkàn.	Thiperumkollan.	Vanni Chetti.
Sàmanthan.	Thirukkal Dàsi.	Vanniyan.
Sampattan.	Thoramar Chetti.	Vara Kurup.
Sampila Nambiàr.	Thottiyàn.	Vara Parayan.
Sankatakukaren.	Thoyam.	Varara.
Sanki Koran.	Thukkiyer Jàthi.	Vàriyar.
Satani.	Thulu.	Vàrpu Panikàran.
Sàthi.	Thunnakkàren.	Vasodar.
Sèniyan.	Thunùr Chetti.	Vaatra Pattar.
Sèttí.	Thùppan.	Vattakàven.
Sèttu Setti.	Tiru.	Vati Vàri.
Shabara.	Tirumalpùd.	Vatti Kurup.
Shànan.	Tòl.	Vatuka.
Snobar Malayalan.	Tòlan.	Vatukan.
Sigodswad.	Torayar Chetti.	Vayanàtan Chetti.
Silpàsàri.		Vedar.
Sinkath.		Velakkathalavan.
Sìtikan.		Vèlan.
Siva Hari.		Vellala.
Sivànkai Bràhmin.		Vellàlan.
Sivayàni.	Ullar Kusavan.	Vellànkùr Tharakan.
Sònar.	Ullàttil Nàyar	Vellodi.

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Veluthàtan.	Vinusha.	Yadavàl.
Velluva.	Virava Chetti.	Yalamar.
Vethuri Cheruman.	Vudayàn.	Yasunoki Mani.
Vettila Chetti.	Vupparava.	Yàvàri.
Vettu.	Vur Kurumar.	Yinadi.
Vèttuvan.	Vypàra Chetti.	Yerikalar.
Yettuvan Kavuntan.	Vyràji.	Yòji.
Vilkurup.	Vyshambar.	Yoonraku Vallar.
Vila Chetti.	Vysian.	
Villi.	Vysyajini Chetti.	
Villur.	Vythiyar.	
Vinnavar.		

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A.		Bairiá	N.W.P.
		Baiti	Ben. M.
Abdhút	C.P.	Baj	Bar.
Abhir	N.W.P.	Bajánia	Bar., Bom.
Abkár	N.W.P.	Bájgi	N.W.P.
Achátur	Bom.	Bákad	Bom
Adáli	C.P.	Baláhi	C.P., N.W.P.
Adhikari	Ben.	Balgerbalki	Bom.
Adlingadavar	Bom.	Balmgh	C.P.
Advichinchi	Bom.	Báleantosh	Bom.
Adwál	C.P.	Bálwarasava	Bom.
Agambadiyan	C.P.	Bálwásaru	Bom.
Agani	C.P., Ber.	Banbatá	N.W.P.
Agarwál	Ber.	Bándekar	Bom.
Agarwala	Bom.	Bándhára	Bom., Bar.
Ager	Ben., C.P., N.W. P.	Bándi	Bom., N.W. P. M.
Aghariá or Agaria, or Agar	C.P.	Bángadi	Bom.
Aghori	C.P.	Bangar	Bom.
Agri	Ben.	Bangi	Ber. M.
Aguri	N.W.P.		Ber., C.P., N.
Aheriá	Bom.	Banjára	W.P., Punj.
Aját	Ber.	Banká	C.P. M.
Akaramásé	Bom.	Banmánas	N.W.P.
Akarmásé	Boni.	Banpar	Ben.
Alitkar	Bom., C.P.	Bansfode	Bar.
Alkari	Bom.	Bansphor	N. W. P.
Allenavar	C.P.	Bant	C.P., N.W.P.
Amádi	Ben.	Baochá	N.W.P.
Amanth	Bom.	Báoná	N.W.P.
Ambi	C.P.	Baraí	C.P.
Amgoth	C.P.	Baredí	C.P., N.W.P.
Amnáik	C.P.	Barethá	C.P.

Andkuri	N.W.P.	Bárewár	Ben.
Arakh	C.P.	Bargáh or Bargábi	N.W.P., N.W. P.
Are-Katikalú	C.P.	Bargahat	Ben., Bom., Ber.,
Arewaru or Aré	Bom.	Bargha	C.P., N.W.P.
Arwalli	Bom. M.	Bargi	N.W.P.
Asádi	Ben.	Bárhiá	Bom.
Assamese	Ben.	Bárí	Ben., Bom., Ber., C.P., N. W.P.
Asur	Ber., Bom.	Báriá	N.W.P.
Atári	Bom.	Bárkér	Bom.
Athnikar	Ben.	Barnoaankar	Ben.
Atith	OP.	Bárot	Bom.
Audhaliá	C.P.	Barwá	N.W.P.
Audhiá	Ben., C.P.	Barwár	N.W.P.
Aughar	Bom.	Básá	C.P. M.
Avdasa	Berar.	Basaveshwar	Bom.
Ayawaru	C.P.	Basdewá	C.P.
		Basod	Ber.
		Basor	C.P., N.W.P.
B.		Básphor	C.P.
		Batar	Ben.
Badáik	C.P.	Bathua	Ben.
Bádari	Bom,	Bathudi	Ben.
Bádfarosh	N.W.P.	Bátki	Bom.
Badhai	Bom.	Battád	Bom.
Badhak	C.P., N.W.P.	Battlabasavi	Bom.
Bádi	N.W.P.	Báucha	Bom.
Bádiphúl	N.W.P.	Báwane	Ber.
Bágadi	Bom.	Báwábudangiri	Bom.
Bagarwal	Ber.	Báwaria	N.W.P.
Bághwa	C.P.	Bayár	N.W.P.
Bághwán	Bom.	Bedár	C.P.
Baheliá	C.P., N.W.P.	Bedár	Ber., C.P. M.
Baheliya	Ben., Ber.	Bedi	C.P.
Bahrúpiá	N.W.P.	Bediya	Ben.
Bahurapi	Ber., Bom.	Behná	N.W.P.
Baidya	Ben.	Beldár	Punj., Bom., Ber., Ben., C. P., N.W.P.
Bairági	Ber., Bom., C.P. M.		

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Belhá	C.P.	Birgoria	Ben.
Beffir	Bom.	Birhor	Ben.
Benaudiya	Ben.	Biritiá	C.P.
Bendurâ	C.P. M.	Birjbási	N.W.P.
Bene, Benore, or Bednor	Ber.	Birkat	Bom.
Bengali	Ben.	Bishnoí	C.P.
Benhár	C.P.	Bogár	Bom.
Benito	C.P.	Bogri	Bom.
Beoárá	N.W.P.	Bogshá	N.W.P.
Beriá	N.W.P.	Bohári	Bom.
Bestar	Bom.	Bokkish	C.P.
Bethrá	C.P.	Bondila	C.P.
Bhádbhunja	Ber., Bar., Bom.	Boniá	C.P.
Bhadbhut	Bom.	Boorwood	Bar.
Bhaddri	N.W.P.	Bor	Bom.
Bhadri	C.P.	Boral	Ber.
Bhádwa	Bom.	Bordhak	N.W.P.
Bhagat	N.W.P.	Boria	N.W.P.
Bhagtia	N.W.P.	Bot	N.W.P.
Bhala	Ben.	Boyar	Beng.
Bhámi	C.P.	Brahmachári	C.P., Bar.
Bhamte	Ber.	Brahmakshatri	Bom.
Bhámti	C.P.	Brahmanjani	Ber.
Bhámtia (Uchlé)	Bom.	Brijia	Ben.
Bhánd	Bom., Bar., Punj.	Budbudki	Bom.
Bhangiá	Bar.	Buláhar	N.W.P.
Bhángiti	Bom.	Buna	Ben.
Bhánmati	C.P.	Bundkar	Bom.
Bhansáli	Bom.	Bunkar	N.W.P.
Bhántú	N.W.P.	Burgandá	C.P.
Bhánukoti	Bom.	Burud	Ber., Bom.
Bhaósár	C.P., Bar.	Byadh	Ben.

Bharsdi	Bom.		
Bhsrati	Bom.		
Bharsva	Bom.		
Bharbhúnjá or Bhunjwá	C.P., N.W.P., Punj	C.	
Bhareriá	N.W.P.		
Bharewá	C.P.	Chái	N.W.P.
Bharia	N.W.P.	Chain	Ben.
Bharthari	Bar., Bom.	Chakma	Ben.
Bhárthi	N.W.P.	Chalkár	Bom.
Bharti	N.W.P.	Challuk	Ben.
Bhartiá	Ben., N.W.P.	Chalwadi	Bom.
Bharwád	Bar., Bom.	Chamar-julahá	N.W.P. M.
Bhaskar	Ben.	Chamkatiá	N.W.P.
Bhatangi	Bom.	Chámthá	Bom., Bar.
Bhátíá	Ben., Bom., C.P.	Chámtkár	Bom.
	Bar., Punj.	Chanak	Bom.
Bhatsáli	Bom.	Chandak	Ber.
Bhattia	Ber.	Chandani	Ber.
Bhaváya	Bom.	Chandár	C.P.
Bhávgar	Bom.	Chanderiya	Ber.
Bhávin	Bom.	Channainavar	Bom.
Bhavnár	Bom.	Chapmal	Ben.
Bhávsár	Bar., Bom.	Chapter	Bom.
Bhawaiya	Bar.	Chaptikár	Bom.
Bhelia	Bom.	Cháraj	N.W.P.
Bhill	Bar.	Cháran	Bar., Bom.
Bbisti (Pakháli)	Bom.	Chargewakkal	Bom.
Bhoer	C.P.	Chárra	Bom.
Bhondekar	Ber.	Chárwádi	Bom.
Bhopá	C.P., Bom.	Chásá	C.P.
Bhorpi	Bom.	Chasadhopa	Ben.
Bhorwá	C.P.	Chasati	Ben.
Bhotiá	N.W.P.	Cháti	Bom.
Bhrasht	Bom.	Chattér	Bom.
Bhuimali	Ben.	Chaturth	Bom.
Bhujwa	Bom.	Chaturtha	Ber.
Bhuliá	C.P.	Chaudhari	Ben.
Bhumik	Ben.	Chaudiker	Bom.
Bhúnj	N.W.P.	Chaudri	Bom.
Bhunjári	N.W.P.	Chauhán	Ber., C.P., N.W.P.

Bhunjuá	N.W.P.	Cherenga	C.P.
Bhurjkantak	N.W.P.	Cheru	Ben., N.W. P.
Bhurtia	N.W.P.	Chetijya	Bom.
Bhusri	Bom.	Chettekar	Bom.
Bhuté	Bom.	Chettri	Bom.
Bhutia	Ben.	Chhaparband	Bom., N.W. P.
Bidur	C.P.	Chháru	N.W.P.
Bigér	Bom.	Chhatrapuri	Ber.
Bilwar or Belwan	N.W.P.		



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Chhatri	Ber.	Dauri	Bom.
Chhattri	N.W.P.	Davadnya	Bom.
Chherá	N.W.P.	Dávaniger	Bom.
Chhípá	C.P.	Dayara	Bom.
Chhípí	C.P., N.W. P., Bar.	Debgunia	C.P.
Chik	N.W.P., Beng.	Deesáwál	Bar.
Chikabalki	Bom.	Deogarhia	C.P.
Chikurvinavar	Bom.	Deogú	C.P.
Chikwá	N.W.P.	Derá	C.P.
Chilgér	Bom.	Deshadeshavali	Bom.
Cmlwant or Selewant	Ber. '	Deshbhágdás	Bom.
Chipa	Bom.	Deswál	N.W.P.
Chips	Ber.	Deswáli	Ben., C.P.
Cbipigar	Ben., Mad.	Deváng	Bom.
Chipkar	Bom.	Devann	Bom.
Chirátí	Bom.	Devardyámainavar	Bom.
Chirímár	N.W.P.	Devdi	Bom.
Chitárí	Bom., C.P.	Devidás	Bom.
Chitrakar	Ben.	Devli	Bom.
Chitrakáthi	Ber., Bom., C.P.	Dewalwaru	Ber.
Chitrakuli	Bom.	Dewángulu	C.P.
Chodhrá	Bar.	Dewár	C.P.
Chodra	Bom.	Deyara	Ben.
Chokhar	Bom.	Dhádhi	Bar.
Choonará	Bar.	Dhádi	Bom.
Chudagar	Bom.	Dhai	Ben.
Chukar	Ben.	Dhakalar	Bom.
Chunade	Ber.	Dhákar	Ber., C.P.
Chunáuaun	Ber.	Dhamalgér	Bom.
Chunári	Ben., Bom.	Dhandhor	N.W.P.
Churhelá	N.W.P.	Dhánká	Bom., Bar.

Churiyár	C.P.	Dhankár	N.W.P.
		Dhanoje	Ber.
		Dhanpore	Ben.
		Dhánukh	C.P.
		Dharhi	Ben.
	D.	Dháriwál	N.W.P., Punj.
		Dharkár	C.P.
Dabgar	Ber., Bom., Bar., N.W.P., Punj.	Dháwad	Bom.
		Dhenur	Ber.
Dádilwár	C.P.	Dher	C.P.
Dadriá	C.P.	Dhimal	Ben.
Dafali	Ben.	Dhíngar	N.W.P.
Dáguchia	Bom.	Dhirkár	N.W.P.
Daháit	C.P.	Dhobá	C.P.
Dai	Ben.	Dhodia	Bom.
Daimanghi	Ben.	Dholi	Bom., C.P.
Dakhane	Ber.	Dhoondhiá	Bar.
Dakot	N.W.P.	Dhor	Bom.
Dalerá	N.W.P.	Dhowak	N.W.P.
Dalia	C.P.	Dhuldhoya	Bom.
Dalui	Ben.	Dhuliya	Ben.
Dalwá	C.P.	Dhulpáwad	Bom.
Dalwádi	Bom., Bar.	Dhuná	N.W.P.
Damámí	C.P.	Dhunia	N.W.P.
Dandgidás	Bom.	Dhuniya	Ben.
Dandi	N.W.P.	Dhuri	C.P.
Dandiá	N.W.P.	Dhuriá	N.W.P.
Dandigán	Ber., C.P.	Dhusar	Ber.
Dandsená	C.P.	Digad	Ber.
Dandwati	Bom.	Digambar	C.P., Bar.
Dángat	Ber., Bom.	Digrahtá	C.P.
Dángi	C.P., N.W.P.	Dikshabalki	Bom.
Dángre	Ber.	Dikshwant	Ber.
Dángri	C.P.	Dindalor	Bom.
Dángur	C.P.	Divar	Bom.
Dánmar	N.W.P.	Divti	Bom.
Darjee	Bar.	Doggál	Bom.
Darji	Bom. M.	Dogla	Ben.
Darmán	C.P.	Dohor	Ber.
Darzi	Ben., C.P., N.W.P.,	Doliwáru	C.P.

Pun.		Dombári	Bom.
Dásalwár	C.P.	Dombidás	Bom.
Dasáotár	Bom.	Dongre	Ber.
Dásar	Bom.	Doria	Bom.
Dashávant	Bom.	Dubla	Bar.
Dasháwatári	Bom.	Duliya	Ben.
Dasondi	C.P.	Dumál	C.P.
Dasri	Bom., Ber.	Dumár	C.P., N.W.P.
Dass	Ben.	Dusádh	C.P.
Dasyamanbaggi	Bom.	Dusondhi	N.W.P.

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	E.	Ghasi	Ben., Ber.
		Ghasiá	C.P.
Elmawaru	Ber.	Gbáti	Bom.
Elta or			
Etnwáru	C.P.	Ghatole	Ber.
		Gbisádi	Ber., Bom.
		Ghisári	C.P.
	F.	Ghogh	N.W.P.
		Ghogiá	C.P.
Fakir	Ben., N.W.P.	Gbosi	C.P., N.W., Punj.
		Ghururia	C.P.
		Ghusuria	Ben.
	G.	Gidbidi	Bom.
		Gidrel	C.P.
Gabit	Bom. M.	Gingra	C.P.
Gadadia	Bom.	Girgiria	Ben.
Gadaj	Bom.	Giri	Ben.
Gadariya	Ber.	Giróle	Ber.
Gaddi	N.W.P., Punj.	Goaiyad	C.P.
Gadelwa	C.P.	Goalá	N.W.P.
Gadherá	N.W.P.	Gojja	Ben.
Gadhri	Bom.	Gojar	Bom.
Gádri	Bom.	Gokáin	N.W.P.
Gáin	C.P.	Gokha	Beng.
Gainthá	C.P.	Gola	Bom.
Gajalwár	C.P.	Gola	Bar.
Galiára	Bom., Bar.	Golak	Ber., C.P.
Gamela	N.W.P.	Golal	Ber.
Gámit	Bar.	Golar	CP.
Gámnaik	Bom.	Golawara	Ber.,
Gámta	Bom.	Golkar	C.P.
Gámwakkal	Bom.	Goll	Bom.
Ganáchárya	Bom.	Gollah	Ben. M.

Gandelwaru	Ber.	Gondhali	Ber., Bom., C. P.,
Gandharba	Ben.		Bar.
Gandhári	Ben, Bom.	Gongadikár	Bom.
Gandharp	N.W.P.	Gonrhi	Ben.
Gandharv	Bar.	Goori	Bar.
Gandhi	Ber., N.W.P., Pun.	Goorjar	Bar.
Gandhila	N.W.P., Punj.	Gopal	Ber., Bom., C.P.
Gandhrap	Bom.	Gopáلكálé	Bom.
Gandkárwakkal	Bom.	Gorakhnáth	Bom.
Gándlí	C.P.	Gorchá	N.W.R
Ganesh	Ben.	Gordha	Ben.
Gangábasi	N.W.P.	Gorgewár	C.P.
Gangáputr	N.W.P.	Gorkhá	N.W.P., Punjab.
Gangarwal	Ber.,	Goryár	C.P.
Gangaunta	Ben..	Gosai (Atit)	Bar.
Gantichor	Bom..	Gosávi	Bom.
Gaoli	Bar..	Gosawi	Ber.
Gaondi	Ber..	Gossain	Ben.
Gari	C.P. M.	Gotepbod	Ber.
Garoda	Bom., Bar.	Gotephor	C.P.
Gárook	C.P.	Gowerwár	C.P.
Gárorí	C.P.	Gowndi	Bar.
Gárpagárí	C.P.	Gudegár	Bom.
Garrow	Ben.	Gudra	C.P.
Garude	Ber.	Gujaratbi	Ber.
Gáruđi	Bom.	Gujjar	Bom. M.
Gaudar	Bom.	Gujoriá	C.P.
Gáudé and Mithgáudé	Bom.	Gujrathi	Ber.
Gaulán	C.P.	Guígulia	Ben.
Gauli	Bom.	Guli	Ben.
Gaundi	Bom., C.P.	Gulkari.	Ber.
Gaurid	CJP.	Gunagi	Bom.
Gaurimakkal	Bom.	Gunwále	Bom.
Garii	Bar.	Guráo	Ber., C.P.
Gawár	Bom.	Gurarath	Bom.
Ghácha	Bom.	Gurav	Bom.
Gháđi	Bom.	Guria	C.P., N.W.P.
Ghadshi	Bom.	Gurkha	Ben.
Ghadvi	Bom.	Gurung	Ben.
Ghália	Ben.	Gurusthal	Bom.

Gbanfode	Ber.		
G^antrá	C.P.		H.
Gharráni	N.W.P.		
Gharti,	Ben.	Habúra.	N.W.P.
Ghartik	N.W.P.	Hadihatri	Ben.
Ghasás	Bom.	Hagthadi	Bom.

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Hajjam	N.W.P.	Jálgár	Bom.
Hakar	Ben.	Jalvekari	Bom.
Hakikoraw	Bom.	Jambigár	Bom.
Halab	Bom.	Jamba	Bom.
Hálakkigaud	Bom.	Jasondbí	N.W.P.
Halálkdor	N.W.P. M.	Jaswál	Bom.
Hálbáva	Bom.	Játigár	Bom.
Halbi	Ber.	Jauliyawar	Bom.
Halde	Ber.	Jawahari	Ber.
Haldíá	N.W.P.	Jayát	Bom.
Halepaik	Bom.,	Jemadar	Ben.
Hálgár	Bom.	Jethimal	Bar.
Halwái	Ber., Bom., C. P., N.W.P.	Jeti	Bom.
Hamber	Bom.	Jetur	Ben.
Hanbar	Bom.	Jhalo	Ben.
Handekar	Bom.	Jhamrál	C.P.
Handekurwat	Bom.	Jhára	C.P.
Handenawar	Bom.	Jharbella	c.P.
Handeráwat	Bom.	Jhárekari	Ber., Bom., C. P.
Handesuwat	Bom.	Jhári	Ber.
Handewajir	Bom.	Jhojhá	N.W.P.
Handlor	Bom.	Jhútbarai	C.P.
Hangol	Bom.	Jingar	Bom., Ber., Bar.
Hannyardusávir	Bom.	Jir	Bom.
Hansi	Ben.	Jirayat	Ber.
Hardás	C.P.	Jogí.	Bom., C.P., Bar.,
Haridás	Bom.		Punj. M.
Harikantra	Bom.	Johári	Bom.
Harsorá	Bar.	Jori	N.W.P:

Hasbibaggi	Bom.	Joshí (Saráwdé)	Bom., CP., N. W.P
Haslor	Bom.	Josiah	C.P.
Hatgár	Ber., Bom.	Juang	Ben.
Hatkar	Bom., C.P.	Juláhá	Pun., Ben., C. P.,
Hattiyavar	Bom.	N.W.P.	
Hátwa	C.P.		
Hárdi	Bom.		K.
Havnágér	Bom.		
Hawáli	Bom.	Kába	Bom.
Hela.	N.W.P.	Kábadnu	C.P.
Helvi	Bom.	Kabaliger	Bom.
Helwar	Bom.	Kaber	Bom.
Hendre	Ber.	Kabirpanthi	Bom.
Herí	N.W.P.	Kabutaria	Bom.
Hiida	Ber., Bar., Bom.	Kacher	N.W.P.
Hijrá	C.P.	Kacharue	Ben.
Hindustani	Ben., Ber.	Kacherá	C.P.
Hiremani	Bom.	Kachhár	N.W.P.
Holár	Bom.	Káchhia	Bar., Bom.
Holiá-	C.P.	Kachhwá	N.W.P.
Holidás	Bom.	Kachláiyá	N.W.P.
Hollar	Baroda.	Kádar	Ben., Bom. M.
Honnikula	Bom.	Kadbádagi	Bom.
Hugár	Bom.	Kadhar	N.W.P.
Hulswár	Bom.	Kadia	Bar, Bom.
Hurkiá	N.W.P.	Kahal	Ben.
		Kaikádi	om.
	I	Kaikárí	Ber., C.P. M.
		Eaikláva	C.P.
Idaiya	C.P.	Káitar	Bom.
		Kajarhati	Ben.
I	Bom.	Kalal	N.W.P. M.
		Kálan	Bom.
Higa	C.P. M.	Ealangá	C.P.
Ilgér	Bom.	Kalanji	C.P.
Injhwár	C.P.	Kalavant	Ben.
Irika	Ben.	Kaláwant	Ber., Bom.
		Kaláwat	C.P.
	J.	Káldásia	Bom.
		Kaleri	N.WP
Jáchak	N.W.P.	Kalgá	C.P.



Jádar	Bom. M.	Kalger	Bom.
Jado	Ber.	Kalhaigár	Bom.
Jagá..	N.W.P.	Kaliyár	Bom.
Jagirjagari..	Bar.	Kalsutri	Bom.
Jaglaj	C.P.	Kal-waddar	Bom.
Jagwá	N.W.P.	Kamalbaggi	Bom.
Jaiswal	Ber.	Kamália	Bom., Bar.
Jaiswár	Ber., N.W.P.	Kámalia, Kamál	Bom.
Jajak	N.W.P.		

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Kamangar	N.W.P., Pun.	Kathyára	N.W.P.
Kámar	C.P.	Katiá	C.P.
Kamariá	N.W.P.	Katkari	Bom.
Kámáthi	Bom., C.P., Bar.	Kattiar	Ber.
Kambob.	N.W.P., Pun.	Katwá	N.W.P.
Kami	Ben.	Kaur	Ben.
Kamkar	Ben., N.W.P.	Kaurai	C.P.
Kammara	C.P. M.	Kawatgér	Bom.
Kamsala	C.P. M.	Kayasth (unspecified)	Bom.
Kan	Ben.	Káyasth Wálmik	Bom.
Kánada	Bom.	Káyat	Ber., Bom. C.P., N.W.
Kanadi	Ber. M.	Káyath	P., Punj.
Kanauje	Ber.	Kayeth	N.W.P.
Kanbi	Bar., Bom.	Kela	Ben.
Kanchgár	Bom.	Keora	Ben.
Kanchan	N.WJP., Punj.	Khadál	C.P.
Kanchari	Ber. M.	Khadáyatá	Bar.
Kandh	Ben.	Khadole	Ber.
Kándivar	Bom.	Khadra or Khodara	C.P.
Kandoi	Bom.	Khági	N.W.P.
Kandoyee	Bar.	Khaira	Ben.
Kaner	Bom.	Khairná	N.W.P.
Kánga	Bom. M.	Khairwára	N.W.P.
Kangar	Ber., Punjab.	Khajriá	C.P.
Kánhalepaik	Bom.	Khákhi	Bar.
Kanjar	C.P., N.W.P., Punj.	Khákrob	N.W.P.
Kanjári	Bom.	Khalam	C.P.
Kanjhar	Ber.	Khaláshi	Bom.
Kankáli	Bom.	Khálpa	Bar.
Kanphatá	N.W.P.	Khálpo	Bom.
Kánphaté	Bom.	Khamár	Bar., Bom.

Kanrerá	N.W.P.	Khamaru	Ben.
Kánri	C.P.	Khambu	Ben.
Kansára	Bar., Bom.	Khandekar	Bom. M.
Kansari	Ben.	Khandelwal	Ber.
Kántbaggi	Bom.	Khandwal	Ben.
Kápadi	Bar., Ber.	Khangár	Ber., C.P. N.W.P.,
Kapariá	C.P., N.W.P.	Bom.	
Kápevár or Kápú	C.P.	Khanjhar	Ben.
Kapole	Bar.	Khanta	Ben.
Kápri	C.P.	Khaparia	Bom.
Kapuwaru	Ber.	Kharádí	Bom., Bar., N.W.P.
Karajgár	Bom., Ber.	Kharak	Bom.
Karali	Ben.	Kharkatá	N.W.P.
Karanjkar	Bom.	Kharot	N.W.P.
Karár	N.W.P.	Khania	Ben.
Kárekár	Bom.	Kharuli	Ben.
Kareshir	Bom.	Kharura	Ben.
Karewakkal	Bom.	Kharvi	Bom. M.,
Karíl	N.W.P.	Khárwá	Bar.
Karimán	C.P. M.	Khas	Ben.
Kariyari	Bom.	Khassia	Ben.
Karkannundi	Bom.	Khát	Bar.
Karmali	Ben.	Khatbe	Ben.
Karnátak	N.W.P.	Khátí	C.P., N.W. P.
Karni	Ben. M.	Khattia	Ben.
Karol	N.W.P.	Khattri	N.W.P.
Karwal	N.W.P.	Khavás	Bom.
Kásár or Kaserá	Ber., Bom., C. P., N.W.P., Bar.	Khawás	Bar., N.W. P.
Kásasht	Bom.	Khayaré	Ber.
Kasaundhan	Ber.	Khedáwal	Bar.
Kasban	Bar.	Khelta	Beng.
Kásgar	Bom., N.W.P.	Khetauri	Ben.
Kashikápadí	Bom.	Khilári	Bom.
Kasbmiri	Ben., Pnnjab.	Khishtpaz	N.W.P.
Kásid	Ber., Bom.	Khodai	Ben.
Kasondhan	N.W.P.	Khoje	Bom.
Kassar	Ber.	Khoká	N.W.P.
Kasta	Sen.	Khoria	Ben.
		Khumkhumíá	N.W.P.

Kasth	Ber.	Khyen	Ben.
Katai	Bom.	Kiliket	Bom.
Katambu	Bom.	Killmalainawar	Bom.
Katári	Bom.	Kir	C.P.
Katerá	N.W.P.	Kirád	Bom.
Kathak	C.P., N.W.P.	Kiradi	Ber.
Kathgaria	C.P.	Kirár	C.P.
Káthi	Bar., Bom. M.	Kisán	N.W.P.
Kathick	Ben.	Kishan	Ben.
Kathilkar	Ber.	Kishanpanchi	Ben.
Káthodi	Bar., Bom	Kodag	Bom.

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Kodmal	Ben.	Lád	Bom., Bar.
Kohlí or KohrÍ	C.P.	Lahariya	Ber.
Kokaná.	Bar.	Laheri	Ben.
Koláपुरi.	N.W.P.	Lahgerá	CJP.
Kolgá	Bom.	Lakeri and Lakhára	Bom.
Kolghá	Bar.	Lakhari	Ber.
Kolhátí.	Ber., Bom.	Lakherá	CJ?., N.WJP.
Kolkár	Bom.	Lakhwára	Bar.
Koltá	C.P.	Lálgaudar	Bom.
Komárpaik	Bom.	Laman	Bom.
Komti	Bom., C.P., Bar.	Lamechú	C.P.
Kondar	CJP.	Lánjá	C.P.
Konégaud	Bom.	Lánjí	C.P.
Kongi	Bom.	Lankekár	Bom,
Konkani (unsp.)	Bom.	Lar	Ber.
Kora -	Ben. M.	Láthia	Bom.
Korag	Bom.	Lawána	Bar.
Koral	Ben.	Lawait	Ben.
Koranga.	Ben.	Lepcha	Ben.
Korchar	Bom.	Let	Ben.
Korsar	Bom.	Limbn	Ben.
Korvi	Bom.	Lingáit	C.P.
Korwa	Ben.	Lodbá	Punj., Bom., Ben.
Koskátí	CJ?.	C.P.,N.W.P.	
Kotal	Ben.	Lokbálki	Bom.
Kotámáli	N.W.P.	Lokwali	Bom.
Kotári	Bom.	Lonári	Ber., Bom.
Kotegár	Bom. M.	Londhári	C.P., Bom, Ber.
Kotewakkal	Bom.	Lone	Ber.
Kotwália.	Bom.	Lorhá	C.P.
Kotwár	N.W.P.	Luhérá	N.W.P.

Kshatri	Bar. M.	Luniá or Nuniá	C.P.
Kshatria.	Bom.	Lushai	Ben.
Kubsákatri	Bom.		
Kuchia	C.P.		M.
Kuchni	C.P.		
Kudwakkal	Bom.	Machherá	N.W.P.
Kukára	C.P.	Máchhi	Bom., Bar., Punj.
Kuki	Ben.	Machniák	C.P.
Kuli (unsp.)	Bom. M.	Machua	Ben.
Kulmar	Bom.	Madder	Bom.
Kulsutri..	Ber.	Mádgér	Bom.
Kulwádi..	Bom.	Mádgi	C.P.
Kumárswami..	Bom.	Madhige	Ber.
Kumbi	N.W.P.	Madhwá	C.P.
Kumbhkár	N.W.P.	Madibannadavar	Bom.
		-	
Kumráivat..	C.P.	Mádkár	Bom.
Kumti	Ben.	Madrási	Ben., Bom., Ber.
Kunai	Ben.	Madwádagi	Bom.
Kunchbandhiá	N.W.P.	Mahá-Brahman	N.W.P.
Kúnychgér	Bom.	Mahádevia	Bom.
Kunchi-korvi	Bom.	Mahájan	N.W.P.
Kunchgiwakkal	Bom.	Maháli	C.P.
Kunderá	N.W.P., C.P.	Mahanti	Ben., C.P.
Kuner	N.W.P.	Maháráná	C.P.
Kunjra	Ben., N.W.P., Punj.	Mahárdás or Holidas	Bom.
Kunkumdrávid	Bom.	Mahili	Ben.
Kunkumgár	Bom.	Mahor	N.W.P.
Kuralé	Bom.	Mahrá	N.W.P.
Kuramwár	C.P.	Mahratta	Ben.
Kurar	Ben.	Mairál	Bom.
Kuravar	C.P.	Maisri	Ber.
Kurbar	Bom.	Maiti	Ben.
Kurcbi	Bom.	Májhiá	C.P.
Kurchuría	C.P.	Makhaniá	N.W.P.
Kurjakar..	Ber.	Mala-	C.P. M.
Kurmetia.	Ben.	Máladkar	Bom.
Kursále	Bom.	Malawaru	Ber.
Kuruk	C.P.	Malbagi	Bom.
Kurvinshtti	Bom.	Maler	Ben.
Kurwál..	Bom.	Málgár	Bom.

Kusál	Bom.	Maliál	Bom.
Kushtá	N.W.P.	Maliya	Bom. M.
Kúta	N.W.P.	Malpaharia	Ben.
Kúzagár	N.W.P.	Málshi	Bom.
		Malvar	Bom.
	L	Malvi	Bom.
		Malyár	C.P.
Labána	Bom., Punj.	Maná	C.P. M.
Labhana	Ben.		

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Manbhao	Ber.	Mowár	C.P.
Mánbhán	C.P.	Mthgávde	Bom.
Mánbháv	Bom., Bar.	Mudellíyar	Ber.
Manchalor	Bom.	Mudliár	Bom.
Manchi	Bom.	Mudliyár	C.P.
Mandai	Beng.	Mudvád	Bom.
Manda!	Ben.	Mugli	C.P.
Mangar	Ben.	Mukhari	Ben. M.
Mángela	Bom.	Mukri	Bom.
Manggarodi	Ber.	Mullick	Ben.-
Máng Gárudi	Bom <sup>^</sup>	Munarwar	Ber..
Mang Jalvekari	Bom.	Munda	Ben. -
Maniári or Maneri	Bom., Ber.	Munnurkula	Bom.
Manibagi	Bom.	Munurwaru	Ber.
Manihar	N.W.P.	Mupan or Mupnár	C.P.
Manipuri	Ben.	Murái	N.W.P.
Mánjhí	Ben., N.W.P.	Murai or Muráya	Ber., Bom., C.P.
Mankar	Ber. -	Murali	Ben.
Mannepú, or Mannepuwár	C.P.	Mnráo	N.W.P.
Marál	Bom, C.P.	Murg	Ben.
Maráthá	Bom., C.P., Bar.	Murhá	C.P.
Marathi	Ber.	Muriyari	Ben.
Mardania	Bom.	Murmi	Ben.
Márer	Bom.	Musahrá	N.W.P.
Markamle	Ben.	Músarí	C.P. M.
Marnaik	Bom.	Másela	N.W.P.
Márú	C.P. M.	Muski	Bom.
Marupati	C.P.	Mustigér	Bom.
Márvádi	Bom. M.	Mutarájalú	C.P.
Marwadi	Ber.	Mntrátsá	C.P. M.
Marwari	Ber.	Mutratsu	Ber.



Másáli	Bom.	Muttinkánti	Bom.
Mátgar	Bom,		
Mathá	C.P. M.		N
Mathpati	Bom.		
Matia	Ben.	Naddáf	N.W.P.
Matibansi	Ben.	Nádi	Bom. M.
Matiyá	C.P. M.	Nádia	Bom
Matiyal	Ben.	Nádor	Bom.
Mech	Beng.	Nádwakkal	Bom.
Medar	Bom <sub>v</sub>	Naga	Ben. M.
Medari	C.P. M.	Nágar	N.W.P.
Meghwál	Bom.	Nagar	Ben., Bar.
Meghwár	Bar.	Nagaram	C.P..
Megwár	C.P.	Náglík	Bom.
Mehtár	Ben., C.P.	Nágori	Bom.
Melpávad	Bom.	Nágré	Bom.
Melsakri	Bom.	Nagwat	Ber.
Mena	Bom., Bar.	Náidu	Bom., C.P. M.
Meo	N.W.P., Funj.	Náik (Telugu)	Ben., C.P.
Mer	Bom.	Naikwadi	Ber.
Merewárú	C.P.	Naikwara	Ber.
Mes	Bom.	Naiya	Ben.
Meshri	Bom., Bar.	Náiyar	C.P.
Metígár	Bom,	Naiiar	N.W.P.
Metri	Bom.	Nálband	N.W.P.
Mewáda	Bar.	Nánaksháhi	Bom
Mewá-ferosh	N.W.P.	Nanakehái	Bar
Mewáti	N.W.P.	Nandorá	Bar.
Mhér	Bar.	Náorá	C.P.
Mihtar	N.W.P.	Napit	N.W.P.
Mimar	N.W.P.	Narghariá	C.P.
Minameo	N.W.P.	Narsinhpurá	Bar.
Mingal	Bom.	Nárvekar	Bom.
Mir	Bom., Bar.	Nat	Punj., N.W.P., Ben.,
Mirdhá	C.P.,	Bom., Bar. C.P.	
Mitkari	Ber.	Nátak	N.W.P.
Mochí	Punj., C.P., N. W.P.,	Náú	N.W.P.
	Bar. M.	Naugre	Ber.
Mochi	Punj., Ber., Bom. M.	Náyak or Náik, or Náikada	Bom., N.W.P.
Modh	Bar.	Náyakdá	Bar.

Modia	Ben.	Náyar	Bom, M.
Modkár	Bom.	Neemá	Bar.
Mogér	Bom. M.	Negpátar	N.W.P.
Mohanta	Ben.	Nepali	Ben.
Mokhia	Ben.	Netkani	C.P.
Mond	Bom.	Newar	Ben.
Moodeliar	Bar.	Niariá	N.W.P.
Moráya	Bom.	Nijáma	Bom.
Morgan or Madargán	C.P.		
Morung	Ben.,		

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Nikhari	Ben.	Pannikan	C.P.
Nilári (Nílgár)	Bom., C. P.	Panwariá	Ben.,N.W. P. '
Nilkant..	Bom.	Páradhi	Bar.
Nimari	Ber.	Paraiyáchi or Paráchi	C.P. M.
Nirali	Ber.	Paramhans	C.P.
Niránjan	Bom.	Paramhansa	Ber. Ber.,
Nirmohí	C.P.	Parbhú	Bom., C. P.
Nohadanda	Ben.	Parbhu-Káyasth	Bom.
Noliá	Ben.	Parbhu-Pátáné	Bom.
Nombar.	Bom.	Pardeshi	Bom.
Noniá	N.W.P.	Pardesi	Ber. Ber., C.
Nunerá	N.W.P.	Párdhí	P., Bom.
Nuniá	N.W.P.	Paria	N.W.P.
Nuniya.	Ben.	Pariah	C.P.
Nurasávir	Bom.	Parimalbaggi	Bom.
		Parith	Ben.
O.		Pariwar	Ber.
		Parjapat	N.W.P.
Odh	Bar.	Parká	C.P.
Odia or Od	Bom., Punj.	Parokhá	N.W.P.
Qjhá	Ber.	Parorá	N.W.P.
Oomad	Bar.	Parsai	Bom.
Oraon	Ben.	Parwári	Bom.
Orea -	N.W.P.	Páshi	Bom.
Orh	N.W.P.	Pasiá-	N.W.P.
Orha.	Ben.	Patahrá	N.W.P.
Ostam	Bom.	Patali	Ben. M.
Oswal	Ber.	Patará	N.W.P.
Oswál	Bar.	Pátar	N.W.P.

Otari	Ber., Bom.	Patariya	Ber.
		Patel	C.P.
	P.	Patelia	Bom.
		Pátharvat	Bom.
Páb.	C.P.	Pátharwat	C.P.
Pabia	C.P.	Pathrot	Ber.
Padalor	Bom.	Pathuri	Ben.
PadamBáli	Bom.	Patial	Ben.
Padiyár	Bom.	Pator	Ben.
Padsáli	Bom.	Patrá	C.P. M.
Padti	Bom.	Patsáli	Bom.
Padwálbaggi	Bom.	Pattiár	N.W.P.
Padwalki	Bom.	Patuni	Ben.
Pági	Bom.	Paturia	N.W.P.
Pahádi	Bom.	Patvegár	Bom.
			C.P., N.W.
Pabár	C.P.	Patwá	P., Bar.
Pahari	Ben., Ber.	Patwar	Ben.
	C.P., N.W.		
Paherí	P.	Patwi	Ber.
Pahri or Parahia	N.W.P.	Pawáya	Bom.
Páik..	Ben., C.P.	Pelle	C.P.
Pailwán	Bom.	Pendhári	Bom., Ber.
Pairagh	Beng.	Perani	Bom.
Pajane	Ber.	Perki	Ber., C.P.
Pakháli	Bar.	Phanadi	Ber.
Pákhandi	Bom.	Phánse-Párdhi	Bom.
Pálewár	C.P.	Pharjan	Bom.
Pallar	C.P.	Phulári or Huga	Bom.
Pallmál	Bar.	Pincháti	Bom.
Palotá	N.W.P.	Pinglé	Bom.
Panárá	C.P.	Pinjará	C.P., Bar.
Pánári	Bom.	Pinjan	Bom.
Panbhará Singhária	N.W.P.	Pillai	Ber. M.
Pancha	Bar. M.	Pille..	Bom.
Panchákshari	Bom.	Pomla	Bom., Bar.
	Ber.,		
Panchál	Bom., C.	Ponwar	Ber.
	P.		
Pancham	Ber.	Porwar	Ber.
Panchapufxi	Bom.	Pradhan	Ben.
Pánchkalsi and Chárkalsi	Bom.	Pudwál	Bom.

Pancholi	Bom., Bar.	Pujári	Bom.
Pandan	Beng.	Punjabi	Ben.
Pandit	Ben.	Pura	en.
Pandrá	C.P.	Purabhaia	om.
Pandram	C.P.	Puran	en.
Pangol	Ber.	Purbhaya	Ber.
Pángul	C.P., Bom.	Purbia	N.W.P.
Panjnigar	Bom.	Pnrwal	Bar.
Panká	C.P.	Putwargi	Bom.

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	R	Sájind	Bom.
		Sajjan	C.P.
Rabárí	Bom., Bar.	Salát	Bom., Bar.
Ráchádi	Bom.	Saltankar	Bom.
Ráchávar	Bom.	Sálwi	Bar.
Rachhbandhiá	N.W.P.	Sámaliá	Bom.
Eáchwár	C.P.	Samanta	Ben. M.
Eadha	N.WÍ.	Sameráya	Bom.
Rae	N.W.P.	Sampheriya	Ben.
Raidas	N.W.P.	Samshil	Bom.
Ráj	C.P., N.W.P., Pun.	Samvás	Bom.
Rajbhar	C.P., N.W.P.	Sanádia	Bar.
Rájbhara	Bom.	Sanál-	Bom.
Rajbhat	N.W.P.	Sángar	Bom.
Rájdhári	Bom.	Sanghár	N.W.P.
Rajjhar or Lajhar	C.P.	Sangtarásh	N.W.P.
Rajktunar	N.W.P.	Sáni.	N.W.P. M.
Raju	Ben. M.	Sankhari	Ben.
Ramaiyá	N.W.P.	Sannáshettar	Bom.
Rámánandi	C.P.	Sansió	C.P., N.W.P.
Ramáwat	C.P.	Santal	Bom.
Rámjani	N.W.P.	Sanyásí	C.P. M.
Rámoshi	Bar.	Saont	Ben.
Rámosi	Ber., Bom., C.P.	Sapera	N.W.P.
Rámpantbi	C.P.	Sapliger	Bom.
Rámsanehí	C.P.	Sápná	C.P.
Ráne	Ber.	Sapola	N.W.P.
Rangárí	Ber., Bom., C.P. M.	Sarábu	C.P. M.
Rangáswámi	N.W.P.	Sarama	Bom.
Rangrez	N.W.P., Pun.	Saráogí	Ber., C.P.
Rangwa	Ben.	Sarekari	Bom.
Ranmall	Bom.	Sargará	C.P.
Rasot	Ber.	Sarode	Ber.
Rastogi	N.W.P.	Sarup	Ben.
Rathi	Ber., Pun. M.	Satál	Bom.

Rathor	Ber.	Satarkár	Bom.
Ráút	Ber.	Sathawára	Bar.
Rautia	Ben.	Sathwára	Bom.
Rawá	N.W.P.	Saudar	Bom.
Ráwal	Bom., Punj.	Savara	Ben. M.
Rawál	Bom.	Sawardi	Bom.
Ráwaliá	Bar., Bom.	Sejna	Ben.
Ráwat	Bom.	Sejwári	N.W.P.
Rawat	C.P., Pun.	Sen	C.P.
Reang	Ben.	Sengarh,	Ber.
Reddi	Ber., C.P. M.	Sengdiyár or	Chag-diyar C.P.
Rede	Ber.	Setwal	Ber.
Redká	C.P.	Setwár	N.W.P.
Rehti	N.W.P.	Shakta	Ben.
Relli	C.P. M.	Shenwa	Bom.
Reshamgar	N.W.P.	Sherugár	Bom.
Revé	Ber.	Shetti	Bom. M.
Rewári	C.P.	Shettigár	Bom.
Riwári	N.W.P.	Shikari-	Ben.
Roghangar	N.W.P.	Shikalgar	Bom.
Roniá	N.W.P.	Shilbalki	Bom.
Ror	N.W.P., Pun.	Shilwant	Bom.
Rorá	N.W.P.	Shimpi.	Bom., Bar.
Rorh	N.W.P.	Shinde	Bom.
Rungrej	Bar.	Shisnágár	N.W.P.
		Shivabhakta	Bom.
	S.	Shivácbárya	Bom.
		Shivasamshetti	Bom.
Sábalia	Bom.	Sbivaswámi	Bom.
Sádar	Bom.	Shivawánshi..	Bom.
Sádhoos of Dheds	Bar.	Shivdás	Bom.
Sádhú	Bom., C.P., Bar.	Shivjáti	Bom.
Sagaria	Bom., Bar.	Shivjogi	Bom.
Sagirdpesha	Ben.	Shivsáli	Bom.
Saharia	N.W.P.	Shivsammati	Bom.
Saibar	Bom.	Shorágár	N.W.P., Pun.
Saikalgar	N.W.P.	Shrimal	Ber.
Sajiri	Bom.	Shrimáli	Bar.
Sais	N.W.P.	Shudir or Shudrapaik	Bom.
Saivá	C.P. M.	Shukli	Ben.
		Shurnaik	Bom.
		Siddapohori	Bom.
		Siddi (Marátha)	Bom.

Sidhira  
Sikalgar  
Siklígár

C.P.  
Ben., Bar., Ber.  
C.P.



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Siláwat	C.P.		
Silingigaud	Bom.	Thápatkarí	C.P.
Simpi	Ber.	Thappa	Ben.
Sindhu	Bom., Pun.	Thárú	N.W.P.
Sindhwa	Bom.	Tharu	Ben.
Singrahá	C.P.	Thatherá	N.W.P., Pun.
Singrar	Ber.	Thori	Bom., Bar., Punj.
Sinwá	Bar.	Thoti	Ber. M.
Sipti -	C.P.	Thuria	C.P.
Siwane	Ber.	Tigler	Bom.
Soiri -	N.W.P.	Tikayat	Ben.
Solahá	C.P.	Tilári	Bom.
Solanki	Ber.	Tügár	Bom., N.W.P.
Somosi	C.P.	Tilole	Ber.
Somsáli	Bom.	Tilvi..	Bom.
Somshetti	Bom.	Timalia	Bom.
Somwanshi	Bom.	Tior	C.P.
Son	N.W.P.	Tipperah	Ben.
Sonbar	Bom.	Tírgar	Bom., N.W.P. •
Soni	Bar.	Tirmalle	C.P.
Sonjhara	C.P.	Tirmtkli	Bom.
Sorathiyá	Bar.	Tirumali	Ber.
Soráti	Bom.	Tisghare	Ber.
Sowar	Bom.	Tivti	Bom.
Sthánik	Bom.	Tiyar	Bom.
Súd	Ben., C.P., Punj.	Togati	Bom.
Sudgádsidh	Bom.	Tolgaud	Bom.
Sujráj	C.P.	Totgár	Bom.
Sukiar	Beng.	Totí..	C.P. M.
Suliá	C.P.	Trágala	Bom.
Súnawar	Ben.	Trigal	Bom.
Sundi	C.P. M.	Tsákala	C.P.
Sunkar	C.P.	Tulabhina	Ben.
Sunkár	N.W.P., Ber.	Tulwar	Bom.

Sunnyasi	Bar.	Tunkar	Ber.
Supach	N.W.P.	Turaha	Ben.
Surahiya	Ben.	Turhá	N.W.P.
Suratwala	Ben.	Turi (Toriá)	N.W.P.
Surggibaggi	Bom.	Turi..	Bom., Ben.
Susondhí	N.W.P.	Turkar	Bom.
Sutárbaggi	Bom.		
Sutrashahi	Ben.		U
	T.	Uchalia	Bom.
		Udási	Bom., C.P. M.
Taala	Ben.	Umar	Ber.
Taddoder	Bom.	Unáyá	N.W.P.
Tadsalvar	Bom.	Upniger	Bom.
Tadvi	Bom.	Uppara	C.P. M.
Tagara	C.P.	Uriya	Ben. M.
Tágwále	Bom.	ütrájer	Bom.
Takankar	Ber.		
Takárí or Taksali	Bom., C.P.		V.
Takarkar	Ber.		
Talaviá	Bar.	Vaidú	Bom., C.P.
Talwár	Bom.	Vaishnao	C.P.
Tamaria	Ben.	Vaishya	Ber. M.
Tambalu	C.P.	Vaisya	Beng.
Támbat	Bom., Bar.	Valvi	Bar.
Tambatkar	Ber.	Vánsphorá	Bar.
Tambera	C.P.	Váyak	Bom.
Támboli	Bom., N.W.P., Bar.,	Velaiyan	C.P.
Tamherá	N.W.P.	Vellála	C.P. M.
Tamil	Ben.	Veragi	Bar.
Tamtá	N.W.P.	Vetakár	C.P.
Tárikash	N.W.P.	Vibhuti	Bom.
Tarkihár	N.W.P.	Vidur	Ber.
Táru	Bom., Punj.	Vir	Bom.
Tarwariá	N.W.P.	Virakta	Bom.
Tawaif	N.W.P.	Virbhadra	Ber.
Telangi	Bom.	Virshaiiv	Bom.
Telinga	Ben.	Vitholia	Bom.
Tengin-Divar or Hálepaik	Bom.		
Thákar	Bom., Punj.		

Thákur	N.W.P.
Thakur	Ber.
Thánápati	C.P.

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Province.	ORDER III								
	Sub Order I								
	3. Priests, Mahammedan.	4. Protestant Minister.	5. Roman Catholic Priest.	6. Missionary, Scripture Reader, Itinerant Preacher.	7. Church, Chapel, Officer.	8. Temple Officer, Hindoo and Mohammedan.	9. Theological Student.	10. Monks.	11. Lay Officer, Religious Institution
Ajmere	129	-	1	8	-	59	-	-	-
Bengal	8982	-	1582	123	1	10254	4	-	9
Berar	103	-	-	2	5	329	-	-	-
Bombay	2036	-	-	1797	-	4639	-	-	-
Burmah	246	6	18	277	12	62	-	626	575
Central Provinces	122	5	4	30	10	59	-	-	-
Coorg	14	-	6	-	-	11	-	-	8
Madras	4045	49	248	2076	175	42727	293	1	1940
North-west Provinces	569	106	4	39	13	3947	-	-	-
Punjab	32915	-	-	7	2	1674	1976	258	-
Baroda	-	-	-	-	-	2968	-	-	9
Central India	-	724	-	38	-	-	-	-	-
Mysore	213	-	-	90	10	5641	-	-	-
Travancore	589	7	18	289	430	2043	158	-	-
Total	<b>49963</b>	<b>897</b>	<b>1881</b>	<b>4776</b>	<b>658</b>	<b>74413</b>	<b>2431</b>	<b>885</b>	<b>2541</b>

Province.	ORDER III								
	Sub Order I		Sub Order II						Sub Order III
	12. Burial Ground, Cemetery.	13. Jain Priest, Syrian Christian Priest, Demon Worshippers Priest.	1. Barrister, Advocate, Lawyer, Master of Law, Bachelor of Law.	2. Solicitor, Attorney, Pleader, Vakiel.	3. Law Student.	4. Law Clerk, Deed Writer, Stamp Vendor.	5. Law Stationers.	6. Law Agent.	1. Phyicians, Surgeons.
Ajmere	2	-	-	26	-	89	-	-	6
Bengal	323	257	63	2558	3	1548	-	4422	9092
Berar	-	11	2	100	-	183	-	-	4
Bombay	42	171	32	1200	7	554	6	105	514
Burmah	67	8245	101	361	-	438	-	-	104
Central Provinces	62	73	3	47	-	1106	-	23	1
Coorg	-	267	2	17	-	67	-	-	-
Madras	163	2358	98	2867	3	1718	-	19	581
North-west Provinces	2896	-	14	1648	-	2910	-	2859	508
Punjab	119	-	46	314	-	1908	-	-	69

Baroda	4	-	-	240	-	7	-	1	94
Central India	-	-	-	515	-	-	-	-	647
Mysore	-	-	-	247	-	143	-	-	982
Travancore	-	178	-	774	-	432	-	-	18
Total	<b>3678</b>	<b>11560</b>	<b>361</b>	<b>10914</b>	<b>13</b>	<b>11103</b>	<b>6</b>	<b>7429</b>	<b>12620</b>

Province.	ORDER III								
	Sub-Order III						Sub-Order IV		
	2. Medical Assistant, Student.	3. Dentist.	4. Chemist, Druggist.	5. Accoucheurs.	6. Unqualified Practitioner.	7. Subordinate Medical Service.	1. Author, Editor, Writer.	2. Reporter.	3. Interpreter.
Ajmere	24	-	-	-	120	14	84	-	-
Bengal	269	-	1697	-	28611	1923	1272	4	21
Berar	43	-	54	-	337	56	3	-	-
Bombay	2136	9	562	-	1173	82	121	13	2
Bunnah	7269	6	603	-	10	31	9	-	45
Central Provinces	-	-	516	-	1601	145	0	-	-
Coorg	97	-	24	-	-	5	0	-	-
Madras	696	2	1630	41	15904	521	158	7	-
North-west Provinces	1330	1	2560	-	5701	1757	18	5	17
Punjab	151	-	10074	35	5651	1053	5	-	-
Baroda	21	-	6	-	499	10	102	-	-
Central India	-	-	-	-	-	-	198	-	-
Mysore	-	-	-	-	-	-	15	-	-
Travancore	-	-	-	-	1071	-	-	-	20
Total	<b>12036</b>	<b>18</b>	<b>17726</b>	<b>76</b>	<b>60678</b>	<b>5597</b>	<b>1985</b>	<b>29</b>	<b>105</b>

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Province.	ORDER V							
	Sub Order I							
	1. Innkeeper, Hotel Keeper, Publican.	2. Beer Seller, Spirit Seller.	3. Lodging, Boarding House Keeper.	4. Coffee House, Eating House Keeper.	5. Institution Service.	6. Club House Service.	7. Mess Contractor, Mess Man.	8. Bath and Wash- house Service.
Ajmere	-	-	149	-	-	-	-	-
Bengal	503	51	10	82	1	-	5	-
Berar	-	-	-	30	-	2	-	-
Bombay	293	-	21	246	5	26	14	-
Bunnah	55	-	-	278	-	-	-	-
Central Provinces	41	-	11	35	2	-	4	-
Coorg	2	75	3	-	-	2	1	-
Madras	283	97	1277	1930	455	57	-	-
North-west Provinces	6580	-	-	2126	-	1	-	-
Punjab	42	-	-	4766	-	-	-	7
Baroda	-	-	-	-	2	-	1	-
Central India	-	7205	437	-	-	-	-	-
Mysore	49	-	-	-	-	45	-	-
Travancore	39	-	-	39	192	-	-	-
Total	<b>7887</b>	<b>7428</b>	<b>1908</b>	<b>9532</b>	<b>657</b>	<b>133</b>	<b>25</b>	<b>7</b>

Province	ORDER V							
	Sub-Order II							
	1. Domestic Servant, General.	2. Housekeeper.	3. Cook, Scullion.	5. Nurse.	6. Laundry Man.	7. Coachman	8. Groom, Stable Han, living in his Master's House.	9. Gardener.
Ajmere	3130	-	618	-	-	139	749	3
Bengal	896495	117	18800	1	-	10282	-	3264
Berar	10802	-	983	109	-	6	339	103
Bombay	136558	-	2994	-	-	-	-	-
Burmah	10300	818	2902	-	1740	335	576	503
Central Provinces	37429	-	4173	-	-	151	-	-
Coorg	366	-	621	-	-	-	-	-
Madras	111200	37	14970	2	-	1602	-	4596
North-west Provinces	296289	-	-	-	-	-	-	-
Punjab	86994	-	12660	-	-	-	-	-
Baroda	3741	-	970	-	-	-	1425	-
Central India	152342	-	408	-	-	-	-	-
MyBore	11659	-	1137	-	-	458	1251	624
Travancore	8373	-	4917	-	-	-	-	-
Total	<b>1765678</b>	<b>972</b>	<b>66153</b>	<b>112</b>	<b>1740</b>	<b>12973</b>	<b>4340</b>	<b>9093</b>

Province.	ORDER V				ORDER VI
	Sub-Order II				Sub-Order I
	13. Office Keeper (Porter, not Government).	14. Park Gate and a Lodge Keeper (not Government).	15. Bazaar Man.	16. Bhisti (Domestic). Beesties (Domestic).	1. Merchant.
Ajmere	-	67	-	476	213
Bengal	2050	9426	143	1677	27954
Berar	-	-	-	690	1903
Bombay	-	-	-	1406	8228
Bunnab.	-	108	-	1779	2687
Central Provinces	-	-	-	8524	25
Coorg	-	-	-	9	224
Madras	-	5	510	6828	46041
North-west Provinces	-	-	-	-	4855
Punjab	-	-	-	-	-
Baroda	-	-	-	1065	382
Central India	-	-	-	-	6967
Mysore	-	-	-	-	812

Travancore	-	-	-	-	-
Total	<b>2050</b>	<b>9606</b>	<b>653</b>	<b>22454</b>	<b>100291</b>

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Province.	ORDER VII								
	Sub-Order III			Sub-Order IV					
	1. Canal and Inland Navigation Service.	2. Barge, Lighter.	3. Boat and Barge Owner, Agent.	1. Shipowner.	2. Steam Navigation Service.	3. Ship Steward, Cook.	4. Seamen, Sailor, Mariner Master, Ditto Ships' Clerk.	5. Pilot.	6. Boatman on Seas.
Ajinere	-	-	-	-	-	-	-	-	-
Bengal	2	211905	7360	4	307	365	18240	256	4912
Berar	-	4	-	-	-	-	-	-	-
Bombay	1	2800	-	850	1119	1825	35857	174	5617
Burmah	-	35801	6482	14	-	194	4907	118	3710
Central Provinces	-	1563	161	-	-	-	-	-	-
Coorg	3	-	-	-	-	-	-	-	-
Madras	570	10824	702	43	79	1289	9969	14	2948
North-west Provinces	-	20355	1591	-	-	-	-	-	-
Punjab	-	10509	94	-	-	-	-	-	-
Baroda	-	295	-	11	-	-	610	-	-
Central India	-	-	-	-	-	-	-	-	-
Mysore	-	-	167	-	-	-	1	-	-
Travancore	-	2293	125	-	-	-	501	-	-
<b>Total</b>	<b>576</b>	<b>296349</b>	<b>16682</b>	<b>922</b>	<b>1505</b>	<b>3673</b>	<b>70085</b>	<b>562</b>	<b>17187</b>

Province.	ORDER VII								ORDER VIII
	Sub-Order IV			Sub-Order V		Sub-Order VI			Sub-Order I
	7. Dock Service, Harbour Service.	8. Diver.	9. Ship Agent.	1. Warehouseman, Storekeeper.	2. Meter Weigher.	1. Messenger, Porter (not Government).	2. Telegraph Service (not Government).	3. Courier, Guide.	1. Land Proprietor.
Ajmere	-	9	-	-	-	-	-	63	29083
Bengal	1646	121	4	9446	10683	55217	-	-	397027
Berar	-	-	-	-	143	4619	-	-	1495
Bombay	787	-	158	323	859	5059	262	-	1744722
Burmah	945	-	-	6689	43	2130	-	-	12887
Central Provinces	-	-	-	26	974	10064	91	-	85721
Coorg	-	-	-	-	-	-	-	-	138
Madras	229	4	9	4250	1816	51875	183	-	777193
North-west Provinces	-	-	-	391	14348	45558	-	-	977976
Punjab	-	-	-	53	3912	3696	-	-	2331782
Baroda	-	-	-	-	91	85	16	-	5324
Central India	-	-	-	9277	45	35	-	-	19533
Mysore	-	-	-	-	-	-	-	-	35432
Travancore	-	-	-	-	-	-	-	-	-
<b>Total</b>	<b>3607</b>	<b>134</b>	<b>171</b>	<b>30455</b>	<b>32914</b>	<b>178338</b>	<b>552</b>	<b>63</b>	<b>6418313</b>

Province.	ORDER VIII							
	Sub-Order I							
	2. Farmer, Grazier	3. Farmers', Graziers' sons, &c.	5. Farm Bailiff	6. Tenant Culti-vator, Putta-dars, Ryots.	7. Agricultural labourers' (includes Field Watch-men).	8. Shepherd.	9. Farm Servant (In-door).	10. Land Surveyor, Land State Agent.
Ajmere	-	-	-	48776	14744	1729	-	-
Bengal	13057	-	27245	11427142	1103220	22465	4	70272
Berar	246695	74113	-	12767	351782	-	-	-
Bombay	-	-	-	632038	575032	250891	174012	163
Burmah	273	-	-	416399	191584	-	-	-
Central Provinces	3756	-	1268	1594797	832834	9744	-	2559
Coorg	7169	-	-	2940	44837	-	-	275
Madras	1	-	1	3687641	2142818	162286	-	10000
North-west Provinces	-	-	-	7648042	1773321	-	-	68674
Punjab	12321	-	-	1473846	357366	20635	-	1248
Baroda	24991	-	-	290910	117736	-	-	-
Central India	43681	-	-	1289074	21554	-	-	779
Mysore	67648	-	-	682778	101616	-	105696	-
Travancore	-	-	-	-	-	-	-	-
Total	<b>419412</b>	<b>74113</b>	<b>28514</b>	<b>29207150</b>	<b>7628444</b>	<b>467750</b>	<b>279712</b>	<b>153970</b>

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Province.	ORDER X								
	Sub-Order VII			Sub-Order VIII	Sub-Order IX				
	1. Watchmaker, Clock-maker.	2. Philosophical Instrument Maker.	3. Weighing Machine, Measure, Scale Maker.	1. Surgical Instrument Maker.	1. Gunsmith, Gun Manufacturer.	2. Ammunition Maker, Dealer.	3. Percussion Cap Dealer.	4. Bayonet Maker, Sword Maker.	5. Scabbard Maker.
Ajmere	15	-	-	-	10	13	-	45	-
Bengal	1337	26	55	-	165	169	-	10	-
Berar	6	-	-	-	-	3	-	-	-
Bombay	352	5	5	1	8	34	2	94	14
Burmah	88	6	1	-	2	-	-	-	25
Central Provinces	37	-	-	-	9	65	-	-	23
Coorg	-	-	-	-	-	-	-	-	-
Madras	272	-	131	-	84	65	-	1	-
North-west Provinces	206	16	62	-	18	-	-	1	4
Punjab	249	-	17	-	21	219	-	8	2
Baroda	29	-	-	-	-	-	-	179	-
Central India	28	-	-	-	-	433	-	-	-
Mysore	29	-	-	-	-	-	-	-	-
Travancore	-	-	-	-	-	-	-	-	-
<b>Total</b>	<b>2548</b>	<b>53</b>	<b>271</b>	<b>1</b>	<b>817</b>	<b>1001</b>	<b>2</b>	<b>338</b>	<b>68</b>

Province.	ORDER X								
	Sub-Order IX	Sub-Order X							
	6. Armourer.	1. Engine, Machine Maker, Agent, Dealer.	2. Spinning, Weaving Machine Maker.	3. Agricultural Implement Machine Maker.	4. Tool-maker, Dealer.	5. Saw-maker.	6. Cutler.	7. Needle-maker.	8. Bellows-maker.
Ajmere	-	230	-	21	-	-	-	-	-
Bengal	86	172	2266	2529	47	15	317	205	-
Berar	136	-	-	-	-	-	1	-	-
Bombay	35	2056	495	69	18	-	610	277	-
Burmah	-	609	276	1432	28	-	135	-	-
Central Provinces	-	86	72	9460	-	-	204	-	-
Coorg	-	-	-	-	-	-	-	-	-
Madras	-	22	326	636	492	1	82	76	39
North-west Provinces	-	6	-	-	186	-	1200	-	-
Punjab	735	-	3	26439	2	-	101	12	-
Baroda	-	97	-	-	9	-	-	-	-
Central India	494	-	-	-	-	-	-	-	-



Mysore	31	-	-	-	44	-	-	-	-
Travancore	-	-	-	50	-	-	-	-	-
Total	<b>1517</b>	<b>3278</b>	<b>3438</b>	<b>40636</b>	<b>826</b>	<b>16</b>	<b>2650</b>	<b>570</b>	<b>39</b>

Province.	ORDER X							
	Sub-Order X	Sub-Order XI			Sub-Order XII	Sub-Order XIII		
	9. Sawmill-maker.	1. Coachmaker, Palanquin- maker, Howda-maker.	2. Wheelwright, Cartmaker.	3. Railway Carriage Maker.	1. Saddle, Harness, Whip Maker.	1. Ship Builder, Shipwright, Boat, Barge Builder.	2. Sail-maker.	3. Ship-Chandler.
Ajmere	-	-	-	-	38	-	-	-
Bengal	-	4226	2022	-	259	13095	55	140
Berar	-	8	-	-	333	-	-	-
Bombay	-	61	61	971	515	50	179	-
Bunnah	-	54	826	-	28	2804	75	-
Central Provinces	-	37	-	20	359	7	-	-
Coorg	-	-	-	-	-	-	-	-
Madras	1	2470	343	3	163	352	5	-
North-west Provinces	-	29	467	-	2060	2	-	-
Punjab	-	102	1	-	911	41	-	-
Baroda	-	9	2	-	64	-	-	-
Central India	-	-	-	-	140	-	-	-
Mysore	-	112	-	-	69	-	-	-
Travancore	-	-	-	-	-	-	-	-
Total	<b>1</b>	<b>7108</b>	<b>3722</b>	<b>994</b>	<b>4939</b>	<b>16351</b>	<b>314</b>	<b>143</b>

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Province.	ORDER X								
	Sub-Order XIV								
	1. House Proprietor	2. Architect.	3. Surveyor.	4. Builder.	5. Carpenter.	6. Bricklayer.	7. Marble Mason.	8. Mason Pavior.	9. Slater, Tiler.
Ajmere	-	1233	-	71	192	-	-	1411	-
Bengal	1003	26	6	2056	80131	8869	-	29077	-
Berar	30	-	-	-	9636	1266	-	-	3
Bombay	490	10	167	928	56606	19810	95	3969	638
Burmah	97	160	-	34	11502	5382	-	-	-
Central Provinces	103	-	-	3979	16941	1842	-	-	184
Coorg	-	-	-	-	811	109	-	-	-
Madras	1262	4	26	137	72917	41627	-	13646	418
North-west Provinces	1474	4	-	89	95857	28664	-	-	-
Punjab	5749	-	-	18	127596	18926	1	-	-
Baroda	16	-	-	-	7635	-	-	2429	332
Central India	3	-	-	-	13010	192	-	3636	9
Mysore	-	-	-	695	5729	815	-	-	-
Travancore	-	-	-	37	685	-	-	190	-
<b>Total</b>	<b>10227</b>	<b>1437</b>	<b>199</b>	<b>8044</b>	<b>499248</b>	<b>127502</b>	<b>96</b>	<b>54358</b>	<b>1584</b>

Province.	ORDER X								
	Sub-Order XIV			Sub-Order XV					
	10. Plasterer, White-washer.	11. Plumber, Painter, Glazier.	12. Blind-maker Fitter.	1. Cabinetmaker.	2. Undertaker.	3. Carver and Gilder.	4. Furniture Broker, Dealer.	5. Curiosity Dealer.	
Ajmere	1	-	-	-	-	-	-	-	
Bengal	-	118	-	1860	179	770	1362	-	
Berar	-	-	-	40	-	-	-	-	
Bombay	196	992	-	37	18	55	240	21	
Burmah	-	-	-	14	213	97	16	-	
Central Provinces	2	1	-	11	-	10	-	-	
Coorg	-	-	-	-	-	-	-	-	
Madras	126	2107	12	300	6	104	38	-	
North-west Provinces	-	2211	-	1674	2	99	477	-	
Punjab	-	-	-	380	-	154	501	-	
Baroda	-	-	-	-	-	-	2	-	
Central India	-	-	-	-	-	-	-	-	
Mysore	-	-	-	120	-	-	-	-	
Travancore	135	36	-	-	-	-	-	-	
<b>Total</b>	<b>460</b>	<b>5465</b>	<b>12</b>	<b>4436</b>	<b>418</b>	<b>1289</b>	<b>2636</b>	<b>21</b>	

Province.	ORDER X								ORDER XI
	Sub-Order XVII								Sub-Order I
	1. Manufacturing Chemist.	2. Die Colour Manufacturer.	3. Dyer Calanderer.	4. Match, Fusee Maker, Seller.	5. Sulphur Dealer.	6. Firework Maker.	7. Ink Manufacturer.	1. Wool, Staple, &c. Dealer, Warehouseman.	
Ajmere	10	1477	-	-	-	9	1	-	
Bengal	14815	2096	2537	-	3	676	279	242	
Berar	8	249	-	22	-	18	15	-	
Bombay	99	337	2771	149	4	1381	475	505	
Buraah	-	22	-	3	-	-	-	-	
Central Provinces	-	337	3	-	1	275	21	-	
Coorg	-	-	-	-	-	-	-	-	
Madras	1972	2360	5220	51	99	465	43	-	
North-west Provinces	11239	2817	361	50	1	1687	211	-	
Punjab	3670	387	-	15	-	1110	59	1011	
Baroda	-	38	36	23	-	28	39	36	
Central India	109	10	-	-	-	4	-	-	
Mysore	-	-	116	-	-	18	-	-	
Travancore	-	-	-	-	-	-	-	-	
<b>Total</b>	<b>31922</b>	<b>10130</b>	<b>11044</b>	<b>313</b>	<b>108</b>	<b>5671</b>	<b>1143</b>	<b>1794</b>	

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Province.	ORDER XI						
	Sub-Order I						
	2. Felt Manufacturer.	3. Woollen Cloth Manufacturer.	4. Puller.	5. Wool Dyer, Printer.	7. Cloth Merchant, Dealer.	9. Flannel Manufacturer.	10. Blanket Manufacturer.
Ajmere	-	32	-	-	-	-	3,573
Bengal	3	251	-	5	67	4	7669
Berar	-	41	-	-	-	-	1540
Bombay	50	885	2	-	22871	-	8457
Burmah	-	11	-	-	-	-	-
Central Provinces	1	332	-	-	-	-	6349
Coorg	-	-	-	-	-	-	-
Madras	-	18	-	-	1878	-	5724
North-west Provinces	-	99	-	-	-	-	13570
Punjab	206	1283	4	190	41	-	3530
Baroda	-	8	-	-	-	-	-
Central India	-	-	-	-	4433	-	83
Mysore	-	6490	-	-	-	-	-
Travancore	-	-	-	-	-	-	-
<b>Total</b>	<b>260</b>	<b>9450</b>	<b>6</b>	<b>195</b>	<b>29290</b>	<b>4</b>	<b>50495</b>

Province.	ORDER XI								
	Sub-Order I		Sub-Order II						Sub-Order III
	11. Carpet Manufacturer.	12. Shawl Weaver.	1. Silk Manufacturer.	2. Silk Dyer, Printer.	3. Silk Merchant, Dealer.	4. Silk Ribbon Manufacturer.	5. Silk Braid Manufacturer.	6. Silk Kincob Manufacturer.	1. Flax, Linen Manufacturer.
Ajmere	-	1	-	-	38	-	-	-	-
Bengal	743	561	5658	1	6342	-	18	-	468
Berar	-	-	511	9	12	-	-	-	113
Bombay	98	27	9970	1551	675	360	642	177	-
Burmah	-	-	1120	35	1817	-	-	-	-
Central Provinces	2	-	1830	28	283	-	-	-	-
Coorg	-	-	-	-	-	-	-	-	-
Madras	212	10	2004	5	539	1	135	-	630
North-west Provinces	-	938	1428	-	123	-	-	1272	-
Punjab	68	13076	6502	704	874	1	-	-	-
Baroda	-	3	375	6	29	-	195	-	-
Central India	-	-	345	-	-	-	-	-	-

Mysore	-	-	1242	-	-	-	-	-	-
Travancore	-	-	-	-	-	-	-	-	-
Total	<b>1123</b>	<b>14616</b>	<b>30985</b>	<b>2339</b>	<b>10732</b>	<b>362</b>	<b>990</b>	<b>1449</b>	<b>1211</b>

Province.	ORDER XI								
	Sub-Order III								
	2. Lace Manufacturer.	3. Thread Manufacturer, Dealer.	4. Tape Manufacturer.	5. Cotton Manufacturer.	6. Cotton, Calico Warehouseman, Dealer.	7. Calico, Cotton Printer.	8. Calico, Cotton Dyer.	9. Carpet Maker, Merchant (Cotton).	10. Fustian Manufacturer.
Ajmere	-	5	-	626	714	-	137	-	-
Bengal	43	9068	202	406169	65631	1247	1747	211	19
Berar	-	145	21	17736	-	7	2750	176	-
Bombay	32	3900	266	141526	930	3115	5586	124	-
Burmah	-	-	-	315	544	-	-	-	-
Central Provinces	-	27	-	236023	-	837	4865	15	-
Coorg	-	-	-	67	590	-	-	-	-
Madras	127	911	52	384767	32243	198	1059	87	-
North-west Provinces	-	-	-	436017	42059	12115	15484	4773	-
Punjab	2	-	-	392845	5051	10668	28328	647	-
Baroda	-	10	194	24728	175	1956	770	-	-
Central India	-	-	2	42705	7	427	5462	-	-
Mysore	119	-	-	24636	-	-	176	-	-
Travancore	-	231	-	7036	-	-	-	-	-
Total	<b>323</b>	<b>14297</b>	<b>737</b>	<b>2115196</b>	<b>147944</b>	<b>30570</b>	<b>66364</b>	<b>6033</b>	<b>19</b>

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Province.	ORDER XI								
	Sub-Order III	Sub-Order IV				Sub-Order V			
	11. Tent Maker.	1. Bleacher.	2. Trimming, Braid Maker.	3. Fancy Goods Dealer.	4. Girth, Web Maker.	1. Hair Dresser.	2. Hat Manufacturer, Turban Maker, Cap Makers, Sellers.	3. Farrier.	4. Tailor.
Ajmere	-	-	16	1	-	1546	2	-	1130
Bengal	19	-	3418	530	9	170539	514	-	55077
Berar	-	-	-	-	-	8780	439	-	3785
Bombay	121	70	1670	41	-	46632	813	-	26848
Burmah	-	108	930	6468	-	1145	3	-	5583
Central Provinces	-	-	1124	3	-	33112	13	-	12814
Coorg	-	-	-	-	-	250	-	-	174
Madras	-	-	-	-	1173	67122	159	-	19288
North-west Provinces	239	-	12958	-	-	172418	1425	-	84332
Punjab	20	-	7157	15106	1	95893	641	53	32616
Baroda	-	-	171	-	-	8852	724	-	5042
Central India	-	-	2	-	-	17420	76	-	9100
Mysore	-	-	-	-	-	7081	-	-	3061
Travancore	-	-	-	-	-	3881	-	-	1005
<b>Total</b>	<b>399</b>	<b>178</b>	<b>27446</b>	<b>22149</b>	<b>1183</b>	<b>634671</b>	<b>4809</b>	<b>53</b>	<b>259855</b>

Province.	ORDER XI									
	Sub-Order V									
	5. Milliner.	6. Shoemaker.	7. Button-maker.	8. Laundry Keeper.	9. Embroiderer.	10. Hosier, Haberdasher.	11. Glover.	12. Leather Gaiter Maker.	13. Old Clothes Dealer.	
Ajmere	466	1309	-	571	-	-	-	-	-	
Bengal	17	66437	2	125264	22	1146	2	-	-	
Berar	-	7199	-	4558	9	-	-	-	-	
Bombay	75	49598	41	22362	61	79	34	-	6	
Burmah	5	1714	-	-	22	3	-	-	-	
Central Provinces	-	42093	-	20226	20	-	4	-	-	
Coorg	-	-	-	525	-	-	-	-	-	
Madras	23	67879	-	137800	14	-	-	-	-	
North-west Provinces	-	43842	51	103512	1039	79	-	-	14	
Punjab	23	168610	57	38897	853	241	-	55	162	
Baroda	-	3322	-	1226	28	-	-	-	-	
Central India	-	4033	-	8065	-	-	-	-	-	
Mysore	-	2497	-	12530	-	-	-	-	-	
Travancore	-	-	-	2413	-	-	-	-	-	
<b>Total</b>	<b>609</b>	<b>458533</b>	<b>151</b>	<b>477949</b>	<b>2068</b>	<b>1548</b>	<b>40</b>	<b>55</b>	<b>182</b>	

Province.	ORDER XI								
	Sub-Order V				Sub-Order VI				
	14. Outfitter.	15. Theatrical Property Maker.	16. Umbrella, Parasol, Stick Maker.	17. Shroud-maker.	1. Mat Maker, Seller.	2. Hemp Manufacturer.	3. Jute Manufacturer.	4. Hope cord Maker.	
Ajmere	-	-	-	-	18	-	62	43	
Bengal	1	252	982	-	11911	131	14061	5608	
Berar	230	-	-	-	429	223	-	176	
Bombay	-	-	57	-	780	120	767	10391	
Burmah	-	-	757	-	-	-	52	168	
Central Provinces	-	-	28	1	-	31	-	2635	
Coorg	-	-	-	-	-	-	-	-	
Madras	3	2	436	-	10023	118	2652	3174	
North-west Provinces	-	-	425	-	-	70	-	7474	
Punjab	-	55	29	-	800	402	-	10277	
Baroda	-	-	65	-	3	-	29	44	
Central India	-	-	167	-	-	-	-	-	
Mysore	-	-	-	-	-	-	439	394	
Travancore	-	-	-	-	517	-	-	1456	
<b>Total</b>	<b>234</b>	<b>309</b>	<b>2946</b>	<b>1</b>	<b>24481</b>	<b>1095</b>	<b>18062</b>	<b>41840</b>	

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Province.	ORDER XI					ORDER XII			
	Sub-Order VI					Sub-Order I			
	5. Net-maker.	6. Canvas, Sailcloth Manufacturer.	7. Sacking Sack, Bag Maker, Dealer.	8. Cocoa-fibre Matting Maker.	9. Coin Manufacturer.	1. Cowkeeper, Milk seller.	2. Cheesemonger.	3. Butcher, Meat Salesman.	4. Provision Curer, Dealer.
Ajmere	-	-	-	-	-	129	82	535	-
Bengal	8902	233	99	-	220	114984	-	4220	162
Berar	-	-	193	-	-	876	-	2395	-
Bombay	79	-	59	-	97	21667	6	10177	188
Burmah	2335	-	-	-	5	1401	-	657	436
Central Provinces	9	-	861	-	-	5427	-	2076	-
Coorg	-	-	-	-	-	74	-	60	-
Madras	459	-	177	8	1627	10053	-	5253	62
North-west Provinces	23	-	2769	-	-	24440	-	28359	-
Punjab	4	-	234	-	-	12736	18	11346	-
Baroda	-	-	-	-	-	690	-	500	1672
Central India	-	-	31	-	-	1257	-	1836	809
Mysore	-	-	-	-	-	1420	-	863	-
Travancore	8	-	41	56	-	143	-	216	-
Total	<b>11819</b>	<b>233</b>	<b>4464</b>	<b>64</b>	<b>1949</b>	<b>195297</b>	<b>106</b>	<b>68493</b>	<b>3329</b>

Province.	ORDER XII								
	Sub-Order I				Sub-Order II				
	5. Poulterer, Game Dealer.	6. Fishmonger.	7. Honey Merchant.	8. Egg Merchant.	1. Cornflour, Seed Merchant, Dealer.	2. Miller.	3. Baker, Grain Parcher.	4. Confectioner.	5. Greengrocer.
Ajmere	24	-	-	-	324	-	578	117	190
Bengal	3068	205185	452	233	94929	21619	29640	18366	34800
Berar	-	3094	3	-	4839	235	578	493	709
Bombay	412	40947	93	67	114040	2853	4137	5430	15781
Burmah	138	9794	34	15	857	3769	637	7215	24584
Central Provinces	-	738	40	3	17774	1319	6296	1916	12904
Coorg	-	-	-	-	330	-	2	6	-
Madras	51	32567	711	144	37132	16174	989	11722	63544
North-west Provinces	-	-	165	-	191138	7393	80606	34708	32281
Punjab	468	582	-	140	246193	16049	11322	21245	21705
Baroda	9	384	-	-	14694	1209	412	504	4810
Central India	-	132	189	46	16070	-	1787	1783	7275
Mysore	90	773	36	-	1493	-	273	286	1631

Travancore	-	16173	17	-	872	117	902	-	-
Total	<b>4260</b>	<b>310369</b>	<b>1740</b>	<b>648</b>	<b>740685</b>	<b>70737</b>	<b>138159</b>	<b>103791</b>	<b>220214</b>

Province.	ORDER XII								
	Sub-Order II		Sub-Order III						
	6. Herbalist.	7. Sugar Manufacturer.	1. Brewer.	2. Wine and Spirit Merchant, Dealer.	3. Distiller	4. Ginger Beer, Soda Water, Lemonade, Sherbet Maker, Dealer.	5. Syrup Manufacturer.	6. Grocer, Tea Dealer, Coffee Dealer.	7. Tobacco Manufacturer, Dealer.
Ajmere	-	38	-	221	-	1	-	208	199
Bengal	291	22936	96	39612	1677	113	2	2915	16254
Berar	-	477	-	493	2495	-	-	6326	853
Bombay	7	766	24	957	7041	349	11	1850	6143
Burmah	-	116	-	2062	13	115	1234	118	10768
Central Provinces	-	2048	-	13024	71	11	-	-	5672
Coorg	-	-	-	472	28	-	-	-	-
Madras	505	8100	2	160222	482	30	19	25	18167
North-west Provinces	-	16828	10	1238	8790	151	-	23637	46897
Punjab	-	2147	-	848	27	141	-	67	3778
Baroda	-	-	827	84	606	-	-	1593	636
Central India	2	1	-	-	-	-	-	5753	68
Mysore	-	332	-	5755	-	-	-	-	1058
Travancore	-	553	-	51617	99	-	-	-	-
Total	<b>805</b>	<b>54342</b>	<b>959</b>	<b>276605</b>	<b>21329</b>	<b>911</b>	<b>1266</b>	<b>42492</b>	<b>110493</b>

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Province.	ORDER XII						ORDER XIII		
	Sub-Order III						Sub-Order I		
	8. Vinegar Maker.	9. Pickle, Relish, Condiment Maker, Dealer.	10. Perfumer.	11. Baugh, Narcotic Maker, Seller.	12. Coffee Manufacturer.	13. Opium dealer.	1. Soap Boiler, Dealer.	2. Tallow handler.	3. Comb Maker.
Ajmere	4	-	51	198	3	7	29	-	66
Bengal	51	20811	1221	53563	-	748	544	159	356
Berar	-	57	467	1300	-	272	-	3	-
Bombay	8	2424	2253	4234	1	323	160	38	62
Burmah	1	335	-	42	-	255	11	118	-
Central Provinces	-	8608	310	4443	-	612	-	11	82
Coorg	-	-	-	-	-	-	-	-	-
Madras	14	76	2227	28306	208	294	65	12	844
North-west Provinces	-	203	1659	22771	-	522	130	11	-
Punjab	13	196	361	1993	-	434	410	-	-
Baroda	-	4	126	293	-	97	20	-	4
Central India	-	10	138	-	-	10	-	-	32
Mysore	-	-	359	1091	-	20	-	10	-
Travancore	-	-	-	-	-	-	-	-	64
Total	<b>91</b>	<b>32724</b>	<b>9172</b>	<b>118234</b>	<b>212</b>	<b>3594</b>	<b>1369</b>	<b>362</b>	<b>1510</b>

Province.	ORDER XIII								
	Sub-Order I								
	4. Gut Maker.	5. Manure Dealer, Manufacturer.	6. Wax Kefiner, Dealer. -	7. Bone Dealer.	8. Ivory Dealer.	9. Coral Dealer.	11. Lac Dealer.	12. Glue Maker.	
Ajmere	-	-	-	-	-	-	557	-	
Bengal	171	980	75	79	56	17	12134	4	
Berar	-	107	-	-	-	-	148	-	
Bombay	15	12	-	62	149	-	156	5	
Burmah	-	3	-	1	-	-	-	-	
Central Provinces	-	415	3	-	-	-	5899	-	
Coorg	-	-	-	-	-	-	-	-	
Madras	-	1106	109	52	48	999	-	-	
North-west Provinces	58	3011	30	-	-	96	27755	1	
Punjab	11	402	5	-	-	-	4747	5	
Baroda	35	276	-	-	-	-	45	-	
Central India	-	-	-	-	-	-	1750	-	
Mysore	-	-	-	-	-	-	24	-	
Travancore	-	294	-	-	-	-	-	-	
Total	<b>290</b>	<b>6606</b>	<b>222</b>	<b>194</b>	<b>253</b>	<b>1112</b>	<b>53215</b>	<b>15</b>	

Province.	ORDER XIII								
	Sub-Order I	Sub-Order II							
	13. Horns, Ivory Workers in.	1. Fell-monger.	2. Tanner.	3. Carrier.	4. Leather Article Maker.	5. Feather Dealer.	6. Leather Dyer.	7. Quill Dealer, Worker.	8. Shagreen Dealer, Worker.
Ajmere	18	196	375	6	1876	-	-	-	-
Bengal	137	21396	918	493	3419	3	3	5	-
Berar	10	529	19	-	227	-	307	-	-
Bombay	137	126	6823	1675	1990	258	1128	-	-
Burmah	54	106	9	-	-	-	-	-	-
Central Provinces	93	913	872	7	2966	-	37	-	-
Coorg	-	-	-	-	71	-	-	-	-
Madras	146	10811	366	46490	2555	2	9	7	-
North-west Provinces	8	4064	25462	-	-	141	10801	-	33
Punjab	22	2783	33308	-	10640	1	23	-	-
Baroda	3	-	3474	-	156	-	3025	-	-
Central India	-	-	-	-	31416	-	1	-	-
Mysore	23	-	4093	-	-	-	-	-	-
Travancore	46	-	-	-	822	-	-	-	-
Total	<b>697</b>	<b>40924</b>	<b>75719</b>	<b>48671</b>	<b>56138</b>	<b>405</b>	<b>15334</b>	<b>12</b>	<b>33</b>



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Province	ORDER XIII			ORDER XIV				
	Sub-Order III		Sub-Order I					
	1. Hair , Bristle Manufacturer.	2. Brush and Broom Maker.	1. Oil Miller, Refiner.	3. India Rubber Dealer, Worker.	4. Oil; Linseed Cake Maker.	5. Pitch, Tar Dealer, Worker.	6. Sealing Wax Dealer, Worker.	7. Gum dealer and Worker.
Ajmere	-	9	614	-	-	-	-	-
Bengal	10	215	156603	5	1693	5	104	80
Berar	-	62	924	-	4423	-	-	-
Bombay	22	-	25406	-	5	2	-	10
Burmah	-	-	15573	8	-	471	264	140
Central Provinces	-	-	22141	-	-	-	-	273
Coorg	-	-	26	-	-	-	-	-
Madras	-	27	42631	-	122	83	61	92
North-west Provinces	6	521	116360	-	-	-	-	-
Punjab	5	2	38624	-	-	-	-	132
Baroda	-	19	4508	-	-	-	-	-
Central India	-	6	19764	-	-	-	-	-
Mysore	7	-	2988	-	-	-	-	-
Travancore	-	-	6277	-	-	-	-	-
Total	50	861	452439	13	6243	561	429	727

Province.	ORDER XIV								
	Sub-Order I	Sub-Order II				Sub-Order III		Sub-Order IV	
	8. Oilskin Dealer, Worker.	1. Timber, Wood Merchant, Dealer.	2. Sawyer.	3. Wood Turner, Worker.	4. Box, Packing Case Maker.	5. Cooper, Hoop Maker, Worker.	1. Corkcutter, Manufacturer, Pith Worker.	2. Bark Worker, Dealer.	1. Basket Maker.
Ajmere	-	801	-	28	-	-	-	-	117
Bengal	-	33851	8822	2566	355	548	877	49	49983
Berar	-	5181	512	52	-	-	-	3	948
Bombay	-	19954	730	2289	15	82	-	11	10194
Burmah	-	5433	6543	315	298	98	-	57	5594
Central Provinces	1	16238	1097	254	27	6	-	34	21173
Coorg	-	-	353	-	-	-	-	-	584
Madras	21	52877	8288	48	703	273	73	1879	25257
North-west Provinces	-	15400	1088	2502	-	-	-	-	7984
Punjab	-	20360	247	3298	91	-	-	1	5349
Baroda	-	1469	-	303	-	1	-	-	1394
Central India	-	279	19	228	-	-	-	-	1439
Mysore	-	235	143	670	-	-	-	108	2399
Travancore	-	1227	1041	7151	-	-	-	-	2231
Total	22	173305	28883	19704	1489	1008	950	2142	134646

Province.	ORDER XIV								
	Sub-Order IV					Sub-Order V			
	2. Hay and Straw Dealer.	3. Thatcher.	4. Cane Worker, Dresser.	5. Leaf, Fan, Umbrella Maker, Worker.	6. Broom Dealer (made of Reed), Reed Manufacturer, Dealer, Rush Mat.	7. Check Maker, Seller.	1. Rag Gatherer, Dealer.	2. Paper Manufacturer.	3. Stationer.
Ajmere	455	171	1	21	9	43	-	8	-
Bengal	8112	29188	2873	5995	2836	38	69	2114	488
Berar	3509	22	1164	2004	-	-	-	29	-
Bombay	9614	147	46	2647	6328	1	120	798	468
Burmah	2249	4463	1284	1018	2795	-	-	8	-
Central Provinces	201	-	95	640	1120	8	-	77	-
Coorg	-	-	-	-	-	-	-	-	-
Madras	17178	655	1622	11080	3965	-	1	460	6
North-west Provinces	28225	1702	19766	10405	10801	-	15	1026	-
Punjab	26637	3414	5721	2958	2625	118	-	1127	-
Baroda	657	5	2	3	82	-	46	14	50
Central India	-	-	-	193	-	-	-	92	-
Mysore	79	-	-	-	-	-	-	-	-
Travancore	-	-	-	2316	309	-	-	-	-
Total	96916	39767	32574	39280	30870	208	251	5753	1012



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Province.	ORDER XIV		ORDER XV					
	Sub-Order V		Sub-Order I					
	4. Card-maker.	5. Papier Maché Dealer, Maker.	1. Coal Miner.	2. Coal Mine Service.	3. Mine Service.	4. Iron Mine Service.	5. Rock Mine Service.	7. Diamond Mine Service.
Ajmere	-	-	-	-	-	-	-	-
Bengal	33	-	607	1109	22	335	-	-
Berar	-	-	-	-	-	-	-	-
Bombay	-	-	-	-	-	-	-	-
Burmah	-	26	-	-	378	-	-	-
Central Provinces	-	-	683	-	88	-	-	1
Coorg.	-	-	-	-	-	-	-	-
Madras	-	-	6	1	38	30	26	-
North-west Provinces	-	-	-	-	-	-	-	-
Punjab	-	-	-	-	-	-	-	-
Baroda	-	-	-	-	-	-	-	-
Central India	-	-	-	-	-	-	-	12
Mysore	-	-	59	-	-	-	-	-
Travancore	-	-	-	-	-	-	-	-
Total	<b>33</b>	<b>26</b>	<b>1355</b>	<b>1110</b>	<b>526</b>	<b>365</b>	<b>26</b>	<b>13</b>

Province.	ORDER XV							
	Sub-Order II		Sub-Order III					
	1. Coal Merchant.	2. Coal Labourer.	1. Stone Quarrier.	2. Stone Agent, Merchant, Cutter, Polisher, Dresser.	3. Lime Dealer, Worker.	4. Clay Dealer, Labourer.	5. Brick and Tile Maker, Dealer.	6. Railway Labourer.
Ajmere	-	-	-	712	190	19	3	1347
Bengal	1746	248	2	1674	6374	14692	5541	74
Berar	-	-	1155	160	219	5131	1436	161
Bombay	59	28	6843	827	186	454	542	536
Burmah	501	-	34	658	685	-	4633	-
Central Provinces	1	-	989	1976	645	50	3578	5027
Coorg	-	-	158	-	2	-	123	-
Madras	18	-	6583	3110	255	147714	3755	19
North-west Provinces	-	-	4942	533	3475	96	2957	-
Punjab	-	-	-	1071	5391	184	5516	-
Baroda	-	-	65	482	183	59	254	-
Central India	-	-	-	640	103	1204	-	-
Mysore	-	-	-	-	-	5862	-	-
Travancore	-	-	2551	-	-	-	-	-

Total	2325	276	23322	11843	17708	175465	28338	7164	
Province.	ORDER XV								
	Sub-Order III						Sub-Order IV		Sub-Order V
	7. Road Labourer.	8. Chalk Dealer, Worker.	9. Scavenger.	10. Gravel and Sand Dealer, Digger.	11. Chunam Worker, Dealer.	12. Grindstone, Millstone Worker, Slate Pencil Maker.	1. Earthenware Manufacturer.	2. Earthenware Dealer, Importer.	1. Glass Manufacturer.
Ajmere	280	-	1472	-	-	4	1481	-	41
Bengal	1766	209	7730	2136	19	78	136916	5900	1542
Berar	4853	-	380	14	-	1067	5184	-	2103
Bombay	10	-	3547	30	1450	1742	36062	144	7366
Burmah	1	-	-	-	-	-	1994	2138	64
Central Provinces	11018	13	4709	5	-	84	20162	-	1664
Coorg	-	-	1	-	-	-	377	-	33
Madras	5793	9	11841	75	5993	324	69465	86	924
North-west Provinces	12340	-	106311	-	-	823	100789	40	1077
Punjab	5206	-	182684	-	-	383	87242	-	507
Baroda	-	-	2734	-	-	274	10163	-	253
Central India	-	-	8084	-	-	-	15103	-	4013
Mysore	-	-	-	-	787	-	7072	-	892
Travancore	-	-	-	-	-	-	2124	-	-
Total	<b>41267</b>	<b>231</b>	<b>329493</b>	<b>2260</b>	<b>8249</b>	<b>4779</b>	<b>494134</b>	<b>8308</b>	<b>20479</b>

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Province.	ORDER XV								
	Sub-Order V	Sub-Order VI		Sub-Order VII					Sub-Order VIII
	2. Bead Maker, Dealer, Stringer.	1. Salt Manufacturer, Salt Proprietor.	2. Salt Agent Dealer, Broker.	1. Well Sinker.	2. Pond Maker.	3. Water Carrier, Dealer.	4. Ice Maker, Dealer.	5. Jalagar.	1. Goldsmith, Silversmith, Jeweller.
Ajmere	-	-	28	-	-	458	-	-	1383
Bengal	27	6412	11583	221	226	6929	47	-	88835
Berar	-	-	171	36	-	-	-	4	6656
Bombay	1805	1363	738	31	-	4007	112	7	47350
Bunnah	78	1277	446	7	-	3	10	-	6404
Central Provinces	-	-	8528	241	3420	2247	-	-	18804
Coorg	-	-	-	-	-	-	-	-	757
Madras	911	3056	12481	2744	1282	-	15	-	77693
North-west Provinces	14	-	8952	481	-	81494	95	-	67524
Punjab	-	736	2864	1147	-	107980	126	-	54897
Baroda	352	-	28	8	-	-	1	-	4406
Central India	-	-	82	352	-	4902	-	-	10839
Mysore	-	-	2014	396	-	-	-	102	11850
Travancore	-	-	-	-	-	-	-	-	4184
<b>Total</b>	<b>3187</b>	<b>12844</b>	<b>47915</b>	<b>5664</b>	<b>4928</b>	<b>208020</b>	<b>406</b>	<b>113</b>	<b>401582</b>

Province.	ORDER XV								
	Sub-Order VIII				Sub-Order IX		Sub-Order X		
	2. Plated Ware Manufacturer.	3. Electro-plater.	4. Dealer in Precious Stones.	5. Lapidary.	1. Copper Manufacturer.	2. Coppersmith.	1. Tin Manufacturer.	2. Tin-plate Worker, Tinman.	3. Tinker.
Ajmere	-	-	-	-	-	-	-	49	-
Bengal	126	53	6	-	1	328	1478	538	64
Berar	-	-	70	-	8	300	27	88	-
Bombay	-	136	550	185	4025	3406	183	1733	-
Burmah	-	7	303	98	-	32	-	232	-
Central Provinces	-	-	69	-	-	382	-	244	-
Coorg	-	-	-	-	-	176	-	-	7
Madras	29	3	1935	515	113	1035	274	224	65
North-west Provinces	-	139	297	789	-	-	-	2238	-
Punjab	-	51	129	241	-	127	138	1065	-
Baroda	-	4	68	72	-	42	10	89	-
Central India	-	-	-	-	-	-	163	-	-
Mysore	-	-	65	-	-	-	-	-	345
Travancore	-	-	-	-	-	166	363	-	-
<b>Total</b>	<b>155</b>	<b>393</b>	<b>3492</b>	<b>1900</b>	<b>4147</b>	<b>5994</b>	<b>2636</b>	<b>6500</b>	<b>481</b>

Province.	ORDER XV								
	Sub-Order X		Sub-Order XI	Sub-Order XII			Sub-Order XIII		
	4. Quicksilver Dealer.	5. Reflector Maker.	1. Zinc Manufacturer.	1. Lead Manufacturer.	2. Antimony Refiner, Worker.	3. Pewterer, Pewter Ornament Maker.	1. Brass Manufacturer, Worker, Brazier.	2. Bell Maker.	3. Burnisher.
Ajmere	-	-	-	-	-	-	195	-	-
Bengal	5	-	96	28	10	44	32050	36	-
Berar	-	-	1	-	-	-	1054	3	-
Bombay	-	-	11	3	4	-	4428	8	52
Burmah	-	82	-	12	-	-	769	439	-
Central Provinces	-	-	-	-	1	-	6625	1529	1282
Coorg	-	-	-	-	-	-	14	-	2
Madras	2	2	-	639	-	-	5070	11571	-
North-west Provinces	8	-	5	-	170	23	26954	1625	-
Punjab	-	-	1	-	28	8	14317	3	6
Baroda	-	-	-	-	-	-	1013	12	-
Central India	-	-	-	-	-	-	351	-	-
Mysore	-	-	-	-	-	-	1174	-	-
Travancore	-	-	-	-	-	-	1433	-	-
<b>Total</b>	<b>15</b>	<b>84</b>	<b>114</b>	<b>682</b>	<b>213</b>	<b>75</b>	<b>95447</b>	<b>15226</b>	<b>1342</b>

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Province.	ORDER XV							
	Sub-Order XIII			Sub-Order XIV				
	5. Lamp, Vessel, Lantern Maker.	6. Locksmith Brass.	7. Gas-fitter.	1. Iron Manufacturer.	2. Blacksmith, Hammerman.	3. Ironmonger, Hardware Dealer, Iron- smith.	4. Locksmith, unspecified.	5. Nail Maker.
Ajmere	11	-	-	-	932	30	-	-
Bengal	64	-	-	691	91481	15907	11	34
Berar	3	-	-	-	4241	-	1	1
Bombay	63	249	9	1404	23003	564	10	38
Burmah	-	-	-	-	4414	191	-	-
Central Provinces	-	-	-	428	28476	528	-	-
Coorg	-	-	-	-	277	-	-	-
Madras	7	2	-	5293	45575	1261	79	24
North-west Provinces	-	20	-	-	80305	2141	-	-
Punjab	13	-	-	1170	74595	494	-	17
Baroda	2	-	-	-	4203	82	-	-
Central India	-	-	-	-	17076	840	-	-
Mysore	-	-	-	-	5256	-	-	-
Travancore	-	-	-	-	5074	-	-	-
Total	<b>163</b>	<b>271</b>	<b>9</b>	<b>8986</b>	<b>384908</b>	<b>22038</b>	<b>101</b>	<b>114</b>

Province.	ORDER XV			ORDER XVI					
	Sub-Order XIV		Sub-Order I	Sub-Order II					6. Watchman, private, not Government.
	6. Steel Worker.	7. Weight Marker.	1. General Labourer.	1. Artizan, Mechanic.	2. Engine Driver.	3. Shopman.	4. Manager, Superintendent.	5. Contractor.	
Ajmere	-	-	8490	-	-	-	16	14	28
Bengal	6	19	2543075	9601	5613	6	1718	27655	-
Berar	-	-	30588	-	-	-	34	369	-
Bombay	-	11	326729	310	94	1445	10	1441	-
Burmah	-	-	92056	147	-	213	-	349	-
Central Provinces	-	-	121664	44	-	360	2493	1957	-
Coorg	-	-	5667	-	-	-	-	-	-
Madras	-	3	541364	394	15	14642	1492	14965	2230
North-west Provinces	2	-	1010803	432	-	-	1266	5225	-
Punjab	-	-	322692	684	12	-	739	7118	-
Baroda	-	-	40556	25	-	81	-	155	-
Central India	-	-	520972	121978	-	-	-	778	-
Mysore	-	-	53856	-	-	-	-	-	-
Trarancore	-	-	195420	31	-	-	14	72	-
Total	<b>8</b>	<b>33</b>	<b>5813932</b>	<b>133646</b>	<b>5734</b>	<b>16747</b>	<b>7782</b>	<b>60098</b>	<b>2258</b>

Province.	ORDER XVII		ORDER XVIII				Total.
	Sub-Order I		Sub-Order I				
	1. Gentlemen, Annuitant.	1. Beggars, Gipsy, Vagrant.	2. Religious Devotees.	3. Others.	4. Unspecified.		
Ajmere	246	5959	-	76875	-	248844	
Bengal	31688	259829	2091	12949055	-	34517587	
Berar	-	30072	2	404235	-	1380492	
Bombay	904	172886	22016	3020531	-	8497718	
Burmah	1	966	846	5641	850370	1991005	
Central Provinces	-	70115	173	6491	2074247	5827122	
Coorg	1	642	-	-	22586	100439	
Madras	1904	89781	1481	30186	4938679	15421043	
North-west Provinces	877	234397	3132	11823	7560352	22912556	
Punjab	1	306840	-	4646504	-	12322356	
Baroda	2246	22596	15657	206	409979	1139512	
Central India	-	39747	-	393	2136531	4882823	
Mysore	138	22155	-	4283	716617	2085842	
Travancore	109	574	200	1210	835133	1197134	
Total	<b>38115</b>	<b>1256559</b>	<b>45598</b>	<b>21157433</b>	<b>19544494</b>	<b>112524473</b>	



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**CLASS I.**

**ORDER I.**

Persons engaged in the General or Local Government of the Country.

**SUB-ORDER I.**

Officers of National Government.

Group Head 1.— Civil Service—

Abkary gauger. Abkary inspector. Accountant (Government service). Administrator General. Advocate General. Amuelar. Anicut superintendent. Apprentice, press (Government). Assistant engineer. Assistant salt commissioner. Assistant superintendent of telegraphs. Astronomer (Government). Auditor (Government service). Branch postmaster. Burmese interpreter. Canal agent. Canal banker. Canal clerk. Canal engineer. Cashier (Government). Census officer. Chemical examiner. Classifier. Clerk of Government. Collector, deputy. Collector, general. Collector, treasury, deputy. Commissioner, assistant, salt revenue. Computer, survey. Conservator of forests. Curator (Government). Custom officer. Delta superintendent. Demand amins. Deputy collector. Deputy commissioner. Deputy commissioner of forests. Deputy conservator of forests. Deputy inspector of schools. Director of Public Instruction. Director of Revenue Settlement. Director of Revenue Settlement, deputy. Draftsman, P.W.D. Educational Department, elerk. Educational Department, writer. Engineer, assistant. Engineer, assistant, P.W.D. Engineer, executive. Engineer, Government. Engineer, sub. Engineer, superintending. Estimate maker. Estimator. Examiner of medical



accounts. Examiner of P.W. accounts. Examiner of railway accounts (if Government service). Excise officer. Field surveyor (if Government service). Firkadar, forest. Forest conservator. Forester. Forest conservator, deputy assistant. Forest officer. Gauger, Abkary (Government). Gauger, Excise (Government). Gomashta (Government). Government agent. Government pleader. Government solícitor. Hospital apprentice (Government). Hospital assistant (Government). Inland Custom service. Inspector General of Registration. Inspector General of Post Offices. Inspector General of Post Offices, deputy. Inspector General of Post Offices, sub. Inspector of schools. Inspector of schools, deputy. Inspector of telegraph. Inspector of tolls (Government). Inspector of vaccination. Irrigation Amin. Jungle Amin (Government). Korumboo, Amin. Korumboo, Gomashta. Korumboo, Samprathy. Korumboo, superintendent. Land custom, Amin. Land custom, clerk. Lock Amin. Master attendant. Master attendant's clerk. Member of Council and Board of Revenue. Money counter. Money tester. Munshi (Government). Opium agent, deputy. Opium Department, clerk. Paid probationer, Medical and Postal Department. Pensioner, civil. Pleader (Government). Political agent. Postal Department, postmaster. Postal Department, postmaster, branch. Postal Department, postmaster, deputy. Postal Department, postmaster, general. Postal Department, postmaster, sub. Postal Department, writer. Pressman (Government), reader. Prosecutor, public. Railway service (Government). Railway superintendent (Government service). Record keeper (Government). Record keeper, assistant (Government). Registrar of assurances, district. Registrar of assurances, sub. Revenue accountant. Revenue inspector. Salt, assistant commissioner of. Salt, assistant superintendent of. Salt, clerk. Salt, commissioner of. Saít, deputy commissioner of. Salt, shroff. Salt, superin,tendent. Sanitary Commissioner. Sea Custom, clerk. Sea Custom, shroff. Sea Custom, superintendent. Sea Custom, weigher. Secretary to Government Revenue Board. Secretary (prívate) to Governor. Serishtadar, collector's. Serishtadar, taluq. Serishtadar, hazoor. Serishtadar, sub-collector's. Shroff, hazoor, or taluq. Signaller of flag staff. Solicitor (Government). Stamp vendor (Government). Storekeeper (Government). Sub-postmaster. Sub

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registrar of assurances. Superintendent of Anicut. Superintendent of Delta. Superintendent of forest, deputy. Superintendent, Government Central Museum. Superintendent of Government farm. Superintendent of Government press. Superintendent of lighthouse. Superintendent of post offices. Superintendent of revenue survey. Superintendent of salt. Superintendent of salt, assistant. Superintendent of schools. Superintendent of school of arts. Superintendent of sea customs. Superintendent of sea customs, assistant. Superintendent of stamps and stationery. Superintendent of survey, deputy. Superintendent of telegraph. Superintendent of vaccination. Superintendent of vaccination, deputy. Superintendent of works. Superintending engineer. Supervisor (Government service). Supervisor, P.W.D. Survey and settlement clerk. Survey and settlement gomashtha. Survey and settlement writer. Surveyor (Government). Tahsildar. Tahsildar, deputy. Telegraph master. Telegraph signaller (clerk). Telegraph superintendent. Translator. Treasurer (Government). Uncovenanted assistant. Writer (Government).

Group Head 2.—Government artificers, workmen, messengers—

Abkary peon. Attender (Government, an office attendant). Ballman (Government, Government Printing Press). Bill collector (Government). Canal amin. Canal labourer. Canal lascar. Canal overseer. Canal servant. Canal watchman. Compositor (Government). Dalayet (Government). Darogha (Government). Dubash, Government House. Duffadar (Government, not military). Dufterbund. Dufteri (Government). Bducational Department peon. Elephant mavathi (driver, Government). Elephant fouzedar. Foreman (Government Press). Forest guard. Forest overseer. Forest ranger. Gallak (a watchman generally employed as a treasure guard). Government messenger. Government servant (unsp.). Guard, forest. Head compositor, press (Government). Inker (Government press). Jungle gardener.

Jungle maistry. Jungle watohman. Korumboo maistry.  
Lamplighter, taluq (Government). Land custom peon. Lascar  
(Government). Lighter (Government). Maistry, road. Masalchee  
(Government). Master attendant's peon. Messenger (Government).  
Opium department overseer. Overseer, P.W.D. Overseer, sub, P.W.  
D. Peon (Government offices). Postal Department, delivery peon.  
Postal Department, line overseer. Postal Department, postman,  
village. Postal Department, runner, coadunan. Postal Department,  
servant. Process server, revenue. Pygust, forest. Road maistry  
(Government). Runner, postal. Salt peon. Sea custom watchman.  
Sub-observer, P.W.D. Surveyance settlement peon. Telegraph  
servants. Type caster, founder (Government service). Village  
postman. Watchman, canal. Water distributor. Workman  
(Government service).

Group Head 3.—The Viceroy, Governors, Lieutenant-Governors,  
Chief Commissioner— Governor.

Group Head 4.—Judges, superior and local—

District munsiff. District registrar. District sessions judge. Judge,  
district. Judge, sub. Judge of small cause court. Judge of high  
court. Munsiff, district. Munsiff, village. Village munsiff.

Group Head 5.—Magistrates—

Magistrate. Magistrate, deputy. Magistrate, police. Serishtadar,  
magistrate's. Serishtadar, sub-division. Sub-magistrate.

## SUB-ORDER II.

Officers of Municipal, Local, and Village Government.

Group Head 1.—Honorary magistrates and unpaid magistrates—

Bench magistrate. Justice of peace. Magistrate, honorary.  
Magistrate, village. Naidu (village magistrate).

Group Head 2.—Officers of law courts—

Amin. Bailiff. Civil court decree writer. Civil court officer. Clerk  
under receiver appointed for the management of some estate.

Court clerk. Court

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copyist. Court gomashtha. Court lamplighter (masalchee). Court peons. Court record keeper. Court sweeper. Court translator. Court writer. Deposition writer. Inspector under receiver appointed by civil court for the management of some estate. Nazir. Peon under receiver appointed by civil court for the management of some estate. Process amin. Process peon. Process server. Puttamanagar, under receiver, appointed by civil court for the management of some estate, Receiver appointed by civil court for the management of some estate. Seristahdar, court. Seristahdar, sub-court. Seristahdar, district court. Shroff, under receiver, appointed by civil court for the management of some estate.

#### Group Head 3.—Police—

Constable, police. European constable, police. Head constable, police. Inspector of police. Inspector of police, deputy. Inspector of police, sub. Inspectorgeneral of police. Inspector-general of police, deputy. Police, assistant superintendent. Police, constable. Police, deputy inspector of. Police, divisional inspector of. Police, head constable. Police, head-quarter inspector. Police, inspector. Police, station writer. Police, storekeeper. Police, subinspector. Police, superintendent of. Police, salt detective.

#### Group Head 4.—Municipal, local, village servants—

Ambalgar (village servant). Artizan (village). Avenue maistry. Avenue pruner. Avenue watchman. Batta amin. Batta peon. Clerk in the establishment under court of wards. Clerk, municipal. Collector of market fees. Commissioner, municipal. Curtían (village accountant). Estate (court of wards), manager. Gomashtha in the estate under court of wards. Headman, village. Inspector of nuisance, municipal. Irrigation monegar. Karbar (for the management of some estate in Tanjore). Kanungo. Kavalgar (for the management of some estate in Tanjore). Korumboo

monegars. Kurnam (for the management of some estate in Tanjore). Kurnam, village. Lamplighter, municipal. Local fund accountant. Local fund auditor. Local fund clerk. Local fund draftsman. Local fund engineer. Local fund gomashtha. Local fund inspecting schoolmaster. Local fund inspector. Local fund lascar. Local fund managers. Local fund officer. Local fund overseer. Local fund peon. Local fund road maistry. Local fund schoolmaster. Local fund supervisor. Local fund vice-president. Local fund writer. Lock monegar. Manager, deputy, of estates under court of wards. Marriage registrar. Monegar, irrigation (village headman in charge of irrigation). Municipal accountant. Municipal amin. Municipal bilí collector. Municipal cash keeper.

Municipal clerk. Municipal commissioner. Municipal conservancy inspector. Municipal gardener. Municipal lamplighter. Municipal lighting superintendent. Municipal maistry. Municipal manager. Municipal masalchee. Municipal pensioner. Municipal peon. Municipal scavenging inspector. Municipal secretary. Municipal shroff. Municipal sweeper. Municipal tax collector. Municipal totti. Municipal vice-president. Nattamagar. Nirgunti. Notagar. Overseer, municipal. Peon in estate under court of wards. Poor house superintendent, establishment. Pound keeper. Pound kurnam. President of municipality. President-Vice of municipality. Protector of emigrants. Receiver of Carnatic property. Redy, village. Registrar of births and deaths. Samasthanam, sirdar naick. Shroff in estates under court of wards. Superintendent of emigration. Taliaries. Taliaries, village. Town crier. Vettyan. Vettyan village. Vichareppuvargal (one that makes inquiries). Village accountant. Village headman. Village kowalgar (village watchman). Village kurnam. Village ssryants. Village watcher. "Watcher, village. Watchman. Watchman, superintendent.

#### Group Head 5.—Prison officer—

Inspector of jails. Jail clerk. Jail keeper. Jail service. Jail warder. Jail writer. Jailor. Jailor, deputy. Superintendent of district jail. Warder in jails. Warder (jails, hospitals).

#### Group Head 6.—Sheriff—

Sheriff.

Group Head 7.—Executioner—

Executioner.

Group Head 8.—Coroner—

Coroner.

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### SUB-ORDER III.

Group Head 1.—Consuls.

Group Head 2.—Officers of Independent Governments and Native States. Details not given.

### ORDER II.

#### SUB-ORDER I

Group Head 1.—Army Officers—

Adjutant. Adjutant-General. Brigadier-General. Captain. Chaplain to Forces. Colonel. Controller of military accounts. Deputy assistant, adjutant-general. Deputy assistant quartermaster general. Ensign. Inspector of musketry. Inspector-general of ordnance. Jemadar, adjutant. Judge Advocate General. Lieutenant. Lieutenant-colonel. Major. Military officer. Officer, army. Paymaster. Paymaster, army. Quartermaster. Quartermaster-general. Staff officer. Subadar. Subadar major. Sub-lieutenant. Veterinary surgeon, army.

Group Head 2.—Army, half-pay, retired—

Army clerk.

Group Head 3.—Soldier—

Armourer (Government service). Bandsman (regimental). Bandmaster. Body guard trooper. Bombardier. Boy, havildar. Boy, private. Bugle major. Bugler. Column maker, army. Corporal major. Corporal sergeant of the band. Cymbalman



(regimental). Driver, army. Drum major. Drummer. Farrier, shoeing smith, army. Fifer. Gunner. Harness maker, army. Havildar. Havildar major. Kettle drummer. Lance naik. Leather worker, army. Naik, lance. Ordnance conductor. Ordnance store, sergeant. Pipe, major. Piper (regimental). Private. Recruit boy. Rough rider, army. Saddler, army. Sawar. Sepoy. Sergeant. Sergeant-major. Sergeant, mess. Staff sergeant. Trumpeter. Trumpet major.

Group Head 3a.— Army clerk, peon, servant—

Army peon. Army coolie. Bheesty (regimental). Chowdary, regimental, army. Clerk, military department. Lascar. Mochi, ordnance. Orderly, army. Orderly, military. Painter, ordnance (Government service). Peon, regimental. Pukhalie, regimental, ordnance. Serang, army camp follower. Servant, regimental. Sweeper (military). Tent lascar, pitcher. Tindal, military. Totti, regimental.

Group Head 4.— Militia volunteers—

Volunteers.

Group Head 5.— Army pensioners—

Army pensioner. Pension boy. Pensioner, Chelsea. Sepoy, pensioner. Soldier, pensioner. Veteran.

Group Head 6.— Army agent, remount agent, clothing agent—

Remount agent. Superintendent and agent of army clothing.

Group Head 7.— Storekeeper, commissariat, barrack master—

Army commissariat service. Barrack sergeant or master. Commissariat service. Commissariat staff sergeant. Commissary-general. Executive commissariat officer. Military manager. Military storekeeper. Storekeeper (military).

Group Head 8.— Army hospital—

Apothecary, army. Army hospital service. Assistant surgeon (regimental). Deputy surgeon-general. Surgeon-general or major. Surgeon-general or major, deputy.

SUB-ORDER II.

Navy. Details not given.

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ORDER III.

SUB-ORDER I.

Group Head 1.—Clergyman—

Chaplain, clergyman, rector, vicar, or curate.

Group Head 2.—Priests, Hindoo—

Achari (a priest). Archacan (an officiating priest). Birt (unspecified). Cremation priest. Family priest (pandit). Guroo (family priest). Guryai (Hindoo religious teacher). Hindoo priest. Panda (pilgrim conductor). Peerohit, village. Pilgrim's guide. Prayer mutterer, reader, Hindoo. Preacher (pujary). Priest. Priestess. Priest, Brahmin. Priest officiating on the occasion of marriage and private ceremonies. Priests to Sudras, pujary. Puranum reader. Purohit. Reader of almanac. Reader of calendar. (Reader of puranams, vedas. Reciter of muntras on the occasion of religious rites. Reciter of vedas (Hindoo poems). Sastri or Shastri. Village priests.

Group Head 3.—Priests, Mahomedan—

Cajee, cazi. Kajee (Kazi). Khatib (worshipper in a mosque). Koya (Mahomedan priest). Mahomedan priest. Moilar (Mahomedan priest or preacher). Muazzim (Mahomedan caller to prayer). Mulla. Naib (a priest). Pesh imam. Prayer leader, Mahomedan. Reader of Koran. Repeater at mosques.

Group Head 4.—Protestant minister—

American Baptist missionary. Baptist minister. Baptist

dissenting minister. Minister of religion. Minister, Protestant  
Protestant minister. Protestant pastor. Wesleyan minister.

Group Head 5.—Roman Catholic priest—

Deacon, Roman Catholic. Jesuit father, brother, secular  
priest. Seminarist. Monk. Priest, Roman Catholic. Reader, Roman  
Catholic. Rector, Roman Catholic. Roman Catholic bishop.  
Roman Catholic priest.

Group Head 6.—Missionary Scripture reader, itinerant  
preacher—

Bible woman. Catechist. Evangelist. Local preacher.  
Missionary (Church of England or others). Preacher, local.  
Preacher, street. Scripture reader.

Group Head 7.—Church, chapel officer—

Bell toller. Chapel keeper. Church clerk. Church  
servant. Church warden. Servant of churches not maintained by  
Government. Sexton.

Group Head 8.—Temple officer, Hindoo and Mahomedan—

Andi (a temple official). Attendant at sacred bathing  
places. Confectioner to Jagannath. Devastanam, accountant.  
Devastanam; clerk. Devastanam, member. Devastanam, peshkari  
Devastanam, servant. Devastanam, trustee. Florist in temple.  
Ganges water seller. Idol guardian. Image bearer. Malaya (servant  
of a demi-god temple), Mosque servant. Pagoda servant.  
Sacrifices, officiator at. Servant of mosques. Servant of pagodas.  
Servant of temples. Shrine keeper. Superintendent of temples,  
Cooch, Behar. Temple service, not religious. Temple storehouse  
keeper. Temple worshipper. Worshipper. Worshipper in temples.  
Worshippers of domestic idols, Worshipper of household deities.

Group Head 9.—Theological student—

Student, religious. Theological student.

Group Head 10.—Convent—

Convent superior. Inmate (sister) of convent. Lady  
superintendent. Nun.

Group Head 11.—Lay officer, religious institution—

Lay brother. Lay trustee.

Group Head 12.—Burial ground, cemetery—

Burial ground servant or service. Burial ground watcher.  
Cemetery clerk. Cemetery gravedigger. Cemetery officer.  
Cemetery servant. Cemetery

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superintendent. Corpse bearer. Corpse burner. Funeral, officiator at. Funeral eulogium repeater. Gravedigger. Keeper of burial ground. Tomb keeper.

Group Head 13.—Jain priest, Syrian Christian priest—

Jain priest. Kathnar (a Syrian Christian priest).

#### SUB-ORDER II.

Group Head 1.—Barrister—

Advocate. Bachelor of law. Barrister. Barrister at law. Counsel. Lawyer. Master of law.

Group Head 2.—Solicitor, attorney, pleader, vakeel—

Attorney. Licensed revenue agent. Pleader. Solicitor. Vakeel district court. Vakeel high court. Vakeel local lower court. Vakeel munsiffs court.

Group Head 3.—Law student—

Law student. Mahomedan law doctor. .Mahomedan law, interpreter of.

Group Head 4.—Law clerk, deed writer, stamp vendor—

Deed writer. Law clerk. Lawyer's clerk. Stamp vendor (not official).

Group Head 5.—Law stationer—

Group Head 6.—Law agent—

Agent, law. Gomashta to barristers and pleaders. Law agent. Muktiar (one that holds power of attorney).

### SUB-ORDER III.

#### Group Head 1.—Physician, surgeon—

Accoucheur. Apothecary (private). Assistant surgeon. Assistant to a surgeon. Aurist. Cancer doctor. Civil hospital surgeon. Doctor. Honorary surgeon. Medical practitioner. Oculist. Physician. Private practitioner. Surgeon (not army). Surgeon, honorary. Surgeon, native. Surgeon, zilla.

#### Group Head 2.—Medical assistant, student—

Apprentice, hospital. Assistant, hospital. Clerk, hospital. Civil hospital assistant. Civil hospital dresser. Doctor, native. Dresser in hospital. Dresser in independent charge. Hospital apprentice. Hospital assistant. Medical assistant. Medical pupil. Native doctor. Probationary vaccinator.

#### Group Head 3.—Dentist—

Dentist.

#### Group Head 4.—Chemist, druggist—

Catechu, maker, seller. Chemist. Civil hospital compounder. Compounder. Dealers in drugs and sundries. Druggist. Druggist, botanical. Medicine maker. Medicine vendor. Native druggist. Seller of senna.

#### Group Head 5.—Accoucheurs.

#### Group Head 6.—Unqualified practitioner—

Hakeem, vaid. Arab doctor. Hindú physician. Medicinal herbs, collector of. Native doctor (untrained). Native physician. Physician, native. Physician, skilled in surgery. Practitioner (unqualified). Quack doctor. Unqualified practitioner.

#### Group Head 7.—Subordinate medical service—

Blood letter. Cupper. Inoculator. Leech applier.

### SUB-ORDER IV.

Group Head 1.—Author, editor, writer—

Almanac writer, maker. Author. Calendar, Brahmin. Calendar maker. Dramatist.  
Editor. Genealogist. Journalist. Moulvie (a learned Mussulman). Newspaper editor.  
Newspaper manager. Poet.



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Group Head 2.—Reporter—

Newspaper reporter. Shorthand writer. Writer, shorthand.

Group Head 3.—Interpreter—

Interpreter.

Group Head 4.—Literary, private secretary, copyist—

Calligrapher. Copyist, section writer. Copyist of Hindú books. Letter writer. Private writer. Writer, private.

Group Head 5.—Graduate of university—

Bachelor of Arts. Gradúate. Gradúate of university. Gradúate, under. Master of Arts. Undergraduates.

Group Head 6.—Student—

Collegian. Scholar. Student.

Group Head 7.—Literary Institution service—

Clerk in library. Curator (not Government). Secretary to reading rooms, clubs.

Group Head 8.—Orator—

Orator.

## SUB-ORDER V.

### Group Head 1.—Painter artist—

Artist. General painter. Miniature painter. Painter, picture. Painter, portrait. Painter, scene. Picture painter or portrait painter.

### Group Head 2.—Sculptor—

Sculptor.

### Group Head 3.—Engraver, artist—

Engraver (artist).

### Group Head 4.—Photographer—

Photographer.

## SUB-ORDER VI.

### Group Head 1.—Musician, music master—

Band master (not army). Bandsman (not regimental). Cymbalman (not regimental). Fiddle player. Fiddler. Flageolet player. Flute player. Kettle drummer (ünsp.). Lute player, Music composer. Musician. Musician for dancing girls. Music master. Music student. Native drummer. Native trumpeter. Organist. Pipers (not military). Player on clarinet. Player on drum. Player on fiddle. Player on flute. Player on guitar, valhiem. Player on instruments. Player on the horn. Player ,on the kimiarai. Player on the lute. Player on the mruthungam. Player on the venai. Player on the violin. Teacher of music. Teacher of singing.

### Group Head 2.—Ballad singer, singer, songster, vocalist—

Bailad singer. Singer. Songster. Songstress. Vocalist.

## SUB-ORDER VII.

Group Head 1.— Actor—

Actor. Buffoons. Clown. Jester. Mimic.

Group Head 2.— Exhibition and show service—

Bear exhibitor (showman). Bullock showman (if for exhibition). Circus keeper. Dolí dancer. Dolí player. Exhibitor of bull playing. Exhibitor of snakes. Monkey dancer or bear (monkey) showman. Puppet actor. Puppet showman. Show exhibitor, showman. Show exhibitor, show puppet. Show-exhibitor. Show player. Snake charmer. Swing and merry-go-round keeper.

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Group Head 3.—Theatre service—

Dancers. Dancing eunuchs. Masquerader. Performer, theatrical. Proprietor, theatrical. Strolling player. Theatrical agent. Theatrical clerk. Theatrical manager. Theatrical proprietor. Theatrical servants. Theatrical service.

Group Head 4.—Conjurar, performer—

Acrobat. Channer. Conjurers. Devil driver. Exhibitor of dexterous feats. Exhibitor of petty tricks. Exhibitor of sleight of hand. Exorciser. Exorcist. Gymnasts. Hail averter. Juggler. Magician. Demonologist. Necromancy. Perfonner. Performing mendicante. Pole dancer. Professor of magia Rope dancer. Soothsayer. Storytellers.

Group Head 5.—Billiard marker—

Billiard marker. Billiard table servant

Group Head 6.—Pugilist, fencer—

Boxer (pugilist). Fencer. Pugilist

Group Head 7.—Racket, tennis court—

Racket service.

Group Head 8.—Wrestler—

Wrestlers.

Group Head 9.—Cricket ground service—

Cricket ground service.

Group Head 10.—Fortune teller—

Fortune teller:

Group Head 11.—Race course service—

Racecourse servant. Racecourse service.

### SUB-ORDER VIII.

Group Head 1.—Schoolmaster, school manager—

Assistant master. Head master. Manager of schools.  
Master. (private schools). Principal of college. Private teacher.  
Schoolmaster. School-master, private, to other than local, or  
Government, or municipal schools. Superintendent of industrial  
schools. Teacher at industrial schools. Teacher at school. Training  
teacher. Tutor. Usher.

Group Head 2.—Teacher, professor, lecturer—

Dancing master. Fencing and gymnastic teacher.  
Gymnastic professor. Gymnastic teacher. Lecturer. Professor.  
Professor of grammar. Professor of logic. Professor of mimansa.  
Professor of Vedantic philosophy. Pundit (pandit). Pupil, monitor.  
Religious instructor. Sacred historian. Teacher of dancing.  
Teacher of Koran. Teacher of philosophy. Teacher of theology.  
Teacher of Vedas. Teacher, private. Teacher of sacred history.  
Teacher of Sanskrit.

Group Head 3—Head of college, ditto fellow.

Group Head 4.—School service—

Private school service. School munshi. School peon.  
School servant. School watchman. School w'riter. Servant of  
private schools.

## SUB-ORDER IX.

Group Head 1.—Civil engineer—

Bachelor of civil engineering. Engineer (not Government).

Group Head 2.—Scientific persons—:

Antiquarian. Astrologer. Astronomer. Botanist. Chronologist. Geographer. Geologist. Geometer. Horoscope caster. Mathematician. Metallurgist. Meteorological observer. Philosopher. Theologist.

Group Head 3.—Museum service—

Clerks, museum. Superintendent, Central Museum (not Government).

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ORDER V.

SUB-ORDER I.

Group Head 1.—Innkeeper, hotel keeper, publican—

Hotel keeper. Hotel proprietor. Hotel servant. Innkeeper. Publican.

Group Head 2.—Beer seller, spirit seller—

Beer and wine retailer. Beer dealer. Beer retailer. Beer seller. Toddy-shop keeper. Wine retailer.

Group Head 3.—Lodging, boarding house keeper—

Choultry keeper. Choultry servant. Chuttrum accountant. Chuttrum clerk. Chuttrum establishment. Chuttrum manager. Chuttrum servant. Chuttrum servants and others. Chuttrum superintendent. Lodging-house keeper. Servant, choultry.

Group Head 4.—Coffee house, eating-house keeper—

Coffee house keeper. Cooked food seller. Eating-house keeper. Food seller (if eating-house keeper). Refreshment room keeper. Refreshment room proprietor. Tea seller by the cup. Water pandalman.

Group Head 5.—Institution service—

Attendant, private hospital. Cook, hospital. Lunatic asylum service. Matam servant. Nurse (private hospital).

Group Head 6.—Club house service—

Club clerk. Club servant. Mess house service. Servant, club house.

Group Head 7.—Mess contractor, messman.

Group Head 8.—Bath and washhouse service—

Bath keeper.

SUB-ORDER II.

Group Head 1.—Domestic servant general—

Attendant. Barber (domestic). Butler. Chokra, dressing boy. Dressing boy. Flag bearer. Footman, General servant. Hall servant. House steward. Hukaburdar. Lamplighter (domestic service). Mace-bearer. Pipe-bearer. Punka puller. Servant (domestic). Servant (general). Servant (unspecified). Steward, house. Sweeper (if domestic). Tent Lascar, pitcher (not military). Torchman. Valet.

Group Head 2.—Housekeeper—

Housekeeper.

Group Head 3.—Cook, scullion—

Cook. Dish cleaner and plasterer of dining floor. Masalchi. Maty. Milkman (domestic). Scullion (maty).

Group Head 5.—Nurse—

Nurse.

Group Head 6.—Laundryman—

Dhobee (domestic). Laundry-keeper.



Group Head 7.—Coachman—

Coachman (domestic).

Group Head 8.—Groom, stableman living in bis master's house—

Horsekeeper syce (if domestic).

Group Head 9.—Gardener.

Group Head 11.—Assembly, public rooms service—

Servant of library.

Group Head 13.—Office keeper, porter (not Government).

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Group Head 14.—Park, gate and lodge keeper (not Government)—

Gatekeeper. Porter, domestic. Doorkeeper.

Group Head 15.—Bazaarman—

Bazaarman..

Group Head 16.—Bhisti (domestic), Beesties domestic—

Bhisti (domestic) beesties (domestic). Cowadees (domestic). Pukkali E., unspecified. Water carrier (domestic). Water-drawer (domestic). Water-man (domestic).

Group Head 17.—Eunuch serving in female apartments—

Eunuch serving in female apartments.

## ORDER VI.

### SUB-ORDER I.

Group Head 1.—Merchant—

Bombay merchant. Bullion merchant. Cabul merchant. Coconut merchant. Coffee merchant. Copper merchant. Corn merchant. Cotton merchant, Flax merchant. Gold merchant. Gum merchant. indigo merchant. Jewel merchant. Lead merchant. Leather merchant. Merchant. Metal merchant. Oil merchant. Oil seed merchant, dealer. Opium merchant. Silver merchant. Sugar merchant. Tin merchant. Wool merchant.

Group Head 2.—Banker—

Banker. Soucar.

Group Head 3.—Bank Service—

Bank accountant. Bank agent. Bank bill collector. Bank clerk. Bank manager. Bank officer. Bank service.

Group Head 4.—Insurance service.

Group Head 5.—Broker, agent—

Agent. Agent, commercial, Agent, commission. Agent, emigration. Agent, insurance. Bill broker. Bill (exchange-hundi) dealer. Broker in coin. Broker in cotton. Broker in dyewood. Broker in fish. Broker in general. Broker in grain. Broker in jewels. Broker in leather. Broker in oil. Broker in rice. Broker in silk. Broker in sugar. Broker in timber. Broker in tobacco. Commercial agent. Commission agent. Corn broker. Cotton broker. Emigration agent. Emigration manager. Fish broker. General broker. Grain broker. indigo broker. Jewel broker. Leather broker. Oil broker. Rice broker. Silk broker. Tobacco broker.

Group Head 6.—Salesman.

Group Head 7.—Auctioneer, valuer, house agent—

Appraiser. Auctioneer and auction valuer.

Group Head 8.—Accountant—

Accountant (not Government service). Auditor (not Government service).

Group Head 9.—Commercial clerk—

Cashier (not Government). Clerk, commercial (unspecified). Clerk, private. Clerk, unspecified. Debt collector, dunner. Emigration clerk. Emigration recruiter. Karkoon. Treasurer (not Government).

Group Head 10.—Commercial traveller.

Group Head 11.—Capitalist, shareholder.

Group Head 12.—Money lender, bill discounter—

Money lender. Usurer.

Group Head 13.—Cowrie seller, money changer, money dealer—

Cowrie seller. Money changer. Money dealer. Shroff.

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Group Head 14.—Lessee of market—

Lessee of market. Market lessee.

#### SUB-ORDER II.

Group Head 1.—Pawnbroker—

Pawnbroker.

Group Head 2.—Shopkeeper, general dealer—

General dealer in other things (other than gold, silver, and precious stones). General shop dealer. Petty shopkeeper. Retail dealer, miscellaneous. Retail

shopkeeper. Seller of sundry articles. Shopkeeper. Tradesman.

Group Head 3.—Huckster, costermonger—

Costermonger. Huckster.

Group Head 4.—Hawker, pedlar—

Cloth dealer (pedlar). Flour seller. Hawker. Pedlar. Thread merchant (really pedlar).

#### ORDER VII.

#### SUB-ORDER I.

Group Head 1.—Railway engine driver, stoker, engine worker,

locomotivo—

Driver, locomotive. Engine driver, railway. Engine keeper. Engine worker. Fitter, locomotive. Foreman, locomotive. Greaser, locomotive. Lifter, locomotive. Railway driver. Railway engine driver. Railway engine keeper. Railway engine worker. Railway engine fitter. Railway engine greaser. Railway stoker.

Group Head 2.—Railway officer, clerk, stationmaster—

Agent, railway. Checker, assistant, goods. Checker, railway. Checker, through goods. Checker, through road goods. Clerk, assistant, goods. Clerk, assistant, pareeis. Clerk, auditor's office. Clerk, booking. Clerk, booking, assistant. Clerk, chief, goods. Clerk, district, trafilé. Clerk, locomotive. Clerk, pareeis. Clerk, railway. Clerk, railway traffic. Clerk, waggon. Draftsman, railway, engineer's. Engineer, assistant, railway. Engineer, chief, railway. Engineer, deputy chief. Engineer, railway. Examiner, railway accounts (not Government service). Fireman, locomotive. Goods' clerk. Inspector, railway. Inspector, railway platform. Inspector, travelling, railway. Inspector, train. Inspector, way, railway engineer's. Inspector, sub, railway engineer's. Luggage clerk. Manager, assistant, railway office. Manager, locomotive. Manager, railway. Manager, railway, auditor's office. Manager, railway, engineer's, office. Manager, railway office. Officer, railway. Overseer, railway engineer's. Railway accountant. Railway agent. Railway auditor. Railway cashier. Railway cash keeper. Railway checker. Railway clerk. Railway draftsman. Railway engineer. Railway inspector. Railway officer. Railway overseer. Railway shroff. Railway stationmaster. Railway storekeeper. Railway superintendent. Railway ticket collector. Railway writer. Resident engineer. Rolling stock inspector. Shroff, railway, agent's office. Shroff, railway, auditor's office. Stationmaster, assistant. Stationmaster's clerk. Stationmaster, railway. Storekeeper, locomotive. Storekeeper, railway, auditor's office. Storekeeper, railway engineer's. Superintendent, district traffic. Superintendent, locomotive. Ticket collector or clerk. Traffic manager. Waggon clerk. Writer, district traffic. Writer, engineer's. Writer, locomotive. Writer, railway, agent's office. Writer, railway, auditor's office. Writer, traffic.

Group Head 3.—Railway attendant, servant—

Attendant, railway office. Dresser, railway. Foreman, assistant, railway. Foreman, railway. Fuel storekeeper, locomotive. Gate checker. Guard, railway. Lampman, railway. Level crossing man. Lorry man. Peon, railway. Pointsman, railway. Porter, head, railway. Porter, railway. Probationer, railway. Railway attendant. Railway carriage examiner. Railway cleaner. Railway dresser. Railway foreman. Railway guard. Railway peon. Rail

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way pointsman. Railway porter. Railway probationer. Railway servant. Railway service (not Government). Railway shunter. Railway signaller. Railway watchman. Railway water carrier. Servant, railway. Shunter, assistant. Shunter, railway. Signaller, railway. Signalman (railway servant). "Watchman, railway. Water carrier, railway.

#### SUB-ORDER II.

Group Head 1.—Toll collector, turnpike gatekeeper—

Agent, toll. Boat-bridge maker. Collector of tolls. Gatekeeper, toll. Inspector of tolls (not Government). Toll collector. Toll contractor. Toll gatekeeper.

Group Head 2.—Coach, cab owner, livery atable keeper—

Bandy owners. Bullock owners. Bylee owner. Cab owner. Cab, coach, &c. proprietor. Carriage (ornamental) proprietor. Coach owner. Ekka owner. Jutka owner. Livery atable keeper. Palanquin owner.

Group Head 3.—Coachman (not domestic), cabman—

Bandy driver. Bullock bandyman. Bylee driver. Coachman (not domestic). Driver. Drayman. Ekka driver. Jutka driver. Omnibus driver. Stage coach waggon service. Timekeeper, omnibus. Tramway stage carriage. Tramway driver. Tramway guard.

Group Head 4.—Carman, carrier, carter, drayman—

Carrier. Carter. Cart hirer carrier.



Group Head 5.—Wheel chair, proprietor, attendant.

Group Head 6.—Camel, pack bullock, pack pony driver, muleteer  
—

Camel, letter out of. Camel driver. Muleteer. Pack bullock owner. Pack bullock driver.

Group Head 7.—Palanquin bearer—

Baggage bearer. Bandy drawer. Bandy men. Bandy puller. Bearer. Bearer paid by rent-free land. Cart drawer (not agricultural labourer). Carter (not agricultural labourer). Coolie. Carrier on roads. Munchil (palanquin) bearer. Palanquin bearer. Porter carrier. Transit carrier. Transit man.

### SUB-ORDER III.

Group Head 1.—Canal and inland navigation service—

River steamer service. Agent, river steamer.

Group Head 2.—Barge, lighter, waterman—

Basket boatman. Boatman. Ferry conductor. Ferryman. Rower, river navigation.

Group Head 3.—Boat and barge owner, agent—

Basket boat agent. Basket boat contractor. Basket boat owner. Boat owner. Ferry agent. Ferry boat owner. Ferry contractor. Ferry owner.

### SUB-ORDER IV.

Group Head 1.—Shipowner—

Dhony owner. Shipowner. Ship proprietor. Smack owner. Vessel owner.

Group Head 2.—Steam navigation service—

Agent, steamer. Engineer, ship. Navigation Company, agent. Navigation Company, clerk, Navigation Company, engineer. Navigation Company, fireman. Navigation Company, officer. Navigation Company, packet agent. Steamer agent. Steamer, Navigation Company.

Group Head 3.—Ship steward, cook—

Cook, ship. Ship cook. Ship steward. Steward, ship.

Group Head 4.—Seaman, sailor, mariner, master mariner—

Captain, ship. Clerk, ship. Dhonyman. Mariner. Master mariner. Sailor. Sailor, native. Seaman. Serang (sailor). Ship captain. Skipper. Supercargoes.

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Group Head 5.—Pilot-

Pilot.

Group Head 6.—Boatman on seas—

Boatman, catamaran. Boatman, maistry. Boatman, masula. Malimis. Rower at sea.

Group Head 7.—Dock service, harbour service—

Dock service. Harbour diver. Harbour engineer. Harbour service. Harbour superintendent. Lighthouse keeper. Lighthouse keeper and other servants in ships

Group Head 8.—Diver.

Group Head 9.—Ship agent—

Ship agent.

#### SUB-ORDER V.

Group Head 1.—Warehouseman, storekeeper—

Granary keeper. Granary labourer. Granary porter. Packer. Warehouse keeper. Warehouseman. Warehouse proprietor. Warehouse servant.

Group Head 2.—Meter, weigher—

Commeter (grain weigher). Grain measurer. Grain weigher.

Weigher. Weighman.

## SUB-ORDER VI.

Group Head 1.—Messenger, porter (not Government)—

Coolee, porter and messenger. Emigration peon (messenger). Inquirer (employed under zemindar as news collector). Jemadar (unspecified). Messenger (not Government), commissionaire. Peon. Tindal (not military).

Group Head 2.—Telegraph service (not Government)—

Signaller, telegraph (not Government). Telegraph signaller (not Government). Telegraph service (not Government).

Group Head 3.—Courier, guide—

Courier.

## ORDER VIII.

### SUB-ORDER I.

Group Head 1.—Land proprietor—

Freeholder (inamdar). Inamdar. Indigo planter. Jaghirdar. Landholder. Landlord. Land proprietor. Malguzar. Mittadar. Oobaridar. Yenamdar (inamdars). Zemindars.

Group Head 2.—Farmer, grazier-

Farmer. Grazier, Land farmer. Permanent leaseholder. Sheep and goat grazier. Village farmer.

Group Head 3.—Farmers', graziers' sons, &c.—

Farmer's brother. Farmer's grandson. Farmer's nephew. Farmer's son. Grazier's brother. Grazier's grandson. Grazier's nephew. Grazier's son.

Group Head 5.—Farm bailiff.

Group Head 6.—Tenant cultivator—

Agriculturist (if not labourer or servant). Cultivator.  
Cultivator, paying half the crops as rent. Irrigator (not  
Government). Leaseholder. Puttadar. Renter of lands. Ryot. Sub-  
tenant. Tacksman (tenant). Tenant. Tenant, sub or under. Tillers.  
Under tenant.

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Group Head 7.—Agricultural labourer (includes field watchman)

—

Agricultural labourer. Agricultural servant (by the month). Agricultural servant (by the year). Bullock tender (if agricultural labourer). Carter. Cattle driver (if agricultural labourer). Coffee farm servant. Cow boy. Cowherd, agricultural labourer. Cowman, farm servant. Ditcher. Farmer's servant. Farm servant (if not indoor). Field watchman. Goatherd (if agricultural labourer). Hedger. Herdsman (if agricultural labourer). Labourer, agricultural. Labourer, cultivator. Oxman (if agricultural labourer). Ploughman. Sower.

Group Head 8.—Shepherd—

Shepherd.

Group Head 9.—Farm servant, indoor.

Group Head 10.—Land surveyor, land estate agent—

Agricultural agent. Coffee planter's agent. Collector of rents (zemindar's service). Deewan, under mokhassadars. Deewan, under proprietors. Deewan, under zemindars. Farmer's agent. Field surveyor (not Government service). Land estate agent. Land estate agent's accountant. Land estate agent's clerk. Land estate agent's other servants. Landholder's agent. Land steward. Land surveyor. Manager under mokhassadars, proprietor. Mitta agent. Mitta amin. Mitta gomashtha (a petty jaghirdar).

Group Head 11.—Agricultural student—

Student, agricultural.

## SUB-ORDER II.

### Group Head 1.—Woodman—

Forest, conservator of (not Government). Forest lessee. Forest peon (not Government). Forest ranger (not Government). Jungle amin (not Government). Jungle gardener (not Government). Jungle maistry (not Government). Jungle watchman (not Government). Renter of jungles. Woodcutter. Woodman (if cutter).

## SUB-ORDER III.

### Group Head 1.—Nurseryman, seedsman, florist—

Florist.

### Group Head 2.—Gardener (not domestic)—

Areca-nut Tope gardener. Betel gardener. Betel grower. Coconut gardener. Garden bullock driver. Gardener. Garden labourer. Gardener (not domestic). Gardener (independent). Gardener (military). Gardener under receiver appointed for the management of same estate. Mowha crop farmer. Renter of gardens. Tobacco grower. Vegetable grower. Vine and grape grower. Water-nut cultivator.

## ORDER IX.

### Group Head 1.—Horse proprietor, breeder, dealer—

Dealer in horses. Horse breeder. Horse dealer. Horse proprietor.

### Group Head 2.—Horse breaker—

Colt breaker. Rough rider.

### Group Head 3.—Horsekeeper, groom, jockey

Grass cutter (if for horses or animals). Groom. Horsekeeper (syce). Horse trainer. Jockey. Stablekeeper.

Group Head 4.—Farrier, veterinary surgeon—

Cattle doctor. Cow leech. Farrier, shoeing smith. Horse doctor.  
Nalbund (farrier). Salootri. Veterinary surgeon or doctor.



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Group Head 5.—Cattle, ship, pig dealer, salesman—

Beast salesman. Bullock dealer. Bullock shower. Cattle dealer. Cattle driver (not agricultural labourer). Cowman (not farm servant). Cowherd (not agricultural). Goat dealer. Pig dealer. Pig salesman. Sheep and goat dealer. Sheep and goat dresser. Sheep and goat grazer. Sheep and goat seller and salesman. Sheep and goat shaver, shearer. Sheep and goat owner. Swineherd.

Group Head 6.—Drover.

Group Head 7.—Gamekeeper.

Group Head 8.—Vermin destroyer—

Ratcatcher.

Group Head 9.—Fisherman—

Fisherman. Fishery renter. Fishing boatman. Oyster dredger.

Group Head 11.—Animal, bird dealer, keeper—

Animal catcher. Animal dealer. Animal keeper. Animal trainer. Ass dealer. Ass keeper. Bird catcher or snarer. Bird dealer. Bird keeper. Bird seller. Dealer in animals. Dealer in birds. Donkey dealer. Duck keeper. Duck, goose, 'dealer. Falconer. Geese dealer. Goose keeper. Monkey catcher. Mule dealer. Pigeon and other bird dealer. Pigeon keeper. Poultry dealer. Poultry keeper. Poultry, live, keeper. Quail keeper. Turkey dealer.

Group Head 12.—Camel dealer—

Camel dealer. Camel keeper.

Group Head 13.—Crocodile catcher—

Crocodile catcher.

Group Head 14.—Dog broker—

Dog broker. Dog dealer. Dog feeder. Dog keeper.

Group Head 15.—Elephant dealer—

Elephant dealer. Elephant doctor. Elephant driver. Elephant keeper. Elephant

merchant. Elephant man. Elephant mavathie, driver (not Government).

Group Head 16.—Huntsman—

Hunter, Hunting dog keeper. Huntsman. Shikari.

Group Head 17.—Leech-seller—

Leech-seller.

Group Head 18.—Silk-worm keeper—

Silk-worm keeper.

Group Head 19.—Tiger keeper—

Tiger-keeper.

**CLASS V.**

**ORDER X.**

**SUB-ORDER I.**

Group Head 1.—Bookseller, publisher—

Book publisher. Bookseller. Publisher.

Group Head 2.—Bookbinder—

Bookbinder. Dufteri (not Government).

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Group Head 3.—Printer—

Ballman (not Government);. Compositor (not Government).  
Foreman, press (not Government). Inker, private press. Pressman  
(not Government reader). Printer (not Government). Printing press  
proprietor. Printing servant. Proprietor of printing office.  
Superintendent of press (not Government).

Group Head 4.—Newspaper agent, vendor—

Newspaper office clerk.

Group Head 5.—Newspaper proprietor, publisher—

Newspaper proprietor. Newspaper publisher. Newspaper  
servant. Proprietor of newspaper.

Group Head 6. —Book agent, librarian—

Bible depot keeper. Book agent. Clerk in reading room or  
reading club. Colporteur.

## SUB-ORDER II.

Group Head 1.—Musical instrument maker—

Bugle maker. Chikara (stringed instrument maker). Dealer in  
musical instruments. Drum maker. Flageolet maker. Flute maker.  
Guitar maker. Harp maker. Musical instrument seller, maker.  
Tambaur maker.

Group Head 2.—Music engraver, printer.

Group Head 3.—Music seller, publisher.

Group Head 4.—Musical string maker—

Musical instrument string maker.

### SUB-ORDER III.

Group Head 1.—Lithographer, lithographic printer—

Lithographer.

Group Head 2.—Map publisher, seller—

Map seller.

Group Head 3.—Print and map colourer, mounter—

Illuminator of manuscripts. Map colourer. Map drawer. Map mounter.

Group Head 4.—Picture cleaner, dealer—

Picture cleaner, restorer. Picture dealer.

Group Head 5.—Copper, steel plate printer—

Plate printer, copper, steel. -

Group Head 6—Artist's colourman—

Paint maker.

### SUB-ORDER IV.

Group Head 1.—Wood carver—

Wood carver.

Group Head 2.—Artificial flower maker—

Artificial flower maker. Artificial vegetable maker.

Group Head 3.— Animal bird preserver, stuffer—

Bird or beast stuffer. Taxidermist.

Group Head 4.— Jet and coral worker, carver, ornament maker—

Worker, carver, dealer in jet. Jet worker, carver. Coral worker, carver.

Group Head 5.— Figure and image maker—

Figure caster. Figure maker. Idol maker. Image maker. Plaster figure maker.

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SUB-ORDER V.

Group Head 1— Toy maker—

Doll maker. Kite maker. Top maker. Toy dealer. Toy maker.

Group Head 2.— Fishing tackle maker—

Fishing tackle maker. Fishing tackle seller.

Group Head 3.— Cage maker—

Bird cage maker. Cage maker, seller.

Group Head 4.— Bat, ball maker—

Ball maker. Leather ball maker.

Group Head 5;— Archery goods maker—

Bow maker, seller.

Group Head 6.— Racket maker—

Racket maker

SUB-ORDER VI.

Group Head 1.— Type caster—

Type caster, founder (not Government service). Group Head 2.  
— Medal maker —

Medal maker. Group Head 3.—Die engraver—

Die engraver.-

Group Head 4.—Seal engraver—

Engraver of seals. Seal engraver. Seal maker. Stone engraver  
(if for seals or dies).

#### SUB-ORDER VII.

Group Head 1—Watch maker, clock maker.

Clock maker, seller, repairer. Watch regulator. Watch repairer.

Group Head 2.—Philosophical instrument maker—

Optician. Scientific instrument maker. Spectacle glass grinder.

Group Head 3.—Weighing machine, measure, scale maker—

Measure maker. Measure stamper. Scale maker. Weighing  
machine maker.

#### SUB-ORDER VIII.

Group Head.—Surgical instrument maker.

#### SUB ORDER IX.

Group Head 1.—Gunsmith, gun manufacturer—

Barrel maker (gun barrel). Gun maker.

Group Head 2.—Ammunition maker, dealer—

Ammunition dealer. Ammunition maker. Gunpowder (country)  
dealer. Gunpowder dealer. Gunpowder dealer and maker.  
Gunpowder maker. Gunpowder merchant.



Group Head 3.—Percussion cap dealer—

Percussion cap dealer.

Group Head 4.—Bayonet maker, sword maker—

Bayonet maker. Scimitar maker. Sword maker.

Group Head 5.—Scabbard maker—

Scabbard maker.

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Group Head 6.— Armourer —

Armourer (private), sikligar.

#### SUB-ORDER X.

Group Head 1.— Engine, machine maker, agent, dealer —

Blow pipe maker. Boiler maker. Engine fitter. Engine machine maker.

Group Head 2.— Spinning, weaving machine maker —

Loom maker. Spinning machine maker. Weaving machine maker.

Group Head 3.— Agricultural implement machine maker —

Agricultural implement maker. Agricultural machine maker. Indigo vat maker. Oil press maker. Plough share maker. Sieve maker. Winnowing basket maker, seller.

Group Head 4.— Tool maker, dealer —

Axe maker. Tool dealer. Tool grinder. Tool maker. Tweezer maker.

Group Head 5.— Saw maker —

Saw maker.

Group Head 6.— Cutler —

Cutler (sikligar). Knife grinder. Knife maker.

Group Head 7.—Needle maker—

Needle maker.

Group Head 8.—Bellows maker—

Bellows maker.

Group Head 9.—Saw mill maker—

Saw mill maker.

Group Head 10.—Mill (water) maker—

Mill (water) maker.

#### SUB-ORDER XI.

Group Head 1.—Coachmaker, palanquin maker, howda maker—

Bandy maistry. Bandy merchant. Bullock, coachmaker.  
Carriage builder. Coach builder. Coach merchant. Howda maker.  
Palanquin maker.

Group Head 2.—Wheelwright, cart maker—

Cart maker. Wheelwright.

Group Head 3.—Railway carriage maker—

Railway carriage maker. Waggon (railway) maker.

#### SUB-ORDER XII.

Saddler, harness, whip maker—

Bit maker. Collar maker (not army). Girth maker (not web).  
Harness maker (not army). Saddle maker. Saddle cloth maker.

Saddler. Whip dealer, seller. Whip maker.

SUB-ORDER XIII.

Group Head 1.—Shipbuilder, shipwright, boat, barge builder—

Barge builder. Boat builder. Boat maker. Boat and phatemar builder. Shipbuilder.

Group Head 2.—Sail maker—

Sail maker.

Group Head 3.—Ship's chandler—

Ship chandler.

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SUB-ORDER XIV.

Group Head 1.— Souse proprietor—

House proprietor. House renting.

Group Head 2.— Architect—

Architect.

Group Head 3.— Surveyor—

Surveyor.

Group Head 4.— Builder—

Builder. Building material dealer. Contractor for buildings. Contractor of public works. Dealer in building materials.

Group Head 5.— Carpenter—

Carpenter. Maistry (unspecified). Pandal erector, decorator, maker.

Group Head 6.— Bricklayer—

Brick cutter. Bricklayer. Bricklayer, labourer.

Group Head 7.— Marble, mason—

Engraver of marble. Marble mason.

Group Head 8.—Mason, pavior—

Mason. Mason, children employed by— Stone mason.

Group Head 9.—Slater, tiler—

Tiler.

Group Head 10.—Plasterer, whitewasher—

Plasterer. Whitewashes

Group Head 11.—Plumber, painter, glazier—

Glazier. House painter. Decorator. Painter, house. Plumber.

Group Head 12.—Blind maker, fitter—

Blind fitter or maker. Blind maker.

Group Head 13.—Drain service—

Drain service.

SUB-ORDER XV.

Group Head 1.—Cabinet maker—

Bed dealer and maker. Cabinet maker and joiner. Chairs, &c. Carver. Chairs' tables, and box maker. Cot maker. Seller. Worker on furniture.

Group Head 2.—Undertaker—

Furnishing undertaker. Undertaker.

Group Head 3.—Carver and gilder—

Dealer in looking glass. Gilder. Looking glass dealer (mirror). Looking glass maker (mirror). Picture frame maker. Picture frame seller.

Group Head 4.—Furniture broker, dealer—

Furniture broker. Furniture dealer.

Group Head 5.—Curiosity dealer—

Curiosity dealer.

SUB-ORDER XVI. combined with SUB-ORDERS X. and XI.

SUB-ORDER XVII.

Group Head 1.—Manufacturing chemist—

Alum seller. Ammonia seller. Borax seller. Cinchona bark manufacturer. Collyrium maker. Saltpetre maker. Saltpetre manufacturer. Soda, crude maker, seller. Tooth powder maker, seller.

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Group Head 2.—Dye, colour manufacturer—

Aldye maker. Aldye seller. Colour maker, dealer. Dye manufacturer. Dye seller. Henna preparer, seller. Indigo manufacturer. Madder (Indian) preparer. Madder (Indian) seller. Vermillion.

Group Head 3.—Dyer, calenderer—

Calenderer.

Group Head 4.—Match, fusee maker, seller.

Group Head 5.—Sulphur dealer—

Sulphur dealer, seller.

Group Head 6.—Firework maker—

Firework maker. Firework manufacturer. Firework seller.

Group Head 7.—Ink manufacturer—

Bhilawa nut (ink nut) seller. Ink maker, seller. Ink manufacturer.

ORDER XI

SUB-ORDER I.

Group Head 1.—Wool staple, &c. dealer, warehouseman.



Group Head 2.—Felt manufacturer—

Felt maker.

Group Head 3.—Woollen cloth manufacturer—

Cloth stamper with lac. Wool cleaner. Wool spinner. Wool weaver, worker (Pushm-weaver). Woollen cloth or woollen manufacturer. Wool scutcher, cleaner.

Group Head 4.—Fuller—

Fuller.

Group Head 5.—Wool dyer, printer—

Wool dyer.

Group Head 6.—Worsted manufacturer.

Group Head 7.—Cloth merchant, dealer—

Cloth seller. Warehouseman (cloth).

Group Head 8.—Stuff manufacturer. Group

Head 9.—Flannel manufacturer.

Group Head 10.—Blanket manufacturer—

Blanket maker or weaver. Cumbly manufacturer. Weaver of blankets.

Group Head 11.—Carpet manufacturer—

Carpet dealer, seller. Carpet maker (not cotton). Carpet merchant (not cotton).

Group Head 12.—Shawl weaver—

Shawl repairer. Shawl seller, maker. Shawl weaver.

## SUB-ORDER 2.

### Group Head 1.—Silk manufacturer—

Bleacher (silk). Silk gown weaver. Silk manufacturer. Silk sizer. Silk twister. Silk weaver. Silk winder. Silk worker, spinner. Weaver of silk cloth.

### Group Head 2.—Silk dyer, printer—

Dyer of silk cloth. Silk dyer. Silk printer.

### Group Head 3.—Silk merchant, dealer— ,

Silk cloth dealer. Silk dealer. Silk merchant. Silk salesman. Tassar dealer.

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Group Head 4.—Silk ribbon manufacturer—

Ribbon maker.

Group Head 5.—Silk braid manufacturer—

Maker of silk braid. Silk braid, silk and tassel maker. Silk braid seller.

Group Head 6.—Silk kincob manufacturer—

Kincob maker, seller.

### SUB ORDER III.

Group Head 1.—Flax linen manufacture—

Bleacher (flax). Dyer of flax. Flax dealer. Flax manufacturer. Linen manu- facturer. Warehouseman, flax (linen).

Group Head 2.—Lace manufacturer—

Lace dealer. Lace manufacturer.

Group Head 3.—Thread manufacturer—

Brahminical thread maker. Cord thread (coloured) seller. Thread maker. Thread manufacturer. Thread weaver.

Group Head 4.—Tape manufacturer—

Tape dealer. Tape manufacturer.

Group Head 5.—Cotton manufacturer—

Bleacher (cotton). Bobbin carrier. Bobbin preparer. Carder, cotton. Cloth maker (cotton). Cloth weaver (cotton). Cotton beater. Cotton carder. Cotton cleaner. Cotton cloth weaver. Cotton ginner. Cotton handloom weaver. Cotton manufacturer. Cotton newar-maker. Cotton packer, presser. Cotton scutcher. Cotton spinner. Cotton weaver. Cotton web maker. Engineer, mill. Fireman, mill engine. Handkerchief manufactured. Handloom weaver. Hindu male cloth manufacturer. Manager (mill). Overseer (mill). Packer (cotton factory). Sheeting, cloth manufacturer. Timekeeper (cotton factory). Weaver of mosquito curtains and fringes. Weaver (not otherwise specified).

Group Head 6.—Cotton, calico warehouseman, dealer—

Cotton dealer. Cotton newar seller. Cotton twist merchant. Cotton warehouse-man. Dealer in cotton. Dealer in yarn. Twist merchant.

Group Head 7.—Calico, cotton printer—

Calico printer.

Group Head 8.—Calico, cotton dyer—

Cloth dyer. Cotton dyer. Dyer of cotton.

Group Head 9.—Carpet maker, merchant (cotton)—

Carpet maker (cotton). Carpet merchant (cotton). Cotton carpet manufacturer.

Group Head 10.—Fustian manufacturer—

Fustian manufacturer.

Group Head 11.—Tent maker—

Tent maker.

SUB-ORDER IV.

Group Head 1.—Bleacher—

Bleacher (not otherwise described).

Group Head 2.—Trimming, braid maker—

Braid maker. Embroiderer. Embroidery seller. Ornament maker, stringer. Patuckar. Patwa.

Group Head 3.—Fancy goods dealer—

Fancy goods dealer. Fancy goods maker. Fancy goods spinner. Silver wire, covering with silk.

Group Head 4.—Girth, web maker—

Girth, web maker.

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SUB-ORDER V.

Group Head 1.—Hair-dresser—

Barber (whether village or not). False lock (hair) maker. Hairdresser. Human hair merchant. Village barber.

Group Head 2.—Hat manufacturer—

Cap seller. Hat merchant, maker. Turban tier.

Group Head 3.—Furrier—

Furrier. Leather skin coat maker.

Group Head 4.—Tailor—

Tailor.

Group Head 5.—Milliner—

Boddice-maker. Dressmaker. Milliner.

Group Head 6.—Shoemaker—

Boot and shoemaker. Cobbler. Mochi (shoemaker). Sandal-maker. Shoemaker. Shoe repairer. Shoe seller. Slipper maker.

Group Head 7.—Button maker—

Button maker. Dealer. Cotton button maker.

Group Head 8.—Laundry keeper—

Calenderer (laundry). Cloth pleater (with hot iron). Dhobee (not domestic). Ironers. Ironman. Laundry keeper (not domestic). Laundryman (not domestic). Washerman. Washerman, village.

Group Head 9.—Embroiderer—

Darner. Embroiderer (dress).

Group Head 10.—Hosier, haberdasher—

Haberdasher. Stocking knitter, maker.

Group Head 11.—Glover—

Glove maker.

Group Head 12.—Leather-gaiter maker—

Leather-gaiter maker.

Group Head 13.—Old clothes dealer—

Old clothes dealer.

Group Head 14.—Outfitter—

Outfitter.

Group Head 15.—Theatrical property maker—

Theatrical property maker. Tinsel maker.

Group Head 16.—Umbrella, parasol, stick maker—

Stick dealer. Umbrella dealer. Umbrella maker or repairer.

Group Head 17.—Shroud maker—

Shroud maker.

Group Head 18.—Shoeblocks—

Shoeblocks.

SUB-ORDER VI.

Group Head 1.—Matmaker, seller—

Grass matmaker. Matmaker. Mat seller. Mat weaver. Palmyra matmaker.

Group Head 2.—Hemp manufacturer—

Hemp dresser. Hemp manufacturer. Hemp merchant. Hemp spinner.

Group Head 3.—Jute manufacturer—

Bobbin carrier (jute manufacture). Carder (jute manufacture). Gunny bag manufacturer. Gunny bag seller. Gunny cloth manufacturer. Gunny weaver.



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Jute dealer. Jute factory service. Jute manufacturer. Mechanic (jute manufacture). Shifter (jute manufacture). Spinner (jute manufacture). Twister (jute manufacture). Warder (jute manufacture). Warper (jute manufacture).

Group Head 4.—Rope, cord maker—

Cable spinner, maker. Rope dealer. Rope maker. Rope manufacturer. Rope seller. Ship rope maker. Twine dealer, maker, seller.

Group Head 5.—Net maker—

Fishing net maker. Net makers

Group Head 6.—Canvas, sail-cloth manufacturer—

Canvas maker. Sail cloth maker.

Group Head 7.—Sacking, sack, bag maker, dealer—

Bag dealer. Bag maker. Nose-bag weaver, maker. Sack dealer. Sack maker.  
Sacking maker, dealer. Weaver of sackcloth.

Group Head 8.—Cocoa fibre matting maker—

Cocoa-nut matting maker.

Group Head 9.—Coir manufacturer—

Coir dealer. Coir manufacturer.

ORDER XII.

SUB-ORDER I.

Group Head 1.—Cowkeeper, milk seller—

Butter, milk seller. Butter monger, seller. Cowkeeper (dairyman, not farm servant). Curd seller. Dairyman (not farm servant). Ghee dealer. Ghee manufacturer. Ghee merchant. Ghee seller. Milk drawer. Milkman (not domestic). Milk seller.

Group Head 2.—Cheesemonger—

Cheesemonger.

Group Head 3.—Butcher, Meat salesman—

Butcher. Meat salesman. Meat seller.

Group Head 4.—Provision curer, dealer—

Provision curer. Provision dealer.

Group Head 5.—Poulterer, game dealer—

Fowl monger. Game dealer. Poulterer. Poultry salesman.

Group Head 6.—Fishmonger—

Fish contractor. Fish curer. Fish dealer. Fish merchant. Fishmonger. Fish salesman. Oyster dealer.

Group Head 7.—Honey merchant—

Dealer in honey. Honey collector. Honey dealer. Honey maker. Honey merchant. Honey seller.

Group Head 8.—Egg merchant—

Egg merchant. Egg seller.

## SUB-ORDER II.

Group Head 1.—Corn, flour, seed merchant, dealer—

Arrowroot dealer, manufacturer. Beaten rice seller. Bengal grain seller. Black grain seller. Bran dealer. Chaff seller. Cholum seller. Coriander, &c. seller. Corn dealer. Cotton seed seller (for cattle). Cumboo seller (Madras only). Dealer in corn and seed. Dealer in paddy. Dealer in other grains. Dhall seller. Flour dealer. Flour merchant. Flour seller. Grain dealer (petty). Grain grocer. Grain lender (really seed dealer). Grain merchant. Grain seller. Green grain seller. Paddy merchant. Pulse merchant. Raggy seller. Rice merchant, dealer. Rice seller. Seller of beaten rice. Seller of grains. Seller of peas. Wheat seller.

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Group Head 2.—Miller—

Corn grinder. Corn sifter. Grain husker. Grain miller. Paddy and rice beater or pounder. Rice cleaner or husker. Rice miller. Sesame (sesamum) washer, husker. Wheat miller.

Group Head 3.—Baker, grain parcher—

Baker. Biscuit dealer. Biscuit seller. Biscuit warehouseman. Bread maker. Bread seller. Dough maker, seller. Grain parcher.

Group Head 4.—Confectioner—

Cake seller. Confectioner. Flummery seller. Food seller (if confectioner). Seller of fried grain. Sweetmeat maker. Sweetmeat seller (sweet trayman). Trayman.

Group Head 5.—Greengrocer—

Betel nut merchant. Brinjal seller. Cabbage seller. Chillies, &c. dealer. Chilly merchant. Coconut seller. Fruit dealer. Fruit merchant. Fruit seller. Garlic seller. Greengrocer. Green seller. Ground nut seller. Nut seller. Onion dealer. Onion seller. Orange seller. Plantain merchant. Potato merchant. Potato seller. Saffron seller. Seller of vegetables. Tama -rind merchant. Vegetable dealer. Vegetable seller.

Group Head 6.—Herbalist—

Gatherer of wild fruits and herbs. Jungle root sellers.

Group Head 7.—Sugar manufacture—

Dealer in jaggery. Dealer in molasses. Jaggery manufacture. Sugar baker. Sugar manufacturer.

### SUB-ORDER III.

Group Head 1.—Brewer—

Beer manufacturer.

Group Head 2.—Wine and spirit merchant, dealer—

Abkari contractor. Abkari merchant. Arrack manufacturer. Arrack seller. Arrack shopkeeper. Arrack sub-contractor. Arrack sub-renter. Arrack toddy seller. Dealer in liquors. Distillery agent. European liquor merchant. Liquor, European, retailer. Liquor seller. Seller of European spirits. Spirit agent. Spirit merchant. Spirit retailer. Toddy contractor. Toddy drawer. Toddy seller. Toddy sub-renter. Wine agent. Wine merchant.

Group Head 3.—Distiller—

Arrack distiller. Distiller. Gauger (not Government). Spirit maker. Spirit refiner.

Group Head 4.—Ginger beer, soda water, lemonade, sherbet maker, dealer—

Ginger beer agent. Ginger beer dealer. Ginger beer manufacturer. Lemonade dealer. Sherbet maker, seller. Soda water agent. Soda water dealer. Soda water manufacturer. Soda water seller.

Group Head 5.—Syrup manufacturer—

Syrup manufacturer.

Group Head 6.—Grocer, tea dealer, coffee dealer—

Grocer. Tea, coffee maker. Seller. Tea dealer. Tea manufacturer.

Group Head 7.—Tobacco manufacturer, dealer—

Cheroot merchant. Cigar manufacturer. Cigar seller. Fireball-maker (for lighting hukhas). Hooka-maker, seller. Hooka snake maker. Pipe maker. Snuff maker. Snuff manufacturer. Snuff seller. Tobacco and salt seller (itinerant). Tobacco manufacturer. Tobacco merchant. Tobacco seller.

Group Head 8.—Vinegar maker—

Vinegar dealer.

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Group Head 9.—Pickle, relish, condiments maker, dealer—

Dealer in condiments. Pickle seller. Relish seller. Spice dealer, seller, and grinder.

Group Head 10.—Perfumer.

Attar manufacturer. Attar seller. Dealer in perfumery. Dealer in scents. Perfumer. Perfumery maker. Perfumery seller. Scent maker. Scent seller.

Group Head 11.—Bangh, narcotic maker, seller—

Bangh seller. Betel leaf seller. Chandu and madak seller. Dealer in gunja and other intoxicants. Dealer in drugs. Gudak seller. Gunja dealer. Gunja manufacturer. Narcotic dealer. Pan seller.

Group Head 12.—Coffee manufacturer—

Coffee manufacturer.

Group Head 13.—Opium dealer—

Opium dealer. Opium renter. Opium seller.

ORDER XIII.

SUB-ORDER I.

Group Head 1.—Soap boiler dealer—

Soap boiler. Soap dealer.

Group Head 2.—Tallow chandler—

Candle dealer, seller. Coach and cart grease maker, seller. Fat seller.

Group Head 3.—Comb maker—

Comb maker (horn). Comb maker, seller (not wooden). Horn comb maker. Horn comb repairer.

Group Head 4.—Gut maker—

Gut maker, seller.

Group Head 5.—Manure dealer, manufacturer—

Bratty maker. Bratty seller. Fuel vendor (cow dung). Manure dealer.

Group Head 6.—Wax refiner, dealer—

Wax bangle dealer. Wax bangle maker. Wax dealer. Wax merchant.

Group Head 7.—Bone dealer—

Bone dealer, worker. Bone gatherer. Bone merchant.

Group Head 8.—Ivory dealer—

Ivory dealer. Ivory merchant.

Group Head 9.—Coral dealer—

Coral merchant. Coral seller.

Group Head 10.—Jet dealer—

Jet dealer. Jet merchant.



Group Head 11.—Lac dealer—

Bangle maker, lac. Bangle seller, lac. Lac article maker. Lac bangle maker. Lac bracelet maker. Lac bracelet dealer. Lac propagator.

Group Head 12.—Gluemaker—

Glue maker, seller.

Group Head 13.—Horns, ivory, workers in—

Horn articles, dealer in and worker of. Horn seller, merchant. Horn workers. Ivory workers.

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## SUB-ORDER II.

### Group Head 1.—Fellmonger—

Dealer in hides, fellmonger. Hide dealer. Hide salesman. Skin merchant.

### Group Head 2.—Tanner—

Chamois leather worker. Dead cattle reversioner. Leather tanner. Tanner.

### Group Head 3.—Currier—

Currier. Leather dealer. Leather dresser. Worker in skins.

### Group Head 4.—Leather article maker—

Leather jar, bottle, bucket maker. Leather portmanteau maker. Leather rope maker. Leather, water, bag maker. Leather, worker. Sieve maker, leather or parchment.

### Group Head 5.—Feather dealer—

Feather dealer. Feather ornament, maker.

### Group Head 6.—Leather dyer—

Leather dyer.

### Group Head 7.—Quill dealer, worker—

Quill dealer.

Group Head 8.—Shagreen dealer, worker—

Shagreen maker.

### SUB-ORDER III.

Group Head 1.—Hair bristle manufacturer—

Hair seller. Chowrie maker. Chowrie seller. Necklace seller, maker (horse-hair). Sieve maker (horsehair).

Group Head 2.—Brush and broom maker—

Brush maker (bristle). Broom dealer (bristle). Broom maker (bristle).

### ORDER XIV.

#### SUB-ORDER I.

Group Head 1.—Oil miller, refiner—

Gingelly oil dealer. Gingelly oil manufacturer. Lamp oil manufacturer. Lamp oil miller. Lamp oil seller. Oil dealer. Oil maker. Oil manufacturer. Oil miller. Oil monger. Oil refiner. Oil seed husker. Oil vendor. Sweet oil miller. Sweet oil seller.

Group Head 2.—Oil and colourman.

Group Head 3.—India rubber dealer, worker.

Group Head 4.—Oil, linseed cake maker—

Linseed cake dealer. Linseed cake maker. Linseed cake seller. Oil cake dealer. Oil cake maker. Oil cake merchant.

Group Head 5.—Pitch, tar, dealer, workers—

Tar dealer. Tar maker.

Group Head 6.—Sealing wax dealer, worker—

Sealing wax maker. Sealing wax seller.

Group Head 7.—Gum dealer—

Bird lime maker. Gall gatherer, dealer. Forest produce vendor (gum). Gum seller.

Group Head 8.—Oilskin dealer, worker—

Oil bag dealer. Oil bag maker.

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## SUB-ORDER II.

Group Head 1.—Timber, wood merchant, dealer—

Bamboo dealer. Bamboo merchant. Bamboo seller. Brushwood seller. Char-coal burner. Charcoal dealer. Charcoal seller. Faggot seller. Firewood contractor. Firewood cutter. Firewood maker. Firewood seller. Firewood tier. Fuel merchant. Railway fuel contractor. Sandal wood seller. Timber contractor. Timber cutter. Timber dealer. Timber merchant. Wood dealer.

Group Head 2.—Sawyer—

Sawyer.

Group Head 3.—Wood turner, worker—

Club dealer and cudgel seller. Comb maker, seller (wooden). Inkstand case maker (wooden). Necklace seller, maker (wooden). Tooth-stick brush maker, seller. Turner. Wood worker.

Group Head 4.—Box, packing case maker—

Box maker, dealer. Wooden box dealer, maker. Wooden' bottle maker (for Ganges water). Wooden bowl maker.

Group Head 5.—Cooper, hoop maker, worker—

Barrel maker, dealer.

## SUB-ORDER III.

Group Head 1.—Cork cutter, manufacturer, pith worker—

Cork dealer, manufacturer. Pith dealer. Velambutta dealer.

Group Head 2.—Bark worker, dealer—

Avaram bark dealer. Avaram bark seller. Bark dealer.  
Choppers of Thungadeo and Jumma bark. Dealer in Hanyadi bark.

#### SUB-ORDER IV.

Group Head 1.—Basket maker—

Bamboo basket maker. Basket box maker. Basket box merchant. Basket chair dealer. Basket chair maker. Basket maker. Wicker work maker.

Group Head 2.—Hay and straw dealer—

Fodder seller. Grass cutter (unspecified). Grass seller. Hay and straw dealer. Khuss grass seller. Straw cutter. Straw dealer. Straw seller.

Group Head 3.—Thatcher—

Thatcher.

Group Head 4.—Cane worker, dresser—

Cane dealer. Cane seller. Cane weaver. Cane worker. Cane work dealer. Rattaner of chairs. Rattan worker.

Group Head 5.—Leaf, fan, umbrella maker, worker—

Aloe leaves umbrella seller. Fan dealer. Fan maker. Flower-bell leaf seller. Keeth dealer. Leaf fan maker, dealer. Leaf plate maker. Leaf seller. Leaf umbrella maker. Teak leaf seller.

Group Head 6.—Broom dealer (made of reed), reed manufacturer, dealer, rush mat—

Broom dealer (reed). Broom maker (reed). Reed cutter. Rush

mat maker.

Rush mat manufacturer. Screen seller (reeds or grass, sirki).  
Lathe maker. Tinder maker, seller.

Group Head 7.—Chick maker, seller—

Chick maker, seller.

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SUB-ORDER V.

Group Head 1.—Rag gatherer, dealer—

Rag dealer. Rag gatherer.

Group Head 2.—Paper manufacturer—

Paper maker. Paper manufacturer. Paper merchant. Paper, waste, dealer. Waste paper seller.

Group Head 3.—Stationer—

Stationery dealer.

Group Head 4.—Card maker—

Card maker.

Group Head 5.—Papier-maché dealer, maker—

Papier-maché, maker, dealer.

ORDER XV.

SUB-ORDER I.

Group Head 1.—Coal miner—

Coal miner. Hewer (coal mine).

Group Head 2.—Coal mine service—



Coal mine service. Fireman (coal mine). Foreman (coal mine).

Group Head 3.— Mine service—

Engineer (mining).

Group Head 4.— Iron mine service—

Iron mine worker. Ironstone miner.

Group Head 5.— Rock mine service—

Rock miner.

Group Head 6.— Salt mine service—

Salt miner, cutter.

Group Head 7.— Diamond mine service —

Diamond miner.

#### SUB-ORDER II.

Group Head 1.— Coal merchant—

Coal merchant. Seller. Coke dealer.

Group Head 2.— Coal labourer—

Banksman (coal mine). Coal carter.

Group Head 3.— Gas worker—

Gas worker.

#### SUB-ORDER III.

Group Head 1.— Stone quarrier—

Kulchatti miner. Stone breaker. Stonecutter or dresser. Stone quarrier.

Group Head 2.— Stone agent, merchant, cutter, polisher, dresser—

Bangle (stone maker). Manufacturer of mortars. Manufacturer of pestles. Mortar, pestle seller, maker. Mosaic worker. Repairer of pestle. Stone dealer (not precious stones). Engraver (not precious stones). Stone polisher not precious stones).

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Group Head 3.—Lime dealer, worker—

Kunkur seller. Lime agent. Lime burner. Lime dealer. Lime merchant. Lime quarrier. Limestone burner. Limestone dealer. Limestone quarrier. Limestone worker. Mortar grinder, pounder. Soorkee pounder. Stone burner. Group

Head 4.—Clay dealer, labourer—

Clay seller. Earth digger. Labourer (not agricultural).

Group Head 5.—Brick and tile maker, dealer—

Brick agent. Brick burner. Brick dealer. Brick maker. Brick seller. Tile agent, seller, worker. Tile dealer. Tile maker. Tile merchant.

Group Head 6.—Railway labourer—

Excavator. Labourer, railway. Platelayer. Railway labourer.

Group Head 7.—Road labourer—

Bridge contractor. Earthwork contractor (road, railway, canal). Road contractor. Road labourer.

Group Head 8.—Chalk dealer, workers-Chalk miner. Chalk vendor. Red chalk digger. Red chalk gatherer.

Group Head 9.—Scavenger—

Dust and rubbish sifter. Dust contractor. Rubbish carter. Rubbish contractor. Rubbish sweeper. Scavenger. Sweeper (not

domestic).

Group Head 10.—Gravel and sand dealer, digger—

Gravel contractor. Gravel digger. Gravel labourer. Sand dealer.

Group Head 11.—Chunam worker, dealer—

Chunam burner. Chunam dealer. Chunam maker. Chunam seller. Chunam shell burner. Chunam shell digger. Chunam shell maker. Chunam shell seller.

Group Head 12.—Grindstone, millstone worker, slate-pencil maker—

Grindstone dealer. Grindstone maker. Hand mill dresser (mill stone). Handmill, letter out of (mill stone). Manufacturer of stone hand-mill. Millstone dealer. Millstone worker, rougher. Repairer of pestle stone hand-mill. Rubbing-stone dealer. Rubbing-stone maker. Slate pencil maker.

#### SUB-ORDER IV.

Group Head 1.—Earthenware manufacturer—

Balegar (bangle maker or seller). Bangle (earthenware) dealer. Bangle (earthenware) manufacturer. Dealer in earthenware bangles. Dealer in pots. Earthenware ornament maker. Inkstand maker (earthenware). Jug seller. Painter on pottery. Pot maker. Pot seller. Potter.

Group Head 2.—Earthenware dealer, importer—

Earthenware dealer.

#### SUB-ORDER V.

Group Head 1.— Glass manufacturer—

Bangle (glass) dealer. Bangle (glass) maker. Bangle (glass)

seller. Glass bottle seller. Glass blower., Glass cutter. Glass dealer.  
Glass jewellery, bracelets, bangles, maker, seller. Glass maker.  
Glass window maker. Lantern maker. Mosaic worker (glass).  
Mould maker (glass). Spectacle glass grinder.

Group Head 2.—Bead maker, dealer, stringer—

Bead seller, maker.

## SUB-ORDER VI.

Group Head 1.—Salt manufacturer—

Salt earth manufacturer. Salt labourer, digger. Salt  
manufacturer. Salt weigher.

Group Head 2.—Salt agent, dealer, broker—

Salt agent. Salt broker. Salt dealer. Salt merchant, Salt  
proprietor. Salt, retail dealer. Salt ryot. Salt seller.

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### SUB-ORDER VII.

Group Head 1.—Well sinker—

Well sinker. Group Head 2.—Pond maker—

Pond contractor. Pond maker. Reservoir sinker. Tank digger. Tank repairer.

Group Head 3.—Water carrier, dealer—

Bhishee (not domestic). Cowadee (not domestic). Water bearer (not domestic). Water carrier (not domestic). Water man (not domestic). Water seller.

Group Head 4.—Ice maker, dealer—

Ice cooler. Ice dealer. Ice maker.

Group Head 5.—Jalagar—

Jalagar (one that searches tanks and wells for lost money).

### SUB-ORDER VIII

Group Head 1.—Goldsmith, silversmith, jeweller—

Bracelet maker (unspecified). Chain maker (if not chain cables, &c). Dealer in gilt jewels. Dealer in jewels mounted with precious stones. Embroiderer in gold thread. Enameller. False (imitation) pearl maker. General dealer in gold, silver, and precious stones. Gilt trinket seller. Gold and silver smith. Gold braid maker. Gold leaf maker. Gold sifter. Gold and silver waste

collector. Goldsmith. Jeweller. Lace (gold and silver) manufacturer. Metal bangle seller (gold and silver). Ornament maker, stringer (if jewellery). Pearl ornament maker. Silver ornament maker. Silversmith. Thread makers in gold and silver. Toe-ring maker. Worker in precious stones.

Group Head 2.—Plated ware manufacturer.

Group Head 3.—Electroplater—

Electroplater.

Group Head 4.—Dealer in precious stones—

Dealer in pearls. Dealer in precious stones. Pearl dealer. Pearl merchant. Precious stone dealer (emerald dealer). Stone dealer (if precious stones). Turquoise merchant.

Group Head 5.—Lapidary—

Diamond cutter. Gem cutter, seller. Lapidary. Pearl cutter. Pearl worker. Polisher of precious stones. Ruby worker.

#### SUB-ORDER IX.

Group Head 1.—Copper manufacturer—

Dealer in copper.

Group Head 2.—Coppersmith—

Coppersmiths. Copper work dealer. Copper worker.

#### SUB-ORDER X.

Group Head 1.—Tin manufacturer—

Tin worker. Tin pot maker. Tin seller. Tinware dealer.

Group Head 2.—Tin plate worker, tinman—

Kalaigar (a tinman in Madras). Koloyman (a tinman in Madras). Tin box maker. Tin bracelet maker. Tin liner. Tinman. Tinner of pots. Tinner. Tin plate maker. Tin plate worker. Tin ware manufacturer, worker.

Group Head 3.—Tinker—

Tinker.

Group Head 4.—Quicksilver dealer—

Quicksilver dealer.

Group Head 5.—Reflector maker— Reflector maker.



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#### SUB-ORDER XI.

Group Head 1.—Zinc manufacturer—

Metal bangle seller (zinc). Toe ring maker (if zinc). Zinc merchant. Zinc plate worker. Zinc vessel maker, seller. Zinc worker.

#### SUB-ORDER XII..

Group Head 1.—Lead manufacturer—

Lead manufacturer. Lead moulder. Lead planter (Madras). Lead pot maker. Lead smelter. Lead vessel dealer. Lead vessel maker. Lead vessel worker. Metal bangle seller (lead).

Group Head 2.—Antimony refiner, worker—

Antimony grinder. Antimony seller.

Group Head 3.—Pewterer, pewter ornament maker—

Pewter ornament maker.

#### SUB-ORDER XIII

Group Head 1.—Brass manufacturer, worker, brazier—

Bell maker. Brass manufacturer. Brass merchant. Brass ornament maker. Brass ring maker. Brass vessel dealer or seller. Brass wire maker. Brass workman. Brazier. Dealer in brass. Dealer in brass and copper. Idol maker. Inkstand case maker (brass). Inkstand maker (brass). Manufacturer and dealer in brass

vessels. Metal bangle seller. Metal inlayer. Metal vessel seller, maker. Toe ring maker (if brass or mixed metals). Wire drawer. Wire worker.

Group Head 2.—Bell maker—

Bell maker. Bell metal maker. Bell metal ornaments (ear) maker, seller. Bell metal worker. Dealer in bell metal utensils. Dealer in brass and bell metal.

Group Head 3.—Burnisher—

Burnisher.

Group Head 4.—Lacquerer—

Lacquerware painter.

Group Head 5.—Lamp, vessel, lantern maker—

Lamp, vessel, &c. maker-

Group Head 6.—Locksmith, brass—

Locksmith. Group

Head 7.—Gas fitter—

Gas fitter.

#### SUB-ORDER XIV.

Group Head 1.—Iron manufacturer—

Dealer in iron. Iron manufacturer. Iron smelter. Iron vessel maker. Mould- maker for castings (iron).

Group Head 2.—Blacksmith, hammerman-

Blacksmith. Blacksmith in town. Chainmaker (if chain cables, &c). Hammerer, Hammerman.

Group Head 3.—Ironmonger, hardware dealer—

Hardware dealer. Iron merchant. Ironmonger. Ironsmith. Iron vessel dealer. Ironware dealer. Iron utensils maker (iron).

Group Head 4.—Locksmiths

Iron lock dealer. Iron lock maker. Key repairer.

Group Head 5.—Nail maker—

Nail maker.

Group Head 6.—Steel worker—.

Steel worker.

Group Head 7.—Weight makers—

Weight maker.

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**CLASS VI.**

**ORDER XVI.**

**SUB-ORDER I.**

Group Head 1.—General labourer—

Coolie, general labourer. Day labourer. General labourer. Labourer (day) above 15 years of age. Labourer (day) under 15 years of age. Lascar (unspecified). Workman.

**SUB-ORDER II.**

Group Head 1.—Artisan, mechanic—

Artisan. Bellows blower. Emigration mistry, Mechanic (unspecified).

Group Head 2.—Engine driver, stoker—

Engine driver (branch undefined). Engine keeper (unspecified). Engine worker (unspecified). Stoker (unspecified).

Group Head 3.—Shopman—

Shopman (branch undefined).

Group Head 4.—Manager, superintendent—

Agent (authorised). Agent (labour). Chowdhry (unspecified). Darogha (unspecified). Manager. Market headman, chowdhry.

Matam agent. Superintendent (branch undefined). Timekeeper, manager (branch undefined).

Group Head 5.—Contractor—

Army contractor. Contractor. General contractor.

Group Head 6.—Private watchman.

## ORDER XVII.

Group Head 1.—Gentleman, annuitant—

Annuitant. Funded property holder. Fund holder. Gentleman. Independent gentleman. Independent person. Poligar (if not landed property). Proprietor (if not landed). Shrotriendar. Wealthy person with no occupation.

## ORDER XVIII.

### SUB-ORDER I.

Group Head 1.—Beggar, gipsy, vagrant—

Almsman. Beggar. Dasara (Hindoo religious mendicant). Gipsy. Gondaliga (Hindoo religious mendicant). Halo vakki (fortune telling beggar). Professional beggar: Religious mendicant. Singer, mendicant, Hindoo. Tramp (traveller). Vagrant.

Group Head 2.—Religious devotees—

Anchoret. Ascetic. Byragie (hermit, Madras). Devotee. Disciple. Fakeer. Gossain. Hermit. Religious devotee. Sanyasi.

Group Head 3.—Others—

Amulet maker. Brothel keeper. Caste mark, wafer, maker. Courtier. Dead body washers. Debtor (in prison dependent on relatives). Ear cleaner. Ear, nose, piercer. Emigrant. Eunuch. Fee receiver, hereditary. Forehead wafer, caste mark, maker, seller. Gambler. Garland maker. Giver of information about festivals.

Head of caste. Herald (nakib). Idol offering maker. Informer.  
Inmate of charitable house. Inmate of chuttrum. Lunatic. Marriage  
maker. Oracle. Panegyrist. Pauper. Pensioner (not Government).  
Pensioner, political. Pensioner, private. Pickpocket. Pimp.  
Prisoner. Prisoner, civil. Prisoner, state. Prostitute. Receiver of  
dead man's clothes. Renter (who does not cultivate land himself).  
Servant paid by Chakran lands. Servant paid by rent free lands.  
Tattooer. Tazia maker. Tracker (private). Traveller. Under trial  
prisoner. Visitor.

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## APPENDIX.

### APPENDIX A.

#### CONTAINING EXTRACTS FROM SOME OF THE PROVINCIAL CENSUS REPORTS ILLUSTRATING THE DENSITY OF THE POPULATION.

#### BENGAL.

It will better enable the reader to arrive at a proper estimate of the vast size of Bengal, and of the various units of which its great whole is composed, if they are measured by well understood and well known capacities elsewhere. The area of the Lieutenant Governorship of Bengal then, including the Feudatory States, and the tiger haunted swamps of the Sundarbuns, viz., 193,198 square miles, is very little less than that of the kingdom of Spain (195,775 square miles), and a good deal more than half as large again as that of Great Britain and Ireland (121,115 square miles). Bengal proper, which, including the Sundarbuns, covers 76,406 square miles of country, is half as large again as England and Wales (50,498 square miles), and exceeds in area the aggregate of five European States, viz., Denmark, Holland, Belgium, Switzerland, and Greece, whose total area is only 74,615 square miles. Behar is nearly as extensive as the new kingdom of Roumania or the ancient kingdom of Poland. Chota Nagpore is a little larger than Ceylon, and a little smaller than Bavaria. Orissa and the kingdom of Saxony are of almost equal extent, and the area of the Feudatory States is rather more than that of Portugal. Taking the administrative divisions one with another, their average area is somewhat larger than that of Switzerland, while of the two largest, viz., Patna and Bhaugulpore, it may be said that the former is exactly co-extensive with the kingdom of Belgium together with the kingdom of the Netherlands, while the Bhaugulpore Division is considerably larger than the kingdom of Greece. The Dacca Division is the size of Denmark, and the combined area of

Rajshahye and Burdwan equals that of Scotland. The average Bengal district, with an area of 3,323 square miles, is considerably larger than any county in England and Ireland, except Yorkshire, and is most nearly approached by Argyleshire in Scotland. The very large districts, it need hardly be said, exceed in extent any single county that the United Kingdom shows, and the largest of them, Lohardugga, is greater than the whole of Wales together with the county of York. Hazaribagh (7,021 square miles) is larger than the Irish province of Connaught by 100,000 acres. The districts of the Sonthal Pergunnahs and the Chittagong Hill Tracts are each about as extensive as the newly acquired German territory of Alsace-Lorraine. The smallest Bengal district, Howrah, is nearly twice the size of Middlesex, rather larger than Bedfordshire, and not much smaller than the kingdom of Fife. This is, however, an exceptionally small district, not much more extensive than the average Bengal subdivision, and the next district to it in order of littleness, viz., Hooghly, is nearly four times its size. Hooghly, then, with 1,223 square miles, and Darjeeling, with 1,234 square miles, which may be taken as types of the smaller districts in Bengal, are each almost as large as the English county of Gloucester, or the Irish counties of Clare and Tyrone.

If surprise has been caused by the great extent of Bengal, it will be increased when the population of the whole country, and of its various sections, is compared with that of countries which are usually acknowledged to be of the first class in the hierarchy of nations. The total of inhabitants in the Lieutenant Governorship of Bengal being 69,536,861, they exceed in number the population of any European nation except Russia; they do not fall far short of the total population of France and the United Kingdom added together, and they exceed by 50 per cent, the population of the great German Empire, and by 38 per cent, that of the United States of America. The population of Bengal proper falls short by half a million only of that of the whole of the United Kingdom. Behar supports a population larger than that of Spain and Portugal, and not much less than that of England and Wales. The Ooriyas are exactly as numerous as the inhabitants of Scotland, and the mixed multitude which dwells in the districts of the Chota Nagpore Division are very nearly as many as the whole population of Canada and other British possessions in North America. The Commissioner of the Patna Division rules the fortunes of nearly thrice as many persons as the King of the Belgians or the Khedive



of Egypt. The Chittagong Division, which is the smallest in Bengal in point of numbers, has a population nearly twice that of Norway, and the total of the Feudatory States is just that of the Continent of Australia. Every other Division contains a population which takes an intermediate place between that of European Turkey and of the kingdom of Belgium. The average Bengal district has a population equal *to* that of the Grand Duchy of Baden, the Irish province of Leinster, the English county of Surrey, or the State of Virginia. For the larger districts few parallels can be found in the United Kingdom, but Mymensingh (3,051,966) has its counterpart in the great States of Illinois (3,077,871) and Ohio (3,198,062), and the county of Lancaster\* (3,454,225) with its commercial cities and swarming manufacturing population. Middlesex\* (2,918,814), and Yorkshire\* (2,886,309), have more inhabitants than any Bengal district, except Mymensingh, but while the number of districts in these provinces with more than one million inhabitants is 35, there are only four counties in England, viz., Lancashire, Yorkshire, Middlesex, and Surrey, which exceed that total.

#### BERAR.

The population of Berar by the present census is 2,672,673, or about seven tenths of that of London (3,814,571). The Akola district stands first as regards its urban and its total population. In it and in

*\*Note*,—The revised figures for the populations of these counties are, Lancashire, 3,454,441; Middlesex, 2,920,485; Yorkshire, 2,886,564, as published in the Final Report on the Census of England and Wales, which was not in the hands of Mr. Bourdillon.

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the Amraoti district the density is over 200 to the square mile; in Wun it is only 100.4. The changes since 1867 are shown in final Census Table No. ii. Towns and villages are scattered most thickly in the Ellichpur taluk, where there are 45 to every square mile; whereas in the Melghat there is only one village to every live square miles. There are now in Berar the same number of houses to the square mile as there were in England and Wales 80 years ago; while the number of persons to an occupied house is at the present time about the same in both countries.

### BOMBAY.

It covers the area of Hungary with the population of Spain, Sinclh is equal in extent to Roumania, or (not to take as an instance a country more talked about than known), to the aggregate of Bavaria, Baden, and Alsace-Lorraine; but its population is less than that of Switzerland, which has about a third of its area.

Similarly, the Deccan has the population of Ireland in 1871 on a little more than the area of Portugal, or to go farther west, on that of the State of Kentucky.

Take away the Collectorate of Ahmednagar, and the rest is about the size of Scotland. The Karnatic extends over an area a little below that of Greece, and has a population a little above that of Switzerland. Gujarat is about the same size as the State of Vermont, but its population is larger, and stands about half way between that of Saxony and Wallachia.

It is interesting to compare this division with the most fertile and thickly populated country in Europe. The area of Belgium exceeds that of Gujarat by some 1,200 square miles, but if the former be reduced to the size of the latter, the population would exceed that of its Indian rival by about 34 per cent. Hainault, a province that is of very nearly the same size as Broach, supports a population of 956,304 compared with the 326,980 of the latter. The well-known department in France of the Alpes Maritimes, with its two large towns, has a considerably smaller population than Broach, which it equals in area, or than Kolaba, which it resembles in its situation on the coast backed by numerous

ranges of hills. For the Konkan, as a whole, I cannot find any European equivalent. . .

Compared to the English counties, the Bombay district, which has a mean size of about 4,200 miles, is equivalent to the combined area of Essex, Hertford, and Suffolk. The combined population of these three, however, exceeds that of the Indian area by about 27 per cent.

### BRITISH BURMAH.

The territory administered by the Chief Commissioner has an area of 87,220 square miles.

The average area of a district is 4,590 square miles, and while of the 19 districts 9 exceed the average area in extent, 10 are less than this. They vary from 15,189 square miles, the area of Amherst, which is almost as large as the whole of Arakan, to 14 square miles in the case of the Moulmein town district. The Tenasserim Division occupies more than half the area of British Burmah. Some idea of the extent of the province and of the different districts may be gathered from a comparison with other Provinces of India, or with countries in Europe. The Province with its 87,220 square miles is nearly as large as England, Wales, and Scotland (89,005 square miles) put together, larger than the North-Western Provinces without Oudh (81,434), the Central Provinces (84,963), or Bombay, excluding Sindh (77,528). Comparing the districts with the counties of England we find that the smallest, Northern Arakan, with an area of 1,213 square miles, is nearly as large as Gloucestershire (1,258 square miles) and larger than the East Riding of Yorkshire (1,173 square miles). Amherst, as before mentioned, the most extensive district, is nearly twice the size of Monmouthshire and Wales, and five times the area of Cheshire and Lancashire put together. Akyab and Thonegwa are each of them as large as all Durham, Northumberland, Cumberland, and Westmoreland put together. Mergui is more extensive than Wales. Shwaygyin, again, is equal in extent to all the north Midland counties, which include Leicestershire, Rutlandshire, Lincolnshire, Nottinghamshire, and Derbyshire. But though the areas are so large, the population as a rule are small and sparse, and confined to the low-lying lands about the foot of the hills or near the rivers and streams. . . . . British Burmah contains a population exceeding that of Scotland by 2,000, but while the numbers of inhabitants are nearly equal, the area of this country is more than 2½ times as large as that of Scotland, and the density of population, which is here 42.8, there reaches 121 persons to the square mile.

### CENTRAL PROVINCES.

The total area of the Central Provinces is shown to be 113,279 square miles. This area is divided into 18 districts, grouped into four divisions. To five of these districts are attached Feudatory States, viz., to the Hoshangabad district the smallest State, Makrai, area only 215 square miles; and to Chanda the largest State, Bastar, area 13,062 square miles; and to the three districts of the Chhatisgarh Division the remaining 13 Feudatory States, containing an aggregate area of 15,557 square miles.

The average area of each district is 6,293 square miles, the smallest being Narsingpur, 1,910 square miles, and the four largest being—

	Square Miles.
Bilaspur	8800
Raipur	14543
Sambalpur	16418
Chanda	23847

Of these larger districts, the first three form the Chhatisgarh Division, which is the most extensive in the Provinces, containing an aggregate area of 39,761 square miles, as compared with the Nagpur Division, 37,102 square miles, the Jubbulpore Division, 18,688, and the Nerbudda Division, 17,728 square miles. The Feudatory States, though attached to districts, are under direct administration of

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their own Chiefs. Excluding Feudatory States, the average area in each district is 4,691 square miles, the largest districts then being—

	Square Miles.
Sambalpur	4521
Mandla	4719
Bilaspur	7798
Chanda	10785
Raipur	11885

Excluding Feudatory States, the areas of the four divisions contrast as follows:—

	Square Miles.
Chhatisgarh	24204
Nagpur	24040
Jubbulpore	18088
Nerbudda	17513

The total population of the Central Provinces, as enumerated on 17th February 1881, amounts to 11,518,511. Of districts, the average population, inclusive of attached Feudatory States, was 611,583, Nimar containing the least, 231,341, and Raipur the most, 1,832,237. Other three districts contained less than half the average, viz., Maudla, 301,760, Betul, 304,905, and Damoh, 312,047. Other seven districts contained more than half a million of inhabitants, viz:—

Saugor	564950
Bhandara	83779
Jubbulpore	87233
Nagpur	97356
Chanda	845394
Bilaspur	1126508
Sambalpur	1653960

The three most populous districts of the Provinces are Bilaspur, Sambalpur, and Raipur, forming the Chhatisgarh Division, with an aggregate population of 4,612,705 inhabitants, as compared -with the—

Nagpur Division	2954304
Jubbulpore Division	2201633
Nerbudda Division	1779869

The importance of the Chhatisgarh State Railway line, now under construction, is illustrated by the consideration that the population of the Chhatisgarh Division, plus that of the Ehandara district, through which the line passes towards Chhatisgarh, aggregates 5,296,484 inhabitants, or nearly half (46 per cent.) of the total population of the Provinces.

Of Feudatory States, the total population was 1,709,720, and the average 113,981 inhabitants. Makrai, in the

Hoshangabad district, contained the least inhabitants, only 16,764, and the following States, both in the Sambalpur district, contained the largest population, viz., Kalahandi, 224,548. and Patna, 257,959. The total population of the 13 Feudatory States in the Chhatisgarh Division aggregated 1,496,708.

Exclusive of Feudatory States, the population of the Provinces was 9,838,791, the Chhatisgarh Division and the same eight districts still ranking as the most populous.

The average number of persons per square mile results, as—

Provinces	101.9
Feudatory States	59.3
Provinces, excluding Feudatory States	116.5

The average density of population in the four divisions was as follows:—

Division.	Without Feudatory States.	In Feudatory States.	Including Feudatory States.
Nagpur	114.7	15.0	79.6
Jubbulpore	117.8	-	-
Nerbudda	100.7	77.9	100.4
Chhatisgarh	128.7	96.2	116.0

Thus the Chhatisgarh Division takes the lead in average density, as well as in mere numbers of its population. Comparing Feudatory States with district areas exclusive of Feudatory States, the following

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is the order in which those stand, which result in an average density exceeding 150 persons per square mile, viz.:—

1. Sakti Feudatory State	198
2. Sonpur "	197
3. Narsinghpur district	191
4. Chhuikhadan Feudatory State	190
5. Nagpur district	184
0. Nandgaon Feudatory State	182
7. Khairagarh	177
8 Jubbulpore district	175
9. Bhandara "	174
10. Wardha "	161
11. Sambalpur "	153

Thus some of the Feudatory States equal and even surpass our best districts in average density of population. The localities in which the number of persons per square mile was less than 75 are:—

1. Nimar district	69
2. Mandla "	64
3. Chanda "	60
4. Kalahandi Feudatory State	60
5. Bamra "	41
6. Rairakhol "	21
7. Bastar "	15

### COORG.

The small Province of Coorg lies to the west of Mysore, between north latitude 11.55' and 12.50', and between east longitude 75° 15' and 76° 14'. Its area is computed at 1,583 square miles, and its greatest length is about 60 miles, by 40 in breadth.

The total area of the Province is shown to be 1,583 square miles, and the total population

at the final Census amounted to 178,302, which gives 112.63 persons to the square mile.

The country derives its name, Kodagu (*Anglice*, Coorg), from its mountainous aspect. It is contiguatively a hilly country, culminating in mountainous ranges, the highest of which is about 5,375 feet above the level of the sea. Its smaller grass and forest covered hills are termed "banes," which are also the pasture lands for the cattle used in the cultivation of the long level strips of wot land lying in the valleys between them, and it is on these bane lands that coffee has been so extensively grown of late years. Here also the Coorgs on their sheltering slopes have built their solitary homesteads in close proximity to their rice fields and coffee gardens.

## MADRAS.

The total area is 141,001 square miles, and the total population 31,170,631. This gives on the whole area 221 persons to the square mile. In 1871 the density was given at 226'2 per square mile. Madras, standing third of the Indian Provinces, has a greater density than any European country, except Belgium, England and Wales, Holland, and Italy.

Excluding Madras town and the hill tracts, or agencies of Ganjam, Vizagapatam, and Rampa, in Godavcri, the average density is 246 per square mile. In the ordinary settled districts the proportion varies from 583 per square mile in Tanjore, and 515 in Vizagapatam, to 91 in Kurnool. In 1871 the variation was much slighter, being from 540 in Tanjore to 130 in Kurnool. The density in the Nilgiris has gone up from 66 to 95, owing, in part, to the accession of 240 square miles of south-cast Wynad from Malabar.

In the taluqs of Kumbakonam, Mayavarm, Negapatam, Nannilam, and Shiyali, in Tanjoro district, on an area of 1,323 square miles there is a population of 1,160,827, or 877 per square mile. This is in the heart of the Kaveri irrigation delta, and is the richest (as well as the most populous) tract in the Presidency.

In Vizagapatam, the taluqs of Palkonda, Parvatipur, Satur, and Srungavarapukota contain, on an area of 422 square miles, a population of 518,722, or 1,229 per square mile.

The taluq of Ponani, in Malabar, has an area of 390 square miles, a density of 1,007 persons to the square mile.

## PUNJAB.

It is not to be expected that the Punjab should, in comparison with other countries, be densely populated. The great mountain tracts to the north, and the arid steppes of its western plains, include large areas which are not habitable by man, and, with a largely agricultural population, only 35 per cent, of its total area is cultivated, and only 70 per cent,



even nominally culturable. Less than 40 years ago the greater portion of the Province was subject to a military government of a very inferior type; war and violence were rife in the land, and in many parts the peasant tilled his field with a sword *at* his side, and the collector demanded the revenue at the head of a regiment, while 20 years earlier much of our south-eastern border was practically a desert. Compared with the other large Indian Provinces, the population is less dense than that of Bengal, the North-Western Provinces, Madras, Bombay proper, but more dense than that of Berir, Haidarabad, Bombay with Sindh, Central India, Assam, the Central Provinces, Rajputana, Sindh, or Burmah. Turning to European countries we find that the density for the Province, as a whole, is about the same as for Ireland and the Austrian Empire, is not much more than one third that of Belgium and England and Wales, one half that of the British

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Isles, and two thirds that of Italy and the German Empire. It is a third as great again as that of Scotland or Portugal, nearly double that of Spain, more than double that of Greece or Turkey in Europe, more than four times that of European Russia, five times that of Sweden, and 12 times that of Norway. The density of population of our British territory is almost the same as in France, Bavaria, and Switzerland, and very little below that of the Indian Empire as a whole. But portions of the Punjab stand very high in the scale. The Amritsar Division, which is half the size of Belgium, is more thickly populated than that most populous of all European countries, while the Ambala Division has about the same density as have England and Wales and Saxony, and the Delhi Division is more thickly peopled than the Netherlands, and far more so than the British Isles. On the other hand, the population of Bahawalpur is more sparse than that of any other country in the list, except Russia, Sweden, and Norway, while the Derajat and Multan Divisions and the Hill States stand only just above them in company with Spain, Servia, Greece, and Turkey in Europe.

## CENTRAL INDIA.

### General Statement of Area and Population.

This statement forms the groundwork of all the information that has been collected. Unfortunately, the separate areas of some important States, one indeed, the largest in Central India, cannot be ascertained, and it is impracticable, therefore, to frame any even approximate detailed statistics concerning the density of the population. We are dependent for our figures connected with areas on the Topographical Survey Department; and the classification adopted notably for (Iwalior and the twelve States which head the list of Statement I., i.e., for a total area of 29,066'08 square miles—a classification which is neither geographically nor politically correct—as well as that for many other States improperly grouped together, renders any calculation founded on the exact area of each, quite impracticable. For the total of Central India the population is given at 9,261,907 souls, which, distributed over an area of 75,229.64 square miles, gives a density of 123.12 persons per square mile, which may be accepted as approximately correct.

As has been already remarked, no previous Census of the population of Central India has been taken. It is useless, therefore, to attempt, any speculation as to decrease, increase, or movements of the population. It may, however, safely be said that it has, in Malwa

especially, a tendency to increase. Famine is here unknown, the soil is rich and productive, and even a temporary scarcity in Ilajputana at once produces a long train of emigrants from less favoured States in that agency, all pressing forward to the opportunities which offer themselves for an agricultural existence in Malwa. For the States of Gwalior, and those under the Bundelkhand and Baghelkhand agencies, it is not perhaps safe to hazard any conjectures, but there is no reason to believe that there has been any decrease in the population. In a census taken under the conditions already noted, many inequalities and apparent inaccuracies may, without difficulty, be detected in a close examination of individual entries. For instance, it is not easy to understand how in the Pindara Jaghir, which consists of 44 villages and no towns, the density per square mile can possibly amount to 887.78, or how the average number of persons in each house comes to 24.66; but it is fruitless to attempt, to do more than to notice the outcome of these statements in the bulk, and either the conclusion they justify or the features, normal or abnormal, which they represent.

### BARODA.

The total extent of the territory of His Highness the Gaekwar is 8,570 square miles.

The area of 8,000 and odd square miles is distributed over, and interspersed with, portions of Guzerath and Katbiawar. It does not form a compact and unbroken block of territory; it is not a continuous or uninterrupted extent from one end to the other. Roughly speaking, from the northern extremity of the Thana district to the south to Palhanpur to the north, and from the western limits of the Nassik district to the south-east to the extreme north-west of Kathiawar, there lie interspersed with British or other territory tracts of land or provinces wherein His Highness the Gaekwar's sway is acknowledged.

The population of the territories of His Highness the Gaekwar, according to the Census of 1881, amounts to 2,180,311 souls—1,136,633 males and 1,043,678 females. The population of the Baroda camp, consisting of 2,879 males and 1,815 females, in all 4,694 souls, added to the above figures, gives a grand total of 2,185,005 souls, or 1,139,512 males and 1,045,493 females.

The average density of population is 254.44 per square mile for the whole territory, exclusive of the cantonment, and 254.95 inclusive of the cantonment. The average density in British Guzerath is 281.3.

The density of this territory is, however, affected by the thinness of the population in the Ainrali Division, and in the forest tracts in the Nowsari and the Mewasi tracts in the Baroda Division.

The following table shows the density of the population in each division of this

territory: —

Name of Division.	Population.	Area in Square Miles.	Density of Population per Square Mile.
Amreloi Division	147468	1560	94.53
Kadi ditto	988.487	3158	313.01
Nowsari ditto	287549	1940	148.22
Baroda ditto, inclusive of the city	756807	1911	396.03
Total	2180311	8569	254.44

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## APPENDIX B.

EXTRACTS FROM MR. IBBETSON'S REPORT ON THE  
PUNJAB CENSUS, NOTING PECULIARITIES OF THE  
HINDOO AND MAHAMMEDAN RELIGIONS, AS  
PRACTISED IN THAT PROVINCE.

## THE HINDOOS OF THE PUNJAB.

*The Elasticity of Hindooism.*—What is Hindooism—not the Hindooism of the Vedas, which was a clearly defined cult followed by a select society of a superior race living among despised barbarians of the lowest type—but the Hindooism of to-day, the religion of the women of India, which has to struggle for existence against the inroads of other and perhaps higher forms of belief? The difficulty of answering this question springs chiefly from the marvellous catholicity and elasticity of the Hindoo religion. It is in the first place essentially a cosmogony rather than a code of ethics. The esoteric teaching of the higher forms of Hindooism does doubtless include ethical doctrines, but they have been added to rather than sprung from the religion itself, and indeed it seems to me that a polytheistic creed must, from the very nature of things, be devoid of all ethical significance. The aspects of nature and the manifestation of physical force are manifold, and can reasonably be allotted to a multiplicity of gods, each supreme in his separate province; but only one rule of conduct, one standard of right and wrong, is possible, and it cannot conveniently be either formulated or enforced by a divine committee. In many respects this separation of religion from either is doubtless an advantage, for it permits of a healthy development of the rules of conduct as the ethical perceptions of the race advance. When the god has once spoken, his worshippers can only advance by modifying their interpretation of his commands, and no greater misfortune could befall a people than that their religion

should lend all the sanctions of its hopes and terrors to a precise code of right and wrong formulated while the conscience of the nation was yet young and its knowledge imperfect.

But if the non-ethical nature of the Hindoo religion is in some respects an advantage to its followers, it has also greatly increased the difficulty of preserving that religion in its original purity. The old Aryans who worshipped the gods of the Vedas were surrounded by races whose deities differed from their own in little but name, for both were but personifications of the faces of nature. What more natural, then, that as the two peoples intermingled, their gods should gradually become associated in a joint Pantheon. If the gods of the Vedas were mightier, the gods of the community might still be mighty. If malevolent it was well to propitiate them; if benevolent some benefits might perhaps be had from them. In either case it was but adding the worship of a few new gods to that of many old ones, for since neither these nor those laid down any inimitable rules of conduct or belief, no change of life, no supersession of the one by the other was necessary. The evils the Hindoos learned from their deities were physical; the help they hoped for material and not spiritual. Their gods were offended, not by disbelief and sin, but by neglect; they were to be propitiated, not by repentance and a new life, but by sacrifice and ceremonial observance, and so long as their dues were discharged they would not grudge offerings made to others as an additional insurance against evil.\* The members of the Hindoo Pantheon had many ranks and degrees, and, among the superior gods at any rate, each worshipper selected for himself that one which he would chiefly venerate. Thus it was easy to add on at the bottom of the lists without derogating from the dignity of those at the top; while the relative honour in which each was held presently became a matter for the individual to decide for himself. And so we find that the gates of the Hindoo Ayurpur have even stood open to the strange gods of the neighbourhood, and that wherever Hindoos have come into contact with worship other than their own they have combined the two, and even have not unseldom given the former precedence over the latter. The Hindoo of the plains worships the saints of his Mussulman neighbours, and calls his own original gods by Mahammadan names unknown to an Indian tongue; the Hindoo of the hills worships the devils and deities of the aborigines, and selects for special honour that one of his own proper divinities whose nature is most akin to theirs; both mollify by offering innumerable agencies, animal, human, demoniacal, or

semidivine, who are not perhaps ranked with the greater gods of the temples, but who may do harm, and to propitiate whom is therefore a wise precaution.

*Brahminism the distinguishing Feature of Hindooism.*—But through all these divinities there does run a common element, the clue to which is to be found in the extraordinary predominance which the priestly class have obtained in India, as the explanation of the divinity itself is largely to be found in the greed of that class. In polytheistic Europe the separation of ethics from religion was no less complete than in India; but while in the latter the study of the two was combined, in Europe, Greece developed religion into philosophy, while Rome formulated practical ethics in the shape of law, and each was content to receive at the hands of the other the branch which that other had made his own. When Christianity swept away the relics of the old gods, the separation had become too complete to be ever wholly obliterated; and though the priests of the new monotheism struggled fiercely, and with no small measure of success, to re-combine the two, and to substitute the canon for the civil law, yet there ever existed by the side of art distinct from the clergy, a lay body of educated lawyers who shared with them the learning of the day and the power which that learning conferred. If, then, under such cir-

\*I suspect that in many cases the strictly territorial nature of the aboriginal gods facilitated their inclusion in the Hindoo worship. It would be less difficult to recognise a deity who did not even claim authority beyond certain set bound, or pretend to rival the Vedic gods in their limitless power; and it would seem especially reasonable on entering a territory to propitiate the local princes who might be offended by the intrusion. The gods of the hills were, and many of them are still, undoubtedly territorial. It would be interesting to discover whether the aboriginal gods of the plains presented the same characteristic. With them the limits of the tribe would probably define the territory, in the absence of any impassable physical boundaries such as are afforded by mountain

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cumstances the political power of the Church in Europe was for centuries immure for good or evil, as we know it to have been, it may be conceived how wholly all authority was concentrated in the hands of the Bráhmans, and with what tyranny they exercised that power in India, where all learning of every sort and kind was absolutely confined to the priestly class.\* The result was that Hindooism early degenerated from a religion into a sacerdotalism, and would, in its present form, be far better described as Bráhrnanism than by any other single word; and it is this abject subjection to and veneration for the Bráhman which forms the connecting link that runs through and binds together the divine forms of worship and belief which I have spoken.

It is in this predominance of the priesthood, moreover, that we may find an explanation at once of the catholicity and of the exdusiveness which characterise the Hindoo religion. If to give to a Bráhman is to worship God, the larger the circle of worshippers the better for the Bráhman; and if new worshippers will not leave their gods behind them, it would be foolish to exclude them on that account, as there is ample room for all. On the other hand, as the Levitical body so increased in numbers that a portion of them was necessarily illiterate, the Bráhmans were compelled to fall back upon hereditary virtue as the only possible foundation for the power of their class. Here they found in the tribal divisions of the people, and in the theory of the hereditary nature of occupations which had sprung from' them, an institution suited to their purpose and ready to their hands; and this they developed into that complex web of caste restrictions and disabilities which envelopes a high-caste Hindoo from his mother's womb, and so the special power and sanctity of the Bráhman came to depend for its very existence upon the stringency with which caste distinctions were maintained, the act of worship was subordinated to the idea of ceremonial purity, and for a definite creed was substituted the domination of a priestly class, itself divided into a thousand sects,



and holding a thousand varieties of doctrine. To the aborigine who, with his gods on his back, sought admission within the pole of Hindooism, these restrictions presented no obstacle. They were not developments of the system which obtains in all primitive forms of society; and so far as they differed from the rules which he already observed, they tended to raise him in the social scale by hedging him round with an exclusiveness which was flattering if inconvenient. But to the outcast whose hereditary habits or occupations rendered him impure from the birth admission was impossible, at least to the full privileges of Hindooism.†

The sacerdotal despotism has now altogether overshadowed the religious element; and the caste-system has thrust its roots so deep into the whole social fabric that its sanction is social rather than religious. A man may disbelieve in the Hindoo Trinity, he may invent new gods of his own, however foul and impure, he may worship them with the most revolting orgies, he may even abandon all belief in supernal powers, and yet remain a Hindoo. But he must reverence and feed the Bráhma, he must abide by caste rules and restrictions, he must preserve himself from ceremonial pollution and from contact and communion with the unclean on pain of becoming Curathema Maranatha. With individuals, indeed, even these restrictions are relaxed on the condition that they affect a personal sanctity which, by encouraging superstition and exciting terror, shall tend to the glorification of the priesthood: and the filthy Aghori, smeared with human ordure and feeding on carrion and even on human carrion,‡ is still a Hindoo. But the masses must observe the rules; and any who should, like Buddha or Bábá Nának, propose to admit the body of the laity to share in a license which is permitted in the naked ascetic, would at once be disavowed. The Christian and Buddhist recognise no distinction of caste, nor does the Musulmán save where influenced by the example of those whom he has so bitterly persecuted; while all three profess to disregard the Brahman; and for this reason, and not because they worship a different god, the Hindoo holds their truth to be polluted. The Sikh has fallen away from his original faith; in his reverence for the Brahman and his observance of caste-rules he differs only in degree from his Hindoo neighbours: and I shall presently show how difficult it is to draw the line between the two religions. The Jain I take to be little more than a Hindoo sect.

*Modern Hindooism defined.*—Thus, while Hindooism in its

purity may be defined as the religion of the original Aryan immigrants into India, as set forth in the Vedas, Hindooism as it now exists may perhaps be best described as a hereditary sacerdotalism, with Bráhmán for its Levites, the vitality of which is preserved by the social institution of caste, and which may include shades and diversities of religion native to India, as distinct from the foreign importations of Christianity and Islam, and from the later outgrowths of Buddhism, more doubtfully of Sikhism, and still more doubtfully of Jainism. If this description be correct, it will be seen that the assumption upon which we acted in compiling our figures for Hindoos is not far removed from truth. The only definition that I have had offered me is that of Mr. Benton of Karnál, who would define a Hindoo as one who receives religious service at the hands of Bráhmans. For practical purposes I do not know that this definition helps us much. It substitutes for the question "Who is a Hindoo" the question "Who receives religious service at the hands of Brahman." Though probably too narrow in some respects and too wide in others, I believe it to involve the cardinal idea of Hindooism. But the text proposed is almost impossible of application. Nearly all Sikh villagers reverence and make use of the Bráhmán almost as freely as do their Hindoo neighbours. The Jain priests are invariably Bráhmán. Many tribes of converted Musulmáns retain and fee Brahmans as a matter of course: while some actually employ them to conduct their marriages after the Hindoo ceremonial, only adding the Mahammedan ritual as a legal precaution. There is a class of Musulman Brahman who minister solely to Mahammedans; while almost every impure caste or outcast tribe, however low its position, has its own priests of undoubted Brahman origin, though they have, by associating with their clients, cut themselves off from the society of their unpolluted fellows.

\*The position of the Brahmans with respect to religion in India seems to have been closely analogous to that which the lawyers formally held with respect to law in England. The language in which religious rites were conducted was compulsorily kept from the knowledge of the people, while the procedure was extremely technical, and any error in form, however minute, destroyed the efficacy of the ceremony.

†I had, after repeated warnings, to fine severely one of my Hindoo compilers, a man in good position, and of education and intelligence, but who positively refused to include scavengers who returned themselves as Hindoos in the figures for that religion.

‡An Aghori was caught by the police in the Eohtak district, not many months ago, in the act of devouring a newly buried child which he had dug up for the purpose.

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The burning of the adult dead has been proposed as a test, and in many respects it is not a bad one. But certain classes of Hindoo ascetics are always buried; the Bishnors never burn the corpse; some of the lower castes burn and bury indifferently, even in the same household, and cremation is a common Buddhist practice. In short, I do not believe that there is any exact test by which a Hindoo can be discriminated; the term is in one sense as much national as religious, and I am compelled to fall back upon my original proposition, and to say that all natives of India who are not either Musulmans, Christians, Sikhs, Jains, or Buddhists, must for all practical purposes be deemed as Hindoos. What their religion is, as practised in the villages, I shall now endeavour to describe.

*The Pantheon of the Hindoo Peasant\**—Of all the districts of the Punjab those bordering on the Jamna to the east of the Province, and those lying in the hills of Kangra, are the ones whose people have turned to foreign creeds in the smallest numbers, and therefore the ones in which we may hope to find Hindooism least corrupted. I shall first describe Hindooism as it exists in the villages of the Delhi territory, chiefly from my own personal knowledge; to that I shall add a brief notice of the most salient points which distinguish the Hindooism of the hills; and I shall complete this section of my subject by a glance at the position of the Hindoo on our western frontier. I shall thus have described Hindooism as it exists on the extreme confines of the Province. Between them the change of practice and belief takes place so gradually that it is impossible to draw any very definite lines; and it is sufficient to say that the religion of the submontane tracts is midway between that of the hills and of the plains; while eastern Hindooism obtains almost unchanged to the borders of Rajputana and as far west as Lahore, and then, as we enter the purely Musulmán portion of the Province, rapidly changes to the type prevailing on the frontier.

The student who, intimately acquainted with the gods of the Hindoo Pantheon, as displayed in the sacred texts, should study the religion of the peasantry of the Delhi territory, would find himself in strangely unfamiliar company. Bráhma is there never mentioned save by a Bráhman, while many of the villagers would hardly recognise his name. It is true, indeed, that all men know of Siva and of Vishnu; that a peasant, when he has nothing else to do to that degree that he yawns perforce, takes the name of Naráin, that the familiar salutation is Rám Rám, and that Bhagwán is made responsible for many things not always to his credit. But these are the lords of creation and too high company for the villager. He recognises their supremacy indeed, but his daily concern in this work-a-day world is with the host of deities whose special business it is to regulate the matters by which he is most nearly affected.† The temples to these great gods are generally built, those to Vishnu by Bráhmans or Bairági monks, and those to Siva by Banyas; and the villagers will perhaps not enter them oftener than twice a year, while, as they should be entered feasting, the young men of the family who cannot spare the time from their ploughs will never set foot inside them. But if the peasant takes but small heed of the great Trinity of his faith, he has acquired from his Musulmán brethren who live in the same village with him a strong monotheistic bias; and his innate belief in the divinities whom he worships is, I suspect, often of the weakest. He will generally end any information he may be giving you about his gods by remarking, with a smile and a shake of the finger, "but it is a *Kaccha* religion," or "after all there is but one great One;" and in one village they told me laughingly that if Government was going to assess them they would pull all their shrines down at once. Of course the existence of such a feeling is exceedingly compatible with the most scrupulous care on his part not to neglect any of the usual observances; and whatever might be his private conviction, or absence of conviction, a man would feel that it would be pre-eminently unsafe to omit the customary offerings, and would be thought ill of if he did so.

*The Godlings of the Villages.*—The godlings with whom the peasant chiefly concerns himself may be broadly divided into two classes, the pure and the impure. To the former such offerings are made as are pure food to a Hindoo, cakes or sweets fired in *ghi*, and the like; they are very generally made on a Sunday, and they are taken by Brahmans. To the second class the offerings are

impure, such as leavings from the meal, fowls, pigs, and so on; they are never made on a Sunday, and they are taken not by Brahmans, but by impure and perhaps aboriginal castes. Of course the line cannot always be drawn with precision, and Brahmans will often consent to be fed in the name of a deity, while they will not take offerings made at his shrine, or will allow their *girls*, but not their boys, to accept the offerings, as if the girls die in consequence it does not much matter. The former class of deity is usually benevolent; the latter are generally malevolent, and as malevolent deities seem to be all over the world of the female sex, and their worship is often confined to women and to children at their mothers' apron, the men not sharing in it. I cannot help suspecting that the latter are often the modern representative of the non-aryan deities which were worshipped by the aborigines of India. The aryan invaders must have intermarried, probably largely with the aboriginal women; these latter would have preserved the cults of their fathers; and it would be natural that the newcomers, while not perhaps caring to invoke the aid of the beneficent *genii loci*, might think it well worth while to propitiate, or at least to allow their womenfolk to propitiate, the local powers of evil on whose territory they had trespassed.

First among the pure and benevolent gods comes *Surai Dexata, or the Sun godling*. The sun was of course one of the great Vedic deities; but his worship has apparently in a great measure dropped out of the higher Hindooism; and the peasant calls him, not Deva, but Devata, a godling, not a god. No shrine is ever built to him, but on Sunday the people abstain from salt, and they do not set their milk as usual to make butter from, but make rice milk of it and give a portion to the Bráhmans. After each *houreb* and occasionally between whites, Bráhmans are fed in his honour; and he is each morning saluted with an invocation as the good man steps out of his house. He is *par excellence* the great god of the villagers, who will always name him first, of all his deities. After him comes, at least in the east of the Province, *Jamna Ji or Lady Jamna*. She is bathed in periodically, Brahmans are fed in her honour; and the waters of the canal, which is fed from her stream, are held in such respect by the

\*Much of the following paragraphs is taken almost word for word from my Statement Report of Karnal. When I had nothing to alter or add, I did not think it worthwhile to re-write the text.

†A peasant expressed the matter to me thus: "We know, sir, that the Lieutenant-Governor is above all at Lahore, but we only adore him once in every few years when he visits those parts. You, as yet, are subordinate to him, but we worship you daily and hourly."

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villagers that they describe the terrible evils which they work in the land on springing "from Lady Jamna's friendship." *Wharti Mda or Mother Earth* holds the next place of honour. The pious man does obeisance to and invokes her as he rises from his bed in the morning, and even the indifferent follows his example when he begins to plough or to sow. When a cow or buffalo is first bought, or when she first gives milk after calving, the first five streams of milk drawn from her are allowed to fall on the ground in honour of the deity; and at every time of milking the first stream is so treated. So, when medicine is taken, a little is sprinkled in her honour.

*Kwája Khizr or the god of water* is an extraordinary instance of a Musulman name being given to a Hindoo deity. Kwaja Khizr is properly that one of the great Mahammedan saints to whom the care of travellers is confided. But throughout the Eastern Punjáb, at any rate, ho is the Hindoo god of water, and is worshipped by burning lamps and feeding Bráhmans at the well, and by setting afloat on the village pond a little raft of sacred grass with a lighted lamp upon it.

The four deities above mentioned are the only ones to whom no temples are built. To the rest a small brick shrine from one to two feet cube, with a bulban head, and perhaps an iron spike as a finical, is erected, and in the interior lamps are burnt and offerings placed. They never contain idols, which are found only in the temples of the greater gods. The Hindoo shrine must always face the east, while the Musulmán shrine is in the form of a grave and faces the south. This sometimes gives rise to delicate questions. In one village a section of the community had become Mahammedans. The shrine of the common ancestor needed rebuilding, and there was much dispute as to its shape and aspect. They solved the difficulty by building a Musulmán grave facing south, and over it a Hindoo shrine facing east. In another village



an imperial trooper was once burnt alive by the shed in which he was sleeping catching fire, and it was thought well to propitiate him by a shrine, or his ghost might become troublesome. He was by religion a Musulmán; but he had been burnt and not buried, which seemed to make him a Hindoo. After much discussion the latter opinions prevailed, and a Hindoo shrine, with an eastern aspect, now stands to his memory. The most honoured of the village deities proper is *Bhumia*, or the god of the homestead, often called *Khera* (a village). The erection of his shrine is the first formal act by which the proposed site of a new village is consecrated; and when two villages have combined their homesteads for greater security against the marauders of former days the people of the one which moved still worship at the *Bhumia* of the deserted site. *Bhúmia* is worshipped after the harvests, at marriages, and on the birth of a male child, and *Bráhmans* are commonly fed in his name. Women often take their children to the shrine on Sundays; and the first milk of a cow or buffalo is always offered there.\*

The *Singhs* or *Snake gods* occupy an intermediate place between the two classes into which I have divided the minor deities. They are females, and though they cause fever are not very malevolent, often taking away pains. They have great power over milch cattle, the milk of the eleven days after calving is sacred to them, and libations of milk are always acceptable. They are generally distinguished by some colours, the most commonly worshipped being *Káli*, *Hari*, and *Bari Singh*, or black, green, and grey. But the diviner will often declare a fever to be caused by some *Singh* whom no one has even heard of before, but to whom a shrine must be built; and so they multiply in the most perplexing manner. Dead men also have a way of becoming snakes, a fact which is revealed in a dream, when again a shrine must be built. If a peasant sees a snake he will salute it; and if it bite him he or his heirs, as the case may be, will build a shrine on the spot to prevent a repetition of the occurrence. They are the servants of *Rája Básak Nág*, King of *Patál* or *Tartarus*; and their worship is most certainly connected in the minds of the people with that of the *nik* or ancestors; though it is difficult to say exactly in what the connexion lies. Sunday is their day, and *Bráhmans* do not object to be fed at their shrines, though they will not take the offerings, which are generally of an impure nature. The snake is the common ornament on almost all the minor Hindoo shrines.

*The Sitala or small-pox goddess*, also known as Mata, is the eldest of a band of seven sisters, by whom the pustular group of diseases is supposed to be caused, and who are the most dreaded of all the minor powers. The other six are Masáni, Basanti, Máhá, Máí, Polamde, Lamkariá, Agwáni, whose small shrines generally cluster round the central one to Sitala. Each is supposed to cause a specific disease, and Sítala's speciality is small-pox. These deities are never worshipped by men, but only by women and children, enormous numbers of whom attend the shrines of renown as "Sítala's 7th." Every village has its local shrine also, at which the offerings are all impure. Sitala rides upon a donkey, and grain is given to the donkey, and to his master the potter at the shrine, after having been waved over the head of the child. Fowls, pigs, goats, and cocoanuts are offered, and white cocks are waved and let loose. An adult who has recovered from small-pox should let a pig loose to Sitala, or he will again be attacked. During an attack no offerings are made; and if the epidemic has once seized upon a village, all worship is discontinued till the disease has disappeared. But so long as she keeps her hands off nothing is too good for the goddess, for she is the one great dread of Indian mothers. She is, however, easily frightened and deceived; and if the mother has lost one son by small-pox, she will call the next Kurria, he of the dunghill, or Bábaru, the outcast, or Máru, the worthless one, or Molar, bought, or Mangtu, borrowed,† or Bhagwaná, given by the Great God; or will send him round the village in a dust-pan to show that she sets no store by him. So, too, many mothers dress their children in old rags begged of their neighbours till they have passed the dangerous age.

*The Worship of the Sainted Dead.*—The worship of the dead is universal: and they again maybe divided into the sainted and the malevolent dead. First among the sainted dead are the *Pitrs* or *ancestors*. Tiny shrines to those will be found all over the fields; while there will often be a larger one to the common ancestors of the class. Villagers who have migrated will periodically make long

\*Bhúmia should, by his name, be the god of the land and not of the homestead. But he is most certainly the latter, and is almost as often called Khera as Bhumia. There is also a village god called Khetopal or the field nourisher, and also known as Bhairon; but he is not often found. In some places, however, the *Khera Devata* or godliag of the village site is also called Charrwandand alleged to be the wife of Bhumia (*Canning's Gurgáon Report*, p. 34); see also *Ahvar Gazetteer*, page 70. It is a curious

fact that among the Gonds and Bheels the word Bhumia means priest or medicine man, while among the Karkus, another Kolian tribe, Bhúmia stands for high priest.

†Cf. Two penny, Hintdeniers, &c.

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pilgrimages to worship at the original shrine of their ancestor; or, if the distance is too great, will bring away a link from the original shrine, and use it as the foundation of a new local shrine which will answer all purposes. In the Punjab proper these larger shrines are called *jathera*, or ancestor; but in the Delhi territory the *Satti* takes their place in every respect, and is supposed to mark the spot where a widow was burnt with her husband's corpse\*. The 15th of the month is sacred to the *pitrs*, and on that day the cattle do no work and Brahmans are fed. But besides this veneration of ancestors, saints of widespread renown occupy a very important place in the worship of the peasantry. No one of them is, I believe, malevolent, and in a way their good nature is rewarded by a certain loss of respect. *Gúza beta na deya taw buchh na chhin lega* — "If Gúga doesn't give me a son, at least he will take nothing away from me." They are generally Mahammedan, but are worshipped by Hindoos and Musalmáns† alike with the most absolute impartiality. There are three saints who are pre-eminently great in the Punjáb, and thousands of worshippers of both religions flock yearly to their shrines.

Greatest of all is *Sakhi Sarwar Sultán*, or the generous Prince Sarwar, also called *Lákhdáta*, or the Giver of Lákhhs, and *Rohiánwála* or He of the Hills. His real name was Saiyad Ahmad, and he flourished about the middle of the 12th century. His principal shrine is at Nigáha in the Derah Ghazi Khan district, and contains, besides the trunk of the saint and his wife, a shrine to Baba Nanak and a temple to Vishnu, thus exemplifying the extraordinary manner in which religions are intermingled in the Punjáb. Sakhi Sarwar is said, indeed, to have been a disciple of Bábá Nának; but if so it must have been by anticipation, as he died nearly 300 years before the first Sikh Gurú. The shrine is celebrated throughout the Province and thousands of pilgrims from all parts, Hindoo, Sikh, and Musalman, attend the annual fair which is held there, many of them in hopes of or in gratitude for a

son, a boon supposed to be specially in the gift of the saints. A very considerable proportion of the Hindoo village population, and specially of the women of the Amritsar, Jálándhar, and Ambála divisions (excepting Simla and Kangra), and of Northern Patiala are followers of Sakhi Sarwar Sultán, and known in consequence as Sultánis‡. They are specially lax in the observances of their religion, and, unlike other Hindoos who will eat meat at all, they scrupulously abstain from the flesh of animals killed after the Sikh fashion by the *jatka* or single stroke of the sword, and will indeed only «at if after the *halál* or Mahammedan ceremony of cutting the throat of the living animal. The guardians of the local shrines, which exist in almost every village, are Musulmán, and are called Bharai (*g. v.* in chapter oh Castes) and conduct the companies of Hindoo pilgrims on their way to the shrine at Nigáha. In the Delhi territory he is not held in quite such high esteem; but he is generally worshipped, shrines in his honour are common, vows and pilgrimages to him are frequent, and Brahmans tie threads on the wrists of their clients on a fixed date in the name of Sakhi Sarwar.

Next to Sakhi Sarwar comes *Báwa Fárid*, surnamed *Shakarganj*, or the Fountain of Sweets. His shrine at Pak Pattan in the Montgomery district is, perhaps, the only one of the Punjab shrines whose renown extends beyond the confines of India. It is celebrated throughout Mahammedan Asia, and there are few of the invaders of India who have not turned aside from massacring his worshippers to pay their respects to the saint. There is the Gate of Paradise—

"A narrow opening in a wall, about five feet by two and a half, through which the pilgrims force their passage during the afternoon and night of the 5th of the Muharram. Every devotee who contrives to get through the gate at the prescribed time is assured of a free entrance into Paradise hereafter. The crowd is therefore immense, and the pressure is so great that two or three layers of men, packed closely over each other, generally attempt the passage at the same time, and serious accidents, notwithstanding every precaution taken by the police, are not uncommon."

The estimated attendance at the annual fair is 50,000, composed of both Hindoos and Musulmán. Báwa Fárid flourished about the end of the 13th and beginning of the 14th

century. He was a thrifty saint, and for the last 30 years of his life nourished himself by holding to his stomach wooden cakes and fruits when he felt hungry. This miraculous but inexpensive provender is still preserved.

Scarcely less celebrated is *Buga Pir*, also called *Záhir Pir*, the saint apparent, or *Bágarwala*, he of the *Bágar*, from the fact that his grave is near *Dadrewa* in *Bikaner*, and that he is said to have ruled over the northern part of the *Bágar* or great prairies of Northern *Rájputána*. He flourished about the middle of the 12th century. He is really a Hindoo, and his proper name is *Gúga Bir*, or *Gúga the Hero* (cf. *vir* Latin). But Musulmáns also flock to his shrine, and his name has been altered to *Gúga Pir*, or saint *Gúga*, while he himself has become a Mahammedan in the opinion of the people. His conversion is thus accounted for. He killed his two nephews, and was condemned by their mother to follow them below. He attempted to do so; but the earth objected to that; he being a Hindoo, she was quite unable to receive him till he should be properly burnt. As he was anxious to revisit his wife nightly, this did not suit him; and so he became a Musulman, and his scruples being thus removed, the earth opened and swallowed him and his horse alive. He is to the Hindoos of the Eastern Punjab the greatest of the snake kings, having been found in the cradle sucking a live cobra's head; and his *chhari* or fly-flap, consisting of a long bamboo surmounted by peacock feathers, a cocoanut, some fans, and a blue flag, may be seen at certain times of the year as the *Jogis* or sweepers who had local charge of it take it round and ask for alms. His worship extends throughout the Province, except perhaps on the frontier itself. It is probably weakest in the western, but all over the eastern districts his shrines, of a peculiar shape and name, may be seen in almost every large village, and he is universally worshipped throughout the submontane tract and the *Kangra* hills. There is a famous equestrian statue of him on the rock of *Mandva*, the ancient capital of *Jodhpur*.

\**Jathera* would seem to be from the same root as *Seth*, or husband's elder brother; and the people commonly speak of their *dadera jaihera*, which would seem to mean their ancestors on the fathers' and mothers' sides. If so, it is extremely curious that both the *jathera* and the *satti* involve relationship by marriage. The many and important functions assigned to cognates in marriage and other ceremonies by the natives of the Panjab are most interesting, and call for study and explanation. *Satti* was not abolished in British India until 1829 A.D.

†The Hindoo Jats of a part of Gurgaon described their worship as confined to "Shekh Ahmad Chisti Bráhman, and the Pipal tree."

‡Some of the Sikhs also are Sultanis. It is often supposed, indeed, that the Sultánis *are* Sikhs and Sikhs only. But thia is an error due to their commonly describing themselves as "Sikh Sultánis" using the word Sikh in its original sense of "disciple," and meaning nothing more than that they are followers of Sultan.

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Another saint of great celebrity, and a contemporary of Barr Farid is *Boali Qalandar*. He used to ride about on a wall, but eventually settled at Panipat. The Jamna then flowed under the town, and he prayed so continuously that he found it convenient to stand in the river and wash his hands without moving, After seven years of this he got stiff, and the fishes ate his legs; so he asked the river to step back seven paces and let him dry. In her hurry to oblige the saint she retreated seven miles; and there she is now. He gave the people of Panipat a charm which drove away all flies from the city. But they grumbled, and said they rather liked flies, so he brought them back a thousandfold. The people have since repented. There was a good deal of trouble about his funeral. He died near Karnal, and there they buried him. But the Panipat people claimed his body and came and opened his grave, on which he sat up and looked at them till they felt ashamed. They then took some bricks from his grave with which to found a shrine; but when they got to Panipat and opened the box they found his body in it, so now he lies buried both at Panipat and at Karnal. His history is given in the "Ayin Akbari." He died in 724 Hij (1324 A. D.).

The *Panch Pir* or *Five Saints* are worshipped all over the Province by both Hindoos and Musulmán. It is a matter of dispute whether they are the five Panda brothers of the Mahabharat, or the five great saints of Islam. It must be understood that though the graves of these saints are the centres of their worship pilgrimages, to them the most effective method of propitiation, yet shrines to some of them will be found scattered all over the country, sometimes in almost every village; while all are worshipped and invoked locally at certain times and on certain occasions. Besides those saints of renown, whose worshippers are drawn from all parts of the Province, the countryside swarms with minor saints of more limited fame generally, but in the east not always Musalmán, and worshipped alike by Hindoo and



Mahammedan. If their shrines are large enough to go into, you must be careful to clap your hands before entering; as these gentry occasionally sit on their tombs in their bones to take the air and have been discovered in that condition, an intrusion which they resent most violently. All these saints are benevolent, and pilgrimages and offerings are made to them either in hope of male offspring or of relief from disease, or in fulfilment of a vow made with a similar object

*The Worship of the Malevolent Bead.*—Far different from them are the malevolent dead. From them nothing is to be hoped, but everything is to be feared. Foremost among them are the *gyals or sonless dead*. When a man has died without male issue he becomes spiteful, especially seeking the lives of the young sons of others. In almost every village small platforms may be seen with rows of small hemispherical depressions into which milk and Granges water are poured, and by which lamps are lit and Brahmans fed to assuage the Gyals,\* while the careful mother will always dedicate a rupee to them, and hang it round her child's neck till he grows up. Another thing that is certain to lead to trouble is the decease of anybody by violence or sudden death. In such cases it is necessary to propitiate the departed by a shrine, as in the case of the trooper previously mentioned. The most curious result of this belief is the existence all over the Eastern Punjab of small shrines to what are popularly known as *Saiyads*, the real word is *shahid* or martyr, which being unknown to the peasantry has been corrupted into the more familiar Saiyad. One story, showing how these Saiyads met their death, will be found in section 376 of my Karnál Report. But the diviners will often invent a Saiyad hitherto unheard of as the author of a disease, and a shrine will be built to him accordingly. The shrines are Mahammedan in form, and the offerings are made on Thursday, and taken by Musulmán faqirs. Very often the name even of the Saiyad is unknown. The Saiyads are exceedingly malevolent, and often cause illness and death. Boils are especially due to them, and they make cattle miscarry. One Saiyad, Bhrúa of Bari in Kaithal, shares with Mansa Devi of Mani Májra in Ambala, the honour of being the great patron of thieves in the Eastern Punjáb.

Many of those who have died violent deaths have acquired very widespread fame; indeed Gúga Pir might be numbered amongst them, though he most certainly is not malevolent, witness the proverb quoted on page x. A very famous hero of this sort is

Teja, a Jat of Meywár, who was taking milk to his aged mother, when a snake caught him by the nose. He begged to be allowed first to take the milk to the old lady, and then come back to be properly bitten and killed. And on a certain evening in the early autumn the boys of the Delhi territory come round with a sort of box with the side out, inside which is an image of Teja brilliantly illuminated, and ask you to "remember the grotto." Another case is Harda Lála, brother of the Raja of Urchar in Bandelkand. He was poisoned by his own brother and is worshipped often under the name of Bandela all over Northern India, especially in epidemics, He and Teja are generally represented on horseback. So again Harshu Bráhmaṇ, who died while sitting *dharna*,† is worshipped even east of Lahore.

But even though a man have not died sonless or by violence you are not quite aafe from him. His disembodied spirit travels about for twelve months as a *paret*, and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life, he becomes a *bhut* or, if a female, a *churel*, and as such is a terror to the whole country, his principal objects then being to give as much trouble as may be to his old friends, possessing them, and producing fever and other malignant diseases. Low-caste men, such as, scavengers, are singularly liable to give trouble in this way, and are therefore always buried or burnt face downwards to prevent the spirit escaping; and riots have taken place, and the magistrates have been appealed to to prevent a Chúra being buried face upwards. These ghosts are most to be feared by women and children, and especially immediately after taking sweets; so that if you treat a school to sweetmeats the sweet-seller will also bring salt, of which he will give a pinch to each boy to take the sweet taste out of his mouth. They also have a way of going down your throat when you yawn, so that you should always put your hand to your mouth, and had also better say "Narain!" afterwards. Ghosts cannot set foot on the ground, and you will sometimes see two bricks or bags stuck up in front of the shrine for the spirit to rest on. Hence when going on a pilgrimage or with ashes to the Ganges, you must sleep on the ground all the

\*I believe them to be identical in purpose, as they certainly are in shape, with the cup-marks which have lately exercised the antiquaries. They are called *bhorka* in the Delhi territory.

‡If a Bráhmaṇ asks aught of you and you refuse it, he will sit at your door, and abstain from food till he gain his request. If he die meanwhile, his blood is on your head. This is called sitting *dharna*.

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way there so as to avoid them; while the ashes must not rest on the ground, but must be hung up in a tree so that their late owner may be able to visit them. So a woman, when about to be delivered, is placed on the ground, as is every one when about to die. Closely allied to the ghosts are the *Núris* or fairies. They attack women only, especially on moonlight nights, catching them by the throat, half choking them, and knocking them down. (? Hysteria.) Children, on the other hand, they protect. They are Musulman, and propitiated accordingly, and are apparently identical with the Parind or Peri with whom Moore has made us familiar. They are also known as Shahpuri, but resent being so called; and no woman would dare to mention the word.

*Divination, Possession, Exorcism, and Charms.*— Such being the varied choice in the matter of malevolent spirits offered to the Punjab peasant by the belief of the countryside it may be supposed that divination and exorcism are practised widely, and possession and the virtue of charms firmly believed in. Witchcrafts proper are heard but little of, and it is, I believe, chiefly confined to the lowest castes, though some wizards are commonly credited with the power of causing a woman to die if they can obtain a lock of her hair, and then bringing her to life again for their carnal enjoyment.\* Illness is generally attributed to the malignant influence of a deity, or to possession by a spirit, and recourse is had to the soothsayer to decide who is to be appeased, and in what manner. The diviners are called "devotees" (*bhagat*)† or "wise men" (*syana*), and they generally work under the inspiration of a snakegod, though sometimes under that of a Saiyad (*see above*). The power of divination is generally confined to the lower and menial (? aboriginal) castes, is often hereditary, and is rarely possessed by women. Inspiration is shown by the man's head beginning to wag; and he then builds a shrine to his familiars, before which he dances, or, as it is called by the people, "sports" (*khelan*). He is consulted at night, the inquirer providing

tobacco and music. The former is waved over the body of the invalid, and given to the wise man to smoke. A butter-lamp is lighted, the music plays, the diviner sometimes lashes himself with a whip, and he is at last seized by the afflaters, and in a paroxysm of dancing and head-wagging declares the name of the malignant influence, the manner in which it is to be propitiated, and the time when the disease may be expected to abate, for the diviner waives wheat over the patient's body, by preference on Saturday or Sunday; he then counts out the grains one by one into heaps, one heap for each god who is likely to be at the bottom of the mischief, and the deity on whose heap the last grain falls is the one to be propitiated. The malignant spirit is appeased by building him a new shrine, or by making offerings at the old one. Very often the offering is first placed by the patient's head for a night or waved over his body, or he is made to eat a part of it; and it is sometimes exposed on a moonlight night while the moon is still on the wax, together with a lighted lamp, at a place where four cross-roads meet. Sometimes it is enough to tie a rag taken from the patient's body on to the sacred tree—generally a *jam* (*prosopis specigera*)—beneath which the shrine stands, and such trees may often be seen covered with the remnants of those offerings, blue being the predominating colour if the shrine be Musulman, and red if it be Hindoo.

The evil eye is firmly believed in; and iron is the sovereign safeguard against it. While a house is being built, an iron pot (or an earthen vessel painted black is near enough to deceive the evil eye, and is less expensive) is always kept on the works; and when it is finished the young daughter of the owner ties to the lintel a charm, used on other occasions also, the principal virtue of which lies in a small iron ring. Mr. Cleavinger thus describes the theory of the evil eye:—

"When a child is born an invisible spirit is sometimes born with it; and unless the mother keeps one breast tied up for forty days while she feeds the child from the other, in which case the spirit dies of hunger, the child grows up with the endowment of the evil eye, and whenever a person so endowed looks at anything constantly, something evil will happen to it. Amulets worn for protection against the evil eye seem to be of two classes; the first, objects which apparently resist the influence by a superior innate strength such as tigers' claws; the second, of a worthless character, such as cowries, which may catch the eye of their beholder, and thus prevent the covetous look. A father was once asked, 'Why don't you wash that pretty child's face?' and replied, 'A little lack is good to keep off

the evil eye."

If so, most native children should be safe enough. It is bad manners to admire a child, or comment upon its healthy appearance. The theory of the scapegoat obtains; and in times of great sickness goats will be marked after certain ceremonies, and let loose in the jungle, or killed and buried in the centre of the village. These commonly wear round their necks armlets, consisting of small silver lockets containing sentences, or something which looks like a sentence, written by a *faqir*. The leaves of the *siras* (*abbizzia libbek*) and of the mango (*mangifera indica*) are also powerful for good; and a garland of them hung across the village gate, with a mystic inscription on an earthen platter in the middle, and a plough beam buried in the gateway with the handle sticking out show that cattle-plague has visited a man dreaded in the village, and that the cattle have been driven under the charm on some Sunday on which no fire was lighted on any hearth. An inscription made by a *faqir* on an earthen platter, and then washed off into water which is drunk by the patient, is a useful remedy in illness; and in protracted labour the washings of a brick from the *chakalu* (*chakra bhya*) foot of Amin, where the "arrayed army" of the Pandas assembled before their final defeat, are potent; or if anybody knows how to draw a ground plan of the fort, the water into which the picture is washed off' will be equally effective.‡ When a beast gets lame, an oval mark with a cross in it or Solomon's seal or Sliva's trident on the old mark of the Aryan weed-fire, § in general shape like the Mauxarias, is branded on the limb affected; or a piece of the coloured thread used by the Brahman in religious ceremonies is tied round it.

*Minor superstitions.*—Good and bad omens are innumerable. Black is unlucky, and if a man go to build a house, and turn up charcoal at the first stroke of the spade, he will abandon the site. A mantis is the horse of Rám, is very auspicious, and always saluted when seen. Owls portend desolate homes;

\*In the hills, however, magic is said to be common, and in the plains certain men clean charm the livers out of children, and so cause them to pine away and die. Englishmen are often credited with this power.

†The term Bhagat, I believe properly applies only to the devotees of the goddess Devi. But it is locally used by the villagers for any wiseman or diviner.

‡The virtue of the fort is due to its standing on the edge of a pond in which the sun was born, and where women who wish for sons go and bathe as on Sunday.

§This sign is often drawn at the door of a house or shop to keep off the evil eye.

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and the *koil* (*Cudynamys orientalis*) is also especially unlucky. Chief among good omens is the *dozar*, or two water-pots, one on top of the other. This should be left to the right, as should the crow, the black buck, and the mantis; but the snake to the left. To sneeze is auspicious, as you cannot die for some little time after. So when a man sneezes his friends grow enthusiastic and congratulate him, saying "live a hundred years!" Odd numbers are lucky. "*Numero Dens impare gaudet.*" But 3 and 13 are unlucky, because they are the bad days after death; and *teran tin* is equivalent to "all anyhow." So if a man, not content with two wives, wish to marry again, he will first marry a tree, so that the new wife may be the fourth, and not the third. The number five and its aliquot parts run through the religious and ceremonial customs. The shrine to Bhumia is made of fire-brick; five colours of the sacred grass are offered to her after child-birth; five sticks of sugar-cane are offered, with the first fruits of the juice, to the god of the sugar-press, and so on without end; while offerings to Brahmans are always  $1\frac{1}{4}$ ,  $2\frac{1}{2}$ , 5,  $7\frac{1}{2}$ , whether rupees, or seers of grain. The dimensions of wells, and well-gear on the other hand, are always fixed in so many *and three quarter* cubits; and no carpenter would make or labourer dig you any portion of a well in round numbers of cubits.

The south is a quarter to be especially avoided, as the spirits of the dead live there. Therefore your cooking hearth must not face the south, nor must you sleep or lie with your feet in that direction except in your last moments. The demon of the four quarters, Disasul, lives in the east on Monday and Saturday, in the north on Tuesday and Wednesday, in the west on Friday and Sunday, and in the south on Thursday; and a prudent man will not make a journey or even plough in those directions on those days. So when *Shukh* or Venus is in declension brides do not go to their fathers' houses nor return thence to visit their fathers' houses. On the Biloch frontier each man is held to have a star, and he must not



journey in certain directions when his star is in given positions. But when his duty compels him to do so he will bury his star, *i.e.*, a piece of paper cut out in that shape, so that it may not see what he is doing.\* It is well not to have your name made too free use of, especially for children. They are often not named at all for some little time: and if named are generally addressed as "Baby." If a man be rich enough to have his son's horoscope drawn, a few days after his birth, the name then fixed will be carefully concealed till the boy is eight or ten years old and out of danger; and even then it will not be commonly used, the everyday name of a Hindoo, at least among the better classes, being quite distinct from his real name, which is only used at formal ceremonies, such as marriage. Superiors are always addressed in the third person; and a clerk, when reading a paper in which your name occurs, will omit it and explain that it is your name that he omits. A Hindoo peasant will not eat, and often will not grow onions or turnips, as they taste strong like meat, which is forbidden to him. Nor will he grow indigo, for simple blue is the Musulman colour, and an abomination to him. He will also refuse to eat oil or black sesame if formally offered him by another, for if he do he will serve the other in the next life. A common retort when asked to do something unreasonable is *kya, mainne tere. fcala tel chahe hair?* "What, have I eaten your black sesame?" The shopkeeper must have cash for his first transaction in the morning; and will not book anything till he has taken money.

Some of the superstitious ceremonies attending birth† are very curious. If a boy be born a net is hung over the doorway, a charm stuck on to the wall, and a fire lighted on the threshold, which is kept up night and day to prevent evil spirits from passing. The swaddling clothes should be burned from another person's house. On the night of the sixth day the whole household sits up and watches over the child, for on that day (*chhatu*) his destiny is determined, especially as to immunity from small-pox. If he go hungry on that day he will be stingy all his life; and so a miser is called *chhate ká bhukha*, or "hungry on his sixth," and a prosperous one *chhate ka raja*, or "a king from his sixth." None of these precautions are taken on the birth of a girl.

*Tree and Animal Worship.*—Traces of the worship are still common. Most members of the Vig tribe, and especially the Pipul and Bar (*Ficus religiosa* and *Bengalensis*) are sacred; and only in the direct extremities of famine will their leaves be cut for the

cattle. Sacred groves are found in most villages, from which no one may cut wood or pick fruit. The Jand (*Prosopis spicigera*) is revered very generally, more especially in the parts where it forms a chief feature in the larger flora of the great arid grazing grounds; it is commonly selected to mark the abode or to shelter the shrine of a deity; it is to it, as a rule, that rays are affixed as offerings, and it is employed in the marriage ceremonies of many tribes. In some parts of Kangra, if a betrothed, but as yet unmarried, girl can succeed in performing the marriage ceremony with the object of her choice round a fire made in the jungles with certain wild plants her betrothal is annulled, and the marriage holds good. Marriage with trees is not uncommon, whether as the third wife already alluded to, or by prostitutes in order to enjoy the privileges of a married woman without the inconvenience of a human husband. The Deodar worship of Kulu is described elsewhere. Several of the Jat tribes revere certain plants. Some will not burn the wood of the cotton plant, the women of others veil their faces before the Nim (*Melia indica*) as if in the presence of a husband's elder relative, while others pray to the tiger grass (*Saccharum spontaneous*) for offspring under the belief that the spirit of the ancestor inhabits it. These customs are probably in many cases ptolemic rather than strictly religious. *Tiraths* or holy ponds are greatly believed in, the merit of bathing in each being expressed in terms of cows, as equal to that of feeding so many. Some of those ponds are famous places of pilgrimage. The Hindoo peasant venerates the cow, and proves it by leaving her to starve in a ditch when useless, rather than kill her comfortably. Yet if he be so unfortunate as to kill a cow by mishap, he has to go to the Ganges, there to be purified at considerable expense, and on the road he bears aloft the cow's tail tied to a stick that all may know that he is impure and must not enter a village, and may avoid his touch and send out food to him. His regard for animal life in general forbids him to kill any animal, though he will sometimes make an

\*But it would appear that there is a unanimity in the motion of these stars which reduces the rule to one of dates. Then, on the 1st, 2nd, 10th, and 12th, journeys must not be made towards one quarter; on the 3rd, 4th, 13th, and 14th towards another; on the 5th, 6th, 15th, and 16th towards a third, and on the 7th, 8th, 17th, and 18th towards the fourth. On the 9th, 10th, 19th, 20th, 29th, and 30th the traveller is free to face as he pleases.

†The marriage customs are even more curious. They are based throughout on the idea of marriage by capture, and will be noticed in the

section on Castes and Tribes.

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exception in favour of owls and even of snakes, and he seldom has any objection to anybody else destroying the wild animals which injure his crops. In the east he will not eat meat; but I believe that in the Punjáb proper the prohibition extends to women only. The monkey and peacock are specially sacred.

*Agricultural Superstitions.*—The superstitions connected with cattle and agriculture are endless. No horned cattle or anything appertaining to them, such as butter or leather, must be bought or sold on Saturday or Sunday; if one die on either of those days he is buried instead of being given to the menials. So the first beast that dies of cattle-plague is buried. Cattle-plague can be cast out across the border of one village into the one which adjoins it in the east. All field-work, cutting of grass, grinding of corn, and cooking of food is stopped on Saturday morning; and on Sunday night a solemn procession conducts a buffalo skull, a lamb, Siva's stick, buttermilk, fire, and sacred grass to the boundary, over which they are thrown, while a gun is fired three times to frighten away the disease. Last year a man was killed in an affray resulting from an attempt to transfer the plague in this manner. A villager in Grurgaon once captured the cattle-plague in its material shape, and wouldn't let it go till it promised never to remain where he or his descendants were present; and his progeny are still sent for, when murrain has fastened on a village, to walk round it and call on the plague to fulfil its contract. The sugar-press must be started, and a well begun on a Sunday. On Saturday night little bowls of water are set out round the proposed site, and the one which dries up least marks the exact spot for the well. The circumference is then marked, and they begin to dig, leaving the central lump of earth intact. They cut out this clod, call it Khwájá li, and worship it and feed Bráhmans. If it breaks it is a bad omen, and a new site will be chosen a week later. The year's ploughing or sowing is best begun on a Wednesday; it must not be begun on a Monday or on a Saturday, or on the 1st or 11th of any month; and on the 15th of

each month the cattle must rest from work. So weeding should be done once, twice, thrice, or five times; it is unlucky to weed four times. Reaping must be begun on a Tuesday and finished on a Wednesday, the last bit of crop being left standing till then. When the grain is ready to be divided the most extraordinary precautions are observed to prevent the evil eye from reducing the yield.

Times and seasons are observed, perfect silence is enjoined, and above all, all audible counting of the measures of grain is avoided.

\* When sugar-cane is planted a woman puts on a necklace and walks round the field, winding thread on to a spindle, and when it is cut the first fruits are offered on an altar called *makál*, built close to the press, to the sugarcane god, whose name is unknown, unless it too be *makál*, and then given to Brahmans. When the women begin to pick the cotton they go round the field eating rice-milk, the first mouthful of which they spit on to the field toward the west; and the first cotton picked exchanged at the village shop for its weight in salt, which is prayed over and kept in the house till the picking.

*Fasts and festivals.*—Religious festivals play a great part in the life of the peasant; indeed they form his chief holidays, and on these occasions men, and still more women and children, don their best and collect in great numbers, and after the offering has been made enjoy the excitement of looking at one another. The great Hindoo festivals have been described in numberless books, and I need not notice them here. But besides these every shrine, Hindoo and Musulman, small and great, has its fairs held at fixed dates, which attract worshippers more or less numerous according to its renown. Some of these fairs, such as those at Thanesar on the occasion of an eclipse, those of Báwa Fárid at Pakpattan, and of Sakhi Sarwar at Nigáka are attended by very many thousands of people, and elaborate police arrangements are made for their regulation. There are two festivals peculiar to the villages, not observed in the town, and therefore not described in the book, which I will briefly notice. The ordinary Diwáli or feast of lamps of the Hindoos is called by the villagers the little Diwáli. On this night the *pitr* or ancestors visit the house, which is fresh plastered throughout for the occasion, and the family lights lamps and sits up all night to receive them. Next morning the housewife takes all the sweepings and old clothes in a dustpan and turns them out on to the dunghill, saying, " May thriftlessness and poverty be far from us!" Meanwhile they prepare for the celebration of the great or Grobardhan Diwáli, in which Krishna is worshipped in his

capacity of cowherd, and which all owners of cattle should observe. The women make a Gobardhan of cow-dung, which consists of Krishna lying on his back surrounded by little cottage loaves of dung to represent mountains, in which are stuck stems of grass with tufts of cotton or rag on the top for trees, and by little dung-balls for cattle, watched by dung-men dressed in bits of rag. Another opinion is that the cottage loaves are cattle and the dung-balls calves. On this are put the churn stuff and five whole sugarcanes, and some parched rice and a lighted lamp in the middle. The cowherds are then called in, and they salute the whole and are fed with rice and sweets. The Brahman then takes the sugarcane and eats a bit; and till then no one must cut, press, or oat cane. Rice-milk is then given to the Bráhmans, and the bullocks have their horns dyed and get extra well fed. Four days before the Diwáli is the *Devutkni*, on which the gods awake from their four months' sleep, during which four months it is forbidden to marry, to cut sugarcane, or to put new string on a bedstead, on pain of a snake biting the sleeper. Fasts are not much observed by the villagers, except the great annual fasts; and not even those by the young man who works in the fields and cannot afford to go hungry. But sugar, butter, milk, fruits, and wild seeds, and anything that is not technically "grain," may be eaten, so that the abstinence is not very severe.

*Hindoo Priests and Levites.*—The Hindoo priests and Levites may be roughly divided into three classes. First come the regular order of ascetics or devotees, the Bairagis, Gosains, Jogis, and the like. Some of these orders are celibate, others marry; some live in monasteries, others have no organisation; none of them are of necessity Brahmans, while Brahmans will not enter some of the sects. The second class is the *padha* or officiating Brahman. He must be acquainted with the Hindoo ritual in ordinary use at weddings, funerals, and the like, and be able to repeat the sacred texts used on those occasions. He generally combines a little astrology with this knowledge, can cast horoscopes, write charms, and so on. The third and most numerous class is purely Levitical, being potential priests, but

\*A full description will be found in sections 435-6 of my Karnal Report, in Mr. Purser's Montgomery Report, and at pages 194 and 236 of Vol. I. of Elliott's *Races of the North-Western Provinces*.

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exercising no sacerdotal functions beyond the receipt of offerings. They are all, of course, Bráhmans, and a considerable number of them are *purohits* or hereditary family priests, who receive as of right the alms and offerings of their clients, and attend upon them when the presence of Bráhmans is necessary. But besides the *purohits* themselves there is a large body of Bráhmans who, so far as their priestly office is concerned, may be said to exist only to be fed. They consist of the younger members of the *purohit* families, and of Bráhmans who have settled on cultivation or otherwise in villages where they have no hereditary clients. These men are always ready to tender their services as recipients of a dinner, thus enabling the peasant to feed the desired number of Bráhmans on occasions of rejoicing, as a proprietary offering, in token of thanksgiving, for the repose of his deceased father's spirit, and so on. The veneration for Bráhmans runs through the whole social as well as religious life of a Hindoo peasant, and takes the practical form of either offerings or food. No child is born, named, betrothed, or married; nobody dies or is burnt; no journey is undertaken or auspicious day elected, no home is built, no agricultural operation of importance begins, or harvest gathered in, without the Brahman being feted or fed; a portion of all the produce of the field is set apart for their use, they are consulted in sickness and in health, they are feasted in sorrow and in joy; and though I believe them to possess but little real influence with the people of the Punjáb,\* a considerable proportion of the wealth of the Province is diverted into their useless pockets. But with the spiritual life of the people, so far as such a thing exists, they have no concern. Their business as Bráhmans is to eat and not to teach —I am speaking of the class as a whole, and not of individuals— and such small measure of spiritual guidance as reaches the people is received almost exclusively at the hands of the regular orders which constitute the first of my priestly classes. In theory every Hindoo has a *guru* or spiritual preceptor, in fact, the great mass of the peasantry do not even pretend to possess one; while those even

who, as they grow old and respectable, think it necessary to entertain one are very commonly content to pay him his stipend without troubling themselves about his teaching; but the *guru* is almost always a Sadh or professed devotee.

*Hindooism in the hills.*—The Hindooism of the hills† differs considerably from that of the plains. It would seem that in all mountainous countries, the grandeur of their natural features and the magnitude of the physical forces displayed lead the inhabitants to deify the natural objects by which they are surrounded, or rather to assign to each its presiding genius, and to attribute to these demons a more or less malevolent character.‡ The greater gods, indeed, are not unrepresented in the Punjáb Himalayas. There are the usual Thákurdwaras sacred to Vishnu in some one of his forms, and Shiválas dedicated to Shiv: but though Naths, with their ears bored in honour of the latter god, are to be found in unusual numbers, those deities are little regarded by the people, or at any rate by those of the villages. The malignant and terrible Kali Devi, on the other hand, is worshipped throughout the Kangra mountains; and to her, as well as to the *shas* presently to be mentioned, human sacrifices were offered up to the period of our rule. An old cedar tree was cut down only a few years ago to which a girl used formerly to be offered annually, the families of the village taking it in turn to supply the victim, and when the Viceroy opened the Sarhind Canal in November 1882, the people of the lower hills believed that 200 of the prisoners who had been employed on the works were released on condition of their furnishing a similar number of girls to be sacrificed at the inaugural ceremony, and lit fires and beat drums and sat up for several nights in order to keep off any who might be prowling about in search of female children for this purpose. But the everyday worship of the villager is confined to the *shas* or genii of the trees, rocks, and cases of Lahaul, and the local spirits or demons of Kulu, variously known as Devatas or godlings, Devis who are apparently the corresponding female divinities, Rakhis and Munir or local saints, Siddhs or genii of the hill-tops or high places, logins or wood fairies, Nags or snake-gods, and by many other names, though for practical purposes little distinction is apparently drawn between the various classes.§ A favourite situation for a shrine is a forest, a mountain peak, a lake, a cave, or a waterfall; but almost every village has its own temple, and the priests are generally drawn from among the people themselves, Brahmans and other similar priestly classes seldom officiating. Idols are



almost unknown, or where found, consist of a rude unhewn stone; but almost every deity has a metal mask which is at stated periods tied on to the top of a pole dressed up to represent the human form, placed in a sedan chair, and taken round to make visits to the neighbouring divinities or to be feasted at a private house in fulfilment of a vow. Each temple has its own feasts also, at which neighbouring deities will attend; and on all such occasions sheep or goats are sacrificed and eaten, much hill-beer is drunk, and the people amuse themselves with dances in which the man-borne deity is often pleased to join. There are also other domestic powers, such as Kála Bír, Nan Singh, the Paris or fairies, and the like, who have no shrines or visible signs, but are feared and propitiated in various ways. Thus for the ceremonial worship of Kála Bír and Nan Singh, a black and white goat respectively are kept in the house. Sacrifice of animals is a universal religious rite, and is made at weddings, funerals, festivals, harvest time, on beginning ploughing, and on all sorts of occasions for purposes of purification, propitiation, or thanksgiving. The water-courses, the sprouting seeds, the ripening ears are all in charge of separate genii who must be duly propitiated.

\*The local proverbs supply many instances of the evil odour in which the rapacity of the Bráhmans have caused them to be held. " As famine from the desert so comes evil from a Bráhman."

†The following description is taken almost bodily, though not verbally, from Mr. Lyall's Kangra Report.

‡I shall not attempt to distinguish the various grades of belief which obtain in the different Himalayan ranges; but it may be said generally that the deeper you penetrate into the mountains the more elementary is the worship, and the more malevolent are the deities.

§There is one curious difference between the gods of the hills and those of the plains; and that is, that many of the former are purely territorial, each little state or group of villages having its own deity, and the boundaries between their jurisdictions being very clearly defined. The god Sipur, in whose honour the well-known Sipi fair is held near Simla, lost his nose in an attempt to steal a deodár tree from the territory of a neighbouring rival, for the latter woke up and started in pursuit, on which Sipur not only fell down in his alarm and broke his nose, but he dropped the tree, which is, I am told, still growing upside down to attest the truth of the story. The only territorial god of the plains that I can remember is Bhúmia, the god of the village. Perhaps the difference may be due to the striking manner in which Nature has marked off the Himalayan territory

into small valleys separated by grand and difficult mountain ranges.

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"Till the festival of the ripening grain has been celebrated no one is allowed to cut grass or any green tiling with a sickle made of iron, as in such case the field-god would become angry, and send frost to destroy or injure the harvest. If therefore a Lahauli wants grass before the harvest sacrifice, he must cut it with a sickle made of the horn of an ox or sheep, or tear it off with the hand. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice. Infractions of this rule were formerly severely punished; at present a fine of one or two rupees surrices."

All misfortune or sickness is attributed to the malice of some local deity or saint, and the priest is consulted as is the Bhagat in the plains. Indeed the hill priests serve as a sort of oracle, and are asked for advice on every conceivable subject; when by whisking round, by flogging themselves with chains, and so on, they got into the properly exhausted and inspired state, and gasp out brief oracular answers. Magic and witchcraft and the existence of witches and sorcerers are firmly believed in. In the bill states if epidemic attack or other misfortune befall a village, the soothsayer, there called *chela*, or "disciple" is consulted, and he fixes under inspiration upon some woman as the witch in fault. If the woman confess she is purified by the *chela*, the sacrifice of a he-goat forming the principal feature in the ceremony. But if she deny the accusation, she will be tried by one of several kinds of ordeal very similar to those once practised in Europe, those by water and by hot iron being among them. Tree worship still flourishes. Mr. Anderson writes:—

"In matters of every-day importance, such as cattle, disease, health, good crops, &c., in short in worldly affairs generally, the people of Kulu go to the old deodar trees in the middle of the forest where there is often no temple at all, and present a piece of iron to propitiate the diety. Such trees are common in Kulu, and the number of iron nails driven into them show that this form of worship is not dying out."\*

Both men and women of all classes eat meat, with the exception of widows; spirits and fermented liquids are commonly drunk, and Brahmans will eat when seated alongside of the lower castes, though not, of course, at their hands. The local saints and divinities are, unlike their rivals in the plains, all Hindoo, with the doubtful exceptions of Gúga Pír already described, and of Jamlú, a demon of Malána in Kúlu, who possessed great virtue before our rule, his village being a city of refuge for criminals, and whose hereditary attendants form an exceedingly peculiar body of men who are looked upon collectively as the incarnation of the divinity, are apparently of a race distinct from that of the hill-men, intermarry only among themselves, speak a dialect which is unintelligible to the people of the country, and use their reputation for uncanniness and the dread of their god as the means of wholesale extortion from their superstitious neighbours. † Jamlu is said to be a Musalmán because animals offered to him have their throats cut. But neither he nor his worship bears any other trace of Islám, and his attendants are Hindoo. His incarnation, too, is known as Rá Deo, while his sister is called Prini Devi. The other Devatas indeed refuse to visit him, and pretend to treat him as an outcast; but he revenges himself by assuming a superiority to them all, which in old days sometimes took the practical form of a successful demand for a part of their property. In the lower hills the Mahammedan saints re-appear, as Bana Fattu, Bana Bhopat, and their friends, and the majority of their worshippers are, again, Hindoos.

*Hindooism on the frontier.*—On the frontier and in the western districts the Hindoos are exceeding lax in their observance of all ceremonies and caste restrictions, drinking water from skin bags, and even from the hands of a Musalmán, carrying about and eating food cooked at a public oven, eating flesh in company with Musalmáns, shaving the *chhoti*, or scalp-lock, selling vegetables and shoes, loading and riding on donkeys, and—

"doing a multitude of things which an orthodox Hindoo would shrink from. Except a few images kept in their temples, they have no idols at all. No one in fact ever sees anything of their worship. They burn their dead and throw the ashes into the Indus, keeping a few of the bones to be taken or sent to the Ganges when occasion offers. There are a good many temples in the Cis-Indus tract, but very few across the river." —(*Tucker's Derail Ismail Khan Report.*)

This laxity is the more peculiar, as the mass of the Hindoos on the frontier belong to the mercantile castes, who are in the east and centre of the Province proverbially strict in their observance of religious and caste rules, ranking second in this respect only to the Bráhmans themselves. But the fact is that, till we annexed the Punjáb the Hindoos only existed by sufferance in the frontier districts, and, being compelled to keep their faith in the background, naturally grew lax in its observance. Moreover, a very considerable proportion of the Hindoos on the frontier, and especially in the Deraját, are Nánaki Sikhs, or followers of Bába Nának, as distinguished from Singhi Sikhs, or followers of Gurú Govind, while even such as do not openly profess those tenets are much influenced by them in their mode of life. The position of the Hindoo in Bannu at the time of annexation is thus graphically described by Sir Herbert Edwardes:—

"In Bannu the position of the Hindoos was peculiarly degraded, for they lacked the interested friendship of a regular and needy Government, and became entirely dependent on the individual maliks who harboured them in their forts. They could not indeed venture outside the walls, or visit their brethren in other forts, without a safeguard from their own chief, who conducted and brought them back, and was paid for his protection. Once when I was encamped in the Surani tappahs, two half-buried human bodies were discovered, whose wounds bore evidence to the violence of their death. I was afraid they were some of my own men, and instant inquiry was made in camp; when some Bannuchis came forward to explain that they were only two Hindoos who had gone out without a guard to collect some debts!

"No Hindoo in Bannu was permitted to wear a turban, that being too sacred a symbol of Mahammedanism, and the small cotton skull-cap was all that they had to protect their brains from the keen Bannu sun. When they came into our camp they made a holiday of it, brought a turban in their pockets, and put it on with childish delight when they got inside the lines. If any Hindoo wished to celebrate a marriage in his family, he went to his maliks for a license as regularly as an English gentleman to Doctors Commons, and had to hire the maliks' soldiers also to guard the procession and fire a *feu de joie*. Notwithstanding all these outward dangers and dis-

\*The name Deodar (*Deva-daru*) means "the divine tree." It is applied to the Himalayan cypress (*Cypressus torulosa*) in Kulu, and in Lahnl, to the *Juniperas excelsa*. The Himalayan ciders (*Cedrus deodara*) is called by the people *deár* or *kelo*, not *deodár*.—D. I.

†There is a tradition that they were deported to their present homes by one of

the Emperors as a punishment for some offence.

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"abilities, the Hindoo in his inmost soul might hold 'high carnival,' for assumedly he was the moral victor over his Mahammedan masters. I do not remember a single chief in Bannu who could either read or write, and, what is much rarer among natives, very few indeed could make a mental calculation. Every chief, therefore, kept Hindoos about his person as general agents and secretaries. Bred up to love money from his cradle, the common Hindoo cuts his first tooth on a rupee, wears a gold mohur round his neck for an amulet, and has cowry shells (the lowest denomination of his god) given him to play with on the floor. The multiplication table, up to one hundred times one hundred, is his first lesson; and out of school he has two pice given to him to take to the bazaar and turn into an anna before he gets his dinner; thus educated, Hindoos of all others are the best adapted for middle-men, and the Bannuchi Malik found in them a useful but double-edged tool. They calculated the tithes due to him from the tappah, and told him a false total much under the real one; they then offered to buy them from him, and cheated him dreadfully; and lastly they collected the tithes from the people, who were equally ignorant, and took one hundred for fifty, backed by the soldiers of the very Malik to whom they had given fifty for one hundred. If the landowner was distressed, the Hindoo competed with the Mahammedan priest for the honour of relieving him with a loan upon his land; and if the debt was afterwards repudiated he easily obtained justice by bribing his friend the Malik. Throughout the whole of Bannu all trade was in the hands of the Hindoos, with the exception (characteristic of the two races) of gunpowder, firearms, and swords, which were exclusively manufactured and sold by Mahammedans. Hence they had shops in every petty fort, and every Mahammedan in the valley was their customer.

“Living then though they did in fear and trembling, unable to display the very wares they wish to sell, burying profit that they made in holes in the fields and under the hearthstones of their houses, marrying wives only by sufferance, keeping them only if they were ugly, and worshipping their gods by stealth, the Hindoos of Bannu can still not be said to have been objects of pity, for their avarice made them insensible to the degradation of their position, and they derived from the gradual accumulation of wealth a mean equivalent for native country, civil liberty, and religious freedom.”

This description is exaggerated, at any rate as applied to matters as they now stand; but till quite lately "unmentionable indignities were inflicted upon the Hindoos of the Derajat, while even now, in spite of the efforts of the Sikhs to do away with these signs of social degradation, a Hindoo, unless he be in Government employ, seldom wears anything but a skull-cap, or rides anything but a donkey." Local sayings are not wanting to express contempt for the Hindoo, and especially for the Kirar, the popular name for the Arora or Hindoo trader of the west, and a word which has itself become almost a synonym for a coward.\* Thus the Pathans say: "The Hindoos' cooking hearth is purified with dung." Fire and water are common, but not so with a Hindoo." "The Pathán eats his enemy, the Hindoo his friend." "When a Hindoo becomes bankrupt he looks up his Old account books (to support false claims)." The Marwar traders, however, have their honesty attested in the saying, "What is in deposit with a Hindoo is as in a safe." On the Biloch frontier the Hindoo is even more hardly treated by the local wits, "The thieves were four, and we (the Kirárs) 84; the thieves came on and we ran off: damn the thieves, well done us!" And again, "Don't trust a crow, a dog, or a Kirár, even when asleep."

The Aroras or Kirárs of the lower Indus worship the Krishna incarnation of Vishnu, this being probably the only part of the Punjáb west of Delhi where Krishna is generally venerated. They say that about 1550 A.D. two spiritual guides, Shámji and Lálji, were sent from Brindában, the great centre of the Krishna cult, to reclaim them from the Musalmán practices and errors into which they had fallen. The Hindoos of the Indus also very generally worship the river itself under the name of Khwaja Khizr or Zindah Pír, the living saint;" the worship taking much the same form as that of Khwaja Khizr already described. They also revere, under the name of Vadera Láí, Dúlan Lai, Darya Sahib, or Ulail Parak, a hero who is said to have risen from the Indus and to have rescued them from Mahammedan oppression. This hero would appear to be a sort of incarnation of the Indus, being sometimes called Khwája Khizr; and his story is related in the Umrigit. The priests of the local sects, the Gosains of the Krishna worship, the Sánwal Sháhi Gurus of the Nánaki Sikhs, and the Thakur Gurus of the river worshippers, have, as in the east, quite thrown the Bráhmans into the background as spiritual guides of the people, though of course their Levitical character and hereditary right to alms remain unimpaired. But the western Brahmans are utterly ignorant of their



faith, and seldom have knowledge sufficient even to enable them to perform their personal observances aright.

*Hindoo Sects.*—The sects of the Hindoos are so innumerable that I cannot pretend to do more than glance at one or two of the most important and interesting. The three great orthodox sects of Vaishnava, Saiva, Sakta are unknown even by name to the peasantry, who know nothing further than that they are Hindoos. If the pre-eminent worship of the sun means anything, the people of the plains should be Sauras, at any rate in the eastern districts: for there is hardly a peasant who, if asked to name the deity whom he most reveres, will not at once name the *Súraj Devata* and explain that he made everything. But the Sauras, or worshippers of the sun, seem to be almost extinct in India as a separate sect, and it is probable that the Hindoo peasantry of the plains are Vaishnavas if anything. They are certainly not Saktas, and they neglect Vishnu and Siva with great impartiality, though they have the name of the former constantly in their mouths. Nánaknanthi Sikhs are said to be Vaishnavas, while Professor Wilson is of opinion that the Govindi or true Sikhs incline to Saivism as more consonant with the warlike nature of their faith. Govind Singh himself was a devotee of Durga. The Banyas of the plains, or at least the Hindoo Agarwáls who include such a large portion of them, are said to be Vaishnavas, though the village temples of Siva are very commonly built by Banyas; and the Jains, who are very generally Banyas, worship an incarnation of Vishnu. The Bráhmans are certainly Vaishnavas as a rule, when they have any sect at all. The people of the hills are apparently Saktas so far as they follow the orthodox Hindooism; but they adopt the right-handed worship. The lefthanded sect is, so far as I can discover, almost unknown in the Punjáb; but this may be only due to the secrecy in which the sect always envelops its licentious and revolting orgies. Of the innumerable minor sects to which Hindooism has given birth, and which still spring up almost yearly, often to die down again at once, the older ones have long ceased to have any practical influence over the body of the people, and are now represented only among the ascetic or professed religious orders. It is true

\*The Pathán proverbs which follow are taken from Thorburn's *Bannu*, and the proverbs of the lower frontier from O'Brien's *Multáni Glossary*.

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that, as the spiritual guides of the people are drawn from these orders, the sects to which they belong should be represented among their disciples; but I have already explained how little real influence these men possess over the masses at whose expense they live, and the great body of the peasantry may be said to have no sect at all. The case is somewhat different with regard to the modern sects which have sprung up in more recent times. They have not yet had time to sail hack into the general sea of Hindooism, no longer to be recognised as distinct save in the dress and habits of the priests who follow them; they still preserve the vitality of their teaching, and they have in some cases obtained followers in considerable numbers from among the peasantry. The most considerable among these are the Sultanis, or followers of Sakhi Sarwar.

After these come the *Bishnois*, found only in the Hissár and Sirsa districts. This sect was founded by a Rajput of Bíkáner, who was born in 1451 A.D., and was therefore a contemporary of Baba Nának, the originator of Sikhism, and is buried in Samruthul in Bíkáner. His spiritual name was Jám bhaji. He left his followers a scripture in the Nagri character called Subdhani. The adherents of this sect are the descendants of immigrants from Bíkáner, and are almost exclusively Jats and carpenters by caste, though they often abandon the caste name and describe themselves simply as Bishnois. They marry only among themselves, are good cultivators, and keep camels in large numbers. They have a ceremony of initiation, somewhat similar to and known by the same name as that of the Sikhs. Their priests are apparently drawn from among themselves, and are, as with the Hindoos, divided into the regular or celibate class and the secular clergy; and the priesthood is not hereditary. They worship Jám bhaji, whom they regard as an incarnation of Vishnu; they abstain entirely from animal food, and have a peculiarly strong regard for animal life, refusing as a rule to accompany a sporting party; they look upon

tobacco as unclean in all its forms; they bury their dead at full length, usually at the threshold of the house itself or in the adjoining cattle shed, or in a sitting posture like the Hindoo Sanyásis; they shave off the *chhoti*, or scalp lock; and they usually cloth themselves in wool as being at all times pure. They are more particular about ceremonial purity than even the strictest Hindoo; and there is a saying that if a Bishnoi's food is on the first of a string of 20 camels and a man of another casto touch the last camel, the former will throw away his meal. In their marriage ceremonies they mingle Mahammedan with Hindoo forms, verses of the Qorân being read as well as passages of the Shástras, and the *phera*, or circumambulation of the sacred fire, being apparently omitted. This intermixture is said to be due to the injunctions of one of the kings of Delhi to the founder of the sect.\*

Somewhat similar to the Sultánis are the *Shamsis* of the Punjáb.† They are followers of the sainted Shams Tabríz, and also reverence Sakhi Sarwar; but though with a strong leaning towards the tenets of Mahomet, they conform with most of the observances of Hindooism, and are accepted as Hindoos by their Hindoo neighbours. They are chiefly drawn from the artizan and menial castes, though a good many Khatris are said to belong to the sect. They bury their dead instead of burning them. Some time ago, when Agha Khán, the spiritual head of the Bombay Khojahs, visited the Punjáb, some of this persuasion openly owned themselves his disciples, and declared that they and their ancestors had secretly been Musalmáns by conviction for generations, though concealing their faith for fear of persecution. These men were of course promptly excommunicated by the Hindoo community.

A sect called the *Kunda Panth*, which has arisen in Patiala within the last few years and which only numbers some 4,000 followers, is worthy of brief notice as showing what extraordinary combinations spring from the conflict of faiths in the Punjáb, and to what length men may go without ceasing to be Hindoos. Its founder was one, Hákim Singh, a wretched creature who lived in great poverty and filth, and possessed a few tracts and a new testament which the missionaries had given him. I must explain that the Hindoos are expecting an incarnation of Vishnu under the title of Nish Kalank,‡ or the Purifier, which is to happen about this period of the world's history; while according to the Mahammedans, this present year should see the advent of Mahdi,

their last Imam, who is to bring the whole earth in subjection to the crescent. Hakim Singh, then, preaches that while Christ was Nish Kalank, he, Hakim Singh, is a re-incarnation of Christ, and is also the Imam Mahdi. He accepts Christ as the true Guru, but claims to be himself Christ in person, and offered to baptise the missionaries who would argue with him. He prefers to live in retirement for a while, but proposes presently to destroy the British Government and to convert and conquer the universe. He has nearly 4,000 believers in the immediate neighbourhood of his home.

The Shámsis and Suhanis already described are sects of Hindoos following Musalmán leaders; the *Lál Dásis* would appear to be a sect of Musalmáns who approach to Hindooism. It was founded by Lai Das, a Meo of Alwar, who though like all Meos a Musalmán by faith, followed, again, like all Meos, Hindoo observances. He was born about 1540 A.D., and a full account of his life and teachings will be found in *Powletts Gazetteer of Alwar*, page 53 *et seq.* The devotees of the sect are called Sadhs. The worship consists largely of repeating the name of Ram, and Sunday is their high-day. Yet Lai Das was a Musalman, is considered to be a Pir, and the greater number of his followers in Mewat proper at least are Musalman Meos, though on the Punjab border, where the spread of education has made the Meos better Mahamrnedans, the La Dasis are usually Hindoo Banyas and carpenters.

*Concluding Remarks.*—Such is the religion of the Hindoo peasant of the Punjab. Of course not a thousandth part of his superstitions and beliefs have been enumerated in the above brief outline, for they are not only innumerable, but vary more or less from one place to another. But I have attempted

\*The Bishnois of Bijnaur, in the North-Western Provinces, are almost exclusively traders, and are generally regarded as a subdivision of the Banya caste. They respect the Qorán and incline generally towards Islam, though now less so than formerly.

†More precise information is greatly needed respecting this sect, though it is probably very difficult to obtain, as they apparently conceal their real opinions.

‡The actual name of the incarnation will be Kalki, and his story is told

in the Kalki Purán. He is not to come till the end of the current era or *jug*, which has, I believe, some few million years still to run; for the Hindoos, like the geologists when Sir William Thompson is not looking, think in round numbers.

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to select some of those which are most typical and most generally current; and in doing so I have had two objects in view. In the first place, I wished to show how far the real practical religious belief and life of ninety-nine hundredths of the Hindoos of the Punjab is removed from the ideal Hindooism as we read of it in books. But beyond that, I am anxious to show what a vast field of inquiry of the most interesting sort is open to us in the customs of the people amongst whom we dwell. It is a matter of amazement, and should, I think be a cause of shame, to find such men as Tylor, Lubbock, MacLennan, and other writers of European renown, compelled to collect with great labour from forgotten descriptions of little known tribes, instances to show the currency in India of customs and ideas of which the every-day routine of every Punjab village would afford them infinitely better examples. It would, I believe, be possible to take the two volumes of Tylor's *Primitive Culture*, and to furnish from the ordinary beliefs of the peasants of the Delhi Territory instances of almost every type of superstition there recorded as current among primitive races. Too many of us go about among the people with our eyes and ears shut; or if we do acquire any information, think it too trivial and too much a matter of course to be worth recording; and every year sees Indian officials with their heads stored with facts of the most invaluable nature die and take their knowledge with them. There is no lack of material; all that is wanted is people to collect and *record* the facts; and anybody who would consistently do so throughout his Indian service would, I believe, produce results which would be valued and appreciated beyond measure by European *savants*.

### THE MUSALMÁNS OF THE PUNJÁB.

*Early advance of Islám in the Punjáb.*—It is difficult to fix with any approach to certainty the time at which Mahammedanism first made material progress among the population of the several portions of the Province. Much might be done by a careful

examination of the old historians and of the records of the various Mahammedan invasions of the Punjab; for the writers seldom fail to state the religion of the enemy, or to return thanks to the Almighty for the despatch of so many thousands of infidels to the bottomless pit; but as yet nothing of this sort appears to have been attempted. The people of the eastern districts very generally refer their change of faith to the reign of Aurangzeb; and it is probable that the tradition very nearly expresses the truth. Under the Afghan dynasties, while the great provincial governors were always Mahammedan, the local administration would appear to have been in a great measure left in the hands of Hindoo chiefs who paid tribute and owed allegiance to the Sultan of Delhi. It is tolerably certain that little attempt was made at proselyting under the free-thinking Akbar. It would appear, however, that during his reign and those of his immediate successors, the character of the administration changed considerably, a more direct and centralised control being substituted for an almost purely feudal system.\* The change gave the people Musalman governors in the place of Hindoos; and must have greatly facilitated the systematic persecution of the infidel which was instituted by Aurangzeb, by far the most fanatical and bigoted, and probably the first who was a bigot among the emperors of Delhi. The local traditions tell us that in many cases the ancestor of the present Musalman branch of a village community adopted Islam "in order to save the land of the village;" and it appears probable that some sort of legal disability was attached or attachable to a Hindoo. There is still a Hindoo family of Banyas in Gurgáon who are known by the title of Shekh, because in former days one of the brothers, whose line is now extinct, became a convert in order to save the family property from confiscation. In other cases the ancestor is said to have been taken as a prisoner or hostage to Delhi, and there circumcised and converted against his will.f Since the rise of the Mahratta power there has, of course, been no forcible proselytism; and conversion has been almost unknown within the last few generations, the first Musalmán generally dating, in the Karnál district at least, from between eight and ten generatious back.

On the frontier the spread of Islám was almost certainly of earlier date. Farishtah puts the conversion of the Afghán mountaineers of our frontier and of the Gakkhars of the Ráwalpindi Division at the beginning of the 13th century, and it is certain that the latter were still Hindoos when they assassinated Mahomed Ghori in 1206 A.D. On the lower frontier it is probable

that the Mahámmedan faith was already dominant when, early in the fifteenth century, the people of Multán voluntarily elected a Qoreshi and director of a Mahammedan shrine as their chief, only to be superseded at once by the Langáh dynasty of Afgháns; and when a century later the Biloches spread into the Punjáb, they probably found the Indian population already converted to their faith. The people of the western plains very generally attribute their conversion to 'Bahá-ul-Haqq of Multán and Bába Faríd of Pákpattan, who flourished about the end of the 13th and beginning of the 14th centuries; and whether the tradition be true or no, the renown which to this day attaches to these holy men is of itself a 'proof that they must have attracted to themselves very numerous followers. Indeed the same may be said of Sakhi Sarwar, who probably lived at least a century earlier.

*Mahammedanism in the Eastern Districts.*—In the eastern portion of the Punjáb the faith of Islám, in anything like its original purity, was till quite lately to be found only among the Saiyads, Patháns, Arabs, and other Musalmáns of foreign origin, who were for the most part settled in towns. The so-called Musalmáns of the villages were Musalmáns in little but name. They practised circumcision, repeated the qulmah or Mahammedan profession of faith, and worshiped the village deities. But after the mutiny a great revival took place. Mahammedan priests travelled far and wide through the country preaching the true faith, and calling upon believers to abandon their idolatrous practices. And now almost every village in which Musalmáns own any considerable portion has its mosque, often of a dome only, while all the grosser and more open idolatries have been discontinued. But the villager of the east is still a very bad Musalmán. A peasant saying his prayers in the field is a sight almost unknown, the fasts are almost universally disregarded, and there is still a very large admixture of Hindoo practice. As Mr.

\*I cannot pretend to speak with any authority on this subject, as I am in no way learned in Indian history; but I state the impression which the study of *Elliott's Mahammedan Historians* has left upon my mind.

†In the Eastern Punjab the descendants of these men, or at least of such of them as are Jats, are still distinguished as *múla*, or unfortunate, though they have in many instances been re-admitted, to Hindooism.



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Charming puts it, the Musalman of the villages "observes the feasts of both religious and the fasts of neither." And indeed it is hardly possible that it should be otherwise. As I have already remarked, the conversion was seldom due to conviction, but was either forcible, or made under pressure of the fear of confiscation. Thus the change of faith was usually confined to one or two members of the brotherhood; and while it is common to find one branch of a joint village community Musaluums and the other Hindoos, it is perhaps seldom the case except among the Meos of Gurgaon that any considerable group of villages has embraced Islam as a whole. Living then side by side with their Hindoo brethren in the same or the next village, sharing property in the same land, and forming a part of the same family with them, it is impossible that the Musalmán converts should not have largely retained their old customs and ideas. The local saints and deities still have their shrines even in villages held wholly by Musalmáns, and are still regularly worshipped by the majority, though the practice is gradually declining. The women especially are offenders in this way; and a Musalmán mother who had not sacrificed to the small-pox goddess would feel that she had wantonly endangered the life of her child. The Hindoo family priests are still kept up and consulted as of old, and Bráhmans are still fed on the usual occasions, and in many cases still officiate at weddings and the like side by side with the Mahammedan priests. As for superstitions, as distinct from actual worship, they are wholly untouched by the change of faith, and are common to Hindoo and Musalmán. A brother officer tells me that he once entered the resthouse of a Mahammedan village in Hissar, and found the headmen refreshing an idol with a new coat of oil while a Bráhman read holy texts alongside. They seemed somewhat ashamed of being caught in the act; but on being pressed, explained that their Mulla had lately visited them, had been extremely angry on seeing the idol, and had made them bury it in the sand. But now that the Mulla had gone they were afraid of the

possible consequences, and were endeavouring to console the god for his rough treatment. The story is at any rate typical of the state of the Mahammedan religion in the villages of the Dehli Territory. The Meos of Gurgáon and Alwar who are Musalmán to a man, and who probably hold the only considerable tract in the eastern Punjáb which is in the hands of Musalmáns only, call themselves by Hindoo names and often use Singh as an affix, worship Hindoo godlings, and very commonly belong to the Hindoo-Musalman sect of Lai Dasi, which I have described in the section under Hindooism, chiefly because I could not find a convenient place for it among Musalman sects. But within the Punjáb the spread of education has had its effect on these people — "Recently religious teachers have become more numerous among them; and some Meos now keep the Ramzán fast, build village mosques, say their prayers, and their wives wear trowsers instead of the Hindoo petticoat — all signs of a religious revival." (*Chan-King's Gurgáon Report.*)

*Mahammedanism on the Frontier.* — On the frontier Islám is of course pre-eminently the religion of the people, the few Hindoos being generally despised as shop-keepers and cowards. But even here the religion is of the most impure description. The Patháns of the northern frontier are fanatics of the most bigoted description; the Biloches of the Deraját and the mixed agricultural population of the Indus Valley and the Cis-Indus wastes are singularly lax and unobservant of the ordinances of their religion; while the Mahammedans on the left bank of the lower Indus still retain a very large admixture of Hindoo practice, reverencing and employing Bráhmans and largely following the Hindoo ritual at weddings and other similar ceremonies, while even the Saiyads and Patháns of those parts are not by any means free from their Hindooising influence. All alike are sunk in the most degrading superstition, and in the most abject submission to their spiritual pastors. Indeed, there is little to choose in this respect between the Musalmán of the wesr and the Hindoo of the east; the only practical difference being that the former worships saints only and the latter godlings as well, and that while the latter holds in but small reverence the Brahman on whom he squanders his substance, the former trembles before the priest whom he sustains in idleness. Mr. O'Brien writes of Muzaffargarh: —

“The name of Allah and Mahammed are always on their lips, and some know their prayers and fast strictly. But their feelings of worship are

entirely diverted from the Divine Being to their Pirs or spiritual guides, for whom they have an excessive reverence. Every person has a Pir. It is not necessary that a Pir should be of known piety—many, indeed, are notorious for their immorality. To obtain disciples all that is necessary is that a Pir should have the reputation of being able to procure the objects of his disciple's vows. A common way of choosing a Pir is to write the names of the neighbouring Pirs upon scraps of paper and throw the scraps into water. The saint whose scrap sinks first is selected."

And things are little better in the upper frontier. The whole western border is infested by a pestilential horde of so-called Saiyads, "seekers after knowledge," Pírs, Mullas, and other men who call themselves holy, and who not only prey upon the substance of the people but hold thorn in the most degrading bondage,\* though the great majority of them cannot write their own names or repeat correctly half a dozen verses of the Qoran. When claiming to be exempt from assessment, and reproached with their ignorance by the Bannu Settlement Officer, they offered to prove their sanctity by handling deadly snakes in his presence; I quote the graphic description by Sir Herbert Edwardes of the relation between these creatures and the people of Bamiu as he found it existing at annexation:—

"A well-educated man will, in all probability, be religious, but an ignorant one is certain to be superstitious. A more utterly ignorant and superstitious people than the Bannuchis I never saw. The vilest jargon was to them pure Arabic from the blessed Koran, the clumsiest imposture a miracle, and the fattest fakir a saint. Far and near from the barren and ungrateful hills around, the Mullah and Kazi, the Pir and the Saiyad, descended to the smiling vale, armed in a panoply of spectacles, and owl-like looks, miraculous rosaries, infallible amulets, and tables of descent from Mahammed. Each new comer, like St. Peter, held the keys of heaven; and the whole like Irish beggars were equally prepared to bless or curse to all eternity him who gave or him who withheld. These were 'air-drawn daggers,' against which the Baunuchi peasant had no defence. For him the whistle of the farthrown bullet, or the nearer sheen of his enemy's sword, had no terrors: blood was simply a red fluid; and to remove a neighbour's head at the shoulder as easy as cutting cucumbers. But to be cursed in Arabic, or anything that sounded like it, to be told that the blessed Prophet had put a black mark against his soul for not giving his best field to one of the prophet's own posterity; to have the saliva of a disappointed saint left in anger on his door

\*This is probably less true of the Biloch of the Suleman border than of the other classes on the frontier. He is superstitious to a degree; but he is not sufficient of a Musalman to abandon the independence which is natural to him, even in

favour of a spiritual master.

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post, or behold a Haji, who had gone three times to Mecca, deliberately sit down and enchant his camels with the itoh, and his sheep with the rot; these were things which made the dagger drop out of the hand of the awe-stricken savage, his knees to knock together, his liver to turn to water, and his parched tongue to be scarce able to articulate a full and complete concession of the blasphemous demand. In learning scarcely any, if at all, elevated above their flocks; in garb and manners as savage; in no virtue superior; humanizing them by no gentle influence; shedding on their wild homes no one generous or heart-kindling ray of religion, these impudent impostors thrive alike on the abundance and the want of the superstitious Bannuchis, and contributed nothing to the common stock but inflammatory council and a fanatical yell in the rear of the battle."

The local proverbs are full of bitter sarcasm on the greed of the Mahammedan priests. Here are some from the lower frontier:

—

"In the mom the Mulla prays—'Oh Lord God, kill a rich man to-day!' "

"Mulla! will you eat something P 'In the name of God I will.' 'Mulla! will you give something?' 'God pre- serve me I will not.'"

"May God not set Saiyads and 'Mullas over us.' "

"These four were not born on giving day, the Mulla, Bhat, Brahman, and Mirasi."

"On Thursday there is joy in the Mulla's house; his heart is niggardly, but his arms are open (to receive offerings.)"

"The Mulla was drowned rather than give his hand."

"To divide the corn-heaps is as bad as the Resurrection (because of the swarms of greedy priests who claim their share)."

"A Mulla who has dined will eat more than a hungry buffalo."

The Pathán is no less bitter.

"The full stomach speaks Persian." "Akhund! Akhund! here is a snake!" "It is the business of young men to kill it." "Akhund Akhund! here is a dish of meat!" "There are myself, my son, and Mulla Akbar ready to eat it."

"Akhund Sahib! Here is *ghi*." " Don't make a noise; there are people listening. But what else is that hi your hand ?" "It is a loaf of bread." "How nice it smells!"

These sainted men are rotten with iniquity, and the corrupters of the village youth. When offered what they think insufficient, they either take more by force, or pour out volleys of curses and of the most filthy abuse. Hence the saying "Give the dole, or I will burn your house down." Yet even the Pir is sometimes useful. The Afifdi Patháns of Tírah had shame in the sight of their brethren, in that their territory was blessed with no holy shrine at which they might worship, and that they had to be beholden to the saints of their neighbours when they wished for divine aid. Smarting under a sense of incompleteness, they induced by generous offers a saint of the most notorious piety to take up his abode amongst them. They then made quite sure of his staying with them by cutting his throat; they buried him honourably, they built over his bones a splendid shrine at which they might worship him and implore his aid and intercession in their behalf, and thus they purged themselves of their reproach. Besides these professional holy men, there are among many of the Pathán and Biloch tribes certain clans, apparently not differing from the other clans of the tribe, who have a hereditary right to perform all sacerdotal functions in cases of tribal ceremonial. The subject is a most interesting one and needs further examination.

Superstitions are even more numerous and deep-rooted among the Mahauunedans of the west than among the Hindoos of the east. "He who is bitten by a snake may escape; but not he on whom the evil eye has fallen." Charms are in even greater request, and omens even more regarded. But the superstitions differ little in their general character from those current in the eastern districts: they naturally vary somewhat with the locality, but are in no way affected by the difference of religion. Sacrifices to the

river in order to induce it to spare the village lands and site as it shifts from side to side in its bed seem to be common on all the Punjab rivers except the Jamna. The flight of birds is much observed as an omen by the Biloches, whose superstition regarding their star has already been described.

"The Pathans especially have the strongest possible belief in saints and shrines, and in the efficacy of pilgrimages to groves and high places. There is hardly an old mound in the country on which the flag of some *faqír* is not flying. All classes of the people put great trust in spells and charms, and if any confidence may be placed in common report, the age of miracles has by no means yet gone by." —(*Tucker's Derah Ismáíl Report.*)

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## APPENDIX C.

## EXTRACT FROM MR. BAINES' REPORT ON THE BOMBAY CENSUS. CHAPTER ON SEX AND AGE.

Country.	No. of Females to 1,000 Males.	Average of Male Births to 1,000 Females.	Average of Male Deaths to 1,000 Females.
Portugal*	1068		970*
Austria	1061	1,063	1,053
United Kingdom	1057	1,048	1,026
Sweden	1,055	1,047	1,032
Bavaria	1048	1,056	1043
Switzerland	1046	1,045	
Spain	1044	1066	1068
Holland	1040	1,058	1016
Denmark	1037	1,051	1,051
Norway	1035	1058	1028
Prussia	1028	1,050	1,074
Saxony	1021	1,051	1076
France	1009	1,051	1,011
Belgium	995	1,054	989
Italy	989	1,064	
Bombay (without Sind)	975	1,095	1158†
Greece	933		1,102*
Sind	833		

\*The asterisk denotes that the data for a single year only.

†Or 1,135 excluding the famine years.





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whereas in England that of husbands of all ages is 43.5 years, and of wives 41.3, in this Presidency the corresponding ages are 35.5 and 28.1. This difference, spread over four millions of wives and more than three and a half millions of husbands, is exceedingly large, and can be better appreciated when the whole series of ages is under the reader's eye. Without entering further into the matter at present, I will point out that in Bombay the wives under 20 years old constitute over 29 per cent, of the total of married women, but in England they bear a proportion of 0.88 only. The husbands of that age in this Presidency, too, are only 12 per cent, on the entire number of married men; and as the ratio of wives to husbands of the same age decreases rapidly in the succeeding vicennial periods, it is clear that the disproportion between the couples in later life must be very marked. Another point I will bring to notice in connexion with this question of the ages of parents is, that in the birth returns of the countries in Europe that I have selected for the table given in the beginning of this chapter, the disproportion between the numbers of the sexes at birth is considerably less, as a rule, in the case of illegitimate children than in that of others. Regarding this peculiarity, it is observed, on the one hand, that such births, being in themselves a social aberration, are not to be expected to follow the normal rule of the others. On the other hand, it may be thought that in the majority of illegitimate births the inequality between the ages of the parents is less than that which exists in the case of the average married couple, and thus, if the tendency mentioned above is admitted to be operative, the chance of female births is of a higher degree of probability than it may be said to be amongst the married. I will here leave this question with the remark that, until experience has been gained by means of accurate and continuous observations extending over a considerable time and a wide range of climate, race, and social characteristics, the divergence of opinion that I have quoted above will always exist with regard to this important subject.\*

## **Relative proportion in population as a whole.**

### **Sind.**

The proportion of males to females in this Presidency must, therefore, be regarded with reference to those who have already come into existence, and the question of how they came into the world in the proportions they have done, dismissed for the present as one on which science has not by any means said its last word. The two distinct portions of the Presidency differ as to the ratio of females to males in a remarkable degree. In this respect, too, the capital city stands apart, and will not be taken into consideration until later. In the rest of the Presidency the proportion of females is about 975 to 1,000 males, or, put differently, 49.3 per cent, of the total population. In Sind the ratio is no higher than 833 per mille, or about 45.4. It is out of the question to attribute any considerable portion of this difference to artificial causes such as the well-known reticence in Mahammedan households as to the female members of the family, because the disproportion runs through every religion returned from this Province, and is not so marked amongst the Mahammedan community as amongst the Hindoos. The same feature is noticeable in the Punjáb, and to a minor extent in the rest of Hindusthán or Northern India, where none of the special causes that have been mentioned are sufficient to account for the great difference. There are, it is true, local causes that may tend to add to any inherent disproportion between the sexes, such as the immigration of large tribes of graziers and camel-dealers who have not their families with them. Similarly, the indigenous roving tribes may be more numerous in proportion to the total population than in the rest of the country; and, lastly, there may have been, as the return of birth-place seems to indicate, an influx of settlers on frontier lands, who have not yet permanently established themselves with their womenkind in their new locality. These migrations do not, however, account for more than a small portion of the excess of males; and, whatever the true cause, we have in Sind a very dry climate with extremes of temperature, an omnivorous population of all classes and grades, and a considerable area of cultivable land, producing more than is required for the support of the existing population, the resultant being a large proportional deficiency of females from a very early period in life.

### **Presidency Division.**

In the Presidency Division, though the ratio of females to

males is everywhere higher than in Sind, there are striking differences between the returns from the different divisions and districts. I have already touched generally upon this subject when commenting upon the changes in the population that have taken place since the preceding Census, because one of the most prominent variations has been that in the numerical ratio between the two sexes. In three districts, Ratnágiri, Surat, and Kaládgi, the females are more numerous than the males. In the first it is the emigration of males that apparently causes most of this difference. In Kaládgi, where in 1872 there was a balance in favour of males, the famine, either by loss of life or by forcing the males to emigrate, is the probable cause of the change. In Surat, as in Ratnágiri, mixed influences are at work. As far as the bulk of the people in this collectorate are concerned—that is amongst the Hindoos—the males are slightly in excess. Amongst the forest tribes the balance is fairly well preserved, as seems to be the case throughout with this community. The deficiency in males must, therefore, be sought in the Parsis and Mahammedans. I have already mentioned the gradual transfer of the former community to the capital, where it appears that a larger number of males than of the other sex resort both for trade and education. The most wealthy class of Mahammedans in Surat, too, are the trading or Daudi Borahs, who are to be found in every town in the country, and mostly come from Surat and the Panch Maháls. It is in the former, however, that the rich Borah aims at having his ultimate home, in the vicinity of the Mullah Sáhib and other leaders of his sect, for the Borahs are reputed to be most scrupulous in regard to their religious observances. There is also a considerable colony of mercantile Borahs of the Sunui sect in this district, trading with the Mauritius and Burmah. In both these cases the family would probably, like that of the Pársis, be left at home, whilst the breadwinner was on his travels abroad. After the three districts in which there is an actual excess of females, come four collectorates in which the number of the sexes is almost equal. These are Dhárwár, Belgaum, Sátára,

\*There is very little doubt in my own mind that no single influence of those I have cited above will suffice to explain the phenomena, but that it will ultimately be discovered that several combined in different proportions tend towards a certain alteration in the ratio between the sexes. For instance, unless emigration takes place in Madras and Bengal to a much greater extent than I believe to be the case, the theory regarding differences of age broached in the text must be counteracted by more powerful influences, such as that of food or climate.



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and Kolába. As in Kaládgi, though less prominently, the famine may be set down as the primary cause of the change in the two first named. In Sátára the eastern portion was affected by this calamity to a considerable extent, but not nearly so badly as the neighbouring districts on three sides. The large proportion of women is probably attributable, therefore, quite as much to emigration as to loss in the famine. The Bombay city return of birth-places shows that the immigrants from this district form no inconsiderable item in the total alien population; and when I was inspecting the preliminary arrangements for the enumeration of the railways, I found that a large colony of the lower classes, mostly from Siitara, had collected on the line of rail for the execution of some extensive earthwork within easy distance of their homes. In Kolába the difference between the proportions at the two enumerations is less marked, and is attributable, I think, to the same cause as that in Ratnágiri, though the emigration is less extensive. The proximity of Bombay and the improvement of the ferry communication have contributed to take some of the male population to the labour market of the capital. I do not think that more need be said about the rest of the districts than has been brought to notice elsewhere. The comparatively high ratio of females in Ahmednagar and Sholápur is apparently the result of the famine, as in Dhárwár and its two neighbours in the Karnátic. The exceptional case of Kánara, in which the ratio has decreased since the last Census, is the result, apparently, of the immigration of males for the harvest and for the winter grazing on the Ghats. There remains the instance, in Gujarát, of Kaira, which shows the lowest ratio of any of the districts in the Presidency Division. Here the females number no more than 46.97 of the population and the disproportion is little less marked amongst the Mahammedans than amongst the Hindoos that form the bulk of the population. Whether there are special causes for this difference, and whether such causes are operating in both the above-mentioned communities, are questions into which

investigation, of a more minute nature than that which can fitly find a place in this work, has to be made. Generalisation on a subject in which so much remains to be solved as that of sex is dangerous; but, judging from the returns before us, it certainly appears as if in this part of the country, at least, setting aside all influences of a temporary and special nature, such as famine, emigration or deliberate neglect of offspring, the ratio of females diminishes as the north is approached, and as if, on the same conditions, it were lower in a prospering than in a poverty-stricken region.

### **Relative proportion in different races.**

The next point in connexion with the relative strength of the sexes is the differences that appear in the communities affecting different forms of religion. Thus, the Hindoos show a ratio of females to a thousand males amounting to 961, which is reduced to 956 if those in Sind be included. Amongst Mahammedans, the predominant class in the latter Province, there are 874 females to the above number of males, but in the Presidency Division the ratio increases to 939. Of all the other religions the Aboriginal has the highest ratio of females, 968, though the Pársis approach it within seven. It will be noted with regard to these two communities that in Gujarát the males are in the minority. As to Parsis, this disproportion follows necessarily from what was said previously about, the change that is being gradually effected in the domicile of this race. But with regard to the Aborigines, the only distinctive facts that I can see which are likely to bring about the preponderance of females are, first, the lowness of their habitual diet in comparison with that of the rest of the community, and, secondly the later age of marriage amongst females and the apparent prevalence of second marriages, tending, according to the age theory of sex, to a greater equality in this respect between the two parents. If we turn to Sind, on the other hand, we find the Aboriginal there is no exception to the general ratio that prevails amongst other races in that Province. There is one other race in which a preponderance of females is found, and that is the Jews. It is probably the result of the large number of this race employed beyond the limits of the Presidency, as in the outlying cantonments. The Sikhs, though the class in which, of all those in Sind, the proportion of women is the largest, show no more than 880 of that sex to 1,000 of the other. The Jain of all the native communities is that in which the average of females is the lowest. This arises from the large proportion of this sect that belongs to

other parts of India, and is resident here only for a season. Though the general average is only 827 per mille, in the districts where this community is settled permanently, as in Ahmedabad and Belgaum, the proportion is much higher; and in the former collectorate, indeed, from which a large number of traders are distributed over the rest of the country, the ratio, as in the case of the Parsis in Surat, is above the average, and the females form 50'40 of the entire community. In Belgaum the males preponderate in about the same proportion, which is slightly above that of the other religions in the district. In the Konkan, Khnndesh and Poona, it is clear from the proportions of the sexes to each other, that the Jains are mere passers through the district, probably traders in produce, having left their families elsewhere. The Christians are the last race that require notice. It is necessary to distinguish these according to the three classes adopted in the preceding chapter, as the differences in the relative proportions of the sexes are very large. Amongst the Eurasians the females outnumber the males in the ratio of 1,024 per mille. At the other extreme are the Europeans, with an average of 399 only. The Native Christians come between, showing a ratio of 778. Amongst the Europeans the highest proportion is to be found in the city of Bombay, where there are very nearly half as many females as males. The lowest is in the Karnátic, where the garrison at, Belgaum comprises the bulk of the Europeans, and has, of course, comparatively few but males in its number. The average for this division is but 203; and in the Deccan, owing to the preponderance of the military element in Poona, Ahmednagar, and Násik, the ratio is only 374 per mille. The relative proportion of the sexes amongst the native community of this creed vary according to the nature of the settlement. In the Konkan and Karnátic, where this class is indigenous, the proportion of females is high, reaching 988 and 883, respectively, as compared to 541 in Bombay, which contains a large number of Goanese immigrants, and 710 and 739 in the Deccan and Gujarát respectively. Amongst native converts of the present day the proportions of the sexes to each other is more in accordance with that found in the older Christian settlements. The temporary character of the European and Native Christian residence may be learned from the proportion of wives to husbands, which is 716 per mille in the former and 770 in the other. If the same test be applied to the Eurasians, the wives will be found to outnumber the husbands by 132 per mille: so that, apparently, the male Eurasian is absent



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to that extent in other Provinces, Avhilst in every thousand married European men there are 284 without their wives in this Presidency. The Native Christians are similarly situated, though to a less degree.

In a previous chapter I said that, even with respect to so wide a distinction as that of religion, the term Hindoo cannot be taken as implying a homogeneous community, and when we come to enter into such questions as that before us, it is impossible to entirely disregard the social divisions of the population that is known under that single designation—divisions which are mentioned by Duncker as "the sharpest known in history."\* It is not my intention to attack, in this work, the intricate and open questions involved in a consideration of the caste system, as they have been the subject of much separate investigation, and even in the subsequent chapter dealing with social divisions a general mention will be enough for my purpose. Nevertheless, it is worth while here to note that where there are such wide differences as to marriage customs and the concomitant relations between the sexes as are to be found amongst the various Hindoo orders, it is unfair, unless the determination of sex is admitted to be a matter of chance, or the Lucretian theory be adopted, not to attribute to these customs some influence in the matter. I will limit my remarks to what I think bears on the suggestion regarding the relative ages of the parents, which was just now thrown out tentatively, with the object rather of letting it have a fair chance of investigation than to offer it as a valid explanation. The relative proportions of the sexes amongst the living have been so much disturbed by the famine that the Southern Deccan and the Karnatic offer no field for inquiry except as regards the effect of such a calamity on the respective sexes. Similarly, the Konkan has its balance in this respect affected by the temporary migration to Bombay from, at least, two of the collectorates comprised in it. Where a, so to

speak, normal state of things is to be found, there is, it seems to me, a tendency of the ratio of females to vary inversely with the social position in the general scale of precedence. This is not, however, a universal rule, as too many collateral circumstances have to be eliminated before the true bearings of the statistics can be perceived. All I can at present note is that, amongst the lowest classes, the ratio of females to the other sex is a trifle higher than in the case of the middle and upper grades of Hindoo society, and I think that this is to be attributed to two facts: first, the comparatively early age at which the actual marriage takes place in the higher class, and, secondly, to the prevalence, amongst the lower, of re-marriage and second marriage under forms that are considered by the rest of society to be of a less reputable and altogether inferior order. Both these circumstances, the postponement of marriage and the re-marriage of widows, tend to bring the ages of the couples nearer to each other, and may thus be to some extent operative in raising the number of female births.

### **Relative proportion in town and country respectively.**

Before commenting upon the relative proportions of the sexes at different periods of life,—a matter that first introduces the tedious and in some ways unsatisfactory question of the correctness of the ages returned at the enumeration,— I will mention that the distinction between town and country as to the proportion of females to males is, if the capital city be excluded from consideration, less marked than is usual in other parts of the world of equal civilisation. It is to be expected, as a rule, that the demand in towns for labour, both manual and intellectual, attracts thither a larger relative number of males than of the other sex.† In order to see how far this is true in the case of this Presidency, I have taken the returns of five of the chief towns of the Home Division, the population of which aggregates about 4,000,000. Compared with the ages for this number is given the return for the rural portion of the districts in which the towns are respectively situated. These figures will be found in the table lower down. It will be seen that the difference between the two ratios is only five per mille in favour of the country. The explanation of such uniformity is to be found, I think, in the extent to which women are employed in the classes of unskilled labour that are usually most prevalent in towns here, such as portering, grain husking, and the like. Women are also engaged in the middle and upper class houses as domestic servants, and these classes are most numerous in towns. It is probable, too, that in certain industries

they share the work of their male relatives to a very large extent. As far as the lower orders, therefore, are concerned, the field of employment in the town is little less restricted for females than for males, and the former sex appears to occupy in many respects the position in the labour market that it does in many parts of Italy, where the share of manual work done by the female members of a family is generally as much as and usually more than that taken upon themselves by the other sex.

### **Relative proportion at different ages.**

The comparison of the relative proportion<sup>?</sup> of the sexes in different districts at the two enumerations of 1872 and 1881 has been partly made in a previous chapter, and what remains to be noticed with regard to it is more conveniently taken in connexion with the variation in the above-mentioned ratios at the respective age periods into which the population was grouped on the former occasion. The comparative table at the beginning of this chapter shows the relative proportions of the sexes at certain age periods, with the variation in the proportions of the two sexes at all ages that seem to have taken, place since the last Census. It has been thought clearer to give these particulars by districts for the Presidency Division, and to show separately the very different returns for Sind and the capital city. In the following table, however, by means of which a comparison can be instituted between the circum- stances of this country and some of those in Europe, the city has been included in the figures for the Presidency Division, because its population is very largely recruited from the mainland in the neigh- bourhood. It will be noted, too, that the age periods above 60 are not distinguished, since the Imperial returns do not include them. In Sind, too, they were not abstracted, and in the initial table of this chapter have been interpolated for that Province from the data given by the method of differences:—

\* History of Ancient India—Translated by E. Abbot.

† London is an exception, as it contained (in 1871) 113.6 females to 100 males.

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Age	Average Number of Females per 1,000 Males of same Age*									
	Presidency Division	Bombay City	Bombay		Sind	Total Presidency	England and Wales	France	Italy	Greece
			Five Cities	Five Rural Circles						
1	2	3	4	5	6		8	9	10	11
Under 1 year	1005	1033	983	1001	936	994	987	974	971	915
1 year	1048	1017	1015	1048	978	1038	993	978		942
2	1067	1056	1026	1086	1040	1063	999	982		939
3	1096	989	1044	1090	946	1064	1006	979		918
4	1005	956	949	1022	871	977	1013	981		949
5—9	942	871	932	956	782	914	1004	979	967	927
10—14	<b>806</b>	676	<b>827</b>	<b>809</b>	<b>654</b>	<b>787</b>	<b>986</b>	<b>970</b>	<b>964</b>	863
15—19	914	746	922	894	765	894	1010	990	1055	985
20—24	1.059	570	1038	1075	928	1039	1106	1074	1006	1069
25—29	942	511	978	964	858	931	1111	1005	1018	963
30—34	943	<b>437</b>	958	980	855	929	1090	993	1010	1092
35—39	854	532	911	923	717	835	1093	984	993	927
40—49	938	598	971	972	845	922	1079	998	1001	<b>739</b>
50—59	1048	767	1053	1067	898	1011	1074	1032	966	935
60 and over	1223	968	1192	1218	1041	1189	1163	1070	953	938
Of all ages	955	699	965	970	833	936	1054	1009	989	933

In order to show the general course, through life, of the proportions in question the comparative table prefixed to the chapter has been thrown into the form of a diagram, from which the differences in this respect between the rural districts generally, the district most affected by the famine and the Province of Sind may be seen at a glance. Leaving for the present the city of Bombay out of the question, it appears that, during the first year, the females gain almost 9 per cent, on the males, assuming that the birth returns are accepted as indicating the true proportions at the time the children come into the world. The ratio rises to the fourth year in the Presidency Division, but in Sind begins to decline during the third. From three years old the females are in a decided minority until between 20 and 24, when there is a sudden and important rise in their proportional as in their actual numbers. There is then a fall again, until about the fortieth year; but the returns arranged in smaller periods seem to indicate that the actual decrease between then and 50 takes place chiefly in the last part of the decade. From 50 to the end of life the proportion of females is continuously above that of males in the total of persons of the advanced ages. It is to be noted that the period when female life is at its lowest point as compared with that of the other sex, is between 10 and 14 years old, and that out of the 10 series of ratios given in the table in the text above the same feature is discernible in no less than eight. The exceptions are Greece and Bombay City. The divergence in the latter case from the general rule is easily seen to be due to the extent to which its population is supplemented by immigration. The explanation as to the return for Greece is not so manifest, more especially as I have nothing but the mere figures to guide me, unassisted by any external evidence from independent sources or other statistics. The great decrement there in the ratio at the tenth year and the subsequent rise from the fifteenth to the twentieth seem, however, to indicate that the same causes are at work in that country as in the rest, and that the abnormally small proportion of females at the later period of from 40 to 50 is either an accident, or explicable by extraordinary deficiency of this sex in the earlier years of this period as well as in the later. Another point to be noted in the same table is that the tendency of the ratio of females to increase as life advances after the fiftieth year is found in six of the series; and in one other, that relating to France, it is possible that the fact that the ratio is higher in early life than at the latest period may be owing to the same cause in 1876 (when this Census was taken) as in 1872, when the great deficiency of males between the ages of 19 and 24 was attributed to the demands made on adults of these ages by the war of 1370. There is no such influence operative in the case of Italy and Greece, the latter of which is again singularly different from the rest. There are three other points brought to light in this table that may worthily engage attention. One of these is the universal excess of females between the ages of 20 and 24, the age, amongst males, of the passions, as it is called by Quetelet, or the age of migration, as it may be called with reference to the present day. The second is the almost universal deficiency of females between 10 and 15, probably between 12 and 15, an important period in female life. The third is the preponderance of females in England from the fifteenth year upwards. This may be

attributable in part only to emigration, as the wearing out of life is a process that progresses in the mother country far more rapidly in the case of males after they have once started in their professions than in the case of the other sex whose task is lighter. In India the balance of the two sexes, apart from any other considerations which may result from compulsory widowhood or neglect, is modified by the larger share of hard work done by the women.

There is thus recorded in this Presidency a large majority of male births—part of which may be attributed, perhaps, to the greater accuracy of the registration of this sex, as the birth of a male is the occasion for so much more congratulation and rejoicing than that of the female infant. This is followed by a considerable excess mortality amongst the males up to the fifth year in the Presidency Division. The balance is in favour of the males from then to the period between 10 and 14 years, when, as shown above, the proportion of females is the lowest. There is, of course, the usual chance of understatement of age about this period which is notoriously more frequent out here than in Europe;

\*In this table the entries in italics indicate the period at which the ratio of females to males is highest and those in bold type the periods at which it is least.

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but a good deal of this error is eliminated by taking the decades from the odd term, as from 5 to 14, 15 to 24, and so on, which also corrects the tendency to return the ages at the nearest round number. In graduating the age return by the method of differences it is advisable to adopt this sort of readjustment; but as I propose at present to take the return as it stands, without correction, it is enough to localise the deficiency of females within a smaller limit, which is to be effected by subdividing the total period from 5 to 9 as much as possible. For example, we have in the Presidency Division the sixth year, the period from 5 to 9, from 10 to 14, from 15 to 19, as well as from 6 to 11, and 12 to 19. By comparing all these it appears that the maximum difference between the sexes will be found to exist in the years 12 to 14—probably slightly nearer the former than the latter year. It also seems that in the famine districts there is a larger difference between this period and the two that adjoin it than in other parts of the country, though the mortality at this time of life is so much higher than in the neighbouring periods in both the sexes that the effects of the famine are less apparent in the comparative table of the relative proportions. Passing over the period between 15 and 19, it appears that in all the districts, except those in the North Gujarát, the female element is in excess at the first portion of the decade between 20 and 30. The causes that are likely to affect the balance in this way seem to be, first, the higher rate of mortality amongst males at this period; secondly, the tendency to migration,—which is stronger in that sex; thirdly, the probability of more accurate return of the age by males, the predisposition towards selecting the round number being, at least amongst the middle and higher classes, less marked. In order to see how far these are respectively operative in the case of the return now before us, it will be necessary to take some of the districts separately. As regards the first point, that of greater mortality, the circumstances of the Presidency need not to be assumed to differ materially from those of the other countries for which tables have long been in existence; and in four of the five

collectorates of Gujarát, as well as in Khándesh, the excess of females may mostly be set down to the effect of this tendency in a more or less ordinary degree. In the last-named district, however, it is probable that the mis-statement of age is a disturbing element, as the proportion of uneducated forest tribes is high. The comparatively low vitality amongst males at the ages in question may be expected to be tested severely by the famine, and in the districts of Dharwar and Kaladgi, accordingly, we find a large disproportion between the sexes. In Sholápur, too, where the mortality was high, the emigration was also believed to be extensive, and in Poona both these causes may be in operation. The course of immigration from the territory of H. H. the Nizám into some of the adjoining British districts deserves, too, some notice. In the case of Dhárwár the proportion of female immigrants to male is 1,310 per thousand; in Kaladgi it is 1,201; in Sholápur it rises to 1,427, and in Ahmednagar it reaches 1,659. It is impossible to trace the immigrants by their respective ages, so it may be that the disproportion of the sexes is due either to the importation of wives to a larger extent than those from British territory are taken to the Native State, or to the spontaneous exodus from the foreign territory of women during the famine. It is noteworthy that in Khándesh, where the land is still in need of cultivators, the proportion of immigrants from the Nizám's dominions is in the ratio of 927 females only to 1,000 of the other sex. There is no special reason, however, that I can see, for the excess of females at this age in the Násik district.

There remain the cases in which the predominant influence on the relative proportions is most probably migration. The instances that seem to be most prominent in this respect are those of Ratnágiri, Sátára and Kánara. In the two first there is a movement out of the district; in the last into it. The ratio of females to males in the two cases of emigration are respectively 1,370 and 1,180 per mille. In both Thána and Kolába the ratio seems to indicate a similar influence; but the returns of birth-place do not support the notion that emigration is prevalent to an extent sufficient to account for more than a comparatively small portion of the excess of females, and the rest maybe attributed, I think, to either errors of return in the age period, or to the absence in the case of coast tálukás of many of the males at sea. The only other district in which the population at this age seems to be affected by emigration is Surat, where the mercantile Hindoos and Mahammedans, as well as the lower classes who are so well

known as domestic servants in Bombay and other parts of the Presidency, and the Pársis, all leave their native place for many years at a time in the prime of life. The exceptional ratios noticeable in the other Gujarát districts seem due, at least in three of the cases, to a greater vitality amongst the males than to any abnormal deficiency of females. Kaira is the only district in which there seems reason, from the statistics, to suspect that there are causes at work which are absent from the rest. A glance at the line of ages in the comparative table will suffice to show this. Apart from the extraordinary fact that the ratio of females at, the age of 15 to 20 is no higher in Kaira than in the city of Bombay, where the proportional number of students of the other sex is presumably very large, it will be seen that, the proportional number of females who completed their first year, as well as those who had not, completed it at the date of the enumeration is far below that in other districts. As far as the twentyfifth year the return for this district seems to me to be abnormal, and the disproportion can be localised to some extent. The ratio for the district, taking all ages and all classes, is 886 per mille. 90 per cent, of the population is Hindoo, with a ratio of 881, and 9 per cent, is Mahammedan, amongst whom there are 921 females to 1,000 males. Reducing the field of inquiry still further, the Hindoo population is found to comprise two main castes, which aggregate nearly 57 per cent, of the total. Amongst one of

\*As this chapter was passing through the press I received from the Resident, Hyderabad, a statement showing the number of persons enumerated in the Nizam's dominions, who returned as their place of birth some one of the districts of this Presidency. According to this statement the ratio of females to males amongst these immigrants is 1,114 per mille, as compared with 1,212, which is that found amongst the natives of Hyderabad who were enumerated in the British territory of Bombay. The ratios vary like those mentioned in the text, but indicate a tendency towards a relative preponderance of females as the south is approached. For instance, in the Lingságar and Shorápur Subahs the ratio is 1,116, and in Aurangabád, adjoining Khándesh, Násik, and Ahmednagar, only 985. It is highest in Naldrug, where it reaches 1,323. It appears from these figures that the excess of women who have immigrated into British territory in the south is in a higher ratio than that of those who have emigrated from the same region into the Hyderabad State. This fact is still more marked in the Subah that adjoins the north-eastern Deccan districts. The gross total of immigrants from British territory into Hyderabad is 138,483, and that of natives of Hyderabad enumerated in British territory 161,267.





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these the proportion of females is 907, against an average for the same caste of 928 elsewhere; and in the other case the ratio is only 758, against 889 of the same class in other parts of Gujarát. Under these circumstances it is unnecessary to go further into the matter here, as the inquiry will have, as I said before, to enter into particulars more minute than are advisable for a general work of this description. With this digression I revert to the comparative table. Here it will be seen that in the period between 25 and 29 years the females are in excess in five districts. Kaládgi apparently shows the continuation of the mortality prevalent during the preceding period. In Sátára, Ratnágiri, Kolába and Surat. the effects of emigration are still perceptible. In the next period, Poona and Bolgaum are added to the number of those in which females are predominant. Between 35 and 39 there is a considerable downward tendency in the ratio of females in nearly every district except those in north Gujarát, and the lowest proportion at any age is reached in Kánara and Thána. In Ratnágiri alone is there an excess of this sex. I am inclined to put down a good deal of this change as more apparent than real, and attribute it to the inclusion, in the preceding period, of many females who returned their ages below the actual figure. From this age I have taken the ratios on decennial periods only, as the errors in the statement of age seem not to correct themselves within the limit of five years. Between 40 and 50 there is an excess of females in Ahmedabad, Surat, and Ratnágiri. In the next period there seems a general and marked rise in the proportion, except in the five districts of Ahmednagar, Khándesh, and Násik, in the north Deccan, and Kaira and Broach in Gujarát. In all these five, except the one last named in which the ratio is practically stationary, there is a rise of a slight extent. Between 60 and 70 the excess of females is most marked, except in the three north Deccan districts, where it is less than in the rest. As regards the septuagenarians, the women are in excess except in Khándesh and Ahmednagar. There is no apparent reason why the old men should be in excess there in particular, and not in the intermediate district of Násik; or why, again, the enumerators should have failed to record the ages at this advanced period and that following it as correctly there as elsewhere. The fact is quite contrary to the experience of the rest of the Presidency and most of the other countries of those quoted except Greece. In Italy, too, the hard work of the women in the prime of life, especially in the agricultural districts, may have its result in diminishing the number of those who reach old age.

The marginal table may be found interesting as showing the difference between this Presidency, taken as a whole, and England and Wales, including in the latter the army, navy, and merchant seamen abroad. The understatement of age in this country is very marked from the fortieth year upwards in both sexes, as it is highly improbable that between the two communities there should be an actual difference of this extent.

Age Period	Ratio to each Age to 100,000 of all Ages				Ratio of Females to 1,000 Males at each Age	
	Males		Females			
	Bombay	England	Bombay	England	Bombay	England
Under 10 years	27300	26108	28142	24804	965	1001
43739	20366	20848	18026	19730	829	997
(Under 20)	47672	46956	46168	44634	907	999
20-29	17726	16233	18570	17078	981	1108
30-39	15312	12543	14558	12994	890	1091
(20-40)	33038	28776	33128	30072	939	1101
40-49	9445	9920	9306	10176	923	1081

50-59	5852	7249	6319	7389	1011	1074
(40-60)	15297	17169	15625	17565	956	1078
60-69	2908	4522	3666	4839	1180	1128
70-79	837	2097	1078	2351	1208	1181
(60-80)	3745	6619	4744	7190	1186	1145
80 and over	248	480	325	639	1226	1403

### Comparison with 1872

The last point in connexion with the subject of the distribution of the population by sex that I need bring forward is the difference in the return for 1881 as compared with that of the preceding enumeration in 1872. This is shown for the whole of the two chief divisions and for certain selected districts in the following table:

Age Period.	Ratio of Females to Males (per mille) in different Parts of the Presidency									
	Ahmedabad		Kaira		Panch Maháls		Ratnágiri		Belgaum	
	1872	1881	1872	1881	1872	1881	1872	1881	1872	1881
Under 1 year	968	991	957	924	1016	970	1022	1009	1035	977
1-5 years	929	983	888	907	993	1030	1005	1054	966	1008
6—11	766	888	704	806	801	899	849	895	850	974
12—19	787	819	782	738	859	849	1162	945	948	S02
20—29	914	942	929	910	958	955	1310	1341	1031	1049
30—39	937	933	1020	902	814	919	1122	1249	925	983
40—49	937	1033	899	905	842	975	1019	1215	875	953
50—59	1058	1116	1055	905	1142	1042	1111	1148	1001	1118
60 years and over	1275	1343	1196	1275	1269	1419	1230	1301	1302	1448
Total, all ages	889	949	867	886	900	948	1075	1108	956	988

Age Period.	Ratio of Females to Males (per mille) in different Parts of the Presidency									
	Dhárwár		Sholápur		Kaládgi		Total Presidency Division*		Sind	
	1872	1881	1872	1881	1872	1881	1872	1881	1872	1881
Under 1 year	944	1025	978	995	954	1,007	1,001	1,005	899	937
1-5 years	968	1016	0.98	1054	964	994	975	1,024	858	920
6—11	872	1015	838	968	827	1,029	829	913	675	741
12—19	1012	843	1079	819	992	815	976	845	788	710
20—29	1022	1053	1031	1061	1,074	1,082	975	996	872	893
30—39	899	951	895	945	929	964	808	905	750	803
40—49	876	955	850	918	816	988	867	938	720	815
50—59	921	1104	819	1115	907	1202	943	1048	841	803
60 years and over	1054	1314	867	1150	1335	1500	1097	1223	997	1040
Total, all ages	952	997	943	970	954	1010	930	955	800	833

\*Including Bombay City.

The age periods selected for the last Census are not the same as the more regularly distributed ones prescribed on the present occasion, but arrangements were made for the abstraction of the extra periods that enable the required comparison to be instituted. In the case of Sind the period between 6 and 11 does not appear to have been noted by the abstractors, so the omission has had to be supplied by interpolation according to the method of differences. It is probable, therefore, that the figures are a

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little more regular in their sequence than they would have been had the ones actually returned been abstracted, since the calculation is based on the differences between the ratios of the terms of the series already recorded, and whilst reproducing their irregularities, does not allow any consideration to the additional ones that were likely to have occurred in the actual return of the period which it is sought to ascertain. It appears, however, that the ratio now found is in harmony with that of other districts, and may, therefore, be accepted as fairly approximate to the truth.

In the Presidency Division, including Eombay city, the proportion of females to males has risen at every age-period save that between 12 and 19 where it has greatly fallen off. The decrease at this period is remarkable, not only for its extent but for its wide distribution. It is found in every district except in Ahmedabad, where it is not improbable that its absence is accidental, and owing to errors in the tabulation of the returns of the last Census. Of the selected district, Sholápur is that in which the decrease at this age is most marked; though in the other three collectorates which have been included in the table as representing the general effect of the famine on the relative proportions of the sexes, the ratio of decrease is also very high and in excess of that in other districts. This and the general rise in the proportion of females in advanced years, which is also more marked in the famine area than elsewhere, constitute the principal features of the variations between the two enumerations. It is, moreover, impossible to enter into a detailed examination of the figures without a clearer knowledge of the system of abstraction adopted in 1872, when the work was not centralised, but carried on piecemeal at the head-quarters of each district. It appears not unlikely that the abstractors maintained under such circumstances no uniform system of ticking off the ages; and that as the printed samples of the age headings allow of a mistake between each period, by the repetition of the last figure of one as the first of the

next, the uncertainty of a notorious ignorance and laxity about age in the population at large is enhanced by additional chance of error in abstraction. This has not in every case been avoided in the present abstraction, though its occurrence has been localised to within comparatively small limits. I will not, therefore, add anything on the subject of sex to the remarks I have made above on the main features of the returns of the two enumerations. The city of Uombay remains to be noticed; but as that is a comparatively small subject, and, when taken in combination with age, susceptible of brief explanation, it is convenient in every way to take it up at the end of the present chapter, and to note the special features of that community both as to age and sex in a single survey.

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## APPENDIX D

EXTRACTS FROM THE BENGAL AND PUNJAB CENSUS REPORTS  
ON THE AGE STATISTICS OF THOSE PROVINCES.

*Bengal.*—The key to the whole mystery is the fact that these two age periods enclose the five years from 8 to 13 during which almost all native girls are given in marriage. Among the Hindoos custom prescribes that every girl should go through the marriage ceremony before she reaches the age of puberty, and if for any cause her betrothal is delayed beyond that period, every effort is made to dispose of her hand before she becomes of full age. An unmarried girl in the house after she has attained the age of matrimony is a shame and a reproach to the householder, and a constant scandal and anxiety to him. The Mahammedan community, especially that very large section of it which differs but little except in creed, and in manners hardly at all, from the Hindoos besides them follow the same practice and share the same feeling. It is true that among the aboriginal and less civilised tribes, and in the other sections of the population infant marriage is less common; but the Hindoos and Mahammedans together compose 67,157,530, or 96.57 per cent, of the whole of the inhabitants of Bengal, so that child marriage and the prejudices which surround it may be said to be universal in these Provinces.

It is obvious that a deficiency of girls in this period may be brought about in one or more of three ways, for while their numbers may have been correctly returned their ages may have been (1) overstated or (2) understated or (3) they may have been altogether omitted from enumeration. Mr. Plowden's conclusion was that in the North-Western Provinces there had been systematic omission to record at all a considerable proportion of the girls of this age; and I am inclined to think that the improbably small figures in this age period in Bengal are due partly to that cause and partly to understatement of ages. The suggestion of overstatement may be dismissed at once, for the feeling which makes it shameful to acknowledge the presence in the household of an unmarried girl of marriageable age would make it quite impossible that, her age should be exaggerated, unless indeed a double deception were practised, and she were returned as married also. If understatement of age has been

common, we should expect to find an unusually large proportion of girls in the ages immediately before that of marriage, and, owing to the misstatement, a rise again in the proportionate number of girls in the immediately succeeding period. Both these conditions exist, as the following figures will show:—

Age.	Number of Females.	Per-centage on 100 Females of all Ages.	Proportion to 100 Males of each Age.
0 to 4	5254711	15.09	106.49
5 to 9	5028395	14.44	93.75
10 to 14	3137523	9.01	79.83
15 to 19	2062376	7.64	101.97

It will be seen that the fall in numbers from the first to the second age period is very large, and that it is out of all proportion to the corresponding decrease in the numbering of the other sex; for while every 100 male infants there were 106.49 female children under 5 years of age, in the next period the position is entirely reversed, and the number of girls is only 93.75 to every 100 boys. Were figures available for each year of life in the second quinquenniad as for the first, there can be no doubt that they would show that the numbers for its first three years, viz., the sixth, seventh, and eighth are much in excess of those in the remaining years of the period; but in the absence of the materials necessary to demonstrate the fact, it can only be stated as probable.

If, on the other hand, it were the case that there had been a simple omission to record the ages of these girls, it would be reasonable to expect that the same phenomena which mark the preceding age period 0-4 would reappear in that which follows the decade under examination, inasmuch as but for this omission the characteristics of all four age periods would have been continuous. Accordingly the table in the preceding paragraph and the figures elsewhere show that while the females exceed the males among the infants of tender years, and again from the 15th year almost without a break to the end of life, this law is violently broken during the 10 years from 5 to 14. It has been shown in the preceding paragraph that part of the disturbance is due to the probable transfer of a considerable number of lives from the third to the second quinquennial period, but this is not sufficient to remedy the loss which has been caused by absolute omission. Judging from European experience, the progress of the per-centages on the whole female population should be somewhat as follows—assuming that the initial per-centage, that for 0-4 is correct, viz.:—



0 to 4	14 per cent.
5 to 9	12 "
10 to 14	10 "

that is to sav, while the reasonable ratio which these two age periods together should bear to the whole female population is 22 per cent., the ratio actually borne by the numbers returned is 16.65, or a deficit of nearly 5½ per cent. Making allowances for revisions in the per-centages which would have to be

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made if all the ages could be corrected, it seems fair to say that there has been an omission of females during this age period of about 3 per cent.

Were any further evidence necessary in support of these arguments, it could be found in an examination of the figures for each religion. It has been frequently stated that female seclusion to the extent that it is now practised was unknown in India before the Mahammedan invasion, and that while the Mahammedans themselves strictly adhered to this exotic habit, their conquered subjects found themselves constrained to adopt the custom quite as much from necessity as from motives of policy. It is therefore not, surprising to find that the largest proportion of males to females for the ages 5 to 9 and 10 to 14 is returned by the Mahammedans; that the Hindoos and their imitators, the Aborigines, closely follow them; and that by parity of reasoning the Christians are at the bottom of the list, being neighboured by the Buddhists, whose delicacy on this point is admittedly less. The number of males to 100 females in each religion for these two age periods is shown below:—

	5 to 9	10 to 14	Mean of the Two Periods.
Mahammedans	107.42	128.27	117.84
Hindoos	106.31	123.87	115.09
Aborigines	106.18	125.52	115.85
Buddhists	102.52	116.05	109.28
Christians	101.53	112.68	107.1

For the excess of males at the age periods 20 to 24, 35 to 39, and 45 to 49, it is less easy to account, unless it be that uncertainty as to age is more accentuated among women than among men, thus throwing larger numbers of the female population of each decade into its earliest half, and thus by contrast augmenting the proportional number of males in its latter half. The same reason will probably explain the large proportion of females among those whose age was not stated, viz., 100 women or every 83 men. That the old women of 60 and upwards should out-number the old men of the same age is only in accordance with universal experience all over the world.

#### THE AGES OF THE POPULATION IN DECENNIAL AND BICENNIAL PERIODS.

In dealing with largo numbers of which the accuracy in details is open to any question, a much truer, if more general, view of the real facts is obtained by collecting the figures into larger masses. Errors correct each other, and a bird's eye view over a wide tract of country conveys a much truer impression of its salient points than a microscopical examination of the rocks of which it is composed. It has been shown that the Bengal ago figures, arranged in groups of five years arc, for intelligible reasons, not absolutely in accord with the probable facts. But when the population is arranged in groups of 10 years each, as in the following form, much of the anomaly vanishes, for the spurious prominence given to each alternate quinquennial period, by the inclusion within it of the round number, is now counteracted in each group of 10 years by the unreally small figures of the second quinquennial period, so that the proportion of the population living at each age approaches more nearly to what is believed by statisticians to be the true ratio to the mean of similar age periods in all India and to the statistics of life in. European countries.

No. 28.—Statement showing the population of either sex and of both sexes arranged in decennial periods, with the numbers in each and the ratio they bear to the whole population.

Ages.	Persons			Per-centages		
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
All ages	34500574	34802906	69303480	100	100	100
0-9	10298367	10283106	20581473	29.84	29.54	29.69
10-19	6541613	5799899	12341512	18.96	16.66	17.8
20-29	5498864	6185587	11684451	15.93	17.77	16.85
30-39	5138627	4897095	10035722	14.89	14.07	14.48
40-49	3400024	3303340	6703364	9.85	9.49	9.67
50-59	1973575	2110523	4084098	5.72	6.06	5.89
60 and over	1649504	2223356	3872860	4.78	6.38	5.58

The proportion borne to the whole population by the persons in the first 10 years of life is now, as it should be, nearly twice that of the second period, while the third and fourth periods, which embrace the years when human life is most vigorous, show but slightly diminished ratios to the whole. The proportions of the sexes at each quinquennial age period have already been examined in the foregoing paragraphs, and it is unnecessary to refer again to the arguments there brought forward to account for the variation noticed.

To carry this argument a little further before quitting it, the following table is given, which shows for Bengal the population arranged in periods of 20 years each. It confirms the arguments made use of above, and has probably the merit of being almost exactly correct.

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No. 29.—Statement showing the population of either sex and of both sexes, arranged in vicennial periods. with the numbers in each and the ratio they bear to the whole population.

Ages.	Persons			Per-centages		
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
All ages	34500574	34802906	69303480	100	100	100
0-19	16839980	16083005	32922985	48.8	46.21	47.5
20-30	10637491	11082682	21720178	30.8	31.84	81.81
40-5	5373593	5413863	10787462	15.57	15.55	15.56
60 and upwards	1649504	2223356	3872860	4.78	6.38	5.53

### THE PROPORTIONS OF THE SEXES.

*Sex Statistics in the Punjáb.*—Figures showing the sex statistics for each religion and all religions in each district and State, separately for urban, rural, and total population will be found in Table IV. of Appendices A. and B.\* The proportion of the sexes has always been a burning question in India, partly because the great excess of males has puzzled statisticians: but still more because of the greater or less prevalence of the custom of female infanticide against which Government had set its face. The general result is that in the Punjáb taken as a whole, there are 5,425 males and 4,575 females among every 10,000 of the population, figures which became 5,421 and 4,579 if immigrants be excluded. It is this large excess of males, in face of the fact that in Europe the females are slightly in excess, that has to be accounted for. So far as the excess is real, and not due to defective enumeration, it may be due to any or all of three causes, excess of male births, female infanticide, or greater female mortality. These points will be discussed presently. But I wish in the first place to draw attention to two minor causes which operate, though not perhaps very largely, to make the comparison between the Punjab and European countries more unfavourable than it otherwise would be. The first of these causes is the effect of migration upon the proportion of the sexes. From all the great European countries an incessant stream of emigration is pouring into America and Australasia, and carrying with it the surplus male population. In New South Wales there are 548 males among every 1,000 persons; in Queensland, 584; while in all parts of North America the proportion never falls below 506. Adding all the English-speaking countries of the world together, we find that the males exceed the females in the proportion of about 503 to 497. In the Punjab, on the other hand, the effect of migration is precisely the reverse, the incoming males being more numerous than the females. In the second place, as enumeration becomes more and more correct the proportion of females to males tends to increase. Now I have already given it as my opinion that no such omission or concealment of females took place at the present Census as would materially affect the total numbers: my examination at the age figures tended to confirm this impression, and I still believe my opinion to be correct. But there cannot be the least doubt that some omissions have taken place and that the omissions have been more numerous in the case of females than in that of males. Even at this Census we did not attain perfection, and I have not the slightest doubt that in 1891 the proportion of females to males enumerated will be higher than in 1881, as it was in 1881 than 1868, and in 1868 than in 1855. Thus a part of the disproportion of the sexes is apparent rather than real. These two reasons, however, will account for but a very small fraction of the disproportion observable in the figures, and I shall proceed to discuss the more effective causes already indicated.

*Proportion of the Sexes at different Ages.*—Abstract No. 119 below gives the number of females for every 1,000 males in each period of age for divisions and religions:—

### ABSTRACT No. 119.

#### Showing the Proportion of the Sexes at each Age for Divisions and Religions.

Divisions.	Females per 1,000 Males.																		
	0—	1—	2—	3—	4—	0—5	5—	10—	15—	20—	25—	30—	35—	40—	45—	50—	55—	60—	Total.
Delhi	939	35	927	985	903	937	862	755	815	909	861	911	842	998	797	936	736	978	872
Hissár	952	935	948	1003	913	958	869	770	782	876	831	906	794	970	696	838	619	944	854
Ambála	926	985	951	942	879	918	809	712	748	821	809	831	818	885	778	805	731	821	810
Jálanthar	944	897	954	972	913	950	871	753	866	963	920	899	814	919	778	857	739	890	872
Amritsár	959	979	925	948	895	935	828	731	813	966	917	880	908	881	805	801	745	825	849
Lahore	936	936	931	938	921	926	837	740	708	887	863	840	809	850	802	730	717	742	824
Ráwalpindi	975	896	991	962	927	964	865	778	884	916	901	863	866	920	861	812	794	799	872
Multán	960	980	975	955	927	957	843	731	790	921	891	841	776	853	705	697	625	739	829
Derájat	969	794	1031	958	901	967	784	692	809	956	888	875	797	910	767	779	722	861	845

Pesháwar	927	1013	1051	998	952	981	828	679	814	883	782	824	689	888	688	801	693	756	819
British Territory	950	987	966	963	914	948	842	739	817	911	873	868	813	905	779	806	723	826	846
Native States	935	954	953	952	884	930	830	729	757	868	851	873	782	910	715	805	651	839	828
Province	948	935	984	961	912	945	842	738	805	903	870	869	807	906	768	805	709	828	843
Hindoo	941	951	952	974	899	941	852	732	782	867	847	859	785	895	743	821	685	882	765
Sikh	864	951	803	834	831	839	752	679	690	819	838	820	748	856	712	731	630	726	765
Jain	870	1014	1030	880	960	936	892	766	876	889	835	896	891	933	780	873	729	1112	878
Buddhist	1093	1391	1113	1529	1160	1255	1043	992	881	1042	1289	779	1223	1071	1203	1069	1317	1379	1100
Musalmán	967	967	993	924	924	962	846	751	849	962	905	887	840	923	802	804	749	807	867
Christian	841	1030	953	1052	928	953	1031	1031	896	135	159	253	298	384	412	474	802	869	334

\*Of the Punjáb report.

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The mis-statement of female age which has been already discussed is brought out very markedly by these figures. There is no inducement to return wrong ages in the case of males as there is in that of females, and the sudden decrease of the proportion of females to males after the age of five, repeated in still greater intensity after the age of 10, and still continuing 111 a modified degree between the ages of 15 and 20, marks the extent to which female age has been wrongly returned. The comparatively high proportion in the earlier ages is doubtless caused by wider-statement of age, while the large proportion between 20 and 25 is probably partly due to over-statement. It is noticeable that the same feature characterises the figures throughout the religions and divisions of the Province, but that the decrease begins earlier and continues longer among Sikhs, and is later and smaller; among Buddhists than in the case of any other religion, while it is markedly smaller among Musalmáns than among Hindoos. Turning to the later years of life we note how much more generally inaccurate the return of female seems to have been than of male age, at any rate in respect of giving round decades instead of the intermediate lustrums; for to no other causes can be attributed the proportion of females to males being invariably smaller at the five-yearly than at the ten-yearly periods. We see, moreover, how much more feeble\* female life is than male life, the proportion in the later years of life in which there is practically no inducement to mis-statement being invariably small, far smaller than in the earliest years; and we notice also that this is most largely the case with Hindoos, less with Sikhs and Musalmáns, and least of all with Buddhists and Jains; perhaps because among the first early marriage is general and purely common, while Sikhs and Jains are usually well off and Musalmans and Buddhists marry later in life. The female mortality during the ages of child-bearing, which the doctors tells us is enormous, is to a great extent obscured by the mis-statement of female age; but not wholly so. During the first 10 years of life there can be no inducement to return wrong ages, after 20 there is little, and after 25 less or more. Thus the normal proportion of females in early infancy may be taken, at about 950, while between 20 and 25 years of age it drops to 911, between 25 and 30 to 873, and between 30 and 35 to 868. This sudden decrease is especially noticeable among the early-marrying Hindoos, and takes place later among Musalmáns, while among Sikhs it is very slight, as the figures in the margin show. But the figures for female age, at any rate after the first four years of life, are so vitiated by intentional and unintentional misstatement, and the figures for Buddhist and Jains are so small, that no detailed conclusions or comparisons can be based upon them and all that they can be taken to establish is general tendencies indicated by uniform increase or decrease in one and the same direction. So far they have supported the conclusion already arrived at in part of the chapter devoted to age; but the only light they have thrown on the general question of the proportion of the sexes is that they have emphasized and brought out more strikingly than before the much smaller longevity of females than of males, and the excessive mortality among women during the period of child-bearing. This fact, however, has a bearing on the question, the importance of which can hardly be overrated.

Females per 1,000 Males.				
Religion.	0—20	20—25	25—30	30—35
Sikh	855	810	838	820
Hindoo	945	897	847	859
Musalman	967	962	905	887
Jain	990	889	835	876
Buddhist	1250	1042	1289	779

*Proportion of the Sexes at Birth and in Infancy.*—I now turn to the consideration of the proportion of the sexes at birth, and I repeat in Abstract No. 120, for convenience of reference, the figures already given for the first five years of life, adding the next lustrum also for the sake comparison.

## ABSTRACT No. 120.

Showing the Proportion of the Sexes in the first Five Years of Life for Divisions and Religions.

Divisions, &c.	Females per 1,000 Males						
	0—1879.	1—1878.	2—1877.	3—1876.	4—1875.	0—5 1875-9.	5—10 1870—4.
Delhi	939	935	927	985	903	937	862
Hissár	952	985	948	1003	913	958	869
Ambála	926	897	951	942	879	918	809
Jálandhar	944	979	954	972	913	950	871
Aniritsár	959	936	925	948	895	935	828

Lahore	936	896	931	938	921	926	837
Ráwalpindi	975	980	991	962	927	964	865
Multán	960	974	975	955	927	957	843
Derájat	969	1013	1031	958	901	967	784
Pesháwar	927	987	1051	998	952	981	826
British Territory	950	954	966	953	914	948	842
Native States	935	935	953	952	884	930	839
Province	948	951	964	961	912	945	842
Hindoo	941	951	952	974	899	941	552
Sikh	864	847	803	834	831	839	752
Jain	870	1014	1030	880	960	936	892
Buddhist	1093	1391	1143	1529	1160	1255	1043
Musalmán	967	967	993	968	924	962	846
Christian	841	1030	955	1052	928	953	1031

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These five years are for our present purpose by far the most important. In the first place, the figures are certainly far more accurate than those for the later ages, partly because the age of an infant is more exactly known than that of an adult, but still more because there is comparatively little inducement to mis-statement, though perhaps the figures for the third and fourth years may be slightly raised by under-statement of female age. The error due to the interval between preliminary and final enumeration affects both sexes equally, and does not appear at all in those figures. But there is another respect in which the figures are of special importance. I have already pointed out that the excess of males in the Punjab must be due to any or all of three causes, a smaller proportion of female births, female infanticide, and excessive female mortality. Now the Inspector-General of Police in the North-West Provinces, whose special attention has been paid to the subject of infanticide, writes to me: "It is generally held that infanticide is not practised after the age of one year, that is that death is not actively accomplished; but female children are allowed to perish of inanition and inattention up to the age of three years." Thus, if this opinion be well founded, and it is based upon very extensive inquiry and experience, it follows that any decrease in the proportion of females after the first three years of life is due to natural causes.

There is a preliminary point which I must notice before I proceed to the discussion of the figures. Our statistics even for the first year of age do not represent the proportion of female *births* to male births, but only the proportion of females to males under the age of one year, including not only newborn infants but babies of 11 months or more. Now in European countries at least the mortality in the earlier years of infancy is far greater for males than for females, being in England for the first five years of age 66.5 for males and 56.5 for females; and the mortality during the first years of life being nearly 10 per cent, greater for males than



for females. We should, therefore, expect to find the proportion of females steadily rise during the first few years of life, if the same rule obtains in the Punjáb; and as a fact taking the Province as a whole, we find that it is so, the proportion for the first three years being 950, 954, and 966, though I shall presently show that, other causes may affect the figures. Thus if only natural causes have been at work our proportion of females derived from the figures for infants of under one year of age is probably larger than the proportion of female *births* or the mortality within the year has reduced the number of males more largely than the number of females. The difference can scarcely be great, and will perhaps hardly affect the comparison of our Punjáb figures with European birth-rates, which are the only foreign figures I can obtain, though so far as it goes the comparison will be slightly more favourable to us than it should be.

I now turn to the figures for divisions. I have added in; Abstract No. 120 at the head of each column the year in which the children to which the figures in that column refer were begotten or conceived. Now a very striking peculiarity is to be observed in the figures. As I have just observed, the proportion of females should increase, and *does* increase, slightly on the whole from year to year. Yet the figures in the east of the Province are smallest under the year 1877, the drop from 1876 to being exceedingly large and sudden; and they are larger under 1878 than 1877, and in the Delhi, Ambála, and Amritsár divisions under 1879 than under 1878. In the Lahore Division the sudden decrease is under 1878. In the Ráwalpindi and Multán Divisions there is no sudden decrease during the first three years, while in the extreme west of the Province the sudden decrease is under and continues to 1879. Now although the variations are not uniform here, yet their tendency is exactly the same as was noticed in the numbers of the several ages, the proportion of females being smallest when and where the number of children was smallest, that is, when and where the distress which reduced the birth-rates was most severe. That distress was at its height in 1877 in the east, in 1878 in the centre, and in 1878 and 1879 in the west. Is it, then, the case that poverty and want not only reduce the total number of births but also reduce the proportion of female to male births? The figures look as if it were so. I find that Darwin, after discussing the proportion of the sexes among uncivilised races, says "there may be some unknown law leading to an excess of male births in decreasing races which have already become somewhat infertile;"

and if this be the case, temporary conditions which reduce fertility may also tend to increase the proportion of male births. But I would go further than this. If a lower degree of fecundity is accompanied by a higher proportion of male births, then the excess of male births in the Punjáb is explained, in part at least, for we have already seen that the number of births per 100 wives of child-bearing age is far smaller in the Punjáb than in England. Indeed the difference of conditions which temporarily check fecundity in the Punjáb if we compare a year of distress with a year of plenty is a constant difference if we compare the Punjab with Europe. The standard of living is lower, the margin above the bare means of subsistence is smaller, the average life is shorter, the fluctuations of physical conditions and the change from sufficient food to absolute want are more frequent and more violent; while all the aids which civilisation affords in the struggle for existence are wanting. If then the condition which impairs fecundity also reduce the proportion of female births, we should expect to find that proportion far lower in the Punjáb than in England.

It must, however, be borne in mind that there is another possible explanation for the small proportion of female infants in years of distress. Whether or no female infanticide prevails in the Punjáb to any considerable extent, and I believe it does not, there can be no doubt whatever that the female is less welcome and less cared for than the male infant. Now this, perhaps, almost unconscious depreciation of female child life would tell most severely against the female children in years when even the male children must suffer; and it is probable that this depreciation has not been without its effect on the figures. How far the small proportion of female infants in years of want is due to this cause, and how far to an actual decrease of female as compared with male births, I am wholly without the means of judging.

The figures for religion do not call for detailed examination. Two points, however, stand out most prominently, and are exceedingly difficult of explanation. I mean the small proportion of females among Sikhs and the large proportion among Buddhists. In discussing the figures for Sikh females

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I have always written with some hesitation, as I have never felt quite certain that their wives where taken from Hindoo families were not returned as Hindoos. But this explanation will not help us in the matter of infants. It will hardly be suggested that a male baby in arms will be returned as Sikh while a female infant will be returned as Hindoo. Nor do I see any other explanation, unless it be that Sikhs either practise or have in former generations been wont to practise infanticide to an extent which has never even been dreamed of. To reduce their proportion of females from 948, the average of all religions, to 864, they must kill 9 per cent, of their female children, a supposition which it hardly seems possible should be true. It does not appear that there is any great inaccuracy in the figures, for a reference to Abstract No. 120, will show that the proportion remains fairly constant throughout all the age periods. The effect of poverty that we have just discussed should tend to make the proportion of males among Sikhs larger than any other clans, as they are certainly better off than most sections of the community. I give in the margin the figures for the principal Sikh districts. I shall return to this subject when I come to discuss the question of infanticide. The second striking fact is the extraordinarily large proportion of females among Buddhists. Here again the absence of the males on journeys or in the valleys will not help us, for they would hardly take with them the male infants and leave the female infants behind. And here again Abstract No. 120 shows that the peculiarity runs through all periods of age. In his Census Report of 1872 for the North-West Provinces, Mr. Plowden suggested that the proportion of females decreased as the heat of the climate increased and gave figures support of his proposition, and this may perhaps explain the excess of females among the inhabitants of these high Himalayan valleys. The population concerned is very small; but the figures are so regular that the difference under discussion can hardly be accidental. The Christian population is so small that the figures possess but little value, the total number of children under five years old being only about 3,000. At the same time it is worthy of note that among European population living under an Indian climate, and with no possibility of intentional and very little even of accidental error, the proportion of females to males in the first and third years of life is actually smaller than among the native population.

## Sikh Females to 1,000 Males.

District.	0—2	1—	2—
Sirsa	842	810	748
Ambála	837	847	817
Ludhiána	919	834	746
Jalandhar	814	896	780

Hushyárpur	929	975	848
Amritsar	772	814	757
Gurdáspur	842	925	802
Siálkot	804	774	775
.Lahore	789	741	805
Gujranwála	809	831	764
Firozpur	856	811	740

*Birth-rates of the Sexes compared for the Punjáb and Europe*—Do our birth-rates, however, really compare so unfavourably with European rates as is usually supposed? I give some figures in the margin. It must be remembered that the European figures are true birth-rates, while our figures represent the proportion between the sexes for the first year of life. I have added the two divisions in which that proportion is respectively lowest and highest. It will be seen that our figures do not compare so unfavourably with those of Europe as might have been expected from all that has been said and written on the subject. The Sikh proportion alone is lower than any of the European figures, while the proportion in Ráwalpindi is the highest in the list. But I doubt much whether any really satisfactory comparison is possible with the figures of one Census only to deal with. I have already pointed out how violently Indian vital statistics fluctuate, and how abnormal are the figures of the present Census. At the same time if my suggestion that distress reduces the proportion of females be well founded, our figures are rather abnormally unfavourable to us than the reverse. But even in the civilised countries of Europe there is no other single brunch of vital statistics in which fluctuations are so large, and apparently so unaccountable as they are in the proportion of female to male births. The point is discussed, and some very striking statistics given at pages 242 *ff* of Darwin's *Descent of Man*.\* The passage is too long to quote, but I will select one instance of the extraordinary variation: "It is a singular fact that with Jews the proportion of female births is decidedly smaller than with Christians. Thus in Prussia the proportion is as 885, in Breslau as 877, and in Livaria as 833 to 1,000, the Christian births in these countries being the same as usual, for instance in Livaria, 962 to 1,000." Here we get, among the Livarian Jews, a proportion even lower than among our Sikhs. Now there are possible and probable reasons why we should expect that the proportion of female births would be markedly smaller in the Punjáb than in European countries. I have shown that the generally lower standard of living possibly has an effect in reducing this proportion. Mr. Plowden has shown that in hot climates the proportion apparently tends to become small, and our figures for Buddhists have supported the observation. Again, in Europe the proportion of male to female births is much larger than would appear from the figures quoted above, if still-born children be included. Now this disproportion is generally attributed to the larger cranium of the male and the consequently greater danger of injury in delivery. But in this as in every hot country the muscles and ligaments are notoriously more lax than in the colder climates of Europe, and consequently that portion of the excess of males actually begotten which disappears in the birth in European countries may be supposed to contribute to the living population of the Punjáb.

Females Births per 1000 Male Births			
England (10 years)	957	Greece	909
England (1857)	951	Philadelphia	905
Europe (estimate)	943	Punjab	948
N. Wales (10 years)	942	Ambála Division	926
Austria	942	Rawalpindi Division	275
France (44 years)	942	Hindoos	941
Italy	938	Sikhs	864
Russia	918	Musalmáns	967

\*The one-volume edition of 1874. The whole discussion is much enlarged in this edition, and the passage which I shall presently quote regarding infanticide is not to be found in the earlier editions. In the quotation in the next section I substitute the corresponding proportions of female for those of male births given by Darwin, in order to admit of more ready comparison with my figures.

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Further, whether female infanticide is now practised or not, we know certainly that it was a common custom among certain castes, and had been so for generations, and I shall show presently that this would result in a hereditary tendency to produce more male than female children. Finally, our figures compare by no means unfavourably with those of Europe. Thus, so far as our statistics go — and I have actually explained why I do not think they form a satisfactory basis for comparison — the proportion of female to male infants does not appear to be smaller than might reasonably be expected when we compare at once the statistics of the sexes and the condition of life in the Punjab with those of European countries.

*The Proportion of the Sexes in Towns and Villages and in different Districts.*— There remain three aspects in which the sex figures may be examined, in towns and villages, in different districts, and among the several castes. The first two I shall dispose of very briefly. I have already made some remarks upon the distribution of the sexes over urban and rural population. When I wrote that paragraph I had not examined the figures for migration; and I now see that the great concentration of emigrants in the towns of the western Punjab, and more especially in those of the Ráwalpindi and Peshawar divisions, goes far to explain the disproportion I then discussed. There are other considerations also which affect the proportion of the sexes among urban population; and it may perhaps be well to summarise the whole briefly. The fact that men often go from villages to towns in search of work, leaving their families behind them, but more seldom from towns to villages, tends to reduce the per-centage of females in town, and the more recent the immigration the more marked will be the tendency. On the other hand, certain towns are notorious for the large proportion of their inhabitants who take service in the army or in offices, leaving their women at home, and in such towns the per-centage of females will be high. The generally prosperous

condition of the urban population as a whole tends to raise the proportion of females by removing the prudential considerations which, as we have already seen, keep a considerable proportion of males single, and by encouraging or rendering possible polygamy. It is notorious that women are more generally married from villages into towns than from towns into villages. On the other hand, the close seclusion to which the mercantile and higher classes, who are more numerous in the towns, subject their women is most unfavourable to female life, more especially at the child-bearing age, while the open air life led by most women in the country probably more than compensates for the severer labour which they are called upon to perform. It is unnecessary to consider the figures for towns in detail. The above considerations will, as a rule, completely explain the variations. The number of females among every 10,000 of both sexes is shown in the margin. The reverse difference that exists between urban and rural population in Native States, as compared with British territory, is due to the fact that the towns of the former are smaller than those of the latter, and comprise no large cities, so that the urban population is less distinctively urban in Native States than in British territory.

Females to 10,000 Males.			
	Villages.	Towns.	Total.
British Territory	8539	7963	8464
Native States	8262	8457	8282
Province	8491	8038	8433

I have had prepared tables showing the proportion of the sexes in each district for urban and rural and total population. But the variations depend upon so many and such various considerations, such as the proportion of immigrant population, the comparative accuracy of enumeration, the greater or less severity of distance, which as already shown, with more males than females, locality, religion, and the like, that as their considerations have already been indicated and their effects discussed, I do not think it worth while to print the tables or to examine the figures.

*The Proportion of the Sexes among the various Castes.*—I give in next page, in Abstract No. 121, the number of males in every 1,000 persons for each caste in the Province, exceeding, however, (1) all castes numbering fewer than 5,000 souls, as they

are generally emigrants, and in any case the numbers are too small to be relied upon; (2) all religious orders and *fâqirs* such as Gosains, Udási, and Madári; (3) all emigrant castes, such as Veni (the only example I think), even though they exceed 5,000 in number.

The general distribution of the castes is very marked. At the top come most of the higher castes, in the middle the artizan, at the bottom the outcasts and vagrants. And if castes of under 5,000 souls had not been cut out, this last point would have been even very much more marked; that is to say, the castes who prostitute their women, and therefore find them especially valuable, are at the bottom, and those who used at least to hire their girls, if they do not still do so, at the top. The prostitute caste is habitually last of all. I give in the margin the figures for the higher castes, including all who can possibly be suspected of any tendency or temptation to infanticide.

Karrál	678	Rájpút	838	Kamboh	859
Thákar	761	Pathán	838	Naimar	873
Khatri	770	Arora	838	Bhat	876
Káyath	776	All castes	842	Mughal	883
Kharral	786	Gújar	842	Tanáoli	887
Ahir	792	Ror	842	Saiyad	894
Ját	799	Khokhar	842	Meo	901
Sud	821	Taga	848	Rathi	905
Bhábra	828	Biloch	852	Awán	916
Bráhmañ	832	Daudpotrá	8555	Gakkhar	931
Dogar	832	Shekh	855	Dhúnd	934
Bhátia	832	Banya	859	Káhut	934

All the foreign Musalmáns, such as Saiyads, Shekhs, Biloches, Mughals and the like, with the single exception of Patháns are well below the average, and the exception is accounted for by large number of Patháns, coolies, and labourers temporarily within the Punjáb at the time of the Census. The Ráwals, Ráthi, Dhúnd, and Káhút all of Rájpút standing or thereabouts, are almost at the bottom of the list. Even the Meos and Tagas so commonly accused of infanticide and the Gakkhars who 750 years ago were far beyond for the practice, are low down. The Karrál is, excepting the Pathans, the only frontier tribe who is high up, and possibly many of them are graziers who have temporarily come down from the Chibhál hills into Hazára. But the Thákar, the Khatri, the





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Káyath, all tribes who find difficulty in managing their daughters, are very high; while the Bráhmán and the Rajput are above the average, and if small sections of them are taken much higher figures will be obtained. I give some details in the margin. The hill Bráhmans seem to be absolved of all suspicion of infanticide, as do the Rájputís of Kángra as a clan. The figures for Hindoo Rájputs are suspiciously low, especially in Gurdáspur. The Sikh Játs have a lower figure than any single circle taken as a whole, while those of Amritsár are especially low, though this last fact is perhaps partly accounted for by the number of celibate devotees congregated at the centre of Sikhism, some of whom may have returned their caste and not their religious order. The proportion of females among the Khattris is terribly small, while among those of Gurdáspur, the headquarters of the Bedi Khatri caste, who are said in the old days to have never allowed a female infant to survive, there are nearly half as many males again as females.

Females per 1,000 Males in selected Cases.			
<i>Játs</i> —Total	799		
Musalmán	838	<i>Brahman.</i> —Total	832
Hindoo	795	Kángur	925
Sikh	747	Hushyárpur	885
Amritsár, total	741		
"    Sikh	730	<i>Khattris.</i> —Total	770
<i>Rájputís.</i> —Total	838	Hindoo	774
Musalmán	850	Sikh	745
Hindoo	776	Hushyárpur	774
Kángur Hindoo	906	Amritsár	772
Hushyárpur Musalmán	880	Gurdáspur	667
"    Hindoo	860		
Gurdáspur Musalmán	873		
"    Hindoo	738		
Ráwalpindi Musalmán	913		

## ABSTRACT No. 121.

Showing the Proportion of the Sexes in each Caste.

FEMALES TO EVERY 1,000 MALES.								
Caste No. (Table VIIIa.)	Name of Caste.	Females per 1,000 Males.	Caste No. (Table VIIIa.)	Name of Caste.	Females per 1,000 Males.	Caste No. (Table VIIIa.)	Name of Caste.	Females per 1,000 Males.
101	Karrál	678	21	Nái	859	24	Saiyad	894
60	Thákar	761	28	Máchhi	859	92	Bhatyára	898

16	Khatri	770	33	Karaboh	859	109	Agari	898
90	Káyath	776	30	Súnár	802	20	Kanet	901
77	Kharral	786	49	Barwála	862	25	Mirásí	901
27	Ahír	792	59	Charhoa	862	34	Meo	901
1	Ját	799	76	Núngar	862	39	Ráthi	905
107	Jhabel	802	4	Chuhra	866	61	Darzi	905
75	Súd	821	5	Chamár	866	106	Bishnoi	908
72	Sánsi	825	9	Juláha	866	113	Chamrang	908
88	Bhábra	828	13	Kumhár	866	87	Khatik	912
3	Bráhma	832	22	Lohar	866	12	Awán	916
46	Dogar	832	45	Máli	866	66	Koli	916
69	Bhátia	832	48	Bharái	866	41	Dúmna	919
2	Rájpút	838	51	Mahtam	866	78	Batwal	919
6	Pathán	838	56	Kalál	866	104	Parácha	923
10	Arora	838	83	Penja	866G	71	Báwariá	927
108	Bharbhunja	838	19	Mochi	869	89	Bazigar	927
112	Mahajan (Pahari)	838	23	Teli	869	114	Kunjara	927
	All castes	842	32	Dhobi	869	29	Ghirat	931
8	Gújar	842	110	Rangrez	869	57	Meg	931
55	Ror	842	47	Maniar	873	68	Gakkhar	931
58	Khokhar	842	81	Gaddi	873	97	Sarera	931
91	Aheri	842	82	Ráwat	873	74	Dhúnd	934
36	Chhimba	845	94	Banjára	873	98	Nat	934
86	Taga	848	43	Dhának	876	103	Kahút	934
11	Tarkhán	852	44	Khojah	876	64	Changar	942
18	Biloeh	852	62	Bhát	876	38	Qassale	946
26	Kashmíri	852	7	Araim	880	50	Dági	949
17	Shekh	855	100	Thori	880	93	Raj	1024
31	Saini	855	37	Mughal	883	80	Ráwal	1066
52	Lahána	855	65	Baghbán	883	96	Kanchan	1481
79	Daúdpotrá	855	67	Lilári	883			
85	Od	855	42	Mallah	887			
14	Banya	859	54	Tanáoli	887			
15	Jhinwar	859	73	Gadarya	890			

*Is Infanticide practised in the Punjáb?*—We come then to the question whether, and if at all to what degree females infanticide is practised in the Punjáb. Now I have shown that in the North-West

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Provinces infanticide proper is believed not to be practised except immediately after birth, while death by intentional inattention is not caused after the third year of age. Thus the effects of infanticide should appear in the first three years of age, and especially in the first. But we find that the proportion of females to males during those years compares on the whole not unfavourably with European figures, and that that proportion actually increases from year to year during the first three years of life. I have shown, moreover, that there are reasons for believing that the figures of the present Census are unusually unfavourable, and still stronger reasons for believing that the normal proportion of female births would naturally be smaller in the Punjáb than in Europe. Whence then the wholly disproportionate excess of males observable in the former country? It can hardly be due to infanticide, or it would appear in the earlier years. I have indicated several minor causes which all help to produce and explain it, such as incomplete enumeration of females, effect of migration, and so forth. But I think there can be no shadow of doubt that the result is due in the main to the excessive mortality among the females of the Province, especially at the child-bearing age. In England a considerable proportion of the women never marry, while those who do, marry in mature age. In the Punjáb *all* the women marry, and the vast majority at an age when their vital vigour is perhaps at its lowest. The self-restraint necessary to abstain from sexual excess and the strength to sustain its effects without injury and to bear children without peril are alike absent. I have already contrasted the conditions of female life in India and in England, and I need not here repeat my remarks. What we have to explain is a fairly normal proportion of the sexes in infancy, and a great excess of males in the later years of life; and the explanation must be, not infanticide, which is practised only in infancy, but excessive female mortality during middle and mature age. Not only is such excessive female mortality probable a priori, but it notoriously exists, and is shown to leave its mark even in our

imperfect figures. I believe that female infanticide is, *taking the population of the Punjáb as a whole*, practically unknown.

But perhaps this is hardly disputed. The real question is, are there not classes or small sections of the community who practise it habitually? Here our figures can give us no definite reply, and all they can do is to furnish us with a clue; for they deal with large masses of the people and not with small sections. But the figures for Sikhs generally, for Sikh, Játs and Khattris generally, and for the Hindoo Rájputís of the low hills, are suspiciously low, while those for the Sikh Játs of Amritsár, still more for the Sikh Khattris of Gurdáspur, are more than suspiciously low. At the same time Mr. Hobart, Inspector-General of Police in the North-West Provinces, tells me that infanticide is not even suspected in a tract unless the proportion of females to every 1,000 males under 12 years of age falls as low as 666, and that a village is not proclaimed under the Act if the proportion is above 613. Now no single one of the classes I have examined falls as low as this; though if the proportion for the Khattris of Gurdáspur generally are as low as 667, it is certain that it will be much lower for some sections of that class. Is there then any cause beside a present and existing custom of female infanticide which can account for this small proportion of females? I will quote in reply a passage from Darwin's *Descent of Man* to which Mr. Benton has directed my attention. Dr. Darwin writes as follows:—

"Colonel Marshall has recently found on careful examination that the Todas, a hill tribe of India, consist of 112 males and 84 females of all ages—that is in a ratio of 100 males to 75.02 females. The Todsís, who are polyandrous in their marriages, during former times invariably practised female infanticide; but this practice has now been discontinued for a considerable period. Of the children born within late years the males are more numerous than the females in the proportion of 100 to 80.65. Colonel Marshall accounts for this fact in the following ingenious manner: 'Let us for the purpose of illustration take three families as representing an average of the entire tribe; say that one mother gives birth to six daughters and no sons; a second mother has six sons only; whilst the third mother has three sons and three daughters. The first mother, following the tribal custom, destroys four daughters and preserves two. The second retains her six sons, the third kills two daughters and keeps, one, has also three sons; we have thus from the three families nine sons and three daughters with which to continue the breed. But whilst the males belong to families in which the tendency to produce sons is great, the females are of those of a converse inclination. Thus the bias strengthens with each generation, until, as we find, families grow to have habitually more sons than

daughters.'

"That this result would follow from the above form of infanticide seems almost certain; that is if we assume that a sex-producing tendency is inherited. But as the above numbers are so extremely scanty, I have searched for additional evidence, but cannot decide whether what I have found is trustworthy; nevertheless, the facts are, perhaps, worth giving."

He has before this given many facts and arguments in favour of the assumption that a sex-producing tendency *is* inherited. He then discusses the subject further, chiefly with reference to savage races which are fast dying out, and finally sums up in the following language:—

"From the several foregoing cases we have some reason to believe that infanticide practised in the manner above explained tends to make a male-producing race; but I am far from supposing that this practice in the case of an, or some analogous process with other species, has been the all-determining cause of an excess of males. There may be some unknown law leading to this result in decreasing races which have already become somewhat infertile.

From a man of Dr. Darwin's excessive caution such a statement as that quoted above means a great deal. It is possible, indeed it seems probable, that a habitual practice of infanticide continued for generations would gradually weed out the families who had a hereditary tendency to produce girls and leave those in unimpaired strength whose hereditary tendency it was to produce boys; and thus result in a nominal excess of male births in the race or clan, and such a result would be greatly facilitated by the strict rules which bind precisely those classes among which infanticide was most common to marry into classes with the same customs as themselves. We know for a fact that the classes among whom the proportion of females is smallest did practise infanticide as a habit for many

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generations, and it may be that the hereditary tendency thus produced is sufficient of itself to explain the present deficiency of females which we find among them without supposing that the habit still survives, a similar consideration might also help to explain variations in the proportion of the sexes even where infanticide had never been practised; for any castes or races like the vagrant classes who prostitute their women or the people of the high hills where the cultivation depends upon female labour, those families would prosper most and perpetuate their kind most largely who had a hereditary tendency to produce most girls; while where daughters are a useless and burdensome expense the reverse would be the case.

*Opinions of Officers on the Prevalence of Infanticide.*—I shall conclude my treatment of the subject by quoting the opinions of district officers on the subject. All the 32 Deputy Commissioners have noticed the subject. Of these 24 give it as their deliberate opinions that infanticide is unknown. Many point out that a girl is a "marketable commodity," a "valuable piece of property which can be "disposed of for a price," and that many classes depend upon their daughters to procure wives for their sons by exchange of betrothal. It is pointed out that the practice of sale and exchange prevails throughout the Province except in the Jamna districts, and perhaps among the highest classes, and that it is rapidly spreading among these last. As Mr. Wilson remarks, if infanticide were practised by the Hindoos (and it is only they who are as a rule suspected of it) the Hindoos who bear them no love would certainly mention the fact; yet no word of any such accusation is ever heard. Major Nisbet points out that children of either sex are welcomed eagerly, though boys are preferred, and Mr. Frizelle puts the point very clearly and fully. He says, writing from Shahpur:—

"The disparity in the proportion of the sexes as arising in later years

points only to the greater unhealthiness of the life surroundings and occupations of women than of men. It does not point to any studied bad treatment of female children. No doubt female children are little prized and more neglected than male, but hardly more so than married women or female adults, who are very valuable; and there is nothing in the social condition or traditions of the people to cause them by wilful neglect to try to get rid of their female offspring. There is nothing in the bringing up or settling of daughters rendering them more expensive or troublesome to provide for than sons. Just the contrary is the case. The daughter is made to work as hard as the son and is easily married, and her marriage costs nothing, while that of the son only is expensive. Her father spends nothing on her marriage except a little food. Her ornaments and even her clothes are provided by her husband and his family, at least such is the custom among all the agricultural and common classes of the district. Only among people of position is the marriage of a daughter attended with any considerable expense, and even then that of a son would involve a larger outlay. Hindoos, perhaps at least the better classes, spend a little more on their daughters' marriages, and do not as a rule get rid of them on such easy and greedy terms as Mahammedans, and yet the percentage of females is greater among them. The same state of things prevails, however, generally among Hindoos. It is to be remarked, however, that it is only by the very poor or the very disreputable of any class that a pecuniary consideration is ever taken for giving a daughter in marriage. But a sort of barter or exchange is very common, and the giving or promising of a girl is often used as the means of obtaining a wife for some male relation or connexion of the bridegroom. The possession of a daughter is not only not a burden but a use and convenience, and still female children are looked upon with disfavour and treated with neglect, probably a relic of the times not so very old when sons were valued for their fighting qualities."

I now turn to the eight district officers who are less positive as to the non-existence of infanticide. Captain Bartholomew of Jhang writes: "Girls are not actually ill-treated; but their birth is often considered a misfortune, and it is easy to understand how neglect without actual ill-usage increases the death-rate." In Gurdáspur infanticide is said to be practised "if at all, only among the Bedi Khatris." Colonel Gordon of Jálandhar thinks that there is "only neglect, not murder; and even that only among high-class Rájputés or Játs." The Deputy Commissioner of Hissár explains that although men are often unable to marry because girls are so expensive, yet girls are not taken so much care of as boys, especially among Rájputés who give large dowers and think it shameful to sell their daughters. Mr. Smyth is of opinion that there is now no infanticide in the Delhi district, but that Hindoos treat their girls carelessly, while Musalmáns do not; yet the Hindoos



and Hindoo converts pray for their brides, while the foreign Mahammedans do not. Mr. Benton of Karnál writes, apparently more from the result of an examination of the figures than from personal knowledge: —

"There is no doubt that infanticide, if not general, still exists among the agricultural population to a much Larger extent than could have been imagined. There are strong motives for getting rid of a superbundant family of daughters. Although in most castes a price can be got for a bride, still where the juice is highest the up-bringing of daughters must be a considerable loss looking at the matter as one of pure profit and loss, and to men of respectability who wish to marry their daughters in accordance with the prevailing customs a largo family of daughters is universally declared to be a ruinous misfortune.

"It is admitted on all hands that there is a difference between the treatment of male and female children, but it is not admitted that this difference is of a character to cause the destruction of the latter. The total effect, however, of a prevailing feeling more favourable to males than females may not be inconsiderable even if it does not go the length of criminality."

Colonel Jenkins writes from Kangra: —

"There is a widely prevalent custom, particularly among the Bráhmíns and Rájputís, according to which a man must always take a wife from a lower and give his daughter to a higher caste. There is the greater difference between *giving* a girl and *taking* a girl. If a Rájput is asked with what class ho may intermarry he will usually mention some below his own, but if asked whether he would give his daughters to the same tribe in exchange, would be horrified at the idea. The same rule prevails among the local Brahmins, though to a less extent. The result of this is that it becomes most difficult to obtain a suitable match for high-born girls, and there can be no doubt, I think, that the custom of infanticide is by no means extinct. It is, however, practised in a much more scientific method than in former days. It was not long ago that a case of this kind was brought before mo in which there was evidence to show that the woman had deliberately prepared to put an end to the child's life if it should turn out to be a girl as it actually did. She described how a female relative of hers had advised her to starve the child, roll over it, fling it about, and if these methods had not the desired result give it some opium. In this case she happened to be discovered, but it is most probable that there are many such which elude detection. The system adopted for prevention of the crime can only operate as a partial check, as the families in which it is more usually committed are more or less influential."

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The following extract from Mr. Lyall's Kángra Report shows the limit and extent of the custom to which Colonel Jenkins alludes:—

“Except among firstclass, or Jaikari Rájputés and Naagarkothia Bráhmíns “batta-satta," or exchange betrothals, are very common, and something is nearly always given as a consideration for the bride. On the other hand, Rájputés of high family are heavily bribed to marry owing to the feeling of pride which forbids a Rájput to marry a daughter to any but a man of equal or rather superior family than his own. The prevention of infanticide, both in our territories and Jammu (where they used to marry many of their daughters), now-a-days drives these Rájputés to great straits. Not long ago a Manahas Rájput, who had three daughters, not finding any son-in-law of sufficient rank according to his notions, kept them all at home till they were quite old maids. He at last found an old bridegroom of 90, who married two of the three at once for a consideration, but died on the return journey home, so that the two brides came back upon their father's hands. Shortly after the third daughter ran away with a postman or letter carrier.”

Finally, Mr. Coldstream, Deputy Commissioner of Hushyárpur, who has examined the whole subject at great length and with great ability and completeness, writes as follows:—

"This difficulty of marrying daughters suitably has operated in past generations probably for many hundreds of years to foster the barbarous custom of infanticide. Forty years ago probably many hundreds of female children were annually buried in this district immediately after birth. When several female children were born in succession the destruction of the last born was carried out with the following observance—a piece of *gur* was placed in the mouth of the child, a skein of cotton was laid on her breast, and the following incantation recited two or three times:—

Eat *gur*, spin your thread,  
We don't want you, but a brother instead.

"The infants were usually put into ghurras or water-pots and buried in the ground. Sometimes a Brahmin or Mahajan would be on the outlook and rescue the child and bring it tip as an adopted daughter. To such an act much religious merit was supposed to attach. Several living memorials, women who had in infancy been so rescued are alive, or were till lately, in this district. In the police division of Hajipur in 1867 the following statistics were collected: In 36 villages consisting of 1,013 houses of Rájputís of all denominations, there were found to have died 10 per cent, within the year. Among other tribes about 5 per cent, only had died. The report which was then drawn up by the Inspector of Police, Mir Fuzl Husein, states 'the parents have hundreds of 'ways at their command to put a female child to death, and can defy all the efforts of the police to detect them. The plan which the parents now adopt is to report *sickness*, and then *death*, which is sure to follow. Their Hakims refuse to give medicines because they know it will never be given and that the application to them was nothing more nor less than a blind to be used if occasion should arise. They are heartlessly careless of their daughters' health: they expose them to all the inclemencies of the weather, and sometimes buy strong medicines to try to bring on sickness: the mother even sometimes causing her infant daughter to refuse her natural nourishment by rubbing the nipple even with bitter aloes and other specifics.

"At the time of preparation of this report Mr. Perkins, Deputy Commissioner, prepared a statement which showed in numerous villages an abnormal and significant disproportion in the number of girls in Rajput families. The boys alive were in number 1,748, the girls alive were only 944.

"As I have not received back the village schedules from the Census office, I am not in a position to make an exact comparison, but I may say that I am satisfied from inquiries frequently made that matters are now much better, and that female children are neither now ruthlessly destroyed in any appreciable numbers, nor are they so carelessly treated. At the same time, while I believe that the crime of female infanticide has to a large extent been banished from the land, I am not at all sure that the small proportion of women is not in part due to a certain popular depreciation of female life common in the country; the moral inheritance of past years, the trace of a barbarous sentiment which had for centuries been cherished throughout North India. I can imagine that this estimate of female life works almost unconsciously in the minds of the people, and that while most parents would hardly own it to themselves, it is very probable that among certain sections of the population daughters are less carefully nourished and protected through the helplessness of early infancy and the dangers of later childhood.

"The Naib Tahsildar of the subdivision of Amb, where Rájputís most

abound, who has been there six years, and knows the people, will say that there is no female infanticide among the Rájputés. And in the Unah tahsil, where there are most Rájputés (the class which was in older times most given to the barbarous practice), it is satisfactory to observe that the *female* population is above the average, viz., 47 per cent. This result may be held to justify the action lately taken by Government in withdrawing the very strict and harassing surveillance exercised by the police over the families of Rájputés consisting in close inquiry into the death of every female infant, and also into more private matters.

"Illustrating the subject of the small proportional number of females, I will quote some remarks by a highly educated Native officer, a Hindoo. He writes as follows:—

" 'Infanticide has not quite disappeared—I am quite sure that in certain old families, those who by custom must 'spend much money on the marriage of daughters, and are poor, it is still practised. They either suffocate them or give the juice of the *ak* plant (*calatropis gigantea*) in the *gurthi* the first nourishment given to a new-born child.

“ 'Another cause of the disparity in the number of women is their not being brought up properly in childhood \* \* \*.

" 'A third cause is misery in woman's life. Woman's life in India is miserable from beginning to end; they are 'either secluded from, shut up in their homes and suffer from want of exercise, pure air, &c, or they are over'*worked* among the lower classes. The continuous sorrow and misery of their life brings a premature end to it. 'Women die at a very early age in India. There are some other causes also tending to shorten the life of women, 'such as early marriage and child-bearing.'

"It should be mentioned here, however, that the serious depreciation of daughters is, on the whole, confined to the upper classes of society, and to certain sections of those classes where either strict rules of hypergamy or isogamy prevail, or where large sums have according to custom to be spent on the marriage of daughters. I should be sorry indeed to bring a sweeping charge of such a grave nature against the whole body of upper class Hindoos, nor would it be right or fair to do so. Among the lower orders large sums are frequently demanded and paid on a girl being given in marriage, and the daughters are thus considered as valuable property and well taken care of.

"Receiving a consideration for daughters is common among the lower classes both of Hindoos and Musalmáns; instead of cash a betrothal in exchange is often accepted. The low caste Musalmán of Iaswan Dun very commonly make money by the marriage of their daughters. The tahsildar

of Dosnyah notes that the lower grades of Rájputés even have begun to sell their daughters in marriage.

"I am glad here to be able to insert opinions of a number of intelligent men who have acted as supervising officers in the Census, and whose opinions, the results of intimate experience, I have taken as to the diminution of infanticide and the care taken of female children.

"Several say that female children are treated well by all classes, that they are looked after as a source of income; others that female infanticide is a matter gone from even the memory of the people; that female children are looked after better even than sons.

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"There are, however, some suggestive qualifying remarks. One officer says: 'Indirect infanticide is not over yet'; another, an intelligent Hindoo, B. A.: 'Infanticide has vanished, but female children are not so much loved as boys, because boys are the props of a family, girls are its weakness, causing expense and returning no income.'

"As I have remarked above, there is, I think, some indication given in the statistics of the existence of a certain popular depreciation of female child life."

*Conclusion as to the Prevalence of Infanticide.*—This last sentence appears to me exactly to express the existing state of affairs. That infanticide is practised at all generally I do not believe; that it is habitual with any class I doubt; and if with any, it is I think only with some exceedingly limited sections of the community, such as Gurdaspore, and even there takes the form of intentional neglect rather than actual murder. But there is not the slightest doubt that the life of a girl is less valued and worse cared for than that of a boy, chiefly indeed among the anoterogainous clans who cannot find husbands for them, and the higher castes of the eastern Punjáb who will not sell their daughters, and among the Hindoos who spend much money on their marriage and account it is shameful to leave them unmarried; but also in a less degree and as a relic of the old fighting days, and perhaps from the contagion of Hindoo ideas, among all other classes of the Punjáb people without distinction of race, religion, or locality.

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## APPENDIX B.

### EXTRACTS FROM MR. BAINES' REPORT ON THE "CENSUS OF BOMBAY" STATISTICS OF CIVIL CONDITION.

#### Comparison of religions.

In considering the differences between the classes of the population with reference to marriage it is advisable to take first the religions that are exceptionally situated. The *Mahammedan* accordingly is the first community that claims our notice, since it partakes of the characteristics which we have seen are special to Sind, where more than 60 per cent, of the Mahammedan population resides. Amongst this class, then, there are in every 10,000 males 5,473 single, 4,004 married, and 523 widowers. In 10,000 of the females of the same class there are 3,765 spinsters, 4,716 wives, and 1,618 widows. Thus this community is far above the Presidency average in the proportion of its bachelors and spinsters, far below it as to the married, and more or less in accordance with it in its ratio of widowed, especially as regards the males in that condition. The Sikhs, too, are a community exclusively belonging to Sind, as far as the present Census is concerned, and will be taken next. Amongst them there are in 10,000 males 5,809 bachelors, 3,719 husbands, and 472 widowers: similar ratios for the females of this religion show 3,860 unmarried, 4,415 married, and 1,715 widows. Thus here again the widows are in close correspondence with the general average. The proportions of the unmarried is, as is expected, very low amongst the *Hindoos* and their co-religionists, the *Jains*, and remarkably high amongst the *Aboriginals* and the *Jews*. The same ratio in the case of the *Christians* is but little below that of the *Aboriginals*, but it is necessary again to separate this religion into the two main classes of which it is composed. If we do this, there will be found amongst the Europeans 7,546 unmarried males, 2,293 husbands, and 161 widowers in every collection of 10,000 of that sex. The ratios amongst European females are 5,289 spinsters, 4,076 wives, and 635 widows. The comparatively high proportion of the last-named seems to me to indicate the inclusion of a considerable Eurasian, or mixed element. In the other branch of the religion, the native, we find in every 10,000 males 4,984 bachelors, 4,575 husbands, and 441 widowers. Similar calculations from the figures for the females give average of 3,964 spinsters, 4,478 wives, and 1,558 widows. All the above ratios are taken on the returns for the Presidency Division only, as the races of Christians are not shown separately by conjugal condition in the Sind compilation. The comparatively low proportion of widowed in the case of the *Jews*, *Pársis*, and *Aboriginals* should be noticed, as well as the fact that amongst the *Jains* the same ratio is very high. Remarriage is common amongst the *Aboriginals*, and is not against the religious enactments of the *Pársis*, so that this fact may perhaps account for the small proportion of widows to wives amongst the latter, as it undoubtedly does in the case of the former. The ratio of widows is highest amongst the trading class of the Jain community in Gujarát, where it reaches 2,573 in 10,000. It is also high in the Karnátic—2,355. The widowers, too, are relatively in larger proportions in Gujarat, though they share with the rest of the cultivating classes in the Karnátic the sad effects of the famine in this direction. The marginal table will give perhaps a better idea than mere description can do of the relative proportion of the sexes in the different conjugal conditions, and in order that the general deficiency of females in the total body of the classes may not be lost sight of, the figures quoted in Chapter IV. are reproduced in the last column for reference. The figures now given require little comment. No explanation, for instance, is needed regarding the most striking feature in the return, namely, the ratio of European

spinsters to the bachelors of that race. Another point, however, seems very doubtful. It is the very large disproportion between the two sexes of the widowed amongst the Pársis. It appears that the excess of widows over widowers in this community even is greater than amongst the Hindoos, and on localising this peculiarity, it will be found to be chiefly in Surat and Broach, former settlements of the race. It is, therefore, a question whether the disproportion here is not due to the fact that these cities are regarded as a sort of refuge for widows after the death of their husbands in other parts of the country. A few words are necessary, too, regarding the Jains. The ratio of unmarried females to males in the same condition is reduced to that given in the table by the figures for the Konkan and the city of Bombay. In the parts of the country where this community is indigenous, there are higher proportions. In Gujarát, for instance, there are 577 spinsters, and in the Karnátic, 503. In the Deccan, where the Jains from the north are now settling themselves with their families, the ratio is 493. It is the same with the married. In Gujarát there are 968 wives to 1,000 husbands, and in the Karnátic, 1,027.

Religion.	Average number of			
	Spinsters to 1,000 Bachelors	Wives to 1,000 Husbands	Widows to 1,000 Widowers	Females to 1,000 Males
1	2	3	4	5
Mahammedan	601	1607	2703	874
Sikh	586	1044	3195	880
Hindoo	619	1008	3353	956
Jain	479	880	2950	827
Christian	European	282	716	403
	Native	626	770	2784
Pársi	719	994	3545	961
Jew	799	1064		1047
Aboriginal	803	1045	2935	968

### Distribution at each age.

I now come to the distribution of the population at different ages according to their civil or conjugal condition. In the comparative table, as mentioned earlier in the chapter, this subject is presented in two lights, First, the age is put forward the more prominently, and the proportions shown in each condition at the several periods.



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## COMPARATIVE TABLE

## PART A.\*

Showing the Distribution by Condition of Persons at each Age Period with reference to marriage.

Religion and Condition		Off all Ages		DISTRIBUTION OF 10,000 PERSONS AT EACH PERIOD, BY CONDITION						
				Under 10 Years		10 to 14 Years		15 to 19 Years		20 to 24 Years
		Males	Females	Males	Females	Males	Females	Males	Females	Males
Total of all Religions	Single	4779	3165	9793	9160	8396	4252	5693	877	3175
	Married	4,099	5045	197	814	1525	5498	4142	8692	6536
	Widowed	522	1790	10	26	79	250	105	431	289
Hindoo	Single	4547	2945	9746	8954	7982	3394	4942	521	2665
	Married	4920	5180	242	1014	1925	6318	4876	9006	7013
	Widowed	533	1869	12	32	93	288	182	473	322
Mahammedan	Single	5473	3765	9911	9707	9255	6941	7412	1919	4887
	Married	4004	4617	85	261	715	2967	2499	7805	4889
	Widowed	523	1618	4	32	30	92	89	270	224
Christian	Single	5554	4185	9969	9948	9753	8568	8356	3033	6817
	Married	4070	4388	31	50	242	1407	1625	6746	3096
	Widowed	376	1427	-	2	5	25	29	221	87
Jain	Single	4606	2667	9836	9040	8460	4160	6014	229	4000
	Married	4758	5062	153	919	1467	5580	3829	9278	5760
	Widowed	636	2271	11	35	73	260	157	493	210
Parsi	Single	4974	3723	9945	9852	9272	7900	6769	2737	3498
	Married	4618	4773	51	145	722	2017	3177	7104	6358
	Widowed	408	1504	1	3	6	23	54	159	114
Sikh	Single	5809	3870	9944	9785	8961	6280	6804	1284	4766
	Married	3719	4415	56	211	1034	3671	3111	8511	5003
	Widowed	472	1715	-	4	5	43	85	205	231
Jew	Single	5296	4045	9920	9796	9022	7031	7210	1619	3215
	Married	4354	4429	80	204	958	2907	2762	8071	6637
	Widowed	350	1526	-	-	20	62	28	310	148
Aboriginal	Single	5556	4610	9954	9903	9577	8280	7263	3117	3498
	Married	4140	4470	44	94	414	1690	2687	6764	6339
	Widowed	304	920	2	3	9	30	50	119	163

DISTRIBUTION OF 10,000 PERSONS AT EACH PERIOD, BY CONDITION											
20 to 24 Years	25 to 29 Years		30 to 39 Years			40 to 49 Years		50 to 59 Years		60 and upwards	
Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
273	1587	163	782	128	455	100	380	88	356	79	
9052	7988	8470	8565	7646	8430	5510	7799	3529	6618	1558	
675	425	1097	653	2226	1115	4384	1821	6383	3026	8363	
212	1167	147	615	130	358	98	324	84	284	69	
9049	8407	8687	8683	7427	8521	5332	7825	3391	6662	1426	
739	426	1166	702	2443	1121	4570	1851	6525	3054	8505	
442	2914	210	1474	145	775	119	565	116	552	123	
9036	6690	8948	7859	8052	8081	6005	7669	3934	6470	1955	
522	396	842	667	1803	1144	3876	1766	5950	2978	7922	
1005	4306	505	1855	287	810	177	737	96	1150	9	
8501	5473	8542	7687	7684	8325	5588	7621	3772	6030	1585	
491	221	953	458	2029	865	4235	1642	6132	2820	8346	
86	2353	58	1282	47	801	39	727	37	582	16	
8869	7226	8417	7992	7112	7876	5055	7142	3055	5976	1173	
1045	421	1525	726	2841	1323	4906	2131	6908	3442	8811	
855	1393	224	647	79	198	31	113	11	126	9	
8745	8339	9022	8903	8418	9026	6804	8594	1964	6967	2401	
400	268	754	450	1503	776	3105	1293	5025	2907	7590	
159	3478	89	2036	58	1250	36	1029	50	1013	50	
9372	6257	9013	7343	7837	7643	5173	7023	3048	5834	1224	
469	265	898	621	2105	1101	4791	1948	6902	3153	8720	
539	1453	143	1015	97	369	31	142	40	269	60	

8922	8198	8571	8563	7625	8893	6068	8673	3574	7151	1576
539	349	1286	422	2278	738	3901	1185	6386	2580	8364
668	1475	214	515	104	212	68	186	72	153	69
9097	8246	9373	9044	8834	8,998	7128	8479	5012	7441	2455
235	279	413	441	1062	790	2804	1335	4910	2400	7476

\*The entries under each age period should be read vertically for each sex and religion.

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## COMPARATIVE TABLE

### PART B.\*

Showing the Distribution by Age of Persons of each Condition.

Religion and Condition.		DISTRIBUTION OF 10,000 PERSONS OF EACH CONDITION BY AGE.							
		Under 10 Years		10 to 14 Years		15 to 19 Years		20 to 24 Years	
		Males	Females	Males	Females	Males	Females	Males	Females
Total of all religions	Single	5596	8146	2172	1396	953	212	547	79
	Married	115	454	401	1133	706	1316	1145	1639
	Widowed	52	41	188	145	252	184	456	344
Hindoo	Single	5719	8356	2284	1267	929	140	474	65
	Married	131	537	460	1290	770	1350	1179	1600
	Widowed	62	47	228	170	292	201	489	358
Mahammedan	Single	5297	7699	1880	1667	994	353	715	106
	Married	61	168	199	581	459	1172	978	1772
	Widowed	22	15	63	51	125	119	343	292
Christian	Single	3658	6738	1562	2086	1332	649	1547	246
	Married	16	32	53	327	353	1377	959	1986
	Widowed	-	37	9	17	69	138	292	353
Jain	Single	4306	8174	2267	1654	1230	69	880	26
	Married	65	438	380	1186	754	1415	1228	1630
	Widowed	33	38	142	122	193	168	382	374
Parsi	Single	5124	6584	2419	2410	1369	720	640	198
	Married	30	75	202	477	691	1460	1252	1571
	Widowed	6	5	30	17	133	104	320	227
Sikh	Single	5290	8250	1642	1402	978	248	732	37
	Married	47	157	296	719	699	1438	1200	1888
	Widowed	-	6	12	21	150	90	436	243
Jew	Single	5410	7322	2198	2075	1269	413	530	110
	Married	53	83	284	783	591	1884	1330	1657
	Widowed	-	1	73	49	73	209	367	290
Aboriginal	Single	6166	7511	2030	1768	900	494	480	130
	Married	37	74	118	372	447	1106	1170	1831
	Widowed	19	10	34	31	113	94	411	230

DISTRIBUTION OF 10,000 PERSONS OF EACH CONDITION BY AGE.									
25 to 29 Years		30 to 39 Years		40 to 49 Years		50 to 59 Years		60 and upwards	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
315	49	250	59	90	29	47	17	30	13
1614	1636	2791	2206	1695	1018	971	442	562	156
772	578	1914	1810	2015	2279	2039	2252	2312	2367
260	49	196	62	73	31	41	19	24	11
1650	1606	2734	2111	1619	948	935	421	522	137
809	606	1907	1853	1964	2254	2039	2251	2210	2260
457	49	408	56	140	31	61	19	48	20
1430	1722	2969	2537	2007	1289	1130	511	767	248
648	462	1928	1620	2175	2372	1993	2206	2703	2863
1017	130	613	100	143	35	68	11	60	5
1763	2090	3470	2565	2008	1073	949	421	429	129
770	716	2235	2081	2255	2501	2226	2107	2144	2050
520	20	453	27	184	15	110	11	50	4
1547	1551	2737	2157	1749	1012	1048	480	492	131
674	624	1859	1858	2195	2190	2339	2420	2183	2206
210	48	171	29	39	8	16	2	12	1
1358	1483	2540	2352	1878	1470	1300	781	749	328
495	393	1455	1334	1822	2140	2217	2488	3522	3292
498	20	489	20	208	9	94	6	69	8
1397	1703	2752	2432	1977	1147	1005	373	627	142
467	438	1832	1681	2241	2735	2192	2177	2670	2609
243	30	258	30	53	6	14	6	25	8

1668	1668	2644	2196	1,568	1090	1082	495	780	144
882	726	1618	1903	1,318	2032	1839	2565	3530	2225
231	42	137	31	31	11	17	8	8	5
1731	1890	3216	2754	1794	1249	978	545	509	179
797	404	2137	1609	2148	2385	2098	2599	2243	2638

\*The entries opposite each item in the first column should be read horizontally across the page.

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Secondly, the distribution of the condition itself is the main feature, and is shown according to the different ages. The former shows, for instance, how many of any particular age period are married, single or widowed; the other, what proportion the married, single or widowed at that age, bear to the total number under each condition respectively. It is out of the question to enter into all the details of the information that can be obtained from these tables, so I will take up their more general features only. The bearing of the first series will be seen more clearly from reference to the diagram opposite in which, too, the data for England and Wales, according to the enumeration of 1871, are placed alongside for comparison. In a former chapter I called attention to the difference between the ages of the married people in this country and in Europe, and this point will be brought more prominently forward in these tables without need of trusting to the significance of mean ages, which are useful only within very broad limits. From the figures already given in this chapter, it may be gathered that about one half of the total female population and about 47 per cent, of the male are married. The proportion of the wives to the total of females at each age goes on rising from the tenth year (or really a year or two earlier) to the twenty-third, or thereabouts. The curve of the husbands is much more gradual, and reaches its highest point about 10 years or more after that of the other sex. The maximum strength of the tendency to marry, or the probability of marriage at the age when that tendency is in its fullest vigour, is, according to this table, about nine and a half to one in the case of females, and only six to one in that of males. In other words, the chances that a woman of between 20 and 25 will be married are nine and a half to one in favour of the event, whilst in the case of a man of the same age they are only four to one, and increase to six to one as the man's age rises towards 35. Similarly, after the age of 50, it is five to one that a woman will be a widow, but 2.3 to one against the same event as far as the male of that age is concerned. The probabilities are, in fact, nearly two to one that

he will be married.

### **Relative proportion of the sexes.**

The next point to notice is the relative proportions of the sexes in each condition at each period of life. Here, as in England, and probably most other countries, the ratio of wives to husbands decreases steadily from the earliest to the latest age recorded, but in this Presidency the disproportion at the end of life is much more marked than in the mother country. The marginal table will make this clearer. In England, where there is practically no marriage before 15, the proportions are taken beginning with that age. The age at which the two sexes are most evenly balanced in Bombay is between 25 and 30, but in England the same result is not obtained till about 40, or between 35 and 45. Another difference between the two countries is the sudden and marked decrease in the relative proportions that takes place in England as soon as the men are out of their teens. The nearest approach to such a break in this Presidency is between the tenth and fifteenth year. When once the point nearest equality has been passed, however, the inequality becomes more marked here than in England. The comparative table shows that amongst women the unmarried are in the majority only up to the tenth year, and that from that time until the fiftieth the wives predominate. After 50, as I have just shown, the balance is turned by the excess of widows. In the case of males it is not till the age of 20 that the married are in the majority, and from that age till 40 the bachelors predominate over the widowers, though towards 35 and upwards the tendency is approaching the latter condition. At no age do the widowers number relatively as much as one half the husbands. Taking the average from the tables as they stand, it appears that the mean for married men is 36.8, as compared to 43.1 in England. The same calculation for women gives 31.3, against 40.6. The unmarried average 24.7 and 25.9 respectively, against 25.3 and 26.5 in England; but it must be recollected that in order to allow of comparison with the latter country, the mean ages have been calculated from the age of 15 upwards only, and that from the second part of the comparative table it will be seen that the proportion of unmarried above the age in question is very small, and represents, in fact, as far as the Hindoos and Jains are concerned, if not the Mahammedans also, more or less of an accident, such as immorality or disease rather than ordinary fluctuation. The proportion of the unmarried of all classes under 15 on the total of persons in that condition is nearly 78 per cent, in the case of males, and no less than 95 per cent, in

that of females. The mean age given above, therefore, is of little use as an indication of the actual distribution of the unmarried. It is nearly the same with the widows, amongst whom the proportion of the young reduces the average considerably. Taking all those of 15 and upwards, the mean is about 49 years, which is only a trifle less than that of males in the same condition. In England the ages are 60 and 58'9 respectively. Dividing the number of widows at the mean age period it will be found that 54 per cent, are younger and 46 older than the average, owing to the rapid increase in the relative proportion after the age of 30. Returning to the comparative table, we may notice that of females of the age of 25 to 30 nearly 11 per cent, are widows, whilst of the males of that age only 4 per cent, are in that condition. At the next period the disproportion is greater and continues to grow till the fiftieth year, after which it recedes. From the fortieth year upwards there is not one woman in a 100 who is not either married or widowed, and after 60, 84 per cent, of this sex are in the latter condition. The lowest proportion of single men is about five times that of the unmarried women at the same age, and that of husbands to wives, counting from the period at which the former begin to preponderate over the latter, a little over four times.

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### Territorial differences.

If the results of the enumeration with respect to marriage be arranged according to Divisions, as in the table below, the chief characteristic noted earlier in this chapter with regard to the state or affairs in the Karnatic is seen to prevail at all ages. The preponderance of the widowed and married at the earliest age period recorded and the consequent paucity of the unmarried is due, we may presume, to the famine and its after effects. Similarly, too, in the prime of life, there is a very high proportion of the widowed of both sexes, at the expense, apparently, of the married rather than of the single. Curious differences will be seen, too, in the ratios for Gujarát, as compared to those, of other parts of the Home Division. At the first period, for instance, the proportion of married and widowed is here, if the Karnatic be left out of consideration, very high, but in the second period, whilst the widowers as well as the bachelors are still in excess of the other Divisions, the widows and wives are in lower proportions. A good deal of this may be attributed to the prevalence of very early marriages in the year preceding the Census, which was the auspicious one for weddings amongst a certain large and influential class of the cultivating population of Gujarat, who are in the habit of solemnising this ceremony once in 10 or 12 years only.\* The returns show that when the fortunate time arrives, children of both sexes, especially females, are married off, irrespective of the usual age for such ceremonies, in order to prevent their remaining unwed till the next sanctioned year, by which time the daughters might be, according to the current Hindoo notion on the subject, ineligible. It is worthy of note, too, that whereas the proportion of widows in after life is lower in Gujarat than in the other Divisions, that of widowers is considerably higher. In the Konkan return one of the most remarkable features is the small proportion of the widowed males between the ages of 15 and 30, the widows at the same period being in excess relatively to the proportions found elsewhere, except in the Karnatic. This disturbing cause is apparently the large proportion of the unmarried at this age. After the fortieth year the married males in this Division are rather higher relatively to these in the other two conditions than is the case elsewhere. Both emigration and the prevalence of forest tribes, who marry later, can be held to have some influence in bringing about these variations. The Deccan figures call for little comment beyond the fact being noted that the proportion of wives is higher there between the ages of 10 and 19, and from 40 upwards than in the other Divisions. From 20 to 40, or even later, the husbands, too, of this tract are in a higher ratio to the bachelors and widowed than in any other part, of the country. As regards Sind, we have to note the remarkable proportion of the unmarried of both sexes up to the age of 25 and of the males throughout life. It is evident, moreover, that were it not for the abnormal state of things in the Karnatic, the ratio of spinsters in Sind would be higher than anywhere else. As it is, the wives predominate to a larger proportion here than elsewhere after the thirtieth year, whilst the widows arc through life in a smaller ratio to the wives and spinsters. The difference between the two parts of the Presidency can be made clearer by taking figures of the married in each according to the system adopted in the second part of the comparative table. By this means we find that against 28.6 per cent., which is in Sind the ratio of the husbands under 30 to the total of married men, there is in the Presidency Division a proportion of 40 per cent. Similarly the same ratio in the case of wives will be 52 in the Frontier Province against 61 per cent, in the other. The distinction is still more strongly marked if the age period be limited to 20 years. Under this age are in Sind 6 per cent, of the husbands and 16.5 of the wives, whereas, as we have seen in a former chapter, in the other Division, the ratios are respectively 12 and 29 per cent, in connexion with this fact it should be recollected that the population in Sind comprises an unusually high proportion of children under 10 years old, the difference between the Divisions being most marked in the period from five to nine, whilst the number returned between 10 and 20 in Sind is proportionately smaller, especially in the case of females:—

Division and Condition.		Under 10		10 to 14		15 to 19		20 to 24	
		Males	Females	Males	Females	Males	Females	Males	Females
Single	Guraját	9102	8904	7465	4829	4947	1068	2631	199
	Konkan	9877	9247	8829	3894	6159	706	3181	186
	Deeran	9834	9104	8351	3398	5154	426	2496	161
	Karnatic	9753	8664	8374	3863	5987	788	3389	458
	Sind	9952	9856	9430	7531	7839	2305	5556	466
Married	Gujarát.	486	1061	2444	4990	4794	8616	7040	9299
	Konkan	119	737	1124	5880	3766	8863	6643	9103
	Deccan	157	875	1586	6376	4553	9172	7264	9231
	Karnatic	223	1265	1135	5641	3634	8429	6105	8446
	Sind	47	141	555	2429	2102	7480	4257	9070
Widowed	Gujarát	22	35	91	181	259	316	329	502
	Konkan	4	16	47	226	75	431	176	711
	Deccan	9	21	63	226	293	402	240	608
	Karnatic	14	71	191	469	379	783	506	1096
	Sind	1	3	9	40	59	215	187	464

25 to 29		30 to 39		40 to 49		50 to 59		60 and upwards	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1416	70	817	35	641	20	638	20	670	20



1330	110	505	81	242	57	203	50	138	47
1041	102	470	83	262	65	235	57	187	48
1598	37a	379	650	313	281	271	237	247	182
3651	195	1911	129	985	107	714	107	701	121
8113	9079	8451	8011	8092	5686	7284	3624	6001	1579
8402	8746	8983	7585	8867	5325	8334	3376	7438	1373
8596	8924	8998	7884	8830	5778	8168	3890	6975	1692
7756	7936	8430	5951	8243	4254	7466	2519	6106	911
6007	9039	7436	8237	7852	6106	7520	4086	6316	2018
471	851	732	1954	1267	4294	2078	6356	3329	8401
268	1144	512	2334	891	4618	1463	6574	2424	8580
363	974	532	2033	908	4157	1597	6053	2838	8260
646	1685	920	3736	1444	5465	2263	7244	3647	8907
342	766	653	1634	1163	3787	1766	5807	2983	7861

\*The Kadwa Kanbis

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### **Infant marriage.**

An examination of the statistics of the persons below 10 years old in the Presidency Division returned as married shows that by far the greater proportion of both sexes in this category have arrived at the age of eight or even nine. These small periods were not abstracted in Sind, but there is no reason to think that the rule is not the same in that Province as in the rest, so the conclusion to be drawn from the comparative tables is that the age at which marriage takes place in Sind is considerably more advanced than it is in the southern part of the Presidency. I may remark, by the way, in connexion with this matter of infant marriages, that as far as I have scrutinised the returns, the proportion of boys married under five years old to the total who are husbands before ten is ns a rule higher, except in North Gujarát, than that of girls under the same circumstances. The special case of Gujarát is to be traced to the periodical marriage season which I mentioned above. This peculiarity regarding the proportion of infant husbands is not confined to any particular division of the indigenous religions, but is to be found amongst the Jains and Aborigines alike, and is as striking amongst the Mahammedans and Pársis as amongst the Hindoos. It seems susceptible of explanation if the large proportion of the girl-wives of eight, nine, and ten. who are married to husbands many years their seniors is taken into consideration, and the number of boys married at the age in question taken as the measure of the prevalence of marriages between infants. Lastly, with reference to unions of this class, I will point out that the proportion of infant marriages to the total number is highest in the case of males in Gujarat, notably in Ahmedabád, the home of the class that have an opportunity of marrying legally according to caste custom only once in many years. It is in the Karnátic, however, especially in Belgaum and Kaládgi, that the ratio of such marriages amongst females is highest. It is also high in Khándesh, and comparatively low in Poona, Sholápur and Kánara.

### **Relative prevalence of marriage in the different classes.**

The comparative tables present some interesting features with reference to the different religions in respect to marriages; but it is impossible to enter into all of them here, and I will merely indicate a few of the chief points bearing on what has been already brought forward in other parts of this work. The Hindoo and the Jain religions are those in which early unions seem by far the most frequent. Comparing the two together, it will be seen that the former has the larger proportion of wives up to the age of 15<sup>^</sup> but that between that age and 20 the Jains show relatively a greater number. From this age, too, there is a curious change in the proportions of the widows; for whereas the Hindoos have relative!v more wives again than the Jains until the last age returned, the latter have a larger proportion of widows. In this case of

the males of this religion, the preponderance of widowers over the ratio found amongst the Hindoos, does not begin to manifest itself until the thirtieth year. The ratio of husbands is throughout life higher amongst the Hindoos. Taking the age between 20 and 25 as that in which the physical tendency to marriage is the strongest, the figures given in the margin will serve to show roughly the state of affairs amongst the different classes of the community, due consideration being required, necessarily, for the various circumstances hitherto explained with regard to the distribution of each. The numbers represent for each sex the ratio of the unmarried of the age in question to the total of all conditions. Thus amongst the Hindoos there is one bachelor of between 20 and 25 to 3.7 of Hindoo men of that age, whilst there is only one spinster to 47 women. The small proportion of spinsters amongst the Jains is brought prominently forward when exhibited in this light. It will be seen from the comparative table that the Christians, Aborigines, and Parsis are the only classes amongst whom more than three fourths of the women, sometimes more than nine tenths are not married before they are 20. At five years after this age more than half the males are married, except Mahammedans and Christians, who defer that state for five years longer. The Aborigines are the only community who do not show more widows than wives after 50 years of age, though the Parsis have very nearly an equality of the two conditions at that age. These two races, too, are those which retain at the succeeding period a higher ratio of wives, but as regards the ratio of husbands, the Jews are better off than the Parsis, though the Aborigine still maintains his position. The second part of the comparative table shows much the same facts in a different light, but owing to the distribution over the whole of the age periods, it is likely to be more affected by the inequalities arising from immigration or other causes, and is thus of more use in the case of communities like the Aborigines or Parsis, than in that of the Jains or Christians. Not to go over a second time the ground already surveyed in the preceding remarks, I will only call attention to the way the widowed are diffused amongst the Hindoos and Jains over the whole adult life, as compared to the concentration of this class at the end of life among the Parsis, Jews, Mahammedans and, to a minor extent, the Aborigines and Sikhs. Conversely, at the beginning of life, more than half the bachelors are under 10, except amongst the Christians, and it is only amongst this race, too, and the Parsis, that three fourths of the unmarried girls are not also comprised within this period.

Religion.	Number of Persons to One Unmarried at 20-24 years Old	
	Males	Females
Hindoo	3.7	47
Jain	2.5	116
Parsi	2.8	11
Aborigine	2.6	15
Mahammedan	2	23
Sikh	2.1	63
Christian	1.4	10

### Marriage in selected areas.

For general statistical purposes the returns for so small a population as is contained in a single district cannot be held to lie of much use. Nevertheless, in order to show the variations in different Divisions, the following table is inserted, giving the proportions of the three conjugal conditions according to age, reduced to a radix of 1,000:—

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A.—MALES.

Age.	Single						Married	
	Khândesh	Ahmedabad	Kolába	Dhárwár	Sholápur	Kaládgi	Khândesh	Ahmedabad
Under 10 years	984	926	982	980	985	964	16	70
10 to 14	775	748	830	866	875	804	222	241
15 to 19	395	508	539	637	617	525	597	474
20 to 24	183	275	269	359	296	269	801	692
25 to 29	86	142	101	171	107	113	888	811
30 to 39	44	77	48	76	43	45	912	851
40 to 49	25	52	23	39	26	24	892	822
50 to 59	23	50	22	31	25	23	829	734
60 and upwards	18	52	17	25	23	16	714	618

Married				Widowed					
Kolába	Dhárwár	Sholápur	Kaládgi	Khândesh	Ahmedabad	Kolába	Dhárwár	Sholápur	Kaládgi
18	19	13	31	-	4	-	1	2	5
165	121	111	161	3	11	5	13	14	35
451	333	353	405	8	18	10	30	30	70
713	598	654	644	16	33	18	43	50	87
868	770	823	792	26	47	28	59	70	95
901	834	876	842	44	72	51	90	81	113
887	813	862	817	83	126	90	148	112	159
828	741	786	732	148	216	150	228	189	245
728	600	656	606	268	330	255	375	321	378

B.—FEMALES.

Age.	Single						Married	
	Khândesh	Ahmedabad	Kolába	Dhárwár	Sholápur	Kaládgi	Khândesh	Ahmedabad
Under 10 years	903	864	883	893	908	829	96	131
10 to 14	305	514	262	480	374	354	681	466
15 to 19	57	91	41	105	37	70	919	873
20 to 24	19	14	11	63	15	43	940	926
25 to 29	11	7	8	55	10	37	924	889
30 to 39	9	3	5	50	10	32	837	763
40 to 49	7	2	4	39	7	29	643	545
50 to 59	6	2	4	33	6	22	450	337
60 and upwards	6	2	3	23	5	19	211	153

Married				Widowed					
Kolába	Dhárwár	Sholápur	Kaládgi	Khândesh	Ahmedabad	Kolába	Dhárwár	Sholápur	Kaládgi
115	102	88	157	1	5	2	5	4	14
712	482	588	576	14	20	26	38	48	70
920	826	900	839	24	36	39	69	63	91
927	831	899	837	41	60	62	103	86	120
884	785	852	784	65	104	108	160	138	179
760	643	720	630	154	234	235	307	270	338
515	424	477	394	350	453	481	537	516	577
284	261	293	225	544	661	712	706	701	753
118	91	107	76	783	845	879	886	888	905

The districts selected are those which have been characterised, other things being equal, by prosperity or distress during the last nine years. The returns for them exhibit, though with greater variations, the main characteristics that have been mentioned in connexion with larger collections of figures, so it is superfluous to spend time in commenting on what can be seen plainly enough by any one who reads the table in the light of the explanations that have been given in the preceding pages.

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APPENDIX F.

COMPARISON OF THE AGE TABLES OF THE PRESENT AND PREVIOUS CENSUS OF THE NORTH-WESTERN PROVINCES.

§48.—**Comparison of age tables of two Censuses of North-Western Provinces.**

There was no distribution by ages of the population of Oudh at the previous Census, beyond a rude one showing minors and adults. The following is a comparative statement of the age distribution of the population of the North- Western Provinces, according to the present Census and that of 1872. The figures for 1881 are those of the ages actually returned without any correction:—

*Males.*

Age.	Absolute Numbers		Percentage of each Group on Total		Average annual rate of loss per mille in progress to next decade		Percentage of Increase on Last Census of Present
	1872	1881	1872	1881	1872	1881	
0	4816398	4352829	29.3	25.5	32.5	21.3	-
10	3496307	3525250	21.3	20.6	11.0	12.7	0.8
20	3132743	3106550	19.1	18.2	30.0	21.8	-
30	2328933	2502503	14.2	14.7	48.1	38.1	7.5
40	1455322	1720925	8.9	10.1	-	-	18.3
50 and over	1177130	1852844	7.2	10.9	-	-	57.4
Total	16406833	17060901	100	100.0	-	-	-

*Females.*

0	4135097	4094628	28.8	26.1	42.3	41.7	-
10	2730042	2719759	19.0	17.4	-	-	-
20	2931108	2960166	20.4	18.9	34.2	26.2	1.0
30	2092779	2285789	14.6	14.6	48.4	35.3	9.2
40	1304032	1614759	9.1	10.3	-	-	23.8
50 and over	1169165	1984126	8.1	12.7	-	-	69.7
Total	14362223	15659227	100.0	100.0	-	-	-

§49.—**The differences considered generally.**

The variations in the numbers included in each of the age groups are very similar for each sex. The following are the difference in the per-centages of increase and decrease, the plus and minus signs indicating respectively an excess or defect in the present Census:—

-	0	10	20	30	40	50 and upwards.
Males	-3.8	-0.7	-0.9	0.5	1.2	3.7
Females	-2.7	-1.6	-1.5	-	1.2	4.6

Thus the main causes of the variation in the number included in each age group must, be causes affecting the number of each sex in a similar way.

If now we divide the population into those above and those below 30 at each Census, we have the following result:—

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Census.	Under 30		Over 30	
	Males.	Females,	Males.	Females.
1872	11445448	9796247	4961385	4565976
1881	10984629	9774553	6076272	5884674
Variation	-460819	-21694	1114887	1318698

The fact of the decrease of the females under 30 being less than the decrease of males is no doubt mainly due to the greater accuracy of the present enumeration of females. Taking the males only, we find at the previous Census 6,629,050 between the ages of 10 and 30, and at the present Census 6,631,800, only 2,750 more. Thus the population between these ages is the same, and the entire loss is to be found in the first decade.

**§50.—The age groups below 10. The group 0-4.**

The following is a comparison between the numbers of each sex returned in the subordinate age groups of the first decade at each Census:—

Comparison of the Numbers returned in the Subordinate Age Groups of the First Decade at Previous and Present Census.

*Males.*

Census.	0	1	2	3	4	0—4.	5—9.
1872	734787	395938	500927	467066	549115	2647833	2168565
1881	445242	369277	323199	448521	482874	2009113	2283710
Variation	-289545	-26661	-177728	-18545	-66241	-578720	115151

*Females.*

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with the checked birth-rate of 1880. Had our present Census been taken a year later than it was, we should probably have found that the births in 1881 were numerous enough to raise the number of children one year old found in 1872.

The decrease in the number of boys returned as under five years old exceeds half a million, and is common to each of the year groups. The loss of girls under five amounts to 358,323, but is confined to the first three years; in the third and fourth year there is an increase. This is, however, evidently due to a great understatement of the girls in those years at the previous Census. The following table shows the number of girls returned in every 100 children of the same age group:—

Per-centage of Girls to Children in same Age Group.

	0.0	1.0	2.0	3.0	4.0	0—4.	5—9.
1872	48.0	49.9	49.4	47.4	45.1	47.9	43.9
1881	49.8	50.1	51.3	51.1	48.8	50.1	46.9

The sudden fall-in the fourth year is common to both Censuses, and in each is apparent in the previous year also. The excess of girls in the present enumeration arises from the defect in the returns for girls of this age being less at the present than at the previous Census.

#### §51.—The Group 5-9.

Taking next the group five to nine, we find an increase three times greater in the case of females than of males. This greater proportional increase of girls is a continuation of the increase in the two previous years. While in 1872 there were returned only 44 per cent, of girls in this age group, we have now 47 per cent. Some portion of this improvement may be due to the greater care bestowed on female offspring since the attention of the Government has been directed to the suppression of female infanticide. I think, however, the increased proportion is mainly due to more accurate counting of girls. Some portion may be also due to a difference in the distribution of girls between this group and the second decade. The tendency to under estimate the age of girls about 12 years old under certain circumstances has already been noticed; if, therefore, the enumeration of girls at this critical age were more successful this tendency would be more marked, and consequently a larger proportion of girls be thrown into the second quinquenniad. The comparative defect of females in the second decade is in harmony with this interpretation.

The increase of boys in this group amounts to 115,151, or a little over 5 per cent. This may be fairly accounted for in part at least by greater accuracy in the enumeration. The rate of increase is rather higher than that of the male population in general, because the omissions of children at the previous Census would certainly have been proportionally greater than the omissions of men in the prime of life. But part of the increase may be real, for this group contains the children born in the years 1872 to 1876. We know from the Census of 1872 how numerous the births in 1871 were, and probably those of 1872 to 1876, which were fairly prosperous years in the Province generally, were also years of high birth-rate. On the other hand, the children in the same group of the previous Census were born in the period from 1862 to 1867, and exposed immediately to the famine of 1868 1869 and the beginning of 1870. It is therefore not improbable the difference in the numbers included in this group really corresponds to facts.

#### §52.—The age groups between 10 and 40.

The proportions of the males returned at each Census in the three decades between 10 and 40 are closely similar. The loss of 26,193 in the third decade may be perhaps explained by an increase of emigration to other parts of India, since the means of communication have been so much improved, but is probably a real decrease of population, due to the events of 1878-79.

The number of females included in the second decade falls from 2,730,042 to 2,719,759, a loss of 10,283, the per-centage of the females included in the group falling from 19 to 17. Except the first decade, this is the only group of females in which the number returned is not in excess of that returned at the previous Census; and even in the first decade the decrease is confined to the first three years of life; from three to nine there is an increase. The defect in this second decade is equivalent to a decrease of 0.4 per cent. This was the term of the series for females, where at last Census there was the greatest deficiency, and we find the deficiency greater at the present Census instead of less, as we should have expected from the much greater number of females we have enumerated in all other age groups. I am inclined to think this deficiency is to be explained by the inclusion at the present Census of many girls of this age in the group 5—9. The increase in that group is 317,854, equal to an increment of nearly 19 per cent. If we take the sum of the girls between 5 and 19 at each Census we have in—



1872  
1881

4429161  
4736732  
307571

The increase therefore is over 6 per cent. It would seem that there has been a greater relative understatement of ages of girls about the age of puberty at the present than at the previous Census; and hence the increase which should have occurred in the second decade has been thrown into the second quinquennial group.

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**§53.—The population of 30 and upwards.**

The following shows the rate of increase per cent, on the previous Census of the numbers included in each age group above 30:—

Group.	Male.	Female.
30	7.5	9.2
40	18.3	23.8
50 and over	57.4	69.7

Now, if both these distributions of the population by age were correct, it would appear that before 1872 the mean annual loss in the 10 years separating the third from the fourth decade was 30.0 per mille, but has since been reduced to 21.8. Similarly the loss between the fourth and fifth decades has been reduced from 48.1 to 38.1 per mille. Such a change in the value of life is credible. The number contained in the third decade is almost the same at both enumerations; the number below 20 years of age is very much less; yet this decrease has been accompanied by such an extraordinary increase of vitality among the old people that the men living aged 50 and upwards have increased by 57 per cent.!

Taking the male series only, we find the excess in the numbers returned over 30 years of age must be due to (1) a difference in the ages returned, or (2) an actual omission at the former Census. As to the first hypothesis, this difference in classification must consist in the return at the *present* Census of men belonging to lower age groups in higher; or vice versa to the classification at the *former* Census of men belonging to higher age groups in lower. If the first occurred, then we should find a defect in the lower age groups corresponding to the excess in the higher, and this defect must be in the groups from 10 to 30. But we find the number returned between the ages of 10 and 30 almost precisely the same at both Censuses. Similarly, were the great excess in the number returned as 50 and upwards due to the return of men between 30 and 50 in that group, we must have had a defect in this vicennial period, where on the contrary we find an excess. Parity of reasoning shows that the defect of the former Census cannot be explained by a difference in the ages returned: if the older men had been returned as between 10 and 30, there must have been a comparative excess, where we find equality; and if the old men over 50 had returned themselves as aged from 30 to 50, we must have found an excess in that vicennial instead of a defect. Evidently, therefore, no hypothesis of wrong distribution will account for the excess of men returned as 30 and upwards at the present

Census. I may also remark that, careless as are natives about their ages, and inefficient as was the detailed supervision at the present Census, I do not see by what possibility such enormous differences in the ages returned could have occurred.

We are reduced, therefore, to the alternative hypothesis, that the excess of the numbers of males returned in the higher decades is due to their complete omission from the record at the previous Census.

The increase in the rate of increment with age is in conformity with this, and the increase in the number included in the fourth decade amounts to only 7 per cent., and may be naturally accounted for by the general increase of accuracy. In the next decade the increase is 18 per cent., and 57 per cent, among old men. Among the lower classes old men are often regarded as incumbrances, and hang about the houses, receiving but little attention. They would certainly be much more likely to escape notice in a careless enumeration than the active, well-known members of the family. It was therefore probable there would be, at a careful enumeration, a large proportional increase among the old men. But it certainly seems unlikely that this omission should have extended to nearly one in three of the old men.

The fact of the variations in numbers of the women in these age groups running almost parallel to those in the numbers of the men indicates they are due to the same cause. Now, that old women are more likely to be omitted from a careless enumeration than any other persons, every one acquainted with native society knows. The fact was specially brought to my notice in Agra city, where every instance of renewed testing and inquiry brought to light more forgotten old creatures living in the corners of houses.

In each of these last age groups the females have increased at a greater rate than the men, the excess of the rate being higher in each group. This is exactly what we might expect if the increase were due simply to omission; the rate of omissions for old women would be greater as they got older. Unlikely, therefore, as it may seem that the rate of omission of old people at the last Census should have been so high, the figures point strongly to its being a fact, and I am unable to find any other explanation of the enormous difference in the age distribution of the two Censuses. We have, however, seen that the ages of women above 30 at the present Census have been exaggerated, too many of those enumerated being included in the class 50 and upwards. At the previous Census this exaggeration of age was not marked, owing to the great inaccuracy with which old people were enumerated.

#### **§54.—Comparative statement of the age distribution of several countries.**

A comparison of our age tables with those of other countries points to a great omission in the latter age groups of the previous Census, and to the comparative accuracy of the number returned at the present Census.

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Per-centages of Population in each Age Group.

Country.	Age Groups							
	0—4.	5—9.	10—19.	20—29.	30—39.	40—49.	50 and upwards.	
England	13.8	12.1	25.9	20.7	16.8	12.7	9.8	14.1
Ireland	12.6	12.1	24.7	22.0	14.7	11.0	8.7	18.9
Prussia	13.7	11.6	25.3	20.7	15.8	13.1	10.1	15.0
Italy	12.3	10.3	22.6	19.0	16.6	13.9	11.2	16.7
North-Western Provinces, 1881	12.1	13.4	25.5	20.6	18.2	14.7	10.1	10.9
North-Western Provinces, 1872	16.1	13.2	29.3	21.3	19.1	14.2	8.9	7.2

For Italy the figures are for persons.\* In all other oases for males only. In England and Ireland the extensive emigration affects the distribution. The population of Italy more closely resembles ours than that of any other country. Looking at the series of the two distributions, the 11 per cent, of old men at the present Census is more probable than the 7 per cent, of the last.

**§55.—Summary of comparison of the age tables of 1872 and 1881.**

The result, then, of this comparison of the distribution of the people of the North-Western Provinces by ages by the present and previous Census is to show (1) that the defect of children under five yeas old at the present Census is due to the disastrous years 1878-79; (2) the increase of children in the second quinquennial group is due to more accurate counting, but may be partly due to the fact of our present group containing the births of 1872 to 1876, while the group at the previous Census contained the births of 1862 to 1867; the increase among the old people is the result of a more accu-rate Census. If we divide the population into those above and those below 30, we find a decrease in the number below and an increase in the number above that age. The decrease is due entirely to the falling off in the number of children below five years old, and the increase to the more complete counting of old people.

Taking the series for females separately, we find an increase from the third year to the ninth year, due partly, perhaps, to increased care for female offspring, but mainly to greater accuracy in counting girls, and to an under-statement of the ages of girls who should have been included in the second decade. The slight comparative deficiency of girls in the second decade is apparently due to this transfer. From the 20th year upwards we have an increase of females in each decade greater than the increase of the males, and most marked among the old women. This is due simply to the greater inaccurate counting of women than men at the previous Census.

The differences, then, between the two age distributions are due to the peculiarities of the years which preceded each Census, and to the greater accuracy with which women and old people have been enumerated in the present Census.

**§56.—The comparison shows the population to have decreased.**

We come now to the important result of this comparison, viz., that it proves the population of these Provinces has decreased. The age group for both sexes in which the enumeration should be most complete is the third decade; there would be less omission of men and women between the ages of 20 and 30 than in any other group. A comparison between the numbers of those returned at each Census will give more accurately the progress of the population than of any other group. We find that the males in this group are fewer at the present than at the previous Census, and that the females have increased only 1 per cent. Since some fraction of increase must be due to greater accuracy of enumeration, larger in the case of females than males, we are led to the inference that there has been a decrease of the population between 20 and 30 since last Census. Any increase in the population above 30 must obviously be due to a decrease in the death-rate. Bat the death-rate as represented by the number of persons living in the third decade has been higher and not lower. The presumption, therefore, is strong that it has been higher in each of the decades above 30, and that consequently the population must be less than in 1872. Below 30 years of age there has been a great decrease in the numbers, and above that age there must have been a decrease also. Any increase would imply a decreased death-rate, and we find the death-rate, on the contrary, must have been higher.

Our examination of the age tables therefore confirms that which we were to expect, an actual decrease in the population since the previous Census.

EXTRACT FROM THE PUNJAB CENSUS REPORT.

THE AGES OF THE PEOPLE.

*Introductory.*—The subject of age, sex, and civil condition for the three are so intimately connected that they really form but one subject, is one which I have left almost to the List, and which I shall have to discuss very briefly. But this is of the less importance partly because the statistics are possessed of the very slightest administrative importance, partly because, the matter is one which has been dealt with in great detail elsewhere, and still more because I think the figures afford an exceedingly unsatisfactory basis from which to draw any general conclusions. And this, I think, not so much because age statistics in India are notoriously inexact, as because I believe that the age statistics of this present Census in particular are wholly abnormal. Mr. Wilson writes: "The age given is of course only a very rough approximation. An old man would give his age as '60 or 70,' and when told that he had been entered at 50, would say '50 it is, let it stand!' Very few knew their age within 5 or 10 years."

\*I take the figures for Italy from the age table of Census, 1871, corrected by Professor Rameri, *Lee Movimento dello State Cevile*. Roma. 1879.

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This being the case—and I think the experience of all Punjáb officers would affirm the general truth of the remark—it might be argued that the age tables are simple waste paper. But I do not think so. It is extraordinary how largely errors due to mere chance have tended to neutralise one another if the numbers concerned are sufficiently large: and here we are dealing with many millions. Quetelet showed that the heights of soldiers in the French army, and many other as apparently irregular statistics, followed a regular law if a large number were taken; and where no special causes are at work to induce mis-statement, I believe that our age tables, on the whole, afford us a very fairly accurate representation of the general distribution by age of the Punjab population at the time of the Census, though the more we descend to details and the smaller the number we deal with the less reliance can be placed on the figures. Probably such causes were at work in certain cases, and I shall attempt to indicate their nature and effect. The general agreement of the figures given for the 32 separate districts in Supplementary Table of Appendix C. is far greater than could possibly be the case were the statistics wholly or even to a great extent worthless. But even if the age of every soul living in the Punjab at the time of the Census had been exactly ascertained and the figures tabulated with absolute accuracy, I believe that the results would have been very far from representing the normal distribution by age of the population of the Province; and I shall give my reasons for so thinking in the few paragraphs presently following. But there is one point to which I must refer before proceeding to the discussion of the figures. So far as I know there are no considerations of such weight that they can be supposed to have materially affected the figures, that should induce the wilful mis-statement of the age of a male. Such considerations do, however, exist in the case of females; and I shall therefore take the male ages as my standard, and discussing them first compare the female ages with them afterwards, or as occasion may arise. I shall not attempt to institute any comparison between the present

figures and that of the last Census. In 1868 they did not record ages in detail, but only distinguished children, youths, and adults; and the figures were admittedly imperfect and untrustworthy.

*Causes of Error in the Figures.*—Before taking the actual numbers into consideration, I will point out some general causes of error which will partly explain the peculiarities of the figures, and to which I shall have to refer more or less frequently during their discussion. The Government of India, for reasons which were not explained, decided that everybody's age has to be counted from his last birthday, and that a child of one and a half years old has to be recorded as one year old. This is wholly opposed to the customs of the country, which is to count such a child as two years old; and I have little doubt that the instructions were as a rule neglected, and that such children were very generally entered as of two years of age. If this had been consistently done throughout it will not have very materially affected the higher ages. But the rule forced us to record the age of children of under one year in months, and accordingly the enumerators were told to enter such ages in words, not figures, with the word "months" after the entry; and their attention being thus specially directed to the point, they very generally followed the instructions. Thus while children of between one and two years were probably often shown as two years old, children of under one year old were generally shown correctly, and this unduly reduced the number shown as one year old. Again, errors probably occurred in abstracting the figures owing to the confusion between months and years; but this would only reduce the numbers under one year and increase in nearly equal proportions all entries from one to 11 years of age. Thus so far I have only shown that some children who should have been entered as one year old were probably entered as two years old. Another cause of error, which only Mr. Wilson would appear to have detected, was the period that elapsed between the preliminary record and the final Census. That period may be taken at an average as  $5\frac{1}{4}$  weeks, or a tenth of a year. Now during that interval one tenth of the annual births must be supposed to have occurred, or, if anything, more, as the cold weather is the season for births; similarly one tenth of the deaths occurred, or somewhat less, as the cold weather is healthy: and finally, about one tenth of the numbers recorded in the preliminary record as being under any year of age attained that year and passed into the next. Now where the preliminary record was corrected on the night of the Census

those who had died in the interval were struck out; those who had been born in the interval were added to the numbers under one year old; but it may safely be asserted that not a single entry of age was altered, because the living had grown older since the preliminary record was made. Thus what we did was this. We struck out of the number recorded for each annual period of age all that had died during a tenth of a year; but we did not add to those numbers the people who had passed into nor deduct the people who had passed out of that period during the same interval. Now, the population being practically stationary, the excess of the numbers passing out of over those passing into any annual period of age during any year must be exactly equal to the number of deaths which annually take place in that period of age. In a word, we cut out the deaths for a tenth of a year, but did not allow for the progress of age which would have filled up the vacancies caused by those deaths. Thus the result is that our numbers for each intermediate annual period of age are too small by one tenth of the annual mortality proper to that period. This error is generally small, though largest in the earlier years of infancy, when mortality is largest. But in the first year of life the error is very considerable. Here we *did* add all those who passed into the period by birth, and we cut out all the deaths; but we did not deduct those who passed out of it by progress of age during a tenth of a year. Now, the population being taken as stationary, the number of children who annually pass out of the first into the second year of life is the same as the number of children of between one and two years of age at any time. Thus our figures for under one year are too large by one tenth of the whole number of children between one and two years of age, that is to say, our figures for the first year are too large by 6 per cent, even if we take our recorded figures for the second year of life, which have just been shown to be far too small, and the excess is really probably something



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like 8 or 9 per cent. Similar considerations will show that, since all persons passing out of the last period of life by progress of age, that is to say, dying, were duly struck out, our figures for that period are too large by one tenth of the number of persons between 60 and 61 years of age, and this correction again will be comparatively large."\*

Another cause of error is the tendency of people who are uncertain about their exact age to state it in round numbers. A man who is somewhere about 50 years of age will say he is 50 years old and not 49 or 51. If he does not think he is quite so much he will say 45, but seldom 44 or 46; but there is a far greater tendency to say 30, 40, 50 than 35, 45, or 55. Now the periods into which our ages are divided run thus—40, 41, 42, 43, 44—45, 46, 47, 48, 49—50, 51, 52, 53, 54, and so on; and the numbers shown for from 40 to 45 will, owing to the tendency just noted, be unduly raised at the expense of the number for from 45 to 50, and so on throughout. The same tendency has been noticed in England, where the following figures were obtained for ages at burial:--

Age.	Numbers.	Age.	Numbers.	Age.	Numbers.
49	8940	59	9899	69	12913
50	12443	60	16135	70	20974
51	7607	61	9860	71	12538

The figures in the margin illustrate the effects of this tendency. The numbers for each successive period should not only be smaller than those for the preceding one, but should also be smaller like a constant proportion. In the earlier periods where the age is better known, this is to some extent the case, the exception being the period of 25—30, which is apparently too large instead of too small, a fact which, I think, may be accounted for 25 years being a common age for a young man to give. But directly we reach higher ages where there is greater uncertainty, the numbers for the periods in even tens are enormously increased at the expense of those in even fives. The error can be almost eliminated by taking decades instead of centimes; and since the greatest error is to return to an old example, at the even tens, the most accurate results will be obtained by taking our periods at 35 to 45, 45 to 55, and so on. But this breaks the continuity at the beginning and end of the series, and moreover Table VI. has been arranged by groups running from 30 to 40, 40 to 50, and so forth. I shall therefore, when using ten-yearly periods, follow this arrangement.



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(2.) The numbers for under one year of age are too large by some 6 to 8 per cent, owing to the interval between the preliminary record and the final Census.

(3.) The numbers for 60 and upwards are a good deal too small, owing to the same cause.

(4.) The numbers for all intermediate periods are slightly too small, owing to the same cause.

(5.) The numbers for such periods as 40 to 45 are much too large and those for such periods as 45—50 much too small owing to the preference for round numbers, and this especially in the higher periods of age. The period of 25 to 30 is probably an exception. The error is nearly eliminated by taking ten-yearly periods.

(6.) In the more advanced ages the age is probably greatly exaggerated, while in the medium periods for women the numbers are probably too small, and in the next earlier period correspondingly too large.

*The first Five Years of Life.*—The total numbers of males returned for each of the first five years of life are shown in the margin, and the figures for the second lustrum are added for comparison with their total. The figures are very extraordinary. The children of each year of life can only be the survivors from among those of the next lower year: even supposing there to have been no deaths they can only equal and never exceed them; and since children die every year at all ages, the number of children of any year of age must, supposing the birth and death-rates to remain constant, always be less than the number in the next earlier year. But our figures, after the first year, steadily increase instead

of decreasing, and the number shown as between 5 and 10 years of age is actually greater than that under 5 years old. One would expect the statistics for the first few years of life to be far more accurate than those for the later periods, for there can hardly be any mistake about the age of a very young child. The small number shown as between one and two years of age is doubtless partly due to cause (1) stated previously, while the excess of the numbers for the second lustrum over those for the first may be due in part to five being taken as a good round number of years to give a child of about that age. But these considerations account for but a very small part of the difficulty. Are then the figures wholly inaccurate? The facts render such a conclusion impossible. We have in the Punjáb 31 districts and 15 States, each of which contains more than 50,000 souls; and in every single one of them 46 units, and even in many of the minor States, where the smallness of the figures render them less trustworthy, exactly the same phenomenon is to be observed, though not always to the same extent. The figures for each religion share it; the figures of Bengal and the North-West Provinces and I believe for Bombay exhibit the same peculiarity, and it is unquestionable that the figures, extraordinary as they seem, do represent the facts, at least in broad outline. It is obvious that a wave of infecundity has during the last few years swept over at least Northern India, and that the five years between 1876 and 1881 have seen a far smaller number of births than took place between 1871 and 1875. I have already given the facts regarding the health of the Province and the state of the crops for each year between 1868 and 1881, and I have drawn attention to the violent fluctuations which characterise the vital statistics of an Indian population. The intimate connexion between a high death-rate and a low birth-rate, and the

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extraordinary effect which disease, and still more distress, has in checking the natural fecundity of the population, have been dwelt upon year after year by the Sanitary Commissioner, who gave detailed statistics on the subject in his report for 1879; and the marvellous recuperative power exhibited by the people of India, and the manner in which as improving seasons restore plenty to the villages the birth-rate rises, the population increases and the gaps caused by years of death are more than filled up, have been subjects of frequent observation. There can be no doubt whatever that the late Census was taken at the end, as that of 1868 was taken at the beginning, of one of the periods of depression when the procreative energy of the people was at its lowest; and that it is to this cause that, we must refer the phenomenon under examination. The figures of Abstract No. 108 in the previous page show the proportion per 10,000 males recorded in each district for each of the first five years of life, their total, and the corresponding figures for the next lustrum; and side by side with these figures they give the recorded death-rates per 1,000 for each year from 1876 to 1881 expressed as per-centages on the average rate from 1868.

The figures speak for themselves. The death-rates we know to be inaccurate, especially in the west of the Punjab. But we know that they are never in excess of the truth, and that though a slight annual increase is probably due to improved registration, yet that increase has been for many years very small, and that the relative figures comparing one year with another in the same district are probably very fairly accurate. If we were to take the male death-rates the result would be still more striking. The death-rates, however, are not the only test; distress from want is even more potent in checking births than actual disease. The trouble began in 1875 with a singularly unhealthy season, and in that year were begotten the children who were returned in February 1881 as between four and five years of age. The next year was still more

unhealthy, especially in the hills and in the sub-montane and central and Jamna districts, and in that year the children between four and five were born and those between three and four begotten. In 1877 and 1878 there was something like famine in the east of the Punjab combined with terrible fever and disease, while in 1879 and 1880 the crops in the west were bad, while the health, in 1879 at least, was even more than in 1878, and the epidemic spread to the Salt-range districts. It was these years of famine when the children returned at the Census as between two and four were born and those between one and three were begotten that did the evil work; and an examination of the figures given above will show how far more they told upon the population of the eastern districts where distress was most severe than upon that of the western portion of the Province. The figures for Guigáon, Karnál, Rohtak, and Ambála are simply terrible. The table in the margin conveniently summarises the results. The figures in the body of this small table show the number of males recorded for each of the first five years of life taking those under one year as 100 in each division. But the most significant figures are the years given at the top of the table, above the age periods. Those years are the years in which the children shown below were begotten, In the Delhi and Hissár divisions the effect of 1877 was greatest, and it was there that the famine was worst and its results would be most immediately felt. In the central divisions the figures below 1878 are smallest, and thus it took two years of distress to produce the greatest effects. In the western division the figures below 1875 and 1876 are high, and those of 1877 as high as they would naturally be after deducting the infant deaths for three full years, and those for 1878 and 1879 are low; and there the distress began in 1878 and was followed by disease in 1879. It must be remembered that while the Delhi figures show that for every 78 male children of between four and five years of age there are only 42 between two and three, it does not mean that children were born in those proportions in 1876 and 1878 respectively, but that the children born in 1876 was so numerous compared with those born in 1878 that where two years reduced the tables to 42, four years of life and death only reduced the former to 78: and so throughout. It will now be understood why I say that if we had absolutely accurate age statistics for the population of the Punjab as it stood on the Census night, they would be very far from presenting us with a fair representation of the normal distribution by age of the people. In fact, I do not believe that any single Census can give us such a representation. A Census taken in 1871

would have presented the same features as the present one. The Census taken in 1868 would, had it given ages in detail, have erred in exactly the opposite direction, and shown an abnormally large proportion of very young children. In fact, it did show so large a proportion of children that the figures were suspected of being wholly incorrect. The mortality in times of distress is so great and the decrease of fecundity so marked, that it is only by the most extraordinary fecundity where more favourable conditions recur that the population of the Punjab can increase at all; and then the children come in waves, and not in a steady flow. By adding together the figures of successive enumerations, made under varying conditions and at different phases of the wave, we may neutralise the inequalities and obtain a standard set of age figures about which the population is ever oscillating. But no one set can be anything but exceptional; and the set we have obtained at the present Census is perhaps unusually so. Thus we must dismiss the figures for the first five years of life as wholly abnormal, and remember that their total is very far smaller than it would be under ordinary circumstances, and more especially in the eastern districts.

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ABSTRACT No. 109.

Showing Ages in Europe and the Punjáb.

Group.	Proportions per 10,000 of All Ages.					
	Age Period.	At Ages shown in Column 2				
		France	Italy	Greece	England	Punjáb
I	0—	991	1166	1226	1372	1228
	5—	880	1101	1266	1207	1374
	10—	886	1016	1226	1091	1206
	15—	866	873	972	977	893
	20—	847	868	672	892	855
	25—	710	763	744	788	850
	30—	713	711	957	684	847
	35—	691	619	754	595	508
	40—	649	614	626	523	650
	45—	602	519	487	466	345
	50—	543	520	260	397	493
	55—	474	333	288	320	169
60—	1198	897	522	688	582	
II	0—	991	1166	1226	1372	1228
	5—	1766	2117	2492	2298	2580
	15—	1713	1741	1644	1869	1748
	25—	1423	1474	2701	1472	1697
	35—	1340	1233	1388	1118	1158
	45—	1145	1039	747	863	838
	55—	1622	1230	810	1008	751
III	0—	1871	2267	2492	2579	2602
	10—	1752	1889	2198	2068	2099
	20—	1557	1631	1416	1680	1705
	30—	1404	1330	1711	1279	1355
	40—	1251	1133	1113	989	995
	50—	1017	853	548	717	662
	60—	1148	897	522	688	582
IV	0—	2757	3283	3718	3670	3808
	15—	3136	3215	3345	3341	3445
	35—	2485	2272	2127	1981	1996
	55—	1622	1230	810	1008	751
V	0—	991	1166	1226	1372	1228
	5—	3479	3858	4136	4167	4328
	25—	2763	2707	3081	2590	2855
	45—	1619	1372	1035	1183	1007
	60—	1148	987	522	688	582
	0—	1871	2267	2942	2579	2602



VI	10—	3309	3520	3614	3748	3804
	30—	2655	2463	2824	2268	2350
	50—	2165	1750	1070	1405	1244
VII	0—	3623	4156	4690	4647	4701
	20—	2961	2961	3127	2959	3860
	40—	2268	1986	1661	1706	1657
	60—	1148	897	522	688	382

Proportions per 10,000 of All Ages.					
Age Period	At and above Ages shown in Column 8				
	France	Italy	Greece	England	Punjab
0—	10000	10000	10000	10000	10000
5—	9009	8834	8774	8628	8772
10—	8129	7733	7508	7421	7398
15—	7243	6717	6282	6330	6192
20—	6377	5844	5310	5353	5299
25—	5530	4976	4638	4461	4444
30—	4820	4213	3894	3673	3594
35—	4107	3502	2937	2989	2747
40—	3416	2883	2183	2394	2239
45—	2767	2269	1557	1871	1589
50—	2165	1750	1070	1405	1244
55—	1622	1230	810	1008	751
60—	1148	897	522	688	582
At and below Ages shown in Column 8.					
0—	-	-	-	-	-
5—	991	1166	1226	1372	1228
10—	1871	2267	2492	2579	2602
15—	2757	3283	3718	3670	3808
20—	3623	4156	4690	4647	4701
25—	4470	5024	5362	5539	5556
30—	5180	5787	6106	6327	6406
35—	5893	6498	7063	7011	7253
40—	6584	7117	7817	7606	7761
45—	7233	7731	8443	8129	8411
50—	7835	8250	8930	8595	8756
55—	8378	8770	9190	8992	9249
60—	8852	9103	9478	9312	9418

The first group, arranged by five-yearly periods, is, as already explained, untrustworthy, the figures for England, and probably for the other countries also, except perhaps Greece, having been corrected so as to remove errors due to carelessness and ignorance, while we have no trustworthy dates of births and deaths by which to correct the Punjab return in a similar manner. The first thing that strikes us on examining the figures is that the nature of the last five years has brought down the proportion of children under five years old far below the English figures, though it is still higher than in any of the other countries, Greece, however, almost rivalling it. Notwithstanding this the greater longevity of the English than of the Punjab population and the larger proportion of children and smaller proportion of elderly people that distinguish the latter are very strongly marked. Since all the figures are proportional, those for the higher ages are unduly raised in the Punjab by the abnormally small number of births during the last five years, while the same figures are much lower than they would be in England if no emigration took place. Notwithstanding this, and the tendency to exaggerate old age which has been corrected in the English but not in the Punjab figures, England shows one third as many again of people over 55 years as does the Punjab, while her numbers between 5 and 15 years of

age are more than 12 per cent, smaller than ours. The age of 10 divides the two populations in almost identical proportions, these being as nearly as possible 26 per cent, below and 74 per cent, above that age in each country. The turning point appears to be about the age of 35, up to which point we have larger, and after it smaller numbers than England.

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But the numbers between 15 and 25 are curiously smaller than they should be in the Punjáb. This is partly owing probably to the tendency of young men to return 25 as their age which has already been noticed, but it is probably also due in part to the effects of the famine of 1858-60. With France any comparison is impossible, the extraordinary longevity and infecundity of the French people placing them at the very opposite pole to those of the Punjáb; and the population of Italy would appear to occupy a curiously intermediate position between those of France and England in the matter of distribution by age. The Greek people approach far more nearly than any other to those of the Punjáb, the figures following each other even in many of the abnormal variations. But even here we seem to have a slightly larger proportion of young and smaller of old people. Thus the characteristics of the Punjáb population as judged by European standards would appear to be a large proportion of births and high mortality. The further discussion of these points I shall reserve till I have examined the figures by locality and religion.

## ABSTRACT No. 110.

## Showing Distribution by Age of every 10,000 Males for Divisions.

Group.	Ages.	Province.	Native States.	British Territory.	Delhi.	Hissár	Ambála	Jálandhar	Amritsár	Lahore.	Rawálpindi	Multán	Deraját	Pesháwar
I	0—	313	291	317	300	333	309	289	345	368	305	344	300	245
	1—	179	199	172	140	193	149	149	176	209	177	204	204	170
	2—	209	194	212	128	177	173	190	206	225	250	281	265	245
	3—	253	236	257	192	246	217	222	239	248	299	316	342	299
	4—	274	263	277	236	274	257	225	238	248	339	325	359	341
II	0—	1228	1183	1238	996	1223	1105	1075	1204	1,298	1370	1470	1470	1300
	5—	1374	1278	1396	1293	1261	1286	1350	1330	1324	1,516	1525	1526	1552
	10—	1206	1145	1218	1310	1185	1220	1304	1,325	1238	1159	1096	1046	1130
	15—	893	910	888	995	956	980	953	908	929	801	738	705	827
	20—	855	839	848	981	1008	959	833	777	845	772	731	741	899
	25—	850	862	848	962	866	912	885	836	816	791	774	775	858
	30—	847	851	846	854	808	821	823	831	782	844	848	939	1019
	35—	508	521	505	499	492	490	597	527	496	502	472	470	430
	40—	650	678	644	653	620	669	622	670	603	593	685	706	676
	45—	345	368	340	337	367	356	379	351	362	334	324	299	228
	50—	493	530	485	501	515	495	464	487	474	471	526	502	437
	55—	169	190	165	156	193	173	174	172	204	169	133	139	95
60—	582	595	579	455	506	534	541	582	629	678	678	582	549	
III	0—	1228	1183	1238	996	1223	1105	1075	1204	1,298	1370	1470	1470	1300
	5—	2580	2423	2614	2603	2446	2506	2654	2655	2,562	2675	2621	2672	2682
	15—	1748	1799	1736	1984	1964	1939	1786	1685	1774	1573	1469	1446	1726
	25—	1697	1713	1694	1816	1674	1733	1708	1667	1598	1635	1622	1714	1877
	35—	1158	1199	1149	1152	1112	1159	1219	1197	1099	1095	1157	1176	1106
	45—	838	898	825	838	882	851	843	838	836	805	850	801	665
	55—	751	785	744	611	699	707	715	754	833	847	811	721	644
IV	0—	2602	2461	2634	2289	2484	2391	2425	2534	2622	2886	2995	3096	2853
	10—	2099	2055	2106	2305	2141	2200	2257	2233	2167	1960	1834	1751	1957
	20—	1705	1751	1696	1951	1874	1871	1718	1613	1661	1563	1505	1516	1757
	30—	1355	1372	1351	1353	1300	1,311	1420	1358	1278	1346	1320	1409	1449
	40—	995	1046	984	990	987	1025	1001	1021	965	927	1009	1005	904
	50—	662	720	650	657	708	668	638	659	678	640	659	641	532
	60—	582	595	579	455	506	534	541	582	629	678	678	582	549
V	0—	3808	3606	3852	3599	3669	3611	3729	3859	3860	4045	4091	4142	3982
	15—	3445	3512	3430	3800	3638	3672	3494	3352	3372	3208	3091	3160	3603
	35—	1996	2097	1974	1990	1994	2010	2062	2035	1935	1900	2007	1977	1771
	55—	751	785	744	611	699	707	715	754	833	847	811	721	644
VI	0—	1228	1183	1238	998	1223	1105	1075	1204	1,298	1370	1470	1470	1300
	5—	4328	4222	4350	4587	4410	4445	4440	4340	4336	4248	4090	4118	4408
	25—	2855	2912	2843	2,968	2786	2892	2927	2864	2697	2720	2779	2890	2983

	45—	1008	1088	990	994	1075	1024	1017	1010	1040	974	983	940	760
	60—	582	595	579	455	506	534	541	582	629	678	678	582	549
VII	0—	2602	2461	2634	2289	2484	2391	2425	2534	2622	2886	2995	3096*	2852
	10—	3804	3806	3802	4256	4015	4071	3975	3846	3828	3523	3339	3267	3714
	30—	2350	2418	2335	2343	2287	2336	2421	2379	2.243	2273	2329	2414	2353
	50—	1244	1315	1229	1112	1214	1202	1179	1241	1307	1318	1337	1223	1081
	0—	4701	4516	4740	4594	4625	4591	4682	4767	4846	4846	4829	4847	4809
VIII	20—	3060	3123	3017	3304	3174	3182	3138	2971	2939	2909	2825	2925	3206
	40—	1657	1766	1631	1647	1695	1693	1639	1680	1643	1567	1668	1646	1436
	60—	582	599	579	455	506	534	541	582	629	678	678	582	549

\*Written in original 9,096, but must be an error for 3,096.

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*Age Statistics for different parts of the Province.*— Abstract No. 110, p. lix, gives the male age figures for each division in the Province.

Passing over the first five years which have already been discussed, we notice that those between 5 and 10 are more numerous in the central than in the eastern and in the western than in the central divisions, the highest proportion being in the Deraját. Adding to these children under five, the dis-proportion becomes so enormous that, it is difficult to compare the figures. When 31 per cent, are under 10 years of age in the Deraját and only 23 per cent, in the Delhi Division, all the other per-centages of the former division should have 12 per cent, added on to them before they can properly be compared with those of the latter. Notwithstanding this, the per-centage of old people follows exactly the same order, being greatest in the western and smallest in the eastern division, and between the two in the central division. Both the oldest and the youngest following the same rule, it is not to be wondered at that in the intermediate figures the order is reversed by mere force of the properties of numbers. Yet a distinction is to be observed. From 15 to 25 or 30 the eastern divisions show the largest and the western the smallest numbers, but after 25, and still more markedly after 30, the western divisions come first, notwithstanding the way they have to make up owing to their excessive number of children. The central divisions occupy an intermediate position almost throughout the table. I am sorry that I did not distribute the population of each age proportionally over the districts of the Province and then divided the figures by the total population of each district. This would have given us a far more just idea of the age distribution of the population, as the figures for each age would then have been independent. Unfortunately the difficulty of comparison which the disproportion in the numbers of young children creates did not occur to me till I came to examine the figures; and it was then too

late to prepare a new set.

Turning to districts and taking the figures for ten-yearly periods, we notice the very large numbers both of children under 10 and of old men over 50 in Hissár and Sirsa, and Lúdhiana among the eastern, and in Siálkot and Gujranwála among the central districts, and the large number of children in Firozpur; while among the western districts the children and old men are in defect in Montgomery, still more in Muzaffargarh. and most of all in Multán. The manner in which the number of young children and old men vary together throughout both districts and divisions is *most* marked, and seems to show that the two are affected by similar climatic influences. The figures for Peshwar, Rawalpindi, Jahlam, and Dera Ismail are distorted by the large number of immigrants of middle age; while no doubt a similar cause affects the figures for all the districts which contain large cantonments. Turning to the Native States we find the same broad features, though here the population are often too small for the figures to be worth much. The number of children is greatest in Faridkot and Baháwalpur, and extraordinarily small in the hill States excepting the high mountain tracts of Chamba and Bashahr; while the proportion of old people is less high in the central States of the Eastern Plains and extraordinarily high in the hills.

Summing up, we may say that in the great Western Plains the people are both more fecund and longer lived than in the eastern districts, and therefore must increase with far greater rapidity; while the central districts occupy an intermediate position. Of the western districts those which have the most plentiful canal irrigation are most, unfavourable both in fecundity and long life; while in the centre and east of the Punjáb the districts and States which consist of open unirrigated plains are most favourable to longevity, though they share with their neighbours that liability to periodical famine which is such an effective check upon increase of population. In the hills the birth-rates seem exceedingly low except in the highest part; but on the other hand the population is exceedingly long lived. These conclusions must be taken for what they are worth. The figures upon which they are based are known to be utterly inaccurate in detail. But the numbers dealt with are large, the results coincide with the known facts regarding increase of population: and above all the figures show a most extraordinary regularity when carefully examined. As they stand in the tables they seem a mass of irregularity. But if ten-yearly periods be taken

instead of five-yearly, and the figures examined item by item as I have examined them, not only will it be found that the apparent discrepancies can almost always be accounted for, but that the figures present the same characteristics in districts in which the conditions of life are similar, and this to a degree which has surprised me. I sat down to the examination of the age statistics feeling that my time would be wasted. I rose from it with the highest respect for them. Of course they are inaccurate. So are the Census figures of all countries. In England they do not even publish in any detail the age figures as recorded, but doctor them, sometimes to the extent of 5 per cent., before using or printing them.\* And our figures are infinitely more inaccurate than theirs. But, taken in large numbers, I believe that they are a very fair and useful approximation to the actual facts.

*Age Statistics for different Religions.*—The age statistics for the different religions for each division in the Province may be summarised thus:—

\*See Census Report of England and Wales, 1871, Vol. IV., p. 46, and XI.

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ABSTRACT NO. 111.

Showing Age Statistics for the Males of each Religion.

-	Religion	0	10	20	30	40	50	60	Average
Province	Hindoo	2409	2157	1819	1385	1025	6725	533	10000
	Sikh	2398	2098	1724	1316	1031	772	661	10000
	Jain	2267	2134	1952	1331	1143	734	439	10000
	Buddhist	1889	1567	1515	1955	1165	919	990	10000
	Musalmán	2799	2056	1594	1333	966	640	612	10000
Delhi Division	Hindoo	2262	2303	1976	1354	1003	655	447	10000
	Musalmán	2387	2350	1867	1308	947	662	479	10000
Hissar Division	Hindoo	2415	2152	1903	1319	1011	717	483	10000
	Musalmán	2687	2099	1781	1244	916	683	590	10000
Amritsar Division	Hindoo	2523	2200	1672	1401	1032	636	536	10000
	Sikh	2332	2039	1581	1373	1106	825	744	10000
	Musalmán	2592	2305	1573	1326	995	634	575	10000
Multan Division	Hindoo	2735	1887	1702	1378	1046	676	576	10000
	Musalmán	3065	1824	1448	1304	1000	656	703	10000

The first group of figures are the figures for the Province. But they alone would tell us little, for vital statistics are so largely influenced by climatic conditions, and the religions of the Province are so locally distributed, that it would be impossible from those totals only to say how far the discrepancies observable are due to physical and how far to social causes. Our only hope of thus discriminating between the two classes of agents at work lies in taking parts of the Province where the members of the several religions exist under as divine conditions as possible, and inquiring how far the discrepancies are persistent. I have chosen Delhi where most of the Musalmáns live in towns, Hissár the most Hindoo of our divisions, but where the Musalmáns are largely villagers, Amritsár where the three religions are more evenly balanced than in any other division, and Multán almost exclusively Musalman, with its Hindoo population wholly confined to the towns. The proportion of children is smallest among Buddhists; but this is apparently due to the extraordinary longevity of the hill population which has already been remarked the proportion of persons of over 50 years of age being more than half as large again among Buddhists as among either Hindoos or Musalmáns. The Jains have the next smallest proportion of children and a smaller proportion of old men than any other religion. But this is chiefly due to their being found almost entirely in the east and chiefly in the Delhi Division; for their numbers do not compare so unfavourably with the Hindoos of Delhi and Hissár. The small difference there is perhaps due to the unhealthy life led by the mercantile classes to which almost all the Jains belong. They are found only in cities and large villages, and sit in their shops from dawn till sunset. On the other hand, they seldom suffer from want. Perhaps the fact that the Jain Bhábras are not allowed by tribal custom to take a second wife, even though the first should prove barren, may have some small effect upon the figures. After the Jains come the Sikhs, with a slightly lower per-centage of children than the Hindoos and a much lower one than the Musalmáns, but with a very much larger proportion of old men than either. But to compare them fairly we must take the figures for the Amritsár division, for climate conditions will affect the totals for the Sikhs, Hindoos, and Musahmáns, who are chiefly found in the centre, east, and west of the Province respectively. Here, however, the difference between Hindoos and Sikhs is still more marked, though that between Sikhs and Mussulmáns is less than in the totals. But the smaller proportion of children among Sikhs is chiefly due to the larger proportion of aged. Of the population of the Amritsár Division under 50 years of age 27.7 is less than 10 years old among Sikhs, 28.6 among Hindoos, and 29.5 among Musalmáns; and the figures become respectively 31.9, 32.3, and 33.3, if only the



population below 40 years old be taken. Thus the birth-rate of Sikhs appears to lie slightly lower but the longevity markedly greater than among either of the two great religions. This is hardly to be wondered at. The Hindoo population includes almost all the mercantile classes whose unhealthy life has just been described, and most of the outcasts, many of whom live a hand-to-mouth existence of the most unhealthy nature, while the Musalmáns include a considerable proportion of artizans who lead a purely sedentary life, and in the city of Amritsár itself comprises the Kashmíri shawl weavers, perhaps the poorest community in the Punjáb. The Sikhs on the other hand are the picked peasantry of the Province, almost wholly agriculturists, and as a class exceedingly well-to-do. Their physique is notoriously fine, and their longevity is, I think, to be ascribed to these facts, rather than to any social or religious differences.

There remains to be compared the Hindoos and Musalmáns. In the figures for the Province the Hindoos are far behind their rivals both in respect of fecundity and also, though not nearly so markedly, in that of longevity. But this, as already explained, proves nothing. In the Delhi and Hissár Divisions the same differences occur, but far less markedly; in the Amritsar Division the figures for the two religions correspond almost exactly, though the slight difference is still in favour of the Musalmáns; while in the Multán Division the figures for Musalmáns are very markedly more favourable in regard of both fecundity and longevity than those for Hindoos. Now I have already remarked that the Hindoo population includes almost all the mercantile classes who, though free

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from want, lead a wholly sedentary life. There are very few of those classes among the Musahmáns. Again, the great majority of those vagrant and gipsy tribes who live almost like the jackals they feed on wandering about from place to place with no shelter against the sun or rain beyond such rude grass huts as they can make in an hour or two, living almost by chance, and often exposed to dire distress, are classed as Hindoos. So, too, are all the outcast menials, who eat carrion and the flesh of diseased animals, and are generally, excepting perhaps the Chamár, extremely poor. The number of such persons included among Musalmáns is comparatively quite insignificant. In Amritstár, the only division where the two religions meet on an equality, there is practically no difference between the two sets of figures; and, on the whole, I am inclined to think that the considerations I have just enumerated have far more to do with the difference which the figures disclose than any distinctive customs, whether social or religious. The Musalmáns of the Delhi Division consist very largely of the well-to-do classes; in Hissár, too, this is very much the case, though perhaps not so markedly as in Delhi. The Multán figures are the most difficult to explain; and I should be inclined to attribute the difference to the fact that Hindoos marry, on the whole, at an earlier age than Musalmáns. This is true also of the last and centre of the Province; but there the marriage in both cases takes place so early that cohabitation does not immediately follow upon it, and is probably not deferred to a later age among Musalmáns than among Hindoos; while in Multán a Hindoo girl will marry at 15 and a Musalmán at 20, and both will go to live with their husbands at once. But this is a mere suggestion.

Thus we may conclude from our figures that on the whole there is but little evidence of differences of religion having any great effect upon the vital statistics; that the Sikhs, the picked men of the Province, combine great longevity with normal fecundity; that the Buddhists owe their long lives to the mountain life they lead, and the Jains their short life to their sedentary habits; while the inferiority of the Hindoo to the Musalmán is largely due to the unfavourable condition of life in the mercantile and outcast sections and the lower strata of the Hindoo population, though perhaps the earlier age at which they marry has some effect upon the figures.

I believe that the age figures for females are far less accurate than those for males; for here deliberate mis-statement comes into play, and as its tendency is wholly in one direction no largeness of numbers will neutralise the error. Several officers note the difficulty experienced in inducing the people to state the exact ages of their females, *especially of the younger women.*; and this difficulty was apparently experienced in all parts of the Province. But it was not confined to the younger women only; there was a strong objection in many places to giving any information at all about any woman whatever. Abstract No, 112 below shows the distribution of males and females of all ages by decades side by side for the whole Province, each religion, and the divisions already selected as typical, with the addition of Pesháwar.\*

#### ABSTRACT No. 112.

Showing Male and Female Age Figures compared.

		0	10	20	30	40	50	60	Average
Province	Males	2604	2099	1704	1354	995	662	582	10000
	Females	2746	1907	1790	1358	1013	614	572	10000
Hindoos	Males	2409	2157	1819	1385	1025	672	533	10000
	Females	2576	1947	1868	1379	1034	633	563	10000
Sikhs	Males	2398	2098	1723	1315	1031	772	661	10000
	Females	2490	1874	1864	1359	1079	708	626	10000
Musalmáns	Males	2799	2056	1594	1333	966	640	612	10000
	Females	2916	1880	1720	1342	986	585	571	10000
Delhi Division	Males	2290	2304	1951	1353	990	657	455	10000
	Females	2349	2064	1981	1373	1054	669	510	10000
Hissar Division	Males	2485	2140	1874	1300	987	708	506	10000
	Females	2655	1943	1878	1316	1004	645	559	10000
Amritsár Division	Males	2534	2233	1613	1358	1021	659	582	10000
	Females	2623	2011	1787	1374	1029	610	566	10000
Multán Division	Males	2996	1833	1505	1320	1009	659	678	10000
	Females	3247	1676	1644	1304	980	544	605	10000
Pesháwar Division	Males	2853	1956	1757	1449	904	532	549	10000
	Females	3125	1758	1789	1387	925	509	507	10000

\*It is perhaps worth while saying that wherever districts and divisions have been selected as typical, the selection has been made before the figures had been examined, so that it has been influenced by no bias, either conscious or unconscious.

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The first point worthy of note is the smaller majority of women in comparison with men. For the Province the number of women of over 50 years old per 10,000 of all ages is only 1,186, while the corresponding figures for males is 1,244. This disproportion is observable in every religion and in all the selected divisions except Delhi; but it is very slight in the Hissár Division and among Hindoos generally. The general result is hardly to be wondered at. Women in this country lead a life either of unceasing toil or of unwholesome seclusion; and added to this, they marry without exception, and receive no skilled care in the perils of childbirth. On the other hand, the men, though they, too, commonly lead a laborious life, are exposed to none of those special perils which render male so much worse than female life in English statistics. The dangers of mines and machineries, of crowded streets, of ships and railways, and of a thousand other incidents of civilisation which imperil men rather than women in the west, are unknown to the males of the Punjáb, and in almost all points of difference between the sexes in this country, the woman has the worst of it. Why the difference should be so much smaller among Hindoos than among the other religions, and in the east than in the west, it is very difficult to say. If it were due to any social custom, such as that of early marriage, which indeed one expects to produce precisely the opposite result, the Sikh figures would probably show the same features. I can only suggest that the difference may be due to the effects of the late distress, which was really severe only in the eastern or Hindoo portions of the Province, and most severe in the Delhi Division. We should expect the aged to die first in seasons of scarcity; and we know that the effect of privation is far more fatal with males than with females. In the distress of 1877-78 the number of deaths per mille among adults admitted to the poor houses of the North-West Provinces was 82.0 among males and only 43 \* 1 among females; and SurgeonGeneral Townsend tells me that the disproportion was even far more marked in those months during which distress was most severe.

Turning to the other end of the scale, we find that the proportion of females under 10 years of age is *always* larger, the proportion between 10 and 20 years old *always* smaller, and that between 20 and 30 *always* larger than that of males; the proportion between 10 and 20 years old is *always* smaller for females than for males, and the proportion between 20 and 30 *always* larger. Taking larger periods, we find that the proportion of women under 20 years old is always smaller than that of men, except in the Multán and Pesháwar Divisions, where it is large; and that under 30 years old the figures for females are almost identical with those for males, being very slightly in excess of those for males in all cases except in the Delhi and Hissár Divisions, where they are smaller. This last difference is not larger than would be due to the greater longevity of females in Delhi and Hissár and their smaller longevity in the other divisions; and we may take it that the proportion of females and males under 30 is practically identical. But within that period their distribution varies immensely. The figures of Abstract No. 113 below show this distribution more clearly. Here the total number under 30 years of age is taken as 1,000 in each case.

ABSTRACT NO. 113.

Showing Distribution by Age of Males and Females under 30 years old.

Age Period	Province		Hindoo		Sikh		Musalman		Multáni Musalmán	
	Male	Females	Male	Female	Male	Female	Male	Female	Male	Female
0-5	<u>192</u>	<u>213</u>	176	198	<u>189</u>	<u>208</u>	<u>206</u>	<u>227</u>	<u>237</u>	<u>261</u>
5-10	215	213	<u>201</u>	<u>205</u>	196	192	228	221	247	239
10-15	189	164	190	166	186	165	188	161	173	147
15-20	139	132	148	138	151	136	131	127	114	107
20-25	133	142	144	150	142	151	123	135	111	121
25-30	132	136	141	143	136	148	125	129	118	125
Total	1000	1000	1000	1000	1000	1000	1000	1000	1000	1000
0-5	192	213	176	198	189	208	205	227	237	201
0-10	<u>407</u>	<u>426</u>	377	403	<u>385</u>	<u>400</u>	<u>433</u>	<u>448</u>	<u>484</u>	<u>500</u>
0-15	596	590	<u>567</u>	<u>569</u>	571	565	621	609	657	647
0-20	735	722	715	707	722	701	752	736	771	754
0-25	805	864	859	857	864	852	875	871	882	875
0-30	1000	1000	1000	1000	1000	1000	1000	1000	1000	1000

The thick lines show the point at which the figures for males cease to exceed those for females. It will be observed that in the groups from 10 to 15 and from 15 to 20 years of age the Hindoo females are fewer than the males, while in all other religions they are also fewer in the group between 5 and 10 years old. Now this is the nubile age for women in the Punjab, that is to say, the age at which parents and husbands object to give the age of their girls; and there can be no doubt whatever that the

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figures for these ages are under the truth. The important question is, Have the women been omitted altogether from enumeration, or have their ages merely been wrongly returned? Now the fact that the proportion of females under 30 years of age is slightly in excess of that of males is in itself a strong argument that they have not been omitted. In the Province on a whole the proportion per 10,000 of all ages is 6,443 for females and 6,401 for males. And when in addition to this we find that the proportions in the *earlier* ages are far larger for females than for males, although we know that male births exceed female, it seems to me almost proved that the girls have been enumerated, and that the only error is in the returns of their age. Why the Hindoos alone should show more girls than boys proportionately between 5 and 10 years of age I do not know, but the difference in all cases is exceedingly slight, the prejudice only beginning to operate at about 8 or 9 years of age. It is noticeable that the age must have been overstated, in some cases; but this again is natural, as it is only during the earlier years of womanhood that there is an objection to discuss the age of females. Thus we may draw the following conclusion from our female age statistics; that women are distinctly shorter lived than men, and that the age of females between 10 and 20 years of age is understated in very many, and overstated in some few instances.

*The effects of early Marriage.*—It has been suggested that the custom of early marriage so prevalent in India accounts for the large proportion of children; and at the Census of 1868 Mr. Elmslie brought forward arguments and figured illustrations to show that the earlier the customary period of marriage, the larger must be the proportion of children, other things being equal. These arguments, together with a remark of a similar tendency by Mr. J. W. Smyth, were endorsed and published in the Report. Now if the conclusion thus arrived at were true, we should expect to find a much larger proportion of children among Hindoos than among

Musalmáns, and in the eastern than in the western districts, marriages being notoriously earlier in the former than in the latter cases. But it has already been shown that the actual facts are precisely the reverse, children being fewest among Musalmáns and in the western districts: and though I have given my reasons for thinking that difference in social customs has not very much to do with the disproportion, yet I have also been driven to suggest that the early marriages among Hindoos decrease rather than increase the proportion of children. This suggestion, however, is based upon injury to the mother and consequent increase of female mortality, and is apart from Mr. Ehnslie's argument, which I now proceed to discuss.

It seems to me that, *given that the average number of children born by each woman and the rates of mortality are identical*, the stage in the life of the mother at which those children are born, whether early or late, will not affect the proportion of children to adults. I speak with great diffidence. These actuarial matters cannot be discussed with any certainty without training of a very special nature; for in no other class of questions is the path of error so broad and easy, or what seems obviously true so certain to be false, unless it be perhaps in questions of political economy. It appears to me, however, that Mr. Elnslie's illustration was incomplete. What he did was to put two sets of women, with the necessary complement of husbands, on two desert islands, and then take their Census before the first generation even had had time to die, and compare the results. If he had waited till his populations had, as an engineer would call it, "got into train," his conclusions would I think, have been different.

A stream of population in train may be considered as composed of a series of successive generations, each enjoying the same average length of life, supposing mortality to be constant, and the number of people in each bearing a constant ratio to the number in that which immediately preceded it, supposing fecundity to be constant. If the children are born at an early stage in the life of the parental generation, the generations will succeed each other at shorter intervals, and the number of generations alive at the same moment will be greater; if at a later stage, the interval between two successive generations will be greater, and the number of contemporary generations smaller. But supposing birth and death *rates* to be constant, the proportion of children to adults will not vary. I will illustrate the argument by the following

diagram: —

*Diagram missing?*



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Here AMNB, A'MNB' are two streams of population in full train; all horizontal lines represent generations and all vertical lines represent moments of time, so that a vertical line cuts all the generations alive and on any given day at the respective stages of their lives at which they have arrived on that day. In AMNB the children are born late in the lives of their mothers and the generations succeed each other less quickly than in A'MNB', where the children are born early; consequently the former stream of population is inclined at a greater angle to the vertical than in the latter. Now let  $M N$ , the average life of a generation, be divided in  $d$ , so that  $M d$  is the average life of a child, and  $d N$  that of those who survive childhood, and take (the Census of each of the populations at any times represented by the vertical lines  $O Y$  and  $O' Y'$ ) then  $ab$ ,  $bc$  will represent the number of generations of children and adults respectively which are enumerated in the one population, and  $a' b'$ ,  $b' c'$  will do so in the other. But the proportion between these two lines in each case is the same as that of  $M d$  to  $d N$ , and quite independent of the inclination of the stream of population to the vertical. Now if both the populations are increasing or decreasing at the same rate, or are stationary, the numbers in each generation will bear a constant ratio to those in the one preceding; that is to say, the numbers at successive points on  $ac$  and  $a' c'$  respectively will increase or decrease in the same ratio. Thus the number of children enumerated, represented by  $ab$  and  $a' b'$  will bear the same proportion in both cases to the total number enumerated, represented by  $ac$  and  $a' c'$ . If, however, one population is increasing faster than another, the proportion of children to adults will be larger in the former than in the latter, because the numbers in each of the generations included in  $ab$  will be more in excess of the numbers of each of the generations included in  $bc$ . So if the average life of the adult be shortened, in the one case, while that of the child remains the same, the proportion of children will be increased, for the ratio of  $ab$  to  $bc$  will become larger, while if the average life of the child be

reduced, the opposite result will follow.

*Causes of the High Proportion of Children to Adults.*— Thus the ratio of children to adults depends upon the rate of increase of population, and upon the average life of the generation, infant mortality being constant. And the rate of increase depends upon the proportion of annual births to total population, death-rates being constant. Thus the ratio of children to adults depends upon—

- (1) the number of children annually born in a given population;
- (2) the rate of infant mortality;
- (3) the average life of one generation.

In other words, you can increase the proportion of children to total population in three ways, by producing children in greater numbers, by reducing infant mortality, or by killing off your adults at an earlier age. Now to which of these three conditions is the high proportion of children in the Punjáb due? There can be little doubt that the Punjáb population is less long lived than that of England. It would indeed be strange if it were not so. The peasant of our villages leads a life of increasing labour, even if that labour be not so severe as that of the English workman. He inhabits a mud hovel in the middle of a crowded village surrounded by festering dunghills and stagnant pools, the water of which latter is not seldom his only drink. His food is poor, and he has to make up by quantity what it lacks in quality. His life is monotonous almost beyond conception. He is born, sickens, and dies almost like a beast of the field, with only such rude care as his neighbour's ignorance can afford. Below him is the outcast, the conditions of whose existence have already been described. Above him is the sedentary merchant, or the too often profligate gentleman. The healthy life of the English middle classes is almost unrepresented in the Punjáb.\* Whether mortality among children bears a higher or a lower proportion to that among adults in the Punjab than in England I cannot say; nor are there any statistics on the subject which can be accepted as trustworthy. The climate appears more favourable to infant life if properly cared for than that of England; but native children grow up in the kernel, and take their chance of life and death. I doubt whether the rates of infant mortality are not even higher in proportion to those of adult mortality in the Punjab than in England. But as to one cause of the excessive proportion of children there can be no doubt whatever, and that is the large number of births. That this is not due to

marriage taking place at an early period of life, supposing the number of children borne by each mother to be constant, I think I have already shown. Thus the only causes to which the excess of births can be due are either greater average fecundity on the part of the individual wife, or a greater proportion of married women. Now the children shown as under one year of age in our returns are 750,457: and though the birth-rate of 1880 was probably below the average, yet the numbers returned are in excess of the births by some 6 to 8 per cent, because of the interval between the preliminary record and the final Census, so that the numbers may be taken as a fair average. Now there are 2,903,003 married women between the ages of 20 and 40; so that we have 25.8 children born for every 100 married women between the two ages where the corresponding figures for England are 35.87; and if we take lower ages, the comparison will be still more unfavourable for the Punjab. There can be little doubt that early marriage, by forcing the girl into premature puberty, or at least into child-bearing before she is fully developed, not only reduces the number of wives who survive to become mothers, but lessens their reproductive powers. For the Multán Division, where early marriage is unknown, the number of children per 100 lives between 20 and 40 years old is 31.5; and though the difference is perhaps partly due to a more healthy climate, yet it is also I believe largely a result of marriage at a more reasonable age. We must look then to the proportion of married women to explain the large excess of children; and here we arrive at what is, to my mind, the great cause of the peculiarity

\*Colonel Minchin, as Commissioner of Hissar, quotes an instance of "an old man in Sirsa, who died in 1881, and who had been kept prisoner for two years by George Thomas as a hostage in 1804. He was said to be 110 years old, and declared he was of mature age in the terrible famine of 1783. He showed me with great pride his third set of natural teeth, which were like those of a full-grown man of 25."

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under discussion, and that is the custom, not of early but of *universal* marriage. In England in 1871 there were 3,504,351 women, between the ages of 20 and 40, of whom 1,423,360 or 41 per cent, were unmarried, while 48 per cent, of the women over 15 years old were unmarried. In the Punjab the corresponding proportions are 11 and 26 per cent., widows being of course included as unmarried in all cases. As it is, even with this universal marriage, the fecundity is so small and the mortality so high that the population of the Punjab scarcely increases faster than that of England and were the same proportion of the women to remain unmarried here as there, it is probable that population would actually decrease.

*Average Life, Rates of Mortality, Expectation, and Probable Age.*—The average length of life, the rates of mortality at different periods of life, and the expectation of life at each age are all capable of being deduced from the figures of Table VII. But they are merely the arithmetical results of those figures, and put the facts which I have discussed in a new shape only, without adding aught to them. I have examined the rates of mortality and find that they suggest nothing new, merely confirming the remarks made in the preceding paragraph. The average length and expectation of life I have not had calculated as the process is laborious. The fact is that these statistics, though exceedingly valuable for actuarial purposes, are of little other use. Even in England these statistics are based upon the registration of births and deaths and not upon the Census statistics, indeed the Census figures for age as recorded are *corrected* by those statistics before they are published. The probable distribution of the population by age, however, would certainly have been useful, and would not have been difficult to arrive at, and if I could have met with a man able to plot curves accurately and neatly I should have undertaken the examination of the figures. But the time allowed is too short for me either to teach a man or to make the plots myself, and I leave the subject

untouched.

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## APPENDIX G.

## EXTRACTS FROM THE BOMBAY CENSUS REPORT.—STATISTICS OF INSTRUCTION.

## COMPARATIVE TABLE OF THE STATE OF INSTRUCTION.

## PART A.—MALES.

District And Division	Average Distribution According to Instruction of 100 Males								
	Total				Hindoos			Mahammedans	
	Pupil	Literate	Illiterate	Number of Males to One Able to Read and Write	Pupil	Literate	Illiterate	Pupil	Literate
1	2	3	4	5	6	7	8	9	10
Ahmedábád	3.2	11.0	85.8	7.0	2.6	8.3	89.1	3.5	11.3
Kaira	3.0	8.3	88.7	8.9	2.8	7.7	89.5	3.2	6.7
Panch Mahals	1.6	5.3	93.1	14.4	2.0	6.0	92.0	4.5	14.9
Broach	5.4	15.5	79.1	4.7	5.4	16.1	78.5	6.1	15.4
Surat	5.3	15.0	79.7	4.9	5.7	16.3	78.0	6.8	18.1
Gujarát	3.7	11.0	85.3	6.8	3.5	10.1	86.4	4.7	12.5
Thána	2.3	5.3	92.4	13.2	2.0	4.4	93.6	5.7	11.3
Kolába	2.8	6.3	90.9	10.9	2.6	5.7	91.7	5.3	10.3
Ratnágiri	3.0	6.3	90.7	10.7	2.9	6.2	90.9	4.7	7.5
Konkan	2.7	5.9	91.4	11.7	2.5	5.4	92.1	5.1	9.3
Khándesh	2.4	4.9	92.7	13.6	2.8	5.4	91.8	2.1	3.4
Násik	2.2	5.2	92.6	13.5	2.1	4.8	93.1	3.0	5.5
Ahmednagar	2.6	5.7	91.7	11.9	2.3	4.6	93.1	3.2	4.5
Poona	3.9	8.2	87.9	8.2	3.3	6.6	90.1	6.5	10.7
Sholapur	3.0	6.1	90.6	10.6	2.9	6.0	91.1	2.7	3.9
Sátará	2.6	5.2	92.2	12.8	2.4	4.9	92.7	3.7	5.1
Deccan	2.8	5.8	91.4	11.6	2.6	5.4	92.0	3.3	5.2
Belgaum	3.0	5.7	91.3	11.4	2.9	5.5	91.6	2.9	4.3
Dhárwár	4.4	7.2	88.4	8.5	4.6	7.5	87.9	3.1	3.9
Káládgi	2.7	5.5	91.8	12.0	2.8	5.8	91.4	1.8	2.7
Kánara	3.6	8.8	87.6	8.0	3.5	8.8	87.7	5.4	10.2
Karnátic	3.5	6.6	89.9	9.9	3.5	6.7	89.9	2.9	4.3
Bombay City	7.6	24.9	67.5	3.0	6.1	20.6	73.3	7.0	21.1
Total, Home Division	3.4	8.3	88.3	8.5	3.1	7.3	89.6	4.4	9.9
Karáchi	2.3	7.0	90.7	10.7	6.4	26.2	67.4	1.1	1.7
Hyderabad	2.1	5.0	92.9	14.2	5.3	19.8	74.9	1.0	1.4
Shikápur	2.4	6.6	91.0	11.1	6.6	25.9	67.5	1.2	1.2
Thar And Párkar	1.0	4.0	95.0	20.1	2.7	12.8	84.5	0.5	1.1
Upper Sind Frontier	1.1	4.8	94.1	16.7	4.9	30.9	64.2	0.7	1.1
Sind	2.1	5.8	92.1	12.6	5.6	22.5	71.9	1.1	1.4
Total, Presidency	3.2	7.9	88.9	9.9	3.2	7.7	89.1	2.3	4.5

Mahammedans	Average Distribution According to Instruction of 100 Males								
	Christians†			Jains			Pársis		
	Illiterate	Pupil	Literate	Illiterate	Pupil	Literate	Illiterate	Pupil	Literate
11	12	13	14	15	16	17	18	19	20
85.2	13.6	49.0	37.4	14.3	59.8	25.9	26.4	48.7	24.9
99.1	14.3	25.0	60.6	15.3	59.9	24.8	*	*	*
80.6	*	*	*	11.2	63.8	25.0	*	*	*
78.5	*	*	*	13.8	70.8	15.4	25.5	47.8	26.7
75.1	6.3	57.0	36.7	14.5	59.5	26.0	22.3	46.8	30.1
82.8	11.8	44.3	43.9	14.4	60.5	25.1	23.1	46.3	29.6

83.0	4.9	6.7	88.4	6.6	65.7	27.7	19.6	46.7	33.7
84.4	1.3	18.2	80.5	3.9	73.5	22.6	*	*	*
87.8	3.0	10.2	86.8	5.1	19.2	75.7	*	*	*
85.6	4.7	7.1	88.2	5.5	56.9	37.7	19.4	47.3	33.3
94.5	8.6	53.5	37.9	8.9	42.1	49.0	*	*	*
91.5	10.0	55.4	34.6	9.2	47.9	42.9	17.7	64.6	17.7
92.3	13.8	36.7	49.5	13.2	46.5	40.3	*	*	*
82.8	23.7	46.0	30.3	11.5	59.3	29.2	32.7	46.8	20.5
93.4	7.0	47.3	45.7	11.8	38.8	49.4	*	*	*
91.2	10.3	56.0	33.7	7.6	19.7	72.7	*	*	*
91.5	17.5	46.1	36.4	10.4	41.6	48.0	26.9	51.1	22.0
92.8	4.1	28.3	67.6	4.5	8.1	87.4	*	*	*
93.0	12.1	17.6	70.3	5.7	12.5	81.8	*	*	*
95.5	16.1	17.8	66.1	10.0	22.9	67.1	*	*	*
84.4	3.5	6.9	66.5	5.1	18.0	76.9	*	*	*
92.8	4.8	13.7	81.5	5.0	9.9	85.1	*	*	*
71.9	11.0	41.9	47.1	9.4	62.9	27.7	23.0	50.9	26.1
85.7	9.3	29.0	61.7	9.9	41.5	48.6	23.0	49.9	27.1
97.2	15.4	54.9	29.7	*	*	*	28.5	48.3	23.2
97.6	8.9	57.5	33.6	*	*	*	*	*	*
97.6	9.9	60.6	29.5	*	*	*	*	*	*
98.4	*	*	*	9.8	60.2	30.0	*	*	*
98.2	9.4	60.6	30.0	*	*	*	*	*	*
97.5	14.0	56.0	30.0	10.4	59.4	30.2	26.1	49.7	24.2
93.2	9.5	29.4	9.9	9.9	41.6	48.5	23.0	49.9	27.1

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## COMPARATIVE TABLE OF THE STATE OF INSTRUCTION.

## PART B.—FEMALES.

District And Division	Average Distribution According to Instruction of 100 Males								
	Total				Hindoos			Mahammedans	
	Pupil	Literate	Illiterate	Number of Males to One Able to Read and Write	Pupil	Literate	Illiterate	Pupil	Literate
1	2	3	4	5	6	7	8	9	10
Ahmedábád	0.15	0.20	99.56	220	0.12	0.18	99.70	0.12	0.23
Kaira	0.09	0.13	99.78	440.00	0.07	0.19	99.74	0.06	0.12
Panch Mahals	0.05	0.10	99.85	637.00	0.04	0.13	99.83	0.40	0.21
Broach	0.17	0.33	99.50	197.00	0.08	0.20	99.72	0.08	0.10
Surat	0.36	0.70	98.74	94.00	0.20	0.32	99.48	0.44	0.63
Gujarát	0.18	0.33	99.49	197.00	0.11	0.18	99.71	0.17	0.26
Thána	0.13	0.14	99.73	377.00	0.03	0.04	99.93	0.54	0.16
Kolába	0.09	0.08	99.83	570.00	0.06	0.06	99.88	0.42	0.18
Ratnágiri	0.04	0.04	99.92	1193.00	0.03	0.03	99.94	0.11	0.06
Konkan	0.08	0.09	99.83	595.00	0.04	0.04	99.92	0.27	0.11
Khándesh	0.03	0.04	99.97	1400.00	0.02	0.03	99.95	0.06	0.02
Násik	0.07	0.12	99.81	528.00	0.02	0.05	99.93	0.12	0.10
Ahmednagar	0.12	0.12	99.76	409.00	0.08	0.04	99.88	0.12	0.07
Poona	0.25	0.40	99.35	153.00	0.05	0.07	99.98	0.39	0.37
Sholapur	0.07	0.07	99.86	688.00	0.06	0.04	99.90	0.06	0.06
Sátará	0.03	0.04	99.93	1355.00	0.03	0.02	99.95	0.04	0.05
Deccan	0.09	0.13	99.77	455.00	0.04	0.04	99.92	0.12	0.10
Belgaum	0.09	0.09	99.82	558.00	0.08	0.05	99.87	0.13	0.13
Dhárwár	0.16	0.10	99.74	383.00	0.12	0.07	99.81	0.11	0.11
Káládgi	0.05	0.06	99.89	932.00	0.04	0.04	99.92	0.09	0.12
Kánara	0.18	0.17	99.65	282.00	0.13	0.13	99.74	0.51	0.35
Karnátic	0.12	0.10	99.78	468.00	0.09	0.07	99.84	0.15	0.15
Bombay City	2.87	6.33	90.80	11.00	1.25	2.72	96.03	2.05	3.96
Total, Home Division	0.24	0.43	99.33	149.00	0.10	0.16	99.74	0.39	0.60
Karáchi	0.37	0.55	99.08	108.00	0.35	0.47	99.18	0.19	0.18
Hyderabad	0.20	0.30	99.50	197.00	0.16	0.18	99.66	0.17	0.26
Shikápur	0.16	0.12	99.72	353.00	0.06	0.15	99.79	0.17	0.07
Thar And Párkar	0.04	0.07	99.89	883.00	0.03	0.16	99.81	0.07	0.06
Upper Sind Frontier	0.07	0.13	99.80	491.00	0.00	0.22	99.78	0.08	0.04
Sind	0.20	0.26	99.50	217.00	0.15	0.23	99.62	0.16	0.15
Total, Presidency	0.23	0.41	99.36	156.00	0.11	0.16	99.73	0.25	0.32

Mahammedans	Average Distribution According to Instruction of 100 Males									
	Illiterate	Christians†			Jains			Pársis		
		Pupil	Literate	Illiterate	Pupil	Literate	Illiterate	Pupil	Literate	Illiterate
11	12	13	14	15	16	17	18	19	20	
99.65	12.19	31.35	56.46	0.40	1.04	98.56	9.49	31.38	59.13	
99.82	15.05	10.64	74.31	0.73	0.43	98.84	*	*	*	
99.39	*	*	*	*	*	*	*	*	*	
99.82	*	*	*	0.44	0.66	98.90	9.01	15.45	75.54	
99.93	23.96	26.85	48.79	0.64	1.56	97.80	7.07	16.84	76.09	
99.57	15.37	22.77	60.86	0.48	1.02	98.50	7.51	17.14	35.35	
99.30	1.28	0.87	97.85	0.18	0.17	99.65	4.76	14.00	81.24	
99.40	3.42	6.16	90.42	0.00	1.53	98.47	*	*	*	
99.83	1.54	2.59	95.87	0.00	0.25	99.75	*	*	*	
99.62	1.32	1.04	97.64	0.07	0.34	99.59	4.79	13.90	81.31	
99.92	8.09	24.26	67.65	*	0.16	99.84	*	*	*	



99.78	16.36	28.03	55.61	0.18	0.18	99.64	2.41	18.55	79.04
99.81	7.43	13.12	79.45	0.10	0.24	99.66	*	*	*
99.24	19.15	30.89	49.96	0.11	0.02	99.87	13.88	44.04	42.08
99.88	8.88	26.66	67.46	0.25	0.17	99.58	*	*	*
99.91	13.73	32.04	54.23	0.04	0.01	99.95	*	*	*
99.78	14.25	25.18	60.57	0.10	0.13	99.77	11.34	36.18	52.48
99.74	2.55	4.96	92.49	0.01	0.00	99.99	*	*	*
99.78	14.89	7.61	77.50	0.23	0.05	99.72	*	*	*
99.79	1.47	8.49	90.04	0.08	0.07	99.85	*	*	*
99.14	0.79	0.94	98.27	0.00	0.00	100.00	*	*	*
99.70	2.76	2.84	94.40	0.05	0.02	99.93	*	*	*
93.99	12.27	24.24	63.48	1.30	3.80	94.90	12.91	32.52	54.57
99.01	6.50	11.20	82.30	0.27	0.56	99.17	11.12	27.89	60.99
99.63	18.69	39.09	42.22	*	*	*	17.81	34.06	48.96
99.57	13.23	36.76	50.01	*	*	*	*	*	*
99.76	14.02	50.68	35.30	*	*	*	*	*	*
99.87	*	*	*	*	*	100.00	*	*	*
99.88	*	*	*	*	*	*	*	*	*
99.69	17.04	40.39	42.57	*	*	100.00	16.10	34.06	49.78
99.43	6.84	13.14	81.02	0.27	0.56	99.17	11.18	27.97	60.85

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## INSTRUCTION.

The information that is to be obtained at a census regarding the spread of education amongst the people is necessarily of the most vague description, and can only be applicable to a comparatively small portion of this wide and important subject. The inquiry of which the results are to be commented upon in the present chapter extends no further than to the simple fact of whether the person returned knows or is learning how to read and write. Before entering upon the statistics, therefore, it is advisable to explain the system on which the information on these heads was obtained. It will be seen that the tables comprise three main classes, those who are under instruction, those who though not learning can read and write, and lastly the illiterate. In the comparative table that precedes this chapter, the titles have been rendered briefly, the pupils, the literate, and the illiterate. In the first category the enumerators were instructed to enter all who were at the time of the Census under tuition, either at school or at home. The second class is intended, according to the rules, to comprise those who, not being under tuition, are able to both read and write. It does not include those who can read but not write, nor those who can do no more than sign their name, but only such persons as can both write as well as read. The third category contains the large number who are either wholly illiterate or only instructed up to the extent I have just mentioned. I now pass on to the ways in which I think from my examination of a certain number of the schedules during the abstraction of their contents that it is possible for errors to have occurred in recording the information required under the above heads. None of these are very prevalent, but in one case they may have affected in some degree the tabulated results. In the first place, the less intelligent enumerators, especially if employed in a town where there is any considerable foreign element, seem to have considered on several occasions that came under my notice that the term instruction was confined to the languages

habitually spoken in the district, and accordingly, after entering the person as illiterate, added a remark that he or she was able to write, say, Tamil, Urdu, Márwádi and so on. This error was not often found, still it was frequent enough to be mentioned, as it may have sometimes been left uncorrected in the process of rapid abstraction. The other mistake that I found to have occurred in some cases, chiefly of bad handwriting, is the confusion more especially in the entries against females between the words literate and learning in Gujaráti, where the two are very similar in the current handwriting of that division. This is likely, of course, to have caused the transposition of some of the entries from one to the other column of the working sheets.

### **Comparison with other countries.**

Under the system of classification that has been adopted for exhibiting the results of the inquiry, there is no distinction of grade in the instruction returned, and the advanced student of the high or technical classes is undistinguishable from the beginner in the primary school. This is inevitable at a general inquiry of this sort, and in this Presidency, luckily, the deficient information can be almost completely supplied by the departmental records of the Director of Public Instruction. The important point to ascertain is the proportion of the population that is under primary instruction. Through this stage all that learn at all must pass, but it rests with the individual to advance further in search of knowledge. The difference between the number of pupils returned at the Census and that on the books of the Government and aided schools on the 31st of March 1881, or about six weeks after the enumeration, is comparatively small, and if the assumption be allowed, as is reasonable, that the excess are under instruction chiefly at indigenous or other elementary institutions,\* the proportion of those who are under primary instruction to the total population can be approximately ascertained, and a comparison with other countries rendered possible, as can be seen in the margin.† It is my proposal to defer further consideration of the question of classification and the distribution of the pupils between the different grades of institutions till later.

Country.	Percentage of Elementary Scholars on Population	Country.	Percentage of Elementary Scholars on Population
1. United States	*18.0	17. Spain	9.0

2. Saxony	17.5	18. Ireland	8.0
3. Baden	16.0	19. Hungary	7.5
4. Wurtemberg	15.5	20. Italy	6.5
5. Switzerland	15.5	21. Greece	5.5
6. Denmark	15.0	22. Portugal	2.5
7. German Empire	15.0	23. Servia, &c.	2.0
8. Prussia	15.0	24. Mexico	2.0
9. Sweden	13.7	25. Russia	2.0
10. Bavaria	13.0	26. <i>Bombay Presidency.</i>	1.9
11. Holland	13.0	27. Brazil	1.2
12. France	13.0	28. Turkish Empire	1.0
13. Norway	12.5	29. Egypt	0.3
14. Great Britain	12.0		
15. Belgium	11.9		
16. Austria ( <i>Cisleith</i> )	9.0		

\*This, however, includes many middle-class schools.

The marginal table shows that even in Europe there is considerable variation in the proportion of children under elementary instruction. The countries in which instruction up to a certain standard is rendered compulsory by law, and is consequently gratuitous, stand a good deal above the rest. Sweden is about a middle station between the Teutonic Federation and South Germany, where the Roman Catholic element is stronger. Great Britain comes about half way down the list, and the next great gap is between the wealthy Belgium and the more heterogeneous population of German Austria. Lastly, there is a marked falling off between Greece and Portugal, the country next to it on the list.

This Presidency comes far below the most backward of the European western nations with respect to its degree of popular instruction, and has apparently no more than 19 persons in 1,000 attending primary schools, compared with 120 in Great Britain and 55 even in Greece. Had this chapter

\*The deficiency, where it is found, is probably due to the entry in the Census of those under instruction in some cases (such as in colleges and high schools) as able to read and write.

†These figures are borrowed from a statement prepared in 1873 for the Report on the Vienna Exhibition.

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been taken up in its duo logical order\* it would have been seen from the analysis of the industry of the country that a much higher standard of education is not, under the existing circumstances, to be expected, whilst to quote, in anticipation of more particular comment, the return comparing the state of things now and in 1872, the increase in the number of pupils, amounting, as it does, to 19 per cent, shows that the progress of education is considerably in advance of the increase of the population, and that the disorganisation resulting from the famine in the village teaching has had but a transitory effect.

Abandoning, then, for the present the distinction of class and degree of instruction, we find that in every sixteen persons in this Presidency there is one who is not entirely illiterate, within the meaning of the term as used at the Census. Put in another way, there are, in every thousand persons, 939 who are unable to read and write. The extent of education varies, necessarily, in different parts of the country. For instance, the number of persons in Sind, containing one, whom we may call a scholar (if the title be accepted in the sense it bears in an English village, as including both those who know and those who learn), is 22, but in the Home Division it is 16. In the capital city, again, it is only 4, and in the Konkiui and Deccan 23 and 22 respectively. Gujarát and the Karnátic restore the average, the one with 12, the other with 19 as its denominator. On the whole, therefore, the Konkan is the division in which instruction has made least progress, and omitting the capital city, Gujarát shows the greatest relative number of scholars. The distribution of the educated population is shown in the margin,† and for comparison with it the distribution of the entire population according to the table at the beginning of the first chapter of this volume, is added. The higher numbers in Gujarát and Bombay have, it appears, to counterbalance the deficiency in the four other divisions, of which the Deccan is that where the difference between population and

instruction is most markedly to the disadvantage of the latter.

Division	Distribution per cent. of the Educated	Distribution per cent of Total Population	Difference
Gujarát	22.50	17.37	5.1
Koukan	9.90	13.90	-4.0
Deccan	23.90	32.30	-8.4
Karnátic	14.70	17.06	-2.3
Bombay City	18.00	4.70	13.3
Sind	11.00	14.67	-8.4
	100.00	100.00	

#### EDUCATION BY SEX.—(a.)—*Females.*

The difference, however, between the two sexes in regard to education is so great in this country that it is desirable to treat of this branch of the subject at once, without entering further into the distribution of the educated public in the aggregate of both sexes. Taking the whole Presidency together, there are in every thousand males 889 persons who cannot read and write. In the same number of females the proportion of the illiterate will be found to rise to 994. Put otherwise, there is one male scholar in nine of his sex, and one female in 156 of hers. In the case of the former sex though, with the exception of the Konkan and Deccan, the proportions are by no means uniform, there is less variation in the different divisions. The proportions themselves are given in the comparative tables prefixed to this chapter, and range from one in three persons in Bombay to one in 12 in Hind. But with regard to the proportion of educated females the return exhibits much more extraordinary divergences from the average. In the capital city there are only ten illiterate to one literate, whilst in the Gujarát Division, where female education has made the next most, promising start, there are no less than 197. In the Konkan scarcely one woman or girl in 600 can either read or write, or is learning to do so, and in the Deccan and Karnátic the state of tiling is little better. The ratios in Sind are peculiar, especially as to the high proportion of girl-pupils, contrasted with the lowness of the corresponding ratio in the case of boys. It seems almost incredible that the ratio of the male pupils should be the lowest in the Presidency, whilst that of females under tuition should, if the capital city be not considered, exceed all the rest. The figures for female pupils in this Province, too, are considerably more in excess of those given

in the departmental returns than they are elsewhere, or than those for males in this part of the country either.

In connexion with the distribution of the educated females territorially, it is not to be passed over that 55.5 per cent, of this class are contained in the city of Bombay, and that this concentration lies the effect of materially raising the ratio of the Home Division as a whole. Of the remainder, 13.7 per cent, are in Gujarat, 11.3 in the Deccan, 9.9 in Sind, 5.8 in the Karnatic, and 3.8 in the Konkan. Throughout the whole Presidency it is only in Surat, beyond the capital that 99 per cent, of the females are not illiterate. Before resuming the subject of the distribution of the male pupils, it is worth while to briefly consider separately from each other the two classes of the other sex who are not quite illiterate. In the Presidency, as a whole, there are in 1,000 females of all ages and religions, 2.3

\*According to the original plan, the occupation of the people was to have been treated of before their instruction, but as some statistics about education were wanted by the Commission then sitting, the whole of the present chapter was drafted simultaneously with the preparation of the information that was required, so as to save blocking the type at the press.

†In the Presidency Division, including the capital city, there is on an average, an area of 20.5 square miles to each school connected with or recognised by the State. The schools are, accordingly, about 4.2 miles apart, and taking the area of which the school to the centre as a circle, the average radius will be 2.5 miles in length. Roughly speaking, and assuming equal distribution of children over the whole area, every child of school-going age has a school at about  $1\frac{1}{4}$  miles distance, and there are about 973 children of the above age within each school circle. As regards these calculations, however, it must be recollected that large areas of uninhabited land intervene between village and village, and that the children are concentrated in the villages and towns themselves, so that it is necessary to calculate also the distribution of schools amongst the inhabited units of population. The result is to show an average for this division of one school for every 5.6 towns and villages, but the concentration in towns reduces the average to one for seven.



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under instruction, and 4.1 who can read and write. In Sind there are 2.0 in the one category, and only 2.6 in the other, but elsewhere, it is only in the Karnátic that the latter ratio is less than that of the pupils. In the capital the respective proportions come to 28.7 and 63.3, and this is the only place where one in a hundred of this sex is learning or able to read or write. After this city, Surat and Karachi districts come close to each other, with Poona next, though far behind. It may be that the ratio of pupils in Karáchi, like that in the district last-named, is raised by the more than ordinarily large settlement of Europeans and Eurasians there, and that the comparatively low ratio of the educated is due to the recent introduction of schools, a reason that may be operative, too, in other parts of Sind. The districts that show the lowest ratios of both educated and learning are Sátára, Khándesh, Ratnágiri, Kaládgi and the Thar and Párkar tract in Sind. In none of these except the last two can one female in a thousand be termed either pupil or scholar. Lastly, on comparing the numbers of scholars of the two sexes together, we find that to one female pupil there are on an average 14 male according to the Census, but 17 according to the departmental statement. Amongst those returned as educated the ratio of males is higher, and reaches 17 to 1.\* Taking the ratio of the females to the males of each class, the results appear as 6.80 pupils and 4.85 who can read and write to every 100 males in the same position as regards education. The differences in the divisional ratios are shown in the margin. It will be noticed that the two proportions are the widest apart in Sind, and closest together in the Deccan. Bombay is left out of the question, as the special feature of that city, its excess of men, many of them in commerce or liberal professions, make it a matter of course that there should be few educated women in the population at large relatively to the number of the other sex.

Division	Per-Centage of Females on Males	
	(a) Pupils	(b) Literate

Gujarát	4.51	2.81
Koukan	3.15	1.47
Deccan	3.18	2.15
Karnátic	3.31	1.42
Bombay City	24.91	16.87
Sind	8.02	3.70
Total, Presidency	6.80	4.85

*(b.)—Males.*

I will now ask attention to the first three columns of the comparative table in which the proportion of educated males is shown for different parts of the country. The capital city shows an average about twice as high as that in any other part of the country, and three times that of the country at large. Gujarát approaches it nearest and Sind is at the opposite extremity. The proportion of the illiterate in the Deccan is the same as that in the Konkan, but that of the pupils is a trifle higher. The Karnátic seems from its ratio of learning and educated to be a good deal in advance of the rest of the table-land, and the coast district of this division has a remarkably high average of persons not wholly illiterate. This may be owing, perhaps, to the comparatively large number of Bráhmans settled as cultivators in the interior and in the villages along the sea-line. The districts in which the proportion of the illiterate to the total population is least are Broach and Snrat, both of which show much the same ratio, and after them, but at a considerable distance, Ahmedábád, Kánara, Poona,— where there is the strong European and Eurasian element to be taken into consideration,— Dhárwár and Kaira. Only in these does the ratio in question fall below 90 per cent.

The ratio to the male population of the boys returned as actually under tuition is highest in Broach and Surat, where, like that of the illiterate, the proportions are nearly identical. Dhárwár and Poona come next, followed by Kanára and Ahmedábád. The only other districts in which a proportion of three per cent, or more of the male population is under instruction are Kaira, Belgaum, Ratnágiri, and Sholápur. The lowest proportion is to be found in the Paiich Maháls, Thána, Násik, Khandesh, and some of the Sind districts. Lastly, there remains for consideration the proportion of those who without being under instruction know how to read and write. In this respect, also, Broach and Surat are at the head of the list, but the subsequent order is changed, and

Ahmedábád, with its large resident commercial population is a good deal more forward than Kanára, which comes next to it. Kaira and Poona are the only other districts with a ratio of more than 8 per cent, of this class. Dhárwár the next to these in order, has only 7.2, and Sholápur 6.4. The average in Gujarat is, on the whole, much more in advance of that of the rest of the Presidency in this respect than it is with regard to actual instruction. The causes may be, firstly, the superior wealth of the division, which attracts and retains a greater number of men engaged in the clerical and mercantile professions, or, again, the cultivators themselves may have evinced an earlier appreciation of the advantages of a certain degree of instruction, for the detailed returns show, as will hereafter appear, that the higher average in this part of the country prevails throughout the community, even to the lowest grades. The agricultural and thinly populated district of the Panch Maháls, though one of the most backward in the Presidency in the matter of education, shows a higher ratio of those who have learned to read and write than Khándesh, Násik or Sátára, and is up to the figure returned against Thaná, where there is a certain influx of educated men from the capital. If we omit from consideration the outlying portions of Sind, the most backward districts are those just mentioned; the Panch Maháls is then the first in the scale of ignorance and Sátára a little better than the others. Taking the Presidency as a whole, there are about 7.9 per cent, who can read and write, and 3.2 who are still under tuition. If, however, Sind be excluded, the average is thereby raised slightly on account of the increased weight given to the figures of Bombay and Gujarat. The average ratio of learners in Sind is considerably below that of the other divisions, and that of the literate there is the same as in the Deccan and but an insignificant fraction below the proportion found in the Konkan.

\*The ratio of pupils to literate is 56.5 per 100.0 in the case of females, and only 40.3 amongst males.

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## EDUCATION IN RELATION TO AGE.

The calculations on which I have been commenting hitherto have been made on the entire population of each sex, and include, therefore, those who have not yet reached the age of systematic instruction as well as such as may be considered, as a general rule, to have passed that age. I propose now to attempt to estimate the impression made by the present extension of education on the community most likely to be influenced by it. It is out of the question to attempt here to classify the whole body of students in such age periods as will serve to indicate, even approximately, the grade of education to which they have attained, and the high ratio borne by the pupils on the registers of elementary schools to the total under instruction is a sufficient reason for selecting as the basis of calculation a period which will most conveniently harmonise with the conditions of that branch of education. The pupils in question have therefore been classed under three heads, The first includes all children who have not, attained their sixth birthday; the second the period from that day to the completion of the fourteenth year, and the last, the remainder of life. The experience gained during the abstraction from examination of a certain quantity of the schedules, leads me to think that if it were not for the greater complexity of the working tables, it would have been worth while to have added one more division, so as to have distinguished the pupils of the higher grades of institutions, who, as a rule, are probably more than 15 and less than 22 years old. Similarly, the lowest period might with advantage have been fixed to begin at the fifth birthday, a modification that would, I think, have eliminated nearly all the entries of pupils and literates now shown as less than six years old. In order to bring these latter into the general calculation, however, I have taken for comparison with the return of education the total population of the age just mentioned, namely, from 5 to 14, and on the assumption that most if not all the children under six returned as pupils or literate are

not less than five years old, the two early classes of those under instruction and instructed have been combined. In the comparative table, accordingly, the proportion given is, in the first place, that of the whole of the pupils and literate below 15 to the total number of children between the ages of 5 and 14. After this series came the proportion of the pupils and literates of maturer years to the entire adult population. It is, perhaps, scarcely necessary to observe that in the last category are included all the college and many of the high school students to which class most of the number returned as under instruction may be ascribed (though there is a considerable number of pupils who cannot all be under this class of education), but the bulk of the population included here consists of the persons actually able to read and write, who are out in the world and no longer in a state of pupillage. The figures given in table XIII. of Appendix A. show that about 84.3 of the total number of pupils are under fifteen years of age. The marginal table gives for four divisions of the Presidency the general ratios that are shown in the table on the next page for the separate districts in each. In the Sind abstraction the degrees of instruction were not classified by age, so what follows in this portion of the chapter refers to the Home Division only. Here we find, that the boys who are for the present purpose considered to be of a school-going age, 12 per cent, are either learning or able to read and write. The relative position of the divisions is not different from what has been already mentioned in the preceding paragraph. As regards the girls, the proportion of the pupils and literate is just ten times as small as it is amongst the boys. The peculiar feature in this return, namely, that the ratio of educated adult women is only one half that prevailing amongst girls, whilst in the case of the other sex the difference between the two periods is very much less striking, is due, of course, to the early marriage system, which necessarily acts as an impediment to the continuance of regular instruction at school beyond a very elementary stage. The gradual spread of education is traceable in the figures for Gujarat, where girls' schools have been longer established and better maintained than elsewhere in the extra metropolitan districts. The capital affords, as may be expected, exceptional facilities for the education of this sex, and the comparatively slight trace of the results to be seen in the figures for later life is to be ascribed, probably to the influx of adult labourers and their wives from the country, who belong to a class which public instruction has only recently begun to reach.\* the comparatively small difference in the two ratios for the Deccan,

where there has not as yet been a very marked success in female education, is due, as will be seen from a reference to the table opposite, to the number of Christians in Poona and some other districts, which materially raises the proportion. Returning to the figures for the males, it is noticeable that in one case only, that of the Karnátic, is the ratio of the literate higher amongst the boys than amongst the adults, and even here, to a very slight extent. This is probably attributable to the loss of boys in the famine who would at the time of Census have entered upon their sixth year. In the case of Bombay city the falling off of the proportion amongst the adults is explicable, of course, in the same way as the similar characteristic amongst the females of this class, and may be set down to the counteraction of the results of comparatively widespread instruction of the voting by the abnormal proportion of illiterate labourers of riper years. The table giving the distribution of this class by districts shows that somewhat similar cause is in operation in Khándesh. but whether the case is the same in Dhárwár, or whether in that district there has been a recent, and more or less sudden, advance in the extension of schools, I am unable to state.

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COMPARATIVE TABLE OF INSTRUCTION BY AGE† AND RELIGION.

I.— MALES.

District and Division	Total Boys between 5 and 15 years old	Average Number learning or knowing how to Read and Write in 100 Males of each specified Age Period				
		Total Population		Hindoos		Mahammedans
		Between 5 and 15	15 and upwards	5-14	15 and upwards	5-14
Ahmedabád	116861	12.77	17.46	9.97	13.41	14.21
Kaira	118329	10.98	13.51	10.18	12.66	11.59
Panch Maháls	39642	5.79	9.15	7.16	10.13	17.27
Broach	44475	21.21	23.75	21.85	24.16	24.05
Surat	82811	20.63	24.96	22.77	26.82	27.24
Gujarát	402118	14.11	17.90	13.16	16.49	18.24
Thána	123228	8.22	9.19	6.88	7.83	22.76
Kolába	51377	9.96	11.19	9.07	10.17	20.77
Ratnágiri	139599	9.36	11.69	8.99	11.38	13.83
Konkan	314204	9.01	10.55	8.19	9.72	17.47
Khándesh	168562	8.64	8.54	10.04	9.31	7.61
Násik	111491	7.60	9.22	7.42	8.48	11.90
Ahmednagar	105305	9.03	9.70	7.64	7.83	11.23
Poona	122683	11.95	14.84	10.19	12.01	21.24
Sholapur	85435	9.75	10.52	9.26	10.00	9.14
Sátára	153837	8.03	9.32	7.55	8.81	11.90
Deccan	747313	9.09	10.26	8.68	9.43	11.33
Belgaum	122974	9.54	9.97	9.18	9.56	9.18
Dharwár	125607	14.17	12.37	14.64	12.91	9.57
Kaládgi	94560	8.73	9.04	8.96	9.41	5.36
Kánára	54962	13.81	14.02	13.15	13.90	17.09
Karnátic	398103	81.39	11.17	11.46	11.28	9.02
Bombay City	86810	41.63	34.15	33.94	28.03	38.74
Total, Home Division	1948548	12.04	13.90	10.87	12.32	16.48

Average Number learning or knowing how to Read and Write in 100 Males of each specified Age Period						
Mahammedans	Christians‡		Jains		Pársis	
15 and upwards	5-14	15 and upwards	5-14	15 and upwards	5-14	15 and upwards
17.71	62.57	70.57	68.63	87.04	84.27	85.65
11.21	43.78	44.01	70.95	88.65	*	*
25.22	*	*	66.67	88.36	*	*
23.90	*	*	78.75	92.28	85.95	83.52
29.30	*	67.20	74.13	84.05	76.95	81.10
20.05	55.32	63.56	70.44	87.24	79.19	81.90
18.17	16.60	12.38	52.33	79.55	70.96	80.43
16.72	*	*	47.62	83.91	*	*
15.35	10.19	18.58	21.02	29.39	*	*
16.70	16.06	12.91	41.15	71.03	70.89	80.88
5.90	59.81	70.80	47.64	59.14	*	*
8.89	75.47	70.53	48.32	67.06	*	89.83
6.12	56.42	55.53	56.70	70.55	*	*
19.18	78.60	75.69	64.04	81.31	87.84	91.41
6.34	*	63.44	51.18	57.86	*	*
9.18	*	73.83	29.88	31.62	*	*
8.88	68.12	70.04	48.57	60.97	82.27	89.63
7.63	15.85	40.26	15.14	14.02	*	*
6.88	38.79	30.66	20.17	20.40	*	*
4.52	51.28	30.15	36.26	35.61	*	*
17.96	13.34	9.75	22.06	26.14	*	*

7.49	18.31	21.44	17.15	16.63	*	*
28.95	65.35	55.46	80.91	74.35	86.04	85.59
15.92	38.47	42.39	47.95	59.85	88.70	83.79

\*Less than 100 of the age specified

†In Sind the distinction of age was not preserved in the abstraction.

‡On page lxxvii the distinction of race amongst Christians with reference to education is noted.



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## COMPARATIVE TABLE OF INSTRUCTION BY AGE† AND RELIGION.

## II.—FEMALES.

District and Division	Total Girls between 5 and 15 years old	Average Number learning or knowing how to Read and Write in 100 females of each specified Age Period				
		Total Population		Hindoos		Mahammedans
		Between 5 and 15	15 and upwards	5-14	15 and upwards	5-14
Ahmedabád	100843	0.78	0.42	0.55	0.27	0.60
Kaira	93550	0.42	0.19	0.31	0.16	0.31
Panch Maháls	34980	0.24	0.16	0.22	0.14	1.54
Broach	40402	0.87	0.44	0.44	0.45	0.34
Surat	74584	1.93	0.96	1.03	0.45	2.22
Gujarát	344359	0.89	0.46	0.52	0.26	0.83
Thána	106349	0.51	0.24	0.15	0.06	2.26
Kolába	43292	0.48	0.10	0.32	0.08	2.12
Ratnágiri	123977	0.18	0.07	0.12	0.07	0.59
Konkan	273618	0.36	0.14	0.16	0.06	1.25
Khándesh	150702	0.11	0.07	0.09	0.05	0.24
Násik	98073	0.28	0.20	0.12	0.10	0.32
Ahmednaga	95980	0.52	0.18	0.30	0.07	0.39
Poona	108184	1.06	0.63	0.24	0.11	1.69
Sholápur	76695	0.28	0.11	0.24	0.06	0.24
Sátára	131041	0.14	0.06	0.11	0.03	0.21
Deccan	660675	0.38	0.21	0.17	0.06	0.48
Belgaum	111255	0.41	0.11	0.32	0.07	0.63
Dhárwár	117336	0.65	0.14	0.51	0.10	0.43
Kalági	88608	0.24	0.06	0.20	0.04	0.36
Kánara	47970	0.80	0.25	0.63	0.18	2.58
Karnátic	365169	0.50	0.13	0.39	0.09	0.60
Bombay City	67060	18.39	9.01	10.01	3.01	15.06
Total, Home Division	1710881	1.20	0.60	0.55	0.21	2.18

Average Number learning or knowing how to Read and Write in 100 females of each specified Age Period						
Mahammedans	Christians‡		Jains		Pársis	
15 and upwards	5-14	15 and upwards	5-14	15 and upwards	5-14	15 and upwards
0.33	58.51	52.94	2.93	1.20	52.78	44.85
0.17	46.76	29.84	3.44	0.65	*	*
0.37	*	*	1.52	1.17	*	*
0.16	*	*	2.43	0.86	52.53	19.35
0.86	73.52	55.72	4.75	1.78	15.01	20.85
0.36	56.81	42.28	3.24	1.19	46.75	21.39
0.31	4.00	1.96	0.91	0.26	29.28	19.09
0.16	*	*	-	*	*	*
0.05	5.18	4.67	-	0.37	*	*
0.14	4.17	2.22	0.33	0.50	29.20	18.93
0.04	29.20	40.21	0.10	0.23	*	*
0.23	70.33	46.25	0.42	0.45	*	*
0.15	31.87	20.25	0.51	0.35	*	*
0.55	70.76	53.53	0.48	0.03	70.62	64.71
0.10	*	81.00	0.82	0.34	*	*
0.06	*	55.36	0.17	0.02	*	*
0.17	54.88	42.75	0.39	0.22	57.14	54.35
0.16	12.94	6.93	0.06	-	*	*
0.17	49.5G	13.55	0.99	0.06	*	*
0.18	10.29	11.17	0.32	0.11	*	*
	2.97	1.60	0.10	-	*	*
0.21	11.25	4.44	0.24	0.03	*	*
4.26	63.04	35.49	11.05	1.17	73.61	45.08
0.72	28.00	17.84	1.66	0.69	64.47	37.86

\*Less than 100 of the age specified.

†In Sind the distinction of age was not preserved in the abstraction.

‡On page lxxviii the distinction of race amongst Christians with reference to education is noted.

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The total number of boys of a teachable or school-going age is 1,948,548, or about 27.1 per cent, of the entire male population. Of these it appears that 10.6 per cent, are under instruction and 1.5 more know how to read and write, leaving about 88 per cent, illiterate. The girls of a similar age number 1,710,881, or about 25 per cent, of the female population. The proportion of those that are under instruction is about 88 in 10,000, whilst in addition to these there are about 32 in the same number who can read and write, but are not being taught. Thus the proportion of the illiterate amongst them is 98.80 per cent. Omitting Bombay, the order in which the districts stand with respect to the instruction of girls is, first, Surat, then Poona, Broach, Kánara, Ahmedabád and Dhárwar. There is a considerable gap between the last-named and Ahmednagar, which comes next. Thána follows closely the latter and Kolába, Kaira, and Belgaum are behind it. Khándesh, Sátára and Ratnágiri are the least advanced in this matter. Surat is far away the first of all the districts, and, were it not for the Christian element in Poona, would show a ratio more than double that of any other. In the proportion of males under instruction or educated it yields to Broach at the younger period, though it is still the first in regard to this ratio at the later age. Both of these districts are very much in advance of the two that follow them, Dharwar and Kanara. In the proportion of educated adults Ahmedabád comes after Broach, and both Poona and Kaira are before the two districts in the south which stand so well with respect to the instruction of boys- The lowest proportion of educated boys is in the Panch Mahals, where the Aboriginal population is large, slow to educate, and possessed, as we have seen in a previous chapter, of an unusual quantity of young children, a fact which necessarily tends to lower the ratio. A similar cause is probably operative in Násik, Khándesh and Thána, all of which are far below the rest. The places in which the education of adults seems to be at the lowest ebb are Khándesh and the Panch Maháls, two flourishing agricultural districts, and between them comes the famine tract of Kaládgi. The adult

women seem to have the least inclination towards education in Sátára, Kaládgi, Khándesh, and Ratnagiri, and to be relatively most numerous in Surat, Poona, Broach and Ahmedabád.

Lastly, before taking up the question of the spread of education in the various religions considered separately, I may remark that if the occupation return is to be trusted, there are on an average about 25 pupils to each teacher, whether man or woman. The departmental return, while it includes colleges and other largo institutions, is incomplete with regard to aided schools, and the ratio of pupils per teacher deducible from it being thus unduly high, has not been here brought forward for comparison.

## EDUCATION BY RELIGION.

### **Pársis and Jains.**

From what was said in the last chapter regarding the constitution of the heterogeneous population that goes by the general title of Hindoo, it is abundantly evident that to treat such a mass as a single community is an attempt that leads to no practical result. Similarly with the Aborigines and Christians, the former of which are better considered with reference to their tribes, the latter to their races. In so far, however, as the retention of the general titles is essential for the interpretation of the Tables given in Appendix A, I have adopted them in the proportional statements here used. From these it will be seen that there is a very marked difference between the education of the two principal religions according to whether they are respectively in the numerical preponderance or not. In the Presidency Division where the Hindoos predominate, the proportion of the educated amongst them is lower than that of their rivals. In Sind, on the other hand, where the masses are of the other persuasion, the Hindoo minority is comparatively highly educated, and the Mabammedans illiterate. Confining my remarks to males only, it appears that the community that shows the highest proportion of educated is the *Pársi*, and next to this the *Jain*. In Gujarát, in fact, which is the native place of the one and of the wealthier section of the other, the Jains are more generally educated than the Pársis, and even in the capital city, which attracts the best of both classes, there is but an insignificant difference in the general result, though it is brought about by the high proportion of the literate in the case of the immigrant Jains and by that of the pupils amongst the others. Taking the two communities separately, the Pársis are less well

educated in Thána than elsewhere, and best in the Deccan, where the settlements are in the chief towns, and the ratio of adults in business is a good deal higher than in Gujarát. In the capital city there is a considerable element of foreign Pársis from Persia, many of whom were driven from their' homes by famine some eight or ten years ago, and have since remained in Bombay as cooks, bakers, or menial servants. Most of these are probably illiterate, and their presence tends to lower the ratio of the community as a whole. The distinction in the matter of instruction between the two main divisions of Jains is very strongly marked. In Gujarát, which we may consider the home of the indigenous trading branch, the standard is high, whilst in the Karnátic and South Deccan the proportion of those who can read and write is but little above that which prevails there amongst the Hindoos. The returns of education amongst the Jains in the North Deccan are in some respects peculiar. There is greater difference between the young and the adults than in other divisions, due, perhaps, to the continual interchange of population with Rájputána and Central India. The tendency noted above amongst the Hindoos and Mahammedans is again to be traced, but less marked, of course, in the case of immigrants who come more for miscellaneous than commercial pursuits. The community, that is to say, is worse off for education in the place where it is indigenous than where it is only sojourning. Amongst the Pársis this is noticeable in Surat and Thána, and slightly in Broach also. The Jains show it strongly in the south, and slightly in Gujarát, in the middle portion of the Presidency the latter community is a mixed one, comprising both traders settled in villages, and travelling dealers without much, if any, education. One of the most striking features to which attention is drawn as regards these two religions is the prevalence of instruction amongst the young. Of the Pársi children of school-going age nearly 84 per cent, are learning or already know how to read and write. The Jains show a lower proportion in the community as a whole, but where the trading element is predominant, as in Bombay and Gujarat., the standard of instruction is relatively little below that of the others. In the Karnatic, however, there is not much advance in this respect, and the district which here returns the highest proportion is that in which there is probably a mixture of trading and indigenous Jains.

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### **Education amongst Mahammedans.**

The subject of female education and its relative spread amongst the different sections of the community is more conveniently treated in a single survey, after the varying degree of instruction amongst the males, which, as has been seen from the general remarks made above, is almost incomparably the most important question from a purely statistical point of view, has been reviewed. Leaving, too, the Christian community to be treated of according to its component races, and the Hindoos whose castes will be taken as exemplifying the state of education amongst the people bearing this name, and the Aboriginal tribes, amongst whom, however, the prevalence of instruction is not a matter requiring much comment, the next class that presents itself is the Mahammedan population of the Presidency. In Sind this community shows a proportion of illiterate, amounting to 97.5 per cent., but in the other part of the country the corresponding ratio is only 85, or below the average of the population as a whole. Outside the capital, which contains a large number of the commercial class, the average standard of instruction is highest amongst the Mahammedans of Gujarát, where there is both trading and cultivating material. Khándesh and Kaládgi show the lowest proportion of educated Mahammedans, and the whole of the south of the table-land seems below the average in this respect. Owing to the prominent causes that tend to keep this community in the background the actual standard of education amongst them is scarcely appreciated by the rest of the public. Some of the classes of Mahammedans, such as the Shiah Bohorahs of Surat, the traders of Bombay, and a few others, are highly trained in both the vernacular language of the division and in Arabic or Urdu. Others, and herein lies apparently the cause of the high ratios of the instructed in Gujarát, use no tongue but the vernacular, and have no repugnance, accordingly, to attend the ordinary village schools. The difficulty begins with the nonagricultural and non-commercial population of the country above the Gháts which is

spread over most of the districts of the Deccan and part of the Konkan also. We have seen above that the ratio of the educated is very low in the former of these tracts. On the coast it is higher, it is true, owing to the commercial element being more nearly on numerical equality with the rest, which is occupied chiefly in fishing and boating. The use of the dialect I have called Hindusthání or Mussálmani in the chapter on Languages originated perhaps in the desire on the part of the apostles of Islám in the first instance, and then amongst their converts also, to intensify the distinction between the new flock and those still in the Hindoo fold which the latter had deserted. The tongue everywhere bears traces of vernacular influence, and in the Konkan has but little resemblance to any dialect of the north from whence it came. It is perhaps, too, the identity of the written character with that of the light literature of their teachers and its affinity to that of the Kurán, with the recollection of its former pre-eminence as the language of the court and administration that leads the lower classes of this faith to cling to it in correspondence and literature generally, and thus shut themselves out in great measure from the advantages of the wider curriculum taught in the vernacular elementary institutions under the administration or inspection of Government. It really seems to me that a good deal of the popular belief in the general absence of book-learning amongst the Mahammedans of this Presidency is due to the prominence given to two facts. First, the comparative deficiency of men of this faith in the middle and upper branches of Government employment. Secondly, the small numbers on the rolls of the national schools. As regards the first point, it seems that even amongst the Hindoos, who have none of the hindrance of language in their way, few but of one or two classes aspire to Government service if they can get their living in any other manner. The Hindoo traders of Gujarát are comparatively rare in an official post, and so are the cultivators. Still more is this noticeable in the Deccan and Konkan. It is the same with the corresponding class amongst the Mahammedans. The mass of the latter community originated somehow with the armies of the north, and were affiliated in some way to those bodies, with whose disappearance their fortunes fell. The Rajput and Maráthi soldier had his land to fall back upon, but the Mahammedan of the class I speak of is not an agriculturist. He had then to take refuge in various kinds of unskilled tasks, such as porterage, cart-driving, and whenever it was available, service as a constable, watchman, or messenger, in none of which employments is the possession of

any high degree of education necessary. It seems a question whether in this part of India any extensive use at the best of times was made of the Mahammedan middle classes in administration. The clerical work was picked up by Hindoos before the military instinct of the others could be changed to undertake it, and the higher posts of the service were mostly dependent upon court favour, not on merit, nor in any case of more than a precarious tenure.\* I he small number of Mahammedans in the public service, therefore, is not apparently a new phenomenon, and it remains to see if there is any fact that will tend to throw light on the comparative absence of this class from the muster rolls of the schools under Government cognisance. On this point I will ask a reference to the comparative table at the beginning of Chapter III., and to that which is printed as No. IV. in Appendix A., which will show that the ratio of Mahammedans to the entire population ranges between 8 per cent, in Sátára and 78 per cent, in Sind. The average on the total population is 18 per cent., or only 8 per cent, if Sind be left out. Now the departmental return of students according to religions shows the proportion of Mahammedans under instruction to be over 10 per cent., and in primary schools over 12 per cent. This return includes Sind, but I have shown above that it is in this Province that according to the Census returns the ratio of Mahammedan scholars is lowest, not only in comparison to their ratio in other parts of the country, but also compared to the ratio of other religions, such as the Sikh and Hindoo, in Sind itself. Then, again, comparison shows that in Sind there is the widest discrepancy between the Census and the departmental return, the number of pupils entered in the latter being much less than that shown by the Census. Of course this difference may be in the numbers of the Hindoos or Sikhs, and as the latter are not even mentioned separately in the educational table, the point cannot be settled. But the figures seem to indicate, at any rate, that there is no such large addition from Sind as to materially alter the proportion of Mahammedan learners to the total body,

\*There seems an apparent exception in the case of subordinate judicial posts, but it is a question whether these were not temporary creations of a new power desirous of obtaining the administrative assistance of representatives of both the leading religions of the conquered country. The increased facilities for the study of special classes of law have no doubt tended to open such posts to open competition, an advantage of which the more Hoxible and book learned Bráhman has availed himself to the exclusion of the more narrowly-trained



Mahammedan of the upper class.

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and the inference is allowable that in respect to primary odncation at least, the ratio of scholars of this faith is not far below that of their entire community to the population at large. Leaving the departmental return for that, of the Census, which comprises all sorts and grades of educational institutions, we find that in both Gujarat and the Deccan the proportion of Mahammedans under tuition to the total number of those learning is in excess of that of the Mahammedan population to the total. In the former division the latter ratio is 10.1 per cent., and that of Mahanimedan to total pupils 12.7 per cent. In the Deccan the respective proportions are 5.4 and 6.5 per cent. The case, however, is. it must be admitted, different in the Karnatic, where they are 9.1 and 7.6 per cent., owing, it may be, to the lower class to which the masses of the Mahammedans of that part of the country belong. It is not perhaps fair to make a comparison between the Mahammedans and the Hindoos out of consideration of the immense range of the latter title; but I may mention that in the Deccan the ratio of Hindoos is 88.2 on the entire population, whilst the pupils of that community only average 84.4 per cent, of the number returned as under instruction. If in future returns from the Educational Department care were taken to record separately the Mahammedan pupils of Sind and those on the rolls in districts where this religion is not that of the masses, it would be possible to estimate more exactly the relative ignorance of the two leading communities.

It may be said, however, that the returns of the Census as given in the proportional form appended to this chapter are of themselves enough to prove that the Mahammedan population is, on the whole, and except in Sind and the Karnatic, better instructed than the Hindoo. This is true, as far as the. mere numbers go, but my object in mentioning the returns of the Educational Department was to get, if possible, a statement in which the quality of the instruction is to some definite extent indicated. The standards of the primary schools under inspection

are known and recognised, but in the case of the Census returns there is no distinction between an institution of this class and the hedge-school under an indigenous curriculum of its own, varying according to any fitful change of circumstances. In the case of the Mahammedans this distinction is of more consequence than in that of any of the other communities, unless it be the Sikhs of Sind, because it is most probable that amongst those entered here as under instruction are the numerous classes of children whose daily course is no more than a repetition by rote of a certain portion of the Kurán in a tongue they know not, and probably never will understand. There are, on the other hand, indigenous Mahammedan schools in which an experienced Mullah grounds his class well in the ordinary reading books written in the Persian character. Whatever the quality of the instruction given, we find in the Census returns about 3,000 more pupils of this race than are entered in the return published by the Director of Public Instruction as correct on the last day of March 1881. Most, of this excess is no doubt attributable to the existence of the Kuran and other indigenous classes of a type specially sectarian, socially, if not in matter of doctrine, which are, I have been given to understand, making way amongst the cultivating classes of Gujarát, under the influence of more zealous missionary enterprise from the local centres of the faith.

To return to the details of the tables, we find that in Sind 975 Mahainmedan males out of every 1,000 are illiterate, but that in the other division the relative number is only 857. The division in which most education is returned is Gujarat, where the ratio exceeds that of the Hindoos in all but one of the districts. That in which the Mabatnmedans are worst off in this respect is the Karnátic, where the Hindoo ratio is better than theirs everywhere but in Kánara. Taking single districts, the lowest per-centage of the aggregate of pupils and literate is to be found in Kaládgi, though Khándesh is not very much better. The ratio in Poona is the same as that for Gujarát as a whole, or better than the north of the latter division and below that prevailing in the south, where the traders of Surat and the well-to-do cultivators of Broach are in force. In the former district, indeed, there is but a slight difference between the state of education of this rate and that returned from the capital. On consulting the table in which the relative degrees of instruction are shown by age periods, it will be seen that the difference between Bombay and the Surat district lies in the considerably larger ratio in the former of those under instruction

or educated before the age of 15. In other respects the reason calls for little special remark, as it simple corroborates what has been said already in connexion with the community as a whole. Kaládgi, Khándesh, Sholápur, and Belgaum are the most backward districts, and Surat, Broach, Poona, and Thána the most advanced. As regards the adults, however, the order of the districts is slightly different, since the influence of the mercantile element is more marked at this period. Poona, for example, is beaten by the Panch Maháls, where there is the large colony of Shiah Bohorahs, and Ahmcdabad and Kanara stand high in the list. Neither Kaládgi nor Khándesh, however, show any improvement.

### Town and country.

Before leaving the subject, I may as well draw attention to the difference in the spread of education in the town as compared with the country. The marginal table gives the results of the tabulation of the statistics for nine of the largest towns in the Presidency Division with that of the rural subdivisions immediately surrounding them. Three of the towns are in Gujarat, three in the Deccan and three in the Karnatic. As regards males, it appears that the Hindoos are far in advance of the Mahammedans in the town, but inferior, though not very markedly so, to the latter in the country. The discrepancy in the towns lies chiefly in the proportions of the literate, but in the country in that of the pupils. Corresponding differences appear in the figures for females in the towns, though far less in range, but as regards the country, the Hindoo is still in advance, to a small degree, of the Mahammedan, though the latter exceeds slightly in the proportion of pupils. There is, too, a wider separation between the town and the country with respect to the ratio of the educated and pupils amongst the Mohammedan than amongst the Hindoo females, whilst with the other sex the reverse is found to be the case.

Religion and Locality.		Percentage of Instruction			
		Males		Females	
HINDOOS					
A.—Towns	Pupils	9.2	30.5	0.37	1.00
	Literate	21.3		0.63	
	Illiterate	69.5		99.03	
B.—Country	Pupils	2.3	8.7	0.03	0.62
	Literate	6.4		0.59	
	Illiterate	91.3		99.38	

MAHAMMEDANS					
A.—Towns	Pupils	2.6	14.8	0.32	0.77
	Literate	12.2		0.45	
	Illiterate	85.2		99.23	
B.—Country	Pupils	3.3	10.4	0.07	0.19
	Literate	7.1		0.12	
	Illiterate	89.6		99.81	

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I will end my comments upon the state of instruction amongst this class with a few lines on the differences between various subdivisions of the Mahammedan community in regard to education. I have remarked elsewhere that it was found to be superfluous to tabulate separately the details for the main tribes of this religion, such as Shaiks and Patháns, because they are adequately represented in the return as a whole. Comparing the three tribes that have a Rajput origin, the Molesalám, Malek and Chohan, with the educational return for the Hindoo caste to which they bear the nearest aflinity, it seems that the Mohammedan is, as a rule, slightly less educated in youth, and considerably so as years advance. The Sunni Bohorahs, on the other hand, take a very high place in the order of instruction, and are above the rest of the cultivating classes in the ratio of their educated adults, and equal to all but the best as to their children also. The Shiah Bohorahs are emphatically an educated section of the. Mahammedan community. In the Deccan, where they are probably all engaged in business requiring correspondence and accounts, for they are noted for the extensive relations they keep up with distant establishments of their brotherhood, the ratio of the instructed equals that of the Hindoo trader, except amongst the wealthier castes of Wániás in Gujarát, with whom, as with the Bráhman, book-learning has become traditional. It is also worth noting that the girls of this sect are the most given of any of their religion to instruction, and bear a ratio as high as any but that which is found amongst their sex in the writing and literate castes of the Hindoos. It is probable, though, that the capacity to read texts from the Kurán is the limit to the instruction of many of them. The artizan representative, the ' Bhausár, as well as the oilman and carrier, the Ghánchi, are far below their Hindoo counterparts in reading and writing. It is probable that on taking out the details for others of the corresponding classes amongst the Mahammedans the same result would be obtained, but the smallness of the number in each led me to believe that in a general review, such as this,, the extra information would hardly be worth the trouble of tabulation.

**Education amongst Christians.**

The next class to be brought under review is the Christian, which is returned in the tables as a homogeneous community. The following statement, however, shows that the differences between the three distinct races united by the common bond of this faith have made very diverse progress in the acquisition of knowledge:—

	Males					Females				
	Of all Ages			Pupils and Literate of		Of all Ages			Pupils and Literate of	
	Pupils	Literate	Illiterate	5 to 14	15 and upwards	Pupils	Literate	Illiterate	5 to 14	15 and upwards
<i>A.—Europeans</i>										
1. Total, Presidency Division	15.63	74.2	10.17	59.88	96.19	20.78	58.36	20.36	55.09	95.93
2. Bombay City	13.25	76.9	9.85	65.89	98.02	20.66	62.71	16.63	60.26	97.93
3. Poona	31.08	60.13	8.79	55.98	97.39	23.13	56.64	20.23	55.68	96.32
<i>B.—Eurasians</i>										
1. Total, Presidency Division	32.39	46.26	21.35	62.54	94.93	32.04	46.02	21.94	62.44	90.58
2. Bombay City	41.39	43.93	14.68	73.35	97.39	37	44.4	18.6	72.85	92.06
3. Poona	31.64	45.48	22.88	60.91	92.78	33.7	46.17	20.13	64.09	94.51
<i>C.—Native Converts</i>										
1. Total, Presidency Division	7.3	16.76	75.94	19.52	26.05	4.07	4.44	91.49	11.1	6.9
2. Bombay City	9.38	29.14	61.48	35.39	39.45	8.42	11.64	79.94	27.96	16.16
3. Thána	4.88	6.41	88.71	10.36	11.9	1.07	0.67	98.26	0.29	1.39
4. Kánara	3.47	5.64	90.89	8.99	9.18	0.77	0.81	98.42	1.85	1.39
5. Gujarát	13.55	32.97	53.48	36.79	51.41	15.4	14.8	69.8	32.96	27.99
6. Ahmednagar	15.99	16.99	67.02	37.47	30	3.23	6.11	90.66	12.15	7.19

With reference to these figures it must be borne in mind that after the age of 15 there are no more than +0 women to 100 men amongst the Europeans, whilst the former sex predominate at that period amongst the: Eurasians. The latter, too, show a

very high ratio of children to the: total of their community. The corresponding ratio amongst the Europeans is considerably less than that in the native section, which on the whole corresponds fairly with the average rate found to prevail in the population of the Presidency at large, excluding Sind. The statistics of education amongst the two first classes need little comment, though I regret that I have not for comparison the: return prepared for a special inquiry on this subject made some months ago independently of the Census. As regards the' native converts, as we may call them for convenience sake, it appears that the standard of education is considerably higher amongst the non-Roman Catholics of the newer settlements than in the Thana ami Kánara communities of the older faith. The districts I have' selected are those which I believe to be for the most part peopled by one section or the other, but as little as possible by a mixture. Gujarat and Ahmednagar contain chiefly Protestants; Thána and Kánara Roman Catholics. In the capital are found both, and the latter body are probably the best educated of the Sálsette and Máhim community, but much mixed with the less educated colony of servants from Goa.

### **Sikhs.**

The Sikh colony of Sind, like the Hindoos of that division, shows a remarkably high average of males who are learning or able to read and write. There are no less than 40.7 per cent, of the entire community that have returned themselves under one or the other of those headings. The remarks I made with regard to the indigenous schools of the Mahammedans, however, are probably applicable to the Sikhs also, and the amount of practically useful instruction actually prevalent is by no means what might be inferred from the bare figures.

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### **Jews**

The small Jewish population shows an average of 50.2 per cent, educated or being educated. The ratio is highest in the latter case amongst the Jews, native and foreign, in the city of Poona. The adults most generally possessed of some degree of instruction are those in Bombay city, and the lowest ratios are to be found in Thána and Kolaba, where this race is engaged in pursuits like dairy keeping and carpentry, not requiring much reading and writing. Taking only the boys of a school-going age, the proportion of the learning and literate is between 08 and 70 per cent., except in the Konkan, and for the Presidency Division as a whole reaches 62 per cent., a rate exceeded by no other community except the Parsis and upper classes of Christians.

### **Forest and Aboriginal tribes**

The Aboriginal tribes need not' detain us long. They are the section of the population most difficult to reach through education, for not only is their appreciation of it less, but the regions they inhabit are as a rule wild and unhealthy enough to deter any of the trained masters of a higher class from undertaking duty amongst them. The masters themselves, moreover, have doubtless in many cases no heart in their work, for to the bulk of educated Hindoos the instruction of people like the Forest tribes appears a work altogether of supererogation in practice, oven though its advantages be admitted in theory. Some progress has been made, however, amongst this class in Gujarát, especially in Surat, where special agency has been provided for the maintenance and inspection of schools established solely for the *Káli-Paraj* or black races, as opposed to the light races of the plains. Thus we find in that division a ratio of 1.29 per cent, of the Forest and Aboriginal tribes either learning or, though more rarely, educated. In the North Deccan, however, there is only a proportion of 0.31. A reference to the Provincial Caste Statement at page xlviiii of Appendix C. shows that whilst in the Konkan the



Káthodis and Wárlis are totally uneducated, or with scarcely one under instruction in a thousand of their tribe, the Gámthás and Chodras, who are chiefly found in the part of Surat where the special provision above mentioned has been for some years in existence, have in the same number about 17 and 11 children respectively who can read and write or are learning to do so. The Dhodias, too, a tribe which inhabits the tract to the south of that in which the two tribes just named are located, show a ratio of 13 per mille. The Dublás, on the other hand, who, as I have said in the preceding chapter, are almost entirely ascribed to the families of Bráhman landholders in the capacity of farm servants, exhibit an apathy or neglect in the matter of education which is not surpassed even amongst the Bhils, a true forest tribe. It may be noted, however, that the Bhils are beginning their education in Gujarát only, and that their progress in Khándesh and Násik is but slow. The state of education amongst the Thákurs cannot be exactly appreciated from the return under consideration, as though the figures for the Konkan appear to apply to the forest tribe only, those for the Deccan no doubt include some of the writers also, and thus raise the per-centage of the educated.

### **Hindoos.**

I have now to enter upon the subject of the Hindoos, the general averages for whom have been given in the tables. Comprising, as this community does, the bulk of the ignorant masses as well as the best educated of the population the ratio for the whole is necessarily below that of most of the more homogeneous bodies treated of above. I will not, therefore, enter into detail regarding these figures, but pass a few remarks of general application. The highest ratio of the educated, including pupils, of this community is in Sind, where it exceeds that of the capital city. Unless the Hindoos of Sind, therefore, are mostly traders, priests, and writers, it is difficult to see any reason for this phenomenon in a division when; the masses are egregiously behindhand with regard to instruction.

In the remainder of the Presidency the state of education amongst this race as a whole necessarily corresponds more or less with that noted at the beginning of this chapter. Bombay, Surat, Broach, Kánara, and Dhárwár are the districts where, in the above order, the ratio of the illiterate is lowest. Thána, the Panch Mahals, Nasik, and Ahmednagar those in which this class preponderates the most. In the Panch Maháls and Khándesh, in Dhárwár, and

slightly in Kaládgi the ratio is less than that found to prevail in the population as a whole. It is possible that the presence of the Aborigines in the first two cases and a considerable decrease in the number of educated Mahammedans in the others contribute to this peculiarity. The division of the educated community into two age periods shows that there are 10.87 per cent, of Hindoo boys under instruction or educated, and 12.32 per cent, of the adults of this sex. It may be remarked that the ratio in the Deccan is higher than in the Konkan in the case of the boys, whilst it is lower in that of adults. The explanation seems to be that the adults who emigrate to the capital from the coast are mostly illiterate, so that their exodus raises the relative preponderance of the instructed who remain at home.

### **Female education by religion.**

Leaving the question of education in the different layers of Hindoo society till later I will make a few comments on the education of females in the different sections of the population which have been distinguished in this chapter. In the Home Division we have seen that the ratio of the educated amongst adults of this sex is not more than one half what it is amongst children, and that even in the latter class it rises no higher than 1.20 per-cent, on the total of school-going age. The former proportion is above the average only in the case of the European and Eurasian Christians, and the Pársis. Amongst the Jains and Mahammedans it rises but slightly over that just mentioned, and amongst the Hindoo women it is, as is only to be expected, just below it. The ratio for Europeans has been shown in the table given above, and averages nearly 9G per cent, for the whole Presidency. In the case of the Eurasians the proportion is about 91 per cent. Next to these figures come those for the Pársis, the only pure indigenous or domiciled race amongst whom female education has made marked progress. The average of women who come under the head of instructed here amounts to 38 per cent., and in two of the chief towns affected by this race, Poona and Bombay, to 64.7 and 45.1 respectively. It is curious to note the small ratio in Surat. Broach, and Thána, where the community has been settled for years in country villages instead of confining themselves to the towns. The Jains and the Mahammedan women show nearly identical ratios on the whole, that of the Jains being higher in Gujarát, and that of the others rising above it in the

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south of the Presidency and the capital. Surat and Ahmedabad show the largest proportion of educated Jains, whilst the Mahammedan women appear to be best educated in Surat, Kanara, and Poona.

But the more important statistics are these which relate to the progress of instruction amongst the younger generation, and the marginal table gives the the chief results of the Census for the principal religions. The Pársis still show a proportion more than double that of any of the rest. The small Jewish community comes next, with the same feature as regards this sex as I noticed above in the case of males, namely, the low proportion of education in the native districts of the local sect. As to the Jains and Mahammedans, it appears that in Gujarát only is the ratio of the educated higher in the case of the former than in the latter. In the capital city the proportion amongst the Jains is but little above that of the Hindoos, and in the Kárnatic it is below it. The caste table shows that amongst the largest of the specially Kánarese sect of Jains there is practically no education at all of this sex, and the ratio of the instructed and learners is less than 1 in]000. Amongst the girls of the Hindoo cultivating and industrial classes of this division there is some trace of learning to be found in the return, though not so marked as in Gujarát.

Religion	Per-centage on total Girls 5-14 Years old			Relative Proportion of Educated (c) in each Division				
	Pupils (a.)	Literate (b.)	Total educated (c.)	Gujarát	Konkan	Deccan	Karnatic	Bombay City
Hindoo	0.39	0.16	0.55	0.55	0.16	0.17	0.39	10.01
Mahammedan	1.48	0.7	2.18	0.83	1.25	0.48	0.6	15.06
Jain	1.08	0.58	1.66	3.24		0.39	0.24	11.05
Pársi	45.29	19.17	64.47	46.75	29.2	57.14		73.61
Jew	23.01	7.12	30.13		8.12	40.13		50.23
Total of all Religions	0.88	0.32	1.2	0.89	0.36	0.38	0.5	18.39

In an early part of this chapter I made a comparison between the total population and the number either under instruction or literate. With the view of giving an idea of the diffusion of education over the territorial divisions of the Presidency I propose to show now the relative extent to which religion contributes to the total body of pupils, comparing the Census with the departmental returns for the two sexes. As Sind is

included in the one I have taken it in both, though with regard to the Maham medans, such a course has, as I have already said, a very material effect upon the proportions. Taking first the males, it appears that in the departmental tables there is no mention of Sikhs. There is a class called Amils, which I mentioned in the third chapter of this work as of extremely doubtful sect, but the aggregate number of these shown as under education does not nearly equal that of the Sikhs returned in the Census tables. It is true that in the educational statement there is a column headed *Others*, but the explanation appended to it seems to indicate that it is reserved for the pastoral tribes only, and the Census returns show that this class is by no means addicted to sending their children to school, probably on account of their use as cattle watchers. It is therefore presumable that the Sikhs of Sind have been included in the total of Hindoos of some class or other, but which class is not ascertainable. The alternative suggested is that which I have hinted at above, namely that most of the instruction set down in the Census return is little more than the repetition of texts and the rudiments acquired at a hedge-school. Confining myself now to the Census returns only, it is necessary to point out, in the first place, that the difference between the two series of ratios is widest in the case of the Mahammedan males and the Hindoo females, both of which show that the education of the young amongst them is considerably below the standard indicated by their numerical importance in the community. But from what has been said before it is evident that these two are exceptionally situated, so it is as well to lay little stress on the discrepancy. Passing to the next, then, the balance is found to have shifted, and in the case of Christian males and both Pársi and Christian females, the ratio of pupils is far above that of the weight of the population of the religion on the total community. It is the same in a lesser degree with the males of the Sikhs and Jains, and with the females amongst the former, but the Jain females preserve much the same ratio in both cases. The Jews show a considerable difference between the advance of instruction in the two sexes, and the ratio of the females is a good deal higher in proportion to the total number of pupils of that sex than the corresponding figure for the males.

Religion	Males			Females		
	Percentage of Religion Population	Percentage of Pupils on each Religion on Total Pupils		Percentage of Religion on Population	Percentage of Pupils on each Religion on Total Pupils	
		(a) According to Census Return	(b) According to Educational Report		(a) According to Census Return	(b) According to Educational Report
1. Hindoos	74.1	73.6	78.4	75.6	34.3	66.3
2. Mahammedan	18.9	13.4	11.6	17.7	19.1	7.2
3. Christian	0.9	2.8	1.8	0.7	21.2	10.2
4. Jain	1.4	4.3	5.0	1.2	1.4	4.5
5. Pársi	0.4	3.1	2.3	0.4	21.4	10.8
6. Sikh	0.8	2.2	0.9	0.7	1.1	1.0
7. Jew		0.3			1.4	

8. Aborigines and others	3.5	0.3	3.7	0.1
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### EDUCATION BY CASTE.

The nine pages of the provincial table in Appendix C. contain the whole of the castes that bear an appreciable ratio to the entire Hindoo community, with all their local variations. It was prepared with the view of aiding the educational authorities and others interested in public instruction to form an opinion of the actual extent of their work and the fields in which their efforts have still much to do. I shall only, therefore, treat the return generally in the present place, first in connexion with what has been said above regarding the population in its larger divisions, and again with reference to the special classes into which the Hindoos have been divided for the purpose of tabulation at the Census.

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The following table shows all the castes that return a proportion of over one half of their male adults as educated or learning:—

Caste.	Locality.	Percentage of Education and Pupils				Serial Order according to Education		
		Males		Females		Males		Girls
		Men	Boys	Women	Girls	Men	Boys	
Konkanasth <i>Bráhma</i> n	Deccan	93.1	56.2	1.0	1.4	1	4	23
Prabhu <i>Káyasth</i>	Konkan	92.9	55.8	0.8	2.0	2	5	13
<i>Káyasth (Wálmik, &amp;c.)</i>	Gujarát	92.5	64.7	9.6	10.1	3	1	3
Porwal <i>Wánia</i>	Do.	91.1	52.5	0.8	2.3	4	10	10
Konkanasth <i>Bráhma</i> n	Konkan	91.0	51.6	0.2	0.6	5	14	29
Lad <i>Wánia</i>	Gujarát	90.9	55.8	1.0	1.5	6	6	20
Khedáyata <i>Wánia</i>	Do.	90.6	53.1	0.3	0.4	7	8	32
Shrimáli <i>do.</i>	Do.	89.2	54.6	0.7	0.4	8	7	33
Deshasth <i>Bráhma</i> n	Deccan	89.0	52.1	0.4	0.7	9	11	27
Konkanasth <i>do.</i>	Karnátic	88.4	59.9	3.3	7.0	10	2	5
Deshasth <i>do.</i>	Do.	88.3	56.8	0.2	1.1	11	3	20
Prabhu <i>Káyasth</i>	Deccan	87.2	52.5	2.8	8.2	12	9	4
Modh <i>Wánia</i>	Gujarát	87.0	51.9	1.0	2.7	13	13	9
Shenvi <i>Bráhma</i> n	Karnatic	85.5	46.1	1.5	4.7	14	19	6
Sáraswat <i>do.</i>	Do.	84.9	51.2	2.9	4.7	15	15	7
Nágar <i>do.</i>	Gujarát	83.9	52.0	18.3	17.5	16	12	1
Shenvi <i>do.</i>	Konkan	82.7	46.0	0.0	0.4	17	20	34
Shenvi <i>do.</i>	Deccan	81.4	43.5	1.1	2.8	18	23	8
Gaud <i>do.</i>	Konkan	75.0	40.2	0.5	1.2	19	25	25
Deshasth <i>do.</i>	Do.	74.8	44.7	0.6	0.6	20	21	30
Brahmakshatria	Gujarát	71.7	46.4	17.5	15.3	21	18	2
Meshri Máawádi <i>Wánia</i>	Deccan	71.4	38.5	0.4	0.0	22	27	36
Anáwala <i>Bráhma</i> n	Gujarát	70.1	48.2	0.6	2.1	23	17	12
Shrimáli <i>do.</i>	Do.	68.8	48.7	1.8	1.9	24	16	15
Modh <i>do.</i>	Do.	68.5	38.8	0.8	1.5	25	26	21
Sáshtekar <i>do.</i>	Karnátic	65.8	37.4	0.9	0.7	26	30	28
Shrigaud <i>do.</i>	Gujarát	65.1	41.1	1.3	1.6	27	24	19
Khedáwal <i>do.</i>	Do.	63.0	43.6	0.6	1.3	28	22	24
Audich <i>do.</i>	Do.	62.8	37.8	1.0	2.3	29	28	11
Merváda <i>do.</i>	Do.	58.2	33.6	0.4	1.8	30	32	16
Mánwádi <i>Wánia</i>	Deccan	57.4	27.3	0.2	0.6	31	35	31
Vaish <i>do.</i>	Karnátic	53.2	34.6	0.0	1.7	32	31	17
Bárdeshkar, &c, <i>Bráhma</i> n	Do.	52.6	38.0	1.5	2.0	33	29	14
Kansara ( <i>Kásar</i> )	Gujarát	51.7	31.6	0.6	1.7	34	34	18
Soni ( <i>Somár</i> )	Do.	49.7	25.5	0.7	1.5	35	36	22
Lád <i>Wánia</i>	Deccan	48.7	32.5	0.2	0.1	36	33	35

It will be seen that there are 34 that come into this category, to which I have added two which approach the standard proportion within a very little, making 36 in all. This is but a sorry number compared to the large array of castes tabulated, especially when the relatively small numerical weight of those thus set apart comes to be considered.

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Though based primarily on the proportion of the educated adults the table has been drawn up to include also the children under instruction, but the latter reach one half of their total number in but 15 instances. It must be taken into consideration, however, that the ratio is affected by the very young, not yet of school-going age, and that if allowance be made for these on the proportion that this class bears to all under 15 in the total Hindoo population, it will be seen that we may assume as the ratio representing one half the school-goers, actual or possible, the percentage of 35.0 in Gujarát, 32.5 in the Konkan, 34.0 in the Deccan, and about 37.0 in the Karnátic, where the relative number of the children of tender years is so much below that of the rest of the Presidency. Furthermore, we have seen in the preceding chapter that the ratio of children on the total population is somewhat less amongst the middle and lower, so that the ratio just mentioned is not wholly applicable to castes like the Bráhmans and writers which form so large a proportion of those named in the table, and we cannot assume for, say, the Walmik Káyasths of Gujarát, that there are only from seven to eight children between 5 and 14 that do not learn or know how to read. It is reasonable to assume though, that in the case of nearly all the selected castes here given, there is about the same standard of education prevailing amongst the boys of a school-going age that it is found amongst the elders of the caste. In the 36 castes there are 21 Bráhmanical subdivisions, of which several are local colonies of the same tribes. Nine are Wánias or traders, four are writers, and, lastly, two are artizans. It is noteworthy that though out of the 30, 17 are indigenous or located in Gujarat alone, in the first 12 none of the five from this division are Brahmans, but either writers or traders. On the other hand, both the Karnatic, two of the three Deccan, and one of the two Konkan representatives are of the priestly order. The highest on the list of the Gujaráti Bráhmans is the Nagar, which is only sixteenth in serial order, and has before it no less than five trading castes of its own neighbourhood. The Bráhmans

of Máharáshtra that rank so high in the list are the two large orders of the Konkanasth and the Deshasths in their varied distribution over the country in which their home tongue is prevalent. Fourteenth in order is the first of the Gaud section, hailing from the coast of the Karnatic. Between the Nagars and the next Gujaráti Bráhmañ tribe come six castes, four of which are other subdivisions of the same order in different divisions and one is a writer of Gujarát itself. Without going through the whole table, I will mention that of the 21 priestly tribes eight Gujarát six are the two main Marátha tribes in different localities and seven are Gauds, mostly from the Konkan and Karnatic. Of the nine Wánia castes, five are Gujaráti by origin or residence, one is indigenous and two are settlers in the Deccan and one is Kánarese. Both the artizans are from Gujarat, and so are two of the three writer classes. It will be noted with regard to the education of children that the writers of Gujarát are first, and I am inclined to think that the high ratio of the caste of the Karnatic Division that immediately follow is to a certain extent due to the lack of children there, rather than to any material difference in the care taken of their intellect.

The 12 castes that come first with regard to the education of their adults also contain, it may be noticed, 11 of the castes amongst whom that of boys is most cared for and amongst the Wánias and writers, the place occupied in the serial order is not very far in the one case from what it is in the other.

In the matter of female education the return shows that even the castes most advanced in the instruction of their boys have not as yet made much progress amongst their relatives of the other sex. It is enough here to consider the figures for the girls only, as those for the women are comparatively less instructive. The three castes in which the ratio of the pupils of this sex is the most satisfactory are the Nágar Bráhmañs, the Brahma Kshatrias and the Káyasths, all of Gujarát. It is probable, too that the Prabhus of the city of Bombay, had returns been available for them, would also have been well up on the list. But even the highest of these proportions does not rise above 17.5 per cent, of the total number of children and after the 10 per cent, of the Gujarát Káyasths the ratio falls rapidly, till it appears that considerably over half the number of castes show a ratio of less than 2 per cent. The Maratha Bráhmañs exhibit, as a rule, a comparatively low proportion of educated girls, and so do, with a few exceptions, the Gauds of the



Karnátic and Konkan. The Gujarát Wánias, too, do not come up to the promise indicated by their care of the instruction of their sons.

### **Classes of Hindoos.**

We have now seen that the standard of instruction fixed in the above table for the men and boys has been attained by but two castes outside the pale of the Bráhma, writer, and commercial orders.

After these., amongst the *craftsmen* there are the three Gujarát castes of the oilmen, who are, as we have seen previously, also traders, the calico printers and masons or bricklayers, besides the tailors, who in the Marátha districts are also engaged in trade, and the goldsmiths, who give proofs of a certain degree of instruction above the rest. In Gujarát, where the tailors are more occupied than elsewhere with their own profession, they are less educated by a considerable extent than elsewhere. The ratio amongst the adults reaches in some cases more than 44 per cent., and in all more than 20. The lowest proportion is, as is to be expected, amongst; the workers in leather, though even here the ratio rises after the village castes have been passed, and the town artizans reached. Female education is at a very low ebb in this order, except amongst the goldsmiths and brass-smiths of Gujarát, which have already appeared in the table, and the general average is very little higher than that which prevails amongst the agriculturists.

In the case of the *cultivators*, whom it is necessarily most important to reach, the Kadwas of Gujarát, the Jangams, who are also priests and merchants, and the Lowás, are the most advanced, and show a ratio of from 18 to 21 per cent, of instructed. The isolated case of the Maráthás in Gujarát who show a higher ratio may be omitted from consideration, as this colony consists in great measure of Government officials who have remained in the division, and are found in the ranks of the police and office messengers, and private servants, in all of which capacities there is now-a-days an incitement to learn to read and write in the prospects of early promotion. The indigenous Kolis of Gujarat and some of the castes of Kánara show the least progress in education of any in this order. Whilst the average is highest in Gujarát and the Karnátic above Gháts, it is lowest, on the whole, in the Deccan. The

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instructed element amongst the females is very small, except in Gujarat and in the Lingáiat country of the Karntic.

Amongst the *pastoral* tribes there is but little education except in the case of those who have begun to addict themselves to agriculture in preference to their ancestral wanderings. In Gujarát, where this class is still in a more purely pastoral state than in the rest of the country, the ratio of the instructed is remarkably low, and contrasts strongly with the usually high standard maintained here compared to the other divisions. The most instructed of this class seem to be the Gaulis, or dairymen, who, except in the Konkan, where they are mostly agriculturists, have a tendency to concentrate in the neighbourhood of the towns. The Wanjáras are a very heterogeneous caste, and it is only in Gujarát and the Konkan that they are still largely engaged in transport and trade. It is surprising, therefore, to see the high proportion of the instructed amongst them when they are less settled in villages, as in these divisions, as compared to that in the Deccan where they are a colony of cultivators. In the last division, however, it will be seen that the proportion of the children under instruction is nearer that of the males who can read and write as is to be expected of a settled community.

The *fishermen* show two castes possessed of a fair degree of education compared to the rest, and both of these are in Gujarát. In the Konkan the ratio is very low, except amongst the Gábíts, a caste of the southern coast. There may be said to be scarcely any education of females at all amongst this class, and looking at the large proportion of women that are returned from it as occupied in assisting their husbands or others in their employment the fact is not to be wondered at.

In the order of *domestic* and *personal service* there is in one caste considerably greater diffusion of education amongst both

sexes.\* The Hajáms are seen to be a fairly educated class in Gujarát where they combine several occupations with that of shaving and their women act as midwives and nurses for the Hindoos. The washermen are better educated in Gujarat, where the ratio amongst the males is about the same as it is in the barber caste, but the instruction of females is much more advanced in the latter. In the rest of the Presidency the washermen are, on the whole, an illiterate caste.

The only caste that it has been thought worth while to distinguish amongst those occupied in the *minor professions* is the Gurao, or temple servant. In the Deccan this caste occupies a considerably higher position as to education than in the two other divisions in which it is prevalent. In the Konkan, indeed, the caste is in a very low grade in respect to this attribute.

Of the indefinite class of the *devotees* and religious mendicants there are three only that show a ratio of the educated in excess of the average of their respective divisions. One of these, and the most numerous, is the Gosávi in Gujarát. The others are the Bairági of the Deccan and unspecified body of the *Sádhus* in Gujarát. The latter includes, necessarily, many of the Sanyásis and other recluses of high caste who have retired from the cares of mundane affairs after a life of business, and the order as a whole must, therefore, be distinguished from the general horde of wandering mendicants who have had no other profession than that of begging from their youth upwards. The Gopál, who is a sort of priest to the depressed castes of the Deccan, is one of the few totally uneducated classes to be found on the list.

In the Mángs, however, one of the twelfth or the *depressed class*, there is a compeer in ignorance, though it is only in the Karnátic that this caste is almost entirely illiterate. The question of arranging for the admission of this order into some of the primary schools has been several times discussed, but hitherto the matter has not advanced beyond a preliminary stage, and it is in the missionary schools chiefly that the Dheds, Mahárs, and others of the same class find the little education they have acquired. In Gujarát, however, a beginning seems to have been made, especially in the section of the Dheds that are so largely employed in domestic service. These have managed to make arrangements amongst their own caste-fellows for the instruction that is most essential to their success in their occupation. In the Deccan, too,

there is an indication of some slight extension of education amongst this class, but in the Konkan they seem to take little interest in it. The exceptionally high ratio of the educated shown against the Bhangi class in the Deccan is duo to accident. The number is so small that it was not worth while inserting the entry at all, and in the caste are a good many men employed under municipalities and, probably, on the railways, who have learned to read and write to a small extent in connexion with their duties, but the total of such, though largo in comparison to the number of the caste in the division, is too small for a table of this description.

The *miscellaneous* class calls for little remark. The last entry, that of the *Pardeshis*, shows a high proportion of educated owing to its including all sorts of people from Northern India, Kanojia Bráhmans, Kshatris, traders, and Ahirs. The inclusion of the Sherugárs is a specimen of the erroneous classification due to want of local knowledge, as the returns, when completed, showed that this caste included by the local supervisor amongst the labourers really belongs to the agriculturists of the coast.

As I have already taken duo notice of the Bhils and other forest tribes in connexion with the general title of Aborigines, I will pass on to the *Jains*. It will be seen that with the exception of the Chaturth, or fourth division, which is the main one returned from the Karnátic, the rest are highly educated castes, and would find a place in the list of the Hindoos even on the preceding page. Gujarát, as usual, holds the first place with the Shrimális or largest Jain section, and the Porwál, an importation from the north now naturalised in the division. The two Deccan castes of Márwádis, though showing over 60 per cent, of their adults to be educated, are below the rest both as to males and females. With respect to the latter sex, one of the Gujarát castes, the Oswál, is nearly up to the fifth entry on the Hindoo serial list, and another would come about fourteenth on the same. The comparative smallness of the numbers of girls in the Konkán and parts of the Deccan render it useless to return the figures regarding their state of education, but there is no doubt that it is lower than in Gujarát.

\*The high ratios given in the Table in Appendix C. against the Nhávi, or Hajms, of the Konkan, is incorrect. The true ones are 54 and 38 for males and 5 and 0 females. This statement was sent to press during my absence from duty, and on examining it when I returned I found several anomalous entries of the above description which it was too late to rectify

in print.

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## COMPARISON WITH THE DEPARTMENTAL RETURNS OF EDUCATION.

It is by no means easy to institute a complete comparison between the returns of the Census and those sent up to the Director of Public Instruction by the Inspectors and their deputies. The statement of which I have commented more than once in the course of this chapter is one that embraces all grades of institutions classed according to their connexion with Government, and of these I selected the State and the aided schools only. But in order to compare the two sets of statistics for the different parts of the Presidency, I have adopted the supplementary table sent in to the Government of India, which forms Appendix O. of the Report for the year 1880-81. Some alterations have been made in the arrangement of the figures, and the girls attending boys' schools have been transferred to the column to which they correctly belong. The districts have, for convenience of reference, been arranged in the marginal table according to the educational divisions, in preference to the disposition hitherto used throughout this work. The main points on which I think remark is necessary are those. In the first place it will be noted that in Gujarát and the North-Eastern Division pupils of both sexes, and in the rest of the Presidency Division the female pupils are much in excess in the departmental return. If from both tables the statistics for the capital city be omitted, in Gujarát only Ahmedábád shows a greater number of males than are returned from the educational registers, in the North Deccan only Ahmednagar has the same feature, whilst all the districts in the Central Division and the Karnátic gave a much larger number of boys under instruction at the Census than at the closing of the school registers on the 31st March 1881. In Sind there is a large excess in the Census table in the case of both sexes. In Bombay City the number of private institutions unconnected with the State is probably enough to account for the difference, and it is likely that in Sind, too, the prevalence of hedge schools and of elementary instructions at home may tend to swell the Census return. Similarly,

there is no doubt a good deal of private tuition in existence in a place like Poona, but it is not easy to account for the contrary result of the enumeration in the North Deccan and Gujarát. An examination of the muster roll as compared with the registered number of boys seems to indicate that in the two divisions where the Census return differs most from that of the Department, which is based on the register alone, the average daily attendance is much less than the registered number of pupils, the difference between the two being greater there than in the rest of the divisions. But it is with reference to the girls that this is most notable, and the marginal table gives for that sex the ratios on the registered number of the average daily attendance. In the North-Eastern Division only 53 per cent, and in the Gujarát Division only 54 per cent, of the girls nominally on the books attend school. It is within my own experience as a district officer, and I presume it is by no means a singular one, that whenever a visit to a village school is paid unexpectedly the attendance is found very much lower than that entered in the roll of the day before, whilst the entry for the current day is still blank. The inference is that the muster is unduly swelled, not invariably by totally false entries but by the adjustment of children who appear for a few moments only, or by the entry of infants who are hardly of an age to learn. The universality of such an experience except in the schools at the head-quarters of the subdivision or in other towns points to some result very similar to that shown in the Census returns. There is a further matter to notice, which is that the efficiency of the primary and other schools is tested annually by an examination conducted under general rules and fixed standards. The results of these examinations are given in the director's report, and show that for the Presidency Division, excluding the capital, the number of girls in primary schools, and we need regard no others for the present purpose, who were presented for examination at the annual meeting was only 34 per cent, on the number on the register of the schools examined. This seems to offer *prima facie* corroboration of what was inferred above, unless the permission to attend the examination is purposely withheld from a large proportion who are not considered prepared.\* It will

District and Division.	Boys		Girls	
	Census Return	Departmental Return*	Census Return	Departmental Return*
Alimedábád	14276	12806	650	1574
Kaira	12718	15212	356	895
Punch Maháls	2169	2676	66	118
Broach	9067	12225	273	499
Surat	16250	18616	1113	1414

Northern Division	54480	61625	2458	4500
Kháncsh	15277	17842	167	730
Násik	8664	10296	257	432
Abmednagar	10002	9667	459	1387
North-Eastern Division	33943	37805	883	2569
Poona	17683	13752	1095	977
ShoIápur	8795	6803	204	215
Sátára	13719	12518	182	278
Thána	10991	8691	571	628
Kolába	5317	4447	172	73
Ratnágiri	14104	9017	215	303
Bombay City	35496	12161	8844	2871
Add police and jail schools		410		
Central Division	106285	67799	11283	5377
Belgaum	13113	11527	401	715
Dhárwár	19523	19315	714	1720
Kaládgi	8666	7543	162	624
Kánara	8046	5756	358	668
Southern Division	49348	44341	1635	3727
Karáchi	6081	4044	791	537
Hyderábád	8404	4869	699	601
Shikárpnr	10998	6540	629	499
Thar and Párkar	1123	820	41	
Upper Wrid Frontier	807	296	41	54
Sind	27413	16569	2201	1691
Grand Total	271469	228139	18460	17864

Division.	Percentage on Number of Girls on Register of 31st of March (Primary Schools only)		
	(a) Those in Average Daily Attendance for the Year	(b) Those presented for Examination	(c) Total Girls returned as under Instruction at Census
1. Central, excluding Bombay City	62	39	97
2. North-Eastern	53	22	34
3. Northern	54	36	55
4. Southern	64	27	44
Total, without Sind and Bombay	60	34	56

\*The fact that the majority of the girls are studying the first standard in which there is no annual examination has been brought forward in explanation of the discrepancy between the muster and the examination



return.

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be seen that in the North Deccan, where the Census return amounts to no more than 34 per cent, on the departmental register, the percentage of girls examined was but 22 on the same record, and in the Karnatic Division the ratios were respectively 27 and 43.9. The two rise concomitantly with each other in the other divisions, but taking the Presidency Division as a whole, and leaving out the capital, the Census shows only 55.7 per cent, of the female pupils down on the school registers.\* If the registers for the boys' schools be compared in a similar manner, it will be seen that the per-centage of attendance on the total enrolled is on an average 70, and that of the number examined 50.

A more interesting return published by the educational authorities is that of the different classes attending the various grades of institutions. This is given below for the aggregate of the two classes of State and aided institutions, omitting those not in connexion with the Educational Department†:—

Class	Males								Females		
	Total on Rolls	Percentage of Class at each Institution				Colleges	High and Middle Schools	Primary Schools	Total on Rolls	Percentage of each Class on Total Pupils	Percentage of Female Pupils to Male
		College	High and Middle Schools	Primary Schools	Others						
Bráhmans	58331	0.7	9.0	89.6	0.7	37.7	28.8	21.0	3128	19.1	5.4
Kshatria	6518	0.4	4.8	94.4	0.4	2.4	1.7	2.5	457	2.8	7.0
Writers	4773	1.2	27.3	71.0	0.5	5.5	7.2	1.4	765	4.7	16.0
Traders	25996	0.3	6.5	93.0	0.2	8.2	9.2	9.7	1794	10.9	6.1
Shopkeepers	7629		2.4	97.3	0.3		1.0	2.9	353	2.2	4.6
Artizans	21659		3.0	96.0	0.4	2.4	3.6	8.4	1554	9.5	7.1
Cultivators	66283		1.3	98.5	0.2	0.8	4.7	26.2	1928	11.8	2.9
Labourers	7265		1.3	98.2	0.5		0.5	2.8	218	1.3	3.0
Depressed Castes	2235		2.4	96.8	0.8		0.3	0.9	109	0.6	4.9
Other Hindoos	10235						1.6	3.9	563	3.4	
Jains	13436			95.6		0.6	3.1	5.2	735	4.5	5.4
Pársis	6060	5.3	43.6	50.0	1.3	29.4	14.4	1.2	1765	10.8	29.1
Maharnmedans	31317		2.4	97.1		1.6	4.1	12.2	1174	7.2	3.7
European Christians	1577	4.2	95.4		0.4	6.1	8.2		750	4.5	47.6
Eurasian do.	288		99.0				1.9		29		10.1
Native do.	2975	1.8	55.7	41.6	0.8	5.1	9.1	0.5	931	5.7	31.3
Aboriginals	2020			99.0				0.8	19		
Others	504					0.1	0.6	0.4	68	1.8	
Total pupils	269101	0.4	6.8	92.4	0.4	100.0	100.0	100.0	16340	100	60.4

I have here shown two series of ratios. First the distribution of each class amongst the different grades of institution, secondly, the number of each class that contribute to fill the different grades. The return needs little comment. The Bráhmans, it will be seen, contribute in the highest degree to the upper grade of institutions, but the Pársis come near them as to attendance at colleges, and the cultivators are in excess, though very slightly in the primary schools. The other part of the table indicates that of all classes represented in the return barring the Europeans and Eurasians, the Pársis and writers are those which as a community demote themselves to the highest grade of instruction. The Bráhman, though he is proportionately well represented in all these institutions, shows a larger proportion under elementary instruction, as must be expected from the way this order is scattered over the villages of the Presidency Division. The Mahammedans and all the other Hindoos except the two classes mentioned above, have more than 90 per cent., and most of them over 95 per cent, of their school-going children in attendance at institutions of not higher grade than the primary school.

#### COMPARISON WITH THE RETURNS FOR 1872.

A comparison of the educational statistics of the two enumerations brings to light an amount of difference in the circumstances of

some of the districts which cannot be set down to the actual progress

\*Even the addition of the girls knowing how to read and write will not suffice in all cases to make up the deficiency.

†It is worth while to discriminate between the Arts and the Professional colleges shown in the text under a single heading. Thus of the 643 Hindoos attending this class of institution, 352 are at the Arts, and 271 at the Professional colleges. Of the latter, 111 are studying law, 65 medicine, and 95 engineering or other applied science. There are 120 Parsis at the Arts Colleges against 198 attending the technical institutions, of the latter 128 study medicine. The comparatively small number of Europeans and Eurasians, and, indeed, Christians of all three races attending the Arts Colleges is very remarkable, of 121 at college at all, only 9 are at this class of institution. There are 86 studying medicine and 25 at the Poona College of Science. One Native Christian is recorded at the law school. The Mahammedans on college rolls number only 17, of whom 5 are at the Science College, 3 study law, 3 medicine, and the remaining 6 are at the Arts institutions.

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of instruction, either State or private, but must have it origin in defective returns. The table below gives the figures for the Census of 1872, with the relative variations that have apparently taken place in both sexes since that time. According to this return, there has been an increase amounting to more than 82 per cent, in the number of educated females, and of over 16 per cent, in that of males similarly endowed. Taking the two degrees of instruction separately, the ratio of increase in the pupils has been 16.4 per cent in the case of males, and 76 per cent, in that of the other sex; but amongst the literate, the increase has been nearly the same in the case of males as that just mentioned, but the literate females have increased by more than 85 per cent. The largest proportional increase, if the capital city be excepted, is in Sind, where it amounts to 22.6 and 84.4 in the two sexes respectively. The arrangement of the territorial divisions according to the Educational Departmental scheme entails the inclusion of Bombay in the Central Division, the ratios of which, therefore, are very much raised above those of the others, as it is in this city that the most remarkable increase has taken place in both sexes. If Sind be omitted, Khándesh, Thána, Kaira, and Kánara show the greatest increase in the number of educated males, and the Konkan generally has a very high ratio of increase in the case of women also. If the two exceptional districts of Násik and Ahmednagar, in which there is a decrease, be set on one side for the present, the average increase is least in the Karnátic, though very low in Gujarát also. In the latter division the females show the lowest ratio of increase, though in no district is an actual decrease apparent, as there is in the case of the other sex. The comparatively low rate prevailing in the famine tract will be noticed in the case of males but this peculiarity is entirely absent as far as the females are concerned. Of the three districts in which the increase has been, apparently, remarkably small, I can only offer an explanation in the case of Belgaum, where the return according to religions shows that the comparatively small advance is due to the diminution of the garrison of European troops there, whereby a considerable number of women able to read and write are removed. The Panch Mahals and Ahmedábád return is probably erroneous, especially the latter, as will appear in connexion with the return of religions.

District and Division.	Number Returned in 1872						Percentage of Variation in Number of Educated in 1881	
	Males			Females			Males	Females
	Pupils	Literate	Total Educated	Pupils	Literate	Total Educated		
Ahmedábád	14636	44671	59307	736	930	1666	5.09	14.62
Kaira	11709	28160	39869	120	206	326	20.28	71.16
Panch Maháls	2031	6205	8236	78	107	185	10.19	5.40
Broach	7173	25453	32626	316	343	659	7.64	22.00
Surat	14058	39594	53652	823	1255	2048	15.75	59.57
Northern Division	49607	144083	193690	2073	2811	4884	11.82	43.73
Khándesh	12715	25429	38144	182	86	268	21.32	61.19
Násik	8465	21649	30114	109	286	395	-2.09	83.79
Ahmednagar	10574	22784	33358	236	241	477	-4.48	89.10
North-Eastern Division	31754	69862	101616	527	613	1140	5.91	80.07
Poona	15937	37583	53520	558	941	1499	3.18	92.99
Sholápu	8760	22761	31521	92	60	152	-12.30	234.20
Satára	12965	24070	37035	60	138	198	11.80	97.40
Thána	9067	20408	29475	336	229	565	20.10	106.72
Kolába	4849	10313	15162	80	53	133	15.21	149.62
Ratnágiri	14754	26651	41405	107	75	182	-6.25	141.21
Bombay City	20307	70262	90569	4562	9958	14517	66.96	95.40
Central Division	86639	212148	298787	5795	11451	17246	24.61	97.19
Belgaum	13284	22054	35338	392	296	688	7.59	11.92
Dhárwár	18464	28934	47398	315	211	526	8.61	118.82
Kaládgi	8732	16520	25252	114	61	175	4.01	96.57
Kánara	6047	17127	23174	194	219	413	19.46	70.70
Southern Division	46527	84635	131162	1015	787	1802	9.38	64.82
Karáchi	4876	16312	21183	462	776	1238	16.31	59.12
Hyderabad	5319	19147	24466	400	616	1016	17.08	73.12
Shikárpur	7341	23926	31267	199	255	454	32.24	144.05
Thar and Párkár	724	4359	5083	8	9	17	9.48	*
Upper Sind Frontier	332	2811	3143	5	9	14	33.44	*
Sind	18592	66555	85147	1074	1665	2739	22.60	84.37
Railways	-	1757	1757	-	263	263	-100.00	-100.00
Grand total	233119	579040	812159	10484	17590	28074	16.28	82.04

Under 100 persons.

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It will be recollected that when discussing the distribution of the population by religion in Chapter III., I remarked that the discrepancy of numbers in the returns of the two enumerators must be due in some cases to erroneous tabulation. I will therefore only take up the two main religions in this place, and give the variations that have apparently occurred in them as regards the state of education amongst their population as briefly as possible. As far as Hindoos are concerned, it is as well to omit Sind from consideration, as the discrepancy in numbers between the two tables is enormous. The marginal table gives the relative increase in the rest of the Presidency. Comparing the result with that in the former table for the aggregate of all religions, it appears that the rate of increase amongst Hindoo males is less by more than one half that of the male community as a whole, whilst that of the females of this religion is above the average in nearly the same proportion. The Mahammedan males, if Sind be omitted, show a ratio of increase nearly thrice as high as that of the entire male community in the aggregate, and more than 43 per cent, including that division. The increase amongst the females of this faith is still higher than amongst the same sex of the Hindoos, but the increase has been less in the Mahammedan Province of Sind than elsewhere, except in Gujarát and the North Deccan, where there is a decrease. In the case of Gujarát this is really due to wrong tabulation in Ahmedábád in 1872, as the rest of the districts of this division, all but the Panch Maháls, where there is an insignificant falling off, show an increase, and there are other peculiarities about the return for Mahammedans in Ahmedábád in that year that induce me to think that the work of compilation was too hurried then to be correct. As regards the North-East Division, a decrease is apparent in two districts, with a considerable increase in the third. I see no reason that the Mahammedan return should have been worse abstracted in 1881 than the rest, but as I know that some of the work of compiling and tabulating the schedules for Khandesh and Ahmednagar was entrusted to the newer gangs of clerks at the Central Office in Poona, I can quite believe that the decrease shown against these districts is due to mistakes on the present occasion and not, as in Ahmedábád, to those made in 1872. On the other hand, the Hindoo women of these districts show, in 1881, a considerable increase in the ranks of the educated. As the variation in the Central Division is so great in the case of the Mahammedans, it is as well to withdraw from that area the return for the city of Bombay, when the ratio of increase is reduced to 28 per cent, in the case of the men and 101 amongst the other sex.

Educational Division	Percentage of Variation in 1881			
	Hindoos		Mahammedans	
	Males	Females	Males	Females
Northern	9.54	135.6	28.86	20.82
North-Eastern	1.09	125.52	15.56	25.21
Central	16.3	126.97	77.99	249.63
Southern	7.75	97.45	30.64	100.52
Sind			29.98	56.56
Total			43.84	100.72
Total (excluding Sind)	10.41	124.37	48.61	133.12

As it is not worth while to review in more detail the statistics for different religions, I proceed to give a short abstract of the main points that are worthy of interest in the returns of the present and last Census regarding the state of education in the capital city.

## BOMBAY CITY.

The inclusion of the statistics for this city in the general tables for the Presidency with which I have been dealing in the preceding portion of this chapter has enabled the reader to see the main features of the condition of the inhabitants as regards education and the wide difference there is in this respect between it and the rest of the Presidency. It was not found convenient to abstract the details of instruction according to more minute divisions than those noted in several of the other chapters of this work, and as the Christians have been already distinguished by race in a former table and the Pársis Jains, and Mahammedans do not possess in their communities the wide distinctions of caste that the Hindoos do, it is enough for me to run over one or two of the main features of the return for some of the divisions of the last-named religion.

The leading facts about the relative degrees of instruction in the three divisions of the Hindoos are given in the following table:—

Instruction.	Percentages					
	Males			Females		
	Bráhams	Depressed Castes	Other Hindoos	Bráhmans	Depressed Castes	Other Hindoos
I.—OFF ALL AGES						
(a) Pupils	14.69	1.96	5.76	2.93	0.21	1.27
(b) Literate	60.12	15.6	18.53	6.5	0.59	2.73
(c) Illiterate	25.19	92.24	75.71	90.57	99.1	96.01
II.—BETWEEN 5 AND 15						
(a) Pupils and literate	80.21	11.3	32.43	19.73	1.32	9.42
(b) Illiterate	19.79	88.7	67.57	80.27	98.68	90.58
III.—OVER 15						
(a) Pupils and literate	79.59	7.95	24.83	8.06	0.79	2.92
(b) Illiterate	20.41	92.05	75.17	91.94	99.21	97.08

From this it appears that whilst the average of all three classes is greatly above that found in the corresponding castes in the rural districts of the Presidency, it is amongst the lowest class that the

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greatest advance is perceptible, and this in the case of both sexes, though less markedly amongst the women and girls than amongst males. The ratio is somewhat raised in the case of the general body of Hindoos by the inclusion of some classes of traders who are probably nearly as widely educated in this city as the Brahmans, but their weight is nevertheless greatly neutralized by the numerical superiority of the Marathas and other castes from the Deccan and coast districts, amongst whom the majority are found to be illiterate.

### Comparison with 1872

The next point to bring to notice is the difference between the return for 1872 and that for the present Census. Unfortunately, as regards the Hindoos, on the former occasion the distinctions of caste or class were not observed even to the extent that they have been at the present tabulation. It is therefore only possible for us to compare the details of religion. The following table shows the per-centages of education in the case of the main sections of the community:—

Religion.	Males						Females					
	Pupils		Literate		Illiterate		Pupils		Literate		Illiterate	
	1872	1881	1872	1881	1872	1881	1872	1881	1872	1881	1872	1881
Total population	5.08	7.6	17.57	24.9	77.35	67.5	1.8	2.87	4.06	6.33	94.08	90.8
Hindoo	3.97	6.1	14.52	20.6	81.51	73.3	0.58	1.25	1.67	2.72	97.75	96.03
Mahammedan	3.37	7	10.18	21.1	86.45	71.9	0.8	2.05	8.06	3.96	98.14	93.99
Christian	7.01	11	38.89	41.9	54.1	47.1	6.34	12.27	21.1	21.25	72.56	63.48
Jain	4.5	9.4	41.94	62.9	50.56	27.7	0.78	1.3	1.93	3.8	97.29	94.9
Pársi and others	20.69	23	40.42	50.9	38.89	26.1	11.24	12.91	19.77	32.52	68.99	54.57

Both amongst males and females there has been considerable progress in the spread of instruction, though probably the influx of labourers of both sexes has had the effect of making the results appear lower amongst the Hindoos than would have been the case had the indigenous and permanent population alone been taken into consideration. There has been, it appears, an advance in both the pupil and the literate divisions, but it is in the latter that it is most marked, especially in the case of the Mahammedan and Jain males. The Pársis, owing to the amalgamation of the different races of Christians into one heading, appear as the best educated community, but taking into consideration the literate only, the large immigration of Jain merchants and brokers from Rájputána during the last few years has given to the latter sect the greatest proportion of men who can read and write. The ratio of the totally illiterate has changed least in the Christians and Hindoos. The cause of this want of movement in the latter body has been just mentioned, whilst the results of the increased number of Europeans on the educational status of the Christian community has been neutralised, in all probability, by the proportionately greater immigration of native converts from Goa and the coast. As regards the female population, the very large increase in the ratio of the educated amongst the Pársis is to be specially noticed; in other respects the course of the variation has been very much similar to that just noticed with regard to the males.



## Comparison with Calcutta

The component elements of the two chief cities of India are, as will be more clearly shown in the next chapter, so very different, that considerable variation in the educational quality of the population is only to be expected. The marginal table gives the ratios for the total population and the three main religious bodies of Bombay and Calcutta. Taking first the Christians, the effect on the average in Bombay of the large body of native converts from the coast is perceptible in the low proportion of the educated of both sexes, as compared to that in Calcutta, where the European and mixed element is much more prominent. Then, again, it will be noticed, that the least educated class in the latter city are the Mahammedans, who are in Bombay above the Hindoos in this respect. Probably the reason is, that in Calcutta this class performs a large proportion of the labour done in Bombay by the Hindoos, who, accordingly, in the latter town bear a lower ratio in point of education. The superiority in the Bombay population, as a whole, is very slight in the case of the males, but very marked amongst the other sex, especially in the case of the Mahammedans. It is probable, too, that the presence of the Pársis, who are, as we have seen above, keenly alive to the advantages of an educated female community, contribute in no small degree to swell the ratio of the educated of this sex. The returns of the preceding enumerations of Calcutta are given in two portions, one for the town itself, the other for the suburbs, the latter of which were not enumerated simultaneously with the former. Trustworthy comparison, therefore, is impracticable, but taking the whole return as it stands, the progress in education, even in the town, has been considerably slower than in Bombay, though, as in the latter city, it is amongst the female section of the community that the advance has been the more marked. Like Bombay, however, Calcutta itself furnishes but a comparatively small proportion of the inhabitants enumerated there at a special time, such as the Census, and if the population changes with the season, as it does in the capital of this Presidency, comparisons between enumerations taken at such an interval as nine or ten years, must necessarily bring to light wide and extraordinary differences, not only in the numbers, but in the constitution, quality, and circumstances of the people.

Religion.	Percentage of Pupil and Literate			
	Males		Females	
	Bombay	Calcutta	Bombay	Calcutta
Hindoos	26.7	36.9	3.97	6.8
Mahammedans	28.1	14.2	6.01	1
Christians	52.9	79	36.61	67.1
Total	32.5	31.1	9.2	6.6

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NOTE.—It may be interesting to compare the state of education in this Presidency with that in other parts of India for which the returns were not made available by the time the greater portion of this work was prepared. The following statement shows the relative proportions of the pupils, literate and illiterate, in the entire population of all ages returned for the British territory of the different Provinces selected:—

Province.	Males				Females			
	Percentage of			Serial Order	Percentage of			Serial Order
	Pupils	Literate	Illiterate		Pupils	Literate	Illiterate	
Madras*	3.49	10.26	86.25	1	0.26	0.62	99.12	1
Bombay	3.19	7.92	88.89	2	0.23	0.41	99.36	2
Bengal*	2.99	5.9	91.11	3	0.11	0.18	99.71	3
Punjab	1.54	4.72	94.19	4	0.07	0.09	99.84	4
Berár	1.98	4.19	93.83	5	0.03	0.06	99.91	8
North-West Provinces	1.3	4.51	94.19	6	0.04	0.1	99.86	6
Central Provinces	1.55	3.17	95.28	7	0.06	0.09	99.85	5
Assam	1.33	3.18	95.49	8	0.04	0.07	99.89	7

\*Ratio to those returning their education only. Those not enumerated are excluded from the total.

Thus Madras stands in the first place with respect to the education of both males and females, and is the only Province in which there were, on the whole, more than 8 in 1,000 of the latter sex not wholly illiterate. Bombay comes next, and though the distance between it and Bengal is less than between it and Madras, as regards the proportion of illiterate males, this is not the case with the other sex. The education of males has apparently made least progress in Assam and the Central Provinces, whilst Berar, Assam, and the North-West Provinces are the regions in which the proportion of females learning or educated is lowest. The returns for a few of the minor administrations have not yet been received, and those for British Burmah, where the village monastery system lends such aid to elementary instruction, show that the education of the masses in that Province, as far as the branches of reading and writing are concerned, is very much in advance of what is found to be the case in the rest of India.

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## APPENDIX H.

## MR. BAINES ON CASTE AND OTHER SOCIAL DIVISIONS IN THE BOMBAY

## PRESIDENCY.

Comparative Table of Caste, showing the relative Strength and Distribution of the main Subdivisions of each Race in the Presidency Division.\*

Class, Group, and Subdivision	Percentage of Subdivision on Total Population of each Census	Territorial Distribution of 1,000 Persons of each Subdivision				
		Gujarát	Konkan	Deccan	Karnátic	Bombay City
A. HINDOOS (11,777,984)	-	191	162	395	209	43
CLASS I.—BRÁHMANS (5.53 PER CENT.)	-	221	163	348	219	48
<i>Maháráshtra.</i>						
Deshasth	37.3	4	43	686	267	-
Konkanasth	12.17	2	586	354	58	-
Karháde	3.54	7	675	233	85	-
Deorukha	1.07	8	932	60	-	-
<i>Undenominated</i>	1.97	-	-	-	-	1000
<i>Gujarát.</i>						
Audich	5.82	989	7	4	-	-
Anáwala	3.79	1000	-	-	-	-
Mewáda	1.6	1000	-	-	-	-
Modh	1.8	1000	-	-	-	-
Nágar	1.08	942	8	42	8	-
<i>Undenominated</i>	2.36	-	73	96	2	829
<i>Gaud.</i>						
Sáraswat	2.04	33	26	32	909	-
Sáshtekar	1.36	-	-	-	1000	-
Shenvi	1.82	8	154	92	708	38
Kanojia (Kánkubja)	0.98	110	90	696	104	-
<i>Undenominated</i>	3.44	24	641	95	23	217
Karnatic—Havik	6.1	-	-	-	1000	-
CLASS II.—RAJPUTS (1.82 PER CENT.)						
Gujarátí	49.3	1000	-	-	-	-
Marátha	11.38	-	22	530	448	-
Hindustháni	24.46	-	-	953	47	-
Karnátic (Chattri)	12.79	-	-	-	1000	-
<i>Undenominated</i>	2.07	-	5	112	-	833
CLASS III.—WRITERS (0.21 PER CENT.)						
Brahmakshatria	12.98	677	15	128	-	180
Parbhu, Káyasth	55.5	19	745	128	-	108
„ Pátané	21.74	9	42	61	-	888
Káyasth	5.27	815	12	96	5	72
CLASS IV.—TRADERS (3.70 PER CENT.)						
<i>Maráthi.</i>						
Bháttia	3.03	139	35	98	14	714
Lohána	5.13	346	37	2	-	615
Wánia, <i>Maráthi</i>	10.34	-	450	354	-	196
„ Vaish	3.78	-	512	342	146	-
„ <i>Lingaiat</i>	18.16	-	76	903	-	21
<i>Gujarátí.</i>						
Wánia Shrimáli	2.28	983	-	17	-	-

„ Lád	4.5	208	30	553	170	39
„ Modh	2.96	1000	-	-	-	-
„ Khedáyata	3.57	989	6	5	-	-
„ <i>Gujaráti</i>	14.81	10	65	647	8	270
„ Marwádi	5.31	899	28	559	14	-
„ <i>Undenominated</i>	16.42	8	-	145	847	-
CLASS V.—ARTIZANS (10.87 PER CENT.)						
(a.) <i>Textile Fabrics.</i>						
Koshti	6.14	-	18	470	503	9
Khatri	2.42	447	12	173	-	368
Sáli	3.16	3	63	821	93	20
Rangári (Rangrez)	1	-	-	687	298	15
Darji (Shimpi)	7.48	185	64	521	144	86
Bhausár	0.92	893	-	1	16	90

\*In Sind castes were not tabulated in detail.

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Class, Group, and Subdivision.	Percentage of subdivision on total Population of each Class	Territorial Distribution of 1,000 Persons of each Subdivision				
		Gujarát	Konkan	Deccan	Karnátic	Bombay City
<i>(b.) Metals.</i>						
Sonár	10.19	131	188	462	145	74
Lohár	5.01	372	81	398	87	62
Kasár and Támbat	2.48	99	186	566	20	129
<i>(c.) Building and Earthenware.</i>						
Sutár	9.57	231	208	438	93	30
Gaundi (Kadia)	2.27	120	3	55	808	14
Kumbhár	9.71	362	159	335	114	30
<i>(d.) Leather</i>						
Chambhár (Khálpa)	12.74	217	149	509	87	38
Mochi	.69	604	17	108	6	265
Dhor (Dabgar)	1.00	89	10	653	248	-
Tel (Ghánchi)	13.73	304	110	378	381	27
CLASS VI.—AGRICULTURISTS (55.25 PER CENT.)						
Kunbi (Marátha)	52.39	1	255	611	81	52
Koli, Marátha	3.75	-	-	853	102	45
Koli, Konkani	1.84	-	893	-	-	107
Kanbi, Lewa	3.32	1000	-	-	-	-
„ Kadwa	1.54	1000	-	-	-	-
Koli, Talabda	9.82	1000	-	-	-	-
„ Gujaráti (unspecified)	1.80	1000	-	-	-	-
Mali	3.87	21	78	825	39	37
Jangam	1.48	-	33	102	865	-
Ágría	2.62	-	951	-	-	49
Bhandári	2.07	23	648	3	120	206
Dubla	1.63	898	102	-	-	-
Panchamsáli	4.44	-	-	-	1000	-
Hálepaik	0.66	-	-	-	1000	-
Lingaiat Sádár	0.68	-	-	-	1000	-
„ unspecified	1.68	-	-	-	1000	-
Raddi	0.90	-	-	21	979	-
CLASS VII.—SHEPHERDS, &C. (5.85 PER CENT.)						
Dhangar (Kurbar)	68.58	-	22	458	516	4
Wanjara	15.38	21	38	912	4	25
Gauli	5.60	3	599	220	63	115
Bharwád	4.60	1000	-	-	-	-
Rabári	3.81	1000	-	-	-	-
CLASS VIII.—FISHERS AND SAILORS (1.25 PER CENT.)						
Bhoi	32.79	381	144	345	87	43

Máchhi	20.32	774	192	-	-	34
Gábit	11.50	-	850	1	149	-
Ámbi	3.49	-	-	-	1000	-
Mogér	2.32	-	-	-	1000	-
Mangéla	7.51	51	921	1	-	27
Khárwa	17.82	249	352	-	219	180
CLASS IX.—PERSONAL SERVANTS (1.76 PER CENT.).						
Hajám (Nhávi)	66.15	230	116	457	150	47
Dhobi	5.14	443	-	16	-	541
Parit	28.70	-	110	540	332	18
CLASS X.—MINOR PROFESSIONS (0.84 PER CENT.).						
Gurao	51.83	-	372	531	63	34
Bhát (Bhárot)	15.15	821	18	158	3	-
Charan	6.58	1000	-	-	-	-
Gondhali	6.33	-	124	694	182	-
Deoli	3.91	2	147	1	850	-
Wájantri (Kabuteria)	3.72	978	-	-	22	-
Bhawáya	2.24	1000	-	-	-	-
Kolhátí (Dombári)	3.77	5	129	865	1	-
CLASS XL—DEVOTEES, &C. (0.58 PER CENT.).						
Gosávi	49.16	178	156	569	40	57
Joshi (Saraude)	10.19	-	145	835	20	-
Bairági	7.57	-	49	930	21	-
Sádhu (unspecified)	14.68	1000	-	-	-	-
CLASS XII.—DEPRESSED CASTES (9.31 PER CENT.).						
Dhed (Mahar)	77.75	159	201	498	104	38
Máng	14.69	1	6	546	433	14
Bhangi	3.98	897	8	44	5	46

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Class, Group, and Subdivision.	Percentage of Subdivision on Total Population of each Class.	Territorial Distribution of 1,000 Persons of each Subdivision				
		Guraját	Konkan	Deccan	Karnátic	Bombay City
CLASS XIII.—LABOURERS AND MISCELLANEOUS (3.03 PER CENT.).						
Berad	33.18	-		36	964	-
Waddar	15.32	-	26	276	698	-
Rámoshi	12.07	-	2	994	4	-
Wághri	8.99	987	-	3	-	10
Gola	3.34	-	-	-	-	-
Kamáthi	3.13	6	32	234	120	608
Korvi	3.96	-	-	-	1,000	-
Lamán	4.08	131	49	57	763	-
B.—ABORIGINAL OR FOREST TRIBES (702,157).	-	322	273	403	-	2
Bhil	49.45	311	1	688	-	-
Thákur	13.75		670	321	-	9
Wárlí	11.36	2	872	126	-	-
Káthodi (Káthkari)	7.77	2	940	55	3	-
Dhodia	7.67	895	105	-	-	-
Náik (Naikada)	3.74	1000	-	-	-	-
Chhodra	4.91	1000	-	-	-	-
Gámtha	1.2	1000	-	-	-	-
C—JAINS (215,033)	-	304	25	312	279	80
(a.) <i>Commercial.</i>						
Oswal	16.06	166	56	776	2	-
Porwal	5.23	898	25	65	12	-
Shrimali	18.6	953	9	34	4	-
Humbad	1.56	681	5	314	-	-
Shrawak (unspecified)	24.29	28	33	618	4	317
(b.) <i>Agricultural.</i>						
Chaturth	10.47	-	-	-	1,000	-
Pancham	2.46	-	-	-	1,000	-
Shrawak (unspecified)	13.77	-	-	-	1,000	-
D.—MAHAMMEDANS (1,133,927)	-	260	107	256	228	149
(a.) <i>Foreign Titles.</i>						
Shaikh	55.19	102	197	348	324	29
Saiad	6.28	156	30	273	488	53
Pathán	7.96	249	38	478	195	40
Moghal	0.66	153	17	341	277	212
(b.) <i>Local Converts.</i>						
Bohorah, Shiah	2.87	548	19	74	1	358
„ Sunni	5.56	1000	-	-	-	-
Khoja	1.28	178	112	1	-	709
Memon	1.41	141	10	8	-	841
Molesalám	0.96	1000	-	-	-	-
Malik	2.2	1000	-	-	-	-

#### CASTE AND SOCIAL DIVISIONS.

I have treated of the different races of Christians and Jews in preceding chapters. The Pársis are, in theory at least, a homogeneous community, whilst the Sikhs are found in large numbers only in Sind, where details of subdivisions, such as form the subject of the present chapter, were not recorded. The population now to be dealt with, therefore, comprises the Hindoos,

Mahammedans, Jains, and Forest Tribes of the Presidency Division, amounting in the aggregate to 13,829,101 souls, or 98 per cent, of the entire body of the inhabitants of this tract.

The term caste, whatever its derivation and original meaning, is colloquially applied to the subdivisions of the Hindoo and Jain community alone out of the four I have just mentioned. It is not inappropriate, however, to extend its use with reference to a large portion of the Mahammedans, the majority of whom, as I have stated in Chapter III., are the descendants of local converts to that faith from Hindooism. A similar complexity of structure exists in the case of the Aborigines, some of whom belong to true Forest Tribes, whilst others bear more resemblance to the lower grades of Hindoos. Whether, however, the term used be caste or class, it may be taken as indicating a definite and more or less stereotyped social division, distinguished in the first and highest degree by the intermarriage of its members within its limits, and, less strictly, by companionship in eating and drinking.



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A social position of this description is determined by either descent or occupation, according to the direction taken by the community after its first establishment. The earliest step, from a historical standpoint, taken by a nation, is, as has been so well pointed out by Mr. Bagehot in his *Essays on Physics and Politics*, the formation of a legal fibre, a person or set of persons to whom to pay deference; but it is the second step, that of breaking through the "cake of custom" thus formed, that presents the great difficulty, and one which comparatively very few communities have succeeded in vanquishing.

As soon as a nation (let us call it,) has attained the first stage, the differentiation of employments proceeds rapidly to the extent absolutely required according to the standard of the community. The natural tendency under such circumstances is for each occupation to be transmitted from father to son on account of, first, the absence of any teaching but by example and word of mouth; and, secondly, to the greater isolation of the home, and consequent convenience of domestic instruction. The political question then arises whether this tendency or inclination should remain facultative, or be systematized and incorporated into the social organisation by the decree of the ruling power. The solution depends probably less upon the community itself than upon the circumstances by which it is surrounded, though the particular stage to which its institutions have attained by the time the question becomes pressing is a fact not without influence in this respect. We may agree, for instance, with Comte, that a sacerdotal *régime* is required in order to cement the hereditary transmissions of functions into the fabric of the State, but we should also throw the inquiry back to the time when the supremacy of the priesthood itself was only in course of foundation. It is from this point that the two civilisations of the old world begin *to Bow in* separate channels. Hardship and competition in the one have made life a contract between man and man. Peace, plenty, and contented

isolation in the other had tended to assign, under Divine sanction, a place and condition for each man from his birth, and it is by the number and the definite quality and influence of such conditions that the present chapter is rendered necessary.

It must be borne in mind that to whatever age the more archaic of the Vedic hymns may be attributed, the Bactrian clans who descended upon the Punjab had already advanced considerably from their primitive condition, and were forming settled colonies on their conquered territory directly they acquired possession. As soon as a clan had thus given a hostage to fortune, they had to defend it against the probable attacks of the dispossessed owner. This being a more serious task than the protection of a few herds of cattle, and requiring, therefore, a special class of the community to be told off for the purpose, the nucleus of a military occupation was formed, apart from the rest of the settlers. The differentiation of the bards, or sacrificial priests, was also by this time an accomplished fact, and had probably taken place even earlier than that of the military order, owing to the reverence paid to the efficient and continual performance of the invocations at the sacrifice on which was supposed to depend the fortune of the next raid or cattle foray.\* Beyond the three classes of the warrior king, his family and followers, and the priests, there seems to have been no further division until the foreigners had made an advance eastwards, and from a few clans had multiplied into large states.

The more the colonists were separated from their original settlements, the more precious became the ritual and invocations used by their ancestors, and as the rules for the due performance of the elaborate sacrifices could only be transmitted orally, the position of the priestly families became one of the utmost importance, an advantage which one may expect them to have maintained by the restriction of a knowledge of the sacred lore within as narrow a circle as possible. There is no doubt, therefore, that these families became a class quite apart from the rest very soon after the establishment of stable and fixed communities. With regard to the rest of the people, it appears that their contest with the races they found on the soil was no very hard one, and that the majority of those whom they dispossessed were maintained in a state of servitude on the land they once owned. It is also probable that marriage was not kept strictly within the limits of the Aryan community, and that the whole male population of the invaders was not required for the army, so that a

mixture of races was the result of the one innovation, and of occupations that of the other. It will be recollected that in treating of the Brahmanic marriage system in Chapter V., it was mentioned that laxity with regard to caste was permitted to a Kshatria, or warrior. In fact it could not well have been otherwise, as apart from the discipline of battle, the military spirit is adverse to restriction, or special and esoteric rules of conduct, and in later days Bráhmanic scripture recorded many instances of mixed descent amongst undoubted warriors,† with whom the lineage of the father was held to have cured any defect in that of the mother. In early days, therefore, we find two classes distinctly marked off from the rest of the community, the warrior, including the king and his family, and the priest.

But all writers on early Hindoo civilization describe the community as divided into four orders. In addition to the *Bráhman*, or priest, and the *Kshatria*, or warrior, they enumerate the *Vaishya*, generally rendered trader, and the *Shudra*, or servile class. Authors of the middle ages of Hindoo literature attributed to this division a divine origin, and claim for it antiquity coeval with the race. It is remarkable, however, that whereas to the present day the order of Bráhmans is well defined, and that of Kshatrias little less so, no certainty exists as to which of the existing castes can be ascribed to the Vaishya and which to the Shudra order. There is no need to enter here into the literary arena on this question, which has been admirably treated by Mr. F. C. Growse, C.I.E., in a paper reprinted in the Census Report of the North-West Provinces in 1872; but there is the fact

\*In Kashmir, the most archaic of Indo-Aryan communities, all the Hindoos are *Brahmans*, as the *Máhábhárata* declares all men to have been when first created. Perhaps researches amongst the almost unvisited tribe of the Siah Posh káfirs may bring forth still better evidence regarding primitive Aryanism.

†As, for instance, a high-born Bajput from a Brahman woman and the Moon-god.

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that, in the first place, strong evidence exists as to the interpolation of the well-known stanza in the Purusha Sukta, secondly, that elsewhere in ancient Sanskrit literature, the two first orders only are mentioned, and thirdly, that, though traders and artizans are mentioned in the epics by names almost identical with those the same castes now bear, there is no mention of the aggregate of such workers as a special or homogeneous order. The existence of the Vaishya as a separate order can be doubted, also, on political grounds. It may be borne in mind that, according to the Puranic theory, this order was one of the twice-born, and invested, therefore, with marked social precedence over the Shudras and mixed races. From their occupations and position, moreover, they must have become a body of considerable importance even amongst the regenerate, and an element in the State, therefore, which no ruling power could afford to disregard. Nay, further, had there been any cohesion amongst them, as amongst members of a single class, they could hardly have failed to have acquired predominance in the State, as corresponding classes have been found to do in other countries. In all probability, therefore, there was at no time a definite order known as the Vaishya, and that the earliest separation after the colonies were formed may be taken to have been the warrior, the priest, and the servant, the last being the dispossessed owners of the land, retained in a state of collective servitude, as *adscripti glebæ*. Such a community could not long exist in peace and security without the formation within it of a middle class, to whom the generic term Vaishya may have been applied. Authorities differ, however, as to the extent to which this term was used. Duncker, a historian whom I have already quoted, translates the word "tribesman" or "comrade," and considers that it was applied to the whole Aryan community, to distinguish them from the Shudras, or old inhabitants, and that it was borne alike by priest, warrior, and layman, but that in course of time, when the division between warrior and cultivator or shepherd became wider, the former took the exclusive title of Kshatria, the priests

that of Brahman, and left that of Vaishya to the Aryan masses. On the other hand, it appears equally probable that the term may have originated at a far later date, when the cessation of war, the growing importance of the offspring of mixed marriages between the Aryans and older inhabitants, and, lastly, the gradual concentration of the population in towns, had tended to raise up a class, without pretensions to the blood of the two first orders, yet far enough above the masses to desire to mark themselves off as of superior rank. This, however, they could do by no recognised standard. The general assertion that the term Vaishya includes trades, whilst that of Shudra implies service, is inadequate to cover cases of an honourable service and an ignoble trade, and so it is as well to abandon all attempts to classify modern Hindoo middle and lower society under one or the other of these two denominations. A few words remain to be said regarding the other two orders. It is beyond dispute that in the present day and for many generations back the first rank has been occupied by the priest. It is equally certain, as a fact of social dynamics, that when the two orders are first differentiated, the order of their social precedence is reversed and history seems to show that there is no impassable barrier between them. Viswamitra became a Bráhmaṇ, even as, to use Mr. Growse's simile, a Knight of the Crusades retired after his expedition to the peaceful seclusion of a monastery. The first step towards the establishment of sacerdotal supremacy is, as I have said above, the recognition by the community of the exclusive possession on the part of a certain class, of the power to act as mediators between man and the supernatural. Such an acknowledgment is all the more important, when, as in the case of the Aryan invaders, the helpful intervention of divine power is believed to be continually available if asked for by the faithful in due form. If, however, the community is kept in a state of conflict with foreign enemies or internal rivals, the importance thereby attained by the military classes will predominate over the less direct influence of the sacrificer, since the varied fortunes of continuous struggles will implant a firmer confidence in large battalions than in the god of battles, and such a feeling will inevitably spread from the actual combatants to those who live under their protection. Of this we have an example in Rome, and a less striking one in Greece. With the Indo-Aryans it was different. As the colonists pushed their domains further towards the east the task of keeping touch with their ancestral home in the land of the Seven Rivers became more and more difficult, whilst the increasing closeness of their

relations with the old inhabitants of their conquests rendered the necessity of some such race-preservation more prominent. Community of ancestral worship is obviously the most efficient resource under such circumstances, and with the formation of larger states by the amalgamation of different tribes or clans, there arose a special class composed of the initiated sacrificers of all the combined families, to whom alone were known the secrets of the ritual esteemed so highly. The life of war fell into the background; the fertility of the soil rendered life easy, and the Bráhmaṇ, from being a functionary subordinate to the warlike interests of the tribe, entered upon the condition of a speculative class, endowed with both dignity and leisure. It was probably at this period that arose the transcendental conception of sacrifice, by means of which the aggregate of tribal priests, after comparison of the attributes and virtues of their respective divinities, managed to eliminate from their ritual the Vedic notions of the Kshatrias, and to substitute for these anthropomorphic tutelaries an abstract deity inherent in the sacrifice which they alone had the power of offering. So tremendous a power, thus monopolised, and the comparative insignificance into which the state of peace had reduced Indra and the other gods who warred for the Aryan, seem to have been the steps by which the Brahman mounted to the chief place in Hindoo society. As far as the Kshatrias are concerned, if we disregard Brahmanic tradition, according to which there is none of that order left on earth, the change wrought little material detriment, though there must have been some opposition, possibly enduring for a considerable time. Under the new development, Brahmanism, from denoting an occupation, had become an hereditary quality,\* for pretension to esoteric knowledge is necessarily

\*A contrast to the state of society in the present day, when asceticism admits all castes, Brahmanism none.

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exclusive. But in the case of the Kshatrias, the Bráhmans were most careful to maintain that the sovereignty was hereditary in the Rájanya class, and at the same time allowed a considerable latitude in practice, if not in theory, to the extension of the title of Kshatria by mixed marriages, for in India, as in many other cases, the distinction of order applied first to the male only. So far was this freedom carried, that when once a Hindoo has attained the position of sovereign it is only a matter of time for him or his descendants to be admitted as Kshatrias, whilst several classes other than Rajputs, in the modern acceptance of the term, are popularly known by names that denote a Kshatria origin.

The principle of heredity, thus established in the leading classes of society, is easily imitated by the middle grades, and it is, in fact, to the interest of a sacerdotal or literate class that this should be the case. In ancient India, moreover, the presence of a large lower stratum of the native inhabitants, of a very much lower type of civilisation than that of their conquerors and outnumbering the latter, is likely to have kept the fact of superiority of race prominently before the eyes of the crowds of foreigners who had to betake themselves to pursuits also common to those whom they otherwise despised. As civilisation advanced, the accession to wealth and the influence given by wealth, of a number of families of no doubt mixed race,—for even before the establishment of the Brahmanical hierarchy the formation of such classes must have begun—gave an additional stimulus to the tendency to exclusiveness similar to that which in Europe was given by the guilds of trade and industry. In the one case, however, the guilds were self-constituted and recruited by apprentices admitted from outside, fading into disuse under the influence of free competition. In the other, the corporation was derived from some fancied common origin, and the members bound together by hereditary ties, their places being taken in turn by their descendants. There are still a few industries, notably of ornament, such as enamelling

and brocade, which are conducted solely by the members of a single family, who secure to themselves the profits of their invention by means of strict secrecy, whereas in Europe they would be reaped in the shape of a premium on its extended use. This is, however, it is unnecessary to say, quite exceptional, as the effect of the hereditary tendency, exemplified by caste or industry, has been metaphorically of an hour-glass form. The occupation was contracted into a gild, and the gild, under modern influences, is expanding into a variety of occupations. In places where the occupations specially flourish it is not improbable that a new caste with a local name will be the result, and a similar result follows the success of even a subdivision, of an occupation under favourable circumstances. Caste-making, therefore, is still in progress, not only in the shape of new gilds, but, as mentioned in Chapter III., in that of new schisms also, as well as in the reception into the Brahmanical fold of new tribes of Aborigines or of others who have won worldly success in various directions. Even within the fold there are changes going on between the secular orders. The aim of a successful member of a middle rank caste is often to raise himself a grade in society, and owing to the immense field of Hindoo scripture and mythology, the required proof is not unfrequently forthcoming when sufficient funds are expended on research. Such changes are regarded with little or no disfavour by the priesthood. Their own ranks being closed they fear no intrusion, and other orders being in collective subordination to them, it matters little what ripples disturb the surface on which they look down. Exoteric Hindooism is practically composed of two sects of duties, those to the caste and those to the shrine, though the latter are dependent, I believe, to a great extent on the caste custom. To this institution, therefore, is due the current morality and general tone of society amongst the greater portion of the people of this country, and it is in consideration of its importance as a social factor that I have endeavoured to trace in outline its origin and development.

There are a few special circumstances in connexion with the caste system in this Presidency that may be just mentioned here, as tending to throw some light on the nomenclature and distribution of the various subdivisions to which I propose to call attention below. The first is the relative strength of the original Aryan element in the population and the way it was introduced. Starting from the earliest Cis-Himalayan settlements of the Aryans in the great river valleys of the north, the colonisation of the



country south and west of the Vindhias must have been a work of a long time. The obvious routes which immigrants were likely to follow are either those through Rjputna to the north of Gujarat, where they meet a similar desert track from the Indus, or those entering the north-east and east of Khandesh. From what is ascertained about the course of Aryan occupation in the north of India, it might be presumed that the movement southwards in the direction last mentioned took place at a much later period than that through the desert, but I am not aware that this is corroborated by the existing composition of society in the respective divisions. This much, however, can be said, that the Rajput or Kshatri element is very strong in Gujarát, whilst the traces of pastoral colonisation is equally apparent in the fertile tract of Khandesh, and the *Ahir* class, which is found in the latter country, belongs, no doubt, to the second stage of Aryan settlement when the middle class of the foreigners had begun to join in the occupations of the older inhabitants. The latter element, which, were it not for the question-begging character of the epithet, it could be convenient to term Aboriginal, is found strongly marked throughout the Presidency Division, except, perhaps, amongst the Brahmans and Gujarat Kshatrias. This, however, is only what is to be expected when the expansion of a purer race takes place across wide stretches of desert or difficult mountain ranges instead of in a continuous and regular stream along the course of large and fertile valleys, such as those of the Ganges and Jumna. The development of caste in this part of the country has consequently been very irregular, and in comparison with what I understand to be the case nearer the cradle-land of the system, its power and restrictions are unquestionably feeble and less directly connected with the original practice.

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Beginning with the north-western gate of colonisation, we find everywhere traces of a strong Kshatria inroad. Rajputs are settled as landholders and owners of villages in a quasi-feudal state, each petty Chief surrounded by the subordinate members of his family. The principle of joint or collective ownership is strongly developed and has spread from the Rajputs to the class immediately below them in the social scale. This principle necessarily implies hereditary right, so that the village system is fairly preserved in the upper portions of Gujarát. Another feature is the position of the older inhabitants, the *Talabda*, or *Talávia*. The land in this part of the country is particularly fertile, and the original possessors, assuming for the moment that they are original, have maintained their ownership, though without reaching the status of the Rajput or Lewa. In the districts immediately to the south this class have either retreated to the forest, or remained on their land chiefly as the predial serfs of the landholders of superior class. Here the Kshatria element is weaker, there is little collective ownership of village lands, and consequently less hereditary position in the village oligarchy. The land, too, being less fertile and remunerative, greater inequality is found between the agricultural and the other classes of society.

In the Deccan, again, though the distinctions of caste are very marked, the strong hold which the principle of hereditary claim has upon the majority of the classes, and the integrity of the village system with which that principle is connected, seem to indicate an earlier or less disturbed settlement. This part of the country, from Khandesh downwards, has been the scene of uncounted struggles between different races, and has witnessed the passage of even more numerous military expeditions, from the Ramáyana to Assaye. There has been, however, little colonisation, withal, except in Khándesh. The armies came, fought, and went away, leaving few but their dead behind them. The mushroom plantations from the north introduced little beyond industrial

innovation, so that the villages have remained but slightly affected by political changes, and, including Bráhmans, over 73 per cent, of the population is comprised in seven castes, whilst most of the remainder belongs to the three or four classes of artizans that are to be found in all but the smallest hamlets.

The Konkan has in the north a special Aboriginal element, and though a more advanced class of the older inhabitants of the coast form the greater part of the population, the fact that they have adopted the Hindoo system of religion and abandoned the forest for fishing and for more skilled and regular cultivation, prevents their immediate recognition. In the south there is apparently a strong connexion between the cultivating classes of the coast and those of the table-land above, though the comparative poverty of the former doubtless tends to weaken the link. A peculiar feature along this coast and extending to Kánara and the Malabár district is the colony of Bráhmans of the Gaud, or northern class, not found in such strength in any other part of the Presidency.

In the Karnátic table-land the distinction of religious sect has, as I mentioned in Chapter III., tended in great measure to obscure that of caste. The generic term *Lingaiat* is used of nearly all the ordinary subdivisions of Hindoo society, whilst that of *Marátha*, covers similar subdivisions of the sect prevailing in the adjacent country to the north. It will be seen from the caste lists published in Appendix C\* that a very large proportion of the 830 names or thereabouts are appropriated to castes from this part of the country, and I have no doubt that a person versed in the vital distinctions of caste and with greater experience of the Karnatic than myself, could have materially abridged this list by more correct classification of local varieties under a single heading, †The district of Kánara is quite exceptional as to its castes, many of which are not found even in the immediately adjacent territory. It has received, probably, a considerable influx of the upper classes from the south,—a fact scarcely to be traced in other parts of the Presidency with the exception of a few cultivators of respectable position who have entered the south-eastern districts.

Lastly, I have to call attention to the apparent system of nomenclature prevailing amongst the castes. The two upper orders carry the meaning of their names on the surface. The third, if it ever existed in a concrete form, may mean either colonist or trader, whilst Shudra has been conjectured to be an Aboriginal

term found in the Upper Ganges Valley, as it is not Sanskrit, and has no analogous meaning in that tongue. As regards the modern appellations with which we have to deal in the Census schedules, it seems a very general rule, though not universal, that subdivisions of Bráhmans and Wániás, or traders, take their names chiefly from places, and those of artizans from their occupations. Local names are given, however, to other classes under special circumstances, such as when the class is confined to a restricted area, as the Chunwália Kolis, the Surati Dheds, and the Kunknas, or Konkani Kunbis of the Gháts and the Dáng forests. It is also found to some extent amongst the large class of Kunbis in Khándesh and the North Deccan. The subdivisional names of the Karnátic agriculturists and artizans, as far as my not very extended acquaintance with them goes, appear to be connected with religion, when not simply professional. In time considerably later than the formation of the caste we often find schisms of a subdivision that, instead of taking a separate local name, perhaps from the desire of maintaining a closer connexion with their original condition, designate themselves as the *Tenth*, or *Twentieth* of the caste, as the Dasa Shrimáli, the Visa Porwál, &c. Though this is found chiefly in Gujarát and amongst the trading classes, it is not unknown in other parts of the country, as amongst the Jains of the Karnátic, which belong to two great subdivisions of the Fourth and the Fifth. In

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†As regards most of the rest of the Presidency Division the classification of castes was conducted, as far as possible, in accordance with the information on this head found in the published volumes of Mr. J. M. Campbell's Bombay Gazetteer, but unfortunately, this valuable aid was not available for the southern districts.

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the case of Brahmans, too, we find fanciful denominations, such as the "One hundred and twenty-five" (Sawashé), the descendants of that number of devoted friends who rallied round a Bráhman whom they held to have been excommunicated unjustly. There are also the twenty-four (Chovisa) of Gujarát, which comes into this category.

I will now bring to notice the principal castes returned in the Presidency, taking them first in relation to their numerical strength only.

#### NUMERICAL STRENGTH.

The most generally distributed subdivisions and those that contain 100,000 persons and upwards have been shown by sex and district in Table VIII. in Appendix A. A more detailed list is given in Appendix C, as well as a statement showing the territorial distribution of the more important castes which are not strong enough numerically to find a place in the Imperial return.

Religion.	Number.
Hindoo	11777984
Mahammedan	1133927
Jain	215033
Aboriginal	702157
Total	13829101

There is one main difference, however, between Table VIII. and the rest, namely, that as the former constitutes an integral portion of a series with other branches of which its entries are required to be compared, the strength of tribes that come under the head of Aborigines is there shown only as that which was returned as non-Hindoo, whereas in the other statements, the religion returned has been held subordinate to the tribe, disregarding, that is, the probable idiosyncracies of enumerators, as I have already stated in Chapter III. By this change, therefore, the population dealt with in the following remarks is distributed as shown in the margin, instead of giving the number of Hindoos and Aborigines as 12,003,503 and 476,638 respectively, as in Table III. of the Imperial Series. The transfer thus affects the number of 225,519 persons, chiefly in Khándesh and Thána districts. The first class taken into consideration will be the Hindoos. The numerical distribution of the main subdivisions of this community can be seen from the following statement, in which they are grouped according to their strength into four classes:—

<i>(a) Castes containing 100,000 persons and over</i>		<i>(c) Castes containing from 10,000 to 50,000</i>	
	Strength.		Strength.

1. Marátha Kunbi (VI)	3403059	1. Bhoi (VIII)	48398
2. Mahár or Dhed (VII)	852523	2. Sadar (VI)	44317
3. Talabda Koli (VI)	639141	3. Chunwália Koli (VI)	43895
4. Dhangar and Kurbar	472167	4. Bhangi (XII)	43688
5. Panchamsáli	288875	5. Hálepaik (VI.)	43061
6. Máli	252141	6. Rámoshi (XIII)	43037
7. Marátha Koli (VI)	244146	7. Sáli (V)	40484
8. Deshasth Bráhman (I)	252804	8. Havik Bráhman (I)	39723
9. Lewa Kanbi (VI)	215928	9. Panchál (VI)	39148
10. Teli or Ghánchi (V)	175841	10. Gauli (VII)	38560
11. Ágria and Mithágria (VI)	170302	11. Audich Bráhman (I)	37871
12. Chambhàx or Khálpa (V)	163102	12. Gosávi (XI)	33851
13. Mang (XII)	161970	13. Wághri (XIII)	32051
14. Hajám or Nlíavi (IX)	136906	14. Bharwad (VII)	31675
15. Bhandári (VI)	134656	15. Khatri (V)	30968
16. Sonár (V)	130486	16. Máchhi(VIII)	29996
17. Kumbhar (V)	124405	17. Gaundi and Kadia (V)	29100
18. Sutar (V)	122607	18. Kásar (V)	27614
19. Konkani Koli (VI)	120006	19. Chattri (IE)	27415
20. Berad (Bedar) (XIII)	118335	20. Khárwa (VIII)	26298
21. Dubla (Talávia) (VI)	106332	21. Anáwala Bráhman	24700
22. Wanjára (VII)	105885	22. Marátha Rájput (II)	24371
23. Gujarát Rajput (II)	105595	23. Ráwalia (XIII)	23608
24. Kadwa Kanbi (VI)	100365	24. Karhádé Bráhman (I)	23040
Total Number	8587577	25. Rabári (VIII)	22810
Per-centage on Total Hindoos	72.91	26. Lohána (IV)	22377
		27. Kabér (VI)	22310
<i>(b) Castes containing from 50,000 to 10,000</i>		28. Halákkigaud (VI)	22169
1. Jangam (VI)	96449	29. Saráswat Bráhman (I)	22156
2. Darji or Shimpi (V)	95747	30. Mochi (V)	21584
3. Konkanasth Bráhman (I)	79183	31. Kabliger (VI)	20347
4. Koshti (V)	78586	Total Number	980622
5. Lohár (V)	64191	Per-centage on Total Hindoos	8.33
6. Kaddi(VI)	58382		
7. Parit(IX)	58107	<i>(d) Castes containing from 10,000 to 20,000</i>	
8. Waddar (XIII)	54631	1. Lád Wánia (IV)	19603
9. Hindustháni Rajput (II)	52396	2. Káchia (VI)	18758
10. Gurao	51054	3. Kudwakkal (VI)	17446
Total Number	688726	4. Ádi-Baniiffar (IV)	17406
Per-centage on Total Hindoos	5.85	5. Gábit (VIII)	16982
		6. Vaish Wánia (IV)	16480
		7. Hátgár (V)	16246
		8. Khedayáta Wánia (IV)	15533

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	Strength.	<i>(e) Persons returning general and indefinite titles</i>	
			Strength.
9. Bhát (X)	15067		
10. Hanbar (VI)	14998	1. Lingáiat (VI)	109094
11. Lamán (XIII)	14566	2. Lingáiat Wáni (IV)	56256
12. Korvi (XIII)	14106	3. Wániá, (IV)	71514
13. Káyasth Parbhu (III)	13666	4. Gujar (VI)	31817
14. Bhatia (IV)	13193	5. Gujar Wania (IV)	32693
15. Bangári (V)	12912	6. Maráthá, Wánia (IV)	45018
16. Modh Wánia (IV)	12897	7. Sádhu (XI)	10110
17. Dhor and Dabgár (V)	12799	8. Gaud Bráhman (I)	22408
18. Lonári (V)	12779	9. Gujaráti Bráhman	15304
19. Shenvi Bráhman	12481	10. Mahárástra Bráhman (I)	12797
20. Gola (XIII)	11905	11. Gujaráti Koli (VI)	70478
21. Bhausár (V)	11750	12. Márwádi Wániá (IV)	15565
22. Modh Bráhman (I)	11720	13. Meshri Wánia (IV)	
23. Khedáwal (I)	11575	Total Number	493054
24. Shindé (VI)	11508	Per-centage on Total Hindoo Population	4.19
25. Gaude (VI)	11503		
26. Kámáthi (XIII)	11153	Summary	
27. Mangéla (VIII)	11080	Over 100000 persons	72.91
28. Sherugár (XIII)	10926	50000—100000	5.85
29. Dhobi (IX)	10640	20000—50000	8.33
30. Gámwakkal (VI)	10572	10000—20000	3.76
31. Mewáda Bráhman (I)	10418	Under 10000	4.96
32. Burud (V)	10199	Of unspecified title	4.19
33. Patelia (VI)	10042		100
Total Number	442909		
Per-centage on Total Hindoos	3.76		

Thus there are 24 castes, containing in the aggregate nearly 73 per cent, of the Hindoo population, which have respectively a strength of 100,000 persons and over. One of these, the Marátha Kunbi, comprises about four times as many persons as that which comes nearest to it in numbers. Of the rest, eight contain over 200,000 persons. The collective strength of the group containing from 50,000 to 100,000 persons is equivalent to 5.85 per cent, of the whole, and includes only 10 castes. In it are two considerably larger than the rest and falling short of 100,000 by but a comparatively small number. In the third group are 31 castes, containing about 8.33 per cent, of the population. The caste that heads this collection is the only one which is markedly different in numbers from the rest. The last group has the largest number of castes, but this number is very slightly above that in the group above, whilst the relative strength of the population included is only 3.76 on the total Hindoo community. In addition to the castes falling within these four groups are several which are shown under heading (e), since though the subdivision to which they belong is not returned, a fairly approximate guess can be made in the case of

most of them as to the class to which they may probably be assigned. The Wánia (3), for instance, is no doubt a fraction of the Lingaiat Wánia (2), and the number shown under the latter heading contains, too, some who are not merely Wánias, but husbandmen also. It is the same with Gujars (4) and Gujar Wánia (5). The Gaud Bráhmans (8), too, are mostly Shenvi, and might be included in that caste (19) in group (d). The Gujaráti Koli (11) are mostly offshoots of the Talabdas given as No. 3 in group (a), but the rest of the castes that come in category (e) are not so distinctly traceable. The whole group contains, in the aggregate, some 4.9 of the population.

Of the entire body of Hindoos returned in the detailed caste list under about 830 different headings, nearly 91 per cent., are as here shown, in 98 subdivisions, containing respectively 10,000 persons and upwards, whilst about 4.2 per cent, of the rest have returned themselves under 13 general or indefinite titles. The remaining 5 per cent, or thereabouts, have not, unless for some special reason, been shown in the detailed provincial returns.

It will be observed by those familiar with the castes of this Presidency, that in the above statement a single heading covers a caste which from, territorial distribution has been split into a variety of divisions probably distinct in a social sense from each other, as, for example, the Darjis and Shimpis or the Hajáms and Nhávis. The reason for such combinations is that the eponymic occupation is the same in all cases and the separation in the detailed tables of the different local divisions renders it unnecessary to maintain the distinction when treating of the whole as an economic or social sub-division. There are instances even more latent, such as those of the Sutars or the Kumbhárs, who do not inter-marry with the castes of the same title coming from another division and using a different home-language. Their position in the social scale, however, is almost, if not quite, indetical in each case, and the defences between them which it is important to notice in this work are found from statistics which will be taken into consideration later on to be due chiefly to locality and local custom, not to intrinsic variation.

### CLASSIFICATION OF SUBDIVISIONS.

Before I enter upon the subject of territorial distribution of these castes, I propose to explain briefly the classification adopted, to which should be referred the Roman numerals that follow each name in the list. It was originally suggested that the only classification required was that of social grades according to standards generally accepted amongst the Hindoos themselves. This, however, apart from the arbitrary nature of the standard, admits of so few classes as to be practically useless, and if it were adopted, would show by far the greater portion of the community under a single



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denomination. Notwithstanding this objection, in column 5 of the detailed list given at the beginning of Appendix C. this social rank has been indicated, as far as any trustworthy information is available. It must be borne in mind, though, that almost all native officials of rank, and all that have given special attention and study to this subject belong to one class, so distinct from the rest in social position that it is hardly worth their while to consider any systematic classification of the masses as a labour of practical value or importance. There are, no doubt, rules of precedence, and as far as the Deccan is concerned, a sort of scale was compiled by Mr. Steele, in an old work on the castes of that region, but this is not comprehensive enough, even if trustworthy, for a general list, like that returned at a census.

I have therefore regarded for the purpose of classification the eponymic occupation of all classes below those of Brahman and Rajput as indicative of social position to a degree sufficient for general tables, such as those given at the end of this volume. There are, no doubt, instances of wrong arrangement to be discovered, but as regards the main subdivisions of the Hindoo population, comprising all that contain above 10,000 persons, the grouping has been aided by the second part of the provincial caste table in Appendix C. in which these castes have been shown according to the occupations most prevalent amongst them.\* The classification is headed with the Brahmans and Kshatrias, and with regard to these it may be mentioned that only such subdivisions have been included amongst them as are admittedly and by general consent, entitled to this rank. There are two or three castes, if not more, which have strong claims to Brahman or Kshatria descent, but which are not generally acknowledged to belong to those classes. I will mention these special instances later on, when the separate castes are being considered. It is not irrelevant, however, to state here, that the whole of the third class, that of the *Writers*, have a distinct strain of Kshatria blood, not

only in this Presidency, but in Upper India, where they are stronger in number as well as in influence. After the writers come the *Traders*, a class which, owing to the extensive intermixture of production and distribution in India, is not so definitely marked off as those which precede it. One large division coming under this head is that of the *Wania*, or traders proper, who are shown in a separate group at page xxviii of Appendix C, and the remainder consists either of partial cultivators, or of those coming under a head which from want of sufficient accuracy in the schedule must necessarily include both traders and others, as, for instance, *Lingáiat* and *Gujar*. The fifth class is that of the *Artizans*, which is inferior in numbers to the next class, that of *Agriculturists*, alone. If we look not merely to the name, but to the occupation also, it will be found that the less skilled industries and agriculture mutually overlap to a great extent, a distribution that may be expected to be concomitant with the village system.

The *Cultivating* class is the largest in the list, and contains more than half the entire community. It is probable, too, that some of the castes included in the miscellaneous and labouring order are mostly employed in connexion with the land. The seventh class, also that of the *Shepherds* and *graziers*, which consists of two or three main castes, is largely engaged in cultivation, except in *Gujarat*, where there is less room for the development of this kind of occupation, and the land is taken up to the utmost extent by the more exclusively agricultural castes. The eighth group is that of the *Fishers* and *seafaring classes* generally. This section is but a small one as a large number of fishermen belong to the caste of *Kolis* of the *Konkan*, who are as much engaged in agriculture as in the more primitive occupation. A curious alternative pursuit is to be found in the chief caste entered in this group, namely, that of carrying litters and *palkis*, which is as much the profession of the *Bhois* in this Presidency as it apparently is in the more northern and eastern part of the continent. The ninth class, that of *Personal servants*, is composed of the two main castes, the barbers and the washermen. These are to be found in small numbers in all but the very poorest villages. Under the head of *Minor professions*—a term I have borrowed from the *Gazetteer*,—come the genealogists and the temple servants, who are also the principal manufacturers of the leaf-plates used at caste-meetings and other festive gatherings. The rest of the castes in this order belong to the acting and dancing fraternity, a great number of whom included amongst those who returned no settled residence have probably a more

lucrative but less reputable means of livelihood than that recorded at the Census. Included in this category, too, are the village musicians, and the wandering rope-dancers and tumblers. The eleventh class comprises the *Devotees* and *religious mendicants* (not Brahmans), and also the caste of half-beggars, half-astrologers or fortune-tellers. The twelfth group is that of the *Depressed castes*, sometimes erroneously termed out-casts. The hereditary occupation of by far the largest number of these is village service of the lower description, but with the improvement of communications they have spread over the country as general labourers and factory hands. One class amongst them has almost the monopoly of the preparation and manufacture of hemp fibre and of rope-twisting. Another, and the lowest, as well as the smallest recorded in detail is engaged in scavenging. From the marginal table it will be seen that this class comes third in numerical strength. Next below them are the *Shepherds* with the *Bráhmans* but a

Actual and Relative Strength of the different Hindoo Classes.

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short way behind. The *Traders* and *Labourers* come next, and after the *Rajputs* and the *Servants* there are but the *Fishers* who number more than 1 per cent, of the entire Hindoo population.

With this general description of the system of classification adopted in this work, I pass on to the consideration of the relative strength and territorial distribution of the different castes shown in the comparative table that precedes this chapter.\* It will be convenient to take up the list in the order of classification, which has, moreover, been observed in posting the castes in the table. I will begin, therefore, with the subdivisions of the important order of the Brahmans.

### BRÁHMANS.

The list gives the number of Brahman subdivisions as about 147, but the 14 tribes shown in the comparative table comprise more than 80 per cent, of the whole order, and nearly 8 per cent, more are returned simply under the race distinction as Maráthi, Gujar or Gaud Brahmans. By far the most numerous class is that of the Deshasth, or Deccani Brahman, which contain with their northern subdivisions of probably Gujaráti origin more than 37 per cent, of the whole sacerdotal class. It is not certain, I believe, how far the sections known as Maitrayani and Mádhyandini in Khándesh and Násik are of distinctly Máháráshtra descent, but most of them seem to return themselves under the general term Deshasth† As, too, the Palsé Bráhmans of the North Konkan. After these, who are, as a rule, dwellers of the table-land, and found chiefly in the Deccan and Karnatic above the Ghats, the most numerous section is the Konkanasth, otherwise known as the Chitpáwan, a Maráthi variety which rose to notoriety in the time of the Peshwas, who belonged to their community. Though more than half the total strength of this subdivision is still found in the Konkan which is the land of their origin, the establishment of

the seat of government at Poona by the Peshwa attracted numbers of families to the capital, where they have ever since remained as one of the most enterprising and best educated classes of the whole Bráhmán order. They are to be found in all liberal professions wherever there is an opening, and besides the Peshwás, can count in their ranks some of the ablest Hindoos of the west of India. Between these two sections of Máháráshttra Bráhmáns and the rest there is, numerically speaking, a great gap. The Havik, a tribe of cultivators in Kánara, are the next in order, but reach only 6 per cent, of the whole. We then come to the most numerous clan of the Bráhmáns of Gujarat, a division where this order is split up into more than 80 subdivisions. The Audich number 5.82 of the whole order, and are found in nearly all parts of the province. Next to them come the Anáwalas, originally entirely, and still largely, a colonising and cultivating community. They are mostly confined to the Surat district, where they were of yore granted large tracts of land to bring under tillage. In course of time they have extended their influence into the liberal professions, and many of the higher government servants of the district are of this section. Three more sections of the Gujarát family of Bráhmáns are shown in the table, though none of them reach a strength of over 2 per cent, of the whole. The most important of these three is the Nágár, with its subdivisions named after the place of their origin. This section holds, I believe, a very high place in the scale of purity, even amongst the Bráhmánical authorities of Northern India, and is very powerful in the numerous Native courts of the Peninsula of Káthiáwár, as well as largely supplying employèes to the Government offices of the main land. The Karhade section, though it takes its name from a place in the Deccan, is found chiefly in the Konkan, and has a relative strength of a little over 3.50 per cent, of the Brahmanas as a whole. We then come to the curiously isolated Gaud colony located along the western coast. The Saraswats, with their subdivision of the Sáshtekars, are found in the southern part of the Bombay coast, in Kanara, though there are representatives, probably of a different subdivision, in nearly every part of the Presidency Division. Extending from Kánara to the northwards are the Shenvi Gauds, who are also much subdivided. One section of them is engaged principally in trade and take their name from the place where they originally settled in this part of India. Others are cultivators and are found in the south of Ratnagiri. A third division is a literate class, and are employed in numbers under Government and in commercial offices in Bombay. In the comparative table there is

no distinct separation between this class and the unspecified Gauds of the Konkan and the capital city. There is a tendency amongst the indigenous Brahmans, such as the Deshasth and Chitpáwans, to regard the local Gauds as of a lower class than themselves, owing, I understand, to a more than usually hazy tradition regarding the advent of the others from the Bhárat land of the northern settlements, and also to their more liberal notions on the scriptural regulations regarding diet. There are, on the other hand, the Kanojia or Kánkubja sections of northern Bráhmans, many of whom have come from the region of Oudh and Cawnpore within the memory of man, and who though as a rule poorer and employed in less honourable occupations than the Bráhmans of Máháráshttra, are regarded as of a higher rank by the rest; and, theoretically, are not allowed to hold intercourse either by feast or marriage with the Brahman of the west. This class is scattered all over the country, and Kanojias are to be found in the ranks of the army, the police, on the railways, as dunning agents in the service of money-lenders. As regards the territorial distribution of the order of Bráhmans, it will be seen from the table that in the Konkan the ratio corresponds almost exactly with that of the distribution of the whole body of Hindoos. In the capital city the ratio of the literate class is, as is to be expected, a little above that of the rest of their co-religionists. The same disproportion is more noticeable in the Karnátic, where there is the large colony of Haviks and of Gaud traders. In Gujarát the Brahman element is still more marked in comparison with the strength of the rest, whilst in the Deccan the ratio of the latter rises far above that of the Bráhmans. The explanation seems to

\*The detailed account of the castes that forms part of each volume of the Gazetteer renders it superfluous to give in this work more than a very general description of the different subdivisions, sufficient to illustrate the tables relating to the subject.

†As, too, the Palsé Bráhmans of the North Konkan.

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be that in Gujarát the comparative wealth of the upper classes allows of an increased number of temples and of larger endowments, apart from the greater sectarian fervour which, as was noticed in the third chapter of this work, is manifested amongst the laity of Gujarát. In the Deccan, on the other hand, the population is both more scattered and of a lower general average, materially if not intellectually and devotionally. It may be also the case that the wider political education of the Deccan and the freedom from the competition of other literate classes has led the Bráhmañ of that region to prefer the occupations of the laymen to the segregation of his own fraternity in religious institutions. Taking the order in more detail it will be seen from the table that the Gujaráti sections are, if the Bombay City contingent be omitted, almost entirely localised to the province of their origin, whilst the Maráthi element is scarcely traceable in Gujarát. There are, however, the remnants of the former *regime* to be found in the ranks of Government servants who have been settled in the north from the time when their ancestors were brought from the Deccan by the various favourites of the court at Poona and who have never returned to their birth-country. The Gujaráti Bráhmañs found in the Deccan and Konkan, on the contrary, are probably the results of the more recent settlement of traders from Gujarat who have made fortunes in foreign parts, and prefer to carry with them their ancestral worship to returning to their homes. There are, too, sections of Gujaráti Bráhmañs who act as cooks to other classes of their own if not, as some do in Southern India, to other orders. The Gaud element is but weakly represented, except, as has been just mentioned, on the coast. One class is found indigenous to Gujarát, the rest enumerated there are probably immigrants from the south. Lastly, before passing to the next class, I may mention that the sections of the Bráhmañ order that have been detailed in the table are divided, exclusive of the undenominated, into 54.08 Maharashtra, 14.09 Gujarati, 6.20 Gaud, and 6.10 Karnatic.>

## RAJPUTS.

Of the Rajputs only four classes (and one undefined) have been tabulated, because it has been thought scarcely worth the labour to enter into all the clans, some 60 in number, which are distinguished by the Kshatria community itself. Such a distinction should no doubt be maintained in the case of certain sections and in certain localities, where, as in Cutch or Káthiáwár, the information is required for special administrative purposes, but it is void of use or interest from a general statistical point of view. The largest class of this order that is found in the Presidency Division is that of the Gujaráti Rajput, which may be generally described as an agricultural class, though not always a cultivating one. It includes the large estate holders of the north of the division as well as the probable offshoots of these families who have settled as ordinary cultivators in most of the districts. The Gujaráti section forms almost one half of the entire Rajput community. Next in number come the Rajputs or Kshatrias from Hindusthán. These are mostly in the army or engaged as private watchmen or messengers. They are scattered all over the Deccan and Karnátic, and it is very likely that their claim to Rajput blood would be less generally put forward in their own country than it is in that of their adoption. The Chattris of the Karnátic are cultivators, and do not appear beyond the limits of the Southern Division. The Gujarát Rajput, too, is not found out of that province, except perhaps in the capital city. The third class, that of the Marátha Rajput, is not a very large or a very distinct one. It comprises, no doubt, the old Maráthi nobles, or Mánkari families, with their relatives by blood and adoption, and also other Maráthás, whose ancestors may have acquired the position during the troubled times of the Deccan wars. The undefined Rajput is to be found chiefly in Bombay City, and seems to be mostly of foreign origin of the class known elsewhere as Hindusthani or Pardeshi. The Kshatria element then is strong only in the north of Gujarat, where the Rajputs are in possession of the soil, and in the Deccan, where the traditions of the supremacy of their race are of comparatively recent date. In the latter case, however, it is not unlikely that the feeling of patriotism has ousted that of race.

## WRITERS.

The small special class which follows almost exclusively the occupation of clerks and Government servants,



comprises few subdivisions beyond the four that are shown in the comparative table. All of these claim, as has been mentioned above, descent from the Kshatria order, and in most instances the pretension appears to be well founded, having regard to the elastic nature of the relations between that order and the rest of the Hindoos before the caste system was run into its present mould. It is most probable that the number included in the first section, that of the Bráhma-Kshatrias, is under- stated in the return, owing to the record of the Deccan branch of this caste as Thákurs, without qualification, a term which, originally applicable to Kajputs alone, has been adopted here, as in other parts of India, by a race very low down in the present day in the social scale, whatever their claim by birth may be. It seems that more than half the order is comprised in the caste of Káyasth- Prabhus, and that the next in strength is the second division of Prabhus known, probably from their original place of abode, as the Pátáne. The Brahma-Kshatria and true, or Wálmik, Káyastli, form together but 18 per cent, of the entire order. The local distribution of the castes as they are returned is very circumscribed. The monopoly of clerical service by Brahmans in the Deccan, and the similarity of the circumstances in the Karnátic to those of its neighbour to the north, has not allowed the special class under consideration to gain a strong foothold above the Gháts. Of the four sections shown, two are found principally in Gujarát, one in the Konkan, and the other in the capital city. The last-named is the point apparently to which these classes tend, as in the free competition of a commercial city the hereditary qualification of the Bráhma as the educated class is postponed in favour of personal merit. In addition to the profession of writing, the Bráhma-Kshatrias of Gujarat appear to have occupied in Broach a position somewhat similar to that of the Anáwalas in Surat,

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though to a much smaller extent, and there are in the former district estate holders of this class, a fact which, in default of claim to Brahman ancestry, may be some support to that actually put forward to kinship with the Kshatrias, who were in possession of this tract.

### TRADERS.

A considerable portion of the trade of this Presidency is carried on, as has been stated more than once in the course of this work, by persons who profess the Jain religion; but I am now about to consider the trading classes of the Hindoos only. There are about 10 of these which reach the numerical standard adopted for the comparative table, and the aggregate of all 10 constitute about 74 per cent, of the trading community. To these may be added the 16 per cent, of traders of undefined caste, who, judging from the districts in which they were returned, are to be counted amongst the Linguists. This raises the total to about 90 per cent. There are 8.2 per cent of these who belong to the northern Bombay sections of Bhátiás and Lohánas. The latter are more numerous in Sind than, elsewhere, and most of those enumerated in the Presidency Division are found in the capital city or in Gujarát, both of which are in easy communication with the country from which the Lohána generally comes. The home of the Bhátiás is Cutch, and they are not found elsewhere in any considerable strength except in Bombay City and in Gujarát. In the latter division, however, they seem to be of a lower type than in the former, and to be occupied in cattle dealing and milk selling instead of in commerce.

We then come to the large class which goes by the generic name of *Wánia*. Except in Gujarát these people are very indistinctly returned in the schedules. For instance, in the Deccan the ordinary appellation of a Wania who hails from Gujarát is

*Gujar*; but in Khandesh, where there has been a considerable influx of cultivators from Gujarát, the latter, too, are known by the same title, and this may be the case elsewhere, if similar colonies are in existence. It will be seen that this generic name of Gujar is very common in the Deccan, where to the village accountant every person coming from Gujarát is a Gujar, and also in the capital city, where the returns, having been left in great measure to the householders themselves, gave little but the most general caste names. Taking the return as it stands, we can divide the trading classes, apart from those indigenous to Sind and Cutch, into three or four sections. The first is that of Gujarátis, the most extensive and widest spread of all who exercise commerce or wholesale dealing, apart from mere village shopkeeping. The next is the Maráthi Wáni, of whom there are two divisions; one comes from the Konkan, but has made its way to the country above the Gháts, the other is the indigenous Deccan Wáni, who has, in the north, a strong mixture of Gujarát blood. Thirdly, comes the Karnátic trader, or Lingáiat, to use the term he has himself preferred in his schedule. This is a very indefinite class, as the cultivator of most of the Karnátic table land is also returned under the same appellation. Lastly, there is the Márwádi, or immigrant from Central India and Rájputána. He is returned also under the more definite title of Oswal, Porwal, or even Meshri, though the last only serves to distinguish him from the Jain. There are a good many of this section in the Deccan, but they are comparatively rare in the Konkan and the Karnátic, where the supply of indigenous commercial classes is enough for the wants of the place. In Gujarát, next door, as it were to his home, he is not unfrequent, as the more extensive transactions of the local dealers in produce tend to admit the stranger to the money-lending business, especially if he aspires to deal only in a small way. It seems probable that amongst those shown as Márwadis in this category in Gujarát there are included some of the labouring class from the desert, who had come down for work during the harvest time, as the proportion of unskilled and illiterate workers is comparatively high.

#### ARTIZANS.

The large body of artizans owes its strength, as has been mentioned earlier in this chapter, to the self-sufficing constitution of the Indian village, not to any special addiction to industrial enterprise, as in the west. The 16 castes shown in the comparative

table comprise about 90 per cent, of this order, and it will be noticed that nearly all belong to the occupations most required for a rural population. The most numerous are the workers in *Leather*, comprising the tanners and shoemakers belonging to the despised castes of Mochi and Chambhár, or Khálpa. These bear the proportion of more than 15 per cent, to the total class. Then come the *Oilmén*, who not only press and sell vegetable oil, but deal, too, in seeds and grain. They are in the ratio of 13.7 per cent, to the total. The unsettled state of the country in old times and the importance attributed accordingly to jewellery as an easily concealable investment, give the position of the goldsmith and jeweller a peculiar value. Even in the poorest class the endowment of the bride with fresh ornaments forms a leading feature in the marriage rite, so it is not to be wondered at if the *Sonár* caste outnumber the blacksmiths or *Lohár* by more than 100 per cent.\* The extensive practice of weaving cotton fabrics at home on handlooms supports a large class of artizans, of which the three chief subdivisions of *Khatrí*, *Koshti*, and *Sáli* form in the aggregate nearly 8 per cent, of the order. The first-named includes several clans which have claims to the Rajput ancestry, which their title denotes. The carpenter, *Sutár*, who is also house builder and wheelwright, bears about the same relative proportion to the total as the potter, *Kumbhar*, who makes bricks as a subsidiary employment to that of the provision of earthenware vessels for the community, which is the one to which he owes his place in the village system. Least numerous amongst all, if the Lohárs be excepted, are the *Barzis* or tailors, who in the Deccan

\*A certain section of this caste claims to be Dewádnya Bráhmans descended from Viswakarma, the Hephsestos or the orthodox pantheon, but the claim is not made generally by the whole caste and has not yet been admitted by Hindoo society at large.

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are also vendors of cotton and calico stuffs. These number but 7.5 per cent, of the whole class of artizans. There are, lastly, a few castes engaged in trades which are scarcely found in the ordinary village. The dyer or *Rangári* is one of these, and the calico printer, or *Bhausâr*, of Gujarát, is another. These are, however, but small numerically in comparison with the others I have named. A larger, and under the increasing prosperity of the people, a more important caste, is the *Kdsar*, or brass and copper worker. In the Deccan and Konkan there is a special subdivision of this caste, which works only in the latter metal; but for the purposes of comparison I have included the two under one title. According to the Hindoo-Brahmanic ceremonial, the metal vessel is far preferable to the original earthenware, and the gradual substitution of the one for the other is a marked sign of the advance of the people. Last, I may place the mason, known as *Kadia* in Gujurat, and as *Gaundi* in the Maráthi-speaking district. Except in Gujarát and the Karnátic, this caste has no great extension, and in the Deccan, certainly, perhaps in the Konkan also, the work elsewhere done by it is performed by the cultivating classes. The formation of this caste depends, as far as I can see, on the type of house most prevalent. Some descriptions of structure require little skilled labour, whilst where the supply of material necessitates a different and more complex sort of building, none but a special class can be employed, so that in the latter district the tendency already noted early in this chapter comes into action, and the fraternity closes its ranks against outsiders.

I pass now to the local distribution of the different sections of this order. Taking the largest of the single castes, the oilmen, or *Telis*, it appears that they flourish more in the Deccan and table-land than on the coast and in northern districts. I think that this may partly be attributable to the comparative absence of oil seeds in the Konkan and to the competition of Mahammedans in Gujarát, where, too, the area under oil-producing crops is

comparatively small. Next in order come the workers in leather, the three classes of which may conveniently be considered separately. The largest is that known as *Chambhár*, or tanners, but who amongst the Maráthás are also shoemakers. These are especially numerous in comparison with the general population in the Deccan and Gujarát, and rare in the Karnátic. Perhaps the third class, the *Dhor*, do some of this sort of work in the lastnamed division, whilst in Gujarat the Dhors' work, that of making leather buckets and water bags for irrigation, is undertaken by the tanners. The term *Mochi*, or shoemaker, is specially applied in this Presidency to those Chámbhárs who come from Hindusthan, and this class is most numerous in the large towns. In Gujarát they seem to have permanently settled, but this is not the case in the Deccan. The *Kumbhárs*, who work in clay and earthenware, are most numerous where the demand for bricks and tiles is great and the supply of material is plentiful. Thus we find a high proportion in Gujarat only, and a very low one in the Karnatic, where, I believe, tiled roofs and brick walls are less frequent. The *Gaundi*, or mason caste, has been described already, and needs no further remark. The distribution of the *Sutár*, or carpenter caste, is curious, as the proportion is high in all the divisions except the Karnátic and the capital city. Here, probably, the work is performed by other castes. In Gujarát the want of stone, and in the Konkan the large supply of timber, at least in the more northern district, seem respectively to maintain this caste above the average level in point of numbers. The *Lohár*, or blacksmiths, are in a relatively high proportion in Gujarat and Bombay city, normal in the Deccan, and low in the Karnátic and Konkan, in both of which divisions it appears that their work is done by carpenters and others. The *Sonár*, or goldsmith caste, appears to be especially high relatively to the rest of the population in the Deccan, Konkan, and capital only; but not in Gujarat, though the people are better off, or in the Karnátic, though so nearly allied to the Deccan in many of the characteristics of its population. The workers in brass and copper, *Kásár* and *Támhat*, are found as separate castes chiefly in the Deccan, Konkan, and Bombay city. As in the case of the Sonárs, Gujarát and the Karnátic are remarkable for the comparatively small number of this class. Of the six castes engaged in working textile fabrics, two are Gujarati by origin, the *Bhausár* and the *Khatri*. The Salis are mostly in the Deccan, especially the northern districts, but in the south they give place to the *Koshtis*, a more skilled class, found widely spread over the cotton-growing

districts of the Karnatic table-land. The *Shimpi*, or *Darzi* caste, is abnormally strong in the Deccan and Bombay, above the average in Gujarát, and extraordinarily weak in the Konkan. The *Rangári*, or dyers, are confined to the Deccan and Karnatic, as their work in Gujarát is done by other castes or by Mahammedans, whilst in the Konkan textile industry is very little developed.

### AGRICULTURISTS.

Of this, the largest section of the Hindoo community, about 94 per cent., is included in the 17 subdivisions shown in the comparative table. Above one half belongs to the great caste of the *Marátha Kunbi*, which I have taken to include both the Deccan Kunbi and the distinct subsection known in the Konkan as *Marátha*.\* There is, it is true, a difference made between these two in the country above the Ghats also, but the distinction is by no means well denned, and seems in many cases arbitrary. There is no other caste belonging to this order which nearly approaches the above in numerical strength. The next to it is the indigenous or *Talabda Kali* of Gujarát, which bears a ratio of 9.82 per cent, to the total. The *Panchamsdli* is of the Karnatic, who are but offshoots of the great community returning itself as *Lingaiat*, form about 4.4 per cent., and the *Mali*, or gardeners, come to 3.87. The *Marátha Koli*, the *Lewa Kanbi* of Gujarat, the *A'grias* and *Bliandáris* of the Konkan all bear a proportion of over 2 per cent, to the entire agricultural order, but the rest are comparatively weak in number. A very short description is required for a class comprising so large a section of the population as this. The *Maráthás* include in their ranks the best families of the Deccan and the mass of the labourers in the *Ratnágiri* district of the Konkan. They form almost one

\*In *Ratnágiri* the number of *Maráthás* returned was 271,000 against 205,784 *Kunbis*.

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half of the total population of the former division. In the Karnatic they include, as I have stated before, many of the domestic and artizan classes who are distinguished by not belonging to the Lingaiat persuasion. In point of rank the *Lewa* of Gujarát come next, and are probably the first as to wealth and prosperity. The *Kadiva*, though less numerous than the *Lewa*, hold a good position in their native province, to which they seem entirely to confine themselves, whilst the *Lewa* have established themselves in parts of the Deccan as weavers of silk and cotton. The *Máli* have in the Deccan a position only a little inferior to the *Kunbis*, but the subdivisions into which they are separated do not all bear the same rank in the estimation of society. Amongst the Linguists the first place seems to belong to the *Jangam*, who are not only priests but traders and money lenders. The *Panchamsáli* and *Sádar* come next in order, and after them the *Kánara* caste of the *Hálepaik*. The *Raddis* are probably immigrants from the northern districts of the Madras Presidency. Of the *Kolis*, the *Talabda* of Gujarát are the most advanced, and are found in all parts of that division. Their neighbours of the Konkan are not entirely a cultivating class, as they carry on a good deal of the fishing along the coast, but there are few of their villages without a preponderance of landholders. The *Koli* of the Deccan appear to have been driven from the plains to the Ghats in some parts, but do not present the distinctive marks of Aboriginal origin to the same extent as the *Konkani* tribes of the *Thákurs* and *Káthodis*. Where they are found in the open country, the position and condition of the *Koli* is better, though he is still inferior in intelligence and industry to the *Kunbi*. The *A'gria* of the Konkan ranks in about the same grade as the *Koli* of the coast, and the *Bhandári*, which is a caste also originating in the Konkan, is held, I believe, a little above the others just mentioned. Last of all comes the Gujarát caste of the *Dubla*. This is confined chiefly to the Surat and Broach districts, and in the former is usually in the position of *Hali*, or hereditary serf to families of the colonising *Brahmáns* of the *Anáwala*



section. There are small landholders amongst them, and a good many have left their native places for the neighbouring district, where the chance of living off the small estates they can afford to cultivate is more favourable. As a matter of fact, they are very little, if at all, removed from the rank of their companions, the *Dhodia*, who are not, however, in the same state of predial servitude. Hence the *Dubla*, being perhaps better known to the enumerators, is returned as of the Hindoo religion, whilst the *Dhodia* retains, on record at least, his primitive worship. It must be admitted, on the other hand, that the continual presence of the former in and about the homestead of the Brahman is likely to have had the not unusual effect of exciting a certain kind of emulation or desire of imitating at a distance the rites of his master.

Regarding the local distribution of this order I have little to add to that I have already stated above. Castes bound to the profession of agriculture are not wont to wander far from their ancestral abode, and with the exception of the *Máli*, who are distinguished more as an occupation than as a local subdivision, as is the case with the rest of the cultivators, the distribution of the majority of the castes is very restricted. If the large caste of the *Kunbis* be omitted, on account of its encyclopoedic meaning, it will be seen that 18 per cent, of the order is indigenous to Gujárať, 6.5 to the Konkan, and 9.84 to the Karnáťic.

#### SHEPHERDS, GRAZIERS, &C.

This order is divided into five sections only, and more than 68 per cent, of the population included in it is found in the single caste of the *Dhangars*, which, too, is the fourth in point of numbers of all the castes in the Presidency Division. This caste includes the *Kurbars* of the Karnatic, who do not, however, appear to have been very numerous returned compared to the *Dhangars*. The main trade of the latter is in sheep and goats and their wool and other products. Some classes of them deal in cattle also. In many parts of the Deccan they are fixed in villages and do not move far from their homes, and in such circumstances they speedily become the occupants of a few fields and settle down into cultivators. Elsewhere they rove about from pasture to pasture. A good deal of rough wool spinning and even weaving of blankets is done amongst them, but their principal reliance is still on their flocks. The next caste in point of numbers to the *Dhangars* is the *Wanjára*, or *Brinjári*. There are two distinct branches of this caste

to be found in different parts of the Presidency. One is the well-known carrier, who brings down grain, &c. to the coast and takes back salt. The other, which is most numerous in the Deccan, consists of agriculturists only who have settled all over the north of this division and have almost abandoned the carrying trade except to the extent of sending their carts and cattle away to earn their subsistence during the time they are not required for cultivation. The latter class are held in good estimation amongst their neighbours, the Kunbis, and present hardly any trace of a wandering origin. There are in them, as in so many other castes of obscure descent, traces of Rajput blood. The third caste is that of the *Gulis*, which, though found scattered all over the Deccan, is congregated chiefly in the Konkan. Here they are largely engaged in cultivation, though elsewhere their ordinary and indeed their only occupation is that of cattle breeding and dairy keeping. The other two castes are Gujarát shepherds, the Bharwád and Rabári. The pressure of cultivation on available land in this division has driven the pastoral tribes to the outlying tracts where there is still plenty of waste for grazing, and the bulk of the agricultural cattle are probably better cared for than amongst the farmers of the Deccan, where pasture land is abundant, if not remunerative; so in\* Gujarat stall-feeding and careful stabling tend to raise the value of the stock, and induce the owners to work it longer, instead of constantly changing, as elsewhere. Thus the pastoral castes here are gradually taking first to field labour, then to agriculture on their own account, and the breeding of cattle and sheep is left to others from distant parts of the country.

#### SPEAKERS.

The seven castes of fishers and sailors shown in the comparative table contain nearly 96 per cent, of the population of this order. With the exception of the *Bhoi*, which is composed to a large

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extent, of inland fishermen, most of the castes are from Gujarát or the Konkan. Two, however, are indigenous and confined to Kanara alone. The *Khárwas* are widely spread along the whole coast, and number almost 18 per cent, of the order. They are not so much fishermen as sailors and boatmen, and in Gujarat have the monopoly of the tile-turning trade. The *Máchhis*, on the other hand, are chiefly fishermen, though found as boatmen near the coast of their native Gujarát. Their strength is about 20 per cent, of the whole. Of the purely Konkan tribes the largest is the *Gábil*, containing 11.5 per cent, of the order. It is also found to a considerable extent in Kánara. The small and semi-Aboriginal caste of the *Mángelas* is found in the same division, though further to the north, and extends to Gujarát and the capital city. The Bhoi is the largest caste of all, including 32.79 per cent, of the whole fishing population. This caste is not entirely engaged in fishing or boating, but, as I have already remarked, is employed as porters and carriers of palkis all over the country. They are chiefly found in the North Deccan, with the fishing branch in Gujarát and the Konkan. The two Kanara local castes are the *Mogér* and the *A'mbi*, numbering respectively 2.32 and 3.49 per cent, of the order.

#### PERSONAL SERVANTS.

About two thirds of this order consists of the *Hajám*, or *Niidvi*, caste, and the rest of the *Dhobi*, or *Parit*. There are a few isolated instances of other subdivisions devoted to personal or domestic service, but those I have mentioned are the principal ones, and the only castes that need be recorded here. The *barbers* are relatively in the highest proportion, as compared with the total Hindoo population, in the Deccan and Gujarát. They are below the average in the Konkan and Karnátic, and in normal proportion in the capital city. In addition to their ordinary occupation of barbers, they are in some cases the village musicians and in Gujarát, leeches, whilst their wives are there the midwives and nurses of

the community at large. The *washerman* caste is subdivided into two sections. The first is that of the indigenous class, called *Parit*, and found in the Deccan and Maráthi districts generally. The second is the *Dhobi*, originally coming from Bengal, or Hindusthán, but for many generations settled permanently in this Presidency. They are common in Bombay City and in Gujarát, and though found in the Deccan do not intermarry or have social intercourse with the Parits.

### MINOR PROFESSIONS.

There are a number of small castes included under this heading, but the eight selected for the comparative table comprise 93 per cent, of the people belonging to the order. More than one half are *Gurao*, or temple servants of the Marátha districts, who are also makers of garlands and leaf plates for the use of Hindoos at festivals. They are not found in considerable numbers except in the Deccan and Konkan. The *Bhát*, or genealogists of the Rajputs, are the next caste in order of numbers. Though they are mostly congregated in Gujarat, within reach of their patrons, their occupation of recording the domestic occurrences in the families of the other castes to whom they are accredited, takes them to the Deccan in some numbers. The *Cháran*, a caste originally closely allied to that of the Bhats, has now almost abandoned a special occupation, and settled down in Gujarat as cultivators. The *Gondhali*, or village musicians of the Deccan, come next in numbers, with 6.33 per cent, of the entire class, or a trifle less than the strength of the Charan. The *Wájantri* and the *Kabutaria* of Gujarát seem to perform somewhat analogous functions in that division, though belonging to a different caste. Amongst dancers and actors are found the *Devli* of Kánara, and the lower caste of the *Bliáwáya* of Gujarat. Both these seem to be local castes. Lastly, there are the *Kolhátí* or rope dancers, who chiefly frequent the Deccan and Konkan. All these are small sections, but are mentioned in the table on account of the very restricted number of those that pursue the eponymic occupation without belonging to castes with a more general title.

### DEVOTEES AND RELIGIOUS MENDICANTS.

This order is a smaller one even than that which precedes it, and contains but four castes of which the *Gosávis* include nearly one half. Though most of this caste still follow nominally the

profession of living by alms, and wander about the country from shrine to shrine, there is a not unimportant section which has settled down to regular occupations, chiefly in towns, where they are traders or moneylenders; others are cattle breeders and bead sellers. There is another section, the descendants of the class that became so influential shortly before the advent of the British to power in this Presidency, who are employed as guards at temples or as retainers of great Hindoo houses. These are mostly in the Deccan, and in the rest of the country this class is not by any means numerous. The remaining divisions of this order have been abstracted for Gujarat in the gross, under the general title of *Sádhu*, or devotee. Two other castes are, however, returned for the Deccan and Konkan in sufficient numbers to make it worth while to show them in this table. These are the Joshis, or village fortune-tellers, who are also mendicants, and the Bairágis, a caste represented in nearly every large village of the Deccan.

#### DEPEESSED, OF UNCLEAR CASTES.

The origin of these castes is still an open question, so I will not venture to discuss it here. The fact that in most cases it is this class that is the guardian of the village boundary marks, and the referee in disputes as to the limits of particular fields at the outskirts of the village, seems to indicate clearly the aboriginal claims of the *Mahárs*, or *Dheds*. But, on the other hand, there are tribes of equal antiquity in the land who are, notwithstanding their low position with reference to the ordinary Hindoo, within the pale, as it were, and not unclean. It is very clear that as soon as the colonists

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had established themselves in a village some one must have been appointed to remove the carcasses of the sacred cattle which it may be presumed, were allowed to die of old age and weakness in those days as at present. It may have happened, therefore, that the class of Aborigines that agreed to undertake this duty were reinstated in their land whilst the rest of the cultivators of the old race were driven away to distant and less desirable places. Of castes of the description coming under this order there are only three which need be noted here. The first, however, is a very large one, coming next to the Kunbi in its numbers. This is the *Mahár*, or *Dhed*, as it is still called in Gujarát. They constitute about 78 per cent, of the entire class. In the Deccan and Konkan they are especially numerous, but are comparatively low in the Karnátic and Gujarát. In the latter division the village system is weak, and moreover, there may be emigration of this class. In the Karnátic another caste of this order, the *Mángs*, are more numerous than the Mahárs, so they probably occupy the position taken by the latter in other parts of the Deccan. The relative strength of the Mangs is 14.69 per cent, of the order. The actual strength is considerably over 100,000. In the Deccan they are less employed in village service, and one of their principal means of livelihood is the preparation of hemp and the manufacture of ropes. In North Gujarát, though not apparently for the same reasons, the Dheds were till recently largely occupied in hand-weaving, and used to supply a great part of the coarse cotton wrappers worn by the middle and poorer classes there. The *Bhangis*, or scavengers, are the last of this order. They are indigenous only to Gujarát, and for the service of the rest of the Presidency, wherever they are wanted, they have to be imported.\* There is not sufficient employment in Gujarat for them in their hereditary occupation, so many are returned as general labourers or as mendicants. The rest are largely employed by municipalities, both in Gujarát and elsewhere.

## LABOURING AND MISCELLANEOUS.

I now come to the last division of the Hindoo community, and as it is a very indefinite one there is little about the castes included in it that calls for a general description. About 85 per cent, of the total population classed under this head has been included in the eight castes shown in the comparative table. The most important of these numerically is the *Berad*, or *Bedar*, which comprises more than a third of the whole order. This caste is one that properly belongs to the Karnátic, but it is also found in the Sholápur district of the Deccan. The Berads are mostly cultivators, either as occupants or field labourers. They are also employed as village watchmen over a considerable tract, and this gives reason to suppose that they are of aboriginal descent, like the *Rámoshis*, who adjoin their territory to the north and west. The latter have a strength of 12 per cent, of the order. They are principally found in the Poona and Sátára collectorates, and bear a bad name for theft and robbery. The *Waddars*, a wandering tribe of earth-workers and labourers, originating in the Telinga country to the south-east of the Presidency, are found in the Deccan and Karnátic wherever there is a large job, such as embanking or excavation, to be had. They are now coming still further from their native place, and were enumerated in both the Konkan and in Gujarát. In the latter division the *Wághris*, with about 9 per cent, and the *Golás* with 3.3, are the two chief castes that come into this category. The former are now labourers and fowlers, and are most common in the northern districts, but, they are reported† to have sent expeditions to far beyond the eastern limits of this Presidency in search of favourable grounds for thieving, cattle lifting, and the like expeditions. More numerous than these are the *Lámans* of the Karnátic. This curious caste appears to have originally come from Central India or North Gujarát, but at the present day there are comparatively few in that direction. In the south they are labourers, cultivators, and wanderers, with a bad character, like most of this order, except the *Golas* and *Kamáthis*. The *Korvis*, with whom, perhaps, the *Kaikádis* might be combined, are mostly in the Karnatic, where they wander from village to village, with various pretexts of gaining their living otherwise than dishonestly. The *Kaikádis* of the Deccan are apparently makers of the date-matting so common in that division, but like the *Waddar*, *Korvi*, and *Lamán*, they belong to the lowest type of the community. The *Kamáthis* seem to be settled chiefly in the capital city, where they work as builders and carpenters. The *Golás* are also found there,

exercising their ordinary occupation of grain pounding and rice husking as in Gujarát.

### ABORIGINAL AND FOREST TRIBES.

The comparative table shows that the Aboriginal tribes, according to the acceptation of the term which I have adopted throughout this work are altogether absent from the Karnátic and very nearly so from the city and island of Bombay. They are most numerous in the Deccan, or rather the northern districts of that division, as they are not found to the south of Ahmednagar. In Gujarat, too, there is a good sprinkling, especially in the Panch Maháls and Surat. There are, in fact, two of the eight tribes distinguished, the *Chodra* and *Gámtha*, that are only met with in the latter district. The *Dhodia*, also, are found in Thana only as immigrants from Surat, the district that immediately adjoins it on the north. The *Naikada* are found in two portions, the first in the south of Surat, where they are settled as cultivators, like the Dhodia, the second in the wilder district of the Panch Mahals. The *Wárlí* and *Kdthodi* are entirely Konkan tribes, and scarcely found out of the Thn a district. The *Thákur*, too, were it not for the sharing of their appellation with the Brahmakshatrias, as mentioned in a earlier part of this chapter, would be found localised altogether in the Konkan and on the crest of the Ghats, in the Nasik, Poona and Admednagar districts.

\*Mahammedan sweepers from the Central Provinces seem to be much employed in towns in the Deccan.

†Major Gunthorpe, in his notes on criminal tribes of Bombay, Berár, and the Central Provinces, attributes a Gujaráti origin to the whole widely spread class known in different provinces as Wághri, Badhak, Bauri, Pliansi, Párdhi, Takári, &c. Sherring seems to have entertained a similar notion.



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The *Bhils* frequent different parts of Gujarat as well as the wilds of the northern parts of Khándesh and the Dáng forests. They form nearly half the entire population of their order, and are one of the most widespread and characteristic of all the forest tribes. The rest have all more or less settled down to cultivation, though the agriculture of the Káthodi and Wárli is of the simplest description. All these tribes, as well as the Gámtha and Panch Mahál Náikada, are less addicted to settled habits than the rest. Wherever they have not moved down into the more level tracts, they continually shift their dwellings from one site to another, and on some occasions the whole hamlet is thus transferred to a considerable distance from its former site. Omens or mishaps are the moving causes of these Sittings. It is difficult to apportion a distinctive rank amongst the Aboriginal tribes to any of those I have mentioned, but, roughly speaking, the Káthodia, Wárli, Chodra, Gámtha, and Ghat Thákur, are in a lower grade to the Dhodia and the Náikada. The Bhil is perhaps superior to the rest physically, though this tribe has many subdivisions and local variations, which prevent the application to it of any general characteristic. They are largely employed in the villages of the plains as watchmen, or more correctly speaking, are made responsible for the safety of the village against the depredations of their fellow-tribesmen from a distance. Out of the eight tribes recorded, this is the only one that has the name of being distinctly given to lawlessness and which is placed under surveillance as soon as a party of them take up their abode in the open country.

#### JAINS.

There are about 80 subdivisions of this community shown in the detailed list, but the six given in the comparative table, together with the two indefinite ones also there recorded, include, in the aggregate, more than 92 per cent, of the whole. No less than 38 per cent, of the Jains returned themselves under the vajjue

heading of *Shráwak*, or Jain layman, without any other indication of their social status. It is not difficult, however, to further distribute these into the two main classes of the commercial and the agricultural which have already been brought forward in this work as constituting the most important distinction in this Presidency. The most numerous class is that of the commercial *Shráwak*, which is returned in the greatest relative numbers in the Deccan and Bombay City. There is no doubt that a large number of this class is properly denominated *Oswál* or *Humbad*, and to the former belong a great many of the well-known traders and money-lenders of the Deccan, generally termed *Márwádi*. The *Shrimális* of Gujarát, and the *Porwál* and *Humbad* of the north come next in numerical strength. These are all chiefly to be found in Gujarát. The two principal cultivating castes of this religion are confined to the Karnátic, and to one or the other are to be assigned the large number of the *Shrawaks* of this division. Of the whole Jain community about two thirds belong to the commercial and the rest to the southern, or agricultural section.

#### MAHAMMEDANS.

The subdivisions of this community shown on the list amount to over 230 in number, but it appears that most of these titles are returned by a very small population, chiefly in the north of Gujarát. The 10 castes, or divisions given in the comparative table, comprise over 84 per cent, of the whole, and of the rest, a large proportion is classed simply as *Mahammedans* in the city of Bombay. I have divided the castes selected into two sections, not as representing any practical difference, but as indicating the race to which each class nominally belongs. The first is that which, from its title, claims a foreign origin. It includes about 73 per cent, of the castes shown in the table. The largest division is that of the *Shaikhs*, a general title which is returned by more than 55 per cent, of the whole Mahammedan community. There are three other divisions, the *Saiads*, with 6.3 per cent., the *Patháns* with 7.96 per cent., and the *Moghals*, which have a strength of only 0.66 per cent. I have already remarked in the third chapter that the prevalence of such titles in this part of the country seems to indicate that the persons converted from the Hindoo faith by the social or political influence of the great Mahammedan leaders assumed, in default of any alternative caste system, which they were unable to do without, the clan-title of their patron. In the returns I find every sort of trade and occupation recorded in the

name of all these classes, so that there is no mark retained, as in the case of the converts of Gujarát, by which the class of their Hindoo ancestry can be traced. Amongst those which are more distinctly recognisable as converts from the local Hindoo castes, six divisions are of importance enough to be recorded in the comparative table. The best known of these is the *Shiah*, or *Daudi*, *Bohorah*. These are found, as I stated elsewhere, in all parts of the country, though principally in Gujarát and the capital. They constitute, however, but 2.87 of the Mahammedan population. The *Sunni Bohorahs* of Gujarát are more numerous, and reach the relative strength of 5.56 per cent. There are two classes of these, one and the smaller, a trading community of Surat, the other, a widely spread and influential section of the agricultural population. The Shiahs of the Bohorah persuasion have the name of being well read in the tenets of their faith and amongst the most strict of the Mahammedans in this Presidency. There has recently been, too, I believe, a sort of revival amongst the Sunnis, both merchants and cultivators. The latter, however, retain much more of their Hindoo custom than the former, as, indeed, is only to be expected of an agricultural class. Two other classes of cultivating Mahammedans wholly confined to Gujarát, and evidently of local origin (probably converts of the Hindoo of good race) are the *Maleks* and *Molesaláms* of the northern districts. The aggregate strength of these two is no more than 3.16 per cent, of the whole, but they enjoy a considerable local influence. I now come to the two trading classes of the *Khojas* and *Memons*. These are of an origin more northern than even the Maleks, and hail from Sind and Cutch. They are concentrated chiefly in the capital city, where they hold a high position for wealth and enterprise, and consequently for respectability. The Khojas are Shiahs, and one section follows devotedly the Persian descendant of Hasan-i-Sabbah, the old man of the mountain, founder of the

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Assassins, whom they regard as in some measure an incarnation of the divinity.\* The devotion of the Shiali Eiihoralis to their Mullah, who is an elected leader, is also most remarkable, though of a very different complexion to that of the other sect.† As regards the local distribution of this community, it may be seen that the cultivating Mahammetlans, bound together by a distinguished name, are confined to Gujarát. The trading classes from the north are mostly in the capital, and the Bohoras in Surat and the Panch Maháls. The Saiads are found more in the Karnátic, towards Dhárwár and Kaladgi, the seats of old Mahammedan governorships, and the Patháns are in the Deccan, the halting place of so many armies from the plains of the Jumna and Ganges. A large and heterogeneous mass like the Shaikhs is necessarily scattered all over the Presidency, though the term is returned more frequently from the Deccan and Karnátic than elsewhere. From what has been said above, it is plain that little practical use is to be made of the classification of the population professing this religion under the race-headings implying foreign descent, whilst, on the other hand, the maintenance of the caste system in the case of the cultivators, and the exclusiveness of the trading sections give to their subdivisions a real vitality.

#### COLLATERAL INFLUENCE OF THE CASTE SYSTEM.

There remain one or two points in connexion with the caste system on which it is probable that the statistics now collected will tend to throw some light. The first of these is the effect of caste custom or regulations regarding marriage on the constitution of the community. Another is the relation now existing between caste and occupation. I am unable in the comparatively short time at my disposal, to treat either of these subjects as fully as they deserve, but I trust that the indications I hope to give will be sufficient to place others on the track, with a view to complete investigation.

#### CASTE IN RELATION TO MARRIAGE.

In the first part of the provincial caste table at page xli of Appendix C. the general position of all the principal castes with reference to marriage is shown by means of a distribution of 1,000 persons of each sex at two periods of life, namely, above and below 15 years. This division was prescribed in order to facilitate checking the details by comparison with some of the general returns, but though the results show that as far as the main body of the Hindoo community is concerned, the distinction is drawn at a suitable period of life, it appears now that the whole of the figures are before me, that in the case of the Bráhmans, Writers, and upper class of Wániás, it might have been more useful to have lowered the dividing age to 12 years. This, however, could not have been done without a separate abstraction of the last-named castes, and would seriously have protracted the preliminary work of compilation. Taking the return as it is given, I propose to bring to notice the chief matters on which I think it affords information, and without discussing the whole of the data, to give an abstract of the statistics of castes most generally and widely distributed over the Home Division. I have omitted from consideration the capital city, because its unstable population and the fact that the majority of the Hindoo castes returned there are from one or other of the four divisions render the record of the circumstances now under consideration either superfluous, if the locality of origin is described, and misleading, if it be omitted. The return, therefore, deals with the four divisions, Gujarát, the Konkan, the Deccan, and the Karnátic.

The matters to which attention requires to be most directed are, first, the age at marriage, with the numerical relation between the two sexes at that time. Secondly, the prevalence and extent of the custom of re-marriage in both sexes respectively. Before entering into the differences between the selected castes with regard to these points, I must digress a little, in order to recall to the reader's mind a few facts noted, but in insufficient detail, in Chapter V. when the question of marriage in the different religions was being considered. Taking only the Hindoos (as recorded in Table VI. of Appendix A.),‡ I give below some general ratios for the four divisions, which will form a standard of comparison by which the details of each caste can be judged:—

Division.	Ratio per 1,000 Hindoos									
	Under 15				15 and upwards			All Ages		
	Husbands to Total Males	Wives to Total Females	Husbands to Wives	Wives married to Husbands over 15	Husbands to Wives	Wives to Husbands	Wives to Husbands	Widowed		
								Widowers to Husbands	Widows to Wives	Widowers to Widows
1	2	3	4	5	6	7	8	9	10	11
Gujarát	130	2.53	577	423	1081	925	1006	117	315	369
Konkan	40	200	212	788	1061	943	1082	85	386	203
Deccan	66	255	275	725	1124	890	1037	93	321	280

Karnatic	72	289	263	737	1177	850	1021	156	477	320
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\*As the direct descendant of Ali. On the conversion of a large body of Cutch Hindoos to this sect about a.d. 1480, the head of the Khojas, or unrevealed Imam, was discovered to be a 10th Awattir added to the 9 of Vishnu, this one being of Ali.

†In the case of the Bohorahs there is no hereditary right to succession, as each *Dái*, or Mullah, names his successor. He generally, no doubt, chooses one of his own family, but there is no inherent sacredness in the person, only in the office of the apostle.

‡Including, that is, the quasi-Hindoo Forest tribes of the Konkan and Khándesh.

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There are important differences between each division which it is desirable to note, though the detailed table seems to show that most of the general characteristics run through every section of society irrespective of locality. In the case of the upper classes, however, there is more uniformity than amongst the masses. The first point is the prevalence of youthful marriages, and regarding this the statistics show that there is far more uniformity throughout the country amongst girls than amongst boys. The wives under 15 are in higher proportion in the Karnátic than anywhere else, but between the rate in that division and that in the Konkan, where there is comparatively very little infant marriage of this sex, the difference is only about 9 per mille, whereas, in the case of the boys, between Gujerat, where over 13 per cent, of the boys under 15 years old are married, and the Konkan, where only 4 per cent, are in that condition, there is a gap of 90 per mille. Taking each sex separately, it appears that in the Deccan and Karnatic the ratios of boy-husbands are very much alike, whilst those of girl-wives are most similar in the Deccan and Gujarát. In estimating the significance of the figures for the Karnátic the mistake is not to be made of accounting for the whole of the excess in the ratio of girl-wives over that in the other three divisions by attributing to this tract so great a difference in the matter of early marriages. The high ratio of this class is due in great degree, no doubt, to the famine, which, tended to decrease the number of the girls who had not at the date of enumeration arrived at the time of life when the initial ceremony of marriage is usually performed. Comparing the general ratio of this division with that of castes found only in the Kánara district, which was practically unaffected by the famine, it appears not unlikely that 1 or 2 per cent, out of the 29 recorded may be set down to the effect of the bad years between 1876 and 1878.

The next point for comparison is the relative proportion of boy-husbands to girls married under the age of 15. Here, again, Gujarát

and the Konkan are at the two extremities of the scale. In the latter, no more than one fifth of the girl-wives have husbands who have not passed out of the age-period to which they themselves belong. In Gujarat, on the other hand, there are about 58 husbands not more than 15 years old to every 100 wives in the same period. The proportions in the Deccan and Karnatic are not far from each other. Thus the Hindoo in Gujarát starts married life at a much earlier period than his compeer in the Deccan and Konkan, and avoids, accordingly, a very large gap between his age and that of his first spouse.

In columns 6 and 7 of the table given above are shown the proportion between husband and wives of full age, or over 15. These necessarily follow the figures shown in the preceding portion of the table, and we find, therefore, that in the Konkan there are most, and in the Karnatic fewest, wives of this age in comparison to the number of husbands.

The last ratio referring to married life is that of the aggregate of wives to that of husbands, given in column 8. The figures for the Konkan require to be accepted with the qualification that the emigration from Ratnágiri must affect seriously the proportion, as many of the married adults are away, at sea or in Bombay. The Gujarát figure is considerably lower than that of the other divisions, and it is difficult to find any satisfactory explanation of this difference, unless it may be the absence of many of the wives in their father's homes in the Native States that surround the British territory of the division, which appears inadequate. The practice of polygamy, it is to be regretted, cannot be traced through the returns collected at the Census.

The remainder of the return relates to the widowed, an important section in Indian society. There is a considerable difference between Gujarát and the Karnatic and the two other divisions. Taking each sex separately, the widowers predominate in the Karnatic, but the greatest disproportion between the sexes in this condition is found in the Konkan, which shows, too, a higher proportion of widows than the rest, if the exceptional case of the Karnatic be excluded. The ratio of widowers to widows is highest, not in the Karnatic, where there is the largest proportion of each, taken separately, but in Gujarát, where there are 37 widowers to 100 widows, against 32 in the south and 20 in the Konkan. It is very difficult to trace the effects of re-marriage in these figures.

There are castes in which the more wealthy members prohibit the re-marriage of widows, whilst their less prosperous brethren are not under this restriction. Emigration in the Konkan and the famine in the Karnátic, too, introduce a disturbing factor, so that, on the whole, it is with regard to the three or four upper orders only, which are known to be guided by fixed rules as to the fate of widows, that the returns are of real use and value.

I now proceed to give examples of the chief castes which contribute to the divisional totals on which I have been commenting. The subdivisions selected in the table on page cxi are, as far as possible, those which are the most generally distributed over the whole of the four divisions, but occasionally, to support any special or local feature, a caste has been entered which is not found beyond a limited area, and the double entries in the first column indicate the combination of two cognate castes for different divisions. For instance, the Dhangar is entered for three divisions, but for Gujarát, where there are very few of this caste, the figures for the corresponding one of the Bharwád are given; similarly with the Koli tribe; whilst the Berad is placed with the Kawalia, which is an exclusively Gujarati caste, as the former is Kánarese.

Taking first the married males below the age of 15, which, however, is a detail not shown in the table, it appears that in all four divisions there is comparatively little boy-marriage amongst the Bráhmans, and that it is especially rare in the case of Gaud colony. The ratio is a little higher in Gujarát than elsewhere, but only rises above the average for that division amongst the cultivating classes of Brahmans, such as the Anáwala and Sajodra. The Rajput, Writers, and Wániás, too, of this division show



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comparatively low ratios, and the general average is largely determined by the later age at which marriage takes place against the Talabda Koli and other semi-Aboriginal tribes. The instance of the Kadwa Kanbi, which, as pointed out in Chapter V., is quite exceptional, owing to the hurry to get all the children of both sexes married off during the lucky season of 1880, may be omitted, and then it will be seen that the highest proportions are found amongst the artizans of this division, such as the weavers, oilmen, potters, ricepounders, and cotton printers. It is worthy of remark that in the rest of the Presidency, also, the weavers are distinguished in this respect, though not so markedly as in Gujarát. Speaking generally, it appears that in all the divisions it is the custom, or at least the tendency, for sons to be married late in the upper and lower castes, and for the middle classes, especially the artizans, to marry them off early. Except in Gujarát, however, there is more inequality amongst the latter, and the tendency is by no means so uniformly perceptible, in the Deccan the heavy preponderance of the Marátha element decides the average, and in the Karnatic it is clear that the losses during the famine have unduly raised the proportions returned in the cultivating and industrial castes of the table-land. Amongst the agriculturists of the Kánara district, including the Havik Bráhma, there is scarcely any boy-marriage, and even above the Gháts the ratio in the case of the labourers and lower classes generally is less than in other parts. Looking at the whole range of castes in connexion with this subject, it seems that, except in Gujarát, there is no large caste in which more than 1 boy in 10 is married under the age of 15.

As regards the marriage of girls under this age, it appears that, though the general average is highest in the Karnatic, it is in Gujarát that there are more individual instances of castes in which the ratio is remarkably high, so that, discounting the effects of the famine on the child-population in the former part of the country,

we may assume that the normal tendency towards the early marriage of females is stronger in the north than in south of the Home Division. In order to make this more clear, I have shown in the table on page cxii the 12 castes amongst whom the extreme ratios in both directions, and, for both the conditions connected with marriage, are to be found.

Setting aside the case of the Kadwas, in which more than 80 per cent, of the girls are married, we find that the Karnátic caste in which the highest ratio appears is only sixth in serial order, and that out of the twelve selected, not more than three are indigenous to that division. On comparing the proportions for males and females it will be seen that all the castes in Gujarát which stand very high in the former series are, with the exception of the Lewas, also distinguished in the latter, and that the order of the first five castes is the same in both. In the third series, that which gives the ratio of boy-husbands to girlwives, all the castes are, as is to be expected, those of Gujarát, but only nine of them appear in the first series. The Lohár and the Soni are fresh ones, and the Rabári has yielded its place to the kindred caste of Bharwád. Of the first four entries three are in a similarly high place in the first series of proportions.

The relative strength of widows is the next point that calls for comment. I have not been able to determine exactly the chief castes that profess and carry out the prohibition of the re-marriage of widows, but the information at my disposal leads me to think that such rules are universally and strictly observed only amongst Bráhmans, most Rajputs, most Gujaráti, and perhaps other, Wániás, and all writers. Amongst other castes it is well known that the re-marriage of widows does take place to a certain extent, and it seems that the tendency is for the prohibition to be introduced as any portion of the caste advances to a state of wealth or social influence which renders it in a position to wish to place a barrier between itself and the less fortunate section of the community. I have already had occasion to notice the way in which a person who has attained the position of ruler of a tribe or district is invested with the attributes of the Kshatria, and after a few decades of usage aided, probably, by occasional intermarriage with families of more ancient lineage, has his claim firmly established with his compeers. So, too, in parts of the country, the more powerful of the Aboriginal tribes have received a patent of nobility dating from times immemorial; and in modern times I

have heard of claims to Kshatria ancestry set up by the *nouveaux riches* of even the Christian converts in the south. This being the case, and the progress of the ambitious and successful community being thus restricted to one direction, as the road to the Brahmanical order is practically closed, it is not improbable that they should have seized on that characteristic of the military order which it was least difficult for them to imitate, namely, the seclusion and jealous appropriation of the weaker sex. We thus find traces in the upper class even of cultivators, of the *pardah* system, as it is termed, which was borrowed by the Rajputs from the Mahammedans, and also of the enforcement of life-long widowhood. The special castes in the north and centre of this Presidency in which this tendency is known to exist are, in addition to the five orders I mentioned above, the *Sonárs*, one and the wealthiest section of whom have put forward claims to Bráhma descent, the *Pátidárs*, or leading members of the *Lewá* community in Gujarát, the *Sutárs*, in the same division, the *Maráthás*, or those Kunbi families who occupied in former days a position something like that of the Patklars now, and the *Khatris*, or weavers. As to the last-named caste, however, the information gained from the Census returns is apparently adverse, at least as far as Gujarat is concerned, to that received from other sources. There is a tendency in this direction too, amongst the Konkani Wániás, such as the Vaish and Marátha. I am not in possession of information with reference to the Karnátic castes, so that it is out of the question to attempt to discriminate the results on married life of famine from that of the artificial restriction of the Bráhma system. Judging only by the returns, it appears that in the Kánara District there is less re-marriage of widows, both amongst the cultivators of the middle class, as the Hálepaiks and Gamwakkals, and also the Havik Brahmans, who, as their position has been for generations an isolated one, may be presumed to have kept up their traditions in purity, whilst their influence, like that of the Anáwalas in Surat, may have leavened the mass of their neighbours and

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## Marriage Statistics by Age, Caste, and Locality.

Caste.	Children (under 15)								Adults (over 15)	
	Ratio of Wives under 15 to 1,000 Females under 15				Ratio of Husbands over 15 to 1,000 Wives under 15				Ratio of Wives over 15 to 1,000 Husbands over 15	
	Gujarát	Konkan	Deccan	Karnátic	Gujarát	Konkan	Deccan	Karnátic	Gujarát	Konkan
All Hindoos	253	200*	255	289	577	212*	275*	263	925	943
I. Deshasth	-	298	294	297	-	-	185	154	-	743
Konkanasth	-	286	279	284	-	97	142	73	-	875
Audich	290	-	-	-	380	-	-	-	883	-
Anáwala	351	-	-	-	722	-	-	-	915	-
Havik	-	-	-	326	-	-	-	92	-	-
Gaud	-	255	276	-	-	125	-	-	-	905
Sáraswat	-	-	-	241	-	-	-	118	-	-
II. Rajput, Gujaráti, and Marátha.	206	-	233	223	445	-	208	238	897	-
III. Káyasth (Guj.) and Prabhu K	319	234	232	-	130	121	137	-	888	888
IV. Lád	287	-	278	165	414	-	225	340	832	-
Vaish	-	280	309	230	-	-	199	147	-	849
Khedáyata	256	-	-	-	480	-	-	-	890	-
V. Khatri and Koshti	525	-	321	343	797	-	299	258	907	-
Darji and Shimpi	365	221	310	311	598	180	254	282	940	794
Sonár	291	263	312	250	564	122	281	139	877	890
Sutár	395	225	268	284	533	226	261	214	874	920
Teli and Ghánchi	443	252	313	361	852	174	309	306	902	919
Kásar	330	277	304	-	642	—*	216	-	887	825
Gauudi and Kadia	436	-	-	329	—*	-	-	387	971	-
Lohár	347	205	252	240	581	-	256	340	893	871
Kumbhár	370	258	255	333	683	197	286	336	908	910
Chambhar and Khálpa	218	246	259	263	488	286	351	294	920	905
VI. Marátha-Kunbi and Lewa (Gujaráti).	385	229	267	238	535	207	266	228	863	948
Koli-Talabda, Mará-thi and Konkani.	158	90	185	313	543	288	326	259	948	965
Máli	274	325	266	373	564	252	298	305	871	814
VII. Dbansrar and Bharwád	300	337	271	331	640	478	313	321	918	758
Gauli	-	336	261	255	-	209	242	294	-	928
VIII. Bhoi	358	166	146	183	686	150	259	286	885	1044
Khárwa	329	63	-	106	570	261	-	121	1547	940
IX. Hajám and Nhávi	352	285	291	311	514	274	270	309	888	856
Dhobi and Parit	319	296	229	228	522	232	285	258	908	944
X. Gurao	-	255	303	440	-	—*	233	253	-	936
XI. Gosávi	186	239	189	183	388	206	245	273	982	928
Dhed and Mahár	302	178	218	230	487	191	272	210	919	958
XII. Máng and Bhangi (Gujaráti)	217	-	221	209	532	-	247	185	947	-
XIII. Ráwalia (Gujaráti) and Berad.	271	-	162	233	617	-	175	251	940	962
Waddar	-	109	89	104	-	225	428	327	-	986
Lamán	-	-	-	109	-	-	-	297	-	-
Rámoshi	-	-	153	-	-	-	234	-	-	-

Adults (over 15)		All Ages							
Ratio of Wives over 15 to 1,000 Husbands over 15		Ratio of Wives to 1,000 Husbands of all Ages				Ratio of Widows to 1,000 Wives of all Ages			
Deccan	Karnátic	Gujarát	Konkan	Deccan	Karnátic	Gujarát	Konkan	Deccan	Karnátic
890	850	1,066	1,082	1,037	1,021	315	386	321	477
853	824	-	906	1,024	1,010	-	523	484	582
837	783	-	1,084	1,004	965	-	529	420	547
-	-	995	-	-	-	571	-	-	-
-	-	995	-	-	-	478	-	-	-
-	732	-	-	-	974	-	-	-	740

-	-	-	1062	-	-	-	521	413	-
-	815	-	-	-	964	-	-	-	565
838	940	979	-	987	1087	455	-	421	536
765	-	1088	1064	909	-	464	459	388	-
800	956	939	-	958	1048	468	-	384	574
874	826	-	1011	1050	978	-	437	357	572
-	-	980	-	-	-	430	-	-	-
860	858	988	-	1011	1039	192	-	287	403
884	863	1035	921	1042	1037	286	421	298	405
852	866	960	1036	1016	1038	418	515	333	500
848	823	991	1072	997	999	334	385	254	464
882	839	964	1090	1039	1026	199	225	275	448
897	-	970	989	1061	-	320	456	321	-
-	813	1025	-	-	969	270	-	-	455
883	863	996	1001	1037	952	284	371	250	451
882	842	995	1088	1074	1009	272	372	294	429
905	895	1017	1057	1041	1046	265	271	229	349
884	853	974	1106	1039	1001	341	410	335	485
932	892	1009	1025	1045	1078	277	319	249	486
887	866	948	1003	1031	1071	351	364	287	374
892	872	1004	904	1041	1051	258	260	328	475
855	785	-	1148	1008	918	-	361	263	468
915	792	976	1179	1012	894	240	385	305	622
-	895	1580	979	-	979	290	340	-	461
851	793	1003	1027	1012	951	319	440	273	406
910	888	1016	1117	1039	1026	294	410	332	471
884	828	-	1099	1051	1040	-	423	355	467
907	947	1055	1102	1030	1065	392	434	359	473
933	841	1044	1180	1066	1010	271	383	303	495
946	<p align="center								

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Proportional Table of Statistics regarding Marriage amongst Hindoos showing the Twelve Main Castes containing.

(a) Highest Ratio of Husbands under 15 Years		(b) Highest Ratio of Wives under 15 Years		(c) Highest Ratio of Husbands under 15 to Wives of same Age		Widows to Wives	
Caste	No. per 1,000	Caste	No. per 1,000	Caste	No. per 1,000	(d) Highest Ratio	
Caste	No. per 1,000	Caste	No. per 1,000	Caste	No. per 1,000	Caste	No. per 1,000
1. Kadwa, <i>Gujarát</i>	590	1. Kadwa, <i>Gujarát</i>	804	1. Ghánchi, <i>Gujarát</i>	852	1. <i>Bráh. Shrimáli, Gujarát.</i>	759
2. Khatri „	379	2. Khatri „	525	2. Khatri „	797	2. „ Havik, <i>Karnátic.</i>	746
3. Gola „	367	3. Gola „	500	3. Kadwa „	797	3. Gámwakkal „	714
4. Ghánchi „	342	4. Ghanchi „	443	4. <i>Bráh. Anáwala „</i>	722	4. Sherugár „	616
5. Káchhia „	261	5. Kachhia „	436	5. Bhoi „	636	5. Kudwakkal „	596
6. Kumbhár „	235	6. <i>Lingáiat, Karnatic</i>	41G	6. Kumbhár „	683	6. <i>Bráh. Khedáwal, Gujarát.</i>	585
7. Bhoi „	209	7. Raddi „	404	7. Káchhia „	645	7. „ Deshasth, <i>Karnatic.</i>	582
8. Bhausár „	206	8. Sutár, <i>Gujarát</i>	395	8. Bharwád „	640	8. „ Andich, <i>Gujarát.</i>	571
9. <i>Bráh. Anáwala</i>	206	9. Lewa „	395	9. Bhausár „	608	9. „ Nágár „	569
10. Rabári „	196	10. Kudwakkal, <i>Karnatic.</i>	376	10. Darji „	598	10. „ Sáráswat, <i>Karnátic.</i>	565
11. Sutár „	195	11. Kumbhár, <i>Gujarát</i>	370	11. Lohár „	581	11. Chattri „	548
12. Darji „	191	12. Bhausár „	368	12. Soni „	564	12. Berad „	537

Widows to Wives		Widowers to Husbands			
(e) Lowest Ratio		(f) Highest Ratio		(g) Lowest Ratio	
Caste	No. per 1,000	Caste	No. per 1,000	Caste	No. per 1,000
1. Dubla, <i>Gujarát</i>	181	1. Máng, <i>Karnátic</i>	218	1. Teli, <i>Konkan</i>	69
2. Khatri „	192	2. <i>Bráh. Deshasth „</i>	211	2. Dhangar „	71
3. Ghánchi „	199	3. „ Havik „	210	3. Chambhár „	74
4. Wághri „	217	4. Kabaligér „	206	4. Mahár, <i>Deccan</i>	73
5. Toli, <i>Konkan</i>	225	5. Marátha Rájput „	200	5. Bhoi „	76
6. Chámhbhár „	227	6. Khedáyata Wania, <i>Gujarát.</i>	187	6. Sutár, <i>Konkan</i>	76
7. Bhoi, <i>Gujarát</i>	240	7. Berad, <i>Karnátic</i>	186	7. Kumbhár „	76
8. Chunwália Koli „	240	8. Koshti „	184	8. Marátha-Kunbi, <i>Konkan</i>	77
9. Ráwalia „	246	9. <i>Bráh. Deshasth, Deccan.</i>	183	9. Mahár „	80
10. Sathwára „	251	10. Chattri, <i>Karnátic</i>	182	10. Gauli „	81
11. Máchhi „	257	11. Shrimáli Wánia, <i>Gujarat.</i>	179	11. Shindé „	86
12. Bharwád „	258	12. <i>Bráh. Nágár „</i>	177	12. Máli „	87

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farm servants. Of the twelve castes selected as having the highest proportion of widows to wives, there are seven Bráhma sections and five Karnatic agricultural castes. Of the former, the first is the Shrimali of Gujarát, a section holding a high place for its descent and respectability. Three of the rest are Gujaráti by origin, the Audich, Nagar, and Khedáwal, all of good position. The other three are Karnatic, and two of them belong to the coast district only. Of the cultivators also, there are two castes which are returned only from Kanara, and one of Rajput descent. We can now pass on to the castes in which the proportion of widows is lowest. The twelve selected are all in either Gujarát or the Konkan. Ten are found in the former, two, both artizans, in the latter. After the semi-Aboriginal tribe of the Dublas, the next caste in this respect is, curiously enough, the weavers, and after them the oilmen, both of which, it will be borne in mind, have been seen to present a very high ratio of youthful husbands and wives, more especially the former. The rest are almost all in the lower ranks of life, bordering on the Forest tribes, from which, perhaps, they originate, I have lastly to note the ratios of the widowers. A good deal was said about the disproportion between the sexes in this condition when dealing with the population at large in the fifth chapter. From the selection here made, it will be seen that in the caste where widowers are relatively most numerous, the Mángs of the Karnatic, the ratio is only about 22 per cent., whilst the highest ratios of the widows have been seen to rise to 65 to 76 per cent. Amongst the Mángs themselves the latter ratio is no less than 51 per cent. A similar disparity is perceptible in the case of nearly every caste, but less marked in Gujarát than elsewhere. Of the castes in this series, it appears that in eight instances the Karnatic is the native place, Gujarát claims three and the Deccan one. The first five are all Kánarese, but with the exception of the Haviks, belong to the table-land. The sixth is from Gujarát, and represents the higher grade of Wánia. The ninth is the indigenous caste of Deccan Bráhma, and two high castes from Gujarát close

the list. It may be pointed out that in this series there are four castes of Bráhmans and two of Wánias, orders amongst whom there is least early marriage of boys, and a high ratio of widows. The latter peculiarity is remarkable also amongst the Berads and Chattris. With the exception of the weavers, the rest are cultivators and labourers of the table-land of the Karnátic. In conclusion, there remain to be noticed the castes in which there are proportionately fewest widowers to husbands. The twelve selected are, with the exception of two, in the Konkan. The first and third of the series are remarkable, too, for the low ratio they present of widows to wives. The proportion of widowers is lowest in castes holding no very high position in society, and one or two of the entries in this table appear to indicate the tendency for this ratio to rise with the position of the caste, and it is not unlikely that the emigration to the capital may have affected the ratios of caste like the Marathas and Malis, which would, under ordinary circumstances, show a higher proportion.

#### GENERAL CHARACTERISTICS OF SYSTEM.

It will not be out of place if, before closing this portion of the work, I endeavour to sum up what appear to me to be the general tendencies indicated by the results of the enumeration of the particulars about marriage. In many respects my inferences will no doubt be corrected by those who have made the caste-system their special study.

Firstly, then, a certain uniformity seems to run through the marriage relations of the community throughout the whole population, and the great variations between the different divisions that have been pointed out above seem to be in degree rather than in kind. The universal characteristics traceable under more or less local variations through the aggregate of each division are briefly these;— the marriage, in the first place, of young men is deferred amongst the upper and the lower classes to a considerably later date than amongst what we may call the middle section of society, or the castes about half way down the list in position and circumstances. The daughters of the upper classes are married earlier, on the other hand, than those of the middle or lower, except in Gujarát, where all that can be said on this point is that there is a great gap between the practice of the middle class and that of the lower with regard to the age at which the girls are married. Everywhere else the tendency for the age of marriage



amongst females to advance as the position of the caste is lower, unless counteracted by some special cause, is distinctly evident. In connexion with the question of marriage of girls who have arrived at womanhood is that of the re-marriage of the widowed. In many castes there appear to be any prohibition of the re-marriage of the men, and, as a fact, they do largely marry again, especially in the middle and lower castes. But such a practice as regards women is strictly forbidden amongst the upper classes and is discouraged even amongst the higher castes of the middle section of the community. Elsewhere it is not only permitted but to a large extent practised. As a consequence of this custom, we find a comparatively small number of widows amongst the lower classes, where the ceremony of re-marriage is much less expensive than that of marriage in the first instance. In the upper ranks of life, on the other hand, there is an extraordinary preponderance of widows, amounting in some of the cases noted above, to 76 per cent, on the total number of wives. To this anomaly the inequality between the age of the couples in this class, no doubt, largely contributes.

It would be interesting and useful to ascertain the exact manner in which and to what degree the marriage of girls immediately on their reaching puberty, the inequality of age between the husband and wife, and the subsequent re-mar-

riage of widows respectively affect the relative proportions of the sexes. On the second point, indeed, I touched briefly in the fourth chapter, and expressed an opinion that the inequality might possibly tend to the birth of an excess of boys over girls. As to the first matter, it is reasonable to presume that the danger of parturition is probably much greater to women

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of that young age than to those who have reached their full development, and, though the data on both these points are rendered of less value by the disturbance of the normal state of things in the Karnátic, the figures for Gujarát seem to indicate that there is a somewhat greater mortality at the ages of 10 to 15 than elsewhere amongst Hindoo females, and greater, too, than amongst the Forest tribes of that division. The proportion of girls of this age to boys is 779 per mille amongst the Hindoos, and 876 amongst the Aborigines. In the Konkan the ratios are respectively 805 and 866, and here, it may be noted, girl-marriages of Hindoos are less frequent. In the Deccan, strange to say, the proportion amongst the Hindoos is 1 per cent, higher than amongst the Forest tribes, but a good many of the latter have been included amongst Hindoos in the general age-return from which this calculation was made.\* Another difference is that which appears between the relative proportions of the sexes during the first year in the two religions. In Gujarát there are at this age 958 Hindoo girls to 1,000 boys, whilst the Forest tribes show 1,052. In the Konkan, too, and also in the Deccan, the Hindoo ratio is higher than that in Gujarát. I have selected Gujarát for comparison, as it is the division that undoubtedly presents the greatest differences as to marriage customs of all those now being considered. There are important peculiarities, as has been shown in the preceding portion of this chapter, to be found in the Konkan and Karnátic, but on examining the castes individually I find it so hard to discriminate between local custom and abnormal coincidence that it is not safe to make use of the return for any general deductions. Assuming, as we reasonably may do, that the high ratio of married girls in the table land of the Karnátic is due in great measure to famine, Gujarát remains the tract in which the custom of marrying as early as possible is most prevalent, and it is here that the disproportion between the sexes is, on the whole, greatest. In order to test the returns in various ways I prepared a table (given below) showing the ratio to the total caste of the children of each sex below 6 years of age. There are certain features about it which may render it useful with reference to the question of the influence of age at marriage on sex, so I have thought it worth inserting:—

A.—Caste and Locality.	Percentage of Children		Serial Order		B.—Caste and Locality.	Percentage of Children		Serial Order	
	Boys	Girls	Boys	Girls		Boys	Girls	Boys	Girls
Bhil <i>Deccan</i>	10.62	11.28	1	1	Bráhmañ, Konkanasth <i>Deccan</i>	7.34	7.47	13	13
Koli <i>Konkan</i>	9.82	10.21	2	2	Koshti „	7.27	7.00	14	15
Ghánchi <i>Gujarát</i>	9.10	9.02	3	4	Bráhmañ, Deshásth „	7.02	7.24	15	14
Bhil „	8.99	9.77	4	3	Bráhmañ Anáwala <i>Gujarát</i>	7.00	6.16	16	20
Koli, Talabda „	8.61	8.33	5	8	Lewa Kanhi „	6.81	5.94	17	21
Dhed „	8.58	8.45	6	7	Kadwa Kanbi „	6.80	6.61	18	17
Khatri „	8.28	7.64	7	12	Bráhmañ, Sáraswat <i>Karnátic</i>	6.72	6.51	19	18
Marátha <i>Deccan</i>	8.21	8.51	8	6	Soni <i>Gujarát</i>	6.70	6.31	20	16
Teli „	7.98	8.17	9	9	Panchamsali <i>Karnátic</i>	6.23	6.23	21	19
Sonár „	7.88	8.08	10	10	Bráhmañ Audich <i>Gujarát</i>	6.08	5.77	22	22
Mahár „	7.87	8.55	11	5	Koshti <i>Karnátic</i>	5.58	5.68	23	23
Hálepaik <i>Karnátic</i>	7.80	8.04	12	11					

It will be borne in mind, of course, that there is heavy mortality amongst the young during the first and two following years, and that in the Karnátic the period here given includes that covered by the famine, which as shown in the second and fourth chapters of this work, has seriously diminished the number of children. I will here draw attention only to the high ratios amongst the lower castes such as Bhils and Kolis, and the excess of females amongst them compared with the deficiency perceptible amongst the Bráhmañs, weavers and upper castes of cultivators in Gujarát. It is also worth notice that of the two castes confined to a single district, the Sáraswats and the Hálepaiks, the latter with a high ratio of children, show an excess of females, whilst the Bráhmañs, who are low on the list, have the boys in excess. The results are not, however, uniform, and it requires many more tests before the great question can be settled. My own judgment on the subject is, I admit, at present suspended, since, though I am strongly disposed to regard prevalence of the marriage of girl-wives to men in the prime of life as the chief cause of the disproportion of the sexes, I am unable from the statistics before me to say whether the actual birth of more males or the great number of deaths of females in child-birth is the more influential factor in producing the general result.

#### MAHAMMEDANS.

As regards the Mahammedans, with their ill-defined classes, we can do little more than discuss their special marriage customs in reference to, and by comparison with those of the Hindoos. On

\*The same may be said about the Konkan. In that tract, however, there is not the wide gap between the Forest tribes and the mass of the Hindoo cultivators that there is in the North Deccan.

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Division.	Average Number per 1,000 Mahammedans						
	Under 15 Years			Off all Ages			
	Husbands to total Boys	Wives to total Girls	Husbands to Wives	Wives to Husbands	Widows to Wives	Widowers to Husbands	Widowers to Widows
Gujarát	79	167	517	1057	362	124	325
Konkan	42	157	281	1202	352	96	227
Deccan	30	136	233	1030	362	110	294
Karnátic	34	139	263	1054	499	140	266

this consideration I have given in the Appendix only the classes of this religion that are the nearest to Hindooism in their ordinary life, but in the abstract at the foot of page xlix in Appendix C\* will be found the general proportions of the wives and widows in the four divisions, arranged in the same way as those I have just been discussing amongst the Hindoos. From this table, a portion of which I reproduce in the margin, it will be seen that both sexes are married later amongst the Mahammedans than amongst the Hindoos. There is, however, a slight difference in the other direction in the case of the males in the Konkan, the explanation of which peculiarity does not appear in the returns. The high ratio of wives of all ages to husbands in this division is no doubt due to the large proportion of sailors and boatmen amongst the coast Mahammedans. It will be noticed that the special feature of Hindoo marriage in Gujarát is to a smaller extent reproduced amongst the Mahammedans of that division, and the proportion of boys married before they are 15 is very high. In the Karnátic, the ratio of girls married under that age is considerably less as compared not only to the Hindoos there, but also to the Mahammedans of Gujarát and the Konkan. The proportion of widows to wives is in three of the four divisions higher amongst the Mahammedans than amongst the Hindoos, and though highest in the Karnátic in the case of both religions, the second ratio amongst the Hindoos is found in the Konkan, but amongst the Mahammedans is in Gujarát and the Deccan, where the proportion is identical. The serial order of the ratios of widowers to husbands is the same in both, but amongst the Mahammedans this ratio is higher than amongst the Hindoos in all divisions but the most southerly. In Gujarat and the Karnátic, too, the ratio of widowers to widows amongst the Mahammedans is lower, but in the other two divisions higher than it is found to be in the case of Hindoos.

As regards the different subdivisions shown in the table on page xlix, it seems that only one exhibits to any great extent the practice of the early marriage of boys, and this, the Sunni Bohorahs, is composed of the descendants of Hindoo cultivators of various castes. The early marriage of girls, too, is most prevalent in this case, the next to it being that of the oilmen, who in this respect follow the habits of their Hindoo rivals. The three classes of the Molesalám, the Maleks, and the Choháns are all converts from either Rajputs or Hindoos of nearly as good a position as the Kshatria of the division. The chief points to notice with regard to the marriage relations found to exist amongst them are the comparatively small proportion of child marriages and the high ratio of the widowed. Amongst the Sunni Bohorahs the ratio of widows is high in the case of the girls but low in that of women of riper years, as is to be expected from the earlier date of the marriages in their community. The Moghals are scarcely to be counted amongst the indigenous tribes of this Presidency, though outside the capital city they are in most cases permanently settled in India as a trading community. As they travel about a good deal in the course of their business it is probable that the ratios given regarding their civil condition are not to be taken as representative of the normal relations of the class as a whole. The last section to be noticed is that of the Shiah, or Daudi Bohorahs, resident in Gujarát, but found in most of the towns of the Deccan, the return shows that although a good many of the latter class are settled residents of the place of their adoption there must be a considerable migration between Surat and the rest of the Presidency. There is amongst them comparatively little widowhood and not much early marriage. The ratio of the single men over 15 years old is not much below that of the better class of Hindoo traders of the division, and the latter as has been mentioned above, is higher than among less well-to-do castes.

### JAINS.

The castes selected to represent the circumstances of the Jain community comprise the largest cultivating class of the Karnátic, the most important of the indigenous Jain traders of Gujarát, and the chief Márwádi sections. It will be seen in the table, page xlix, that the first-named class is the only one in which there is a high proportion of early marriages amongst either sex.† On the other hand, the proportion of widows to wives is here much lower than amongst the trading section. It is remarkable, too, that the proportion of the single men is so much higher amongst the latter class. The cultivating Jains bear, in fact, a very strong resemblance to their Lingáiat neighbours in respect to their marriage arrangements, whilst the traders of this religion form a class quite apart, even from the Hindoo Wániás of Gujarát, with whom they have much in common in other relations.

## FOREST TRIBES.

Of the Aboriginal and Forest tribes I need say but little here, as the general features of their custom as to marriage have been already brought to notice when discussing the influence of the Hindoo system, with which the more primitive relations of this class were contrasted. Omitting the Wághris, who are a settled tribe of north Gujarát labourers, and the Thákurs of the Deccan, who are of mixed race, it will be seen that the rest of the tribes have at the most 7 per cent, of their girls married before they are 15, and if the few, probably wandering, families of the Wárlis and Káthodis that have strayed beyond their division be left out of consideration, not more than 2 per cent, of the males contract alliances before puberty. The proportion of the widowed amongst the adult females,

\*Of the Bombay Census Report.  
necessarily due in some measure to famine.

† But this is

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too, is remarkably low: but though the same feature is noticeable in the case of the men, it is less marked, unless we select for comparison the upper Hindoo classes, or those found only in Gujarát. It is worthy of note in illustration of the tendency to early marriage, that the smallest proportions of the married under 15 is found in the lowest Aboriginal classes, and the ratio rises as the caste occupies a better position. Take, for instance, the case of the Gámtha and Chodra, compared with the Dubla, who are settled cultivators. The proportion in the latter is about three times that in the denizens of the forest. In the Konkan tribes, though this tendency is well marked with respect to the males, the proportion of married girls shows a considerable increase, irrespective of any rise in the social scale. It is, in fact, amongst the lowest tribe of all that the highest ratio, 6.6 per cent, is found, in combination with the lowest ratio of widowers and of single men of above 15. In spite of these internal variations the aboriginal element as a whole is, as has been insisted on before, on a very different footing from the Hindoo with respect to marriage relations.

#### CASTE IN RELATION TO OCCUPATION.

This subject may be divided into two distinct heads, which for convenience we may term respectively the social and the economical aspect. From the former stand-point the question is the extent to which caste is theoretically co-extensive with occupation, and whether in the present day that relation is preserved. From an economical point of view it is of great importance to ascertain the relative productive power of each main subdivision, as shown in the proportion of its workers of each sex, their distribution in different classes of occupation and the strength of the non-productive population supported by their labour. A special interest attaches itself to the latter subject in this country where the administration is too often called upon to estimate the number of people that under stress of famine or hard

times may be thrown without means of subsistence on the public funds. This latter subject would be more conveniently dealt with in a subsequent chapter when the general question of occupations is under consideration; but as the details given in the second part of the caste table, at pages 1 to liv of Appendix C include both of the features I have mentioned, it will be enough if I touch upon the whole series of statistics at once in the present chapter. With regard to have first point, then, that of the restriction of the caste to its eponymic occupation, it will be seen that it is most apparent in the case of trades requiring special manual training, such as the weavers, tailors, goldsmiths, braziers, and coppersmiths. There is an apparent exception in the Dhobis, or washermen, of Gujarát, a caste which presents a higher ratio of occupied than any other. In default of local explanation, I should be inclined to attribute this peculiarity to the fact that in this division, where the village system has been relaxed from the time of the Mahammedan invasions from the north, the washerman has never, as in the Deccan, had a permanent position in the village establishment, and has not, therefore, been led into the extension of his occupation to agriculture, as seems to have been the case in the other parts of the Presidency.\* The agricultural classes again are excepted from the above remarks, as it has been already seen and will be more apparent in the statistics to be brought to notice in Chapter X., that they compose the majority not only of the castes, but of the working population, and are necessarily more addicted to their ancestral pursuit than those whose livelihood depends upon conditions even more precarious than the Indian season. In the 12 castes that rank highest in the proportion borne to the total number of their workers by those engaged in the ancestral occupation, there are four agricultural, one labouring, six industrial, and one servant class. If, however, labourers that are practically employed almost solely on the land be included, the number of agricultural castes in this category would probably fill the list. Another remark must be made regarding these proportions, and that is, that as the workers of both sexes are included in the calculation the ratio is higher in the case of occupations in which women participate to a "reuter extent. The returns show that these occupations are those of washing, weaving, and sewing, without counting field work and domestic spinning, which are largely returned by castes in which the women have no other special occupation. The sale of fish, too, is undertaken, to a large extent, by the Máchhi women of Gujarát, who show one of the highest per-centages of the employed. The relative proportion of working women depends, too, in many cases

I see upon the degree to which the family is engaged in agriculture, either by itself or as a subsidiary occupation. There are about 28 instances amongst the Hindoos of castes in which the women are employed to the extent of more than one half their number, and it is reasonable to suppose that with the exception of the washerwomen, fishwomen, and weavers, the occupation of the rest is of a general nature, such as house-spinning and labour. The castes in which there seem to be the fewest women employed in any occupation are the specially technical workers, as goldsmiths, coppersmiths, blacksmiths, and carpenters, and the barbers in the rest of the community. It is scarcely necessary to mention that the Bráhmánis are returned as occupied in comparatively few cases, and such as are so recorded are chiefly landholders, and engaged in domestic service, the latter task falling to the lot of a large majority of the widows in the poorer families of this order.

I said in the early part of this chapter that caste, beginning with being the bond between persons of the same occupation, had then become a hereditary qualification for that occupation, and as society outgrew, from a commercial point of view, the sphere of a monopoly of this sort, the caste began to expand into a variety of occupations. It is not uninteresting to see how far this disintegration of the hereditary system has advanced. With regard to the non-agricultural castes, there are few that number more than 80 per cent, persons working at the eponymic occupation, and none in which the

\*He is also of foreign extraction, and may not have yet settled with his family in this part of the country.



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ratio rises above 88 per cent., unless the occupation in question be supplemented with agriculture. The provincial table accordingly shows not only the extent to which members of non-agricultural castes are engaged in cultivation, but also those who must always be numerous in a system like that of the Indian village, who have entirely abandoned their ancestral pursuit for agriculture alone. Conversely, we have the number of agriculturists who have partially abandoned cultivation or added to it some other and subsidiary means of gain. This latter point, connected as it is with so vast a population, is of the highest importance, and I regret that the return as a whole, though it corresponds very much with that of a neighbouring province, should be as deficient as it evidently is. It is the first time that the separate record of combined occupations or occupations by caste have been recorded, and errors on the part of both enumerators and abstractors were inevitable. No doubt a good many entries of occupations with agriculture subsidiary to them have been tabulated under the name of the principal occupation alone, as I found to be the case in some of the talukas of Khandesh and the Konkan, which were revised more than once in order to test work which appeared faulty in other respects'. Deferring consideration for the present of the agricultural section, the table seems to indicate that the Gujarati artizans are those most freely engaged in cultivation in addition to their hereditary pursuit, and that in this class the industries that belong to the ordinary village life, such as the carpenter, blacksmith, barber, potter, tanner, and the like are pre-eminent. The weavers, tailors, goldsmiths, and oilmen have taken less to the soil as a source of livelihood. This class in the Konkan comes next to its neighbour in Gujarát in respect to the combination of industry and agriculture, whilst the Deccan and Karnátic, though below both the other divisions, are about equal to each other. Lastly, there is the case of the Bráhmans to receive consideration. Even at the time of the publication of the Code of Manu, it had been found that a priest could not rest with confidence on the

contributions of the faithful for the daily bread of himself and his family, so great latitude was allowed to this class in choosing an occupation. Some few trades are altogether forbidden, but these are not amongst the most desirable or the most lucrative, and the returns on the present occasion show that though there are some classes of Brahinans who are more given to sacerdotal pursuits than others, there is none in which over 60 per cent, are thus engaged, and even this proportion is quite exceptional. The proportion in the Deccan is, as a rule, lower than in Gujarát, and in the latter division too, apart from the two specially agricultural classes, there is a larger proportion of Bráhmans holding land and living by it than elsewhere. In the Deccan and in the Konkan respectively, there is one caste of this order that is very much given to possessing land; but in the latter division the holder actually cultivates, and in the former, he generally lets out most of his estate and keeps a few fields for his own use, but tills them by hired labour.

The Forest and Aboriginal tribes, too, need but little comment in connexion with this subject. Nearly all are cultivators, and the lower the tribe the higher the proportion of landholders. In the case of semi-Hindoos, such as the Dublas and Naiks, of Surat, the labourers predominate over those who are engaged in farming their own land. It is owing, perhaps, to the number of field labourers in this class that the proportion of women engaged in some work or other is so much above the average found amongst higher classes of the population.

As regards the tendency of agriculturists to take to other work, it seems from the returns that where the cast is indigenous, and not transplanted from another part of the country, there is but slight inclination to engage in skilled industries or in trade. It may be noted that the largest proportion not returned under the heads of landholders and field labourers comes within the class of general labourers, which includes, no doubt, a good many persons who are really field hands out of their usual employ. In the last category, that of unspecified trades, which is, as a rule, larger in the Karnátic than elsewhere, the chief occupation is home-spinning, as is to be expected in a cottongrowing country without machinery or factories. A small proportion of those in this class said to be engaged in cattle-tending are mostly the children of the landholder or his farm servants, as the return shows that this occupation is

generally followed, in the case of other tiian pastoral tribes, by boys and by a few girls of under 15 years old.

It seems unnecessary to enter further into the economical bearings of these statistics, as it is with the social features of caste that the present chapter is concerned, and after the general returns of occupation have received attention the connexion between the two is traceable with no great difficulty. I wil therefore proceed to the consideration of the distribution of castes in the capital city.

### BOMBAY CITY.

It cannot be expected that where, as in this city, the schedules are left to be filled up by the householder, there should be as accurate a record of a detailed matter like the caste as is to be got in places where the agency is mostly official, and engaged in the correction of the entries for some weeks before the final enumeration. The fact that of the Hindoo population of Bombay only 2 per cent returned no caste or an unintelligible entry in this column of their schedule shows that efficien supervision was exercised by the officials appointed for the duty and by the heads of the leading sections of the Hindoo community, who camu forward voluntarily to explain to their less educated fellows what was required of them. At the enumeration of 1872 the proportion returning themselves simply as Hindoos was over 9 per cent. On the present occasion examples of the way to fill up the schedules of different sections of the population were published with the instructions in each language, according to the better known characteristics of the respective divisions of the Presidency, and it is believed that this course was of much assistance to both the public and the enumerators.

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The marginal table gives the proportional distribution of the Hindoo population of the city according to the classification adopted for the rest of the Presidency. There are some important modifications, however, that have to be brought to notice before entering into the subject in detail. These are with reference to the class elsewhere shown as cultivators. In the city, as in the country, the population included under this heading is the largest of all the classes, but in Bombay it is necessary to assume that the majority of the agriculturists that come from the districts are general labourers. Only about 83 per mille are really engaged in actual cultivation. Then, again, the caste of Konkani Kolis, shown elsewhere as cultivators, are principally fishermen in Bombay, so that this distinction must be taken into account with reference to the distribution. Comparing the general population of the division with that now under consideration, it appears that six classes are more numerously represented relatively in the capital than in the rural districts. These are: the Bráhmans, who find a congenial field for literary and clerical work in the town, the Writers, for the same reason, the Traders, Fishers, Servants, and Labourers. There is a trifling excess in the proportion of Artizans, but not so marked as would be manifest if this table showed the number of the castes included under the heads of agriculturists and labourers, but who are really factory hands engaged in purely industrial pursuits. The great body of the Rajputs being landholders and cultivators, they are necessarily in the minority here, nor can the depressed castes and shepherds find much room for their expansion in a city. The village system, too, has much to do with the support of the class of musicians who contribute so largely to swell the minor professions.

I. Bráhmans	62
II. Rajputs	7
III. Writers	12
IV. Traders	102

V. Artizans	127
VI. Agriculturists	467
VII. Shepherds, &c.	17
VIII. Fishers, &c.	37
IX. Personal servants	27
X. Minor professions	4
XI. Devotees	4
XII. Depressed castes	74
XIII. Miscellaneous or labouring	39
Unreturned	21
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Deccan and Konkan. The increase in the Gujaráti Bráhmans seems to have been much less proportionately than that found in the Colony from the Konkan and Márwár. Amongst the Marátha Brahmans the increased number of females enumerated is very marked, more so than in the case of the Gujarátis. From Márwár hardly any women of this order are to be found accompanying their male relatives to the capital. After the Mahárs, the caste that shows the largest actual increase is the Marátha Kunbi, which is more numerous by over 64 per cent, than in 1872. The remarks made in a former chapter regarding the movement from Ratnágiri and Sátára are applicable to this caste, which is the main one found in those districts. The cultivating class of Mális have increased by 40 per cent, and the weavers by 30. The Bhandáris, too, show an expansion to the amount of 11 per cent, which seems to indicate that this community is progressing at a normal and healthy rate. It is unnecessary to go through the whole list, especially as the above castes are those which are not only most numerous, but less likely to have been confounded in the abstraction with others. The population is so shifting that it is less important to secure a detailed record of the castes that compose it than it is in a rural district; still, the question of the development and decadence of the different sections of the people in the chief town is one of great interest, and it is a pity that the destruction of the schedules took place before the editor of the Provincial Gazetteer had time or opportunity to secure from them a table which could serve as a standard for all future enumerations.

The return for the Mahammedan population of this city is not by any means satisfactory in the details it gives. Over 54 per cent, are returned under the heading of *Mahammedan* without qualification of any sort. The marginal statement shows the general proportions of the different classes of this community. About 23-30 per cent, belong to the local trading bodies mentioned in detail when the Mahammedan classes of the

Presidency as a whole were being described. It is probable, too, that the Arabs should rightly be classed as traders, as they are largely engaged in horse dealing as well as more extended commercial transactions. The *Konkanis* include both domestic servants and fishermen, as well as the upper class of this section, but it is very likely that the fishers form a large proportion of those who do not return their denomination. The *Shaikhs* no doubt include the majority of the Artizan class, such as cotton-cleaners, weavers, dyers, and the not unimportant body of the cab drivers. Leaving the Shaikhs out of the question, the most influential sections in the city of all those enumerated are the *Memans* and *Khojas*. The *Bohorahs*, too, are a widespread and wealthy tribe; but, as I have said in a former part of this work, their home is not in the capital but in Surat. We may hope, finally, that by the time the next census has to be taken some more comprehensive and systematic scheme for the classification of this community will have been devised.

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## APPENDIX J.

## EXTRACTS FROM MR. IBBETSON'S REPORT ON THE PUNJAB CENSUS REGARDING CERTAIN CASTES.

Abstract No. 71 below shows the distribution of Jats, Rájput, and certain castes which I have taken with the latter, as the line separating them is almost impossible of definition. The origin and distribution of these castes is fully discussed in the following pages, and there is no need here to anticipate my remarks. Indeed the distinction between Jat and Rájput is in many parts of the Province so indefinite, that separate figures for these two castes can hardly be said to have any significance at all.

Abstract No. 71, showing Jats, Rájputs, and Allied Castes for Districts and States.

	Jats and Rájputs and Allied Races						
	Figures						
	1	2	60	39	82	74	103
	Jat	Rájput	Thakar	Ráthi	Ráwat	Dhúnd	Kahút
British territory	3564519	1436058	24984	53002	9994	20315	9468
Native States	808231	241511	7782	32190	7206		34
Province	4432750	1677569	32766	85192	17200	20315	9502

Jats and Rájputs and Allied Races								
Proportion per 1,000 of Total Population								
1	2	60	39	82	74	103	Total	Grand Total
Jat	Rájput	Thakar	Ráthi	Ráwat	Dhúnd	Kahút		
189	76	1	3	1	1		82	271
225	63	2	8	2			75	300
195	74	1	4	1	1		81	276

The two together constitute nearly 28 per cent, of the total population of the Punjáb, and include the great mass of the dominant land-owning tribes in the cis-Indus portion of the province. Their political is even greater than their numerical importance; while they afford to the ethnologist infinite matter for inquiry and consideration. Their customs are in the main Hindoo, though in the Western Plains and the Salt-range Tract the restrictions upon intermarriage have in many cases come to be based upon considerations of social standing only. But even here the marriage ceremony and other social customs retain the clear impress of Indian origin.

## THE JAT (CASTE NO. 1).

*The origin of the Jat.*—Perhaps no question connected with the ethnology of the Punjab peoples has been so much discussed as the origin of the Jat race. It is not my intention here to reproduce any of the arguments



adduced. They will be found in detail in the Archaeological Survey Reports, Vol. II., pages 51 to 61; in Tod's *Rájasthan*, Vol. I., pages 52 to 75 and 96 to 101 (Madras Reprint, 1880); in Elphinstone's *History of India*, pages 250 to 253; and in Elliot's *Races of the North-West Provinces*, Vol. I., pages 130 to 137. Suffice it to say that both General Cunningham and Major Tod agree in considering the Jats to be of Indo-Scythian stock. The former identifies them with the Zanthii of Strabo and the Jatii of Pliny and Ptolemy; and holds that they probably entered the Punjáb from their home on the Oxus very shortly after the Meds or Mands, who also were Indo-Scythians, and who moved into the Punjáb about a century before Christ. The Jats seem to have first occupied the Indus valley as far down as Sindh, whither the Meds followed them about the beginning of the present sera. But before the earliest Mahammedan invasion the Jats had spread into the Punjab proper, where they were firmly established in the beginning of the 11th century. By the time of Bábar the Jats of the Salt-range Tract had been subdued by the Gakkhars, Awáns, and Janjúas, while as early as the 7th century the Jats and Meds of Sindh were ruled over by a Brahman dynasty. Major Tod classes the Jats as one of the great Rájput tribes, and extends his identification with the Getæ to both races; but here General Cunningham differs, holding the Rájputs to belong to the original Aryan stock, and the Jats to belong to a later wave of immigrants from the north-west, probably of Scythian race.

It may be that the original Rájput and the original Jat entered India at different periods in its history, though to my mind the term Rájput is an occupational rather than an ethnological expression. But if they do originally represent two separate waves of immigration, it is at least exceedingly probable, both from their almost identical physique and facial character and from the close communion which has always existed between them, that they belong to one and the same ethnic stock; while whether this be so or not, it is almost certain that, they have been for many centuries and still are so intermingled and so blended into one people that it is practically impossible to distinguish them as separate wholes. It is indeed more than probable that the process of fusion has not ended here, and that the people who thus in the main resulted from the blending of the Jat and the Rájput,

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if these two ever were distinct, is by no means free from foreign elements. We have seen how the Pathán people have assimilated Saiyads, Turks, and Mughals, and how it was sufficient for a Jat tribe to retain its political independence and organisation in order to be admitted into the Biloch nation; we know how a character for sanctity and social exclusiveness combined will in a few generations make a Quresh or a Saiyad; and it is almost certain that the joint Jat-Rájpút stock contains not a few tribes of aboriginal descent, though it is probably in the main Aryo-Scythian, if Scythian be not Aryan. The Mán, Her, and Bhúlar Jats are known as *asl* or original Jats, because they claim no Rájput ancestry, but are supposed to be descended from the hair (*jat*) of the aboriginal god Siva; the Jats of the south-eastern districts divide themselves into two sections, *Shivgotri*, or of the family of Siva, and *Kasabgotri*, who claim connexion with the Rájputs; and the names of the ancestor bar of the Shivgotris and of his son Barbara, are the very words which the ancient Brahmans give us as the marks of the barbarian aborigines. Many of the Jat tribes of the Punjáb have customs which apparently point to non-Aryan origin, and a rich and almost virgin field for investigation is here open to the ethnologist.

*Are the Jats and Rajputs distinct?* — But whether Jats and Rájputs were or were not originally distinct, and whatever aboriginal elements may have been affiliated to their society, I think that the two now form a common stock, the distinction between Jat and Rájput being social rather than ethnic. I believe that those families of that common stock whom the tide of fortune has raised to political importance have become Rájputs almost by more virtue of their rise; and that their descendants have retained the title and its privileges on the condition, strictly enforced, of observing the rules by which the higher are distinguished from the lower castes in the Hindoo scale of precedence; of preserving their purity of blood by refusing to marry with families of inferior

social rank, of rigidly abstaining from widow marriage, and of refraining from degrading occupations. Those who transgressed these rules have fallen from their high position and ceased to be Rájput; while such families as, attaining a dominant position in their territory, began to affect social exclusiveness and to observe the rules, have become not only Rájas, but also Rájput or “sons of Rájas.” For the last seven centuries the process of elevation at least has been almost at a standstill. Under the Dehli emperors king-making was practically impossible. Under the Sikhs the Rájput was overshadowed by the Jat, who resented his assumption of superiority and his refusal to join him on equal terms in the ranks of the Khálsa, deliberately persecuted him wherever and whenever he had the power, and preferred his title of Jat Sikh to that of the proudest Rájput. On the frontier the dominance of Patháns and Biloches and the general prevalence of Mahanimedan feelings and ideas placed recent Indian origin at a discount, and led the leading families who belonged to neither of these two races to claim connexion, not with the Kshatriyas of the Sanskrit classics, but with the Mughal conquerors of India or the Qureshi cousins of the Prophet; insomuch that even admittedly Rájput tribes of famous ancestry, such as the Khokhar, have begun to follow the example. But in the hills, where the Rájput dynasties write genealogies perhaps more ancient and unbroken than can be shown by any other royal families in the world retained their independence till yesterday, and where many of them still enjoy as great social authority as ever, the twin processes of degradation from and elevation to Rájput rank are still to be seen in operation. The Rája is there the fountain not only of honour, but also of caste, which is the same thing in India. Mr. Lyall writes:—

"Till lately the limits of caste do not seem to have been so immutably fixed in the hills as in the plains. The Raja was the fountain of honour, and could do much as he liked. I have heard old men quote instances within their memory in which a Raja promoted a Girth to be a Ráthi, and a Thakar to be a Rájput, for service done or moneys given; and at the present day the power of admitting back into caste fellowship persons put under a ban for some grave act of defilement, is a source of income to the Jagirdar Rajas.

"I believe that Mr. Campbell, the present Lieutenant-Governor of Bengal, has asserted that there is no such thing as a distinct Rajput stock; that in former times before caste distinctions had become crystallized, any tribe or family whose ancestor or head rose to royal rank became in time Rájput. This is certainly the conclusion to which many facts point with

regard to the Rájputés of these hills. Two of the old royal and now essentially Rájput families of this district, viz., Kotlehr and Bangálhar, are said to be Bráhmin by original stock. Mr. Barnes says that in Kangra the son of a Rájput by a low-caste woman takes place as a Ráthi; in Seoraj and other places in the interior of the hills I have met families calling themselves Rájputés, and growing into general acceptance as Rájputés, in their own country at least, whose only claim to the title was that their father or grandfather was the offspring of a Kanetni by a foreign Bráhmin. On the border line in the Himalayas, between Thibet and India proper, anyone can observe caste growing before his eyes; the noble is changing into a Rájput, the priest into a Brahmin, the peasant into a Jat, and so on down to the bottom of the scale. The same process was, I believe, more or less in force in Kangra proper down to a period not very remote from to-day."

The reverse process of degradation from Rájput to lower rank is too common to require proof of its existence, which will be found if needed, together with further instances of elevation, in the section which treats of the Rájput and kindred castes. In the eastern districts, where Brahminism is stronger than in any other part of the Punjáb and Delhi too near to allow of families rising to political independence, it is probable that no elevation to the rank of Rájput has taken place within recent times. But many Rájput families have ceased to be Rájputés. Setting aside the general tradition of the Punjáb Jats to the effect that their ancestors were Rájputés who married Jats or began to practice widow-marriage, we have the Gaurwa Rajputs of Gurgáon and Dehli, who have indeed retained the title of Rájput because the caste feeling is too strong in those parts and the change in their customs too recent for it yet to have died out, but who have, for all purposes of equality, communion, or intermarriage, cease to be Rájputés since they took to the practice of *karewa*; we have the Sahnsars of Hushyárpur who were Rájputés within the last two or three generations, but have ceased to be so because they grow vegetables like the Aráin; in Karnál we have Rajputés who within the living generation have ceased to become Rájputés and become Shekhs, because poverty and loss of land forced them to weaving as an occupation; while the Delhi Shauhán, within the shadow of the city where their ancestors once ruled and led the Indian armies in their last struggle with the Musalmán invaders, have lost their caste by yielding to the temptations of *karewa*. In the Sikh tract, as I have said, the Jat is content

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to be a Jat, and has never since the rise of Sikh power wished to be anything else. In the Western Plains the freedom of marriage allowed by Islam has superseded caste restrictions, and social rank is measured by the tribe rather than by the larger unit of caste. But even there families who were a few generations ago reputed Jats have now risen by social exclusiveness to be recognised as Rájputés, and families who were lately known as Rájputés have sunk till they are now classed with Jats; while the great ruling tribes, the Siál, the Goddál, the Tiwána are commonly spoken of as Rajputés, and their smaller brethren as Jats. The same tribe-even is Rájput in one district and Jat in another, according to its position among the local tribes. In the Salt-range Tract the dominant tribes, the Janjua, Manhas, and the like, are Rajputés when they are not Mughals or Arabs; while all agricultural tribes of Indian origin who cannot establish their title to Rajput rank are Jats. Finally, on the frontier the Pathan and Biloch have overshadowed Jat and Rajput alike; and Bhatti, Punwár, Tunwár, all the proudest tribes of Rájputána are included in the name and have sunk to the level of Jat, for there can be no Rájputés where there are no Rajas or traditions of Rajas. I know that the views herein set forth will be held heretical and profane by many, and that they ought to be supported by a greater wealth of instance than I have produced in the following pages. But I have no time to marshal my facts; I have indeed no time to record more than a small proportion of them; and all I can now attempt is to state the conclusion to which my inquiries have led me, and to hope to deal with the subject in more detail on some future occasion.

*The position of the Jat in the Punjáb.*—The Jat is in every respect the most important of the Punjab peoples. In point of numbers he surpasses the Rajput who comes next to him in proportion of nearly three to one; while the two together constitute 27 per cent, of the whole population of the province. Politically he ruled the Punjab till the Khalsa yielded to our arms.

Ethnologically he is the peculiar and most prominent product of the plains of the five rivers. And from an economical and administrative point of view he is the husbandman, the peasant, the revenue payer *par excellence* of the province. His manners do not bear the impress of generations of wild freedom which marks the races of our frontier mountains. But he is more honest, more industrious, more sturdy, and no less manly than they. Study independence indeed, and patient vigorous labour are his strongest characteristics. The Jat is of all Punjab races the most impatient of tribal or communal control, and the one which asserts the freedom of the individual most strongly. In tracts where, as in Rohtak, the Jat tribes have the field to themselves, and are compelled, in default of rival castes as enemies, to fall back upon each other for somebody to quarrel with, the tribal ties are strong. But as a rule a Jat is a man who does what seems right in his own eyes and sometimes what seems wrong also, and will not be said nay by any man. I do not mean that he is turbulent; as a rule he is very far from being so. He is independent and he is self-willed; but he is reasonable, peaceably inclined if left alone, and not difficult to manage. He is usually content to cultivate his fields and pay his revenue in peace and quietness if people will let him do so; though when he does go wrong he "takes to anything from gambling to murder, with perhaps a preference for stealing other people's wives and cattle." As usual the proverbial wisdom of the villages describes him very fairly, though perhaps somewhat too severely: The soil, fodder, clothes, hemp, grass fibre, and silk, these six are best beaten; and the seventh is the Jat." "A Jat, a Bhat, a caterpillar, and a widow woman; these four are best hungry. If they "eat their fill they do harm." "The Jat, like a wound, is better when bound." In agriculture the Jat is pre-eminent. The market-gardening castes, the Aráin, the Máli, the Saini, are perhaps more skilful cultivators on a small scale, but they cannot rival the Jat as landowners and yeoman cultivators. The Jat calls himself *zamíndár* or "husbandman "as often as Jat, and his women and children alike work with him in the fields: "The Jat's baby has a plough handle for a plaything." "The Jat stood on his corn heap and said to the king's elephant drivers, 'Will you sell those little 'donkeys?'" Socially, the Jat occupies a position which is shared by the Ror, the Gújar, and the Ahir, all four eating and smoking together. He is of course far below the Rájput, from the simple fact that he practises widow-marriage. The Jat father is made to say, in the rhyming proverbs of the country side, "Come, my daughter, and be married; if this husband dies there are plenty

more.” But among the widow-marrying class he stands first. The Banya with his sacred thread, his strict Hindooism, and his twice-born standing, looks down on the Jat as a Súdra. But the Jat looks down upon the Banya as a cowardly spiritless money-grubber, and society in general agrees with the Jat. The Khatri, who is far superior to the Banya in manliness and vigour, probably takes precedence of the Jat. But among the races or tribes of purely Hindoo origin, I think that the Jat stands next after the Bráhmaṇ, the Rájput, and the Khatri.

There are, however, Jats and Jats. I shall briefly describe each class in the remarks prefixed to the various sections under which I discuss the Jat tribes; and I shall here do nothing more than briefly indicate the broad distinctions. The Jat of the Sikh tracts is of course the typical Jat of the Punjab, and he it is whom I have described above. The Jat of the south-eastern districts differs little from him save in religion; though on the Bíkáner border the puny Bágri Ját, immigrant from his rainless prairies where he has been held in bondage for centuries, and ignorant of cultivation save in its rudest form, contrasts strongly with the stalwart and independent husbandman of the Málwa. On the Lower Indus the word Jat is applied generically to a congeries of tribes, Jats proper, Rájputs, lower castes, and mongrels, who have no points in common save their Mahammedan religion, their agricultural occupation, and their subordinate position. In the great-western grazing grounds it is, as I have said, impossible to draw any sure line between Jat and Rájput, the latter term being commonly applied to those tribes who have attained political supremacy, while the people whom they have subdued or driven by dispossession of their territory to live a semi-nomad life in the central steppes are more often classed as Jats; and the state of things in the Salt-range Tract is very similar. Indeed, the word Jat is the Punjabi term for a grazier or herdsman; though Mr. O'Brien says that in Jatki Jat the cultivator is spelt with a hard, and Jat the herdsman or camel grazier with a soft, *t*.

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Thus the word Jat in Rohtak or Amritzar means a good deal; in Muzaffargarh or Bannu it means nothing at all, or rather perhaps it means a great deal more than any single word can afford to mean if it is to be of any practical use; and the two classes respectively indicated by the term in these two parts of the province must not be too readily confounded.

*The nature and meaning of the figures.*—Such being the state of things, it may be imagined that our figures do not always convey any very definite meaning. The 160,000 Jats of Derah Gházi Khán include 5,000 Malis, 2,000 Juláhas, 3,000 Tarkhans, 4,500 Kutas, 4,400 Mallahs, 7,500 Mochis, 2,700 Máchhis, and so forth. In no other district does this confusion prevail to anything like so great an extent; but it does prevail in a smaller degree throughout the southwestern districts; and till the detailed clan tables are complete it will be impossible to separate these incongruous items, or to find out with exactness what our figures do and what they do not include. The confusion is not wholly due to the entries in the schedules. On the Lower Indus and Chanab the entries in the caste column were numbered by thousands, tribe being there the recognised unit rather than the more comprehensive caste; and it was absolutely necessary to allow the staff of the divisional offices, all picked men drawn from the very district with the figures of which they were dealing, some discretion in classifying these entries under larger heads. Thus in Jhang the Siál will have been rightly classed as Rajputs, while in Derah Ghazi they will with equal correctness so far as local usage is concerned, have been very probably classed as Jats. Thus our figures are far from complete; but I have done my best to indicate in the following paragraph the uncertainties and errors in classification as far as I could detect them. I had indeed hoped to treat the subject more fully, and especially more systematically than I have done. I had intended to attempt some sort of grouping of the great Jat tribes on the basis of their ethnic affinities, somewhat similar to that which I have attempted for the Patháns. But I was not allowed the time necessary for such an undertaking and I have therefore roughly grouped the tribes by locality so far as my figures served to indicate it, and hurriedly stated the leading facts of which I was in possession regarding each, leaving any more elaborate treatment for a future occasion. The figures for tribes are, as already explained,



necessarily imperfect, and must only be taken as approximations.

*Distribution of the Jats.*—Beyond the Punjáb, Jats are chiefly found in Sindh where they form the mass of the population, in Bíkáner, Jaisalmer, and Márwár, where they probably equal in numbers all the Rájput races put together, and along the upper valleys of the Ganges and Jamna from Bareli, Farrukhabad, and Gwálior upwards. Within the province their distribution is shown in Abstract No. 71 on page cxx. They are especially numerous in the central Sikh districts and states, in the south-eastern districts, and in the Derajat. Under and among the hills and in the Ráwalpindi Division Rajputs take their place, while on the frontier, both upper and lower, they are almost wholly confined to the cis-Indus tracts and the immediate Indus riverain on both sides of the stream. The Jats of the Indus are probably still in the country which they have occupied ever since their first entry into India, though they have been driven back from the foot of the Sulemans on to the river by the advance of the Pathan and the Biloch. The Jats of the Western Plains have almost almost without exception come up the river valleys from Sindh or Western Rájputána. The Jats of the western and central sub-montane have also in part come by the same route; but some of them retain a traditional connexion with Ghazni, which perhaps refers to the ancient Gajnípur, the site of the modern Rawalpindi, while many of them trace their origin from the Jammu Hills.

The Jats of the Central and Eastern Punjáb have also in many cases come up the Satluj valley; but many of them have moved from Bíkáner straight into the Málwa, while the great central plains of the Malwa itself are probably the original home of many of the Jat tribes of the Sikh tract. The Jats of the south-eastern districts and the Jamna zone have for the most part worked up the Jamna valley from the direction of Bhartpur, with which some of them still retain a traditional connexion; though some few have moved in eastwards from Bikaner and the Malwa. The Bhartpur Jats are themselves said to be immigrants who left the banks of the Indus in the time of Aurangzeb. Whether the Jats of the great plains are really as late immigrants as they represent, or whether their story is merely founded upon a wish to show recent connexion with the country of the Rájputs, I cannot say. The whole question is one on which we are exceedingly ignorant, and which would richly repay detailed investigation.

*Jats of the Western Plains.*—First of all then let us purge our tables of that nondescript class known as Jats on the Indus, and, to a less extent, in the lower valleys of the Satluj, Chanáb, and Jahlam, and in the Salt-range Tract. Mr. O'Brien writes as follows of the Jats of Muzaffargarh:—

“In this district the word Jat includes that congeries of Mahammedan tribes which are not Saiyads, Biloches, Patháns, or Qureshis. According to this definition Jats would include Rájputés. This I believe is correct. The Jats have always been recruited from the Rájputés. There is not a Jat in the district who has any knowledge, real or fancied, of his ancestors that would not say that he was once a Rájput. Certain Jat tribes have names and traditions which seem to connect them more closely with Hindustan. Some bear the Rájput title of Rai, and others, though Mahammedans, associate a Brahmin with the Mulla at marriage ceremonies, while the Púnwárs, Parihars, Bhattis, Joyas, and others bear the names of well-known tribes of Rájputána. The fact is that it is impossible to define between Jats and Musalmán Rájputés. And the difficulty is rendered greater by the word Jat also meaning an agriculturist irrespective of his race, and Jatáki agriculture. In conversation about agriculture I have been referred to a Saiyad Zaildár with the remark—Ask Anwar Sháh; he is a better Jat than we are.

“The Jat tribes are exceedingly numerous. There are 165 in the Sanánwán tahsil alone. They have no large divisions embracing several small divisions. Nor do they trace their origin to a common stock. No tribe is pre-eminent in birth or caste. Generally Jats marry into their own tribe, but they have no hesitation in marrying into other tribes. They give their daughters freely to Biloches in marriage. But the Biloches say that they do not give their daughters to Jats. This is, however, a Biloch story; many instances of Jats married to Biloches could be named.”\*

Besides this the word Jat, spelt with a soft instead of a hard *t*, denotes a camel grazier or camel driver. “The camel cannot lift its load; the camelman (Jat) bites its tail.” The fact seems to be that the Biloches who came into the districts of the lower frontier as a dominant race, contemptuously included all cultivating tribes who were not Biloch, or of some race such as Saiyad or Pathán whom they had been accustomed to look upon as their equals, under the generic name of Jat, until the people themselves have lost the very memory of their origin. It is possible that our own officers may have emphasized the confusion by adopting too readily the simple classification of the population as the Biloch or peculiar people on the one hand and the Jat or Gentile on the other, and that the

\*Among the organised Biloch tribes of the frontier, however, Biloch girls  
are not given to Jats.

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so-called Jat is not so ignorant of his real origin as is commonly supposed. But the fact that in this part of the Punjáb tribe quite overshadows and indeed almost supersedes caste, greatly increases the difficulty. As Mr. Roe remarks: "If you ask a Jat his caste he will generally name some subdivision or clan quite unknown to fame." However caused, the result is that in the Deraját, Muzaffargarh, and much of Multán, if not indeed still further east and north, the word Jat means little more than the heading "others or unspecified" under which Census officers are so sorely tempted to class those about whom they know little or nothing. A curious instance of the manner in which the word is used in these parts is afforded by the result of some inquiries I made about the Máchhi or fisherman caste of Deran Gházi Khán. The reply sent me was that there were two castes, Máchhis or fishermen, and Jat Máchhis who had taken to agriculture. It is probable that not long hence these latter will drop the Máchhi, perhaps forget their Máchhi origin, and become Jats pure and simple; though they may not improbably retain a3 their *clan* name the old Máchhi clan to which they belonged, or even the word Máchhi itself. I give below a list of castes which, on a rough examination of the clan tables of the Jats of the Multán and Deraját divisions and Baháwalpur, I detected among the subdivisions of the Jats of those parts. Jat being essentially a word used for agriculturists only, it is more probable that a man who returns himself as Jat by caste and Bhatyára by tribe or clan should be a Bhatyára who has taken to agriculture, than that he should be a Jat who has taken to keeping a cook-shop; and the men shown below would probably have been more properly returned under the respective castes opposite which their numbers are given, than as Jats. A more careful examination of the figures would probably have increased the numbers, and the detailed clan tables will give us much information on the subject.

Abstract No. 72, showing other Castes returned as Jats in Multan and the Derajat.

Caste.	Multan.	Jhang.	Montgomery.	Muzaf-fargarh.	Dera Ismail Khan.	Dera Ghazi Khan.	Bannu.	Total Multan and Derajat.	Baha-walpur.	Grand Total.
Aráin	255	389	2	3125	2755	5008	287	11821	-	11821
Maliár										
Máli										
Bhatyára	-	-	-	137	69	679	-	885	-	885
Bázígar	2	-	-	-	-	-	-	2	-	2
Biloch	92	96	31	145	-	-	-	364	-	364
Páoli	112	529	41	89	1252	1947	273	4243	-	4243
Juláha										
Pungar	-	-	-	-	4	35	-	39	-	39
Pathán	102	65	226	90	-	62	4	549	-	549
Teli	5	14	-	6	181	68	3	277	4	281
Jogi	1	-	-	-	-	-	-	1	85	86
Charhoa	24	145	-	137	375	1484	111	2276	-	2276
Chúhra	34	374	-	21	217	820	67	1533	-	1533
Khojah	7	38	-	440	453	1755	34	2727	-	2727
Darzi	28	-	-	1	-	-	-	29	-	29
Dhobi	6	12	-	-	11	95	-	124	-	124
Tarkhán	37	257	11	190	2935	3062	238	6730	-	6730
Dúm	-	-	-	-	247	13	-	260	-	260
Ráipút	14	117	153	381	25	-	-	690	-	690
Zargar	6	2	-	-	-	-	13	21	-	21
Shekh	346	34	250	65	390	937	205	2227	-	2227
Siqígar	-	-	-	-	49	-	-	49	-	49
Faqír	67	145	72	13	-	-	-	297	242	539
Qassáb	12	92	-	94	1281	1083	98	2660	-	2660
Qází	6	-	-	-	-	-	-	6	-	6
Qureshí	264	270	171	35	22	106	14	882	-	882
Kahár	-	-	-	-	-	-	-	-	3	3
Kutána	6	12	11	259	2680	4539	119	7626	-	7626
Kumhár	99	343	7	243	2700	1837	125	5354	-	5354
Kamángar	9	-	-	38	36	40	-	123	-	123
Kalál	14	-	14	5	9	13	-	55	-	55
Gújar	10	1	7	-	-	-	-	18	-	18
Labána	-	-	-	-	-	-	-	-	4317	4317
Lohár	18	117	-	46	1304	638	208	2331	-	2331
Mujáwar	-	-	-	-	-	-	-	-	401	401
Mughal	17	15	8	-	-	-	-	40	361	401
Malláh	77	216	2	840	2773	4451	627	8986	-	8 9S6
Mirásí	80	482	5	95	1278	1212	67	3219	-	3219

Mochí	58	415	17	178	3916	7389	320	12293	865	13158
Máchhi	104	332	11	1013	3465	2733	180	7838	241	8079
Nái	65	208	-	95	1462	1431	123	3384	-	3384

Further to the north and east, away from the Biloch territory, the difficulty is of a somewhat different nature. There, as already explained, the tribes are commonly known by their tribal names rather than by the name of the caste to which they belong or belonged, and the result is that claims to Rájput, or now-a-days not unseldom to Arab or Mughal origin, are generally set up. The tribes who claim to be Arab or Mughal will be discussed either under their proper head or under Shekhs and Mughals. But the line between Jats and Rájputs is a difficult one to draw, and I have been obliged to decide the question in a rough and arbitrary manner. Thus the Sál are admittedly of pure Rájput origin, and I have classed them as Rájputs as they are commonly recognised as such by their neighbours. The Súmra are probably of no less pure Rájput extraction, but they are commonly known as Jats, and I have discussed them under that head. But in either case I shall show the Sál

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or Súmra who have returned themselves as Jats side by side with those who have returned themselves as Rájput, so that the figures may be as complete as possible. As a fact these people are generally known as Sial and Súmra rather than as Jats or Rájput, and the inclusion of them under either of the latter headings is a classification based upon generally reputed origin or standing rather than upon any current and usual designation. Mr. Purser thus expresses the matter as he found it in Montgomery:—

“There is a wonderful uniformity about the traditions of the different tribes. The ancestor of each tribe was, as a rule, a Rájput of the Solar or Lunar race, and resided at Hastinápur or Dáránagar. He scornfully rejected the proposals of the Delhi Emperor for a matrimonial alliance between the two families, and had then to fly to Sirsa or Bhatner, or some other place in that neighbourhood. Next he came to the Rávi and was converted to Islám by Makhdúm Bahá-ul-Haqq, or Bába Faríd. Then, being a stout-hearted man, he joined the Kharrals in their marauding expeditions and so his descendants became Jats. In Kamr Singh's time they took to agriculture and abandoned robbery a little; and now under the English Government they have quite given up their evil ways, and are honest and welldisposed.”

Mr. Steedman writing from Jhang says:—

“There are in this district a lot of tribes engaged in agriculture or cattle-grazing who have no very clear idea of their origin but are certainly converted Hindoos. Many are recognised Jats, and more belong to an enormous variety of tribes, but are called by the one comprehensive term Jat. Ethnologically I am not sure of *my* ground, but for practical convenience in this part of the world I would class as Jats all Mahammedans whose ancestors were converted from Hindooism and who are now engaged in, or derive their maintenance from, the cultivation of land or the pasturing of cattle.”

The last words of this sentence convey an important distinction. The Jat of the Indus and Lower Chanáb is essentially a

husbandman. But in the great central grazing grounds of the Western Plains he is often pastoral rather than agricultural, looking upon cultivation as an inferior occupation which leaves to Aráíns, Mahtams, and such like people.

On the Upper Indus the word Jat, or Hindki, which is perhaps more often used, is applied in scarcely a less indefinite sense than in the Deraját, while in the Salt-range tract the meaning is but little more precise. Beyond the Indus, Jat or Hindki includes both Rájputés and Awáns, and indeed all who talk Punjábí rather than Pashto. In the Salt-range Tract, however, the higher Rájput tribes, such as Janjúa, are carefully excluded; and Jat means any Mahammedan cultivator of Hindoo origin who is not an Awán, Gakkhar, Pathán, Saiyad, Qureshi, or Rajput. Even there, however, most of the Jat clans are returned as Rájputés also, and the figures for them will be found further on when I discuss the Jats of the sub-montane tracts. Major Wace writes:—

“The real Jat clans of the Ráwalpindi Division have a prejudice against the name Jat, because it is usually applied to camel-drivers, and to the graziers of the *bár* whom they look down upon as low fellows. But there is, I think, no doubt that the principal agricultural tribes whom we cannot class as Rájputés are really of the same race as the Jats of the Lower Panjáb.”

The Jat in these parts of the country is naturally looked upon as of inferior race, and the position he occupies is very different from that which he holds in the centre and east of the Punjab. Mr. O'Brien gives at page 78 of his *Multáni Glossary* a collection of the most pungent proverbs on the subject, of which I can only quote one or two:— “Though the Jat grows refined, he will still use a mat for a pocket-handkerchief.” “An ordinary man's ribs would break at the laugh of a Jat.” When the Jat is prosperous he shuts up the path (by ploughing it up); when the Kirár (money lender) is prosperous he shuts up the Jat.” “A Jat, like a wound, is better when bound.” “Though a Jat be made of gold, still his hinder parts are of brass.” “The Jat is such a fool that only God can take care of him.”

The Pathán proverbs are even less complimentary. “If a Hindki cannot do you any harm, he will leave a bad smell as he passes you.” “Get round a Pathán by coaxing, but heave a clod at a Hindki.” “Though a Hindki be your right arm, cut it off.” “Kill a

black Jat rather than a black snake.” The Jat of Derail Gházi is described as “lazy, dirty, and ignorant.”

The Gújars are the eighth largest caste in the Punjab, and are identified by General Cunningham with the Kushais or Yuchi or Tochari, a tribe of Eastern Tartars. About a century before Christ their chief conquered Kabul and the Peshawar country, while his son Himakadphisa, so well known to the Punjáb numismatologist, extended his sway over the whole of the Upper Punjáb and the banks of the Jamna as far down as Mathra (Muttra) and the Vindhya, and his successor, the no less familiar king Kanishka, the first Buddhist Indo-Scythian prince, annexed Kashmir to the kingdom of the Tochari. These Tochari or Kashais are the Kasheiroei of Ptolemy, and in the middle of the second century of our era Kaspeora, Kasyapapura, or Multán, was one of their chief cities. Probably about the beginning of the third century after Christ the attack of the Khattan or White Huns recalled the last king of the united Tuchis to the west, and he left his son in charge of an independent province, whose capital was fixed at Peshawar; and from that time the Yuchi of Kabul are known as Great Yuchi, and those of the Punjáb as the Kator or Little Yuchi. Before the end of the third century a portion of the Gújars had begun to move southwards down the Indus, and were shortly afterwards separated from their northern brethren by another Indo-Scythian wave from the north. In the middle of the fifth century there was a Gujar kingdom in south-western Rajputana, whence they were driven by the Balas into Gújerát of the Bombay Presidency; and about the end of the ninth century Ala Khana, the Gújar king of Jammú, ceded the present Gújardés, corresponding very nearly with the Gújrát district, to the king of Kashmir. The town of Gújrát is said to have been built or restored by Ali Khan Gújar in the time of Akbar.

The present distribution of the Gujars in India is thus described by General Cunningham:—

“At the present day the Gújars are found in great numbers in every part of the north-west of India, from the Indus to the Ganges, and from the Hazara mountains to the peninsula of Gujrat. They are specially numerous along the banks of the Upper Jamna, near Jagadri and Buriya, and in the Saharanpore district, which during the last century was actually called Gujrat. To the east they occupy the petty state of Samptar in Bundelkhund, and one of the





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northern districts of Gwalior, which is still called Gujargar. They are found only in small bodies, and much scattered throughout Eastern Rajputana and Gwalior; but they are more numerous in the Western States, and specially towards Gujrat, where they form a large part of the population. The Rajahs of Rewari to the south of Delhi are Gujars. In the Southern Punjab they are thinly scattered, but their numbers increase rapidly towards the north, where they have given their name to several important places, such as Gujranwala in the Rechna-Doab, Gujrat in the Chaj Doab, and Gujar Khan in the Sindh Sagar Doab. They are numerous about Jahlam and Hassan Abdul, and throughout the Hazara district; and they are also found in considerable numbers in the Dardu districts of Chilas, Kohli, and Pajas, to the east of the Indus, and in the contiguous districts to the west of the river."

In the Punjáb they essentially belong to the lower ranges and sub-montane tracts, and though they have spread down the Jamna in considerable numbers, they are almost confined to the riverain lowlands.

In the higher mountains they are almost unknown. Gújrát is still their stronghold, and in that district they form 13½ per cent, of the total population. There alone have they retained their dominant position. Throughout the Salt-range Tract, and probably under the eastern hills also, they are the oldest inhabitants among the tribes now settled there; but in the west the Gakkhars, Janjahars, and Pathans, and in the east the Rájputs have always been too strong for them, and long ago deprived them of political importance. In the Pesháwar district almost any herdsman is called a Gújar, and it may be that some of those who are thus returned are not true Gújars by race.\* But throughout the hill country of Jammu, Ghibhál, and Hazára, and away in the independent territory lying to the north of Pesháwar as far as the Swát river, true Gújar herdsmen are found in great numbers, all possessing a common speech, which is a Hindi dialect quite distinct from the Punjabi or Pashto current in those parts. Here they are a purely

pastoral and almost nomad race, taking their herds up into the highest ranges in summer, and descending with them into the valleys during the cold weather; and it may be said that the Gújar is a cultivator only in the plains. Even there he is a bad cultivator, and more given to keeping cattle than to following the plough.

It is impossible without further investigation to fix the date of the Gujar colonisation of the lower districts. They are almost exclusively Musalman except in the Jamna districts and Hushyarpur, and they must therefore have entered those districts before the conversion of the great mass of the caste. The Jálandhar Gújars date their conversion from the time of Aurangzeb, a very probable date. The Fírozpur Gújars say that they came from Dháranagar, in the south of India, that they moved thence to Ránia in Sirsa, and thence again to Fírozpur, *viâ* Kasúr. The Musalmán Gújars of all the eastern half of the province still retain more of their Hindoo customs than do the majority of their converted neighbours, their women, for instance, wearing petticoats instead of drawers, and red instead of blue. It is noticeable that Gújrát is to the Gújars what Bhatner and Bhattiána are to the Bhatti, a place to which there is a traditional tendency to refer their origin.

The Gájar is a fine stalwart fellow of precisely the same physical type as the Jat; and the theory of aboriginal descent which has sometimes been propounded, is to my mind conclusively negated by his cast of countenance. He is of the same social standing as the Jat, or perhaps slightly inferior; but the two eat and drink in common without any scruple, and the proverb says: "The Jat, Gújar, Ahír, and Gola are all four hail fellows well met." But he is far inferior in both personal character and repute to the Jat. He is lazy to a degree, and a wretched cultivator; his women, though not secluded, will not do field-work save of the lightest kind; while his fondness for cattle extends to those of other people. The difference between a Gujar and a Rájput cattle-thief was once thus explained to me by a Jat: "The Rájput will steal your buffalo; but he will not send his father to "say he knows where it is and will get it back for Rs. 20, and then keep the Rs. 20 and the buffalo "too. The Gújar will." The Gújars have been turbulent throughout the history of the Punjab, they were a constant thorn in the side of the Delhi emperors, and are still ever ready to take advantage of any loosening of the bonds of discipline to attach and plunder their neighbours. Their character as expressed in the proverbial wisdom of the countryside is not a

high one: "A desert is "better than a Gújar: wherever you see a Gujar, hit him." Again: "The dog and the cat two; the Rángar and the Gújar two; if it were not for these four one might sleep with one's door open." So, "The dog, the monkey, and the Gújar change their minds at every step;" and "When all other "castes are dead make friends with a Gújar." As Mr. Maconachie remarks: "Though the Gújar possesses two qualifications of a Highlander, a hilly home and a constant desire for other people's cattle, he never seems to have had the love of fighting and the character for manly independence which distinguishes this class elsewhere. On the contrary, he is generally a mean, sneaking, cowardly fellow; and I do not know that he improves much with the march of civilisation, though of course "there are exceptions; men who have given up the traditions of the tribe so far as to recognise the advantage of being honest—generally."

Such is the Gújar of the Jamna districts.† But further west his character would seem to be higher. Major Wace describes the Gujars of Hazára as "a simple all-enduring race, thrifty and industrious, with no ambition but to be left alone in peace with their cattle and fields;" and "many of them are fine men in every way." Mr. Thomson says that the Gújars of Jahlam are the best farmers in the district (perhaps not excessive praise in a district held by Gakkhars, Awáns, and Rájputés), though the Maliár or Aráin is a better market-gardener; and that they are quiet and industrious, more likeable than (Salt-range) Jats, but with few attractive qualities. Mr. Steedman gives a similar account of the Gujars of Rawalpindi, calling them "excellent cultivators." So the

\*On the other hand, Mr. Steedman is of opinion that the figures for the Gujars of Rawalpindi are very much under the mark, and that many of them must have been returned as Jat Rajputs, or perhaps even Mughals.

†Mr. Wilson, however, writes: "The Gújar villages in Gurgáon have, on the whole, stood the late bad times better than those of almost any other caste; better than the Játs, and almost as well as the Ahirs. Our Gurgáon Gújars are very little given to thieving, and I have rather a high opinion of them."

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Gújars of Hushyarpur are said to be “a quiet and well-behaved set.” In Jalandhar Sir Richard Temple describes them as “here as elsewhere of pastoral habits, but more industrious and less predatory than usual;” and Mr. Barkley writes: “At present, after 30 years of British rule, they are probably as little given to crime as any other large class in the agricultural population. It is still generally true that they occupy themselves more with grazing than with agriculture; but this is by no means invariably the case.” But in Fírozpur, again, Mr. Brandreth describes them as “unwilling cultivators, and greatly addicted to thieving,” and gives instances of their criminal propensities. Thus it would appear that the further the Gújar moves from his native hills the more he deteriorates and the more unpleasant he makes himself to his neighbours. The following description of the Gújars of Kángra by Mr. Barnes is both graphic and interesting:—

“The Gujars of the hills are quite unlike the caste of the same designation in the plains. There they are known as an idle, worthless, and thieving race, rejoicing in waste, and enemies to cultivation and improvement; but above and below they are both addicted to pastoral habits. In the hills the Gujars are exclusively a pastoral tribe; they cultivate scarcely at all. The Gadis keep flocks of sheep and goats, and the Gujar's wealth consists of buffaloes. These people live in the skirts of the forests, and maintain their existence exclusively by the sale of milk, ghee, and other produce of their herds. The men graze the cattle, and frequently lie out for weeks in the woods tending their herds. The women repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter-milk, and ghee, each of these pots containing the proportion required for a day's meal. During the hot weather the Gujars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which the rains bring forth, and at the same time attain condition from the temperate climate and the immunity from venomous flies which torment their existence in the plains. The Gujars are a fine, manly race, with peculiar and handsome features. They are mild and inoffensive in manner, and in these hills are not distinguished by the bad pre-eminence which attaches to their race in the plains. They are

never known to thieve. Their women are supposed not to be very scrupulous. Their habits of frequenting public markets and carrying about their stock for sale unaccompanied by their husbands undoubtedly expose them to great temptations; and I am afraid the imputations against their character are too well founded. They are tall well-grown women, and may be seen every morning entering the bazaars of the hill towns, returning home about the afternoon with their baskets emptied of their treasures. The Gujars are found all over the district. They abound particularly about Jowala Mukhi, Tira, and Nadaun. There are some Hindoo Gujars, especially towards Mandi, but they are a small sect compared to the Musalmans."

It has been suggested, and is, I believe, held by many, that Jats and Gújars, and perhaps Ahírs also, are all of one ethnic stock; and this because there is a close communion between them. It may be that they are the same in their far-distant origin. But I think that they must have either entered India at different times or settled in separate parts, and my reason for thinking so is precisely because they eat and smoke together. In the case of Jat and Rájput the reason for differentiation is obvious, the latter being of higher rank than the former. But the social standing of Jats, Gújars, and Ahírs being practically identical, I do not see why they should ever have separated if they were once the same. It is, however, possible that the Jats were the camel graziers, and perhaps husbandmen, the Gújars the cowherds of the hills, and the Ahírs the cowherds of the plains. If this be so, they afford a classification by occupation of the yeoman class, which fills up the gap between and is absolutely continuous with the similar classification of the castes above them, as Brahmans, Banyas, and Rájputs; and of the castes below them as Tarkháns, Chamárs, and so forth. But we must know more of the early distribution of the tribes before we can have any opinion on the subject. I have noticed in the early historians a connexion between the migrations and location of Gujars and Rájputs which has struck me as being more than accidental; but the subject needs an immense deal of work upon it before it can be said to be even ready for drawing conclusions.\*

*Gujar Tribes.*—The Gújár tribes and clans appear to be very numerous, and apparently new local subdivisions have sprung up in many places. Still the distribution of the main tribes, for which I give figures on the opposite page in Abstract No. 84,† is far more general than is the case with other castes of equal importance. The figures only include 47 per cent, of the Gújars of the province; but they comprise 69 per cent, of those of Gújrát, and probably

include most of the great original tribes. Khátana and Chechi far surpass the others in number.

*The Chamar.*—The Chamar is the tanner and leather-worker of North-Western India, and in the western parts of the Punjáb he is called Mochi, whenever he is, as he generally is, a Musalmán, the caste being one and the same. The name Chamár is derived from the Sanskrit *Ghamarkára* or *ḥ*“worker in hides.” But in the east of the province he is far more than a leather-worker. He is the general coolie and field labourer of the villages; and a Chamar, if asked his caste by an Englishman at any rate, will answer “Coolie” as often as “Chamár.” ‡ They do all the *bégar*, or such work as cutting grass, carrying wood and bundles, acting as watchmen, and the like; and they plaster the houses with mud when they need it. They take the hides of all dead cattle and the flesh of all cloven-footed animals, that of such as do not divide the hoof going to Chúhras. They make and mend shoes, thongs for the cart, and whips and other leather work; and above all they do an immense deal of hard work in the fields, each family supplying each cultivating association with the continuous labour of a certain number of hands. All this they do as village menials, receiving fixed customary dues in the shape of a share of the produce of the fields. In the east and south-east of the Punjáb the village Chamárs also do a great deal of weaving, which however is paid for separately. The Chamárs stand far above the Chúhras in social position, and some of their tribes are almost accepted as Hindoos. They are generally dark in colour, and are almost certainly of Aboriginal origin, though here again their numbers have perhaps been swollen by members of other and higher castes who have fallen or been degraded. The people say: “Do not cross the ferry with a Black Bráham or a fair Chamár,” one being as unusual as the other. Their women are celebrated for beauty, and

\*Mr. Wilson notes that the Gújars and the Bargújan tribe of Rájputís are often found together; and suggests that the latter may be to the Gújars what the Khánzádahs are to the Meos, and what most Rájputís are to the Jats.

†In the Punjáb Census Keport.

‡Why is a Chamár always addressed with “Oh, Chamár ke “instead of “Oh, Chamár,” as any other caste would be?

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loss of caste is often attributed to too great partiality for a Chamárni. Sherring has a long disquisition on the Chamár caste, which appears to be much more extensive and to include much more varied tribes in Hindústán than in the Punjáb.

*Miscellaneous entries classed as Chamars.*—Under the head Chamar I have included the schedule entries shown in the margin.

Rathia	572
Bunia	512
Bilái	423
Dhed	242

The *Dhed* appears to be a separate caste in the Central Provinces, though closely allied with the Chamar. But in the Punjáb, as also I understand in the Central Provinces, the word is often used for any "low fellow," and is especially applied to a Chamár.

*The Ahír.*—The Ahirs are properly a pastoral caste, their name being derived from the Sanskrit *Abhira*, or "milkman." But in the Punjáb they are now almost exclusively agricultural, and stand in quite the first rank as husbandmen, being as good as the Kamboh and somewhat superior to the Jat. They are of the same social standing as the Jat and Gújar, who will eat and smoke with them; but they do not seem ever to have been, at any rate within recent times, the dominant race in any considerable tract. Perhaps their nearest approach to such a position was in Rewári and the country to the west of it still locally known as Hírwáti where they held nearly three quarters of the *parganah* in 1838. A very full description of them will be found in Elliott's *Races of the North-West Provinces*, and also in Sherring, I., 332ff; The west coast of India and Gújarát would appear to be their ancient homes, but they



are numerous in Behar and Gorakhpur, and at one time there was an Ahír dynasty in Nepal. In the Punjáb they are chiefly found in the south of Delhi, Gurgáon, and Rohtak and the Native States bordering upon these districts, and in this limited tract they form a considerable proportion of the whole population. They are almost all Hindoos, and are said to trace their origin from Mathra. They are industrious, patient, and orderly; and though they are ill spoken of in the proverbs of the countryside, yet that is probably only because the Jat is jealous of them as being even better cultivators than himself. Thus they say in Rohtak: "Kosli (the head village of the Ahírs) has 50 brick houses and several thousand swaggerers." So in Delhi: "Rather be kicked by a Rájpút or stumble uphill than hope anything from a jackal, spear grass, or an Ahír; "and again: All castes are God's creatures, but three castes are ruthless. When they get a chance they have no shame; the whore, the Banya, and the Ahir." But these stigmas are now-a-days at least wholly undeserved.

The Ahirs of the North-West Provinces have three great sections, the Nandbanf of the central *doáb*, the Jádúbans of the upper *doáb* and the Mathra country, and Gwalbans of the lower *doáb* at Benares. The Ahírs of the Punjáb have returned themselves as shown in the margin. Of the Gwálbans more than 16,000 are found in Patiála. Within these tribes they have numerous clans, among which the Kosali of Rohtak and Gurgáon number 7,322.

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Jains constitute 7 per cent, of the whole, and are confined to the Dehli Division, Hissár, and Robtak, or the tract bordering upon Rájputána, the great stronghold of western Jainism. It is curious that the proportion of Jain Banyas should not be larger in Sirsa. Only some 500 souls are returned as Mussalmáns, and these may perhaps be Banyas by occupation rather than by caste.

It is sometimes said that Banya is no true caste at all, but merely an occupational term equivalent to “shop-keeper,” and that the great divisions of the Banyas, the Aggarwáls, Oswáls, and the like, really occupy the position of castes; and this is in a sense true. The great sections do not intermarry, and very possibly represent stocks of different origin; and if caste is used in the same sense or tribe, these sections are doubtless separate castes. But if the word is used in its purely Brahminical sense, I do not think the Aggarwal and Oswal Banyas are separate castes any more than are the Gaur and Sársút Bráhmans. The two cases seem to be analogous. In all the non-agricultural castes who are found distributed widely among the population, anything corresponding with compact tribal divisions, such as we find among Rájputs, Patháns, or Jats, is impossible. They do not move into and occupy a large tract of country; they rather spread from centres of origin, diffusing themselves among and accompanying the agricultural tribes in their movements. But the great divisions of the Banya caste occupy identical social and religious positions, and recognise each other, whether rightly or wrongly, as of common origin distinct from that of the Khatris and other castes whose avocations are the same as their own; and, save in the sense in which such caste names as Chamár and Chúhra are only occupational terms, I think that the term Banya must be taken to describe a true cast of supposed common blood, and not a collection of tribes of distinct descent united only by identity of occupation.

Banya Sections

Aggarwál	364355
Oswal	3863
Mahesri	5755
Saralia	11899
Dasa	2473
Total	388345
Others and unspecified	49599
Total	437944

*The divisions of the Banya Caste.*—The divisions of the Banya caste with which we are concerned in the Punjáb are shown in the margin. The *Aggarwals*, or north-eastern division of Banyas, include the immense majority of the caste in every district throughout the province. They have, according to Sherring, a tradition of a far distant origin on the banks of the Godavery. But the place to which all Aggarwáls refer the origin of the section, and from which they take their name, is Agroha in the Hissar district, once the capital of a Vaisya Rájá of the name of Agar Sen, and whence they are said to have spread over Hindustán after the taking of that place by Shaháb-ul-dín Ghorí in 1195; and Elliott points out that the fact that throughout the NorthWestern Provinces the Aggarwál Banyas are supposed to be specially bound to make offerings to Gúga Pír, the great saint from the neighbourhood of Agroha, bears testimony to the truth of the tradition. The 18 sons of Agar Sen are said to have married the 18 snake-daughters of Rájá Básak, and Gúga Pír is the greatest of the snake-gods. The Aggarwáls are often Jain, especially in Delhi and among the more wealthy classes of the cities; and when Jains, are generally of the Digambara sect. But the great mass of them are Hindoos, and almost invariably of the Vaishnava sect.

#### Oswal

Delhi	467
Gurgaon	51
Karnal	1088
Missar	527
Rohtak	20
Sirsa	1378
Patiala	262
Other places	70
Total	3863

The *Oswals* or south-western section of the caste trace their origin from Osia or Osnagar, a town in Márwár. Their distribution in the Punjáb

is shown in the margin; their real home is in Gújarát and south-western Rájputána, where they are exceedingly numerous. They are very generally Jains, and when Jains, almost always of the Swetambara sect.

### Mahestri

Dehli	525
Gurgaon	490
Hissar	530
Rohtak	285
Sarsa	920
Amritsar	2485
Firozpur	145
Multan	177
Other places	198
Total	5755

The third or north-western section is *Mahestri* who are most numerous in Bíkáner. Mr. Wilson says that those of Sirsa claim Rájput origin, and still have subdivisions bearing Rajput names. They say that their ancestor was turned into stone for an outrage upon a *faqir*, but was restored to life by Mahesh or Mahádeo; hence their name. Their distribution in the Punjáb is shown in the margin. They are for the most part Vaishnava Hindoos, though occasionally Jains. Their relations with the Aggarwáls are much closer than are those of the Oswals.

The *Saralia Banyas* are returned in the localities shown in the margin. They are a branch of the Aggarwals, but owing to some dispute left Agroha and settled in Sarala, a town not far from Agroha, from which they take their name. They are as strict as other Aggarwáls, and not in any way *dasa* or impure. They do not intermarry with other Aggarwáls. I have been able to discover nothing regarding their origin or distinction between them and the other sections of the caste.

### Saralia

Ambala	9841
Simla	28
Patiala	971
Kalsia	868
Hill States	191
Total	11899

The *Dasa Banyas* are not properly a distinct section of the caste. The

word means 'hybrid,' and is used for members of other castes who have departed from the custom of the caste, or whose descent is not pure. The Dasa Banyas are said to be descendants of an illegitimate son of an Aggarwál. To the figures given for them above should be added 1,664 in Ambala who have returned themselves as Gata, which is a synonym for Dasa.

Little appears to be known of the minor subdivisions. It is to be hoped that the detailed tables of subdivisions of castes now in course of preparation from the papers of the Punjab Census will tell us something about them. The three great sections, Aggarwal, Oswal, and Mahesri, are said not to intermarry. The Banyas possess the Brahminical *gotras*, but it appears that they also have other subdivisions of the main sections of the caste.

*The Kumhár.*—The Kumhár, or, as he is more often called in the Punjáb, Gumiár, is the potter and brick-burner of the country. He is most numerous in Hissár and Sirsa where he is often a husbandman, and in the sub-montane and central districts. On the lower Indus he has returned himself in some numbers as Jat. He is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthenware pots used on the Persian wheel wherever that form of will gear is in vogue. He also, alone of all Punjab castes, keeps donkeys; and it is his business to carry grain within the village area, and to bring to the village grain bought elsewhere by his clients for seed or food. But he will not carry grain out of the village without payment. He is the petty carrier of the villages and towns, in which latter he is employed to carry dust, manure, fuel, bricks, and the like. His religion appears to follow that of the neighbourhood in which he lives. His social standing is very low, far below that of the Lohár and not very much above that of the Chamár; for his hereditary association with that impure beast the donkey, the animal sacred to Sítala the small-pox goddess, pollutes him; as also his readiness to

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carry manure and sweepings. He is also the brick-burner of the Punjab, as he alone understands the working of kilns; and it is in the burning of pots and bricks that he comes into contact with manure, which constitutes his fuel. I believe that he makes bricks also when they are moulded; but the ordinary village brick of sun-dried earth is generally made by the coolie or Chamár. The Kumhár is called Pazáwagar or kiln-burner, and Kuzagar (vulg. Kujgar) or potter, the latter term being generally used for those only who make the finer sorts of pottery. On the frontier he appears to be known as Gilgo.

The divisions of Kumhárs are very numerous, and as a rule not very large. I show a few of the largest in the margin. The first two are found in the Delhi and Hissár, and the third in the Amritsar and Lahore, and the last two in the Lahore, Ráwalpindi, and Multán divisions. In Pesháwar more than two thirds of the Kumhárs have returned themselves as Hindki.

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farrier. In the north of Sirsa, and probably in the Central States of the Eastern Plains, the Lohár or blacksmith and the Kháti or carpenter are undistinguishable, the same men doing both kinds of work; and in many, perhaps in most parts of the Punjáb the two intermarry. In Hushyarpur they are said to form a single caste called Lohár-Tarkhán, and the son of a blacksmith will often take to carpentry and *vice versa*; but it appears that the castes were originally separate, for the joint caste is still divided into two sections who will not intermarry or even eat or smoke together, the Dhaman, from *dhamna*, “to blow,” and the Khatti from *khát*, “wood,” In Gújránwála the same two sections exist; and they are the two great Tarkhán tribes also. In Karnál a sort of con- nexion seems to be admitted, but the castes are now distinct. In Sirsa the Lahárs may be divided into three main sections; the first, men of undoubted and recent Jat and even Rájput origin who have, generally by reason of poverty, taken to work as blacksmiths; secondly, the Suthár Lohár or members of the Suthár tribe of carpenters who have similarly changed their original occupation; and thirdly, the Gádiya Lohár, a class of wandering blacksmiths not uncommon throughout the east and south-east of the province, who come up from Rájputana and the North-West Provinces and travel about with their families and implements in carts from village to village, doing the finest sorts of iron work which are beyond the capacity of the village artizans. The tradition runs that the Suthar Lohars, who are now Musalman, were originally Hindoo Tarkháns of the Suthár tribe (*see* section 627); and that Akbar took 12,000 of them from Jodhpur to Delhi, forcibly circumcised them, and obliged them to work in iron instead of wood. The story is admitted by a section of the Lohars themselves, and probably has some substratum of truth. These men came to Sirsa from the direction of Sindh, where they say they formerly held land, and are commonly known as Multáni Lohárs. The Jat and Suthár Lohárs stand highest in rank, and the Gádiya lowest. Similar distinctions doubtless exist in other parts of the Punjáb, but unfortunately I have no information regarding them. Our tables show very few Lohár tribes of any size, the only one at all numerous being the Dhamán found in Karnal and its neighbourhood, where it is also a carpenter tribe.

*The Sunar.*—The Sunár, or Zargar, as he is often called in the towns, is the gold and silver smith and jeweller of the province. He is also to a very large extent a money-lender, taking jewels in pawn and making advances upon them. The practice, almost universal among- the villagers, of hoarding their savings in the form of silver bracelets and the like makes the caste, for it would appear to be a true caste, an

important and extensive one; it is generally distributed throughout the province, and is represented in most considerable villages. The Sunár is very generally a Hindoo throughout the Eastern Plains and the Salt-range Tract, though in the Multán Division and on the frontier he is often a Musalmán. In the Central Division there are a few Sikh Sunárs. The Sunar prides himself upon being one of the twice-born, and many of them wear the *janeo* or sacred thread; but his social standing is far inferior to that of the mercantile and most of the agricultural castes, though superior to that of many, or perhaps of all other artizans. In Delhi it is said that they are divided into the Dase who do and the Deswále who do not practise *kareiva*, and that the Deswála Sunár ranks immediately below the Banya. This is probably true if a religious standard be applied; but I fancy that a Jat looks down upon the Sunár as much below him.

*The Chuhra.*—The Chúhra or Bhangi of Hindústán\* is the sweeper and scavenger *par excellence* of the Punjáb, and is found throughout the province except in the hills, where he is replaced by other castes presently to be described. He is comparatively rare on the frontier where he is, I believe, chiefly confined to the towns; and most numerous in the Lahore and Amritsar Divisions and Farídkot where much of the agricultural labour is performed by him, as he here fills the position with respect to field work which is held in the east of the province by the Chamár. For the frontier, however, the figures of Abstract No. 72 must be added, which shows the Chúhras and Kutánas who have returned themselves as Jats. He is one of the village menials proper, who receive a customary share of the produce and perform certain duties. In the east of the province he sweeps the houses and village, collects the cow dung, pats it into cakes and stacks it, works up the manure, helps with the cattle, and takes them from village to village. News of a death sent to friends is invariably carried by him, and he is the general village messenger (*Lehbar, Baldi, Baldhar, Dawra*). He also makes the *chháj* or winnowing pan, and the *sirki* or grass thatch used to cover carts and the like. In the centre of the province he adds to these functions actual hard work at the plough and in the field. He claims the flesh of such dead animals as do not divide the hoof, the cloven-footed belonging to the Chamar. But his occupations change somewhat with his religion; and here it will be well to show exactly what other entries of our schedules I have included under the head of Chúhra:—

Divisions.	Mazbi.	Rangreta.	Musalli.	Kutána.
Delhi	39	-	-	-
Hissár	-	-	-	-
Ambála	1761	245	-	-
Jalandhar	1314	14	70	-
Amrít sar	3758	-	-	-
Lahore	3780	-	3109	-



Ráwalpindi	1411	-	84539	-
Multán	364	-	-	14297
Derajat	-	-	-	-
Pesháwar	305	-	7171	6766

These various names denote nothing more than a change of religion, sometimes accompanied by a change of occupation. Table VIII shows that the Hindoo Chuhra, that is to say, the Chuhra who

\*They prefer to call themselves Chúhra, looking upon the term Bhangi as opprobrious.

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follows the Original religion of the caste and has been classed by us as Hindoo, is found in all the eastern half of the Punjab plains; but that west of Lahore he hardly exists save in the great cities of Ráwalpindi, Multán, and Peshawar. His religion is sketched in Part VIII. of the chapter on religion. I may add that since writing that chapter, I have received traditions from distant parts of the province which leave little doubt that Bála Sháh, one of the Chúhra *Gurus*, is another name for Bal Mik, a hunter of the Karnál district who was converted by a holy Rishi, and eventually wrote the Rámáyana. The Rishi wished to prescribe penance, but reflected that so vile a man would not be able to say RAM RAM. So he set him to say MRA MRA, which, if you say it fast enough, comes to much the same thing. Their other *Guru* is Lál Beg; and they still call their priests Lalgurus, They generally marry by *phera* and bury their dead face downwards, though they not unseldom follow in these respects the custom of the villagers whom they serve.

*The Sikh Chuhra—Mazbi and Rangreta.*—The second and third entries in the table of the last paragraph, *viz.*, Mazbi and Rangreta, denote Chúhras who have become Sikhs. Of course a Mazbi will often have been returned as Chúhra by caste and Sikh by religion; and the figures of Table VIII. A. are the ones to be followed, those given above being intended merely to show how many men returned to me under each of the heads shown I have classed as Chúras. Sikh Chúhras are almost confined to the districts and states immediately east and south-east of Lahore, which form the centre of Sikhism, Mazbi means nothing more than a member of the scavenger class converted to Sikhism. The Mazbis take the *páhul*, wear their hair long, and abstain from tobacco, and they apparently refuse to touch night-soil, though performing all the other offices hereditary to the Chúhra caste. Their great *Guru* is Teg Bahádur, whose mutilated body was brought back from Dehli by Chúhras, who were then and there

admitted to the faith as a reward for their devotion. But though good Sikhs so far as religious observance is concerned, the taint of hereditary pollution is upon them; and Sikhs of other castes refuse to associate with them even in religious ceremonies. They often intermarry with the Láí Begi or Hindoo Ckúhra. They make capital soldiers, and some of our regiments are wholly composed of Mazbis. The Rangreta fire a class or Mazbi apparently found only in Ambála, Lúdhiána, and the neighbourhood, who consider themselves socially superior to the rest. The origin of their superiority, I am informed, lies in the fact, that they were once notorious as highway robbers! But it appears that the Rangretas have very generally abandoned scavenging for leather-work, and this would at once account for their rise in the social scale. In the hills Rangreta is often used as synonymous with Rangrezor, Chhímba, or Lílári to denote the cotton dyer and stamper; and in Sirsa the Sikhs will often call any Chuhra whom they wish to please Rangreta, and a rhyme is current *Rangreta, Guru kâ beta*, or "the Rangreta is the son of the Guru."

*The Musalmán Chuhra—Musalli, Kutana, &c.*—Almost all the Chúhras west of Lahore are Musalmans, and they are very commonly called Musalli or Kutána, the two terms being apparently almost synonymous, but Kutána being chiefly used in the south-west and Musalli in the north-west. In Sirsa the converted Chúhra is called Díndár or "faithful" as a term of respect, or Khojah, a eunuch, in satirical allusion to his circumcision, or, as sometimes interpreted, Khoja, one who has found salvation. But it appears that in many parts the Musalman Chúhra continues to be called Chuhra so long as he eats carrion or removes night-soil, and is only promoted to the title of Musalli on his relinquishing those habits, the Musalli being considered distinctly a higher class than the Chúhra. On the other hand the Musalli of the frontier towns does remove night-soil. On the Pesháwar frontier the Musalli is the grave digger as well as the sweeper, and is said to be sometimes called Sháhi Khel, though this latter title would seem to be more generally used for Chúhras who have settled on the upper Indus and taken to working in grass and reeds like the Kutánas presently to be described.

Kutána, or as it is more commonly called in the villages Kurtána, is the name usually given to a class of Musalmán sweepers who have settled on the bank of the lower Indus, have given up scavenging and eating carrion, and taken to making

ropes and working in grass and reeds; though the word is also applied to any Mahammedan sweeper. Some of the Kurtánas even cultivate land on their own account. So long as they do scavengering the Kurtánas are admitted to religious equality by the other Mahammedans. I think it is possible that the Kurtanas of the Indus banks are a distinct caste from the Bhangi and Chúhra of the Eastern Punjáb. The detailed table of clans will doubtless throw light on the point.

*Divisions of the Chuhras.*—The Chúhra divisions are very numerous, but the larger sections returned in our schedules only include about half the total number. Some of the largest are shown in the margin. The greater number of them are evidently named after the dominant tribe whom they or their ancestors served. The Sahotra is far the most widely distributed, and this and the Bhatti and Khokhar are the principal tribes in the Multán and Ráwalpindi Divisions. The others seem to be most largely returned from the Lahore and Amritsar Divisions. Those who returned themselves as Chúhras and Musallis respectively showed some large tribes, and the above figures include both. The Kurtánas returned no large tribes.

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is filled by Ghiraths. The country they inhabit is held or governed by Hill Rájputés of prehistoric ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanets as husbandmen. The Kanets claim to be of impure Rajput origin, but there is little doubt that they are really of Aboriginal stock. At the same time it is most difficult to separate them from Ráthis, and in Chamba both have been included under the latter head. The whole question of their origin is elaborately discussed by General Cunningham at pages 125 to 135 of Vol. XIV. of his Archaeological Reports. He identifies them with the Kunindas or Kulindas of the Sanskrit classics and of Ptolemy, and is of opinion that they belong to that great Khasa rave which, before the Aryan invasion, occupied the whole sub-Himalayan tract from the Indus to the Brahmaputra, and which, driven up into the hills by the advancing wave of immigration, now separates the Aryans of India from the Turanians of Tibet. But the Kanets are divided into two great tribes, the Khasia and the Rao, and it is probable that the Khasias are really descended from intercourse between the Aryan immigrants and the women of the hills. The process by which the great Khas tribe of Nepal thus grew up is admirably described by Mr. Hodgson in his essay in the military tribes of that country, which is quoted at some length by General Cunningham, and, less fully, by me. The distinction between Khasi and Ráo is still sufficiently well marked. A Khasia observes the impurity after the death of a relation prescribed for a twice-born man; the Rao that prescribed for an outcast. The Khasia wears the *janeo* or sacred thread, while the Rao does not. But the distinction is apparently breaking down, at least in Kulu, where the two tribes freely eat together and intermarry, though the Khasia, if asked, will deny the fact.

Mr. Lyall thus describes the Kaneta of Kúlu: —

“The Kanets are often classed by other Hindoos as on a par with the

Rathis of Kangra. Just as the Rathis claims to be Rajputs who have lost grade by taking to the plough, or the offspring of Rajputs by Sudra women so the Kanets say that they are the children of women of the hills by Rajputs who came up from the plains. By one story both Kanets and Daxis were originally of the same stock. Two sons of the demi-god, Bhim Sen Pándab, had each a son by the daughter of a Kulu rakhas or demon. One of these sons married a Bhotanti, or woman of Tibet, who fed him with yak's flesh, so he and his children by her became Daxis. The other son was ancestor of the Kanets.

“Both of these stories perhaps point to the conclusion that the Kanets and Daxis are of mixed Mughal and Hindoo race. General Cunningham says as much of the Kanets of Kanawar, and connects the caste name with the word Karána, which implies mixed blood. The Kanets are divided into Kassiyas and Raos. The Raos say that the origin of this division was that a Raja of Kulu ordered the Kanets to reform their loose practices, and conform altogether to Hindooism; those who obeyed were called Kassiyas, and those who stuck to their old ways Raos. It is a fact that at the present day the former are more Hindoo in all observances than the latter, and the story is otherwise probable, as one can see that the foreign priests round the Rajas were always striving to make the Kulu people more orthodox Hindoos, greater respectors of Brahmins, and less devoted to the worship of their local divinities. The Kassiyas wear the *janeo*, and pretend to some superiority, which, however, is not admitted by the Raos. They intermarry and eat and drink together out of the same cooking pot, but not out of the same dish or plate.”

He adds that they are not tall, but strong and active, and generally have handsome figures. Some are hardly darker than Spaniards in complexion, with a ruddy colour showing in their cheeks; others are as dark as the ordinary Punjábí. Of the “so called Kanets of Láhul” he writes that they “are a mixed race, but the Mongolian element predominates over the Indian. Many of those who live in the lower valley are no doubt descendants of Kanet settlers from Kulu and Bangáhal; the rest are pure Tibetan, or nearly so.” in Lahul the Kanets, like all other classes of the people, will eat cows and bullocks which have died a natural death. They never wear the sacred thread. The social status of the Kanet appears to be very low. A Sunár will marry a Kanet woman, but he will not give his daughter to a Kanet, nor will he eat from the hand of a Kanet, though his wife will do so. In Láhul even a Bráhmañ or Thakar will take a Kanet woman as a second-class wife, and the offspring of the latter, who are known as *Garu*, will in a few generations rank as Thakar. Those of the former, however, can never rise to full equality with the pure Bráhmañ,

though they are commonly known as Bráhmans. The fathers will not eat from the hands of sons begotten in this manner, but will smoke with them.

General Cunningham says that the Kanets have three principal clans, Mangal, Chauhán, and Ráo. The Chauhán will almost certainly be Khasia. With respect to the Mangal I have no information, nor do I find it in my papers, unless Pangalána be a misreading for Mangalána or Mangal. The principal Kanet divisions returned in our papers are shown in the margin. More than half the Kásib are in Bashahr. The name belongs to a Brahminical *gotra*, and is probably no tribe at all and only returned because the heading of the schedule was misunderstood. The Chauhán are principally returned from Mandi, Suket, Náhan, Keonthal, and Jubbal; the Khasia from Bashahr and Kangra; the Pangalána from Suket; and the Punwar from Náhan. General Cunningham assigns the upper valley of the Pabar to the Chauhán, the lower Pabar, the Rúpin, and the Tons valleys to the Ráo, and the tract west of the Pabar basin to the Mangal, Mr. Anderson notes that the Khasia are more common in Kálu proper, and the Ráo in Seoráj.

KANET TRIBES	
1. Kásib	67233
2. Chauhán	38585
3. Ráo	32218
4. Khasia	29285
5. Pangalán	12067
6. Thakar	7356
7. Punwár	7129
8. Lastúri	3859

*The Jhinwar.*—The Jhínwar, also called Kahar in the east, and Mahra, where a Hindoo, in the centre of the province, is the carrier, waterman, fisherman, and basket maker of the east of the Punjáb. He carries palanquins and all such burdens as are borne by a yoke on the shoulders; and he specially is concerned with water; insomuch that the cultivation of water-nuts and the netting of water fowl is for the most part in his hands, and he is the well-sinker of the province. He is a true village menial, receiving customary dues and performing customary service. In this capacity he





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Division.	Saqqáh.	Mashki
Delhi	12870	
Hissár	7604	
Ambála	1104	
Jalandhar	29	
Lahore	11893	
Rawalpindi		321
Multán		125
Pesháwar		194
States of East. Plains	5303	

supplies all the baskets needed by the cultivator, and brings water to the men in the fields at harvest time, to the houses where the women are secluded, and at weddings and other similar occasions. His occupations in the centre and west of the province are described under the head Máchhi. His social standing is in one respect high; for all will drink at his hands. But he is still a servant, though the highest of the class.

I have included under Jhínwar such men as returned themselves as Bhíshtis, Máchkis, or Saqqáhs, the terms for Musalman water-carriers. It is just possible that some of those men may be of other castes than Jhínwar, but the number of such will be exceedingly small.

The numbers so included are given in the margin, except for the Amritsar Division, which made no separate returns

*Divisions of Jhinwar, Machhi, and Mallah.*—The subdivisions of both Jhínwar and Máchhi are very numerous. I show one or two of the largest in the margin, adding the figures for Mallahs. These tribes do not appear to be found in any numbers among the Bhatyára and Bharbhúnja, and we must wait for the detailed tables of clans before we can compare the subdivisions of those castes,

and thus throw light upon the question of their identity or diversity.

Division.	Divisions of the Jhinwar Group		
	Jhínwar	Máchhi	Malláh
Khokhar	8057	43865	2302
Mahár	27337	115	
Bhatti	6000	15961	3496
Manhás	3112	7619	329
Tánk	8587	2	13
Suhál	3928	14	

*The Tarkhán.*—The Tarkhan, better known as Barhái in the North-West Provinces, Bárhi in the Jamna districts, and Kháti in the rest of the Eastern Plains, is the carpenter of the province. Like the Lohár, he is a true village menial, mending all agricultural implements and household furniture, and making them all, except the cart, the Persian wheel, and the sugar-press, without payment beyond his customary dues. I have already pointed out that he is in all probability of the same caste with the Lohár; but his social position is distinctly superior. Till' quite lately Jats and the like would smoke with him, though latterly they have begun to discontinue the custom. The Kháti of the Central Provinces is both a carpenter and blacksmith, and is considered superior in status to the Lohár, who is the latter only. The Tarkhán is very generally distributed over the province, though, like most occupational castes, he is less numerous on the lower frontier than elsewhere. The figures of Abstract No. 72 (page cxxiv.) must, however, be included. In the hills, too, his place is largely taken by the Thávi, and perhaps also by the Lohár. I have included under Tarkhán all who returned themselves as either Bárhi or Kháti; and also some 600 Kharádis or turners, who were pretty equally distributed over the province. I am told that in the Jamna districts the Bárhi considers himself superior to his western brother the Kháti, and will not intermarry with him; and that the married women of the latter do not wear nose-rings, while those of the former do. The Tarkhan of the hills is alluded to in the section on Hill Menials. The Raj or bricklayer is said to be very generally a Tarkhan.

The tribes of Tarkhán are numerous, but as a rule small. I show some of the largest in the margin, arranged in order as they occur from east to west. No. 1 is chiefly found in the Delhi and Hissár Divisions; Nos. 2 and 3 in Karnál, the Ambála and Jálandhar Divisions, Patiála, Nábha, Farídkot, and Fírozpur; No. 4 in

Jálandhar and Sialkót; No. 5 in Amritsar; No. 6 in Lúdhiana, Amritsar, and Lahore; No. 7 in Hushyárpur; No. 8 in the Rawalpindi Division; No. 9 in Gurdáspur and Sialkót; Nos. 10 and 11 in the Lahore, Ráwalpindi, and Multán Divisions; and No. 12 in Hazára. The carpenters of Sirsa are divided into two great sections, the Dhamán and the Khati proper, and the two will not intermarry. These are also two great tribes of the Lohárs (*q. v.*). The Dhamáns again include a tribe of Hindoo Tarkháns called Suthár, who are almost entirely agricultural, seldom working in wood, and who look down upon the artizan sections of their caste. They say that they came from Jodhpur, and that their tribe still holds villages and revenue-free grants in Bíkáner. These men say that the Musalmán Multáni Lohárs originally belonged to their tribe; the Suthár Tarkáns, though Hindoos, are in fact more closely allied with the Multáni Lohárs than with the Khátis, and many of their clan subdivisions are identical with those of the former; and some of the Lohárs who have immigrated from Sindh admit the community of caste. Suthár is in Sindh the common term for any carpenter. It is curious that the Bárhis of Karnal are also divided into two great sections, Dese and Multáni. The Sikh Tarkhans on the Patiála border of Sirsa claim Bágri origin, work in iron as well as in wood, and intermarry with the Lohárs. (See *supra* under Lohárs.)

1. Jhángra	9518
2. Dhamán	71519
3. Khatti	19071
4. Siáwan	1932
5. Gáde	2209
6. Matháru	6971
7. Netál	2764
8. Janjúa	12576
9. Tháru	2822
10. Khokhar	27534
11. Bhatti	18837
12. Begi Khel	2212

*The Ghirat.*—The Ghiraths fill much the same position in Kángra proper and the hills below it' as do the Kanets in the part to the east. With them I have included the Báhti and the Cháng, as it appears that one and the same people are known as Ghirath in Kángra, and as Báhti in the eastern,



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and Cháng in the western portion of the lower ranges. All these intermarry freely, and are considered by Mr. Lyall as identical. In the Amritsar Division all the Ghirats except 128 were returned as Chang. The Jálandhar divisional office took the three names together. The Ghirats of Kángra, and Hushyárpur are thus described by Mr. Barnes:—

“My previous remarks under the head Rathi will have introduced the reader to the Girths. They form a considerable item in the population of these hills, and in actual numbers exceed any other individual caste. With the Girths I have associated the few Jats that reside in this district, and the Changs, which is only another name for Girths, prevalent about Haripur and Narpur. They amount altogether to 111,507 souls. The Girths are subdivided into numerous sects. There is a common saying that there are 360 varieties of rice, and that the subdivisions of the Girths are equally extensive, the analogy arising from the Girths being the usual cultivators of rice. The Girths predominate in the valleys of Palum, Kangra, and Rihlo. They are found again in the “Hul Doon,” or Haripur valley. These localities are the strongholds of the caste, although they are scattered elsewhere in every portion of the district, and generally possess the richest lands and the most open spots in the hills. The Girths belong to the Sudra division of Hindoos, and this fact apparently accounts for the localities wherein they are found. The open valleys, although containing the finest lands, are also the only accessible portions of the hills. The more refined castes preferred the advantages of privacy and seclusion, although accompanied by a sterner soil and diminished returns. They abandoned the fertile valleys to less fastidious classes, whose women were not ashamed to be seen nor to work in the fields, and the men were not degraded by being pressed as porters.

“The Girths are a most indefatigable and hard-working race. Their fertile lands yield double crops, and they are incessantly employed during the whole year in the various processes of agriculture. In addition to the cultivation of their fields, the Girth women carry wood, vegetables, mangoes, milk, and other products to the markets for sale; many sit half the day wrangling with customers until their store is disposed of. The men are constantly seized for begár, or forced labour, to carry travellers' loads,

or to assist in the various public buildings in course of construction. From these details it will be perceived that the Girths have no easy time of it, and their energies and powers of endurance must be most elastic to bear up against this incessant toil.

“To look at their frames, they appear incapable of sustaining such fatigue. The men are short in stature, frequently disfigured by goitre (which equally effects both sexes), dark and sickly in complexion, and with little or no hair on their faces. Both, men and women, have coarse features, more resembling the Tartar physiognomy than any other type, and it is rare to see a handsome face, though, sometimes the younger women may be called pretty. Both sexes are extremely addicted to spirituous drinks. Although industrious cultivators, they are very litigious and quarrelsome; but their disputes seldom lead to blows; and though intemperate they are still thrifty,—a Girth seldom wastes his substance in drink. In their dealings with one another they are honest and truthful, and altogether their character, though not so peaceable and manly as the Rathi, has many valuable and endearing traits. The Girths, being Sudras, do not wear the *janeo* or thread of caste. They take money for their daughters, but seldom exchange them. The younger brother takes his brother's widow; if she leaves his protection, he was entitled by the law of the country to her restitution, and under us he should, at all events, receive money compensation.”

The Ghirats are said to be of Rajput origin by mixed marriages or illegitimate intercourse, but I have no trustworthy information on the subject. They are essentially agricultural, and the proverb says: “As the rice bends in the ear the Ghirat lifts his head.” Their social position is low. “You can no more make a saint of a Ghirat than expect chastity of a buffalo; and they practise widow marriage,” for “You can't make a Ghiratni a widow any more than you can turn a hill buffalo into a barren cow.”

The Ghirats have returned few large subdivisions. The eight largest are given in the margin. Bhárdwáj is another Brahminical *gotra*, and probably returned through misapprehension. Chhábru is found only in Hushyárpur, and Chhora and Battu only in Kángra. The others occur in both districts.

1. Kandal	24392
2. Bhárdwáj	8330
3. Pathári	3091

4. Chhábru	2717
5. Reru	2532
6. Badiál	2058
7. Chhora	1695
8. Battu	1623

*The Máli and Saini.*—The Sainis would appear to be only a subdivision of the Mális. In Bijnor they are said to be identical, and I am informed that the two intermarry in many, but not in all parts of the North-West Provinces. It is probable that the Sainis are a Máli tribe, and that some of the higher tribes of the same class will not marry with them. The Máli is the *Málakára* or florist of the Puráns, is generally a market or nursery gardener, and is most numerous in the vicinity of towns where manure is plentiful and there is a demand for his produce. He is perhaps the most skilful and industrious cultivator we possess, and does wonders with his land, producing three or even four crops within the year from the same plot. He is found under the name of Máli only in the Jamna zone, including the eastern portions of Hissár, his place being taken by the Saini in the eastern sub-montane districts, and by the Aráin or Bághbán in the remainder of the province. He is almost always a Hindoo. Most of the few Malis shown for the western districts were returned as Maliár, the Punjábí form of Máli; and some of them as Phulára or Phulwára.

The Sainis, who as I have just explained are probably a Mali tribe, are said to claim Rajput origin in Jálandhar; but Mr. Barkley writes of the Sainis of that district: “They consider themselves the same as the Mális of the North-West Provinces, and to be connected with the Aráins though the latter know nothing of the relationship. They are not found west of the Chanáb, but are numerous “in some parts of the Ambála district.” They appear from our figures to lie all along the foot of the hills between the valleys of the Jamna and Rávi, but not to have reached the Chanab valley. Both they and the Malis are properly tribes of Hindustán rather than of the Punjáb, About 10 per cent, of the Sainis are Sikhs, and the remainder Hindoos. In Rawalpindi no fewer than 3,655 Mughals have returned their tribe or clan as Saini; but it is probable that these have no connexion with the caste under discussion, as it would not appear to have penetrated so far westwards. The Sainis of Rúpar in Ambála are described as “an ill-conditioned set, first-rate cultivators, but refractory and

intriguing."



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The Mális and Sainis, like all vegetable growers, occupy a very inferior position among the agricultural castes; but of the two the Sainis are probably the higher, as they more often own land or even whole villages, and are less generally mere market gardeners than are the Mális.

Boli	3462
Pawán	2980
Gaddi	2708
Hamarti	2506
Badwái	2226
Alagni	2182
Mangar	1692
Badyál	1142
Baráyat	1120

The largest of the Máli subdivisions are the Phúl with 11,646 and the Bhagarti with 15,658 persons. The Saini do not appear to have returned any large clans except in Hushyárpíir, of which district some of the largest clans are shown in the margin, and in Gurdáspur where 1,541 Saini showed their clans as Salahri. Mr. Barkley notes that some of the clans of Aráins and of Sainis in Jálandhar bear the same names, and those not always merely names

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APPENDIX K., showing the number of both sexes combining agriculture with other occupations.

## AJMERE.

	Ajmere.	Merwara.		Ajmere.	Merwara.
BISWADARS:—			MAFIDARS:—		
Self-cultivating	9388	4103	Self-cultivating	969	56
Non-cultivating	2741	11986	Non-cultivating	1687	56
BISWADERS, combining agriculture with other occupations ; viz.:—			MAFIDARS, combining agriculture with other occupations ; viz.:—		
Potter	44	168	Beggar	245	-
Tailor	6	-	Patwari (village accountant)	2	-
Coolie (undefined)	18	-	Temple priest	228	-
Village baker	220	110	Gardener	8	-
Temple priest	17	-	Wazifadar (stipend holder)	1	-
Tanner, shoemaker	263	52	Qanungo (village accountant, private)	3	-
Carpenter	129	81	Village banker	14	-
Barber	79	65	Cook	17	-
Cart driver	69	4	Family priest	243	-
Village balai (head menial servant)	21	-	Grinder of corn	10	-
Goldsmith	25	31	Labourer	3	-
Beggar	46	60	Physician	2	-
Shopkeeper (general)	79	200	General servant	38	-
Itinerant dealer	15	-	Pandits in schools	3	-
Ironsmith	36	62	Nakkarchi (drummers, not Government)	4	-
Cowherd	71	43	Day labourers in fields	7	-

Shoemaker	8	-	Dholi (musician)	41	-
Pensioner	4	151	Qazi	4	-
Confectioner	1	-	Cloth merchant	1	-
Havildar (village head watchman, private)	1	-	Sepoy	1	-
Abkari contractor	1	5	Havildar (village head watchman, private)	3	-
Woollen manufacturer	2	-	Singers and players on musical instruments	18	-
Mason	5	-	Potter	2	-
Washerman	1	-	Barber	5	-
Patwari (village accountant)	5	-	Washerman	9	-
Weaver	73	33	Goldsmith	1	-
Stone quarrier	15	-	Sweeper	6	-
Oil manufacturer	25	20	Cart driver	2	-
Day labourer in fields	112	-	Messenger	3	-
Dealer in cattle	4	-	Weaver	2	-
Post runner	1	-	Nat (rope dancer)	1	-
Pack carrier on buffalo	2	-		3583	112
Actor	1	-			
Cloth merchant	1	-	CULTIVATORS not following any other occupation	66887	21667
Merchant or banker's clerk	9	-			
Grass dealer and seller	2	-	CULTIVATORS, combining agriculture with other occupations; viz.:—		
<i>Dholi (musician)</i>	17	48	Barber	298	37
Domestic servant (undefined)	5	-	Beggar	164	22
Milkman	17	-	Tanner	715	49
Woodseller	13	-	Shoemaker	24	-
Sugar and gur merchant	3	-	Goldsmith	60	-
Medical practitioner	1	-	Shopkeeper (general)	218	47

Stamp vendor	1	-	Labourers (general)	331	-
Shepherd	20	26	Carpenter	346	69
Village watchman	2	-	Village balai (village head menial servant)	21	15
Almstaker	1	-	Chowdhri	1	-
Night watchman (private)	8	-	Dholi (drum beater)	34	65
Camel driver	2	-	Patwari (village accountant)	1	-
Grain dealer	1	-	Oilman	251	37
Cotton cleaner	6	-	Blacksmith	48	16
Dealer in hide	-	20	Elephant driver	1	-
Lac manufacturer	-	6	Village banker	187	46
Family priest (parohit)	-	1	Bhatbunja (grain parcher)	5	-
Keeper of donkeys	-	19	Lamberdar (village head man)	8	-
	13637	17294	Village chowkidar	50	-
			Potter	268	35
BHUMIAS:—			Weaver	206	-
Self-cultivating	775	-	<i>Sweeper</i>	1	-
			Lime burner	2	-
BHUMIAS, combining agriculture with other occupations; viz.:—			Cowherd	117	113
Village banker	35	-	Cart driver	225	5
Shepherd	26	-	Woollen cloth maker	10	-
Stone quarrier	3	-	Basket maker	3	-
Day labourer in field	7	-	Temple priest	32	-
Cowherd	2	-			
Kamdar (agent)	1	-			
Chowkidiir (rural)	1	-			
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-	Ajmere.	Merwara.	-	Ajmere.	Merwara.
Green seller	20	-	Havildar (village head watchman, private)	12	-
Washerman	53	-	Cook	7	-
Khidmatgar	10	-	Ghee seller	52	-
Cotton cleaner	13	-	Jotishi (astrologer)	3	-
Stone quarriers	11	-	Jharu-farosh (broom seller)	1	-
Milkman	5	-	Gardener	5	-
Wood seller	30	34	Chobdar (mace bearer)	1	-
Chair and stool maker	3	-	Cloth merchant	5	-
Shepherd	207	-	Post runner	1	-
Servant (general)	16	-	Physician	1	-
Tailor	13	-	Confectioner	3	-
Trumpeter (not Government)	5	-	Porter	7	-
Ban-munj maker (rope-string maker)	6	-	Sieve maker and seller	1	-
Family priest	23	-	Bharawa (brazier)	-	1
Lakhera (lac-bangle maker)	12	-	Dealer in hides and skins	7	-
Abkari contractor	12	-	Commission agent	1	-
Forest watchman (private)	2	-	Itinerant dealer	8	-
Kamdar (agent)	5	-	Wool dealer	4	-
Camel grazier	3	-	Bisarti (pedlar)	1	-
Day labourers in fields	90	16	Patwa (silkman)	1	-
Rangrez (dyers)	22	19	Fuel seller	1	-
Druggists	5	-	School pandit	1	-
Mason	15	10	Breeder and keeper of donkeys	2	-
Sepoy	29	-	Cloth maker	1	-
Pack carrier on bullocks	3	-			
Pensioner	5	11		71319	22314
Sandal-kash (sandal wood worker)	1	-			

## BENGAL.

Statement showing the Number of Persons returned as following Occupations combined with Agriculture (Males).

Class.	Order.	Sub-Order.	Occupations.	Town.	Elsewhere.	Total.
I.	I.	1	Civil service	10	1576	1586
			Government artificers, workmen, messengers	-	76	76
		2	Officers of law courts	-	3	3
			Police	60	389	449
			Municipal, local, village servants	339	21826	22165
	II.	1	Soldier	-	2	2
	III.	1	Priest, Hindoo and Mahammedan	545	30556	31101
			Missionary, scripture reader, itinerant preacher	-	3	3
			Temple officer, Hindoo and Mahammedan	3	1203	1206
		2	Solicitor, attorney, pleader, vakeel	9	15	24
			Law clerk, dued-writer, stamp vendor	-	56	56
			Law agent	2	41	43

		3	Physician, surgeon	24	698	722
			Chemist, druggist	-	40	40
			Unqualified practitioner	-	39	39
			Subordinate medical service	-	66	66
		4	Author, editor, writer	-	43	43
			Literary private secretary copyist	-	2	2
		5	Painter, artist	-	63	63
		6	Musician, music master	56	2833	2889
			Ballad singer, songster, vocalist	-	16	16
		7	Exhibition and show service	-	3	3
			Theatre service	7	353	360
			Conjuror performer	-	110	110
			Pugilist, fencer	-	2	2
			Wrestler	-	2	2
		8	Schoolmaster	-	22	22
			Teacher, professor, lecturer	-	304	304
		9	Scientific person	-	288	288
II.	V.	2	Domestic servant, general	3122	57117	60239
			Cook scullion	-	126	126
			Office keeper, porter (not Government)	-	41	41
			Park, gate, lodge keeper (not Government)	-	16	16
III.	VI.	1	Merchant	22	2508	2530
			Banker	-	41	41
			Broker, agent	28	51	79
			Auctioneer, valuer, house agent	-	2919	2919
			Commercial clerk	-	733	733
			Money lender, bill discounter	275	14183	14458
			Cowrie seller, money changer, money dealer	25	1911	1936
		2	Pawnbroker	-	7	7
			Shopkeeper, general dealer	950	30860	31810
			Hawker, pedlar	94	1293	1387

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Class.	Order.	Sub-Order	Occupations.	Town.	Elsewhere.	Total.	
III.	VII.	2	Coach, cab owner, livery-stable keeper	-	23	23	
			Coachman (not domestic), cabman	3	1156	1159	
			Carman, carrier, carter, drayman	88	3480	3568	
			Camel, paok-bullock, pack-pony driver, muleteer	103	6655	6758	
			Palanquin bearer	130	6928	7058	
			3	Barge, lighter, waterman	287	9225	9512
			Boat and barge owner, agent	-	97	97	
		4	Ship steward, cook, seaman, sailor, mariner, master mariner	-	206	206	
		5	Warehouseman, storekeeper	1	73	74	
			Meter, weigher	9	562	571	
		6	Messenger, porter (not Government)	1	440	441	
VI.	VIII.	1	Land proprietor	2329	114422	116751	
			Farmer, grazier	19	8881	8900	
			Farm bailiff	-	4957	4957	
			Tenant cultivator	33	42349	42382	
			Agricultural labourer	55	17207	17262	
			Shepherd	3	382	385	
			Land surveyor, land-estate agent	9	3822	3831	
		2	Woodman	2	645	647	
		3	Nurseryman	-	1	1	
			Gardener (not domestic)	63	723	786	
		IX.	1	Horse proprietor	-	2	2
				Horse-breaker	-	76	76
				Jockey	1	625	626
				Farrier	-	386	386
Cattle dealer, salesman	36			3461	3497		
Fisherman	133			13523	13656		
Animal, bird dealer, keeper	8			87	95		
Elephant dealer	-	8	8				
Huntsman	5	123	128				
Silkworm keeper	-	28	28				
V.	X.	1	Book seller	-	9	9	
			Bookbinder	-	7	7	
		2	Musical instrument maker	-	70	70	
		3	Picture cleaner, dealer	-	2	2	
		4	Wood carver	-	674	674	
			Jet and coral worker, carved ornament maker	-	169	169	
			Figure and image maker	-	9	9	
		5	Toy maker, dealer	5	488	493	
			Fishing tackle maker	-	55	55	
		7	Watchmaker, clockmaker	-	228	228	
		9	Ammunition maker, dealer	5	2	7	
		10	Engine, machine maker, agent, dealer	-	3	3	
			Agricultural implement machine maker	-	175	175	
			Needle maker	-	5	5	
		11	Wheelwright, cart maker	-	14	14	
		12	Saddler, harness, whip maker	-	6	6	
		13	Shipbuilder, shipwright, boat, barge builder	-	228	228	
		14	House proprietor	-	84	84	
			Architect	-	5	5	
Carpenter	159		8840	8999			
Bricklayer	-		106	106			

		Mason, pavior	10	393	403
		Plumber, painter, glazier	-	22	22
	15	Carver and gilder	-	3	3
		Furniture broker, dealer	-	8	8
	17	Manufacturing chemist	99	3819	3918
		Dye, colour manufacturer	-	82	82
		Dyer, calenderer	-	71	71
		Firework maker	-	23	23
XI.	1	Wool staple, &c, dealer, warehouseman	-	17	17
		Blanket manufacturer	28	1156	1184
		Carpet manufacturer	-	1	1
		Shawl weaver	-	2	2
	2	Silk manufacturer	-	123	123
		Silk merchant, dealer	-	197	197
	3	Flax and linen manufacturer	-	25	25
		Thread manufacturer	1	122	123
		Cotton manufacturer	279	35933	36212
		Cotton, calico warehouseman, dealer	15	2720	2735
		Calico, cotton printer	4	42	46
		Calico, cotton dyer	2	64	66
		Carpet maker, merchant (cotton)	-	11	11
	4	Trimming-braid maker	1	193	194
		Fancy goods, dealer	-	38	38
	5	Hairdresser	219	20397	20616
		Hat manufacturer	1	-	1
		Tailor	113	1997	2110
		Shoemaker	95	8404	8499
		Laundry-keeper	156	15497	15653
		Hosier, haberdasher	69	41	110
		Umbrella, parasol, stick maker	-	70	70
	6	Mat maker, seller	-	107	107
		Jute manufacturer	-	423	423
		Rope, cord maker	-	136	136
		Net maker	-	1042	1042
		Canvas, sail-cloth manufacturer	-	78	78



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Class.	Order.	Sub-Order	Occupations.	Town.	Elsewhere.	Total.
V.	XII.	1	Cow-keeper, milk seller	155	12729	12884
			Butcher, meat salesman	1	5	6
			Poulterer, game deader	-	10	10
			Fishmonger	10	8084	8094
			Honey merchant	-	59	59
		2	Corn, flour, seed merchant, dealer	2042	10525	12567
			Miller	71	4250	4321
			Baker, grain parcher	12	3376	3388
			Confectioner	65	526	591
			Greengrocer	160	1816	1976
			Sugar manufacturer -	-	801	801
		3	Wine and spirit merchant, dealer	-	780	780
			Distiller	-	198	198
			Ginger beer, soda water, lemonade, sherbet maker, dealer	51	2686	2737
			Tobacco manufacturer, dealer	1	349	350
			Grocer, tea dealer, coffee dealer	-	47	47
			Pickle, relish, condiments maker, dealer	-	7072	7072
			Perfumer	-	26	26
			Bangh, narcotic marker, seller	10	2730	2740
			Opium dealer	-	36	36
XIII.	1	1	Tallow chandler	-	43	43
			Wax refiner, dealer	-	1	1
			Lac dealer	22	989	1011
			Horns, ivory, workers in	-	5	5
		2	Fellmonger	2	520	522
			Tanner	-	19	19
			Currier	-	38	38
			Leather article maker	9	622	631
		3	Brush and broom maker	-	1	1
XIV.	1	1	Oil miller, refiner	221	21519	21740
			Oil, linseed cake maker	-	154	154
			Sealing wax dealer, worker	-	14	14
		2	Timber, wood merchant, dealer	12	1384	1396
			Sawyer	-	162	162
			Wood turner, worker	-	79	79
			Cooper, hoop maker, worker	62	1	63
		4	Basket maker	28	1871	1899
			Hay and straw dealer	-	20	20
			Thatcher	11	95	106
			Cane worker, dresser	-	311	311
			Leaf-fan, umbrella maker, worker	-	1106	1106
			Broom dealer (made of reed) reed manufacturer, dealer, rush mat	-	84	84
		5	Paper manufacturer	-	26	26
			Stationer	-	5	5
XV.	1	1	Coal mine service	-	7	7
		2	Coal merchant	-	59	59
			Coal labourer	-	94	94
		3	Stone agent, merchant, cutter	-	151	151
			Lime dealer, worker	10	138	148
			Clay dealer, labourer	17	1048	1065
			Brick and tile maker, dealer	-	256	256
			Road labourer	-	42	42
			Chalk dealer, worker	-	6	6
			Scavenger	12	5322	5334

			Grindstone, millstone, worker, slate-pencil maker	-	7	7
		4	Earthenware manufacturer	176	15794	15970
			Earthenware dealer, importer	-	33	33
		5	Glass manufacturer	-	17	17
		6	Salt manufacturer	8	3238	3246
			Salt agent, dealer, broker	1	3468	3469
		7	Water carrier, dealer	-	1246	1246
		8	Goldsmith, silversmith, jeweller	61	3532	3593
		10	Tinplate worker, tinman	-	2	2
		12	Lead manufacturer	-	9	9
		13	Brass manufacturer, worker, brazier	20	975	995
		14	Blacksmith, hammerman	119	14220	14339
			Ironmonger, hardware dealer	-	105	105
VI.	XVI.	1	General labourer	3409	155245	158654
		2	Artizan, mechanic	12	58	70
			Engine driver, stoker	-	3	3
			Manager, superintendent	21	1276	1297
			Contractor	477	17152	17629
	XVII.	1	Gentleman, annuitant	-	1356	1356
	XVIII.	1	Beggar, gipsy, vagrant	73	5002	5075
			Religious devotee	-	3	3
			Others	49	2514	2563
			Grand total for all occupations	17560	835036	852596

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## MADRAS.

Table (No. 117).—Showing in each Class and Order the Number and Per-centage of Persons who combine other Occupations with Agriculture.

Class.	Order.	For Districts		For Towns	
		Males	Percentage	Males	Percentage
I.—Professional	1. Persons engaged in the general or local government of the country	51909	0.76	1766	0.85
	2. Persons engaged in the defence of the country	1081	0.02	63	0.03
	3. Persons engaged in the learned professions or in literature, art, and science (with their immediate subordinates)	19374	0.28	1946	0.91
	Total	72364	1.06	3775	1.77
II.—Domestic	5. Persons engaged in entertaining and performing personal offices for man	5256	0.8	337	0.16
	Total	5256	0.8	337	0.16
	6. Persons who buy or sell, keep lend money, houses, or goods of various kinds	22588	0.33	1883	0.88

III.—Commercial	7. Persons engaged in the conveyance of men, animals, goods, and messages	8471	0.12	1387	0.65
	Total	31059	0.45	3270	1.53
IV.—Agriculture	9. Persons engaged about animals	3736	0.06	142	0.07
	Total	3736	0.06	142	0.07
V.—Industrial	10. Persons engaged in art and mechanic productions	13237	0.19	832	0.39
	11. „ working and dealing in textile fabrics and in dress	47491	0.7	3187	1.49
	12. „ „ food and drinks	31931	0.47	2058	0.97
	13. „ „ animal substances	3667	0.05	118	0.05
	14. „ „ vegetable substances	7279	0.11	611	0.29
	15. „ „ minerals	29197	0.43	1537	0.72
	Total	132802	1.95	8343	3.91
	VI.—Indefinite and non-productive.	16. Labourers and others (branch of labour undefined)	9287	0.14	313
17. Persons of rank or property not returned under any office or occupation		330	0	25	0.01
18. Persons of no specified occupation		5600	0.08	355	0.17
Total		15217	0.22	693	0.33
Agriculture joined with two or more occupations		2890	0.04	229	0.11
Total agriculturists employed also on other occupation		263324	3.86	16789	7.88

IV.— Exclusively employed on agriculture	6559938	96.14	10537644	92.12
Grand Total	6823262	100	10860433	100

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Table showing Dual Occupations for the Province, *i.e.*, Non-Agricultural Occupations followed by  
Agriculturists (Order VIII.) in conjunction with Agriculture.

Class.	Order.	Serial No. of Sub-Order.	Sub-Order.	Males.
I.	1	1	Officers of provincial government	161
		2	„ municipal, local and village government	5687
		Total of Order 1		5848
	3	4	Priests and temple officers	107
		5	Lawyers and law stamp dealers	27
		6	Physicians, surgeons, and druggists	10
		7	Authors and literary persons (editor)	1
		9	Musicians	171
		10	Actors	10
		11	Teachers	29
		12	Scientific persons	105
		Total of Order 3		460
Total of Class I.		6308		
II.	5	14	Attendants (domestic servants, &c.)	28
Total of Class II.		28		
III.	6	15	Mercantile men	2444
		16	Other general dealers	49
		Total of Order 6		2493
	7	17	Carriers on railways	5
		18	„ roads	110
		20	Engaged in storage	14
		21	Messengers and porters	47
		Total of Order 7		176
	Total of Class III.		2669	
IV.	9	24	Persons engaged about animals	195
Total of Class IV.		195		
V.	10		Workers in arms	9
		30	„ harness,	4
			„ houses and buildings	705
			„ chemicals	6
		Total of Order 10		724
	11	37	Workers in wool and worsted	110
		38	„ silk	8
		39	„ cotton and flax	828
		40	„ dress	1336
		41	„ hemp and other fibrous materials	16
		Total of Order 11		2298
	12	42	Workers in animal food	76
		43	„ vegetable food	353
		44	„ drinks and stimulants	601
		Total of Order 12		1030

13	45	Workers in grease, gut, bones, horns, ivory, whalebone and lac,	54
	46	„ skins, feathers, and quills	3
		Total of Order 13	57
14	48	Workers in gums and resins	841
	49	„ wood	117
	50	„ bark and pith	0
	51	„ bamboo, cane, rush, straw, and leaves	373
	52	„ paper	1
		Total of Order 14	1332

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Class.	Order.	Serial No. of Sub-Order.	Sub-Order.	Males.
V.	15	53	Workers in stone and clay	333
		54	" earthenware	136
		56	" salt	16
		58	" gold, silver, and precious stones	354
		59	" copper	1
		60	" tin and quicksilver	4
		62	" brass and other mixed metals	39
		63	" iron and steel	180
				Total of Order 15
		Total of Class V.	6504	
VI.	16	64	General labourers, undefined	11
		65	Other persons of indefinite occupations	17
			Total of Order 16	28
	18	66	Persons of no stated occupations (beggars)	960
		Total of Class VI.	988	
		GRAND TOTAL	16692	

## NORTH-WESTERN PROVINCES AND OUDH.

Landholders engaged in other pursuits		854167
" not engaged in other pursuits		123809
	Total	977976
Cultivators engaged in other pursuits		1007967
" not engaged in other pursuits		6678738
	Total	7686705
Agricultural labourers engaged in other pursuits		834361
" not engaged in other pursuits		938960
	Total	1773321
Estate Office Service		68866
	Total	10506868
	Total population	22912556



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## APPENDIX L.

EXTRACTS FROM THE PUNJAB REPORT ON THE CIVIL  
CONDITION OF THE PEOPLE.

*Introductory.*—The statistics regarding civil condition will be found in Tables V. and VI. of Appendices A. and B., the former giving total figures for town and village population separately, while the latter shows the civil condition of the followers of each religion classed according to age. The statistics for civil condition are, I suspect, fairly accurate. So far as they depend upon age the actual figures necessarily share the inaccuracies and variations of the record of age which have already been discussed; but these can be to a great extent eliminated by considering the proportions of single, married, and widowed within each age period, and it is in this form only that I shall examine the figures. It is true that it is in many parts of the province and among many sections of the community considered shameful to have a nubile daughter unmarried; but I suspect that this difficulty has been overcome by understating the age of girls in this position, a practice which we have already seen reason to believe is not uncommon, rather than by returning them falsely as married. I doubt much whether a native would consider it right to do this, though he would have no hesitation whatever in understating his daughter's age. But this is one of those questions of native feeling upon which the opinion of most Englishmen is worth so little. Before proceeding to the discussion of the actual figures I shall briefly sketch some of the principal conditions and customs which rule marriage relations in the Punjáb.

*Marriage distinct from Cohabitation.*—The primary and most essential difference between marriage in the Punjab and in England is, that in the latter the ceremony is always immediately followed by cohabitation, while throughout a large portion of the

former consummation does not take place till some years after marriage. When the parties have arrived at puberty before the ceremony they usually proceed at once to consummation. But wherever infant marriage is the custom, the bride and bridegroom do not come together till a second ceremony called *mukláwa* has been performed, till when the bride lives as a virgin in her father's house. This second ceremony is separated from the actual wedding by an interval of 3, 5, 7, 9, or 11 years, and the girl's parents fix the time for it.\* Thus it often happens that the earlier in life the marriage takes place, the later cohabitation begins. For instance, in the eastern districts Jats generally marry at from 5 to 7 years of age, and Rájput̄s at 15 or 16, or even older; but the Rájput̄ couple begins at once to cohabit, whereas the parents of the Jat girl often find her so useful at home as she grows up that some pressure has to be put upon them to induce them to give her up to her husband, and the result is that for practical purposes she really begins married life later than the Rájput̄ bride. Even after the consummation or *mukláwa* the bride stays only a few weeks with her husband, after which she returns to her parents for six months or a year; and it is not till after that time that she goes to live permanently in her new home.† Thus the marriage ceremony, so far as regards its immediate effect upon the manner of life of the couple, is a very different thing in many parts of the Punjab from what it is in Europe. Indeed, it is in those parts, as Mr. Wilson points out, rather a ceremony of inviolable betrothal than an actual marriage in the sense in which we understand the term; and for all purposes of vital and most purposes of social statistics, the *mukláwa* and not the wedding is the really important point, Mr. Wilson suggests that girls might, at a future census, be returned as married only if they have actually gone to live with their husbands; and if trustworthy statistics could be obtained I believe that the results would be more valuable than those for the actual ceremony of marriage. But I doubt whether an attempt to distinguish would not result in confusion, whereas it is easy to get accurate figures for married and unmarried. At the present census the enumerators were specially warned to enter as married those whose wedding had taken place, whether or no they had gone to live with their husbands.

*Restrictions upon Inter-marriage.*—The restrictions upon inter-marriage in the Punjab are of three kinds, according as they are based upon a religious, a tribal, or a social sanction. The religious restrictions are comparatively lax. Among Hindoos a man may not

marry a woman of the same patronymic (*gotra*) as his father or mother, or who is descended from paternal ancestors within six degrees; while among Musalmáns only the sister, niece, and aunt are excluded in addition to those in the direct line of descent. In both cases foster-kinship is as great a bar as blood relationship. But throughout the whole of the eastern Punjab, excepting perhaps the colonies of foreign Musalmáns such as Sniyads, Mughals, and the like who may have settled there, and the educated class of Mahammedan converts who are almost wholly confined to the towns, tribal restrictions of a far more rigorous nature have taken the place of these religious rules; and the great mass of Mahammedan converts, Gújars, Rájputés, and the like, are as much bound by them as are their Hindoo brethren. These tribal restrictions are based upon the two laws of exogamy and endogamy. The caste, or sometimes the section of the caste, is endogamous; that is to say, a Jat must marry a Jat and a Gújar a Gnjár, or a Sarstit Brahman must marry a Sárstút and a Gaur Bráhman a Gaur. Secondly, the tribe is exogamous; that is to say, a Mán Jat must not marry a Mán Jat, but a Jat of some other

\*Mr. Douie tells me that 11 months is also a permissible interval.

†I here describe the custom of the eastern districts, the only part of the Province of which I have any personal experience. But the custom is probably much the same throughout those parts of the Punjab in which early marriage is the rule. Of course in the south-western districts, where both sexes marry as adults or almost so, cohabitation begins at once.

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tribe. But the restrictions go further than this. A man must not only not marry into his father's, that is to say, his own tribe; but his mother's and his father's mother's tribe among most, and his mother's mother's also among some castes, are likewise forbidden to him. Moreover, as I have already stated in discussing migration (section 136), a man may not marry a woman of his own village or of any village which marches with it, and should as a rule take a wife from some little distance from his home. Moreover, in the east of the Punjab exchange of betrothal is thought disgraceful, and if desired is effected by a triangular exchange, A betrothing with B, B with C, and C with A. In the west, on the contrary, among all classes, in the hills and the sub-montane districts apparently among all but the highest classes, and among the Jats almost everywhere except in the Jamna districts, the betrothal by exchange is the commonest form.

The third class of restrictions are based upon social position and pride of rank; and beyond the nominal limitations imposed by the law of Islam, they may be said to be the only restrictions observed by the Musamáns of the Western Panjáb. But unfortunately many of the Hindoos of the central and sub-montane districts, and especially the higher classes of Khattris and of Hill Rájputés and Bráhmans, have superimposed these social restrictions upon the tribal restrictions just described. The social rules which govern intermarriage are not binding, so far as to make a marriage void and its offspring illegitimate, as would be the case if it were contracted in opposition to the tribal rules; but they have at their back the whole weight of public opinion and of that hereditary pride of descent, which is so strong among the higher classes in India, and an infringement of them would reduce the family who had committed it to a lower level in the social scale. They also may be referred to two laws, which I shall call the laws of isogamy and hypergamy.\* By isogamy, or the law of equal marriage, I mean the rule which arranges the local tribes in a

scale of social standing, and forbids the parent to give his daughter to a man of any tribe which stands lower than his own. By hypergamy, or the law of superior marriage, I mean the rule which compels him to wed his daughter with a member of a tribe which shall be actually superior in rank to his own. In both cases a man usually does not scruple to take his wife or, at any rate, his second wife from a tribe of inferior standing. The law of hypergamy is, I believe, almost confined to the Khattris and Hill Rájputés and Bráhmans, all of whom are also endogamous as regards the caste. The law of isogamy, while it necessarily governs the marriages of the very highest classes of these three castes, since there is none higher into which to wed, is professed at least by all the dominant Musalmán tribes or races of the Western Punjab. A Saiyad always says that he marries his daughters to none but Saiyads or, perhaps, Qureshi Arabs; a Biloch or Pathán, that he will give his girls to none but his equals in social rank. There is no doubt whatever that, especially among the poorer classes, this rule is by no means always observed. Mr. O'Brien found that the papers of the present Census in Muzaffargarh conclusively proved that Jats not unfrequently had Biloch or even Saiyad women to wife. But there is equally no doubt that the feeling is a very strong one, among the better families so strong as seldom if ever to be violated; and that it is present to all as a standard of which only necessity compels them to fall short.

The tribal customs of exogamy and endogamy seldom lead to any serious difficulty in procuring a wife. Occasionally a small colony of emigrants far removed from members of their own caste may experience some trouble in finding suitable matches for their sons or daughters, but such occasions are rare. The social customs of isogamy and hypergamy, on the other hand, are among the most fertile causes of distress or even ruin; and in old days, if not now, led to female infanticide on a large scale. The poorer classes of those castes who are bound by the rule of isogamy overstrain their resources in the effort to purchase a suitable alliance for their daughters; while this is still more the case with the hypergamous castes. But the custom seems to a certain extent breaking down; and there have been in several districts organised movements with a view to alter the rule, and to generally reduce the expense of female marriage. Mr. Coldstream writes from Hushyárpur:—

"Among all classes of natives the expense of marrying a daughter is, as a general rule, excessive, with regard to the means of the father. The

expensiveness of marriages is one of the commonest causes of the ruins of families in the district. It seriously affects all classes, and often leads to the loss of landed property, for the paternal acres are sold or heavily mortgaged to pay the debt incurred to defray the expenses of a daughter's marriage.

“The tribes do not always lie still under these social fetters. With increasing intelligence, a more equal distribution of wealth, and the growth of free institutions, social revolutions in respect of these old rules, and agitations for the purpose of changing and modifying them are not unknown. For 12 years past certain classes of Khattris of the Bari and Rechna Doabs have been agitating to extend the principal of isogamy, and to free themselves from the rule of contracting hypergamous alliances for their daughters.”

*Inducements to and Restrictions upon Marriage.*—The pious Hindoo believes that if his daughter grow up to puberty in his house unmarried, several generations of his descendants will most certainly be damned. Perhaps but a small portion of the Hindoos of the Punjáb are pious; but the feeling that it is a shameful thing for a daughter not to be married at the customary age prevails no less strongly among them, and this is the case in all religions and among all classes, though, perhaps, more strongly among Hindoos and in the east than among Musalmáns and in the west. The case of a son is different, as whether he shall marry or not is simply a question of personal preference or of ability to procure a wife. If he remains single no social stigma attaches to the parents, though where early marriage prevails they would probably feel that they had not fully done their duty by a son whom they allowed to grow up without a wife. As a rule, however, a wife is a costly luxury. She has to be bought and paid highly for; and thus it is to their daughters that poor parents look to enable them to marry their sons by an exchange of betrothals. Among the highest classes, indeed,

\*I am indebted to Mr. Coldstream for these two words. Hypergamy indeed would appear rather to mean “too much marriage” than “marriage in a higher rank;” but the highest classical authority in India prefers it to anoterogamy, the only alternative which suggests itself.

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and in the Jamna districts the reverse is the case, not only where a husband of a higher grade has to be bought, but also generally, because it is not customary to take money for a daughter, and the expense of a daughter's marriage is fixed by custom at something a good deal larger than the parents can afford. I shall return to this subject in discussing the question of infanticide. Again, the practice of polygamy renders marriage of girls possible under circumstances where it would be impossible to marry boys. Though a girl be blind or deformed money will procure her a husband, for he will marry another wife also. But a boy similarly unfortunate would probably be unable to procure a wife at all, or, at any rate, would find the greatest difficulty in doing so. There can be no doubt whatever that the question, not only whether a wife can be supported, but whether the expense of the children that will probably follow would endanger the ancestral acres, is often present to the mind of a father when he is debating whether he shall marry his son, and that it often decides him not to do so. In the case of a daughter, however, prudential reasons cannot stand against the dread of social disgrace. If she can be married without ruin well and good; if not she must still be married.

*Widow Marriage.*—It is well known that the modern Hindoo law forbids the remarriage of widows. But this law is observed only among certain castes or tribes who pride themselves upon their social standing; and one of the commonest distinctions between two tribes, both of undoubted Rajput origin, but one of whom has “lost castes “and sunk in the social scale, is that the one does and the other does not practise widow-marriage. Nor do the Musalmáns of the Western Punjáb, who although of Hindoo origin do not marry by the *phera* or circumambulation of the sacred fire, forbid as a rule the remarriage of widows; while the foreign Musalmáns such as Saiyads and Patháns have no prohibition against it. At the same time, it is remarked by district officers from several distant parts of the province, that a prejudice is gaining ground among the higher classes of Mahammedans akin to that which exists among the higher castes of Hindoos, and that among them also the remarriage of a widow is becoming less and less common; and Mr. Frizelle writes of Sháhpur that the remarriage of widows is almost unknown in the district, even among the commonest classes, and that the custom simply does not exist as a custom, at any rate among the Musalmáns. In the east and centre of the Punjáb, however, or east of the Chanab, the custom is universal among all but the highest castes, that is to say among the Jats and all on the same or a lower level; though as a woman can under no circumstances perform *phera* twice over, the ceremony employed is a less formal one known under the name of *karewa*. And it assumes among them two very distinct forms. The first, and probably the original form is nothing more or less than the Jewish Levirate, by which the younger brother takes the widow of the elder and raises up seed to his brother. In some cases the child so begotten actually succeeds to the property of the deceased brother as his son. But the custom has been extended so as to permit of a man marrying by *karewa* a widow of another caste whom he would not have married as a virgin by *phera*. This practice, however, is generally reprobated, even though the widow should be of a higher caste than the man.

*Civil condition in Europe and the Punjab.*—The proportions of total population of all ages who are respectively single, married, and widowed in the Punjab are exceedingly misleading, as the figures are affected far more by fluctuations in the proportion of children than by any diversity in marriage customs. It will be sufficient, therefore, so far as the general question is concerned) to give the following figures, which are interesting as bringing out very forcibly the contrast between marriage customs in Europe and in the Punjab:—

Territory.	Proportions per 10,000 of all conditions								
	Males			Females			Persons		
	Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed
France	5333	4130	537	4826	4083	1091	5078	4107	815
Italy	6061	3530	409	5496	3588	916	5780	3559	661
Greece	6455	3257	288	5431	3470	1099	5961	3359	680
England	6129	3511	360	5859	3387	754	5986	3452	562
Punjab	5217	4166	617	3565	4989	1446	4460	4544	996
Dehli Division	4477	4692	831	2951	5365	1684	3765	5006	1228
Multan Division	5900	3578	522	4331	4359	1310	5184	3934	880
Hindus	4993	4301	701	3153	5193	1654	4158	4706	1134

Musalman	5407	4049	541	3928	4779	1292	4722	4387	889
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I select the Dehli and Multán Divisions, because in them the married bear the largest and smallest proportions respectively to the total population. It will be observed that although the proportion of young infants is greater in the Punjáb than in the countries of Europe, a far smaller proportion of the male population is single in the former than in the latter; although in the Multan, where the proportion of infants is largest, the figures approach more nearly the European standard, and actually exceed



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those of France where the proportion of infants is abnormally low. The proportion of widowers, on the contrary, is higher in the Punjab than in Europe; as is also the proportion of husbands, though the difference is not strikingly great. Among females, however, the disproportion is far more strongly marked. Even in France only 41 per cent, of the female population are wives, and in England only 34 per cent.; while the corresponding figures for the Multán and Dehli Divisions are 44 and 54, the average for the province being 50 per cent. Nor are the figures for widows less remarkable, the proportion of widows being nearly double that which obtains in England. The custom of universal marriage among females decreases the proportion of single throughout, while that custom combined with the custom of early marriage increases the proportion of widows and widowers.

*Civil condition in various parts of the Province.*—I now turn to a comparison by separate age periods; the only comparison which is not affected by fluctuations in age statistics due to diversity of physical conditions. Abstract No. 114 on the next page gives the proportions of single, married, and widowed in each age-period for each division, for males and females separately.

It may fairly be assumed that all general causes, such as tendency to state age in round numbers, error due to the interval between preliminary and final enumeration, and the like, have affected the sexes equally in each age period, and they may therefore be neglected. But the understatement of women's ages already discussed affects our figures largely; and it is much to be regretted that our tables give us no details of civil condition within the first 10 years of life. Within that period, however, the effect of the mis-statement of women's ages will probably not be very large.

I will examine the male figures first. Perhaps the most striking

point about them is the considerable proportion of men who never marry at all. Of the whole male population between 30 and 40 years of age, no less than 14.5 per cent, are single, and in the Deraját the proportion rises to 20 per cent. After that age the proportion of single men steadily declines in every division, period by period, up to the end of life; and unless it be assumed that some men marry for the first time after 40, 50, and even 60 years old, this shows either that among males a married life is better than a single after the age of 40 (I use the word "better" in its actuarial sense), or that old men are ashamed of their bachelorhood, and have returned themselves as husbands or as widowers. It is almost certain that the fact that so considerable a proportion of the male population abstains altogether from marriage is due to prudential considerations. I shall presently show that the proportion is smaller in the towns, where people are, generally speaking, better off than in the villages. Many of the district officers speak of the effect of considerations of economy in determining whether a man shall remain single or not; and in the west of the province, and apparently in the hills and sub-montane tracts, and among many classes in all but the Jamna districts, where a wife can be obtained only either by an exchange betrothal or on payment of a considerable sum of money, it is often no easy matter for a poor man to procure one, especially as all the women are married young, and the parents are unwilling to give a young girl to wife to an old man.

The next point is the steady advance in the average age of male marriage as we pass from the eastern to the western portions of the province. In the eastern half, marriage within the first 10 years of life seems to be commonest in the Jalandhar and Delhi Divisions. In any case the proportion of husbands at this period of life is merely nominal. In the west of the province it may almost be said to be *nil*. The next five years of life sees some 15 to 20 per cent, of the males of the eastern Punjáb married, while in the centre only 7 to 9, and in the west only 3 to 5, marry before the age of 15. In the next period, from 15 to 20, nearly half the males are married in the east, not one third in the centre, and not one fifth in the west. Between the ages of 20 and 25 the proportion of married males rises rapidly throughout the province, and even in the west some 40 to 47 per cent, of the whole are married; while within the next five years of life two thirds of the western and three quarters of the eastern males are either married or widowed. After that age the figures for single men become more irregular,

though the same differences between east and west may still be observed. The figures for widowers naturally follow those for single men in reverse order, since the earlier a man marries and the more of them marry, the more numerous must be the widowers.

I now turn to the figures for females. The same general features, the same advance from east to west in the usual age of marriage, is to be noticed in them, but in a far more marked degree. The marriages among females of under 10 years of age are considerable in number in the eastern divisions. Between 10 and 15 years of age nearly half the women are married in the east, whereas four fifths of the men are still single; while even in the west about a fifth of the girls have found husbands. By the time they are 20 years old 92 per cent, of the girls are married or widowed in the east and 70 per cent, in the west; while after 25, and still more after 30 years of age, the proportion of single women is quite nominal in the east and very small in the west. After 30 years of age there is not one woman in 200 single in the Delhi Division, and not three in 100 in the Pesháwar Division. Female marriage is earlier and more general in the hills than in the plains, whether the comparison be made in the east or in the west of the province; and it is perhaps earliest of all in the Kángra district. Generally speaking, it is earliest among the highest castes; for instance, the Bráhmans and Khattris of Multán marry their girls far younger than do the Aroras. But the Rájpúts form an exception to this rule in both the hills and the plains, and Mr. Kensington explains the peculiarity by pointing out that "the more strictly the women are secluded, the less necessity is there supposed to be for early marriage." I believe, however, that the early marriages of Bráhmans, Banyas, and other strict Hindoos are originally due to religious ideas of duty rather than to any question of the chastity of the woman. The mis-statement of girls' ages of course affects these figures: and the proportion of married females is probably somewhat too small in the period between 10 and 15, and to a less extent in that between 15 and 20. But even taking the figures as they stand, I doubt whether they adequately represent the prevalence of early marriage in the east of the Punjáb. I doubt very much whether as many as half of the girls between 10 and 15 years of age are really unmarried in

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Abstract No.114, Showing Civil Condition by Sex and Age for Divisions.

	0-10			10-15			15-20			20-25		
	Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed
<b>MALES</b>												
BRITISH TERRITORY	9931	67	2	8907	1064	28	6653	3233	114	4265	5444	290
NATIVE STATES	9901	96	2	8805	1162	33	6665	3214	121	4309	5401	290
PROVINCE	9926	72	2	8890	1081	29	6655	3230	115	4282	5436	281
Dehli	9859	137	4	7933	1996	70	5022	4727	251	2840	6631	529
Hissar	9879	117	3	8329	1621	49	6141	3709	149	3891	5769	340
Ambala	9878	120	2	8364	1604	32	5758	4118	123	3610	6074	316
Jalandhar	9831	165	4	8285	1671	44	6015	3851	134	3902	5793	300
Amritsar	9935	61	4	9041	934	25	6558	3335	107	3822	5899	279
Laho	9969	31	-	9276	713	11	6973	2949	78	4254	5525	220
Rawalpindi	9974	25	-	9438	552	10	7598	2339	62	5132	4693	175
Multan	9992	8	-	9694	300	6	8220	1737	43	5890	3969	141
Derajat	9987	12	-	9619	369	11	7798	2144	57	5334	4488	178
Peshawar	9989	11	-	9679	307	13	8130	1794	76	5656	4131	213
<b>FEMALES</b>												
BRITISH TERRITORY	9780	215	4	6562	3378	59	1751	8034	215	333	9232	435
NATIVE STATES	9662	333	5	5870	4054	75	1264	8501	236	227	9318	455
PROVINCE	9761	234	4	6451	3487	62	1671	8111	218	314	9247	439
Dehli	9645	349	6	5169	4735	96	791	8911	298	98	9333	569
Hissar	9683	313	4	5616	4321	63	1167	8617	215	156	9399	445
Ambala	9623	370	6	5533	4393	74	1128	8632	240	201	9319	479
Jalandhar	9455	536	8	4930	4959	110	867	8809	324	138	9267	593
Amritsar	9741	250	9	6325	3619	56	1431	8368	201	232	9363	405
Lahore	9898	101	1	7483	2486	31	2035	7817	147	270	9399	331
Rawalpindi	9904	94	2	7835	2131	34	3023	6817	100	665	8971	364
Multan	9962	37	1	8348	1631	21	2766	7099	134	575	9101	324
Derajat	9954	45	1	8047	1927	26	2690	7167	143	609	9081	309
Peshawar	9955	44	1	8014	1940	46	2830	6962	208	727	8844	429

25-30			30-40			40-50			50-60			60-		
Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed
2718	6845	437	1412	7898	689	909	7860	1231	758	7282	1960	671	6032	3297
2725	6820	455	1610	7659	731	1089	7602	1308	893	7049	2058	720	5890	3390
2627	6933	440	1447	7857	696	942	7813	1245	783	7239	1978	679	6007	3314
1637	7644	719	956	8026	1018	625	7633	1742	510	6817	2672	432	5406	4162

2391	7099	510	1398	7802	800	934	7618	1448	777	6910	2313	666	5573	3761
2239	7266	494	1413	7765	821	1071	7439	1490	962	6730	2308	821	5479	3698
2409	7096	495	1429	7769	802	1044	7607	1349	930	6995	2075	815	5792	3392
2298	7261	441	1295	8005	700	949	7792	1259	858	7097	2044	745	5766	3489
2502	7143	354	1371	8053	575	973	7949	1077	843	7309	1847	801	5877	3321
3007	6691	302	1309	8191	499	671	8442	887	507	8017	1475	431	6711	2858
3759	5960	280	1992	7470	538	1187	7790	1023	972	7397	1631	950	5992	3058
3325	6354	321	1668	7785	547	823	8162	1015	527	7903	1570	454	6750	2796
3507	6141	352	1579	7853	568	724	8337	939	430	8151	1419	361	7150	2489
124	9160	716	76	8434	1490	58	6638	3304	51	4569	5379	52	2141	7807
100	9159	740	65	8429	1506	45	6552	3403	37	4459	5504	31	2079	7889
120	9160	720	74	8433	1493	56	6623	3321	49	4549	5402	49	2130	7821
45	9058	897	31	8099	1870	24	6064	3912	27	3851	6121	28	1692	8280
51	9222	727	31	8433	1536	22	6607	3370	16	4384	5600	20	1957	8023
84	9133	783	68	8260	1672	50	6390	3560	50	4267	5682	43	2080	7877
50	8970	980	34	7995	1971	26	5966	4008	28	3800	6172	28	1541	8431
103	9187	710	70	8476	1453	48	6715	3237	48	4701	5251	53	2159	7788
95	9356	548	59	8737	1203	51	7102	2846	46	5045	4909	51	2342	7599
208	9248	544	111	8748	1141	96	7259	2645	68	5390	4541	64	2512	7424
194	9215	590	109	8585	1305	77	6817	3106	79	4747	5174	80	2219	7701
256	9212	532	151	8685	1164	105	7014	2880	95	5068	4837	84	2643	7273
291	9013	695	151	8425	1424	23	6492	3385	101	4551	5348	90	2406	7504

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the Delhi Division; and I cannot help thinking that in some cases very young girls who have not yet gone to live with their husbands must have been shown as single, although the marriage ceremony has actually been performed. But this is only an impression, and is worth little. The Deputy Commissioner of Muzaffargarh, indeed, believes that the figures represent the statistics of betrothal rather than those of marriage; and the Commissioner of Multán endorses the opinion. But I do not believe that as many as 28 per cent, of the girls of the Multan Division between 15 and 20 years of age remain unbetrothed, and I do not think the objection taken is well founded. Generally speaking, we may say from a comparison of the figures for the sexes that men marry some five to eight years later than women, and the proportion of widows is consequently uniformly larger than that of widowers: a fact which is also due to the circumstance that there is nowhere either rule or prejudice against the remarriage of widowers, as there is against that of widows. But during the years of early and middle life the disproportion is far smaller in the east and centre than in the west of the Punjáb; and this is due to the prevalence in the former tract of *karewa* or widow marriage. Except in the western districts and among the higher castes, a young widow marries again almost more certainly than a young widower. To quote an example: in the Delhi Division, between the ages of 20 and 25, the figure for widowers is 529, and for widows 569. In the Pesháwar Division the corresponding figures are 352 and 695. In more advanced life the proportion of widows is far greater in all parts than that of widowers, probably because, as husbands are in demand rather than wives, an old man can get a young wife, and therefore will not marry an old one. The proportion of women who die unwed is extraordinarily small. Even in the Dejarát only 2½ per cent, of the women between 25 and 30, and 1½ of those between 30 and 40 are single: while the corresponding figures for males in the same division are 33 and 17 per cent. In the east of the Punjab it may be said that, practically speaking, *all* the women marry.

The comparatively late age at which both sexes, and especially women, marry in the Multán and Derajat Divisions has already been noticed. In parts of the Multán Division adult marriage, that is to say, marriage after both parties have arrived at their full sexual vigour, and not at mere puberty, is the rule; a youth is not allowed to wear a turban or marry a wife until he has stolen a buffalo and thus proved his ability to support her, and there is a proverb to the effect that "marriage without consent is death," a sentiment which would be simply meaningless in the east of the Punjáb. Mr. Perkins, Commissioner of Multan, writes on this subject:—

"I will not detain you as to the social statistics further than to draw prominent attention to the gratifying fact that the custom of early nuptials of children is widely discouraged in this part of the world. Even among Hindoos it seems to be much less the rule than elsewhere, while among Moslems it is evidently quite the exception. There can, I suppose, be no doubt that this is the reason for the exceptionally fine strength of the dwellers here. Both sexes come together at a period of life when they are physically mature, and the resulting progeny as strong as might be expected. Moreover, the generally wild freeness of their life tends to call out their athletic strength, and to discourage the unwholesome passions engendered in towns, and the influence of these matters on the children's physique cannot but be beneficial. It seems to lead to a considerable number of illicit amours, but as this is a subject foreign to our present purpose I will not pursue it."

At the same time adult marriage is not an unmixed good, as is shown by our criminal statistics. Apparently the nubile girl is better content to live with a husband chosen by her parents in her infancy than with no husband at all, and often remedies this latter state by taking to herself a lover, while the power of choice allowed to the virgin is often retained and exercised by the wife, and grievous scandals are the result.

*Civil condition in the several Religions.*—Abstract No. 115 on the next page gives similar figures for the various religions to those which have just been given for divisions, adding details for typical divisions as before.

The figures present the same general features as do those just discussed, if for east we read Hindoo, for centre Sikh, and for west Musalmán. But these figures enable us, by comparing

the statistics for the same religion in different parts of the province, to decide how far local custom and how far difference of religion is responsible for the peculiarities observed. It will be seen that while early marriage, especially among females, is far more prevalent and marriage of females far more nearly universal among Hindoos than among Musalmáns, and that in every part of the province, yet the Hindoos of the west marry later and less generally and the Musalmáns of the east earlier and more generally than do their brethren at the opposite end of the Punjáb. But a very curious feature marks the male figures. While the proportion of single among the Hindoos is invariably smaller than among the Musalmáns in the early ages, it becomes larger in the Amritsar Division after 15 years, in the Pesháwar Division after 25 years, and in the Dehli, Hissár, and Multan Divisions after 30 years; and when it once has become larger it invariably continues so throughout the succeeding periods of life. This seems to point to the conclusion that when once a Hindoo male has reached middle age unmarried, he is much less likely to marry than is a Musalmán under similar conditions, and the explanation of this circumstance may perhaps be found in the fact that Hindoo girls are so generally married at a very early age that middle aged men find far greater difficulty in procuring a wife than is the case among Musalmáns whose women remain longer single. The Sikh males appear to marry later and less generally than do the Hindoos if the province be taken as a whole, and up to the age of 25 to preserve an intermediate position between the two religions; but after that age the proportion of single males remains larger than among Hindoos, and as Sikh girls marry later than Hindoo girls, this fact throws some doubt upon the explanation just put forward. Perhaps the comparatively large number of the ascetic and monastic orders of celibates among Hindoos and Sikhs has some effect in raising the proportion of single men in the later stages of life as compared with Musalmáns. In the earlier periods the earlier marriage of those who intended to marry at all would conceal the difference. Moreover, I believe that many of the ascetics do marry as children, but abandon their wives when



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## Abstract No. 115, showing Civil Condition by Sex and Age for Religion.

		0-10			10-15			15-20		
		Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed
<b>MALES</b>										
All religions		9926	72	2	8890	1081	29	6655	3230	115
Hindoo		9833	114	3	8464	1493	43	6057	3789	154
Sikh		9923	75	2	8733	1243	24	6363	3541	96
Jain		9898	101	-	7680	2297	23	4362	5390	248
Buddhist		10000	-	-	9839	80	80	7712	2034	254
Musalman		9956	43	1	9261	720	19	7251	2666	83
Delhi Division	Hindoo	9837	159	4	7586	2333	81	4558	5163	279
	Musalmán	9017	78	5	8856	1099	43	6428	3492	170
Hissár Divisions	Hindoo	9854	142	4	8038	1904	58	6719	4107	174
	Musalmán	9854	48	1	9267	711	21	7617	2320	62
Amritsar Division	Hindoo	9934	60	6	9064	906	30	5700	3185	115
	Sikh	9944	54	2	9003	982	15	6463	3431	106
	Musalmán	9933	63	4	9035	941	24	6490	3409	101
Multan Division	Hindoo	9989	11	-	9145	577	7	7393	2538	69
	Musalmán	9992	7	-	9857	238	5	8429	1534	36
Pesháwar Division	Hindoo	9978	22	-	9476	501	22	7603	2273	124
	Musalmán	9989	10	-	9691	296	13	8197	1732	71
<b>FEMALES</b>										
All religions		9751	234	4	6451	3487	62	1671	8111	218
Hindoo		9627	367	6	5344	4563	91	876	8830	294
Sikh		9777	220	3	6274	3673	53	1286	8538	176
Jain		9869	128	2	5849	4062	89	802	8879	319
Buddhist		9940	60	-	9516	484	-	7212	2692	96
Musalman		8852	146	2	7340	2620	40	2379	7457	162
Delhi Division	Hindoo	9623	370	6	4589	5305	105	483	9203	314
	Musalmán	9693	201	6	6596	3332	72	1651	8099	249
Hissár Divisions	Hindoo	9632	363	4	5002	4928	69	717	9057	225
	Musalmán	9810	186	4	7414	2539	47	2541	7274	185
Amritsar Division	Hindoo	9716	274	9	6047	3871	82	1239	8470	291
	Sikh	9817	178	4	6515	3445	40	1179	8668	153
	Musalmán	9741	249	10	6445	3511	44	1587	8256	156
Multán Division	Hindoo	9939	59	1	7632	2333	34	1648	8217	225
	Musalmán	9967	33	-	8500	1481	18	3028	6859	113
Pesháwar Division	Hindoo	9907	91	2	6403	3455	142	1255	8358	387
	Musalmán	9957	42	1	8091	1867	42	2912	6891	197

		20-25			25-30			30-40		
		Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed
<b>MALES</b>										
All religions		4282	5436	281	2627	6933	440	1447	7857	696
Hindoo		3867	5781	351	2473	7002	524	1536	7649	814
Sikh		4163	5595	241	2985	6995	408	1719	7602	679
Jain		2747	6665	507	2241	6958	801	1402	7269	1329
Buddhist		4667	5000	333	3509	6053	438	2219	7517	264
Musalman		4626	5149	225	2678	6949	373	1305	8094	601
Delhi Division	Hindoo	2614	6817	569	1579	7651	770	987	7921	1092
	Musalmán	3437	6149	413	1701	7718	581	801	8400	799

Hissár Divisions	Hindoo	3583	6035	382	2266	7165	569	1415	7710	875
	Musalmán	5004	4806	190	2793	6903	304	1316	8137	547
Amritsar Division	Hindoo	4203	5506	291	2647	6897	456	1608	7656	736
	Sikh	3991	5733	275	2589	6993	304	1822	7361	717
	Musalmán	3474	6251	275	1940	7622	438	943	8385	672
Multan Division	Hindoo	5226	4590	184	3591	6056	353	2226	7131	643
	Musalmán	6038	3830	132	3786	5949	264	1938	7547	515
Pesháwar Division	Hindoo	5377	4350	273	3550	5919	531	2025	7117	858
	Musalmán	5553	4236	211	3337	6328	334	1487	7974	539
FEMALES										
All religions		314	9247	439	120	9160	720	74	8433	1493
Hindoo		129	9316	555	57	9038	905	39	8141	1819
Sikh		153	9498	349	63	9352	585	37	8742	1221
Jain		113	9170	717	64	8782	1154	70	7629	2300
Buddhist		3920	5840	240	2177	7551	272	1077	7916	1007
Musalman		492	9155	353	179	9237	584	106	8626	1268
Delhi Division	Hindoo	55	9364	581	23	9072	904	15	8081	1903
	Musalmán	218	9250	532	102	9021	877	71	8154	1775
Hissár Divisions	Hindoo	86	9458	456	32	9231	736	21	8421	1558
	Musalmán	392	9191	417	110	9169	721	64	8448	1488
Amritsar Division	Hindoo	187	9259	554	92	8926	981	59	8078	1862
	Sikh	152	9520	327	73	9347	579	52	8836	1112
	Musalmán	275	9397	328	116	9325	559	80	8653	1267
Multán Division	Hindoo	172	9310	518	59	8933	1008	40	7895	2065
	Musalmán	676	9047	277	227	9279	494	126	8739	1134
Pesháwar Division	Hindoo	322	8855	823	79	8588	1383	61	7640	2299
	Musalmán	748	8844	407	304	9035	661	155	8463	1381

	40-50			50-60			60-			
	Single	Married	Widowed	Single	Married	Widowed	Single	Married	Widowed	
MALES										
All religions		942	7813	1245	783	7239	1978	679	6007	3314
Hindoo		1122	7429	1449	979	6774	2246	870	5584	3546
Sikh		1326	7464	1210	1162	6846	1992	990	5460	3543
Jain		1293	6505	2202	1055	5575	3369	1073	3941	4985
Buddhist		1833	7889	278	1619	7535	846	2157	5294	2549
Musalman		719	8207	1074	544	7713	1743	490	6402	3108
Delhi Division	Hindoo	681	7440	1879	572	6551	2877	487	5131	4382
	Musalmán	438	8255	1307	316					

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they adopt a religious life, and thenceforth count themselves as unmarried. In the Amritsar Division the same point is observable after 30 years of age, but up to that period Sikh males marry more generally than do Hindoos, a fact perhaps due to the generally prosperous condition of the Sikh peasantry of the Central Punjáb. The proportion of widowers increases as a matter of course as the age of marriage is earlier. The late age at which Buddhist males marry, the comparatively large proportion of them who remain single, and the small number of widowers are very noticeable. The first fact is probably due to the later maturity which generally marks inhabitants of cold countries, the second to the fact that all the younger sons go to monasteries where they live as celibates, the last to the exceeding ease with which a wife is obtainable in the high hills, cohabitation being almost equivalent with marriage.

Turning to the female figures, we find female marriage much earlier and much more general among Hindoos than among Musalmáns, and, for the same religion, in the east than the west; so much so, in fact, that the Hindoo girls of the south-west marry later than do the Musalmán girls of the east. The Sikh girls marry much later in life, but also much more generally than do the Hindoos. The number of widows among Sikhs is also very much smaller than among either Hindoos and Musalmáns, probably because such a very large proportion of the Sikhs are Jats, with whose widows remarriage is a universal custom. The Buddhist girls marry as much later than those of other religions as do the Buddhist boys; and as among the men and from the same cause, the proportion of women who remain single is comparatively large, many of the women entering nunneries and there living celibate lives. So the proportion of widows is, except at the later ages, very markedly smaller than among other religions; for as the Buddhist women do most of the field work, a young widow is not compelled to retain her weeds far longer than she chooses. Marriage among Jains is somewhat earlier and more general than

among Hindoos, and especially in the case of males. The Jains are one of the most wealthy classes of the community. The proportion of both widows and widowers is very large, for not only is widow marriage unknown, but the Bhabra Jains are not allowed to marry a second wife under any circumstances whatever.

*Civil condition of the Sexes compared.*—Abstract No. 116 on the next, page brings out in an exceedingly striking manner the difference between the civil condition of men and women respectively. In it is shown the proportion of females to every 1,000 males who are single, married, or widowed in each age period. Thus if there were 2,000 married men and only 1,000 married women between the ages of 10 and 15, the entry in the abstract would be 500, or 50 females for every 100 males.

Of course these figures, unlike those we have just been discussing, are affected by the general proportion of the sexes in each age period, and, the number of women being always smaller than that of men, are always somewhat lower than they would be were the sexes present in equal numbers; while the variation due to this cause is greatest where the proportion of females is smallest. But after making all possible allowances on this account the figures are exceedingly striking. The extraordinary excess of females married at the earlier ages, the equally extraordinary excess of males married at the later ages, and the great excess of widowed females at all ages are brought out in the greatest prominence. The figures represent no new facts, and are only a different and somewhat less accurate representation of the facts we have already discussed; and there is no occasion to dwell on them. I give them as a most effective summary of the difference between the civil condition of males and females respectively.

*Civil condition in Towns and Villages.*—Abstract No. 117 on page cliii shows the distribution of every 1,000 persons of all ages and of each sex according as they are single, married, or widowed, for each division in the province, giving separate figures for towns and villages.

The variations observable between the figures for the several divisions are chiefly due to the variations in distribution by age already discussed: for instance, the fact that in the villages of the Dehli division only 29.8 per cent, of the females are single, while in the Multan Division the corresponding per-centage is 44.1, is

chiefly though not wholly due to the fact that children of too young an age to be married form a much larger proportion of the total population in the latter than they do in the former. The age of marriage has already been discussed; and I shall here confine myself to the difference between the figures for towns and villages respectively in one and the same division. It will be noticed that a much smaller proportion of the males are single and a much larger proportion married in the towns than in the villages. This is almost certainly due in great part to the fact that the urban classes are, taking them altogether, better off and more generally able to afford marriage than are the peasantry; and it is probably also due to some extent to the fact that migration from villages to towns is more common than from towns to villages, and that the migrants are generally married adult males who often leave their wives and children behind them, This same migration also probably explains the fact that the proportion of widowers is slightly but uniformly larger in towns than in villages, and most markedly so in the divisions where the towns have gained most largely by immigration; for the adult immigrants raise the per-centage of the higher ages at which widowhood is most common.

Among females the proportion of married is almost always less in the villages than in the towns, but the difference is always small in comparison with that which exists in the case of males, and is greatest in the western divisions. The comparative smallness of the difference in the east is probably partly due to the far stronger feeling against daughters remaining unmarried than against sons being left in similar cases, especially in the Hindoo portion of the province; and partly no doubt to the excess movement of adult males to towns leaving their wives in the villages, which has already been alluded to. But there is another, and probably a more potent cause. It will be noticed that the disproportion between the figures for single persons in towns and villages respectively is almost identical in each division for the two sexes. Therefore the disproportion between the figures for

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## Abstract No 116, comparing the Civil Conditions of the Sexes at different Ages for Religious and Divisions.

Divisions, &c.	Females per 1,000 Males of the same civil condition in each Period of Age															
	single										Married					
	0-	10-	15-	20-	25-	30-	40-	50-	60-	Total	0-	10-	15-	20-	25-	30-
Delhi	876	491	128	31	24	29	36	48	63	574	2281	1790	1537	1279	1020	893
Hissár	895	519	149	35	18	19	20	16	28	565	2435	205	1817	1427	1079	934
Ambalá	837	471	146	46	30	40	39	41	43	526	2659	1949	1507	1259	1017	879
Jálandhar	872	449	125	34	19	20	22	25	31	533	2935	2235	1680	1540	1163	888
Amritsar	862	511	178	60	41	47	44	44	59	566	3621	2833	2040	1533	1160	909
Lahore	875	598	233	56	33	36	44	39	46	592	2853	2584	2116	1509	1131	899
Rámalpindi	906	646	352	119	62	73	129	108	119	656	8364	3008	2575	1751	1246	923
Multán	896	627	269	90	40	45	53	55	62	609	4135	3969	3265	2111	1377	940
Deraját	869	579	279	109	69	77	111	138	159	619	3126	3603	2705	1931	1287	947
Pesháwar	894	562	283	113	65	75	142	184	188	601	3616	4281	3161	1891	1148	841
BRITISH TERRITORY	878	545	215	71	42	46	55	53	65	585	2851	2347	2029	1545	1150	905
NATIVE STATES PROVINCE	862	486	144	46	32	34	34	31	36	531	3060	2,5*3	2007	1407	1148	823
PROVINCE	875	535	202	66	40	43	51	48	59	576	2896	2381	2026	1536	1148	908
Hindoo	870	456	113	29	19	21	20	19	25	527	2876	2236	1822	1397	1093	884
Sikh	783	488	140	30	20	17	16	11	13	483	2335	2006	1664	1390	1135	909
Jain	910	583	161	36	24	45	33	23	47	591	1173	1354	1443	1223	1054	939
Buddhist	1147	959	824	875	800	463	364	522	242	887	-	6000	1167	1217	1609	1009
Musulmán	892	695	278	102	60	71	102	107	117	628	3078	2731	2375	1711	1108	927
Christian	987	1034	663	30	15	30	46	406	118	228	1143	893	3757	2680	1218	638

Divisions, &c.	Females per 1,000 Males of the same civil condition in each Period of Age														
	Married				Widowed										
	40-	50-	60-	Total	0-	10-	15-	20-	25-	30-	40-	60-	50-	Total	
Delhi	738	502	306	998	1359	1034	8035	977	1074	1626	2088	2036	1940	1768	
Hissár	753	494	331	1033	1100	1000	1131	1145	1184	1651	2022	1885	2013	1810	
Ambalá	728	438	312	970	2587	1649	1452	1245	1280	1083	2027	1935	1748	1782	
Jálandhar	676	448	237	1049	2009	1862	2096	1906	1825	2121	2562	2455	2213	2275	
Amritsar	737	521	309	1038	1870	1637	1533	1397	1477	1784	2198	2019	1841	1900	
Lahore	744	501	297	992	2400	2054	1505	1332	1336	1731	2199	1930	1699	1813	
Rámalpindi	773	543	299	3007	3778	2500	2232	1908	1620	1975	2682	2487	2077	2222	
Multán	705	438	274	1009	1857	2789	2467	2110	1874	1984	2446	2167	1862	2066	
Deraját	740	492	337	1009	2400	1603	1976	1659	1471	1808	2403	2303	2239	2185	
Pesháwar	652	437	255	966	2500	2385	2236	1779	545	1964	3018	2948	2281	2407	
BRITISH TERRITORY	728	493	293	1010	1882	1551	1544	1418	1431	1831	2312	2155	1955	1987	
NATIVE STATES PROVINCE	725	481	296	1015	1742	1639	1473	1360	1391	1727	2182	2034	1952	1919	
PROVINCE	727	491	294	1011	1856	1567	1531	1408	1424	1812	2289	2132	1955	1975	
Hindoo	698	468	283	1007	1870	1558	1489	1371	1462	1856	2210	2077	2032	1968	
Sikh	766	524	324	975	1383	1491	1827	1185	1202	1421	1869	1715	1546	1595	
Jain	788	530	506	1006		3000	1127	1085	1202	1547	1612	1577	1,82f	1570	

Buddhist	1042	832	815	1058	-	-	333	750	800	3625	8400	5083	3513	3597
Musulmán	744	502	294	1021	1922	1592	1663	1507	1419	1834	2465	2285	1971	2059
Christian	428	355	381	856	-	-	1500	1174	771	790	1051	1571	1839	1151

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Abstract No. 117, showing Civil Condition in. Towns and Villages for Divisions.

Divisions, &c.	Proportion per 1,000											
	MALES						FEMALES					
	Single		Married		Widowed		Single		Married		Widowed	
	Towns	Villages	Towns	Villages	Towns	Villages	Towns	Villages	Towns	Villages	Towns	Villages
Delhi	421	454	493	463	86	82	280	295	527	539	192	163
Hissar	466	505	462	425	71	70	302	335	526	520	172	144
Anibala	455	496	468	435	77	69	303	321	525	526	171	152
Jalandhar	463	503	451	434	86	63	276	308	536	524	188	169
Amritsar	473	524	448	415	77	61	304	351	524	511	172	138
Lahore	478	545	450	400	72	54	321	395	516	486	162	118
Rawalpindi	497	557	443	395	58	47	349	421	494	459	156	120
Multan	542	595	398	354	61	52	358	441	472	432	170	127
Derajat	522	573	415	380	63	47	356	423	469	457	175	120
Peshawar	525	586	418	373	58	41	362	432	472	446	166	123
TOTAL BRITISH TERRITORY	474	531	448	410	72	59	313	369	513	493	174	138
TOTAL NATIVE STATES	470	516	448	419	81	65	302	331	514	518	184	151
TOTAL PROVINCE	475	529	449	411	74	60	312	363	513	497	175	140

Abstract No 118, showing Proportions of Wives to Husbands for Religious and Divisions

	Number of Married Females per 1,000 Married Males												
	Delhi	Hissar	Ambala	Jalandhar	Amristar	Lahore	Rawalpindi	Multan	Derajat	Peshawar	Total British Territory	Total Native States	Total Province
Hindoo	990	1033	961	1069	1054	961	914	985	910	546	1004	1017	1007
Sikh	-	-	-	-	977	-	-	-	-	-	-	-	975
Jain	-	-	-	-	-	-	-	-	-	-	-	-	1006
Buddhist	-	-	-	-	-	-	-	-	-	-	-	-	1057
Musalman	1026	1037	987	1034	1042	1004	1023	1019	1026	1012	1021	1009	1020
Zoroastrian	-	-	-	-	-	-	-	-	-	-	-	-	491
Christian	-	-	-	-	-	-	-	-	-	-	-	-	856
All religions	998	1033	969	1049	1038	992	1006	1008	1008	966	1010	1015	1011
Villages	1003	1033	991	1055	1052	1013	1031	1012	1029	1021	1027	1021	1025
Towns	975	1030	0.853	1000	952	890	818	980	853	699	912	972	920

married and widowed taken together must be also identical, since the sum of single, married, and widowed is constant. But the disproportion in the married figures is less among the females than among the males; therefore the disproportion in the widowed figures must be greater among the females



than among the males. Thus the disproportion between the figures for towns and villages is greater among widowed and smaller among married for females than for males, the excess in both cases being on the side of the town population. This can only be accounted for by the women of the

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villages being transferred from the widowed to the married status, in other words by *karewa*, which is far more commonly practised among the peasantry than among the stricter Hindoos who are found in the towns.

*Polygamy*.—By law and custom alike a Musalman may marry four and a Hindoo two wives. But, as a fact, the privilege is very rarely taken advantage of by Hindoos, and not often by Musalmáns excepting the mere wealthy section of the community, unless the first wife proves barren or bears daughters only. The unanimity of district officers on this point is very general, the usual remark being that the people are too poor to afford a second wife. There is indeed one well-marked exception, and that is the Pesháwar Division and in a less degree the Salt-range Tract, in both of which polygamy is said to be an almost general rule among Musalmáns. But I shall presently show that this estimate is exaggerated. And generally, in all parts of the province, the practice is more common with Mahammedáns than with Hindoos. In the higher hills, indeed, where marriage is a form which is hardly thought necessary and women are valuable as labourers, it is common to have several wives or concubines; but the state of the conjugal relations in this part of the province will be described in the next section under the head of Polyandry. Thus throughout the plains of the Punjab polygamy may be said to be practically confined to the rich. By polygamy, however, I here mean the marrying of two wives selected for that purpose. The natural process of devolution by which the widow descends to the younger brother which constitutes the primary form of *karewa* is, as already stated, almost universal amongst all but the highest castes throughout the east and centre of the Punjab; and this naturally leads to a man having two wives in a very great number of instances. Abstract No. 118 on page cliii shows the number of married women per 1,000 married men for divisions, religions, towns, and villages.

The number of wives to each husband is uniformly larger in the villages than in the towns. But this is not because polygamy is more common in villages than in towns; indeed, the reverse is notoriously the case in parts where *karewa* is not customary, the richer classes of the cities marry no more than one wife far oftener than the poorer inhabitants of the villages. The reason of there being more wives in proportion to husbands in the villages than in the towns, is that many of the husbands are away from home on service or in trade in the cities and cantonments, leaving their wives in the villages. Thus, in Hissár, where there are no cantonments, the inequality is much reduced, while in Pesháwar and Ráwalpindi, where large cantonments, rapid growth of towns, and special demands for labour at the time of Census combined to attract a large immigrant population, the disproportion is at its highest. A portion of the inequality, however, is undoubtedly due to *karewa* in those parts where *karewa* is practised, for widow-marriage is allowed chiefly among the peasantry and not at all among the mercantile classes of the cities; and this is probably the cause of the excess in the Hissar Division.

Taking villages and towns together, the high proportion of wives in the Jálandhar Division is probably due to the emigration from Hushyárpur which has taken place of late years, and the polygamous habits of the hill people. In the Amritsar Division it is again probably due to both polygamy in and emigration from Síálkot and Gurdáspur, as the proportion in the Amritsar district is very moderate. But, as in Hissár, it is probably caused in part by the large Jat population who universally practise *karewa*. Districts from which emigration is taking place naturally show more wives than husbands, as the men move first and send for their wives only when they have made for themselves a permanent home. On the other hand, districts like Sirsa, which are being stocked by immigration show a large proportion of husbands, not only because the married male immigrants leave their wives behind them, but still more because their sons generally marry out of the district in the neighbourhood of their homes, and their wives are often absent at their parents' houses, especially in time of drought.

Turning to religion we find that polygamy is far more common among Musalmáns than among Hindoos, except in the Jálandhar and Amritsar Divisions which have already been discussed. The small proportion of wives among the Hindoos of the Pesháwar

Division shows how largely the Hindoo population consists of temporary immigrants. The proportion of wives to husbands among the Sikhs is curiously small. They are notoriously well off, they practise *karewa* more generally than do the members of any other religion; and I can only explain the figures by supposing that some of the Hindoo women who have married Sikh husbands have been returned as Hindoos. Yet this seems extremely unlikely, as all that a Hindoo woman does on becoming a Sikh is to tie up her hair in a somewhat different fashion. If, as I myself believe and shall explain in the next paragraph, the Jats practise polyandry, this might perhaps account for the figures, as the great mass of the Sikhs are Jats. But even then ail but the eldest brothers would probably return themselves as single. The large proportion of wives among the small Buddhist population *is* said to be due rather to the husbands being away on journeys or working elsewhere and leaving the aged females behind them, than to any general habit of polygamy. The small number of wives among Christians and Zoroastrians is of course owing to their sojourn here being only temporary.

The districts that show more married men than married women among village population are Karnál, Sirsa, Ambála, Simla, Lahore, Multán, and Kohát; while in all these, and also in Delhi, Fírozpur, Ráwalpindi, Derah Gházi Khán, and Pesháwar the number is larger among total population. In no case are the husbands in excess in the villages and not in the towns of any district.

On the whole polygamy is shown by the figures to be very rare. Indeed I am almost driven to suggest that widows who have been remarried by *karewa* must sometimes have been shown as widows though it appears very unlikely that this should be so. It seems improbable that in the Hissár division for instance, only three out of even 100 married men should have taken a second wife if cases of *karewa* are included as well as those of polygamy proper. If, indeed, my belief in Jat

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polyandry is well founded, the smallness of the figures would be explained, for the younger brother would be nominally unmarried when the widow came to him. Or it may be that' my suspicions expressed in section 689 are well founded, and that the figures are to be explained by the fact that very young girls who have not yet gone to live with their husbands have in some cases been returned as single, although the marriage ceremony has actually been performed. In the whole province our figures show that there are 101 wives for every 100 husbands. But, as pointed out by Mr. Frizelle, this does not mean that so many as one in every 100 husbands takes a second wife; for those who are well enough off to take a second often take a third and a fourth also, and thus the number of men who marry more than one wife is smaller than the excess of wives over husbands.

*Polyandry.*—Polyandry as an open and recognised institution is only found in parts of the Kúlu subdivision. The whole relations of the sexes in conjugal matters are so peculiar in that part of the country, and doubtless in the Hill States adjoining it, that I quote at length in the next paragraph Mr. Anderson's description of them. But polyandry proper is almost confined to Lahul and Seoráj, and in the latter the custom seems to be dying out, Mr. Lyall writes of it:—

“Polyandry in Seoráj is in reality a mere custom of community of wives among brothers who have a community of other goods. In one house you may find three brothers with one wife, in the next three brothers with four wives all alike in common; in the next house there may be an only son with three wives to himself. It is a matter of means and of land; a large farm requires several women to look after it. Where there is only one wife to several brothers, it will generally be found that some of the brothers are absent for part of the year working as labourers. In Láhul polyandry, or the taking to wife of one woman by several brothers, is a recognised institution, and is very general; the object is to prevent the division of estates. I remember a case which came before me, in which

one of two brothers living in polyandry much wished to separately marry a girl by whom he had had an illegitimate child; but the wife objected strongly, claiming both brothers as husbands, and refusing to admit another woman into the household, and she eventually prevailed.

"In Spiti polyandry is not recognised, as only the elder brother marries and the younger ones become monks; but there is not the least aversion to the idea of two brothers cohabiting with the same woman, and I believe it often happens in an unrecognised way, particularly among the landless classes who send no sons into the monasteries."

Now it is my own private opinion, and the opinion of several other officers who have mixed much with the people, that exactly what Mr. Lyall describes in the sentences quoted above prevails to a very considerable extent among the Jats of the Eastern Plains, or at least among those of the Jamna zone. A family of brothers lives in community of goods; the eldest alone marries a wife and all cohabit with her; the eldest dies, the next brother becomes the head of the house and the nominal husband; but throughout the woman lives with all the brothers as their wife. It may be, as Mr. Lyall says, that a solitary man may have two wives to himself, a pair of brothers a wife each, and a pair of brothers a wife between them; but where, as is not uncommonly the case among the tribes in which the Levirate or primary form of *karewa* is the rule, the eldest only of two or more brothers living together is married, I believe that it is the rule and not the exception for the wife to cohabit with all the brothers. The practice is not openly recognised or admitted to the general public; but the suggestion of it is often denied with a laugh. Mr. Delmerick, who has great knowledge of native custom, writes:—

"In the Ambála sub-montane tract from the Jamna to the Satluj polyandry is very extensively practised. Indeed, a sister-in-law is looked upon as common property, not only by uterine brothers, but by all *bháis*, including first cousins. This is the case among all castes of Hindoos, including outcasts such as Chamars. It is also a partially recognised custom among the Hindoo Jats and Gújars in the plains. Among them it is easier for a man to get a wife if he have brothers because she cannot then remain a widow, and they say she then becomes a *sada sohágan*, a perpetually married woman."

I can give no proof of the prevalence of the custom; and though I have noticed several peculiarities in the Census figures which seem to support my contention, they are so slight that I base

no argument upon them. But the question deserves further inquiry.

*Relations between the Sexes in Kulu and Lahul—Mr.*

Anderson's description of the relations existing between the sexes in Kulu and Láhul is as follows:

"Polyandry is common among all classes in Seoráj except the Brahmáns of Nirmand; but people are ashamed of it, and the custom is disappearing. It exists also in part of Waziri Rupi. The Avoraan is considered the wife of the eldest brother, and all the children are considered his children. This Avas the rule recorded at settlement, but it is not now the recognised custom. In a recent case, the evidence showed that the woman is allowed to state who the father is, and the succession is in accordance with her allegations. She is careful to ascribe the paternity of a son to the bread earner of the family, or whoever happens to be the richest among the brothers. This is common in Láhul also. Cases are not unknown where several brothers have two wives in common, and curious questions arise as to the succession. The change from community of have to separation is going on, and polyandry will disappear, though at present it probably exists to a greater extent than is admitted.

"The relations between the sexes in Kúlu are of the very lowest order, and the principal work of the courts, both civil and criminal, consists in deciding cases arising out of the low state of morality. Cohabitation is considered equal to marriage, and the sons of a woman who has been received into a house and treated as a wife succeed equally with the legitimate children. Marriage by any form is rather the exception than the rule. A widow, whether she was a wife by marriage or only by reputation, is allowed to keep possession of her deceased husband's estate so long as she lives in his house, however immoral her character may be.

"Polygamy is common in Kúlu proper, as a landowner as soon as he finds that he cannot till all his land with those already in his house looks out for another wife, and it is common for him to have to buy the consent of his first wife. He probably had made an agreement with her not to take another wife. It is very common for wives to be living in their parents' homes, not with their husbands; but they will, even when there, have some share of their husbands' land to cultivate and to enjoy. In Kúlu generally the women have the upper hand of the men, but they do most of the field work except ploughing.

"There is not much restriction on marriage within the same caste. A man will marry his *mámu-ki-beti*, daughter of his maternal uncle, or his *phúphi-ki-beti*, the daughter of his paternal aunt, but not his *massi-ki-beti*, daughter of his maternal aunt. The reason for this does not appear evident. It does not depend on the *got*, nor on considerations of common milk as

among Musalmans. So far as I could ascertain, *got* is very rarely considered



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except among Brahmans. Many, indeed most, idea no idea of their *gots*. They were ready, however, to adopt a *got* without considering what effect it might have.

"Early marriages are not common in Kúlu, as women are valued only as they are useful for labour in the fields. They are in a way bought and sold, the price being fixed by the age. Women, however, in the end choose their own husbands, for they will live only where they please, and as it is only a matter of rupees the exchange is soon made. Where a man cannot afford to pay for his future wife, he often agrees to work for her, living in her father's house.

"Polyandry exists more or less on all the three rivers of Láhul; but it is dying out. This probably arises from an improvement in the condition of the people, which has also produced greater division of families. The custom of polyandry is now considered shameful and is not willingly admitted. The younger brothers will allege that the woman is their eldest brother's wife, not theirs. Trade has very much increased during the last ten years. The male population has now many new ways of earning a living, and hence the circumstances that gave rise to "this custom are disappearing, and with them the custom itself. It is not customary to marry young, women being generally between 15 and 20 years of age (*vide* Cunningham's *Laddák*, page 289). Even the better class have as a rule only one wife, unless she should have no son. Women are not married in Lahul merely to till their husband's lands. It is very common to engage labourers for that purpose."

I should explain that the *got* of which Mr. Anderson speaks is the Brahminical *gotra*, and not the clan. The fact that the daughter of the maternal aunt is forbidden as a wife, while the daughters of the paternal aunt and maternal uncle may be married, is very interesting, and is obviously a survival from the custom of tracing kinship through the woman only which would naturally possess greatest vitality in a country where polyandry was the rule. So in

the plains the people are beginning to add the mother's mother's clan to those into which it is forbidden to marry, or even to substitute it for the father's mother's clan; and this is apparently a last stage in the change from relationship through women to relationship through men. The Deputy Commissioner of Kánga notices "a very ancient custom by which the bridegroom elect commonly binds himself to earn his wife by working for his bride's family for sometimes as long as 9 or 10 years," and the same custom is noticed in the extract just quoted from Mr. Anderson. I presume, however, that it obtains only in the highest hills, as it appears that infant marriage is universal in Kánga proper.

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