CENSUS OF INDIA, 1901.

VOLUME XVI.

N.-W. PROVINCES AND OUDH.

PART I.

REPORT.

BY

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PREFACE.

At a time when official reports are being subjected to a rigorous pruning the production of a report extending to nearly 300 pages may be deemed to require some apology. My object in the following pages has been two-fold. In the first place, an attempt has been made to describe some general features of what may be considered the bewildering jungle of figures contained in the Imperial Tables, for, as the proverb says, it is often hard to see the wood for the trees. Secondly, the extent to which the results of the census are fairly reliable, and the methods of obtaining them, have been indicated as briefly as possible. Enumeration throws much extra work on district officers and their subordinates, and to them thanks are due for the successful manner in which it was carried out. The abstraction and tabulation were completed in seven central offices, each in charge of a Deputy Collector, and six of these—Pandit Janardan Joshi, B. Pridamna Krishna, M. Lutf Husain, B. Tulshi Rama, B. Siva Prasada, and Qazi Khaliluddin Ahmad—completed their very trying work with a high standard of excellency. The heaviest share fell to B. Pridamna Krishna, who dealt with it admirably, while Pandit Janardan Joshi and B. Siva Prasada excelled in devising methods of checking the work apart from those prescribed in the rules. Three of the head clerks in these offices—B. Chhattar Singh, Pandit Shimbhu Nath Sukul and Pandit Jai Dat Tiwari—have also done especially good work.

In the preparation of the report help has been received from many sources, official and otherwise. The material in Chapter VI, Language, has been supplied almost entirely by Dr. G. A. Grierson, and without it the chapter could not have been written. For most of the material in Chapter III I am indebted to a large number of correspondents, and throughout the report I have used facts obtained from many sources. To all those who have thus aided me my thanks are due. The report has been printed at the Government Press, Allahabad, and with very small exceptions, the whole of the forms were printed, and the slips for abstraction, numbering nearly 100 millions, cut at the same place. Special acknowledgments are due to Mr. Luker, the Superintendent, for the promptitude with which the work was carried out. My head clerk, Pandit Chandr Dat, Pande, has been of the greatest assistance to me.

There have been cases in which statements made in reports like the present have been treated by the public as official pronouncements by Government on the matters to which they referred, and it therefore seems necessary to point out that the report is in no way intended to express the opinion of the Government, especially on such matters as those dealt with in the chapters on religion, education, language and caste, about which there is much difference of opinion. Having regard to the controversial nature of some parts of the report, and the extent to which it has been necessary for me to trespass on the time and labour of others, I should be glad to feel with the poet :—

شادم که ز من بر دل کس بارے نیست • کسرا زمن و کار من آزارے نیست
گر نیک شمارندم و گر بد گویند • بانیک و بدي بهیچکسم کارے نیست

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REPORT

ON THE

CENSUS OF THE N.-W. PROVINCES AND OUDH.

1901.

INTRODUCTION.

1. The third general census of the North-Western Provinces and Oudh together was taken on the night of March 1st, 1901; apart from isolated enumerations or estimates made in individual districts there have been previously two general estimates of the population included in the North-Western Provinces in 1826 and 1848, and a general census in 1853, 1865 and 1872. In Oudh the first general census was taken in 1869, and since 1881 operations in both the North-Western Provinces and in Oudh have been simultaneous with those in the rest of India.

2. Operations commenced in April 1900 with the preparation of detailed instructions for the guidance of district officers in enumeration. The general principles followed were those laid down by the Census Commissioner, but the details followed closely the arrangements made on previous occasions, and much valuable help was obtained from the rules of 1891 and the remarks made by Mr. D. C. Baillie in his report on the census of that year. One rather important change was the division of the rules into chapters, corresponding with the chapters of the Imperial Code, which were as far as possible so arranged that each chapter related to a distinct set of operations and need not be referred to again after they were complete. The result was a considerable saving of clerical labour in district offices as it was unnecessary to issue subsidiary instructions pointing out the order in which operations were to be performed, and there was less likelihood of omissions.

3. The first operation was the division of each district into charges. In rural areas the charge usually corresponded with the revenue division in charge of a kanúngo who was appointed superintendent of it. In municipalities the charge was generally a ward, and the charge superintendents were members or officials of the Board. Other towns were included in rural charges unless a suitable non-official could be found which was not often. There were 1,283 charges in the provinces with an average population of 37,172, the average being 13,978 in the case of urban and 46,787 in the case of rural charges. The average area of a rural charge was 118 square miles.

4. When the division into charges had been decided on, the whole area of the district was first divided into blocks, each containing as a maximum 60 houses with a population of 300, that being the largest number that can be conveniently dealt with by a single enumerator. A few blocks were then grouped together to form a circle in charge of a supervisor. There were 216,621 blocks in all, and the average population varied from 209 in urban to 221 in rural areas and was 220 for the whole provinces, while each of the 20,542 circles on an average contained 10½ blocks. In rural tracts the area of a circle averaged six square miles.

5. A rough division into blocks, circles and charges was complete by the middle of July. During August the training of charge superintendents in the rules was effected, and the lists of charges, circles and blocks faired out. In September house numbering was commenced and lists of houses prepared. By the end of October the preliminary operations were almost completed, and during November and December the district staff were occupied in training and examining the census officials. On January 15th, 1901, in rural tracts and a fortnight later in urban areas the preliminary enumeration commenced and was completed in a fortnight. Full particulars were recorded by the enumerators in the schedule, and these were checked as far as possible by supervisors, superintendents and the district staff in the interval before March 1st. On the night of March 1st the enumerator went round his block and struck out all entries relating to persons who were absent, and filled in a schedule for newcomers. The next morning enumerators, after collecting the few schedules issued to be filled in by private individuals, met their supervisor at a fixed place and compiled a summary showing the number of inhabited houses and of males and females in each block in the circle. The circle summaries were similarly taken or sent to a fixed place in each charge where charge summaries were compiled which were sent to the headquarters, where a district summary was compiled and the results telegraphed to the Census Commissioner and to the Provincial Superintendent. Considerable care and ingenuity was shown by district officers in working out the scheme for getting in the totals, with the result that the latest telegram was despatched from Almora at 2-30 P. M. on March 7th. The totals of the Rámpur State were ready at 9-20 A. M. on March 2nd, a result reflecting great credit on Sheikh Abdul Ghafur, the Minister whose arrangements were excellent. The whole of the census staff worked all night, and the collection of summaries was effected through the Imperial Service Cavalry. In British districts Mr. H. K. Gracey at Muzaffarnagar despatched his totals at 5 P. M. on March 2nd, and Mr. T. A. H. Way at Sultánpur sent off his figures an hour later. The difference between the preliminary and final corrected totals of the whole province was only 4,542 an error of less than 1 in 10,000, but considerably larger errors occurred in individual districts. In three districts (Ballia, Partábgarh and Jhánsi) the compilers at headquarters omitted to turn over the page of certain charge summaries; the mistake should have been detected at once as the form for compiling showed the number of circles in each charge and if this had been checked the omission would have been noticed. All these mistakes were discovered long before the final figures were available. On the other hand, the telegram sent from Fyzabad was incorrectly worded and caused the inclusion of a part of the population twice over, which almost balanced the omissions referred to above. In only two districts, Naini Tál and Aligarh, were there appreciable mistakes on the part of the lower census staff, and the difference in these amounted to 5,000 and 2,000 respectively.

6. There were some exceptions to the ordinary procedure which is described above. A special census was taken of the hill stations, Mussoorie, Landaur, Chakrata, Naini Tál and Ranikhet on September 7th, 1900, to ascertain the hot weather population. In the rural hill tracts of the Kumaun Division the preliminary enumeration was made in October 1900 and the total population at that time ascertained as there is considerable migration

from the hills to the plains at the commencement of the cold weather and back against six months later. The final enumeration in the same tracts and also in some forest areas and a few jungle tracts in other parts of the provinces was by day, and in the Kumaun Division it was spread over several days.

7. At the end of December 1900 the Deputy Commissioner, Fyzabad, reported that a bathing festival was expected to take place at Ajudhia in his district on the morning of March 2nd, at which a very large number of people might be expected. The festival was the Gobind Duadashi, an occasion on which bathing in the Ghagra at Ajudhia is believed to be as efficacious as bathing in all the sacred places of India together, but on enquiry it was found that March 2nd, 1901, not being Sunday, was not a proper day for the festival, although all the other requisite astronomical conjunctions were correct. The festival had, however, been advertised in the usual way by circulating letters threatening that the sin of having killed cows would attach to those who did not forward more copies of the letter, and it was necessary to make special arrangements in view of the likelihood of a very large gathering of strangers on March 1st to bathe the next day. The details were finally settled at a conference of district officers at which the Commissioner of Fyzabad and the Census Commissioner in India were also present. Ajudhia is situated on a neck of land jutting out into the Ghagra which is not fordable. It is bounded by the river on the north and east and towards the west is connected by straggling houses with the town of Fyzabad, while not far away on the south is the Oudh and Rohilkhand Railway the limits of which are fenced. The opinion of the Pandits of Benares that March 2nd was not the Gobind Duadashi was widely circulated, and district officers used their influence to pursuade people not to go. In all the adjacent districts enumerators were directed to enquire some days before March 1st what persons where going to the fair, to mark their names in the schedules and to give them tickets showing they had been enumerated. Such persons on arrival at Ajudhia were not enumerated, and they were reckoned as present in the block where they had been enumerated. The morning after the fair I found hardly a person in the crowds at the railway station who could not produce his enumeration ticket carefully tied up in his clothes or pagri. At Ajudhia a double cordon of enumeration posts was established on roads leading to the town, and north of the river similar arrangements were made in the Gonda and Basti districts and at the head of the pontoon bridge crossing the river. In the town itself all places where pilgrims were likely to stay were divided into blocks and two enumerators were posted for each block. The operations were completely successful owing to the excellent arrangements made by the district officers of Fyzabad, Gonda and Basti, Messrs. Hose, Bruce and McCallum Wright, and in Ajudhia itself only 26,728 pilgrims had to be enumerated.

8. The enumeration in cantonments and of troops on the march was in charge of the military authorities, and on railway premises railway officials did the work.

9. **Working of the Census Act.**—In 1900 an Act was passed providing penalties for offences in relation to the census. In 37 districts out of 48 it was found unnecessary to institute any cases at all under it. In the remaining eleven districts only 27 persons were prosecuted, of whom 21 were

fined. The cases came under the following heads, *viz.*, refusing to work (3), refusing to supply information (1), hindering census officials (1), obliterating numbers (6), and bad work (16). In the case of Government officials census work is considered a part of their ordinary duties, and a few of these were punished departmentally. The total number of superintendents, supervisors and enumerators employed was 238,446 of whom 111,741 were non-officials and the small number of prosecutions it was found necessary to institute points to the careful manner in which district officers dealt with the task of obtaining non-official help.

10. **General.**—As was noted in the last paragraph almost half the census staff for enumeration consisted of non-officials, very few of whom were paid for their labours. A few anonymous complaints on this subject appeared in both the English and vernacular press, and it has also been pointed out that Government servants receive no extra pay for their work in connection with it. The latter remark can only be made in ignorance of the well established rule that the liability to assist in the census is an implied condition of Government service, and is as binding as the liability to perform extra work in times of special stress, such as famine, plague, &c., while in the case of non-officials there is the same liability as in service as assessors or on juries. If non-official agency were paid, the cost would be increased to a prohibitive amount, and the work would not be so well done. Under existing conditions very many of the supervisors and enumerators and all of the charge superintendents, who were not officials, were persons in a superior station of life who would refuse money payments. It would, therefore, be necessary to employ men of very inferior education upon whose work little reliance could be placed. During the cold weather of 1900-1901 I visited every district in the provinces to inspect the progress of work, and everywhere was struck with the energy and care which non-officials displayed in their duties. One enumerator went so far as to turn the rules for filling in the schedule into verses and suggested the circulation of these to be learnt by heart. My examination of a large number of schedules shows that the schedules issued to Europeans to be filled in by them were on the whole the worst done. Entries had clearly been made by many persons without reading the instructions printed on the back, and the age of several ladies was recorded as "over 20". One high official told me with some pride that as he feared no arrangements would be made for enumerating his servants he had himself filled in the particulars for them in his own schedule; an examination of his schedule showed that the enumerator, who had already enumerated them, had correctly struck out the entries. In my tour of inspection I found that one of the subjects which greatly exercised the minds of the census staff was the question how to fill in the sixteen columns if they met a deaf and dumb lunatic wandering about by himself on the census night. On my suggesting that this was an unlikely contingency, one charge superintendent met me with the assertion that "*bahut hote hain*" (there are many of them). A real difficulty of a similar kind was, however, experienced in one district (Dehra Dún) where special arrangements had to be made to enumerate an assemblage of faqirs under vows of silence. The census operations have become so familiar that they created no rumours as a rule, but it is reported from Almora that the Rájis, a jungle tribe of whom little is known, and whose speech is described as like the twittering of

birds, vanished into the forests and escaped enumeration. The special operations in connection with Ajudhia fair gave rise to a fear that nobody would be allowed to bathe without a ticket, while some persons are said to have stayed away because it was reported that they would be subject to some tax if they went to Ajudhia.

11. **Abstraction and tabulation.**—*A.—The old system.*—In accordance with the instructions of the Census Commissioner the operations of abstraction and tabulation were performed by what may be called the "slip" system. The system adopted at last census involved the use of large abstraction sheets which practically reproduced on large scale the forms of the Imperial Tables. A clerk took a book of schedules and made a tick for each person in the proper column of an abstraction sheet. The ticks in each column were then totalled, and the totals of the sheet were copied out in tabulation registers in the forms of the Imperial Table. As the tabulation registers contained figures for the Imperial Tables by *blocks*, it was then necessary to total these registers to obtain figures for villages, towns, tahsíls and districts. The method of checking was the comparisons of the total of the columns in one abstraction sheet with those of the columns in one or more other sheets which should have corresponded. If a discrepancy were discovered it was necessary to re-abstract completely or else to adjust the variation on a consideration of the different totals. Similarly, apart from the comparison of totals, the only possible way in which the work of abstraction could be checked was to re-abstract the whole of the entries for a book, a partial re-abstraction of a portion of the entries in a book being of no use, as it could not be said which tick corresponded to any given entry.

B.—The new system.—In the "slip" system which was first used by Von Mayr in the Bavarian census of 1871, and has since been successfully worked in various European countries, abstraction consisted in copying the entries in the schedules on small slips of paper, and tabulation in sorting the slips. Three colours were used, *viz.*, yellow paper for Hindus, red for Muhammadans and blue for persons of other religions; the slips were of two sizes, long for males and short for females, and while a complete rectangular slip was used for married persons, slips with one corner cut off were employed for bachelors and spinsters, and with two corners cut off for widows and widowers. The colour, size and shape of a slip thus showed at a glance the religion, sex and civil condition of the person for whom it was used. There remained eleven entries to be noted, and two slips were used for each person, there being five entries as well as the entry of caste, tribe or race on each slip. The copying was materially facilitated by the use of contractions in the case of certain entries, such as B. for Bania, Br. for Brahmin, and so on, and in the use of a dash to show the district of birth place where this was the same as the district where a person had been enumerated. A dash also denoted that a person was illiterate, and another that he was not afflicted with one of the four infirmities that had to be recorded. As each abstractor completed copying the entries in the schedules of a whole book on slips, this part of the work was tested by the supervisors who checked completely twenty per cent. of the slips, special attention being paid to entries in which mistakes were known to be likely to occur. The slips were then sorted and counted by religion and sex (colour and size) by an independent

agency, and the results obtained checked with the figures of the provisional totals arrived at independently in districts, while the correctness of the actual slip copying was again examined by the head of the office. The next operation was the mixing of slips in lots not exceeding thirty thousand in any one lot, and the lots of slips were then issued to tabulators for sorting together with a copy of the table to be prepared. When a muharrir had prepared any table he took his basket of slips and the table to the supervisor who gave him a fresh lot and blank table, and proceeded to check the totalling of the table and the correctness of the sorting. The same check was then applied by a superior officer, and again by the Deputy Superintendent or the Head Clerk. When all slips for a tahsil had been sorted the tables relating to the different lots were combined into a single table, and lastly tahsil tables were combined into district tables.

12. **Comparison of the two systems.**—The advantages of this system over the old one are manifest. In the first place it was mechanically much simpler. In his report on the census of 1891 Mr. Baillie mentions one abstraction sheet thirteen feet long, and states that a length of six or seven feet was not uncommon in the caste sheets. The abstractor under the slip system only required a set of 18 pigeon holes, each containing a separate kind of slip, and the whole measuring only nineteen inches by fourteen with a depth of five inches. In tabulation the same set of pigeon holes was used, and where the number of categories into which slips were to be sorted was indefinitely large, for example in the case of caste and occupation, the slips were sorted twice over, first alphabetically and then into separate castes or occupations. A tabulation sheet also instead of having to contain a tick for each individual only contained total figures for the slips it referred to. It was decided that the unit for which the Imperial Tables should be prepared was the tahsíl, but tables were also prepared in full for each municipality. This saved a large amount of copying and addition in the process of compilation, as each tahsíl table only involved the totalling of eight or ten tabulation sheets instead of several hundred, a very material saving in labour in all tables, but especially in the caste and occupation tables which contained many entries. The system allowed of accurate calculations of a fair day's work and wages were therefore adjusted at piece-rates so that idleness on the part of abstractors and tabulators involved no loss to the State. The number of slips in each basket was known only to the Deputy Superintendent and the Head Clerk of the office, and if the total of a table was incorrect the slips had to be recounted, no credit being allowed till the correct total (within a margin of ·1 per cent.) was arrived at. This provided an automatic check on totalling and enabled the supervising staff to spend more time on the checking of the actual sorting, while it reduced the opportunities of fudging. It can, therefore, be confidently asserted that the results are more accurate than those of previous years.

13. **The mechanical system.**—In some countries a mechanical system of abstraction and tabulation has been employed. This involves the use of a card for each person on which are printed in different places symbols for each item to be tabulated. A hole is punched by means of a key-board punch through the symbols on each card corresponding to the particulars recorded in the schedule. The cards are then placed one by one in the counting machine,

which prepares simultaneously all the tables required, by means of electro-magnetically operated counters, the currents through which are controlled by the holes in the punched card. In the Austrian census of 1891 the rate of tabulation using 12 electric machines and 220 punches was about a million a month. In the present census the rate has been about six millions a month, so that to preserve the same rate about 72 machines and 1,320 punches would be required. The cost of each machine is however about £400, so that the initial outlay alone would cost nearly double the total amount spent on these operations in 1901. In the Cuban census of 1899 the work was done on the same principle by a company at contract rates. These rates work out to Rs. 105 per thousand of population plus Rs. 31-4-0 per thousand houses as some information was tabulated regarding these. The rate of Rs. 105 per thousand of population is, however, twenty-four times the rate of actual cost in these provinces. It is clear, therefore, that making every allowance for the higher cost of wages in Cuba, to use electric tabulation would mean an enormous increase in cost whether the machines were bought outright, or whether a company could be induced to contract for the work. As regards the quality of the work, it may be conceded that tabulation by electricity eliminates mistakes. The punching on the cards has however to be done by hand, and this constitutes the most vital objection to the system owing to the great detail which is required in this country in respect of caste, occupation, birth-place and language. The form of card for Cuba contained 219 symbols in 20 groups, and for each item in the schedule one or sometimes two symbols had to be punched. In the case of items classified in few categories, there is a separate symbol for each category (*e. g.*, age periods). In the case of occupations two holes were punched, one apparently denoting a class of occupations and the other the serial number of the occupation in the class. To reduce the symbols for caste, occupation, birth-place and language in India to a manageable number, it would be necessary to adopt the latter method of punching two or even three holes for each item, and this would mean referring to indexes in each case both for the preparation and the checking of the cards. Under the slip system, very little more intelligence or education was required from an abstractor or tabulator than the ability to read and write. In abstracting he wrote on the slips what he found in the schedules, and in tabulating he sorted according to the entries on the slips without having to classify those entries according to any arbitrary system, except in such elementary cases as grouping the ages in groups of 5. With the mechanical system, however, the detail must be given up, or else the man who works the punch must be trusted to make combinations. Very little experience of Indian census work is required to show that combinations can only be allowed under the strictest and most definite rules, and it is desirable that they should only be made by the highest officials. In the case of caste, birth-place and language no combinations were made at all except by myself, and in the case of occupations the figures were prepared for tahsíls according to the actual entries in the slips, and the combination into the groups shown in the Imperial Tables was only effected under the direct supervision of the Deputy Superintendents with the help of an index which contained over 1,000 entries. I have shown above that to obtain results as quickly as under the slip system over 1,300 men would be required, judging by the experience in Austria. Allowing for the fullest indexes of arrangements for the items such as caste,

so as to leave as little as possible to their discretion, their pay would have to be fixed at about Rs. 30 *per mensem*, to obtain suitable men. The cost would be about Rs. 40,000 per mensem, exclusive of charges for checking and superintendence which would be considerable. The dangers of mistakes in combinations, in selection of the proper symbols, and in punching are so great considering the class of officials available that the advantages to be obtained by an absolutely accurate tabulation would be more than counterbalanced by the unreliability of the cards. Both on account of its expense therefore and also by reason of its general unsuitability the mechanical system would probably not be so useful for India as the slip system.

14. **Cost of the census.**—The accounts of expenditure on the census are shown in Part III in two ways. For example, if a Deputy Collector whose pay was Rs. 400 a month is deputed to special census work, the census department pays him that amount in addition to a deputation allowance, but an officiating Deputy Collector, who only draws Rs. 250 a month, will be entertained in his place for district work, so that the net additional cost to Government is the Rs. 250 a month plus the deputation allowance. Almost all printing work was done at the Government Press and the charge made for this represents the actual outlay only. The approximate gross and net expenditure on the census operations, together with the cost per 1,000 of the population dealt with is shown below :—

	Gross cost.	Net cost.	Net cost per 1,000 of population.
	Rs.	Rs.	Rs. a. p.
Enumeration ...	26,200	25,900	0 8 8
Abstraction, tabulation, &c. ...	2,19,500	1,98,200	4 0 9
Superintendence ...	66,500	30,500	0 10 0
Total ...	3,12,200	2,54,600	5 3 5

These figures exclude the cost of printing this report, but in the case of abstraction, &c., they include the cost of the work done for the native states of Tehri and Rámpur, and the districts of Ajmer and Merwara. A sum of Rs. 14,798 was recovered from municipalities in the provinces at the rate of Rs. 46 per 10,000 inhabitants on account of the abstraction and tabulation done for them. Making this deduction, and a similar allowance for the cost of the work done for native states and Ajmer, the net cost in the British districts of these provinces was Rs. 2,33,900. The cost at the previous census was Rs. 4,83,131 so that the reduction in expenditure has been nearly two and a half lakhs. The difference is partly due to the reduction in the press charges, and to the fact that several complicated tables prepared in 1891 were not compiled in 1901. The additions to be made to render the comparison fair are about Rs. 50,000, which reduce the difference to about two lakhs, a saving due entirely to the change in the method of the work. At the beginning of August 1901 it was found that the tabulation work of one office, where seven districts with a total population of nearly 7½ millions were being dealt with, had been done with an utter disregard for the rules, and an almost complete re-abstraction and retabulation was required. The cost was about Rs. 20,000, and the work has delayed the preparation of the tables and report by about two months.

MAP
OF
N. W. PROVINCES & OUDH,
showing the
NATURAL DIVISIONS.

Scale — 53 Miles = 1 Inch.

0 13½ 53 106

PANJAB
RAJPUTANA
GWALIOR
BUNDELKHAND
CENTRAL PROVINCES
BRITISH GARHWAL
RAJA OF GARHWAL
SIMLA
LUDHIANA
Kalka
North Western Railway
UMBALLA
Railway
Kalka
Umballa
Delhi
DELHI
ROHTAK
Railway
REWARI
Rajputana Malwa
Railway (Agra Branch)
JEYPORE
Rajputana Malwa
Jumna River
Kaisi
MUSSOOREE
TEHRI
DEHRA
SRINAGAR
Pauri
Ganges River
SAHARANPUR
Nakur
Hardwar
Ganges
Deoband
Roorkee
Oudh & Rohilkhand Railway
Kotdwara Stn.
Najibabad
Ramganga R.
ALMORA
Shamli
MUZAFFARNAGAR
Budhana
Jansat
Sardhana
Mawana
Hastinapur
BIJNOR
Dhampur
Kathpur
Thakurdwara
Kosi River
NAINI TAL
Kathgodam
Haldwani
Kitchai
Kilpuri
Amroha
Hapur
Bagpat
MEERUT
Ghaziabad
Hasanpur
MORADABAD
RAMPUR
Bahari
Sambhal
Bilari
Mirgani
Nawabganj
PILIBHIT
Sikandarabad
BULANDSHAHR
Ahupshahr
Khurja
Gunaur
Bisauli
Aonla
BAREILLY
Faridpur
Khair
Atrauli
ALIGARH
Kasganj
Dataganj
BUDAUN
Tilhar
Mat
Iglas
Chhata
Sikandrarao
Jalalabad
Shahabad
MUTTRA
Sindraban
Hathras
ETAH
Aliganj
Kasganj
Aligarh
Mahaban
Jalesar
Sadabad
Himalyur
Sadar
Tahsil
MAINPURI
FARUKHABAD
Mustafabad
Firozabad
Bhongaon
Chhibramau
Kanauj
AGRA
Kheragarh
Shikohabad
Karhal
Banganga River
Fatehabad
Bhagnipur Branch
Tirwa
ETAWAH
Panahat
Bidhuna
Bilhaur
Bharthna Branch
Auraiya
Derapur
Akbarpur
Bhognipur
Chambal River
Indian Midland Railway
Kalpi
JALAUN
Konch
Orai
HAMIRPUR
SAHILA
IGNI
Rath
Mahoba
Garotha
JHANSI
CHARKHARI
Kulpahar
Mau
Betwa River
Lalitpur
Mahroni
Dhasan River
Indian Midland Railway
SAUGOR

Photo-Litho., T. C. Press, Roorkee.—No. 6891.

REFERENCES.

Divisional boundary,

District do.,

Tahsil do.,

River,

Canal,

Railway

NATURAL DIVISIONS.

1 Himalaya, West.

2 Sub-Himalaya, West.

3 Indo-Gangetic Plain, West.

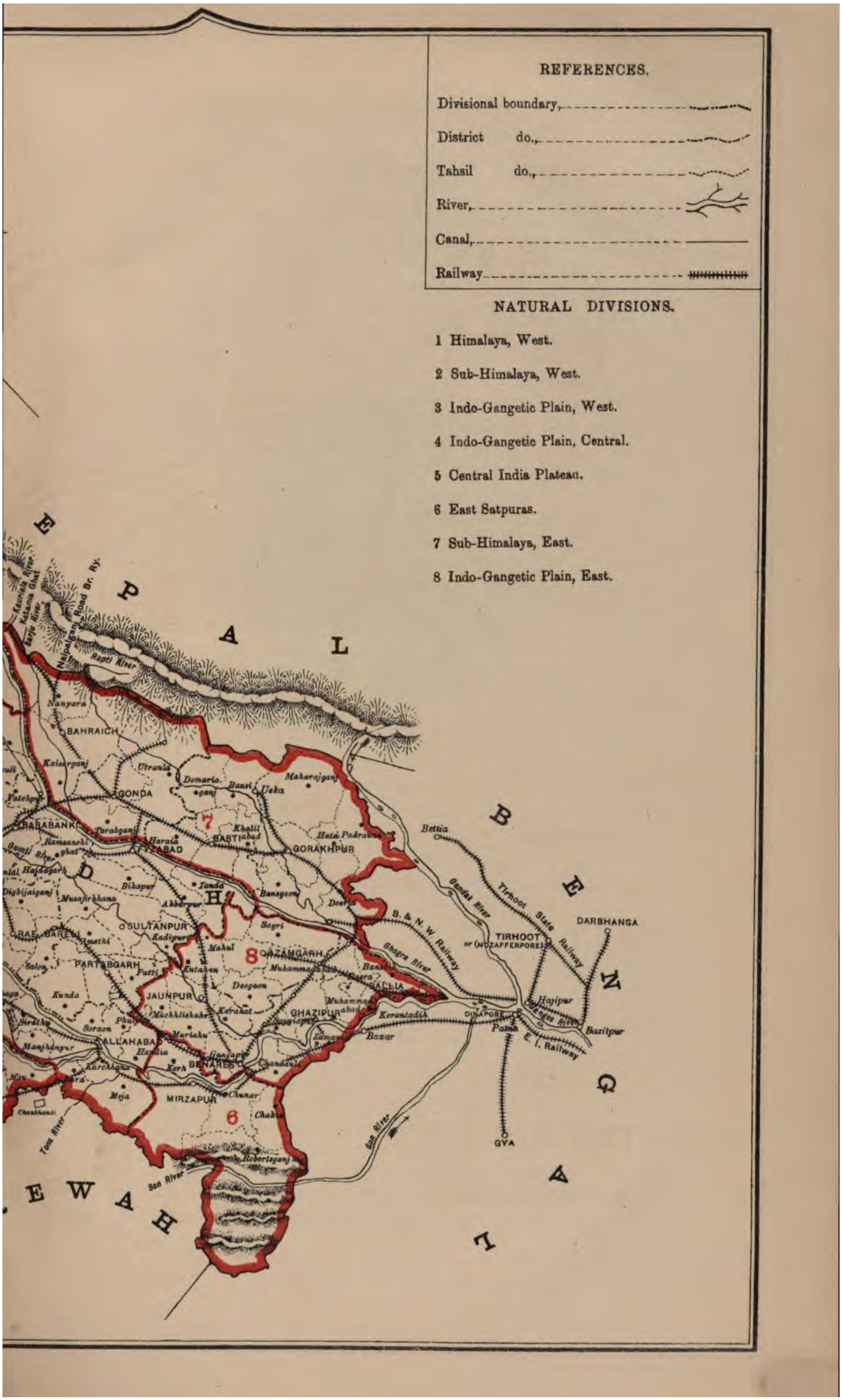
4 Indo-Gangetic Plain, Central.

5 Central India Plateau.

6 East Satpuras.

7 Sub-Himalaya, East.

8 Indo-Gangetic Plain, East.



Chapter I.—DISTRIBUTION OF POPULATION.

15. **Topography.**—The territory administered by the Government of the North-Western Provinces and Oudh lies between north latitude 23°-52′ (Mirzapur) and 31°-5′ (Garhwál) and east longitude 77°-5′ (Muzaffarnagar) and 84°-40′ (Ballia). The total area is 107,164 square miles, or adding the area included in the Native States of Tehri (Garhwál) and Rámpur, 112, 253. The British territory is divided into forty-eight districts which are grouped into nine revenue divisions as shown in the Imperial Tables; one of the divisions is called Kumaun, six make up the North-West Province proper and two constitute the Province of Oudh. These administrative divisions vary much in size, density of population, and physical features, and in many cases the districts included in a single division differ from each other considerably. For these reasons, while in the Imperial and Provincial Tables districts have been arranged in the administrative order, and the totals of the revenue divisions have also been shown, in the subsidiary tables showing percentages and variations which will be found at the end of each chapter of this report, a different arrangement has been made. The object of this is to group districts together in what may be called natural divisions, corresponding as far as possible to orographic, geological, agricultural, linguistic, and ethnological regions. Where reference is made to a "division" without further definition, a revenue division is meant, and the natural divisions, now to be defined, are described by the names given to them; they are arranged in order of geographical position commencing at the north and west. Some of the districts, strictly speaking, consist of dissimilar portions, and where this is the case, mention is made of the fact, but the statistics for different portions of a single district have not been differentiated, and the districts have been classed in that division to which the more important part of them belongs.

16. **Himalaya, West.**—This includes the three districts of the Kumaun Revenue Division, *viz.*, Naini Tal, Almora and Garhwál, and the Dehra Dún district in the Meerut Division, with an area of 14,896 square miles or nearly 14 *per cent.* of the total area of the provinces, and the Native State of Tehri-Garhwál the area of which is 4,180 square miles. The total population of the British districts is 1,385,225. The Dehra Dún district lies between the Himalayas and the Siwaliks, which form a parallel range, and extends up the slopes of both these ranges. The district of Naini Tal is composed of three distinct regions having separate characteristics. Immediately below the hill tracts, which will be referred to later, is a strip of land known as the Bhábar, into which the torrents rushing down from the hills sink and are lost, except during the rainy season, below a mass of boulders and gravel. Wells are almost unknown and cultivation is carried on by means of small canals; a large portion of the Bhábar is covered with forests, the home of tigers and elephants, while other game also abounds. Further away from the hills comes a second strip of land known as the Tarái, on which the streams from the hills reappear. The Tarái is, as its name implies, a damp and marshy tract, covered for the most part with thick jungle and tall grass. In both the Tarái and Bhábar the population is largely migratory, cultivators

coming in from the surrounding plains district to the former, and from the hills to the Bhábar and departing after having cut their crops. Only the Tharu, who seems fever-proof, can stand the pestilential climate of the Tarái throughout the year. The rest of this district and the whole of the Almora and Garhwál districts excluding a small area of Bhábar in each, and the Tehri-Garhwál State are situated in the Himalayas, stretching from Nepál on the east to the hill states in the Panjáb on the west, and extending on the north to Tibet. Rising from the plains is an outer range of hills 7,000 to 8,000 feet in height on which are situated the hill stations of Naini Tal and Mussoorie and the Cantonments of Lansdowne and Chakráta. A little further in the interior is a second range on which are the towns of Almora and Ránikhet, and beyond these the general level increases rising to the lofty peaks of Trisul (23,400 feet) Nanda Devi (25,700 feet) and Nandi Kot (22,500 feet).

17. **Sub-Himalaya, West.**—Immediately below the districts just described are situated five districts the first of which, Saháranpur, extends to the Siwalik range, while the others, Bareilly, Bijnor, Pilibhít and Kheri reach as far as the Himalayan Tarái and include a portion of it within their Northern boundaries. The Native State of Rámpur is similarly situated to these. In area this natural division includes 10,030 square miles or one-tenth of the total, besides Rámpur the area of which is 899 square miles. The population of the five British districts is 4,290,775.

18. **Indo-Gangetic plain, West.**—Thirteen districts are here grouped together consisting of the four northern districts of the Meerut Division, the six districts of the Agra Division and three districts in Rohilkhand. The great part of this division is situated in the Doab between the Jamna and Ganges, but the Agra and Muttra districts also extends to the south and west of the former, and the three Rohilkhand districts Budaun, Moradabad and Sháhjahánpur are situated entirely north and east of the latter. The area included is 24,072 square miles or 22 per cent. of the total with a population of 13,145,109. With the exception of two districts, Muttra and Agra, the whole of this division forms a sloping plain of alluvial origin with neither rock nor stone approaching the level of the soil, except for beds of nodular limestone. In the west of the Agra and Muttra districts are found the red stone hillocks which mark the eastern termination of the Aravali Range. Taken as a whole, this portion of the provinces is by far the most prosperous. Almost every district is protected by canals, and the higher standard of comfort of its inhabitants is plain to the most casual observer. The strength of the village community as a real union is much more marked here than in the eastern districts, and in reporting a few years ago on the prospects of village banks, the Collector of Bulandshahr, which may be taken as a typical district in the tract, stated that he had known cases where a number of cultivators, with no proprietary rights hitherto, had clubbed together to purchase a share in their village.

19. **Indo-Gangetic plain, central.**—To the east of the tract just described, the great plain of the Ganges continues, and the central portion in these provinces includes three districts of the Allahabad Division, and nine of the twelve districts in the province of Oudh. In addition to the

Ganges-Jumna Doab which terminates at the junction of these rivers near the city of Allahabad, the districts forming this group extend northwards to the south bank of the river Ghagra, and the Allahabad district crosses the Jumna to the south. The area is 22,357 square miles or 21 *per cent.* of the total, with a population of 12,908,014.

20. **Central India Plateau.**—In the south-west corner of the provinces lie four districts now belonging to the Allahabad Division, which form a part of the tract known as British Bundelkhand, or the country of the Bundelas. They are situated on the eastern slopes of the Central India Plateau and are broken up by low rocky hills, spurs of the Vindhya Mountains covered with stunted trees and jungle. The soil is chiefly of the type known as black cotton soil, and differs entirely from the alluvial earth found in the Indo-Gangetic plain. The combined area of the four districts is 10,414 square miles or about one-tenth of the whole, and the population 2,106,085.

21. **East Satpuras.**—A single district, Mirzapur, belonging to the Benares Division, is classed in this natural division. Its total area, the largest of all the plains districts, is 5,223 square miles of which about 600 belong to the Gangetic plain, 1,700 to 1,800 form the "central tableland stretching from the summit of the Vindhyan scarp away down thirty miles or more to the Kaimur range, and the valley of the river Son," and the remainder includes "the wilderness of hill and valley, jungle and forest, ravine and crag, with here and there hill encircled alluvial basins, which make up south Mirzapur." The population is only 1,082,430.

22. **Sub-Himalaya, East.**—This group of four districts, two belonging to the Gorakhpur Division, and two to the Fyzabad Division in Oudh lies in a compact block to the south of Nepál, bordered on the west and south by the river Ghagra, and on the east by the great Gandak. It lies practically free from the Himalayan system, though low hills are found in the north of the Bahraich and Gonda districts. The area included is 12,825 square miles or 12 *per cent.* of the total, and the population amounts to 7,257,769.

23. **Indo-Gangetic Plain, East.**—On the extreme east of the provinces the districts of the Benares Division (excluding Mirzapur), and the Azamgarh district in the Gorakhpur Division lie between the Ghagra and the Ganges, two of them (Benares and Gházipur) also extending to the south of the latter. They include an area of 7,347 square miles or nearly 7 *per cent.* of the provinces, with a population of 5,516,375.

24. **Cultivation.**—The total area of the provinces according to the village papers is 66,384,600 acres or excluding the Kumaun Division, for which accurate figures are not available, 58,058,502. Of this 47,402,306 acres are shown as culturable, but it must be remembered that this includes both fallow and pasture land both of which are absolutely necessary. In 1897 an estimate of the normal area cultivated in each district except those of the Kumaun Division, was prepared by the Director of Land Records and Agriculture, the results of which are shown in Subsidiary Table IV. A column has been added showing for the year 1899-1900 the area on which more than one crop was raised in the same year. Arranged in order according to the

proportion of normal cultivable area to total cultivable area the natural divisions are:—

Eastern Gangetic plain	...	...	...	...	80·4 per cent.
Sub-Himalaya, East	...	...	...	...	76·4 „
Western Gangetic plain	...	...	...	...	75·6 „
Central ditto	...	...	...	...	71·9 „
Sub-Himalaya, West	...	...	...	...	69 „
East Satpuras	...	...	...	...	68·3 „
Central India Plateau	...	...	...	...	53·1 „

The area double-cropped is, proportionately to the normal cultivated area, largest in the Sub-Himalaya East, where it amounts to 32 *per cent.*, followed by the central plain with 25 *per cent.*, the eastern plain with 22, the Sub-Himalaya West with 19, and the western plain with 15. The area double-cropped is however very fluctuating and depends a good deal on the character of the rains.

25. **Irrigation.**—The canals and irrigation lakes of these provinces now extend their operations into 22 districts of the 48 in the provinces, including a culturable area of 20,941,965 acres out of the total of 47,402,306 (excluding Kumaun). Of the total culturable area in the districts entered by these large irrigation works, it is estimated that 7,238,234 acres are actually capable of being served by them, though probably this area could not be all irrigated in the same year. The total of the maximum areas that have ever been irrigated in these districts is 3,360,220 acres, or about 7 *per cent.* of the total culturable area in the provinces. The length of each main canal, together with the length of its distributaries, escape and mill channels and drainage cuts, are compared for the two dates March 31st, 1891 and March 31st, 1901 in Subsidiary Table V. In the Sub-Himalaya West the Upper Ganges and Eastern Jumna Canals serve the Saháranpur district, while the Bijnor and Rohilkhand Canals pass through the districts of Bareilly, Bijnor and Pilibhít. In the Western plain every district, but Budaun, Moradabad and Sháhjahánpur is protected, Muttra and Agra chiefly by the Agra Canal, and the other districts by the Upper and Lower Ganges Canals. Only three districts in the central plain, *viz.*, Cawnpore, Fatehpur and Allahabad, are served by canals, and in the last two of these the Fatehpur Branch of the Lower Ganges Canal was only opened in 1899. On the Central India Plateau the works consist of the Betwa Canal and the Hamírpur and Jhánsi lakes. The last is the tract that suffered most severely from famine, and it is at present under examination with a view to providing further irrigation. The largest extensions made in the decade are on the Lower Ganges Canal, where the distributaries have increased by 325 miles, chiefly in the Ghatampur Branch which passes through the Etáwah, Cawnpore and Fatehpur districts, and the new Fatehpur Branch of the same canal which includes 109 miles of main channel and 339 of distributaries. An important part of the work of the Irrigation Department has been the extension of drainage cuts to relieve waterlogged tracts, which has had an appreciable effect on the health of the population especially in the Western plain. The increase in the length of these has been most marked in the area served by the Ganges, Lower Ganges and Agra Canals. The whole of Oudh and the Gorakhpur and Benares Divisions

are entirely without Canal Irrigation, but in these districts, as well as in those served by canals, irrigation from wells, rivers, swamps and lakes plays an important part. During the year June 1899 to June 1900 out of a total cultivated area of 33,026,912 acres, 10,929,875 acres were irrigated, of which canals served 1,987,065 acres, tanks 2,192,077 and wells 6,121,685, the balance being made up from miscellaneous sources. The irrigated area depends much on the nature of the rainfall which was deficient at the end of 1899, and the proportion is thus a full one.

26. **Rainfall.**—The mean annual rainfall of the provinces may be taken as between 37 and 38 inches excluding the Himalayan tract. During the ten years 1891—1900, the average was nearly 40 inches, but it varied from 57 inches in 1894 to less than 25½ in 1896. The average rainfall in the natural divisions can be approximately determined from that of the revenue divisions. In the Himalayas it is high being nearly 60 inches, while in the submontane districts it falls to about 45 inches. In the Indo-Gangetic plain the rainfall varies from 30 inches in the western portion, to about 35 in the centre and 40 in the east. The normal in the Central India Plateau is about 32 inches. While the mean annual rainfall forms a general guide to the circumstances affecting the prosperity and the health of the people much also depends on its seasonal distribution. It will be shown in the next chapter how the two leading features of the decade were the heavy rainfall in 1894 and the failure of the rains in 1896.

Subsidiary Table VI, page 26.

27. **Railways.**—A reference to the map shows that the great lines of railways in the provinces run generally from east to west. During the ten years 1891—1900 the total increase has been about 800 miles from 2,699 to 3,496. No extensions were made on the East Indian Railway except a short line from Hathras junction to Hathras city, and no changes were made on the Indian Midland or North-Western Railways. On the remaining broad-gauge system the Oudh and Rohilkhand, the principal extension was the chord line, 187 miles long from Lucknow to Benares through Rae Bareli and Partábgarh, while an extension of 32 miles was opened from Hardwár to Dehra Dún, and a very important cross-country line of 87 miles between Moradabad and Gháziabad with a bridge over the Ganges was opened towards the close of the period. On the metre-gauge systems the Bengal North-Western Railway shows an increase of over 400 miles, but in addition to the mere fact that mileage has increased, a part of this increase represents the linking up of the system with the Rájputána Malwa Railway at Cawnpore thus securing through communication without break of gauge to Delhi on the north and Ahmedabad on the west. The tracts which have benefited by these extensions are the central plain through which the main line of the Oudh and Rohilkhand Railway now runs, the western plain which is crossed by the Gháziabad-Moradabad line, the eastern plain in which nearly half of the extension on the Bengal North-Western system lie, and the eastern sub-Himalayas in which the greater part of the remainder are found. The last named system has already one bridge completed over the Ghagra and another will be ready before long.

28. **Density of the people.**—The total population of the provinces is 47,691,782 or nearly half as many again as the population of the administrative countries of England and Wales in the same year, while the total of the two Native States, Rámpur and Tehri, is 802,097 more. The average number of persons per square mile in British districts is 445 if the calculation is made on the total population. The density calculated in this manner is however apt to give an incorrect view of the real state of things, where the population is largely urban. It will be shown in the chapter on occupation that the people of these provinces are to a very large extent dependent on agriculture, and this being the case it is important in considering variations in density to eliminate as far as possible from the calculations the areas where trade and commerce are predominant. The nineteen largest towns in the provinces (excluding Rámpur in the Native State of that name) from Lucknow with a population of 264,049 to Hathras with 42,578, have therefore been considered as cities, and the results for these are printed separately in some of the Imperial tables. In Subsidiary Table I (page 20) showing the density of the population, the population of these nineteen cities amounting to 1,890,551 has been excluded from the total figures to give a clearer idea of the variations in the actual pressure on the land. With this deduction the density of population in the provinces is found to be 427 per square mile against 420 in 1891, 397 in 1881 and 373 in 1872.* The varying character of different portions of the provinces is however illustrated by the figures for the natural divisions described above. The Himalaya West, with its tracts of forest land and bare mountain sides, only supports 95 people to the square mile, and the proportion would be still lower if the area below the hills were excluded. In the districts of Almora and Garhwál, and in the Native State of Tehri, which are almost entirely situated in the hills, the density is only 86, 76, and 64 respectively. At the opposite or south and south-western corners of the provinces the Central India Plateau, and the East Satpuras have an almost equal density of 197 and 192 respectively. The rest of the provinces including the Sub-Himalayan districts and the Gangetic plain exhibits a continuous increase from west to east if natural divisions are considered. Thus the Western Sub-Himalayas support 409 persons to each square mile while the Eastern have 561. In the Gangetic plain, 512 are found in the west, 549 in the centre and 718 in the east. Coming to individual districts we have 12 with a density of less than 400, fourteen between 400 and 500, and 22 with a higher density. The most densely populated district is Ballia in the extreme east which supports 791 persons to each square mile of area and it is worthy of note that the largest town it contains, has a population of only 15,278 persons.

29. **Variations in density during the last thirty years.**—It has been seen that since 1872 the density of population in the Provinces as a whole has steadily increased, though it must be noted that in the report on the census of 1881, reasons were given for supposing that the increase from 1872 to 1881 was due to improved tabulation, and the population had really decreased. In four of the natural divisions, *viz.*, the Himalaya West and Sub-Himalaya

* No census was taken in Oudh in 1872, and the figures for that province of the census of 1869 have been used throughout this report.

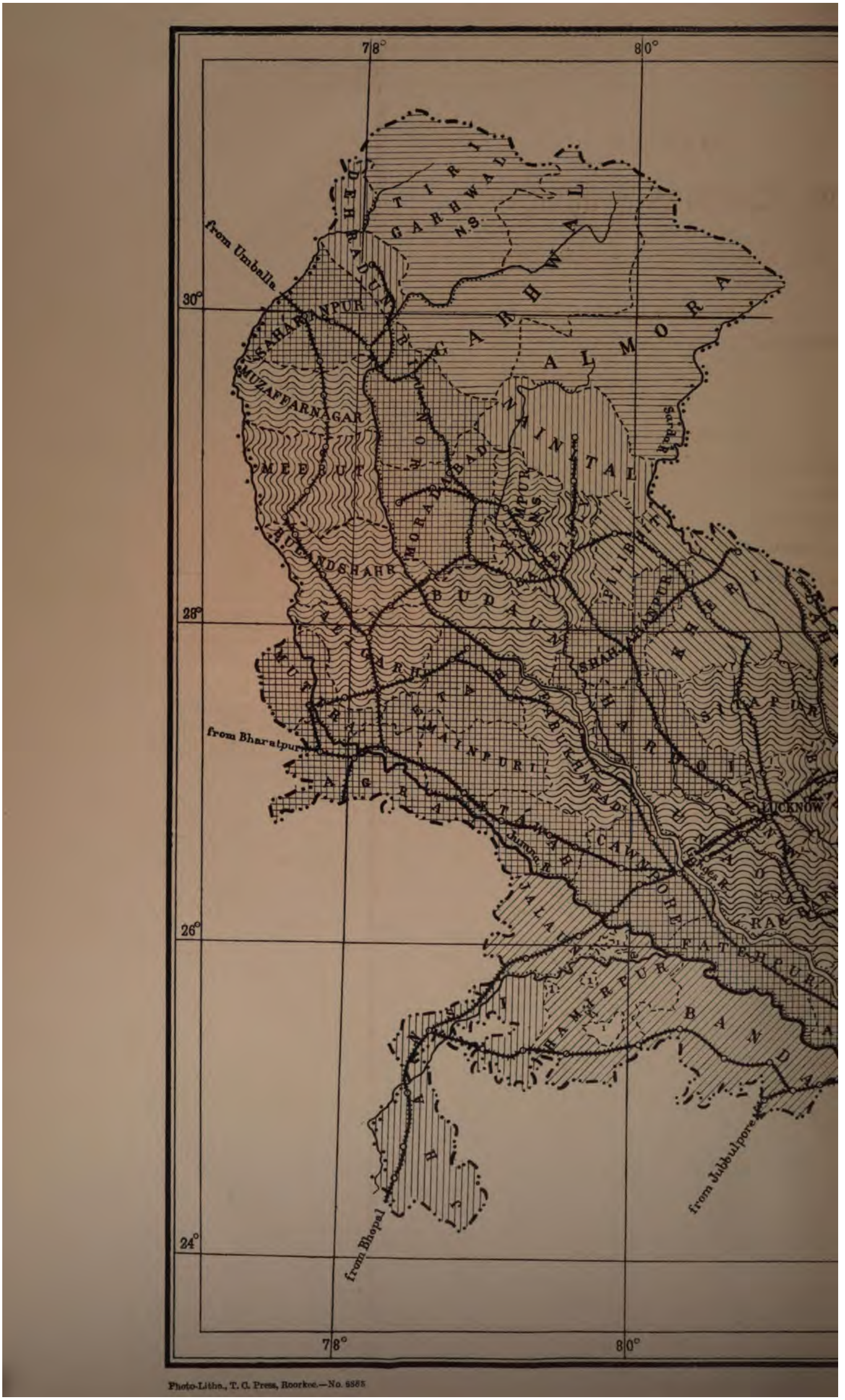


Photo-Litho., T. C. Press, Roorkee.—No. 6365

MAP
OF
W. PROVINCES & OUDH,
showing the
Y PER SOUARE MILE, EXCLUDING CITIES.

Scale of Miles

0 50 100 Miles

REFERENCES

Province or State Boundary

District "

Native States N. S.

1 Bundelkhand Agency

Under 100

100—200

200—300

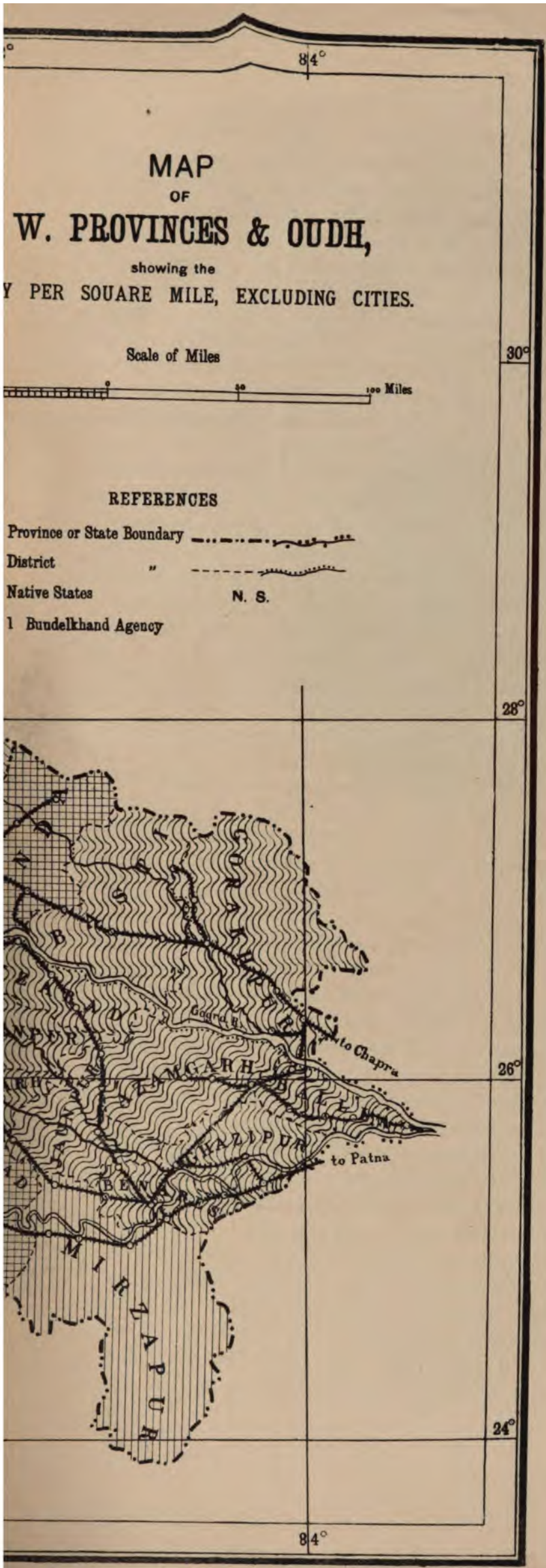
300—400

400—500

500—600

600—700

Over 700



both West and East and the central portion of the Indo-Gangetic plain there has similarly been uninterrupted progress. During the nineteen years, 1872 to 1891, there was also a regular increase in the Central India Plateau, the East Satpuras and the Indo-Gangetic plain East, but the floods of 1894 and the famine years of 1896 and 1897, with other causes, that will be explained later, have reduced the density of these in the last decade. Many of the districts included in the Indo-Gangetic plain, West suffered heavily in the famine and fever years of 1877-78 and 1879, but except in the case of one or two the scarcity of the last decade has affected them little. While the density in this division fell between 1872 and 1881 from 483 to 469 it increased to 472 by 1891 and to 512 in 1901. The area which shows the greatest increase during the thirty years is the Sub-Himalayan tract in the east of which the density has risen by 142 per square mile, while in the western portion the increase has been 38. The density in the eastern Gangetic plain is shown to have risen by 111 but the figures for 1872 were quite unreliable, and the increase is entirely misleading. The large increase of 75 in the Central Indo-Gangetic plain must also be viewed with caution. Nine of the twelve districts situated in it belong to Oudh the earliest figures for which are of the year 1869, so that the period covered is 32 years instead of 29, and in addition, the results of the Oudh census of 1869 were of doubtful accuracy, the population of some districts being overstated and of others understated. The rise by 29 in the Western Gangetic plain may, on the other hand, be accepted as accurate. The variations in the last decade will be discussed in more detail in the next chapter, and it is sufficient to state here that the natural division last mentioned shows the greatest increase. Of single districts, excluding the Benares Division and Oudh, the largest increase since 1872 has occurred in Gorakhpur where density has risen from 428 to 629·7; this district had formerly a large area of land fit for cultivation which only required clearing, and the progress made can be illustrated to those who know it now by the report of its collector, not a hundred years ago who had to have fires lighted at night round the town of Gorakhpur to keep out tigers, and pits dug on the outskirts as a protection against wild elephants.

30. **Density in cities.**—Figure showing the density of population per square mile in an Indian city are apt to be misleading owing to the varying character of the area included. In towns at the head-quarters of a district, the Municipal area usually includes the Civil Station which contains a large proportion of open space so large as to affect the density. But even in the native towns, where open spaces are exceptional, the character of different areas varies so much that without an accurate knowledge of the proportion of each class to the whole it is unsafe to base conclusions on the differences in density. The two principal types of houses are the fairly well made brick houses in the centre of each town, and the mud or wattle huts surrounding them. The latter are never more than one story high while the former in these provinces rarely exceed two, except in parts of some of the largest cities such as Benares, Cawnpore and Lucknow. Much also depends on the width of the streets and lanes, which are not even approximately uniform throughout a single town. It is thus possible for two towns to have an equal density calculated on the area and population of the town area and yet

be entirely different for practical purposes. Subsidiary Table I for cities has therefore been prepared for the area included in the Municipality, as this constitutes a definite area which is usually known with accuracy, while the area included in the native town is not, and in spite of the disturbing element introduced by the variable amount of open space belonging to the Civil Station the results show roughly the difference between the cities included, and have some administrative value. The large trading centre of Cawnpore, with its narrow winding thoroughfares, in which two carts can only pass in places, comes first with 37,538 persons per square mile, and Meerut is next with 27,152. Benares, tightly packed together on the bank of the Ganges has, 21,742. The low rates in some towns are accounted for by the fact that individual Municipalities include more than one town separated by considerable spaces of open country the whole area being included in the Municipal boundary. Examples of this are Allahabad with Kydganj and Dáráganj, Fyzabad with Ajudhia, Mirzapur with Bindhachal and Farukhabad with Fatehgarh. The large vacant areas or large Civil Stations also account for the comparatively small density in Agra, Jaunpur, Jhánsi, and Saháranpur. The only two cities in which overcrowding has reached such a stage that special measures may be required are Cawnpore and Allahabad, but the cases differ materially. In Allahabad the difficulty is not so much to reduce the existing density, which is hardly, as far as observation indicates, excessive at present, as to provide space for building the new houses which are required for the growth of population. In Cawnpore, however, not only is there a difficulty in providing fresh building land, but the existing sites are overcrowded, and several factories have already erected dwellings for their workmen at a distance for the native town. The difficulty of judging of the state of congestion from the figures available for the area and population of the town sites only is illustrated by the results for these two cities. While the state of Cawnpore is such that the Municipal Board is about to drive new roads through the more crowded portions of the town, the density of population is only 101 per acre as compared with 100 per acre in the city portion of Allahabad. A comparison of the figures with previous years is impossible as no record has been kept of the exact limits of the areas considered to be included in the town portions of any of these cities at the last census.

31. **Urban and Rural population.**—For census purposes a town was defined as any area in which the Municipal Act, or the Cantonment Act, or Act XX of 1856 (Chaukidári) was in force, or any continuous group of houses containing a population of not less than 5,000 persons. By the term "village" the revenue *mauza* is usually meant, this being a definite area which changes little. In Imperial Table IV towns are arranged in order of population, that of cantonments being added to the population of the adjacent municipality, while in Imperial Table V the towns are arranged by districts and cantonments are shown separately. The total number of towns has decreased from 484 to 453, but this is explained by the action of Government during the last ten years in applying more strictly the provisions of Act XX of 1856. That Act permits the levy of small rates for providing watch and ward and sanitary improvements in the areas to which it is applied, but it is specially provided that it shall not be put in force in places of a purely

agricultural nature. Out of the 47 places which were classed as towns in 1891 and do not appear now no less than 29 had populations of less than 5,000. The provisions of the Act have been replaced to some extent by those of the Village Sanitation Act which was generally applied in 1896. Some places classed as towns in 1891 have been found to be large villages, the population of which, while exceeding 5,000, was contained in several sites. The number of cities with a population of over 100,000 is seven as in 1891, while towns between 20,000 and 100,000 have increased from 30 to 31, and towns between 10,000 and 20,000 from 68 to 70. The seven cities are, in order of magnitude, Lucknow, Benares, Cawnpore, Agra, Allahabad, Bareilly, and Meerut, but in addition to these, as stated above, twelve more towns have been considered as cities for census purposes. Their names are Mirzapur, Sháhjahánpur, Moradabad, Fyzabad, Koil, Farukhabad, Saháranpur, Gorakhpur, Muttra, Jhánsi, Jaunpur, and Hathras. These nineteen places illustrate completely the varieties of causes which tend to the growth and decay of large towns in this part of India. Lucknow, Fyzabad and Jaunpur owed their importance originally to their having been the seat of Muhammadan rulers, and they are now stationary or decaying, though all three are the head-quarters of districts and Lucknow is still an industrial centre. Farukhabad was founded in the early part of the eighteenth century by a Pathán free-lance who raised himself to some position, and 50 or 60 years later it was of importance as a frontier station of the British with a large trade in the distribution of goods. The opening of through railways which passed it by has affected it injuriously. Benares, Allahabad, Bindhachal (included in Mirzapur), Ajudhia (included in Fyzabad), and Muttra are all of importance owing to the religious sanctity attaching to them, while Allahabad is also the capital of the provinces. The cities which have thriven on account of their trade may be divided into two classes, *viz.*, those in which the trade consists principally of the collection and distribution of produce and manufactured articles, and secondly those in which manufactures have begun to take an important part. In the former are included Bareilly, Meerut, Sháhjahánpur, Moradabad, Koil, Saháranpur, Gorakhpur, and Jhánsi, while Cawnpore, Agra, Mirzapur, and Hathras fall in the latter category. Agra owes its origin as a place of any importance to the fact that it was chosen by Akbar as a royal residence, but it would have shared the fate of many other similar towns if it had not risen as a trading centre. Cawnpore and Hathras owe their positions entirely to the circumstances of British rule, while Mirzapur which was at its prime during the cotton famine in the American war has suffered from the substitution of railways for carriage by water. The mere fact of being the centres of converging lines of railways has materially assisted in the development of Cawnpore, Agra, and Gorakhpur, and the new line from Fyzabad to Allahabad should improve the trade of the latter place.

The total urban population has decreased from 5,314,328 to 5,273,573, and forms a little more than 11 *per cent.* of the total, but as already stated this is chiefly due to a better classification of urban areas, and the actual number of towns above 10,000 in population has increased. There has been very little variation in the percentage of urban to total population in particular districts even in those affected by the scarcity. Of the total urban

population nearly one-half or 47·63 *per cent.* is found in towns of over 20,000 and 19 *per cent.* in towns between 10,000 and 20,000. Towns with 5,000 to 10,000 furnish 21 *per cent.* and smaller towns 12 *per cent.* The proportions in 1891 for the two classes of larger towns were 49·25 *per cent.* and 17·66 *per cent.* respectively, a slight decrease in the total population of the largest towns and a rise in the smaller, which is merely indicative of the present transitional stage of urban growth, which will in the future depend, in all probability, more on the current of trade than on religious sentiment or the accident of a place being selected as the seat of Government.

The average population of a town in the provinces is 11,641 and of a village is 404. The figures for individual districts are apt to be misleading as a single large city in a district raises the average for towns, and in the case of villages there is a distinct variation in the average area which is larger in the west than in the east. The formation of the inhabited sites in villages also differs radically. In the west there is usually one main site and very few outlying hamlets in the same village, while in the east huts are scattered in small groups in parts of each village. As was pointed out in the report for 1891 this was probably due in the first place to the independent nature of the people in the western parts of the provinces who crowded together in compact sites as a better protection against the lawlessness of the period before British rule. The better type of cattle in use assisted in enabling the people of the west to carry manure to outlying parts of the villages, and thus made up in part for the advantages of scattering the habitations possessed by those of the east.

Of the total rural population 37 *per cent.* is contained in villages of the smallest size with population under 500, and 52 *per cent.* in villages with a population between 500 and 2,000, while the population of villages between 2,000 and 5,000 only form 10 *per cent.* of the total, and of larger villages 1 *per cent.* These proportions have varied little in the last ten years, and they give no indication of any appreciable change.

Imperial Table III, and page 22, II, 11-14.

32. **House Room.**—The definition of a house is one of the most difficult problems in an Indian census. It has been shown that in these provinces the villages in the western parts contain large central sites with few outlying hamlets, while in the east hamlets are numerous. The house partakes of the same nature and in a western district large mud enclosures are found each containing a number of sets of apartments inhabited by separate families while in the east tenements are more easily distinguished. Vernacular nomenclature is generally loose, and the word *ghar* may be applied to the whole enclosure, to a separate set of apartments or even to a single room. With such a variable standard it is clear that the average number of persons for house would not represent anything capable of comparison in different parts of the provinces, and that variations in the size of families, or in over-crowding could not be detected. In 1891 the definition of a house described it as the dwelling place of one or more families having a separate entrance from the public way, with the proviso that if it consisted of an enclosure inhabited by four or more independent families, the parts of the enclosure inhabited by each family *might* be considered separate houses. In 1901, as suggested by

Mr. Baillie in reviewing the results for the previous census, it was decided that no option should be left where more than one independent family inhabited an enclosure, and that the part occupied by each *must* be considered a separate house. The rule thus worded does not entirely remove the difficulty, which now lies in deciding when a family should be considered independent. In practice this was settled by considering all persons in a house who had meals together as belonging to the same family. The number of houses may therefore be taken as representing the number of independent families, and in spite of the small increase in the total population (1·76 *per cent.* it has risen from 8,225,191 to 8,684,860 or by over 5½ *per cent.* The number of houses in towns has decreased by a small amount, so that the proportional increase in rural areas is greater. The average number of persons per house is now 5·49 instead of 5·7 in 1891 and 6·42 in 1881, but the figures for individual districts show that the rule was not uniformly observed and the real average number of persons in a family is less than appears from the statistics. Owing to the change in system a comparison of the details by districts at different periods is useless, but the figures for 1901 give some indication of the effects of the calamities experienced during the decade. In the western Sub-Himalaya the lowest proportions are found in Bijnor (4·46) and Pilibhít (4·61), in the Central Indo-Gangetic plain in Allahabad (4·85) and Hardoi (4·85), and in the eastern plain in Azamgarh (5·29), while in the Central India Plateau the scale of average population per house corresponds almost exactly with the degree of distress experienced in 1895 to 1897. The average number of houses per square mile has risen from 65 in 1881 and 77 in 1891 to 81. The variations in different parts of the provinces follow those for density, increasing fairly regularly from west to east, and being smallest in the Himalayan districts and the Central India Plateau. In the figures for cities the variations cannot be explained with certainty.

P. 24, III, 3-5.

P. 42, III, 6-8.

SUBSIDIARY TABLE I.—*Density of the population.*

Serial number.	District.	Mean density per square mile.				Variation, increase (+) or decrease (—).			Net variation † 1872—1901 (+) or (—).
		1901.	1891.	1881.	†1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	
1	2	3	4	5	6	7	8	9	10
	N.-W. Provinces and Oudh ...	427·4	420·2	397·2	373	+7·2	+23·0	+24·2	+54·4
	Himalaya, West	95·6	90·3	79·9	78	+5·3	+10·4	+1·9	+17·6
1	Dehra Dún	149·4	140·9	120·8	113	+8·5	+20·1	+7·8	+36·4
2	Naini Tal	117·1	218·7	220·7	201	—101·6	—2·0	+19·7	—83·9
3	Almora	86·0	78·8	82·2	66	+7·2	—3·4	+16·2	+20·0
4	Garhwál	76·3	72·4	62·8	56	+3·9	+9·6	+6·8	+20·3
	Sub-Himalaya, West ...	409·4	404·2	384·1	371	+5·2	+20·1	+13·1	+38·4
5	Bareilly *	611·4	586·4	583·1	580	+25·0	+3·3	+3·1	+31·4
6	Saháranpur *	439 4	421·0	413·0	372	+18·4	+8·0	+37·0	+68·4
7	Bijnor	415·9	418·2	386·2	388	—2·3	+32 0	—1·8	+27·9
8	Pilibhít	342·6	353·8	329·2	406	—11·2	+24·6	—76·8	—63·4
9	Kheri	305·5	304·7	278·0	242	+·8	+26·7	+36·0	+63·5
	Indo-Gangetic Plain, West ...	511·6	471·5	468·8	483	+40·1	+2·7	—14·2	+28·6
10	Meerut *	618·7	557·9	530·1	501	+60·8	+27·8	+29·1	+117·7
11	Bulandshahr	596·4	497·0	482·9	490	+99·4	+14·1	—7·1	+106·4
12	Aligarh *	555·8	481·6	477·2	535	+74·2	+4·4	—57·8	+20 8
13	Muzaffarnagar	531·3	466·1	457·9	415	+65·2	+8·2	+42·9	+116·3
14	Budaun	515·4	459·9	452 8	466	+55·5	+7·1	—13·2	+49 4
15	Farukhabad *	501·7	457·2	484·4	490	+44·5	—27·2	—5·6	+11·7
16	Etah	499·1	403·3	435·0	465	+95·8	—31·7	—30·0	+34 1
17	Mainpuri	488·7	448 0	472 0	452	+40·7	—24·0	+20·0	+36·7
18	Sháhjahánpur *	485·4	481·2	451·9	498	+4·2	+29 3	—46·1	—12 6
19	Moradabad *	484·9	480·8	472·3	461	+4·1	+8·5	+ 11·3	+23·9
20	Muttra *	484·5	450·9	423·2	496	+33·6	+27·7	—72·8	—11·5
21	Agra *...	481·8	462·5	438·8	498	+19·3	+23·7	—59·2	—16·2
22	Etáwah	476·3	430·3	426·5	395	+46·0	+3·8	+31·5	+81·3
	Indo-Gangetic Plain, Central ...	548·7	541·1	500·1	474	+7·6	+41·0	+26·1	+74·7
23	Bara Banki	692·5	649·9	580·6	649	+42·6	+69·3	—68·4	+43·5
24	Fyzabad *	677·4	670·3	600·9	560	+7·1	+69·4	+40·9	+117·4
25	Sultánpur	637·2	629·2	561·1	593	+8·0	+68·1	—31·9	+44·2
26	Partábgarh	626·1	633·4	589.6	543	—7·3	+43·8	+46·6	+83·1
27	Rae Bareli	590·0	591·7	547·6	579	—1·7	+44·1	—31·4	+11·0
28	Lucknow *	565·6	537·0	467·8	532	+28·6	+69·2	—64·2	+33·6
29	Unao	563·4	536·4	514·7	537	+27·0	+21·7	—22·3	+26·4
30	Sitapur	532·8	476·9	425·6	417	+55·9	+51·3	+8·6	+115·8
31	Hardoi	478·1	478·9	427·7	406	—·8	+51·2	+21·7	+72·1
32	Allahabad *	469·4	489·2	467·9	447	—19·8	+21·3	+20·9	+22·4
33	Cawnpore *	459·0	442·0	448·5	447	+17·0	—6·5	+1·5	+12·0
34	Fatehpur	420·8	428·1	417·2	419	—7·3	+10·9	—1·8	+1·8
	Central India Plateau ...	197·6	215·4	210·9	207	—17·8	+4·5	+3·9	—9·4
35	Jalaun	270·7	267 9	284·5	260	+2·8	—16·6	+24·5	+10·7
36	Bánda	206·1	230·6	221·6	240	—24·5	+9·0	—18·4	—33·9
37	Hamírpur	200·3	224·4	221·6	231	—24·1	+ 2·8	—9·4	—30·7
38	Jhánsi *	158·6	178·1	161·0	147	—19·5	+17·1	+14·0	+11·6
	East Satpuras	191·9	206·3	206·9	192	—14·4	—·6	+14·9	—·1
39	Mirzapur *	191·9	206·3	206 9	192	—14·4	—·6	+14·9	—·1
	Sub-Himalaya, East ...	560·9	559·5	494·4	419	+1·4	+65·1	+75·4	+141·9
40	Basti	670·9	645·1	592·3	528	+25·5	+52·8	+64·3	+142·6
41	Gorakhpur *	629·7	637·7	556·4	428	—8·0	+81·3	+128·4	+201·7
42	Gonda	497·7	506·6	442·0	444	—8·9	+64·6	—2·0	+53·7
43	Bahraich	395·7	373·2	320·3	285	+22·5	+52·9	+35·3	+110·7
	Indo-Gangetic Plain, East ...	717·8	773·0	736·3	607	—55·2	+36·7	+129·3	+110·8
44	Ballia	790·8	805·7	808·0	607	—14·9	—2·3	+201·0	+183·8
45	Jaunpur *	748·0	787·9	752·3	632	—39·9	+35·6	+120·3	+116·0
46	Azamgarh	712·5	804·6	747·2	613	—92·1	+57·4	+134·2	+99·5
47	Benares *	671·6	702·5	693·4	601	—30·9	+9·1	+92·4	+70·6
48	Gházipur	656·9	737·3	688·4	601	—80·4	+48·9	+87·4	+55·9
	Native States.								
49	Rámpur (Sub-Himalaya, West) ...	593·1	583·3	573·4	...	+9·8	+9·9	...	...
50	Tehri (Himalaya, West) ...	64·3	57·9	47·8	...	+6·4	+10·1	...	...

NOTE—In the case of the 18 districts marked (*) density has been calculated on the population *excluding* that of the cities situated in them.

† For the Oudh districts the figures given are those of 1869, as no Census was taken in 1872.

SUBSIDIARY TABLE I.—*Density of the population in cities.*

Serial number.	City.	Mean density per square mile.		Variation increase (+) or decrease (—).
		1901.	1891.	1891 to 1901.
1	2	3	4	5
1	Agra	6,639	8,550	—1,911
2	Allahabad	3,817	3,935	—118
3	Bareilly	15,244	14,182	+1,062
4	Benares	21,742	21,976	—234
5	Cawnpore	37,538	35,604	+1,934
6	Farukhabad	16,652	21,473	—4,821
7	Fyzabad	4,858	5,591	—733
8	Gorakhpur	11,958	*11,916	+42
9	Hathras	11,205	*10,311	+894
10	Jaunpur	6,110	6,031	+79
11	Jhánsi	8,867	7,954	+913
12	Koil	17,608	17,079	+529
13	Lucknow	12,278	9,980	+2,298
14	Meerut	27,152	21,658	+5,494
15	Mirzapur	3,220	14,259	—11,039
16	Moradabad	18,324	27,718	—9,394
17	Muttra	12,980	*12,825	+155
18	Saháranpur	8,953	*8,540.	+413
19	Sháhjahánpur	14,518	20,257	—5,739

*On area in 1901. Area in 1891 not known.

Subsidiary Table II.—*Distribution of the population between towns and villages.*

Serial number.	District.	Average population.		Percentage of population living in—		Percentage of urban population in towns of—				Percentage of rural population in villages of—			
		Per town.	Per village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	N.-W. P. and Oudh...	11,641·44	403·72	11·23	88·77	47·63	19·03	21·31	12 03	·78	10·31	51·90	37·01
	Himalaya, West ...	5,413·17	123·14	7·0	93·0	24·67	12·34	27·73	35·26	·42	3·27	13·58	82·73
1	Debra Dún ...	6,577·66	333·48	22·1	77·9	60·91	...	...	39·09	...	20 98	43·65	35·37
2	Naini Tal ...	5,580·85	179 82	12·5	87·5	...	30·78	51·21	18·01	...	4·47	27·09	68·44
3	Almora ...	5,921·00	92·10	2 5	97·5	...	...	59·17	40·83	1·18	...	4·14	94·68
4	Garhwál ...	2,354·33	117·45	1·6	98 4	...	...	...	100 00	...	·22	5·13	94·65
	Sub-Himalaya, West...	11,473·57	434·36	14·9	85·1	47·68	24 91	16·21	11·20	·79	10·21	53·25	35·75
5	Saháranpur ...	11,201·88	518·18	19·2	80·8	55·55	18 81	9·29	16·35	1·75	10·40	60·18	27·67
6	Bareilly ...	14,281·81	476·97	16·7	83·3	71·78	7·87	3·63	16·72	...	9·68	53·96	36·36
7	Bijnor ...	10,607·81	286·22	21·7	78·3	12·62	59·86	25·71	1·81	...	6·95	38·73	54·32
8	Pilibhít ...	10,964·00	393·48	11·6	88·4	61·09	...	17·97	20·94	...	7·68	48·06	44·26
9	Kheri ...	6,715·60	513·29	3·7	96·3	...	30·11	69·89	...	1·94	13·09	58·51	26·46
	Indo-Gangetic Plain, West.	11,153·54	555·20	15 6	84·6	46·91	16·81	23·51	12·77	1·44	15·75	55·36	27·45
10	Muzaffarnagar ...	8.978·53	801·32	15·3	84·7	17·41	22·92	56·63	3·04	·91	31·28	53·87	13·94
11	Meerut ...	10,184·25	846·92	17·8	82·2	42·97	15·10	29·10	12·83	3·49	26·45	56·58	13·48
12	Bulandshahr ...	8,029·69	631·82	16·1	83·9	15·85	38·81	31·79	13·55	...	15·56	61·43	23·01
13	Aligarh ...	9,494·34	561·58	18·1	81·9	51·76	12·79	9·41	26·04	·24	6C·70	11·27	27·79
14	Muttra ...	10,189·62	741·22	18·6	81 4	55·97	...	21·10	22·93	2·77	26·32	53·72	17·19
15	Agra ...	29,413·24	689·40	22·1	77·9	79·91	7·16	7·58	5·35	1·36	22·28	55·52	20·84
16	Farrukhabad ...	15,737 37	479·52	13·6	86·4	50·27	22·97	20·75	6·01	1·46	11·46	53·10	33·98
17	Mainpuri ...	6,650·62	562·43	6·6	93·4	...	56·00	22 28	21·72	4·55	17·20	50·68	27·57
18	Etáwah ...	8,733·50	500·08	8 6	91·4	60·92	...	29·19	9·89	·69	8.58	57·95	32·78
19	Etah ...	6,258·72	512·48	13·4	86 6	...	41·02	25·14	33 84	2·13	10·67	55·42	31·78
20	Budaun ...	9,748·18	508·33	10·4	89·6	86·39	16·79	41·57	5 25	·83	9·38	58·00	31·79
21	Moradabad ..	16,657·20	384·58	20·9	79·1	72·29	4·25	14·46	9·00	·16	6·55	48·41	44·88
22	Sháhjahánpur ...	9,136·66	395·23	13·0	87·0	63·44	15·83	20·73	...	...	7·11	51·57	41·32
	Indo-Gangetic Plain, Central.	14,642·78	470·04	9·8	90·2	55 89	17·70	16·41	10·00	·57	10·31	55·15	33·97
23	Cawnpore ...	36,334·83	530 50	17·5	82·5	90·45	...	5·65	3·90	·54	57·10	12·36	30·00
24	Fatehpur ...	7,340·80	463·14	5·4	94·6	...	52·54	21·05	26·41	·81	14·91	49·39	34·89
25	Allahabad ...	16,718 92	366·25	14 5	85·5	73·41	5·74	6·62	14·23	·68	5·81	49·94	43·57
26	Lucknow ...	48,772·83	537·12	36·8	63·2	90·24	...	7·83	1·93	1·12	11·73	57·92	29 23
27	Unao ...	6,794.90	556·45	6·9	93 1	...	34·40	49·83	15·77	·71	18 80	50·00	30·49
28	Rae Bareli ...	6,843·00	572·80	3·8	96·2	...	72·56	27·44	...	·52	16·63	56·22	26·63
29	Sitapur ...	8,345·22	478·00	6·7	93·3	...	55·57	21·79	22·64	...	5·04	61·23	33 73
30	Hardoi ...	10,211·50	524·74	9·3	90·7	19·62	50·31	21·88	8·19	·07	10·19	61·55	28·19
31	Fyzabad ...	13,900·00	486·63	10·2	89·8	55·15	15 87	16·37	12·61	2·43	6·65	50·85	40·07
32	Sultánpur ...	9,550·00	437·08	·8	99·2	...	...	100·00	...	...	7·17	56·12	36·71
33	Partábgarh ...	4,747·25	412·48	2·0	98·0	...	...	69·47	30·53	...	6·75	52·22	41·03
34	Bara Banki ...	6,743·60	541·85	5 7	94·3	...	38·84	35·30	25·86	...	12·14	58·99	28·87
	Central India Plateau...	9,156·74	452·05	11·7	88·3	28·50	30 86	27·58	13 06	...	11·24	50·36	32·40
35	Bánda	8,130·40	412·79	6·4	93·6	55·51	...	32 55	11·94	...	13·84	57 84	28 32
36	Hamírpur ...	6 910·71	542·55	10·5	89 5	...	44·45	37·25	18 30	...	14 25	61·12	24·63
37	Jhánsi ...	12,091·88	381·68	17·7	82·3	44·04	26 48	18·28	11·20	...	6·78	52·96	40·26
38	Jalaun	18,627·16	418·46	12·3	87·7	...	52 61	34·43	12·96	...	9·79	53·19	37·02
	East Satpuras ...	15,793·57	228·86	10·2	89 8	72 24	10·25	8·97	8·54	...	2·98	35·22	61·80
39	Mirzapur ...	15,793·87	228·86	10·2	89·8	72·24	10·25	8 97	8 54	...	2·98	35·22	61·80
	Sub-Himalaya, East ...	9,099·45	364·54	3·1	96·9	30·20	26·07	33·14	10 59	·25	6·49	48·65	44·61
40	Gorakhpur ...	9,027·05	370 04	5·4	94·6	39·06	6·19	40·92	13 83	...	7·13	49·43	43·44
41	Basti	8,586·75	262·46	1·8	98·2	...	72·50	19·57	7·93	...	4·53	31·69	63·78
42	Gonda	7,476 75	486·73	4·2	95·8	...	54·40	34·47	11·13	·90	7·36	58·42	33·32
43	Bahraich ...	14,625·83	535·00	4·1	95·9	62·24	24·15	13·61	...	·58	8·90	63·01	27·51
	Indo-Gangetic Plain East.	13,295·07	351·05	10·3	89·7	50·13	17·30	23·14	9·43	1·82	8·85	48·16	41·17
44	Benares ...	56,271·50	333·16	25·5	74·5	90·80	4·83	...	4·37	...	6·13	46·45	47·42
45	Jaunpur	10,600·71	358·08	6·1	93·9	57·65	...	29·68	13·67	...	4·42	52·18	43·40
46	Gházipur ...	9,858·14	339·41	7·5	92·5	57·14	...	25·77	17·09	4·56	9·23	47·00	39·21
47	Ballia	7,827·92	491·03	11·3	88·7	...	32·29	63 59	4·12	5·27	20·35	48·99	25·39
48	Azamgarh ...	7,635 58	306·77	5·9	94·1	...	56·62	24·15	19·23	·37	6·49	45·91	47·23
	Native States.												
49	Tehri (Himalaya, West)	...	109 49	...	100·00	...	...	...	...	...	...	...	...
50	Rámpur (Sub-Himalaya, West.)	17,313·33	383·42	19·4	80·6	73·76	...	14·75	11·49	...	5·93	49·87	44·20

SUBSIDIARY TABLE III.—*House Room in cities.*

Cities.	Average number of persons per house.		Average number of houses square mile.	
	1901.	1891.	1901.	1891.
1	2	3	4	5
Agra	4·4	5·58	1491·8	1533 3
Allahabad	4·2	4·95	8887·6	7936·4
Bareilly	6·7	6·55	2293·5	2166·7
Benares	6·5	7·29	3193·5	3016·5
Cawnpore	5·2	5·31	5791·9	6703·2
Farukhabad	5·5	5·51	2967·1	3486·0
Fyzabad	5·6	4·57	1241·0	1223·3
Gorakhpur	5·6	4·95	2103·3	* 2404·5
Hathras	7·2	5·21	2934·2	* 1976·3
Jaunpur	4·5	4·51	1353·7	1337 0
Jhánsi	4·7	4·80	1888·8	1583·2
Koil	5·9	5·82	2941·2	2934·6
Lucknow	4·2	4·78	2920·5	2086·4
Meerut	3·5	5·74	7780·0	3763·8
Mirzapur	6·3	6·63	326·7	2085·9
Moradabad	5·5	5·81	3228·7	4766 5
Muttra	5·0	5·00	2254·0	* 2623·9
Saháranpur	5·1	4·85	1789·3	* 1747·5
Sháhjahánpur	5·8	5·49	2836·6	3684·2

* On area 1901. Area 1891 not known.

Subsidiary Table III.—*House Room.*

Serial number.	District.	Average number of persons per house.			Average number of houses per square mile.		
		1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8
	N.-W. P. and Oudh ...	5·49	5·70	6·42	81·04	76·51	64·71
	Himalayas, West ...	5·17	5·74	6·38	17·97	15·76	13·68
1	Dehra Dún	4·44	5·33	4·37	33·63	26·41	27·61
2	Naini Tal	4·56	5·15	6·23	25·65	42·50	35·40
3	Almora	5·14	6·22	6·77	16·72	12·66	12·16
4	Garhwál	6·24	5·66	7·29	12·23	12·79	8·63
	Sub-Himalaya, West ...	6·99	5·56	7·97	78·70	75·50	50·07
5	Saháranpur	4·74	4·90	10·65	96·58	91·12	41·40
6	Bareilly	7·69	5·80	8·60	89·03	112·45	74·29
7	Bijnor	4·46	5·61	8·50	93·22	74·50	45·44
8	Pilibhít	4·61	6·15	6·99	74·23	57·57	47·12
9	Kheri	5·81	5·78	5·83	52·57	52·72	47·67
	Indo-Gangetic Plain, West ...	5·68	5·50	8·22	96·06	84·41	63·19
10	Muzaffarnagar	6·27	6·89	7·82	84·72	67·69	58·58
11	Meerut	5·95	5·49	8·73	109·52	106·76	63·16
12	Bulandshahr	6·83	5·58	9·59	87·35	89·06	50·37
13	Aligarh	5·04	5·92	8·20	121·66	90·01	63·80
14	Muttra	5·98	5·49	7·82	87·61	90·06	59·16
15	Agra	4·71	5·46	5·89	121·08	99·69	89·49
16	Farukhabad	6·76	6·48	6·77	79·66	77·01	77·94
17	Mainpuri	4·74	5·78	7·85	103·41	77·47	60·12
18	Etáwah	6·12	6·00	6·84	76·82	71·64	62·32
19	Etah	5·03	6·35	8·54	99·17	63·51	50·93
20	Budaun	5·08	5·61	8·73	101·17	80·05	51·40
21	Moradabad	6·02	5·79	7·05	83·03	89·20	63·94
22	Sháhjahánpur	6·42	6·34	6·93	82·10	83·03	70·25
	Indo-Gangetic Plain, Central	5·28	5·39	5·43	109·38	105·18	98·86
23	Cawnpore	5·92	5·13	5·87	91·31	100·70	84·45
24	Fatehpur	5·04	5·07	5·20	84·72	84·51	80·03
25	Allahabad	4·85	5·19	5·10	108·32	104·56	101·88
26	Lucknow	5·18	5·19	5·31	156·83	154·04	132·59
27	Unao	5·80	5·68	5·91	96·84	94·39	87·02
28	Rae Bareli	5·20	5·35	5·27	113·31	104·96	103·86
29	Sitapur	5·74	6·18	6·35	85·56	77·12	67·01
30	Hardoi	4·85	6·09	6·72	97·89	78·60	63·62
31	Fyzabad	5·15	5·21	5·24	139·38	135·27	122·12
32	Sultánpur	4·96	4·12	4·96	128·78	120·33	113·10
33	Partábgarh	5·15	5·28	4·36	121·78	119·91	135·26
34	Bara Banki	5·30	5·31	5·47	130·44	122·28	107·05
	Central India Plateau ...	5·05	5·31	6·08	39·97	41·55	35·06
35	Bánda	4·09	4·97	5·66	42·36	46·44	40·30
36	Hamírpur	4·90	5·57	6·07	40·85	40·27	36·50
37	Jhánsi	5·18	5·34	6·57	33·21	35·68	25·20
38	Jalaun	5·40	5·63	6·27	50·03	47·07	45·41
	East Satpuras ...	5·44	5·62	6·42	38·10	39·55	33·88
39	Mirzapur	5·44	5·62	6·42	38·10	39·55	33·88
	Sub-Himalaya East ...	5·68	5·88	5·82	99·56	95·46	84·57
40	Gorakhpur	5·74	5·94	5·83	111·96	110·21	97·63
41	Basti	5·73	6·05	6·12	117·07	106·64	97·41
42	Gonda	5·44	5·80	6·25	91·49	87·28	70·69
43	Bahraich	5·78	5·53	4·95	68·48	67·55	64·68
	Indo-Gangetic Plain, East ...	5·63	6·18	6·60	133·22	130·06	116·82
44	Benares	5·89	6·80	8·00	148·43	134·13	111·78
45	Jaunpur	5·40	5·69	5·93	143·67	143·50	131·51
46	Gházipur	5·52	5·90	6·08	119·21	124·96	113·23
47	Ballia	6·54	6·89	7·30	120·79	116·93	110·69
48	Azamgarh	5·29	6·11	6·54	134·80	131·16	114·20
	Native States.						
49	Tehri (Himalaya, West) ...	7·13	7·24	8·79	9·02	7·99	5·43
50	Rámpur (Sub-Himalaya, West).	4·74	5·54	5·26	125·00	105·31	109·18

Subsidiary Table IV.—*Statistics of cultivation.*

Serial number.	District.	Total area in acres.	Total area culturable.	Normal area cultivated.	Area cropped more than once in 1899-1900.
1	2	3	4	5	6
	N.-W. P. and Oudh ...	**66,384,600**	**47,402,306**	**33,965,396**	**6,807,395***
	Himalaya, West ...	**9,084,656**	**194,610**	**96,829**	**31,616**
1	Dehra Dún	758,558	194,610	96,829	31,616
2	Naini Tal	1,483,528	†	†	†
3	Almora	3,403,033	†	†	†
4	Garhwál	3,439,537	†	†	†
	Sub-Himalaya, West ...	**6,327,232**	**4,998,791**	**3,450,586**	**658,548**
5	Saháranpur	1,425,794	1,034,621	824,421	164,605
6	Bareilly	1,010,988	893,317	762,612	211,026
7	Bijnor	1,150,026	957,274	639,375	57,953
8	Pilibhít	876,272	707,483	425,640	94,810
9	Kheri	1,864,152	1,406,096	798,538	130,154
	Indo-Gangetic Plain, West ...	**15,406,025**	**13,112,001**	**9,911,396**	**1,503,502**
10	Muzaffarnagar	1,063,662	914,315	692,100	120,275
11	Meerut	1,511,978	1,336,913	1,079,176	242,952
12	Bulandshahr	1,221,128	1,090,674	853,407	222,968
13	Aligarh	1,247,330	1,043,540	901,985	199,628
14	Muttra	925,060	862,966	716,664	61,949
15	Agra	1,181,092	964,720	785,243	55,382
16	Farukhabad	1,101,884	860,624	568,823	133,501
17	Mainpuri	1,086,549	768,200	570,993	56,351
18	Etáwah	1,082,603	841,917	544,428	100,412
19	Etah	1,111,758	894,859	612,510	128,924
20	Budaun	1,290,714	1,173,340	848,651	89,526
21	Moradabad	1,461,151	1,349,646	1,003,292	87,500
22	Sháhjahánpur	1,121,166	1,010,067	734,174	4,134
	Indo-Gangetic Plain, Central ...	**14,454,674**	**11,576,260**	**8,319,922**	**2,058,662**
23	Cawnpore	1,509,694	1,106,179	792,675	120,804
24	Fatehpur	1,048,658	780,667	561,599	84,941
25	Allahabad	1,828,801	1,429,789	1,079,692	192,454
26	Lucknow	618,924	494,040	347,395	80,525
27	Unao	1,141,945	905,176	595,285	128,274
28	Rae Bareli	1,118,213	877,875	583,538	210,355
29	Sítapur	1,439,857	1,286,804	947,002	230,347
30	Hardoi	1,487,301	1,288,289	906,876	105,716
31	Fyzabad	1,116,183	926,096	675,673	243,517
32	Sultánpur	1,096,181	827,130	609,488	215,321
33	Partábgarh	922,912	680,264	496,796	160,211
34	Bara Banki	1,126,505	974,451	723,903	286,197
	Central India Plateau ...	**6,602,324**	**5,383,995**	**2,860,152**	**107,162**
35	Bánda	1,958,437	1,597,303	877,991	19,989
36	Hamírpur	1,464,770	1,226,026	744,580	20,278
37	Jhánsi	2,231,590	1,788,115	680,945	52,142
38	Jalaun	947,527	772,551	556,636	14,753
	East Satpuras ...	**1,615,066**	**1,237,575**	**844,880**	**77,283**
39	Mirzapur	1,615,066	1,237,575	844,880	77,283
	Sub-Himalaya, East ...	**8,262,637**	**7,065,096**	**5,398,675**	**1,704,448**
40	Gorakhpur	2,934,795	2,561,339	2,046,804	650,791
41	Basti	1,783,768	1,599,549	1,245,482	413,299
42	Gonda	1,850,959	1,663,949	1,170,718	432,889
43	Bahraich	1,693,115	1,340,259	935,671	204,469
	Indo-Gangetic Plain, East ...	**4,631,986**	**3,833,978**	**3,082,956**	**666,174**
44	Benares	569,647	507,766	472,368	65,527
45	Jaunpur	991,867	828,969	640,660	155,405
46	Gházipur	891,130	771,299	610,701	112,915
47	Ballia	799 957	667,946	528,323	132,122
48	Azamgarh	1,379,385	1,057,998	830,904	200,205

* Excluding Kumaun.

† Reliable figures not available.

Subsidiary Table V.—*Statement showing the extension of canal irrigation.*

Canals.	March 31st, 1891.				March 31st, 1901.				Increase or decrease.
	Main canal and branches.	Distributaries.	Navigation channels, escapes and drainage cuts.	Total.	Main canal and branches.	Distributaries.	Navigation channel, escapes and drainage cuts.	Total.	
Dún, Rohilkhand and Bijnor Canals ...	20	456	8	484	...	529	26	555	+71
Upper Ganges Canal	437	2,523	1,053	4,013	440	2,672	1,823	4,935	+922
Eastern Jumna Canal	129	643	343	1,115	129	665	455	1,249	+134
Lower Ganges Canal (including Fatehpur Branch).	557	2,097	540	3,194	663	2,761	1,073	4,497	+1,303
Agra Ganges Canal	109	565	74	748	109	584	195	888	+140
Betwa Canal	168	341	29	538	168	382	50	600	+62
Hamírpur and Jhánsi Lakes ...	...	81	...	81	...	66	...	66	—15
Total	1,420	6,706	2,047	10,173	1,509	7,659	3,622	12,790	+2,617
Increase	...	...	...	...	+89	+953	+1,575	+2,617	...

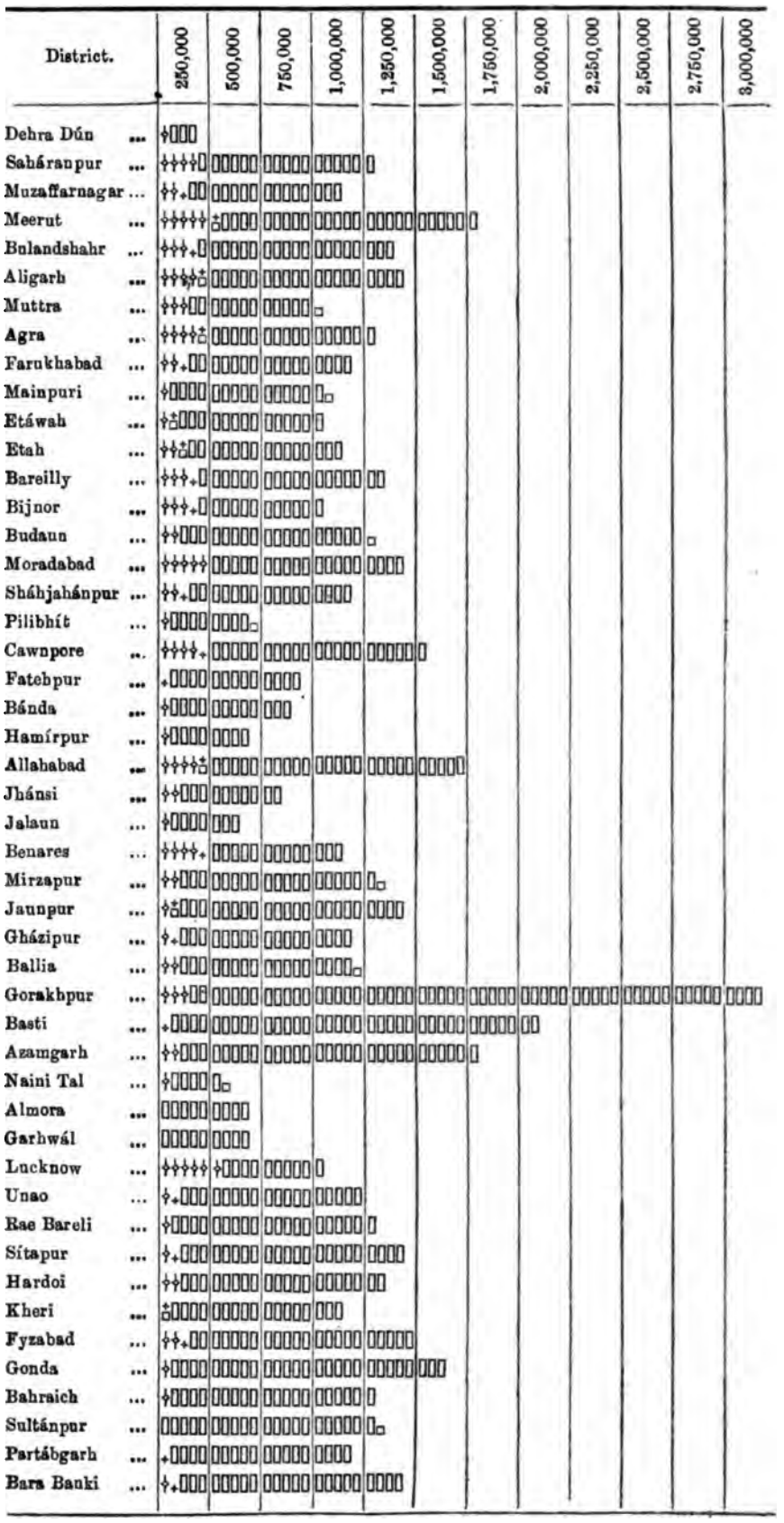
Subsidiary Table VI.—*Rainfall.*

Revenue Divisions.	Mean annual data.		Total rainfall in calendar year.									
	Amounts.	Mean number of years data used.	* 1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
	"		"	"	"	"	"	"	"	"	"	"
Kumaun (with Dehra Dún).	68·68	28	53·53	63·01	91·90	99·45	63·94	53·32	70·82	78·13	51·50	64·53
Meerut (without Dehra Dún).	29·80	35	32·80	29·78	30·77	38·93	35·94	23·31	28·14	28·86	19·99	35·58
Agra ...	29·33	37	30·80	31·45	33·94	40·88	27·67	14·79	31·97	33·02	24·56	26·96
Rohilkhand ...	41·73	38	46·74	38·00	52·90	63·30	38·25	30·29	50·20	38·84	29·91	37·71
Allahabad ...	35·74	37	40·40	37·66	42·60	62·41	33·12	20·20	34·64	47·12	37·90	31·00
Benares ...	40·71	38	28·96	40·94	50·08	62·95	36·35	25·43	49·90	50·24	49·17	39·15
Gorakhpur ...	45·92	37	41·67	44·19	55·05	66·94	44·04	24·02	47·79	57·15	59·55	44·95
Lucknow ...	38·02	32	41·58	40·01	48·96	60·05	32·47	22·35	34·64	44·26	37·37	36·14
Fyzabad ...	41·80	32	35·39	39·03	53·10	76·37	43·09	26·72	47·22	51·30	44·56	38·87
Provincial mean excluding Kumaun.	37·09	...	†43·25	37·3	45·03	56·86	36·1	25·42	39·22	42·15	35·86	37·79

* For nine months, April to December.
† For twelve months.

DIAGRAM showing the Urban and Rural population of the districts of the North-Western Provinces and Oudh.

Note.—Each mark represents 50,000 of population—Urban population = ♦ and rural = □.)



N.B.—Half a unit is shown by a figure half the usual height.

Chapter II.—THE MOVEMENT OF POPULATION.

33. **Rainfall.**—It will hardly be denied by the most earnest believer in the theory that the British administration is ruining India, that variations in the distribution and amount of rainfall materially affect the condition of the people. In dealing with the movement of population during the last decade, it is therefore necessary to describe in more detail, than was done in the preceding chapter, the fluctuations in the amounts of rain received in these provinces. Over the greater part of the provinces, to ensure good harvests, it is necessary to have fairly heavy rain during the three monsoon months of July, August and September, and a few inches more during the winter months, December and January. If the rains do not commence by the first week in July, the preparations for the autumn crop (*kharíf*) are delayed, and if there is a prolonged break in August or September this crop suffers, while if the rains in those months are excessive, floods are caused which damage it. The winter rains also may cause serious injury to the spring crop (*rabí*), or their failure may harm it, though a satisfactory rainfall at the end of the monsoon, may go far to ensure the crops against this. The first matter calling for notice in the decade, is the unusually heavy rain in the winter of 1892-93, which induced rust and blight in Bundelkhand, and was followed by violent hail-storms as the crops were ripening. The monsoon was also heavy in 1893 (45 inches against an average for the decade of 40), and in the central and eastern parts of the Gangetic plain and the Bánda district the crops suffered. The winter of 1893-94 and the rains of 1894 were even more injurious than in the previous years, for similar reasons, and the rainfall of 1894 (57 inches) caused an outbreak of malaria which will be referred to later. The effects of this series of calamities was to render five divisions with a population of 30¼ millions, partly dependent on food supplies from outside. The spring crop of 1895 was much damaged by blight and wind, and test relief works were opened in the Hardoi, Rae Bareli and Sitapur districts, while nearly two lakhs of revenue had to be remitted in Bundelkhand. The monsoon of 1895, which had begun well, ceased early in September and though the total rainfall for the year was 36 inches, the unfavourable distribution caused the autumn harvest to be about 20 *per cent.* less than the normal. The Central India Plateau and the eastern plain suffered especially; in the former there had been a great extension of the *kans* weed owing to the excessive rainfall of previous years, and the inability of the impoverished cultivators to prepare their land, and in the latter the staple crop, rice, was a failure in many places. The cold weather of 1895-96 was almost free from rain except in some of the western districts, which had not suffered, and the spring harvest of 1896 was only about 65 *per cent.* of the normal. The deficiency was especially marked in the eastern submontane and eastern and central plains districts, and in the Central India Plateau, where famine had in fact begun. By the third week in May 260,000 persons were receiving relief in the Bundelkhand districts, but the rains appeared in the third week in June and at the end of August this large number had diminished to 6,000. Relief operations were also necessary in Hardoi, Pilibhít, Garhwál,

and Almora ceasing, except in Hardoi, soon after the commencement of the rains. Up to the third week in August the prospects were fairly good, as rain had been satisfactory, except in parts of the Benares and Gorakhpur Divisions, but it gradually became lighter and September and October were practically rainless. The effects of this are seen in the figures for canal irrigation; the area watered in the autumn of 1896 was nearly 1¼ million acres as compared with a normal of ¾ million acres; in the spring of 1897, 1,880,000 acres were irrigated by canals the normal being 1,219,000 acres. Towards the end of November a sudden storm gave fairly good rain in many parts of the provinces and benefited the young spring crops, but at the same time threw out of employment the labourers employed in irrigation. The rainfall during the remaining months of the cold weather would have been sufficient in ordinary years, but the spring crop had been sown under adverse conditions, and high winds in February and March 1897 caused much damage specially south and west of the Jumna. The general results of the weak monsoon of 1896 are reflected in the estimate of the harvests. The autumn harvest of 1896 is estimated to have produced only 2,055,000 tons against a normal of 5,370,000 tons, and the spring crop of 1897 only 4,431,700 tons against 7,468,700. The rains of 1897 began generally soon after the middle of June, but ceased, and a break followed lasting till the second week of July, when the rain commenced again, and the rest of the monsoon season was generally favourable. While the total rainfall in the year 1896 had only been 25 inches that for 1897 was 39. The rainfall of 1898 was satisfactory. In the cold weather of 1898-1899 there was a deficiency in the winter rains and the monsoon of 1899 ceased early, the total fall for the year being 36 inches. In 1900 a fairly well distributed rainfall gave nearly 38 inches.

34. **Trade.**—The state of the provinces during the decade may also be illustrated by some figures showing the value and weight of imports and exports. Goods brought into, or taken out of, the provinces by road or rivers are registered in the case of Nepal and Tibet, and towards the close of the period posts were established on the Gandak, and Ganges to register the river traffic-trade with Bengal, but only the former and the rail-borne traffic are shown for the complete period. The year 1896-97 is conspicuous both as showing the largest value on the import side, and the smallest weight on the export side during the ten years. The increase in the weight and value of the exports during the last three years of the decade is also noticeable. The internal movement of food grain is discussed in detail in Chapter XI of the Resolution on the famine of 1896-1897. The net imports of food grains during the summer of 1896 into the affected districts of Bundelkhand amounted to 27,500 tons, and in the last quarter of that year 168,500 tons were received, over half of which went to the Allahabad Division, over a quarter to Agra and most of the balance to Gorakhpur and Benares. In the first quarter of 1897, 192,000 tons were received, over 70,000 going to the Allahabad Division. The spring harvest was so plentiful that in the next quarter there was a net export from the provinces, though the Allahabad Division still continued to import. It is especially noticeable that the prosperity in the Meerut Division was such that it continued to import grain till the second quarter of 1897, when it began

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to supply the affected districts; and there are indications that the holders of grain were not the large traders, but the cultivators and small village dealers. The commodity showing the greatest variation in the two years of stress was wheat, the exports of which from these provinces to the chief ports of India weighed 12 lakhs of maunds in 1896-1897 and over 90½ lakhs in the following year.

35. **Disease.**—There were three great outbreaks of cholera during the decade in 1891, 1892 and 1894, which affected considerable areas in the provinces. In 1896 it broke out with force on the relief works in Jhánsi and Bánda, in which districts the annual death rates recorded from this cause rose to 9 and 6 *per mille*, figures which are probably much below the true rates, as the people were disorganised by the famine, and were moving about the country. There was another outbreak in 1900 extending over a considerable part of the provinces. The total number of deaths from cholera in the ten years was 814,659. Small-pox has been observed to have regular periods in these provinces, two bad years coming together after four years of comparative immunity. There were thus three epidemics in 1891, 1896 and 1897, but the total number of deaths from this cause in the decade was only 182,290.

The true index to the health of the people is the number of deaths from fever, or rather recorded as from fever, for the diagnosis cannot be accepted as correct. During the ten years 11,757,887 deaths were reported as due to this cause, amounting to an average annual mortality of about 25 per thousand. The worst years as might be inferred from the description of rainfall given in paragraph 33 were 1894 (1,495,372), 1896 (1,205,964), 1897 (1,463,716), and 1899 (1,245,260). In 1894 the fever was the direct result of the excessive rainfall; in 1897 it played havoc with the population enfeebled by scarcity, and in Bundelkhand its effects are said to have been increased by the disturbance of the soil caused by the relief works on tanks and roads. The outbreak in 1899 was chiefly confined to the western and submontane districts. Though a few outbreaks took place towards the end of the decade mortality from plague was not an appreciable item in the vital statistics of these provinces. It may, however, have very slightly affected the number of persons enumerated in the city of Benares, where it broke out towards the end of February 1901, not by reason of the number of deaths, but because people commenced to leave the city.

36. **Movement of population in districts.**—A general account of the variations of the population during the last thirty years was given in Chapter I, but more explanation is required of the alterations between 1891 and 1901. The total population has increased from 46,905,085 to 47,691,782 or by 1·7 *per cent.* as compared with increases of 6·2 *per cent.* and 5·1 *per cent* in the preceding decades, or a total increase of 13·5 *per cent.* since 1872. It has already been stated, however, that the increase between 1872 (1869 in Oudh) and 1881 was probably due entirely to better enumeration, and that in reality there was a decrease. The increase in the twenty years 1881—1901 amounts to 8·02 *per cent.* The normal rate of increase estimated for these provinces in 1891 was 3 per thousand* per year so that the actual increase has been little

* Report on the Census of India, 1891, Part II, p. 155.



Photo-Litho., T. C. Press, Roorkee.—No. 6901

MAP
OF
W. PROVINCES & OUDH,
showing
RIATION IN POPULATION 1891-1901.

Scale of Miles

0 50 100 Miles

REFERENCES

rovince or State Boundary

istrict "

ative States N. S.

Bundelkhand Agency

84°

30°

28°

26°

24°

84°

GORAKHPUR

AZAMGARH

BALLIA

GHAZIPUR

MIRZAPUR

Gogra

to Chapra

to Patna

Under 2 Per cent.	
2 P.C.—4 P.C.	
4 P.C.—6 P.C.	
6 P.C.—8 P.C.	
8 P.C.—10 P.C.	
10 P.C.—12 P.C.	
12 P.C.—14 P.C.	
14 P.C.—16 P.C.	
18 P.C.—20 P.C.	
Over 20 Per cent.	

N.B. In Districts coloured red population has decreased, and in others it has increased.

more than half the normal rate. Of the natural divisions, the western plain is distinguished at once by the large increase of ten *per cent.*, and the Himalayan tract is the only other that has increased at a greater rate (2·6 *per cent.*) than the provincial rate. The western and eastern Sub-Himalayan districts, and the central plain also show increases, but these are small, being 1·5,·2 and 1·2 *per cent.* respectively. The natural divisions in which there has been a decrease are the Central India Plateau (8·4 *per cent.*), eastern plain (7·1 *per cent.*) and East Satpuras (6·8 *per cent.*) The Tehri State shows an increase of 11·4 *per cent.* and Rampur a decrease of 3·2 *per cent.* Taking individual districts there are thirty with a rate of increase varying from Kheri with ·1 *per cent.* to Etah with 23·1 *per cent.* and eighteen which have decreased, the rates varying from ·2 *per cent.* in Rai Bareli to 11·5 *per cent.* in Azamgarh. It will facilitate the examination of these variations to consider separately the areas that were affected by excess and deficiency of rainfall, and those in which the circumstances of the decade were more favourable.

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37. **Excessive Rainfall.**—An unusually heavy monsoon affects the growth of population in three principal ways. The most universal result is a large increase in the deaths from malarial and other fevers, and the decreased vitality resulting from this generally has a considerable effect on the birth-rate of the succeeding years. It has already been stated that an excessive rain-fall damages the autumn crops, and if it extends through the cold weather may cause blight and other injuries to the spring crops. This damage may be so severe as to cause distress. The heavy rains of 1894 caused an enormous increase in the death-rate of the provinces, which amounted to 42·04 *per mille* against an average for the previous five years of 31·27, and although deaths from cholera amounted to 3·86. *per mille*, the fact that fever was the chief cause is shown by the heavy death rates in the closing months of the year. The Western Himalayas and the Central India Plateau escaped almost entirely from this epidemic of fever, and in the western plain the only districts that suffered badly were Agra, Farukhabad, Budaun, Moradabad and Sháhjahánpur. In the Sub-Himalaya west and east, the Mirzapur district, and in the eastern plain, the mortality was excessive in every district but Bahraich; while in the central plain every district, but Fatehpur, Partábgarh and Bara Banki was affected. The second effect of the excessive rainfall, the reduction in the birth-rate of the following years, did not however become apparent in all districts where the death-rate had risen. In all districts of the three western natural divisions, even including those in which the death rate was high in 1894, the birth rate in 1895 was above the quinquennial average with the single exception of Saháranpur where it fell from 42·39 to 38·14. The effect in the central plain and other natural divisions to the east of the provinces can best be illustrated by quoting the actual birth rate in 1895 with the mean for the previous five years in the following districts :—

	1895	Average.		1895	Average.
Allahabad ...	27·2	32·56	Fyzabad ...	25·05	35·78
Gonda	26·86	37·29	Sultánpur ...	29·81	39·49
Partábgarh ...	29·81	39·49	Gorakhpur ...	26·15	33·03
Basti ...	27·62	34·9	Azamgarh ...	21·88	31·42
Gházipur ...	22·74	27·51	Mirzapur ...	28·83	35·35
Ballia ...	24·82	31·13			

The rains of 1895 were excessive in June and August in Rohilkhand, parts of the Lucknow Division, and in the east of the provinces, and this is probably the explanation of the fall in the birth-rate in the western districts, Bijnor, Moradabad, Pilibhít, Hardoi, Sháhjahánpur and Kheri, and continued low rates in Gonda, Bahraich, Basti, Azamgarh and Gorakhpur.

38. **Deficient rainfall.**—The effects of a deficiency of rain in India are too well known to require repetition, and the results of the early cessation, in most parts of these provinces, of the monsoon of 1895, and still more so of the failure of the rains in 1896, have been set out in detail in the Resolution on Famine Relief in these provinces published in November 1897, to which the reader is referred. The extent to which individual districts suffered is shown in the diagram on page 61 which exhibits the percentage of persons relieved on the total population between October 1st 1896 and October 30th, 1897. In considering the effects of the failure of the monsoons of 1895 and 1896, it must be remembered that the people of the provinces had already suffered from the losses incurred by an excessive and unseasonable rainfall in 1894, the effects of which alone had necessitated the opening of test relief works in the three districts Hardoi, Rae Bareli and Sitapur. The failure of the rains of 1896 caused distress over the greater part of the provinces.

Reference has already been made to the decrease in birth-rate that follows the year of excessive mortality from fever. A greater reduction took place in 1897, but the difference between the result in subsequent years is very marked, and the immense rise noted in 1899 after the effects of famine had vanished, has no parallel in any district that suffered from fever, even if the famine passed it by. It will now be convenient to discuss the case of the natural divisions in turn, showing which of the districts in them have prospered and which have suffered from the two calamities briefly described above.

Diagram page 62.

39. **Himalaya West.**—The eastern portion of the hill tracts in the provinces were generally prosperous, and the Almora district shows an increase of 11·7 *per cent.* spread over every pargana. It is reported that this district shows a distinct rise in the standard of comfort, and that there is considerably more movement of produce in the district than formerly, though there is no manufacturing interest. In the western half there was some distress owing to scanty rains in 1892 and 1896, which especially affected the Chakráta tahsíl of Dehra Dún, the increase in which is only ·79 *per cent.* while the population of the other tahsíl of that district rose by 7·59 *per cent.* It is probable that better enumeration in the Tehri State accounts for the larger increase there (11·4 *per cent.*) than in the district of British Garhwál (5·4 *per cent.*). The Naini Tal district alone shows a decrease (12·7 *per cent.*) which is most marked in the Tarái and Káshipur sub-divisions. The population in these is fluctuating, and their position renders them unhealthy during periods of excessive rain.

40. **Sub-Himalaya West.**—The principal feature in this tract has been the damage caused by the excessive rainfall of 1894. The districts included stretch up to the commencement of the Tarái, and in the case of every district, but Kheri, there has been a decrease in the tahsíls bordering on

that tract. Thus in Saháranpur the Rurki tahsíl shows a decrease of 1·25 *per cent.*, in Bareilly Baheri has lost 7·05 *per cent.*, in Bijnor, Najibabad and Nagina lost 1·93 and 17·05 *per cent.* respectively and in Pilibhít the Sadar tahsíl and Puranpur lost 7·63 and 6·87 *per cent.*, every other tahsíl in these districts showing an increase. The pressure of high prices in 1896 undoubtedly affected these districts and the autumn harvest of that year was not good, while in the rains of 1897 malaria swept away many persons, especially of the poorer classes who had felt the rise in prices, but there cannot be the slightest doubt that in the district just mentioned the most serious check to prosperity has been an excess of rainfall. In the Muhamdi tahsíl of the Kheri district there was a slight decrease (·24 *per cent.*), and here the effects of drought are traceable. The Rámpur State a large portion of which is situated in or near the Tarái lost 3·2 *per cent.*

41. **Indo-Gangetic Plain, West.**—In considering the movement of population in this natural division, it will be advisable to divide the districts according to their position relative to the Jumna Ganges Doab. In the first place we have the four northern districts of the Doab, Muzaffarnagar, Meerut, Bulandshahr and Aligarh, in which the population of every tahsíl and almost every pargana has increased by large amounts. The tract included in these four districts is by far the most prosperous in the provinces, served as it is by a main line of rail, fairly well supplied with metalled roads, and above all, fully protected by canals from the effect of drought, while its inhabitants include some of the best cultivating castes, and as has already been stated, the sturdiest peasantry in the provinces. The greatest evil its inhabitants have to contend with is the danger of floods and waterlogging, and during the last ten years much has been done to lessen the effects of this; in the Bulandshahr district alone 400 miles of drainage cuts have been made at a cost of nearly a lakh of rupees, which has been amply repaid by the increased prosperity of the people. During the wet year of 1894 and the spring of 1895 the inhabitants of these districts saved their water-rates, and it has already been shown that they were able to hold up their stores of grain all through 1896 in the hope of obtaining even higher prices. What little distress there may have been felt was confined to a few of the poorest labourers, and the prevailing high prices have added much wealth to the community as a whole.

Next to these come the four Doab districts of the Agra Division, *viz.*, Farukhabad, Mainpuri, Etáwah and Etah, which lie almost entirely between the two rivers. These districts had suffered much in the previous decade from waterlogging, and extensive reductions of revenue had been necessary. They were recovering in 1894 and did not experience any considerable set back in that year, while the subsequent dry years were favourable to them, as they are to a large extent protected by canals. In only one tract, the portion of the Etáwah district lying south of the Chambal was relief required during the famine years, and that was to a considerable extent necessary on account of immigration from the more afflicted native territory further west. Only two tahsíls in these four districts show an actual decrease, *viz.*, Kanauj in the Farukhabad district (2·63 *per cent.*) and Karhal in Mainpuri, 1·92 *per cent.*) and there is good reason to suppose that the decrease in these tahsíls (both of which are unprotected by canals) is chiefly due to movements

towards the portions of these districts which were more prosperous during the decade. In fact, during the period 1881-1891 these two were the only tahsíls out of eleven in the two districts that increased in population, and they illustrate the effects of the seasons on internal migration in districts. The Etah district shows the largest increase in the whole provinces (23·1 *per cent.*), and this is to be accounted for, not only by the excess of births over deaths, which amounted to 15 *per cent.* on the population in 1891, but also by the return of residents who had left the district during the wet cycle of the previous decade, and also by an increase of emigrants from Rajputana and other famine stricken tracts. The net increase in this district since 1872 has been only 4·2 *per cent.*

The two districts of Muttra and Agra lie on both sides of the Jumna, but chiefly to the south and west of it. Both have increased in population by moderate amounts (6·9 and 5·6 *per cent.*), and in only one tahsíl, Bah in Agra, has there been a slight decrease of 1·82 *per cent.* It is again noticeable that the largest increase has been in the Chhata tahsíl in Muttra which suffered in the previous decade from waterlogging. During 1896-1897 both these districts gave cause for anxiety, and drought and scarcity are responsible for the lower rates of increase in population in the Mahaban and Sadabad tahsíls of Muttra, and the decrease in Bah referred to above, but canal irrigation saved the districts from actual famine.

There remain the three districts of the Rohilkhand division north and east of the Ganges, *viz.*, Budaun, Moradabad and Sháhjahánpur. Of these Budaun has increased by 10·7 *per cent.* as it escaped the effects of both an excessive and a deficient rainfall. The other two districts suffered in both ways and the damp northern tahsíls of Thakurdwára in Moradabad and Powayan in Sháhjahánpur, and the drier tahsíls of Bilari in the former district and Jalalabad in the latter show a decrease in consequence.

42. **Indo-Gangetic Plain, Central.**—In the case of the districts hitherto considered, the principal factor operating to check the growth of population has been an excessive rainfall, the effects of which were felt in increased mortality and a reduced birth-rate, but we now come to the districts in which drought has played the chief part, though it must always be remembered that its effects were much intensified by the damage done by the previous wet years. The Cawnpore district shows a net increase of 4 *per cent.* but a considerable part of this is due to the fact that the western and central parts of the district are protected by canals, and emigrants from the Fatehpur district and from Bundelkhand flocked in. In the Narwal tahsíl in the south-east corner there was a decrease of over 6 *per cent.* In the Fatehpur district there is a decrease of nearly 2 *per cent.* spread over every tahsil, but it is most marked in Khajua whence emigrants departed to the more fortunate tahsils of Cawnpore. The Allahabad district is divided into three parts by the Ganges and Jumna, and in all three population has decreased, but the most heavily stricken part is found in the tract south of the Jumna, which really belongs to Bundelkhand; the Bara, Meja and Karchana tahsils in which the famine was most severely felt have lost 15, 17 and 6 *per cent.* respectively. The remaining districts of this division also suffered from famine due to drought. The two which have come off best are Sitapur and

Bara Banki though the proportion relieved in the former during 1896-1897 was the third highest in Oudh. The explanation of this lies in the fact that the neighbouring districts of Hardoi and Lucknow were even worse off, and much of the relief required in Sitapur was for strangers. The spring crops of 1897 were from half to two-thirds of a normal in the three districts, Sitapur, Bara Banki and Lucknow and their recovery has been good. In Hardoi, which has lost nearly 2 *per cent.* of its population, excessive rainfall had caused severe distress by the summer of 1895, which was followed by failure of the crops owing to drought, and the spring crop of 1897 was not one quarter of a normal crop. In Unao the effects of famine were increased by migration from Hardoi. Drought is also the principal cause of the slight decrease in Rae Bareli followed by the rains of 1897, which caused an outbreak of fever swelling the total death-rate to a degree higher than ever recorded here. In 1891 the deaths from cholera in this district amounted to 1 *per cent.* of the total population. In the three eastern districts of Oudh, Fyzabad, Sultánpur and Partábgarh, emigration to Assam, distant parts of Bengal, and beyond India, begins to affect the movement of population appreciably. In the two first named districts the number of registered emigrants to the colonies amounted to three quarters and one half *per cent.* respectively on the population of 1891. The districts suffered from scarcity but not from famine, and have several times in the decade been subjected to epidemics of cholera. In 1891 Partábgarh lost nearly 12,000, while the Sultánpur district lost nearly 19,000 persons in the same year from this cause, and in 1900 over 17,000, equivalent to a death-rate of almost 16 per thousand on the population of 1891.

43. **Central India Plateau.**—The four districts of Bundelkhand, with the three tahsíls of Allahabad already referred to, include the tract which suffered most from famine. The people are of a totally different type from those who inhabit the north and east of the provinces, and their natural laziness as cultivators combined with the poverty of their land, renders them particularly liable to adversity. The prevailing soil is that known as black cotton soil which becomes unworkable with an excess of moisture, while the spring crops in this tract are more often affected by rust and blight during a cloudy cold weather than anywhere else in the provinces. It has been shown how the losses from the latter cause had already pressed on these unthrifty people, and reduced them to want before the rains had failed. In addition to other evils the tract suffers from the growth of a weed called *kans* which is difficult to eradicate, and which spreads if neglected. The proportion of the number of persons relieved to the total population reached the high figure of 42·13 *per cent.* in Bánda, and three of the districts have lost 10 *per cent.* of the total population. To the effects of scarcity must be added those of outbreaks of cholera in 1894, 1895 and 1896 which seriously affected the population of these districts, and which, in all probability, were not fully recorded. One district, Jalaun, shows an increase in population of ·8 *per cent.*, which is due to special causes. The district was the only one which had shown a decrease in the preceding decade, and the comparative prosperity of the first few years after the last census had drawn back some of the emigrants. But there can be no doubt that the prime cause of the greater resistance offered in this district was the Betwa canal, which irrigated nearly 82,000

acres during 1896-1897 in this district, or more than one-seventh of the area normally cultivated, as compared with 8,000 acres in the year 1894-95. During 1900 in which year the Jhánsi district was again on the brink of acute distress, and famine was raging further west, immigrants came in considerable numbers from Central India and Rájputána to the Jalaun district, which has also gained from Hamirpur. There is no doubt that, but for the Betwa canal and the Manikpur-Jhánsi Branch of the Indian Midland Railway, both undertaken as protective works, the distress in this tract would have been infinitely greater.

44. **East Satpuras.**—The decrease in the Mirzapur district is to be accounted for chiefly by the effects of scarcity owing to drought. During 1897 the greatest difficulty was found in getting the jungle tribes to come on the relief works. It is probable also that emigration to the eastern districts of Bengal has increased, but no figures for 1891 are available.

45. **Sub-Himalaya, East.**—In this tract the most adverse circumstances of the ten years affecting the growth of population have been cholera and fever, while the population has also been affected by emigration. In portions of two districts, *viz.*, the central parts of Gonda and the southern and east-central tahsíls of Gorakhpur famine was also experienced, but the most considerable decrease in any single tahsíl (5·63) has occurred in the Tarabganj tahsíl of Gonda, which was devastated by floods in 1894 and suffered less in 1896-1897 than other parts of the district. Bahraich and Basti which have increased in population escaped fairly well from the epidemic of 1894, especially the former which is naturally better drained, and the higher rate of increase in it is also due in part to its having escaped more completely from the effects of scarcity in 1896-97 than Basti did. The Gonda district sent out over 14,000 registered emigrants to the colonies during the decade, and its Kahars are noted as domestic servants and stretcherbearers. Their numbers have decreased from 55,000 to 49,000 in the ten years. The Basti district lost over 21,000 persons by foreign emigration.

46. **Indo-Gangetic plain, East.**—This natural division shows a decrease in population only second to that of the Central India Plateau, and includes one district, Azamgarh, in which the rate of decrease, 11·5 *per cent.* is the highest in the whole provinces. The diagram on page 61 shows that this was not due to the scarcity, for in the black years 1896-97 relief was only required to a considerable extent in the Jaunpur district. Cholera is endemic in all of the districts included, but has not assumed the violent form it has elsewhere. The causes of the decrease are to be sought in the excessive rainfall in the earlier part of the decade, and in the emigration which takes place to a larger extent from the tract than from any other area in the provinces regarding which more detailed information will be found in a later paragraph of this chapter. It is reported, though exact figures are not available, that emigration from these districts to Bombay is also considerable, though it was checked in the period under report. Foreign emigration is large from every district but Benares, and from Azamgarh it has amounted to over one *per cent.* of the population of 1891. The tract is largely rice growing, and this suffers both from an excess of rain and from a deficiency, and in addition to these climatic adversities, the sugar and indigo

industries which were of peculiar benefit to the inhabitants, have been depressed by causes to be dealt with later. Apart from these adventitious circumstances, it must also be noted that this part of the provinces was by far the most congested, and the submerged thousands of its inhabitants are beginning to realise that they can earn more in distant parts of India and in other continents, than in the rice swamps of their native villages, while the improvement of railway and steamer communication has enabled them to undertake considerable journeys more easily.

47. **Summary.**—The complication of the series of disasters which have affected the growth of population in the North-Western Provinces and Oudh during the last decade is the excuse for the detailed explanation of the movements by districts set out above, which may appear prolix. It will be convenient to sum up the general conclusions to be drawn. In the Central India Plateau, the portion of Allahabad south of the Jamna, and the Mirzapur district, a portion of Agra and Etáwah, and the Hardoi districts, the failure of the crops owing to drought in 1895 and 1896 has been the great cause of distress, and would have been sufficient to seriously affect the population, if the preceding seasons had been favourable, but its effects were intensified by the fact that they were not, though excessive rainfall had not been sufficient in these places to materially increase the mortality or decrease the birth rate. The same remarks apply, though the results have been much milder to the other districts of the central plain. On the other hand, in the Eastern plain, and the Eastern and Western Sub-Himalayan tracts, the predominant factor has been mortality due to disease caused by excessive rain, and a corresponding decline in the birth-rate, while the damage to the crops due to the same cause has probably been greater than the losses from drought. The western plain and the Himalayan tract, subject to the small exceptions noted in the remarks made above, suffered appreciably from neither flood nor famine, and a large part of it has materially prospered from the adversity of other regions in India. It has been reported from one district in which the famine was felt severely, that the principal trace of it remaining, is the readiness with which temporary wells are now made to irrigate spring crops on land, in which before 1897 nothing but autumn crops were grown, and except perhaps in Bundelkhand the recovery has been rapid everywhere. The Romans once gave a triumph to the General who, though beaten in every battle, "had not despaired of the state", and while not belittling the unremitting toil and forethought of the officers of Government during the late period of stress, those whose fortune it was to be near the ryot during the dark times of 1894—97 will not grudge him a palm.

48. **Towns.**—It is unnecessary to add much to the remarks in the previous chapter on the growth of population in cities. The smaller towns have generally shared the vicissitudes of the districts in which they are situated, but variations in trade are also to be noted. Perhaps the most striking example of the damage that can be done to a town by railways is that of Gházipur. Before the opening of the recent extensions of the Bengal North-Western Railway, this town was the chief centre of distribution of goods in the three eastern Ganges-Ghogra Doab districts, and it has lost over 11 *per cent.* of its population, chiefly owing to the diversion of trade.

49. **Immigration.**—The total number of persons born in the districts where they were enumerated was 43,207,818 or nearly 91 *per cent.* of the total population, as compared with 41,770,401 or 89 *per cent.* in 1891. Taking the provinces as a whole, however, 98·55 *per cent.* of the persons enumerated in 1901 were born in the provinces against 98·25 *per cent.* in 1891. The number of immigrants from outside the provinces has thus fallen from 5,154,684 to 4,483,964. Several factors combine to affect the amount of immigration in a given district. Perhaps the most constant is due to the rules affecting marriage amongst Hindus which will be referred to later. Briefly it is usual for a man to marry in a different village or town from that he resides or was born in, and in these provinces there is a general tendency to take brides from the east. The latter tendency is the result of the principles that a woman must marry a man equal or superior to her in social status, and generally speaking the social position of members of a given caste decreases from west to east. A numerical illustration of the effect of this can be given by contrasting the percentage on the total female population of females enumerated in the districts on the western border of the provinces, born in all districts of the provinces (column 158, Table XI, page 159, Part II) with the same percentage in the border districts on the east.

Saháranpur	...	... 97·56	Ballia	...	... 96·09
Muzaffarnagar	...	... 97·46	Gházipur	...	... 96·63
Meerut	...	... 97·31	Benares	...	... 95·88
Bulandshahr	...	... 97·28	Mirzapur	...	... 97·17
Aligarh	...	... 98·82	Gorakhpur	...	... 98·67

The Gorakhpur district is the largest in population in the provinces and has also a large area, and its breadth from east to west is considerable.

The extent to which marriage is responsible for migration is further illustrated by the difference in the proportions borne by male and female immigrants to the total population of each sex. In the three hill districts marriage usually takes place within the district, and immigrants are chiefly males who leave their families elsewhere. In every other district in the provinces the percentage of female immigrants on the total population is greater than is the case with males. The degree of difference between these percentages is dependent on migration for other causes also, so that it is impossible to discuss it in detail. For example, in the case of Gorakhpur the difference is only 2, but this is a district to which many males come to labour on the land, or to cultivate, whose families remain at their homes. The other factors are chiefly concerned with variations in agricultural prospects and in trade, and are not so constant. Canal irrigation, drainage, excess or deficiency of rainfall, development of trade and extensions of railways all play more or less important parts.

P. 55, II, 12, 14.

In comparing the amount of immigration in different natural divisions or districts regard must be had to the size and population of these, for obviously, the larger the area taken, the less the number of immigrants.

Allowing for this it is clear that, excluding the hill districts, immigration decreases as we pass from west to east. In the Indo-Gangetic plain, west, 9,552 persons out of every 10,000 enumerated in it were also born in one or other of the

P. 55, II, 3.

districts it includes. In the central plain with an approximately equal area and population the proportion rises to 9,657, while in the eastern plain with a smaller population and area it is 9,677. In the western Sub-Himalayas it is 9,249 as compared with 9,740 in the eastern. The largest amount of immigration in single districts is found in Naini Tál where only 5,574 out of every 10,000 enumerated were born in the district, and Dehra Dún where the proportion was 7,750. The circumstances of the Naini Tál district have already been explained in describing the natural division in which it is situated. The greater portion of its enumerated population is found in the Bhábar and Tarái, and most of this consists of immigrants from adjacent districts who numbered 4,184 out of every 10,000 enumerated, the chief districts supplying emigrants being Bareilly (2,159), Bijnor (2,140), Moradabad (4,569), Almora (1,208). and the Rámpur State (4,234,). The total population of the Dehra Dún district is very small, and the proportion of district-born is affected by numbers that would not affect an ordinary district. Excluding these two abnormal districts, the lowest proportion of district-born (and consequently the highest proportion of immigrants) is found in Lucknow (8,324), Muttra (8,342), Jhánsi (8,369), and Etah (8,439), every other district showing a higher figure than 8,500. Muttra and Jhánsi are districts bordered by Native States, and there is a continual movement to and fro between native states and contiguous British territory of men who are unable or unwilling to meet their engagements. Nearly one-third of the total population of the Lucknow district is contained in the city of Lucknow, and cities of this size whether increasing or decreasing inevitably attract a large foreign population. The Etah district, as has been shown, suffered from adverse circumstances during 1881-1891, but recovered during the period under consideration. While in 1891 the total number of persons born in Etah who were enumerated in other districts of the provinces was 135,600, it was only 116,642 in 1901, showing that people had returned home when bad seasons passed away. The details of the population of all these districts also show that they draw more than the average number of persons both from contiguous districts, and from other parts of India, while in Lucknow 40 persons out of every 10,000 enumerated were born beyond Asia.

P. 55, II, 4 and 5.

The districts in which immigration is least considerable may be grouped in two classes. The two purely hill districts, Almora and Garhwál, and the Native State of Tehri show the highest proportion of district-born residents, the reason being that the inhabitants of the plains object to the climate of the hills, and in addition there is nothing to attract them there. The Partábgarh, Jaunpur, Gházipur, Ballia and Azamgarh districts do not favour immigration because their population is excessive, and there is no room in them for further expansion of cultivation, and no prospect of much improvement in trade.

The birth-places of the immigrants are of some interest, and out of every 10,000 persons enumerated in the provinces 103 were born in contiguous provinces or states in India, 39 in other parts of India, and three in countries beyond Asia, the proportion born in Asia beyond India being inconsiderable. The actual number

P. 55, II, 4—8.

of persons born in the provinces and states of India which touch these provinces are :—

Central India States	...	...	199,319
Panjáb	...	...	130,535
Bengal	...	...	128,764
Rájputána States	...	...	126,536
Nepál	...	...	46,486
Central Provinces	...	...	10,813

and the numbers born in other parts of India are insignificant. The number of persons whose origin is in some country of Asia outside India is 2,142, the greatest numbers coming from Afghanistan (966) and Tibet (515). Out of 15,742 born in Europe, 15,381 come from the United Kingdom. The other continents supply insignificant numbers, Africa 146, America 423 and Australia 125.

The figures for individual districts, besides those already noted, require little explanation. The districts of Pilibhít and Kheri, where the proportion of immigrants from contiguous districts is high, have large areas of culturable waste still to be brought under the plough. Mainpuri and Jalaun like Etah, lost in population between 1881—1891, and the increase in Etáwah during that period was much less than in the previous decade. Immigration from more distant parts of India is most marked, (excluding Dehra Dún) in the districts of Cawnpore and Lucknow, where large cities are found, and Benares and Muttra which contain religious attractions. Immigration from other parts of Asia is only appreciable in the Himalaya west, which borders on Tibet. Persons born in other foreign countries are proportionately numerous in Dehra Dún owing to the number of Europeans who have settled there, in Bareilly and Lucknow by reason of the large garrisons of British troops, and in Agra, Jhánsi and Cawnpore which are trading and railway centres, and also contain troops.

50. **Immigration in Cities.**—In the third part of Table XI will be found some statistics of the birth-places of the residents in cities, which are reduced to the proportion per 10,000 in subsidiary Table II. It is perhaps to be regretted that a distinction was not made at the time of enumeration between those born in the city itself and the district in which it is situated. In the case of Cawnpore, Farukhabad, Fyzabad, Hathras, Jhánsi, Mirzapur, and Sháhjahánpur, it must be noted that the city is close to the border of the district it belongs to, while the districts surrounding Benares and Lucknow are small, both of which facts tend to increase the proportion of immigrants shown. Allowing for these facts, it is clear that the important trading centres, Cawnpore, Jhánsi and Hathras stand out as having the largest proportion of immigrants, closely followed by the sacred towns of Benares and Muttra. At the other end of the scale, Bareilly, Moradabad, Sháhjahánpur and Gorakhpur are primarily important as the chief towns of their districts and as centres of distribution rather than production. Columns 3, 4 and 5 of subsidiary Table II show that the greater part of the immigrants in these cities come from the districts adjacent (not necessarily contiguous) to each, shown in detail in Table XI, part III.

The figures by sexes indicate the difference in nature between immigration in districts and in cities. While in the former the proportion of immigrant females exceeds that of males, in cities the proportion is usually reversed.

P. 54, II, 8-10.

51. **Emigration in India.**—Subsidiary Table III which shows emigration in India is only complete, as far as districts are concerned, in column 4. Details by districts of birth for persons enumerated in other provinces of India were only supplied from the Panjáb, Assam, Bengal, the Central Provinces and Rájputána. It is unfortunate that owing to the circumstances of the Presidency the details were not available (except to a small extent) for Bombay in which nearly 68,000 persons born in these provinces were enumerated. For the provinces as a whole the figures are complete, and they show that of the total number of persons born in these provinces, who are now resident in India, 3·71 *per cent.* are living outside the provinces, against 2·02 *per cent.* in 1891. The natural division, the inhabitants of which seem most pleased to leave their native home, is the western plain which contains only 87·91 *per cent.* of the persons born in it, and the next is the eastern plain with 88·02 *per cent.* The absence of details for birth-place by districts has, however, affected the results for the Central India Plateau which is honeycombed with *enclaves* belonging to the Central India States, and the figure for which, 91·78 *per cent.*, should certainly be lower. Columns 4 and 5 of subsidiary Table III indicate, however, a radical difference in the nature of the migration. One thousand and forty-three out of 10,000 of the persons born in the western plain are living in other districts of the provinces, while only 166 were enumerated in other parts of India. In the case of the eastern plain the figures are 661 and 537, the increase in residents in other parts of India pointing clearly to the larger amount of emigration to distant parts. The same result appears from comparing the percentage of emigrants by sex on the corresponding numbers of district born. As a rule it will be seen that the percentage of female emigrants exceeds that of males, and special conditions are present where the proportion is reversed, as for example in the case of Ballia, or the difference is less marked, as in the other districts of the eastern plain, a few districts of the central plain, such as Allahabad and Rae Bareli, and the Gorakhpur, Basti and Gonda districts of the eastern sub-Himalayan tract, from all which emigration to distant parts of India goes on.

52. **Variation in internal migration.**—The percentage on the total population of the population born and resident in the provinces has risen from 98·31 to 98·55 in the decade, and there is a similar increase in every natural division, except the Mirzapur district (East Satpuras). The increase is not, however, found in every district and its causes are various. In most of the districts of the western plain it is probably due to the fact that the comparative prosperity enjoyed there during the decade has led to an increase in the home-born population, greater proportionally than the increase amongst immigrants, and it must be remembered that while this division has a large number of immigrants, the children of the latter born in these provinces go to swell the total of district-born; the same remarks also apply to the other districts of the provinces which did not suffer from famine. Over the large extent of the provinces in which scarcity and famine prevailed the explanation is more complicated. If, however, the proportion of district-born to the total population of each district be examined by *sexes* instead of taking both sexes together, considerable light is thrown on the difficulty. Thus, in

P. 57, IV, 3-4.

1891, the number of males born in districts where they were enumerated was 95·6 *per cent.* of the total male population, while for females the percentage was 81·7. In 1901 the figures show 92·8 *per cent.* for males and 88·2 *per cent.* for females. Examining the figures in another way we find that the number of females enumerated in the district where they were born has increased from 18,537,093 to 20,365,803 or by nearly 10 *per cent.*, while the number of males has fallen from 23,233,308 to 22,842,015 or by nearly $1\frac{2}{3}$ *per cent.* These results show that there has been a tendency amongst males to migrate more and amongst females to migrate less during the decade, and thus stated the problem admits of easier solution. It has been stated that the years 1895, 1896 and 1897 were years of considerable stress throughout the provinces. Such years are promptly declared unlucky for marriages by the Pandits who foresee small gains to themselves. The Sambat year 1956 in which a conjunction of stars took place which is said not to have happened since the Mahabharat war, was also considered extremely unlucky, and during the year 1899 very few Hindu marriages took place. Not only were marriages fewer, but the number of cases in which married women had proceeded to live with their husbands was also reduced. It has also been shown that the practice of marrying between members of families residing at a distance is the most considerable factor in inter-district migration and it is obvious from the figures just stated, that the decrease in the number of marriages, which it is known occurred, has very appreciably diminished migration amongst females. The diminution is, in fact so marked, that it more than balances the increase that has taken place in migration amongst males. The proportion of immigrants of both sexes to the total population has increased in the two native states of Tehri and Rámpur and in the British districts of Garhwál, Cawnpore, Allahabad, Hardoi, Jalaun, Mirzapur and Benares, but male immigrants have also increased in Bulandshahr, Farukhabad, and Etah. It is an eloquent testimony to the excellence of the system of famine relief in these provinces, that migration has not been more considerable. The largest movements traceable to this cause are from Bánda to Allahabad, from Hamírpur to Jalaun, from all four Bundelkhand districts to Cawnpore, from Sháhjahánpur and Hardoi to Farukhabad, and they are much smaller than might have been expected. Columns 5 and 6 of subsidiary Table IV compare the percentage of variation in the number of district-born with that of the total population. In most districts, as might be expected from the conditions of the decade, the district-born have increased in a greater, or decreased in a less, ratio than the total population has. The exceptions admit of explanation in most cases. The Bijnor district, ordinarily prosperous, suffered both from fever in the early years of the decade, and scarcity later, so that the district-born population has decreased. The total population has also decreased but to a less degree, probably because of immigration to break up the culturable waste still to be found in this district. The Basti, Gonda and Bahraich districts all offer facilities for extended cultivation, and while they suffered from fever, their losses in the famine were not so serious. They are also districts from which emigration takes place, and it must be noticed that a district situated like these may be at the same time favouring both immigration and emigration, for the cultivators who break up new land must have capital, while the class of emigrants is chiefly drawn from the poverty-

stricken labouring castes. Cawnpore and Allahabad have attracted greater numbers of people from the famine districts of Bundelkhand than in 1891, and Jalaun which escaped with least harm has gained from native states, and a small number from Jhánsi. In the three eastern districts, Benares, Gházipur and Azamgarh the difference must be assigned to increased emigration.

53. **Migration to Feudatory States.**—Of the two Feudatory States in these provinces, Rámpur gives 65,705 to British territory and receives 73,929, but the details by sexes show that marriage plays an important part in this movement. The number of persons, born in Rámpur, enumerated in Naini Tál shows a different condition, males numbering 10,033 while females are only 8,816, which is explained by the fact that a good deal of the cultivation in the Naini Tál district at the foot of the hills is done by immigrants who do not always take their families with them.

The Tehri State gives 7,739 persons and receives 7,508. The great majority of the former are found in the Dehra Dún district (4,400 males and 2,405 females), and the latter go chiefly from Garhwál (3,267 males and 3,408 females).

54. **Variation in Migration to other parts of India.**—The number of persons born in these provinces who were enumerated in other parts of India including the states of Rámpur and Tehri, has risen from 1,432,395 to 1,606,809, but the details by provinces show fluctuations to be attributed to the circumstances of these and of other provinces during the decade. Emigrants from these provinces may be divided into two great classes, those who seek work, or in the case of females, are married, in districts adjoining these provinces, and those who go to distant parts of India. The provinces and states which border on these naturally draw considerable numbers of the former. Thus out of 497,102 persons born in the North-Western Provinces and Oudh, who were enumerated in Bengal 110,369 were enumerated in the six districts Gaya, Shahabad, Saran, Champaran, Hazaribágh and Palamau, and 186,129 of the 319,694 persons resident in the Central India Agency who were born in these provinces, were found in the Baghelkhand and Bundelkhand agencies, while the figures for the Panjáb and Rájputána which also border on these provinces show similar results. The provinces to which the second class of emigrants go in considerable numbers are Assam, Bengal, (eastern portions) Bombay, Burma, the Central Provinces, and Hyderabad, and the attractions are field labour and cultivation in the case of Assam, Burma, and the Central Provinces, personal services and industrial employment in Bengal, the mills in Bombay, and service in the army and other branches in Hyderabad. The pressure of hard times in these provinces during the last decade is probably responsible for the considerable increase in the number of emigrants in the following provinces, which enjoyed comparative prosperity :—

	1891.	1901.
Assam	57,851	108,900
Burma	18,228	33,453
Bengal	364,925	497,102

Plague, famine and the depression in the mill industries of Bombay at the close of the period account for a fall from 85,732 to 67,822 in the number enumerated in that Presidency and the Bombay report shows that

this is probably due to mortality, and not to any general return of the emigrants to their homes. The Central Provinces suffered more severely than these provinces from famine, and the economic migration to that part of India received a check, only 94,698 persons being enumerated there, who had been born in the North-Western Provinces and Oudh, against 123,004 in 1891. The record of the districts in which the emigrants were born makes it possible to indicate the parts of the provinces from which migration takes place. Out of 231,605 emigrants in the Panjáb 140,366 were from the five southern districts of the Meerut Division and Muttra, and it is probable that a large proportion of the 15,132 persons who did not state their district of birth came from the same districts; 58,660 of the 74,114 emigrants in Rájputána came from the two border districts, Agra and Muttra, two-thirds of these being women. Out of 101,482 enumerated in the Shahabad, Saran and Champaran districts of Bengal, 94,000 belonged to the border districts, Gorakhpur, Ballia, Gházipur, Benares and Mirzapur. Turning to the question of emigration to more distant parts of India, it is unfortunate that the record by districts in Bombay city was too incomplete to give any information. In Assam out of 108,900 emigrants 42,772 belonged to Gházipur, and the other districts supplying over 1,000 are Azamgarh (20,604), Jaunpur (8,677), Ballia (7,645), Benares (6,621), Allahabad (4,125), Mirzapur (3,833), Gorakhpur (2,450), Partábgarh (2,075), and Rae Bareli (1,047). The principal districts in Bengal where emigrants from these provinces are found, apart from the border districts, are Howrah (39,725), the 24 Parganas (46,291), Calcutta (90,337) and Mymensingh (36,891). The original homes of the majority of emigrants in the first three districts appear from the following figures:—

Born in	Enumerated in Howrah.	24 Parganas.	Calcutta.
Allahabad ...	1,956	1,677	6,045
Azamgarh ...	4,732	7,863	12,279
Ballia	12,245	6,911	5,177
Benares ...	2,472	3,532	14,292
Gházipur ...	5,876	12,445	10,656
Jaunpur ...	4,425	3,797	9,216
Mirzapur ...	3,029	2,092	4,363

The emigrants in Mymensingh come chiefly from Azamgarh (12,849), Ballia (12,476), Gházipur (2,868) and Gorakhpur (5,104). These figures showing the exact district of birth of emigrants to distant parts of India are of interest and have been obtained for the first time in the present census. In the Central Provinces emigrants from the North-Western Provinces and Oudh are chiefly found in Saugor (12,791), Jubbulpore (21,288) and Nagpur (10,415). The figures for other parts of India do not call for remark, but the increase in emigration to Burma proves the disposition of the inhabitants of the North-Western Provinces to seek a livelihood farther afield.

55. **Emigration outside India.**—Coolies emigrating to the West Indies, to Fiji and Natal are registered. The returns for the ten years 1891-1900 (both inclusive) show that 135,561 were registered in these provinces, but that 147,783 were registered in the whole of India who were born in these provinces. The reports do not show the birth places of the

emigrants who returned each year, but an estimate can be made of the number who belonged to these provinces. In the decade 172,534 emigrants left all parts of India, and from the figures quoted above it may be assumed that about 140,000 actually left these provinces. If the same proportion holds in the number returned, about 33,300 out of the total 41,034 who came back, belonged to these provinces and returned to them. The net loss by foreign emigration in the ten years has thus been something over 100,000. The districts supplying the largest numbers in the ten years have been Basti (21,234), Azamgarh (17,752), and Gonda (14,005), but the following have also sent over 5,000, *viz.*, Fyzabad (8,854), Gházipur (8,534), Jaunpur (7,814), Gorakhpur (7,568), Allahabad (6,181), and Sultánpur (5,584). The Ballia district which supplied 1,477 in 1891, has only sent 4,288 in the ten years.

56. **Vital statistics.**—The results of the census at regular intervals supply a means of estimating the accuracy of the record of vital statistics, which are collected in the manner shown below.

57. **Rural areas.**—In rural areas in the North-Western Provinces and Oudh, there is no compulsory registration of vital statistics by the public, except in the case of persons subject to the provisions of the law for the prevention of infanticide. Such persons belong exclusively to certain sub-divisions of a few castes, and the law is only in operation in regard to members of these sub-divisions in certain villages. The total number of people proclaimed under the law was only 44,173 on April 1st, 1901, and the greater part of these were in the Agra Division. Their duties in this respect are laid down by rules sanctioned by the Government of India under the Infanticide Act VIII of 1870, which have the force of law. When a clan is proclaimed in any village, a register is drawn up showing the names and relationship of every person belonging to it. There are separate columns for the sexes, and adults are distinguished from children under the age of six. In the case of children the register shows the date of birth and the age which for convenience is reckoned as one year on the first of April succeeding the date of birth, and is increased by one year on each succeeding first of April. The person registered as head of a house is bound to report immediately to the chaukidár (village watchman) the occurrence of every birth and death and the illness of any female child in his family, and midwives are bound to report to the chaukidár any birth or illness of a newborn child in a family belonging to a proclaimed clan in the village where they reside, if such an occurrence comes to their knowledge. The village watchman must immediately report to the officer in charge of a police station the occurrence of a birth of either a male or female child in a proclaimed family, the death of a female infant under one year of age, and of a male infant under six months, the illness of a female child, and the removal of a pregnant woman to another village. In the case of all reported deaths of boys under six months of age and of girls up to twelve months, inquests are held by the Police. All other deaths, removals and arrivals are reported by the watchman on his periodical visits to the police station. In villages where the crime is believed to be specially rife, Government may direct that the head of a house shall personally report to the officer in charge of a police station every pregnancy occurring in his family at some period before the seventh month, but this provision is very rarely enforced.

The villages are visited once a month by the officer in charge of the police station, and the registers corrected where necessary, and these are also checked after enquiries in the village by the District Superintendent of Police, and by Magistrates in their cold weather tours. In spite of the care taken in the preparation and maintenance of these registers it must be admitted that implicit reliance cannot be placed on statistics compiled from them. The proclaimed persons are anxious to be exempted, and probably conceal both the births and the deaths of female infants, whether by reporting the sex of the former incorrectly, or obtaining substitutes to conceal the latter. The annual reports show that a very little neglect on the part of the superior inspecting officers will lead to the registers being kept up incorrectly. The results have however been used in 1881 and 1891, to check birth and death rates for the whole of India for ages up to twelve years. Since 1891 the registers no longer show the age of death beyond the completion of the sixth year, and the figures are also of less value than in earlier periods on account of the small number of persons under observation, and the fact that they do not reside in representative parts of the provinces. Excluding the case of persons proclaimed under the Infanticide Act, the present system of registering vital statistics as far as deaths are concerned was started in October 1870. Before that date both in the North-Western Provinces and in Oudh reports were, recorded by the patwári or village accountant, and taken by the chaukidár to police stations from which places they were forwarded to the head-quarters of districts. In the North-Western Provinces the reports only related to deaths, but in Oudh births and marriages were also reported. The rules of 1870 transferred the duty of reporting to the chaukidárs, but it was confined to the report of deaths only, as it was considered that the registration of births would be regarded with suspicion, and with the agency available would be too incomplete to be of value. The unit of area for registration was defined as that of a police circle excluding places administered under the Municipal or Town Chaukidári Acts, cantonments, jails, reformatories and lunatic asylums, each of which constituted a separate circle or circles. The returns for each police circle were compiled in the station monthly and forwarded to headquarters. In 1878 the system of registration for deaths was extended to births also in the United Provinces. The birth of still-born children is not recorded at all, but cases where children die directly after birth, are shown as both a birth and death. The scale on which village chaukidárs are appointed in the North-Western Provinces is roughly one to every hundred houses, and the total figures (excluding Kumaun) show that one chaukidár has to deal with a population of about 500. In Oudh the scale is under revision. The village watchmen are generally illiterate men, and as a rule have to attend the police station twice a week if their villages are within 5 miles of the station and once a week if they are beyond 5 miles. To avoid omissions due to their forgetting to report births or deaths a note-book of simple form was introduced in 1881, in which the watchmen are supposed to get births and deaths noted by some literate person. These note-books are taken to the police station and the entries made since the last visit are copied by the writer who is registrar for the police circle and receives a small allowance. The ordinary pay of a village watchman in the North-Western Provinces is

Rs. 2-13-0 a month and they belong chiefly to the lower castes such as Dhanuks, Pasis, &c. In Oudh the chaukidárs till recently were paid by land-holders either in cash or by grants of land, but regular payment by Government is being gradually substituted. The system described above does not apply to the division of Kumaun where the duty of reporting births and deaths is imposed on the village headmen who have since 1890 been supplied with note-books like those of the watchmen in plains districts, and who report to the patwári, a subordinate revenue official of higher status, than the accountant in the plains. In this division the unit of area for registration is the local area in charge of the patwári.

58. **Check.**—The necessity for careful check of the record of vital statistics was recognised at once, and on the introduction of the new system in 1870 provision was made for inspection of the registers and a check on the reporting by Magistrates and their staffs, District Superintendents of Police, and by the higher inspecting officers of the Revenue and Police Departments. In 1879 Superintendents of Vaccinations were also appointed Deputy Sanitary Commissioners and it was laid down that the improvement of the registration of births and deaths would be an important part of their duties. The assistance of non-official agency was for the first time enlisted in 1889 when Government requested members of Local and District Boards to help in ensuring correct registration in places where they resided. In matters of this kind, which concern the private life of the people, care is always necessary to avoid frustrating the object in view by offending susceptibilities, and the earliest orders emphasised the need for avoiding "inquisitional, prying into family affairs and interference with domestic privacy." By 1890 however, the operations had become so familiar that Government formally directed the subordinate revenue officials, Tahsíldárs, Naib-Tahsíldárs, and Kanúngos to test registration while on tour, and in 1892 rules were issued directing vaccinators to examine the chaukidár's note-books.

59. **Urban areas.**—In the North-Western Provinces and Oudh these fall into two classes, those in which no special act is in force, and those in which the administration is effected under the Chaukidári Act XX of 1856, the (provincial) Municipal Act of 1900 or the Cantonment Act. In the former, and in towns administered under Act XX of 1856 registration by private persons is not compulsory and is effected by means of the village or town chaukidárs under the ordinary rules for rural areas, but since 1891 a rule has been in force requiring that in such places the registration shall be thoroughly tested by both the Revenue and Police authorities. Provision was first made for compulsory registration in municipal areas by the Municipal Act of 1868 which provided for rules to secure registration of births, marriages and deaths. By 1881 such rules were in force in all the 81 municipalities of the North-Western Provinces and in 9 out of 27 in Oudh, the remainders being small places. The matter was again considered by Government in 1892, and by the following year all municipalities had made rules on the subject. The usual form of rules provides that the head of the family in which a birth or death occurs, shall report it within a week at the Municipal Office, and that the sweeper employed in the house (whether a private or a municipal servant) shall also report. Failure to report is punishable with fine. The police

chaukidár in whose circle a birth or death occurs is also bound to report it at the police station, and these reports by the police have been compulsory on them in all municipalities since 1870. The registration in municipalities is thus double, and a check is provided in addition to the ordinary one of testing by superior officers and by members of the boards. In 1892 an attempt was made to obtain medical registrars for municipalities but few places could afford to pay an officer, though retired medical officials have in some cases been appointed, and in one or two of the larger towns there are now special health officers. In some towns a register is also kept at the burning ghát with which other returns are checked. The rules in force in Cantonments are those framed by the Government of India under the Cantonment Act of 1889, and they provide for compulsory registration by the heads of families and also by medical officers. By executive orders of the Local Government the police in cantonments have also been bound to report since 1870.

60. **Compilation.**—The procedure described above indicates the method in which statistics are collected and the collection checked and tested. In each district the Civil Surgeon is District Mortuary Registrar and prepares district returns; though in Oudh, up to 1877, the statistics were compiled in the office of the District Superintendent of Police. After scrutiny by the Civil Surgeon the district returns are forwarded by him through the Magistrate of the district, whose duty it is to examine them, to the Sanitary Commissioner. In 1896 in connection with the improved sanitation of villages it was directed that rural police circles should be divided into sub-circles as nearly as possible homogeneous in physical and hygienic character, each with a population of not less than 10,000 or more than 15,000 and vital statistics are now prepared separately for each sub-circles, so that specially unhealthy localities may be noted. Although Civil Surgeons are District Mortuary Registrars they are unable, as a rule, to do much personal checking outside the headquarters station, and in some cases none, so that their principal duties are confined to the scrutiny of the returns. It may thus be said briefly that throughout the North-Western Provinces and Oudh the registration has a legal basis, for, although with the exception of the population proclaimed under the Infanticide Act, and of the population residing in municipalities and cantonments, the public generally are not legally bound to report, the duty forms part of the regular work of the village police who are enrolled under Act XVI of 1873 and who are liable to punishment both departmentally and under the law if they neglect it. On the other hand, rewards are given to chaukidárs in rural areas for good work. For the mere records of births and deaths the system described above is probably the best available at a reasonable cost. Its weak point is the unreliability of the reporting agency which cannot be obviated. In addition to the drawback of illiteracy the chaukidár has frequently to be absent from his circle on duty which may keep him away several days. The result of the testing by higher officials as a rule points to omissions varying from 2 to 3 *per cent.* of the entries tested, the rate being slightly higher for births than for deaths. The number of entries tested annually, however, is small in comparison with the total number. Larger numbers of entries are tested by

vaccinators, and although their reports show a smaller rates of omissions discovered, it is believed that in fact they do very useful work, for while they do not wish to get chaukidárs into trouble as these are of great assistance to them, they discover omissions and have them entered in the note-books.

61. **Famine.**—In times of distress it seems probable that the greater attention given to the death returns causes registration to be better at the commencement of a famine. When relief works are in full swing deaths on the works are recorded by the mates of gangs and it is probable that they are fully reported. In rural areas the whole country is divided into relief circles in which officers are constantly moving about and checking the distribution of gratuitous relief which ensures some supervision over death reports. The village chaukidár has no place in the scheme for famine relief (unless he is a recipient) but the increase in crime causes his absence more frequently from his circle at the police station or the courts. As distress increases the people begin to wander especially if cholera breaks out, and deaths occur which are never registered. The general effect is therefore that registration suffers, the deaths of waifs and strays not being detected, and the absence of supervision by the ordinary inspecting officials due to the increase in their other work leading to deficient reporting of births. Since 1890 an attempt has been made to obtain more accurate differentiation of the causes of death by obtaining returns from non-official practitioners. Such returns relate annually to about 10,000 deaths and though this number is too small to give reliable results it gives some idea of the correct proportions. An example of the difficulties to be contended with in this respect may be noted. During the famine of 1896 some orders were issued regarding the reports of deaths from starvation. One rather unintelligent police officer believed that the Government was anxious for reports of deaths from starvation, so the whole of the deaths reported from his station during that week were put down as due to starvation. In the registration of vital statistics as in so many branches of the administration success depends chiefly on the attitude of the District Magistrate and Superintendent of Police, and the amount of pressure put on the reporting agency from above. It must be noted that during the period under report the statistics did not include births and deaths amongst Europeans and Eurasians.

62. **Comparison between the results of 1891 and 1901.**—If we take the figures showing population according to the census of 1891 and add the births and subtract the deaths during the ten years we ought to get the population according to the census of 1901. The result is liable to be wrong for two main reasons, (*a*) defects in the registration of vital statistics and (*b*) emigration. There is no reason to suspect any material error in the gross enumeration either of 1891 or 1901. Proceeding in this method the results are :—

	Total.	Males.	Females.
Census of 1891	46,905,085	24,303,601	22,601,484
Births, 1891-1901	17,695,271	9,224,283	8,470,988
	64,600,356	33,527,884	31,072,472
Deaths, 1891-1901	15,312,988	8,141,093	7,171,895
Calculated population in 1901 ...	49,287,368	25,386,791	23,900,577
Actual population in 1901 ...	47,691,782	24,616,942	23,074,840
Deficit	1,595,586	769,849	825,737

The difference thus amounts to 3·4 *per cent.* of the total population, being 3·1 *per cent.* in the case of males and 3·7 *per cent.* in the case of females. The divergence is very considerable, and if it were impossible to give some explanation of it, grave doubts would be thrown on the accuracy of registration especially in view of the fact that the provinces have passed through a season of distress and famine. If, however, the calculations be made separately for the two main religions, Hindus and Masalmans, and for all other religions together, it will be seen that the whole of this deficit cannot be accounted for by assuming that it is due to unreported deaths in the famine, for in the case of Hindus there is a deficit of 1,667,395 or 4·1 *per cent.* of the total number of Hindus while in the case of Muhammadans the deficit is only 14,431 or ·21 *per cent.* of the total Muhammadan population. The actual number of persons belonging to all other religions is 268,930, while the number calculated by combining the vital statistics with the results of 1891 is 184,690, so that there is an excess of 84,240. If the net deficiency were entirely due to the omission of reports of deaths, it would naturally lead to a fairly close correspondence between the percentage of difference in both the main religions. In making this statement allowance is made for the fact that a larger proportion of Musalmans live in towns, where registration is certainly better, than is the case with Hindus. For if we assume that the registration in towns was substantially accurate, and that omissions occurred only in the rural population, which amounts 92 *per cent.* in the case of Hindus and 72 *per cent.* in the case of Masalmans, the percentage of the difference on the total rural population would be raised to 4·4 *per cent.* in the case of Hindus and to ·3 *per cent.* in the case of Masalmans, and the difference between these figures is still too great to be accounted for omissions in reports of deaths. The figures for individual districts give similar results for taking those districts which suffered most from the famine, we get the following percentages of the deficiency or excess on the total population :—

	Hindus.	Muhammadans.
Bánda	—11	—8
Hamírpur	—10	—8
Allahabad	— 5	—4½
Lucknow	— 2	+1
Azamgarh	—13	—9
Jalaun	— ⅗	—7
Jhánsi	— 8	+8
Hardoi	— 9½	+10

from which it appears that Jalaun is the only exception, and this is the district which suffered least of all those in Bundelkhand. An examination of the statistics of emigration to other parts of India shows that it has increased by a net amount of 174,414. This figure, however, merely represents the difference between the number of persons born in these provinces who were enumerated in other parts of India in 1891 and 1901, and takes no account of deaths amongst these emigrants. An attempt has therefore been made to calculate the probable number of emigrants during the ten years. In the absence of reliable information as to the increase or decrease in the rate of emigration, it has been assumed in making the calculations that an equal number of persons emigrated

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annually. The statistics of recorded emigration to Assam and to the colonies show that there was, as a fact, more emigration in the five years 1891-1895 than from 1896-1900, so that the calculations probably under-estimate the yearly number. It is impossible to ascertain the correct death-rate to be taken. Emigrants to distant parts of the country in search of work are probably of ages the death-rate at which is low, while the movement to places close by probably includes whole families. Taken as a whole the emigrants are of low position, and the death-rate amongst them will be much higher than that for the general population. Estimates have therefore been made with two rates, a minimum and a maximum, and the rates have been taken on a consideration of the circumstances of the places to which emigration is directed. The results are shown in subsidiary Table IX, which only includes those provinces and states the figures for which are considerable. Bombay has been omitted, because it seems probable there was no considerable emigration to that Presidency, though there was also no movement in the contrary direction. In addition to the emigration to parts of India, where the results of the census enable us to estimate it, there was certainly a large amount of emigration to Nepál where no census was taken. This state adjoins the British districts of Pilibhít, Kheri, Bahraich, Gonda, Basti and Gorakhpur, and during the bad seasons of 1896-1897 the export of grain from Nepál was forbidden. The difference in prices was thus considerable, and one European landholder in Gorakhpur told me that 3,000 persons left his estate in 1896 alone, many of whom did not come back, as land across the border is cheap and good. Large numbers also left the Gonda and Bahraich districts. As a matter of convenience the calculations were based on the births and deaths for the calendar years 1891—1900, but each census was taken at the end of February, and an adjustment is necessary for this. We thus get the following corrections to be made in the population as estimated by vital statistics :—

		Low estimate.	High estimate.
Emigration in India (calculated)	...	578,000	819,000
Foreign emigration (registered)	...	100,000	120,000
Emigration to Nepál (guess)	...	100,000	200,000
Difference on account of January and February 1891, 1901, (actual)	...	47,000	47,000
Reduction in number of immigrants	...	100,000	122,000
Total	...	925,000	1,308,000

These corrections reduce the deficiency to an amount somewhere between 288,000 and 530,000, and this makes no allowance for the unregistered immigration out of India which is probably considerable. It is thus certain that in spite of the unfavourable conditions of the decade the reporting of vital statistics has been fairly satisfactory and the deficiency unaccounted for must be spread over the four black years 1894, 1895, 1896 and 1897.

63. **Hill Stations.**—On September 7th, 1900, a census was taken in the two large hill stations of Mussoorie (with Landour Cantonment), and Naini Tál (with Cantonment) and the two Cantonments of Chakráta and Ránikhet. Detailed figures of the population enumerated will be found at the end of Imperial Table V, pp. 30 and 36, Part II. The total population of the Mussoorie Municipality in the season has increased from 10,086 to 14,689 or by 45·6 *per cent.*, the increase being greater amongst natives (50·5

per cent.) than amongst Europeans and Eurasians (31·7 *per cent.*). Some portion of this is due to the transfer of a large bazár from the Landour Cantonment to the Municipality, but the opening of the railway from Hardwár to Dehra Dún avoiding a tonga journey of nearly 50 miles has also increased the popularity of this hot weather resort. In Naini Tál the total population has increased from 12,408 to 14,579 or by 17·5 *per cent.*, the number of natives having risen by 19·7 *per cent.*, and of Europeans and Eurasians by 5·3 *per cent.* The principal changes affecting Naini Tál have been the establishment of the headquarters of the Bengal Command, and an improved water-supply. Naini Tál, from its physical configuration has not the same facilities for extension as Mussoorie. It is however more important as a trade centre for the hills than Mussoorie, as appears from the high proportion the native population bears to the total, *viz.*, 86·7 *per cent.* while in Mussoorie the figure is 76·7 *per cent.*, and the larger permanent population in Naini Tál during the cold weather.

64. **Hill districts.**—Throughout the Garhwál and Almora districts, and the hill pattis of Naini Tal the preliminary census was taken in the autumn of 1900 and the results were totalled for comparison with the figures of the general census. As winter approaches there is a movement from the higher valleys in the north of Garhwál and Almora to the central parts of the district, while at the same time the cessation of the rains and the drying up of the Bhábar and Tarái, causes a movement from the Almora and Naini Tal hill pattis to those parts. The general results are shown below :—

	Autumn, 1900.	March 1st, 1901.
Almora	501,938	465,893
Garhwál	424,276	429,900
Naini Tál (hill pattis)	61,023	43,738

The variation in Garhwál is chiefly due to the return to their homes, during the cold weather, of the coolies who crowd into Mussoorie in the hot weather months.

SUBSIDIARY TABLE I.—*Variation in relation to density since* 1872.

Serial number.	District.	Percentage of variation, Increase (+) or decrease (—.)			Net variation in period 1872-1901.	Mean density of population per square mile.			
		1891—1901.	1881—1891.	1872—1881.	Increase (+) or decrease (—.)	1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9	10
	N.-W. P. and Oudh ...	**+1·7**	**+6·2**	**+5·1**	**+13·5**	**445·0**	**436·4**	**415·7**	**397**
	Himalaya, West ...	**+2·6**	**+13·4**	**+13·8**	**+32·4**	**92·9**	**90·3**	**87·3**	**78**
1	Dehra Dún	+5·9	+16·7	+23·2	+52·4	149·4	140·9	120·8	113
2	Naini Tal	—12·7	+5·1	+28·7	+17·9	117·1	218·7	220·7	201
3	Almora	+11·7	+15·5	+1·8	+31·4	86·0	78 8	82·2	66
4	Garhwál	+5·4	+17·9	+11·4	+38·5	76·3	72·4	62·8	56
	Sub-Himalaya, West ...	**+1·5**	**+5·2**	**+3·9**	**+10·9**	**427·7**	**419·4**	**398 9**	**387**
5	Saháranpur	+4·4	+2·2	+10·8	+18·2	469·1	446·5	440·9	399
6	Bareilly	+4·7	+2·9	+1·5	+7·4	685 2	652·6	638·6	634
7	Bijnor	—1·7	+10·0	—2·1	+5·8	415 9	418·2	386·2	388
8	Pilibhít	—30·4	+7·4	—8·2	—4·4	342·6	353·8	329·2	406
9	Kheri	+·1	+8·6	+12·7	+22·6	305·5	304·7	278·0	242
	Indo-Gangetic Plain, West	**+10·01**	**+1·5**	**—2·1**	**+9·3**	**546·0**	**496·3**	**488 6**	**505**
10	Muzaffarnagar ...	+13·4	+1·9	+9·9	+27·1	531·3	466·1	457·9	415
11	Meerut	+10·6	+5·9	+2·9	+20·7	652·1	587·2	551·9	541
12	Bulandshahr ..	+19·8	+2·7	—1·4	+21·4	596·4	497·0	482·9	490
13	Aligarh	+15·1	+2·2	—4·9	+11·9	613·6	534·3	522·8	546
14	Muttra	+6·9	+6·2	—14·1	—2·5	523·7	495·2	462·3	550
15	Agra	+5·6	+2·9	—9·4	—1·4	571·4	543·9	526·8	574
16	Farukhabad ...	+7·8	—5·4	—1·0	+·9	538·5	499·1	528·0	526
17	Mainpuri	+8·8	—4·9	+4·6	+8·3	488·7	448·0	472·0	452
18	Etáwah	+10·8	+·7	+8·0	+20·7	476·3	430·3	426·5	395
19	Etah	+23·1	—7·2	—8·7	+4·2	499·1	403·3	435·0	465
20	Budaun	+10·7	+2·1	—3·0	+9·7	515·4	459·9	452·8	466
21	Moradabad	+10·6	+2·1	+2 9	+6·2	517·5	516·7	506·2	546
22	Sháhjahánpur ...	+·3	+7·2	—9·9	—3·1	527·5	526·6	490·8	551
	Indo-Gangetic Plain, Central.	**+1·2**	**+8·5**	**—0·8**	**+9·8**	**577·4**	**565·4**	**522·5**	**514**
23	Cawnpore	+40·6	+2·4	+2·2	+8·8	532·1	511·9	498·4	490
24	Fatehpur	—1·8	+2·3	+2·9	+3 4	420·8	428·1	417·2	419
25	Allahabad	—3·8	+5·1	+5·6	+6·6	525·7	542·6	520·3	507
26	Lucknow	+2·4	+11·9	—1·5	+1·9	811·9	800·6	704·1	496
27	Unao	+2·4	+6·7	—4·9	+3·2	563·4	536·4	514·7	537
28	Rae Bareli	—·2	+8·9	—3·8	+4·5	590·0	591·7	547·6	579
29	Sitapur	+9·3	+12·2	+2·7	+25·9	532·8	476·9	425·6	417
30	Hardoi	—1·8	+12·7	+6·0	+17·3	478·1	478·9	427·7	406
31	Fyzabad	+·6	+12·5	+5·5	+19·6	717·8	703·7	640·2	616
32	Sultánpur	+·7	+12·3	—7·9	+4·2	637·2	629 2	561·1	593
33	Partábgah	+·2	+7·5	+8·2	+16·6	626·1	633·4	589·6	543
34	Bara Banki	+4·2	+10·1	—7·8	+5·9	692·5	649·9	580·6	649
	Central India Plateau ...	**—8·4**	**+2·3**	**+2·1**	**—2·6**	**202·2**	**220·7**	**213·6**	**211**
35	Bánda	—10·5	+1·0	+·1	—9·6	206·1	230·6	221·6	240
36	Hamírpur	—10·7	+1·3	—4·1	—13·3	200·3	224·4	221·6	231
37	Jhánsi	—9·7	+9·4	+17·8	+16·2	171·9	190·6	165·7	151
38	Jalaun	+·8	—3·6	+3·4	—1·2	270·7	267·2	284·5	260
	East Satpuras ...	**—6·8**	**+2·2**	**+11·9**	**+6 5**	**207·2**	**222·4**	**217 6**	**195**
39	Mirzapur ...	—6·8	+2·2	+11·9	+6·5	207·2	222·4	217·6	195
	Sub-Himalaya, East ...	**+·2**	**+13·2**	**+17·6**	**+33·5**	**565·9**	**561·1**	**493 3**	**428**
40	Gorakhpur	—1·2	+14·3	+29·6	+46·4	643·4	654·3	569·1	441
41	Basti	+8·3	+9·5	+10·7	+22·6	670·6	645·1	592·3	528
42	Gonda	—3·8	+14·8	+8·7	+20·1	497·7	506·6	442·0	444
43	Bahraich	+50·8	+13·9	+13·2	+35 5	395·7	373·2	320·3	285
	Indo-Gangetic Plain, East	**—70·6**	**+5·1**	**+20·2**	**+17·8**	**750 8**	**808·7**	**771·6**	**645**
44	Benares	—4·3	+3·2	+12·4	+11·1	874·2	913·7	894·4	797
45	Jaunpur	—4·9	+4·5	+17·9	+17·2	775·6	816·0	778·3	659
46	Gházipur	—10·8	+6·3	+15·7	+8·7	656·9	737·3	688·4	601
47	Ballia	—·7	+2·0	+34·2	+35 9	790·8	805·7	808 0	607
48	Azamgarh	—11·5	+7·7	+21 8	+16·1	712 5	804·6	747·2	613
	Native States ...	...	...	...	...	...	...	...	...
49	Rampur (Sub-Himalaya, West).	—3·2	+1·7	+6·8	+4·1	593·1	583·3	573·4	...
50	Tehri (Himalaya, West)...	+11·4	+20·7	+51·7	+104·1	64·3	57·9	47·8	...

NOTE.—Density has been calculated on the population including that of Cities.

Subsidiary Table I.—(*For cities*) *Variation in relation to density since* 1872.

Cities.	Percentage of variation increase + or decrease —.			Net variation in period 1872—1901 increase + or decrease —	Mean density of population per square mile.			
	1891—1901.	1881—1891.	1872—1881.		1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9
1. Agra ...	+14·1	+5·2	+6·3	+10·2	6,639·2	8,550·6	7,281·9	...
2. Allahabad ...	—20·5	+8·3	+16·4	+23·5	3,816·9	3,934·6	18,752·3	...
3. Bareilly ...	+8·9	+4·5	+12·9	+28·4	15,244·1	14,182·2	9.376·1	51,491·0
4. Benares ...	—4·1	+2·4	+11·1	+9·1	21,741·8	21,976 1	35,745·3	35,752 6
5. Cawnpore ...	+5·4	+8·1	+53·7	+75·3	37,538·2	35,604·1	32,475·9	12,923·2
6. Farukhabad ...	—13·3	—2·5	+·9	—14·7	16,652·1	21,473·2	22,298·9	36,001·8
7. Fyzabad ...	—5·1	+9·6	+3·9	—·4	4,858·3	5,591·2	28.039·4	...
8. Gorakhpur ...	+·3	+9·0	+12·2	+22·7	11,957·9	11,916·5	4,826·3	46,470·0
9. Hathras ...	+8·6	+12·1	+13·0	+37·8	11,204·7	10,310·7	64,140·0	58,972·5
10. Jaunpur ...	—·1	—·1	—22·4	+22·2	6,110·0	6,030·8	7,516·6	17,943·1
11. Jhánsi ...	+7·4	+52·3	—2·4	+59·6	8,866·8	7,954·3	8,358·5	...
12. Koil ...	+14·5	—1·5	+11·6	+26·1	17,608·5	17,079·1	88.185·5	97,565·0
13. Lucknow ...	—3·5	+4·1	+1·3	—6·6	12,278·0	9,980·0	9,590·9	7,586·8
14. Meerut ...	+6·9	+20·7	—25·1	—3·2	27,151·7	21,657·9	6 624·7	135,643·3
15. Mirzapur ...	—5·1	—1·5	—5·5	—11·6	3,220·2	14,259·3	51,252·7	67,274·0
16. Moradabad ...	+4·2	+6·9	+13·1	+26·1	18,323·9	27,718·5	61,260·9	...
17. Muttra ...	+1·2	+2·6	—6·5	—2·9	12,980·4	12,825·2	79,138·3	84,687·1
18. Sahárunpur ...	+4·8	+6·8	+31·4	+47·1	8,953·2	8,539·7	65,771·1	48·715·5
19. Sháhjahánpur ...	—4·4	+10·1	—2·6	—7·5	14,518·4	20,257·1	28,780·7	27,746·1

Subsidiary Table II.—(*For cities*) *Immigration per* 10,000 *of population.*

Cities.	Born in—					Birth place unspecified.	Percentage on total population of persons born in districts other than districts where situated		
	District where situated.	Adjacent districts or states.	Other districts of North-Western Provinces and Oudh.	Other parts of India.	Countries beyond India.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
1. Agra ...	8,625	799	354	208	9	5	14	14	13
2. Allahabad ...	8,613	716	447	210	14	...	14	16	12
3. Bareilly ...	9,015	512	367	89	11	6	10	10	9
4. Benares ...	7,662	1,120	383	788	9	38	23	25	22
5. Cawnpore ...	6,186	2,021	528	351	14	...	38	41	34
6. Farukhabad ...	8,645	627	592	131	3	2	14	13	14
7. Fyzabad ...	7,666	1,260	800	264	10	...	23	26	27
8. Gorakhpur ...	8,999	451	302	246	2	...	10	11	9
9. Hathras ...	7,494	1,612	378	513	3	...	25	23	28
10. Jaunpur ...	9,073	574	238	88	6	21	9	10	8
11. Jhánsi ...	6,588	1,283	783	1,332	14	...	34	35	33
12. Koil ...	8,315	991	465	219	5	5	17	17	17
13. Lucknow ...	8,073	1,335	381	187	22	2	19	22	17
14 Meerut ...	8,252	634	750	359	5	...	17	20	14
15. Mirzapur ...	8,835	622	332	189	7	15	12	13	25
16. Moradabad ...	8,949	708	261	77	5	...	11	10	11
17. Muttra ...	7,758	1,152	452	630	8	...	22	18	28
18. Sahárunpur ...	8,579	588	474	342	17	...	14	15	13
19. Sháhjahánpur ...	8,925	681	312	66	2	14	11	12	9

SUBSIDIARY TABLE II.—*Immigration per* 10,000 *of population.*

Serial number.	Natural Divisions and Districts.	Born in India.			Born in Asia beyond India.		Born in other countries.	Percentage of immigrants to total population.					
		In Natural Division, or District where enumerated.	In contiguous Districts or States.	In non-contiguous territory.	Contiguous countries.	Remote countries.		Total.		Males.		Females.	
								1891.	1901.	1891.	1901.	1891.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	N.-W. P. and Oudh,	**9,855**	**103**	**39**	...	...	**3**	**1·7**	**1·5**	**1·5**	**1·2**	**2·0**	**1·7**
	Himalaya, West	**9,072**	**752**	**166**	**4**	**1**	**5**	...	**9·3**	...	**10·6**	...	**7·8**
1	Dehra Dún ...	7,750	1,147	1,068	16	...	19	32·9	22·5	38·7	22·3	24·7	22·7
2	Naini Tál ...	5,574	4,184	226	5	4	7	48·2	44·3	47·4	45·1	49·1	43·2
3	Almora ...	9,681	234	75	4	1	5	6·7	3·2	8·9	3·6	4·5	2·6
4	Garhwál ...	9,641	248	109	1	...	1	2·3	3·6	3·7	5·2	1·1	2·0
5	Tehri	9,648	280	71	1	...	...	·9	3·5	1·0	3·8	·3	3·2
	Sub-Himalaya, West,	**9,249**	**626**	**119**	...	...	**6**	...	**7·5**	...	**6·4**	...	**8·7**
6	Sahárunpur ...	9,294	436	264	...	...	6	7·4	7·6	6·4	5·8	8·7	8·5
7	Bareilly ...	8,902	838	240	...	...	20	16·8	10·9	9·1	8·8	25·7	13·5
8	Bijnor... ...	9,584	340	76	...	...	...	5·0	4·2	4·0	2·8	6·1	5·6
9	Pilibhit ...	8,545	1,288	167	...	...	...	15·8	14·5	13·7	12·3	18·2	17·1
10	Kheri	8,759	1,087	154	...	...	...	16·7	12·4	16·4	11·7	17·2	13·2
11	Rámpur ...	8,588	1,301	110	1	...	...	9·9	14·1	9·6	11·8	15·1	16·7
	Indo-Gangetic Plain, West.	**9,552**	**375**	**70**	...	...	**3**	...	**4·5**	...	**3·3**	...	**5·8**
12	Muzaffarnagar ...	8,600	1,198	200	...	...	2	14·7	14·0	9·3	9·0	21·2	19·7
13	Meerut... ...	9,010	704	277	1	...	8	13·1	9·9	9·2	6·8	17·7	13·4
14	Bulandshahr ...	8,702	1,064	234	...	...	...	13·8	12·9	8·2	8·5	20·2	18·0
15	Aligarh ...	8,715	995	290	...	...	...	14·7	12·8	10·7	8·0	19·3	18·3
16	Muttra... ...	8,342	1,344	312	...	...	2	21·4	16·6	13·7	10·2	30·5	23·8
17	Agra	8,749	940	294	...	...	17	17·6	12·5	12·3	8·8	23·7	16·7
18	Farukhabad ...	8,845	974	178	...	...	3	13·1	11·5	8·1	8·3	18·8	15·4
19	Mainpuri ...	8,646	1,121	233	...	...	...	16·1	13·6	9·1	8·1	24·6	20·0
20	Etáwah ...	8,811	1,077	112	...	...	...	14·6	11·9	10·6	9·5	19·5	14·8
21	Etah	8,439	1,281	280	...	...	...	15·9	15·6	9·1	11·1	24·3	20·9
22	Budaun ...	8,991	920	89	...	...	...	11·2	10·1	7·4	6·9	15·6	13·9
23	Moradabad ...	9,242	612	146	...	...	...	9·2	7·6	6·5	5·3	12·3	10·1
24	Sháhjahánpur ...	8,911	961	128	...	...	...	10·9	10·9	8·1	8·0	14·2	14·2
	Indo-Gangetic Plain, Central.	**9,657**	**309**	**29**	...	...	**5**	...	**3·5**	...	**2·9**	...	**3·9**
25	Cawnpore ...	8,573	788	622	1	...	16	14·0	14·3	12·4	13·4	15·9	15·3
26	Fatehpur ...	9,222	693	85	...	...	...	9·7	7·8	6·7	5·7	13·1	9·9
27	Allahabad ...	9,378	431	189	1	...	1	5·9	6·2	5·1	5·3	6·9	7·1
28	Lucknow ...	8,324	1,082	553	...	1	40	17·9	16·8	16·6	15·4	19·2	18·3
29	Unao	9,151	703	146	...	...	...	9·0	8·5	5·9	5·7	12·3	11·4
30	Rae Bareli ...	9,214	682	104	...	...	...	9·4	7 8	6·3	4·8	12·5	10·8
31	Sitapur ...	9,130	752	117	...	...	1	9·8	8·7	8·0	7·2	11·8	10·4
32	Hardoi... ...	9,153	744	103	...	...	...	8·0	8·5	6·3	6·1	10·1	11·1
33	Fyzabad ...	9,012	710	270	...	...	8	11·1	9·9	8·6	8·2	13·8	11·5
34	Sultánpur ...	9,092	817	91	...	...	...	10·4	9·1	5·9	5·2	14·9	12·9
35	Partábgarh ...	9,620	302	78	...	...	...	11·1	3 8	6·1	1·9	15·9	5·3
36	Bara Banki ...	9,294	626	80	...	...	...	7·2	7·1	5·1	4·7	9·4	9·5
	Central India Plateau	**9,032**	**520**	**441**	...	...	**7**	...	**9·7**	...	**7·6**	...	**11·8**
37	Bánda	9,144	618	238	...	...	...	9·4	8·5	7·3	6·9	11·6	10·3
38	Hamírpur ...	8,788	919	293	...	...	...	14·6	12·1	9·2	8·8	20·2	15·5
39	Jhánsi	8,369	1,290	318	...	...	23	16·9	16·3	13·3	12·3	21·6	20·4
40	Jalaun... ...	8,694	1,176	130	...	...	...	12·8	13·1	8·2	9·3	17·8	17·1
	East Satpuras...	**9,186**	**671**	**142**	...	...	**1**	...	**8·1**	...	**6 1**	...	**10·1**
41	Mirzapur ...	9,186	671	142	...	...	1	7·2	8·1	5·3	6·1	8·7	10·1
	Sub-Himalaya, East	**9,740**	**198**	**62**	...	...	...	...	**2·6**	...	**2·4**	...	**2·8**
42	Gorakhpur ...	9,584	366	49	...	...	1	8·0	4·2	7·5	4·1	8·4	4·2
43	Basti	9,488	417	94	...	...	1	5·1	5·1	3·8	3·7	6·8	6·6
44	Gonda	9,271	624	105	...	...	...	10·4	7·3	9·0	6·5	13·3	8·0
45	Bahraich ...	9,160	710	130	...	...	...	12·9	8·4	12·9	8·3	12·9	8·5
	Indo-Gangetic Plain, East.	**9,677**	**240**	**82**	...	...	**1**	...	**3·2**	...	**2·2**	...	**4·2**
46	Benares ...	8,624	869	500	1	...	6	12·6	13·7	9·8	11·4	15·6	16·1
47	Jaunpur ...	9,406	541	53	...	...	...	7·6	5·9	3·5	3·3	11·8	8·4
48	Gházipur ...	9,300	633	66	...	...	1	7·3	6·9	3·7	3·2	11·1	10·6
49	Ballia	9,484	457	59	...	...	...	6·8	5·2	2·5	2·5	10·7	7·6
50	Azamgarh ...	9,563	396	40	...	...	1	5·6	4·4	2·3	2·2	9·1	6·5

Note.—In calculating column 4, the figures for contiguous districts or states outside the provinces have also been included.

SUBSIDIARY TABLE III.—*Emigration in India per* 10,000 *of population.*

Serial number.	Natural Divisions, Districts or cities (of birth).	Enumerated in			Percentage of Emigrants to population born in district.		
		Natural Division, district or city where born.	Other districts of Province.	Other Provinces in India.	Total.	Males.	Females.
1	2	3	4	5	6	7	8
	N.-W. P. and Oudh with native states	**9,701**	**...**	**299**	**2·99**	**3·29**	**2·67**
	Himalaya, West ...	**9,388**	**572**	**40**	**6·12**	**6·28**	**5·93**
1	Dehra Dún	9,523	251	226	4·77	4·05	5·73
2	Naini Tal	9,120	874	6	8·80	5·99	11·96
3	Almora	9,117	875	8	8·83	9·47	8·09
4	Garhwál	9,595	375	30	4·05	4·77	3·37
5	Tehri	9,677	288	35	3·23	4·22	2·25
	Sub-Himalaya, West ...	**8,988**	**918**	**94**	**10·12**	**8·16**	**12·32**
6	Sahárunpur	9,257	434	309	7·43	5·79	9·29
7	Bareilly	8,692	1,253	55	13·08	10·63	15·89
8	Bijnor	8,963	981	56	10·37	9·47	11·36
9	Pilibhít	8,693	1,301	6	13·07	9·49	16·99
10	Kheri	9,403	596	1	5·97	4·45	7·64
11	Rámpur	8,711	1,250	39	12·89	10·32	15·75
	Indo-Gangetic Plain, West ...	**8,791**	**1,043**	**166**	**12·09**	**8·59**	**16·15**
12	Muzaffarnagar	9,050	721	229	9·50	6·45	13·19
13	Meerut	9,144	637	219	8·56	5·81	11·73
14	Bulandshahr	9,012	755	233	9·88	6·22	14·06
15	Aligarh	8,670	1,205	125	13·30	9·52	17·64
16	Muttra	8,372	997	631	16·28	11·44	22·07
17	Agra	8,600	880	520	14·00	10·89	17·63
18	Farukhabad	8,693	1,246	61	13·07	9·63	17·09
19	Mainpuri	8,872	1,084	44	11·28	7·91	15·51
20	Etáwah	9,059	913	28	9·41	5·93	9·41
21	Etah	8,610	1,379	11	13·90	9·05	19·56
22	Budaun	8,749	1,242	9	12·51	8·69	16·91
23	Moradabad	8,752	1,199	49	12·48	9·84	15·42
24	Shábjahánpur	8,521	1,456	23	14·79	11·24	18·83
	Indo-Gangetic Plain, Central ...	**9,031**	**841**	**128**	**9·69**	**8·19**	**11·28**
25	Cawnpore	8,955	850	195	10·45	8·59	12·52
26	Fatehpur	9,021	818	161	9·79	8·48	11·17
27	Allahabad	9,224	490	286	7·76	7·71	7·81
28	Lucknow	8,481	1,290	229	15·19	13·61	16·92
29	Unao	8,928	1,010	62	10·72	8·86	12·71
30	Rae Bareli	9,153	701	146	8·47	7·32	9·61
31	Sitápur	9,138	855	7	8·62	7·34	10·03
32	Hardoi	8,869	1,121	10	11·31	8·61	14·36
33	Fyzabad	9,077	792	131	9·23	7·38	11·09
34	Sultánpur	9,060	805	135	9·40	7·42	11·40
35	Partábgarh	9,092	753	155	9·08	7·44	11·65
36	Bara Banki	9,123	858	19	8·77	7·36	10·27
	Central India Plateau ...	**9,178**	**688**	**134**	**8·22**	**6·26**	**10·30**
37	Bánda	9,189	658	153	8·11	6·24	9·99
38	Hamírpur	8,994	948	58	10·06	6·93	13·23
39	Jhánsi	9,396	354	250	6·04	4·82	7·26
40	Jalaun	9,062	913	25	9·38	7·47	11·49
	East Satpuras ...	**9,170**	**507**	**323**	**8·30**	**7·39**	**9·19**
41	Mirzapur	9,170	507	323	8·30	7·39	9·19
	Sub-Himalaya, East ...	**9,486**	**410**	**104**	**5·14**	**4·87**	**5·46**
42	Gorakhpur	9,564	208	233	4·36	4·18	4·55
43	Basti	9,349	641	10	6·51	6·18	6·86
44	Gonda	9,357	616	27	6·43	6·04	6·84
45	Bahraich	9,690	305	5	3·10	2·58	4·08
	Indo-Gangetic Plain, East ...	**8,802**	**661**	**537**	**11·98**	**11·33**	**12·63**
46	Benares	8,768	692	540	12·32	10·59	14·10
47	Jaunpur	8,803	912	285	11·97	10·59	13·22
48	Gházipur	8,674	565	761	13·26	12·22	14·31
49	Ballia	8,855	288	857	11·45	12·51	10·44
50	Azamgarh	8,861	747	392	11·39	11·03	11·76

Subsidiary Table IV.—*Variation in Migration since* 1891.

Serial number.	Natural Divisions, Districts, or Cities.	Percentage of District-born		Percentage of increase among	
		1901.	1891.	District-born.	Total population.
1	2	3	4	5	6
	N.-W. P. and Oudh with Native States	**98·55**	**98·31**	**+1·9**	**+1·7**
	Himalaya, West	**90·72**	**86·67**	**+3·7**	**+3·9**
1	Dehra Dún	77·5	67·04	+22·5	+6·0
2	Naini Tál	55·74	51·78	+59·1	—46·4
3	Almora	96·81	93·22	—14·1	+9·1
4	Garhwál	96·41	96·67	+4·1	+5·4
5	Tehri	96·48	99·6	+7·9	+11·5
	Sub-Himalaya, West	**92·49**	**90·29**	**+3·6**	**+1·0**
6	Saháranpur	92·94	92·59	+4·7	+5·0
7	Bareilly	89·02	88·18	+12·1	+4·9
8	Bijnor	95·84	95·00	—0·9	—0·5
9	Pilibhít	85·45	84·22	—1·7	—3·1
10	Kheri	87·59	83·25	+5·4	+0·2
11	Rámpur	85·88	87·81	—5·4	+1·7
	Indo-Gangetic Plain, West	**95·52**	**94·85**	**+12·6**	**+10·0**
12	Muzaffarnagar	86·00	85·27	+14·5	+13·9
13	Meerut	90·1	86·84	+14·5	+11·0
14	Bulandshahr	87·02	86·17	+20·9	+20·0
15	Aligarh	87·15	85·31	+17·6	+14·8
16	Muttra	83·42	78·53	+13·5	+5·7
17	Agra	87·49	82·53	+12·1	+5·0
18	Farukhabad	88·45	87·04	+9·6	+7·8
19	Mainpuri	86·46	83·87	+12·2	+9·1
20	Etáwah	88·11	85·35	+14·5	+10·7
21	Etah	84·39	84·04	+23·6	+23·7
22	Budaun	89·91	88·82	+12·2	+12·1
23	Moradabad	92·42	90·76	+2·9	+0·1
24	Sháhjahánpur	89·11	89·09	+0·3	+0·2
	Indo-Gangetic Plain, Central	**96·57**	**96·25**	**+2·5**	**+2·1**
25	Cawnpore	85·73	85·94	+3·8	+3·9
26	Fatehpur	92·22	90·24	+0·3	—1·7
27	Allahabad	93·78	94·03	—4·1	—3·1
28	Lucknow	83·24	82·13	+3·8	+1·4
29	Unao	91·51	90·99	+3·0	+5·0
30	Rae Bareli	92·14	90·82	+1·4	—0·3
31	Sitapur	91·3	90·21	+10·6	+11·7
32	Hardoi	91·53	91·96	—2·3	—·2
33	Fyzabad	90·12	88·86	+2·1	+2·0
34	Sultánpur	90·92	89·55	+2·3	+1·3
35	Partábgarh	96·2	88·89	+8·4	—1·1
36	Bara Banki	92·94	92·78	+4·4	+6·5
	Central India, Plateau	**90·32**	**89·58**	**—7·4**	**—8·4**
37	Bánda	91·44	90·58	—9·7	—10·6
38	Hamírpur	87·88	85·4	—8·1	—10·7
39	Jhánsi	83·69	83·11	—9·1	—9·8
40	Jalaun	86·94	87·19	+0·6	+1·0
	East Satpuras	**91·86**	**92·83**	**—7·8**	**—6·8**
41	Mirzapur	91·86	92·83	—7·8	—6·8
	Sub-Himalaya, East	**97·4**	**95·63**	**+3·3**	**+0·8**
42	Gorakhpur	95·84	91·99	+2·9	—1·6
43	Basti	94·88	94·85	+3·4	+3·9
44	Gonda	92·71	90·23	—0·6	—1·7
45	Bahraich	91·6	87·12	+10·5	+3·0
	Indo-Gangetic Plain, East	**96·77**	**96·47**	**—6·2**	**—7·1**
46	Benares	86·24	87·38	—5·6	—4·3
47	Jaunpur	94·06	92·39	—3·2	—4·9
48	Gházipur	93·00	92·62	—14·5	—10·9
49	Ballia	94·84	93·22	+6·6	—1·8
50	Azamgarh	95·63	94·38	—10·3	—11·4

Subsidiary Table V.—*Migration to Feudatory States.*

	State.	Gives to British Territory.		Receives from British Territory.	
		Males.	Females.	Males.	Females.
	1	2	3	4	5
1.	Rámpur	27,401	38,304	32,171	41,758
2.	Tehri-Garhwál	4,907	2,832	3,657	3,851

Subsidiary Table VI.—*Comparison of Actual and Estimated Population.*

Serial number.	Natural Divisions and Districts.	Actual population by census, 1901.	Population estimated from Vital Statistics.	Population estimated from rate of increase, 1881—1891.	Actual population by census, 1891.
1	2	3	4	5	6
	N.-W. P. and Oudh ...	**47,691,782**	**49,287,074**	**50,042,722**	**46,904,791**
	Himalaya, West ...	**1,385,225**	**1,353,515**	**1,439,997**	**1,349,702**
1	Dehra Dún	178,195	165,147	179,383	168,135
2	Naini Tál	311,237	303,933	380,756	356,881
3	Almora	465,893	452,101	444,757	416,868
4	Garhwál	429,900	432,334	435,101	407,818
	Sub-Himalaya, West ...	**4,290,775**	**4,427,639**	**4,507,676**	**4,225,022**
5	Saháranpur	1,045,230	1,058,933	1,068,266	1,001,280
6	Bareilly	1,090,117	1,111,522	1,110,589	1,040,949
7	Bijnor	779,951	831,183	847,193	794,070
8	Pilibhít	470,339	495,197	517,561	485,108
9	Kheri	905,138	930,804	964,067	903,615
	Indo-Gangetic Plain, West ...	**13,145,109**	**13,273,069**	**12,748,094**	**11,948,724**
10	Muzaffarnagar	877,188	861,939	824,579	772,874
11	Meerut	1,540,175	1,554,845	1,484,547	1,391,458
12	Bulandshahr	1,138,101	1,108,212	1,013,463	949,914
13	Aligarh	1,200,822	1,199,395	1,112,960	1,043,172
14	Muttra	763,099	778,184	761,149	713,421
15	Agra	1,060,528	1,102,229	1,070,950	1,003,796
16	Farukhabad	925,812	928,852	916,133	858,687
17	Mainpuri	829,357	834,972	813,152	762,163
18	Etáwah	806,798	791,475	776,307	727,629
19	Etah	863,948	819,192	749,031	702,063
20	Budaun	1,025,753	1,048,631	987,062	925,168
21	Moradabad	1,191,993	1,264,784	1,258,300	1,179,398
22	Sháhjahánpur	921,535	980,359	980,461	918,981
	Indo-Gangetic Plain, Central ...	**12,908,014**	**13,270,212**	**13,597,794**	**12,745,144**
23	Cawnpore	1,258,868	1,250,335	1,290,623	1,209,695
24	Fatehpur	686,391	715,475	745,931	699,157
25	Allahabad	1,489,358	1,554,664	1,637,327	1,534,658
26	Lucknow	793,241	803,413	825,954	774,163
27	Unao	976,639	1,014,400	1,017,434	953,636
28	Rae Bareli	1,033,761	1,081,571	1,105,864	1,036,521
29	Sitapur	1,175,473	1,164,692	1,147,358	1,075,413
30	Hardoi	1,092,834	1,186,823	1,187,685	1,113,211
31	Fyzabad	1,225,374	1,246,488	1,298,374	1,216,959
32	Sultánpur	1,083,904	1,096,601	1,147,825	1,075,851
33	Partábgarh	912,848	960,286	986,855	924,974
34	Bara Banki	1,179,323	1,195,464	1,206,564	1,130,906
	Central India Plateau ...	**2,106,085**	**2,268,471**	**2,453,371**	**2,299,532**
35	Bánda	631,058	697,476	753,052	705,832
36	Hamírpur	458,542	503,411	548,088	513,720
37	Jhánsi	616,759	660,552	729,353	683,619
38	Jalaun	399,726	407,032	422,878	396,361
	East Satpuras ...	**1,082,430**	**1,164,495**	**1,239,213**	**1,161,508**
39	Mirzapur	1,082,430	1,164,495	1,239,213	1,161,508
	Sub-Himalaya, East ...	**7,257,769**	**7,541,063**	**7,723,889**	**7,239,562**
40	Gorakhpur	2,957,074	3,117,071	3,194,360	2,994,057
41	Basti	1,846,153	1,892,361	1,905,317	1,785,844
42	Gonda	1,403,195	1,475,652	1,556,851	1,459,229
43	Bahraich	1,051,347	1,055,979	1,067,361	1,000,432
	Indo-Gangetic Plain, East ...	**5,516,375**	**5,988,610**	**6,332,688**	**5,935,597**
44	Benares	882,084	893,437	983,621	921,943
45	Jaunpur	1,202,920	1,284,216	1,349,574	1,264,949
46	Gházipur	913,818	1,035,221	1,093,309	1,024,753
47	Ballia	987,768	1,052,477	1,061,915	995,327
48	Azamgarh	1,529,785	1,723,259	1,844,269	1,728,625

Subsidiary Table VII.—*Trade Imports and Exports.*

(In lakhs of rupees and maunds.)

Year.	Imports.							
	From Nepal.		From Tibet.		Rail Borne.		Total.	
	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.
1891-1892	64½	27¾	5½	¾	1,280½	233	1,350	261½
1892-1893	51¾	17¾	5¼	¾	1,260¾	217¾	1,318	236½
1893-1894	49¾	16¾	7¼	¾	1,367	256¾	1,424	274½
1894-1895	52½	18½	6¾	¼	1,559½	394¾	1,617¾	413¾
1895-1896	59¾	19¾	5½	¼	1,499¾	350¼	1,564¾	370¾
1896-1897	44¾	12¼	6¾	¾	1,970¾	391¾	2,022½	405
1897-1898	59½	15	6¾	¾	1,579½	289¾	1,645	305½
1898-1899	69¾	19½	6¾	¾	1,502	301	1,578½	321
1899-1900	77¾	19½	7	¾	1,775¾	354¼	1,860½	374½
1900-1901	81½	17¾	6¾	¾	1,469	295	1,557	313¾
Total ...	610¾	184½	63½	7	15,263¾	3,084¾	15,937¾	3,276

Year.	Exports.							
	To Nepal.		To Tibet.		Rail Borne.		Total.	
	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.
1891-1892	37½	2½	2¾	¼	767½	315¾	807¼	318¼
1892-1893	35½	2½	2¾	¼	1,860¾	350¼	1,899	353¼
1893-1894	30¼	2¼	2¾	¼	1,858	277½	1,891	280¼
1894-1895	39¾	2½	2¼	¼	2,009½	267¼	2,051¼	270
1895-1896	31¾	2¼	4½	¾	1,897½	254¾	1,933½	257½
1896-1897	31¾	1¾	3¼	¼	2,078	217¼	2,113¼	219¾
1897-1898	33¼	2¼	7¾	¾	2,132¾	285¾	2,173¼	288¼
1898-1899	42¼	2½	3¾	½	2,093½	402¾	2,139½	405¾
1899-1900	38½	2¼	3¾	½	2,489½	508	2,531¼	511
1900-1901	42½	2¼	3½	¾	2,725	463	2,771	466¼
Total ...	363	23	37	5½	19,911¾	3,342¼	20,311¼	3,371

SUBSIDIARY TABLE VIII.

Statement showing people belonging to the North-Western Provinces and Oudh, (excluding Native States) enumerated abroad in India.

Enumerated in	1901.			1891.			Difference (+) or (—) (Total only).
	Males.	Females.	Total.	Males.	Females.	Total.	
1	2	3	4	5	6	7	8
Aden	747	461	1,208	1,204	335	1,539	—331
Ajmer Merwara ...	7,724	5,245	12,969	11,091	6,596	17,687	—4,718
Andamans	3,062	340	3,402	3,482	458	3,940	—538
Assam	65,588	43,312	108,900	36,226	21,625	57,851	+51,049
Bengal	328,859	168,243	497,102	254,520	110,405	364,925	+132,177
Baluchistan (Quetta) ...	4,446	893	5,339	3,845	467	4,312	+1,027
Baroda	1,039	350	1,389	5,877	1,599	7,476	—6,087
Berar	16,084	5,310	21,394	22,818	5,541	28,359	—6,965
Bombay	49,144	18,678	67,822*	64,398	21,339	85,732	—17,910
Burma	30,380	3,073	33,453	16,471	1,757	18,228	+15,225
Central Provinces ...	55,249	39,449	94,698	81,066	41,938	123,004	—28,306
Central India	157,569	185,445	343,014	125,359	163,555	288,914	+54,100
Cochin	98	41	139	...	...	...	+139
Coorg	9	5	14	11	1	12	+2
Kashmir	609	142	751	665	195	860	—109
Madras	2,391	881	3,272	3,170	1,004	4,174	—902
Mysore	283	104	387	279	161	440	—53
Nizam's Dominions ...	14,491	9,899	24,390	9,269	3,398	12,667	+11,723
Panjáb	115,325	116,280	231,605	126,194	119,611	245,805	—14,200
Rájputána	28,451	45,663	74,114	41,226	58,698	99,924	—25,810
Rámpur	32,171	41,758	73,929	27,451	38,860	66,311	+7,618
Tehri	3,661	3,857	7,518	171	64	235	+7,283
							+280,343
Total ...	917,380	689,429	1,606,809	834,788	597,607	1,432,395	—105,929
							+174,414

*Includes those born in Native States in these provinces.

SUBSIDIARY TABLE IX.—*Showing estimated annual emigration from North-Western Provinces and Oudh*, 1891—1901.

NOTE.—This estimate is based on the supposition that an equal number emigrated in each year of the decade. The calculations depend on the formula $A(1-r)^{10} + X\ \frac{1-(1-r)^{10}}{r} = B$, where A= number of persons born in these provinces, enumerated in any other in 1891, B= the number in 1901, X=annual net number of emigrants, and r=annual death-rate in the province. Two values are taken for r in each case, a low value and a high value.

Province or States, to which emigration is directed.	Low death-rate.		High death-rate.	
	Death-rate per mille.	Annual net number of emigrants.	Death-rate per mille.	Annual net number of emigrants.
1	2	3	4	5
Assam	40	8,400	50	9,300
Bengal	20	21,700	45	32,700
Burma	25	2,200	40	2,500
Central Provinces	30	500	45	2,000
Panjab	25	4,700	40	8,100
Central India States	30	15,000	45	20,000
Hyderabad	20	1,500	40	2,000
Rajputana States	30	*Nil.*	45	1,300
Baluchistan, Rampur and Tehri Garhwál	20	3,300	40	4,000
Total ...	...	57,800	...	81,900

DIAGRAM showing average price for 10 *years of* (1) *wheat,* (2) *other food grains for eight typical districts of the Provinces in seers per rupee.*

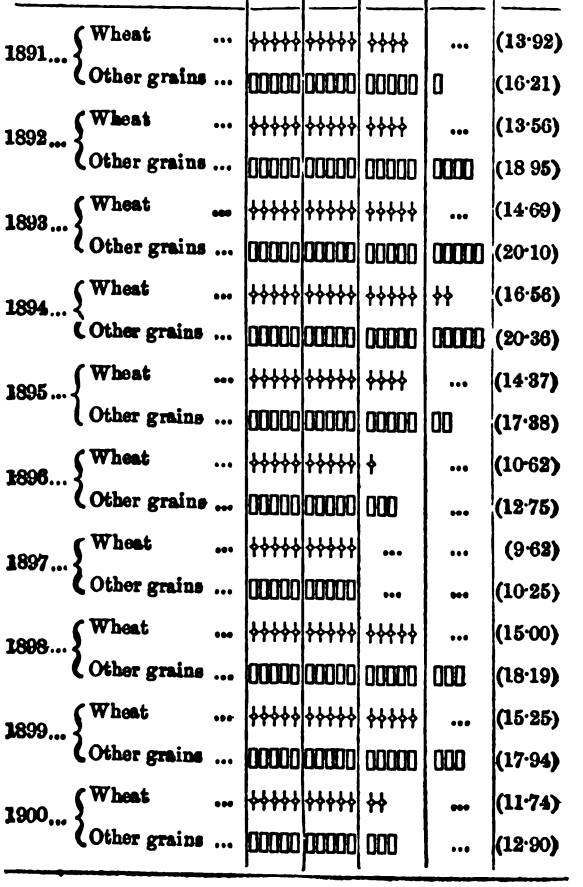


DIAGRAM showing by districts percentages of persons relieved during the Famine 1896-1897 *to total population.*

District.	5	10	15	20	25	30	35	40	45	
Dehra Dún ...	†	...	...	...	...	...	...	...	...	(1·27)
Bareilly ...	...	...	...	...	...	...	...	...	...	(·12)
Bijnor ...	†	...	...	...	...	...	...	...	...	(·65)
Pilibhít ...	††	...	...	...	...	...	...	...	...	(1·62)
Kheri ...	...	...	...	...	...	...	...	...	...	(·31)
Muttra ...	††††	...	...	...	...	...	...	...	...	(3·75)
Agra ...	††	...	...	...	...	...	...	...	...	(1·64)
Farukhabad ...	...	...	...	...	...	...	...	...	...	(·28)
Mainpuri ...	...	...	...	...	...	...	...	...	...	(·38)
Etáwah ...	†††	...	...	...	...	...	...	...	...	(2·83)
Etah ...	...	...	...	...	...	...	...	...	...	(·42)
Budaun ...	...	...	...	...	...	...	...	...	...	(·14)
Moradabad ...	...	...	...	...	...	...	...	...	...	(·22)
Shahjahánpur ...	†	...	...	...	...	...	...	...	...	(·63)
Cawnpore ...	†††††	†††††	††	...	...	...	...	...	...	(11·53)
Fatehpur ...	††	...	...	...	...	...	...	...	...	(2·38)
Allahabad ...	†††††	†††††	†††††	†††††	...	...	...	...	...	(20·37)
Lucknow ...	†††††	†††††	†††	...	...	...	...	...	...	(13·14)
Unao ...	†††††	†	...	...	...	...	...	...	...	(6·42)
Rae Bareli ...	†††††	††††	...	...	...	...	...	...	...	(8·77)
Sitapur ...	†††††	†††††	†	...	...	...	...	...	...	(11·08)
Hardoi ...	†††††	†††††	†††	...	...	...	...	...	...	(12·95)
Fyzabad ...	†	...	...	...	...	...	...	...	...	(1·11)
Sultánpur ...	††	...	...	...	...	...	...	...	...	(1·49)
Partábgarh ...	††	...	...	...	...	...	...	...	...	(2·28)
Bara Banki ...	††	...	...	...	...	...	...	...	...	(1·88)
Bánda ...	†††††	†††††	†††††	†††††	†††††	†††††	†††††	†††††	††	(42·13)
Hamírpur ...	†††††	†††††	†††††	†††††	†††	...	...	...	...	(23·31)
Jhánsi ...	†††††	†††††	†††††	...	...	...	...	...	...	(14·66)
Jalaun ...	†††††	†††††	†††††	†††††	†††††	††††	...	...	...	(29·27)
Mirzapur ...	†††††	††	...	...	...	...	...	...	...	(7·23)
Family Domains (Mahárája of Benares) ...	††††	...	...	...	...	...	...	...	...	(3·61)
Gorakhpur ...	†	...	...	...	...	...	...	...	...	(1·27)
Basti ...	...	...	...	...	...	...	...	...	...	(·38)
Gonda ...	†	...	...	...	...	...	...	...	...	(·84)
Benares ...	†	...	...	...	...	...	...	...	...	(1·30)
Jaunpur ...	†††††	†	...	...	...	...	...	...	...	(5·60)
Azamgarh* ...	†	...	...	...	...	...	...	...	...	(·93)

* Work on railways was in progress in Azamgarh and helped the people considerably.

DIAGRAM showing birth and death rates in the Provinces for the years 1891-1900.

Year.		5	10	15	20	25	30	35	40	45	50	
1891 ...	Births ...	++++	++++	++++	++++	++++	++++	+++	...	...	...	(33·26)
	Deaths...	++++	++++	++++	++++	++++	++++	+	...	...	...	(31·14)
1892 ...	Births ...	++++	++++	++++	++++	++++	++++	++++	+	...	...	(36·17)
	Deaths...	++++	++++	++++	++++	++++	++++	++++	...	...	...	(34·11)
1893 ...	Births ..	++++	++++	++++	++++	++++	++++	++++	++++	+	...	(40·95)
	Deaths...	++++	++++	++++	++++	++++	...	...	...	...	...	(24·10)
1894 ...	Births ...	++++	++++	++++	++++	++++	++++	++++	++++	...	...	(39·70)
	Deaths...	++++	++++	++++	++++	++++	++++	++++	++++	+++	...	(42·51)
1895 ...	Births ...	++++	++++	++++	++++	++++	++++	++++	...	...	...	(34·90)
	Deaths...	++++	++++	++++	++++	++++	++++	...	...	...	...	(29·13)
1896 ...	Births ...	++++	++++	++++	++++	++++	++++	++++	...	...	...	(35·40)
	Deaths...	++++	++++	++++	++++	++++	++++	+++	...	...	...	(33·32)
1897 ...	Births ...	++++	++++	++++	++++	++++	++++	+	...	...	...	(31·10)
	Deaths...	++++	++++	++++	++++	++++	++++	++++	++++	...	...	(40·46)
1898 ...	Births ...	++++	++++	++++	++++	++++	++++	++++	++	...	...	(37·35)
	Deaths ..	++++	++++	++++	++++	++++	++	...	...	...	...	(27·38)
1899 ...	Births ...	++++	++++	++++	++++	++++	++++	++++	++++	++++	+++	(48·09)
	Deaths...	++++	++++	++++	++++	++++	++++	+++	...	...	...	(33·19)
1900 ...	Births ...	++++	++++	++++	++++	++++	+++ +	++++	++++	...	...	(40·34)
	Deaths...	++++	++++	++++	++++	++++	++++	+	...	...	...	(31·13)
*Normal	Births ...	++++	++++	++++	++++	++++	++++	++++	++++	+++	...	(44·2)
	Deaths...	++++	++++	++++	++++	++++	++++	++ ++	+++	...	...	(37·7)

* Taken from the calculations in the Report on the Census of India, 1891, Tables, Part II, page 155.

Chapter III.—RELIGION.

65. **Enumeration.**—The standard rules for filling up the column of the schedule for religion provided that in the case of Christians the sect also should be recorded. It was left optional to Local Governments to decide whether the sects of other religions should be recorded, and it was decided that they should be in these provinces. It will be explained why the entries for sect are not always reliable, and have not been completely tabulated; there is, however, no reason to doubt the correctness of the entry of religion except in the case of Sikhs which will be referred to later.

66. **General Results.**—Out of a total population of 47,691,782 no fewer than 40,691,818 or over 85 *per cent.* are Hindus, and 6,731,034 or 14 *per cent.* are Masalmans. The total number of persons belonging to all the other religions shown, *viz.*, Sikhs, Jains, Buddhists, Parsis, Christians, Jews, Aryas and Brahmos is only 268,930 or less than ·6 *per cent.* of the entire population.

67. **Variations.**—*Hindus and Masalmans.* In the report on the census of these provinces for 1881 Mr. E. White showed that the figures for religion at the previous census of Oudh (1869) were unreliable; for this reason the variations during the last twenty years 1881 to 1901 only require discussion. There are two methods in which these statistics can usefully be examined, *viz.*, variations in the actual numbers recorded, and the variations in the proportions which the number following each religion bears to the total population. From the first method it appears that the Hindu population has increased by almost seven *per cent.* since 1881, but this increase occurred almost entirely between 1881 and 1891, the rate in the second decade being only ·77 *per cent.* Amongst Masalmans however the net variation in the last 20 years has been nearly 14 *per cent.*, the increase being 7 *per cent.* in the first decade and 6 in the second. Examining the figures in the second method it appears that while the number of Hindus per 10,000 of the total population decreased from 8,627 in 1881 to 8,609 in 1891 and 8,532 in 1901, the number of Masalmans has increased from 1,343 in 1881 to 1,353 in 1891 and 1,412 in 1901. The general conclusions to be drawn from these figures are that the Masalman population is increasing in actual numbers at a greater rate than the Hindu, and also (which is partly a direct consequence) is bearing a larger proportion to the total population. The reasons for these variations are fairly certain. It will be noticed that even during the ten years 1881 to 1891 the rate of increase amongst Masalmans was one *per cent.* higher than amongst Hindus, and that period was one of general prosperity in these provinces, during which no extraneous influence of any magnitude was operating on the increase in population. In the report for 1891 it was shown clearly that this was due to two principal causes, *viz.*, that the Masalmans are more fertile than the Hindus, and that they live longer. An examination of the age tables at the present census confirms these two conclusions in the following way. If we

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take 100,000 Hindus and 100,000 Masalmans and distribute them according to age periods the numbers in each age period would be approximately equal, if the birth-rates and the death-rates at each period were equal. It is found, however, that this is not so; in the earlier age periods and also in the latest, there are more Masalmans than Hindus, while in the central periods the Hindus are in excess. The fact that the divergence is greatest during the first year of life tends to show that more children are born in Masalman families, while the fact that the divergence continues for some time, and is distinctly marked in the later periods shows that adults live longer. Several circumstances undoubtedly tend to foster the greater fertility and vitality of Masalmans as compared with Hindus, but as they depend on physiological causes it is impossible to do more than indicate them generally without any attempt to estimate the respective value of each. It is probable, though by no means certain that the greater fertility of Muhammadans is due to their greater vitality, but in any case it is possible to assign reasons for the latter with some degree of certainty. In the first place Masalmans, taken as a whole, are better off than Hindus in the sense that they do not include so large a proportion of the very poor as the latter do. From Table V showing the population of towns distributed by religion it appears that of the total urban population 36 *per cent.* are Masalmans and 62 are Hindus, while in the rural population the figures are 11 and 88 respectively. Putting these figures in another way: out of 100 Masalmans, 28 live in towns and 72 in rural tracts, the proportion for Hindus being 8 and 92. At the best of times the agricultural labourer is probably the worst paid person in India, and it is certain that in proportion to the total population there are more Hindus in this position than Masalmans, for the latter are relatively more numerous in towns than the former, and in towns they must, as a rule, either follow trades or professions, or be engaged in general labour. Apart from this general condition which applies throughout the provinces, there is the additional fact that two-fifths of the total Masalman population is found in the Meerut and Rohilkhand divisions, the most prosperous part of the provinces, while the total population of these two divisions is only about one-quarter of the whole. Another probable reason for the better vitality of the Masalmans is the fact that those who can afford it indulge in a more liberal diet than the Hindus, while on the other hand the use of the more noxious drugs *ganja and charas* is almost entirely confined to Hindus. It is probable that marriage customs also tend to favour Muhammadans, for though no exact figures can be given to show the age of cohabitation in the two religions, it is almost certain that it is premature more often in the case of Hindus. A more definite conclusion can however be drawn from the marriage statistics. Amongst Hindu females aged 15 and over about 2·6 *per cent.* are unmarried while amongst Masalmans the proportion is nearly 4·4 *per cent.* In Eastern countries the chief reasons why females are not married are want of means or physical unfitness, and where the disproportion is so great as in this case, it is clear that more Hindu females are married who are physically unfit than is the case amongst Masalmans. Lastly, the religious necessity of a son to the Hindu, and the difficulty often experienced in marrying a daughter owing to the rule of hypergamy, which will be explained in the chapter on caste, cause Hindus to

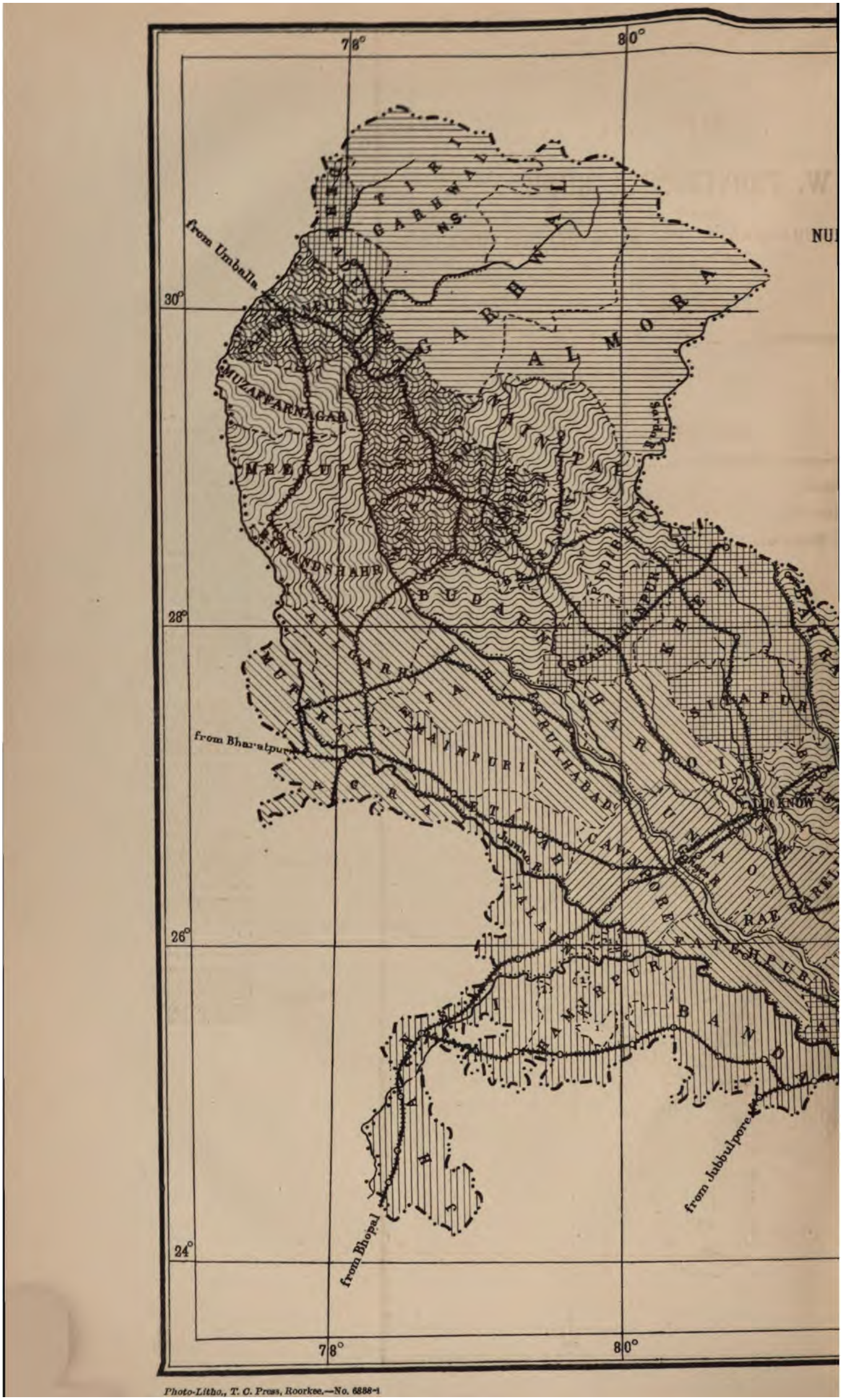


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MAP
OF
W. PROVINCES & OUDH,
showing
MUHAMMADANS PER 10,000 OF THE TOTAL POPULATION.

Scale of Miles

0 50 100 Miles

REFERENCES

rovince or State Boundary

istrict "

ative States N. S.

Bundelkhand Agency

84°

30°

28°

26°

24°

84°

GORAKHPUR

AZAMGARH

BALLIA

GHAZIPUR

MIRZAPUR

Gogra R.

to Chapra

to Patna

Under 150

400—700

700—1000

1000—1300

1300—1600

1600—1900

1900—2200

2200—2500

2500—3000

Over 3000

neglect their daughters and in some cases to get rid of them. So far, the causes of the variation in the rates of increase have been discussed generally without regard to the special conditions of the last ten years. It has been shown that the principal features of that period affecting population were the outbreak of cholera and fever in 1894 and the scarcity in 1895, 1896 and 1897. In many cases the same district suffered from both fever in 1894 and famine in 1896 and 1897, but it is possible to distinguish in the case of a few districts. Of the five districts included in the natural division Sub-Himalaya, West, Saháranpur was not affected by the famine, and in none of the other four, *viz.*, Bareilly, Bijnor, Pilibhít and Kheri, were more than 2 per cent. of the total population relieved. In all of these districts the number of deaths *per mille* from fever in 1894 exceeded the average of the previous five years by amounts varying from 30 to 50 *per cent.* The same conditions apply to the districts of Budaun, Moradabad and Sháhjahánpur in the Indo-Gangetic plain, West, but in seven of these eight districts the number of Masalmans has increased in a distinctly greater proportion than the number of Hindus, and in Pilibhít where both Hindus and Masalmans have decreased, the falling off is more marked in the case of Hindus. The portion of the provinces which suffered most severely from famine was the Central India Plateau which includes the four districts of Bánda, Hamírpur, Jhánsi and Jalaun, and these districts were not much affected by the cholera and fever of 1894. Taking the four districts together the Hindu population decreased by 8·7 *per cent.* and the Masalman by only 4·8. The Jalaun district showed a slight increase in Hindus and a slight decrease in Masalmans, but special circumstances affected this, as the population had probably increased during the first few years of the decade, owing to the immigration of Hindus, and the famine did not entirely wipe out the effects of this. There are seven other districts in which Hindus increased at a greater rate than Masalmans, or in which Masalmans decreased more than Hindus. In four of these, *viz.*, Farukhabad, Lucknow, Fyzabad and Jaunpur, the reasons are probably historical and mark the continued reversion in these places, which were formerly centres of Muhammadan rule, to a more natural distribution of members of the two religions. In the other three districts, Etáwah, Gorakhpur and Ballia the number of Masalmans is much smaller in proportion to the total than the provincial average, and the movement of a small number of persons has a greater effect on the figures than in ordinary districts.

Besides the matters alluded to above, the Hindu population is subject to losses in other ways. The large increases in the number of Aryas and native Christians which are alluded to below, are largely due to conversions from Hinduism, while the number of converts from Islam to other religions is infinitesimal. The most careful enquiry has failed to discover any extensive proselytism in recent times from Hinduism to Islam, though isolated instances certainly occur both by genuine conversion and in the case of men and women who have lost caste, and it is not uncommon for illegitimate children of Hindus, especially by Muhammadan women, to be brought up as Masalmans. A new factor of very considerable importance is the increase in emigration from these provinces in which it is known that Hindus take the greater part though no estimate of the proportions can be given as the figures for migration do not

distinguish religions. A certain number of Masalmans also leave these provinces in search of a livelihood, but it seems unlikely that the number is increasing. Some details as to the current tenets of Hinduism and Islam will be found later.

68. **Sikhs.**—The number of persons recorded as Sikhs has increased by 35 *per cent.* from 11,343 to 15,319, but a comparison of the figures by sexes shows that while males have only increased by 7½ *per cent.*, the females have more than doubled. The majority of real Sikhs are employed in the police or army in these provinces, though there are a few immigrants from the Panjab in the western districts. It is not improbable that some of the persons so recorded are really Hindus of the Nanakpanthi sub-sect of Vaishnavism which is strong in the same districts where Sikhs are also found, but special care was taken in tabulation to avoid this mistake.

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69. **Jains.**—It was explained in the report on the Census of 1881 that Jains were treated as a sect of Hindus, and as sects of Hindus were not recorded, this led to many being shown as Hindus. The number recorded then, 79,957, was thus too small and the increase of 5·8 per cent. between 1881 and 1891 merely due to omissions at the earlier census. In the last ten years the number has fallen slightly from 84,601 to 84,401. The proportion per 10,000 of the total population is now a little over 17 as compared with 18 in 1881 and 1891. No precise reasons can be given for the decrease, which is fairly evenly distributed over the provinces; the Jains are almost entirely members of the trading castes, and are chiefly found in the Meerut and Agra divisions and in the Lalitpur tahsíl of Jhánsi. It is possible that conversions to Hinduism or the Arya Samaj account for the small decrease. Much information has been gathered recently about the Jain religion, and the result has been to considerably alter the earlier views as to its origin. It was formerly thought that Jainism was an offshoot of Buddhism, and like that religion, was in the main a revolt against Brahmanism and the caste system. It has now, however, been shown that both these systems, which arose about the sixth century B.C., Jainism being the earlier, were originally orders of begging monks, many of which sprang up about the same time, and the resemblances noted between the two which have survived are probably due the fact that each copied the model of the Sanyasins or Brahmanical mendicants. Both Sakya Muni and Mahavira, the founders of Buddhism and Jainism respectively, chiefly addressed themselves to the Kshattriya caste to which they belonged and the primary distinction between them and the orthodox Sanyasins was that they objected to the growing feeling that only Brahmins should be admitted to that order. So far were the movements from being a complete revolt against caste,* that while the Buddhist or Jain monks acted as spiritual advisers, Brahmins were still required to perform ceremonies at births, marriages and deaths. Recent excavations at Muttra have brought to light strong confirmations of the historical statements made in the Jain sacred writings, and in particular it is of interest to know that by the first or second century of the Christian era the Jains were well

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* It is almost certain that "caste," as at present understood, did not exist as early as this.

established at Muttra where a celebrated shrine still exists. Dr. Hoernle in his presidential address to the Asiatic Society of Bengal in 1898 from which these remarks have been condensed, has pointed out the probable reason why Jainism has survived in India and Buddhism has almost perished. The former maintained a close connection between the lay members and the monks and nuns, while no such ties existed in Buddhism, which therefore collapsed on the revival of Hinduism and was finally extinguished about the time of the Muhammadan invasion. The Jain is looked on by the Hindu as an atheist, and the Digambara sect which is the principal one in these provinces, is reprobated because the images of the Tirthankaras carried in procession are naked. Like the Hindus, Jains hold the doctrine of transmigration but the final end is not absorption in the Deity or eternal happiness in his presence, but the attainment of perfection, if not extinction. A cardinal tenet is contained in the maxim *ahinsa paramechha* or not killing is the greatest virture, and this teaching, which is not unknown to Hinduism, is pushed to such an extreme that devout Jains will not eat or drink after dark for fear of killing insects, and the stricter members even sweep the ground before sitting down. The principal worship performed is the adoration of images of the Tirthankara or those who have made the pilgrimage, *i.e.*, attained perfection. On certain occasions images of these are carried in procession, and serious disturbances have been known to occur owing to the opposition of Hindus. Jains are almost entirely of the Bania or Vaishya caste, and are commonly called *Saraogi*, a corruption of *Sravaka*, the term applied to lay members.

70. **Buddhists.**—The total number of Buddhists is only 788 as compared with 1,387 in 1891 and 103 in 1881. More than half of these, or 415, are Burmese prisoners in the Central prisons at Agra, Farukhabad, Bareilly, Allahabad, Benares and Lucknow, and 235 of the remainder are Tibetans in the Kumaun Division who are gradually becoming Hinduised. The discovery and identification of certain Buddhist sites in the Nepal Tarai a few years ago became known in Burma, and every cold weather a few pilgrims come to visit these and the colossal recumbent image of Buddha near Kasia in the Gorakhpur district. As has been stated in the preceding paragraph, Buddhism, though it had its origin in or near these provinces, is extinct as a religion of the people.

71. **Parsis, Jews and Brahmos.**—The number of Parsis has increased from 342 to 578; they are entirely strangers here, and are principally occupied in trade, generally shopkeeping.

There are now 54 Jews against 60 in 1891, and these also are usually shopkeepers.

Brahmos have risen from 14 to 37, but they are almost entirely Bengalis, and the faith has not found acceptance amongst the people of these provinces. Some reasons for the failure of this movement will be found in the account of the Arya Samaj.

72. **Christians.**—The total number of Christians has increased by 115 *per cent.* since 1881 and by 75 *per cent.* in the last ten years, the total number standing at 47,664 in 1881, 58,441 in 1891 and 102,469 in 1901. The figures for

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race, however, show that while Europeans and allied races have increased slightly, the figures at the three periods being 26,683, 27,995, and 28,410, and Eurasians have decreased from 7,726 in 1881 to 7,040 in 1891 and 5,218 in 1901, Native Christians have almost trebled in the last ten years, and are more than five times as numerous as they were in 1881. The figures for Europeans and Eurasians require little explanation. The former depend to a large extent on fluctuations in the garrison. During the ten years two cantonments, *viz.*, those at Moradabad and Sháhjahánpur were abandoned, though the latter has been temporarily reoccupied by troops guarding the Boer prisoners, since the census was taken. The number of European permanent residents has probably increased slightly owing to the growth of railway colonies and business centres, but exact figures cannot be given, and this increase is confined to a few places. The figures for Eurasians are certainly understated owing to the tendency for these to return themselves as Europeans; their number is, however, small. In table XVIII the persons classed as European and allied races are divided into British subjects and others, and it appears that the former have increased since 1891 from 17,739 to 27,580, while the latter have also increased from 504 to 830. Even allowing that the former includes some persons who should have returned themselves as Eurasians, it is clear that there has been some increase.

73. **Native Christians.**—The principal feature in the ten years is the enormous increase in Native Christians, amounting to almost two hundred *per cent*. The examination of this increase is facilitated by a comparison of the figures shown in table XVII, for Christians by race and sect. From this it will be seen that taking the groups of sects which returned over 1,000 individuals the most considerable variations are in "Methodists," "Presbyterians" and "Unspecified." The increase in Presbyterians is chiefly amongst Europeans and is owing to the presence of an unusual number of Scotch regiments in these provinces in March 1901. Five thousand three hundred and ten persons omitted to return their sect, of whom 4,947 were Native Christians. The Methodists have increased from 14,809 to 51,547, of whom 13,032 and 50,313 respectively were natives, and almost all of these belong to the American Methodist Episcopal church. This increase is chiefly found in the three Western divisions of the provinces, Meerut, Agra and Rohilkhand, the increases in which are about 19,000, 7,000, and 10,000 respectively. The reason for this increase, which is not found in the case of any other Mission, is fairly obvious, *viz.*, that the American Methodist church devotes its efforts chiefly to the very lowest castes and consequently has to be satisfied with a lower standard of appreciation of the tenets of Christianity than many other Missions require from their converts. In 1899 the increase attracted the notice of Government, and a special enquiry was made through district officers in the Rohilkhand Division, the results of which were also checked by enquiry from a responsible member of the Mission. Further enquiries have been made in the other divisions noted above, which point to the same results. It is clear from these that the principal castes from which converts are made are sweepers and chamars, though a few are also obtained from higher castes. In most districts care is taken to educate the children so far that they can

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read and write. With the majority this is considered sufficient: but those who show more intelligence, especially if they belong to higher castes, pass on to the schools at headquarters and some of them are trained as teachers or native pastors. To the great mass of converts the change in religion causes little change in outward relations: in fact it was reported from one district that families of sweepers had been converted without the rest of the villagers knowing of it. What change is made, is on the whole for the better. From the Sháhjahánpur district details were reported of occupations which the reports from other districts, though couched in more general terms, indicate may be accepted as typical. Of 855 Native Christians 475 were still following their old occupation as sweepers, 101 were cultivators, 80 chaukidárs, 81 were employed by the Mission as preachers and teachers, 44 were engaged in making a mixture used for cleaning doors and the rest (except 4 blind men) were labourers or servants. The smallness of their numbers compared with the general population, and the fact that they are so scattered, rendered it difficult to obtain any opinion from the ordinary native as to their general reputation. The principal fact that seems to have struck outsiders was the greater cleanliness in dress and habits observed by converts, and it seems certain that marriage is postponed to later ages than is usual amongst Hindus. In the case of sweepers and chamars who followed their original occupations the change of religion would make no difference to the contempt with which higher class Hindu and Masalmans regard them. The native pastors, however, are said to be fairly popular with all classes. As is natural there is considerable difference between the Native Christians who live near places where European and American missionaries reside, and those who dwell in remoter villages, the latter being much less advanced than the former.

74. **Aryas.**—The number of Aryas who returned their religion as such in 1891 was 22,053, while 3,405 more recorded their religion as Hindu, and sect as Arya. The total number was thus 25,458, while in the present census it is 65,282. As in the case of Christianity this large increase is more due to conversion than to natural increase: but a difference between the Arya Samaj and Christianity is found in the proportion of the sexes. In the former only 45 per cent. of the whole are females, while in the latter the sexes are more equally divided, there being 48 females to 52 males. The difference is not very great, but it confirms the general impression that the Arya Samaj is more popular with men than with women.

The increase is found in every division of the provinces, and in almost every district, but the only division in which Aryas form an appreciable part of the population are the three western ones in which Christianity also has made some progress. A more important difference exists in the classes from which converts are made to Christianity and the Samaj respectively, and also in the constitution of Arya and Hindu society. If we take the first eight classes in the Hindu social system, it will be seen that they comprise about 62 *per cent.* of the total number of Hindus, and 98 *per cent.* of Aryas, while Native Christians are chiefly recruited from the very lowest class. More details regarding this point will be found in the chapter on caste, and a further account of the Arya Samaj later in the present chapter.

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75. **Hinduism.**—Babu Keshab Chandar Sen, the founder of one of the branches of the Brahmo Samaj, and an earnest enquirer into religious systems, is reported to have said, after visiting Europe, that in his opinion—"The Christian world has not imbibed Christ's spirit . . . . . It appears to me, and has always appeared to me, that no Christian nation on earth represents fully and thoroughly Christ's idea of the kingdom of God." In his valuable book on "India, Ancient and Modern," Lala Baij Nath, Rai Bahadur, has contrasted the present condition of Hinduism with the state of religion, ethics and philosophy, described in the sacred books of the Hindus, and comes to the conclusion that everything has degenerated. There is a common element in these two judgments, the one passed by an eclectic Theist of Hindu extraction on Christianity, and the other by an orthodox Hindu on present day Hinduism which is worth consideration. Briefly, it may be said of any religious system which has become successfully established, that its standards are appreciably higher than the actual practice of the great majority of its followers. It is true that the standards of most religions or sects that have become popular are higher than those they have superseded, but in the early days after their foundation their adherents are filled with enthusiasm, and actual practice agrees closely with the precepts laid down for them, while as time goes on laxity is certain to increase, and religion becomes to the mass of the people a hereditary custom, influencing their daily lives to a greater or less extent, but not to the same extent to which it did at first. The tendency to laxity is generally counteracted by what may be called "revivals," which may even alter considerably the form of religion though they only purport to be variations or sects of it, and it can be positively asserted that a religion which has not produced revivals is moribund. Such statements as these may appear truisms hardly worth repeating, but the two judgments quoted above imply a neglect of these general principles, which is not uncommon where religions are studied chiefly in their literature, and the conclusions thus arrived at are not checked by a comparison with actual practice. For these reasons a description of the attitude towards religion of the mass of the people, and their actual practices is of some interest. In the case of Hinduism the complexity of the system called by that name, and its immense tolerance which enables it to include ideas and beliefs which to the Western student seem absolutely irreconcilable, make it the more desirable that something of the sort should be done; while much has been written about what may be called theoretical Hinduism, and especially its ancient history and division into various sects, the practical working of the system in Northern India has only been described very briefly. No further justification will therefore be required for an endeavour to state more fully than has been usual the actual working of the religion, rather than its theoretical standards. At the outset it must be pointed out that there is no satisfactory definition of Hinduism. For census purposes a man who described himself as a Hindu was treated as such without further enquiry. In some parts of India the common religion of the people is of the type called Animism which as used by Professor E. B. Tylor* and other writers, denotes the "doctrine of Spiritual Beings, which embodies the very essence of Spiritualistic as opposed

* Primitive Culture, 3rd Ed. 1891, pp. 425-6, Vol. I.

to Materialistic philosophy . . . . . It is habitually found that the theory of Animism divides into two great dogmas, forming parts of one consistent doctrine ; first concerning souls of individual creatures, capable of continued existence after the death or destruction of the body ; second concerning other spirits, upward to the rank of powerful deities." Persons were recorded as animists who did not consider themselves Hindus, Masalmans, Jains, &c, &c. In the North-Western Provinces and Oudh there are undoubtedly many persons whose beliefs are nearer to those of the persons classed elsewhere as animists than to Hinduism, especially in the south of Mirzapur, parts of Bundelkhand and in Kumaun, but as all of these considered themselves Hindus, it was not found possible to make distinctions. Perhaps the two most striking features of Hinduism are the respect for Brahmans and for cows. There are, however, several sects which hardly reckon Brahmans as superior to other castes at all, and the castes in the lowest group of the social system (*vide* chapter VIII) will eat beef. In regard to the latter a note was made in the draft scheme first circulated that they hardly appeared to be Hindus at all, and it is in fact not uncommon in popular speech to distinguish such castes as sweepers from both Hindus and Masalmans, but this distinction was strongly objected to by the Hindu committees who discussed the scheme. Attention has been drawn to these facts as they constitute appreciable exceptions to the two main features that characterise the system, and that are, subject to these exceptions, about the only dogmas common to all grades and descriptions of Hindus. It has even been found in one district that the chamars who have been trying to rise in the social scale, have threatened with excommunication any caste fellow suspected of poisoning cattle for their hides. Students will be familiar with the accounts of Hinduism given, for example, in Professor Monier William's " Brahmanism and Hinduism." The religion of the Hindus is there traced in three stages of development from the earliest times. First is the religion of the Vedas described as " an unsettled system which at one time assigned all the phenomena of the universe to one first cause ; at another, attributed them to several causes operating independently ; at another, supposed the whole visible creation to be animated by one universal all pervading-spirit. It was a belief which, according to the character and inclination of the worshipper, was now polytheism, now monotheism, now tritheism, now pantheism. But it was not yet idolatry." By some writers the system has been termed " henotheism " because it seems to recognize a plurality of gods from which the worshippers chose one to be specially reverenced. Following this came what is called Brahmanism which in its earlier form was a belief in a spiritual power and presence called Brahma which diffused itself everywhere, and of which men and gods were merely manifestations. Such a belief was essentially pantheistic, and difficult of apprehension by the masses. The changes that have taken place in this to form the existing system have chiefly been in the direction of theism, but with constant lapses into pantheism which remains the substratum of the belief of probably the great majority of thinking Hindus. Both Saivism and Vaishnavism are described by Professor Monier Williams as probably the result of Buddhism, the former being a development of the worship of Buddha in his ascetical character, and the latter of Buddha as a beneficent and unselfish lover and friend of the human

race, but this is contrary to the orthodox Hindu belief. As long as Siva and Vishnu are looked on as manifestations of the supreme spirit there seems little difference between modern Hinduism and Brahmanism, but as has been remarked above, one of the chief distinguishing features between Brahmanism and Hinduism was that the latter inclined towards theism. Thus we find in Brahmanism the three manifestations of the supreme spirit Brahma the creator, Rudra-Siva the destroyer and recreator, and Vishnu the protector. The great change in this belief was to regard Siva not simply as a manifestation of the supreme universal spirit, but as a supreme being, "infinite, eternal, and exempt from subjection to the law of ultimate absorption into the universal spirit." About the beginning of the eighth century Shankaracharya, the great revivalist of pure pantheism, denounced certain sects of Saivism as hostile to the doctrine of non-duality (*advaita*) clearly indicating that the principle of regarding Siva as distinct from a universal spirit had been entertained. Similarly Vishnu has been exalted to the principal place by the followers of the so-called Vishnava sects commencing with that founded by Ramanuj about the twelfth century; the majority of these sects are also opposed to the doctrine of the non-duality of God and soul, though there is a constant tendency to relapse into pantheism. Professor Monier Williams has stated that "in respect of religious belief, the Hindus of the present day may be broadly divided into three principal classes, namely (1) Smartas, (2) Saivas, (3) Vishnavas," each of these classes being capable of sub-division. The first class includes those persons who hold what may be called the orthodox Hindu belief, recognizing no sectarian divisions, and regarding no manifestation of the supreme spirit as superior to any other though even in the case of these there is often a tendency to exalt Siva. I consider that the statement quoted above is entirely misleading if applied to the North-Western Provinces and Oudh without further qualification. The rule for filling in the Column of the schedule relating to religion provided that Hindus should be asked what sect they belonged to, and if they replied either Saiva or Vaishnav the particular sub-sect should also be recorded. If they did not belong to any sect they were asked to state the name of the deity they considered as tutelary, and that was recorded; failing this the entry made was "sect unknown." These rules, which followed closely those in force in 1891 and had the highest authority for their main principles, were found unsatisfactory in some respects. If the statement quoted above, to which exception has been taken, were correct, there can be little doubt that the entries in the schedules would have given a reliable idea of the division of the Hindu population according to their beliefs. The figures given in Provincial Table VI show however that in the first place the sectarian divisions of Saivism and Vishnavism are recognized by a very small portion of the Hindu population, for omitting persons who merely returned the name of Siva or of Vishnu, out of nearly 41 millions of Hindus only 1,290,094 declared themselves as Saiva sectarians and 2,571,232 as Vishnavas. During the training of the enumeration staff, and the checking of the preliminary and final enumeration, it was found that little or no reliance could be placed on the record of a tutelary deity or *Ishta devata* in cases where the sect could not be stated. Almost all officers who expressed an opinion on this point agreed that the vast majority of Hindus neither considered

themselves as belonging to any sect nor recognized any special deity in particular. It was even found that where a tutelary deity had been recorded at the preliminary enumeration persons had forgotten what they had said by the time a superior officer came round to check the entries made in the schedule, and in many cases the entry was found to depend on the ideas of the enumerator. It is a peculiar feature of the Oriental that he will generally give what he believes to be a probably correct answer, rather than profess ignorance, and for this reason some entry was made in most cases. An illustration is given of this propensity by the figures for the Ramanandi (Vaishnava sect). In 1891 the persons who returned this sect numbered 421,433, but at this census the number has trebled. There has been no revival to account for such an increase, and the only explanation appears to be that it was the first of the few sects whose names were given as examples in the rule, and was therefore selected by many enumerators as a suitable sect to record for persons who named Vishnu as their tutelary deity but could not say what sect they belonged to. The question must also be regarded from another point of view. What may be called theoretical Hinduism implies a decision on certain doctrines which it is almost impossible for an uneducated person to understand. Further, the actual terms used in theology and philosophy are for the most part pure Sanskrit words, and cannot be simply expressed in the language of the people. But the statistics of education show that more than ninety-seven *per cent.* of Hindus are illiterate, while even amongst males aged 20 and over not quite eight *per cent.* can read and write. For these reasons it is clearly misleading to classify Hindus into three main groups as orthodox or Saiva or Vaishnava sectaries unless the classification is restricted to those who are literate or the more intelligent of the illiterate. No particular mention has yet been made of the tutelary gods or godlings and the other spirits, demons or saints popularly said to number thirty-three crores of which a very complete though necessarily general account has been given by Mr. Crooke in his Introduction to the Popular Religion and Folklore of Northern India. The problem of the religion of the masses may be said to resolve itself chiefly into the question how far their beliefs partake of the character of theoretical Hinduism, and how far the lesser deities find a place. One of the most striking characteristics of Hinduism as a whole, whether we consider its higher and more developed forms or the simpler beliefs of the masses, is its freedom from dogma. The result of this feature is that it is impossible to define it as Islam or Christianity can be defined in a short creed. The account now to be given is based on notes kindly supplied to me by a number of observers both native and European, to whom special thanks are due, but it must be understood that for reasons given above, only a general idea can be conveyed and this is subject to modifications in the tracts referred to above where the religious beliefs are more strongly tinged by animism, and also in the case of the more intelligent Hindus but in a contrary direction. The general result of my enquiries is that the great majority of Hindus have a firm belief in one supreme god, called Bhagwan, Parameshwar, Ishwar or Narain. Mr. Baillie made some enquiries* which showed that this involved a clear idea of a single personal god, but I am inclined to think that this is not limited to the more

* Census Report of North-Western Provinces and Oudh, 1891, page 197.

intelligent, but is distinctly characteristic of Hindus as a whole. It is worth noting in this respect that the ordinary oath of our courts has been converted into the expression :—"*Parameshwar ko hazir nazir janke, sach kahunga*," or—"I will speak the truth, believing Parameshwar to be present and watching me." There has been much discussion as to whether this monotheistic idea has been a natural development of Hinduism or whether it is the result of contact with Islam and Christianity, and it has been usual to attribute much to the effect of this supposed contact. As pointed out above, however, the idea of a single personal god was not unknown to Hindus long before they came into touch with adherents of either of these two religions, and I am inclined to think, as will be shown later in dealing with the Arya Samaj and a comparatively new sect, the Radha Swamis, that the tendency of Hinduism with all its eclecticism and elasticity is to develop more on the lines of indigenous beliefs than in an entirely new direction copied more or less immediately from some foreign religion. The number of persons classified as monotheistic in Provincial Table VI is only 2,270,000 as against 3,810,000 in 1891, but there can be little doubt that if enquiries about an *ishta devata* had not been pressed, the number would have been very much larger. From what has already been stated it is clear that theoretical Hinduism may be roughly divided into two * schools of philosophy, one upholding the absolute uniformity of the nature of God, soul and matter, a doctrine called *advaita* or non-duality, and the other recognizing the existence of distinct entities. With these refinements the average Hindu does not concern himself much, and his ideas of the philosophy of his religion are too nebulous to be described briefly. Those who have acquired a smattering of theoretical Hinduism probably have some conception of these matters, and follow the thoughts of the particular branch from which they learnt. The next question is the extent to which this belief in a supreme being is affected by the belief in other deities, and also what the nature of the latter is. Professor Monier Williams divides these into two classes, the tutelary gods and demons, and defines the former as those that give deliverance from the calamities, actual and potential, believed to be due to demons. This division, while it corresponds closely to the facts, is based on the qualities supposed to be possessed by the deities, but their nature can be better indicated by quoting the headings of the chapters in Mr. Crooke's book on Popular Religion referred to above, *viz.*, (1) the godlings of Nature, (2) the heroic and village godlings, (3) the godlings of Disease, (4) the worship of the Sainted Dead, (5) the worship of the Malevolent Dead, (6) the Evil Eye and the scaring of Ghosts, (7) Tree and Serpent worship, (8) Totemism and Fetichism, (9) Animal worship, and (10) the Black Art. As pointed out by Mr. Crooke these are all known as *Devata* or godlings, not *Deva* or Gods. An orderly into whose belief I was enquiring described the relation between Parameshwar and the *Devata* as the relation between an official and his orderlies ; and another popular simile, often used, is that of the *Sirkar* or Government, and the *Hakim zila* or district officer. A very clear distinction is thus made, and there is no question of any conflict between the one supreme god Parameshwar, and the countless godlings. The former is responsible for

* There are strictly speaking six schools, but the general classification holds good.

the existence of everybody and everything, but is too exalted to be troubled about ordinary every day affairs. On the other hand, the tutelary godlings (as defined above) should be appealed to for help in worldly concerns, and the demons must be propitiated to prevent things from going wrong. These considerations lead to the question, what worship the average man performs. In general it may be said that the only regular daily worship consists in pouring out a little water in the morning, on first arising, in honour of the Sun, and perhaps in the repeating of the name of Parameshwar, or one of the incarnations of Vishnu (especially Rama) in the morning and evening. Apart from this, the principal form of the worship of Parameshwar is the hiring of a Brahmin to recite the *Sat Narain Katha*, an account of the manifestation of God to certain persons who obtained spiritual prosperity by worshipping Him. The absence of regular worship is apt to create an impression that the ordinary Hindus are irreligious, which is entirely mistaken. The fact is that Hinduism has carried to an extreme the doctrine, by no means unknown to other religions, that the principal conductor of religious ceremonies should be a selected individual. Manu lays down that only Brahmans should teach the Vedas, and while other religions ordain individuals who have been trained for the purpose, Hinduism recognizes a hereditary priesthood. Having regard to this principle, and also to the fact that any worship beyond the simplest rites costs money, it is clear that one great obstacle in the way of further worship by the masses is the inability to afford it. Thus the poor man, however much he wishes it, can only have the *Sat Narain Katha* recited once a year, while his richer brother will have it once a month. And apart from the special reverence paid to Brahmins on account of their birth, and the extraordinary efficacy attributed to their religious ministrations, there is a possible danger to the ordinary man who attempts to perform his own religious ministrations. One man who declared that the Pachpiria were his tutelary deities, told me that the worship of Mahadeo was especially useful, as he was always at hand to aid his devotees, but everybody could not undertake it, because if any mistakes were made in the repetition of hymns evil would happen. As an example he quoted the case of a friend of his who omitted something one day, and was nearly killed by a large stone which fell out of the wall of his house. Similar beliefs are found in the case of Islam and Christianity. But while for a few godlings daily worship is necessary, for the majority it is only required on certain days in the year, or in times of distress, or to obtain the fulfilment of specific prayers. It must not be forgotten, however, that to the Hindu religion includes matters which to other people, are merely social concerns, and while he has no idea of congregational worship such as is usual for example in Christianity or Islam, ritual enters into his daily life probably to a greater extent than into that of a Christian or Masalman. The code of morality of the ordinary Hindu is much the same as that of most civilised nations though it is nowhere reduced to a code. He knows that it is wrong to commit murder, adultery, theft and perjury or to covet, and he honours his parents, in the case of the father at any rate to a degree exceeding the customs of most nations, which have no ceremony resembling that of *Sraddh*. The influence of caste is, however, of the greatest importance here, and some enquirers have expressed their opinion that the principal sanction attaching to a breach of

morality is the fear of caste penalties rather than the dread of divine punishment, and there are many facts which go to support this view. Almost any moral law may be broken to save the life of either a Brahmin or a cow. An extreme example of the effect of caste principles may be seen in some of the lowest castes where adultery is only condemned and visited with punishment when committed with a person of different caste. In the case of perjury, the offence may be committed, without public reprobation, on behalf of a caste-fellow, or even an inhabitant of the same village. Even in the case of the higher forms of Hinduism there are discussions on the occasions on which lies may be told which recall the arguments of the casuists. There can, however, be little doubt that there is a further sanction, though it would be difficult to apportion the degrees of importance attached by the average man respectively to fear of the criminal law, caste punishments and this further sanction. It has been stated by some writers * that the ordinary Hindu peasant has practically no belief in the doctrine of transmigration : but this is contradicted by my own experience, and by all the reports that have been supplied to me. I believe that the doctrine of *Karma* is one of the firmest beliefs of all classes of Hindus, and that the fear that a man shall reap as he has sown is an appreciable element in the average morality. If the ordinary man is asked whether a specific act is right or wrong, he will answer without hesitation, and as noted above, his decision will usually coincide with the opinions held by adherents of other religions. If asked why a certain act is wrong, a few men will say that it is forbidden by the Shastras, but the reply of the majority will be to the effect that this is a matter of common knowledge. If the enquiry is extended to the effect of wrong-doing, most Hindus have a fairly clear idea that it is displeasing to Parameshwar, and that the wrong-doer must suffer for it, possibly in his present existence, but certainly in his future life or lives. It is, however, doubtful whether these two consequences are in any way connected, because the operation of the law of *Karma* appears to be regarded as so certain that the specific condemnation by Parameshwar in each case is hardly required. Similarly the idea of forgiveness is absolutely wanting ; evil done may be outweighed by meritorious deeds so far as to ensure a better existence in the future, but it is not effaced, and must be atoned for. It has been said that the theory of transmigration is illogical because it does not follow from it that the soul remembers its previous existences, but such a consciousness is recognized in the case of great ascetics, and the fact remains that, according to the theory, a person born in some degraded position knows that the reason for this is his wrong-doing in a previous existence. There is a popular belief in some places that when a man has died the nature of his next existence can be ascertained by placing ashes from a potter's kiln in a shallow vessel and carefully smoothing them. Next morning the ashes will be found marked with human footprints if the soul of the dead man is to be reborn as a human being, with claws if as a bird, wavy lines if as a tree, and so on. A man and his wife bathe in the Ganges with their clothes tied together, to ensure their being married to one another in a future existence. It appears to me not impossible that the belief in the effects of *Karma* has had a considerable influence on the growth of rigidity in caste regulations.

* Cf. Wilson's Sirsa Settlement Report, p. 133, quoted at p. 196, Census Report, N.-W. P. and Oudh, 1891.

There is an important difference between the teaching of theoretical Hinduism and that of the popular religion in regard to the ideas of Heaven and Hell. In the former there are transitory stages of existence in the chain of transmigration, while in the latter, it will not infrequently be found that there is an idea that the soul, when sufficiently purified, goes to dwell in Heaven for ever. As far as can be ascertained those who believe this regard heaven as a place where the soul will dwell, surrounded by material comforts, in perfect happiness : but there is no idea of absorption in the deity whose place is far above, and the orthodox view of recurring cycles of existence and non-existence is not held by the classes of society under discussion.

76. **Animistic Hinduism.**—In the Kumaun division the popular religion, as already stated is still clearly tinged with beliefs of an animistic nature in spite of the fact that one of the temples founded by Sankaracharya the great Hindu revivalist is found here. Here there are three distinct strata of belief. The highest classes are Smarths or worshippers of the five manifestations of God, *viz.*, Siva, Vishnu, Sakti, Saurya and Ganpati, but even their beliefs bear traces of animism. The lower classes of Brahmins, and the Khas Brahmins and Rajputs, *i.e.*, the bulk of the population have an animistic form of belief with signs of higher ideas obtained from the Smarths, but the very lowest classes, the Doms, are frankly animistic. A couple of illustrations will show how the thing works in practice. If a man has two wives and ill-treats one, so that she dies or commits suicide, any disease of the children of the other wife is ascribed to the ghost of the first, which must be propitiated and gradually becomes treated as a god. Or if in a quarrel a man is killed, all misfortunes attacking the man who caused the death, or his children, are ascribed to the ghost. In this way, every village and almost every family has its gods who must be propitiated. There is reason to believe that the sanction caused by the dread of the effects of *Karma* is much stronger in the hills than in the plains. In particular the effects of dying in debt are feared, as it is believed that a debtor will be re-born as the ox or pony of his creditor. Or, it sometimes happens that a son dies, and it is believed that he was his father's creditor in a former life, and the debt being now extinguished there is no necessity for his further life. This latter belief is said to provide a great consolation as the death of an ordinary son is a much more serious matter. The strength of these two beliefs in the power for evil of the ghost of injured persons, and the certainty of the operation of *Karma* are not without considerable effects on practical morality, one result of which is seen in the fact that hardly any police are required in the hills.

77. **Sectarian Divisions.**—From what has been already said it is clear that the record of sectarian belief was not satisfactory because the vast majority of Hindus do not belong to any sect, and do not habitually regard any of the lesser deities as tutelary. For these reasons it was decided to tabulate only those entries relating to (1) an unsectarian monotheistic belief, (2) worshippers of the Panchon Pir, (3) the sect of Radha Swami which will be described below, (4) sects of Saivisim, and (5) sect of Vaishnavism. The first of these has been already dealt with, and it has been shown that the figures recorded do not represent the real number of persons who believe in one supreme god. The worshippers of the Panchon Pir were tabulated

because the cult is fairly well defined. They number 1,760,350 as compared with 1,690,985 in 1891. The legends connected with the cult have been collected and published by Mr. R. Greeven. Of the sects of Saivism those returned as Lingait and Pasupat are hardly sectarians, but represent the division of the worshippers of Mahadeo according as they reverence him, chiefly through the medium of the phallic emblem as the reproducer, or as the Lord of created things. The Aghoris number only 646, the Alakhnamis 2,528, the Aughars 5,196, and the Gorakhpanthis 32,113. These figures do not show much variation from those of 1891, except in the case of Alakhnamis who have decreased from 10,886. The numbers returned as belonging to sects of Vaishnavism have increased from 1,888,862 to 2,571,232. A large portion of this increase is, however, due to errors of enumeration and entries in the schedules which could not be clearly distinguished. For example the number of Bishnois is shown as 289,094 as compared with 49,559 in 1891. A large number of these must be persons returned as Vaishnavi without further sectarian description, and the confusion arose from the fact that in the vernacular *v* and *b* are sometimes confused, and it is difficult to distinguish Baishnavi from Bishnoi in the Persian character. The increase in Ramanandis (1,344,669 as against 421,433) and Vallabhacharyas (87,018 against 13,183) is probably due to the fact that these two sects were quoted in the rules as exemplars, though the former may also have gained from Ramdasis or Raidasis who have decreased from 417,127 to 46,727. The decrease in Ramdasis may also be accounted for in part by the fact that the followers of this sect have returned names included under monotheistic. Both Kabirpanthis and Nanakpanthis are fewer than in 1891, the former numbering 213,909 as compared with 318,262 and the latter 239,118 as against 336,168. As already stated there is some danger of confusion between Nanakpanthis and Sikhs. It appears unnecessary to recapitulate the distinctive tenets of each of the sects shown in Provincial Table VI. They were briefly described in the census report of these provinces for 1891, and more particulars will be found in Professor H. H. Wilson's works, in the book by Professor Williams quoted above, and Mr. Growse's Memoirs on Mathura.

78. ***Radha Swami Sect.**—Some account of this sect is required as its tenets appear to be little known, and have not been described in the works quoted above. The founder was a member of an old and respectable family of Khattris in Agra, named Sheo Dayal Singh, who was born in 1818 and died in 1878. He first publicly expounded his doctrines about 1861, though he had previously to this instructed a few ladies in the devotional practices recommended by him. Three or four thousand persons are said to have adopted his views in his lifetime, and the number of his adherents shown in Provincial Table VI is over fifteen thousand though it is possible some mistakes have crept in by confusion of this sect with some of the Vaishnava sects. The number recorded in 1891 (188 only) was apparently much smaller than the reality. After the death of Sheo Dayal Singh his place was taken by the late Rai Salig Ram Bahadur, under whose leadership the sect prospered and increased in numbers. The Radha Swamis are opposed to the

* For most of the details in this paragraph I am indebted to Pandit Brahma Shankar Misra, a leading member of the sect.

doctrine of *advaita* and recognize the separate existence of God, the soul and matter. There are three divisions of the universe : first the Spiritual where pure spirit exists uncontaminated with matter, second the Spiritual-Material where spirit exists in combination with matter which is pure, and subject to, and controlled by, spirit, and third the Material-Spiritual in which matter predominates over spirit. The two first divisions are also further sub-divided each into six parts. The first division is the abode of the Supreme Being about whom nothing can be predicated. The second division is presided over by a spirit who is described as " the Lord God of the Bible ; he is the *Sat* or *Satchitanand* or *Sudh Brahm* of the Vedantists, the *Nirvan* of the Jains and the Buddhists, and the *Lahaul* of the Muhammadan Saints." The spirit ruling over the third division is compared to the " Brahm or Paramatma or God of most religions in the world." It is not quite clear to me whether individual souls were originally of the same essence as the Supreme Being, for in one place it is said that " man is a drop from the Ocean, that is, the Supreme Being," and in another that " before the creation spirits lay at the foot of the Supreme Being in an unmanifested mass," but after they have once assumed a separate existence there is no question of reabsorption. The act of creation of human beings is however clearly indicated as the union of the spirit with matter. The Deity is three-fold, comprising the Supreme Father, the Supreme Mother or original spirit or word and the Supreme Son. Of the first nothing positive can be predicated except when manifested in the second and third divisions. The second is described as a current emanating from the Supreme Father, or as the prime cause or force in the universe, or as the universal guide and comforter. The third is an incarnation of the Supreme Father in human form as a teacher of mankind. The ordinary doctrine of transmigration is held, and three kinds of *Karma* are recognized, *viz.*, *Kriyamân* (engaged in actions) or the acts performed by a person in his present life, *Pralabdh* (fortune) or those performed in the past or present life, the fruit of which is to be reaped in the present life, and *Sanchit* (accumulated) or the unripe acts done in the past and present lives, the result of which is to be experienced in future lives. By resignation to the will of the Supreme Being the acts now being performed will be in accordance with His wishes and the effects of *Kriyamân* avoided. *Prâlabdh* is of course inevitable, but the more devout a person is, the less he suffers from it, and in the same way the effects of *Sanchit Karma* can be almost nullified. The end of the series of rebirths comes when the purified souls after passing from plants through the lower creation to man, and then becoming " angels or heavenly spirits " reach the presence of the Supreme Being, and remain there, but without losing individuality. For the ordinary man guidance is necessary and to obtain this he should seek for a *Sant Satguru* or a *Sadhguru*. The former is described as an incarnation of the Supreme Being, or one who has reached the highest Division under the direction of an incarnate *Sant Satguru*, while a *Sadhguru* is one who has been reborn in human form after reaching the top of the second division, or who has reached that stage under the direction of a *Sant Satguru*. The essential spiritual practice is called the *Surat shabd yoga* or practice of the spirit and word, and it depends on certain physical accounts of

the human body and life. The second person of the Trinity has been described as the original spirit and prime origin of force in the universe; arising from it is a spirit current in every living thing. As the tendency of *Brahm* or the Universal Mind, and still more so that of matter is downward, this spirit current naturally flows from the brain through an internal orifice in the body towards the nine external orifices. The object of the *Súrat Shabd Yoga* is to change the direction of this so that the human spirit may rise towards the source from which the spirit current came instead of descending to lower depths. This idea is compared with the *Pran Yoga* of orthodox Hinduism which consists in suspending the breath and drawing it up to the ganglion behind the point between the eyes, but the Radha Swamis say that *Pran yoga* is dangerous to health, and moreover, though it is useful to liberate the spirit from the bondage of coarse matter, it does not go far enough, as the breath is merely an agent of the spirit current, and not the spirit itself. The actual practices connected with the *Surat Shabd Yoga* must be learnt from a *Sant Satguru*, or a *Sadhguru;* but the exercise is facilitated by prayer which must be a genuine effort of the mind. The repetition of "mere holy words or names" is only of use to concentrate the spirit, but to obtain real spiritual benefit it is necessary that the sounds issuing from the highest division should be heard internally. It is not claimed that the practice will aid in performing miracles or in the acquisition of supernatural powers, (though some adherents have obtained these), but sincere devotees who only wish to approach the Supreme Being will have beatific visions which they must not divulge, and will be comforted in their daily life. Acts (including spiritual practice) which tend to free the spirit from matter and raise it to its source are good, and those which tend to degrade it are bad. The highest aim is to throw off the coatings of matter and return to the Supreme Source, and the next is to do good to fellow creatures in every way possible, and to avoid injuring them except in the interests of society or for the good of many. The use of meat, intoxicating liquors and drugs is forbidden; all followers of the faith are originally equal, and their superiority depends on the degree of love for the Supreme Being and the intensity of the desire manifested to approach Him. There are no regular priests, but the more fervent members receive inspiration and preach. Temples and shrines are not recognised and worship may be conducted anywhere. The place where the *Sant Satguru* resided is however considered holy, and contemplation of his image is held to be contemplation of the Supreme Being and is one of the chief practices of the faith. Similarly garments worn by him, food* or water touched by him, or water sanctified by the ablution of his feet are all highly valued. It is expressly stated that the faith does not require any change in profession or the abandonment of family ties; in fact, it is distinctly laid down that as the sole outward sign required is the doing good to others, and the inward mark is the private practice of the *Surat Shabd Yoga* which requires only two or three hours daily, to be performed whenever convenient, it is quite optional to believers to publicly renounce their former creed or not.

79. **Relations to other systems.**—From what has been said it will appear that the sect might be described as Kabirpanthi modified by

* The sect is sometimes called Kurapanthi from *kura*—leavings.

Christianity. The admission that the Gods worshipped by non-Hindus such as Christians and Masalmans are of the same nature (though perhaps lower in degree), the necessity for a real spiritual guide on earth, the word heard inwardly are all characteristic features of the teaching of Kabir, while the Trinity closely resembles the Christian belief in a Father, Holy Spirit, and Incarnate Son, and the outward practice of Radha Swamis is more in accordance with the practical doctrines of Christianity than with those of Hinduism. The differences from both Hinduism and Christianity are however striking, and it is insisted on that the faith is based, not on the scriptures of the Hindu or any other religion, but on the precepts of the *Sant Satguru*, and both Sheo Dyal Singh and Rai Bahadur Salig Ram have left works in prose and verse. While Kabir had distinct leanings towards pantheism this is condemned by the new sect. Though the first Chapter of St. John's Gospel is quoted in the description of the Spirit, a distinction is made between the "Word" according to St. John, and that of the Radha Swami, the former being considered to belong to the second and third divisions of the Universe, and the latter to the first. The most vital differences between Radha Swami and Christianity lie, however, in the ideas of the nature and purpose of the incarnation of God, and of the future life. According to both, the Son of God is a divine teacher, and it is only through him that true knowledge can be obtained, but the Christian doctrine of the great atonement finds no place at all in the other belief, and regret, remorse and repentance at the time of death are of no help to the Radha Swami in avoiding re-birth. The eclectic nature of the sect may be further illustrated by quoting the names of the religious authors extracts from whose works are included in a manual of the faith, *viz.*, Kabir, Dulan, Jag Jiwan, Charan Das, Nának, Tulsi, Dádu, Darya, Súr Das, Nábháji, Bhikaji and the Persian Súfi Maulána Rúm.

80. **Tendencies of Hinduism.**—Hinduism is singularly free from dogma, and as religious ceremonies require as a rule the services of Brahmins, very little religious instruction, as understood by Christians and Masalmans, is given in the case of Hindus. The progress of scientific teaching and thought in the nineteenth century has had a considerable solvent influence even on the dogmas and teaching of Christianity, but in India where these ideas are placed before Hindu boys and youths who have received no regular instruction in their faith, and receive little or none during their school and college career, the effects are still stronger. The matter is serious and has been treated by the more religious Hindus in different ways. In the first place we have the blind orthodoxy of narrow-minded Brahminism, which refuses to accept anything from modern learning, and perceiving that its old influence has been shaken, attempts to restore it by raising the cry of "Religion in danger." With the mass of the people this still succeeds occasionally as was evident from the unfortunate occurrences that took place in the eastern parts of the provinces in 1893. The propaganda is carried on chiefly through wandering religious mendicants, some of whom are of doubtful character and antecedents. It is not improbable that the mud-smearing on trees in 1894 and 1895, which was first noticed in Bihar and then spread into these provinces, whatever the original idea, was taken advantage of by this class of Hindu society to convey a vague idea that something in

connection with a religious revival was on foot. In its highest forms this spirit is manifested in the building of temples and *shíválas*, and in the crowded gatherings at sacred places on the appropriate days. The statistics of Sectarian Hindus do not indicate any particular activity as has already been pointed out, and no idea could be obtained of the position of the higher branches of orthodox Hinduism. The tendencies of these two divisions can however be traced with some clearness, and it is important to notice that they are divergent. The latest development of Sectarian Hinduism, the Radha Swami sect, has been dealt with at some length above, and shows clearly the influence of Western thought and beliefs, both in its doctrines and in its terminology. On the other hand, the upholders of non-sectarian orthodox Hinduism, while deploring the condition of the mass of Hindus, seek the remedy for it in the past, and sigh for the visionary golden age before the present *Kályug* began. It is this conservative feeling pushed to an extreme which has appeared in the Arya Samaj, a description of which follows.

31. **The Arya Samaj.**—From the earliest period of which we have any record, the mind of the Hindu has turned towards religion and philosophy, with the result that a history or even a bare catalogue of the special movements that have arisen in the vast assortment of beliefs and principles grouped under the name of Hinduism would be a considerable undertaking. One of the most recent, and, at the present time, the most important of such movements in these provinces, is that known as the Arya Samaj. The founder of the sect was a Brahmin of Kathiawar, born in 1827, who, after his initiation as a Sanyasi, was known as Dayanand Saraswati. It was intended by his father that he should be initiated into a sect of Saivisim, but though only a boy he was repelled on the night of his vigil in the temple by the thought that the idol which he saw polluted by mice running over it could not be an omnipotent living God. While still young he suffered much from the death of a younger sister and an uncle, and at the age of twenty-one ran away from home and devoted himself to the study of religion and the pursuit of true knowledge. He was attracted by the practice of *Yoga* or ascetic philosophy and studied it with great ardour, claiming to have been initiated into the highest secret of *Yoga Vidya*. In 1860, he visited Muttra and studied with Virjananda, from whom he appears to have imbibed his contempt for the later Sanskrit literature. His missionary work seems to have commenced about 1863, and in the next four years he visited Agra, Gwaliar, Jaipur, Ajmer and Hardwar. In 1869 he held a great public discussion in Cawnpore, and another at Benares, which were followed by tours in Bengal, the North-Western Provinces and Oudh, Bombay, where the Arya Samaj is said to have been founded in 1875, and the Punjáb where he first attracted attention in 1877. During the next four years he continued preaching and disputing in various parts of India, and in 1881 a meeting of orthodox Hindus discussed his views at Calcutta, and pronounced against them. Two years later Dayanand Saraswati died at Ajmere, according to his followers, from the effects of poison administered to him at the instigation of a prostitute against whose profession he had been lecturing.

82. **Principles of belief.**—The fundamental principles of belief of the Arya Samaj at present are as follows. There are three eternal

substances God, Spirit and Matter. In the second of the ten "Principles of the Arya Samaj," God is defined as—

"All true, all knowledge, all beatitude, incorporeal, almighty, just, merciful, unbegotten, infinite, unchangeable, without a beginning, incomparable, the support and the Lord of all, all-pervading, omniscient, imperishable, immortal, exempt from fear, eternal, holy, and the cause of the universe."

The mantras or hymns of the four Vedas are the only inspired scriptures and they were communicated by God to the four Rishis, Agni, Vayu, Adit and Angira. These Rishis were human, but they were distinguished by being *Mukta-jivan*, *i. e.*, they had completely passed through the cycle of re-births in the world immediately before this. Of the remaining Hindu scriptures, "The *Bhagavat* and the other seventeen *Puranas* are mythology, religious comedies, novels, mysteries or miracle." The commentaries attached to the Vedas, the Brahmanas, and Upanishads. and the other Smritis are not inspired works, and while they are of value as the productions of sages versed in Vedic lore, and have the virtue of antiquity, anything found in them which in the slightest degree contradicts the Vedas must be rejected. The soul is incorporeal and unchangeable, but is always perfectly distinct from God. The relation between these two entities is compared to that between material objects and the space they exist in : for God is defined as all-pervading. The soul is subject to re-birth which may be in the form of a human being, an animal or a vegetable, on account of "ignorance, which consists in the perpetration of vicious acts, the worship of objects in place of God, and the obscurity of intellect." "Salvation is the state of emancipation from the endurance of pain, and subjection to birth and death, and (the state) of life, liberty and happiness in the immensity of God." Heaven and hell are figurative terms for periods of happiness or misery, not places where the soul dwells. Eternity is divided into periods of four hundred millions of years each, which are alternately eras of existence (*Brahmdin*) and non-existence (*Bráhm Ratri*), and the present time is nearly at the middle period of an era of existence.

83. **Ritual.**—(A). *Of daily life.*—The ordinary ceremonies to be performed every day by an Arya are five in number—

1. *Brahm Yajna.*—This consists of three parts, and is performed in the early morning and at evening, *i.e.*, at the times when day and night meet (*sandhya*). The three parts are :—

(*a*) *Upasan.*—Meditation, or the "realisation of the idea of God through the confirmation of conviction that God is omnipresent and fills all, that I (the worshipper) am filled by Him, and that He is in me, and I in Him;"

(*b*) *Stuti.*—Definition, or the description of the qualities of God. This is either *saguna* (affirmative), the recital of attributes predicable of God, or *nirguna* (negative) the denial of properties inconsistent with the nature of God.

(*c*) *Prarthna.*—Prayer, which is of two kinds like *stuti*, *viz.*, *saguna*, which consists in the supplication of God's grace for the obtainment of virtuous qualities, and *nirguna*, the asking of God's power in the elimination of vicious qualities.

and vernacular. During 1901 the average number of students on the roll was 206, and there were 14 teachers and a Gymnastic instructor. The annual expenditure is about Rs. 5,000, which is met by interest on endowment (Rs. 1,100), fees (Rs. 1,900) and subscriptions (Rs. 2,000). The Samaj holds strong views on the subject of marriage, and it is laid down that girls should not be married before the age of thirteen, and that a more suitable time is fourteen to sixteen, while bridegrooms should be at least eighteen. At weddings, while no objection is made to the payment of a suitable dowry, lavish expenditure on such items as nautch girls and fireworks is discouraged. Similarly the legality of the remarriage of widows is insisted on and during the year 1901 accounts of two such remarriages in these provinces were published, one being in a Brahmin and the other in an Agarwala family. The question of the age at marriage is, however, merely a portion of the wider question of caste restrictions as a whole, and in regard to these it may be said generally that the preaching of members of the Samaj is in advance of their practice. As might be expected, they hold to the fourfold division into Brahmins, Kshatriyas, Vaishyas and Sudras, but the general trend of opinion seems to be towards the doctrines promulgated in the Institutes of Manu, and the Mahábhárat that caste should not be regarded merely as determined by birth, for a man's occupation, knowledge of the Vedas, and way of life must also be considered. To accept such a view in its entirety would involve cutting adrift from the Hindus of to-day, and the Aryas are not at present prepared to do this, but the reform of the caste system is kept steadily in view, and some advance has been made. While no case has been reported to me in which a marriage has been effected between two totally unconnected castes, I have heard of two marriages which would undoubtedly conflict with the ordinary views of orthodox Hinduism. In one, a Dhai Ghar Khattri married his daughter to an Arora, and in the other a Sanadhya Brahmin girl was married to a Bajpai Brahmin. In the matter of food also there is a tendency towards relaxing the ordinary restrictions of the Hindus, without a too complete severance from them. Thus, I am assured that the Mahátma party amongst the Aryas would not object to employ as cooks men of low caste according to Hindu ideas, such as Kumhars, as long as they were vegetarians, and were not sprung from one of the castes whose occupations are considered wholly unclean, such as Chamars, Doms and sweepers. Aryas, even of the same family, always use separate plates to eat from, and do not eat from a common platter; but they do not object to men of different castes eating at the same table.

85. **Organisation and Propaganda.**—In each province the central authority of the Samaj is vested in the *Pratinidhi* (representative) *Sabha* which consists of four or five delegates from such districts where the *Samaj* has a local *Sabha*. The funds of the Sabha are raised by subcriptions and many Aryas regularly devote one hundredth of their income to its purposes. For the whole of India there is an organisation called the *Paropkarini* (*lit.* doing good to others) *Sabha*, which was originally constituted under the will of Dayanand Saraswati, but the members of which are elected now by each *Pratinidhi Sabha*; the President of this is Rana Fateh Singh of Udaipur. Annual meetings are held both by the *Pratinidhi Sabhas* and by the *Paropakarini*

Sabha, at which the affairs of the Samaj are discussed, and addresses are given on subjects connected with its aims. There does not appear to be any spiritual successor to Dayanand Saraswati, but doubtful points of doctrine are discussed at the annual meetings, and practical effect is given to the decision by excluding schismatics (such as the cultured party referred to above) from the provincial *Pratinidhi Sabhas*. In addition to regular meetings held by each local Samaj, of which there is at least one with often several branches in nearly every district in these provinces, the total number being now about 250, an active propaganda is carried on by means of missionaries called *Updeshaks*. These missionaries are appointed by the *Pratinidhi Sabha* of each province, and in the North-Western Provinces and Oudh at present there are sixteen who receive a monthly stipend of Rs. 15 to Rs. 25 in addition to travelling expenses, and six or seven volunteers who receive no allowances. The existing staff of missionaries is entirely composed of Brahmins, but it is not considered essential that members of this caste alone should be so employed. The *Updeshaks* are continually moving about in the province for which they are appointed, and in particular all large fairs are attended by them. Their movements are closely watched, and they have to give a full account of their lectures and addresses with the results, and also of the Arya Samaj in each place visited. Converts are usually made from orthodox Hindus, but special efforts are directed to reconverting as Aryas persons who have themselves been converted from Hinduism to Christianity or Islam, or the descendants of such persons. Even Christians of non-Asiatic descent, or Musalmans, who by race are not connected with India, would be accepted though I have heard of no such person becoming an Arya. The ceremony of conversion is simple. The would-be Arya lives on milk alone for a period of fifteen (or according to some authorities thirty) days, this being known as the *Chandrain birt*. The admission into the Samaj is made the occasion of a public meeting, at which the convert declares his adherence to the ten principles of the Samaj, a great *homa* sacrifice is performed, passages from the Vedas are recited, and the convert distributes sweetmeats to those present. In the case of a reconversion from Islam the convert, if he or his ancestors belonged to a twice-born caste, would assume the sacred thread again. The Arya Samaj also supports an Orphanage at Bareilly which was founded in 1884. The annual income and expenditure are now about Rs. 8,000 or Rs. 9,000 annually, and the inmates attend school and are also instructed in agriculture, while some have been successfully trained in industrial occupations. There are smaller orphanages at Allahabad and Cawnpore.

86. **Differences between the Samaj and Hinduism.**—After this account of the Arya Samaj as it exists at present, it may be useful to state concisely the striking points of difference between its tenets and those of Hinduism. In the first place the Arya Samaj professes a pure monotheism, and therefore strongly opposes idol-worship. The majority of orthodox Hindus profess a religion which is pantheistic as followed by the more highly educated, tending to become polytheistic as held by the illiterate masses; and it is maintained by the former that the use of material images is necessary for worship by the latter. The Aryas refuse to believe in the efficacy of bathing in sacred rivers, pilgrimages and gifts to Brahmins on ceremonial occasions,

such as marriages and funeral obsequies, and they do not use beads or the *tilak* (sectarian marks on the forehead). The orthodox Hindu maintains that the Rishis, who received the inspiration of the sacred books, were more than human, and they accept as inspired many books rejected by the Aryas ; even the Puranas, while their history is not always held to be authoritative, are considered reliable on questions of ritual. The five ceremonies described in paragraph 83 above are all practised by Hindus, but there is a substantial difference in the way in which some of them are regarded. Amongst Hindus the *Agnihotra Yajna* is never performed except by Agnihotra Brahmans, who may perform it either for themselves or at the instance of other Hindus, and the rite is looked on as efficacious from a religions point of view. The Aryas, on the other hand, hold that any person may perform it, and deny its religious significance, holding that its effect is merely to purify the atmosphere, though the prayers by which it is accompanied are of course a portion of the worship of the Almighty. Similarly the *Pitri Yajna and Bhuta Yajna*, which amongst Hindus are regarded, the former as an oblation to the forefathers, and the latter as an offering to various living creatures, such as *Bhuts, Pisachas*, &c., are differently interpreted, the *Pitri Yajna* as a mark of respect to parents, and the *Bhuta Yajna* as an expiatory ceremony for the sin of causing death to insects in the fire on which food has been cooked.

87. **Position and prospects of the Samaj.**—To estimate the position and prospects of the Arya Samaj it is necessary to consider its relations to other reforming movements in Hinduism. Almost all the distinctive features of its creed, such as monotheism, and the vanity of idol worship, and its social reforms in connection with child and widow marriage, and caste restrictions have been anticipated in the tenets of the Vaishnava reformers. Where it differs completely from these is in its having a more intellectual foundation, and while many of them have ended in the deification of their founder, the members of the Arya Samaj regard Dayanand Saraswati as a great teacher, but merely human, and subject to re-birth. Opinions as to the reasons for the enormous increase in the Samaj vary. The Aryas themselves claim that it is due to the excellence of their doctrines which command acceptance; the orthodox Hindus explain it as due merely to the social advantages to be acquired by the convert in his comparative freedom from caste restrictions, and his saving in the necessary expenditure at weddings, funerals and other ceremonies; a recent Christian writer* expresses the opinion that the Arya Samaj is to a large extent the result of Christian missions, and this opinion seems to be shared by many missionaries in India. Now it must be remembered that the Aryas do not claim to have founded a new religion or even sect. They claim merely to have removed the later corrupt accretions to that religion which came into existence according to them and according to the orthodox Hindus at the commencement of the present era nearly two hundred millions of years ago. They object to the term Hindu, because they say it is a term of abuse taken from Persian. The accounts of Dayanand Saraswati's life are not sufficiently detailed for it to be possible to state definitely the trains of influences which led him to enunciate

*Rev. F. Lillingston : "The Brahmo Samaj and Arya Samaj."

the doctrines he preached. By education he was a Saivite, and the monothesim of the Vaishnava sects (which it must be admitted is often hardly to be distinguished from pantheism) would probably repel him, especially where it included a belief in incarnation in human form. A curious episode in his history was the connection with the Theosophical Society which in 1878 accepted his proposal that it should be considered a branch of the Arya Samaj, and should recognize him as its director and chief. Madame Blavatsky and Colonel Olcott accompanied Dayanand on several of his tours, but he severed the connection on learning that the former had declared herself an atheist, and had other views which he strongly objected to.

There is nothing improbable in the view that Christianity has had an effect on the doctrines of the Samaj, but it is necessary to state clearly the nature of its influence. The Vaishnava movements, as was pointed out by Mr. F. S. Growse * probably owed their origin to the Muhammadan invasion, which brought in ideas new to the Hindus of the day, but throughout their long history the salient feature is the adherence to the idea that they are merely reforming and not disruptive. We can trace in them the hope that Masalmans would be converted to their views; and it is in fact uncertain whether Kabir, one of the most influential reformers, was originally a Hindu or a Masalman. During the nineteenth century Christianity has advanced in India and its tenets have become better known; its success may have had some influence as far as causing an inquiry into the reasons for belief, the form of dogma, ritual, and social teaching is concerned, but I find no trace of any doctrine directly borrowed or imitated, such as has been noticed in other reforming movements. On the contrary Christianity seems to be studied by the Aryas chiefly in the works of its opponents, and their attitude towards it is far more iconoclastic than eclectic. For this, the connection with the Theosophists and the success of Christianity with the lowest castes, and the fear of its influence spreading are probably responsible.

The closest parallel to the Arya Samaj in modern times is however the Brahmo Samaj. Founded about 1828 or 1830 by Raja Ram Mohan Rai, this movement also started out with the equipment of a belief in one God and the inspiration of the Vedas. Twenty years later, after a careful examination of the Vedas, the doctrine of their inspiration was rejected, and the Brahmos were left without any book of superhuman origin, though they accepted many of the teachings of the Hindu Scriptures and also of the Bible. Such a creed was not found sufficient, especially for purposes of a missionary propaganda, and Keshab Chandar Sen attempted to adapt it for popular belief by his doctrine of spiritual perception: "As it is easy for the body to see and hear, so it ought to be easy for the soul to see and hear." Such a doctrine leaves it to individuals to decide on disputed points, and provides no arbitrator in case they differ, and Keshab Chandar Sen has been accused by some of his own followers of aspiring to divine powers for himself. In 1879, fifty years after its foundation M. Barth estimated that the Samaj only had a few thousand followers in the whole of India; according to the census of 1881 the numbers were 1,147 of whom 788 were in Bengal, but these numbers were probably too small. In 1891 the number was 3,051 of whom 2,591

*Mathura: A District Memoir 1883, p. 190.

were in Bengal, and in 1901 the number in Bengal was only slightly in excess of 3,000. Elsewhere its members are exceedingly few in numbers. The Arya Samaj was founded twenty or thirty years ago, but its followers numbered nearly 40,000 in the whole of India in 1891, and in the North-Western Provinces and Oudh have increased almost threefold in the last ten years, and by about fifty per cent. in the Punjab. The movement therefore possesses a vitality which has not characterised the Brahmo Samaj, and the reason is not far to seek. It provides a pure monotheism as did the Brahmo Samaj, and thus attracts the more educated classes, though the experience of the past shows that the masses are also attracted by this form of belief. Moreover, the fact that the belief in an inspired scripture has been retained strongly appeals to the masses of the people who are unable to find moral sustenance in the philosophy or eclectic principles of the old school of Brahmo Samajis. As might have been expected the progress has been considerably greater in the western districts of the provinces, where the followers of Nanak, who preached against idol worship, are most numerous. I am, however, unable to see in its history or principles any warrant for the belief held by many missionaries that the Aryas will end by becoming Christian. Such a belief starts out with the assumption that Hinduism is a moribund faith, an assumption which was strongly contested by Sir A. C. Lyall.* It further seems to ignore the fundamental difference between the attitude of East and West towards philosophy, which is often considered by Christians as an intellectual study of no great importance, as far as religion is concerned, but which in India is a very vital part of religion. The faith of the Arya Samaj appeals strongly to the intellectual Hindu by its adherence to the philosophy and cosmogony which are familiar to him, and by its maintenance of the inspired nature of the Vedas, while even its position with regards to pantheism and idol-worship is not unfamiliar. Further, while the attitude of the orthodox Hindu towards Christianity is for the most part one of indifference probably based on a supreme belief in the superiority of his own faith, and the impossibility of Christianity supplanting it, the Arya Samaj has taken up an attitude of active hostility, and directs special efforts towards the reconversion of persons who have embraced Christianity or Islam. For these reasons the Arya Samaj appears to me to contain the elements of a certain success as a religious movement, but at the same time its tenets will require purging as education increases In his endeavours to prove that the Vedas were monotheistic, Dayanand Saraswati has completely denied the accuracy of the translations of these made by European scholars, and rejects the commentary of Sayana, whose interpretations are approved both by Europeans and the majority of Hindus. His view is that all terms in the Vedas are derivative (*yaugika*) and never merely the names of definite concrete objects (*rurhi*). An example of the meaning of these terms is given by the word *ashwa*. The ordinary meaning of this word is horse, but the Aryas say that it is connected with a root *ash* meaning to penetrate or to go quickly, and can thus mean not only a horse, but anything which moves quickly such as heat or electricity. Further, it is maintained that the correct interpretation of these terms is not possible without divine guidance attainable through the practice of *yoga*. Such an argument is used to strengthen the assertion that the Vedas contain the germ

* Asiatic Studies, First Series, 1899 Ed., pp. 131 *et seq.*

of all modern knowledge including physical science. I quote below in parallel columns the translations of the first mantras of the 162 Sukta of the Rigveda by Professor Max Müller and the late Pandit Guru Datt, M. A. :—

* Pandit Guru Datt—We shall describe the power generating virtues of the energetic horses endowed with brilliant properties (or the virtues of the vigorous force of heat) which learned or scientific men can evoke to work, for purposes of appliances. Let not philanthropists, noble men, judges, learned men, rulers, wise men, and practical mechanics ever disregard these properties.	Professor Max Müller.—* May Mitra, Varuna, Aryaman, Ayu, Indra, the lord of the Ribhus, and the Maruts not rebuke us because we shall proclaim at the sacrifice, the virtues of the swift horse sprung from the gods.

Here the plain description of a horse sacrifice is interpreted as a lecture on the properties of heat or electricity, and the words interpreted as the names of gods are said to be descriptive of classes of persons. Similar claims for the mystical representation of all modern knowledge in sacred books are not unknown both to Christianity and Islam, and it is certain that such translations as these, which are held to be imaginary by everybody but the Aryas, cannot be maintained. With their disappearance will also vanish the foolish arguments by which it is attempted to explain the inability of European students to accept the chronology of the East. The Arya Samajis believe that this is due to the fact that Christians are bound by the Bible to believe that the world was created only six thousand years ago, a view which however correct a hundred years ago, cannot be advanced at present by anyone who is not wholly ignorant of, or wilfully blind to, the progress of thought in Europe during the last fifty years. In the *gurukul*, described above, ancient history is to be especially studied with the object of refuting European writers.

88. **The Arya Samaj as a political institution.**—A charge has been brought against the members of the Arya Samaj that the movement is chiefly a political one, and that its objects are of a doubtful character. The foundation of this charge appears to rest on the fact that Dayanand Saraswati was a firm supporter of the agitation for the protection of kine and wrote a book *Gokaruna Nidhi* in support of the movement, and it has been confirmed by the open hostility shown to Christianity, and also by the orthodox Hindus. The Mahant of one of the most celebrated Hindu temples in Western India told me a few years ago that the Aryas were the most dangerous people in India. The book mentioned above had undoubtedly some effect in fomenting the agitation which led to the deplorable occurrences of the first few years of the last decade. It must, however, be remembered that the cow is not a sacred animal to the Aryas, and Dayanand Saraswati's book is based on the principle that the killing of cattle is an economic error and objectionable on that account. It appears to me that his action in writing it was founded, not so much on the desire to start an agitation against the existing state of things as on the wish to reconcile orthodox Hindus who had recently pronounced very strongly against his doctrines. This view is confirmed by the tenth article of the Arya faith which runs :—

"In matters which affect the general social well-being of our race he (*sc.*, the Arya) ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may have his own way."

Such an indefinite rule certainly gives great license, and individual members of the Arya Samaj took the fullest advantage of it by supporting the Gaurakshani Sabha in these and other provinces. The points I wish to lay stress on are that this agitation was originally supported by them to show that their *religious* doctrines did not forbid them to sympathise with one of the strongest religious feelings of the Hindus, and that this single instance is not sufficient to warrant the assertion that the time and money they spend in the propaganda of a purely religious and social nature are a blind, and that they are really more intent on political agitation. Such an assertion is probably based on a failure to discriminate between the Arya as professing a reformed religion, and the Arya apart from his religious views. While the movement has attracted some men of real education, many of its adherents belong to the imperfectly educated middle classes, who have a smattering of English education and are far from assimilating it, but who, whatever their religious views, delight in frothy political talk, much of which they do not understand themselves. The mental attitude towards Western ideas of such men may be illustrated by the views one of them expressed to me on the question of sanitation. I had asked him whether any caste was so low that its members would not be accepted as Aryas, and he replied that Bhangis would be objected to as their occupation was so filthy. On my objecting that their work must be done by somebody he said that this was merely the fault of the *pardah* system which made it necessary to have latrines for women : if *pardah* were abolished women could go into the fields for purposes of nature as men do. The objection that such an arrangement was hardly sanitary, was met by the astounding statement that the pig in ancient days performed all scavenging so completely that nothing more was required. That Aryas are also would-be politicians is true, but that they are so because they are Aryas is a proposition in the highest degree doubtful. Lastly in their opposition to Christianity they go no further than they do in their opposition to Hinduism, and the latter is sufficient to account for the view taken by the orthodox Hindus. If they have any secular aims at present other than the social reforms already described, it seems extraordinary these have not been brought to light.

89. **Islam.**—As in the case of Hinduism, so in the case of Islam we find the actual belief of the ordinary man diverging considerably from the standard of the religion, and his practice varies still more. A distinguishing feature of the two beliefs is well illustrated by the term applied to its followers by the latter, *viz., kitabi* or having a book. If an illiterate Hindu is asked to quote the authority for a moral ruling and replies the Shastras forbid it, he probably has no clear idea whether he means a single book or the whole body of Sanskrit sacred literature. To the Masalman of every condition however the Qoran bears a definite meaning and is the ultimate source of all inspired knowledge, though there may be disagreement about the authority of other writings to which some classes may attribute almost equal validity. This fact in itself tends towards a uniformity in essential beliefs in Islam which is wanting in Hinduism, and there are few Muhammadans, however illiterate or unintelligent, who cannot repeat the creed : "There is no God but God and Muhammad is his Prophet," and who do not understand and

believe this literally. Islam prescribes the performance of certain duties apart from the moral law, which briefly include (i) prayer (*a*) daily, (*b*) on certain festivals, (ii) fasts, especially during the month of Ramzan, (iii) the giving of alms by those who can afford it, (iv) the pilgrimage to Mecca. In regard to prayer the ignorance of the ordinary man is a stumbling-block, but there are few who do not repeat the creed on rising, and hardly a Masalman will be found absent from prayers on the *Id-ul-fitr* and the *Id-uz-zoha*. The obligatory five prayers a day and the prayer on Friday morning in the mosque are not performed by the great majority of the masses, but ignorance of the words to be used is accountable for this to a certain extent. Even in the Idgah on the two occasions mentioned the majority of these present are unable to do more than imitate the movements of their better informed neighbours. The observance of the fast during Ramzan is probably stricter amongst the masses than amongst the higher classes excepting those individuals who are exceptionally pious and orthodox. In the giving of alms the Masalman is in no way behind the Hindu, and in fact a fixed proportion of savings over a certain amount is prescribed, and in many cases is actually distributed to the poor. A practice which was formerly much commoner than at present in all classes of the community still exists, by which a woman with a newly-born child will take a poor man's motherless infant and suckle it for charity. The opportunity of making a pilgrimage to Mecca or to Kerbela does not come to the ordinary man as a rule. In regard to morality the average Masalman has much the same standard as the average Hindu or the average Christian. A very good idea of the censure attaching to particular acts in all grades of society is conveyed by the tabular statement at the end of this chapter prepared by a Muhammadan, though as pointed out by him, the fact that certain actions are considered more lightly than they should be does not always imply that those actions are common. The table shows that the practices most condemned by all classes are the eating of pork, the smoking of preparations of opium (*madak* and *chandu*), perjury in respect of an oath taken on the Qoran in a mosque, incest, adultery and open immorality. Such offences as theft, murder and the like are of course not included as they are universally reprobated. An instance of the different way in which ordinary lying and lying after taking a solemn oath on the Qoran are regarded was mentioned to me by a police officer whose knowledge of native character was exceptionally close. A Muhammadan Inspector of Police had successfully worked out a very difficult case of dacoity and had recovered a large amount of property. The Inspector explained that an accomplice had offered to point out where the property was if the Inspector would promise to take no further action and would arrest nobody. He promised accordingly, but this was not sufficient, and he was asked to take an oath on the Qoran. He agreed to do this, and holding the book in his hand wrapped as usual in a white cloth, he took the oath, and as soon as he had received the information arrested the whole gang. My informant asked him if he had not injured his reputation by this, and his reply was "*Are! Sahib! Qoran kahan tha?*" *Patit buk tha*," or "Sir, it was not a Qoran, it was my pocket-book." The sanction attaching to sin is of course a divine one, though it is believed its consequence may also be felt in the shape of illness or trouble in this life. Sins are divided

into two kinds according as they are against God only, such as neglecting prayer, or against man also, such as theft, murder, &c. In regard to the latter a belief is strongly held by the mass of the people that if the sinner is forgiven by the person sinned against that particular sin will not tell very strongly in the day of judgment. Such offences are evidently considered to be much of the same nature as offences classed by the criminal law as compoundable, in which the court has no option but to acquit, if the complainant and the accused wish the case to be compounded. A Muhammadan servant when leaving employment will generally ask his master to forgive anything he may have said or done wrong, and this is not an empty form, but done with a view to the last judgment. The future life in the opinion of Masalmans is eternal, and the soul preserves its individuality, for the pantheistic doctrines of the Sufis have not received much acceptance in this country. If a man has done evil on earth that must be expiated in the other world, but hell is not eternal, and when the soul has been purged, it passes to paradise, which is usually described as a place where material happiness will be enjoyed. So far as already described, the beliefs and practices of the ordinary Masalman are not in positive conflict with the ideal standards of the religion, though they may fall short of them. We have seen in the case of Hinduism that the belief in one Supreme God in whom are vested all ultimate powers is not incompatible with the belief in Supernatural Beings who exercise considerable influence over worldly affairs, and whose influence may be obtained or averted by certain ceremonies. Similarly in the case of Islam while the masses have, on the whole, a clearer idea of the unity and omnipotence of God than the ordinary Hindu has, they also have a firm belief in the value of offerings at certain holy places for obtaining temporal blessings. Thus the shrine of Saiyad Salar at Bahraich is resorted to both by Hindus and Masalmans if a wife is childless, or if family quarrels cannot be composed. Diseases may be cured by a visit to the shrine of Shaikh Saddo at Amroha in Moradabad, while for help in legal difficulties Shah Mina's dargah at Lucknow is renowned. Each of these has its appropriate offering, a long embroidered flag for the first, a cock for the second and a piece of cloth for the third. Other celebrated shrines are those of Bahauddin Madar Shah at Makkanpur in the Cawnpore district and of Ala-uddin Sabir at Piran Kaliar in Saháranpur. The better educated Muhammadans also believe to a large extent in the efficacy of pilgrimages to these sacred places; but while in their case the spiritual aspect is clearly regarded, in the case of the masses the object in view is not spiritual benefit but material gain. In times of pestilence it is common for the better classes to collect money and flour for distribution to the poor and to call out the *azan* at night from the roof of a house, and to paste texts from the Qo:an on door-posts, while in the case of drought it is usual to assemble for special prayers in the Idgah. Even the better educated Muhammadans however pray, in time of trouble, to Khwaja Abdul Qadir Jilani of Baghdad, or Shaikh Muin-ud-din Chishti of Ajmer. Another ceremony which is believed to be efficacious is to pay a Maulvi to read the *Maulud Sharif* or account of the birth of the Prophet which is recited in Arabic and explained in Urdu to the persons assembled. With the Shias this is replaced by a *Majlis* at which the deaths of Hasan and Husain are explained.

90. **Affinities with Hinduism.**—The practice of making pilgrimages to the shrines of celebrated holy saints for worldly purposes is not peculiar to the popular religion of Islam in India, for Dr. Stein has noted in his preliminary account of explorations in Turkestan that the celebrated Muhammadan shrines there are generally situated on or near ancient Buddhist sites. Similarly with Hinduism itself it is extremely probable that the sacredness of many of the sites which are considered especially holy, dates from a period before the establishment of Hinduism. The practice referred to above may thus more properly be considered as an imperfect appreciation of the real teaching of Islam on the part of Indian Muslims, the majority of whom in these provinces are probably descended from converts from Hinduism, than as a positive corruption of the teaching. In the case of persons who have themselves, or whose ancestors have been converted recently from Hinduism and in the case of Muhammadan Rajputs a considerable number of social customs connected with religion are maintained. For example horoscopes are prepared, and consulted at the time of marriages, the prohibitions on marriage between relatives follow the stricter Hindu rules, after the *nikah* ceremony a Pandit confirms the marriage according to Hindu customs and a Pandit is also consulted when children are named. The Hindu sentiments as to impurity on the occasion of a death are closely followed in most cases and for two days no food is cooked in the house, relation or friends living in a separate house bringing in the necessary supplies. A suit of clothes is made and presented to a maulvi, and a lamp is kept lighted for forty days after death. There are however cases where the positive rules of Islam have been distinctly modified by contact with Hinduism. The *Shab Barat* is a festival on which gifts are made to the poor in the name of God, the prophets and all their relations and descendants, on the 14th night of the month Sha'ban. The idea connected with this has been extended by Indian Masalmans, who consider that the ceremony confers direct spiritual benefit on deceased members of the family performing it. In some cases it is even believed that if this ceremony is not performed all members of the family who have died during the previous year will be refused admittance to Paradise, or will suffer otherwise. While the re-marriage of widows is theoretically allowed, public opinion is distinctly against it, and although the advice of Mr. Weller, Senior, to his son probably expresses a very widely spread feeling, it seems likely that in India the direct prohibition of Hinduism has had a stronger influence on Muhammadans. In other social customs also, such as endogamy, smoking, eating and drinking the influence of Hinduism is very clearly shown. A Muhammadan witness in a criminal case before me, who had been severely injured almost fainted while giving his evidence, and when water was sent for he refused to drink it from a glass which might have been defiled by the lips of an unbeliever. The late Sir Saiyad Ahmad Khan told me that in his younger days he was severely attacked for saying that he saw no harm in dining with Christians as long as forbidden articles of food were not used, and though the better educated Muhammadans no longer profess such strictness there are still not a few who wash their hands after shaking hands with Europeans. These practices are in strong contrast to those of a purely Muhammadan country like Persia where I have eaten food (with my fingers) from the same dish as my host, smoked the *kalián* when it came

round, and where a cigar lighted by me has been passed round and smoked by others.

91. **Sectarian divisions.**—The two principal sects of Muhammadans in the provinces are Sunnis (6,430,766) and Shias (183,208), the former being the most numerous. Next in order come the sweepers 64,292 of whom have returned the cult of Lalbegi in spite of their profession of Islam.

Provincial Table VI.

If we take 1,000 Masalmans 956 are Sunnis, 27 are Shias and 10 are worshippers of Lalbegi, and one is a Wahabi. As many as 8,969 out of the total of 6,731,034 Masalmans were unable to state what their sect was, and 36,443 more who were also ignorant of their sect, returned the name of a Muhammadan saint. Of the differences between Sunnis and Shias the most striking is that the latter refused to acknowledge Umr, Usman and Abu Bakr as successors to the Prophet, and their excitement at the time of Muharram occasionally gives vent to this feeling by uttering abuse (technically called *tabarra*). Strictly speaking the Muharram ceremonies which include the carrying of paper and lath models of the tombs of Hasan and Husain in procession and mourning for the death of these should only be performed by Shias, but Sunnis of the lower classes commonly join in them. At prayer the Sunni folds his hands in front of him, while the Shia lets his fall by his sides. The substitution of a *majlis* by the Shias in place of the *Maulud Sharif* read by the Sunnis has already been referred to. The Shias as a rule are less given to pilgrimages to the shrines of saints in this country than the Sunnis, and prefer to offer prayers at places where there are imitation of the tombs of Hasan and Husain. Similarly their chief place of pilgrimage is Kerbala where those two martyrs are buried ; the shrine of Imam Raza at Mashhod is not popularly known, chiefly because of its difficulty of access. Taken as a whole the Shias are probably better educated than the Sunnis because the latter sect is the more numerous, and difference from it involves some knowledge of principles beyond those held by the masses.

It has been laid down by some Muhammadan divines, though I know of no authority in the Qoran for the assertion, that it is permissible to lie to save from death a person one knows to be innocent. By Shia writers this doctrine has been extended still further to allow lying to save oneself from personal disgrace, or even for worldly gain, and the doctrine is called *táqia* which literally means " fear of God," or " piety," and has then got the secondary meaning of " caution, " " pious fraud " or " subterfuge. "

92. **Ahmadiya Sect.**—Nine hundred and thirty-one persons returned their sect as Ahmadiya the name given to a recent movement set on foot by Ghulam Ahmad, the Mulla of Qadian in the Gurdaspur district of the Punjáb. In a manifesto issued by him in November 1900 he explained his position as follows. Two main religious systems exist recognizing the same God ; one was established by Moses and completed by Jesus Christ, and the other was established by Muhammad and is to be completed by Ghulám Ahmad. This man therefore claims to be considered as Jesus Christ was, but neither admits that Jesus was a Divine Incarnation nor claims a divine origin for himself. Four analogies are traced between Christ and Ghulám Ahmad, (1) the Mosaic

system ended with a prophet who appeared fourteen centuries after Moses, while the present is the fourteenth century after Muhammad, (2) the account given of Christ's birth is interpreted as meaning that he was not an Israelite on the father's side, while Ghulám Ahmad is not descended from the Prophet's family, (3) Christ came to give peace on earth, and Ghulam Ahmad is strongly opposed to Jihad or religious war, and (4), Christ was born under an alien rule (that of the Romans), while Ghulám Ahmad was also born under a non-Islamic rule (that of the English). Apart from the claim explained above there is not much to distinguish the new prophet and his followers from orthodox Sunnis as far as actual practices go. He sets up a claim for the Qoran as the repository of all knowledge, much as the Aryas do for the Vedas. For example he declares that the resurrection is near and interprets the signs described in the Qoran as follows : Rivers are being dried up by canals ; female camels with young are despised because people can now travel faster in trains than on camels ; the soul has been rejoined to the body by the telegraph. While discouraging actual religious war the Mulla is said preach strongly against Christianity, Hinduism, and Shi'ism and the movement for English education the centre of which is the Aligarh College.

93. **Present Tendencies.**—While in the case of Hinduism the revival consequent on the spread of education has principally shown itself in an attempt by the Brahmins to retain their spiritual influence which they feel is slipping away from them, (though more enlightened movements can also be traced), the efforts of the more enlightened Muhammadans are being directed towards a genuine deepening of religious life. In cities almost every mosque has its school where boys are taught the rudiments of their faith, and the smaller villages in rural tracts are regularly visited by itinerant Maulvis. The propaganda is facilitated by the circulation of small cheap religious books which give the ordinary prayers in use in Arabic, with an explanation of the meaning, and directions for repeating them, in fairly simple Urdu. The whole of the Qoran also has been translated into Urdu, and although the translation cannot be said to have become really popular, yet there is little doubt that it will lead to a fuller knowledge by Muhammadans in general of the principles of their faith. Amongst the higher classes there are two distinct movements noticeable in the provinces. The college founded by the late Sir Saiyad Ahmad Khan at Aligarh has had an influence extending far beyond the mere outturn of a certain number of educated youths every year. It stands in India for the progressive party in Islam, which is opposed to fanaticism, and while admitting the many excellences of Arabic literature, holds that it is not sufficient for modern requirements. As was only to be expected, specially in the East, the movement for reform excited considerable opposition, and Sir Saiyad Ahmad Khan was attacked as unorthodox. His party has also been ridiculed under the name " Nechari," an epithet derived from the name of the science periodical " Nature," extracts from which were frequently translated and published in Sir Saiyad Ahmad's paper. Within the last ten years a new society has been formed called the Nadwat-ul-Ulama (society of the learned) which holds annual meetings to promote religious and social improvements. It is avowedly reactionary in

its aims, and though it does not altogether reject modern teachings and ideas, it wishes to see a revival of Arabic learning. Another object advocated by its adherents is a more friendly spirit between members of different sects, and it specially aims at keeping Sunnis and Shias on good terms, according to some authorities even attempting to obliterate all sectarian differences, though this has been denied.

94. The future of Christianity is a question of some importance apart from its spiritual aspect, and it may be useful to briefly point out some of the reasons why its acceptance is slow. It is sometimes urged, both by missionaries, and others that one of the chief obstacles is the ordinary life of Europeans themselves which falls short of the standard of Christianity. The argument may have some force, but does not appear to me to touch the main issues, as obviously the fact that adherents to any religion do not fully come up to its standard is not a proof of the defects of that religion, unless it is agreed that its standards are impossibly high, which is not the case here. As between Islam and Christianity the question is chiefly one of conflict of authority between the Bible and Qoran, and depends to a large extent on the acceptance of historical evidences, and the belief in the divinity of Christ or the inspiration of Muhammad. In the case of Hindus three distinct classes of society must be considered separately. The educated Hindu when he considers religious questions refuses to separate theology from philosophy, and demands what shall appear to him a reasonable cosmogony. It has been shown in dealing with Hinduism that its prevailing tendency is pantheistic, and although for at least two thousand years sects have constantly been forming which asserted the duality of God and Spirit, there has always been a tendency to relapse into pantheism, and to regard the present world as an illusion produced by *Maya*. The average Christian however gets on with very little philosophy, and regards that as a rule as more speculative than essential to his religious beliefs. The methods of thought which a man has been brought up to regard, inevitably affect the conclusions at which he arrives, and it appears to me that this forms one of the principal reasons why to the majority of educated Hindus the idea of accepting Christianity is incredible. To take a single concrete example, the ordinary educated Hindu laughs at the belief that God created the universe out of nothing. He may believe in a creation, but he also postulates the necessity for both a material cause, matter, and an efficient cause, the Creator. Where his belief is purely pantheistic, he also has no regard for historical evidences. A further difficulty on a fundamental point is caused by the belief in transmigration, which is based on the idea that a man must work out his own salvation and thus conflicts entirely with the belief in a Divine atonement. It is this inability or unwillingness to think in channels outside those which he has been accustomed to regard as existing from the beginning of the world that caused movements like the sect of Kabir which aimed at uniting Hindus and Masalmans. Coming next to the higher and middle classes of Hindus, whether educated or not, the dread of social ostracism is perhaps the most powerful obstacle. The convert is cut off from the whole of his family and friends, and in India this means much more than in Europe. To the effect of social disabilities must be added that of sheer conservatism. While there are few traces in India of the growth of a patriotic

spirit in the western sense of these words, there has undoubtedly arisen in the last few years a similar feeling in which religion takes the place of country or race. Its results are manifest in the orthodox Dharm Sabhas, in the various caste Sabhas, and especially in the Arya Samaj, but a further contrast between it and Western ideas may be traced in its tendency to model reform on the traditions of the past rather than on present day conditions. For the majority of these classes of Hindus, excluding individuals who are educated or have imbibed clearer ideas of the teachings of Hinduism, the difficulty of belief in Christianity is not so great as might be imagined. They are principally monotheistic, though they believe in a multitude of lesser godlings, and in the efficiency of certain rites and ceremonies, but the success of the Arya Samaj amongst these very classes has shown that it is possible to get rid of these, at any rate, nominally. With the very lowest classes neither philosophic doubts nor social disabilities have much weight, and the results of the Methodist Mission show that if a high standard is not insisted on converts are easy to obtain. In the early days of Christian Missions it was almost a necessity that the Missions should provide the means of subsistence for their converts, and the result of this is still felt as a hindrance in mission work, and the charge is freely made that converts change their religion for material gain. Such a charge cannot be maintained now when numbers have increased so enormously, while the expenditure of this mission shows a lower rate per head than that of any mission in these provinces. It is, however, obvious that where conversion has been so easy relapses are likely to occur, and there is in fact a wide difference between the statistics of this mission which show between 80,000 and 90,000 members including probationers, instead of 50,000 as recorded in the census.

Through the kindness of Dr. T. J. Scott, Principal of the Bareilly Theological College, some statistics of the progress of the Methodist Mission will be found at the end of this chapter. It will be seen from these that the number of converts was increasing so rapidly that instructions had to be issued to the native pastors to use more discretion in baptising people, and the difference between the number of members at the close of any year and the sum of the baptisms in that year and the number of members at the close of the preceding year, shows that a considerable number disappear or are struck off. Care was taken to obtain as correct a record as possible of Christian sects by arranging with heads of missions to obtain native Christians as enumerators where possible, and to supply slips of paper with the name of the sect written in vernacular in other cases. It has been said recently that some enumerators refused to record native Christians, but no such complaints reached me at the time of the census, and I am inclined to think that such a refusal, though isolated cases may have occurred, does not account for the difference. From enquiries made it appears that the customs hardest to change amongst these low caste converts are their old ceremonies at birth, marriage and death, the belief in spirits, and the loathing at contact with sweepers who still practise their old occupation. From one district it was reported that images and shrines of the *Lalguru* are still resorted to in secret. It would therefore seem that these numerous conversions somewhat resemble those of Hindus in Eastern Bengal to Islam, with the exception that greater care is taken to instruct and look after the spiritual welfare of the converts. These results

constitute a serious problem for the future. As long as the number of converts in a mission does not exceed what can be looked after by the more highly educated and responsible pastors no changes in doctrine are to be expected, but if conversions increase, and especially if the higher castes and more educated Hindus are attracted, there seems a likelihood that the dogmas of Western Christianity will undergo some modifications and India will present varieties of belief parallel to the so-called heresies of the first few centuries of our era.

Subsidiary Table I.—*General distribution of population by religion.*

Religion.	1901.		1891.		1881.		Percentage of variation Increase (+) or decrease (—).		Net variation 1881 to 1901.
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	1891 to 1901	1881 to 1891.	
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Hindus ...	40,691,818	8,532	40,380,168	8,609	38,053,394	8,627	+·77	+6·11	+6·9
Mussalmans ...	6,731,034	1,412	6,346,651	1,353	5,922,886	1,343	+6·06	+7·15	+13·66
Jains ...	84,401	17	84,601	18	79,957	18	—·23	+5·81	+5·68
Christians (all races).	102,469	22	58,441	13	47,664	11	+75	+22·61	+115
Europeans ...	28,410	6	27,995	6	26,683	6	+1·4	+4·81	+7·22
Eurasians ...	5,218	1	7,040	2	7,726	2	—32·96	—8·8	—32·46
Native Christians.	68,841	15	23,406	5	13,255	3	+197·9	+84·11	+419·1
Aryas ...	65,282	14	22,053	5	...	...	+196·02	...	...
Sikhs ...	15,319	3	11,343	2	3,644	1	+35·08	+211·26	+320·45
Buddhists ...	788	·1	1,387	·3	103	...	—43·4	+1246·601	+665·04

Subsidiary Table II.—*Distribution of Christians by Race and Denomination.*

Denomination.	European.		Eurasian.		Native.		Total.		Variation + or—
	Males.	Females.	Males.	Females.	Males.	Females.	1901.	1891.	
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Anglican Communion ...	13,003	5,057	1,454	1,515	3,619	3,470	28,118	27,993	+125
Armenian	33	32	...	...	...	...	65	15	+50
Baptist	127	92	36	39	122	120	536	712	—176
Calvinist	1	...	...	...	...	...	1	8	—7
Congregationalist ...	23	28	2	4	169	331	557	170	+387
Greek	4	1	...	...	1	...	6	10	—4
Indefinite beliefs ...	28	1	...	1	...	...	30	17	+13
Lutheran and allied denominations.	39	24	2	3	35	30	133	355	—222
Methodist	782	264	76	112	26,621	23,692	51,547	14,809	+36,738
Minor denominations ...	15	22	13	14	82	78	224	696	—472
Presbyterian	2,304	450	85	74	1,331	848	5,092	3,312	+1,780
Quaker	2	...	1	...	...	...	3	1	+2
Roman Catholic ...	4,256	1,585	978	674	1,406	1,826	10,725	10,343	+382
Salvationist	5	3	1	...	63	50	122	...	+122
Denomination not returned	154	75	53	81	2,629	2,318	5,310	...	+5,310
Total ...	20,776	7,634	2,701	2,517	36,078	32,763	102,469	58,441	+44,028

Subsidiary Table III.—*Distribution of Religions by Natural Divisions and Districts.*

Serial number.	District.	Proportion per 10,000 in Hindus.			Proportion per 10,000 in Musalmans.			Proportion per 10,000 in Christians.			Proportion per 10,000 in Aryas.	
		1901.	1891.	1881.	1901.	1891.	1881.	1901	1891.	1881.	1901.	1891
		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
	N.-W. P. and Oudh.	8,532	8,610	8,627	1,411	1,353	1,343	21	12	11	14	5
	Himalaya, West.	9,142	9,128	9,076	788	820	881	48	37	39	13	7
1	Dehra Dún	8,321	8,547	8,691	1,384	1,184	1,147	176	103	141	76	47
2	Naini Tál	7,501	6,417	6,375	2,441	3,572	3,622	46	1	1	7	4
3	Almora	9,874	9,757	9,723	87	212	228	31	28	48	4	...
4	Garhwál	9,878	9,897	9,929	103	88	60	15	14	7	2	...
	Sub-Himalaya, West ...	7,382	7,493	7,553	2,539	2,455	2,416	32	21	12	24	8
5	Saháranpur	6,531	6,668	6,669	3,359	3,241	3,242	28	19	18	22	5
6	Bareilly	7,519	7,592	7,666	2,399	2,356	2,309	66	50	23	11	3
7	Bijnor	6,383	6,563	6,713	3,484	3,372	3,272	25	11	4	74	26
8	Pilibhít	8,224	8,285	8,348	1,731	1,700	1,651	28	8	.	14	8
9	Kheri	8,625	8,685	8,748	1,367	1,306	1,247	5	6	5	2	1
	Indo-Gangetic Plain, West	8,201	8,293	8,351	1,672	1,621	1,587	39	17	12	37	13
10	Muzaffarnagar ...	6,918	7,020	7,055	2,910	2,833	2,819	16	2	1	36	13
11	Meerut	7,439	7,527	7,599	2,337	2,278	2,244	79	40	31	33	20
12	Bulandshahr ...	7,909	8,053	8,091	1,909	1,884	1,897	40	2	1	108	47
13	Aligarh	8,609	8,801	8,824	1,240	1,153	1,149	42	4	3	80	10
14	Muttra	8,912	9,060	9,106	1,010	778	865	30	12	5	13	3
15	Agra	8,633	8,772	8,803	1,169	1,045	1,024	52	47	51	22	10
16	Farukhabad ...	8,799	8,808	8,865	1,154	1,158	1,116	12	10	9	23	10
17	Mainpuri	9,340	9,375	9,350	576	545	562	4	2	2	15	4
18	Etáwah	9,383	9,384	9,403	572	582	574	3	2	2	11	2
19	Etah	8,784	8,872	8,915	1,071	1,040	1,015	51	7	2	36	11
20	Budaun	8,267	8,353	8,464	1,638	1,601	1,530	60	27	3	28	13
21	Moradabad	6,386	6,557	6,647	3,530	3,398	3,330	51	28	16	24	11
22	Sháhjahánpur ...	8,572	8,569	8,580	1,453	1,407	1,403	20	14	16	18	7
	Indo-Gangetic Plain, Central.	8,764	8,799	8,807	1,212	1,182	1,175	17	14	15	3	1
23	Cawnpore	9,061	9,127	9,184	891	839	788	35	25	27	8	5
24	Fatehpur	8,837	8,895	8,912	1,156	1,102	1,085	2	1	1	3	...
25	Allahabad	8,602	8,866	8,632	1,340	1,290	1,324	46	38	41	2	...
26	Lucknow	7,838	7,816	7,750	2,052	2,084	2,151	91	75	90	5	7
27	Unao	9,195	9,201	9,235	802	796	764	1	1	1	2	1
28	Rae Bareli	9,130	9,173	9,183	868	830	813	1	1	1	1	...
29	Sítapur	8,507	8,524	8,544	1,483	1,466	1,448	6	7	5	1	1
30	Hardoi	8,910	8,969	8,961	1,079	1,031	1,039	5	1	1	6	...
31	Fyzabad	8,868	8,841	8,835	1,111	1,137	1,152	12	10	12	2	...
32	Sultánpur	8,893	8,912	8,939	1,105	1,086	1,060	1	...	1	...	...
33	Partábgarh	8,959	9,000	9,008	1,037	997	991	1	1	1	1	...
34	Bara Banki... ...	8,298	8,344	8,329	1,691	1,644	1,655	2	1	1	...	...
	Central India Plateau ...	9,345	9,371	9,399	581	559	538	17	9	5	2	1
35	Bánda	9,414	9,416	9,410	576	576	582	3	1	4	1	1
36	Hamírpur	9,336	9,348	9,344	655	648	655	6		...	1	1
37	Jhánsi	9,269	9,353	9,446	501	424	328	50	28	12	1	2
38	Jalaun	9,364	9,351	9,383	627	643	614	2	2	...	3	...
	East Satpuras ...	9,312	9,343	9,342	670	648	647	7	4	6	3	1
39	Mirzapur	9,312	9,343	9,342	670	648	647	7	4	6	3	1
	Sub-Himalaya, East ...	8,611	8,681	8,707	1,383	1,316	1,290	3	2	2	1	...
40	Gorakhpur	8,989	8,988	8,998	1,004	1,007	998	5	4	4	1	...
41	Basti	8,375	8,456	8,453	1,623	1,544	1,546	1	..	...	...	...
42	Gonda	8,474	8,588	8,672	1,521	1,408	1,326	2	2	1	1	...
43	Bahraich	8,147	8,297	8,362	1,842	1,698	1,631	2	1	1	1	...
	Indo-Gangetic Plain, East	8,953	8,986	8,962	1,036	1,010	1,033	4	4	5	1	...
44	Benares	8,943	9,021	8,979	1,030	959	1,001	18	15	20	2	...
45	Jaunpur	9,087	9,076	9,060	910	919	939	1	1	1	2	...
46	Gházipur	9,004	9,041	9,010	982	953	983	5	5	6	1	1
47	Ballia	9,321	9,294	9,250	674	704	750	.	...	...	...	...
48	Azamgarh	8,585	8,695	8,683	1,403	1,305	1,316	1	1	...	1	...
	Native States.											
49	Tehri (Himalaya, West)	9,941	9,935	9,945	57	59	54	.	1	...	1	...
50	Rámpur (Sub-Himalaya, West).	5,460	5,621	5,591	4,523	4,374	4,409	9	1	...	5	...

Subsidiary Table IV.—*Distribution of Native Christians and Aryas by Districts.*

Serial number.	District.	Number of Native Christians in			Variation.			Aryas.		Variation.
		1901.	1891.	1881.	1891-1901.	1881-1891.	1881-1901	1901.	1891.	1891-1901.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
	N.-W. P. and Oudh.	68,841	23,406	13,255	+45,435	+10,151	+55,586	65,282	22,053	+43,229
	Himalaya, West.	3,581	2,288	1,277	+1,293	+1,011	+2,304	1,805	916	+889
1	Dehra Dún ...	1,305	875	734	+430	+141	+571	1,355	784	+571
2	Naini Tal ...	659	15	...	+644	+15	+659	212	130	+82
3	Almora ...	1,029	886	325	+143	+561	+704	174	...	+174
4	Garhwál ...	588	512	218	+76	+294	+370	64	2	+62
	Sub-Himalaya, West.	9,770	4,742	1,675	+5,028	+3,067	+8,095	10,145	3,408	+6,737
5	Saháranpur ...	1,617	488	336	+1,129	+152	+1,281	2,329	496	+1,833
6	Bareilly ...	4,600	2,582	741	+2,018	+1,841	+3,859	1,228	351	+877
7	Bijnor ...	1,853	866	274	+987	+592	+1 579	5,730	2,046	+3,684
8	Pilibhít ...	1,283	344	4	+939	+340	+1,279	675	383	+292
9	Kheri ...	417	462	320	−45	+142	+97	183	132	+51
	Indo-Gangetic Plain, West.	43,474	10,341	5,538	+33,133	+4,803	+37,936	48,130	15,732	+32,398
10	Muzaffarnagar,	1,259	81	8	+1,178	+73	+1,251	3,122	1,032	+2,090
11	Meerut ...	9,315	1,133	1,121	+8,182	+12	+8,194	5,056	2,784	+2,272
12	Bulandshahr ...	4,480	110	18	+4,370	+92	+4,462	12,298	4,430	+7,868
13	Aligarh ...	4,888	203	87	+4,685	+116	+4,801	9,558	992	+8,566
14	Muttra ...	2,031	173	57	+1,858	+116	+1,974	1 018	209	+809
15	Agra ...	2,343	1,486	1,587	+857	−101	+756	2,354	989	+1,365
16	Farukhabad ...	699	372	381	+327	−9	+318	2,155	877	+1,278
17	Mainpuri ...	308	56	102	+252	−46	+206	1,250	326	+924
18	Etáwah ...	198	50	69	+148	−19	+129	890	169	+721
19	Etah ...	4,268	393	29	+3,875	+364	+4,239	3,069	764	+2,305
20	Budaun ...	6,080	2,552	225	+3.528	+2,327	+5,855	2,880	1,215	+1,665
21	Moradabad ...	5,866	2,956	1,394	+2,910	+1,562	+4,472	2,834	1,305	+1,529
22	Sháhjahánpur...	1,739	776	460	+963	+316	+1,279	1,646	640	+1,006
	Indo-Gangetic Plain, Central.	7,788	3,543	2,186	+4,245	+1,357	+5,602	3,267	1,456	+1,811
23	Cawnpore ...	1,456	586	259	+870	+327	+1,197	977	620	+357
24	Fatehpur ...	113	27	25	+86	+2	+88	193	15	+178
25	Allahabad ...	2,230	1,330	910	+900	+420	+1,320	256	...	+256
26	Lucknow ...	2,150	836	739	+1,314	+97	+1,411	378	553	−175
27	Unao ...	106	65	14	+41	+51	+92	190	123	+67
28	Rae Bareli ...	97	80	48	+17	+32	+49	68	2	+66
29	Sitapur ...	548	138	46	+410	+92	+502	73	88	−15
30	Hardoi ...	485	118	52	+367	+66	+433	666	...	+666
31	Fyzabad ...	341	223	58	+118	+165	+283	297	55	+242
32	Sultánpur ...	75	23	...	+52	+23	+75	28	...	+28
33	Partábgarh ...	43	21	17	+22	+4	+26	90	...	+90
34	Bara Banki ...	144	96	18	+48	+78	+126	51	...	+51
	Central India Plateau.	1,206	214	223	+992	−9	+983	321	256	+65
35	Bánda ...	147	26	181	+121	−155	−34	79	76	+3
36	Hamírpur ...	223	7	2	+216	+5	+221	25	37	−12
37	Jhánsi ...	777	161	40	+616	+121	+737	81	131	−50
38	Jalaun ...	59	20	...	+39	+20	+59	136	12	+124
	East Satpuras.	413	179	222	+234	−43	+191	370	102	+268
39	Mirzapur ...	413	179	222	+234	−43	+191	370	102	+268
	Sub-Himalaya, East.	1,441	1,102	953	+339	+149	+488	512	97	+415
40	Gorakhpur ...	1,040	852	808	+188	+44	+232	281	...	+281
41	Basti ...	53	38	25	+15	+13	+28	54	60	−6
42	Gonda ...	175	139	104	+36	+35	+71	94	...	+94
43	Bahraich ...	173	73	16	+100	+57	+157	83	37	+46
	Indo-Gangetic Plain, East.	1,168	997	1,181	+171	−184	−13	732	86	+646
44	Benares ...	669	516	610	+153	−94	+59	176	...	+176
45	Jaunpur ...	62	48	31	+14	+17	+31	316	...	+316
46	Gházipur ...	329	410	498	−81	−88	−169	66	86	−20
47	Ballia ...	4	2	2	+2	...	+2	44	...	+44
48	Azamgarh ...	104	21	40	+83	−19	+64	130	...	+130
	Native States.									
49	Tehri (Himalaya, West.	7	14	9	−7	+5	−2	23	...	+23
50	Rámpur (Sub-Himalaya, West).	440	43	...	+397	+43	+440	267	23	+244

Subsidiary Table V.—*Public conscience: how far below official creed in the case of Muhammadans.*

Wrong acts.	Strength of censure under the official creed.	Public censure how far below Religious censure among the				Remarks.
		Orthodox.	Upper classes	Ordinary classes	English educated.	
Neglecting prayers ...	100	99	40	60	10	
Neglecting fasts ...	100	99	30	90	20	
Eating pork ...	100	100	100	100	99	
Using wine or spirits ...	100	100	50	80	20	
Using opium ...	100	70	60	20	100	
Smoking preparations of opium	100	100	80	80	100	
Receiving interest on loans	100	99	20	60	...	
Paying interest on loans . .	100	60	...	...	...	
Perjury when put to oath as prescribed by Law ...	100	95	90	10	100	
Perjury when put to oath on the Holy Koran in a mosque	100	100	100	100	None will probably reduce himself to this position.	
Receiving of bribes by Government Servants ...	100	90	80	20	95	
Offering of bribes to Government Servants ...	100	50	50	5	95	
Incest	100	100	100	100	100	
Adultery with the wife of another	100	100	80	90	95	
Bazar immorality. Openly ...	100	100	50	90	100	
Bazar immorality. Half-Openly	100	100	20	50	95	
Bazar immorality. With Secrecy	100	100	10	50	60	
Polygamy	...*	20	40	90	99	*Severely punishable if restrictions laid against it are disregarded* —Divorce is commonly looked upon as a beastly act. People are often married among their own relations. A wife who is divorced brings the greatest possible shame on all her people who happen to be also the people of her husband. Both the parties therefore suffer. Heavy dower for the husband and the rare chance of the wife to get a good husband afterwards are other important checks against divorce.
Divorce	...*	30	99	90	100	

N.B.—It will be quite misleading to infer from this statement that where public censure is less, the act is more in practice. I don't think censure and practice are so closely connected with each other. Men practice a thing and condemn it before others and before themselves when they are alone. The above figures may be thought mere guess work, but I think they are more or less true and will give an idea how far certain acts are condemned by various classes while the religious censure for each of them is the same.

Subsidary Table VI.—*The American Methodist Episcopal Mission.*

Year.	Total.		Staff of workers.		Total.
	Christian Community.	Baptism.	Foreign Workers; Male and Female.	Eurasian and Native; Male and Female.	
1.	2.	3.	4.	5.	6.
1891 ...	32,992	14,748	62	1,924	1,986
1892 ...	50,399	17,659	79	1,911	1,990
1893 ...	64,257	15,713	77	2,144	2,221
1894 ...	74,405	14,434	82	2,111	2,193
1895 ...	80,190	12,343	94	2,364	2,458
1896 ...	87,834	10,341	80	2,345	2,425
1897 ...	88,211	11,307	88	3,518	3,606
1898 ...	83,448	7,208	86	2,713	2,799
1899 ...	88,912	6,463	100	2,547	2,647
1900 ...	88,816	7,898	131	2,640	2,771

Chapter IV.—AGE, SEX AND CIVIL CONDITION.

A.—Age.

95. **Value of the data.**—The rules directed that the age completed at the last birthday should be recorded, children under the age of one being recorded as infants. In Subsidiary Table I the unadjusted age returns of 100,000 of each sex for the two main religions, Hindus and Masalmáns, are shown, from which the character of the errors made can be judged. With ages correctly stated there should be a gradual decrease in the numbers at successive age-periods, but the table shows considerable attraction for certain ages which may be grouped under various heads. The first group is that including ages of a complete number of decades which is noticeable throughout the series, the number of persons recorded as aged 30 and 40 being the largest. Next to this is the accumulation at the middle periods of the decades 5, 15, &c., which is much diminished after the age of 45. Up to the age of 32 the effect of the common quaternary scale in use in India is clearly marked, and its effects may perhaps be traced even later. To a smaller extent the second year after each decade is marked, owing to the colloquial method of stating ages, *e. g.*, *bís báis*, *tis bátis*, and generally speaking, ages represented by odd numbers are less favoured, except half way between the decades, than even numbers. There is no reason, with the exception of one circumstance that will be referred to later, to suspect any wilful falsification of the age record, such as takes place in Europe amongst females. The inaccuracies are almost entirely due to the absolute ignorance prevailing amongst most natives as to their age. In the case of females there is a distinct tendency to mis-state the ages of those who are of a marriageable age, according to the custom of the country, but have not been married. The reason for this is that it is considered in the higher castes a social disgrace for daughters not to be married before the age of puberty, and members of the middle and lower castes who are rising in social position have borrowed the sentiment. The result may affect the statistics in two ways : it may lead to an under-statement of the ages of females between 12 and 20, or it may lead to their omission altogether.

96. **Adjustment of the age tables.**—To avoid the inaccuracy of the record to some extent, the general results are tabulated by single years for only the first five years of life, and after that by quinquennial periods, but the irregularity of the series even after this grouping is very marked. The ages at single years have been smoothed in Subsidiary Table IV by what is known as Bloxam's method. This assumes that the chief error lies in excessive grouping at multiples of five and of ten, and to get rid of this two steps are necessary. In the first place the real value of any term A^3 in the series is taken to be $\frac{A^1+A^2+A^3+A^4+A^5}{5}$, which eliminates the first error, and in the series then obtained the real value of any term A^6 is taken as $\frac{A^1+A^2+A^3+A^4+A^5+A^6+A^7+A^8+A^9+A^{10}+A^{11}}{11}$, which eliminates the error of grouping in tens. An examination of the series thus obtained shows however that considerable errors still remain, the most noticeable being that the excess which was found in the uncorrected figures at even ages, has

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been transferred to odd ages. In the reports for 1881 and 1891 on the census in these Provinces, attempts were made to correct the age figures, which involved in 1891, the assumption that over a million and a quarter females were omitted from the enumeration. The assumption is arbitrary, and the percentage of omissions taken in 1891 differed considerably from that of 1881, and it appears to me impossible to suppose that anything like five to six *per cent.* of the total number of females escape enumeration. A rough check on the number of infants under one year of age can be obtained from the birth and death statistics for the year 1900. We may take it that the children born during the year ran the same risk of death as an equal number of children born exactly at the middle of the year. But of the total deaths of children under one year about 68 *per cent.* occur, according to English experience, in the first six months. We thus get the following figures for the census of 1901 as compared with those for 1891 :

	1900.	1890.
Number of births	1,892,169	920,356
·68 of deaths under one year	309,116	142,463
Probable survivors	1,583,053	777,893
Children under one according to the census ...	1,471,576	1,640,597

Mr. Baillie considered that the results for 1891 were not much in excess of the actual figures, allowing for omissions to report births, but the census of 1901 shows a less number of children under one than the calculated number. In 1891 the deduced population agreed much more closely with the population according to the census than it does in the present census, but the figures shown above confirm the conclusion arrived at in the last chapter that the principal cause of difference between the deduced and actual population is not to be found in defects in the registration of vital statistics. The correspondence between the calculated and actual figures under the age of one becomes closer, if figures are taken from March 1st, 1900, to March 1st, 1901. In the two months of January and February births numbered 319,199 in 1900 and 266,743 in 1901, so that the births during the calendar year 1900 exceeded those in the year before the census by 52,456. The *total* deaths at all ages in the two months of 1900 were 195,575 and of 1901 were 175,733, a difference of 19,842. Deaths under one year of age form rather less than one-third of the total, so that the number of deaths under one year was greater by about 6,000 during the calendar year 1900 than during the year before the census. The calculated number of children shown above should therefore be reduced by 52,456 and increased by 6,000×·68 and becomes 1,534,677 as compared with 1,471,576 shown in the census tables. If we assume that births and deaths are correctly registered, and that the record of the ages of infants is correct, the figures given above, taking the period from March 1st, 1900, to February 28th, 1901, would indicate that of the total deaths of infants under one year 82 *per cent.* take place within the first six months of life, as compared with 68 *per cent.* in England. When we consider that in these Provinces during the ten years 1891—1900 the number of deaths of infants under one year per thousand births has been nearly 230, while in England from 1881 to 1890 it was only 142, this proportion may well be correct. Mr. Baillie was of opinion that, while the first age-period was

correctly stated (an opinion which conflicts with the supposition that vital statistics at all approached accuracy), considered that the next age-period, 1—2 lost in numbers to the period 2—3 owing to the tendency to state the current year of age instead of the completed year, and that each period up to about 50 lost an equal amount. I am unable to check the calculation of the loss in the period 1—2, but assuming it to be correct, there seems no more reason to take the loss in subsequent period at an equal amount, than to take it at a gradually increasing or decreasing amount. Mr. Baillie also attempted to estimate the special deficiency amongst females in the age-period 10—20, by taking the number of females enumerated in 1881 between the ages of 0—9 and calculating the probable number of survivors from the life table constructed on the results of the census of 1891. His conclusion that there is the enormous deficiency of 910,000 females in this age-period alone is vitiated by the fact that for 1881 he took the number of females actually enumerated, and made no allowance for omissions, though in 1891 he assumes that in the age-period 5—10 four *per cent.* of the actual number of females are omitted.

Similar calculations require the use of a life-table, and the great difference between the actual population and that calculated by the life table prepared on the results of 1891, show that the latter cannot be used for the period 1891—1901. The table for this period has not yet been prepared, and in its absence it appears useless to attempt any correction of the age-periods.

The preparation of a life table necessitates the adjustment of the age tables and the application to these of rates of mortality at different ages. But the ordinary record of the latter is as incorrect as the record of age, and it has been the practice to substitute in the case of the early ages the record of mortality amongst the clans in these Provinces suspected of infanticide, which is kept up with some degree of accuracy. It must however be pointed out that these clans cannot properly be considered as representative of the community. They are mostly portions of agricultural castes of the upper classes, and they reside chiefly in the western plain and western Sub-Himálayan tract. It is thus almost certain that they show for males (the figures for females not being used) a rate of mortality more favourable than is actually existing amongst the general population, and this probably explains the large deficiency amongst females of a marriageable age, calculated by Mr. Baillie. Another reason why the figures should be used with caution is that while the total population proclaimed was over 380,000 in 1875, and over 330,000 in 1879, it was only 60,000 in 1891, and though it rose to 92,000 in 1894 it had fallen to 44,000 on April 1st, 1901. Under these circumstances it appears desirable to discuss the figures without any attempt to correct them.

97. **Comparison of the results from 1881 to 1901.**—It has been shown that the years of the last decade which chiefly affected the population were 1894, 1895, 1896 and 1897. In 1894 and 1897 the death rates were enormously high, and were high in 1896, while in 1895 the birth-rate was low and in 1897 very much lower. The last three years of the decade were on the whole favourable, and the births were high, especially in 1898. The examination of these figures is much facilitated by Subsidiary Table V, page 127, showing the deaths at different age-periods during the decade, and Statement VI, page 128, showing the births registered. The effects of the four bad years,

as far as children are concerned, are confined to the age-periods 6—7 (1894), 5—6 (1895), 4—5 (1896) and 3—4 (1897). The first two of these are included in the period 5—10, and this period and the two earlier single ages 4—5 and 3—4 show a distinctly lower proportion than in 1891. The age-periods 2—3 and 1—2 on the other hand contain a much higher proportion than in 1891, due to the more favourable conditions of the years 1898, 1899 and 1900. The figures for infants under one year of age have already been referred to, and it has been shown that the figures for 1901 are much closer to the vital statistics than those of 1891. It seems to me not improbable that the period under one gained in 1891 from the next period. In comparing the results for these early ages in 1881 and 1901 the different circumstances of the decades preceding each census must be considered. In the earlier decade scarcity occurred in 1877-78, but it was followed by most virulent fever in 1879, while in the later decade the fever came first, and the excellence of the system of famine relief went far to reduce the usual effects of the annual outbreak on a population enfeebled by want. The fact that the calamity came nearer to 1881 is marked by the circumstance that while the figures for the whole period 0-5 agree closely in 1881 and 1901, the total of the first three is much higher in 1901 than in 1881, and of the ages 3—4, 4—5 much lower.

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The early commencement of the series of bad years is marked by the fact that the proportion in the period 5—10 is much less in 1901 than 1881.

The effects of the severe famine of 1868-69, and of the scarcity of 1877-78 and the fever of 1879 are still to be traced in the later age periods of the current census, the former in the low figures at the age 30—35, and the latter at 20—25. On the other hand, the unusual prosperity of the period 1881—1891 is reflected by the high proportion to the total population of the young people between the ages of ten and twenty, at which ages the difference between the figures for 1891 and 1901 is most marked. The number of old persons (aged 60 and over) again tells the tale of severe famine. Subsidiary Table V affords an opportunity of comparing the effects on mortality of prolonged fevers, and of scarcity, as exemplified in the years 1894 and 1897 respectively. The populations at the commencement of those years were sufficiently nearly equal to justify a comparison between actual numbers, except in the age-periods under one year and from 1—5 where the higher figures in 1894 are partly explained by a higher birth-rate in 1893 and 1894 than in 1896 and 1897. In the next two periods 5—10 and 10—15 it will be seen that the death-rate in a famine year exceeds that in a fever year for both sexes. For periods from 15—40 fever is more deadly to females than famine, and less deadly to males. From 40—60 famine claims more victims from both sexes than fever, which again assumes the upper hand in the last stages of life. The effects on infant mortality are hard to gauge, but if the population exposed to risk in any year may be fairly taken as the mean of the births in that year and the preceding, the death-rate per 1,000 in 1894 was about 340 and in 1897 about 370, indicating that the enfeebled condition of the parents during famine is passed on to the children born.

98. **Ages in selected districts.**—In Subsidiary Table VIII the proportions per 10,000 for certain districts, at the ages most affected by adverse

conditions, are contrasted. They show clearly the effects of the four bad years in the different parts of the Provinces. Of the three prosperity districts Muzaffarnagar alone was affected by 1894 ; in the two western fever districts Bijnor suffered more from 1894 and 1895 than Pilibhít, while Pilibhít suffered more later, and lost more old people. In the four famine districts, Bánda and Jalaun were the earliest to be affected seriously, but the effects have been most lasting in Jhánsi, while Jalaun has prospered during the later years of the decade. The deficiency in old people is especially marked in these districts. In the three eastern fever districts it must be remembered that the proportion for males in the early periods are enhanced to a greater extent than for females owing to emigration, and the figures for the latter are a better guide than the former. In the case of Ballia and Gházipur the proportion of females aged 5—10 is less than the provincial figure, while for Azamgarh it is greater, but in the period 0—5 all are in defect and Azamgarh most of all ; Azamgarh has also a lower proportion of aged people than the provincial figure, which is however exceeded by the other two districts.

99. **Mean age.**—The mean age of the population is shown in Subsidiary Table II, but is an expression of little value. It fell between 1881 and 1891, because the reproduction of the population was proceeding more rapidly than the death of the older members, and it has risen during the last decade from a contrary state of things.

100. **Ages in cities.**—The distribution by age of the population in the nineteen cities differs materially from that of the Provinces as a whole, and consequently still more from the distribution in rural areas. The characteristic features are the deficiency in the age-periods up to the age of twenty, except amongst females aged 15—20 and the excess at later periods.

P. 129, IX, 2, 3.

101. **Age by religion.**—The two principal religions of the Provinces are Hinduism and Islam. Christians include the two different classes of race, native and foreign, and the figures for these have not been tabulated separately. It has already been pointed out in Chapter III, that the Muhammadans had increased at a much greater rate than the Hindus, and the age tables confirm the conclusions arrived at there, that this is due to a higher rate of reproduction, and to increased vitality rather than to conversions. In every age-period shown in the table up to the age of 15, with the exception of the single year 1—2, the proportion for Masalmáns is higher than for Hindus, and the exception is probably due to better enumeration of Hindus. The proportion continues higher amongst Hindus from the ages of 15—50, when it changes again in favour of the Masalmáns. From 55—60 Hindus again have a slight advantage, but this is probably due as in the age 1—2 to incorrect enumeration of Masalmáns.

P. 124, III, 2—5.

The conditions applying to the Aryas have also been explained in Chapter III, where it was shown that they are gaining more by conversion than by a natural increase. These conditions are clearly reflected in the age distribution which may be compared with that for Hindus. The figures for Arya males are smaller in every period up to 15 and are then larger up to 60, with the exception of

P. 124, III, 2, 3, 6 and 7.

the two periods 40—45, 50—55, in which the attraction of round numbers has probably caused an erroneous excess amongst Hindus. It must also be pointed out that the defect in females aged 10—20 which has already been referred to is not so marked amongst Masalmáns as in the case of Hindus, and is still less noticeable amongst Aryas. Muhammadans have not so strong a motive for concealment as Hindus have, while Aryas not only profess to despise the motive which leads Hindus to conceal their young marriageable girls, or at any rate mis-state their ages, but also are more likely, from their better education, to state their ages correctly. Too much reliance cannot be placed on the latter reason however, as the irregularity of the series for Aryas between the ages 0 and 5 shows.

B.—Sex.

102. **Proportion of females to 1,000 males.**—From the literature on the subject it would appear that the temptation to physiologists and writers on statistics of population to frame new theories on the circumstances determining the proportion of the sexes, is as strong as the traditional wish of the Englishman to go out and kill something, when he has nothing else to do. Before discussing a few of the principal theories, however, it will be convenient to point out what facts may appear relevant in the distribution of the sexes. From the map and Subsidiary Table X the areas in which the number of females is equal to, or greater than, the number of males are seen at once to consist of two well-defined tracts of country. One of these includes the district of Garhwál, and the Native State of Tehri, both situated in the western Himálayas. The other comprises the whole of the eastern plain, except the Benares district, Gorakhpur in the eastern Sub-Himálayas, Mirzapur, and four of the eastern districts in the central plain, *viz.*, Allahabad, Rae Bareli, Sultánpur and Partábgarh. Further, if we consider the results of the last three enumerations, 1881, 1891, and 1901, the proportion of females to males has always been the highest in the Provinces in the same localities. Taking the whole Provinces, except the Himálayan districts, there is a gradual, almost a regular, increase from north-west to south-east in both the Sub-Himálayan districts and the Indo-Gangetic plain. And this geographical variation is not confined to the Provinces, for the proportion for the Panjáb on the census of 1901 is 856, for these Provinces 937, and for Bengal 998. Excluding the districts of Dehra Dún and Naini Tál which are quite exceptional owing to the large number of immigrants, the lowest proportion of females is found in a small compact group of districts in the western plain, *viz.*, Mainpuri (837), Etáwah (842), Farukhabad (848), Etah (851), and Budaun (854), all of which but the last lie between the Ganges and the Jumna. Comparing the figures at each census during the last twenty years (those for 1872 being hardly reliable), the provincial figure has increased from 925 to 930 and 937. In Bareilly, Farukhabad, Budaun, Moradabad, Cawnpore, and Bara Banki alone, the proportion of females has steadily decreased; in a few districts there was a decrease between 1881 and 1891 followed by an increase in the last decade, but in most districts there has been a regular increase.

103. **Accuracy of the statistics.**—The first question is how far the results of the census may be taken as accurately representing the proportions

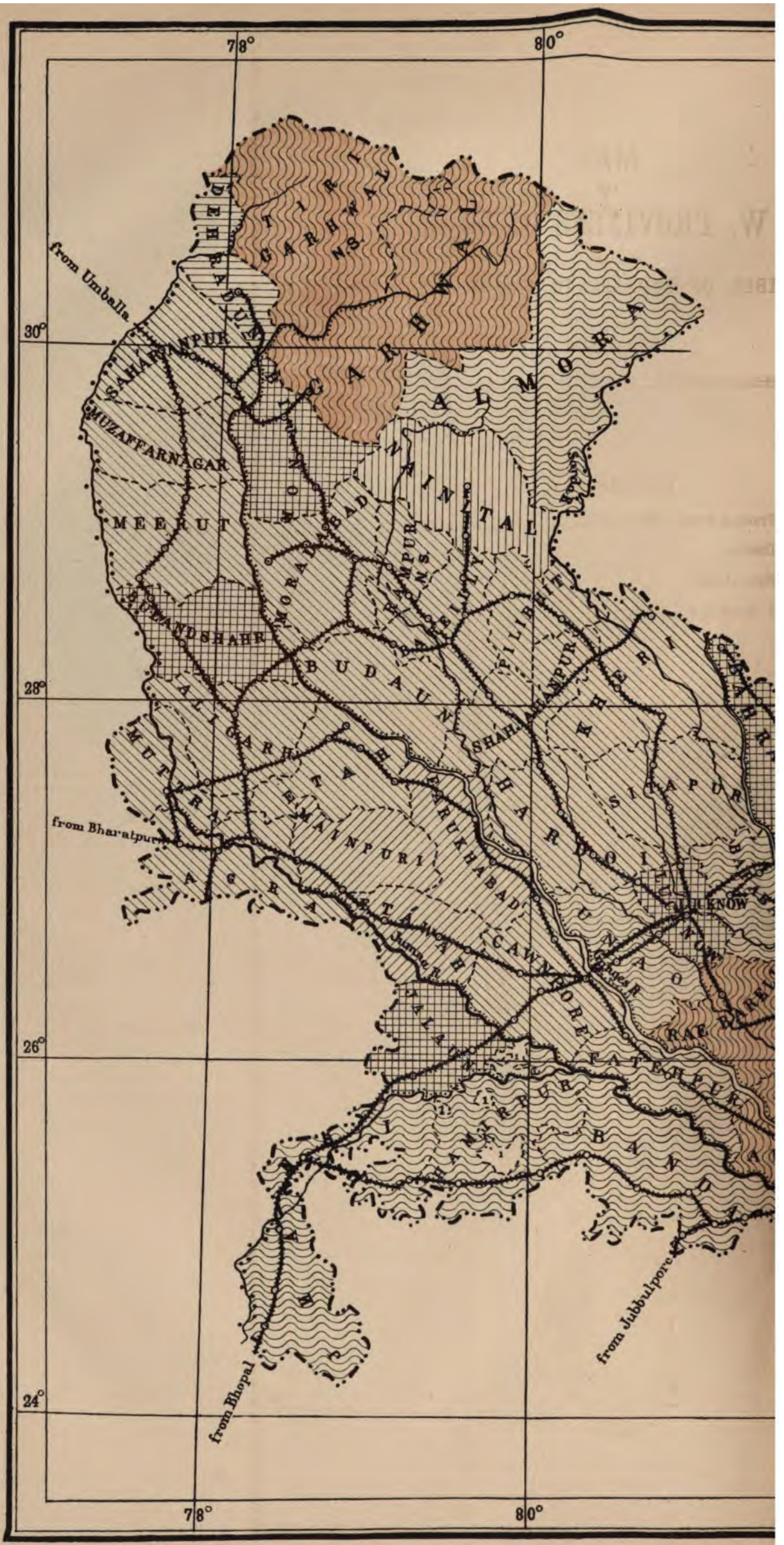


Photo-Litho., T. C. Press, Roorkee.—No. 6888

MAP
OF
W. PROVINCES & OUDH,
showing
IBER OF FEMALES TO 1000 MALES.

Scale of Miles

0 50 100 Miles

84°

30°

26°

24°

84°

REFERENCES

Province or State Boundary

District "

Native States N. S.

1 Bundelkhand Agency

Under 750

750—800

800—850

850—900

900—950

950—1000

1000—1050

Over 1050

GORAKHPUR

Gogra R.

to Chapra

AZAMGARH

BALLIA

GHAZIPUR

to Patna

MIRZAPUR

of the sexes. It has been usual to assume extensive omissions of female infants and young children, and of old women and widows through carelessness, and of females between the ages of 10 and 20 to conceal the failure to marry these. The increasing proportion of females at successive enumerations has similarly been ascribed to improvements in the record. If it be admitted that at each census there are fewer omissions than at the preceding, which will hardly be doubted, it remains to be shown whether the omissions have been so great in the last three census years as to affect the proportions, materially. Taking first the omissions through carelessness we should expect to find an increase in the proportion of female infants, females under 5, and females over sixty to males of the same ages. As a matter of fact the proportions per 1,000 are :—

	0—1.	0—5.	60 and over.
1891	976	1,020	1,194
1901	967	999	1,165

That is to say that in each of these age-periods the proportion has decreased instead of increasing. Taking the next three periods, we get the figures :—

	5—10.	10—15.	15—20.
1891	904	750	812
1901	912	801	829

all of which show an increase. If no other explanation of the increase in each of these age-periods were available, it would form a strong confirmation of the theory that there were large omissions at each census, which were gradually diminishing owing to better enumeration. On the other hand, there seems no reason *a priori* why this should be so. The motives leading to concealment are certainly not growing less, and the opportunities for correct enumeration are no greater in this respect. There are however direct reasons which may be assigned as playing some part in the variations. In the first place, the seriation of the age returns is distinctly improving, which might be expected *a priori* from the gradual spread of education, and this tends to cause a more natural proportion in them. Secondly, it can be shown that the variations in the vital statistics correspond to the variations in the age statistics. It was remarked in the famine report of these Provinces, published in 1897, that women suffered less from famine than men. The explanation there suggested that this was due to their preparing the food, and thus being able to secure a larger portion, hardly commends itself, for it is the universal custom for men to eat before the women, and the men of the classes who suffered in the famine would know too well how much food was available for themselves to be defrauded of what they considered their share, while gallantry stands little chance of showing itself when confronted by starvation.

Diagram, page 151.

If however we take the proportion of deaths of females to 1,000 deaths of males during the last ten years, two facts stands out plainly. In years when births are more numerous, or when fever is most deadly, such as 1894, 1898, 1899 and 1900, the proportion of female deaths rises, while in years of low birth-rates, or scarcity, it falls, as in 1896 and 1897. There are grounds for believing that women can, as a matter of fact, endure the pressure of scarcity of food better than

men, but it certainly appears that parturition is a very important factor, the importance of which is increased by the presence of severe fever. These remarks are based on the proportions of mortality at all ages, but the figures at the three periods under discussion are also relevant. The proportions of deaths of females to 1,000 males at the early ages of life were :—

Years.		Age-period.				
		0—1.	1—5.	0—5.	5—10.	10—15.
1891—1895	...	898	996	934	775	700
1896—1900	...	916	1015	952	795	717

from which it appears that at these ages famine is more deadly to females than to males, exactly the reverse of the conclusion to be drawn from all ages. It remains to be shown how these figures are likely to affect the statistics under discussion. It is not possible to use vital statistics absolutely, and taking the recorded births in each year and the recorded deaths at different periods to deduce the number living at each period, but it has already been shown that the error when they are used comparatively is small. On considering the number of persons living in any quinquennial period or dying at ages included in a similar period, it is obvious that the number living or dying at any particular year of age is greatest at the first year of the period and gradually decreases. Now the population aged 5—10 in 1901 was born at some period between 1891 and 1896 and during this period the mortality amongst infants was much greater in the case of males than of females. The survivors in 1901 are also affected by the mortality during 1896—1900 amongst children aged 1—5 and 5—10 in which the proportion of deaths of females rose, but the nature of the mortality in the early years of life far outweighs variations later. Similarly the proportion of the survivors aged 10—15 and 15—20 at the time of taking the census is more affected by the greater preponderance of deaths of males in the early years of life, than by the increased proportion of females in the later years. The circumstances of the decade as reflected in the vital statistics would therefore lead us to expect an increase in the proportion of females to males at these age-periods. There is one more circumstance affecting the question of inaccuracy which should be mentioned. In these Provinces the success of the enumeration depends chiefly on the patwáris or village accountants, and yet these are much superior in the western plain, where the deficiency is most marked, to those of Bundelkhand and the eastern plain where it is not so marked.

P. 182 XII.

104. **Causes affecting a natural distribution.**—The conclusions to be drawn from the discussion in the last paragraph are that the circumstances of the last decade, and a slight improvement in the age record have affected the statistics more than any reduction there may have been in the number of omissions between the ages of 5 and 20. There are two circumstances however which may affect the natural distribution that would otherwise be found, *viz.*, emigration and female infanticide. Subsidiary Table XI shows that the difference between the proportions in the western and eastern plains, which may be taken as the extremes, is most marked at the age-periods 20—40, that is at the periods to which emigrants chiefly belong. But if we are to assume that emigration outside the Provinces accounts for the increased proportion of females to males in the eastern

portions of it, we should effect to find that in those portions the proportion of females to males in the persons enumerated there, who were born in any portion of the Provinces, was greater than the proportion amongst the total population. As a matter of fact, in the eastern plain the reverse is the case: for while in the total population of this natural division there are 1,039 females to 1,000 males, in that part of the population enumerated there that was born in some district of the North-Western Provinces and Oudh, there are only 1,023 females to 1,000 males. It is true that this natural division draws a large number of females from Bengal, but if we take the Azamgarh district from which emigration has been considerable and in which there are few female emigrants from Bengal, the proportion is 1,020 for the total population and slightly less for the population born in these Provinces. The figures for emigration given in Chapter II also indicate that the difference between the number of male and female emigrants is not sufficient to account for anything like the divergence between the conditions of the east and west of the Provinces. For the proportion of male emigrants to females is equal in the case of the Panjáb, and is about 5 to 2 in Assam and 2 to 1 in Bengal. The excess of male emigrants over females cannot have been more than three or four hundred thousand at the outside during the last ten years, but if the proportion of females to males in the eastern plain and eastern Sub-Himálayas differs from that in the western plain only because of emigration, over a million more males than females must have emigrated. Again, if the figures for individual castes in the eastern districts are examined it will be seen that the excess of females is not confined to those castes which chiefly furnish emigrants. In the Ballia district, for example, the only castes, the members of which number over 1,000, in which there are more males than females are Basor, Bhangi and Kayastha. Lastly if the proportions of the sexes at the age for emigration, *viz.*, 20—40, be compared by religion, it will be seen that there are more females proportionately to males in the case of Masalmáns, amongst whom emigration is not so important as amongst Hindus.

P. 132, XII, 18, 19.

There is no indication from the statistics available relating to infanticide, that this practice can affect, to any large extent, the proportion of the sexes in the population as a whole. Moreover, infanticide was formerly rife in several of the eastern districts where the proportion of females is very high, such as Basti, Jaunpur, Gházipur, and Ballia, and also in Fatehpur, Hamírpur and Jalaun where it is fairly high.

105. **Theories regarding sex.**—An attempt has been made in the preceding paragraphs to show that apart from errors and omissions of enumeration, and apart from the effects of emigration and the sentiments which gave rise to infanticide, there is a considerable variation in the proportion of the sexes in different parts of the Provinces, and that the proportion of females is generally rising. The latter of these statements receives direct confirmation from the record of vital statistics, shown in the diagram on page 151. The number of births of females to 1,000 births of males has risen from 905 in 1891* to 931 in 1900, and the regular increase has only been checked

* Registration of births in the North-Western Provinces only commenced in 1881.

twice, *viz.*, in 1894 and 1897. Taking all the births registered in the years 1891—1900 the proportion is 918. The proportion of deaths by sex, on the other hand, has varied considerably, the deaths of females being proportionately lowest in 1896 (854) and highest in 1898 (911). For the decade the figure is 881. Theories regarding the determination of sex are legion, but the more important may be classified according as they treat it as due to conditions prevailing at the time of fertilization, or to the state of the mother during gestation, or to considerations which may apply to both the time of fertilization and the period of gestation. For example, some writers have held that the sex of an infant follows the sex of that parent who is in a weaker * condition at the time of fertilization, and others that fertilization during the first half of the monthly period produces children of one sex, and during the second half of the other. The second class of theories may be illustrated by that which assigns a predominating influence to the nature of the mother's diet during gestation. The last class of theories depends on phenomena which are differently interpreted by the followers of Darwin and the Neo-Lamarckists. Hugh Miller ascertained by actual counting that plants growing in unfavourable positions, such as the sea-shore, produced more seeds than plants of the same kind in better situations. Darwin's theory was that this resulted from a process of natural selection, under which only the healthy plants, producing large numbers of seeds, survived. The followers of Lamarck however hold that an individual plant growing in an unfavourable position tends to develop in a way to counteract the drawbacks of its situation. The theory regarding the human race which is most approved by Westermarck is that of Dr. Düsing, a follower of Darwin, who comes to the conclusion that "when nourishment is abundant, strengthened reproduction is an advantage to the species, whereas the reverse is the case when nourishment is scarce." As reproduction depends chiefly on the numbers of females, prosperity causes an increase in the number of female children. Supporters of this theory may find some comfort in the fact that the proportion of births of females rose considerably between 1892 and 1893, which were prosperous years, and between 1897 1898, and 1899 the last two of these three years being considerably more prosperous than 1897. On the other hand, the proportion of female births during the ten years has been lowest in the western plain where prosperity has been greatest. In opposition to this theory it is urged that as the increase of population largely depends on the number of females it would be natural for more females to be born when circumstances are adverse, as for example in famine. If this were so however, one would expect to find the largest increase in the proportion of females in the Central India Plateau, which has certainly suffered more than any other division, but the increase has in fact been greatest in the eastern plain which suffered, but not so considerably. It is also said that nature tends to correct inequalities,† but if this is so, the fact that the proportion of births of females

* Orthodox Hindu opinion, based on a verse in Manu, takes the exactly opposite view, that the sex of the stronger parent prevails.

† It may be noted, on the other hand, that Darwin hazarded the theory that the prevalence of female infanticide might tend to the birth of larger numbers of males than females. At first sight selection seems impossible in the case of human beings, but in these Provinces the fact that a wife has only borne daughters is not uncommonly given as a reason for taking a second wife.

and males is highest in Garhwál (979) and lowest in the western plain (911) seems difficult to account for. The entire difference in nearly every condition that may be supposed to affect the question renders comparisons between the results in this country and in European countries of little value. For example, in Germany the proportion of females in cities is gradually increasing. In these Provinces, taking the total of 19 cities the proportion fell from 910 to 865 between 1881—1891 and only rose to 909 between 1891 and 1901. Further, while in Germany the proportion of females is highest in the largest cities, in these Provinces it is lower in these than in the small towns.

P. 131, X, 2-4.

106. **Sex in relation to caste.**—The one definite fact that appears to be certain, beyond the geographical distribution of the excess of females is that there is some connection between the excess and the status of castes. This is obscured in the figures for provincial total of castes by the fact that some castes are found chiefly in the west of the Provinces, some in the east, and some are distributed all over in varying proportions. Taking a single district, Mainpuri, where the proportion of females is low, the figures for some large castes are :—

P. 134-5, XIV.

Bráhmin	718	Chamár	819	Dhobi	838	Bharbhunja	1,000
Rájput	747	Barhai	827	Ahír	910	Dhanuk ...	1,135
Bania ...	779	Káchi	838	Gadaria	965		

which show a distinct difference between the three highest castes and the lowest. Some further illustrations are given in Subsidiary Table XI, page 131. In the chapter dealing with caste an attempt will be made to show that the status of a caste has some relation to race. It is certain that there is a considerable difference in race between the northern and eastern and the western parts of the Provinces, the population in the two former having a greater admixture of aboriginal blood than the latter, and it thus appears that at the present time amongst the aboriginal races the proportion of females is higher than amongst the Aryan peoples of the west, and is increasing at a greater rate. The conclusion thus drawn from these Provinces appears to be corroborated by the experience in the Central Provinces, Bengal and Madras. Why this should be so, and whether the increase has been long continuing, and will continue, are questions about which the present state of knowledge hardly supply grounds for a theory. It is usually the case that the lower the form of life is, the higher is the rate of reproduction, and there is nothing improbable in the supposition that this law applies to distinct races of mankind when these are living under approximately equal conditions. In the later paragraphs of this chapter it will be shown that in the eastern part of the Provinces, marriage is earlier, and more prevalent than in the west ; these facts are mentioned here as they may have some connection with the subject, though I cannot trace it.

C.—Civil condition.

107. **Meaning of the term married.**—In the vernacular rules the word used for "married" was *biyaha* and no further enquiry into details was directed. Amongst Hindus the performance of the marriage ceremony *biyah* or *shádí* usually amounts to an irrevocable betrothal only, and conjugal life does not commence for some time after. The beginning of

conjugal life is generally marked by the *gauna*, *bidá* or *rukhsat*, all three words meaning departure or taking leave (*i.e.* by the bride from her father's house). There is no fixed interval between the marriage and the time when the bride leaves her father's house to go to live with her husband, which may be one, three, five or even seven years. Amongst Masalmáns on the other hand the betrothal is not regarded as a part of the marriage ceremony, and marital relations commence immediately after the latter.

108. **Age at marriage.**—There is thus no reliable guide to the age at which conjugal life begins amongst the Hindus in this part of India, except in the case of a few of the lowest castes, such as the Haburas, amongst whom a marriage is consummated at once, but the weight of reliable evidence is to the effect that its commencement is usually postponed in all classes of the community till the age of puberty has been attained. The rule directing the marriage of girls before puberty is contained in several of the sacred books of the Hindus, but on the other hand there are equally valid rules that marriage must not be consummated before that age. The oldest works show conclusively that the marriage of girls in early childhood was not universal, and similarly Table VII shows that it is not so in actual practice at the present time. It may be admitted that in India the majority of females are capable of matrimonial life by the age of 15, however unfit for it they may be physically. In the age-period 10—15 however we find that about three-sevenths of the total number of Hindu females, or not quite one-half, are unmarried, while in the next period (15—20) less than one-eleventh are single. In contrast to these figures over 57 *per cent.* of Masalmán females aged 10—15 are unmarried and over 15 *per cent.* of those aged 15—20 are still single.

Much has been written as to the origin of the custom of child marriage. According to orthodox Hindu view it arose as a means of preventing immorality, and there is nothing improbable in the view that this has contributed to make early marriage more prevalent. While promiscuity is rare, even in the most debased races, instance of sexual license before marriage being winked at, as long as it was within the tribe, are not uncommon, and it may well be supposed, that a revolt against what they saw going on amongst other tribes than their own influenced the Hindus. The effects of climate must also be considered. Cæsar noticed that the Gauls believed that those children in whom puberty was delayed were the stronger, and also held sexual intercourse by a man before the age of 20 to be disgraceful, and Tacitus also refers to the late adolescence of the Germans. Table VII shows that no fewer than 17,899 males and 26,686 were married before they had reached the age of five, the great majority of these being Hindus. There can be little doubt that as pointed out by Mr. Risley in his introduction to the "Tribes and Castes of Bengal," the rule of hypergamy, which will be referred to in more detail in Chapter VIII on caste, is distinctly in favour of child marriage. Briefly, that rule lays down that a woman belonging to a particular division of a caste must marry a man who belongs to a division equal or superior to her own. It is obviously desirable to obtain a husband as soon as possible, and in fact there are castes who observe what is known as *pelmanganiya*, a custom by which children yet unborn are promised in marriage. Hypergamy is not however universal, and amongst the majority

of castes the custom of child marriage has probably arisen through an imitation of the highest castes, or as already suggested, through a rise in the standard of morality. It is noteworthy that in this, as in many respects, the people in the east of the Provinces whose race is decidedly more mixed than that of the people in the western portion, have adopted the rule of child marriage more strictly than the latter. This may be gathered from Subsidiary Tables XXI and XXII, but it is still more clearly seen in Table XXV, which shows the proportion at each age-period for each condition, and thus eliminates the effects of variations in the age distribution. Thus amongst males aged 0—10 and 10—15 the smallest proportion of unmarried persons is found in the eastern plain, while amongst females at the same ages the Mirzapur district and the eastern plain are also conspicuous, though in the later age the smallest proportion of unmarried females is found in the Central India Plateau. In connection with early marriage a fact may be noted to which my attention was called by Mr. Moreland, Director of Land Records and Agriculture. Some enquiries were recently made regarding the consumption of grain, in which it was necessary to ascertain the age at which children should be considered equal to adults as far as the consumption of food was concerned. Estimates were made independently by Deputy Collectors and Civil Surgeons, and they agreed on the whole that in the western plain and western Sub-Himálayan districts the age should be taken as 16 for males and 14 for females, while in other parts of the Provinces the ages are 18 and 16 respectively. This result at first sight appears to conflict with what would be expected from the greater prevalence of early marriage in the east, but it appears to me to be caused by the greater prosperity of the western districts and the superiority of the races found there. Although the age of puberty is probably earlier in the east than in the west, children in the latter are better fed, and become equal to adults in the matter of food consumption earlier than children in the east.

The variation in the customs in different castes is shown in Subsidiary Table XXIV. For some castes the figures are shown separately for selected districts in the east and the west of the Provinces. Thus amongst Banias in the western districts of Meerut and Moradabad 993 and 998 males out of every 1,000 under the age of 5 are unmarried, while in Gorakhpur the proportion falls to 934. In the next age-period, 5—12, the proportion of unmarried males is still well over 800 in the western districts, but it falls to 589 in Gorakhpur, and the figures for females show even a greater contrast. The difference is also strongly marked in the case of Ahírs, a middle class caste, and Kumhárs, a lower class. Of the castes dealt with in the tabie the lowest proportion of unmarried persons of both sexes in the age-period, 0—5, is found amongst Kumhárs in Gorakhpur, and in the next age-period, 5—12, amongst Banias in Gorakhpur in the case of males, and Kumhárs in the same district in the case of females. At the other end of the scale it will be seen that the proportion of unmarried persons at these early ages is highest in those castes which have little or no admixture of Aryan blood such as the Pási, Saharya Tháru and Dom of Kumaun. The general conclusions as to the age at marriage which these figures supply may be summarized as follows :—

(1) If a caste is found in all parts of the Provinces marriage is earlier in the east than in the west.

(2) Castes of medium or low position which have a considerable admixture of Aryan blood tend to favour child marriage as much as, and in some cases more than, the higher castes.

(3) Castes which have fairly recently become Hindus have not yet adopted so strictly the rule of child marriage.

109. **Prevalence of marriage.**—The following figures illustrate the difference between the proportion of single, married and widowed persons in these Provinces and in a few European countries, taking only those who are aged 15 and over :—

		Single.	Married.	Widowed.
N.-W. P. and Oudh	All religions	10	71	19
	Hindus	10	71	19
	Muhammadans	11	73	16
United Kingdom	...	42	49	9
Germany	...	38	53	9
France	...	35	54	11
Italy	...	36	54	10
Hungary	...	23	66	11

The figures by sexes are still more striking, for while in England and Wales 41 *per cent.* of males and 39 *per cent.* of females are unmarried, the percentages in these Provinces are 18 for Hindus and 17 for Masalmáns in the case of males, but only 3 and 4, respectively, in the case of females. The difference between Hindus and Masalmáns in respect to the prevalence of marriage appears more clearly from Subsidiary Table XVI, which shows that while out of 10,000 of either sex at all ages, only 4,461 males and 3 019 females remain single amongst Hindus, 4,673 males and 3,417 females are unmarried amongst Masalmáns. Jains come between Hindus and Masalmáns in this respect, while the figures for Aryas are distorted by the fact that the members of this religion include a larger proportion of persons at the middle ages of life than most communities. Amongst Christians 6,212 males and 4,428 females out of 10,000 of each sex remain unmarried, but these figures of course include Europeans. As in the case of child marriage, the practice of the east differs from that of the west, and fewer persons in the east remain single than in the west. In the case of males the lowest proportion of unmarried persons is found in the central plain followed by the eastern, but in the case of females the Central India Plateau comes first, and Mirzapur district and the eastern plain next. The prevalence of marriage amongst different castes is shown in Subsidiary Table XXIV, from which it appears that the conclusions arrived at regarding child marriage apply closely to the conditions of marriage at all ages together. The caste in which the highest proportion of unmarried persons is found is the Tháru of Naini Tál, while the smallest is amongst the Banias of Gorakhpur.

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110. **Variations since 1881.**—The age distribution and civil condition of 10,000 persons of each sex is shown in Subsidiary Table XVIII, but a comparison is subject to corrections on account of variations in the age distribution at the different years of census, which are especially noticeable in the early years of life. Thus, Table XVIII shows that the proportion of

unmarried males in 10,000 has decreased from 4,503 to 4,494, and of the unmarried females has increased from 3,071 to 3,079. If the population over the age of 5 however be considered it will appear that the proportion of single persons has increased as shown below :—

Percentage of unmarried on total.

	Both sexes.	Males.	Females.
1891	28·4	36·8	19·2
1901	29·2	37·3	20·5

while taking the population aged 15 and over the percentages have been :—

	Both sexes.	Males.	Females.
1891	9·4	17	1·5
1901	10·4	17·7	2·5

As was explained in Chapter II the circumstances of the last decade have had an appreciable effect in reducing the number of marriages, which is shown in these figures, and this is still more clearly marked in the two age-periods 10—15 and 15—20, marriages at which must in the majority of cases have fallen in the period. The percentages of unmarried females in these periods at each census during the last twenty years have been :—

	1881.	1891.	1901.
10—15	42	39	43
15—20	6	5	9

The contrast in prosperity between the two decades was so great that these figures point to the conclusion that the social movements for postponement of marriage are altogether overborne at present by the effects of the seasons. The three parts of Subsidiary Table XX compare the proportions at each of the four main age-periods in 1881, 1891 and 1901, and they indicate that child marriage is increasing, for the proportion of unmarried children under the age of ten has fallen in the case of both males and females. The number of unmarried persons of both sexes between the ages of 10 and 15 decreased between 1881 and 1891, but rose again in 1901, though in the case of males it is still below the figures of 1881. In the latest age-period, 40 and over, there has been a considerable increase in the number of unmarried persons of both sexes.

111. **Remarriage of widows.**—In many countries, if not most that are civilized, there is a prejudice against the remarriage of widows, but in India it is strictly forbidden to the higher castes of orthodox Hindus, by social custom, and by some of the sacred books. One of its consequences was the institution of *sati* imposing on widows the duty of self-sacrifice on the funeral pyre of their husbands, and although forbidden by the law, cases of *sati* still occasionally take place. It is certain that widow marriage in ancient days, although not popular, was not actually forbidden, but the prohibition is old, as Hiuen Tsiang refers to it in the seventh century A. D. By the passing of Act XV of 1856 it is no longer illegal for a widow to remarry. The social prohibition however only extends to the castes included in the first five groups of the social system and to certain sections of a few other castes which are trying to rise, roughly to a quarter of the whole population. In the other castes although it exists nominally in so far that the full marriage ceremony cannot be performed more than once for the same woman, remarriage with much simplified ritual can take place under the name of

dharewa, *karao* or *sagai* which is perfectly legal, and the offspring of which is legitimate. It seems to me not improbable that the statute referred to above has partly failed in its object because it appears to require the full marriage ceremony which is entirely opposed to public feeling. In these Provinces, at any rate, the proportion of widows to widowers does not indicate the rigidity which characterises the social rule in other parts of India, for there are only 2,391 widows to every 1,000 widowers, while in England in 1891 there were 2,310, and in Germany as many as 2,784 not including divorced persons. Even amongst Hindus the proportion only rises to 2,410, while amongst Muhammadans it falls to 1,684. The varying practice in different castes appears from Part C of Subsidiary Table XXIV, and in this case also there is a difference between the practice of east and west within the Provinces. To the east the prohibition on widow remarriage is generally less strong than in the west, while it is stronger in high castes than in low. The Kurmis are an example of a caste which, as will be shown in the chapter on caste, are trying to rise in the social scale, and are stopping the remarriage of widows. The prohibition seems non-existent in the case of Thárus and weak amongst Doms, Saharyas, Pásis, Kols, and Koris. Mr. Risley has suggested that hypergamy is an important factor here also, as the remarriage of widows would obviously reduce the chances of marriage for spinsters. This probably applies to some of the highest castes, but in the great majority of castes it does not appear to have been so important as the widespread feeling against remarriage of widows, and the imitation of the customs of the few higher castes.

112. **Divorce.**—Under the rules, divorced persons were shown as widowed, if they had not married again. Amongst Hindus it is a doubtful question how far divorce is allowed. In the higher castes it is permissible to a husband to get rid of a wife who is unchaste, but if this is done the woman is not free to marry again, while the status of the husband is not affected as he could, in most cases, legally marry again whether he had a wife or not. In the lower castes however divorce seems to be recognised and the decree is pronounced by the caste *panchâyat*, but only on account of inchastity on the part of the wife. Here also the woman would not be free to marry again legally, as she would be turned out of her caste at the same time as she was divorced. Amongst Muhammadans divorce is of course permitted, with the usual formalities and restrictions of the Muhammadan law, but whatever the practice in other Muhammadan countries it is most exceptional in these Provinces. In practice it is made almost impossible by the enormous dowers promised at marriage, which have to be paid if a woman is divorced, and in consequence of a law suit in which this appeared to be a hardship, opinions were recently collected as to the advisability of allowing courts the powers to reduce a promised dowry where it was excessive. The unanimity with which the proposal was condemned by all classes of Muhammadans showed that the restriction on divorce was recognised as beneficial, and this sentiment contrasts strongly with the views held in some western countries. Thus Professor Letournean writes :—*"It is therefore probable that a future more or less distant will inaugurate the *régime* of monogamic unions, freely contracted, and

* "Evolution of Marriage," page 358.

at need freely dissolved by simple mutual consent . . . . . " In India, at any rate, that future is certainly far distant.

113. **Polygamy**—Subsidiary Table XXIII shows that taking the Provinces as a whole there are 1,010 married females to every 1,000 married males, the proportion being only 1,007 in the case of Hindus and 1,032 in the case of Muhammadans.

Amongst the latter every natural division except the Himálayan tract shows an excess of married women over married men. The proportion increases fairly regularly in both these religions from west to east, and while in the eastern portions migration probably affects the increase, a consideration of the emigration statistics leads to the conclusion that in spite of this there is a substantial difference, and that polygamy is more prevalent in eastern districts than in western. In cities the effects of polygamy are apt to be marked, by the presence of considerable numbers of married men whose wives are elsewhere.

114. **Polyandry**.—Polyandry is recognised and flourishes in the hill pargana of Jaunsár Báwar in the Dehra Dún district. From a memorandum prepared by Major Campbell, Cantonment Magistrate of Chakráta, the principal features of the system appear to be as follows. The husbands must all be sons of the same mother or by the same set of husbands. The advantages of the system are locally said to lie in the fact that land does not become sub-divided and quarrels are prevented. When the eldest brother is at home he shares a bed with the wife, and in his absence the next eldest brother takes his place and so on. The other brothers have to take their opportunity of approaching the wife in the day time in the fields. A brother may take a separate wife and in such a case, may continue to enjoy the common wife as well, if the other brothers do not object. Or, he may separate, and obtains his share of the family property, but if children have been born his share is reduced. It sometimes happens that a household has several wives in common. One case was reported in which the family consisted of 8 brothers, six being sons of one mother, and two of another. The family first married three wives who were possessed in common, but subsequently one of them took anot her wife. Later the six full brothers appropriated the first three wives and the other two sons the new wife. There is no prohibition on the marriage at the same time of two sisters, though this is rare, and a specific reason was given in one case, *viz.*, that the first wife bore only daughters. Polyandry is usually said to be the effect of an excess of males over females, and it is certain that there is such an excess in Jaunsár Báwar where there are only 814 females to 1,000 males, and the excess is still more marked in the birth-rate which gave during three years ending 1900 only 762 females per 1,000 males. It has been said that polyandry generally results from female infanticide, but there is no trace of this ever having existed in Jaunsár Báwar. A considerable number of females are said to be married to persons in the Tehri State and in Garhwál, and there does not appear to be any excess of unmarried women. From this brief account it will appear that the polyandry of Jaunsár resembles the patriarchal system of Tibet and not the matriarchal system of the Nairs of Southern India. This appears more clearly from the customs of inheritance. If a man dies his brother or brothers succeed. If there are no brothers surviving the son takes all. Failing a son, the widow takes, but only

for her lifetime, and she forfeits this right, if she marries again in a village other than the one her deceased husbands belonged to. If there is no brother or son, and the widow is disinherited, first cousins on the father's side, if there be any, may succeed.

115. **Female infanticide.**—There can be no doubt that the practice of hypergamy was chiefly responsible for the female infanticide for which these Provinces long bore an unenviable reputation. It is obvious that in a caste where hypergamy was compulsory there must be some difficulty in obtaining suitable husbands for girls belonging to the higher divisions, and it was usual in poor families to get rid of them by an over-dose of opium, or by drowning them in milk. Even when actual murder had been given up, it is certain that female children were neglected, and died at a greater rate than males. Special statistics, were therefore prepared in the case of those divisions of the castes (Rájput, Áhir, Ját and Taga) which had ever been proclaimed, and to eliminate error, they were prepared only for those villages in which these divisions had been proclaimed. A special report will be made on the subject, and it is sufficient here to give the results generally. In the case if infants under one year of age 782 females to 1,000 males are found, and although this figure is low it indicates that actual murder is not resorted to. In the age-period 1—5 at which the effects of neglect would still be noticed the proportion rises to 824, while about the age of 5 it falls to 735, the proportion at all ages being 743.

SUBSIDIARY TABLE I.—*Unadjusted age return of* 100,000 *of each sex.*

Age-period.	Hindus.		Masalmans.		Age-period.	Hindus.		Masalmans.	
	Males.	Females.	Males.	Females.		Males.	Females.	Males.	Females.
1	2	3	4	5	1	2	3	4	5
Infant ...	3,059	3,301	3,199	3,607	Brought forward	97,858	96,618	96,902	96,349
1	1,614	2,328	1,702	1,874					
2	2,627	3,122	2,794	3,324	61... ...	97	110	154	254
3	2,578	2,962	2,414	2,752	62... ...	153	151	121	124
4	2,608	2,677	2,452	2,735	63... ...	78	106	74	16
5	3,060	2,524	3,190	3,255	64... ...	97	131	56	145
6	2,957	2,652	2,627	2,573	65... ...	342	461	405	475
7	2,724	2,799	2,659	2,442	66... ...	74	92	221	123
8	2,959	2,346	2,992	2,962	67... ...	59	59	112	25
9	2,022	1,941	2,386	2,027	68... ...	80	67	39	61
10	3,864	2,488	3,312	3,509	69... ...	31	46	15	25
11	1,609	1,450	2,131	1,400	70... ...	526	989	918	1,031
12	3,537	2,490	3,369	2,554	71... ...	12	28	120	13
13	1,873	1,486	1,798	1,063	72... ...	45	89	37	53
14	2,333	1,751	2,298	1,613	73... ...	15	17	7	9
15	2,328	1,695	2,350	1,966	74... ...	22	40	5	7
16	2,227	2,065	1,849	2,504	75... ...	152	159	122	147
17	917	844	1,203	758	76... ...	22	43	5	102
18	2,009	2,200	2,088	2,171	77... ...	3	35	2	3
19	1,057	921	1,209	729	78... ...	10	64	5	14
20	3,194	2,978	3,439	4,900	79... ...	5	29	3	100
21	1,147	988	1,093	549	80... ...	190	365	442	597
22	1,765	2,200	1,693	1,736	81... ...	4	10	5	11
23	691	717	1,115	629	82... ...	16	42	14	67
24	1,135	1,554	1,303	1,209	83... ...	5	3	4	2
25	4 370	4,481	3,790	5,480	84... ...	12	19	6	5
26	1,113	1,296	949	781	85... ...	11	45	38	41
27	794	828	949	570	86... ...	3	3	2	2
28	1,494	1,941	1,064	1,733	87... ...	2	6	1	3
29	463	376	923	419	88... ...	2	5	12	8
30	4,953	4,447	4,879	6,105	89... ...	...	...	3	2
31	576	737	654	268	90... ...	45	69	74	115
32	1,940	1,917	1,213	1,298	91... ...	3	4	4	1
33	549	633	722	193	92... ...	4	19	4	5
34	710	656	781	345	93... ...	...	1	2	...
35	2,474	2,927	2,724	2,979	94... ...	...	1	2	1
36	1,124	1,080	713	776	95... ...	5	29	23	20
37	476	329	659	181	96... ...	2	1	5	4
38	804	748	648	642	97... ...	3	2	4	...
39	367	336	478	250	98... ...	3	18	3	8
40	4,604	5,308	3,809	5,076	99... ...	1	1	2	7
41	489	478	438	357	100 ...	5	18	21	23
42	794	689	666	667	101 ...	1	1	1	...
43	441	469	525	317	102 ...	...	2	...	...
44	624	492	789	392	103 ...	...	1	...	...
45	2,416	2,134	1,839	2,197	104 ...	...	1	...	...
46	388	354	307	302	105 ...	1	...	3	...
47	306	222	376	206	106 ...	1	...	...	...
48	605	628	415	476	107 ...	...	...	...	1
49	216	248	544	265	108 ...	...	...	1	...
50	3,709	3,809	3,189	4,555	109 ...	...	...	...	...
51	171	487	359	216	110 ...	...	...	1	...
52	457	485	440	365	111 ...	...	...	...	...
53	204	193	517	125	112 ...	...	...	...	...
54	243	230	461	113	113 ...	...	...	...	1
55	999	1,154	1,137	1,021					
56	289	218	191	88					
57	186	126	153	64					
58	228	224	178	175					
59	130	122	216	61					
60	2,258	3,337	2,542	2,450	Total ...	100,000	100,000	100,000	100,000

Subsidiary Table II.—*Age distribution of* 10,000 *of each sex.*

Age as in Imperial Table VII.	1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0—1 ...	304	314	342	359	262	280
1—2 ...	172	188	148	165	229	248
2—3 ...	275	297	247	281	192	219
3—4 ...	244	266	294	335	266	299
4—5 ...	233	245	277	296	279	237
Total 0—5 ...	1,228	1,310	1,308	1,436	1,228	1,333
5—10 ...	1,298	1,263	1,328	1,290	1,337	1,276
10—15 ...	1,256	1,073	1,166	941	1,348	999
15—20 ...	863	764	838	732	807	719
20—25 ...	829	885	858	899	848	915
25—30 ...	885	896	867	895	931	945
30—35 ...	869	881	892	910	918	927
35—40 ...	562	563	564	544	531	525
40—45 ...	689	719	703	722	695	737
45—50 ...	373	357	341	321	327	315
50—55 ...	486	510	488	517	496	537
55—60 ...	173	173	152	150	149	144
60 and over ...	482	598	500	643	485	628
Unspecified ...	7	8	...	...	...	...
Total ...	10,000	10,000	10,000	10,000	10,000	10,000
Mean age ...	24 yrs. 10·4 months.	25 years 6·7 months.	24 years 9·1 months.	25 years 5·4 months.	26 years 10·8 months.	25 years 7·4 months.

Subsidiary Table III.—*Age distribution of* 10,000 *of each sex by religion.*

Age as in Imperial Table VII.	Hindus.		Muhammadans.		Aryas.		Jains.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—1 ...	299	307	341	354	307	356	251	364
1—2 ...	174	191	166	174	131	185	134	169
2—3 ...	278	297	288	305	242	280	229	275
3—4 ...	243	266	248	267	240	291	210	258
4—5 ...	232	244	241	252	245	292	236	230
Total 0—5 ...	1,221	1,305	1,284	1,352	1,165	1,404	1,060	1,296
5—10 ...	1,295	1,260	1,332	1,292	1,178	1,282	1,141	1,107
10—15 ...	1,255	1,071	1,275	1,091	1,094	1,041	1,017	908
15—20 ...	867	760	847	785	894	891	854	801
20—25 ...	831	884	807	892	963	939	916	961
25—30 ...	889	899	851	883	1,021	887	885	867
30—35 ...	877	888	825	843	886	772	858	811
35—40 ...	568	570	527	521	663	526	605	628
40—45 ...	695	723	667	702	616	590	748	713
45—50 ...	376	361	352	334	429	384	438	420
50—55 ...	483	509	506	522	420	473	566	567
55—60 ...	174	175	166	160	242	205	314	282
60 and over ...	469	595	561	623	429	606	598	639
Total ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Mean age ...	24 yrs. 10·4 months.	25 yrs. 7·3 months.	24 yrs. 9·9 months.	25 yrs. 3·6 months.	25 yrs. 4·4 months.	24 yrs. 11·7 months.	27 yrs. 2·5 months.	26 yrs. 10·2 months.

SUBSIDIARY TABLE IV.—*Adjusted Age return of* 100,000 *of each sex.*

Ages.	Hindus.					
	Males.			Females.		
	Actual.	Smoothed by fives.	Smoothed by tens.	Actual.	Smoothed by fives.	Smoothed by tens.
1	2	3	4	5	6	7
Infant.	3,059	3,059	3,057	3,301	3,301	3,268
1	1,614	2,467	2,673	2,328	2,917	3,002
2	2,627	2,497	2,656	3,122	2,878	2,892
3	2,578	2,497	2,704	2,962	2,723	2,819
4	2,608	2,766	2,730	2,677	2,787	2,730
Total ... 0—4	**12,486**	**13,286**	**13,820**	**14,390**	**14,606**	**14,711**
5	3,060	2,785	2,710	2,524	2,723	2,627
6	2,957	2,862	2,665	2,652	2,599	2,508
7	2,724	2,744	2,682	2,799	2,452	2,419
8	2,959	2,905	2,666	2,346	2,445	2,318
9	2,022	2,436	2,665	1,941	2,205	2,243
Total ... 5—9	**13,722**	**13,732**	**13,388**	**12,262**	**12,424**	**12,115**
10	3,864	2,798	2,589	2,488	2,143	2,135
11	1,609	2,581	2,514	1,450	1,971	2,043
12	3,537	2,643	2,409	2,490	1,933	1,949
13	1,873	2,336	2,330	1,486	1,774	1,891
14	2,333	2,460	2,218	1,751	1,897	1,812
Total ... 10—14	**13,216**	**12,818**	**12,060**	**9,665**	**9,718**	**9,830**
15	2,328	1,936	2,163	1,695	1,568	1,782
16	2,227	1,963	2,051	2,065	1,711	1,729
17	917	1,708	1,961	844	1,545	1,704
18	2,009	1,881	1,887	2,200	1,802	1,709
19	1,057	1,665	1,840	921	1,586	1,734
Total ... 15—19	**8,538**	**9,153**	**9,902**	**7,725**	**8,212**	**8,658**
20	3,194	1,834	1,763	2,978	1,857	1,721
21	1,147	1,571	1,750	988	1,561	1,762
22	1,765	1,586	1,720	2,200	1,687	1,771
23	691	1,822	1,670	717	1,988	1,792
24	1,135	1,815	1,650	1,554	2,050	1,780
Total ... 20—24	**7,932**	**8,628**	**8,553**	**8,437**	**9,143**	**8,826**
25	4,370	1,621	1,671	4,481	1,775	1,806
26	1,113	1,781	1,657	1,296	2,020	1,785
27	794	1,647	1,673	828	1,784	1,797
28	1,494	1,163	1,643	1,941	1,778	1,768
29	463	1,656	1,601	376	1,666	1,719
Total ... 25—29	**8,234**	**7,868**	**8,245**	**8,922**	**9,023**	**8,875**
30	4,953	1,885	1,534	4,447	1,890	1,635
31	576	1,696	1,488	737	1,622	1,578
32	1,940	1,746	1,420	1,917	1,678	1,494
33	549	1,250	1,405	633	1,374	1,474
34	710	1,359	1,422	656	1,443	1,442
Total ... 30—34	**8,728**	**7,936**	**7,269**	**8,390**	**8,007**	**7,623**
35	2,474	1,067	1,400	2,927	1,125	1,429
36	1,124	1,118	1,351	1,080	1,148	1,391
37	476	1,049	1,322	329	1,084	1,379
38	804	1,475	1,250	748	1,560	1,303
39	367	1,348	1,221	336	1,440	1,254
Total ... 35—39	**5,245**	**6,057**	**6,544**	**5,420**	**6,357**	**6,756**
40	4,604	1,412	1,173	5,308	1,512	1,190
41	489	1,339	1,156	478	1,456	1,158
42	794	1,390	1,125	689	1,487	1,120
43	441	953	1,126	469	852	1,117
44	624	933	1,083	492	828	1,073
Total ... 40—44	**6,952**	**6,027**	**5,663**	**7,436**	**6,135**	**5,658**
45	2,416	835	1,053	2,134	734	1,047
46	388	868	1,011	354	766	1,004
47	306	786	977	222	717	967
48	605	1,045	889	628	1,052	878
49	216	1,001	842	248	1,079	843
Total ... 45—49	**3,931**	**4,535**	**4,772**	**3,586**	**4,348**	**4,739**
50	3,709	1,032	791	3,809	1,131	802
51	171	951	750	487	1,044	771
52	457	957	706	485	1,041	735
53	204	415	690	193	510	744
54	243	438	649	230	456	720
Total ... 50—54	**4,784**	**3,793**	**3,586**	**5,204**	**4,182**	**3,772**
55	999	384	608	1,154	384	693
56	289	389	564	218	390	661
57	186	366	527	126	369	636
58	228	618	454	224	805	559
59	130	580	430	122	784	529
Total ... 54—59	**1,832**	**2,337**	**2,583**	**1,844**	**2,732**	**3,078**
60 and over ...	4,400	3,569	3,615	6,719	5,457	5,359

SUBSIDIARY TABLE IV.—*Adjusted Age return of* 100,000 *of each sex.*

Ages.	Muhammadans.					
	Males.			Females.		
	Actual.	Smoothed by fives.	Smoothed by tens.	Actual.	Smoothed by fives.	Smoothed by tens.
1	8	9	10	11	12	13
Infant.	3,199	3,199	3,168	3,607	3,607	3,562
1	1,702	2,565	2,732	1,874	2,935	3,093
2	2,794	2,512	2,670	3,324	2,858	2,983
3	2,414	2,510	2,678	2,752	2,788	2,911
4	2,452	2,695	2,695	2,735	2,928	2,855
Total ... 0—4	**12,561**	**13,481**	**13,943**	**14,292**	**15,116**	**15,404**
5	3,190	2,668	2,702	3,255	2,751	2,780
6	2,627	2,784	2,648	2,573	2,793	2,644
7	2,659	2,771	2,649	2,442	2,652	2,561
8	2,992	2,795	2,638	2,962	2,703	2,458
9	2,386	2,696	2,623	2,027	2,468	2,381
Total ... 5—9	**13,854**	**13,714**	**13,260**	**13,259**	**13,367**	**12,824**
10	3,312	2,838	2,552	3,509	2,490	2,269
11	2,131	2,599	2,487	1,400	2,111	2,183
12	3,369	2,582	2,393	2,554	2,028	2,077
13	1,798	2,389	2,319	1,063	1,719	2,037
14	2,298	2,333	2,229	1,613	1,940	1,957
Total ... 10—14	**12,908**	**12,741**	**11,980**	**10,139**	**10,288**	**10,523**
15	2,350	1,899	2,161	1,966	1,581	1,916
16	1,849	1,958	2,059	2,504	1,802	1,845
17	1,203	1,740	1,980	758	1,626	1,817
18	2,088	1,958	1,908	2,171	2,212	1,807
19	1,209	1,806	1,852	729	1,821	1,830
Total ... 15—19	**8,699**	**9,361**	**9,960**	**8,128**	**9,042**	**9,215**
20	3,439	1,904	1,790	4,900	2,017	1,811
21	1,093	1,710	1,764	549	1,709	1,845
22	1,693	1,729	1,726	1,736	1,805	1,844
23	1,115	1,799	1,727	629	1,921	1,871
24	1,303	1,770	1,703	1,209	1,967	1,836
Total ... 20—24	**8,643**	**8,912**	**8,710**	**9,023**	**9,419**	**9,207**
25	3,790	1,621	1,698	5,480	1,734	1,851
26	949	1,611	1,678	781	1,955	1,818
27	949	1,535	1,673	570	1,797	1,812
28	1,064	1,753	1,626	1,733	1,922	1,740
29	923	1,694	1,575	419	1,819	1,667
Total ... 25—29	**7,675**	**8,214**	**8,250**	**8,983**	**9,227**	**8,888**
30	4,879	1,747	1,517	6,105	1,965	1,572
31	654	1,678	1,471	268	1,657	1,504
32	1,213	1,650	1,419	1,298	1,642	1,414
33	722	1,219	1,394	193	1,017	1,376
34	781	1,231	1,344	345	1,118	1,320
Total ... 30—34	**8,249**	**7,525**	**7,145**	**8,209**	**7,399**	**7,186**
35	2,724	1,120	1,302	2,979	895	1,284
36	718	1,105	1,252	776	985	1,226
37	659	1,044	1,213	181	966	1,199
38	648	1,261	1,140	642	1,385	1,122
39	478	1,206	1,104	250	1,301	1,100
Total ... 35—39	**5,222**	**5,736**	**6,011**	**4,828**	**5,532**	**5,931**
40	3,809	1,208	1,063	5,076	1,398	1,062
41	438	1,183	1,030	357	1,333	1,046
42	666	1,245	993	667	1,362	1,019
43	525	851	986	317	786	1,036
44	789	825	960	392	775	1,014
Total ... 40—44	**6,227**	**5,312**	**5,032**	**6,809**	**5,654**	**5,177**
45	1,839	767	941	2,197	683	1,006
46	307	745	923	302	715	979
47	376	696	906	206	689	956
48	415	966	846	476	1,161	866
49	544	977	819	265	1,144	825
Total ... 45—49	**3,481**	**4,151**	**4,435**	**3,446**	**4,392**	**4,632**
50	3,189	989	790	4,555	1,175	781
51	359	1,010	759	216	1,105	746
52	440	993	723	365	1,075	706
53	517	583	722	125	368	696
54	461	549	693	113	342	645
Total ... 50—54	**4,966**	**4,124**	**3,687**	**5,374**	**4,065**	**3,574**
55	1,137	492	663	1,021	282	599
56	191	424	630	88	292	545
57	153	375	592	64	282	499
58	178	656	516	175	568	420
59	216	649	480	61	601	403
Total ... 54—59	**1,875**	**2,596**	**2,881**	**1,409**	**2,025**	**2,466**
60 and over ...	5,640	4,720	4,706	6,101	5,130	4,973

SUBSIDIARY TABLE V.—*Showing deaths registered according to age and sex in the North-Western Provinces and Oudh during* 1891-1900.

Year.	Under 1 year.		1 and under 5 years.		5 and under 10 years.		10 and under 15 years.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
1891 ...	177,795	160,117	125,405	124,670	45,638	34,739	23,812	16,951
1892 ...	191,239	168,899	133,951	130,858	48,851	37,195	27,599	18,941
1893 ...	183,604	161,320	91,751	88,716	25,030	19,893	14,629	11,063
1894 ...	271,788	240,184	190,652	193,750	64,012	49,530	29,770	19,951
1895 ...	180,850	168,850	112,500	113,658	35,803	28,489	20,180	14,336
1896 ...	200,176	184,961	135,648	133,873	44,410	34,684	26,070	18,386
1897 ...	218,283	206,768	173,025	177,203	65,311	51,559	34,584	24,350
1898 ...	189,036	170,585	104,856	108,311	36,214	29,899	21,602	15,865
1899 ...	279,012	251,343	132,072	133,942	40,646	32,442	22,591	16,525
1900 ...	238,197	216,414	112,608	114,616	38,924	30,607	24,565	17,436
Total ...	2,129,980	1,929,441	1,312,468	1,319,597	444,839	349,037	245,402	173,804

Years.	15 and under 20 years.		20 and under 30 years.		30 and under 40 years.		40 and under 50 years.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	10	11	12	13	14	15	16	17
1891 ...	24,431	27,946	69,587	70,566	72,760	56,658	78,560	59,048
1892 ...	28,959	31,088	78,295	80,276	81,421	67,671	86,513	67,874
1893 ...	16,388	19,281	46,632	48,480	50,517	40,497	55,143	43,189
1894 ...	28,961	33,084	78,517	86,780	85,075	70,851	94,024	76,350
1895 ...	21,500	23,618	60,043	59,453	66,420	50,933	74,091	55,402
1896 ...	26,311	26,522	72,739	66,865	80,124	58,200	86,944	63,748
1897 ...	29,817	30,811	83,693	75,201	97,974	70,342	110,815	79,497
1898 ...	20,945	23,293	55,554	57,634	58,201	48,451	62,652	53,273
1899 ...	21,970	25,225	59,381	64,232	61,374	51,151	65,575	53,930
1900 ...	23,356	27,263	62,502	67,995	64,099	52,563	67,204	53,217
Total ...	242,638	268,131	666,993	677,482	717,965	567,317	781,521	605,528

Years.	50 and under 60 years.		60 years and upwards.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	18	19	20	21	22	23
1891	76,441	57,354	87,321	70,933	781,750	678,982
1892	83,778	64,376	93,636	78,633	854,242	745,811
1893	55,185	41,857	63,719	53,273	602,648	527,569
1894	96,648	74,929	112,479	96,443	1,051,926	941,852
1895	74,061	56,047	82,124	68,085	727,572	638,871
1896	83,040	62,262	87,341	70,590	842,803	720,091
1897	104,960	76,162	103,756	83,481	1,022,218	875,374
1898	60,186	48,575	62,816	56,371	672,062	612,257
1899	64,558	50,632	69,888	60,332	817,067	739,754
1900	64,682	49,397	72,668	61,826	768,805	691,334
Total ...	763,539	581,591	835,748	699,967	8,141,093	7,171,895

SUBSIDIARY TABLE VA.—*Showing the deaths of females to* 1,000 *males at certain age periods for* 10 *years* 1891-1900.

Year.	5 and under 10 years.	10 and under 15 years.	15 and under 20 years.
1891	761·2	711·9	1143·0
1892	761·4	686·3	1073·5
1893	794·8	756·2	1176·5
1894	773·8	670·2	1142·4
1895	795·7	710·4	1098·5
1896	780·9	705·3	1008·0
1897	789·4	704·1	1033·3
1898	825·6	734·4	1112·1
1899	798·2	731·5	1148·2
1900	786·3	709·8	1167·3

SUBSIDIARY TABLE X.—*General Proportion of the sexes by Natural Divisions and Districts.*

Serial number.	District.	Females to 1,000 Males.			
		1901.	1891.	1881.	1872.
	1	2	3	4	5
	N.-W. P. and Oudh	**937**	**930**	**925**	**889**
	Himalaya, West	**913**	**898**	**892**	**874**
1	Debra Dún	733	676	715	702
2	Naini Tál	799	790	800	810
3	Almora	955	975	944	887
4	Garhwál	1,032	1,036	1,024	992
	Sub-Himalaya, West	**881**	**874**	**871**	**853**
5	Saháranpur	864	853	847	824
6	Bareilly	862	873	881	871
7	Bijnor	918	899	883	864
8	Pilibhít	884	878	883	860
9	Kheri	891	875	869	847
	Indo-Gangetic Plain, West	**868**	**859**	**855**	**851**
10	Muzaffarnagar	869	848	852	837
11	Meerut	876	862	861	859
12	Bulandshahr	900	894	880	897
13	Aligarh	891	867	852	859
14	Muttra	866	864	861	852
15	Agra	864	857	850	856
16	Farukhabad	848	849	850	839
17	Mainpuri	837	829	812	794
18	Etáwah	842	834	828	807
19	Etah	851	832	829	835
20	Budaun	854	858	860	855
21	Moradabad	888	891	893	880
22	Sháhjahánpur	862	855	863	857
	Indo-Gangetic Plain, Central	**956**	**952**	**953**	**929**
23	Cawnpore	868	867	879	866
24	Fatehpur	965	943	967	921
25	Allahabad	1,000	982	987	950
26	Lucknow	912	901	908	893
27	Unao	957	948	945	956
28	Rae Bareli	1,027	1,021	1,039	1,002
29	Sitápur	896	896	894	876
30	Hardoi	876	866	857	859
31	Fyzabad	978	987	980	947
32	Sultánpur	1,026	1,028	1,016	973
33	Partábgarh	1,046	1,046	1,013	964
34	Bara Banki	953	960	961	946
	Central India Plateau	**969**	**953**	**948**	**910**
35	Bánda	987	978	971	939
36	Hamírpur	992	971	953	915
37	Jhánsi	956	920	924	900
38	Jalaun	938	942	935	867
	East Satpuras	**1,042**	**1,015**	**1,004**	**950**
39	Mirzapur	1,042	1,015	1,004	950
	Sub-Himalaya, East	**980**	**970**	**973**	**891**
40	Gorakhpur	1,011	1,000	1,004	873
41	Basti	973	968	978	877
42	Gonda	965	955	953	933
43	Bahraich	931	911	912	904
	Indo-Gangetic Plain, East	**1,039**	**1,009**	**991**	**898**
44	Benares	982	972	980	953
45	Jaunpur	1,039	992	978	880
46	Gházipur	1,055	1,022	994	924
47	Ballia	1,084	1,086	1,055	914
48	Azamgarh	1,020	992	965	855
	Native States	...	...	...	...
49	Tehri (Himalaya, West)	1,015	1,038	953	846
50	Rampur (Sub-Himalaya, West)	898	894	919	900

SUBSIDIARY TABLE VIII.—*Population per* 10,000 *by sexes, of all religions combined, for selected districts at certain ages.*

Districts.	Ages.							
	0		1		2		3	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
A.—PROSPERITY.								
Muzaffarnagar	359	389	139	170	292	326	291	322
Bulandshahr	331	362	173	191	311	339	303	337
Etah	385	356	224	221	279	330	265	302
B.—FEVER (WESTERN).								
Bijnor	351	342	167	190	322	334	252	265
Pilibhít	352	384	153	183	257	300	243	277
C.—FAMINE.								
Hamírpur	297	276	200	208	286	295	203	212
Bánda	249	238	188	203	305	307	210	213
Jhánsi	232	218	170	181	234	259	208	214
Jalaun	322	315	175	197	282	279	210	235
D.—FEVER (EASTERN).								
Gházipur	264	251	170	174	307	298	255	262
Ballia	230	205	202	187	320	307	284	287
Azamgarh	238	232	166	167	294	300	238	245
Provinces	304	314	172	188	275	297	244	266

Districts.	Ages.							
	4		0—5		5—10		60 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
A.—PROSPERITY.								
Muzaffarnagar	267	297	1,348	1,504	1,148	1,256	487	529
Bulandshahr	292	315	1,410	1,544	1,442	1,399	481	547
Etah	266	290	1,419	1,499	1,334	1,307	409	526
B.—FEVER (WESTERN).								
Bijnor	235	240	1,327	1,371	1,189	1,132	539	663
Pilibhít	206	221	1,211	1,365	1,308	1,305	373	561
C.—FAMINE.								
Hamírpur	180	171	1,166	1,162	1,242	1,237	328	535
Bánda	177	181	1,129	1,142	1,130	1,154	350	541
Jhánsi	188	194	1,032	1,066	1,279	1,199	298	436
Jalaun	212	252	1,201	1,278	1,185	1,190	288	456
D.—FEVER (EASTERN).								
Gházipur	275	262	1,271	1,247	1,319	1,205	515	673
Ballia	287	274	1,323	1,260	1,397	1,213	545	739
Azamgarh	242	250	1,178	1,194	1,410	1,268	476	546
Provinces	233	245	1,228	1,310	1,298	1,263	482	598

SUBSIDIARY TABLE IX.—*Age distribution of* 10,000 *of each sex by religion.*

ALL CITIES TOGETHER.

Age.	All religions.		Hindus.		Muhammadans.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0—5	1,044	1,173	1,000	1,150	1,142	1,225
5—10	1,103	1,123	1,058	1,091	1,200	1,173
10—15	1,112	980	1,055	926	1,207	1,059
15—20	852	793	832	783	882	801
20—40	3,318	3,192	3,460	3,252	3,036	3,087
40—60	1,919	1,966	1,971	2,028	1,817	1,872
60 and over	638	759	607	756	709	770
Unspecified	14	14	17	14	7	13

Subsidiary Table X—*General Proportion of the sexes by Natural Divisions and Districts.*

Serial number	District	Females to 1,000 Males			
		1951.	1941.	1931.	1872.
	1	2	3	4	5
	N.-W. P. and Oudh	**937**	**930**	**925**	**889**
	Himalaya, West	**913**	**898**	**892**	**874**
1	Dehra Dún	723	676	715	702
2	Naini Tal	749	780	800	810
3	Almora	955	975	944	897
4	Garhwál	1,082	1,036	1,024	993
	Sub-Himalaya, West	**881**	**874**	**871**	**853**
5	Saháranpur	854	853	847	824
6	Bareilly	862	873	881	871
7	Bijnor	918	899	883	864
8	Pilibhít	884	878	863	860
9	Kheri	891	875	869	847
	Indo-Gangetic Plain, West	**868**	**859**	**855**	**851**
10	Muzaffarnagar	869	848	852	837
11	Meerut	876	862	861	859
12	Bulandshahr	900	894	880	897
13	Aligarh	891	867	852	859
14	Muttra	866	864	861	852
15	Agra	864	857	850	856
16	Farukhabad	848	849	850	839
17	Mainpuri	837	829	812	794
18	Etáwah	842	834	828	807
19	Etah	851	832	829	835
20	Budaun	854	858	860	855
21	Moradabad	848	891	893	890
22	Sháhjahánpur	862	855	853	857
	Indo-Gangetic Plain, Central	**956**	**952**	**953**	**929**
23	Cawnpore	868	867	879	866
24	Fatehpur	965	943	967	921
25	Allahabad	1,000	952	957	950
26	Lucknow	912	901	908	893
27	Unao	957	948	945	956
28	Rae Bareli	1,027	1,021	1,039	1,002
29	Sitápur	896	896	894	876
30	Hardoi	876	866	857	859
31	Fyzabad	978	967	980	947
32	Sultánpur	1,026	1,028	1,016	973
33	Partábgarh	1,046	1,046	1,013	964
34	Bara Banki	953	960	961	946
	Central India Plateau	**969**	**953**	**948**	**910**
35	Bánda	987	978	971	939
36	Hamírpur	992	971	953	915
37	Jhánsi	956	920	924	900
38	Jalaun	938	942	935	867
	East Satpuras	**1,042**	**1,015**	**1,004**	**950**
39	Mirzapur	1,042	1,015	1,004	950
	Sub-Himalaya, East	**980**	**970**	**973**	**891**
40	Gorakhpur	1,011	1,000	1,004	873
41	Basti	973	968	978	877
42	Gonda	965	955	953	933
43	Bahraich	931	911	912	904
	Indo-Gangetic Plain, East	**1,039**	**1,009**	**991**	**898**
44	Benares	982	972	980	953
45	Jaunpur	1,039	992	978	880
46	Gházipur	1,055	1,022	994	924
47	Ballia	1,084	1,086	1,055	914
48	Azamgarh	1,020	992	965	855
	Native States	...	...	...	...
49	Tehri (Himalaya, West)	1,015	1,038	953	846
50	Rampur (Sub-Himalaya, West)	898	894	919	900

Subsidiary Table X.—*General proportion of the sexes by Cities.*

Serial number.	Cities.	Females to 1,000 Males.			
		1901.	1891.	1881.	1872.
	1	2	3	4	5
1	Agra	907	855	845	878
2	Allahabad	922	849	861	782
3	Bareilly	941	878	942	867
4	Benares	941	907	951	952
5	Cawnpore	787	768	752	814
6	Farukhabad	938	897	956	972
7	Fyzabad	870	805	833	...
8	Gorakhpur	978	947	978	856
9	Hathras	844	850	907	855
10	Jaunpur	1,011	985	1,023	1,046
11	Jhánsi	951	735	990	...
12	Koil	849	872	862	843
13	Lucknow	917	872	878	...
14	Meerut	849	755	766	848
15	Mirzapur	1,011	1,007	1,039	932
16	Moradabad	951	958	925	903
17	Muttra	872	838	911	926
18	Sahéranpur	856	844	879	884
19	Sháhjahánpur	1,005	1,005	1,031	982
	Total of 19 Cities	909	865	910	...

Subsidiary Table XI.—*Proportion of sexes in selected castes.*

Caste, tribe or race.	Number of females per 1,000 males.						
	All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
All castes, shown in Imperial table XIV	958	1,010	955	989	919	959	938
Vaishya or Bania, Meerut	903	931	1,001	874	939	905	821
Vaishya or Bania, Agra	929	997	911	761	865	932	1,104
Vaishya or Bania, Gorakhpur	1,000	1,335	1,139	1,147	1,212	880	836
Vaishya or Bania, Moradabad	818	966	793	848	855	718	857
Vaishya or Bania, Allahabad	1,037	934	926	1,004	820	1,144	1,194
Total of five districts	942	1,032	968	919	942	900	931
Abir ... Mainpuri	910	857	838	959	697	988	966
Abir ... Gorakhpur	977	1,030	1,036	1,083	886	966	922
Total of two districts	957	989	970	1,056	843	775	936
Kol, Allahabad	1,148	1,734	1,145	1,116	1,413	775	1,451
Kurmi, Partábgarh	1,068	1,010	2,841	1,351	1,040	891	1,227
Kori ... Aligarh	892	1,028	1,000	956	832	860	782
Kori ... Gonda	937	832	808	841	835	1,167	1,060
Total of two districts	928	873	840	860	835	1,106	829
Kumhar ... Meerut	958	843	877	882	938	983	1,077
Kumhar ... Gorakhpur	1,100	1,411	1,117	1,532	1,506	827	844
Total of two districts	1,051	1,168	1,051	1,302	1,303	876	913
Pasi, Bara Banki	949	1,033	935	781	824	1,005	939
Saharya, Jhánsi	687	586	553	524	777	889	539
Taga, Meerut	840	817	997	648	929	851	807
Thárn, Naini Tál	862	995	953	668	938	807	744
Dom, Kumaun Division	955	1,060	957	834	922	962	925

Subsidiary Table XII—*Number of females to 1,000 males at each age by Natural Divisions and Religions.*

Serial number.	Division or tract of country.	Age 0—1.			0—5.			5—10.		
		All religions.	Hindus.	Musalmans.	All religions.	Hindus.	Musalmans.	All religions.	Hindus.	Musalmans.
	1	2	3	4	5	6	7	8	9	10
	N.-W. Provinces and Oudh ...	967	961	993	1,000	999	1,007	912	910	923
1	Himalaya, West	1,013	1,006	1,018	1,023	1,020	996	971	978	910
2	Sub-Himalaya, West ...	954	952	959	982	984	980	886	878	903
3	Indo-Gangetic Plain, West ...	923	911	972	958	949	997	869	864	889
4	Indo-Gangetic Plain, Central ...	977	970	1,020	1,015	1,015	1,016	919	912	933
5	Central India Plateau ...	920	920	893	993	992	991	956	957	943
6	East Satpuras	1,034	1,032	1,066	1,060	1,054	1,060	986	988	966
7	Sub-Himalaya, East	1,039	1,037	1,051	1,033	1,033	1,029	946	952	911
8	Indo-Gangetic Plain, East ...	992	990	997	1,037	1,038	1,030	936	929	994
9	Tehri State (Himalaya, West) ...	922	922	1,000	1,014	1,014	981	962	963	944
10	Rampur (Sub-Himalaya, West) ...	986	987	985	992	985	998	879	864	899

Serial number.	Division or tract of country.	10—15.			15—20.			20—40.		
		All religions.	Hindus.	Musalmans.	All religions.	Hindus.	Musalmans.	All religions.	Hindus.	Musalmans.
	1	11	12	13	14	15	16	17	18	19
	N.-W. Provinces and Oudh ...	801	799	818	829	820	886	961	958	998
1	Himalaya, West	845	855	728	880	901	663	882	911	639
2	Sub-Himalaya, West ...	788	785	795	771	753	826	868	849	941
3	Indo-Gangetic Plain, West ...	743	732	796	797	784	859	871	861	937
4	Indo-Gangetic Plain, Central ...	816	815	829	851	841	926	995	989	1,071
5	Central India Plateau ...	790	789	810	856	854	897	969	972	1,005
6	East Satpuras	831	830	836	869	886	919	1,098	1,101	1,069
7	Sub-Himalaya, East	832	830	840	808	797	881	1,003	1,001	1,017
8	Indo-Gangetic Plain, East ...	847	842	884	895	875	1,090	1,132	1,123	1,266
9	Tehri State (Himalaya, West) ...	898	898	861	923	922	1,103	1,047	1,047	1,022
10	Rampur (Sub-Himalaya, West) ...	784	760	812	835	823	849	880	851	917

Serial number.	Division or tract of country.	40—60.			60 and over.			Unspecified.		
		All religions.	Hindus.	Musalmans.	All religions.	Hindus.	Musalmans.	All religions.	Hindus.	Musalmans.
	1	20	21	22	23	24	25	26	27	28
	N.-W. Provinces and Oudh ...	958	957	972	1,165	1,186	1,063	1,243	1,208	1,350
1	Himalaya, West ...	881	905	642	1,076	1,104	805	852	976	445
2	Sub-Himalaya, West ...	898	887	932	1,061	1,090	992	1,343	1,308	1,371
3	Indo-Gangetic Plain, West ...	871	865	912	1,005	1,007	1,001	1,129	996	1,575
4	Indo-Gangetic Plain, Central	962	955	1,023	1,163	1,175	1,088	1,286	1,295	1,113
5	Central India Plateau ...	1,079	1,076	1,135	1,504	1,514	1,412	2,000	1,723	2,695
6	East Satpuras	1,135	1,136	1,117	1,440	1,467	1,107	835	851	552
7	Sub-Himalaya, East ...	1,033	1,039	995	1,377	1,406	1,225	1,491	1,516	1,340
8	Indo-Gangetic Plain, East ...	1,084	1,078	1,151	1,280	1,312	1,066	1,177	1,175	1,195
9	Tehri State (Himalaya West)	1,047	1,048	1,016	1,425	1,428	1,034	2,120	2,120	1,000
10	Rampur (Sub-Himalaya West)	925	899	957	1,131	1,137	1,125	1,186	939	1,362

Subsidiary Table XIII.—*Actual excess or defect of females by Natural Divisions and Districts.*

Serial number.	District.	Number of females in excess (+) or in defect (—).			
		1901.	1891.	1881.	1872.
1	2	3	4	5	6
	N.-W. P. and Oudh ...	**—1,542,102**	**—1,701,663**	**—1,717,243**	**—2,470,710**
	Himalaya, West ...	**—63,045**	**—72,418**	**—67,885**	**—70,552**
1	Dehra Dún	—27,457	— 32,513	—23,900	—20,437
2	Naini Tál	—34,703	— 41,817	—37,789	—27,726
3	Almora	—7,609	—5,268	—10,315	—21,177
4	Garhwál	+6,724	+7,180	+4,119	- 1,212
	Sub-Himalaya, West ...	**—271,401**	**—283,938**	**—277,549**	**— 307,196**
5	Saháranpur...	—76,456	—79,422	—81,310	—85,291
6	Bareilly	—80,491	—70,291	—65,084	—70,179
7	Bijnor	—33,443	—42,354	—45,066	—53,653
8	Pilibhít	—28,891	—31,416	—27,973	—36,992
9	Kheri	—52,120	—60,455	—58,116	—61,081
	Indo-Gangetic Plain, West ...	**—930,599**	**—905,444**	**—919,974**	**—969,021**
10	Muzaffarnagar	— 61,298	—63,582	— 60,428	—61,143
11	Meerut	—100,951	—103,030	—97,737	—97,145
12	Bulandshahr	— 60,115	—53,328	—59,094	—50,825
13	Aligarh	—68,922	—74,314	—81,371	—81,400
14	Muttra	—54,961	—51,899	—5C,244	—62,638
15	Agra	—77,116	—77,122	—78,946	— 83,751
16	Farukhabad	—75,982	—69,993	—73,408	—80,296
17	Mainpuri	—73,355	—71,435	—82,972	—88,137
18	Etáwah	—69,028	—65,921	—68,077	—71,279
19	Etah	—69,626	—64,297	—70,855	—74,704
20	Budaun	—80,487	—70,716	—68,251	—73,016
21	Moradabad	—70,455	—67,746	—65,409	—71,567
22	Sháhjahánpur	— 68,303	—72,061	—63,182	—73,120
	Indo-Gangetic Plain, Cenral ...	**—289,736**	**—311,192**	**—283,680**	**— 429,747**
23	Cawnpore	—88,996	— 86,489	—76,386	—82,915
24	Fatehpur	—12,371	—20,485	—11,429	— 27,249
25	Allahabad	+50	—14,281	—9,354	—35,899
26	Lucknow	—36,657	—40,239	—33,786	—24,943
27	Unao	—21,391	—25,388	—23,265	—31,417
28	Rae Bareli	+13,581	+10,561	+18,093	+806
29	Sitapur	—64,201	—58,951	—53,721	— 61,523
30	Hardoi	—72,232	— 79,783	—75,778	—70,531
31	Fyzabad	—13,432	— 8,245	—10,929	— 27,662
32	Sultánpur	+14,040	+14,879	+7,662	—14,221
33	Partábgarh	+20,484	+20,553	+5,587	—14,471
34	Bara Banki	—28,611	—23,324	—20,374	— 30,722
	Central India Plateau ...	**—32,669**	**— 55,570**	**—59,564**	**—101,977**
35	Bánda	—4,140	—7,956	—10,146	—21,934
36	Hamírpur	—1,866	—7,486	—12,219	—23,255
37	Jhánsi	—13,835	—28,309	—23,051	—27,959
38	Jalaun	—12,828	—11,819	—14,148	—28,829
	East Satpuras ...	**+22,280**	**+8,826**	**+2,188**	**—25,810**
39	Mirzapur	+22,280	+8,826	+2,188	—25,810
	Sub-Himalaya, East ...	**—71,521**	**—109,620**	**—83,958**	**—313,217**
40	Gorakhpur	+16,136	—511	+4,874	—136,803
41	Basti	—24 959	—28,830	—17,890	—96,391
42	Gonda	—25,213	—33,577	—30,616	—40,786
43	Bahraich	—37,485	—46,702	—40,326	—39,237
	Indo-Gangetic Plain, East ...	**+94,589**	**+27,693**	**—26,821**	**—253,190**
44	Benares	—8,010	—12,963	—8,884	—19,011
45	Jaunpur	+23,264	—4,951	—13,151	—65,543
46	Gházipur	+24,348	+11,113	—2,915	—32,673
47	Ballia	+39,830	+41,091	+26,333	—32,791
48	Azamgarh	+15,157	—6,597	—28,204	—103,172
	Native States ...	...	...	...	...
49	Tehri (Himalaya, West) ...	+2,031	+4,486	—4,844	—10,952
50	Rampur (Sub-Himalaya, West) ...	—28,762	—30,925	—22,804	—26,624

SUBSIDIARY TABLE XV.—*Showing births of females to* 1,000 *males by natural divisions during the* 10 *years* 1891-1900, *and the proportion amongst the sexes living.*

Serial number.	Natural divisions.	Births of females to 1,000 males.	Females living to 1,000 males.
1	Himalaya, West	935·7	913
2	Sub-Himalaya, West	917·9	881
3	Indo-Gangetic Plain, West	911·5	868
4	Indo-Gangetic Plain, Central	920·3	956
5	Central India Plateau	922·1	969
6	East Satpuras	935·5	1,042
7	Sub-Himalaya East	923·05	980
8	Indo-Gangetic Plain, east	917·06	1,039
9	North-Western Provinces and Oudh	918·3	337

SUBSIDIARY TABLE XVI.—*Distribution of* 10,000 *of each sex by age and civil condition.*

A.—ALL RELIGIONS.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—5	1,220	7	...	1,298	11	1
5—10	1,225	70	4	1,120	139	4
10—15	949	299	8	480	580	13
15—20	421	427	15	75	667	22
20—25	223	574	31	29	810	45
25—30	146	694	45	19	801	76
30—35	100	710	60	17	732	132
35—40	53	460	49	10	437	116
40—45	55	551	84	10	455	254
45—50	28	287	58	4	207	146
50—55	31	355	100	5	195	310
55—60	12	119	42	3	71	99
60 and over	28	284	169	6	107	485
Unspecified	3	3	1	3	4	2
Total ...	4,494	4,940	666	3,079	5,216	

SUBSIDIARY TABLE XVI.—*Distribution of* 10,000 *of each sex by age and Civil Condition*—(concluded).

B.—HINDUS.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—5	1,212	8	1	1291	12	1
5—10	1,218	73	3	1,109	145	5
10—15	932	313	8	455	602	13
15—20	411	439	16	68	669	22
20—25	220	579	31	27	810	47
25—30	147	696	46	17	802	79
30—35	103	713	61	15	733	139
35—40	55	462	50	9	440	121
40—45	57	551	86	9	451	263
45—50	29	287	60	4	206	151
50—55	32	349	102	5	190	313
55—60	13	118	43	2	71	101
60 and over	29	273	168	5	104	486
Unspecified	3	2	1	3	3	2
Total ...	4,461	4,863	676	3,019	5,238	1,743

C.—MUHAMMADANS.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—5	1,277	5	...	1,339	11	1
5—10	1,277	53	2	1,182	105	3
10—15	1,051	217	7	623	457	9
15—20	480	355	12	118	651	15
20—25	230	548	28	43	813	34
25—30	124	683	43	28	801	54
30—35	77	695	53	25	721	95
35—40	38	448	40	13	423	86
40—45	41	556	68	14	483	204
45—50	19	289	44	5	212	116
50—55	23	305	87	9	222	289
55—60	8	123	34	3	71	87
60 and over	24	359	178	11	125	487
Unspecified	4	4	1	4	5	3
Total ...	4,673	4,730	597	3,417	5,100	1,483

SUBSIDIARY TABLE XVII.—*Distribution by Civil Condition and main age periods of* 10,000 *of each sex.*

A.—ALL RELIGIONS.

Age.	Unmarried.		Married.		Widowed.		Females per 1,000 males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10 ...	2,445	2,418	77	150	4	5	927	1,822	1,468
10—15 ...	949	480	299	580	8	13	475	1,819	1,435
15—40 ...	943	150	2,865	3,447	200	391	149	1,128	1,827
40 and over ...	157	31	1,599	1,039	454	1,296	1,847	609	2,677
All ages ...	4,494	3,079	4,840	5,216	666	1,705	642	1,010	2,391

B.—HINDUS.

Age.	Unmarried.		Married.		Widow.		Females per 1,000 males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10 ...	2,430	2,400	81	157	4	6	924	1,812	1,428
10—15 ...	932	455	313	602	8	13	457	1,796	1,458
15—40 ...	936	136	2,889	3,454	204	408	136	1,119	1,870
40 and over ...	163	28	1,580	1,025	460	1,316	161	607	2,675
All ages ...	4,461	3,019	4,863	5,238	676	1,743	633	1,007	2,410

C.—MUHAMMADANS.

Age.	Unmarried.		Married.		Widowed.		Females per 1,000 males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10 ...	2,554	2,521	58	116	2	4	944	1,911	2,216
10—15 ...	1,051	623	217	457	7	9	567	2,021	1,295
15—40 ...	949	227	2,729	3,409	176	284	228	1,194	1,543
40 and over ...	119	46	1,726	1,118	412	1,186	371	619	2,751
All ages ...	4,673	3,417	4,730	5,100	597	1,483	514	979	1,684

SUBSIDIARY TABLE XVII.—*Distribution by Civil Condition and main age periods of* 10,000 *of each sex*—(continued).

D.—JAINS.

Age.	Unmarried.		Married.		Widowed.		Females per 1,000 males		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10 ...	2,174	2,338	20	56	5	4	926	2,422	773
10—15 ...	815	479	197	419	3	8	503	1,833	2,067
15—40 ...	1,235	176	2,594	3,282	286	603	123	1,089	1,817
40 and over ...	352	31	1,402	1,081	917	1,523	76	664	1,480
All ages ...	4,576	3,024	4,213	4,838	1,211	2,138	570	989	1,521

E.—CHRISTIANS.

Age.	Unmarried.		Married.		Widowed.		Females per 1,000 males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10 ...	1,958	2,593	26	67	4	1	954	1,846	273
10—15 ...	933	879	155	312	14	10	679	1,456	518
15—40 ...	3,142	847	1,915	3,033	152	239	194	1,141	1,131
40 and over ...	179	109	1,232	1,086	290	824	439	635	2,049
All ages ...	6,212	4,428	3,328	4,498	460	1,074	514	974	1,684

F.—ARYAS.

Age.	Unmarried.		Married.		Widowed.		Females per 1,000 males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10 ...	2 284	2,588	56	82	2	6	913	1,167	2,125
10—15 ...	899	587	189	442	5	7	526	1,879	1,176
15—40 ...	1,079	181	3,148	3,430	197	387	1358	878	1,583
40 and over ...	186	55	1,386	1,010	569	1,225	236	587	1,735
All ages ...	4,448	3,411	4,779	4,964	773	1,628	618	837	1,694

SUBSIDIARY TABLE XVIII.—*Distribution by Civil Condition and main age*

A.—ALL

Age.	Males.						
	Unmarried.			Married.			Wi
	1901.	1891.	1881.	1901.	1891.	1881.	1901.
1	2	3	4	5	6	7	8
0—10	2,445	2,571	2,507	77	63	56	4
10—15	949	877	976	299	282	263	8
15—40	943	933	925	2,865	2,894	2,892	200
40 and over	157	122	115	1,599	1,625	1,637	454
All ages	4,494	4,503	4,523	4,840	4,864	4,848	666

B.—HIN

Age.	Males.						
	Unmarried.			Married.			Wi
	1901.	1891.	1881.	1901.	1891.	1881.	1901.
1	2	3	4	5	6	7	8
0—10	2,430	2,564	2,501	81	67	59	4
10—15	932	864	963	313	295	275	8
15—40	936	926	917	2,889	2,909	2,910	204
40 and over	163	130	122	1,580	1,668	1,618	460
All Ages ...	4,461	4,484	4,503	4,863	4,879	4,862	676

C.—MUHAMMA-

Age.	Males.						
	Unmarried.			Married.			Wi
	1901.	1891.	1881.	1901.	1891.	1881.	1901.
1	2	3	4	5	6	7	8
0—10	2,554	2,635	2,564	58	39	33	2
10—15	1,051	969	1,065	217	199	185	7
15—40	949	929	924	2,729	2,808	2,798	176
40 and over	119	68	67	1,726	1,753	1,775	412
All ages ...	4,673	4,601	4,620	4,730	4,799	4,791	597

periods of 10,000 *of each sex at the last three censuses.*

RELIGIONS.

		Females.								
dowed.		Unmarried.			Married.			Widowed.		
1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
9	10	11	12	13	14	15	16	17	18	19
2	2	2,418	2,585	2,475	150	138	133	5	3	2
7	9	480	391	439	580	540	550	13	10	11
192	218	150	81	88	3,447	3,545	3,565	391	355	379
432	400	31	14	12	1,039	1,030	1,029	1,296	1,308	1,317
633	629	3,079	3,071	3,014	5,216	5,253	5,277	1,705	1,676	1,709

DUS.

		Females.								
dowed.		Unmarried.			Married.			Widowed.		
1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
9	10	11	12	13	14	15	16	17	18	19
2	2	2,400	2,577	2,469	157	144	139	6	3	2
7	10	455	372	418	602	559	568	13	10	12
194	220	136	67	74	3,454	3,550	3,577	408	368	389
434	403	28	11	9	1,025	1,021	1,021	1,316	1,318	1,322
637	635	3,019	3,027	2,970	5,238	5,274	5,305	1,743	1,699	1,725

DANS.

		Females.								
dowed.		Unmarried.			Married.			Widowed.		
1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
9	10	11	12	13	14	15	16	17	18	19
2	1	2,521	2,635	2,517	116	103	91	4	3	2
5	8	623	506	571	457	428	433	9	6	7
176	201	227	159	165	3,409	3,514	3,496	284	274	313
417	379	46	33	32	1,118	1,093	1,086	1,186	1,246	1,287
600	589	3,417	3,333	3,285	5,100	5,138	5,106	1,483	1,529	1,609

Subsidiary Table XIX.—*Distribution by main age periods of* 10,000 *of each Civil Condition.*

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	3,313	79	15	3,071	145	22
10—15	1,285	307	36	610	559	52
15—40	1,278	2,945	885	191	3,321	1,617
40 and over	213	1,643	2,005	39	1,001	5,368
All ages ...	6,089	4,974	2,941	3,911	5,026	7,059

Subsidiary Table XX.—*Distribution by Civil Condition of* 10,000 *of each main age period for each sex.*

A.—1901.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
I	2	3	4	5	6	7
0—10	9,681	306	13	9,395	584	21
10—15	7,555	2,380	65	4,478	5,405	117
15—40	2,354	7,146	500	377	8,643	980
40 and over	710	7,235	2,055	130	4,390	5,480
All ages ...	4,494	4,840	666	3,079	5,216	1,705

B.—1891.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	9,753	239	8	9,482	506	12
10—15	7,526	2,417	57	4,154	5,745	101
15—40	2,323	7,200	477	204	8,903	893
40 and over	558	7,458	1,984	59	4,380	5,561
All ages ...	4,508	4,864	633	3,070	5,254	1,676

C.—1881.

Age period.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	9,775	218	7	9,484	508	8
10—15	7,820	2,104	76	4,393	5,496	111
15—40	2,292	7,168	540	217	8,843	940
40 and over	536	7,604	1,860	51	4,365	5,584
All ages ...	4,523	4,848	629	3,014	5,277	1,709

SUBSIDIARY TABLE XXI.—*Proportion of the sexes by Civil Condition Religion and Natural Divisions.*

A.—ALL RELIGIONS.

Number of females per 1,000 males.

Serial number.	Division or tract of country.	At all ages.			0—10.			10—15.			15—40.			40 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N.-W. P. and Oudh.	1,010	642	2,400	1,822	927	1,463	1,819	475	1,435	1,128	149	1,827	609	184	2,677
1	Himalaya, West	988	628	2,930	2,265	979	3,327	3,600	483	3,270	1,137	109	2,114	493	216	3,322
2	Sub-Himalaya, West.	981	616	1,917	1,997	910	1,409	1,759	491	1,194	1,083	124	1,310	617	129	2,230
3	Indo-Gangetic Plain, West.	997	591	1,818	2,734	888	1,245	2,198	389	1,534	1,097	120	1,384	614	147	2,000
4	Indo-Gangetic Plain, Central.	1,016	652	2,470	1,634	937	746	1,710	488	1,124	1,160	164	1,840	604	198	2,779
5	Central India Plateau.	1,019	590	3,228	2,253	936	2,912	1,950	409	1,475	1,103	91	2,662	543	85	3,593
6	East Satpuras...	1,045	680	3,789	2,230	973	2,318	1,802	458	2,002	1,159	147	3,061	538	179	4,265
7	Sub-Himalaya, East.	996	726	2,935	1,535	963	2,934	1,506	589	1,594	1,086	230	2,138	661	304	3,349
8	Indo-Gangetic Plain, East.	1,064	691	3,197	1,608	950	3,378	1,690	508	1,651	1,222	178	2,555	604	231	3,552

B.—HINDUS.

Number of females per 1,000 males.

Serial number.	Division or tract of country.	At all ages.			0—10.			10—15.			15—40.			40 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N.-W. P. and Oudh.	1,007	632	2,410	1,812	924	1,415	1,796	457	1,458	1,118	136	1,870	607	161	2,675
1	Himalaya, West	1,012	633	3,249	2,226	982	4,568	3,748	480	4,205	1,165	106	2,502	503	204	3,568
2	Sub-Himalaya, West.	973	598	1,868	1,830	908	1,014	1,708	463	1,108	1,062	101	1,280	620	94	2,179
3	Indo-Gangetic Plain, West.	997	573	1,790	2,880	878	1,228	2,176	351	1,555	1,084	102	1,402	618	120	1,950
4	Indo-Gangetic Plain, Central.	1,009	644	2,447	1,605	932	706	1,660	474	1,110	1,146	150	1,853	600	169	2,748
5	Central India Plateau.	1,020	587	3,218	2,225	936	3,087	1,925	401	1,428	1,100	84	2,652	546	68	3,563
6	East Satpuras...	1,046	676	3,825	2,231	973	2,427	1,784	455	2,025	1,160	140	3,116	536	154	4,292
7	Sub-Himalaya, East.	991	725	2,975	1,575	953	2,941	1,536	583	1,894	1,079	223	2,207	654	333	3,365
8	Indo-Gangetic Plain, East.	1,059	680	3,197	1,600	946	3,409	1,686	498	1,637	1,215	162	2,552	601	208	3,563

C.—MUHAMMADANS.

Number of females per 1,000 males.

Serial number.	Division or tract of country.	At all ages.			0—10.			10—15.			15—40.			40 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N.-W.P. and Oudh	1,032	699	2,377	1,911	944	2,216	2,023	567	1,295	1,195	228	1,543	619	370	2,751
1	Himalaya, West	754	548	1,336	2,853	926	800	2,240	484	1,338	866	97	682	362	205	1,905
2	Sub-Himalaya, West.	1,005	667	2,098	2,724	916	2,830	1,067	591	1,585	1,154	196	1,381	607	309	2,434
3	Indo-Gangetic Plain, West.	1,006	680	2,032	2,001	934	1,380	2,440	552	1,414	1,173	206	1,278	600	390	2,358
4	Indo-Gangetic Plain, Central.	1,074	715	2,709	2,170	968	2,398	2,447	568	1,633	1,276	259	1,760	628	480	3,066
5	Central India Plateau.	1,020	652	3,603	3,098	941	1,455	2,654	513	2,400	1,182	200	2,630	514	590	4,129
6	East Satpuras...	1,021	725	3,005	2,198	978	250	2,093	470	1,462	1,142	237	2,262	556	764	3,904
7	Sub-Himalaya, East.	1,028	734	2,663	1,359	945	2,943	1,342	630	687	1,137	274	1,674	709	200	3,236
8	Indo-Gangetic Plain, East.	1,144	783	3,214	2,090	979	3,026	2,048	577	1,931	1,366	338	2,588	634	696	3,469

SUBSIDIARY TABLE XXII.—*Distribution by Civil Condition*

CIVIL CONDITION

Serial number.	District.	At all ages.			0—10.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8
	N.-W. P. and Oudh ...	**4,840**	**4,494**	**666**	**77**	**2,445**	**4**
	Himalaya, West ...	**4,831**	**4,686**	**483**	**34**	**2,327**	**1**
1	Dehra Dún	5,471	3,905	624	177	1,741	2
2	Naini Tál...	4,740	4,522	738	19	2,022	2
3	Almora	4,725	4,886	389	10	2,674	...
4	Garhwál	4,713	4,975	312	5	2,473	...
	Sub-Himalaya, West ...	**4,662**	**4,601**	**737**	**58**	**2,446**	**1**
5	Saháranpur	4,562	4,626	812	48	2,442	2
6	Bareilly	4,703	4,581	716	37	2,468	...
7	Bijnor	4,862	4,375	763	50	2,464	1
8	Pilibhit	4,625	4,706	669	55	2,464	1
9	Kheri	4,577	4,734	689	100	2,402	2
	Indo-Gangetic Plain, West ...	**4,537**	**4,710**	**753**	**35**	**2,558**	**1**
10	Muzaffarnagar	4,617	4,547	836	61	2,640	2
11	Meerut	4,840	4,350	810	62	2,504	1
12	Bulandshahr	4,740	4,612	648	36	2,815	1
13	Aligarh	4,599	4,677	724	30	2,686	9
14	Muttra	4,557	4,527	916	20	2,442	1
15	Agra	4,562	4,637	801	47	2,452	3
16	Farukhabad	4,148	4,837	1,015	43	2,474	1
17	Mainpuri	4,463	4,821	716	33	2,598	1
18	Etáwah	4,436	4,886	678	29	2,479	1
19	Etah	4,203	5,072	726	26	2,726	1
20	Budaun	4,531	4,828	641	17	2,473	...
21	Moradabad	4,659	4,639	702	20	2,504	1
22	Sháhjahánpur	4,308	5,082	610	17	2,435	1
	Indo-Gangetic Plain, Central ...	**5,004**	**4,326**	**670**	**100**	**2,343**	**7**
23	Cawnpore	4,697	4,527	776	32	2,208	1
24	Fatehpur	5,023	4,159	818	101	2,258	2
25	Allahabad...	5,519	3,788	693	185	2,194	16
26	Lucknow	4,859	4,478	663	41	2,309	3
27	Unáo	4,791	4,568	641	36	2,345	1
28	Rae Bareli... ...	5,496	3,660	844	175	2,156	30
29	Sitapur	4,614	4,876	510	17	2,523	...
30	Hardoi	4,279	5,173	548	14	2,518	...
31	Fyzabad	5,043	4,081	876	162	2,347	17
32	Sultánpur	5,311	4,105	584	152	2,429	3
33	Partábgarh	5,542	3,931	527	247	2,376	6
34	Bara Banki	4,955	4,475	570	54	2,448	1
	Central India Plateau ...	**4,838**	**4,513**	**649**	**65**	**2,265**	**1**
35	Bánda	5,074	4,204	722	118	2,139	2
36	Hamírpur...	4,787	4,626	587	57	2,351	...
37	Jhánsi	4,678	4,710	612	34	2,277	...
38	Jalaun	4,779	4,558	663	40	2,344	...
	East Satpuras ...	**5,066**	**4,365**	**569**	**97**	**2,429**	**3**
39	Mirzapur	5,066	4,365	569	97	2,429	3
	Sub-Himalaya, East ...	**5,063**	**4,404**	**533**	**108**	**2,479**	**2**
40	Gorakhpur	4,923	4,530	547	109	2,474	2
41	Basti	5,433	4,071	496	163	2,467	3
42	Gonda	5,054	4,367	579	93	2,471	4
43	Bahraich	4,818	4,684	498	29	2,523	...
	Indo-Gangetic Plain, East.	**5,031**	**4,345**	**624**	**120**	**2,458**	**4**
44	Benares	5,193	4,119	688	121	2 281	3
45	Jaunpur	4,989	4,408	603	132	2,446	6
46	Gházipur	4,979	4,377	644	146	2,441	3
47	Ballia	4,950	4,517	533	97	2,619	3
48	Azamgarh...	5,048	4,303	649	107	2,479	2
	Native States ...	...	...	...	...	...	...
49	Tehri-Garhwál (Himalaya, West)...	4,764	4,961	275	26	2,572	...
50	Rampur (Sub-Himalaya, West) ...	4,710	4,522	768	30	2,389	1

of 10,000 *of each sex by Natural Divisions and Districts.*

OF 10,000 MALES.

10—15.			15—40.			40 and over.		
Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
9	10	11	12	13	14	15	16	17
299	**948**	**8**	**2,865**	**944**	**200**	**1,599**	**157**	**454**
137	**1,065**	**3**	**2,957**	**1,224**	**156**	**1,703**	**70**	**323**
268	818	4	3,127	1,199	207	1,899	147	411
124	1,036	8	3,161	1,386	336	1,436	78	392
101	1,104	1	2,766	1,058	81	1,848	50	307
125	1,167	1	2,919	1,288	70	1,664	47	241
274	**906**	**8**	**2,796**	**1,072**	**241**	**1,534**	**177**	**487**
290	935	6	2,802	1,047	247	1,422	202	557
259	962	8	2,822	1,029	264	1,585	122	444
316	827	9	2,984	911	233	1,512	173	520
243	1,057	8	2,815	1,063	258	1,512	122	402
253	790	10	2,588	1,295	205	1,636	247	472
221	**922**	**6**	**2,722**	**1,047**	**216**	**1,559**	**183**	**530**
290	851	7	2,859	884	224	1,407	172	603
345	834	7	2,878	829	218	1,555	183	584
272	849	4	2,834	816	166	1,598	132	477
224	890	5	2,697	937	193	1,648	164	517
215	849	5	2,670	1,039	286	1,652	197	624
236	947	7	2,625	1,041	233	1,654	197	558
143	793	10	2,597	1,278	277	1,365	292	727
227	977	4	2,764	1,091	218	1,439	155	493
193	978	3	2,830	1,221	201	1,384	208	473
137	893	4	2,531	1,272	209	1,509	181	511
174	1,003	4	2,635	1,157	193	1,705	195	444
201	1,022	5	2,821	983	231	1,617	180	465
126	1,137	3	2,525	1,312	185	1,640	198	421
331	**911**	**9**	**2,866**	**910**	**189**	**1,707**	**162**	**465**
182	934	4	2,881	1,191	217	1,602	194	554
404	877	9	3,043	852	224	1,475	172	583
528	757	12	3,185	720	216	1,621	117	449
197	974	4	2,719	1,035	171	1,902	160	485
216	977	2	2,599	1,048	146	1,940	198	492
401	762	39	3,127	645	261	1,793	97	514
149	1,063	2	2,735	1,117	134	1,713	173	374
103	1,197	2	2,551	1,264	161	1,611	194	385
467	806	15	2,784	738	258	1,630	190	586
514	842	10	2,955	688	172	1,690	146	399
548	795	10	3,008	622	155	1,739	138	356
282	940	4	2,797	922	146	1,822	165	419
343	**1,059**	**10**	**3,047**	**1,020**	**222**	**1,383**	**169**	**416**
497	957	17	3,124	910	240	1,335	198	463
314	1,070	5	3,007	1,016	190	1,409	189	392
256	1,208	8	2,955	1,107	232	1,433	118	372
270	976	5	3,117	1,058	217	1,352	180	441
379	**1,021**	**11**	**3,102**	**806**	**199**	**1,488**	**109**	**356**
379	1,021	11	3,102	806	199	1,488	109	356
352	**1,004**	**8**	**3,063**	**801**	**170**	**1,540**	**120**	**353**
323	1,087	9	3,019	827	181	1,472	142	355
512	907	10	3,204	623	163	1,554	74	320
311	936	7	3,114	838	177	1,536	122	391
210	1,039	3	2,875	987	142	1,704	135	353
382	**982**	**13**	**2,878**	**766**	**196**	**1,651**	**139**	**411**
332	923	11	3,048	788	217	1,692	127	457
391	1,006	11	2,786	778	176	1,680	178	410
406	969	12	2,830	813	212	1,597	154	417
370	987	10	2,855	778	160	1,628	133	360
399	1,004	18	2,892	708	215	1,650	112	414
...	...	...	...	...	...	...	...	...
174	1,112	1	2,815	1,199	60	1,749	78	214
221	964	9	2,920	1,068	308	1,539	101	450

SUBSIDIARY TABLE XXII.—*Distribution by Civil Condition*

CIVIL CONDITION

Serial number.	District.	At all ages.			0—10.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
	1	2	3	4	5	6	7
	N.-W. P. and Oudh ...	**5,216**	**3,079**	**1,705**	**150**	**2,418**	**5**
	Himalaya, West ...	**5,227**	**3,221**	**1,552**	**85**	**2,496**	**3**
1	Dehra Dún	5,256	3,501	1,243	110	2,702	1
2	Naini Tál	5,257	2,387	1,856	104	2,267	5
3	Almora	5,409	3,098	1,493	113	2,620	2
4	Garhwál	5,008	3,465	1,527	35	2,439	2
	Sub-Himalaya, West ...	**5,189**	**3,208**	**1,603**	**130**	**2,527**	**2**
5	Saháranpur	5,200	3,245	1,555	159	2,470	3
6	Bareilly	5,375	3,074	1,551	167	2,550	1
7	Bijnor	5,292	3,042	1,666	122	2,379	3
8	Pilibhít	5,173	3,142	1,685	136	2,532	2
9	Kheri	4,872	3,506	1,622	58	2,693	1
	Indo-Gangetic Plain, West ...	**5,215**	**3,207**	**1,578**	**110**	**2,617**	**2**
10	Muzaffarnagar	5,217	3,474	1,309	72	2,685	1
11	Meerut	5,482	3,128	1,390	108	2,520	2
12	Bulandshahr	5,236	3,337	1,427	106	2,831	3
13	Aligarh	5,221	3,211	1,568	101	2,760	3
14	Muttra	5,163	3,065	1,772	190	2,510	4
15	Agra	5,288	3,067	1,645	119	2,449	2
16	Farukhabad	4,843	3,424	1,733	85	2,611	1
17	Mainpuri	5,213	3,066	1,721	114	2,646	5
18	Etáwah	5,170	3,110	1,720	123	2,617	3
19	Etáh	5,003	3,357	1,640	124	2,677	6
20	Budaun	5,328	3,103	1,569	133	2,586	2
21	Moradabad	5,289	3,192	1,519	71	2,564	1
22	Sháhjahánpur	5,068	3,188	1,744	108	2,570	1
	Indo-Gangetic Plain, Central ...	**5,320**	**2,950**	**1,730**	**171**	**2,296**	**5**
23	Cawnpore	5,207	3,046	1,747	88	2,398	2
24	Fatehpur	5,440	2,840	1,720	167	2,242	2
25	Allahabad	5,581	2,548	1,871	301	2,051	14
26	Lucknow	5,124	3,192	1,684	107	2,446	2
27	Unao	5,117	3,118	1,765	138	2,328	2
28	Rae Bareli	5,384	2,861	1,755	192	2,176	5
29	Sítapur	5,095	3,392	1,513	90	2,654	1
30	Hardoi	4,908	3,501	1,591	65	2,702	1
31	Fyzabad	5,495	2,779	1,726	184	2,045	6
32	Sultánpur...	5,433	2,695	1,872	219	2,208	8
33	Partábgarh	5,631	2,573	1,796	285	2,017	18
34	Bara Banki	5,300	3,035	1,665	160	2,390	1
	Central India Plateau ...	**5,084**	**2,745**	**2,171**	**151**	**2,188**	**3**
35	Bánda	5,288	2,509	2,203	255	2,038	4
36	Hamírpur	4,883	2,843	2,274	131	2,267	1
37	Jhánsi	5,059	2,844	2,097	82	2,181	2
38	Jalaun	5,030	2,859	2,111	115	2,349	4
	East Satpuras ...	**5,080**	**2,849**	**2,071**	**208**	**2,268**	**6**
39	Mirzapur	5,080	2,849	2,071	208	2,268	6
	Sub-Himalaya, East ...	**5,142**	**3,263**	**1,595**	**169**	**2,434**	**7**
40	Gorakhpur	4,957	3,414	1,629	149	2,504	9
41	Basti	5,406	3,088	1,506	245	2,380	6
42	Gonda	5,259	3,095	1,646	161	2,279	8
43	Bahraich	5,056	3,358	1,586	102	2,537	2
	Indo-Gangetic Plain, East ...	**5,170**	**2,901**	**1,929**	**185**	**2,256**	**12**
44	Benares	5,168	2,678	2,154	245	2,154	10
45	Jaunpur	5,255	2,784	1,961	245	2,190	26
46	Ghásipur	5,118	2,899	1,983	166	2,278	8
47	Ballia	5,058	2,999	1,943	136	2,326	11
48	Azamgarh	5,212	3,055	1,733	149	2,306	7
	Native States ...		...	...	...	...	...
49	Tehri-Garhwál (Himalaya, West)...	5,288	3,420	1,292	61	2,469	2
50	Rámpur (Sub-Himalaya, West) ...	5,293	3,099	1,608	106	2,424	2

of 10,000 *of each sex for Natural Divisions and Districts*—(concluded).

OF 10,000 FEMALES.

10—15.			15—40.			40 and over.		
Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
8	9	10	11	12	13	14	15	16
580	**480**	**13**	**3,447**	**150**	**391**	**1,039**	**31**	**1,296**
541	**563**	**11**	**3,681**	**145**	**363**	**920**	**17**	**1,175**
425	565	11	3,665	198	336	1,056	36	895
582	477	19	3,846	121	535	725	22	1,297
723	386	11	3,631	79	319	942	13	1,161
365	803	5	3,635	212	309	973	11	1,211
547	**504**	**11**	**3,438**	**151**	**358**	**1,074**	**26**	**1,232**
528	570	8	3,479	177	374	1,034	28	1,170
611	403	9	3,503	100	279	1,094	21	1,262
642	473	13	3,390	171	360	1,138	19	1,290
602	472	12	3,492	113	337	943	25	1,334
377	594	13	3,329	183	445	1,108	36	1,163
560	**415**	**10**	**3,441**	**144**	**345**	**1,104**	**31**	**1,221**
483	536	4	3,534	217	259	1,128	36	1,045
548	417	8	3,587	159	301	1,239	32	1,079
545	395	5	3,487	96	293	1,098	15	1,126
647	340	8	3,429	89	337	1,044	22	1,220
505	399	16	3,342	130	401	1,126	26	1,351
635	443	12	3,307	127	384	1,227	48	1,247
451	468	10	3,240	289	455	1,067	56	1,267
674	324	10	3,560	75	420	865	21	1,286
656	352	11	3,585	108	439	806	33	1,267
461	355	17	3,309	282	397	1,109	43	1,220
578	357	8	3,323	128	295	1,294	32	1,264
518	509	12	3,542	101	279	1,158	18	1,227
563	475	8	3,391	114	323	1,006	29	1,412
592	**465**	**11**	**3,479**	**156**	**364**	**1,078**	**33**	**1,350**
486	491	7	3,668	133	410	965	24	1,328
652	443	9	3,666	132	435	955	23	1,274
797	323	16	3,523	145	442	960	29	1,399
483	551	5	3,379	164	289	1,155	31	1,388
567	540	14	3,318	207	404	1,094	43	1,345
576	472	12	3,414	173	330	1,202	40	1,408
472	573	4	3,468	140	276	1,065	25	1,232
463	623	6	3,446	144	332	934	32	1,252
546	436	12	3,520	238	354	1,245	60	1,354
692	380	15	3,458	84	381	1,064	23	1,468
722	344	23	3,468	169	411	1,156	43	1,344
583	474	6	3,406	143	289	1,151	28	1,369
689	**446**	**14**	**3,469**	**96**	**611**	**775**	**15**	**1,543**
818	355	18	3,448	101	626	767	15	1,555
634	466	13	3,334	95	604	784	15	1,656
643	548	15	3,531	103	625	803	12	1,455
618	415	9	3,565	78	574	732	17	1,524
655	**448**	**22**	**3,449**	**114**	**585**	**768**	**19**	**1,458**
655	448	22	3,449	114	585	768	19	1,458
541	**604**	**13**	**3,394**	**188**	**371**	**1,038**	**37**	**1,204**
535	642	15	3,297	217	430	976	51	1,175
638	546	14	3,391	141	310	1,132	21	1,176
502	588	12	3,539	190	374	1,057	38	1,252
439	614	5	3,486	182	302	1,029	25	1,277
625	**482**	**21**	**3,397**	**132**	**485**	**963**	**31**	**1,411**
672	391	24	3,385	100	548	866	33	1,572
679	458	24	3,376	111	476	955	25	1,435
606	474	19	3,393	116	490	953	31	1,466
524	498	16	3,367	136	490	1,011	39	1,426
634	548	19	3,431	172	449	998	29	1,358
384	750	3	3,683	187	206	1,161	14	1,091
524	506	18	3,705	141	322	958	28	1,271

SUBSIDIARY TABLE XXIII.—*Number of married females to* 1,000 *married males.*

Natural Division (or group of districts).	All religions.	Hindus.	Muhammadans.	Cities.	Rural areas.
1	2	3	4	5	6
1. Himalaya, West	988	1,011	754	...	988
2. Sub-Himalaya, West	981	973	1,005	946	982
3. Indo-Gangetic Plain, West ...	997	997	1,006	962	999
4. Indo-Gangetic Plain, Central ...	1,016	1,009	1,074	871	1,024
5. Central India Plateau	1,019	1,019	1,021	968	1,020
6. East Satpuras	1,041	1,047	1,021	940	1,054
7. Sub-Himalaya, East	996	991	1,028	927	996
8. Indo-Gangetic Plain, East ...	1,064	1,055	1,144	892	1,072
Provinces	1,010	1,007	1,032	916	1,014

SUBSIDIARY TABLE XXIV.—*Civil Condition by age for selected castes showing the number out of* 1,000 *of either sex at each age period.*

A.—UNMARRIED.

Caste, tribe or race (in the district of).	Total.		0—5.		5—12.		12—15.		15—20.		20—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vaishya or Bania—Meerut	396	298	993	987	827	696	460	304	230	116	195	30	96	18
Agra ...	378	303	953	991	828	792	528	378	256	79	90	27	72	13
Gorakhpur ...	212	243	934	850	589	488	249	260	172	128	50	69	22	76
Moradabad ...	399	285	998	998	851	776	519	346	324	87	201	5	79	1
Allahabad ...	374	250	918	968	791	595	474	190	253	88	95	46	73	17
Total of five districts ...	341	276	960	951	777	665	426	296	234	106	121	39	62	32
Kori—Aligarh ...	412	325	997	939	855	736	619	279	299	86	145	52	68	14
Gonda ...	345	287	891	934	785	788	455	426	268	194	79	47	55	17
Total of two districts ...	359	294	913	935	799	776	483	398	274	176	92	48	58	17
Kumhar—Meerut ...	398	313	995	891	869	700	452	371	200	173	74	33	40	39
Gorakhpur ...	289	324	846	726	691	466	317	389	177	255	95	165	90	118
Total of two districts ...	327	320	910	777	760	548	365	385	185	233	88	119	75	91
Ahir—Mainpuri ...	437	262	998	991	905	781	614	281	460	33	163	16	103	5
Gorakhpur ...	358	379	891	909	645	675	354	389	262	199	138	101	97	108
Total of two districts ...	382	346	916	926	731	706	411	368	261	168	149	66	99	76
Kol—Allahabad ...	375	285	984	951	809	521	571	266	452	143	92	33	66	10
Kurmi—Partábgarh ...	340	299	971	867	820	690	430	405	104	134	47	46	41	23
Pasi—Bara Banki ...	425	330	995	996	884	768	629	324	401	77	94	18	35	12
Saharya—Jhánsi ...	489	327	1,000	1,000	980	971	841	476	529	141	104	27	81	29
Taga—Meerut ...	412	278	992	982	878	667	587	351	278	110	218	32	77	12
Tharu—Naini Tál ...	501	411	1,000	992	992	973	922	635	621	155	175	13	39	7
Dom—Kumaun Division,	495	345	998	998	983	855	889	413	677	107	154	13	21	5

Subsidiary Table XXIV.—Civil Condition by age for selected caste showing the number out of 1,000 *of either sex at each age period*—(concluded).

B.—MARRIED.

Caste, tribe or race (in the district of).	Total.		0—5.		5—12.		12—15.		15—20.		20—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vaishya or Bania—Meerut,	486	539	7	13	167	294	468	653	697	789	687	760	611	559
Agra ...	510	548	46	9	166	205	445	602	632	862	780	827	661	597
Gorakhpur...	656	621	50	119	353	466	684	667	731	753	832	758	742	691
Moradabad...	490	498	2	7	140	203	448	579	615	766	709	817	617	430
Allahabad ...	516	580	67	31	197	397	456	732	659	870	804	836	635	478
Total of five districts ...	541	566	34	41	205	318	519	649	675	799	764	795	669	586
Kori—Aligarh ...	499	562	3	57	139	253	351	679	640	845	767	873	698	602
Gonda ...	518	594	84	65	199	206	472	561	583	775	753	858	675	594
Total of two districts ...	514	588	67	63	187	217	452	583	592	787	755	860	680	595
Kumhar—Meerut ...	520	553	3	96	129	282	536	589	761	741	828	810	713	630
Gorakhpur ...	614	501	131	229	273	467	622	493	739	577	809	642	734	519
Total of two districts ...	582	518	76	188	217	403	591	516	747	620	815	701	727	557
Ahir—Mainpuri ...	471	536	2	9	90	200	368	591	491	876	780	792	618	534
Gorakhpur ...	511	516	101	82	328	302	573	565	575	704	669	781	644	631
Total of two districts ...	499	522	77	67	249	273	528	570	630	736	714	785	636	600
Kol—Allahabad ...	558	579	16	49	191	459	428	683	517	784	831	792	735	661
Kurmi—Partábgarh ...	576	522	21	129	171	300	500	508	805	625	848	695	752	644
Pasi—Bara Banki ...	533	554	5	4	114	229	364	667	587	916	869	922	829	544
Saharya—Jhánsi ...	455	534	...	...	17	27	157	518	448	745	828	842	760	504
Taga—Meerut ...	476	548	8	18	120	331	375	633	613	782	696	754	648	579
Tharu—Naini Tal ...	429	505	...	6	8	25	76	365	370	834	766	942	714	595
Dom—Kumaun Division ...	470	525	2	2	17	142	109	579	318	872	818	904	851	468

C.—WIDOWED.

Caste, tribe or race (in the district of).	Total.		0—5.		5—12.		12—15.		15—20.		20—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vaishya or Bania—Meerut	118	163	...	...	6	10	72	43	73	95	118	210	203	423
Agra ...	112	149	1	...	6	3	27	20	112	59	130	146	267	390
Gorakhpur...	132	136	16	31	58	46	67	73	97	119	118	173	236	233
Moradabad...	111	217	...	...	9	21	33	75	61	147	90	178	304	569
Allahabad ...	110	170	15	1	12	8	70	78	88	42	101	118	292	505
Total of five districts ...	118	158	6	8	18	17	55	55	91	95	115	166	269	302
Kori—Aligarh ...	89	113	...	4	6	11	30	42	61	69	88	75	234	384
Gonda ...	137	119	25	1	16	6	73	13	149	31	168	95	270	389
Total of two districts ...	127	118	20	2	14	7	65	19	134	37	153	92	262	388
Kumhar—Meerut ...	82	134	2	13	2	18	12	40	39	86	98	157	247	331
Gorakhpur ...	97	175	23	45	36	67	61	118	84	168	96	193	176	363
Total of two districts ...	91	162	14	35	22	49	44	99	68	147	97	180	198	352
Ahir—Mainpuri ...	92	202	...	...	5	19	18	128	49	91	57	192	279	461
Gorakhpur ...	131	105	8	9	27	23	73	46	163	97	193	118	259	261
Total of two districts ...	119	132	7	7	20	21	61	62	109	96	137	149	265	324
Kol—Allahabad ...	67	136	...	...	...	20	1	51	31	73	77	175	199	329
Kurmi—Partábgarh ...	84	179	8	4	9	10	20	87	91	241	105	259	207	333
Pasi—Bara Banki ...	42	116	...	...	2	3	7	9	12	7	37	60	136	444
Saharya—Jhánsi ...	56	139	...	...	3	2	2	6	23	114	68	131	159	467
Taga—Meerut ...	112	174	...	...	2	2	38	16	109	108	86	214	275	409
Tharu—Naini Tál ...	70	84	...	2	...	2	2	...	9	11	59	45	247	398
Dom—Kumaun Division ...	35	130	...	...	...	3	2	8	5	21	28	83	128	527

SUBSIDIARY TABLE XXV.—*Statement showing Civil Condition of* 10,000 *of each main age period.*

MALES.

Serial number.	Division or tract of country.	All ages.			0—10.			10—15.			15—40.			40 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N.-W. P. and Oudh.	4,840	4,494	666	306	9,681	13	2,380	7,555	65	7,146	2,354	500	7,235	711	2,054
1	Himalaya, West	4,831	4,686	483	145	9,852	3	1,139	8,836	25	6,817	2,822	361	8,127	332	1,541
2	Sub-Himalaya, West.	4,662	4,601	737	229	9,766	5	2,305	7,628	67	6,804	2,609	587	6,981	805	2,214
3	Indo-Gangetic Plain, West.	4,538	4,709	753	135	9,858	7	1,924	8,028	48	6,830	2,627	543	6,865	804	2,331
4	Indo-Gangetic Plain, Central.	5,004	4,326	670	409	9,563	28	2,645	7,279	76	7,228	2,295	477	7,314	696	1,990
5	Central India Plateau.	4,838	4,513	649	279	9,717	4	2,429	7,504	67	7,105	2,377	518	7,027	859	2,114
6	East Satpuras	5,066	4,365	569	385	9,604	11	2,686	7,235	79	7,552	1,963	485	7,618	558	1,824
7	Sub-Himalaya, East.	5,063	4,404	533	417	9,574	9	2,582	7,360	58	7,594	1,985	421	7,653	595	1,752
8	Indo-Gangetic Plain East.	5,031	4,345	624	463	9,523	14	2,775	7,131	94	7,494	1,994	512	7,499	633	1,868

FEMALES.

Serial number.	Division or tract of country.	All ages.			0—10.			10—15.			15—40.			40 and over.		
		Married.	Unmarried.	Widowed.	Married	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N.-W. P. and Oudh.	5,216	3,079	1,705	584	9,396	20	5,405	4,478	117	8,643	377	980	4,390	130	5,480
1	Himalaya, West	5,227	3,221	1,552	329	9,660	11	4,855	5,050	95	8,787	347	866	4,356	78	5,566
2	Sub-Himalaya, West.	5,189	3,208	1,603	189	9,504	7	5,147	4,751	102	8,710	382	908	4,606	111	5,283
3	Indo-Gangetic Plain, West.	5,215	3,207	1,578	403	9,587	10	5,688	4,213	99	8,755	367	878	4,687	132	5,181
4	Indo-Gangetic Plain, Central.	5,320	2,950	1,730	693	9,285	22	5,542	4,354	104	8,700	390	910	4,379	136	5,485
5	Central India Plateau.	5,084	2,745	2,171	645	9,343	12	5,993	3,882	125	8,307	230	1,463	3,322	64	6,614
6	East Satpuras,	5,080	2,849	2,071	339	9,136	25	5,823	3,987	190	8,315	274	1,411	3,421	83	6,496
7	Sub-Himalaya, East.	5,142	3,262	1,596	647	9,326	27	4,674	5,214	112	8,587	475	938	4,555	163	5,282
8	Indo-Gangetic Plain, East.	5,171	2,901	1,928	757	9,194	49	5,540	4,277	183	8,464	328	1,208	4,004	129	5,867

DIAGRAM showing the number of births and deaths of females to 1,000 *of males from* 1881 *to* 1900

(*N.B.*—Each symbol represents a unit, but 850 have been subtracted in each case.)

Year.		855	860	865	870	875	880	885	890	895	900	905	910	915	920	925	930	935	
1881	Births ...	5	5	5	5	5	2	...	...	...	...	...	...	...	...	...	...	...	(877)
	Deaths ...	5	5	5	5	5	5	4	...	...	...	...	...	...	...	...	...	...	(884)
1882	Births ...	5	5	5	5	5	5	5	5	1	...	...	...	...	...	...	...	...	(891)
	Deaths ...	5	5	5	4	...	...	...	...	...	...	...	...	...	...	...	...	...	(869)
1883	Births ...	5	5	5	5	5	5	5	5	4	...	...	...	...	...	...	...	...	(894)
	Deaths ...	5	5	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	(863)
1884	Births ...	5	5	5	5	5	5	5	5	5	5	1	...	...	...	...	...	...	(901)
	Deaths ...	5	5	5	5	5	5	5	3	...	...	...	...	...	...	...	...	...	(888)
1885	Births ...	5	5	5	5	5	5	5	5	5	5	...	...	...	...	...	...	...	(900)
	Deaths ...	5	5	5	5	5	5	5	5	5	1	...	...	...	...	...	...	...	(896)
1886	Births ...	5	5	5	5	5	5	5	5	5	4	...	...	...	...	...	...	...	(899)
	Deaths ...	5	5	5	5	4	...	...	...	...	...	...	...	...	...	...	...	...	(974)
1887	Births ...	5	5	5	5	5	5	5	5	3	...	...	...	...	...	...	...	...	(893)
	Deaths ...	5	5	5	5	5	...	...	...	...	...	...	...	...	...	...	...	...	(875)
1888	Births ...	5	5	5	5	5	5	5	5	5	1	...	...	...	...	...	...	...	(896)
	Deaths ...	5	5	5	5	1	...	...	...	...	...	...	...	...	...	...	...	...	(871)
1889	Births ...	5	5	5	5	5	5	5	5	5	5	3	...	...	...	...	...	...	(903)
	Deaths ...	5	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	(857)
1890	Births ...	5	5	5	5	5	5	5	5	5	5	3	...	...	...	...	...	...	(903)
	Deaths ...	5	5	5	5	5	4	...	...	...	...	...	...	...	...	...	...	...	(879)
1891	Births ...	5	5	5	5	5	5	5	5	5	5	5	...	...	...	...	...	...	(905)
	Deaths ...	5	5	5	4	...	...	...	...	...	...	...	...	...	...	...	...	...	(869)
1892	Births ...	5	5	5	5	5	5	5	5	5	5	5	2	...	...	...	...	...	(907)
	Deaths ...	5	5	5	5	3	...	...	...	...	...	...	...	...	...	...	...	...	(873)
1893	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	3	...	...	...	...	(913)
	Deaths ...	5	5	5	5	...	...	...	...	...	...	...	...	...	...	...	...	...	(875)
1894	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	3	...	...	...	...	(913)
	Deaths ...	5	5	5	5	5	5	5	5	5	...	...	...	...	...	...	...	...	(895)
1895	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	5	2	...	...	...	(917)
	Deaths ...	5	5	5	5	5	4	...	...	...	...	...	...	...	...	...	...	...	(879)
1896	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	5	4	...	...	...	(919)
	Deaths ...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	(854)
1897	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	5	3	...	...	...	(918)
	Deaths ...	5	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	(856)
1898	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	5	5	1	...		(926)
	Deaths ...	5	5	5	5	5	5	5	5	5	5	5	5	1	...	...	...	...	(911)
1899	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	1		(931)
	Deaths ...	5	5	5	5	5	5	5	5	5	5	5	...	...	...	...	...	...	(905)
1900	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	5	5	1			(931)
	Deaths ...	5	5	5	5	5	5	5	5	5	4	...	...	...	...	...	...	...	(899)
1881-1890	Births ...	5	5	5	5	5	5	5	5	1	...	...	...	...	...	...	...	...	(896)
	Deaths ..	5	5	5	5	5	1	...	...	...	...	...	...	...	...	...	...	...	(876)
1891-1900	Births ...	5	5	5	5	5	5	5	5	5	5	5	5	3	...	...	...	...	(918)
	Deaths ..	5	5	5	5	5	5	1	...	...	...	...	...	...	...	...	...	...	(881)
1881-1900	Births ...	5	5	5	5	5	5	5	5	5	5	5	2	...	...	...	...	...	(907)
	Deaths ...	5	5	5	5	5	4	...	...	..	...	...	...	...	...	...	...	...	(879)

Chapter V.—EDUCATION.

116. **Meaning of the term "literate."**—For census purposes the term "literate" only denotes "able to read and write." It is important to notice that a knowledge of both reading and writing was insisted on, because not a few natives know the alphabet sufficiently well to be able to spell out the meaning of a book, though they are unable to write at all. On the other hand, still more persons are able to produce a scrawl which can be recognised as a name when one is told what it is, though they are unable to write anything else or to read anything at all. The standard of literacy is thus a low one, and it was not thought desirable to attempt to define it at all by reference to any of the recognised examinations. In the course of tours of inspection the difficulty of deciding whether a person was literate or not was referred to me several times, but census officials were generally satisfied by being informed that children in the lowest class of a school, still learning the alphabet, were to be shown as illiterate, while persons who could both read and write with some amount of fluency, should be reckoned as literate. An important change made in the rules of 1891 was that no entry was made for those under instruction. In both 1881 and 1891 there were three categories for the column dealing with literacy, *viz.*, learning, literate, and illiterate. The reason for this change is that the use of the term "learning" was misleading, as it was applied to all persons under instruction, so that children just commencing their alphabet and students who had taken the degree of B. A. and were reading for higher degrees were included in this category.

117. **General results.**—1,422,924 males and 55,941 females were returned as literate as compared with 1,257,149 males and 38,468 females shown as literate in 1891. It may however be assumed that of the persons shown in 1891 as learning those could at least read and write who were aged 15 or more. Making an addition on this account of 60,528 males and 1,708 females the total number of literate persons has increased from 1,357,853 persons to 1,478,865. The increase in the number of literate persons has thus been 9 *per cent.* in both sexes taken together, or 8 *per cent.* for males and 39 *per cent.* for females, which may be compared with the increase in the total population which amounts to about $1\frac{3}{4}$ *per cent.* The proportion of literate persons to the total population is a little more than three *per cent.*, but a considerable difference is found, as indicated by the figures given above, between the proportions in the sexes. Thus out of 10,000 males at all ages 578 can read and write, while out of the same number of females only 24 are literate. Put in another way, for every 10,000 males who can read and write, there are only 393 females possessing the same ability.

P. 162, I. 2—4.

118. **Literacy in different districts.**—The western Himálayan districts have the highest proportion of literate persons, *viz.*, 574 per 10,000, followed by the Central India Plateau with 367. Of single districts Dehra Dún comes first with 706, followed by Garhwál with 639. If the figures for males alone be taken

P. 164, II, 3.

78°

80°

30°

28°

26°

24°

from Umballa

SAHARANPUR

MUZAFFARNAGAR

MEERUT

BULANDSHAHR

ALIGARH

MORADABAD

BIJNOR

NAINITAL

PILIBHIT

BUDAUN

SHAHJAHANPUR

KHERI

SITAPUR

HARDOI

UNAO

LUCKNOW

RAE BARELI

FATEHPUR

BANDA

MAINPURI

ETAWAH

CAWNPORE

AGRA

JHANSI

from Bharatpur

from Bhopal

from Jubbulpore

Jumna R.

Ganges R.

TEHRI GARHWAL N.S.

ALMORA N.S.

PITHORAGARH N.S.

Photo-Litho., T. C. Press, Roorkee.—No. 6891-1

MAP
OF
W. PROVINCES & OUDH,
showing
ŠER OF PERSONS LITERATE IN 10,000.

Scale of Miles

50 100 Miles

REFERENCES

Province or State Boundary

District "

Native States N. S.

1 Bundelkhand Agency

84°

30°

28°

26°

24°

84°

GORAKHPUR

BASTI

GONDA

BARA BANKI

FYZABAD

GOGRA R.

to Chapra

AZAMGARH

BALLIA

GHAZIPUR

to Patna

BENARES

MIRZAPUR

Below 150	
150—200	
200—300	
300—400	
400—500	
500—600	
600—700	
Over 700	

Garhwál is easily first with 1,284. The proportion of literate persons is lowest in the Native State of Rámpur (142), but three British districts have less than 200 literate persons out of every 10,000 of the population, *viz.*, Budaun (163), Kheri (179) and Hardoi (180). It is especially notable that the portion of the Provinces which is universally considered to be most prosperous, the western plain, has only 277 persons literate out of 10,000 of the population, a proportion lower than that any other part of the Provinces except the adjacent western Sub-Himálayan districts where it falls to 238.

119. **Literacy by religion.**—Subsidiary Table I shows that the religion in which the proportion of literate persons to the total population is greatest is Christianity, 41 *per cent.* of the followers of which are able to read and write, followed by Aryas with 24 *per cent.* and Jains with 22 *per cent.* Amongst Hindus and Masalmans the proportion falls to less than 3 *per cent.*, there being 297 literate persons out of 10,000 of the former and 282 in the case of the latter. The figures for Christians were not prepared separately for Europeans, Eurasians and Native Christians, but the extent to which the latter are educated can be approximately ascertained in the following manner. There are 41,152 male Christians of all races aged over 15 years. Of these Imperial Table XVIII shows that 19,626 are Europeans, Eurasians and foreigners. The total number of male Christians of all races aged 15 years or over is 41,152, of whom 24,438 are literate. If it is assumed that all the Europeans, Eurasians and foreigners of these ages are literate, there remain 4,826 male persons literate out of a total of 21,526 Native Christians of the same ages, a proportion of 22·35 *per cent.*, which is much higher than the proportion amongst Hindus (7·87 per cent.) of the same ages. The Aryas, as has been noted in the chapter dealing with religion are chiefly drawn from the educated classes of Hindus, while Jains belong almost entirely to the mercantile caste of Banias or Vaishyas. Subsidiary Table I shows in the age distribution that the proportion of literate persons by age-periods in these two religions varies, and that the higher proportion amongst Aryas is found in the two earlier periods 0—10 and 10—15, while there are more Jains than Aryas who can read and write, proportionately to the total population, in the later periods. The conclusion is that Aryas are paying more attention to education at present than Jains are. The distribution of literate persons in districts for the two main religions, Hinduism and Islam, is shown in Subsidiary Table II, parts B and C, from which it appears that Garhwal has the highest proportion amongst Hindus, followed by Benares. In Dehra Dún which comes first in the total of all religions the figures are affected by the high proportion the number of Europeans and Eurasians bears to the total population. Amongst the Muhammadans, excluding the districts of Almora and Jalaun, which contain a small number only, the highest proportion is found in Jhánsi (624), Lucknow (603), and Allahabad (555). In the first named district education is fairly popular, and the number of Masalmans is not very high, but in Lucknow and Allahabad the large city population has an appreciable effect. The number of Jains and Aryas in single districts is comparatively small and no definite conclusion can be drawn from the figures for these which are therefore not printed. In the case of Christians the districts containing cantonments and large civil stations stand out

conspicuously owing to the number of Europeans and Eurasians. It is unfortunate that owing to want of funds the American Methodist Episcopal Mission which, as already shown in Chapter III, has obtained the largest number of converts in these Provinces, has been obliged to close many of its schools in the last few years, where classes were taught to read and write who had little chance of being educated in other schools.

120. **Female education.**—The number of females who can read and write is only 24 out of every 10,000 of the total population, and the proportion is smallest amongst Hindus where it falls to 15. Female education is decidedly more popular amongst Muhammadans of whom 27 in 10,000 are literate, and the proportion rises to 170 in the case of Jains, 674 for Aryas, and 3,191 for Christians. In single districts the results are often affected by the number of European and Eurasian females in the population. For in the whole Provinces only one district, Allahabad, has over 4,000 literate females, two, Benares and Lucknow, have between 3,000 and 4,000, and four more, Agra, Bareilly, Cawnpore and Gorakhpur, have between 2,000 and 3,000. Thus the Dehra Dún district has 204 literate females per 10,000 of all religions and only 41 in the case of Hindus and 36 amongst Muhammadans. In only six other districts, *viz.*, Naini Tal, Bareilly, Agra, Allahabad, Lucknow and Benares, can more than one half *per cent.* of the total female population read and write, and a comparison of the figures by religions shows that with the single exception of the Benares district this is due in every case to a comparatively large proportion of European or Eurasian females. In Benares 65 out of every 10,000 Hindu females can read and write, while amongst Masalmans the proportion is 61. The contrast between male and female education in the case of Hindus is especially marked in districts where the proportion of literate males is high, such as Almora, Garhwál, and the Bundelkhand districts, in all of which female education is distinctly backward, and the proportion of females who can read and write is below the provincial average. It must also be noticed that in the case of Hindus female education, contrary to the experience with males, appears to be more popular in the western plain than in any other natural division, except in the eastern plain, where the large proportion in the single district of Benares makes the difference, and in the Mirzapur district. The presence of large towns in a district tends to raise the proportion of literate persons, especially amongst females, and this is more marked in the case of Masalmans than of Hindus. Thus the districts of Bareilly, Agra, Etáwah, Sháhjahánpur, Cawnpore, Lucknow, are all prominent in this respect. It is noticeable however that taking considerable areas, such as the natural divisions and not single districts, female education amongst Masalmans is more in vogue in the east of the Provinces and in Bundelkhand than in the western plain, where it was seen that the greatest proportion of literate Hindu females is to be found. The improvement in female education in the Provinces during the last decade may also be gathered from a comparison of the proportions at the age-periods 15—20 and 20 and over. In Subsidiary Table I it will be seen that in the case of males the proportion is higher in the later of these periods, which is the natural state of things. In the case of females on the other hand it is higher in the earlier period in all religions which indicates a considerable improvement in female education.

121. **English education.**—The extent to which the people living in these Provinces can read and write English is shown by columns 18—20 of Subsidiary Table I, and by Table III. Taking all religions together 24 persons out of 10,000 possess this knowledge, or exactly the same proportion as was found to exist amongst females for literacy in all languages. The order in different religions also follows exactly the order noticed in the education of females. Amongst Christians it rises to 3,310 and amongst Hindus it falls to 12. The total number of Hindu females who can read and write English is only 313, and of Masalmans 89, and Aryas 32, while 10,168 Christian women out of 42,914 are literate in English. As far as females are concerned English education is thus practically non-existent for all but Christians. A comparison of the figures by districts for all religions points at once to the fact that the presence of a comparatively large number of Europeans overshadows anything else. Amongst Hindus the largest proportions per 10,000 are found in Lucknow (49), Dehra Dún (41), Benares (40), and Allahabad (34). In all these districts, except Dehra Dún, the presence of large cities affects the proportion, and in Benares the large number of Bengalis probably raises it. Similar considerations affect the proportion in the case of Masalmans which is highest, excluding Almora, in Lucknow (80), Agra (56), Allahabad (55).

P. 167, III A, 3—5.

122. **Literacy in selected castes.**—The principle adopted in selecting castes for Imperial Table IX was to take the Kayastha caste as being certainly the one in which the largest proportion would be found, an agricultural caste, two artisan castes, and one caste of labourers. It was impossible to find a single agricultural caste distributed all over the Provinces, so that Koeris were taken for the Benares and Gorakhpur Divisions, Káchhis for Agra and Allahabad, Muraos for Rohilkhand, Oudh and the Rámpur State, and Játs for Meerut. The Lohár (blacksmith) and Barhai (carpenter) castes were chosen as representative artisans, and the Chamár, whose traditional occupation is leather working, as the representative of the labouring castes. The results are reduced to regular proportions in Subsidiary Table IV, and they show clearly the very large share of the literate population that is found amongst Kayasthas. While this caste is little more than one *per cent.* of the total population, literate Kayasthas number almost eleven *per cent.* of the total number of persons who can read and write, and the caste includes over one-fifth of the total number of literate females. More than 55 *per cent.* of male Kayasthas, and nearly 5 *per cent.* of females, can read and write. Of the agricultural castes chosen, the Ját is much superior to the other three in social standing and in material prosperity, which explains the higher proportion of literate persons in that caste. While the Koeri, Káchhi and Murao are approximately equal in social respects, it has already been shown that education is more popular in the east of the Provinces and the Koeri shows a proportion of literate persons double that found in the other two castes. The Lohár and Barhai are both superior to the Koeri in the ability to read and write, but are lower than the Ját. The Chamar, as might be expected, is not conspicuous for learning.

123. **Variations in literacy.**—The proportion of persons who could read and write at each census in the last twenty years is shown in

Subsidiary Table VI, which may be compared with the variation in population shown in Subsidiary Table I, Chapter II, page 53. The general conclusions to be drawn are that there is little connection between the increase of population and the increase in the number of literate persons. Thus the western plain, in which the increase in population was greatest during the last ten years, shows a decrease in the proportion of literate persons. It must of course be remembered that where education has obtained so little hold on the masses as is the case in these Provinces, literate persons belong chiefly to the middle and upper classes who are less likely to be affected by distress, and where the population of a district has been reduced by this cause, the proportion of literate persons is likely to rise. On the other hand, in times of scarcity the poorer members of the classes which are disposed to educate their children are unable to pay school fees. While both these considerations are appreciable the predominant feature of the matter appears to be that education is increasing most rapidly in those districts where it is already most widely spread, such as the hill districts, Bundelkhand and the two adjacent districts of the Allahabad Division, Fatehpur and Allahabad, and in the eastern plain and eastern submontane districts. Examining the statistics of literacy by religions it is clear from the figures shown below that more progress has been made by Masalmans than by Hindus :—

Proportion literate per 10,000—

	Hindus.		Masalmans.	
	Males.	Females.	Males.	Females.
1891	506	12	452	20
1901	560	15	526	27

Amongst Jains and Aryas the proportions were :—

	Jains.		Aryas.	
	Males.	Females.	Males.	Females.
1891	4,178	14	3,612	549
1901	3,971	170	3,841	674

showing a decrease amongst Jain males and a large increase amongst females.

English education in contrast to general education is chiefly progressing, apart from the hills where it is most popular, in those districts where there are large cities and one of the chief factors is the number of Europeans.

P. 172, VII.

124. **Literacy in cities.**—Subsidiary Table V and Subsidiary Table VIII show the more important facts in relation to education in the nineteen towns selected as representative cities. The extent to which education is concentrated in towns appears from the fact that the proportion of literate persons is about three times as high in these towns as in the whole Provinces, for ten *per cent.* of the total population is literate. Amongst females the difference is still more marked as two *per cent.* can read and write in these cities against one quarter *per cent.* in the Provinces. An examination of the figures for Hindus and Masalmans, which eliminates the abnormal effect produced by the presence of Europeans, shows that the higher

proportion of literate persons in towns as compared with the provincial figures is decidedly more marked in the case of Hindus than amongst Masalmans. The proportions for individual cities are given in Subsidiary Table VIII. Amongst Hindus the figures are highest in the religious centres, Muttra and Benares, while Meerut also takes a high place. Amongst Muhammadans, Gorakhpur comes first, though it is not a large or important city, followed by Jaunpur the capital of a mediæval kingdom, while Allahabad, Fyzabad and Lucknow were all important places under Muhammadan rule.

125. **Literacy in different characters.**—In Imperial Table VIII literate persons are divided into five classes according as they are literate (1) in Urdu only, (2) in Hindi only, (3) and (4) in both Urdu and Hindi, (those who know Urdu better being distinguished from those who know Hindi better), and (5) in other languages. It must be noticed here that while this distinction purports to be based on language, it is really a question of character only, and Urdu and Hindi as used in Table VIII are only equivalent to the Persian and Nagri or allied alphabets. In the next chapter it will be shown that Urdu and the literary prose Hindi are the same dialect both as regards syntax and accidence though they differ in vocabulary according to the taste of the writer. The distribution of the literate population according to the character in which they can read and write is of importance. When the British administration of these provinces commenced, the language and character in use in the courts was Persian, which remained the official language till about 1837, when the vernacular was substituted for the Persian language, no change being made in the character. In fact, it was usual where documents written in Nagri or an allied alphabet were filed in court, to require that a transliteration of them in the Persian character should also be presented. A resolution was issued by Government in 1900 to the effect that the use of Nagri in documents presented to courts and Government officials should be allowed, and that notices issued to the public should be in both the Persian and Nagri characters. It was pointed out in that resolution that although no statistics were available showing the number of persons who knew only the Nagri or allied alphabets or those who only knew the Persian character, the census of 1891 had shown that while 54,000 enumerators used the latter, 120,000 had used Nagri or Kaithi, the latter being the current term for most cursive forms of Nagri. In the course of the discussion of these orders by the public, it was urged by those who criticised them adversely that the proportion found to exist amongst the numbers of enumerators using each character was not a fair representation of the proportion in the general population. The results of the present census show that, while the argument certainly held good in that the actual proportion differs from that observed amongst enumerators, the error in the latter tells against the objectors. For while there were about $2\frac{1}{2}$ times as many enumerators writing Nagri or Kaithi as those who used the Persian character, there are 1,016,069 persons who declared themselves literate in Nagri or Kaithi only, against 259,043 who were literate in the Persian character only, a proportion of nearly four to one. Of the persons who were literate in both characters, 67,324 declared they were more familiar with the Persian, and 65,679 said they knew the Nagri or Kaithi character better. In connection with this matter the experience in the Aligarh district

may be quoted. Estimates of the numbers of enumeration forms in each character required for each district were based on the numbers of enumerators using each character at the census of 1891. The estimate for the Aligarh district turned out to be entirely incorrect, as the services of patwaris, who formed the majority of the census staff in 1891, and who usually write the Persian character in that district, were not available owing to settlement operations. Table VIII shows that while 6,022 persons in this district could read and write the Persian character, 22,873 could read and write Nagri, and as a matter of fact, it was necessary to send a large addition of Nagri forms. No attempt was made to distinguish between Nagri and its cursive forms, because what is known as Kaithi in one district differs considerably from what passes under the same name in another. A volume of facsimiles of the different types of characters passing through the post office contains eleven specimens found in these provinces. An educated Hindu to whom this volume was shown could only read the Nagri specimen, and the variety used in his native place with ease, and one other specimen from a neighbouring district with difficulty, and was unable to decipher the others. Great difficulty was experienced in the Lucknow office in reading the books of schedules from adjacent districts written in so-called Kaithi, and in the Cawnpore office it was necessary to reabstract and retabulate completely the entries for language and birth-place in the schedules of Ajmer-Merwara owing to the confusion between the words Merwara, Meywar, and Marwar. In the variety of the alphabet used by bankers the difficulty is still greater, as vowels are almost entirely omitted, and a story is told of a letter written in this character that caused much confusion. A banker had left home to visit a branch office, and his clerks in writing home to give information as to his further movements wrote: "*Lálá ji Ajmer gae ; bari bahi bhej do,*" or "The master has gone to Ajmer ; send the big ledger." The letter was however read: "*Lálá ji áj mar gae ; bari bahu bhej do,*" or "The master died to day ; send the eldest wife. "With so many distinct varieties of character it was necessary to choose a standard, and Government has long since decided in favour of Devanagari and forbidden the use of any kind of Kaithi in the village records, the chief class of public documents in which a character other than Persian is employed. It was pointed out by the Education Commission of 1882 that one of the effects of these orders was to place private schools in Oudh, where cursive forms were in common use at a disadvantage as compared with the Government primary schools, but the knowledge of Nagri as far as reading is concerned is now almost universal amongst even those persons who use the cursive forms for writing.

126. **Causes affecting progress of education.**—The census statistics deal only with the mere ability to read and write and for purposes of comparison it will be sufficient to examine the variation in the statistics of the Educational Department dealing with the lower primary stage of schools. The number of pupils in this stage has risen from 146,088 in the year 1890-91 to 257,144 in the year 1900-1901. The greater number of these are found in schools paid for by local funds which contained 118,640 in 1890-91 and 174,483 in 1900-1901. During the ten years the expenditure of local funds on primary schools has risen from Rs. 5,47,172 to Rs. 6,19,548, but at

the end of 1895 an innovation was made which has probably had a considerable effect on primary education, which will tend to increase. Before that time the small indigenous schools of the country had practically remained unrecognized and unaided by Government, and the change consisted in the allotment of a special grant to be spent by District Boards in subventions to these. The result of this is seen in the large increase from 11,991 in 1890-91 to 62,810 in 1900-1901 in the attendance at primary aided schools. I am unable to offer any explanation of the reason why the proportion of literate persons should vary so much in different districts, for to say that it is highest in districts where people appreciate it most is merely to throw back the difficulty to the explanation of the reason why the desire for education should vary. It may be noted that where the proportion of literate persons is highest, the character most in use is the Nagri or one of its cursive forms, and on the other hand that in the Rohilkhand Division, the only one in which the number of persons who can only read and write the Persian character is larger than the number literate in Nagri, the proportion of literate persons is lower than in any other revenue division. The only inference, however, which can be safely drawn from these facts is that Nagri is easier to learn than the Persian character. Table VIII shows clearly that Hindus prefer to read the Nagri, and Masalmans the Persian character. In no districts were more Hindus returned as literate in Persian than in Nagri, and in only two, Ballia and Basti, were more Muhammadans shown as literate in Nagri than in Persian. The difficulty is to explain why in the backward division of Rohilkhand, where the proportion even amongst Hindus literate in either of the two characters more nearly approaches equality than any other division, the Nagri character should not be more popular. Facilities for learning Nagri are probably equal over all parts of the provinces, and there is no difference in the use of the characters in the courts which will explain this, for Persian is used exclusively, with the exception already noted, in all districts but those of the Kumaun Division. It may, however, be noted that the ability to read and write Nagri only is almost invariably accompanied by a lower degree of education, in a wider sense, than the ability to read and write the Persian character. It was found in abstraction offices that schedules filled in by non-official enumerators in the Nagri character were not so well done as those written in the Persian character. Another point for notice is that the distribution of literacy according to the census statistics is almost the reverse of that indicated by the statistics of the Educational Department. In Kumaun both sets of figures indicate the popularity of education, but while as already remarked, the number of persons able to read and write is proportionately least in the divisions of Meerut and Rohilkhand, the percentage of children on the school-going ages is highest in those parts of the provinces, even allowing for the increase in population. The conclusion is that private elementary education is more common in Bundelkhand, and the east of the provinces than in the west. In the hill districts there are few private schools, but a great demand for education in the Government schools. One of the things which strikes a European most about the literate native is the fact that he seems to read so little. Judging by the subjects of the books registered for copyright the two classes of literature most favoured in

these provinces, apart from school-books and keys, are religious works (often in poetry) and erotic novels. In the case of persons only literate in Nagri there are reasons for this, because modern books printed in this character, as will be shown in the next chapter, are usually written in such a euphuistic style as to be unintelligible to the ordinary man, while the more popular classical poems are generally archaic or written in dialect, and are not readily comprehensible, though popular. The great majority of natives, therefore, learn to read and write simply to be able to compose or read letters, and to keep accounts, and not with the object of reading books. Officers of the Educational Department have made a similar complaint about students of English. A large proportion of these leave school as soon as they are able to compose a more or less ungrammatical telegram. There can be no doubt that the absence of a reading habit is one of the most important factors in the low proportion of literacy found in these Provinces and in the case of those persons who know Nagri only its formation is undoubtedly retarded by the fashionable style of writing. The absence is, however, strongly marked even among the better educated men who form the bulk of Government servants in the subordinate grades. Vernacular literature (excluding Persian and Sanskrit) is especially poor in works on history, biography, travels, and science, and the essays on various similar subjects which form such a feature in most European literatures of the nineteenth century have no counterpart in the productions of these Provinces. In his work on the vernacular literature of Hindustan, Dr. Grierson has regretfully pointed out that the country had only produced a single critic, the late Bábu Harish Chandra, and it may be noted that the trail of the Sanskrit Dictionary is found in most of his works. If literacy is to be advanced both in extent and in degree, it appears to me that the first problem is to obtain a healthy and popular literature. One more point which tends to retard progress may be mentioned. In chapter VIII dealing with caste a division of the Hindu castes into groups will be found. The last two of these groups, XI and XII, comprising nearly 25 *per cent.* of the total, include castes that are "untouchable" and boys of these castes would not be admitted into most schools. Group X, with over five *per cent.* includes a number of castes to whom objections would be raised. Groups VIII and IX with 41 *per cent.* include the middle class agricultural, and artisan castes amongst whom education is usually thought a useless luxury and there remain only the highest groups with about 30 *per cent.* amongst whom education is not unpopular, and can be obtained without difficulty. The report of the Educational Department for the year 1900-1901 shows that in that year about eleven *per cent.* of boys of the school-going age were receiving instruction in schools recognised by the department. Before these Provinces can rise from the low place they occupy in the scale of literacy in India, it will be necessary to overcome the indifference of the middle class castes, and to provide greater facilities for obtaining education amongst the lowest castes, where indifference also has to be faced. In female education there are two special difficulties. The first is the want of female teachers, which is said to be due to a prevailing impression "that such a calling cannot be pursued by a modest woman." The second is that though little girls are sometimes allowed to go to boys' schools they are taken

away at a very early age, and in any case the *pardah* system, and early marriages interfere with education in the very castes where it is most likely to be accepted. Female education amongst natives is to a very large extent in the hands of the Missionaries in these provinces, and the American Methodist Episcopal Mission in particular has made special efforts in this direction, and has founded a women's college at Lucknow.

Age period.	Number in 10,000.						Number in 10,000			
	Literate.			Illiterate.			Urdu only.		Hindi only.	
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
										All Reli
0—10 ...	37	65	7	9,963	9,935	9,993	18	2	42	3
10—15 ...	263	452	28	9,737	9,548	9,972	114	6	297	15
15—20 ...	439	767	42	9,561	9,233	9,958	168	8	492	15
20 and over ...	428	819	28	9,572	9,181	9,972	126	5	580	16
Total ...	310	578	24	9,690	9,422	9,976	101	4	401	13
										Hin
0—10 ...	32	60	3	9,968	9,940	9,997	10	...	46	3
10—15 ...	252	439	15	9,748	9,561	9,985	71	1	332	13
15—20 ...	422	744	29	9,578	9,256	9,971	95	1	549	25
20 and over ...	411	793	19	9,589	9,207	9,981	58	1	642	16
Total ...	297	560	15	9,703	9,440	9,985	50	1	445	13
										Masal
0—10 ...	34	59	7	9,966	9,941	9,993	47	5	6	1
10—15 ...	238	407	31	9,762	9,593	9,969	337	25	40	2
15—20 ...	417	742	48	9,583	9,258	9,952	583	39	75	5
20 and over ...	393	752	33	9,607	9,248	9,967	514	26	127	3
Total ...	282	526	27	9,718	9,474	9,973	376	20	79	3
										Jai
0—10 ...	383	712	33	9,617	9,288	9,967	199	1	475	30
10—15 ...	2,286	3,820	288	7,714	6,180	9,712	712	17	2,792	240
15—20 ...	2,823	4,874	282	7,177	5,126	9,718	791	13	3,481	244
20 and over ...	2,824	5,075	193	7,176	4,925	9,807	486	14	3,970	149
Total ...	2,213	3,971	170	7,787	6,029	9,830	471	11	3,040	136
										Christ
0—10 ...	1,521	1,498	1,544	8,479	8,502	8,456	354	256	133	161
10—15 ...	3,960	3,838	4,115	6,040	6,162	5,885	1,379	1,303	726	667
15—20 ...	4,587	4,936	4,189	5,413	5,064	5,811	1,456	937	783	628
20 and over ...	5,143	6,058	3,647	4,857	3,942	6,353	1,260	463	350	326
Total ...	4,140	4,824	3,191	5,860	5,176	6,809	1,108	551	380	350
										Ar
0—10 ...	626	922	304	9,374	9,078	9,696	291	17	444	270
10—15 ...	2,692	3,994	989	7,308	6,006	9,011	1,341	37	1,700	855
15—20 ...	3,105	4,703	1,110	6,895	5,297	8,890	1,214	47	1,737	940
20 and over ...	3,077	4,880	726	6,923	5,120	9,274	946	50	2,061	537
Total ...	2,428	3,841	674	7,572	6,159	9,326	860	39	1,614	534

by age and sex.

literate in						Number in 10,000 literate in English.			Females to 10,000 males.		
Urdu and Hindi, knowing Urdu better.		Urdu and Hindi, knowing Hindi better.		Other languages.							
Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
12	13	14	15	16	17	18	19	20	21	22	23
gions.											
1	...	1	...	3	2	8	14	2	1,085	9,606	1,372
13	1	14	1	14	5	16	25	5	501	8,363	1,507
40	1	39	1	28	7	34	57	7	461	8,939	1,068
39	1	38	1	36	5	31	56	5	343	10,627	934
26	1	26	1	24	5	24	42	5	393	9,925	1,032
dus.											
1	...	1	...	2	...	1	1	...	553	9,587	184
12	...	15	...	9	1	10	18	...	203	8,334	65
40	1	41	...	19	2	24	44	1	313	8,832	87
36	...	38	1	19	1	15	30	...	236	10,598	57
25	...	26	...	14	1	12	22	...	258	9,893	65
máns.											
2	...	1	...	3	1	1	2	...	1,081	9,717	191
9	...	5	...	16	4	15	28	...	627	8,499	33
28	1	13	...	43	3	46	86	1	582	9,529	83
43	1	26	1	42	2	25	49	...	489	10,744	67
26	1	16	1	29	2	19	38	...	493	10,072	69
ns.											
14	1	7	...	17	1	13	25	1	437	10,079	400
93	3	106	...	117	28	90	158	...	580	12,072	...
209	3	215	3	178	19	179	326	...	467	15,303	...
213	14	196	5	210	11	93	169	3	326	17,044	153
157	9	147	3	156	11	82	150	1	369	14,041	118
ians.											
18	119	18	65	975	943	1,088	1,122	1,052	9,944	9,592	4,281
108	349	84	326	1,541	1,470	2,136	2,061	2,232	8,427	7,506	9,190
134	218	105	265	2,458	2,141	3,321	3,532	3,109	7,441	10,063	7,719
184	190	96	100	4,168	2,568	4,412	5,310	2,943	3,682	9,858	3,390
139	193	80	132	3,117	1,965	3,310	3,988	2,369	4,768	9,477	4,281
yas.											
87	4	69	...	31	13	31	58	2	3,035	9,827	412
513	33	250	7	190	57	297	508	20	1,887	11,462	298
805	19	669	23	278	81	564	985	39	1,889	13,437	314
957	37	661	65	255	37	411	719	8	1,141	13,902	95
691	26	478	38	198	37	318	565	11	1,414	12,199	157

SUBSIDIARY TABLE II.—*Education by age, sex and natural divisions or districts.*

A.—ALL RELIGIONS.

Serial number.	Districts.	Literate per 10,000.										
		All ages.			0—10.		10—15.		15—20.		20 and over.	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
	N.-W. P. and Oudh ...	**311**	**578**	**24**	**65**	**7**	**452**	**28**	**767**	**43**	**819**	**28**
	Himalaya, West ...	**574**	**1,052**	**49**	**147**	**24**	**1,004**	**55**	**1,378**	**64**	**1,396**	**57**
1	Dehra Dún	706	1,074	204	195	129	872	146	1,249	220	1,360	250
2	Naini Tál	415	705	52	108	17	587	81	746	88	932	56
3	Almora	567	1,088	28	146	8	1,212	43	1,592	47	1,457	32
4	Garhwál	639	1,284	15	157	4	1,151	25	1,697	19	1,773	16
	Sub-Himalaya, West ...	**238**	**410**	**27**	**42**	**8**	**277**	**34**	**475**	**46**	**606**	**13**
5	Saháranpur	247	446	22	31	6	216	20	442	28	671	32
6	Bareilly	273	465	58	48	18	360	74	730	96	646	56
7	Bijnor	211	390	15	58	5	279	20	372	23	571	17
8	Pilibhít	228	413	25	35	4	327	26	473	40	604	24
9	Kheri	179	325	15	32	4	211	22	322	32	481	17
	Indo-Gangetic Plain, West	**277**	**495**	**26**	**64**	**7**	**468**	**40**	**859**	**52**	**651**	**29**
10	Muzaffarnagar ...	257	474	8	41	3	356	7	525	14	713	10
11	Meerut	311	562	25	84	9	581	39	942	47	723	27
12	Bulandshahr	247	451	27	44	3	457	27	668	36	639	27
13	Aligarh	287	522	24	94	5	586	44	929	65	668	24
14	Muttra	432	778	32	118	6	666	31	1,262	66	1,018	40
15	Agra	402	696	54	79	23	566	100	2,159	108	812	51
16	Farukhabad	305	537	37	54	8	510	43	1,030	67	687	33
17	Mainpuri	236	418	18	61	3	428	21	557	28	571	23
18	Etáwah	300	509	26	76	6	544	27	729	44	708	33
19	Etah	215	382	17	32	3	336	26	551	36	549	15
20	Budaun	168	275	22	43	8	277	35	403	52	376	23
21	Moradabad	211	386	28	49	7	356	37	659	53	484	33
22	Sháhjahánpur... ...	257	441	30	56	7	400	48	557	53	606	31
	Indo-Gangetic Plain, Central	**315**	**611**	**25**	**56**	**8**	**419**	**26**	**717**	**46**	**860**	**31**
23	Cawnpore	404	721	38	95	13	599	37	911	53	960	45
24	Fatehpur	376	728	7	82	2	588	4	872	8	1,004	9
25	Allahabad	426	796	56	98	22	548	69	887	85	1,149	64
26	Lucknow	479	824	85	73	24	409	80	1,043	142	1,173	104
27	Unao	303	584	9	49	1	484	8	802	19	800	12
28	Rae Bareli	315	644	16	49	3	471	9	801	26	872	22
29	Sitápur	250	459	16	37	3	348	16	566	36	666	18
30	Hardoi	180	328	14	17	3	193	18	416	30	497	18
31	Fyzabad	407	627	17	51	7	408	19	693	20	942	21
32	Sultánpur	208	409	11	29	3	231	11	423	18	641	13
33	Partábgarh	305	613	12	27	3	273	9	641	16	981	15
34	Bara Banki	253	483	13	62	2	373	10	643	26	674	16
	Central India Plateau ...	**367**	**706**	**17**	**76**	**5**	**535**	**20**	**785**	**28**	**1,015**	**19**
35	Bánda	311	607	11	57	3	429	12	663	19	879	13
36	Hamírpur	331	651	9	59	1	524	5	773	15	943	11
37	Jhánsi	404	768	31	87	13	535	41	778	46	1,126	33
38	Jalaun	439	835	14	147	3	746	13	992	32	1,151	17
	East Satpuras ...	**358**	**701**	**28**	**75**	**7**	**482**	**34**	**815**	**43**	**1,049**	**33**
39	Mirzapur	358	701	28	75	7	482	34	815	43	1,049	33
	Sub-Himalaya, East ...	**292**	**564**	**14**	**52**	**4**	**389**	**12**	**614**	**28**	**859**	**17**
40	Gorakhpur	282	548	11	70	7	410	17	626	31	813	21
41	Basti	281	545	11	45	2	364	9	660	43	835	11
42	Gonda	304	603	9	45	3	467	6	606	15	920	11
43	Bahraich	313	651	12	27	1	275	7	514	17	956	18
	Indo-Gangetic Plain, East	**342**	**706**	**25**	**99**	**7**	**532**	**24**	**860**	**38**	**1,020**	**31**
44	Benares	488	1,122	77	148	17	815	77	1,363	106	1,575	98
45	Jaunpur	269	536	13	58	2	379	9	728	22	786	17
46	Gházipur	316	617	21	98	5	516	26	765	39	875	25
47	Ballia	323	663	12	98	3	467	12	492	14	986	11
48	Azamgarh	344	679	16	102	4	548	14	949	26	961	11
	Native States.											
49	Tehri (Himalaya West) ...	224	443	7	45	1	283	7	492	13	675	9
50	Rámpur (Sub-Himalaya West).	142	248	14	19	2	129	14	234	22	378	18

SUBSIDIARY TABLE II.—*Educations by age, sex and natural divisions or districts*—(continued).

B.—HINDUS.

Serial number.	District.	Literate per 10,000.										
		All ages.			0—10.		10—15.		15—20.		20—and over.	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
	N.-W. P. and Oudh ...	**297**	**561**	**15**	**60**	**3**	**440**	**11**	**745**	**28**	**793**	**19**
	Himalaya, West ...	**557**	**1,063**	**14**	**133**	**3**	**1,021**	**13**	**1,417**	**25**	**1,425**	**18**
1	Dehra Dún	571	966	41	103	9	747	46	1,125	76	1,262	50
2	Naini Tál	443	779	26	100	4	653	22	828	57	1,041	30
3	Almora	542	1,060	8	137	2	1,185	8	1,571	10	1,419	11
4	Garhwál	631	1,283	8	155	1	1,149	7	1,704	11	1,780	10
	Sub-Himalaya, West ...	**217**	**393**	**16**	**41**	**5**	**273**	**20**	**444**	**34**	**571**	**18**
5	Saháranpur	256	465	10	33	3	232	13	447	17	716	12
6	Bareilly	224	395	25	48	6	341	27	647	59	528	30
7	Bijnor	208	382	12	71	4	278	16	329	20	550	13
8	Pilibhít	212	383	15	33	4	319	23	431	32	556	17
9	Kheri	185	338	14	26	9	201	22	328	33	509	16
	Indo-Gangetic Plain, West ...	**257**	**463**	**17**	**55**	**4**	**441**	**22**	**841**	**35**	**605**	**20**
10	Muzaffarnagar	252	464	7	41	3	345	7	514	8	703	8
11	Meerut	273	500	11	53	3	537	21	884	27	644	11
12	Bulandshahr	234	429	11	39	2	445	21	628	24	609	21
13	Aligarh	260	478	16	92	3	543	19	826	46	613	18
14	Muttra	428	774	28	104	2	657	30	1,282	50	1,012	37
15	Agra	343	620	22	54	7	486	37	2,268	50	648	23
16	Farukhabad	294	522	22	43	3	485	22	1,055	47	665	28
17	Mainpuri	206	366	14	53	3	392	15	495	23	495	18
18	Etáwah	290	514	22	74	6	534	24	707	39	683	28
19	Etah	191	342	13	29	2	301	21	448	28	489	15
20	Budaun	139	244	16	33	6	231	22	344	86	326	18
21	Moradabad	212	376	23	47	3	370	27	695	46	476	28
22	Shábjahánpur	226	405	14	49	3	369	18	501	25	558	18
	Indo-Gangetic Plain, Central,	**294**	**560**	**14**	**49**	**4**	**391**	**14**	**666**	**23**	**811**	**18**
23	Cawnpore	377	690	17	82	5	582	17	857	30	925	20
24	Fatehpur	364	707	5	78	2	573	4	857	6	983	7
25	Allahabad	366	702	28	79	9	475	30	779	44	1,015	33
26	Lucknow	338	617	29	36	4	362	33	763	41	896	38
27	Unao	300	579	7	48	...	487	6	791	12	789	10
28	Rae Bareli	308	610	13	46	2	448	7	787	18	850	17
29	Sitápur	253	465	14	37	3	344	11	549	31	681	17
30	Hardoi	174	314	13	17	4	186	15	382	21	477	16
31	Fyzabad	307	595	12	46	4	380	12	659	13	895	14
32	Sultánpur	202	399	9	26	2	223	7	401	13	628	11
33	Partábgarh	302	605	11	25	3	331	10	625	15	965	14
34	Bara Banki	244	463	10	59	1	346	7	607	22	651	13
	Central India Plateau ...	**335**	**649**	**10**	**69**	**2**	**502**	**10**	**724**	**19**	**932**	**12**
35	Bánda	299	585	8	56	1	413	11	634	17	847	10
36	Hamírpur	321	630	7	57	1	497	4	747	11	907	9
37	Jhánsi	317	609	14	67	2	455	15	639	23	896	17
38	Jalaun	435	831	11	107	3	755	7	982	27	1,139	13
	East Satpuras ...	**352**	**698**	**21**	**74**	**3**	**481**	**20**	**803**	**36**	**1,046**	**27**
39	Mirzapur	352	698	21	74	3	481	20	803	36	1,046	27
	Sub-Himalaya, East ...	**299**	**580**	**12**	**53**	**3**	**405**	**10**	**623**	**27**	**880**	**15**
40	Gorakhpur	284	555	16	70	5	416	14	625	28	826	20
41	Basti	296	573	12	46	2	388	10	679	47	876	12
42	Gonda	321	623	8	40	3	490	5	616	13	929	9
43	Bahraich	322	612	10	28	1	286	5	524	7	974	15
	Indo-Gangetic Plain, East ...	**348**	**685**	**20**	**97**	**4**	**513**	**17**	**882**	**30**	**986**	**26**
44	Benares	594	1,116	65	154	9	824	51	1,392	84	1,563	88
45	Jaunpur	254	503	11	55	2	351	9	624	21	748	16
46	Gházipur	295	583	18	95	4	495	23	714	35	825	22
47	Ballia	321	657	8	100	3	459	7	848	15	973	9
48	Azamgarh	330	654	10	96	3	522	8	914	12	920	13
	Native States.											
49	Tehri (Himalaya, West) ...	222	440	8	45	1	280	8	491	12	671	10
50	Rámpur (Sub-Himalaya, West).	124	222	12	21	1	142	12	221	22	327	16

SUBSIDIARY TABLE II.—*Education by age, sex and natural divisions or districts*—(concluded).

C.—MASALMANS.

Serial number.	District.	Literate per 10,000.									
		Total all ages.			0—10.		10—15.		15—20.		20 and over.	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
	N.-W. P. and Oudh ...	**282**	**527**	**27**	**59**	**7**	**407**	**31**	**743**	**49**	**752**	**33**
	Himalaya, West ...	**334**	**552**	**26**	**107**	**13**	**410**	**32**	**574**	**74**	**724**	**22**
1	Dehra Dún	531	849	36	192	14	838	53	1,130	195	998	17
2	Naini Tál	202	347	16	53	7	206	18	317	34	479	16
3	Almora	1,345	2,083	178	540	110	1,940	245	2,033	211	2,668	197
4	Garhwál	668	839	22	38	...	691	...	546	...	992	42
	Sub-Himalaya, West ...	**197**	**356**	**24**	**27**	**4**	**240**	**22**	**485**	**40**	**523**	**32**
5	Sahárunpur	153	282	9	10	2	28	8	316	15	448	11
6	Bareilly	288	488	62	31	6	369	49	877	108	672	87
7	Bijnor	180	344	12	27	5	226	14	42	22	525	13
8	Pilibhít	275	496	31	35	4	313	31	606	54	762	40
9	Kheri	124	222	14	64	6	273	20	267	13	277	17
	Indo-Gangetic Plain, West,	**231**	**420**	**25**	**63**	**8**	**375**	**38**	**674**	**47**	**567**	**20**
10	Muzaffarnagar	183	339	9	31	3	263	8	383	19	504	11
11	Meerut	197	363	13	81	4	417	12	688	22	425	16
12	Bulandshahr	201	376	14	35	3	298	10	602	16	539	20
13	Aligarh	268	495	16	53	4	340	26	1,025	52	664	15
14	Muttra	312	577	11	176	1	463	8	843	22	750	15
15	Agra	339	581	68	63	66	421	181	864	173	828	29
16	Farukhabad	243	445	32	98	11	482	58	669	96	569	32
17	Mainpuri	350	643	26	69	10	554	35	899	46	883	31
18	Etáwah	393	685	69	98	12	640	86	927	103	916	87
19	Etah	242	445	15	34	2	400	31	1,163	40	632	16
20	Budaun	228	409	27	76	9	424	46	596	53	538	30
21	Moradabad	175	322	19	44	3	284	18	531	27	437	26
22	Sháhjahánpur	341	588	71	84	11	510	119	818	129	806	97
	Indo-Gangetic Plain-Central,	**371**	**706**	**36**	**73**	**7**	**530**	**36**	**965**	**60**	**1,012**	**46**
23	Cawnpore	427	738	67	121	20	579	97	1,098	114	940	75
24	Fatehpur	409	816	15	112	3	695	7	981	25	1,156	21
25	Allahabad	555	1,087	41	125	8	833	63	1,426	69	1,571	46
26	Lucknow	603	1,108	93	91	11	683	80	1,514	130	1,539	123
27	Unao	328	626	26	49	6	434	43	902	70	912	26
28	Rae Bareli	400	759	54	76	14	684	40	930	99	1,113	68
29	Sitápur	214	396	19	31	4	335	15	631	36	550	24
30	Hardoi	224	419	17	20	2	232	8	651	44	613	22
31	Fyzabad	367	718	31	76	6	612	11	950	18	1,037	49
32	Sultánpur	241	479	21	55	5	385	16	614	58	739	24
33	Partábgarh	333	671	14	33	2	354	24	769	19	1,105	16
34	Bara Banki	282	542	23	67	4	470	22	795	40	750	31
	Central India Plateau ...	**495**	**951**	**39**	**82**	**12**	**747**	**52**	**1,186**	**63**	**1,350**	**45**
35	Bánda	459	884	34	80	27	650	24	1,093	36	1,277	39
36	Hamírpur	460	932	24	97	3	936	31	1,156	39	1,274	30
37	Jhánsi	624	1,138	64	86	15	833	87	1,391	109	1,586	75
38	Jalaun	839	833	37	65	...	581	92	1,078	72	1,226	39
	East Satpuras ...	**335**	**644**	**34**	**68**	**14**	**410**	**41**	**855**	**52**	**943**	**38**
39	Mirzapur	335	644	34	68	14	410	41	855	52	943	38
	Sub-Himalaya, East ...	**232**	**448**	**11**	**43**	**3**	**277**	**10**	**536**	**22**	**700**	**14**
40	Gorakhpur	228	444	15	60	6	300	18	588	34	653	16
41	Basti	204	396	7	46	1	246	7	547	17	615	9
42	Gonda	248	481	8	38	1	346	6	538	17	759	10
43	Bahraich	265	498	16	21	...	219	7	450	16	833	26
	Indo-Gangetic Plain, East...	**423**	**841**	**41**	**93**	**9**	**657**	**43**	**1,261**	**72**	**1,441**	**50**
44	Benares	504	927	61	46	8	632	65	1,016	101	1,381	79
45	Jaunpur	417	859	21	97	7	650	10	1,846	27	1,164	28
46	Gházipur	426	897	30	120	2	681	32	1,249	58	1,352	39
47	Ballia	351	721	39	58	14	563	80	997	62	1,131	40
48	Azamgarh	412	806	48	116	12	685	46	1,145	89	1,197	60
	Native States.											
49	Tehri Garhwál (Himalaya, West).	334	653	13	91	...	556	...	441	...	1,034	26
50	Rampur (Sub-Himalaya, West)	144	273	14	14	4	112	17	244	22	427	17

SUBSIDIARY TABLE III.—*English education by age, sex and natural divisions or districts.*

A.—ALL RELIGIONS.

Serial number	Natural Divisions or Districts.	Literate per 10,000.										
		All ages.			0—10.		10—15.		15—20.		20 and over.	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
	N.-W. P. and Oudh ...	**19**	**35**	**5**	**4**	**2**	**24**	**5**	**59**	**7**	**49**	**5**
	Himalaya, West ...	**43**	**63**	**20**	**13**	**15**	**67**	**23**	**96**	**23**	**79**	**21**
1	Dehra Dún	135	162	99	49	111	206	91	268	1 0	176	93
2	Naini Tál	49	68	26	22	11	85	47	79	33	79	27
3	Almora	29	49	8	5	4	46	7	92	13	66	11
4	Garhwál	15	27	3	1	1	20	7	45	3	37	3
	Sub-Himalaya, West ...	**22**	**39**	**4**	**3**	**2**	**17**	**3**	**49**	**4**	**57**	**5**
5	Saháranpur	25	39	9	5	4	12	6	44	9	64	14
6	Bareilly	48	87	4	3	2	31	3	140	6	129	8
7	Bijnor	10	18	1	1	...	13	9	29	3	25	1
8	Pilibhít	8	13	3	2	...	15	...	29	2	14	1
9	Kheri	5	11	1	2	...	9	9	26	1	13	1
	Indo-Gangetic Plain, West...	**22**	**38**	**4**	**4**	**1**	**29**	**5**	**74**	**8**	**49**	**13**
10	Muzaffarnagar	9	17	...	...	...	10	...	29	1	27	...
11	Meerut	41	69	9	9	2	48	14	91	16	98	15
12	Bulandshahr	10	19	1	2	...	26	...	50	1	24	1
13	Aligarh	25	47	2	3	1	24	3	93	5	67	2
14	Muttra	25	45	3	2	...	45	2	180	6	42	4
15	Agra	51	81	19	12	6	56	23	123	31	111	21
16	Farukhabad	34	40	3	3	1	32	6	79	6	54	3
17	Mainpuri	10	19	1	2	...	20	1	40	...	24	1
18	Etáwah	9	18	1	2	...	9	...	30	2	25	1
19	Etah	8	13	1	...	...	9	1	31	1	18	1
20	Budaun	8	15	...	1	...	42	1	41	2	11	...
21	Moradabad	26	46	4	2	2	23	7	62	9	68	3
22	Sháhjahánpur	12	20	2	2	...	21	5	35	7	29	3
	Indo-Gangetic Plain, Central	**26**	**45**	**7**	**5**	**3**	**29**	**8**	**69**	**11**	**62**	**9**
23	Cawnpore	41	65	15	9	3	42	12	105	13	85	21
24	Fatehpur	6	11	1	...	...	7	1	17	1	15	1
25	Allahabad	71	116	26	17	13	83	32	142	38	151	74
26	Lucknow	131	214	39	26	17	142	33	328	77	291	45
27	Unao	7	13	...	1	...	9	...	34	...	15	8
28	Rae Bareli	7	13	...	1	...	13	...	33	...	18	1
29	Sitapur	9	16	1	2	...	12	1	38	4	21	1
30	Hardoi	6	11	1	1	...	6	4	24	2	16	1
31	Fyzabad	20	37	3	3	2	18	5	49	5	57	2
32	Sultánpur	5	9	...	...	...	5	...	21	...	12	...
33	Partábgarh	5	12	1	...	...	8	1	18	5	18	1
34	Bara Banki	8	14	1	...	1	11	1	31	2	19	1
	Central India Plateau ...	**21**	**39**	**3**	**7**	**3**	**14**	**2**	**37**	**5**	**61**	**4**
35	Bánda	8	15	1	2	1	11	1	22	...	21	1
36	Hamírpur	7	12	1	...	...	7	...	16	2	18	2
37	Jhánsi	57	103	9	26	9	28	4	77	16	167	10
38	Jalaun	7	11	1	2	...	5	5	12	2	16	1
	East Satpuras ...	**19**	**35**	**3**	**9**	**1**	**34**	**2**	**57**	**4**	**42**	**3**
39	Mirzapur	19	35	3	9	1	34	2	57	4	42	3
	Sub-Himalaya, East ...	**8**	**15**	**1**	**1**	**1**	**9**	**2**	**24**	**3**	**22**	**2**
40	Gorakhpur	10	19	2	2	1	11	3	29	4	27	2
41	Basti	4	7	...	1	...	3	3	15	1	10	...
42	Gonda	11	19	1	1	1	15	4	29	2	29	2
43	Bahraich	7	12	1	...	...	5	1	24	1	19	1
	Indo-Gangetic Plain, East ...	**13**	**27**	**15**	**3**	**1**	**19**	**1**	**58**	**2**	**32**	**2**
44	Benares	50	94	6	13	3	94	5	199	9	113	7
45	Jaunpur	6	13	1	1	...	13	...	38	1	15	1
46	Gházipur	6	11	1	1	1	8	...	28	2	15	2
47	Ballia	7	15	...	...	...	17	2	49	1	18	1
48	Azamgarh	5	10	1	1	...	4	...	16	1	16	6
	Native States.											
49	Tehri Garhwál (Himalaya, West).	9	14	...	2	...	12	...	13	3	22	...
50	Rampur (Sub-Himalaya, West.)	7	12	1	2	...	4	...	9	...	20	1

SUBSIDIARY TABLE III.—*English education by age, sex and natural divisions or districts*— continued).

B.—HINDUS.

Serial number.	Natural Divisions or Districts.	Literate per 10,000.										
		All ages.			0—10.		10—15.		15—20.		20 and over.	
		Total.	Males.	Females.	Males	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
	N.-W. P. and Oudh ...	**12**	**23**	**...**	**2**	**...**	**19**	**...**	**44**	**...**	**30**	**...**
	Himalaya, West ...	**21**	**40**	**...**	**2**	**...**	**42**	**...**	**69**	**1**	**52**	**...**
1	Dehra Dún	41	87	...	2	...	97	...	144	...	103	...
2	Naini Tal	28	49	1	8	...	46	...	56	2	65	1
3	Almora	18	36	...	2	...	41	...	86	...	43	...
4	Garhwál	10	20	...	...	...	18	...	37	...	28	...
	Sub-Himalaya, West ...	**11**	**21**	**...**	**1**	**...**	**12**	**...**	**38**	**...**	**29**	**...**
5	Saháranpur	15	28	...	...	...	9	...	35	1	43	...
6	Bareilly	19	36	...	1	...	17	...	76	...	49	...
7	Bijnor	9	17	...	1	...	13	1	21	1	22	...
8	Pilibhít	7	11	...	1	...	14	...	30	...	11	...
9	Kheri	5	9	...	1	...	9	...	19	...	10	...
	Indo-Gangetic Plain, West...	**14**	**26**	**...**	**2**	**...**	**21**	**...**	**55**	**1**	**32**	**...**
10	Muzaffarnagar	7	14	...	1	...	10	...	26	...	19	...
11	Meerut	23	42	1	4	...	35	1	77	2	56	1
12	Bulandshahr	8	17	...	1	...	19	...	45	...	19	...
13	Aligarh	22	42	...	3	...	24	...	85	1	59	...
14	Muttra	22	41	...	2	...	43	...	191	...	35	...
15	Agra	17	31	...	2	...	26	...	59	1	42	...
16	Farukhabad	17	31	...	1	...	25	...	74	...	39	...
17	Mainpuri	9	16	...	2	...	17	...	29	...	20	...
18	Etáwah	8	15	...	1	...	7	...	24	1	21	...
19	Etah	5	9	...	...	...	4	...	18	...	13	...
20	Budaun	5	9	...	1	...	29	...	21	...	7	...
21	Moradabad	24	44	...	1	...	14	...	41	...	72	...
22	Sháhjahánpur	7	13	...	1	...	12	...	21	...	17	...
	Indo-Gangetic Plain Central	**13**	**26**	**...**	**1**	**...**	**19**	**...**	**46**	**...**	**34**	**...**
23	Cawnpore	24	45	...	...	...	33	...	77	...	59	...
24	Fatehpur	4	9	...	...	...	6	...	12	...	12	...
25	Allahabad	34	66	1	7	...	56	1	106	1	89	1
26	Lucknow	49	92	2	2	...	72	1	164	2	125	2
27	Unao	6	11	...	...	...	9	...	26	...	13	...
28	Rae Bareli	5	10	...	1	...	12	...	27	...	12	...
29	Sitapur	7	13	...	1	...	11	...	32	...	16	...
30	Hardoi	5	9	...	...	...	5	...	18	...	12	...
31	Fyzabad	9	19	...	1	...	15	...	37	...	26	...
32	Sultánpur	4	8	...	...	...	5	...	16	...	9	...
33	Partábgarh	4	9	...	...	...	5	...	10	...	14	...
34	Bara Banki	6	12	...	1	...	10	...	28	...	16	...
	Central India Plateau ...	**9**	**18**	**...**	**3**	**...**	**10**	**...**	**24**	**...**	**24**	**...**
35	Bánda	6	11	...	1	...	8	...	18	...	15	...
36	Hamírpur	4	7	...	...	...	4	...	8	...	11	...
37	Jhánsi	19	39	...	9	...	21	...	49	...	56	...
38	Jalaun	3	6	...	...	...	2	...	4	...	9	...
	East Satpuras ...	**15**	**32**	**...**	**8**	**...**	**32**	**...**	**49**	**1**	**41**	**...**
39	Mirzapur	15	32	...	8	...	32	...	49	1	41	...
	Sub-Himalaya, East ...	**6**	**11**	**...**	**1**	**...**	**7**	**...**	**19**	**1**	**17**	**...**
40	Gorakhpur	8	14	...	1	...	8	...	22	1	21	...
41	Basti	3	7	...	1	...	3	...	13	...	9	...
42	Gonda	7	13	...	...	...	11	...	22	...	19	...
43	Bahraich	5	9	...	2	...	5	...	18	...	13	...
	Indo-Gangetic Plain, East ...	**9**	**20**	**...**	**2**	**...**	**20**	**...**	**49**	**1**	**24**	**...**
44	Benares	40	79	1	11	...	8	1	196	3	87	1
45	Jaunpur	5	10	...	...	...	12	...	29	...	11	...
46	Gházipur	3	6	...	...	...	4	...	15	...	8	...
47	Ballia	5	10	...	...	...	9	...	28	...	12	...
48	Azamgarh	4	8	...	...	...	3	...	11	...	12	...
	Native States.											
49	Tehri Garhwál (Himalaya, West.)	7	13	...	2	...	11	...	13	...	19	...
50	Rampur (Sub-Himalaya, West).	6	11	...	...	...	3	...	8	...	18	...

SUBSIDIARY TABLE III.—*English education by age, sex and natural divisions or districts*—(concluded).

C.—MASALMANS.

Serial number.	District.	Literate per 10,000.										
		All ages.			0—10.		10—15.		15—20.		20 and over.	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
	N.-W. P. and Oudh ...	19	37	...	2	...	27	...	86	1	50	...
	Himalaya, West ...	25	42	3	8	...	42	...	49	5	51	3
1	Dehra Dún	42	68	1	1	...	150	...	108	11	66	...
2	Naini Tál	12	19	4	...	...	6	...	24	3	27	6
3	Almora	118	193	...	96	...	149	...	207	...	234	...
4	Garhwál	77	97	...	...	...	60	...	25	...	125	...
	Sub-Himalaya, West ...	17	32	...	1	...	19	...	92	...	41	...
5	Saháranpur	7	14	...	1	...	2	...	28	...	20	...
6	Bareilly	48	90	...	2	...	63	...	295	...	106	...
7	Bijnor	8	16	...	...	...	7	...	33	1	22	...
8	Pílibhít	4	9	...	...	...	5	...	13	...	13	...
9	Kheri	7	13	...	1	...	8	2	46	...	14	...
	Indo-Gangetic Plain, West ...	17	32	...	2	...	31	...	70	1	34	...
10	Muzaffarnagar	6	11	...	...	...	7	...	18	1	17	...
11	Meerut	16	28	2	3	...	28	...	58	3	36	3
12	Bulandshahr	9	18	...	2	...	18	...	41	...	23	...
13	Aligarh	26	49	...	...	...	11	...	89	...	75	...
14	Muttra	14	26	...	...	...	27	...	18	...	39	...
15	Agra	56	107	...	2	...	88	...	242	2	141	...
16	Farukhabad	14	28	...	2	...	35	...	48	...	35	...
17	Mainpuri	17	33	...	2	...	27	...	111	...	38	...
18	Etáwah	22	43	...	1	...	52	...	100	...	45	...
19	Etah	12	23	...	...	...	33	...	80	...	29	...
20	Budaun	15	29	...	2	...	87	...	103	...	17	...
21	Moradabad	15	29	...	1	...	20	...	56	...	41	...
22	Sháhjahánpur	19	38	...	3	...	35	...	94	2	46	...
	Indo-Gangetic Plain, Central	28	56	...	3	...	34	...	122	...	76	...
23	Cawnpore	44	81	...	12	...	59	...	173	...	98	...
24	Fatehpur	11	23	...	...	...	13	...	49	...	31	...
25	Allahabad	55	114	1	6	...	77	...	221	2	159	1
26	Lucknow	80	161	...	5	...	99	...	345	...	208	...
27	Unao	12	23	...	4	...	6	...	65	...	30	...
28	Rae Bareli	19	39	...	2	2	17	...	93	...	51	...
29	Sitápur	11	22	...	...	...	10	...	56	...	30	...
30	Hardoi	11	18	...	1	...	15	...	46	...	21	...
31	Fyzabad	26	54	1	5	...	31	...	125	...	73	1
32	Sultánpur	9	19	...	...	...	...	...	61	...	28	...
33	Partábgarh	13	28	...	...	...	25	...	70	...	37	...
34	Bara Banki	11	21	...	...	...	15	...	95	...	30	...
	Central India Plateau ...	24	49	...	...	...	36	...	94	...	65	...
35	Bánda	28	57	...	...	...	67	...	86	...	74	...
36	Hamírpur	32	68	...	...		31	...	141	...	73	1
37	Jhánsi	4	8	...	...	...	5	...	19	...	10	...
38	Jalaun	33	65	...	...	...	29	...	150	...	90	...
	East Satpuras ...	20	37	...	...	...	38	...	105	...	47	...
39	Mirzapur	20	37	...	...	...	38	...	105	...	47	...
	Sub-Himalaya, East ...	13	25	...	1	...	15	...	59	2	37	...
40	Gorakhpur	18	35	1	2	...	20	...	86	7	48	...
41	Basti	4	8	...	...	...	5	1	17	...	11	...
42	Gonda	22	43	...	1	...	32	1	59	...	68	...
43	Bahraich	9	18	...	...	...	8	...	46	...	25	...
	Indo-Gangetic Plain, East ...	18	38	...	2	...	27	...	102	...	51	...
44	Benares	41	79	1	4	...	61	2	183	...	103	2
45	Jaunpur	17	36	...	1	...	22	...	123	...	45	...
46	Gházipur	23	51	...	4	...	45	...	137	...	66	...
47	Ballia	11	26	...	...	...	29	...	81	...	32	...
48	Azamgarh	8	19	...	1	...	9	...	43	1	28	...
	Native States.											
49	Tehri (Himalaya, West) ...	13	26	...	47	...	...	...	...	...	27	...
50	Rampur (Sub-Himalaya, West).	6	12	...	...	...	4	...	8	...	19	...

Subsidiary Table IV.—*Education by selected castes.*

Caste, tribe or race.	Average per 10,000 of literates on corresponding provincial total of persons literate.			Average per 10,000 on caste total of persons literate.			Average of per 10,000 of persons illiterate among		
	Persons.	Males	Females.	Persons.	Males	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Kayasth	1,090	1,050	2,040	3,103	5,543	457	6,897	4,457	9,543
(*a*) Koeri (Benares and Gorakhpur Divisions).	27	27	23	80	158	5	9,920	9,842	9,995
(*b*) Kachhi (Agra and Allahabad Divisions).	18	17	27	50	88	6	9,950	9,912	9,994
(*c*) Murao (Rohilkhand, Lucknow and Fyzabad Division and Rámpur state).	15	15	11	38	70	2	9,962	9,930	9,998
(*d*) Jat (Meerut Division)	40	38	49	125	221	12	9,875	9,779	9,988
Total—*a*, *b*, *c*, and *d* ...	99	99	110	71	130	6	9,929	9,870	9,994
Lohar	33	33	48	93	170	10	9,907	9,830	9,990
Barhai	35	34	59	94	168	12	9,906	9,832	9,988
Chamar	39	38	75	10	18	1	9,990	9,982	9,999
Provincial Totals ...	...	...	...	310	578	24	9,690	9,422	9,976

Subsidiary Table V.—*Education in cities.*

Age period.	Number in 10,000.						Number in 10,000 literate in English.			Females to 10,000 males.		
	Literate.			Illiterate.								
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13
						All religions.						
0—10	176	276	73	9,824	9,724	9,927	35	49	21	2,550	9,927	4,288
10—15	949	1,466	302	9,051	8,534	9,698	227	354	69	1,651	9,099	1,568
15—20	1,461	2,416	332	8,539	7,584	9,668	410	686	84	1,113	10,797	1,042
20 and over ...	1,284	2,261	217	8,716	7,739	9,783	258	442	56	878	11,574	1,160
All ages	1,018	1,760	201	8,982	8,240	9,799	218	369	52	1,039	10,811	1,274
						Hindus.						
0—10	173	301	39	9,827	9,699	9,961	19	36	1	1,233	9,872	25
10—15	1,022	1,671	183	8,978	8,329	9,817	213	375	4	848	9,137	74
15—20	1,587	2,698	249	8,413	7,302	9,751	379	686	9	766	11,092	98
20 and over ...	1,406	2,501	165	8,594	7,499	9,835	329	447	4	584	11,562	70
All ages	1,118	1,976	145	8,882	8,024	9,855	200	374	3	649	10,840	78
						Masalmáns.						
0—10	83	141	24	9,917	9,859	9,976	5	10	...	1,687	9,956	128
10—15	527	850	144	9,473	9,150	9,856	71	147	...	1,433	9,086	17
15—20	923	1,563	183	9,077	8,437	9,817	227	422	31	1,015	10,162	66
20 and over ...	806	1,480	125	9,194	8,520	9,875	127	250	1	833	11,481	82
All ages	613	1,099	107	9,387	8,901	9,893	101	197	1	938	10,678	73

Subsidiary Table VI.—*Progress of Education since* 1881 *by Natural Divisions and Districts.*

Serial number.	District.	Number literate in 1,000 males.			Number literate in 10,000 females.			Variation + or —					
								1891—1901.		1881—1891.		1891—1900.	
		1901.	1891.	1881.	1901.	1891.	1881.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	N.-W. P. and Oudh ...	**58**	**52**	**45**	**24**	**17**	**10**	**+6**	**+1**	**+7**	**+1**	**+13**	**+1**
	Himalaya, West ...	**105**	**70**	**61**	**49**	**28**	**22**	**+35**	**+2**	**+9**	**+1**	**+44**	**+3**
1	Dehra Dún ...	107	100	76	204	149	96	+7	+5	+24	+5	+13	+11
2	Naini Tál ...	71	32	22	53	12	3	+39	+4	+10	+1	+49	+5
3	Almora ...	109	59	66	28	19	22	+50	+1	—7	...	+43	+1
4	Garhwál ...	128	95	72	15	7	8	+33	+1	+23	...	+56	+1
	Sub-Himalaya, West ...	**41**	**39**	**37**	**26**	**14**	**9**	**+2**	**+1**	**+2**	**...**	**+4**	**+2**
5	Saháranpur ...	44	50	47	22	19	12	—6	...	+3	+1	—3	+1
6	Bareilly ...	47	39	35	51	17	11	+8	+3	+4	+1	+12	+4
7	Bijnor ...	39	38	35	15	12	9	+1	...	+3	...	+4	+1
8	Pilibhít ...	41	35	31	21	11	4	+6	+1	+4	+1	+10	+2
9	Kheri ...	33	32	31	15	7	4	+1	+1	+1	...	+2	+1
	Indo-Gangetic Plain, West.	**45**	**49**	**44**	**26**	**17**	**10**	**—4**	**+1**	**+5**	**+1**	**+1**	**+2**
10	Muzaffarnagar ...	47	54	52	9	9	5	—7	...	+2	...	—5	...
11	Meerut ...	56	61	55	25	18	16	—5	+1	+6	...	+1	+1
12	Bulandshahr ...	45	51	41	21	14	5	—6	+1	+10	+1	+4	+2
13	Aligarh ...	52	41	47	24	10	8	+11	+1	—6	...	+5	+2
14	Muttra ...	78	76	63	32	23	12	+2	+1	+13	+1	+15	+2
15	Agra ...	70	68	60	54	43	28	+2	+1	+8	+8	+10	+3
16	Farukhabad ...	54	54	41	31	23	10	...	+1	+13	+1	+13	+2
17	Mainpuri ...	42	38	37	18	14	8	+4	...	+1	+1	+5	+1
18	Etáwah ...	53	49	40	26	15	8	+4	+1	+9	+1	+13	+2
19	Etah ...	39	44	38	16	15	7	—5	...	+6	+1	+1	+1
20	Budaun ...	28	29	26	22	10	5	—1	+1	+3	...	+2	+2
21	Moradabad ...	37	36	33	28	16	9	+1	+1	+3	+1	+4	+2
22	Sháhjahánpur ...	44	40	37	30	13	8	+4	+2	+3	...	+7	+2
	Indo-Gangetic Plain, Central.	**60**	**55**	**49**	**25**	**18**	**11**	**+5**	**+1**	**+6**	**+1**	**+11**	**+1**
23	Cawnpore ...	72	71	67	39	23	14	+1	+2	+4	+1	+5	+2
24	Fatehpur ...	72	59	56	7	7	5	+13	...	+3	...	+16	...
25	Allahabad ...	80	61	54	57	36	26	+19	+2	+7	+1	+26	+3
26	Lucknow ...	82	79	72	84	64	43	+3	+2	+7	+2	+10	+4
27	Unao ...	58	59	54	10	9	4	—1	...	+5	...	+4	+1
28	Rae Bareli ...	62	63	54	17	16	7	—1	...	+9	+1	+8	+1
29	Sítapur ...	46	46	40	16	13	9	...	...	+6	...	+6	+1
30	Hardoi ...	33	36	35	15	9	5	—3	+1	+1	...	—2	+1
31	Fyzabad ...	63	49	39	18	12	7	+14	+1	+10	...	+24	+1
32	Sultánpur ...	41	46	37	11	5	6	—5	+1	+9	...	+4	...
33	Partábgarh ...	61	46	34	12	10	5	+15	...	+12	...	+27	+1
34	Bara Banki ...	48	49	43	13	9	6	—1	...	+6	...	+5	+1
	Central India Plateau,	**71**	**64**	**53**	**17**	**12**	**5**	**+7**	**...**	**+11**	**+1**	**+18**	**+1**
35	Bánda ...	61	58	48	11	8	4	+3	...	+10	...	+13	+1
36	Hamírpur ...	65	55	50	9	5	3	+10	...	+5	...	+15	+1
37	Jhánsi ...	76	72	54	31	22	7	+4	+1	+18	+1	+22	+2
38	Jalaun ...	84	70	64	15	10	4	+14	...	+6	+1	+20	+1
	East Satpuras ...	**70**	**58**	**54**	**28**	**20**	**16**	**+12**	**+1**	**+4**	**...**	**+16**	**+1**
39	Mirzapur ...	70	58	54	28	20	16	+12	+1	+4	...	+16	+1
	Sub-Himalaya-East ...	**56**	**44**	**37**	**13**	**11**	**6**	**+12**	**...**	**+7**	**...**	**+19**	**+1**
40	Gorakhpur ...	55	44	36	18	15	8	+11	...	+8	+1	+19	+1
41	Basti ...	54	40	37	11	8	6	+14	...	+3	...	+17	...
42	Gonda ...	60	48	39	9	6	5	+12	...	+9	...	+21	...
43	Bahraich ...	59	47	36	12	10	3	+12	...	+11	+1	+23	+1
	Indo-Gangetic Plain, East.	**71**	**58**	**47**	**25**	**21**	**11**	**+13**	**...**	**+11**	**+1**	**+24**	**+1**
44	Benares ...	112	100	83	77	55	37	+12	+2	+17	+2	+29	+4
45	Jaunpur ...	54	48	41	14	12	7	+6	...	+7	...	+13	+1
46	Gházipur ...	62	56	48	22	19	9	+6	...	+8	+1	+14	+1
47	Ballia ...	66	65	41	10	23	8	+1	—1	+24	+1	+25	...
48	Azamgarh ...	68	42	34	16	9	4	+26	+1	+8	...	+34	+1
	Native States.												
49	Tehri (Himalaya, West).	44	45	53	8	4	3	—1	...	—8	...	—9	...
50	Rámpur (Sub-Himalaya, West).	25	24	20	14	10	31	+1	...	+4	—2	+5	—2

SUBSIDIARY TABLE VII.—*Progress of English education since* 1891 *by natural Divisions and Districts.*

Serial number.	District.	Number literate in English out of 10,000 males.		Number literate in English out of 10,000 females.		Variation + or— 1891–1901.	
		1891.	1901.	1901.	1891.	Males.	Females.
1	2	3	4	5	6	7	8
	N.-W. P. and Oudh ...	**36**	**17**	**5**	**3**	**+19**	**+2**
	Himalaya, West ...	**64**	**28**	**21**	**13**	**+36**	**+8**
1	Dehra Dún	162	109	99	89	+53	+10
2	Naini Tal	68	2	26	...	+66	+26
3	Almora	50	24	9	9	+26	...
4	Garhwál	27	7	3	1	+20	+2
	Sub-Himalaya, West ...	**40**	**24**	**3**	**2**	**+16**	**+1**
5	Sahárapur	39	29	10	3	+10	+7
6	Bareilly	87	57	5	3	+30	+2
7	Bijnor	18	7	...	1	+11	—1
8	Pilibhít	13	6	...	1	+7	—1
9	Kheri	11	3	1	1	+8	...
	Indo-Gangetic Plain, West ...	**37**	**22**	**4**	**3**	**+15**	**+1**
10	Muzaffarnagar	18	6	...	...	+12	...
11	Meerut	69	57	9	8	+12	+1
12	Bulandshahr	20	6	1	1	+14	...
13	Aligarh	47	24	2	...	+23	+2
14	Muttra	45	30	3	2	+15	+1
15	Agra	81	59	18	17	+22	+1
16	Farukhabad	41	15	3	3	+26	...
17	Mainpuri	19	10	1	1	+9	...
18	Etáwah	18	8	1	1	+10	...
19	Etah	13	8	1	1	+5	...
20	Budaun	15	3	...	...	+12	...
21	Moradabad	45	11	4	1	+34	+3
22	Sháhjahánpur	20	13	3	1	+7	+2
	Indo-Gangetic Plain, Central ...	**45**	**22**	**7**	**4**	**+23**	**+3**
23	Cawnpore	65	28	15	4	+37	+11
24	Fatehpur	11	7	1	1	+4	...
25	Allahabad	116	51	26	13	+65	+13
26	Lucknow	214	121	40	29	+93	+11
27	Unao	12	6	...	1	+6	—1
28	Rae Bareli	13	6	...	...	+7	...
29	Sitapur	17	13	1	1	+4	...
30	Hardoi	11	3	...	...	+8	...
31	Fyzabad	37	21	3	3	+16	...
32	Sultánpur	9	3	...	...	+6	...
33	Partábgarh	12	5	...	...	+7	...
34	Bara Banki	14	5	1	...	+9	+1
	Central India Plateau ...	**40**	**23**	**3**	**3**	**+17**	**...**
35	Bánda	15	6	1	...	+9	+1
36	Hamírpur	12	5	1	...	+7	+1
37	Jhánsi	103	62	9	10	+41	—1
38	Jalaun	11	7	1	1	+4	...
	East Satpuras ...	**36**	**8**	**3**	**2**	**+28**	**+1**
39	Mirzapur	36	8	3	2	+28	+1
	Sub-Himalaya, East ...	**15**	**4**	**1**	**...**	**+11**	**+1**
40	Gorakhpur	19	5	2	1	+14	+1
41	Basti	7	2	...	...	+5	...
42	Gonda	19	5	1	...	+14	+1
43	Bahraich	12	6	1	...	+16	+1
	Indo-Gangetic Plain, East ...	**26**	**10**	**1**	**1**	**+16**	**...**
44	Benares	94	38	6	4	+56	+2
45	Jaunpur	13	5	...	1	+8	—1
46	Gházipur	11	10	1	1	+1	...
47	Ballia	15	4	...	...	+11	...
48	Azamgarh	10	2	1	...	+8	+1
	Native States.						
49	Tehri (Himalaya West) ...	14	1	...	...	+13	...
50	Rámpur (Sub-Himalaya, West) ...	12	1	1	...	+11	+1

SUBSIDIARY TABLE VIII.—*Showing the number literate per* 10,000 *by sexes for* 19 *cities.*

A.—ALL RELIGIONS.

Number.	City.	Literate per 10,000.	
		Males.	Females.
1	Agra	1,506	134
2	Allahabad	2,122	405
3	Bareilly	1,499	305
4	Benares	2,422	253
5	Cawnpore	1,521	162
6	Farukhabad	2,163	149
7	Fyzabad	1,780	105
8	Gorakhpur	2,193	244
9	Hathras	1,802	36
10	Jaunpur	1,453	104
11	Jhánsi	1,701	166
12	Koil	1,646	124
13	Lucknow	1,501	228
14	Meerut	1,985	127
15	Mirzapur	1,626	137
16	Moradabad	1,257	184
17	Muttra	2,542	169
18	Saháranpur	1,213	112
19	Sháhjahánpur	1,441	196
	Total of 19 cities	1,760	201

B.—HINDUS.

Number.	City.	Literate per 10,000.	
		Males.	Females.
1	Agra	1,561	78
2	Allahabad	2,172	236
3	Bareilly	1,749	224
4	Benares	2,858	260
5	Cawnpore	1,618	83
6	Farukhabad	2,612	151
7	Fyzabad	1,857	98
8	Gorakhpur	2,223	286
9	Hathras	1,850	32
10	Jaunpur	1,305	115
11	Jhánsi	1,649	95
12	Koil	1,979	53
13	Lucknow	1,358	110
14	Meerut	2,806	27
15	Mirzapur	1,678	89
16	Moradabad	2,018	226
17	Muttra	2,955	173
18	Saháranpur	1,918	122
19	Sháhjahánpur	1,633	118
	Total of 19 cities	1,976	145

C.—MUHAMMADANS

Number.	City.	Literate per 10,000.	
		Males.	Females.
1	Agra	957	96
2	Allahabad	1,542	127
3	Bareilly	1,081	197
4	Benares	1,047	104
5	Cawnpore	883	136
6	Farukhabad	923	97
7	Fyzabad	1,455	64
8	Gorakhpur	2,009	39
9	Hathras	1,309	28
10	Jaunpur	1,668	53
11	Jhánsi	1,784	94
12	Koil	870	33
13	Lucknow	1,393	134
14	Meerut	773	72
15	Mirzapur	1,134	112
16	Moradabad	519	71
17	Muttra	818	29
18	Saháranpur	589	33
19	Sháhjahánpur	1,161	189
	Total of 19 cities	1,099	107

Chapter VI.—LANGUAGE.

127. **Enumeration and tabulation.**—In the census of 1891 in these Provinces the instructions for filling in the column of the schedule relating to mother-tongue provided that "the language ordinarily spoken throughout these Provinces, except in the Himálayan districts, will be entered as Hindustani." The reasons for this are fully explained by Mr. Baillie in Chapter X of his report. The ordinary villager is very quick to notice differences between the speech used by him and that used by others, but such differences in many cases merely consist in the use of a changed vocabulary, especially that relating to ordinary agricultural terms. There are also ten or a dozen names recognised in the Provinces by natives as names of languages or dialects, such as Pachhadi boli Braj, Kanaujia, Baiswari, Awadhi, Bundelkhandi, Purbi, &c. It is, however, not possible in a census to direct the record of such names for two reasons. In the first place such names are not sufficiently well-known by the people themselves for it to be possible to rely on their being able as a rule to state the name of the language they speak, while the limited education of the great majority of the enumerators renders it equally impossible to rely on their judgment. Secondly, experience has shown that the same name is sometimes given to varieties of speech which examination proves to be grammatically distinct, and *vice versâ*, distinctions are sometimes drawn which further enquiry shows to be based on no principle whatever, except a slight difference in vocabulary in different localities. For example there is a well-known term "*Tírhari*" *or* "*Kinár ki boli*," meaning the language spoken on the "banks of the river." In the Hamírpur district the language so called is generally Western Hindi, while in Fatehpur it is Eastern Hindi. The entries in Table X of Bihari in the Meerut, Agra and Rohilkhand Divisions represent entries of Purbi in the schedules, and it is almost certain that some of these persons spoke Eastern Hindi, though Purbi is generally used for Bihari. On the other hand the language of Bánda is commonly thought to be the same as Bundelkhandi, but a critical examination of specimens of it shows that this is not correct. There is, however, one great distinction which is universally made, *viz.* that between Urdu and the variety of language spoken by the mass of the people in each district. At the present census advantage was taken of this distinction, and the instructions directed that Urdu should be separately recorded, and all other indigenous languages and dialects should be shown as Hindi. The same distinction was preserved in tabulation, but in compilation, as will be seen from Table X, a distribution of the so-called Hindi has been made into various languages shown there. This process was only possible by reason of the linguistic survey of India, and it has not been completely effected because the results of that survey are not yet complete. In 1886 the International Oriental Congress recommended to the Government of India a systematic examination and classification of the vernacular languages of India which could unfortunately not be carried out in its original form owing to the absence of qualified enquirers. In 1896, however, Dr. Grierson of the Civil Service in Bengal was appointed Director of a linguistic survey. The procedure was to collect a list of all the spoken languages and dialects

in India (excluding certain parts), and to obtain specimens of them by getting the same piece of prose translated into each, and also by having another specimen of simple narrative prepared. From the list a rough catalogue of the languages and dialects in these Provinces was printed in 1898 which has been circulated for criticism. The examination of the specimens by Dr. Grierson has, however, shown conclusively, as pointed out above, the unscientific nature of the old classifications of the languages and dialects of the N.-W. Provinces and Oudh, both according to native ideas and also those of European students who had not the extensive materials now available.

128. **Classification.**—In dealing with an area like that comprised in the North-Western Provinces and Oudh the definition of language and dialect presents exceptional difficulty. While physical boundaries, such as the sea, large rivers and lofty ranges of mountains, form barriers which tend to preserve and develop distinctions between languages, its boundaries are to a great extent purely artificial, and for some hundreds of years communications over the greater part of it have been fairly easy. It does not represent a country with any historical continuity, and includes regions which have sometimes been ruled for long periods by a regular succession of the same line, and others which have belonged now to one kingdom and a few years later to another. At the present time while the inhabitants of any given tahsíl in the plains probably understand without the slightest difficulty the language spoken in the tahsíls immediately adjacent to it on every side, even an educated Hindu from the western districts finds it difficult to understand the language ordinarily spoken in the extreme east; and the speech of the peasant in Meerut differs as much in grammatical forms from that of his equal in Gorakhpur as French does from Italian. The question what degree of divergence between two varieties of speech entitles us to consider them dialects of the same language, and what degree should exist before they can be treated as separate language, cannot be directly answered. Its solution in the present case is rendered more difficult by the fact that the subject has attracted little or no attention from native students, and the indigenous names and classification, such as they are, are consequently of small value. It is, therefore, hardly to be wondered at, considering the large area of country to be dealt with, that each European writer on the subject has adopted different names and different classifications, and that even the same writer has had to alter his views considerably. In his first rough list compiled before an examination in detail of the language specimens Dr. Grierson divided the languages spoken in the plains into five, while two of these have since been found by him to be merely dialects, and several dialects have been found to be practically indistinguishable. It must be clearly borne in mind that the distinction between language and language, and dialect and dialect, in the classification now to be described is based on variations in inflection and not on variations in vocabulary. Much confusion of thought in dealing with the languages of these Provinces has arisen from the failure to observe such a principle, and also from the use of the ambiguous term Hindi. This term appears to have been first applied to language by Europeans, and its use without further definition is to be deprecated, as it is commonly employed to describe two perfectly distinct things, *viz.*, *(a)* the literary language used by educated Hindus at the present day in the

North-Western Provinces and Oudh and parts of adjacent provinces, which may more exactly be called High Hindi, and *(b)* any of the vernaculars used in the same area exclusive of Urdu. To avoid such confusion it is very desirable that the term Hindi, if used by itself at all, should only be taken as a rather loose generic name for "the various Aryan languages spoken between the Panjáb on the west and the river Mahananda on the east, and between the Himálayas on the north and the river Narbada on the south." The literary language of the present day should never be called Hindi without some prefix such as "High" to indicate exactly what is meant.

129. **Historical connections.**—Although the study of the comparative grammar of the languages now spoken has hitherto been practically confined to Europeans, the natives of this country in ancient times did take an interest in the different varieties of speech then in use. Thus in addition to the grammars of Sanskrit proper which was at the time they were composed a purely literary language, we also have accounts by various native grammarians of the actual spoken languages in their day. These accounts are of unequal value and frequently obscure; but it would appear that in the area now included in the North-Western Provinces and Oudh there were two main varieties of language, the Sauraseṇi and the Mágadhi, the question being further complicated by the fact that each of these had a literary form and a vulgar form. The Sauraseṇi Prakrit was probably current in the western portion of the North-Western Provinces and Oudh, and the Mágadhi Prakrit in the eastern portion, both extending to parts of what are now other provinces and states. Between these, in the central part of the provinces, was a dialect called the Arddha-mágadhi, which is described as a mixture of Sauraseṇi and Mágadhi. As already stated the accounts of the ancient grammarians do not always give a sufficiently detailed description of these Prakrits, but they can be supplemented to some extent by specimens found in the plays of the later Sanskrit dramatists which contain numerous specimens of poetry in one or other of the Prakrits, and by inscriptions. Dr. Grierson's classification of the languages spoken in the plains of the North-Western Provinces and Oudh rests on the account given above of the Prakrits recognised by the ancient grammarians. He thus divides them into three main languages, (1) Western Hindi corresponding to Sauraseṇi, (2) Eastern Hindi corresponding to Arddha-mágadhi and (3) Bihari corresponding to Mágadhi. The boundaries of the areas in which these languages are spoken in the North-Western Provinces and Oudh are shown in the map and can be best explained by taking the boundaries of Eastern Hindi, the central of the three languages. According to Dr. Grierson :—

"The eastern boundary runs as follow:—Commencing at the north it follows the western boundary of the Basti district as far as the River Ghagra. It follows that river down to Tánda in Fyzabad, then across the Fyzabad district, going nearly due south to the Ganges along the western boundary of Azamgarh, across Jaunpur and along the western boundary of Benares. On reaching the Ganges it turns west along that stream as far as the Allahabad district, when it turns south along the western boundary of Mirzapur as far as the Son. It then turns east along the Son as far as the boundary of Palamau when it again turns south along the western boundary of that district.....(Its western boundary) also includes the Allahabad, Fatehpur and Bánda districts south of the Ganges. Crossing that river to the north it includes Unao, Lucknow, Bara Banki, Sítápur and Kheri."

78°
80°
30°
28°
26°
24°
TIRI GARHWAL N.S.
DEHRADUN
GARHWAL
ALMORA
from Umballa
SAHARANPUR
MUZAFFARNAGAR
MEERUT
BIJNOR
MORADABAD
NAINITAL
Kumaon
RAMPUR N.S.
BULANDSHAHR
BUDAUN
SHAHJAHANPUR
PILIBHIT
KHERI
SITAPUR
BAHRAICH
ALIGARH
MUTTRA
from Bharatpur
AGRA
ETAWAH
MAINPURI
FARUKHABAD
HARDOI
UNAO
LUCKNOW
Jumna R.
CAWNPORE
Ganges R.
RAE BARELI
JALAUN
FATEHPUR
HAMIRPUR
BANDA
from Bhopal
from Jubbulpore
I
II
III
IV
V
VI
VII

Photo-Zinco., T. C. Press, Roorkee.—No. 6912

MAP
OF
W. PROVINCES & OUDH,
showing the
DISTRIBUTION OF LANGUAGES.

Scale of Miles

0 50 100 Miles

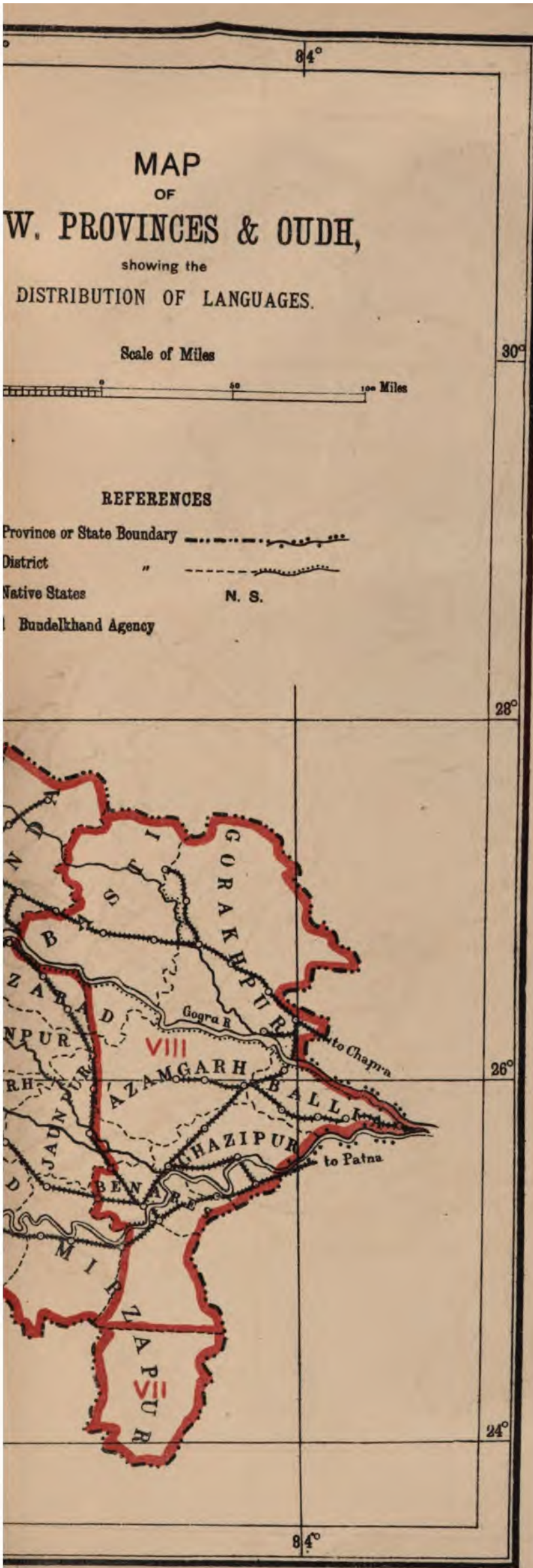
REFERENCES

Province or State Boundary

District "

Native States N. S.

Bundelkhand Agency



LANGUAGES AND DIALECTS.

I. Central Pahari.

WESTERN HINDI.

II. Hindostani.
III. Braj.
IV. Kanaujia.
V. Bundeli.

EASTERN HINDI.

VI. Awadhi.
VII. Bagheli.

VIII. Bihari.

It follows that to the west of Eastern Hindi Western Hindi is spoken, and to the east of it Bihari. This distribution has been made the basis of the statistics given in Table X which require a little further explanation. The division into distinct areas cannot of course give absolutely correct figures, as it is impossible to lay down a line and say definitely that east of it one language is spoken and west of it another, for there must always be a belt of country, more or less broad, in which the vernacular is a mixture, resembling in some points one language and in some another. As a rule the boundaries laid down by Dr. Grierson follow district boundaries, but in the case of three districts this is not so. The eastern boundary of Eastern Hindi dividing it from Bihari cuts into instead of skirting the three districts of Fyzabad, Jaunpur and Mirzapur. As the census results were tabulated for no smaller units than tahsíls, it was desirable to make the divisions by whole tahsíls where this could be done with sufficient accuracy. The Hindi spoken in the Tánda tahsíl of Fyzabad and in the Kerakat tahsíl of Jaunpur has accordingly been classified as Bihari, and in the rest of these districts as Eastern Hindi. The case of the Mirzapur district is more doubtful. According to Dr. Grierson the language north of the Ganges and south of the Son is Eastern Hindi, while that of the rest of the districts between the two rivers, including the Sadr and Chunár tahsíls, and a part of Robertsganj, is Bihari. This distribution has been followed in the tables, the Hindi speaking population of the Robertsganj tahsíl being divided in the proportion of $\frac{18}{37}$ Eastern Hindi and $\frac{19}{37}$ Behari, as these fractions represent the proportion of the inhabitants living respectively south and north of the Son. In the course of some enquiries, however, I was informed that between the Ganges and the Son Eastern Hindi is also spoken, and Dr. Grierson, to whom the question was referred, tells me that he had considerable difficulty in coming to a decision in this matter. My enquiries are not yet complete, but they point to the conclusion that in the Sadr tahsíl the language is Eastern Hindi and not Bihari, and the same description may apply to a portion of the Chunár tahsíl also. The Hindi speaking population of the Sadr tahsíl was returned as 325,271, of whom 158,857 were males and 166,414 females. In one case I have been unable to make a satisfactory estimate. Throughout the area where Bihari is spoken a certain number of people speak Eastern Hindi. These people are almost entirely Muhammadans who believe that they speak Urdu, as their language differs considerably from that of the people round them. It seems likely that this is a survival from the eighteenth and part of the nineteenth centuries when the eastern districts of the Provinces were under the rule of the Nawab Vazirs of Oudh, whose officials and army were recruited to a large extent from what are now the districts of Central Oudh; to these men Eastern Hindi was more familiar than Bihari, and the uneducated Masalmáns of the present day appear to have retained this traditional speech of their former rulers. In his rough list of languages published in 1898 Dr. Grierson quoted estimates of district officers, in the case of Ballia, Gházipur and Azamgarh based on the supposition that all the Musalmáns living in urban areas and half of those in rural areas speak Eastern Hindi (Awadhi) and Urdu in the proportion of three to one. In the Gorakhpur district the estimate was much smaller, and in Basti no Eastern Hindi speakers were shown. Enquiries made by me tend to show

that the estimate of the number speaking Eastern Hindi is too high, and that quite three-quarters of the rural population of Masalmáns speak Bihari. It is undoubtedly true that Eastern Hindi is spoken, but in my experience it is only spoken by comparatively a small number of persons, such as private servants, illiterate Government officials and some of the uneducated Masalmáns in towns. Dr. Grierson's estimate also seems to omit allowing for the case of illiterate Muhammadan females who generally speak the local variety of Hindi, except in some of the large cities, such as Agra and Lucknow. A comparison of the number of persons returned in the Bihari tract as speaking Urdu with the number of Masalmáns in urban and rural areas shows that the method adopted does not give accurate results for Urdu speakers. While thus considering Dr. Grierson's estimate too high my enquiries have not yet given sufficiently reliable results to frame another. The number is, however, not of great importance as will be seen in the description of Eastern Hindi, but the matter deserves notice as the number of speakers of Eastern Hindi is appreciable and appears larger than it is, because they come into contact with Europeans to a greater extent proportionately to their absolute numbers than the speakers of Bihari.

P. 194, IV, 3-4.

130. **Western Hindi.**—It would be out of place in this report to attempt a complete description of the differences between the three languages of the plains; but it happens that there is one very simple method of distinguishing between them, *viz.*, the termination of the third person singular of the past tense.*

In Western Hindi this is *á*, *o*, *yáu* or some similar form, *e.g.* *márá*, *máro*, *máryáu* all mean "he struck." In paragraphs 221 and 223 of the census report for 1891 Mr. Baillie has shown the old classifications of languages of the North-Western Provinces and Oudh formerly adopted by European scholars, and also those which follow the opinions of educated natives. The names now given will probably appear unfamiliar, owing to the process of classification, though it has been shown above that this is not arbitrary but based on a scientific examination of the languages as they exist, and a historical comparison of them. The group now called Western Hindi includes the varieties of speech named in 1891 (1) Standard Hindi, (2) Urdu or Hindostani, (3) Braj, (4) Kanaujia, (5) Bundeli, (6) Pachhadi Hindi or Doabi, (7) Antarvedi and (8) Rohilkhandi. The detailed examination of these is not yet complete, but Dr. Grierson informed me that Pachhadi Hindi or Doabi and Rohilkhandi, the current names for the vernacular in the western part of the Meerut and the whole of the Rohilkhand divisions, are probably identical with Urdu or Hindostani, while Antarvedi, the vernacular of the central and western parts of the Agra Division, is very like Braj, and Kanaujia is practically a sub-dialect of Braj. It will be seen later that standard Hindi and Urdu or Hindostani are practically identical in grammatical form, though they differ invocabulary and idiom. Western Hindi thus contains four principal dialects, *viz.*, † (1) Urdu or Hindostani, (2) Braj, (3) Kanaujia and (4) Bundeli; of these, as shown in the accompanying map, Hindostani is the prevailing tongue in Dehra Dún, excluding Jaunsár-Báwar, Saháranpur, Muzaffarnagar,

* It must of course be clearly understood that this is only one of numerous differences between them, but it is sufficiently characteristic to use as a test where the language is fairly pure.

† I omit standard Hindi which cannot be called a spoken dialect at present.

Meerut, Bijnor, Moradabad, and the Rámpur State. Braj is spoken in Aligarh, Muttra, Agra, Etah, Mainpuri and Bareilly; in Budaun and Bulandshahr it is mixed with Hindostani, and in the Naini Tál Tarai with Hindostani and Kanaujia. Kanaujia is used in Farukhabad, in Cawnpore, Etáwah, Pilibhít, Sháhjahánpur, and in Hardoi, while Bundeli is spoken in Hamírpur, Jhánsi and Jalaun. In Cawnpore it is mixed with Bundeli and Awadhi, and in the east of Hardoi with Awadhi, and in the Hamírpur district, the Bundeli is mixed with Eastern Hindi, especially on the eastern border, and this sub-dialect is called Nibaṭṭha.

Columns 6 to 9 of table X show that even in the districts where Hindostani is the prevailing dialect the enumerators have drawn a distinction between Urdu and what they called Hindi. This distinction, as already remarked, was probably one of vocabulary only, and in framing the estimate shown below for the different dialects of Western Hindi, it has been ignored in the case of these districts. In the Kumaun Division except the Tarai, and in Tehri Garhwál also it has been assumed that the dialect of Western Hindi in use is Hindostani. With the boundaries thus obtained, the numbers of speakers of different dialects of Western Hindi (including persons resident in native states) in these Provinces are :—

(1) Urdu or Hindostani	(*a*) in districts where it is the prevailing dialect	6,567,000
	(*b*) in other districts	1,916,000
	(*c*) total	8,483,000
(2) Braj		7,109,000
(3) Bundeli		1,450,000
(4) Kanaujia		5,082,000
Total Western Hindi ...		22,124,000

This estimate, in addition to the uncertainty of the exact geographical limits within which each dialect is spoken, must be held subject to further correction on another account. In 1900 a resolution was issued by Government regarding the use of the Nágri character in documents presented to courts or issued by them. Briefly it directed that courts should not refuse applications because they were written in that character, and that notices, summonses and the like should be written both in the Persian and Nágri characters. Nothing was said about the official language of the courts, which has been Urdu for many years; but there was a considerable discussion of the orders by the public, who made the question one of race, and misinterpreted the orders as applying to language. The result was a certain amount of excitement about the respective merits of Urdu and Hindi (*sc.* Standard Hindi) as a court language which had not completely subsided when the census was taken. While the preliminary operations were in progress complaints were made by Hindus, on the one side, that Muhammadan enumerators were recording the language of illiterate villagers as Urdu in places where it was certainly something different, and by Muhammadans that Hindus were recording Hindi where Urdu was more correct. It is not possible to say how far the results have been affected by this, for in addition to the question of prejudice, as will be seen later, many natives, both Hindus

and Musalmáns, habitually speak some variety of Hindi in their homes, and Urdu elsewhere, and there was a real difficulty in the case of such persons to decide what should be recorded. The number shown as speaking Urdu in tracts where this is not the current vernacular may be roughly checked with the number shown in Table VIII as literate in Urdu or in Urdu and Hindi, but knowing Urdu better. Where the latter total exceeds the former it is probable that the number of Urdu speakers is considerably under-stated. Thus the figures for Sultánpur and Gonda are almost certainly wrong, and understate the number of speakers of Urdu.

P. 194, IV. 3, 7 and 8.

131. **Natural divisions in which Western Hindi is spoken.**—A comparison of the distribution by language in each district shows that Western Hindi is the principal language in the whole of the Western Gangetic plain and also on the Central India Plateau except in the Bánda district, in the Western Sub-Himalayas, excluding the Kheri district, and in the two districts Cawnpore and Hardoi of the Eastern Gangetic plain. The two districts Dehra Dún and Naini Tál in the Himalayan tract are partly situated in the plains, and Western Hindi is the language of about two-thirds of the inhabitants in each. In other portions of the Provinces it is spoken only as Urdu.

P. 192, III (*A*), 4.

132. **Eastern Hindi.**—The characteristic of Eastern Hindi is that the 3rd person singular of the past tenses ends in *is* and does not contain the letter "*l*," *e.g. máris* "he struck." In the Indian Antiquary for October 1899, *pp.* 261 *et seq.*, Dr. Grierson has given an account of this language, which shows clearly the relations between the three languages of the Provvinces. The following extracts from it explain the formation of the shibboleth in the past tense which has already been referred to :—

"In all the Indo-Aryan languages this tense was originally a past participle passive. Thus if we take Hindostani, the word *márá* which is derived from the Sanskrit past passive participle *máritah* does not mean literally 'he struck' or, 'I struck,' but 'struck by him' or 'me,' and so on. Similarly '*chalá*' derived from '*chalitah*,' is literally not 'he went,' but 'he is gone.' It will be observed that the Sanskrit passive participles above quoted have the letter *i* in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for this *i* is retained in most of the dialects derived from Sauraseni Prakrit. Thus from the Sanskrit '*maritah*' there sprang the Sauraseni '*mario*' from which came the Braj Bhakha '*maryau*' in which the *y* represents the original Sanskrit and Prakrit *i*. The change of *i* to *y* is one of spelling rather than of pronunciation. We may therefore say that this *i* or *y* is typical of the past tenses of the group of dialects which are sprung from Sauraseni Prakrit. Turning now to the languages derived from Mágadhi Prakrit, we see an altogether different state of affairs. In the Sauraseni languages the *t* of '*Maritah*' and '*chalitah*' has altogether disappeared. In the Mágadhi languages, we find in its place the letter '*l*'. Thus 'struck' in Bengali is '*márila*', and in Behari '*máral*.' It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindostani. They have a number of enclitic pronouns, meaning 'by me,' by 'by thee' and so on. These they tack on to the past participle, so that the whole forms one word. Thus when a Bengali wishes to say 'I struck' he says '*márila*' 'struck' '*am*' 'by me,' and unites the whole into one word '*márilam*'.

In Eastern Hindi the past tense is formed partly in one of these methods and partly in another. The word "*máris*" is really composed of the three

parts "*már-i-s*" as is seen more clearly from the spelling *máryas*. In this the *i* or *y* corresponds to the Sauraseni, while on the other hand the final "*s*" is the enclitic showing the person. Speaking generally it may be said that Eastern Hindi "agrees in regard to its nouns and pronouns with the Mágadhi or eastern group of vernaculars, but in regard to the verb occupies a position intermediate between that group and the Sauraseni group whose habitat is immediately to its west."

133. **Dialects.**—Of the names given in paragraphs 221 and 223 of the census report for 1891 Eastern Hindi includes (1) Kosali, (2) Awadhi, (3) Baiswari, (4) Sarwar ki boli (in part), (5) Bagheli, and (6) Tharu (in part). It will be noticed that all of these, except the last, are place names taken from the localities where these so-called dialects are spoken. Dr. Grierson divides the dialects of Eastern Hindi into three, of which Chattisgarhi is not found in these Provinces. The first four names given above are all included in Awadhi, while the dialect of the Tharus in the Kheri district is the same, though broken in form; in Gonda and Bahraich they speak a broken variety of Bihari. Bagheli is described as differing very little from Awadhi, and it is only called a separate dialect as it is popularly recognised as distinct. Of the two dialects spoken in these Provinces Bagheli is found in the Bánda district, and the portion of Mirzapur south of the Son, the dialect of the remaining districts in the Eastern Hindi area being Awadhi. In the Bánda district a number of varieties of speech are locally recognised, such as Tirhári (spoken along the south bank of the Jamna), Gahora (spoken in the rest of the eastern portion of the district), Jurár (spoken between the Ken and Bághin), and Kundri which is identical with Jurár. In all of these the basis of the language is Bagheli, and the variations are due to a greater or less admixture of Bundeli (Western Hindi) forms and words. In the Jaunpur district Banaudhi is the local name used, but the dialect is really Awadhi.

134. **Numerical distribution.**—The total number of speakers of Eastern Hindi, according to the census returns including those in native states is 14,905,238. As already noted this excludes the number of Musalmáns in the Bihari area who speak Eastern Hindi, which, as estimated by district officers on the census figures of 1891, and corrected by Dr. Grierson, was about 410,000; even if this estimate is too large, the effect on the total number will be small. Having regard to the method in which the figures for languages have been obtained, it was necessary to examine the birthplace tables also to ascertain whether there was any excess of migration from one language area to another. The general result is that the Eastern Hindi area gets more from the areas on each side of it than it gives; but the balance is so small that in view of the mixed nature of the language spoken in border districts, it seems unnecessary to make any corrections. The Awadhi dialect is spoken by about 14,230,000 persons in the Provinces, and the Bagheli by about 675,000. According to the scheme of natural divisions Eastern Hindi is the chief language spoken in the whole of the central Indo-Gangetic plain, except the districts of Cawnpore and Hardoi, and it extends on the north to the Sub-Himalaya districts of Kheri on the west and Bahraich and Gonda on the east, while it is also spoken in the Bánda district and in parts of Jaunpur and Mirzapur.

P. 192, III (*A*), 6.

135. **Bihari.**—The characteristic of this language is the presence of the letter "*l*" in the past tense, *e. g.* "*kahlasi*"=he said, "*gail*"=he went, and the language is hence familiarly known to natives as the "*aïle gaïle bolí.*" The language is directly descended from the Mágadhi Prakrit, or language of Mágadha, the ancient capital of which was at or near the site now occupied by Patna. Another feature that distinguishes Bihari from the Western Hindi is the origin of its future * tense. In the former this is derived from a passive form in Sanskrit, *viz.*, *chalitavyam*, and in the latter from an active form *chalishyati.* Thus we get *ham chalihaiṅ* in Braj tor "we shall go" and *ham chalab* or *chalabí* in Bihari. It should be noted that in the third person singular of this tense, Bihari follows the Western Hindi.

136. **Dialects.**—There are three main dialects of Bihari, but two of these, the Maithili and Magadhi are not spoken in the North-Western Provinces and Oudh, where the dialect in use is Bhojpuri. This includes the varieties of speech described in 1891 as Bhojpuri, Purbi and Sarwar ki boli, and also Tharu in the districts of Gonda and Bahraich which belong to the Eastern Hindi area. The Bhojpuri dialect has several distinct sub-dialects of which the following are spoken in these Provinces :—Western Bhojpuri is the sub-dialect of Benares, Azamgarh, those parts of Fyzabad, Jaunpur and Mirzapur where the language is Bihari, and the western half of Gházipur. It is this sub-dialect of Bhojpuri that has been described by Mr. Reid in his Settlement Report of Azamgarh. Southern standard Bhojpuri is used in the rest of Gházipur and in Ballia, while the form of speech in Basti and Gorakhpur is the northern standard. In the last named there are two varieties recognised, which may be mentioned as they correspond to some extent with the ideas of natives. The variety in the eastern half of Gorakhpur is termed Gorakhpuri, while that used in the west and in the Basti district is called Sarwaria.

137. **Numerical distribution.**—The total number of persons speaking Bihari is 10,056,056, and it has already been stated that all speak the Bhojpuri dialect. Of these 1,423,000 speak the southern sub-dialect, 4,766,000 the northern and 3,867,000 the western. Bihari is the principal language of the Eastern Indo-Gangetic plain, except the greater part of Jaunpur and of the two Eastern Sub-Himalayan districts, Gorakhpur and Basti; it is also spoken in a portion of Fyzabad and Mirzapur.

P. 138, III (A) 7.

138. **Hill dialects of Kumaun.**—The language chiefly spoken in the Himálayan districts of the North-Western Provinces is classified in the Linguistic Survey as Central Pahári. The specimens have not been examined yet, but Dr. Grierson reports that the language is curiously like the dialects of Rájputána. If any real relation between these is discovered it will confirm the native tradition that the leading families in Kumaun came from Rájputána. The natives themselves recognise many varieties in this language with three principal dialects, the other varieties being probably slight differences in vocabulary, such as have been stated to exist in the plains. In the whole Provinces, including native states, 1,270,246 persons speak Central Pahári, of whom 692,488 speak Garhwáli (the language of Garhwál

* The form "*marunga*" in the latter is not meant here.

and Tehri State), 48,037 speak Jaunsari (the language of the Jaunsár Báwar pargana of Dehra Dún), and 529,721 speak Kumauni (the language of Almora and the hill pattis in Naini Tál). It should be noticed that these figures have been tabulated from the actual returns in the schedules, except in the case of the few persons shown in plains districts. The latter returned their speech as Pahári, and this has been included in the language of the tract nearest the district of enumeration. Fourteen males and eight females in the Almora district were shown as speaking "*jangli boli*". They were some of the few Rajis who did not escape the census ; and it is not possible to say with certainty what dialect these particular people spoke. Pandit Ganga Dat Upreti, retired Deputy Collector, who has made a special study of the hill languages and dialects, has been able to obtain for me some specimens of the words and phrases used by the Rajis which closely resemble the dialect called Bhrámu in Sir W. W. Hunter's "Non-Aryan Dialects of India and High Asia." The Bhrámus are a broken tribe inhabiting parts of Nepal and have been briefly described by Hodgson in his notice of Nayakot. The following are some of the specimen words. One=*dā*, two=*ni*, three =*sug*, four=*pārī*, five=*paña*, six=*sukī*. The words given for higher numbers are almost identical with the ordinary words, and it is thus proable that these people could not count above six. Sir W. Hunter's list does not go beyond five.

139. **General distribution of languages.**—While nearly fifty languages were returned as spoken in the North-Western Provinces and Oudh, out of every 10,000 people 4,527 speak Western Hindi, 3,125 Eastern Hindi, 2,109 Bihari, and 211 Central Pahari : so that the number of speakers of other languages is less than three-quarters per cent. The Urdu dialect is the ordinary speech of 1,377 out of 10,000 in districts where it is the principal dialect, and of 402 in other places. The language next in importance is English spoken by 31,941 persons, or seven out of every ten thousand. In absolute numbers such districts as Lucknow and Allahabad, where there are large garrisons and headquarter offices, which imply the presence of considerable numbers of troops and European and Eurasian officials, come first. Thus out of 10,000 persons in the Provinces who speak English 1,765 are found in Lucknow and 1,460 in Allahabad. In Cawnpore, where the number is 939, the presence of a large trading community has raised the figures, while Jhánsi (641) is the headquarters of a railway system. In Agra (998) besides the troops there is a considerable mercantile population, and it is an important railway junction. The question in what districts the number of persons speaking English forms an appreciable proportion of the total population depends, however, on different circumstances. If we take 10,000 of the population in each district and distribute them according to language, the number speaking English is found to be highest in Dehra Dún (97). The reason for this is that a fairly large number of Europeans and Eurasians have settled in this district, especially pensioners, (about two-thirds of the total being in the towns of Dehra and Mussoorie), and the total population of the district is small. The smallness of the total

P. 191, I, 5.

P. 193, III, *(B)*, 11.

P. 192, III, *(A)*, 11.

population also accounts for the high proportion in Lucknow (71), and the other districts where the absolute number is great show small figures as their total population are large. Bengali is spoken by 24,120 persons, or five out of every ten thousand in the Provinces. The largest numbers are to be found in the Benares (4,068 out of 10,000) Allahabad (1,342), and Lucknow (612) districts, but there is only a single district, Unao, in which no Bengali speakers were returned. In the part of Bengal that touches the North-Western Province the spoken language is Bihari, and the greater part of the Bengalis in these Provinces have come in quest of occupation which they find in Government offices, on railways, in mercantile firms and under land-holders, but from the figures shown above, and also from the detailed distribution in each district, it is clear that a considerable number have come for religious purposes to the holy places Benares, Allahabad and Muttra. Naipali, Parbatia or Gorkhali is spoken by 24,088 persons, or almost the same number as speak Bengali; but it is confined almost entirely to the Himálayan district of Dehra Dún and the Kumaun Division, which were formerly ruled by the Gurkhas for some time; Gurkha regiments are stationed at Dehra, at Lansdowne in the Garhwál district, and at Almora; but there are also colonies in each of these districts. In the plains over a thousand were returned in each of the two districts of Gorakhpur and Benares; in the former there is a recruiting depôt for Gurkhas, and in the latter the religious element is concerned, but there are also some political refugees from Naipal who prefer to dwell there in the odour of sanctity. The Naipali speakers account for a large portion of the numbers shown under "others" in Subsidiary Tables III (*A*) and (*B*) in the Western Himalayan districts and in Benares.

P. 198, III (*B*), 10.

P. 192, III (*A*), 10.

Fifteen thousand one hundred and eighty persons were recorded as speaking Panjábi, the majority being in the border districts of the Meerut Division, though a number of traders speaking this language are found in most districts. Nearly four thousand Panjábi speakers are shown in the Moradabad district, who are reported to be Pachade Jats who speak a mixture of Hindi and Panjábi.

P. 193, III (*B*), 8.

The persons shown as speaking Rajasthani (8,205) are chiefly, as appears from Table X, the Márwári traders and money-lenders to be found in every district, except parts of Oudh, being specially numerous in the western division of the Provinces. The term Rajasthani needs explanation as it has been newly coined by Dr. Grierson to include the dialects spoken in Rájputána which are bounded by Western Hindi on the north and east and Marathi and Gujráti on the south and west. It includes amongst others the well known Bagri, Jaipuri or Dhundari, Malvi, Márwári, Merwári, Mewári and Mewáti.

P. 193, III (*B*), 9.

The Bhotia speaking people number 10,231, all in the Kumaun Division with a few in the native state of Tehri-Garhwál. They are partly settled and partly traders who come down from Thibet with the produce of that country. Four thousand and thirty-eight of the total Marathi speaking population (6,201) are returned from the Benares district, where they have settled or were

visitors for religious purposes; and the fact that the Marathas once held a considerable part of these Provinces is attested, as far as the language returns are concerned, only by the numbers in the Allahabad Division being more considerable than in other parts.

The presence of a Madrassi regiment at Jhánsi accounts for nearly half of the total number of Tamil speakers (766) and for some of the Telugu speakers (640), the remainder being principally found in Benares, where also are 184 out of the 187 who returned Canarese. The curious colony of Sindhi speakers referred to in the report for 1891 still exists in Muzaffarnagar and Saháranpur, and through the kindness of Mr. R. E. Enthoven, Superintendent Census, Bombay, I am able to give the following note on some specimens of their talk by Mr. Jenkins, lately Sindhi translator to the Bombay Government :—

"The language is certainly a corrupt form of Sindhi. There are some Hindi words not used in Sindhi, and some forms one would not have expected, *e.g.*, *ká* as the genitive affix instead of the Sindhi *jo*. But Sindhi is the basis as one may see from the following sentences in which I have written the Sindhi version below the original, equally ungrammatically of course" :—

(*a*) *Syale meṅ bāh vaṭ vijhe vahine si kin thīndo.*
Siyare meṅ bāh vaṭ vejhe vahine siu kīna thīndo.

(*b*) *Hithai kanak paida ghaṇodi thī'ye.*
Hite kanak paida ghaṇi thī'ye.

(*c*) *Diyeṅkhe sum̀bhe sān bimārī thī paida thī'ye*
Dīnhokhe sumhe sān bīmārī thī paida thī'ye
ale nātkedi sum̀bhe aram achhe tho.
a'īn nātokhe sumhe aram achchhe tho.

Several of the vagrant and gipsy like tribes in the Provinces have so-called languages of their own, such as Doms, Pásis, Haburas, Nats and Banjáras; but of these only the last three have been returned, together with Kakeri (the language of the Kakeris) and Ghisadi, a gipsy dialect of Berar. Dr. Grierson writes about these :—

"I think it is most probable (but I cannot say so yet) that all the gipsy dialects of the North-Western Provinces belong to the western group. But the question is beset with so many difficulties that I have hitherto refused to class them under any of the main groups, and have put them in a group by themselves. Most of them are merely thieves' Latin. Words are altered to disguise them. Thus "Jamadár" becomes "Majadár" and so on, just as the London thieves' "ecilop" or "slop" is "police" spelt backwards.

After the Manipur affair in 1891 some of the lesser chiefs of that state were deported to the Muttra district where they already owned a temple, and their presence with their families and servants accounts for the 111 speakers of Manipuri. The other languages recorded are for the most part those of travellers and traders, with a few visitors to the shrines and holy places of the country.

140. **Lines of development at the present day.**—It has been the universal experience in all countries the inhabitants of which have attained some degree of culture, that the language of literature differs from the language in use by the mass of the people. The difference may be in the grammatical construction of the language, or in the vocabulary or in the style, and generally all three elements are combined to a varying extent. The

question of style is one intimately connected with aesthetical ideas and is not relevant to the matter under discussion, though it may be mentioned that in most oriental languages these demand that literature should be more flowery and stuffed with hyperbole than is usual in Western tongues. The processes underlying the variations in grammatical forms, both these relating to syntax and those which are called accidence, are generally the same. As civilization progresses there is a tendency towards the union of more or less separate groups into larger groups under a single ruler. The languages or dialects originally used by the members of the component groups may be radically distinct, or may have a common origin ; but as time goes on the forms of speech approximate to a uniform standard in any given nation. This statement is subject to limitations due to the real or fancied ethnic differences between the various portions of the nation, and the growth of a standard form is limited to the area within which communications are uninterrupted. There is of course a continual change in language, which is usually slower in periods of literary activity, and the introduction of printing has tended to check the variations still more. In addition to the variations which arise in all languages in the ordinary process of growth from within, extraordinary changes are caused by contact with other languages. The result of the processes briefly mentioned is that in any given nation we find that the spoken language contains a variety of grammatical forms which differ to a greater or less extent according to the degree with which the component groups forming the nation have coalesced, and according to the measure of free communication between different areas of the country occupied by them. In the formation of a literature it is usually found that one set of forms is selected as the standard, though the principle of selection varies in different languages. The history of these Provinces shows how the languages in use at the present day have been subjected to influences similar to those described above. The Muhammadan invaders of India were of various races, but appear to have adopted Persian as their language ; at all events at the close of the eighteenth century Persian was found to be the court language in most parts of Northern India. It may be taken as certain that from the time of the earliest invasion attempts were made by them to speak the language of their subjects, and it is not surprising that they became familiar with the form of speech current in the neighbourhood of Delhi, that is to say a dialect of the language now classified as Western Hindi. On this dialect was grafted a vocabulary to a very large extent of Persian origin, while Persian in its turn had borrowed from Arabic and Turkish, the resulting form of speech being called Urdu, or the language of the camp. Different writers have held opposite views on the origin of Urdu, some declaring that it was caused by the attempts of the Muhammadans to speak the vernacular, and others that it was the result of the attempt by the Hindus to learn Persian under the orders of Todar Mal. The point is not one of much importance, and probably both processes were at work. At the beginning of the nineteenth century, when the greater part of the North-Western Provinces came under British rule it seems likely that while Persian was used for formal documents Urdu was practically the medium of communication between rulers and ruled. In 1837 the inconvenience of retaining as the formal court language Persian, which was not a spoken language in the

true sense of those words, led the Government of India to direct its replacement by the vernaculars in Bengal and the North-Western Provinces. It is now necessary to mention another matter which has influenced the development of language in these Provinces and continues to do so. In addition to the processes described above it is not uncommon to find the language of poetry differing in form from the language of prose. Omitting the case of Urdu, we find that up to the end of the eighteenth century there is practically no prose at all written in any of the three vernacular languages, while in Urdu there is a scanty literature both in prose and verse. The explanation is that the Hindus, if they wished to write prose, used Sanskrit, while Muhammadans used Persian or Arabic chiefly, though Malik Muhammad (1540A.D.) and other writers did not disdain the vernacular for poetical works. About ten years after the decision that Urdu should be the language of the courts some interest began to be taken in primary education, and it was then found that in schools no instruction was given at all in vernacular after a boy had learnt his alphabet ; and it was necessary to prepare text books for use in teaching Urdu as none existed. Previous to this in 1803 High Hindi had been deliberately invented by Lallu Ji Lal under the direction of Dr. Gilchrist of the Fort William College. He took a version in Braj of the tenth book of the Bhagwat Purána and re-wrote it in the dialect of Urdu, using no words of foreign origin. That is to say the grammatical formations of High Hindi and Urdu are exactly the same, though there are a few slight differences in syntax and more variations in vocabulary. The divergence of official phraseology in general and of legal terms in particular, from those of ordinary conversation is notorious, and the writers in our courts found it hard to break off their old habits of writing in Persian, especially as the Oriental taste prefers the use of redundant and high-flown expressions. For some forty years after its formal recognition Urdu was thus a vernacular in its grammatical forms only, while its vocabulary was far removed from that in ordinary use. In making this statement, the smallness of the vocabulary necessary for the uses of ordinary life is not lost sight of, for the tendency to use Persian and Arabic words, even in such cases, was strong. It has, however, been the policy of Government to bring the vocabulary of the courts as close to that of the people as possible, and the result has been a great simplification within the last thirty years, since in a country where the chief object of a very large proportion of the people who acquire more education than the mere ability to read and write is to obtain service under Government, the wishes of Government are more effective than in countries where education is considered necessary for most occupations. There has even arisen a school of Urdu poets who eschew the high-flown language of their predecessors and write in simple and unaffected terms. The tendency of High Hindi has, however, been in the other direction. It has been shown that, unlike Urdu, which had a natural origin and grew for several hundred years as a vernacular pure and simple, High Hindi is entirely artificial. Within the last few years a society has been founded called the Nágri Pracharini Sabha, with the object of purifying the High Hindi dialect and promoting the study of Hindi generally. To judge by its publications, however, its present standard of purity for High Hindi is the replacement of any words having a non-Sanskritic origin,

by words taken from Sanskrit, regardless of the fact whether the former are perfectly familiar to the ordinary person or not. We even see words in ordinary use of Sanskritic origin replaced by pure Sanskrit words on the ground that they are "vulgar." The latter process may be described in grammatical terms as the substitution of *tatsama* for *tadbhava* words, and is much the same as if French scholars were to condemn the use of "royal" in favour of "regal." Examples of this are plentiful in almost any publication of the present day printed in the Nágri characters. Such ordinary words as "*hukm* (order)," "*qaida* (rule)," "*kághaz* (papers)" are replaced by "*agya*," "*nyum*," "*patra*," the first two of which would certainly not be understood by the illiterate villager, while the third is no more familiar than the word it replaces. The words "*pahla* (first)" and "*mánas* or *manai* (man)" are also as well known as any word can be, but they have been scouted as vulgar, and "*pratham*" and "*manushya*" substituted. It has been pointed out that this is much the same as if English purists were to write "the unthroughsomeness of stuff," for the "impenetrability of matter," and it can be more clearly illustrated by translating into English the following passage from a High Hindi book using Latin words where unnecessary Sanskrit words are used :—

"*Parantu us men ek kathináí partí thí. Manushya mátra kí ganana kí apeksha thorí hí gauon ko yih rog (cow-pox) thá; is káran is chep ká bahudhá abháw baná rahtá thá*

Translation :—

"*Autem* there was a *difficultas* in this. *Visus* (lit. "regarded" or having regard to) the *numerus* of the *humanum genus*, few cows had this disease (cow-pox); for this *ratio* there continued to be *magna paucitas* of this serum."

This is a fair sample of the style of High Hindi now popular, as used in books, newspapers and for instruction in schools, and its name amongst natives is *Bháshá* or *Theth* (lit. pure) Hindi. Up to the present time, however, it has made little progress as a spoken language, though it is used by Pandits, and Hindus who have some knowledge of Sanskrit air it in this way, and feel bound to use High Hindi when speaking or writing to Pandits. By such men it is not unfrequently regarded, as its vernacular name implies, as the genuine Hindu from which all varieties of speech used in the Provinces are corruptions, just as some Muhammadans consider they are corruptions of Urdu. Its artificial nature is shown by the fact that out of the nine words translated by Latin words in the extract given above only three were familiar to two Hindu clerks in my office, one of whom had passed the Entrance examination, but neither of whom had studied High Hindi, though both were familiar with the Nágri character. Of the three sentences in the extract one clerk was able to translate the first only, and the whole extract was unintelligible to the other. There is another peculiarity to be noticed in regard to the language spoken in these Provinces by educated natives which is described as follows by a Hindu Deputy Collector, a resident of the Eastern Hindi tract, who has served as well in the Bihari and Western Hindi areas :—

"When a native gentleman speaks to a foreigner or even to another native gentleman he will speak Urdu. When he talks with villagers and other illiterate people even he will use Urdu. Even to his own servants or to the men of his own family he will generally speak Urdu if he is within hearing of an outsider who is illiterate or belongs to another nationality, or at any rate does not belong to his own village, family or private circle. For instance, I speak Urdu to my friends, to my subordinates, to my orderlies and to my servants also when others are present. To my wife, brother, cousins, tenants in my estate, and servants inside the

house I speak Eastern Hindi pure and simple. This of course is the case with every Hindu gentleman of the United Provinces, in the eastern part of which they go still further and speak Bihari even among their Hindu friends. And this is not limited to Hindus only. The same rule applies with equal force to every Muhammadan living in villages and to some living in urban tracts as well. Only the other day a very respectable Muhammadan Taluqdár of Oudh was travelling with me in a railway compartment. There was another Muhammadan gentleman with him, probably a relation, but certainly employed on his estate. The gentleman did not know who I was, nor was he acquainted with another Bengali gentleman there. He was talking with his Muhammadan companion about the estate affairs in pure Eastern Hindi for some time before we began to talk (of course in Urdu) with each other. I was writing this letter when a fashionable Muhammadan gentleman, an English knowing Deputy Collector on leave just now called on me. We were not acquainted with each other before. We were talking in Urdu with an intermixture of English, and as he is the resident of a village, and has been passing his time there for the past two or three months, within a course of less than 20 minutes he committed himself more than once in speaking Eastern Hindi by a slip of tongue."

We thus have the following state of things. The local dialect is spoken by the great mass of the people, and even by educated people in their own homes, especially if these are Hindus. Educated people outside the area where Urdu is the local dialect, as a rule speak Urdu except in their own homes. Prose is written in Urdu or in High Hindi and never in dialect by educated people. Written verse is usually in Urdu or in the Braj dialect of Western Hindi. Eastern Hindi is now little used, though an old form of it was the language used by Tulsi Das whose Ramayan is the Bible of the Hindu in these Provinces, while the Bhojpuri dialect of Bihari has never been used for literary purposes. In all three languages there is of course a considerable amount of poetry passing from mouth to mouth in the country side which has never been reduced to writing except by the curious foreigner. The selection of Braj as the poetical dialect of the present day is based on the popular estimation that it is capable of the most eloquent and beautiful expressions, which probably arises from the fact that many, if not most, of the Vaishnava reformers of the fifteenth and sixteenth centuries, and especially Sur Das, the blind poet of Agra, used it.

The inconvenience of such a diversity of practice is lessened by the fact that the majority of natives of all parts of the Provinces can understand sufficiently well the grammatical forms of Urdu and High Hindi, if the vocabulary used is familiar, though in the hills, in the Bundeli tract of Western Hindi, and in the Bihari area a large proportion will be found who understand these forms with difficulty ; and it must be remembered that even in speaking to foreigners the majority in all parts will use the local forms, though their vocabulary is mixed. Of the two principal literary dialects, Urdu is becoming more and more widely known and used, and its literary form is approximating more closely to its spoken form, while High Hindi, though its grammar is practically identical, is rendered unintelligible by its vocabulary even to educated natives who do not know Sanskrit or have not studied it in schools, and its tendency is to diverge more and more in its vocabulary from any spoken language in use. Of foreign languages, Persian has chiefly influenced Urdu in its vocabulary ; but it has also had some effect on the order of words. At the present time, owing to the fact that it is the chief medium of all higher education, English is exerting a certain amount of influence over Urdu. This is felt chiefly in the vocabulary, where it is not unnatural in the case

of the expression of ideas has presented since British rule began. e.g., "Municipality" "Town Hall" "member," "rail" "bottle," &c., have become familiar words. The same pedantic desire, however, that produced the type of Urdu current forty years ago, and the High Hindi of to-day, is responsible for such a sentence as the following by a pleader addressing the court :—

"*Is* evidence men *bahut* discrepancy *hain, aur nihâyat* important-*wâqi'yât ki, &c., &c.*" and it must be particularly observed that this style is used by one native speaking to another and not merely as a concession to the real or imagined ignorance of the European addressed. Owing to the fact that instruction is given in English even the idiom and construction of English are imitated; and it is sometimes possible to say with certainty of an Urdu book by a native author that it has been written in English and translated. In considering the future of the two main literary forms of language the extract quoted in the report on the Census of India in 1891 from the works of Mr. J. R. Lowell will bear repetition :—

"It is only from its roots in the living generation of men that language can be reinforced with fresh vigour for its need. What may be called a literate dialect grows ever more and more pedantic and foreign till it becomes at last as unfitting a vehicle for living thought as monkish Latin . . . . . No language that has faded into diction, none that cannot suck up the feeding juice secreted for it in the rich mother earth of common folk, can bring forth a sound and lusty book . . . . . There is death in the dictionary, and where language is too strictly limited by convention, the ground for expression to grow is limited also, and we get a potted literature, Chinese dwarfs instead of healthy trees."

It is unfortunate that the question of vocabulary and idiom (for it cannot be too often repeated that the grammar of Urdu and High Hindi are practically identical) has been made a racial question. There are still Muhammadans who stuff into their conversation and books as many words of Persian and Arabic origin as they can, and some who even prefer to write in a language they call Persian, but which is more unlike the modern Persian in vocabulary and construction than Spenser's Faerie Queen is unlike Tennyson; while there are Hindus who believe they can create literature in the same way by ransacking the Sanskrit dictionary. The society mentioned above has even announced that it is preparing a scientific vocabulary, evidently in ignorance of the fact that all modern European languages have agreed to use similar terms for new scientific requirements drawn from Greek or Latin. The futility of such methods has been recognised by not a few native writers, and the name of the late Raja Siva Prasad may be mentioned, as one who strove with considerable success to simplify the written style and bring it more into agreement with the speech of the people. The history of the literature of this country, as of every other, shows a considerable revival exactly at the periods when writers used as the basis of their material the speech of the people; and it may safely be prophesied that this principle will be found to hold good here.

The record of the number of publications registered in these Provinces in the principal languages during the last ten years shows that while 45 per cent. of the total were in Urdu only 34 per cent. were in High Hindi and confirms the conclusion arrived at above that Urdu is becoming more and more popular as a means of literary expression.

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Subsidiary Table I.—*Population by language.*

Language.	Persons.	Males.	Females.	Proportion per 10,000 of population.
1.	2.	3.	4.	5.
Marathi	6,201	3,383	2,818	1
Gujrati	4,632	2,718	1,914	1
Panjabi	15,180	10,606	4,574	3
Rajasthani	8,205	4,721	3,484	2
Western Hindi	21,588,984	11,503,832	10,085,152	4,527
Central Pahari	1,004,404	503,301	501,103	211
Naipali	24,088	15,618	8,470	5
Eastern Hindi	14,905,187	7,539,895	7,365,292	3,125
Bengali	24,120	11,490	12,630	5
Bihari	10,056,056	4,986,931	5,069,125	2,109
Bhotia	10,864	5,390	5,474	2
English	31,941	21,817	10,124	7

Subsidiary Table II.—*Number of books published in each language,* 1891-1900.

Language.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	Total.	Percentage.
1.	2.	3	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
Urdu ...	266	263	405	480	495	462	442	402	482	512	4,218	45
Persian ...	75	54	44	46	71	70	62	66	65	62	615	7
(High) Hindi ...	199	213	284	340	346	219	358	291	499	437	3,186	34
Sanskrit ...	43	57	46	42	36	43	43	74	78	55	517	6
English ...	57	61	59	96	82	78	65	68	67	89	722	8
Total ...	640	648	838	1,013	1,030	872	970	901	1,191	1,155	9,258	100

Subsidiary Table III.—*Distribution of principal Languages* [*Part (A).*]

Serial number.	Natural divisions and districts.	Distribution by language of 10,000 of the population in each district.									
		Western Hindi.		Central Pahari.	Eastern Hindi.	Bihari.	Panjabi.	Rajasthani.	Bengali.	English.	Others.
		Urdu.	Total.								
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
	N.-W. P. and Oudh ...	1,036	4,527	211	3,125	2,108	3	2	5	7	12
	Himalaya, West* ...	401	2,468	7,242	6	3	17	3	1	21	239
1	Dehra Dún	1,035	6,673	2,741	...	19	85	2	5	97	378
2	Naini Tal	1,060	6,682	3,121	2	...	16	2	2	23	152
3	Almora	39	141	9,467	15	...	1	1	...	8	367
4	Garhwál	53	197	9,681	...	...	9	5	...	2	106
	Sub-Himalaya, West† ...	4,387	7,896	2	2,083	...	7	1	1	9	1
5	Sahárapur	9,671	9,964	1	...	1	16	2	2	11	3
6	Bareilly	1,853	9,967	1	...	...	5	...	2	23	2
7	Bijnor	7,890	9,991	3	...	...	4	1	1	...	...
8	Pilibhít	927	9,997	1	...	...	1	...	...	1	...
9	Kheri	117	117	3	9,875	...	3	...	...	1	1
	Indo-Gangetic Plain, West...	1,473	9,978	...	...	1	6	3	5	5	2
10	Muzaffarnagar	4,521	9,965	...	...	12	8	12	...	...	3
11	Meerut	1,031	9,967	1	...	3	15	3	2	7	2
12	Bulandshahr	1,540	9,994	...	...	...	...	4	1	...	1
13	Aligarh	777	9,991	...	...	...	1	3	1	2	2
14	Muttra	504	9,915	1	...	...	3	1	58	10	12
15	Agra	1,729	9,957	...	...	3	1	3	4	30	2
16	Farukhabad	889	9,991	...	...	...	...	...	...	5	4
17	Mainpuri	263	9,999	...	...	...	...	...	1	...	...
18	Etáwah	243	9,990	...	...	...	2	5	1	1	1
19	Etah	2,410	9,992	...	...	...	1	4	...	1	2
20	Budaun	952	9,996	...	...	...	...	2	...	1	1
21	Moradabad	3,118	9,962	1	...	...	32	...	1	2	2
22	Sháhjahánpur	974	9,997	...	...	...	...	...	1	1	1
	Indo-Gangetic Plain, Central	579	2,305	...	7,427	248	1	1	5	11	2
23	Cawnpore	670	9,958	...	...	...	1	3	7	24	7
24	Fatehpur	1,675	1,675	...	8,322	...	...	2	...	1	...
25	Allahabad	966	966	...	8,970	...	1	5	22	31	5
26	Lucknow	1,907	1,907	...	7,991	...	5	...	19	71	7
27	Unao	125	125	...	9,874	...	1	...	...	...	...
28	Rae Bareli	120	120	...	9,878	...	1	...	...	1	...
29	Sítapur	215	215	...	9,780	...	1	1	...	2	1
30	Hardoi	318	9,999	...	...	...	...	1	...	...	...
31	Fyzabad	486	486	...	6,896	2,612	1	...	1	4	...
32	Sultánpur	20	20	...	9,974	...	...	...	...	...	6
33	Partábgarh	149	149	...	9,850	...	...	...	1	...	...
34	Bara Banki	792	792	...	9,207	...	...	...	1	...	...
	Central India Plateau ...	134	7,018	...	2,957	...	1	2	2	10	10
35	Bánda	125	125	...	9,868	...	...	1	1	1	4
36	Hamírpur	166	9,997	...	...	...	...	1	1	...	1
37	Jhánsi	119	9,925	...	...	...	3	6	6	33	27
38	Jalaun	136	9,994	...	...	...	...	2	1	1	2
	East Satpuras ...	99	99	...	3,598	6,282	...	3	2	2	14
39	Mirzapur	99	99	...	3,598	6,282	...	3	2	2	14
	Sub-Himalaya, East ...	67	67	...	3,361	6,567	...	1	1	1	2
40	Gorakhpur	89	89	...	...	9,902	...	2	2	1	4
41	Basti	43	43	...	...	9,957	...	...	...	...	...
42	Gonda	32	32	...	9,963	...	1	...	1	2	1
43	Bahraich	95	95	...	9,900	...	2	...	1	1	1
	Indo-Gangetic Plain, East...	418	418	...	1,762	7,773	1	1	19	2	24
44	Benares	721	721	...	...	9,029	7	7	131	10	115
45	Jaunpur	372	372	...	8,082	1,558	...	...	1	...	7
46	Ballia	305	305	...	...	9,680	...	...	2	2	11
47	Gházipur	54	54	...	...	9,932	...	...	1	...	13
48	Azamgarh	583	583	...	...	9,417	...	...	...	...	...
	Native States.										
*49	Tehri	13	82	9,883	1	...	10	1	...	...	23
†50	Rámpur	5,088	9,992	2	1	...	1	...	1	1	2

SUBSIDIARY TABLE III.—*Distribution of principal Languages (Part B.)*

Serial number.	Natural divisions and districts.	Distribution by residence of 10,000 speaking each Language.									
		Western Hindi.		Central Pahari.	Eastern Hindi.	Bihari.	Panjabi.	Rajasthani.	Bengali.	English.	Others.
		Urdu.	Total.								
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
	N.-W. P. and Oudh ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
	Himalaya, West * ...	113	158	9,989	1	...	1,584	464	80	914	5,740
1	Dehra Dún	37	55	486	...	...	992	37	40	541	1,169
2	Naini Tál	67	96	967	...	...	321	79	29	228	822
3	Almora	4	3	4,392	1	...	28	60	7	121	2,964
4	Garhwál	5	4	4,144	...	...	243	288	4	24	785
	Sub-Himalaya West † ...	3,810	1,569	7	600	...	1,876	419	174	1,208	105
5	Saháranpur	2,046	482	1	...	...	1,114	276	73	377	53
6	Bareilly	409	503	...	...	...	398	16	78	787	29
7	Bijnor	1,246	361	3	...	...	186	108	17	11	5
8	Pilibhít	88	218	1	...	...	15	1	6	8	1
9	Kheri	21	5	2	600	...	163	18	...	25	17
	Indo-Gangetic Plain, West	3,920	6,076	4	...	2	4,966	4,672	2,398	2,009	493
10	Muzaffarnagar ...	803	405	...	...	1	487	1,216	13	11	50
11	Meerut	322	712	2	...	1	1,491	585	157	328	42
12	Bulandshahr	355	527	...	...	...	14	542	28	18	14
13	Aligarh	189	556	...	...	...	34	498	59	59	45
14	Muttra	78	350	1	...	...	158	126	1,847	236	155
15	Agra	371	489	...	...	...	98	328	165	998	38
16	Farukhabad	167	428	...	...	...	1	21	11	144	53
17	Mainpuri	44	384	...	...	...	3	15	19	6	2
18	Etáwah	39	373	...	...	...	93	543	34	24	12
19	Etah	421	400	...	...	...	43	446	7	38	22
20	Budaun	198	475	...	...	...	4	278	9	15	12
21	Moradabad	752	550	1	...	...	2,526	44	34	92	35
22	Sháhjahánpur ...	181	427	...	...	...	14	30	15	40	13
	Indo-Gangetic Plain, Central	1,513	1,378	...	6,432	318	736	1,794	2,517	4,474	510
23	Cawnpore	171	582	...	...	...	127	509	384	939	151
24	Fatehpur	234	53	...	383	...	11	113	9	16	4
25	Allahabad	291	66	...	897	...	112	894	1,342	1,460	129
26	Lucknow	307	70	...	425	...	250	44	612	1,765	95
27	Unao	24	6	...	647	...	30	...	...	10	...
28	Rae Bareli	25	6	...	685	...	78	17	11	8	3
29	Sitapur	51	12	...	771	...	51	117	27	58	13
30	Hardoi	70	506	...	...	...	6	85	15	8	2
31	Fyzabad	120	27	...	567	318	45	...	57	166	5
32	Sultánpur	4	1	...	725	...	14	...	4	11	103
33	Partábgarh	27	6	...	603	...	2	2	27	17	5
34	Bara Banki	189	43	...	729	...	10	13	29	16	1
	Central India Plateau ...	57	684	...	418	...	161	619	206	672	356
35	Bánda	16	3	...	418	..	12	71	24	12	47
36	Hamírpur	15	212	...	...	...	5	43	12	7	7
37	Jhánsi	15	284	...	...	...	131	422	156	641	288
38	Jalaun	11	185	...	...	...	13	83	14	12	14
	East Satpuras ...	22	5	...	261	676	24	322	95	94	261
39	Mirzapur	22	5	...	261	676	24	322	95	94	261
	Sub-Himalaya, East ...	99	23	...	1,636	4,740	222	779	297	258	246
40	Gorakhpur	54	12	...	...	2,912	44	717	226	130	197
41	Basti	16	4	...	...	1,828	9	21	14	6	1
42	Gonda	9	2	...	938	...	50	...	38	108	24
43	Bahraich	20	5	...	698	...	119	41	19	14	24
	Indo-Gangetic Plain, East	466	107	...	652	4,264	431	931	4,233	371	2,289
44	Benares	129	29	...	...	792	382	788	4,068	276	1,754
45	Jaunpur	91	21	...	652	184	5	55	23	15	137
46	Gházipur	56	13	...	...	880	5	62	92	49	169
47	Ballia	11	2	...	...	975	24	...	24	8	224
48	Azamgarh	179	42	...	...	1,433	15	26	26	23	5
	Native States ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
*49	Tehri	13	41	9,996	5,882	...	7,912	9,744	641	1,452	8,699
†50	Rámpur	9,987	9,959	4	4,118	...	2,088	256	9,359	8,548	1,301

SUBSIDIARY TABLE IV.—*Comparison of language table with other tables.*

Serial number.	District and natural division.	No. speaking Urdu (according to the schedules).	No. of Musalmans.			Literate persons All religions. All ages.	
			Total.	In urban areas.	In rural areas.	Knowing Urdu only.	Knowing Urdu and Hindi but Urdu better.
1.	2.	3.	4.	5.	6.	7.	8.
	N.-W. P. and Oudh ...	4,940,565	6,731,034	1,887,010	4,844,024	259,043	67,324
	Himalaya, West ...	55,537	109,111	29,142	79,969	3,313	883
1	Dehra Dún*	18,441	24,661	11,637	13,024	1,697	625
2	Naini Tal*	32,995	75,988	15,437	60,551	1,151	206
3	Almora*	1,824	4,051	1,704	2,347	277	36
4	Garhwál*	2,277	4,411	364	4,047	188	16
	Sub-Himalaya, West ...	1,882,408	1,089,452	323,199	766,253	38,014	6,042
5	Saháranpur*	1,010,814	351,133	98,676	252,457	9,276	1,524
6	Bareilly*	202,004	261,492	83,174	178,318	13,262	1,854
7	Bijnor*	615,370	271,701	104,831	166,870	8,094	991
8	Pilibhít*	43,604	81,424	23,282	58,142	4,274	675
9	Kheri	10,616	123,702	13,236	110,466	3,108	998
	Indo-Gangetic Plain, West...	1,936,748	2,198,358	766,423	1,431,935	27,418	18,155
10	Muzaffarnagar* ...	396,532	255,292	61,586	193,706	8,159	1,226
11	Meerut*	158,863	359,895	104,334	255,561	15,566	2,127
12	Bulandshahr	175,271	217,209	70,495	146,714	8,458	1,766
13	Aligarh	93,281	148,943	65,258	83,685	6,022	1,172
14	Muttra	38,444	77,087	27,961	49,126	6,001	886
15	Agra	188,395	123,978	71,313	52,665	7,610	2,578
16	Farukhabad	82,345	106,880	38,988	67,892	7,623	1,977
17	Mainpuri	21,777	47,794	15,276	32,518	2,410	726
18	Etáwah	19,572	46,128	19,024	27,104	2,084	699
19	Etah	208,240	92,497	38,697	53,800	4,056	932
20	Badaun*	97,614	168,020	51,999	116,021	8,497	1,070
21	Moradabad*	371,646	420,743	143,181	277,562	13,080	1,620
22	Sháhjahánpur* ...	89,768	133,892	58,311	75,581	7,852	1,376
	Indo-Gangetic Plain, Central,	747,663	1,564,165	443,867	1,120,298	74,056	21,341
23	Cawnpore	84,342	112,139	52,708	59,431	6,375	1,089
24	Fatehpur	114,999	79,372	13,067	66,305	3,183	630
25	Allahabad	143,811	199,635	64,769	134,866	10,811	3,085
26	Lucknow	151,246	162,800	115,082	47,718	14,588	2,040
27	Unao	12,224	78,278	20,974	57,304	3,725	1,526
28	Rae Bareli	12,406	89,728	16,348	73,380	4,192	1,629
29	Sítapur	25,294	174,349	36,674	137,675	5,713	1,815
30	Hardoi	34,725	117,875	40,541	77,334	4,238	1,289
31	Fyzabad	59,530	136,095	41,965	94,130	7,118	2,876
32	Sultánpur	2,138	119,740	3,659	116,081	3,296	1,905
33	Partábgarh	13,581	94,680	6,655	88,025	2,599	1,868
34	Bara Banki	93,367	199,474	31,425	168,049	8,218	1,589
	Central India Plateau ...	28,239	122,332	48,298	74,034	6,696	1,821
35	Bánda	7,893	36,332	8,610	27,722	1,405	603
36	Hamírpur	7,590	30,057	11,878	18,179	1,012	377
37	Jhánsi	7,331	30,899	16,896	14,003	3,366	448
38	Jalaun	5,425	25,044	10,914	14,130	913	393
	East Satpuras ...	10,696	72,502	18,733	53,769	2,035	1,577
39	Mirzapur	10,696	72,502	18,733	53,769	2,035	1,577
	Sub-Himalaya East ...	48,861	1,003,832	91,231	912,601	17,111	8,919
40	Gorakhpur†	26,417	297,019	38,434	258,585	4,777	2,676
41	Basti†	7,903	299,688	7,823	291,865	3,469	2,300
42	Gonda	4,499	213,451	21,282	192,169	4,808	2,606
43	Bahraich	10,042	193,674	23,692	169,982	4,057	1,337
	Indo-Gangetic Plain, East,	230,413	571,282	166,117	405,165	20,400	8,586
44	Benares†	63,618	90,862	56,233	34,629	3,462	1,511
45	Jaunpur	44,744	109,431	28,953	80,478	4,686	1,923
46	Gházipur†	27,873	89,759	23,685	66,074	3,027	1,621
47	Ballia†	5,321	66,599	15,739	50,860	1,253	816
48	Azamgarh†	88,857	214,631	41,507	173,124	7,972	2,715
	Native States.						
49	Tehri (Himalaya, West) ...	340	1,525	...	1,525	19	4
50	Rámpur (Sub-Himalaya, West)	271,270	241,163	76,603	164,560	4,973	150

NOTE.—In districts marked * numbers speaking Urdu are understated.
In districts marked † Bihari is the prevailing language.
Columns 7 and 8 are taken from Imperial Table VIII Literacy.

Chapter VII.—INFIRMITIES.

141. **General.**—The four infirmities, the record of which was directed, were insanity, blindness, leprosy and congenital deaf-mutism. It may be noted that the definition of the last caused some doubts in the minds of enumerators as to the other infirmities. For as they were directed to record only cases where persons had been deaf and dumb from birth, there was a tendency to consider that the other infirmities should only be recorded where they had existed from birth; special instructions were issued on this point, and it seems likely that omissions did not occur to any large extent. The term insanity covers all cases of unsoundness of mind, for it is impossible in India to distinguish the different varieties of mental aberration as is done at the census in some European countries. The distinction between total blindness and blindness of one eye gives no trouble in the provinces as the vernacular terms are quite distinct, and a man who is blind of both eyes, *andhá*, would never be confused with a one-eyed man, *kánâ*. The Leprosy Commission found that about ten *per cent.* of the persons collected as lepers for their inspection at places where there was no leper asylum were not suffering from leprosy, and it is therefore probable that the persons returned as lepers included some who were afflicted with leukoderma or with syphilis and not with leprosy. Leukoderma and leprosy are often confused, though the former is sometimes describes as "white spots" (*sufed dágh*), or as "the yellow disease" (*pándu rog*), a name more usually applied to jaundice. Generally speaking, there is a not unnatural tendency to omit the record of infirmities, which is of course increased where the person afflicted is an adult female, but for purposes of comparison this is not of much importance as the tendency is probably a constant factor, and if anything it is diminishing. Special care was taken in abstraction to prevent the omission of any of the small number of persons afflicted, and for many districts the whole of the books were re-examined.

142. **Variations since 1881.**—The total number of persons afflicted in 1901 was 118,486 as compared with 165,285 in 1891 and 181,656 in 1881. Between 1881 and 1891 all classes of infirmity decreased except deaf-mutism, while between 1891 and 1901 there was a decrease in the number of persons afflicted with each infirmity except insanity. The case of each infirmity will be treated separately, but it should be pointed out here that a large proportion of the infirm are beggars, and the period of stress through which the provinces have passed must have told especially on these.

A.—Insanity.

143. **Distribution.**—The total number of persons returned as insane is 6,849, of whom 4,642 were males and 2,207 females. Insane persons number only 1·44 per ten thousand of the total population, the proportion being 1·89 for males and ·96 for females. These proportions are far below those in European countries which vary from 23 in Germany to 45 in the distressful country Ireland, and are usually between 30 and 40. The proportion in different parts of the country is shown in Subsidiary Table I from which it appears to be highest in the Western Sub-Himalayan districts. The distribution is

however affected appreciably by the four large asylums of the provinces at Bareilly, Agra, Lucknow, and Benares, which are situated in the western Sub-Himalayas, western plain, central plain and eastern plain respectively, and it is impossible now to attempt to readjust the figures to get the natural distribution. In future it will be better to ascertain the birth-places of the inmates in asylums and tabulate the results accordingly. Excluding these four districts the highest proportion of insanity follows closely the distribution in 1891 being found in Bahraich, Dehra Dún, Farukhabad, Bara Banki, Hardoi, Kheri, Partábgarh and Gorakhpur.

144. **Insanity in different castes.**—For the purposes of Imperial Table XIIA a selection was made of two high castes, Brahmin and Vaishya or Bania, the principal caste employed in clerical work, Kayastha, an agricultural caste taken as Koeri, Kachhi, Murao, Jat and Kshattri in different parts of the provinces, a labouring caste taken as Chamar in the plains and Dom in the hills, and the Pathan tribe of Muhammadans. The highest proportion of insane persons is found in the last mentioned, *viz.*, 4·18 per ten thousand amongst males and 1·87 amongst females, the increase over the figures for 1891 being considerable. Among Hindus Kayasthas come first with 3·17 males and 1·45 females being closely followed by Banias and Brahmins. Of the agricultural castes the Kachhi shows the highest proportion, 2·11 and ·91, which are lower however than the figures for the higher castes. It may be noted that the Kachhi was selected in those districts which show the highest figures for insanity. The Chamar and Dom show lower proportions than those for the total population, but the Jat and hill Rajput show figures still lower.

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145. **Distribution of insane persons by age and sex.**—Subsidiary Tables III and IV show the age distribution in two methods, *viz.*, the distribution by age of 10,000 insane persons, and the proportion which the number of insane persons at each age period bears to the total population of the same ages. From Table III it appears that the number of insane males is greatest at the age period 30—40, while in the case of females it is greatest in the previous period 20—30. In the first two decades of life and again between 50 and 60, and at ages over 60 this table shows more females insane than males; between 20 and 50 however the number of insane males is greater than the number of females. Table IV however shows that the proportion of insane persons to the total population is greatest for both sexes at the period 40—50, increasing fairly regularly up to that period and decreasing in the two later periods for males, while females over 60 show a slightly higher proportion than those between 50 and 60.

146. **Variations since 1881.**—The total number of persons of unsound mind has increased from 5,581 in 1891 to 6,849 or by about 23 *per cent.* but the increase is more marked amongst females (27 *per cent.*) than amongst males (21 *per cent.*). In 1881 the total number was 6,347. The proportion to the total population is however now slightly lower for males than it was in 1881 though it is higher for females. During the last ten years the increase has been most marked in the eastern Sub-Himalayan districts, and this increase appears to be connected with the decrease, in the same districts, in the

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number of deaf-mutes. Idiocy and deaf-mutism are often combined in the same person, and it is a matter of chance which infirmity was entered. There has also been a considerable increase in the western and eastern plains in the case of males though the proportion of females has fallen off in the latter. The absolute numbers are so small that the variations in individual districts cannot be considered in detail. If Subsidiary Table IV is compared with the corresponding tables for 1891 it will be seen that the proportion of insane persons to the total population at different age-periods has increased in both sexes at every period, except amongst females aged 50-60, and the decrease is small in that case.

147. **Causes of Insanity.**—Before the enquiry made by the Hemp Drugs Commission it was usual to ascribe a great many cases to the use of hemp drugs, especially *charas* (the resin) and *ganja* (dried leaves and flowers of the unfertilised female plant), which are smoked. That Commission, however showed that the use of drugs could not be considered a very important cause. The excessive use of alcohol stands in much the same position ; it may possibly be a predisposing factor, but there is nothing to show this clearly. That the increase in the struggle for existence tends to increase the number of persons of unsound mind is almost certain, but as already pointed out, actual scarcity and famine probably operate to reduce the number of those unfortunate persons who are unable to look after themselves. The age distribution among females, both at the present census and in 1891 points to child-birth as a possible factor in the case of females, for the proportion of insane females at the age period 15—20 is distinctly higher than at the periods 10—15 and 20—30, though it might be expected that the attraction of the round numbers 10 and 20 would cause an excessive grouping in these ; and there is no reason to suppose that the ages of insane females are more accurately recorded than those of males. The fact that several of the same districts are conspicuous for high proportions as were noted in 1891 may be of importance but subject to the exception to be noted below, it does not seem possible to explain the connection. The circumstances of some of the districts in eastern submontane tract however point to the direct effects of locality, and to some connection between the causes of insanity and the causes of goitre. It is a well known fact that cretinism is found independently of goitre, and Major Baker, I.M.S., Civil Surgeon of Gorakhpur, in a note on the matter writes that "Idiocy and cretinism do not exist to any great extent amongst the goitre community in these parts, certainly not as obtains in Swiss cantons, and from this it is only fair to assume that other factors are required to produce the cretin over and above what causes the thyroid enlargement." Out of 118,215 cases of goitre treated in the dispensaries of the Gorakhpur district during 1891-1900 no fewer than 84,353 were treated in two dispensaries in the Kasia sub-division which includes the Padrauna tahsíl. I was in charge of that sub-division for sixteen months during 1896-97 and the comparatively large number of idiots found there struck me at once. There is in fact a special vernacular term for idiots, *viz.*, *bok* or *bauk* which appears to be unknown elsewhere in the provinces. While it is true, as pointed out by Major Baker, that the absolute number of idiots may not be as large as in other countries, it is certainly a fact that idiots are most numerous in the localities where

goitre is most prevalent. The highest proportion of insane persons in the district is found in the Sadr tahsíl, and the next highest in the Padrauna tahsíl. From a map in the settlement report on this district showing the distribution of soils, it appears that the class of soil found in the localities where goitre is most prevalent is that known as *kachár* or new alluvium, the deposit of the three rivers Rapti, Ghágra and great Gandak. In the Gonda district also the distribution of insanity by tahsíls, corresponds closely to that of goitre as judged by the attendance at dispensaries. An even closer connection will be found to exist in the case of deaf-mutism. It has been pointed out by the German statistician Von Mayr * that statistics of mental unsoundness which do not distinguish between the idiocy which is congenital or develops in early childhood, and the madness of later periods are of small value, for while there is a clear connection between the former and locality, the latter depends chiefly on occupation and urban conditions. In India the difficulty of enumeration makes the distinction almost impossible. The experience of these provinces tends to the conclusion that within a district where cretinism is known to exist, the proportion of insane persons is generally highest in those parts where cretinism is found, but it does not follow that the proportion in such a district will be higher than in a district where there are practically no cretins. The effects of occupation are illustrated by the caste distribution already referred to, for Kayasthas and Banias are certainly the best educated castes in the provinces, and are most exposed to the mental excitements that produce madness.

B.—Deaf-mutism.

148. **Distribution.**—The total number of deaf mutes is 17,758 or about 3·73 in every ten thousand of the population. The proportion in the sexes is more nearly equal than is the case with insane persons, for 4·62 males are found in every ten thousand and 2·77 females. The figures for these persons are not disturbed by the presence of comparatively large numbers in asylums, and the distribution shown in Subsidiary Table I may be accepted as accurately representing the proportions in different parts of the provinces. By far the largest proportion is found in the Himalayan districts where it reaches 17·16 per ten thousand amongst males and 12·03 amongst females, and the next highest is in the eastern submontane districts where it is 6·09 and 3·34 respectively for males and females. The tract of country in which deaf-mutism is least prevalent is the western plain, and all the districts of the Meerut Division except Dehra Dún, and the two districts, Agra and Muttra, in the Agra Division have a proportion of less than two per ten thousand which is smaller than in any other part of the provinces. In the hill districts the proportion rises to over 20 in Almora, 15 in Garhwál, 11 in the Tehri State, 8 in Dehra Dún and 6 in Naini Tál, the last two districts having a considerable area below the Himalayas. In the plains the highest proportion is found in the districts of Bahraich (8) and Fyzabad (5), no other districts having a larger proportion than 4 to 5.

149. **Deaf Mutes by age and sex.**—If we take 10,000 deaf mutes and distribute them by age the effects of faulty enumeration appears at once. As the object is to record only those whose affliction is congenital, the largest number should

P. 206, III, 4, 9.

* Statistik und Gesellschaft-Lehre II, 95.

be found at the earliest age, and the number at later periods should gradually diminish. Some part of the error is of course due to the difficulty of record arising in the case of children under the age of two who form a considerable proportion of the total in the first decade, and there is a natural reluctance on the part of parents to admit the presence of the infirmity at later ages. The result of this is that in the first decade of life males only number 1,476 and females 1,592 as compared with 2,757 and 2,415 in the second decade, and the figures for the first three quinquennial periods gradually increase instead of decreasing. The totals for the second decade are however greater than those for any succeeding decade, indicating a fairly correct enumeration after the stage of childhood is passed. The proportion borne by the number of deaf mutes to the total population at different age periods, as shown in Subsidiary Table IV is highest at the age period 15—20 in both sexes, and shows a tendency to decrease, though irregularly, in the later periods. Subsidiary Table V shows the proportion of females to 1,000 males at each period, which is considerably below 1,000 at every age period. Only in the earliest and latest does the figure rise above 800, and it may be conjectured that in the two earliest periods the fact that female children as a rule begin to talk earlier than males has some effect on the proportion, the infirmity being most noticeable amongst females. The gradual rise in later periods is probably due to the greater vitality of females which has been already noticed. It is certain that there is a greater tendency to, and possibility of, concealment in the case of females, but European experience points to the conclusion that males are more liable to this infirmity than females.

150. **Variations since 1881.**—In the period 1881 to 1891 there was an increase in the total number of deaf-mutes from 27,649 to 32,896 and the number fell to 17,758 between 1891 and 1901. Mr. Baillie was of opinion that the increase between 1881 and 1891 was due mainly to omissions at the earlier census, at which a considerable number of persons who were only deaf had also been included. The variations in the last decade point to the conclusion that even in 1891 persons were wrongly included, for the general tendency has been to produce more uniformity in adjacent districts excluding those where special circumstances exist. In my tours of inspection I found enumerators generally ready to record deafness only, and often forgetful to ask whether a person said to be deaf and dumb had been so from birth, and special instructions were given on these points. The age distribution shows that the largest proportional decrease has been in the period 60 and over when deafness is commonest. It is, however, probable as already pointed out that the scarcity during the last decade has diminished the number of these people. The decrease is not especially marked in the districts where famine was worst, but in the Sub-Himalayan districts where the population as shown in Chapter II was most affected by fever, and the crops suffered chiefly from excessive rain. It must, however, be pointed out that in such districts the very poorest people, and the infirm, probably felt the effects of general scarcity accompanied, as it was by high prices, all over the provinces, more than the people in a similar position in the regular famine districts, where poor-houses were opened at once, and the system of gratuitous relief was organised early. The general effects of scarcity may be judged by comparing

the distribution of ten thousand deaf-mutes into age periods as shown in Subsidiary Table III with similar figures for 1891 at the ages most likely to be affected:—

	0—5		5—10		60 and over	
	Males.	Females.	Males.	Females.	Males.	Females.
1891 ...	434	490	1,410	1,407	717	1,051
1901 ...	299	443	1,177	1,149	495	710

At the middle ages of life the proportions are of course higher in 1901.

151. **Cause affecting deaf-mutism.**—In this country there is the clearest proof that deaf-mutism depends on locality. The figures for the Gonda district have been examined by Captain W. Young, I.M.S., Civil Surgeon, who writes:—"In the Gonda district for the decade 1892—1901, 55,255 cases of goitre attended the dispensaries. By tahsíls the numbers were:—

Gonda	19,385
Tarabganj	29,971
Utraula	5,899
	55,255

These figures give per ten thousand of the population, approximately,

Gonda	509
Tarabganj	821
Utraula	90

Taking Utraula as 1, Gonda is 5·64 and Tarabganj 9·1. Taking the figures for deaf-mutes it is found that the proportion per ten thousand of population is, by tahsíls:—

Gonda	4·71
Tarabganj	9·34
Utraula	2·7

Placing these figures and the tahsíl proportion of goitre cases together we get the following:—

Tahsíl	Goitre	Deaf-mutes.
Gonda	5·64	4 71
Tarabganj	9·13	9·34
Utraula	1	2·7

After making due allowance for the fact that a number of goitre cases from the Tarabganj tahsíl attend the Gonda Dispensary, and that a very considerable number of the cases of goitre attending the dispensaries in the Utraula tahsíl come from the Nepal hills, we may consider the tahsíl proportion of goitre and deaf-mutes to be almost identical. The figures for deaf-mutes necessarily include many cretins.

The connection between goitre and cretinism is undoubted. The two diseases occur in the same localities, *e.g.*, Switzerland, and are both associated with a disease of the thyroid gland, enlargement in the case of goitre, and atrophy or complete absence in the case of the cretin. The exact causation of goitre is as yet unknown. A variety of goitre known as exophthalmic goitre is associated with over-action of the thyroid gland, cretinism with diminished function, while ordinary goitre is the expression of an over-growth of all the constituents of the gland. The distribution of goitre in the Gonda district shows that it is prevalent in the alluvial tract on the north bank of the river

Ghágra and diminishes as we proceed further north through the Gonda and Utraula tahsíls, until we reach the foot of the Nepal hills where it again shows a considerable increase."

The results in other districts corroborate the last conclusion. The infirmity is most common in the hills, and then follows the course of some of the rivers issuing from them, but not for any considerable distance. On the Ganges and Jamna the reduction is noted in the Saháranpur district. On the Ghágra the effects extend to the Gonda and Fyzabad districts, but not to Basti, while in Gorakhpur the great Gandak is far more influential than the Rapti or Ghágra.

C.—Blindness.

152. **Distribution.**—Eighty-two thousand five hundred and fifty-one persons were recorded as blind of both eyes, 41,392 being males and 41,159 females. They number 17·3 in every ten thousand of the population, the proportion falling to 16·8 in the case of males and rising to 17·8 in the case of females. Amongst males the highest proportions are found in the central plain and Western Sub-Himalayas, while amongst females the infirmity is most noticeable in the Central India Plateau and after this in the same two natural divisions as for males. In individual districts the proportion varies from slightly under 4 in Gorakhpur to about 30 in Lucknow, Unao and Hamírpur.

153. **Blindness by age and sex.**—An arrangement of ten thousand blind males by age shows a regular increase in the first three quinquennial periods of life with a fall at the period 15—20. In the period 20—30 the number stands much higher again, and in succeeding decades it decreases gradually, but ages over 60 show a large increase. Amongst females the regular increase throughout the series of age periods is only broken in one instance at the age period 15—20 which probably loses by the attraction of round numbers. The proportion which the number of blind persons in any age period bears to the total population of the same ages increases regularly from the earliest to the latest period in both sexes. Up to the age of 30 the proportion of females to 1,000 males is between 600 and 700, but in the next decade it rises abruptly to 911, and in all succeeding periods is above 1,000, being 1,434 in ages above 60. There are only three natural divisions in which the proportion of blind persons is greater amongst males than amongst females, *viz.*, the Sub-Himalayas East, the eastern plain and the Mirzapur district, and it is noticeable that with one exception this has been the case at each census in the last twenty years, and moreover these are the divisions in which blindness is least important. The excess of blindness amongst females over males is most marked as usual in the Central India Plateau districts.

P. 206, III, 5, 10.

P. 207, IV, 5, 10.

P. 207, V, 5.

154. **Variations since 1881.**—Columns 15 to 20 of Subsidiary Table I show that the proportion of persons afflicted with blindness has decreased regularly in both sexes since 1881, the total figures being 129,838, 109,913 and 82,551. In the last decade only two districts Jaunpur and Almora showed an increase in the proportion and in both these cases it was extremely small. The greatest decrease is to be noticed in the last Sub-Himalayan

districts and the eastern plain. A comparison of the proportion of blind persons to the total population at each age period shows the largest decrease in the later ages of life.

155. **Causes affecting blindness.**—It has been shown that the distribution of blindness corresponds to some extent with locality, but it must not be supposed that the connection is of the same nature as was found to exist in the case of deaf-mutism. One of the principal factors in the causation of blindness is certainly small-pox, and, roughly speaking, the decrease is greatest where vaccination is most successful. During the last ten years the provinces have suffered less from small-pox than in any previous decade of which there are records. The decrease in the proportion at the later ages of life however points to the importance of surgical operations in relieving or curing diseases of the eye. Thus in the ten years 1881—1890, 47,081 cases were relieved or cured, but in 1891—1900 the number rose to 72,941. On the 1st January 1891 there were 295 hospitals and dispensaries in these provinces, and ten years later the number had risen to 484. It seems probable that the closer ill-ventilated houses of western districts, which are filled with pungent smoke while cooking operations are going on, may tend to cause diseases of the eye more than the more draughty wattled huts in the eastern districts. The distribution does not seem to have any connection with the material condition of the people, though poverty and in particular a deficiency in fatty and saline ingredients in food has been assigned as one of the causes of blindness. The dryness of the climate and heat also, which are usually believed to affect the spread of the infirmity cannot be connected with it in these provinces.

D.—Leprosy.

156. **Distribution.**—Eleven thousand three hundred and twenty-eight persons were recorded as lepers, rather less than a quarter of the total being females. The proportion per ten thousand of the population is 2·37 for both sexes, being 3·59 for males and 1·08 for females. In the hill districts of the Western Himalayas the proportion rises to over 17 in the case of males and almost 8 in the case of females, while the Almora district has the largest proportion in the provinces, the figure being nearly 20 for both sexes. In the rest of the provinces the central plain has the highest proportion of males) (4·32) and the Central India Plateau of females (1·37), while the western plain has the smallest proportions, 2·43 and ·63. The figures for individual districts are liable to correction on account of leper asylums. The Imperial Act III of 1898 provides for the segregation and medical treatment of pauper lepers, and the control of lepers following certain callings. The Act is not of universal application and is only in force in places to which it is especially applied by order of Local Governments. In these provinces it was applied at the close of 1898 to the districts of Allahabad, Benares and Lucknow, and to the Kumaun Division, and the asylums in Allahabad, Benares, Almora and Lucknow were declared to be places to which lepers found in the municipalities and cantonments of Allahabad, Benares and Lucknow, and in the hill tracts of the Kumaun Division, might be sent. An asylum was established in 1901 in the Garhwál district. From the reports on the working of the Act it appears that the majority of inmates in the asylum are there of their own free will. Three thousand five hundred and eighty-three

patients suffering from leprosy were treated in the dispensaries of these provinces during 1901, and the great majority of lepers are not segregated.

157. **Leprosy in selected castes.**—The principles on which castes were selected for examination in regard to leprosy have been explained in dealing with insanity. In the hill districts the low caste Doms appear to be more liable to the disease than the higher caste Kshattris. In the plains the Muhammadan tribe of Pathans have a higher proportion than any of the Hindu castes, and the highest caste in the latter, *viz.*, the Brahmin shows a larger proportion than any of the others, while the Jat who is the highest of the agricultural castes selected shows the lowest proportion. It must however be pointed out that Jats were chosen for the Meerut Division which has a low proportion of lepers. The lowest caste selected, Chamars, who are widely distributed have a small proportion of their number afflicted.

P. 206, II, 6—9.

158. **Distribution by age and sex.**—If ten thousand lepers of either sex be arranged in age periods, the largest number will be found in the period 40—50, the figures being 2,559 for males and 2,021 for females, and the proportion at the earliest age is less than that in any of the other three infirmities. The proportion borne by the number of lepers in any age period to the total population at the same age increases regularly up to the age 50—60 and decreases slightly in ages over 60. The proportion of females to 1,000 males is highest in the age periods under 20, but no regular seriation is to be observed in this.

P. 206, III, 6, 11.

P. 207, IV, 6, 11.

P. 207, V, 6.

159. **Variations since 1881.**—The decrease in the number of lepers has been continuous since 1881, but it is much more marked in the case of males than females. The absolute numbers are given below for comparison :—

			Males.	Females.
1881	...	...	14,453	3,369
1891	...	...	13,950	2,945
1901	...	...	8,839	2,489

The greatest decrease is found in the Central India Plateau where it may be due to an actual diminution or to migration of the lepers during the famine. In the case of females the proportion has increased in the Sub-Himalayan districts both in the east and west. A comparison of Subsidiary Table IV with similar tables for 1881 and 1891 points to the conclusion that the proportion of lepers in the first ten years of life is slightly increasing, but that it is decreasing in subsequent periods, and the decrease is greatest at the later ages.

160. **Conditions affecting leprosy.**—It seems almost certain that leprosy is caused by a bacillus, and this being so it is contagious under certain conditions which are not known. The Leprosy Commission in India came to no very positive conclusions on the subject, but the result of later scientific opinion is seen in the legislation referred to above. The callings which are forbidden to lepers in these provinces are those involving close contact with other people such as domestic service, medical practice, washing, making, or selling clothes, hair-cutting, shaving and prostitution, or those with necessitate the handling of food and drink. Certain other acts, such as

bathing and washing clothes at certain public places are also forbidden. While the specific causes which predispose a person to acquire the disease are unknown, the researches of the Leprosy Commission pointed to their being connected with a low state of prosperity. Apart from the hills, where special conditions appear to exist, this conclusion is supported by the fact that the western plain which is the most prosperous part of the country shows the smallest proportion, but it would not be possible to judge of the prosperity of the other natural divisions by the ratio of lepers to total population. The seriation of the number of lepers at different age periods points clearly to the fact that leprosy is more often acquired comparatively late in life than congenital, and the Indian Leprosy Commission were of opinion, both from similar statistics and a study of the history of individual lepers that heredity, whether as regards the actual disease, or the predisposition for it, was a less effective cause than the unknown conditions favourable to its acquisition. It has been noted that the proportions at the early ages of life have increased slightly, but it is as probable that this is due to a better record, as to any increase in congenital leprosy.

SUBSIDIARY TABLE I.—*Average number of afflicted per* 10,000 *of each sex by Natural Divisions in* 1881, 1891 *and* 1901.

Serial number.	Division or tract of country.	Insane.						Deaf-mutes.					
		Males.			Females.			Males.			Females.		
		1901.	1891.	1881.	1901.	1891.	1881.	1901	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	N.-W. P. and Oudh,	**1·89**	**1·58**	**1·90**	**·96**	**·77**	**·93**	**4·62**	**8·73**	**7·69**	**2·77**	**5·16**	**4·73**
1	Himalaya, West ...	1·70	1·46	2·02	·97	·86	·98	17·16	22·99	25·01	12·03	14·42	16·65
2	Sub-Himalaya, West.	2·95	2·39	2·73	1·47	1·23	1·36	3·59	8·65	8·14	1·98	5·60	5·29
3	Indo-Gangetic Plain, West.	1·60	1·44	1·97	·90	·70	·92	3·04	6·05	6·07	1·70	3·61	3·74
4	Indo-Gangetic Plain, Central.	1·88	1·70	1·86	·89	·89	·98	4·68	7·19	5·77	3·05	4·19	3·59
5	Central India Plateau.	1·46	1·33	2·41	·65	·68	1·98	4·14	8·25	5·60	2·34	5·53	3·82
6	East Satpuras ...	·87	·81	1·32	·54	·58	·65	4·19	5·17	5·55	2·52	3·14	3·09
7	Sub-Himalaya, East,	1·78	1·11	1·40	1·29	·53	·51	6·09	15·65	15·10	3·34	8·64	8·83
8	Indo-Gangetic Plain, East.	2·29	1·87	1·70	·60	·70	·69	4·36	6·90	4·00	2·31	3·90	2·30

Serial number.	Division or tract of country.	Blind.						Lepers.					
		Males.			Females.			Males.			Females.		
		1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	15	16	17	18	19	20	21	22	23	24	25	26
	N.-W. P. and Oudh,	**16·81**	**22·82**	**26·91**	**17·84**	**24·10**	**32·17**	**3·59**	**5·74**	**6·30**	**1·08**	**1·30**	**1·59**
1	Himalaya, West ...	13·88	16·97	19·42	15·43	18·12	24·13	17·19	22·09	23·33	7·79	9·58	9·09
2	Sub-Himalaya, West.	21·36	26·82	34·09	22·13	29·67	41·60	2·88	4·50	5·50	·85	·70	·98
3	Indo-Gangetic Plain, West.	18·24	25·08	29·92	18·48	25·90	35·65	2·43	3·82	5·40	·63	·64	1·41
4	Indo-Gangetic Plain, Central.	21·60	28·33	32·43	25·59	31·23	41·84	4·32	6·55	5·96	·84	1·32	1·18
5	Central India Plateau.	17·04	26·05	30·04	26·27	39·31	43·97	2·98	7·52	8·56	1·37	2·23	5·34
6	East Satpuras ...	10·82	11·45	17·95	10·10	11·35	19·49	2·57	3·60	5·76	·83	1·13	1·21
7	Sub-Himalaya, East,	7·65	13·65	17·14	6·65	11·47	16·85	3·03	5·38	6·02	1·31	·90	1·13
8	Indo-Gangetic Plain, East.	11·86	16·44	16·40	9·24	15·27	16·30	2·98	5·29	5·44	·82	·93	·83

SUBSIDIARY TABLE II.—*Average number of afflicted per* 10,000 *of each sex by selected castes in* 1891, *and* 1901.

Selected castes.	Insanes.				Lepers.			
	Males.		Females.		Males.		Females.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9
Brahman ...	2·66	2·07	1·08	·94	4·05	6·31	1·16	1·44
Vaishya or Bania ...	2·97	3·31	1·50	1·37	3·41	5·73	·95	1·03
Kayastha ...	3·17	3·04	1·45	·86	3·69	4·69	1·05	·41
Koeri ...	1·29	4·03	·36	1·76	2·95	5·06	·28	·79
Kachhi ...	2·11	1·29	·91	·84	2·78	5·16	1·18	1·06
Murao ...	1·61	1·09	1·09	·79	3·09	5·58	·61	1·17
Jat ...	·72	1·10	·52	·57	·80	3·07	·42	·50
Kshattri or Rajput	*·88	†1·81	*·54	†·54	*17·37	†9·63	*7·28	†2·56
Chamar ...	1·32	1·19	·79	·82	2·89	4·79	·93	1·08
Dom ...	*1·27	†1·31	*1·23	†·95	* 20·49	†24·16	*10·78	†12·65
Pathan ...	4·18	2·81	1·87	1·41	4·77	5·48	1·44	1·14

* Hill districts only.
† All districts.

SUBSIDIARY TABLE III.—*Distribution by age of* 10,000 *persons for each infirmity.*

Age period.	Males.					Females.				
	Total.	Insane.	Deaf-mute.	Blind.	Lepers.	Total.	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11
0—5 ...	277	170	299	319	104	246	245	443	220	173
5—10 ...	627	543	1,177	577	193	483	616	1,149	379	394
10—15 ...	834	872	1,476	785	217	592	884	1,292	476	470
15—20 ...	751	834	1,281	695	290	540	915	1,123	433	498
20—30 ...	1,614	2,148	2,072	1,534	1,122	1,215	1,903	1,863	1,062	1,466
30—40 ...	1,531	2,210	1,433	1,367	2,058	1,318	1,894	1,380	1,253	1,732
40—50 ...	1,464	1,751	1,091	1,302	2,559	1,476	1,735	1,170	1,474	2,021
50—60 ...	1,235	903	663	1,266	2,000	1,478	929	836	1,588	1,788
60 and over ...	1,649	554	495	2,138	1,426	2,620	856	710	3,084	1,414
Unspecified ...	18	15	13	17	31	32	23	34	31	44

SUBSIDIARY TABLE IV.—*Distribution of infirmities by age among* 10,000 *of the population.*

Age period.	Males.					Females.				
	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepers.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11
0—5 ...	6·06	·26	1·13	4·37	·30	4·26	·18	·94	3·00	·14
5—10 ...	13·00	·79	4·19	7·48	·54	8·68	·47	2·52	5·35	·34
10—15 ...	17·88	1·31	5·43	10·52	·62	12·50	·79	3·33	7·91	·47
15—20 ...	23·42	1·82	6·86	13·54	1·20	16·03	1·15	4·07	10·11	·70
20—30 ...	25·34	2·36	5·59	15·04	2·35	15·45	1·02	2·90	10·64	·89
30—40 ...	28·76	2·91	4·63	16·06	5·16	20·65	1·25	2·64	15·47	1·29
40—50 ...	37·10	3·11	4·74	20·60	8·65	31·05	1·54	3·01	24·47	2·03
50—60 ...	50·40	2·58	4·64	32·29	10·89	48·97	1·30	3·39	41·46	2·82
60 and over ...	92·19	2·17	4·74	74·65	10·63	99·15	1·37	3·28	91·95	2·55
Unspecified ...	75·10	4·84	9·31	44·69	16·76	83·40	2·50	10·99	64·42	5·49
Total ...	26·91	1·89	4·62	16·81	3·59	22·65	·96	2·77	17·84	1·08

SUBSIDIARY TABLE V.—*Proportion of Females afflicted to* 1,000 *males at each age.*

Age period.	Total population.	Insane.	Deaf-mute.	Blind.	Lepers.
1	2	3	4	5	6
0—5	1,000	684	830	686	467
5—10	912	540	549	652	573
10—15	801	481	491	602	609
15—20	829	522	492	619	484
20—30	974	421	505	689	368
30—40	945	407	540	911	237
40—50	949	471	602	1,128	222
50—60	971	489	688	1,247	252
60 and over	1,165	735	806	1,434	279
Unspecified	1,243	714	1,467	1,792	407
Total ...	987	475	579	994	282

Chapter VIII—CASTE, TRIBE OR RACE

A.—Hindus.

161. **Caste at the present time.**—In 1885 Messrs. Ibbetson, Nesfield and Risley drew up the following definitions for use in ethnographical enquiries into the organization of what is known loosely as caste :—

> The group organization commonly follows one of two main types:—
>
> (1) The caste, (2) the tribe. The former may be defined as the largest group based on community of occupation; the latter as the largest group based on real or fictitious community of descent or upon common occupation of territory. Within the caste we find the *sub-caste* and within the *sub-caste* the *section*. The *sub-caste* may be defined as the smallest endogamous group and the *section* as the largest exogamous group, within the caste . . . . . The limits of the caste and *sub-caste* will occasionally be identical, there being no smaller endogamous groups included under a common caste name based on occupation. Within the tribe we find many sub-divisions. The smallest endogamous group within the tribe may be called the *sub-tribe* which as before will occasionally coincide with the tribe. The largest exogamous group within the tribe may be called the *sept* and no lower unit than this need be considered. Divisions intermediate between the sub-tribe and *sept* may, where they exist, be termed clans and sub-clans.

There is some difficulty in applying these definitions to the actual facts, especially when regard is had to the indefinite views of natives themselves on the subject, and the absence of vernacular terms corresponding to them. In the English schedule the rule for filling up the eighth column provided for the record of the caste of Hindus or Jains, and the tribe or race of others. The word caste was translated *zát* or *ját* and tribe and race *qaum* and *nasl* respectively. In these provinces moreover the distinction actually caused confusion and members of the Arya Samaj (who, as has already been shown, object to be called Hindus) in some cases believed that their caste was not required and recorded their race as Arya. There are cases in which the definitions however bring out certain facts which must be prominently considered in any description of the system, *viz.*, that caste in its most general meaning is at the present day intimately connected with a real or fictitious community of descent or occupation (often both), and that one of the most important features of the system is its relation to marriage. It need hardly be mentioned that to the Hindu marriage and the begetting of a son are essential religious duties, and caste is thus intimately connected with religion, as well as being of importance in social relations. The principles involved can best be understood by taking the case of a few castes. The Kayasthas of these provinces claim a common descent from Chitra Gupta who is said to have been produced by the meditation of Brahma for a thousand years, and their traditional occupation is clerical, (not priestly). The Kayasthas are divided into twelve main endogamous groups or sub-castes each of which claims to be descended from one of the sons of Chitra Gupta. Some of these groups are again divided into two or more parts which are now also endogamous. Thus the Srivastab Kayasthas all claim descent from Bhanu, son of Chitra Gupta, and they will not intermarry with any other kind of Kayastha such as the Gaur. But the Srivastabs are again divided into the Khara and Dusra

Srivastabs, and these will not intermarry with each other. The word Khara means upright or correct and Dusra means other, and according to one interpretation the Khara Srivastabs are descended from a lawful wife of Bhanu, while the Dusras are descended from a concubine. The explanation is sometimes reversed according to the division of the informant, and a Dusra will declare that he is the descendant of the real wife, and Kharas from the concubine, and the more respectable name has been given to the latter to avoid hurting their feelings. To the majority of Kayasthas no other divisions than these endogamous groups are known. In places, however, these "sub-castes" are divided into "sections" called *al* but this is far from being the usual practice, and it has even been stated that Kayasthas have no exogamous divisions at all. The organization of this caste is thus fairly simple, and it may be taken as characteristic of a large number of the castes in the provinces. In some of these, however, there are exogamous sections with special names. The Agarwalas may be taken as a simple example of this. They are divided into two sub-castes (endogamous) the Bisa and the Dasa who will not intermarry, and each of these is divided into 17½ (that is 18) groups called *gotras* which are exogamous, but all these so called *gotras* are considered equal, and subject to the prohibition against intermarriage of near relations a member of any *gotra* can marry a member of any other. It is necessary here to briefly mention the vernacular nomenclature for the divisions just mentioned. A caste is generally called *zât* or *jât* or *qaum* all of which may be translated by "race," and sometimes it is referred to as the *birâdari* or *bhai band* meaning the brotherhood. There is no general word however to denote sub-caste section, clan, *sept* or any of the other words defined above, and this fact causes much difficulty and misapprehension in making enquiries into the constitution and organization of a caste. Such words as *nikas* (origin) *bans* or *múl*, (stock) *al*, *kul* (family) are used by different castes and not always in the same sense for their various sub-divisions. The *gotra* is theoretically a division of Brahmans only into groups descended from a common ancestor among the Rishis, but *gotras* have been adopted by other castes also, though they do not play the same important part in marriage relations as amongst the Brahmans, in fact many castes claim to belong to a single *gotra* the Kasyapa. Amongst the Brahmans the *gotras* are as a rule exogamous divisions and in the absence of any general term M. E. Senart has therefore suggested* that all exogamous divisions within castes should be called *gotras*. This is, however, at variance with actual practice in many cases and likely to cause confusion greater than that it seeks to avoid. In Garhwál, for example, the Brahmins have *gotras* which are not strictly exogamous, the exogamous divisions being based on territorial groups or *thats*. Thus Gangari Brahmins of the Dhasmana and Bugana *thâts* can intermarry though both belong to the Bharadhwaj *gotra*. A more complicated system than those already described is in force amongst Brahmins. The Brahmins of these provinces are divided into five endogamous divisions called the Panch Gaurs. The highest of these is the Kanyakubja or Kanaujia, which has a very intricate organization, no two accounts of which ever seem to agree. According to one account which I have personally verified it is somewhat as follows. There are six or

* See castes dans, l'Inde, pages 31—35.

seven *gotras* each of which is divided into ten or a dozen *kuls* or families, the names of which are mostly local. The *kuls* in each *gotra* are divided into three classes in order of social rank, one or two being called the Khatkul, a few more the Panchadari, and the remainder the Dhakra. The word Khatkul means six families, and theoretically only one *kul* in each *gotra* belongs to this class. The importance of the division into three classes is that (at any rate for the first wife) a Khatkul can only marry a Khatkul who must belong to a different *gotra*. Similarly a Panchadari man should marry a Panchadari woman, and if he marries a Dhakra (which sometimes happens for the sake of dowry) he becomes a Dhakra. A Khatkul whose first wife dies can only obtain a Panchadari for a second marriage. All the Khatkuls are, however, not of equal rank, and it is desirable that a woman should marry a man whose *kul* is at least equal, and if possible superior, to her own in social esteem. The rules which demand the latter practice have been called the rules of isogamy and hypergamy, and may be more clearly illustrated by the example of the Khattris and Rajputs. The former, for example, are divided into (1) Dhaighar, (2) Charghar, (3) Baraghar, (4) Bawanjati, which are reckoned in that order. Thus a man of the Dhaighar sub-division may marry a woman of his own or the Charghar sub-division, but no lower. A woman of the Dhaighars can only marry a Dhaighar man. Each of these sub-divisions is again divided into *als* which are exogamous, *e.g.*, the Dhaighars are divided into Mahra, Kapur, Tandan, Seth and Khana. The case of the Rajputs is still more to the point. Here the so-called clan (*bans*) is most strictly exogamous, and there are well-known clans in parts of the provinces which have completely fallen in respect owing to their having practised endogamy, though their case must be carefully distinguished from that of castes which are claiming to be considered Rajputs and have not yet been fully recognized. The Rajput clans moreover are extremely careful about the rule of hypergamy, and it is laid down exactly into what clans the daughters and sons of each should marry. If the practice in this regard were uniform in different parts of the country it would be possible to prepare an exact scale of precedence, but my enquiries showed that this is not the case and the practice differs even in adjacent districts. For example, the Chauhans in the Mainpuri district are ranked very high and are sought after as husbands for girls of inferior clans. In Unao on the other hand these clans, reckoned as inferior in Mainpuri, take wives from the Chauhans. It thus appears that the divisions of castes may be classified into two kinds, the endogamous and the exogamous, and the latter again has two varieties, *viz.*, one in which the exogamous groups are considered theoretically equal, and the other in which various groups are of higher position than others, and this position has a very important effect in regulating marriages. In the case of the very great majority of castes in these provinces the principal divisions in popular estimation are the endogamous ; in the Rajputs alone the exogamous divisions appear to be exclusively considered, and in fact it is by no means certain that Rajputs have any endogamous divisions at all here. The traditional division of this caste is into three main branches, the Surajbansi, the Chandrabansi and the Agnikula, and the two former have been further divided into thirty-two races and the two latter into four, making thirty-six in all ; but the three-fold

division has no effect at all on marriage relations. Thus a Chauhan, who is an Agnikula, may marry a Kachhwaha who is Surajbansi or a Jadon who is Chandrabansi. In view of the fact that the main divisions are endogamous it has been suggested that for the purposes of scientific enquiry and record the endogamous sub-divisions or sub-castes should be regarded as the caste proper, while the actual caste only represents a generic term generally implying the occupation followed by the group of castes proper. This proposition which follows from the definition given at the commencement of their chapter may certainly be accepted in some cases, *e.g.*, the term Bania or Vaishya is merely a generic term for the occupation of trader, and it includes a number of groups such as Agarwala, Uswal, Khandelwal, &c., which are recognized by the natives themselves. I think, however, that in this respect it is better to keep as closely as possible to public opinion and to recognize as castes those endogamous groups which are considered as castes by the people themselves. For example, if the rule suggested is adopted instead of calling Kayasthas a single caste with twelve sub-castes we must consider them as belonging to 25 or 26 castes, as there are so many endogamous sub-divisions included in the term Kayastha. Whichever principle is adopted it is necessary to state clearly at once that finality cannot be hoped for. Fresh endogamous groups are constantly being formed, and public opinion as to what is a caste varies in different districts and at different times. This brings us to the consideration of the question how far the caste system, in its relation to marriage restrictions is bound down by hard and fast rules. In his article on Kayasthas Mr. Crooke has recorded* an interesting account of the origin of the endogamous sub-divisions of the Gaur Kayasthas, which illustrates the manner in which fresh divisions are constantly being formed. Some Gaur and Bhatnagar Kayasthas were employed at the Court of Delhi in the time of Nasiruddin Mahmud. They became friendly and the Bhatnagars finally agreed to eat at the houses of the Gaurs. The latter refused however to return the compliment by eating at the houses of the Bhatnagars, and excommunicated some Gaurs who were more compliant. Pressure was brought to bear on the Gaurs by Nasiruddin and some fled from Delhi. One pregnant woman took shelter in the house of a Brahman and when her son was grown up, the Brahman married his daughter to the son. Others went to Budaun and were followed by officers of the Emperor who tried to compel them to return to Delhi and eat with the Bhatnagars. The Brahmans with whom they had taken shelter gave them sacred cords and claimed them as relations. The Muhammadan officials however insisted on seeing that the Gaurs ate from the same cooking place as the Brahmans, and four divisions of Gaurs were thus formed : *first*, the real Gaurs, *second*, those who had eaten with the Bhatnagars, *third*, those who were admitted into communion by the Budaun Brahmans, and *fourth*, those who admitted to caste rights the woman whose son was born in the Brahman's house. These four divisions are said by some to have been reunited and by others to be still distinct. There are improbabilities in the story, as for example the marriage of a Brahman girl to a Kayastha boy, but it is extremely probable, as Mr. Crooke remarks, that groups have frequently been formed in a similar way. Similarly, in the case of the

* Page 192 *et seq.* Tribes and castes of the North-Western Provinces and Oudh.

Kanaujia Brahmins referred to above, the *kuls* included in the Khatkul are not strictly defined, and have not an absolutely unchangeable status. Within recent years certain *kuls* have become degraded to the Panchadar Division, and there is little doubt that others are gradually rising. Two clearer examples of the extension of connubial rights can be given in the case of Rajputs. In some of the districts of the Benares Division are found people who call themselves Soeri but have recently assumed the name of Surajbansi Rajputs. It is certain that this claim is not old and they permit widow marriage, will plough with their own hands and have other custom which clearly differentiates them from Rajputs, but it has been reported that in the Benares Division Rajputs have actually intermarried with them. In the Western districts there is a caste called Kirar, which in 1872 was described by Mr. Sherring* as claiming to be Gahlot Rajputs, but said to be very low and not recognized by Rajputs at all. At the present time the Kirars claim to be Jadons and have actually been admitted to intermarriage with some Rajput clans. There is one other matter concerning caste in its relations to marriage which must be mentioned. As in most countries there are prohibited degrees of affinity within which marriages may not be contracted. In the castes that are strict in their observance of the Shastras, there is a clearly defined rule which forbids marriage within five degrees on the mother's side, and seven on the father, that is to say, marriage between *sapindas* is forbidden. Where there are exogamous divisions such as *als* and *gotras*, the prohibition often extends to the *al* or *gotra* of the mother's father and grandfather. In the lower castes, however, the restriction is generally not so well known. In many cases it is simply a matter of memory, that is to say intermarriage is forbidden between two families only as long as the memory of a former connection by marriage survives. In others there is a formula forbidding a man to marry into the family of his paternal or maternal uncle or aunt (*chachera, mamera, phupera, mausera*).

162. **Caste in relation to social matters.**—So far caste restrictions have simply been regarded in their relation to marriage, but this is merely one portion of the subject which is inextricably concerned with other matters. One of the most important of these is the question of food and drink. *Pakka* food is food which has been prepared with *ghi* and *kachcha* food that prepared without *ghi*. Speaking generally a member of any caste can only eat *kachcha* food prepared by a member of the same endogamous sub-division or sub-caste, as that to which he belongs, but he can take water or *pakka* food touched by a member of any sub-caste of his own caste. Most castes will take *kachcha* food prepared by Brahmins, and many castes can take *pakka* food or water which has been touched by other castes. In the latter case, however, a distinction is often made according to the degree of contact involved. For example a Brahmin would eat *pakka* food prepared by a Halwai, though it had been touched or carried by a man of lower caste, but would refuse it if the latter had prepared the food; and similarly he would drink water carried in a *lotah* by a low caste man, if the *lotah* belonged to the Brahmin, but would refuse to drink from the low caste man's *lotah*. Another matter of importance is the nature of a man's occupation.

* Tribes and castes, page 126.

Some trades are considered degrading, such as tanning and weaving, and there are degrees of respectability in these. For example, the Mochi will only work in leather while the Chamár works in raw hides, the Odh makes certain more valuable kinds of cloth than the Kori who weaves only course cloth. Two other matters relating to marriage must also be mentioned here, *viz.*, child marriage and widow marriage, further particulars regarding which will be found in the chapter on marriage. In nearly all high castes it is considered essential that girls should be married before the age of puberty, though marriage here is only equivalent to an irrevocable betrothal, and conjugal life does not commence till after an interval of one, three, five, or even seven years when the *gauna*, *bidah* or *rukhsat* ceremony takes place. The practice of allowing widows to re-marry is usually termed *dharewa karao* or *sagai*, and it is common amongst all castes, except the very highest. The ceremony differs from the regular marriage ceremony being much simpler and omitting the circumambulation of the sacred fire. These other matters relating to the practical working of the caste system have been referred to because they are at the same time consequences of the matrimonial divisions first described, and also the non-observance of them, or variations in the practice of them react to form fresh groupings. The case of the Kayastha sub-divisions quoted above is an example of the effects of eating with strangers and Mr. Risley has reported the formation of a new caste in Bengal, the Chattarkhai, or those who ate in famine-relief kitchens, which was formed in the Orissa famine of 1866 and includes sub-castes whose names (Brahmin, &c.) indicate the original castes of their members. The effect of occupation is seen in several distinct movements. A Brahman is forbidden by the shastras to engage in trade, but in the western districts of these provinces are found some men of a caste called Bohra or Bohra Brahman who are universely accepted as being Brahmans, but are considered degraded as their chief business is money lending. At the other extreme of the provinces in the Gorakhpur district I came across a village inhabited almost entirely by men who called themselves Sarvariya Brahmans, but are confidently declared by the Brahmans of the neighbourhood to be Naiks or Belwars, offshoots of the well-known Banjara caste whose traditional occupation is the carrying of grain. My friends had, however, entirely given up this, and were employed partly in agriculture and partly in money lending. Another branch of the Banjaras which has arrived more nearly to the dignity of a separate caste is the Banbata or rope-makers which was reported in Meerut in very small numbers. In Dehra Dún a number of people recorded their caste as, Gharami (*lit.* thatcher) and were at first included in Chamárs, but further enquiry has shown that they have become a separate caste, intermarry amongst themselves and have as yet no sub-divisions, which points to the conclusion that they originally belonged to the same caste. On the other hand, the Mallah or boatman caste includes a number of sub-castes which, judging from their names, were formed by the adoption of the common occupation of fishing and rowing by members of different castes. There are thus the Kewat, Dhimar (or Kahar), Gond, Chain, Tiyar, Surahiya and many other kinds of Mallahs, and all these names are found as the names of other castes or sub-castes; but although it is almost certain that the Kewat sub-castes

of Mallah was comparatively recently the same as the Kewat caste proper, the two consider themselves distinct and will neither eat *kachcha* food together nor intermarry, while the community of occupation has not caused any fusion of the sub-castes of Mallahs. In this connection must be mentioned the fact that residence and custom is often important, especially in the lower uneducated classes, as a bar to intermarriage and even eating together. I have two orderlies, both Ahirs, one of whom belongs to the Rae Bareli district and another to Allahabad. Both of these men belong to the Gwál sub-caste but because their homes are some fifty miles apart, and there is no tradition of intermarriage, neither of them will eat even *pakka* food prepared by the other, though they will each eat food touched by the other which has been prepared by a Halwai or a Brahmin. Speaking generally it may be said that infant marriage is characteristic of high castes and widow marriage of low castes. If, for example, in the case of the *kuls* of Kanaujia Brahmins included in the Khatkul, it becomes known that in any *kul* care is not taken to marry girls before they arrive at puberty that *kul* falls so much in popular estimation that it is removed from the Khatkul and is considered to belong to the Panchadar. On the other hand if a caste is attempting to rise in the social scale, one of the first things to be looked to is the age at which the marriage ceremony takes place. The question whether widows shall be allowed to re-marry is also responsible for the formation of endogamous division or sub-castes. Thus the Kurmis are endeavouring to be recognized as. Rajputs, and in Farukhabad Mr. Crooke notes that the Kanaujia Kurmis have entirely forbidden re-marriage of widows, a movement in the same direction has begun amongst the Kathiyars, and the Gangwars still allow it. One other factor has sometimes operated to cause the formation of a distinct caste, *viz.*, the adoption of a new sect or form of belief. The Bishnois in the Rohilkhand Division are divided into nine endogamous groups or sub-castes, the Jat, Bishnoi, Bania, Brahmin, Ahir, Sonar, Nai and Bayhar, called after the castes from which they were recruited. New converts take their place in the appropriate sub-caste. In the case of another caste formed in this way, the Sadh of Farukhabad, Bareilly and Mirzapur recruits are no longer admitted, and it is peculiar that no endogamous or exogamous divisions exist in this, the only restriction on marriage being that intermarriage is forbidden between two families as long as the recollection of a former marriage connection between them remains. The instance is of special interest as the equality maintained by the tenets of the sect, which has developed into a caste has not yet been destroyed as is usual in such cases.

163. **The native theory of caste.**—It has thus been shown that the most prominent characteristic of the castes found in these provinces at present is their division into innumerable groups, primarily distinguished by the fact that they are endogamous, but that a number of social relations and functions also depend on the same division. Further, the endogamous groups are often again divided into exogamous groups which sometimes present the phenomena of isogamy and hypergamy, and in one or two cases the chief divisions of a caste are into exogamous groups which are strictly hypergamous. Lastly, these groups, whether endogamous or exogamous are not rigid;

strictness or laxity in regard to the social relations and functions attached, or the adoption of new religions beliefs, may raise or lower a given group in popular estimation, or may cause the formation of new groups which may even be considered as new castes in the widest sense of the term, though they are composed of groups recruited from pre-existing castes which are recognized as quite distinct. The state of things thus briefly described presents features which differ considerably from the orthodox Hindu view of the subject. According to a verse said to be found in the Rigveda the Brahman is described as sprung from the head of Brahma, the Kshattriya from his arms, the Vaishya from his thighs, and the Sudra from his feet, and this theory of an original general division of castes into four is an article of belief firmly held by the Hindu. In the institutes of Manu a further explanation of the theory of caste is given. After describing the three principal castes of Brahmans (priests), Kshattriyas (soldiers), and Vaishyas (traders) Manu calls certain other castes *Vratya* which are described as the descendants of individuals of the three principal castes who have omitted to perform the prescribed ceremonies. Other castes described as *Vrisala* are said to be Kshattriyas who have reached that condition by omitting the sacred ceremonies and by not seeing Brahmans. There are also mixed castes produced by adultery on the part of the three principal castes, or by marriages between those who ought not to marry, or by men deserting their respective occupations, and a list of these is given. Lastly, all classes, besides the four main bodies, sprung from different parts of Brahma are called Dasyus "whether the language they use be that of Mlecchas (Barbarians) or of Aryas." Now, although the institutes of Manu are claimed to be entitled to the highest respect on all matters connected with Hindu law and religion, and although the account given by Manu is believed by Hindus to explain the origin of castes, the processes described by him are not admitted as being in operation at present. It is for example extremely doubtful whether the neglect of religious ceremonies has within recent times caused a caste or a portion of one to sink so low as to be considered a new caste. More especially the offspring of parents of different castes now do not find a distinct place in the caste system. In castes where the system of hypergamy is in force it is obvious that there is a difficulty in finding matches for the females of the highest groups and the males of the lowest groups, and this has led to female infanticide in the former case, and to concubinage in the latter. This is especially the case amongst Rajputs and from the Ajmere Census Report for 1891 (page 31) it appears that in parts of the country the illegitimate children of Rajputs have formed a new caste. In these provinces, however, public recognition does not go so far, and the illegitimate children, if they prosper in their worldly affairs, or at any rate their descendants, can regain the privileges of full blood. The code of Manu gives only a small list of mixed castes, but this has been supplemented by lists given in the Puranas which deal with the origin and occupation of most of the castes now found. The class of Dasyus is hardly recognized here as existing at all, though some of the lower jungle tribes, such as the Rajis in Kumaun, the Musahars and Bhárs of Oudh and the eastern districts, and some of the jungle tribes in Mirzapur and Bundelkhand are familiarly known as Mlechcha. There are two portions of the provinces which require special mention. In the first place

Kumaun presents a system which is far closer to the system described by Manu than in any other part of India, and the subject hardly appears to have received adequate notice, though it was clearly pointed out by Mr. E. T. Atkinson in his Gazetteer of the Kumaun Division. In the hills, excluding castes from the plains and immigrants from Tibet, three main castes are found, the Brahmins, Rajputs and Doms. The two first of these are divided into Brahmins and Rajputs proper and Khas Brahmins and Khas Rajputs. Popular opinion considers the Khas Brahmins and Rajputs as partly the original inhabitants of Kumaun, and partly as degraded Brahmins and Rajputs. In actual practice, however, a prosperous Dom finds no difficulty in marrying his daughter to a Khas Rajput, and similarly the Khas Rajput can sometimes get a real Rajput as a husband for his daughter. Amongst the Doms occupation does not yet act as a rigid restriction on intermarriage, though public opinion is tending towards this. There are a few Baniyas or Vaisyas and these also intermarry with Doms on the one side, and Khas Rajputs on the other. In the south-west parts of the provinces, Mirzapur and Bundelkhand are found in small numbers tribes of a clearly different race from those of the rest of the provinces, but their conversion to Hinduism has been far more thorough than is the case with those in other parts of India, and they show a tendency to adopt more and more the regulations in force amongst ordinary Hindus.

164. **The scheme of social precedence.**—While for purposes of reference an alphabetical arrangement of castes is the most useful, it is obvious that where the number is so large as in these provinces (about 200), such an arrangement cannot be used in giving a general description of them. It has therefore been usual in census reports to arrange castes in groups, though the principles of arrangement have varied. In the present census the Census Commissioner in India directed that a scheme should be drawn up as nearly as possible in the order of social precedence recognized by public opinion. For this purpose it was necessary to frame groups including castes of approximately equal status and then to arrange the castes in them in order. The method adopted was to frame groups on the model of those suggested by Mr. Risley some years ago for Bengal, with modifications suited to these provinces and then to place the principal castes found here as nearly as possible in order, according to the material available in Mr. Crooke's work on the tribes and castes of the North-Western Provinces and Oudh, supplemented by the results of such enquiry as could be readily made. District Officers were then asked to appoint representative committees, who in the first place discussed the suitability of the groups defined in the draft scheme. After considering the opinions of the committees the definitions of some of the groups were recast and a revised scheme issued. The committees then proceeded to discuss the question which group each caste should be placed in, and the order of arrangement in each group. With very few exceptions the district committees have taken much trouble and pains over the matter, and their reports in many cases, in addition to supplying the material asked for, contain much that is of value for ethnographical purposes. It has been stated above that the theory of an original division into four castes is firmly believed, and when the draft scheme was first issued it was suggested

in some quarters that there should be only four groups corresponding with Brahmins, Kshattriyas, Vaishyas and Sudras. There is, however, considerable doubt whether certain castes are recognized as twice born or not, and even amongst castes admitted to be Sudra distinctions in social rank are recognized. The scheme as finally settled thus includes twelve groups formed in the following manner. The first six consist of three pairs including respectively the three twice-born castes and the castes that are allied to each of these, or claim to be allied, and are considered of high social standing, though their claim to be twice-born is not universally admitted. The seventh group consists of castes about which public opinion is so far divided that it cannot be definitely said that they are of such high standing as to be included in castes allied to the twice-born, while on the other hand they are not universally considered to be Sudras. The group take the place of one which was described as including castes certain articles prepared by which could be taken without question by the twice-born. On the receipt of the final reports it was clear that some of the castes included such as the Barai and Tamboli (*pan* growers and sellers) and the Bharbhunja (grain parchers) were ranked very much lower in spite of their being allowed to prepare articles for the twice-born. The eighth, ninth and tenth groups were formed according as the twice born (or some of them) could take *pakka* food, or could or could not take water from the castes included in them. The eleventh and twelfth groups differ from the three preceding in that the castes they contain are so impure that their touch defiles a member of the twice-born castes. They are distinguished from each other according as they allow beef to be eaten or not. A thirteenth group was added which includes a few foreigners &c., and those whose castes were not specified.

In the first seven groups it will be seen that descent and occupation are among the principal factors to be considered, but that some distinctions are also made on account of the non-performance of religious duties, and the practice of widow-marriage. In the other five groups, apart from the distinguishing feature of each group the chief matter which regulates the order within a group is almost invariably occupation. There are certain other points affecting the scale which require mention. There are some castes about which there was considerable difference of opinion, and in such cases the verdict of the majority was generally adopted, and the various opinions described in the remarks on individual castes. In other cases a caste held a much higher position in some parts of the country than in others. Where this was so the opinion has been taken of the committees of districts where the caste was most numerous, and the difference of opinion has been noted. Many of the smaller castes were not mentioned by the committees, and have been classed as a rule according to the description of their social position given by Mr. Crooke. While the social position of a caste theoretically depends in the first place on its hereditary position in the four-fold system which has a religious foundation, there can be no doubt that such factors as wealth, position and learning can operate to raise the position of a caste or of individuals, that is to say that social advantages may in time outweigh religious and hereditary drawbacks which theoretically are insuperable to advance. By a fiction of very old standing the Hindu is much more ready to admit the possibility of a

caste falling in position, than that it has risen, though there are certain castes whose position can only be explained by the latter theory. The process is of course assisted by the fact that when a caste does get itself recognized as akin to one of the twice-born this does not in the majority of cases involve intermarriage or eating *kachcha* food in common, and the taking of water and *pakka* food is to a very large extent dependent on occupation only. It has been pointed out that the same caste holds different position in different parts of the provinces; but it must also be noted that there is a general tendency for members of any given caste in the western part of the provinces to look down on those in the eastern part. The groups and castes in each group will now be briefly described together with the reasons for the place allotted in the case of those whose position is disputed or uncertain.

See also Table I, page 248.

165. **Group I. Brahmins.**—It has been found necessary in view of the ideas of the people to divide this group into two. The castes included in it unquestionably represent to the Hindus of to-day in these provinces the Brahmins of the ancient four-fold division, but there is a clear distinction made between the two classes, based entirely on the ordinary functions exercised by the second class. The term Brahmin without any qualification connotes as a rule a member of the five Gaurs or five Dravirs. The latter are found in these provinces, but in small numbers. The five Gaurs are the Kanyakubjas,Saraswats, Gaurs, Maithils and Utkals, but the numbers of the two latter are unimportant here. There are three other important groups of Brahmins, the Sanadhs, Sarwariyas and Jhijhotiyas who claim to be Kanyakubjas, and are generally thought to be connected with these, but they are not considered to be quite on the same level, though the reasons for this are not very clear. It will be noticed that the names of all these, except perhaps that of the Sanadhs are of territorial origin. The Kashmiri Brahmins, who are not numerous, claim to be Saraswats, and this claim is usually allowed, though on account of their long residence elsewhere than the sacred parts of Bharatvarsa, they are not considered of quite as high standing. The Mathuriya Chaubes and the Sakadwip or Magadha Brahmins are considered as separate from, and inferior to, the five Gaurs. The former claim to be the highest Brahmins of all because of their domicile in the holy land of Braj, but their fondness for wrestling, their behaviour towards pilgrims, and their custom of giving a daughter in marriage to the same family as that from which they have taken one all tell against them. The latter, as their alternative name implies, are looked on as belonging to the kingdom of Magadha, all residents of which were popularly believed to be reborn as asses, and it is said that they are not as particular about the sources from which they will drink water as they should be. As sub-divisions of Brahmin castes were not recorded all those described above are included in the term Brahmin in Table XIII, together with some of those in the lower division of this group. The Ahiwasis are a small caste chiefly of importance in the Muttra district where they are the priests of the temple of Dauji at Baldeo. The case of the remaining members of this group who have been classed as inferior is a striking example of two important principles in connection with castes at the present day. In the first place itillustrates the extent to

which present occupation or function is considered in deciding social position, and secondly it shows the tendency to regard certain castes as degraded from a higher position by reason of their occupation, while European students consider the same castes as probably more recently formed from lower groups. The practical distinction between the two classes of Brahmins is based on the acceptance of gifts. According to Manu (I—88), one of the duties of this caste is the giving and receiving of gifts, but at the present day the superior class of Brahmins will not accept all gifts, and the distinction depends not so much of the nature of the gift as the reason for which it is given. Thus they cannot accept what are known as *Pratigrah* or gifts acceptable to the degraded. The most important of these are the *Graha Dán* or gifts of the planets made to avert the evil influences of the stars, where this made in the case of Ketu, Rahu and Sanichar, the *Til Dán* or gift of sesamum made to avert evil at the Makar Sankrant, and at lunar and solar eclipses, the *Chhaya Dán* or shadow gift, made in eclipses, which consists of a vessel of ghi into which the donor has looked to see his reflection and then dropped some rupees, and the *Khatras Dán*, a gift of six things, cotton, mustard oil, ghi, sugar, salt, and pickles, made for the purification of the soul. The Prayagwals, Gayawáls and Pandas are the Brahmins who attend at the sacred bathing places, to assist the pilgrims in their purificatory oblutions, supplying them with *kusa* grass and repeating *mantras*, and they accept the *Khatras Dán*. The Bhanreriyas, Bhaddals, Joshis* and Dakauts are astrologers and accept the *Graha Dán* of which the gift to avert the evil influence of the ascending and descending nodes (Rahu and Ketu) and Saturn (*Sanichar*) is especially objectionable to other Brahmins, and even unlucky, as it must contain something black, such as a goat, a buffalo, or an elephant. The Kathak and Barua are less numerous and of less importance, and are chiefly occupied with singing, but are as a rule disreputable. Last of all comes the Mahabrahman who performs the rites for the dead and accepts the clothes, bedding, &c., of the deceased, which are accounted an unclean gift. All Brahmins will accept water from the *lotah* of all Brahmins mentioned above except from that of the Mahabrahman, and in the western districts there is a prejudice against taking water from a Joshi or Dakaut. Another point may be mentioned which distinguishes the whole of this group, *viz.*, that the castes included in it are *pujaniya*, i.e., fit to be worshipped. For practical purposes this means only washing of the feet, and it is restricted in the case of the inferior class. Thus the Prayagwáls, &c., would only be worshipped at the place where they officiate, Bhanreriyas, &c., during the ceremonies accompanying an eclipse, and Mahabrahmans only up to the eleventh day after a death, while it is doubtful whether Kathaks and Baruas are ever worshipped at all.

166. **Group II.—Castes allied to Brahmins.**—The features which chiefly distinguish the castes of this group from the first group are the fact that they are not *pujaniya* and do not, and according to public opinion, could not perform the whole of the six duties ordained in Manu for Brahmins. Thus they study but do not teach, they get sacrifices performed (by Brahmins) but

* These must be carefully distinguished from the Joshis of Kumaun.

do not sacrifice (for others), they make gifts, but do not receive them, and the Tagas in fact derive their name from "tyag" or "separation" as they say they abandoned (tyag karná) the practice of taking gifts. The Bhuinhars, or Babhans as they are called in Behar, are an important caste in the east of the provinces with the Mahárája of Benares as their head; most of them are landowners or tenants. The Tagas are a similar caste in the western districts and have also a Muhammadan branch. Public opinion is almost unanimous in admitting that these two castes are Brahminical or at the very least that they rank between Brahmins and Kshattriyas. Many Bhuinhars, however, claim to be Kshattriyas and not Brahmins, and bear clan titles corresponding with those of the Rajputs in the same districts. To the western students the case of such castes points not to the formation of new castes from old ones by omitting certain ceremonies or practices, but to the survival of the recognition of race distinctions, and the Tagas have been identified by some with the Takka tribe of Scythians. The Bohras or Palliwals are not as important in these provinces as elsewhere, and some confusion has arisen from the fact that in some parts of the provinces the term Bohra is applied to any money lender, and is not a caste term proper. They are generally looked on as Brahmins who have fallen in status owing to having engaged in trade. There has been much discussion about the Dhusar Bhargavas who claim to be Gaur Brahmins. Of the fourteen committees that discussed this caste eight placed them in this group, and five in the fifth or sixth group, while one committee considered they should go in Group I. The fact is that there is a considerable body of people who call themselves Dhusar or Dusar Baniyas, and it is asserted by some that the so-called Dhusar Bhargavas are members of this body. The Reverend M. A. Sherring in his book on the castes of these provinces, published in 1872, does not refer to any claim to kinship with Brahmins, though in his description of Dhusar Banias he appears to include the people now under consideration. Both the Dhusar Bhargavas and the Dhusar or Dusar Baniyas assert that Himu, the capable vazír of Muhammad Shah Suri belonged to their community. Such a claimb by the former is, if anything, in favour of the view that they are not Brahmins, as Himu is described in the Tarikh-i-Daudi, as a "corn-chandler," in the Tabaqat-i-Akbari as a "*baqqal*," in the Tarikh-i-Salatin-i-Afghana as a weighman, and in the Rauzat-ut-Tahirin as a Bania. Colonel Dow in his history of Hindostan calls him a shop-keeper who was raised by Sher Shah to be the Superintendent of markets. It is not improbable that Himu's success laid the foundation for a claim to a higher position, but the matter does not admit of absolute proof, and for the purposes of this scheme I prefer to accept the decision of the majority of the committees. The Bhats are genealogists and are looked on as akin to Brahmins, but the stories of their origin are many and most of them point to mixed origin. Golapurabs form a purely agricultural caste foundi n some districts of the Agra Division. They claim to be Brahmins allied to the Sanadhs, but they no longer exercise any priestly functions, and the names of their sub-divisions are not those of the ordinary Brahmanical gatras. It is not impossible that the name is corrupted from *Golaka* a bastard, and that they are the descendants of illegitimate Sanadh Brahmins.

167. **Group III. Kshattriya.**—The representatives of the second division of Manu according to the universal opinion at the present day in these provinces are the Rajputs, Thakurs and Chhattris. The use of these three terms varies in different districts and must be carefully distinguished, for where the ordinary appellation is Rajput the word Chhattri is used contemptuously to denote a man of mixed birth, and *vice versâ*. In some districts Thakur is the ordinary term in use for the caste, but in others this word is simply used as a title equivalent to Lord, and is born by Jats and even other castes. The caste, whatever its name, is always divided into exogamous groups generally known as "*bans*," and these divisions or clans, as they are generally called by English writers furnish, as pointed out above, the best example of the principle of hypergamy that can be quoted. An attempt was made to arrange the clans according to their social order, but the usage varies so much in different districts that this had to be abandoned. The clans for which separate figures are given in Table XIII are those considered of importance by the military authorities, but in addition to them there are others of high rank omitted on account of their small numbers.

The Census Commissioner found on a review of the evidence received from various parts of India that Khattris are believed to represent the ancient Kshattriyas also, and directed that they should be placed in this group. In the North-Western Provinces and Oudh however the caste is considered as foreign, and it is perhaps partly for this reason that public opinion here is not unanimous in classing the Khattris with Rajputs, Thakurs and Chhattris. That the Khattris are of high social position is proved by the fact that the Saraswat Brahmin *purohit* in a Khattri family will eat *kachcha* food prepared by a member of that family, the only instance I know of in which a Brahmin will eat *kachcha* food prepared by a member of another caste. Those who do not regard Khattris as descended from Kshattriyas point to the fact that their chief occupation is trading rather than soldiering or agriculture. The Khattris themselves lay great stress on the fact that their name is possibly a corruption from the word Kshattriya, just as Chattri is another. They explain their following the occupation of trading by the story that when Paras Ram was engaged in massacring the Kshattriyas some Kshattriya children took refuge with a Saraswat Brahman. Paras Ram heard of this, and came to the Brahmin's house to kill them, but was persuaded to spare them on condition that they would adopt trade as their profession. Another version of the story says that the refugees were Kshattriya women who were pregnant, and that they escaped because their Brahmin hosts asserted they were Brahmin women, and to corroborate this statement accepted food from them, which also explain the existing practice of the Saraswat Brahmins. To western students both these statements indicate the probability of a mixed origin. The greater number of the district committees (24) would place Khattris in the fourth group, while six would class them with pure Kshattriyas and three with Vaishyas. I have followed the ruling of the Census Commissioner and place them in the third group as the opinion of society in the North-Western Provinces and Oudh is not of the same weight in dealing with a caste the members of which all claim an original home farther west. It should, however, be noted that the Rajputs of

the North-Western Provinces and Oudh deny even the remotest connection, and many, if not most, Agarwalas consider themselves superior to the Khattris. It is to be regretted that the Khattris in some cases have denied that the present day Rajputs, &c., have any claim at all to be twice-born, and the latter have retaliated by identifying Khattris with a bastard caste named Khattri by Manu. Such statements have tended to cause much ill-feeling and are repudiated by the high regard in which both Rajputs and Khattris are held by other castes.

In the Aligarh and Mainpuri districts a caste is found called Kirar, the members of which claim to be Rajputs. This claim has caused their disappearance from the tables for those districts as they recorded themselves as Rajputs and the clan being of small importance separate figures were not taken out for it. Of two committees that referred to them one was doubtful as to their position, and the other in view of the fact that recognised Rajput clans in some cases have intermarried with them, placed them in this group. In the other districts of the provinces they are not considered to be Rajputs.

168. **Group IV. Castes allied to Kshattriyas, &c.**—In accordance with the majority of the reports only a single caste, the Kayastha, should be placed in this group. Four committees would place it in the third group, while four would place it lower down, three are doubtful as to its proper position, and 25 have classed it in this group. There is however no doubt that while the majority have placed them as stated above Kayasthas are not ordinarily regarded as "allied to Kshattriyas." The full heading of this group also included those "who claim to be Kshattriyas, and who are considered to be of high social standing, though their claim is not universally admitted," and the Kayastha has been shown here as coming under that head. The case is peculiar and illustrates the inconsistencies to which the caste system of the present day brings its expounder. According to the Puránas Dharmraj asked Brahma for assistance in the administration of the world, and Brahma meditated and performed penance for a thousand years when he saw near him a dark complexioned man wearing a beard who had in his hand a pen and an inkpot. Brahma called him Kayastha because he sprang from Brahman's body (*kaya*) and had been sustained (*stha*) in it. He was named Chitra Gupta because he had been concealed (*Gupta*) like a picture (Chitra), and was the progenitor of the Chitra Gupta Kayasthas, while a story similar to that told of the origin of the Khattris during the prosecution by Paras Ram is made to account for the Chandrasena Kayasthas. It is only these two classes for whom the claim to be twice-born is put forward, and men belonging to them deny that the so-called Kayasthas who work as tailors and shoe-makers have any claim to be included in the caste.

On the authority of these accounts, and in view of the fact that the Kayasthas observe certain of the *sanskárs* in the same method as is prescribed for Kshattriyas, the Pandits of several places have given formal opinions that the Kayasthas are Kshattriyas. On the other hand there is not the slightest doubt that the Kayasthas are commonly regarded either as a mixed caste, with some relationship to two if not three of the twice-born castes or as Sudras. This is openly stated in some of the reports, and not a single Hindu

who was not a Kayastha of the many I have personally asked about the matter would admit privately that the Kayasthas are twice-born, and the same opinion was expressed by Muhammadans who were in a position to gauge the ordinary ideas held by Hindus, and are entirely free from prejudice in the matter. One of the most highly respected orthodox Brahmins in the provinces wrote to me confirming this opinion, and at the same time asked that his name might not be published in connection with it. The matter has been very minutely examined in a paper sent up by a member of the Benares committee who came to the conclusion that while the Kayasthas have been declared to be Kshattriyas in the Puránas, by Pandits, and in several judgments of subordinate courts, and to be Sudras by Manu and various commentators on him, by public opinion, and in a judgment of the High Court of Calcutta, they are really of Brahminical origin. He holds that the Kayasthas who to-day follow literary occupations are the descendants of Chitra Gupta by his Brahmin and Kshattriya wives, that the so-called Unaya Kayasthas are descended from Vaisya mothers, and the tailors and cobblers from Sudra mothers. It is possible to trace to some extent matters which have affected public opinion on the matter. The Kayasthas themselves admit that in the past their reputation as hard drinkers was not altogether unmerited, butt hey deserve the highest credit for the improvement that has been effected in this regard. There is also a widespread belief that the observance by Kayasthas of the ceremonies prescribed for the twice-born which is now admitted to be general is comparatively recent, especially in the matter of the wearing of the sacred thread, and it is curious that although in the case of some other castes there is certainly laxity in this respect, it has not operated to lower them as a whole in public estimation. Lastly, the traditional occupation of the Kayasthas tells against them in spite of the two accounts of their origin given above. It is almost superfluous to add that notwithstanding the theoretical views held as to their origin and position Kayasthas undoubtedly rank high in the social scale. A recent writer, Lala Baij Nath, Rai Bahádur,* includes them in the classes of Hindus which "are, or claim, or can be said to be, of Aryan origin," though he does not refer to their claim to be considered Kshattriyas. All European writers have borne testimony to their excellence and success in many walks of life, and there is not the slightest doubt that even before the commencement of British power many Kayasthas occupied high positions and enjoyed the confidence of their rulers.

The Baiswars form a small caste found chiefly in Mirzapur where their claim to be of some position is admitted. They are, however, endogamous and thus differ from the ordinary Rajput class which is strictly exogamous, though in some of the districts of the Meerut and Rohilkhand Divisions certain families of Chauhans have adopted endogamy and become degraded. The Baiswars appear in fact to be of Dravidian stock. Bhattiyas belong properly to the Panjab where Mr. Ibbetson considered they were of Rajput origin, and the few recorded in these provinces have accordingly been placed inthis group.

* Paper on Fusion of sub-castes in Indian Social Reform, page 159.

Of the other castes that claim to be placed in the third or fourth groups the Jats have perhaps the best claim. Nine committees, however, reject this, while four would place them in the fourth group. The Jats are excellent cultivators and soldiers, and the Mahárája of Bhartpur belongs to this caste, but the remarriage of widows is openly allowed by the caste and in fact supported by references to the Shastras, and this is sufficient in public opinion to refute the claim. The Kurmis have also been placed by 24 committees in a lower position than that which they claim, and only four would place them in the fourth group, while two would class them in the sixth. Here again the fact that widow marriage is openly tolerated by a large proportion of the caste is looked on as a mark of inferiority, and the formation of new sections by members who desired to rise in the social scale, the characteristic of which is the refusal to recognize the remarriage of widows, has already been referred to.

In some parts of the provinces certain of the Sonars claim to be Kshattriyas by origin and call themselves Mer Sonars, and Chattri Sonars, the former tracing a connection with the Mers of Merwara, who according to them are Rajputs. The claim is, however, rejected by fourteen committees, two placing them in Group VI, and one only proposes that they should be included in the fourth group.

In some of the western districts certain persons who are called Kalwars, Kalal, Naib, or Ahluwalia by others state that their correct name is Karanwal and that they have nothing to do with the Kalwars whose ordinary profession is distilling. They say that there was a Tomar Rajput of Karnal named Karan Singh, who gave up the use of meat and wine. His followers of the same caste were dubbed Karanwala, or Karnalwala, which terms gradually were contemptuously shortened, the former into Kalal, and the latter into Aluwalia or Ahluwalia. The term Naib is said to have been given as some of their forefathers received the tile of Naib Hakim from the Muhammadan kings. Only one committee considered the question and it came to the conclusion that the Karanwals should be included in Group IV, though some members considered they should be placed in the seventh group. I have omitted the name from the scheme as the members have evidently recorded themselves as Rajput and thus escaped separate tabulation. They are admittedly of small numbers in the provinces and the Kalwar proper will be referred to later.

169. **Group V. Vaishya or Bania.**—The term Bania literally means a trader, and there is no reason why it should not be adopted by any trader, but the fact remains that it is the word commonly used to denote a number of endogamous groups or castes. Within the last few years the better educated members of these, and especially those of them who have attained to some position in occupations other than business or trade, have preferred to be known as Vaishya, the name of the third division of Manu, and a representation was made that this term only should be used in connection with the census operations. It was, however, decided that the word Bania was more familiar to the mass of the people, and it was retained in the rules simply as a matter of convenience to prevent confusion and mistakes on the part of the less intelligent portion of the staff of enumerators and abstractors.

There is considerable difference of opinion as to what castes should be considered as included in the present group. The Vaishya Maha Sabha supplied me with a list which was made the basis of the divisions into which Vaishyas or Banias have been classified in Table XIII, with some additions taken from the list in 1891. According to tradition 12½ classes (*nyát*) met in Khandelkhand in the days of King Khandprastha and decided that they should eat together, but not intermarry. The tradition is recorded in the verse : —

Khand Khandele men mili sárhe bara nyát.
Khand-prasth nrip ke samay jíma dál sú bhát,
Beṭi apní ját men roṭi shamil hoy,
Kachí pakí dúdh kí bhinn bhás nahi hoy.

It is universally recognized that the Agarwalas, are the highest in the group. There seems to be no definite public opinion about the order of the remainder which are thus placed alphabetically, but the Khandelwal, Rustogi and the Uswal certainly rank high. The territorial distribution of these castes is deserving of some remarks as it is noticeable that the Agarwalas alone are found in every district of the provinces, while the majority of these and of the other castes in the group are to be found in the western parts of the provinces.

In addition to the castes entered in subsidiary Table I, the following castes which should, according to the reports of the Vaishya Maha Sabha and the committees be included, have been omitted because they were not tabulated separately. (1) Ajudhiyabasi or Audhiya, (2) Dusar, (3) Dhusar, (4) Jaswar, (5) Lohia, (6) Mahur, (6) Mathur, (6) Sri Mal, (7) Palliwal, (8) Purwar. The greater portion of the Jains in these provinces belong to the castes included in this and the next group, and one committee would place the Uswals in the next group because they are largely Jains. This is not usually considered to have an effect on the social position of the caste, and from some sources I am informed that amongst the Agarwals it is not unusual for the Jains and Vaishnavas to intermarry.

170. **Group VI. Castes allied to Vaishyas or Banias.**—The castes included in this group are also commonly known as Banias like those placed in the fifth group, but are considered as inferior on account of certain practices followed by them. As in the fifth group it is impossible to arrive at a satisfactory order of position and they are placed alphabetically. The Agraharis are said to allow their women to appear in public, and serve in their shops, contrary to the custom of the better class Banias, while the Kandu, Kasarwani, Kasaundhan Rauniar, and Unai are all said to permit widow-marriage. The last named has in fact recently split into two endogamous divisions over this very matter, one of them taking credit to itself for not allowing remarriage. It will be noticed that the greater part of the members of the castes included in this group belong to the eastern districts of the provinces. Some committees have suggested that certain other castes such as Thathera, Mahajan, Banjara, Halwai, Teli, and Sonar should be grouped here, but they are not generally supported, and though a few well-to-do members of some of these castes may assume the name Bania, there

a no general claim on their part to a higher place than is usually conceded to them.

171. **Group VII. Castes of good social position distinctly superior to that of the remaining groups.**—This group corresponds to some extent with the fourth group of my original scheme, and replaces the seventh group of the revised scheme and the fifth of the old, viz., "castes, certain articles prepared by which are by common consent eaten by the twice-born, and water from whose *ghara* is taken without question." The castes originally included were the Halwai (confectioner) Tamboli and Barai (sellers and cultivators of *pan*) and the Bharbhunja (grain parcher). The general opinion seems to be that the last three of these have been placed too high in spite of the fact that members of the twice-born caste will take *pan* from a Tamboli and parched grain from a Bharbhunja. On the other hand there is no doubt that the castes mentioned in this group, while they are distinctly held not to be twice-born, are looked on as superior to the remaining castes in the list. The group is not composed of similar units and the reasons must be separately stated in each case. Moreover, the castes included in it are not distributed over the whole of the provinces. The first caste is the Jat who claims to be a Kshattriya, and is found in the three western divisions of the provinces. From his soldierly qualities and his capabilities as an agriculturist he holds a high position, while the fact that one or two of the Rajputana states have Jat ruling chiefs has also tended to raise the caste in the popular estimation. The high position of these families is, however, of comparatively recent date and, as already stated, the Jat openly recognizes widow-marriage, and is thus not received into the company of the twice-born. The Kamboh, Rain and Ror are chiefly found in the Panjáb, but some have been recorded in the western districts where they hold a fairly good social position as high class cultivators and occasionally shopkeepers.

The Bishnoi is a caste found chiefly in Moradabad in these provinces. There are also representatives in the Bijnor district and in the Meerut Division who have escaped separate tabulation at this Census. The caste was originally a sect comprised of the followers of one Jhambaji, and its members were taken from various castes chiefly Jats and Barhais (or Khatis), with some Rajputs and Banias. The original members of the caste are said to have been outcasted owing to their having eaten with Jhambaji, and it is now composed of a number of endogamous groups corresponding to the castes that joined the sect.

The Halwai is an occupational caste pure and simple, and in fact in the western districts it is hardly recognized as a caste at all, though in the eastern portion of the provinces it has become one. To the west men of different castes such as Brahmins and Banias adopt the profession retaining their original caste, but the account given by Mr. Crooke shows that in the east there are endogamous groups within which an elaborate formation of exogamous divisions has sprung up. The position of the Halwai is shown by the fact that *pakka* food is universally taken from his hands though some Kanyakubja Brahmins will only take such confectionery as is composed of milk and sugar, and will not touch things containing grain. The Dangi is a cultivating tribe found in Jhánsi of some social position.

The Jhánsi Committee would also place the Sonar, Ahir, Gujar, Thathera, Kurmi, Kirar, and Lodha or Lodhi in this group, but their position is not so high in other parts of the country.

172. **Group VIII. Castes from whom some of the twice-born would take pakki and all would take water.**—The reports of the committees have made it necessary to alter considerably the order of the castes shown in this group. The case of the Kurmis has already been referred to in connection with their claim to be classed as Kshattriyas; there is not the slightest doubt that this claim was never seriously pressed till within quite recent years; Dr. Buchanan refers to the disappointment of the head of the Kurmi family of Padrauna at not being made a Rája by the Nawáb of Oudh, but neither Mr. Sherring nor Mr. Nesfield refers to it and Mr. Crooke speaks only of a claim to be considered Brahmin. The present representative of the Padrauna family informed the District Caste Committee that he was a Vaishya. In Agra and Jhánsi the Kirars are considered as middle class people with no higher claims, though it has been pointed out that elsewhere they are treated as Rajputs. The Gujars are chiefly found in the three western divisions, and rank fairly high though many of them are notorious cattle thieves. They also have in places advanced a claim to be considered as Kshattriyas which is universally rejected. The case of the Rawas is somewhat similar, but these are usually farm servants only. Ahirs are widely distributed over the whole provinces and their profession is that of tending cattle which tends to raise their social position. The Ahars are a very similar caste, and the Bhurtiyas, recorded only in Mirzapur, claim to be an offshoot of Ahirs. The next castes Sonár, Niyaria, Kasera and Thathera are artisans who rank highly on account of the metals they work in. The Sonár is a goldsmith and the Niyaria a petty refiner, while the other two work in brass. The difference between Kaseras and Thatheras varies in different places and seems to depend on the kind of work done by each. In places Kaseras claim to be Kshattriyas and wear the sacred thread. Two classes of religious mendicants, the Goshain and the Atit, have branches which have settled down and practically become separate castes. The branch of the Goshains is called Grihastha and that of the Atits Gharbari, the terms being almost equivalent. The Goshains were not separately tabulated from Faqirs, but the Atits was recorded in the eastern districts. A few persons have also been shown as Mahants who fall under the same category. The Sadh was originally a religious sect only, but recruits are no longer admitted and a caste has been formed. The occupation of the caste is chiefly calico printing like that of Chhipis, but some members have obtained a considerable position as merchants and owners of indigo factories and land. The Mali is a gardening caste which has probably split off from some of those that follow; one of his principal duties is to make flower garlands (*mala*) for offerings in temples, and in places he acts as the priest for the worship of the village godlings. There follows a group of castes all probably connected and all distinguished as excellent cultivators, without any pretensions to be twice-born. The Saini is found in the extreme west of the provinces, the Kachhi and Murao in the central portion, the former being in the southern districts and the latter in the northern, and the Koeri resides in the extreme east.

Since Table XIII was prepared I have been informed that the Baghban (gardener or grove watcher) in Moradabad has split off into a separate caste which is considered superior to the Murao or Mali from which it was originally formed. The 12,425 persons who recorded themselves as Baghban in Moradabad and 1,705 in Saháranpur are included in Table XIII in Mali, while a few more in other districts of the Meerut and Rohilkhand Divisions were included in Saini, Murao, Mali or Kachhi. A few persons have returned their caste as Kunjra, the usual name for the Muhammadan green grocer, and Kabariya which is the common term in Oudh for the same occupation. They probably belonged to one of the three castes just mentioned. The Soeri is a caste found in the Benares Division which claims to be Rajput of the Surajbansi stock. It is even reported from Benares that some of the lower class of Rajputs have allowed intermarriages to take place so that there are some grounds for placing it in the fourth group. In Mirzapur, however, it is much lower in the social scale.

The Lodhas form a widely distributed caste of labourers and small cultivators which has considerable affinities with two other castes, the Kisan and Khagi, that are found in places where Lodhas are few. The connection appears clearly from the correspondence of the names of their sub-divisions, and their local distribution. In Bundelkhand the Lodhas or Lodhis rank much higher than in other parts of the provinces, and there is even a Lodhi clan of Rajputs who claim to be related to the Lodhis of central India. The Gorchhas are found in small numbers as cultivators in Kheri where they claim to be of Rajput origin but their classifications is only provisional as little is on record about them. The Barai and Tamboli are the growers and sellers of *pan* and most high caste Hindus will take *pan* from them and chew it. For this reason, I originally proposed to class them with Halwai, as they supplied an article which is taken into the mouth. In other respects, however, they are not considered very highly, and they are therefore placed here; some committees would rank them even lower. The Barhai, Kunera and Lohar (carpenter, turner and blacksmith) are not of very high rank, partly because like the Nai (barber) Bari (servants and leaf platter makers) and Kahar (water-carrier, &c.) they are reckoned as village servants. In some of the western districts, however, the Barhai calls himself a Brahmin and wears the sacred thread. The Lohar's position is lower than that of other metal workers because he works in iron which is unlucky, being black. I have shown the Gharuk, Gond, Goriya and Kamkar as separate castes pending further enquiry, but there is no doubt that they are closely allied to the Kahar. The Bundelkhand Gond who is totally different appears to have recorded himself as a Thakur. The Bargah or Bargahi is also a domestic servant found in small numbers in Bundelkhand and the Benares and Gorakhpur Divisions.

173. **Castes from whose hands some of the twice-born would take water while others would not.**—The chief distinction between this group and the last is that *pakka* food would not usually be accepted by the twice-born if touched by the castes included in it, though their touch does not render water impure. The name Mallah is an occupational one including several distinct castes from which the Mallahs are recruited. These castes are endogamous and roughly speaking correspond to the endogamous sub-

divisions in the Kahars but do not intermarry with them. The lists from different districts vary considerably however, and more enquiry is needed before a provincial list can be prepared. Mallahs are fishermen and boatmen and in several districts in various parts of the provinces are classed in the group immediately above this with Kahars. The Kewat is another caste similar to the Mallah and Kahar, and apparently corresponds to the Kaivartta of Bengal. It has been shown separately as it was returned as a caste name. The Bind also has considerable affinities with the castes named above and is considered fairly respectable, and the Sorahiya, Tiyar and Chain who were classed at last census as subcastes of Mallah are in a similar position. The Kadheras appear to be a branch of Mallahs who have given up the traditional occupation and taken to cultivating. Gadaryas are shepherds, goat-keepers and blanket-makers and are considered respectable people; some committees would place them in the eighth group, and have compared them to Ahirs, but the majority of people place them lower as the sheep and goat are far inferior animals to the cow.

The Bharbhunja, Bhurji, or Bhunjia is the grain-parcher, and all castes will take certain classes of grain which have been parched by him, but he is not allowed to touch any other food for use of the higher castes, and he does not rank very high. Individuals occasionally start business as Halwais, and the lower class of Halwais are said not to object to marriage with Bharbhunja girls but this is not usual. The Chhipi is the calico printer and has been said to rank high by some writers, but the general opinion of the committees is that he comes in this group and not in the last where the caste was originally placed. The Patwa makes braid, silk fringe, &c., and does not rank very high. The Tarkihar makes ear-rings (*tarki*) from palm leaves and also sells red lead and forehead spangles (*tikuli*). Darzi is a purely occupational caste and there can be no doubt that it has been recruited from various other castes. Many Darzis call themselves Kayasthas (Srivastav or Saksena) and there is nothing improbable in the claim though it is quite certain that such people have been entirely cut off from the rest of the Kayastha community. In a few districts in which the origin seem to have been more lowly the committees would relegate the Darzi to the next group. The Sejwari is a small caste in Lalitpur whose principal occupation is that of household service to the Bundelas. Prostitution is not condemned so strongly in the east as in western countries, and the Gandharb caste occupies a position of some rank. The general rule is that a girl with sufficiently good appearance is made a prostitute. If she has any children they are regarded as legitimate, other girls are regularly married in the caste, and are turned out for unchastity as in any other caste of ordinary status. The girls who are devoted to prostitution are not allowed to practise the profession indiscriminately, but are usually made over as mistresses to men of as high social position as possible.

The Kumhar (potter) is placed in this group by many of the committees, though some agree with the original scheme and place him in the next group. It is said that in places Brahmins do not consider water defiled by his touch. The chief reasons for placing him lower are that he keeps donkeys for his work, and carries rubbish and sweepings to burn kilns. A fanciful reproach against him is that he cuts the throats of vessels made on his wheel.

174. **Group X. Castes from whose lotah the twice-born cannot take water, but who are not untouchable.**—The castes in this group fall into three divisions according as their occupation is considered somewhat respectable, or degrading, or that they are more or less criminal. In the first of these comes the Lakhera or worker in lac who has considerable affinities with the Patwa in the preceding group. The Churihar and Manihar are small Hindu branches of castes that make and ornament glass bangles, the majority of workers being Muhammadans. The Kalwar is usually a distiller or seller of country liquor, and in some places has been placed much higher. The fact is that business has prospered, with the usual result that Kalwars have taken to banking and other more respectable professions, and have assumed the title of Mahajan and claim to be considered as Vaishya. It has been seen above that the so-called Karanwals who claim to be Kshattriya are, according to some accounts, merely Kalwars who have risen socially. The Bhars are a caste found in the Eastern districts with apparently some claim to be considered autochthones. One branch of them the Rajbhars, call themselves Rajputs. The Tharus and Bhogsas occupy a similar position in the Himalayan Tarai the former to the east and the latter to the west and are peculiar as being the only people in the provinces who practice brewing as distinct from distilling. They also make some pretence at a Rajput origin. Like the Tharus and Bhogsas the Bhotiyas who are found only in the hill districts are of non-Aryan origin, but they have become even more Hinduised than these. The Saun is a small caste found in the hill districts that comes down to the plain in the cold weather, but its principal occupation is mining. The Banjaras are a well known caste widely scattered over India who were the sutlers and camp followers in the days when large armies took the field for long periods. Little is known about them by the ordinary native for large numbers of them still keep moving about dealing in cattle, grain and salt, and apart from this have little intercourse with the people they deal with. In the submontane districts of Rohilkhand, Northern Oudh and Basti and Gorakhpur some branches have settled down as cultivators and money-lenders and claim to be Brahmins, having assumed the titles of Sukul, Misra, Pande, &c., but no right of intermarriage has been conceded by the true Brahmin. The Naik (except in the Kumaun Division) and Belwar are almost certainly castes formed by the class last mentioned and the Kutas or (rice) pounders appear to be an occupational offshoot. The Orh is a caste found in the western districts which has apparently split off from the Koris by confining itself to preparing a better class of cloth than the ordinary Kori. Ramaiyas are pedlars who have settled down or made their headquarters chiefly in Bijnor and a few neighbouring districts. They claim to be Sikhs and even descendants from Guru Nanak Singh.

In the second division come the Dhunia (the cotton carder or scutcher), who apparently ranks low because his occupation is one requiring no great skill, and because the caste is very mixed. The Arakh caste is closely connected in legend with the Pasi, but ranks far above it by reason of its having obtained a position as a cultivating caste, and having abandoned the use of forbidden articles of food such as pork, fowls, lizards, &c. There is some doubt as to the proper position of the Mochi, who works in leather but will not touch raw

hides. The caste is rising and some members of it claim to be Kayasthas. By some committees it is said to be untouchable, but this opinion is not universally held and there can be no doubt that its position is improving. The Radhas appear to have been originally a small caste of prostitutes, but now confine themselves to singing and dancing, and have taken to cultivation. The Bhagats, Paturiyas, and Kanchans and Naiks (Kumaun Division) still practice prostitution as well as singing and dancing. Bhands, Dharhis, Harjalas, Hijras, are also singers and dancers, the last being often, though not universally eunuchs. The Luniya, Nuniya or Nonera have as a traditional occupation the preparation of salt and salt-petre, but have also taken to road making, and tank digging and are excellent navvies. The Beldar caste is probably an offshoot from this which has specialised in manual labour. By a few committees it is said that some of the twice-born will take water from the Beldars, but this is far from universal, and the general opinion seems to be that their occupation is degrading. The Kharot seems to be a group which has split off again from the Beldar, and is chiefly occupied in mat making. The remaining castes in this division are small castes or tribes found chiefly in south Mirzapur and the Eastern districts which have been admitted fairly recently to the Hindu social system. The Khairha and Khairwa are two of these that have adopted the special work of catechu preparing.

In the draft scheme a number of castes were classed in the third division as criminal, but many of these have been placed lower. The Meo or Mina is an agricultural caste of turbulent nature found in the western districts. One committee would place the caste much higher, in the eighth or ninth group, but in other places where Meos are more numerous they are ranked lower. Further to the west in Ajmir and some of the Rájputána states it is reported of this caste that it is difficult to say whether it should be classed as Hindu or Masalman. The Khangar is a thieving caste found in Bundelkhand, and the Dálera is a small caste in Bareilly occupied ostensibly with basket making, but in fact mainly supported by theft. The Badhik is a small caste probably of mixed origin, comprising "vagrants and bad characters of different tribes." Barwar is a vagrant thieving tribe, many members of which have been settled down in the Gonda district. The Bawariyas are hunters and criminals chiefly found in the western districts. The Bhantu and Sansia which are often confused are small castes of vagrant thieves who have not yet been civilised in spite of many attempts. The Kapariya is a small tribe of wandering propensities who pass base coin and thieve when they get a chance.

175. **Group XI. Castes that are untouchable, but that do not eat beef.**—If a member of one of the castes included in this group touches a man of higher caste the latter is bound to wash himself. The highest of these is the Dhobi or washerman caste which a few committees in the western districts would place in the tenth group as not quite untouchable, but the majority of opinions are in favour of the position now shown. The Rangrez (dyer) and Rangsaz (painter) are small castes following occupations generally pursued by Muhammadans. The Kori or weaver, Baláhi who is also usually a weaver or labourer, Saiqalgar or cutler, and Dabgar who makes vessels from raw hides and cuttings are all considered low on account of their occupation, while the Raj or Memar caste (Mason), is of very recent origin,

and has probably been formed from Chamars. The Aheriya and Baheliya are Shikari castes and in some places the Baheliya is said to be higher in the social scale, but as a rule he is looked down on. The Nat who appears under several names and the Beriya are vagrant tribes of Gipsy like people the former of which occasionally makes a little by selling weavers' brushes Kunch and Rachh (hence Kunch bandiyas and Rachh bandias). Bengalis are probably much the same as Nats or Beriyas but pretend to a little knowledge of surgery especially cupping. The Dhanuk and Dusadh are castes of labourers many of whom take service as village watchmen, and are found, the former in central Oudh, and the latter in the east of the provinces. The Sunkar is a small caste in Bundelkhand formerly occupied in dyeing especially with ál, but since the decline of that industry the Sunkars do ordinary labour especially preparing road metal or digging kankar. The Khatik and Pasi are also often found as watchmen, but the former is chiefly occupied in pig keeping, green grocery, and the slaughter of sheep and goats, while the latter is the principal toddy drawer in the provinces, assuming the name of Tarmali in Fyzabad. The Boriyas in Cawnpore, Fatehpur and Hardoi are village servants and cultivators who appear very closely allied to Pasis. The Bansphor and Dharkar are very closely connected with the Dom but rank distinctly higher as they confine themselves to bamboo work and other clean operations. The Bajgis are singers and musicians recorded only in the Dehra Dún district where they follow the profession of musicians and dancers. The Haburas are a criminal tribe who freely resort to violence and will eat almost anything but beef.

176. **Group XII. The lowest castes who eat beef and vermin and are considered filthy.**—Of these the Chamár is considered most respectable, in fact one committee has pointed out that the touch of grooms who are chiefly Chamárs does not defile and these men should be placed in the tenth group. They are the principal tanners, and the skins of animals that die are their perquisite, consequently they are chiefly responsible for the cattle poisoning that goes on in the eastern districts. They have three principal methods. One is simply to give white arsenic wrapped in a castor oil leaf which is liked by cattle, the second is to grind the *ghunchi* berry to a fine powder and having made a paste with water to roll this into the shape of a long thorn which is dried in the sun till it is hard and then pressed into the neck or head of an animal. The third method is to make a poisonous snake bite on a piece of rag wound round a pointed stick which is then forced into the anus of a cow or bullock. As there seems some likelihood of a rise in status, however, the panchayats in one district have announced that any Chamár suspected in future of cattle-poisoning will be outcasted. Gharamis form a small caste of thatchers in the west of the district who appear to have split off from Chamárs. The Agaria is a small tribe of iron workers found in Mirzapur only. The Musahar is gradually settling down from a jungle life to ordinary labour, but eats vermin. The Kanjar resembles the Nat and Beriya but is less particular about what he eats. The Dhangar is a tribe found in Bundelkhand and south Mirzapur of very low status. The Korwas are also found in Mirzapur and are described by Mr. Crooke as the lowest and most miserable tribe in the provinces. The Saharya is a similar jungle tribe found in the Lalitpur tahsíl of the Jhánsi district. The

Bhangi, Mehtar or Khakrob is the sweeper who removes nightsoil, and will eat the leavings of any caste, and even of Christians. The caste is of interest as having one of the best organised systems of discipline to be found. The Basor found chiefly in Bundelkhand is, like the Bansphor and Dharkar, closely allied to the Dom, but has not raised his position as these have. Balahars are also found in Bundelkhand, and chiefly act as village menials. The Dom is found chiefly in the central and eastern parts of the provinces as well as in the hill districts of Kumaun. He acts as a scavenger and executioner, will remove the after-birth, works in bamboos and reeds, and supplies fire for burning corpses. He will eat almost anything, but has a curious contempt and hatred for the Dhobi. In the Allahabad Division the term Domar appears to be identical with Dom elsewhere.

177. **Group XIII. Miscellaneous.**—A number of castes do not fall into the scheme for these provinces for various reasons, but may be roughly classed as follows :—

(*a*) *Possibly wrongly recorded as Hindus instead of Muhammadans.*—The Atashbaz (firework maker), Bisati (haberdasher or pedlar), Dafali (drummer), Dogra or Dogar (cultivators), Gandhi (perfumer), Gara (cultivator), Jhojha (cultivator), and Pankhia (cultivator) come under this head.

(*b*) *Foreigners.*—Small numbers were recorded belonging to the following castes which have not settled in these provinces, and cannot properly be classed here, *viz.*, Bhil (jungle tribe from Central India), Bhopa (temple priests), Gurkha (Nepalese), Kanware (cultivators from the Central Provinces), Rahwaris (camel-breeders from Central India), Rajis (Jungle tribes from Nepal), Satgop (graziers from Bengal) and Sud (merchants and clerks from the Panjab).

(*c*) *Miscellaneous.*—The Donwars are zamíndárs and cultivators in the Eastern districts who may be Rajputs or Bhuinhars, and the Garg is in a similar position. The Potgars (bead-makers) are of uncertain origin.

(*d*) *Faqirs.*—The term Faqir includes so many classes of religious ascetics varying in status from the highest to the lowest that it is impossible to place it in any group ; if sub-castes had been recorded some differentiation could have been made.

178. **Numerical Distribution of the groups and more important castes.**—The actual number included in each caste and in the groups first described, is shown in Subsidiary Table I, page 248. From this it appears that the first six groups which comprise the castes representing the three highest of tradition, and the other castes which have some claim to be descended from these, include a little more than a quarter of the whole, and the most important of these are the first or Brahmins proper with nearly 12 *per cent.* and the Rajputs proper with over 8 *per cent.* The largest single group is the eighth which is more than one-third of the total and includes the middle class agricultural castes, and the higher castes of artisans. The ninth group which is chiefly made up of the middle castes of artisans has

about 7 per cent. of the total, the tenth with the lowest classes of artisans and castes whose occupations are degrading or criminal has nearly 6 per cent. The eleventh and twelfth groups comprise the very lowest castes and contain about 2½ per cent. and 15 per cent. respectively of the whole. In the thirteenth group the most noticeable feature is the large number of Faqirs who form nearly ¾ per cent. of the total number of Hindus. The largest single castes are the Chamár with 3,[illegible],539 members or nearly 14½ per cent. of the whole, followed by the Brahmin (4,706,332), Ahir (3,223,805), and Rajputs (2,[illegible],376). There is then a considerable drop to the Baniá (1,332,432), Pasi (1,220,222), Kahar (1,237,231), and Lodha (1,163,741) after which no caste numbers a million.

179. **Variations in the more important castes.**—The comparison of the variation in the numbers of castes at different periods is complicated by the fact that in 1891 castes were often combined which are now recognized as distinct. Provincial totals are also misleading as much depends on the territorial distribution of a caste, especially during a period like the last decade when some parts of the provinces suffered much from the effects of the seasons, while others remained fairly prosperous. Generally speaking a caste found chiefly in western districts has increased, while those in the central districts (especially Bundelkhand) and eastern districts have decreased; other factors which have to be considered are the uncertain definition of several castes and migration.

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180. **Castes found chiefly in the western and central districts.**—*Ahar.*—The name as written in the Persian character resembles Ahir, and in 1881 it is said there was probably some confusion, the rate of increase since 1891 (·8 *per cent.*) approaches that of Hindus generally (·77 *per cent.*)

Dhanuk.—The caste has decreased by nearly 13 *per cent.* but between 1881 and 1891 it increased by over 22 *per cent.* There appears to have been misclassification in 1891 as over 13,000 people in Meerut were shown as Dhanuks of the Kori sub-caste, and only 1,500 as Koris. At this census in that district the proportions were reversed.

Gujar.—The caste has increased by 1·4 *per cent.* and it is probable that this is due to natural increase in the Muttra and Rohilkhand Divisions with some migration to these from the Meerut Division. The caste is largely pastoral and moves about a good deal.

Jat.—The increase here, nearly 16 *per cent.*, is very marked, especially in the Meerut Division and migration from the southern districts of the Panjab is probable, as well as from the Agra and Rohilkhand divisions which show a decrease.

Kisan.—There is an increase of 1·4 *per cent.* which is evenly distributed.

Lodha.—As already noted the caste known by this name in Bundelkhand probably differs from that in the central and western parts of the provinces. The net result is an increase of 3·3 *per cent.*, but in the Allahabad and Fyzabad Divisions, especially the former, the numbers have fallen off. It is not improbable that in Bundelkhand there has been loss to Rajputs. The Cawnpore district shows a substantial increase, probably due to migration.

Murao.—The caste has decreased by 3 *per cent.*, chiefly in the Allahabad Division and the districts of Basti, Bara Banki and Partábgarh.

Saini.—The decrease of nearly 21 *per cent.* is chiefly found in the Bijnor district where the figures indicate that at last census Malis were included in Saini. In 1891 only 841 Malis were recorded there while there are now 23,268.

Taga.—The increase is over 10 *per cent.* but the rate amongst females has been double that amongst males, which, it may be hoped, is due to better care being taken of female infants, as the caste was formerly suspected of female infanticide. The caste appears for the first time in the Agra Division.

181. **Castes found chiefly in the eastern and central Districts.**—*Bhar.*—The caste is found exclusively in the Benares, Gorakhpur and Fyzabad Divisions and has lost nearly 9 *per cent.* while in the previous decade it increased by 20 *per cent.* The districts which have lost most are Gházipur, Ballia and Azamgarh while there appears to have some migration into Partábgarh.

Bhuinhar.—The caste is chiefly found in the Benares and Gorakhpur Divisions and has lost nearly 7 *per cent.*, the greater part of which is found in the Gházipur, Ballia and Azamgarh districts. These districts lost considerably in total, but some portion of the decrease may be due to the record by Bhuinhars of their caste as Rajput or Brahmin.

Dom.—The caste is found in two areas which should be considered separately, *viz.*, the Kumaun Division, and the rest of the provinces where Doms are found. In the former the numbers have decreased from 209,285 to 199,451, while in the latter they have decreased from 61,275 to 34,464, but a large portion of this is apparently due to the inclusion of Dharkars in the Benares Division who now number 14,366, in Doms in 1891.

Koeri.—The caste has lost over 6 *per cent.* which may be chiefly accounted for by the general decrease in the eastern districts where it is chiefly found, and also by migration.

Luniya.—The caste has lost 3 *per cent.* which is probably due to the general conditions prevailing in Oudh, and the Gorakhpur and Benares Divisions where it is chiefly found.

182. **Castes not clearly defined.**—In addition to the instances already given, the Barai and Tamboli, and the Kahar, Chain, Gond, Kewat and Mallah castes are so liable to confusion with each that no conclusions at all can be drawn from the figures relating to them. In 189 1the Chik was treated as a distinct caste, but it is doubtful whether this is correct, and Chik and Khatik have now been treated as identical. If this allowance is made there has been little variation in the ten years.

183. **Other castes.**—The distribution of the other castes shown in Subsidiary Table II, page 257, is fairly wide, so that it might be expected they would show variations corresponding to those of the total population, and that their increase or decrease would be chiefly dependent on the fact whether the largest numbers are in districts that have remained prosperous or the reverse. The castes may however be roughly divided into two distinct groups. In the first I would place those which are fairly stable and neither obtain recruits nor

lose members by change of caste to any appreciable extent. These are the Ahir, Barhai, Bhat, Brahmin, Chamár, Gadariya, Kayasth, Kumhar, Kurmi, Lohar, Nai and Pasi, and a comparison of Table XIII with Table XVI A, Part III of the report for 1891, shows that the variations correspond very closely with the territorial distribution. The Ahirs and Kurmis, both agricultural castes, the former being also occupied with pasture have lost over 2 *per cent.* The Brahmin has lost a little over ¼ *per cent.* and the Bhat, Kayastha, Kumhar, and Nai have each gained small amounts under 1 *per cent.* The Chamár, Gadaria, Lohar and Pasi have each gained between 1 and 2 *per cent.* while the Barhais have gained 10 *per cent.*, though some part of this increase appears due to confusion between Barai and Barhai in 1891. It is noticeable that the increase in this group of castes is chiefly amongst the lowest. The Bhangi would also fall into this group as defined above, but a comparison of the figures shows that the most important decrease is to be found in the Meerut, Agra and Rohilkhand Divisions, and the amount of decrease in each of these divisions (25,000, 9,000 and 13,000 respectively) corresponds so closely to the increase in Native Christians in these divisions, as to point clearly to the fact that conversion has been the chief reason for the falling off.

In the second group I place those castes whose origin is occupational, and the occupation followed by which can be acquired or changed without much difficulty. Those that have increased are the Banias or Vaishyas (4), Bharbhunja (3), Dhobi (5), Kori (7·6), Mali (8), and Sonár (11). The first of these includes a series of trading castes as well as some (chiefly in the eastern districts), agricultural castes the members of which also keep small shops. The former as represented by the Agarwal and Agrahari have increased, while the latter, chief among which are the Kandu and Kasarwani have decreased. The classification of Banias is however defective as nearly one-third are included in "others" and a considerable portion of the increase appears to have taken place in these. There is no doubt that this is due in part to men of lower caste who have adopted the profession of grocer, &c., dropping their real caste name, and calling themselves Bania by caste as well as trade. This probably accounts for the loss of over 6 *per cent.* in Kalwars, who, as already pointed out, begin by calling themselves Mahajan and then Bania or Vaishya. The increase in Bharbhunjas is similarly to be accounted for in part by the change of Telis who have lost over 1 *per cent.* It is not quite certain that the increase in Dhobis (which is found even in districts where the total population has diminished) is due to this cause; possibly their occupation has prevented them from suffering during the famine. With the Kori, Mali and Sonár there is more certainty. The first named gain recruits from Chamárs and other low castes, the second from the middle class cultivators, and the third from the higher class artisans.

184. **Theories of caste.**—The description of caste would not be complete without some brief statement of the various theories which have been put forward as to its origin and growth. It will be observed that in the statement of castes given in Manu's Institutes there is apparently no distinction of race except into Aryas and Dasyus, though Sudras may in some cases be supposed to be of mixed race. Considerable light is however thrown on the

question by the statement of the names of the people said to have become *Vratya* or *Vrisala*. Amongst these are such names as Khasa, Dravid, Yavana, (?Greek), Saka (Indo Scythian), Pahlava (Persian) China (Chinese) some of which certainly, and others probably, are of different races from those of the inhabitants of this part of India at the commencement of the Christian era. Mr. Ibbetson in his report on the census of the Panjab in 1881 traced the origin of caste from the tribal divisions common to all primitive societies, and the formation of trade guilds based on hereditary occupation, followed by an exaltation of the priestly office. Mr. Nesfield in an account of the castes found in these provinces says that occupation is the only basis of castes as they exist at the present day, and he considers the social precedence is formed exactly in accordance with the different stages of evolution of various occupations from the stone age downwards. While not denying that India may have been invaded some four thousand years ago by a race of white-complexioned foreigners who called themselves Aryas, and imposed their language and religion on the indigenous races, he maintains that owing to intermarriage this foreign race has become completely lost except perhaps in parts of Rajputana. Dr. Oppert * who approached the subject by linguistic and religious studies came to the conclusion, "that the original inhabitants of India, with the exception of a small minority of foreign immigrants, belong all to one and the same race, branches of which are spread over the continents of Asia and Europe, and which is also known as Finnish-Ugrian or Turanian." He believes that the branch of this race dwelling in India (which he calls Bharata) was essentially a race of mountaineer, and he divides it into two great sections, the Gaur and the Dravid. A tribe or caste is placed in one section or the other according as its name resembles *mala* or *ko* which are said to be the two special terms for mountains. Thus the Bhars of the Eastern districts are Gaurs (m, b and bh and l and r being interchangeable) while the Kols, Korwas, &c., of Mirzapur are Dravids. A theory based chiefly on such grounds as Dr. Oppert's is, resembles the theory of the writer who suggested that Brahmins had come from Egypt because some Brahmins are called Misra and Misr is the Arabic name for Egypt. It thus appears that the two most debateable questions in connection with caste are whether the origin of the institution was difference of occupation or not, and whether caste has preserved up to the present any distinction of race. The first of these questions has been recently examined by M. E. Senart in his book "Les castes dans l' Inde." I have already pointed out that the current native theory professes to be based on the ancient literature of the country, but the statements made in that literature are not interpreted by European students in the same way as by natives. The reference in the Rig Veda to the origin of four so-called castes is almost unanimously rejected by the former as a later interpolation, and the only results accepted by them as deducible from the Vedic hymns are that there were two classes in society, priests, and warriors or kings, and that the so-called Aryan population was divided into tribes which were composed of clans the members of each of which were supposed to be related, and that the clans were sub-divided into families. It may be noticed, in passing, that this

* The original inhabitants of India.

is exactly the constitution of Brahmins at the present time as described above in the case of Kanaujias. The family is represented by the Kul and the clan is the *Gotra* though the movements of population have dislocated the original construction of the tribe. After the Vedic period the epics and Manu distinctly contemplate marriages between persons of different castes subject to the rule of hypergamy, and also describe cases of men rising from a lower to a higher caste. It is always doubtful how far rules laid down in compilations such as the Institutes of Manu can be used to draw inferences as to the state of society. If, for example, we imagine Macaulay's New Zealander a thousand years hence endeavouring to reconstruct the state of society in India at the close of the last century from unannotated editions of the Indian Penal Code, he would find that an alteration was made in the definition of rape raising the age of consent from ten to twelve. We can imagine his speculations on the reasons for the change, and it is certain that without any other information he would hardly guess that the customs which prompted it were almost entirely confined to a portion of Bengal. In considering the question historically it must also be remembered that Indian chronology and especially the chronology of literature is very uncertain. The most definite statement that can be made is that up to the beginning of the Christian era it is probable that castes in the sense now used did not exist, but that there was a four fold division into classes chiefly based on occupation, intermarriage between which was not strictly barred. It has already been stated that the origin of the existing castes is only given in detail in the later Sanskrit works especially the Puranas, and the chronology and reliability of these is even more doubtful than of the earlier works. The idea of preparing a text by the comparison of different manuscript, the study of discrepancies, in treatment, and an examination of linguistic forms, has never occurred to the ordinary Hindu Pandit. While there is no *textus receptus* of any of these works the process of manufacture and manipulation continues, as some enquirers have found to their cost. It is possible that a critical examination of the Puranas may in time yield some results of value, but at present the chief method of enquiry is the study of the existing characteristics presented, and a comparison of them with the few relevant inferences that can be made from the descriptions in the older works. Proceeding on these lines M. Senart points out that one of the most striking features of caste is the division into endogamous and exogamous groups, and that this peculiarity is equally characteristic of other peoples who are known as Aryan on the ground that their language has a similar origin to that of Sanskrit. For example, the family, *Gotra* and caste of India correspond closely to the *gens*, *curia*, and tribe of the Latins and the family, *phratria*, and *phyle* of the Greeks. He would therefore trace the origin of the caste system to the familiar restriction on marriage which must be outside the family or clan, but inside the tribe. The early village probably consisted of a number of persons closely related, and it is pointed out that in Russia for example certain villages present the phenomenon of a common occupation followed by the inhabitants of each. The view taken is thus that the common relationship led to the adoption of a common occupation and not the contrary. An important point to remember is that the chief early occupations were pastoral, and agricultural, and that their

multiplication is much later. When others came into existence real or fancied scruples as to cleanliness began to be formed, and as the religious supremacy of the Brahmans was consolidated they were enabled to regulate the whole system according to their views, and give it a fictitious origin. In the absorption of the non-Hindu wild tribes into the fold of Hinduism, which is continually going on the tendency is for these to alter their original constitution and divisions either in name or in form so as to coincide more exactly with the Hindu system, as for example* the Kols and Korwas of Mirzapur who are much more Hinduised than the rest of these tribes in Chota Nagpur. The theory of M. Senart is attractive and explains the facts better than any of the theories referred to above, but I find some difficulty in understanding from it what has determined the main division of a few castes, such as the Rajputs into exogamous groups with no endogamous groups at all, and it seems defective in allowing no weight at all to the influence of race. The second question as to the extent to which race enters into caste differences is capable of a more definite reply. It has been recognized that the actual measurements of certain parts of the body, or the proportion between such measurements are characteristic of race. From a large number of measurements taken Mr. Risley† was able to distinguish three types of race in the parts of Northern India between the Bay of Bengal and Afghanistan, the two principal of which he called the Aryan and Dravidian, while the third is apparently Mongoloid. A word of caution is perhaps necessary here. Anthropologists do not claim that by measuring a man they can place him at once in his caste or even race, but they affirm that when the results of a large number of measurements are taken ethnic differences can be recognized, and it will be shown below that some relation has been found to exist in parts of India, between these differences and caste relations. One important conclusion was that the social standing of a caste in the Eastern parts of India varied inversely as the nasal index of its members, the nasal index being the proportion of the breadth of the nose to its length. The conclusions were criticised adversely in the Bengal Census Report of 1891 by Mr. C. J. O'Donnell who pointed out that the Kayastha of Bengal proper, who is said to be considered undoubtedly Sudra according to Brahmanic theory, has finer features than the Brahman, while the Chandal of the Gangetic delta lies between the Brahman and Babhan of Bihar. He also calls attention to the fact that the Brahman of these provinces and the Chuhra or sweeper of the Panjab have approximately the same nasal index which is lower than that of the Rajputs of the North-Western Provinces and Oudh. These remarks are based on arithmetical averages, but Mr. O'Donnell proceeds to pick out the five highest and the five lowest measurements of certain castes and to compare these. A criticism based merely on arithmetical averages and the figures for the extreme measurements implies such a disregard of the ordinary statistical methods of discussing series of measurements, that it would not require answer if it had not been accepted by one distinguished ethnographist‡ together with a note

* Tribes and Castes of the North-Western Provinces and Oudh.
† Tribes and Castes of Bengal, page XXXI.
‡ Crooke: Tribes and Castes of the North-Western Provinces and Oudh, pages CXXXIX *et seq.*

by Surgeon-Captain Drake-Brockman on some measurements taken by him in the North-Western Provinces and Oudh, which follows the same lines, as sufficient to establish the fact that as we find the existing population, the theory of the ethnological basis of caste must be to a great extent abandoned. This conclusion, as has been pointed out by Dr. Deniker,* takes no account of the seriation of the measurements, and is thus valueless. Mr. Holland† has also indicated, in reply to Mr. O'Donnell, that given the hypothesis (which is universally accepted) of an invasion from the North-West it is only reasonable to suppose that intermixture of blood would have taken place to a greater extent in the eastern parts of India where the Aryas would be fewer proportionally to the aborigines than in the west. Mr. Risley's figures for these provinces relate in most cases to subjects taken indiscriminately in different parts of the provinces which cover an area of over 107,000 square miles and have a length from east to west of nearly 500 miles. Taking into consideration these facts and also the indications supplied by linguistic sources, it appears to me probable that more definite results will be obtained by taking a fairly large number of measurements in smaller areas. It is unfortunate that the later measurements taken in these provinces‡ by Surgeon-Captain Drake-Brockman and Mr. E. J. Kitts, I.C.S., cannot be used. The former has only published arithmetical averages from which it is impossible to examine the seriation, and the measurements published by the latter, as pointed out by M. Topinard§ were probably not taken of the dimensions recognized as valuable by leading anthropologists. The measurements published by Mr. Risley reduced to percentages are shown in Subsidiary Table III at the end of this chapter, in which the castes have been arranged in the order of social precedence, which, as already explained, was decided independently by native committees. It will be seen that for the first four castes, which fall in the first six groups, the nasal index varies from 74·6 to 79·6. From the fifth to the fifteenth castes, all fall within groups seven to ten inclusive, *i.e.* the groups which are not untouchable, and their nasal index varies from 79·2 in the case of Kurmis to 83·6 for Koeris. The last three castes (excluding Kanjars) belong to the twelfth and thirteenth groups and have a nasal index varying from 85·4 to 86·8. In some cases, which at first sight appear exceptional, reasons can be assigned for the variation. It has already been stated that the term Bania includes a number of really distinct castes, and many of these allow widow marriage and are thus probably of lower origin. No distinction has however been made in the measurements. The Koeris have a nasal index of 83·6 and yet rank fairly high, but it must be remembered that they belong chiefly to the eastern parts of the provinces. The Tharus (79·5) appear to be placed far too low, but their other characteristics point to a strong admixture of Mongolian blood which would account for this. In the case of the Kanjars (78) the explanation is more difficult. The seriation shows that the caste is much mixed for 1 *per cent.* is found with a nasal index below 60 and 3 *per cent.* are over 100. The caste is a gipsy community of wandering habits, and its origin is extremely doubtful.

* The Races of Man, page 404 (footnote).
† Journal of the Asiatic Society of Bengal, Part III, 1901, page 66.
‡ Crooke "Tribes and Castes of the North-Western Provinces and Oudh" pages XXVII to CXVIII.
§ L' Anthropologie 1893, page 617.

In considering the relation of race to caste at the present day it is useful to refer briefly to what we know of the incursions of other races into Hindustan. The uncertainty and confusion of the indigenous histories as contained in the Puranas is notorious, but it is practically certain from Greek and Chinese sources supplemented by numismatic evidence that shortly before the commencement of the Christian era hordes of people calling themselves Sakas or Kushans entered India from the North-West and about the first or second century A.D. had established their rule as far as Muttra at least. They were followed by the little Kushans and the Ephthalites or White Huns who may approximately be dated in the fourth and fifth centuries, after which we know of no considerable invasion till the Muhammadans came. It is by no means certain, however, that the original Hindus, who may be provisionally called Aryas, were all of one race, and on the other, it is possible they were, and that the Sakas, Kushans, &c., were of a very similar race. The gold coins of some of the latter bear representations of kings whose features are clear and distinct, and it is certain that these have no resemblance to the type known at present as Mongolian to which the Sakas or Scythians have sometimes been thought to belong. The evidence of linguistic affinities must always be accepted with caution, but there is one point in connection with the study of race which may be noticed here. Mr. Baillie pointed out at page 269 of the Census Report for 1891 that there was a curious connection between the distribution of dialects and the distribution of the different kinds of Brahmins. A comparison of the map shown at page 320 of the report for 1891 with the language distribution now made of these provinces shows that they correspond as follows. The Khasiya Brahmins are found exclusively in the Kumaun Division the language of which is central Pahari. The Saraswat Brahmins are only of importance in one district, Dehra Dún ; the Gaurs occupy about one-half the area in which the Hindustani dialect of Western Hindi is spoken, and the Sanadhs about half of the Kanaujia area. The Jhijhotias are most important in the Bundeli area. The Kanaujia Brahmins are chiefly found in the western half of the Hindustani, Kanaujia, and a small part of the Bundeli areas, and the eastern part of the Eastern Hindi area, while the Sarvarias occupy the rest of the Eastern Hindi area and the whole of the Bihari area excluding the Ballia district where Kanaujias predominate. Generally it may be stated that the prevailing dialect or language spoken in the parts where a given tribe of Brahmins is most important also extends to the east of those parts, and the regularity of this principle tends to show that it is not merely a coincidence. In fact, the theory that the tribal divisions in this case preserve racial distinctions, and that these racial distinctions are reflected in the language distribution receives strong confirmation.

From a short account* of the progress of the Linguistic Survey, it appears that Dr. Grierson has also come to the conclusion that the language distribution points to distinct elements in the Aryan population of the west and east of these provinces. The general conclusions that may be safely drawn are that there are at least two distinct races in the provinces, the socalled

* Athenaeum, February 8th, 1902.

Dravidian which may be considered aboriginal as there is neither legend nor fact to indicate its having come from anywhere else, and the Aryan which probably entered India from the North-West a long time before the Christian era and consisted of more than one division. It is certain that some tribes from Central Asia penetrated some way into the provinces about the commencement of the Christian era, but it is not certain whether they differed in racial type from the Aryas or not. It is not impossible that they constituted the socalled second division of the Aryas. Anthropometrical data at present correspond fairly well with the native opinion of the difference in race, but cannot be expected to give absolutely definite results in every case as there has undoubtedly been mixing of blood. M. Senart's theory appears to me to explain the origin of the existing phenomena of caste to a certain extent and their development to the present stage is not inconsistent with it, but the almost exclusive main formation of certain castes in exogamous groups points to influences that have not been explained. It may also be pointed out that the theories of M. Senart and Mr. Risley are in reality not inconsistent, but supplement each other, for while the latter has shown conclusively by anthropometrical results that in Eastern India (not the whole of India as M. Senart understood) caste stands in close relation to race, and a similar argument appears to hold good in these provinces, the theory of the former is simply that many of the phenomena of caste have most probably arisen from certain phenomena which can be observed in a group of ancient nations. In other words the germs of the caste system existed amongst the socalled "Aryans," but the development to its present extraordinary condition was determined by the fact that they came into close contact with inferior races from which they recoiled, and this condition has been copied by the people into whose country they penetrated. That occupation and even sectarian divisions of religion have also operated at later times to form new groups cannot be denied, but it seems in the highest degree improbable that these have had the influence assigned to them by Messrs. Nesfield and Ibbetson.

185. **The future of caste.**—The question may be asked whether the caste system is changing and, if so, in what directions. There are clear signs that its restrictions on food and drink are growing weaker, and for this the facilities for travel are partly responsible, while the solvent effect of education noticed in the chapter on religion have also had some effect. At a railway station the majority of Hindus will buy *pakka* food from the itinerant hawker without bothering to enquire whether he is a Brahmin or Teli. As long as a man does not make public boast of it, he may eat and drink what he likes in his own house. The orthodox high caste Hindu in these provinces is not supposed to eat *kachha* food without stripping to his loin cloth, unless he wears only silk. In Rajputana this custom is almost entirely neglected. A Rajput Taluqdar of Oudh told me that he was once present at a wedding where a Rajput from Rajputana was marrying a girl in Oudh. The relations of the bride were proceeding to eat in orthodox fashion, but the bridegroom's party refused point-blank, and declared they would break off the match if they were asked to do the same, and the bride's people gave in. Throughout India efforts are being made by the more advanced Hindus to raise the

age at marriage, and to break through the prohibition against the re-marriage of widows. In these provinces while there are many members of the Social Conference, the chief efforts in these directions are being made by the Aryas, and by the various caste societies or Sabhas that have sprung up in the last few years, chief among which are those of the Rajputs, the Vaishyas, the Kayasthas, the Bhargavas, the Kurmis, and others. Although numerical results are not yet very striking the future is more hopeful. The Arya Samaj, as already noted, inclines towards the relaxing of restrictions against the intermarriage of persons of different castes though it has not been able to pronounce definitely in favour of this. Orthodox Hindus have written to the same effect, but a more practical suggestion has been made by Lala Baijnath, Rai Bahadur, that the movement should commence by the fusion of sub-castes, those that can inter-dine being allowed to intermarry, subject to the prohibition against marriage between members of the same *gotra*. Except amongst Aryas, however, I have heard of no case of such inter-marriage.

B.—ARYAS.

186. **Caste distribution.**—It has been pointed out in discussing the religious tenets of the Aryas (Chapter III) that although they are inclined to support the view that the present state of caste restrictions is not warranted by the practice in ancient times, they are not prepared to cut adrift at once from the present day customs of the Hindus. For this reason the social precedence amongst Aryas is almost the same as amongst Hindus, though it differs in two important respects, *viz.*, that a Brahmin is not recognized as having any spiritual pre-eminence by reason of his birth, and there is a tendency to relax the prohibitions on inter-dining, and the scale is generally considered much less strictly than amongst Hindus. In Subsidiary Table I the Aryas have been arranged by caste in the same scheme as for Hindus, because it is a matter of interest to show what castes are chiefly attracted by the movement. It has been said by some that one of the attractions in the new persuasion, is the social equality it lays down, the idea being that men of medium or inferior position are induced to join partly because they will thus become socially equal with men of the highest castes. An examination of Subsidiary Table I, page 248, shows that this argument has not much support. While the first six groups, including the upper classes of Hindus, comprise nearly 26 *per cent.* of the total, the same groups include 79 *per cent.* of the Aryas. The addition of the next two groups makes up over 96 *per cent.* of the total number of Aryas and less than 62 *per cent.* of the total Hindus. It is thus clear that the movement chiefly attracts the higher castes, who have no particular desire to rise in the social scale. Groups III, Rajputs for example, includes 28 *per cent.*, of the total as compared with 8 *per cent.* in the case of Hindus, and Groups V and VI, Banias or Vaishyas, and allied castes, include 20·6 *per cent.* as compared with 3 *per cent.* The extent to which the movement has spread in the four castes which provide the greatest number of Aryas, is shown by the proportion of Arya members of those castes to the total number of Aryas and Hindus belonging to them. If we take 10,000 Brahmins of both religions 23 are Aryas, while in the same number of Rajputs 52 are Aryas, and the proportion rises to 100 in the case of Banias or Vaishyas and 112 for Kayasthas.

127. **Variations.**—Arya were not returned in 1901 in such a manner as to allow of the number of persons who may be considered [illegible] V. VIII, B

Vaishnav Vanias, who are more than nine times as numerous as in 1901, and Kurmis and Kalwars who have increased by over 50 per cent. as each of these castes is numerically small, the largest increase is found in Jats 31 per cent.). Thakurs have risen by 27½ per cent. and the three chief castes that form a substantial part of the Arya community have increased. Banias or Vaishyas by 17½ per cent., Brahmins by 11½ per cent., and Kayasthas by 1½ per cent. The castes which now appear for the first time under this religion are Ahuriya (4), Ati (1), Bahelia (1), Pari (22), Barwar (31), Bawariya (3), Behna (31), Bukmar (14), Dhanuk (46), Diarkar (6), Dhurla (25), Dhusar (1½), Halwai (7½), Kamkar (15), Kanjar (1), Kewat (16), Khagi (2), Kisan (9), Kumri (2½), Laniya (1), Mallah (4), Mochi (16), Murao (18), Nat (4), Orh (5), Pasi (5), Rain (7), Raj (4), Rawa (311), Sar (51), Saini (1), Thathera (24). The numbers are all insignificant, with the exception of Rawas, but it is noticeable that the majority of these castes are of the middle and not the lowest groups.

C.—Musalmans.

128. **Caste or tribe.**—While to the Musalmans caste does not exist theoretically, some of the phenomena described in connection with the Hindu system are found amongst them. Of these one of the most important is the tendency to form endogamous groups, which is, as might be expected, chiefly marked in the case of persons who have not lost the tradition of a Hindu origin. Muhammadan Rajputs for example, who are also known as Malkana, Malkhani, and even Pathan, are strictly endogamous, and have even preserved in some districts the rules of exogamy practised by Hindu Rajputs. The formation of groups (in which endogamy tends to be strictly observed), based on common occupation, is also a noticeable feature which has been shown to be equally prominent amongst Hindus. There is also a tendency for men of low social position to change their caste, an easier matter than amongst the Hindus, though it is not unknown to them. This tendency is illustrated by the old proverb in many forms, one of which runs "*Awwalan Naddaf budam, badshu gashta am Shaikh ; ghalla chún arzán shavad, bazgi Saiyad mishavam*," or "I was a Naddaf (cotton-carder), and afterwards became a Shaikh ; since prices are high, this year I am becoming a Saiyad."

129. **Social precedence.**—In spite of the resemblances to the Hindu system, it would be impossible to draw up a scheme of precedence on the lines of that prepared for Hindus. Four castes, or more properly tribes, are considered to be distinctly higher than the rest of the others, while Muhammadan converts from the higher castes of Hindus, such as Tagas, Rajputs and Jats, are thought well of, and those from the lower castes, such as Rangrez, (dyers), Julahas (weavers) and Qassabs (butchers) and more so the Muhammadan sweepers are looked down on. The great bulk are not distinguished from each other and a man's social position depends not so much on his birth as on his actual occupation and his material wealth. The distinction

amongst Hindu castes based on the freedom of taking *pakka* food or water, or smoking from the same *huqqa* do not exist, except perhaps that no respectable Muhammadan would take food or water from or smoke the *huqqa* of a sweeper. The groups which have been formed for convenience do not therefore represent social esteem except so far as is stated in the description of the groups.

190. **Group I. Original foreign tribes.**—The Saiyad and the Shaikh are considered the best of all Muhammadans, because theoretically they are of Arab blood, and the Saiyad is placed first because he is supposed to represent the family of the Prophet. There is little distinction made in the social position of Pathans and Mughals as far as their tribal origin goes, and much more depends on the family or actual position of an individual. All of these tribe are divided into sub-tribes, and the tendency is to regard each of these as endogamous though it is weaker than in the case of the tribe.

191. **Group II. Converts from Hinduism.**—The castes included in this group consist of persons who have so far retained the memory of their Hindu origin that they have not changed their caste, name or occupation. It is therefore unnecessary to repeat what has been written about the original Hindu stock to which they belong. In the following cases the name has been altered or requires explanation :—

Baidguar.—A small group which has probably split off from the Banjaras.

Behna.—This is the caste of Muhammadan cotton-carders which corresponds to the Hindu caste of Dhunia but far out numbers it.

Gaddi and Ghosi.—These are both branches of the Muhammadan Ahirs and are chiefly occupied in pasturing cattle.

Ranghar.—This name is given to Masalman Rajputs generally.

Nau-Muslim, and unspecified.—The persons so classed are certainly of Hindu origin, but have either forgotten their original caste or are ashamed of it, and have not yet been able to assume the name of one of the four highest tribes.

192. **Group III. Occupational.**—The usual occupations followed by members of the castes included in this group are shown in Subsidiary Table I, and no further detailed mention of most of them is called for. The Halwai is shown here instead of in the second group as it cannot be said that the majority of Masalman confectioners belong to the same stock as Hindu Halwais. Similarly although it is probable that Julahas are in many cases descended from Hindu Koris, the caste has probably gained many recruits from other sources. A number of people calling themselves Khumras have been included in Raj, though shown as a separate caste at last census. The accounts given of them from different districts are not perfectly clear, but they appear to combine begging with the recutting of grindstones.

193. **Group IV. Miscellaneous.**—The tribes included in this group are of uncertain or foreign origin and do not fall in any of the three previous groups, so are treated separately.

Biloch.—These are foreign settlers and travelling merchants chiefly found in the Meerut Division. A few Belochis are also employed as navvies on the roads in the Kumaun division.

Dogar.—It is probable that the persons so recorded are Masalman Rajputs. They are found exclusively in the Bulandshahr district.

Gára.—It is not certain whether these are Masalman Rajputs or converted slaves. They are found chiefly in the Meerut Division, and are excellent cultivators. It is said that the name is derived from *gárná* to bury, because they bury their dead instead of burning them as Hindus do. In Saháranpur some of them are called Saiyyad Gáras, because their daughters marry into Saiyyad families.

Habshi.—This is the usual term for Abyssinians, who used to be imported as slaves. They are almost entirely women and are chiefly found in Lucknow.

Iráqi or *Ranki.*—A large number of these are probably the descendants of converted Kalwars, but some claim a Persian origin, and derive their name from that of the province of Iráq. Another possible derivation is from *Araq*—spirit. They are often tobacconists, but in Gorakhpur many are prosperous merchants.

Jhojha.—A caste of cultivators in the western part of the provinces whose origin is very uncertain. They claim to be Masalman Rajputs, but are probably an offshoot of the Banjaras.

Meo, Mina or Mewati.—This tribe is found in considerable numbers in the three western division of the provinces, and bears a bad repute for turbulence. In the first decade of the 18th century the Mewatis gave much trouble to the British armies in their operations against the Mahrattas. They are now chiefly cultivators, and their strict adherence to orthodox Islam is doubtful.

Pankhia.—A very peculiar caste of Masalman cultivators found chiefly in the eastern district, who will eat turtles, crocodiles and other forbidden articles.

Turk.—A fairly large caste found principally in the Naini Tál Tárai, the Rampur State and some of the neighbouring districts. They claim to be of Turkish origin, but their custom are largely Hindus, and it seems not unlikely that they are really an off shoot of the Banjaras, one of whose divisions is called Turkia.

194. **Numerical Distribution.**—The first group including those who are theoretically of foreign origin, though it is certain that many are not, forms over 36 *per cent.* of the total; the second, including all whose Hindu origin is certain, forms 33 *per cent.*; the third or occupational group, the majority of people included in which are probably of Hindu stock though their origin cannot be definitely traced, has 28 *per cent*; and the miscellaneous castes included in the fourth group comprise rather more than 2 *per cent.* The largest single caste or tribe is the Shaikh, which has 1,340,057 members or a fifth of the total number of Masalmans, and this is also the tribe to the membership of which converts from Hinduism can most easily attain. More than 900,000 are found in the two sub-tribes, Qureshi and Siddiqi, as these are the names most commonly taken. The Julahas or weavers with 893,032 or over 13 *per cent.* come next. They are followed closely by the Pathans with 766,502 or 11 *per cent.* of the total, and it seems probable that a large proportion of these are really of non-Indian descent, though some are Rajputs

Converted Rajputs, so recorded, number 402,922 or nearly 6 *per cent.*, and other considerable groups are the Behna (356,577), Faqir (334,762), Saiyad (257,241) and Nai (219,898).

195. **Variations.**—The looseness of definition that characterises Muhammadan tribes and castes renders a comparison of the numbers in 1891 and 1901 of little value. Some of the variations are so large as to point inevitably to variation in the record and not to natural increase or decrease. In the case of Bhishtis (+ 2 *per cent.*), Garas (+ 5·6), Mughals (+ 7·4), Pathans (+ 9·4), Rajputs (+ 7·2) and Saiyyads (+ 5·9) it is probable that the figures may be taken as correct. Bhangis are more than five times as numerous as in 1891, and this may point to a tendency to embrace Islam, for a Muhammadan sweeper, if he abandons his hereditary profession, will be treated as any other Masalman. At the same time it must be remembered that the religion of a sweeper is a thing by itself, and it is often difficult to say whether a particular individual should be reckoned as Hindu or Masalman.

P. 258, II. (Masalmans).

D.—Jains and Sikhs.

196. The results of the census of 1891 showed that Jains are almost exclusively of the castes included in the term Bania or Vaishya, and the district tables for 1901 showed the same result. Similarly in the case of Sikhs the majority are found now, as was found in 1891, to be Barhais, Jats, Khattris and Rajputs, while a considerable number of persons omitted to return to their castes. As these two religions are known to be engaged in no considerable propaganda in these provinces, it was considered unnecessary to print Table XIII in detail for them. The caste distribution is shown in the manuscript tables in district offices.

SUBSIDIARY TABLE I.—*Caste, Tribe and Race by social Precedence and Religion.*

A.—HINDUS AND ARYAS.

Caste, Tribe or Race.	Hindus.			Aryas.			Percentages of important castes and groups on total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All religions
1	2	3	4	5	6	7	8	9	10
GROUP I.									
(*a*) *Superior.*									
1. Panch Gaur Brahmin, (*a*) Kanya Kubja ... (*b*) Saraswat ... (*c*) Gaur ... ... (*d*) Maithil ... (*e*) Utkal ... ... 2. Panch Dravid Brahmin. 3. Sanadh ... ... 4. Sarwariya ... 5. Jhijhotia ... 6. Kashmiri ... 7. Sakadwip or Magadh... 8. Mathuria Chaube ...	4,706,332	2,447,083	2,259,249	10,844	5,900	4,944	11·57	16·61	...
9. Ahiwasi ...	3,147	1,564	1583	...	...	...	...	...	...
(*b*) *Inferior.*									
10. Prayagwal ...									
11. Gayawal ...									
12. Panda									
13. Bhaureriya or Bhaddal,	2,128	979	1,149	...	...	...	...	...	...
14. Joshi	26,798	14,618	12,180	181	112	69	...	...	...
15. Dakaut	5,569	3,024	2,545	14	9	5	...	...	...
16. Kathak	1,985	1,009	976	...	...	...	...	...	...
17. Barua	312	177	135	...	...	...	...	...	...
18. Mahabrahmin or Mahapatra.	8,983	4,349	4,634	...	...	...	...	...	...
Total, Group I ...	4,755,254	2,472,803	2,282,451	11,039	6,021	5,018	11·69	16·91	...
GROUP, II.									
1. Bhuinhar ...	205,951	99,467	106,484	10	8	2	·50	·01	...
2. Taga	109,578	59,648	49,930	2,434	1,383	1,051	·26	3·72	...
3. Bohra or Palliwal ...	1,407	748	659	51	29	22	...	...	...
4. Dhusar Bhargava ...	4,436	3,087	1,349	18	16	2	...	...	...
5. Bhat	131,881	67,264	64,617	244	134	110	·32	·37	...
6. Golapurab ...	7,108	4,235	2,873	...	...	...	...	...	...
Total, Group II ...	460,361	234,449	225,912	2,757	1,570	1,187	1·13	4·22	...
GROUP III.									
1. *Rajputs.*									
Amethia	11,893	6,174	5,719						
Bachhal	31,136	16,600	14,536						
Bachhgoti	50,652	24,754	25,898						
Bais	262,756	136,878	125,878	...	...	...	·64	...	...
Bargujar	43,028	22,841	20,187						
Bandhalgoti	9,649	4,709	4,940						
Bhadauria	34,301	18,179	16,122						
Bhale Sultan	12,391	6,369	6,022						
Bhatti	2,199	1,231	968						
Bisen	78,125	38,750	39,375						
Bundela	8,723	4,723	4,000						
Chamargaur	2,698	1,368	1,330						
Chandel	67,341	37,191	30,150						
Chandrabansi ...	5,075	2,733	2,342						
Chauhan	402,583	221,846	180,737	...	...	...	·98	...	...
Dhakra	10,457	6,191	4,266						
Dikhit	55,644	31,072	24,572						
Gahlot	39,202	21,335	17,867						
Gaharwar	36,259	19,029	17,230						
Gaur	78,743	43,244	35,499						
Gautam	69,725	37,404	32,321						
Jadon	103,183	55,790	47,393	...	...	...	·25	...	...
Jadubansi	9,415	5,256	4,159	17,658	9,759	7,899	...	27·04	...

SUBSIDIARY TABLE I.—*Caste, Tribe and Race by social Precedence and Religion*—(continued).

A.—HINDUS AND ARYAS.

Caste, Tribe or Race.	Hindus.			Aryas.			Percentages of important castes and groups on total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All religions.
1	2	3	4	5	6	7	8	9	10
GROUP III—(*concluded*).									
Jaiswar	14,862	7,989	6,873						
Janwar	22,367	12,499	9,868						
Kachwaha	52,585	27,433	25,152						
Kalhans	22,947	11,912	11,035						
Kanpuria	16,113	8,230	7,883						
Katheria	41,133	22,020	19,113						
Nikumbh	13,970	7,487	6,483						
Panwar	91,700	49,680	42,020						
Parihar	35,883	19,636	16,247						
Pundir	37,232	20,480	16,752						
Raghubansi	60,012	32,235	27,777						
Raikwar	23,068	12,500	10,568						
Rajkumar	26,611	13,978	12,633						
Rathor	71,953	36,759	35,194						
Sengar	46,368	24,835	21,533						
Sikarwar	27,587	16,040	11,547						
Solankhi	18,117	9,413	8,704						
Sombansi	70,935	36,818	34,117						
Surajbansi	44,962	23,410	21,552						
Tomar	47,698	26,159	21,539						
Others	1,142,777	594,533	548,244	...	...	...	2·80	...	...
Other Castes.									
2 Khattri	49,518	26,211	23,307	947	550	397	...	...	...
3 Kirar	..	...	...	...	...	...	...	...	...
Total, Group III ...	3,403,576	1,803,924	1,599,652	18,605	10,309	8,296	8·36	28·50	...
GROUP IV.									
1. Kayastha... ...	515,698	268,040	247,658	5,822	3,279	2,543	1·27	8·92	...
2. Baiswar	1,960	989	971						
3. Bhatiya	36	21	15						
Total, Group IV ...	517,694	269,050	248,644	5,822	3,279	2,543	1·27	8·92	...
GROUP V. Bania or Vaishya.									
1. Agarwala ...	291,143	154,707	136,436	...	...	...	·71	...	...
2. Baranwal ...	19,170	9,626	9,544						
3. Baraseni ...	42,833	23,223	19,610						
4. Churuwal ...	2,966	1,559	1,407						
5. Gahoi	29,448	14,816	14,632						
6. Khandelwal ...	10,450	5,414	5,036	13,473	7,604	5,869	...	20·6	...
7. Mahesri ...	20,081	10,725	9,356						
8. Rustogi ...	22,421	11,524	10,897						
9. Umar	42,422	22,101	20,321						
10. Uswal	3,359	1,905	1,454						
Total, Group V. ...	484,293	255,600	228,693	13,473*	7,604*	5,869*	1·19	20·64*	...
GROUP VI.									
1. Agrahari ...	86,503	43,464	43,039						
2. Kandu ...	157,638	77,936	79,702	...	...	...	·38	...	...
3. Kasarwani ...	48,713	24,013	24,700						
4. Kasaundhan ...	96,123	49,149	46,974						
5. Rauniar ...	12,074	6,033	6,041						
6. Unai	...	...	...						
7. Others (Banias) ...	447,088	236,307	210,781						
Total, Group VI ...	848,139	436,902	411,237	...	...	...	2·08	...	...
GROUP VII.									
1. Jat	784,878	423,750	361,128	4,367	2,432	1,935	1·92	6·68	...
2. Kamboh	6,155	3,453	2,702	88	59	29	...	...	...
3. Rain	510	249	261	7	7	...	...	...	...
4. Rar	3,095	1,553	1,542	5	1	4	...	...	...
5. Bishnoi	1,667	827	840	...	...	...	...	...	...
6. Halwai	65,778	33,813	31,965	73	31	42	...	...	...
7. Dangi	1,399	789	610						
Total, Group VII ...	863,482	464,434	399,048	4,540	2,530	2,010	2·12	6·95	...

* The total of group V for Aryas includes persons belonging to Group VI also.

SUBSIDIARY TABLE I.—*Caste, Tribe and Race by social Precedence and Religion*—(continued).

A.—HINDUS AND ARYAS.

Caste, Tribe or Race.	Hindus.			Aryas.			Percentages of important castes and groups on total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All religions.
1	2	3	4	5	6	7	8	9	10
GROUP VIII.									
8. Kurmi ...	1,963,757	997,080	966,677	1,035	560	475	4·82	1·58	...
9. Kirar ...	695	412	283	...	...	...	...	..	...
10. Gujar ...	283,952	157,566	126,386	261	129	132	·69	·39	...
11. Rawa ...	23,953	12,987	10,966	311	159	152	...	...	...
12. Ahir ...	3,823,668	1,973,516	1,850,152	1,360	749	611	9·39	2·08	...
13. Ahar ...	246,137	133,268	112,869	7	4	3	·60	·01	...
14. Bhurtiya...	2,101	1,001	1,100	...	...	...	...	...	...
15. Sonar ...	283,980	149,365	134,615	1,178	639	539	·69	1·80	...
16. Niyaria ...	240	142	98	...	...	...	...	...	...
17. Kasera ...	7,927	4,234	3,693	...	...	...	...	...	...
18. Thathera...	19,855	9,834	10,021	24	12	12	...	...	...
19. Atith ...	35,068	17,546	17,522	1	...	1	...	...	...
20. Mahant ...	7	7	...	...	...	...	...	...	...
21. Sadh ...	2,641	1,410	1,231	...	...	...	...	...	...
22. Baghban...	15,577	8,455	7,122	...	...	...	...	...	...
23. Mali ...	250,664	134,917	115,747	47	28	19	·61	·07	...
24. Saini ...	73,567	39,158	34,409	1	...	1	...	...	...
25. Kachhi ...	711,630	375,224	336,406	168	90	78	·17	·25	...
26. Murao ...	645,142	332,920	312,222	18	7	11	1·58	·02	...
27. Koeri ...	505,097	247,010	258,087	28	19	9	1·24	·04	...
28. Kabaria ...	548	342	206	...	...	...	...	...	...
29. Kunjra ...	1,739	933	806	...	...	...	...	...	...
30. Soeri ...	1,318	665	653	...	...	...	...	...	...
31. Lodha ...	1,063,741	560,004	503,737	144	121	23	2·61	·22	...
32. Kisan ...	369,631	200,441	169,190	9	6	3	·90	·01	...
33. Khagi ...	44,608	24,067	20,541	2	2	...	...	...	...
34. Gorchha ...	484	260	224	...	...	...	...	...	...
35 Tamboli ...	80,561	42,472	38,089	122	55	67	...	...	...
36. Barai ...	138,418	69,561	68,857	...	...	...	·34	...	...
37. Barhai ...	548,816	287,147	261,669	749	411	338	1·34	1·14	...
38. Kunera ...	608	314	294	...	...	...	...	...	...
39. Lohar ...	531,749	273,182	258,567	162	87	95	1·36	·27	...
40. Nai ...	670,239	348,030	322,209	638	336	302	1·64	·97	...
41. Bari ...	74,303	35,413	38,890	22	15	7	...	...	...
42. Kahar ...	1,237,881	634,121	603,760	499	273	226	3·04	·76	...
43. Gharuk ...	764	397	367	...	...	...	...	...	...
44. Gond ...	20,324	9,782	10,542	...	...	...	...	...	...
45. Goriya ...	19,792	9,376	10,416	...	...	...	...	...	...
46. Kamkar ...	32,016	15,266	16,750	15	6	9	...	...	...
47. Bargahi ...	372	177	195	...	...	...	...	...	...
Total, Group VIII ...	13,733,570	7,108,002	6,625,568	6,821	3,708	3,113	33·74	10·44	...
GROUP IX.									
1. Mallah ...	227,840	107,982	119,858	4	2	2	·55	·006	...
2. Kewat ...	429,291	213,480	215,811	10	4	6	1·05	·01	...
3. Bind ...	77,829	37,622	40,207	...	...	...	...	...	...
4. Sorabiya ...	9,661	4,819	4,842	...	...	...	...	...	...
5. Tiyar ...	135	42	93	...	...	...	...	...	...
6. Chai ...	29,547	15,720	13,827	...	...	...	...	...	...
7. Kadhera ...	29,020	16,695	12,325	1	1	...	..	...	...
8. Gadaria ...	941,803	496,449	445,354	127	82	45	2·31	·19	...
9. Bharbhunja	309,655	163,848	145,807	85	44	41	·76	·13	...
10. Chhipi ...	81,178	16,989	14,189	82	37	45	...	...	...
11. Patwa ...	28,208	15,230	12,978	...	...	...	...	...	...
12. Tarkihar ...	1,334	597	737	...	...	...	...	...	...
13. Darzi ...	101,741	54,496	47,245	127	65	62	·25	·19	...
14. Sejwari ...	138	114	24	...	...	...	...	...	...
15. Gandharp	861	393	468	...	...	...	...	...	...
16. Kumhar ...	705,689	365,509	340,180	10	6	4	1·73	·01	...
Total, Group IX ...	2,923,930	1,509,985	1,413,945	446	241	205	7·18	·69	...

SUBSIDIARY TABLE I.—*Caste, Tribe and Race by social Precedence and Religion*—(continued).

A.—HINDUS AND ARYAS.

Caste, Tribe or Race.	Hindus.			Aryas.			Percentages of important castes and groups on total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All religions.
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Jaiswar	14,862	7,989	6,873						
Janwar	22,367	12,499	9,868						
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Parihar	35,883	19,636	16,247						
Pundir	37,232	20,480	16,752						
Raghubansi	60,012	32,235	27,777						
Raikwar	23,068	12,500	10,568						
Rajkumar	26,611	13,978	12,633						
Rathor	71,953	36,759	35,194						
Sengar	46,368	24,835	21,533						
Sikarwar	27,587	16,040	11,547						
Solankhi	18,117	9,413	8,704						
Sombansi	70,935	36,818	34,117						
Surajbansi	44,962	23,410	21,552						
Tomar	47,698	26,159	21,539						
Others	1,142,777	594,533	548,244	...	...	...	2·80	...	...
Other Castes.									
2 Khattri	49,518	26,211	23,307	947	550	397	...	...	...
3 Kirar	..	...	...	...	...	...	...	...	...
Total, Group III ...	3,403,576	1,803,924	1,599,652	18,605	10,309	8,296	8·36	28·50	...
GROUP IV.									
1. Kayastha... ...	515,698	268,040	247,658	5,822	3,279	2,543	1·27	8·92	...
2. Baiswar	1,960	989	971						
3. Bhatiya	36	21	15						
Total, Group IV ...	517,694	269,050	248,644	5,822	3,279	2,543	1·27	8·92	...
GROUP V. Bania or Vaishya.									
1. Agarwala ...	291,143	154,707	136,436	...	...	...	·71	...	...
2. Baranwal ...	19,170	9,626	9,544						
3. Baraseni ...	42,833	23,223	19,610						
4. Churuwal ...	2,966	1,559	1,407						
5. Gahoi	29,448	14,816	14,632						
6. Khandelwal ...	10,450	5,414	5,036	13,473	7,604	5,869	...	20·6	...
7. Maheswri ...	20,081	10,725	9,356						
8. Rustogi ...	22,421	11,524	10,897						
9. Umar	42,422	22,101	20,321						
10. Uswal	3,359	1,905	1,454						
Total, Group V. ...	484,293	255,600	228,693	13,473*	7,604*	5,869*	1·19	20·64*	...
GROUP VI.									
1. Agrahari ...	86,503	43,464	43,039						
2. Kandu ...	157,638	77,936	79,702	...	...	...	·38	...	...
3. Kasarwani ...	48,713	24,013	24,700						
4. Kasaundhan ...	96,123	49,149	46,974						
5. Rauniar ...	12,074	6,033	6,041						
6. Unai	...	...	...						
7. Others (Banias) ...	447,088	236,307	210,781						
Total, Group VI ...	848,139	436,902	411,237	...	...	...	2·08	...	...
GROUP VII.									
1. Jat	784,878	423,750	361,128	4,367	2,432	1,935	1·92	6·68	...
2. Kamboh	6,155	3,453	2,702	88	59	29	...	...	...
3. Rain	510	249	261	7	7	...	...	...	...
4. Rar	3,095	1,553	1,542	5	1	4	...	...	...
5. Bishnoi	1,667	827	840	...	...	...	...	...	...
6. Halwai	65,778	33,813	31,965	73	31	42	...	...	...
7. Dangi	1,399	789	610						
Total, Group VII ...	863,482	464,434	399,048	4,540	2,530	2,010	2·12	6·95	...

* The total of group V for Aryas includes persons belonging to Group VI also.

SUBSIDIARY TABLE I.—*Caste, Tribe and Race by social Precedence and Religion*—(continued).

A.—HINDUS AND ARYAS.

Caste, Tribe or Race.	Hindus.			Aryas.			Percentages of important castes and groups or total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All religions.
1	2	3	4	5	6	7	8	9	10
GROUP X—(*concluded*).									
(c) Suspected of criminal practices—(concluded).									
4. Badhik	198	114	84	...	...	...	...	...	...
5. Barwar	5,331	2,623	2,708	51	26	25	...	...	...
6. Bawariya ...	839	454	385	3	...	3	...	...	...
7. Bhantu	300	166	134	...	...	...	...	...	...
8. Sansia	1,595	962	633	...	...	...	...	...	...
9. Kapariya ...	88	30	58	...	...	...	...	...	...
Total ...	48,198	25,304	22,894	54	26	28	·12	...	...
Total, Group X ...	2,310,897	1,172,068	1,1388,29	482	255	227	5·67	·74	...
GROUP XI.									
1. Dhobi	609,445	313,402	296,043	140	58	82	1·49	·21	...
2. Rangrez	1,800	817	983	...	...	...	...	...	...
3. Rangeaz	79	41	38	...	...	...	...	...	...
4. Kori	990,027	518,254	471,773	12	10	2	2·43	·01	...
5. Balai	454	186	268	...	...	...	...	...	...
6. Saiqalgar ...	1,250	644	606	...	...	...	...	...	...
7. Dabgar	6,452	3,378	3,074	...	...	...	...	...	...
8. Raj	2,827	1,561	1,266	4	1	3	...	...	...
9. Aheriya	17,774	9,996	7,778	4	4	...	...	...	...
10. Bahelia	37,814	19,092	18,722	1	1	...	...	...	...
11. Nat	56,263	29,472	26,791	4	2	2	...	...	...
12. Berie	8,810	4,695	4,115	...	...	...	...	...	...
13. Bengali	1,214	774	440	...	...	...	...	...	...
14. Dhanuk	127,581	67,874	59,707	46	27	19	·31	·07	...
15. Dusadh	72,124	35,372	36,752	...	...	...	...	...	...
16. Sunkar	744	555	189	...	...	...	...	...	...
17. Khatik	199,591	104,120	95,471	118	55	63	·49	·18	...
18. Pasi	1,239,282	628,133	611,149	5	3	2	3·04	·007	...
19. Tarmali	59	29	30	...	...	...	...	...	...
20. Boriya	18,614	10,258	8,356	...	...	...	...	...	...
21. Bansphor ...	11,934	6,093	5,841	...	...	...	...	...	...
22. Dharkar... ...	40,037	19,951	20,086	8	2	6	...	...	...
23. Bajgi	5,818	2,882	2,936	...	...	...	...	...	...
24. Habura	4,103	2,457	1,646	...	...	...	...	...	...
Total, Group XI ...	3,454,096	1,780,036	1,674,060	342	163	179	8·48	·52	...
GROUP XII.									
1. Chamar	5,890,639	2,966,260	2,924,379	287	149	138	14·47	...	...
2. Gharami ...	142	84	58	...	...	...	...	...	...
3. Agaria	1,186	553	633	...	...	...	...	...	...
4. Musahar... ...	41,187	21,001	20,186	...	...	...	...	...	...
5. Kanjar	18,198	9,678	8,520	1	...	1	...	...	...
6. Dhangar... ...	1,586	713	873	...	...	...	...	...	...
7. Korwa	617	238	379	...	...	...	...	...	...
8. Saharya	7,559	4,115	3,444	...	...	...	...	...	...
9. Bhangi	353,530	186,432	167,098	17	10	7	·86	·02	...
10. Balahar	1 988	1,301	687	...	...	...	...	...	...
11. Basor	36,510	18,728	17,782	...	...	...	...	...	...
12. Domar	7,764	3,921	3,843	...	...	...	...	...	...
13. Dom	233,915	119,636	114,279	...	...	...	·57	...	...
Total, Group XII ...	6,594,821	3,332,660	3,262,161	305	159	146	16·26	·47	...
GROUP XIII. (A)									
1. Atashbaz... ...	21	19	2	...	...	...	...	...	...
2. Bisati	115	85	30	...	...	...	...	...	...
3. Dafali	27	16	11	...	...	...	...	...	...
4. Dogra	29	23	6	...	...	...	...	...	...
5. Gandhi	225	121	104	...	...	...	...	...	...
6. Gara	11	8	3	...	...	...	...	...	...
7. Jhojha	191	127	64	...	...	...	...	...	...
8. Pankhia	285	145	140	...	...	...	...	...	...
Total (A) ...	904	544	360	...	...	...	·002	...	...

SUBSIDIARY TABLE I.—*Caste, Tribe and Race by social Precedence and Religion*—(concluded).

A.—HINDUS AND ARYAS.

Caste, Tribe or Race.	Hindus.			Aryas.			Percentages of important castes and groups on total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All religions.
1	2	3	4	5	6	7	8	9	10
(B)									
1. Bhil	270	43	227	...	...	...	...	...	...
2. Bhopa	172	82	90	...	...	...	...	...	...
3. Gorkha	3,835	2,027	1,808	...	...	...	...	...	...
4. Kanware... ...	726	390	336	...	...	...	...	...	...
5. Rahwari ...	459	232	227	...	...	...	...	...	...
6. Raji	63	40	23	...	...	...	...	...	...
7. Satgop	169	65	104	...	...	...	...	...	...
8. Sud	4	4	...	...	...	...	...	...	...
Total (B) ...	5,698	2,883	2,815	...	...	...	·01	...	...
(C)									
1. Donwar	592	251	341	...	...	...	...	...	...
2. Garg	1	...	1	...	...	...	...	...	...
3. Potgar	6	...	6	...	...	...	...	...	...
Total (C) ...	599	251	348	...	...	...	·001	...	...
(D)									
Faqir ...	294,253	164,522	129,731	372	208	164	·72	·57	...
(E)									
Unspecified ...	40,251	18,130	22,121	278	108	170	·09	.43	
Total, Group XIII ...	341,705	186,330	155,375	650	316	334	·83	1·0	...

Subsidiary Table I.—*Caste, Tribe or Race in groups.*

B.—Masalmans.

Caste, Tribe or Race.	Persons.			Percentage of group on total population of Masalmans.	Remarks.
	Total.	Males.	Females.		
Group I.	**2,446,134**	**1,248,175**	**1,197,959**	**36·3**	
1. *Saiyid*	**257,241**	**131,552**	**125,689**	**3·8**	
Abidi	4,181	2,047	2,134	...	
Bukhari	7,229	3,739	3,490	...	
Husaini	53,267	27,721	25,546	·8	
Jafari	7,105	3,764	3,341	...	
Kazimi	3,790	1,887	1,903	...	
Naqwi	6,147	3,057	3,090	...	
Rizwi	34,308	17,104	17,204	·5	
Taqwi	7,861	3,913	3,948	...	
Zaidi	21,264	10,724	10,540	·3	
Others	112,089	57,596	54,493	1·7	
2. *Shaikh*	**1,340,057**	**682,925**	**657,132**	**19·9**	
Abbasi	10,291	5,130	5,161	·1	
Ansari	55,554	27,403	28,151	·8	
Bani Israil	10,467	4,971	5,496	·1	
Faruqi	26,638	13,287	13,351	·4	
Qureshi	376,852	194,565	182,287	5·6	
Siddiqi	537,765	273,672	264,093	7·9	
Usmani	14,655	7,394	7,261	·2	
Others	307,835	156,503	151,332	4·7	
3. *Pathan*	**766,502**	**391,897**	**374,605**	**11·4**	
Afridi	12,272	6,017	6,255	·2	
Bangash	22,466	12,033	10,433	·3	
Dilazak	7,531	3,789	3,742	...	
Ghilzai	3,725	1,814	1,911	...	
Ghori	85,962	44,175	41,787	1·3	
Kakar	32,086	16,630	15,456	·5	
Khatak	5,374	2,721	2,653	...	
Lodi	53,533	26,912	26,621	·8	
Muhammadzai	12,727	6,536	6,191	·2	
Rohilla	10,076	5,225	4,851	·1	
Tarin	4,362	2,193	2,169	...	
Warakzai	5,188	2,581	2,607	...	
Yusufzai	127,828	65,203	62,625	1·9	
Others	383,372	196,068	187,304	5·7	
4. *Mughal*	**82,334**	**41,801**	**40,533**	**1·2**	
Chaghtai	21,631	11,074	10,557	·3	
Qizilbash	2,877	1,453	1,424	...	
Turkman	8,462	4,413	4,049	...	
Others	49,364	24,861	24,503	·7	
Group II.	**2,233,486**	**1,146,527**	**1,086,959**	**33·2**	
1. Ahar	2	2	...	...	
2. Ahir	7,214	3,718	3,496	...	
3. Arakh	71	37	34	...	
4. Baghban	2,104	1,031	1,073	...	
5. Bahelia	2,685	1,453	1,232	...	
6. Baidgnar	290	145	145	...	
7. Bengali	194	104	90	...	
8. Bania	2,964	1,508	1,456	...	
9. Banjara	36,608	18,955	17,653	·5	
10. Bansphor	555	305	250	...	
11. Barkai	75,060	39,923	35,137	1·1	
12. Bari	339	184	155	...	
13. Barua	8	8	...	...	
14. Basor	34	25	9	...	
15. Bawariya	98	42	56	...	
16. Bayar	7	7	...	...	
17. Behna	356,577	181,100	175,477	5·3	
18. Beldar	111	50	61	...	
19. Beria	720	335	385	...	
20. Bhand	3,739	1,911	1,828	...	
21. Bhangi	90,904	47,899	43,005	1·3	
22. Bhanreria	7	5	2	...	
23. Bhar	19	11	8	...	
24. Bharbhunja	11,560	6,159	5,401	·2	
25. Bhat	35,582	17,629	17,953	·5	
26. Bhil	9	5	4	...	
27. Bhuinhar	3,005	1,214	1,791	...	
28. Bind	1	1	...	...	
29. Brahmin	22	22	...	...	
30. Chai	27	22	5	...	
31. Chamar	205	128	77	...	
32. Chhipi	13,107	7,093	6,014	·2	
33. Dabgar	36	14	22	...	
34. Dangi	8	8	...	...	
35. Darzi	161,298	82,163	79,135	2·4	

Subsidiary Table I.—*Caste, Tribe or Race in groups*—(continued).

B.—Masalmans.

	Caste, Tribe or Race.	Persons.			Percentage of group on total population of Masalmans.	Remarks.
		Total.	Males.	Females.		
	Group II—(*concluded*).					
36.	Dhanak ...	83	48	35	...	
37.	Dharbi ...	2,345	1,249	1,096	...	
38.	Dharkar ...	14	11	3	...	
39.	Dhobi ...	90,597	47,349	43,248	1·3	
40.	Dom ...	23,156	6,790	6,366	·2	
41.	Dusadh ...	5	3	2	...	
42.	Gadariya ...	708	377	331	...	
43.	Gaddi ...	58,543	30,355	28,188	·9	
44.	Gandhi ...	1,315	684	631	...	
45.	Ghosi ...	34,136	17,692	16,444	·5	
46.	Goriya ...	3,047	1,445	1,602	...	
47.	Gujar ...	77,738	41,091	36,647	1·1	
48.	Habura ...	27	13	14	...	
49.	Hijra ...	757	540	217	...	
50.	Jat ...	18,478	9,857	8,621	·3	
51.	Kachhi ...	67	22	45	...	
52.	Kadhera ...	1,469	742	727	...	
53.	Kahar ...	8,084	4,193	3,891	...	
54.	Kalwar ...	1,205	711	494	...	
55.	Kamboh ...	2,601	1,406	1,195	...	
56.	Kamkar ...	80	44	36	...	
57.	Kanjar ...	2,266	1,234	1,032	...	
58.	Kasera ...	19	...	19	...	
59.	Kayastha ...	6	3	3	...	
60.	Kewat ...	3	...	3	...	
61.	Khangar ...	1	1	...	...	
62.	Khatik ...	557	240	317	...	
63.	Khattri ...	38	32	6	...	
64.	Koeri ...	607	303	304	...	
65.	Kumhar ...	19,964	10,388	9,576	·3	
66.	Kunera ...	1,915	905	1,010	·1	
67.	Kurmi ...	310	138	172	...	
68.	Lakhera ...	96	51	45	...	
69.	Lodha ...	232	126	106	...	
70.	Lohar ...	77,786	40,501	37,285	1·1	
71.	Luniya ...	175	78	97	...	
72.	Mali ...	6,180	3,138	3,042	...	
73.	Mallah ...	7,551	3,800	3,751	...	
74.	Mochi ...	4,700	2,355	2,345	...	
75.	Murao ...	66	50	16	...	
76.	Musahar ...	3	3	...	...	
77.	Nai ...	219,898	112,178	107,720	3·3	
78.	Nat ...	25,078	13,248	11,830	·4	
79.	Niyaria ...	291	139	152	...	
80.	Orh ...	86	50	36	...	
81.	Pasi ...	369	189	180	...	
82.	Patwa ...	306	149	157	...	
83.	Rain ...	14,239	7,431	6,808	·2	
84.	Rajput ...	402,922	204,481	198,441	5·9	
85.	Ramaiya ...	435	199	236	...	
86.	Ranghar ...	1,859	917	942	...	
87.	Rawa ...	106	63	43	...	
88.	Soeri ...	5	...	5	...	
89.	Sonar ...	3,205	1,727	1,478	...	
90.	Taga ...	39,605	19,965	19,640	·6	
91.	Tamboli ...	3,904	1,889	2,015	...	
92.	Teli ...	207,863	108,769	99,094	3·1	
93.	Tharu ...	13	13	...	...	
94.	Thathera ...	653	366	287	...	
95.	Nau Muslim ...	41,807	20,879	20,928	·6	
96.	Unspecified ...	28,742	12,691	16,051	·4	
	Group III ...	**1,894,176**	**962,406**	**931,770**	**28·1**	
1.	Atashbaz (Firework maker) ...	771	418	353	...	
2.	Bhathiyara (Innkeeper) ...	34,714	17,714	17,000	·5	
3.	Bhishti (Water carrier) ...	81,735	42,263	39,472	1·2	
4.	Bisati (Haberdasher) ...	1,760	933	827	...	
5.	Churihar (Bangle maker) ...	36,708	17,777	18,931	·5	
6.	Dafali (Drummer) ...	36,860	18,547	18,313	·5	
7.	Faqir (Mendicant) ...	334,762	173,064	161,698	4·7	
8.	Halwai (Confectioner) ...	32,067	16,794	15,273	·5	
9.	Hurkiya (Singer) ...	1,448	748	700	...	
10.	Julaha (Weaver) ...	898,032	452,980	445,052	13·3	
11.	Kabaria (Market gardener or coster monger) ...	7,930	4,178	3,752	...	
12.	Kingaria (Gipsy) ...	3,247	1,574	1,673	...	
13.	Kunjra (Market gardener or coster monger) ...	85,738	43,801	41,937	1·3	
14.	Manihar (Bangle maker) ...	72,671	37,248	35,423	1·1	
15.	Mirasi (Musician) ...	8,836	4,614	4,222	...	

Subsidiary Table I.—*Caste, Tribe or Race in groups*—(concluded).

B.—Masalmans.

Caste, or Tribe or Race.	Caste, or Tribe or Race.			Percentage of group on total population of Masalmans.	Remarks.
	Total.	Males.	Females.		
Group III—(*concluded*).					
16. Nalband (Farrier)	243	118	125	...	
17. Nanbai (Baker)	1,502	773	729	...	
18. Qalaigar (Tin Smith)	447	237	210	...	
19. Qassab (Butcher)	180,805	93,427	87,378	2·7	
20. Raj (Mason)	9,589	5,212	4,377	...	
21. Rangrez (Dyer)	38,338	20,556	17,782	·6	
22. Rangrez (Painter)	229	108	121	...	
23. Saiqalgar (Cutler)	3,947	2,020	1,927	...	
24. Tawaif (Prostitute)	21,797	7,802	14,495	·3	
Group IV	**157,238**	**82,789**	**74,449**	**2·3**	
1. Biloch	4,278	2,300	1,978	...	
2. Dogar	210	107	103	...	
3. Gara	53,952	28,281	25,671	·8	
4. Habshi	73	5	68	...	
5. Iraqi	8,706	3,964	4,742	...	
6. Jhojha	30,509	16,370	14,139	·4	
7. Meo or Mewati	51,028	27,104	23,924	·8	
8. Pankhia	1,913	1,080	833	...	
9. Turk	6,569	3,578	2,991	...	

Subsidiary Table II.—*Variation in Caste, Tribe and Race since* 1881.

A.—Hindus.

Caste, Tribe or Race.	Persons.			Percentage of variation increase (+) or decrease(—).		Net variation increase (+) or decrease (—).
	1901.	1891.	1881.	1891—1901.	1881—91.	
1	2	3	4	5	6	7
Ahar	246,137	244,166	257,670	+·807	—5·240	—4·437
Ahir	3,823,668	3,916,846	3,584,185	—2·378	+9·272	+6·681
Baniya	1,332,432	1,279,246	1,282,682	+4·158	—·268	+3·878
Barai*	138,418	153,421	...	—9·777	...	—9·777
Barhai	548,816	498,985	497,207	+10	+·357	+10·4
Bhangi	353,530	397,197	426,243	—10.994	—6·912	—17·059
Bhar	381,197	417,745	349,113	—8·749	+19·66	+9·190
Bharbhunja	309,655	301,196	301,086	+2·808	+·036	+2·846
Bhat	131,881	131,471	129,921	+·312	+1·193	+·150
Bhuinhar	205,951	221,027	188,080	—6·821	+17·520	+9·501
Brahmin	4,706,332	4,719,882	4,655,204	— 287	+1·595	+1·098
Chain*	29,547	28,610	...	+3·275	...	+3·275
Chamar	5,890,639	5,816,053	5,360,548	+1·282	+8·494	+9·888
Dhanuk	127,581	146,189	119,341	—12·729	+22·490	+6·904
Dhobi	609,445	579,783	518,872	+5·116	+11·739	+17·455
Dom	233,915	270,560	176,615	—13·544	+53·193	+32·443
Faqir	294,253	284,621	343,535	+3·384	—17·150	—14·345
Gadariya	941,803	929,059	860,220	+1·372	+8·002	+9·483
Gond*	20,324	124,504	...	—83·676	...	—83·676
Gujar	283,952	280,113	269,036	+1·371	+4·117	+5·540
Jat	784,878	677,854	672,068	+15·788	+·860	+16·785
Kachhi*	711,755	703,367	...	+1·192	...	+1·192
Kachhi (including Koeri, Murao and Saini).	1,936,635	2,007,953	1,941,663	—3·551	+3·414	—·258
Kahar*	1,237,881	1,184,451	...	+4·510	...	+4·510
Kahar (including Gond) ...	1,258,205	1,308,955	1,209,350	—3·877	+8·236	+4·039
Kalwar	324,375	347,037	345,365	—6·5301	+·484	—6·077
Kayastha	515,698	511,426	513,495	+·835	—·402	+·429
Kewat*	429,291	315,882	...	+35·902	...	+35·902
Khatik	199,591	189,639	152,030	+5·248	+24·740	+31·283
Kisan*	369,631	364,455	...	+1·422	...	+1·422
Koeri*	505,097	540,245	...	—6·505	...	—6·505
Kori	990,027	919,649	843,422	+7·653	+9·057	+17·382
Kumhar	705,689	702,805	633,989	+·4103	+10·850	+11·309
Kurmi*	1,963,757	2,005,657	...	— 2·089	...	—2·089
Kurmi (including Kisan) ...	2,333,388	2,370,112	2,075,026	—1·549	+14·840	+12·451
Lodha	1,063,741	1,029,213	1,000,599	+3·354	+2·860	+6·310
Lohar	531,749	525,910	496,547	+1·1102	+5·913	+7·089
Luniya	399,886	412,817	378,619	—3·132	+9·032	+5·616
Mali	265,042	245,876	236,355	+7·795	+4·028	+12·137
Mallah*	227,840	365,379	...	—37·642	...	—37·642
Mallah (including Chain and Kewat).	686,678	709,871	660,748	—3·267	+7·437	+3·924
Murao*	645,920	664,916	...	—3·007	...	—3·007
Nai	670,239	668,087	639,957	+·322	+4·395	+4·731
Pasi	1,239,282	1,219,311	1,033,184	+1·638	+18·016	+19·947
Saini*	73,863	99,425	...	—20·709	...	—20·709
Sunar	283,980	255,008	247,485	+11·361	+3·039	+14·746
Taga	109,578	99,409	101,615	+10·2	—2·171	+7·836
Tamboli*	80,561	73,641	...	+9·395	...	+9·395
Tamboli (including Barai) ...	218,979	227,062	290,777	—3·559	+8·240	+4·386
Teli	732,367	741,427	685,123	—1·222	+8·218	+6·895

* Castes marked * were included in other castes in 1881.

Subsidiary Table II.—*Variation in Caste between* 1891 *and* 1901.

B.—Aryas.

Castes (Aryas).	Persons. 1901.	Persons. 1891.	Percentage of variation increase (+) or decrease (—).	Castes (Aryas).	Persons. 1901.	Persons. 1891.	Percentage of variation increase (+) or decrease (—).
1.	2.	3.	4.	1.	2.	3.	4.
1. Ahir	1,360	193	+605	6 Kayastha	5,822	2,887	+102
2. Bania	13,473	5,740	+135	7 Kurmi	1,035	140	+639
3. Barhai	749	81	+825	8. Taga	2,434	1,036	+135
4. Brahman ...	10,844	5,031	+115	9. Thakur	17,658	3,710	+376
5. Jat	4,367	724	+503				

Subsidiary Table II.—*Variation in Caste, Tribe or Race since* 1891.

C.—Muhammadans.

Caste, Tribe or Race.	Persons. 1901.	Persons. 1891.	Percentage of variation increase (+) or decrease (—).	Caste, tribe or race.	Persons. 1901.	Persons. 1891.	Percentage of variation increase (+) or decrease (—).
1. Banjara	36,308	26,953	+35·8	(l) Warakzai ...	5,188	5,610	−7·5
2. Barhai	75,060	59,899	+25·3	(m) Yusufzai ...	127,828	114,693	+11·5
3. Behna	356,577	401,987	−11·3	(n) Others ...	383,372	249,210	+53·8
4. Bhangi ...	90,890	17,335	+424·3	26. Qassab	180,805	148,516	+21·8
5. Bhat	35,582	29,463	+20·8	27. Rajput	402,922	375,833	+7·2
6. Bhathiyara ...	34,714	30,658	+13·2	(a) Bais	31,209	26,571	+17·5
7. Bhishti	81,735	80,147	+1·9	(b) Bargujar ...	8,379	6,328	+32·4
8. Churihar	36,608	28,250	+29·6	(c) Bhalesultan ...	11,608	12,670	−8·4
9. Dafali	36,860	42,075	−12·4	(d) Bhatti ...	12,225	17,170	−28·8
10. Darzi	161,298	146,703	+9·9	(e) Bisen	10,870	9,827	+10·6
11. Dhobi	90,597	78,947	+14·7	(f) Chauhan ...	84,749	64,363	+31·7
12. Faqir	334,762	338,474	−1·1	(g) Gautam ...	5,263	5,198	+1·2
13. Gaddi	58,543	51,970	+12·6	(h) Panwar ...	17,334	15,803	+9·7
14. Gara	53,952	51,088	+5·6	(i) Pundir ...	19,351	27,004	−28·3
15. Ghosi	34,136	27,760	+22·9	(j) Sakarwar ...	6,094	9,594	−36·5
16. Gujar	77,738	64,424	+20·7	(k) Tomar	7,443	6,039	+23·2
17. Jhojha	30,509	26,847	+13·6	(l) Others ...	188,397	152,861	+23·2
18. Julaha	898,032	880,231	+2·0	28 Kaugrez ...	38,338	35,135	+·9
19. Kunjra	85,737	85,529	+·2	29. Saiyyad	257,241	242,811	+5·9
20. Lohar	77,786	66,204	+17·5	(a) Abidi	4,181	4,518	−7·4
21. Manihar	72,671	65 613	+10·7	(b) Bukhari ...	7,229	9,705	−25·5
22. Meo	51,028	60,332	−15·4	(c) Husaini ...	53,267	44,962	+18·5
23. Mughal	82,334	76,673	+7·4	(d) Jafari ...	7,105	5,111	+39·0
(a) Chaghtai ...	21,631	19,038	+13·6	(e) Kazimi ...	3,790	5,403	−28·2
(b) Qizilbash ...	2,877	1,237	+132·6	(f) Naqwi ...	6,147	6,813	−9·8
(c) Turkman ...	8,462	3,982	+112·5	(g) Rizwi ...	34,308	37,896	−9·5
(d) Others	49,364	52,416	−5·8	(h) Taqwi ...	7,861	5,193	+51·3
24. Nai	219,898	193,937	+13·4	(i) Zaidi	21,264	19,102	+11·3
25. Pathan	766,502	700,393	+9·4	(j) Others	112,089	79,709	+40·6
(a) Afridi	15,272	12,740	−3·7	30. Shaikh	1,340,057	1,332,576	+·6
(b) Bangash ...	22,466	9,742	+130·6	(a) Abbasi ...	10,291	7,817	+31·6
(c) Dilazak	7,531	8,321	−9·5	(b) Ansari	55,554	55,192	+·6
(d) Ghilzai ...	3,725	4,035	−7·7	(c) Bani Israil ...	10,467	7,232	+44·7
(e) Ghori	85,962	89,712	−4·2	(d) Faruqi ...	26,638	26,825	−·7
(f) Kakar	32,086	49,049	−34·6	(e) Qureshi ...	376,852	286,595	+31·5
(g) Khatak ...	5,374	5,819	−7·6	(f) Siddiqi ...	537,765	610,594	−11·9
(h) Lodi	53,533	106,992	−49·9	(g) Usmani ...	14,655	16,756	−12·5
(i) Muhammadzai ...	12,727	9,900	+28·6	(h) Others ...	307,835	302,171	+1·8
(j) Rohilla	10,076	10,532	−4·3	31. Teli	207,863	192,604	+7·9
(k) Tarin	4,362	5,488	−20·4				

Subsidiary Table III.—*Nasal Index of selected castes.*

Nasal Index.	Brahmans.	Chattri.	Kayastha.	Banias.	Kurmi.	Goala (ahir.)	Kachhi.	Koeri.	Lodha.	Barhai.	Lohar.	Goria.	Kewat.	Bhar.	Tharu.	Pasi.	Kanjar.	Chamar.	Dom.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.
Below 60 ...	2	1	1	...	...	1	...	...	...	...	...	...	...	...	...	...	1	...	...
60—65 ...	8	2	4	...	3	2	...	2	...	...	2	2	2	1	8	...	2	1	1
65—70 ...	18	6	9	13	8	6	5	3	3	9	5	3	6	3	3	4	16	1	3
70—75 ...	26	26	14	19	17	10	16	12	12	15	13	10	11	16	12	6	21	5	9
75—80 ...	25	24	23	14	24	24	19	20	16	18	24	15	18	19	25	11	17	12	17
80—85 ...	10	20	23	25	18	25	19	16	23	18	11	28	25	30	21	21	16	19	28
85—90 ...	5	13	18	14	16	14	14	18	25	25	20	21	18	16	15	24	12	22	20
90—95 ...	4	4	5	6	12	14	12	13	9	12	9	12	9	4	8	21	7	30	13
95—100 ...	2	4	2	6	2	2	2	7	8	...	9	6	8	8	5	6	5	4	3
100 ...	...	...	1	4	...	2	13	9	4	3	7	3	3	3	3	7	3	6	6
Average ...	74·6	77·7	74·8	79·6	79·2	80·9	82·9	83·6	83·4	30·8	82·4	82·6	81·4	81·9	79·5	85·4	78·0	86·8	86·1

Chapter IX.—OCCUPATION.

197. **Methods of enumeration and tabulation.**—Three columns were provided in the schedule for the record of occupation. In the first column was entered the principal occupation or means of subsistence of those persons who supported themselves, and in the second any subsidiary occupation or means of subsistence possessed by them. These two columns remained blank for those persons who followed no occupation, and had no independent means, for whom the principal occupation or means of subsistence of the person supporting them was entered in the third column. This method of record differed from that followed in 1891, when there was only one column for occupation. At the time of enumeration in 1891 dependents were distinguished from workers by adding the word "dependent", but this distinction was not observed in tabulation. Only the principal occupation was recorded except when agriculture was the subsidiary occupation. The principal difficulty found at the present census was the distinction between actual workers and dependents. In a Hindu joint family it is usual to regard the father or eldest brother as head of the family, and in one district I found, luckily before enumeration had commenced, that orders had actually been issued to record the head of the family only as a worker and the rest of the family as dependents. This difficulty was partly due to the use of the word "dependent" which is difficult to translate, and it will, I think, be advisable in future to use simply the terms "worker" and "non-worker", explaining that the former also includes persons with an independent income such as a pension. The case of women and children also gave some difficulty apart from that noted above; both of these, especially in the poorer families, work at home industries, and household duties, and the difficulty was to decide whether they should be recorded as workers or dependents. The instructions given laid down that the test was to be whether they did sufficient work to earn their own living, and this was found sufficiently practical to act on. The principal occupations were tabulated in full, and the numbers of persons whose subsidiary occupation was agriculture is also shown in Imperial Table XV. In Table XVA some of the subsidiary occupation combined with certain selected principal occupations are also shown. The census statistics of occupation are probably less satisfactory even than those of age, and must be taken as subject to errors, the nature of which can only be roughly indicated while no estimate of their probable extent can be made. Although an attempt was made to record the principal occupation of each person, that is, the occupation over which most time was spent, or which brought in the most gain, it is certain that in many cases, that occupation was recorded, which was considered most respectable. A man with a minute holding of land who supported himself chiefly by ordinary labour, would record himself as a cultivator, and a cultivator who owned a very small fraction of the land he cultivated would record himself as a landholder. In the great majority of industries no distinction is made between the maker and seller of manufactured articles, so that artisans and retail and wholesale vendors (except in the

case of agricultural produce) are generally the same persons. The greatest care was taken to ensure correct combination of the many hundred different occupations recorded, and this was done by the Deputy Superintendent of each office guided by a copious index. Even then difficulties arose, and it was necessary to ask instructions for the record of such occupations as "Teaching bicycle riding", "Dog-breeding", "Ear-picking", and "Wire puzzle making," and in spite of the provision of separate columns for workers and dependents infants were occasionally described as *shír khwár* or milk drinkers, while children in European schools were often shown as dependent on "study". It will be observed that 3 males and 1 female were recorded as "receivers of stolen property". One case was reported in which the person being enumerated insisted that his means of livelihood was *badmáshi*, and when called on to show cause why he should not be bound over to be of good behaviour realised sadly that virtue is its own reward.

198. **General results.**—The most striking result in an Indian census is the extremely large proportion of the population that is engaged in agriculture. Out of a total population of 47,691,782 over 66 *per cent.* or 31,703,343 persons were returned as workers at, or dependents on, pasture and agriculture of all kinds. Of these, 15,455,614 were actual workers, and the rest dependents, or dividing the former by sex, 44 *per cent.* of all the males in the provinces, and 20 *per cent.* of all the females are reported to be earning their living on the land. In addition to these out of 7,852,553 other workers who declared their principal occupations to be unconnected with the land directly, 666,692 recorded agriculture as a subsidiary occupation. From agriculture and pasture, which engage two-thirds of the total population, there is a long drop to Order XXII "Earthwork and general labour" by which a little more than six and a half *per cent.* of the people of the provinces are supported. Orders VI and VII, including respectively persons engaged in personal, household and sanitary services, and those engaged in supplying food, drink and stimulants, each form about five and a half *per cent.* of the total, and the only other Order in which more than two *per cent.* of the population is included is that dealing with textile fabrics, and dress which contains nearly four *per cent.* It will be convenient to discuss the actual components of some of these general orders in more detail in the following paragraphs.

P. 269, I, 2.

199. **Agriculture and Pasture.**—The two orders most closely connected with the land include a number of distinct occupations of which the most important are found in the groups containing landholders, tenants and agricultural labourers. The second of these classes is divided into three according as the persons included had some right of occupancy, or were tenants-at-will, or sub-tenants. In Oudh the so-called statutory tenant who is not liable to ejectment for a period of seven years was treated as a non-occupancy tenant and in Kumaun the *khaikar* was considered an occupancy tenant and the *sirtán* as a tenant-at-will. As already pointed out, the statistics given in Table XV do not show the actual number of holdings, but the number of persons actually engaged in working on land held under each class of tenure. Thus if a zamíndár or occupancy tenant had three grown up sons living as a joint family with him, each of the sons would be recorded as a zamíndár or occupancy

tenant as the case might be, and if his wife helped in the work, as often happens amongst the lower castes, she would be recorded in the same way. The number of persons recorded as zamíndárs including dependents was 3,441,879 or about seven *per cent.* of the population, while the number of those who were actually engaged in cultivation, including dependents on such persons, but excluding those who declared their principal means of subsistence to be land in which they had proprietary rights, is 22,997,560 or a little over 48 *per cent.* of the population. To the latter should be added the growers of special products, chiefly garden produce, numbering nearly 120,000, bringing up to the total to about 49 *per cent.* The number of persons supported by agricultural labour is 4,362,774 or nine *per cent.* of the total population, and about one-sixth of these are shown as regularly employed farm servants and their dependents, the remainder being day labourers and their dependents. An important feature of Indian life—the extent to which women and children engage in work—may be illustrated by the proportions of the sexes. In the totals for the Provinces the number of female workers is 44 *per cent.* of the males, while in the case of agricultural labour there are 1,142,142 female workers compared with 1,447,194 males, that is to say, the number of females is about 80 *per cent.* of the males. In the case of dependents or non-workers, the proportion to the whole is much less for agricultural labourers (41 *per cent.*), than for the total population (51 *per cent*). Of the occupations connected with pasture which includes 522,683 of the population, the most considerable are those of herding cattle (315,431) and sheep (100,495). Two persons have recorded their principal occupation as dog-breeding, a novelty in these provinces. The distribution of the agricultural population by districts and natural divisions is shown in Subsidiary Table II, page 271, from which it is seen that the hill districts of Almora, Garhwál and the Tehri State have the largest proportion of the total population engaged in agriculture. In the plains the distribution varies in close connection with the distribution of the general population into town and villages, being high where the proportion of rural population is high and *vice versâ*. In the central plain nearly 71 *per cent.* of the total population is dependent on agriculture, and the proportion is over the provincial average in every natural division east of this. The lowest proportion is found in the western plain where it falls to 57·9 *per cent.* The table also illustrates the extent to which females assist in working the land in different parts of the country, though the variations in the figures for different district indicate that the record has not been made on uniform lines. It may be assumed that children are employed to an equal extent everywhere, and a high percentage of dependents (column 6 of the table) indicates that women do not take so important a part in the work. It appears that in the hill districts and on the Central India Plateau women work more frequently in the fields than they do elsewhere, while in the west of the provinces where the standard of comfort is distinctly higher they work less frequently than in the east. Districts such as Saháranpur, Bareilly, Bijnor and Moradabad where the proportion of Masalmans to the total population is high, also show a high proportion of dependents, as it is not so usual for female Muhammadans to assist in agriculture as it is amongst Hindus.

P. 22, II, 5, 6.

200. **Earthwork and general labour.**—Out of 3,134,231 persons returned as dependent on non-agricultural labour, 28,294 declared their occupation as earthwork and the rest as general labour. As has been seen in the case of agricultural labour the proportion of female workers to males (73 *per cent.*) is higher and that of dependents to the total (45 *per cent.*) is lower than the proportion for the whole population. Although these persons declared their principal occupation as general labour, not as agricultural labour, it is almost certain that a very large number of them work principally on the land. Nearly 600,000 other persons who recorded their principal occupation as cultivation or weaving recorded general labour as a subsidiary occupation, and it is very probable that these would more correctly be included in labourers than in cultivators.

201. **Personal household and sanitary service.**—Out of a total of 2,278,251 persons employed in personal and household occupations, 615,545 were barbers and their dependents, and indoor servants, washermen, and water-carriers numbered about 4½ lakhs in each case. Thus while there are 13 barbers and their dependents to every 1,000 of the population, there is only one indoor servant, one washerman and one water-carrier to the same number. Examining some of the figures for actual workers by sex we find that there are rather more than half as many female indoor servants as males, while there are about three females engaged in washing clothes to every four males, proportions which differ considerably from those for European countries.

In paragraph 88, page 92, I have given an example of the views held even by educated natives on questions of sanitation. At the time the census was taken, though large drainage schemes had been completed in several of the more important cities, there were not a hundred houses in the provinces connected directly with the drains. It is therefore not surprising that the number of persons dependent on scavenging as an occupation is so large as 384,361 or about three-quarters *per cent.* of the total; to approach the standard of cleanliness of some of the western countries it would be necessary to multiply the number several times. The distribution of sweepers and scavengers by districts is also of interest. It will be seen that the number decreases considerably as one passes from the west to the east of the provinces, and the variation corresponds closely with the distribution of the Bhangi caste. In the revenue divisions of Gorakhpur, Benares, and the eastern part of Fyzabad the number is extremely low, and it may be pointed out that this is the tract of country where the urban population forms a small part of the total. Under the conditions already noted, the formation of a large town is practically impossible in this country without scavengers, so that the absence of these has probably affected the growth of urban population. It is not to be wondered at that the tract where scavengers are fewest is also the tract where cholera is practically endemic and causes the greatest number of deaths.

202. **Provision of food, drink and stimulants.**—The total number of persons supported by these occupations is 2,650,282, more than three-quarters of the whole being occupied with the provision of vegetable

food. The vegearianism of India appears clearly from the fact that between seven and eight times as many persons are connected with the supply of vegetable as are engaged with animal food, though the latter includes dairy men also. One quarter of the total, or 662,653 are supported by grain dealing, and about one-eighth by grain-parching. Toddy drawers and sellers and wine and spirit dealers and their dependents number only 34,782 in all.

203. **Textile fabrics and dress.**—By far the most important of the occupations dealing with these, which support 1,890,129 persons, are hand weaving of cotton goods which includes 947,873 or more than half, and tailoring and darning with 318,984. Piece-goods dealing, cotton cleaning, pressing or ginning, and spinning come next, and no other single occupation supports as many as fifty thousand persons.

204. **Industrial population.**—By the industrial population is meant that part which is supported by the occupations included in class D of Imperial Table XV, that is, persons occupied with the preparation and supply of material substances. Its general distribution is shown in Subsidiary Table III, and as might be expected, it is found to be the reverse of the distribution of the agricultural population. Thus the industrial population is proportionately smallest in the Himalayan districts where it forms only 7 *per cent.* of the total population, while in the plains it is highest in the two western natural divisions, and lowest in the central plain. The part taken by females is most considerable in the Central India Plateau where dependents form only 41 *per cent.* of the total against a proportion for the whole Provinces of 53 *per cent.*

205. **Factory Industries.**—In 1901 an attempt was made to distinguish factory industries from those carried on at home, by directing that at the time of enumeration persons employed in factories should be described as working in such a place. The results are, however, of doubtful value at this census, as the distinction was not always observed, and where it was made, skilled workmen in factories were not distinguished from the numerous unskilled labourers employed. The total number of persons shown as connected with factories was 76,015 of whom 4,673 were owners and the superior staff and 71,342 were workmen and other subordinates. Thirty-eight thousand five hundred and sixty-five persons were shown as actual workers, and in addition to these 21,436 cultivators and 1,784 weavers (actual workers in both cases) declared they worked in factories as subsidiary occupations, as shown in Imperial Table XVA. The latest report on the inspection of factories in these Provinces shows that the average daily number of operatives in those factories which come under inspection was 27,402 in 1900 and 26,721 in 1901. Of the 38,565 persons shown as actual workers in Subsidiary Table IV nearly half or 19,156 were employed in sugar factories which are usually not inspected, and a large proportion of the cultivators who declared they also worked in factories, probably belonged to the same class. The number of persons recorded in the census as employed in mills is thus seen to be smaller than the reality. Next in importance to the sugar industry, which is everywhere carried on in native fashion except at a single

and in Benares where they are nearly 3 *per cent*, while the highest proportion is found in the Tehri State with 3·6 *per cent*. The figures for cities are considerably higher than for districts and Muttra has 13½ *per cent*. of its total population supported by professions while the sacred towns of Ajudhia (included in Fyzabad) and Benares have each over 8 *per cent*.

P. 276, VI, 2.

208. **Variations since 1891.**—A comparison of the figures for 1901 with those of 1891 is difficult owing to the change in the method of tabulation. In 1891 it would appear that occupations combined with agriculture were more freely tabulated under heads different from the latter than in 1901. For while the number of persons in the earlier year included under the head agricultural was 28,521,117, 3,779,107 others recorded agriculture as an occupation also followed by them. In 1901, the figures were 31,180,660 and 827,986, so that there appears to have been a slight decrease in the extent to which agriculture is followed, which is marked by the alterations in the method of tabulation. The actual variations according to the statistics are shown in Subsidiary Tables VII and VIII. The number of cotton weavers, gold and silver workers, blacksmiths, and tanners have increased, while oil pressers, bangle makers, cotton cleaners and spinners, tailors, potters, carpenters, basket weavers and shoe makers have decreased. Ten years ago it was pointed out that gold and silver workers have probably benefited more than others by British rule, and the statistics confirm this conclusion, and are also among the least likely to be affected by alterations in the methods of preparing the tables. There is a large increase in the number of cattle breeders and dealers, and in this connection it may be noted that the improvement in communications has led to the increased export of *ghi* (clarified butter). During the last ten years the exports of this substance have increased from 8,000 to over 11,000 tons or by 40 *per cent.*, the trade with Calcutta and Bombay accounting for most of the increase. The spread of the use of kerosine oil is doing away with the trade in vegetable oil, but it has already been stated in the chapter dealing with caste that the Telis or members of the oil pressing caste have adapted themselves to circumstances and turned grain-parchers or confectioners.

209. **Occupations of females.**—References have already been made to the varying extent to which females are actually workers, and further details are shown in Subsidiary Tables IX and X. In the case of field labourers there are actually more females than males, and in the professions or trades of grain-parching, oil pressing, weaving and spinning of wool and cotton, basket making, and general manual labour, females take an important share. On the other hand, the number of women employed in the technical manual occupations such as building, working in precious metals, and in commerce is small.

210. **Combined occupations.**—The extent to which agriculture is combined with other occupations is shown in Subsidiary Table XI, though as explained in the first paragraph of this chapter, conclusions must be accepted with caution, as it is often a question of chance whether the occupation so recorded was really the principal occupation or not. It will be seen that

nearly a quarter of the persons grouped under the order "defence" are also agriculturists, and this is the highest proportion in any order. A fairly large number of the artisan classes are also cultivators, owing to the system under which such persons in villages are often paid in part by a grant of land, a custom even commoner in the case of village servants, such as the barber, the sweeper, and in some cases the watchman and general messenger. Ten *per cent.* of the persons supported by learned and artistic professions are also agriculturists.

While subsidiary occupations other than agriculture were not tabulated in full, some of the subsidiary occupations followed by persons with certain principal occupations were taken out, and the results are shown in Imperial Table XVA and in Subsidiary Table XII. Over one-third of the total number of landowners are also tenants, though some portion of this figure is probably due to the inclusion of *sîr* or the home farm in the term tenancy. About one-twentieth of the persons who recorded their chief occupation as cultivation are also day-labourers, and 12 out of every thousand of the same class also own some portion of the land they cultivate. Out of 1,000 weavers 64 are also cultivators and 49 more are day-labourers, and the fact that these proportions are not higher indicates that hand weaving as an industry is still far from dead. The money-lender in these provinces has not yet got a very strong hold on the land, for out of a thousand persons having this as a principal occupation only 88 are cultivators and 77 landowners. Lawyers, on the other hand, appear to invest their savings more frequently in this way, for over one-fifth of the total are also shown as landowners, though it must be pointed out that their total number is small.

211. **Occupations in urban and rural areas.**—Columns 6—9 of Subsidiary Table I supply some information about the distribution of occupation in the larger cities and in rural areas. The total population of the nineteen large towns treated as cities forms 4·2 *per cent.* of the population of the provinces. From columns 6 and 7, however, we find that the proportion of actual workers in these cities to the total number exceeds this proportion in the case of nearly every order. The principal exception to this is found in Order V, agriculture where only ·8 *per cent.* of the total number of workers is found in the cities. In Order II, Defence, Order IV, Provision and care of animals, Order XIV, Glass and Pottery, the proportion is also smaller; and in Order XV, wood, cane and leaves, the proportion found in the cities is only slightly larger than the proportion of the total population. The persons included in "Defence" are chiefly in cantonments which have not been included in the cities, and it is natural to find that pastoral occupations are less followed in cities than in rural areas. Order XIV, Glass and Pottery, shows a smaller proportion because the majority of persons included in it are potters who practice their trade at their homes all over the country, and not in factories in cities. There is very little glass making in these Provinces. It will be noticed also that the other common village industries, *viz.*, the occupation of smith and carpenter are proportionately more followed in cities than in rural areas to a very small extent. Columns 8 and 9 of the table show the proportion of dependents to actual workers, which are of some interest asin dicating the extent to which

women and children share in actual work. Thus for the total of all occupations the percentage of dependents on the number of actual workers is 131 in cities and 104 in rural areas, and the higher proportion in cities is found in case of almost every occupation and order, the exception being in occupations followed by small numbers. The totals in Imperial Table XV give a clearer idea of the difference between cities and rural areas as far as women are concerned, for the total number of female workers at all occupations forms 44 *per cent.* of the number of males in rural areas, but only 30 *per cent.* in cities.

Subsidiary Table I.—*General distribution by occupation.*

Order and Sub-Order.	Percentage on total population.		Percentage in each order and sub-order of		Percentage of actual workers employed		Percentages of dependents to actual workers.	
	Persons supported.	Actual Workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
Sub-order 1. Civil service of the State	·4	·1	35 9	64·1	26·7	73·3	170·6	181·1
Ditto 2. Services of Local and Municipal Bodies.	·06	·02	38·4	61·6	33·0	67·0	163·2	158·4
Ditto 3. Village service ...	·6	·2	34·9	65·1	1·5	98·5	141·6	189·1
Order I.—Administration ...	1·2	·4	35·5	64·5	13·3	86·7	167·7	183·9
Sub-order 4. Army ...	·1	·06	60·2	39·8	2·3	97·7	286·4	60·8
Ditto 5. Navy and Marine ...	·00005	·00002	40·7	59·3	54·4	45·6	...	320·
Order II.—Defence	·1	·06	60·3	39·7	2·3	97 7	284·1	60·8
Sub-order 6. Civil Service ...	·01	·005	36·3	63 7	41·6	58·4	150·9	193·3
Ditto 7. Military	·0009	·0002	23·2	76·8	2·9	97·1	256·6	264·3
Order III.—Services of native and Foreign States.	·01	·005	35·6	64·4	40·1	59·9	158·01	198·02
Sub-order 8. Stock breeding and dealing.	1·06	·6	61·6	38·4	·9	99·1	130·9	174·9
Ditto 9. Training and care of animals.	·03	·01	35·8	64·2	11·9	88·1	184·5	108·6
Order IV.—Provision and care of animals.	1·09	·6	61·04	38·96	3·2	96·8	143·1	62·8
Sub-order 10. Landholders and tenants	55·4	25·9	46·8	53·2	·7	99·3	141·4	113·4
Ditto 11. Agricultural labourers	9·1	5·4	59·4	40·6	·7	99·3	84·3	68 3
Ditto 12. Growers of special products.	·2	·1	55·04	44·96	7·8	92·2	91·3	80·8
Ditto 13. Agricultural training and supervision and forests.	·5	·2	40·6	59·4	7·04	92·96	154·9	145·8
Order V.—Agriculture ...	65·3	31·7	48·5	51·5	·8	99·2	131·4	105·7
Sub-order 14. Personal and domestic services.	4·8	2·4	52·2	47·8	9·7	90·3	108·5	89·7
Ditto 15. Non-domestic entertainment.	·03	·01	48·1	51·9	14·2	85·8	157·6	99·5
Ditto 16. Sanitation	·8	·4	56·2	43·8	6·4	93·6	81·3	777
Order VI.—Personal, household and sanitary services.	5·6	2·9	52·7	47·3	9·7	90·3	106·0	87·9
Sub-order 17. Provision of animal food	·5	·2	49 9	50·1	10·7	89·3	181·4	107·5
Ditto 18. Provision of vegetable food.	4·3	2·2	50·5	49·5	6·7	93·3	123·4	95·8
Ditto 19. Provision of drink, condiments and stimulants.	·5	·2	43·3	56 7	9·8	90·2	144·5	129·8
Order VII.—Food, drink and stimulants.	5·5	2·7	49·4	50·6	7·4	92·6	134·3	100·5
Sub-order 20. Lighting ...	·005	·003	52·9	47·1	24·2	75·8	146·3	7·03
Ditto 21. Fuel and Forage ...	·1	·1	55·07	44·93	16·7	83·3	114·1	75·02
Order VIII.—Light, firing and forage,	·1	·1	55 01	44·99	16·9	83·1	115·4	74·9
Sub-order 22. Building materials ...	·03	·01	42·3	57·7	21·6	78·4	161·8	128·9
Ditto 23. Artificers in building ...	·2	·08	36·7	63·3	30·6	69·4	188·3	165·3
Order IX.—Building	·2	·09	37·4	62·6	29·3	70 7	185·5	159·4
Sub-order 24. Railway and tramway...	·0009	·0002	23·8	76·2	94·5	5·5	276·7	1,066·6
Ditto 25. Carts, carriages, &c. ...	·01	·003	33·2	66·8	29·9	70.1	284·3	165·8
Ditto 26. Ships and boats ...	·0003	·00007	26 8	73·2	11·7	88·3	125	280·
Order X.—Vehicles and vessels ...	·01	·004	32·4	67·6	33.1	66·9	282·1	17·32
Sub-order 27. Paper	·003	·001	42·2	57·8	70·8	29·2	132·5	14·89
Ditto 28. Books and prints	·02	·01	36·5	63 5	76·2	23·8	165·2	201·7
Ditto 29. Watches, clocks, and scientific instruments.	·04	·001	34·1	65·9	61·8	38·2	222·9	142·9
Ditto 30. Carving and engraving,	·01	·005	41·3	58·7	49·5	50·5	120·6	16 33
Ditto 31. Toys and curiosities ...	·01	·007	38·7	61·3	36·9	63·1	144·4	16·73
Ditto 32. Music and musical instruments.	·002	·0006	34·7	65·3	41·3	58·7	257·2	13·97
Ditto 33. Bangles, necklaces, beads and sacred thread, &c.	·3	·1	50·9	49 1	7·6	92·4	109·07	9·53
Ditto 34. Furniture ...	·009	·003	38·8	61·2	37·3	62 7	215·6	123·3
Ditto 35. Harness ...	·006	·002	39·2	60·8	30·6	69 4	152·2	156·05
Ditto 36. Tools and machinery ...	·05	·02	40·5	59·5	8·9	91·1	128·4	149·02
Ditto 37. Arms and ammunition	·01	·005	37·6	62 4	19·3	80·7	253·4	145·5
Order XI.—Supplementary requirements.	·4	·2	47·03	52·7	15·7	84·3	141·9	107.5
Sub-order 38. Wool and fur ...	·1	·05	48·08	51·92	4·4	95·6	136·02	106 6
Ditto 39. Silk	·02	·01	48·3	51·7	91·4	8·6	107·7	99·3
Ditto 40. Cotton	2·7	1·3	51·4	48·6	5·4	94·6	137·8	92·4
Ditto 41 Jute hemp, flax and coir, &c.	·07	·04	55·8	44·2	11·6	88·4	87·2	78·04
Ditto 42 Dress	1·04	·4	43·7	56·3	13·5	86·5	148·04	125·6
Order XII—Textile fabrics and dress	3·9	1·9	49·4	50·6	8·0	92·0	137·8	9·9
Sub-order 43. Gold, silver and precious stone.	·6	·3	50·5	49·5	14·7	85·3	173·9	167·9
Ditto 44. Brass, copper, and bell-metal.	·1	·04	38 7	61·3	24·2	75·8	168·9	155·1
Ditto 45. Tin, zinc quick silver and lead.	·01	·006	36·7	63 3	42·6	57·4	179·7	167·5

Subsidiary Table I.—*General distribution by occupation—(concluded).*

Order and Sub-Order.	Percentage on total population.		Percentage in each order and sub-order of—		Percentage of actual workers employed.		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
Sub-order 46. Iron and steel ...	·7	·2	39·2	60·8	6·1	93·9	140·9	155·9
Order XIII.—Metals and precious stones.	1·3	·5	38·4	61·6	11·4	88·6	163·8	160·2
Sub-order 47. Glass and China ware ...	·001	·0006	42·1	57·9	42·4	57·6	207·7	85·6
Ditto 48. Earthern and stone ware.	·9	·4	50·7	49 3	2·8	97·2	133·7	95·9
Order XIV.—Glass, earthern and stone ware.	·9	·4	50·7	49·3	2·9	97·1	135·3	95·9
Ditto 49. Wool and bamboos	·8	·3	38·2	61·8	4·9	95·1	165·3	161·2
Ditto 50. Cane work, matting and leaves, &c.	·3	·1	55·3	44·7	4 6	95·4	97·9	80·1
Order XV.—Wood, cane and leaves, &c.	1·1	·5	42·8	57·2	4·8	95·2	143·2	132·9
Sub-order 51. Gums, wax, resins, and similar forest produce.	·02	·01	51·7	48·3	47·2	52·8	81·8	103·4
Ditto 52. Drugs, dyes and pigments, &c.	·2	·1	40·3	59·7	11·9	88·1	194·5	127·2
Order XVI.—Drugs, gums and dyes &c.	·2	·1	41·1	58·9	15·3	84·7	161·9	139·8
Sub-order 53. Leather, horn and bones ..	·7	·3	43·7	56·3	10·9	89·1	155·2	125·3
Order XVII.—Leather, &c. ...	·7	·3	43·7	56·3	10·9	89·1	155·2	125·3
Sub-order 54. Money and securities ...	·3	·1	33·8	66·2	16·2	83·8	221·0	190·7
Ditto 55. General merchandise ...	·03	·01	37·9	62·1	22·8	77·2	249·6	138·5
Ditto 56. Dealing unspecified	·2	·09	40·02	59·98	20·2	79·8	138·1	152·8
Ditto 57. Middlemen, brokers and agents.	·1	·05	34·4	65·6	30·5	69·5	206·9	183·8
Order XVIII.—Commerce ...	·7	·2	36·1	63·9	20·8	79·2	190·4	173·3
Sub-order 58. Railway	·1	·05	42·9	57·1	41·1	58 9	122 5	139·8
Ditto 59 Road	·6	·2	41·04	58·96	8·4	91·6	144·2	139·7
Ditto 60. Water	·09	·03	38·6	61·4	6·4	93·6	200.4	156·0
Ditto 61. Messenger ...	·03	·01	35·8	66·2	20·8	79·2	231·8	163·8
Ditto 62. Storage and weighing ...	·1	·07	41·09	58·91	22·8	77·2	116·7	148·3
Order XIX.—Transport and storage ...	1·1	·4	41·3	58·7	15·05	84·95	135·7	143 3
Sub-order 63. Religion	·7	·3	40·4	59·6	11·8	88·2	147·4	147·2
Ditto 64. Education	·1	·04	35·5	64·5	21 5	78·5	198·04	177·2
Ditto 65. Literature ...	·02	·007	34·2	65·8	31·7	68·3	295·8	144·5
Ditto 66. Law	·08	·02	26·9	73·1	40·3	59·7	252·4	284·9
Ditto 67. Medicine	·1	·04	44·4	55·6	15·7	84·3	194·7	112·4
Ditto 68. Engineering and Surveying.	·01	·007	39·1	60·9	14·4	85·6	327·1	126·5
Ditto 69. Natural science ...	·0001	·00002	21·4	78·6	88·9	11·1	387·5	200·
Ditto 70. Pictorial art and sculpture.	·02	·001	50·3	49·7	49·9	50·1	102·6	94·6
Ditto 71. Music, acting and dacing &c.	·1	·08	50·5	49·5	11·9	88·1	118·3	95·3
Order XX.—Learned and artistic professions.	1·3	·5	40·6	59·4	14·5	85·5	173·1	141·9
Sub-order 72. Sport	·01	·006	38·7	61·3	9·7	90·3	222·5	151·2
Ditto 73. Games and exhibitions ...	·02	·01	51·9	48·1	7·4	92·6	96·7	86·3
Order XXI.—Sport	·04	·01	46·5	53·5	8·2	91·8	147·6	111·8
Sub-order 74. Earthwork, &c. ...	·05	·02	49·7	50 3	8·03	91·97	142·7	97·4
Ditto 75. General labour ...	6·5	3·6	55·5	44·5	6·2	93·8	109·1	78·1
Order XXII.—Earthwork and general labour.	6·5	3·6	55·4	44 6	6·3	93·7	109·5	78·2
Sub-order 76. Indefinite ...	·2	·1	56 3	43·7	9·5	90·5	128 4	72·2
Ditto 77. Disreputable ...	·03	·02	56·05	43·95	20·7	79·3	88·4	75·7
Order XXIII.—Indefinite and disreputable occupations.	·2	·1	56·3	43·7	11·3	88·7	118·2	72·6
Sub-order 78. Property and alms ...	1·3	·7	54·9	45·1	8·3	91·7	73·5	82·9
Ditto 79. At the state expense ...	·1	·1	55·9	44·1	23·9	76·1	66·1	82·7
Order XXIV.—Independent ...	1·5	·8	55·03	44·97	10·2	89·8	71·4	82·8

Subsidiary Table II.—*Distribution of Agricultural Population by Natural Divisions and Districts.*

Serial number.	Natural Division and District.	Population supported by agriculture.	Percentage of agricultural population to district population.	Percentage on agricultural population of—	
				Actual workers.	Dependents.
1	2	3	4	5	6
	N.-W. P. and Oudh ...	**31,170,660**	**65·4**	**48·5**	**51·5**
	Himalaya, West ...	**1,100,231**	**79·4**	**60·1**	**39·9**
1	Dehra Dún	92,679	52·0	54·4	45·6
2	Naini Tál	197,217	63·3	44·1	55·9
3	Almora	426,164	91·5	66·2	33·8
4	Garhwál	384,171	89·4	63·1	36·9
	Sub-Himalaya, West ...	**2,566,760**	**59·8**	**40·2**	**59·8**
5	Saháranpur	462,819	44·3	37·4	62·6
6	Bareilly	715,244	65·6	44·7	55·3
7	Bijnor	368,152	47·2	39·5	60·5
8	Pilibhít	324,311	68·9	37·1	62·9
9	Kheri	696,234	76·9	39·1	60·9
	Indo-Gangetic Plain, West ...	**7,619,278**	**57·9**	**40·3**	**59·7**
10	Muzaffarnagar	426,102	48·6	37·8	62·2
11	Meerut	757,094	49·2	37·0	63·0
12	Bulandshahr	578,530	50·8	41·7	58·3
13	Aligarh	564,332	46·9	37·9	62·1
14	Muttra	407,509	53·4	37·9	62·1
15	Agra	512,689	48·3	43·8	56·2
16	Farukhabad	564,071	60·9	45·0	55·0
17	Mainpuri	183,666	70·4	41·2	58·8
18	Etáwah	563,627	69·8	47·7	52·3
19	Etah	593,513	68·7	36·2	63·8
20	Budaun	693,701	67·6	42·9	57·1
21	Moradabad	741,065	62·2	39·6	60·4
22	Sháhjahánpur	633,379	68·7	35·9	64·1
	Indo-Gangetic Plain, Central ...	**9,130,829**	**70·7**	**51·7**	**48·3**
23	Cawnpore	779,692	61·9	49·6	50·4
24	Fatehpur	483,020	70·4	58·6	41·4
25	Allahabad	1,031,718	69·3	58·8	41·2
26	Lucknow	414,327	52·2	53·8	46·2
27	Unao	718,160	73·5	48·4	51·6
28	Rae Bareli	783,848	75·8	60·1	39·9
29	Sítapur	882,928	75·1	42·3	57·7
30	Hardoi	803,291	73·5	34·9	65·1
31	Fyzabad	787,183	64·2	51·8	48·2
32	Sultánpur	874,464	80·7	54·9	45·1
33	Partábgarh	706,871	77·4	55·0	45·0
34	Bara Banki	865,327	73·4	54·1	45·9
	Central India Plateau ...	**1,328,025**	**63·0**	**60·9**	**39·1**
35	Bánda	441,694	69·9	64·7	35·3
36	Hamírpur	293,360	63·9	59·2	40·8
37	Jhánsi	347,993	56·4	62·8	37·2
38	Jalaun	244,978	61·3	53·6	46·4
	East Satpuras ...	**770,969**	**71·2**	**51·8**	**48·2**
39	Mirzapur	770,969	71·2	51·8	48·2
	Sub-Himalaya, East ...	**4,985,940**	**68·7**	**51·6**	**48·4**
40	Gorakhpur	2,129,551	72·0	53·1	46·9
41	Basti	1,215,423	65·8	50·1	49·9
42	Gonda	902,369	64·3	50·9	49·1
43	Bahraich	738,597	70·2	50·8	49·2
	Indo-Gangetic Plain, East ...	**3,668,628**	**66·5**	**50·8**	**49·2**
44	Benares	501,447	56·8	55·2	44·8
45	Jaunpur	934,761	77·4	55·0	45·0
46	Gházipur	647,286	70·8	49·5	50·5
47	Ballia	659,668	66·8	42·8	57·2
48	Azamgarh	925,466	60·5	50·7	49·3
	Native States.				
49	Tehri (Himalaya, West) ...	235,054	87·5	32·1	67·9
50	Rampur (Sub-Himalaya, West)	326,953	61·3	36·9	63·1

SUBSIDIARY TABLE III.—*Distribution of the Industrial Population by Natural Divisions and Districts.*

Serial number.	Natural Divisions and Districts.	Population supported by Industry.	Percentage of Industrial population to district population.	Percentage on industrial population of—	
				Actual workers.	Dependents.
1	2	3	4	5	6
	N.-W. P. and Oudh ...	**7,134,283**	**14·9**	**47·3**	**52·7**
	Himalaya, West ...	**99,136**	**7·2**	**51·8**	**48·2**
1	Debra Dún	22,040	12·4	44·6	55·4
2	Naini Tál	39,574	12·7	48·0	52·0
3	Almora	16,160	3·4	58·2	41·8
4	Garhwál	21,362	4·9	61·6	38·4
	Sub-Himalaya, West ...	**756,620**	**17·6**	**44·5**	**55·5**
5	Saháranpur	217,403	20·8	45·7	54·3
6	Bareilly	189,436	17·4	48·3	51·7
7	Bijnor	184,871	23·7	39·6	60·4
8	Pilibhít	74,556	15·8	43·5	56·5
9	Kheri	90,354	9·9	44·2	55·8
	Indo-Gangetic Plain, West ...	**2,321,078**	**17·7**	**41·9**	**58·1**
10	Muzaffarnagar	166,404	18·9	42·3	57·7
11	Meerut	305,091	19·8	39·9	60·1
12	Bulandshahr	219,239	19·2	39·2	60·8
13	Aligarh	236,517	19·7	40·7	59·3
14	Muttra	132,588	17·4	39·0	61·0
15	Agra	223,091	21·0	36·5	63·5
16	Farukhabad	164,162	17·7	46·9	53·1
17	Mainpuri	105,163	12·7	44·5	55·5
18	Etáwah	107,141	13·3	46·5	53·5
19	Etah	119,621	13·8	41·8	58·2
20	Budaun	171,396	16·7	44·9	55·1
21	Moradabad	228,758	19·2	46·9	53·1
22	Shábjahánpur	141,907	15·4	39·3	60·7
	Indo-Gangetic Plain, Central ...	**1,650,426**	**12·8**	**50·3**	**49·7**
23	Cawnpore	188,427	14·9	48·2	51·8
24	Fatehpur	80,410	11·7	55·5	44·5
25	Allahabad	162,486	10·9	52·7	47·3
26	Lucknow	155,503	19·6	47·0	53·0
27	Unao	117,473	12·0	44·1	55·9
28	Rae Bareli	121,398	11·7	56·3	43·7
29	Sítapur	123,099	10·5	48·2	51·8
30	Hardoi	119,038	10·9	39·2	60·8
31	Fyzabad	221,017	18·0	47·5	52·5
32	Sultánpur	104,028	9·6	57·9	42·1
33	Partábgarh	100,844	11·0	56·4	43·6
34	Bara Banki	156,703	13·3	55·6	44·4
	Central India Plateau ...	**327,639**	**15·5**	**59·4**	**40·6**
35	Bánda	80,879	12·8	62·1	37·9
36	Hamírpur	74,017	16·1	58·8	41·2
37	Jhánsi	111,662	18·1	60·2	39·8
38	Jalaun	61,081	15·3	55·2	44·8
	East Satpuras ...	**140,938**	**13·0**	**50·3**	**49·7**
39	Mirzapur	140,938	13·0	50·3	49·7
	Sub-Himalaya, East ...	**955,089**	**13·1**	**48·6**	**51·4**
40	Gorakhpur	402,841	13·6	49·0	51·0
41	Basti	242,623	13·1	46·5	53·5
42	Gonda	176,413	12·6	48·7	51·3
43	Bahraich	133,212	12·7	51·5	48·5
	Indo-Gangetic Plain, East ...	**883,357**	**15·9**	**51·3**	**48·7**
44	Benares	179,453	20·4	49·7	50·3
45	Jaunpur	142,665	11·9	55·5	44·5
46	Gházipur	124,148	13·6	48·2	51·8
47	Ballia	171,230	17·3	49·6	50·4
48	Azamgarh	265,861	17·4	52·9	47·1
	Native States.				
49	Tehri (Himalaya, West)	15,309	5·7	37·7	62·3
50	Rámpur (Sub-Himalaya, West)	96,119	18·0	42·9	57·1

SUBSIDIARY TABLE IV.—*Distribution of the Industrial Population by Domestic and Factory Industries.*

Name of Industry.	Owners, Managers and Superior staff.	Workmen and other subordinates. (including dependents).	Total actual workers.	Percentage on actual workers of—	
				Home workers.	Factory workers.
1	2	3	4	5	6
Indigo Factories	171	3,826	2,123	...	100
Tea Plantations	28	337	210	...	100
Biscuit Factories	...	20	4	99·8	·2
Flour Mills	28	1,351	636	99·5	·5
Oil Mills	...	...	...	100	...
Rice Mills	...	...	...	100	...
Sugar Factories	3,636	28,337	19,156	43·2	56·8
Aerated Water Factories	9	418	131	...	100
Breweries	5	60	58	...	100
Distilleries	28	4,030	1,929	...	100
Opium Factories	95	1,543	663	...	100
Ice Factories	1	668	247	...	100
Salt Stores	...	67	14	98·5	1·5
Tobacco Factories	...	...	...	100	...
Water Works	9	608	280	...	100
Gas works	...	4	2	...	100
Match Factories	...	43	11	...	100
Collieries	1	9	2	...	100
Brick and Tile Factories	26	32	37	99·7	·3
Stone and Marble Works	5	1,021	452	89·9	10·1
Cement Works	...	1	1	...	100
Railway and Tramway Factories	...	458	109	...	100
Coach Building Factories	...	15	7	99·0	1·0
Paper Mills	1	271	101	83·3	16·7
Printing Presses	434	6,262	2,881	9·9	90·1
Furniture Factories	...	...	...	100	...
Machinery and Engineering Workshops	24	705	255	...	100
Arsenals	...	3	3	...	100
Gun Powder Factories	...	...	...	100	...
Gun Carriage Factories	41	316	201	...	100
Silk filatures / Silk Mills	2	6	8	99·9	·1
Cotton Ginning, Cleaning and Pressing Mills ...	41	13,764	5,501	92·2	7·8
Thread Glazing and Polishing Factories	...	...	...	...	...
Cotton Spinning, Weaving and other Mills ...	14	1,466	468	99·9	·1
Tent Factories	...	3	3	89·7	10·3
Jute Mills	...	73	17	...	100
Rope Works	...	1	1	100	...
Clothing Agencies...	...	5	...	...	...
Umbrella Factories	...	10	6	...	100
Mints	...	...	2	...	100
Brass Foundaries	...	15	10	100	...
Iron Foundaries	...	25	21	100	...
Glass Factories	...	7	2	99·1	·9
Pottery Works	..	7	5	100	...
Carpentry Works	...	...	...	100	...
Saw Mills	...	436	3	100	...
Lac Factories	...	4,925	2,847	...	100
Soap Factories	17	76	39	...	100
Brush Factories	1	15	6	..	100
Tanneries and Leather Factories	...	103	112	100	...
	56				

SUBSIDIARY TABLE V.—*Distribution of the Commercial Population by Natural Divisions and Districts.*

Serial number.	Natural Divisions and Districts.	Commercial population.	Percentage of commercial population to district population.	Percentage on commercial population of—	
				Actual workers.	Dependents.
1	2	3	4	5	6
	N.-W. P. and Oudh ...	**366,545**	**·7**	**36**	**64**
	Himalaya, West ...	**6,313**	**·4**	**46·9**	**53·1**
1	Dehra Dún	1,749	·9	51·7	48·3
2	Naini Tál	1,960	·6	43·6	56·4
3	Almora	1,340	·2	41·2	58·8
4	Garhwál	1,264	·2	51·2	48·8
	Sub-Himalaya, West ...	**37,945**	**·8**	**38**	**62**
5	Saháranpur	16,792	1·6	43·4	56·6
6	Bareilly	8,394	·7	38·4	61·6
7	Bijnor	7,439	·9	·26	74
8	Pilibhít	2,860	·6	37·3	62·7
9	Kheri	2,460	·2	36·9	63·1
	Indo-Gangetic Plain, West ...	**136,493**	**1·03**	**34·8**	**65·2**
10	Muzaffarnagar	12,793	1·4	34	66
11	Meerut	19,269	1·2	37·9	62·1
12	Bulandshahr...	14,363	1·2	34·7	65·3
13	Aligarh	20,281	1·6	38	62
14	Muttra	8,431	1·1	32·9	67·1
15	Agra	18,556	1·7	27·7	72·3
16	Farukhabad	8,672	·9	35·6	64·4
17	Mainpuri	2,680	·3	31	69
18	Etáwah	2,152	·2	31·6	68·4
19	Etah	5,461	·6	40·6	59·4
20	Budaun	7,738	·7	37·4	62·6
21	Moradabad	10,756	·9	36	64
22	Sháhjahánpur	5,341	·5	31·7	68·3
	Indo-Gangetic Plain, Central ...	**76,712**	**·5**	**33·5**	**66·5**
23	Cawnpore	5,459	·4	36·3	63·7
24	Fatehpur	1,691	·2	37·3	62·7
25	Allahabad	3,137	·2	43·4	56·6
26	Lucknow	9,666	1·2	32·6	67·4
27	Unao	10,842	1·1	20·4	79·6
28	Rae Bareli	8,725	·8	32	68
29	Sítapur —	4,019	·3	40	60
30	Hardoi	4,981	·4	26·5	73·5
31	Fyzabad	9,443	·7	36·2	63·8
32	Sultánpur	5,034	·4	41	59
33	Partábgarh	7,070	·7	43·9	56·1
34	Bara Banki	6,645	·5	31·9	68·1
	Central India Plateau ...	**8,176**	**·3**	**39·6**	**60·4**
35	Bánda	1,451	·2	36	64
36	Hamírpur	841	·1	41·5	58·5
37	Jhánsi	4,760	·7	39·5	60·5
38	Jalaun	1,124	·2	43·3	56·7
	East Satpuras ...	**10,094**	**·9**	**38·3**	**61·7**
39	Mirzapur	10,094	·9	38·3	61·7
	Sub-Himalaya, East ...	**44,581**	**·6**	**37·7**	**62·3**
40	Gorakhpur	18,790	·6	38·7	61·3
41	Basti	9,883	·5	37	63
42	Gonda	10,711	·7	33·5	66·5
43	Bahraich	5,197	·4	43·9	56·1
	Indo-Gangetic Plain, East ...	**46,231**	**·8**	**38·8**	**61·2**
44	Benares	17,425	1·9	39·5	60·5
45	Basti	5,313	·4	41·8	58·2
46	Gházipur	5,637	·6	39·3	60·7
47	Ballia	6,703	·6	36·9	63·1
48	Azamgarh	11,153	·7	36·8	63·2
	Native States.				
49	Tehri (Himalaya West)	306	·1	50·7	49·3
50	Rampur (Sub-Himalaya, West)	3,738	·7	40·5	59·5

SUBSIDIARY TABLE VI.—*Distribution of the Professional Population by Natural Divisions and Districts.*

Serial number.	Natural Divisions and Districts.	Professional population.	Percentage of professional population to district population.	Percentage on professional population of—	
				Actuals workers.	Dependents.
1	2	3	4	5	6
	N.-W. P. and Oudh ...	**622,184**	**1·3**	**40·6**	**59·4**
	Himalaya, West ...	**14,260**	**1·0**	**48·9**	**51·1**
1	Dehra Dún	3,748	2·1	37·6	62·4
2	Naini Tál	3,998	1·3	50·1	49·9
3	Almora	3,259	·7	49·2	50·8
4	Garhwál	3,255	·8	60·2	39·8
	Sub-Himalaya, West ...	**76,307**	**1·8**	**40·2**	**59·8**
5	Saháranpur	28,324	2·7	42·1	57·9
6	Bareilly	14,859	1·4	42·9	57·1
7	Bijnor	22,750	2·9	34·4	65·6
8	Pilibhít	4,552	·9	46·3	53·7
9	Kheri	5,822	·6	41·9	58·1
	Indo-Gangetic Plain, West ...	**238,312**	**1·8**	**38·0**	**62·0**
10	Muzaffarnagar	23,006	2·6	39·9	60·1
11	Meerut	37,701	2·4	37·5	62·5
12	Bulandshahr	19,444	1·7	34·3	65·7
13	Aligarh	28,541	2·4	34·3	65·7
14	Muttra	24,101	3·2	36·3	63·7
15	Agra	23,403	2·2	32·2	67·8
16	Farukhabad	18,863	2·0	40·7	59·3
17	Mainpuri	6,529	·8	46·3	53·7
18	Etáwah	9,055	1·1	50·4	49·6
19	Etah	9,177	1·1	40·8	59·2
20	Budaun	9,858	·9	35·8	64·2
21	Moradabad	17,433	1·5	40·7	59·3
22	Sháhjahánpur	11,201	1·2	43·3	56·7
	Indo-Gangetic Plain, Central ...	**145,643**	**1·1**	**43·4**	**56·6**
23	Cawnpore	17,167	1·4	44·1	55·9
24	Fatehpur	5,514	·8	45·2	54·8
25	Allahabad	10,003	·7	43·3	56·7
26	Lucknow	20,118	2·5	39·7	60·3
27	Unao	13,278	1·4	36·5	63·5
28	Rae Bareli	10,116	·9	43·1	56·9
29	Sítapur	11,116	.9	44·9	55·1
30	Hardoi	10,576	.9	38·7	61·3
31	Fyzabad	20,840	1·7	44·2	55·8
32	Sultánpur	8,227	·8	54·9	45·1
33	Partábgarh	4,461	·5	44·3	55·7
34	Bara Banki	14,227	1·2	47·9	52·1
	Central India Plateau ...	**23,802**	**1·1**	**42·8**	**57·2**
35	Bánda	5,337	·8	42·6	57·4
36	Hamírpur	5,626	1·2	41·8	58·2
37	Jhánsi	7,773	1·3	40·2	59·8
38	Jalaun	5,066	1·3	48·4	51·6
	East Satpuras ...	**9,585**	**·9**	**44·6**	**55·4**
39	Mirzapur	9,585	·9	44·6	55·4
	Sub-Himalaya, East ...	**45,875**	**·6**	**36·3**	**63·7**
40	Gorakhpur	17,931	·6	34·8	65·2
41	Basti	9,206	·5	33·9	66·1
42	Gonda	7,756	·5	40·1	59·9
43	Bahraich	10,982	1·0	38·3	61·7
	Indo-Gangetic Plain, East ...	**68,400**	**1·2**	**43·9**	**56·1**
44	Benares	23,019	2·6	44·4	55·6
45	Jaunpur	7,943	·7	47·4	52·6
46	Gházipur	7,689	·8	41·5	58·5
47	Ballia	9,586	.9	43·2	56·8
48	Azamgarh	20,163	1·3	43·2	56·8
	Native States.				
49	Tehri (Himalaya, West)	9,756	3·6	32·6	67·4
50	Rámpur (Sub-Himalaya, West)	7,864	1·5	35·4	64·6

Subsidiary Table VI.—*(For Cities) Distribution of the Professional Population by Cities.*

Cities.	Professional population.	Percentage of professional population to city population.	Percentage on professional population of—	
			Actual workers.	Dependents.
1	2	3	4	5
1. Agra	6,970	4·2	34·2	65·8
2. Allahabad	3,964	2·5	43·0	57·0
3. Bareilly	6,779	5·8	34·7	65·3
4. Benares	17,055	8·3	41·1	58·9
5. Cawnpore	4,566	2·6	39·2	60·8
6. Farukhabad	3,192	5·0	34·5	65·5
7. Fyzabad	5,872	8·5	38·8	61·2
8. Gorakhpur	2,600	4·1	32·2	67·8
9. Hathras	1,831	4·3	36·8	63·2
10. Jaunpur	2,369	5·5	40·9	59·1
11. Jhánsi	1,334	2·8	35·2	64·8
12. Koil	2,975	4·2	36·3	63·7
13. Lucknow	13,211	5·5	35·3	64·7
14. Meerut	5,509	6·9	27·9	72·1
15. Mirzapur	3,850	4·8	38·3	61·7
16. Moradabad	2,907	3·8	35·3	64·7
17. Muttra	7,693	13·5	33·1	66·9
18. Sahárunpur	4,735	7·1	37·7	62·3
19. Sháhjahánpur	2,880	3·9	36·3	63·7

Subsidiary Table VII.—*Occupations by Orders* 1901 *and* 1891.

Order.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (—).
1	2	3	4
I. Administration	573,027	842,997	—32·0
II. Defence	53,394	72,460	—26·3
III. Service of Native and Foreign States	7,160	11,204	—36·1
IV. Provision and care of animals	522,683	391,780	+33·4
V. Agriculture	31,180,660	28,521,117	+9·3
VI. Personal, household and sanitary services ...	2,678,334	2,535,633	+5·6
VII. Food, drink and stimulants	2,650,283	2,296,661	+15·5
VIII. Light fire and forage	96,284	770,864	—87·4
IX. Buildings	123,499	149,462	—17·4
X. Vehicles and vessels	6,170	15,086	—59·1
XI. Supplementary requirements	233,239	307,586	—24·1
XII. Textile fabrics and dress	1,890,129	2,190,184	—13·7
XIII. Metals and precious stones	660,856	643,511	+2·7
XIV. Glass, earthen and stone ware	433,235	472,826	—8·4
XV. Wood, cane and leaves, etc.	560,523	631,116	—11·2
XVI. Drugs, gums, dyes, etc.	130,671	59,890	+118·2
XVII. Leather, etc.	349,395	361,783	—3·4
XVIII. Commerce	366,415	483,669	—24·2
XIX. Transport and storage	545,807	688,506	—20·7
XX. Learned and Artistic professions	622,184	769,454	—18·1
XXI. Sport	20,164	17,831	+13·1
XXII. Earthwork and general labour	3,134,231	3,959,896	—20·8
XXIII. Indefinite and disreputable occupations	132,055	21,388	+512·8
XXIV. Independent	721,385	690,381	+4·6

Subsidiary Table VIII.—*Selected occupations* 1901 *and* 1891.

Occupation.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (—).
1	2	3	4
26. Cattle breeders, dealers and commissariat farm establishment	56,576	46,286	+22·2
27. Herdsmen	315,431	234,490	+34·5
30. Sheep and goat breeders and dealers	19,990	78,319	+53·8
31. Shepherds and goat herds	100,495		
52. Fruit and vegetable growers	114,716	40,286	+184·7
78. Cow and buffalo keepers and milk and butter sellers ...	103,160	94,496	+9·1
82. Ghi preparers and sellers	11,328	25,811	—56·1
93. Sugar factories : owners, managers and superior staff ...			
94. Sugar factories : operatives and other subordinates ...	67,325	78,124	—13·8
99. Makers of sugar, molasses and gur by hand			
97. Grain and pulse dealers	662,653	721,811	—8·2
98. Grain parchers	315,053	341,388	—7·7
100. Oil pressers			
101. Oil sellers			
143. Pressers of vegetable oil for lighting	549,115	568,443	—3·4
144. Sellers of vegetable oil for lighting			
163. Masons and builders	88,225	93,834	—5·09
181. Paper makers and sellers and palm leaf binders ...	1,122	2,000	—43·9
230. Plough and agricultural implement makers	17,730	57,025	—68·9
234. Sugar press makers	1,162	1,149	+1·1
251. Persons occupied with blankets, woollen cloth and yarn, fur, feathers and natural wool	40,223	79,115	—49·1
263. Cotton ginning, cleaning and pressing mills : owners, managers and superior staff.			
264. Cotton ginning, cleaning and pressing mills : operatives and other subordinates.	149,610	256,675	—41·7
271. Cotton cleaners, pressers and ginners			
267. Cotton spinning, weaving and other mills ; owners, managers and superior staff,			
268. Cotton spinning weaving and other mills : operatives and other subordinates	1,088,355	1,176,926	—7·5
272. Cotton weavers : hand industry			
275. Cotton spinners			
303. Hosiers and haberdashers	16,417	561	+2826·3
306. Tailors, milliners, dressmakers and darners	318,984	349,960	—8·8
316. Gold and silver wire drawers and braid makers ...	11,141	21,294	—47·6
317. Workers in gold, silver and precious stones	234,211	218,700	+7·09
318. Dealers in gold, silver and precious stones	2,531	3,357	—24·6
322. Brass, copper and bell metal workers	42,238	56,210	—24·8
328. Workers in iron and hardware	298,069	328,939	—9·3
336. Potters and pot and pipe-bowl makers	369,723	466,390	—20·7
344. Carpenters	381,882	391,765	—2·5
347. Baskets, mats, fans, screens, brooms, &c., makers and sellers	115,583	158,570	—27·1
379. Persons occupied with miscellaneous dyes	47,527	791	+5908·4
384. Tanneries and leather factories ; owners, managers and superior staff.			
385. Tanneries and leather factories : operatives and other subordinates.	328,570	356,152	—7·7
386. Leather dyers			
387. Shoe, boot and sandal makers			
388. Tanners and curriers			
392. Bankers, money lenders, &c.	118,753	203,189	—41·5
444. Priests ministers, &c.	228,986	156,100	+46·7
446. Religious mendicants, inmates of monasteries, convents, &c.	85,454	251,988	—26·4
468. Practitioners without diploma.	23,070	29,768	—22·5

SUBSIDIARY TABLE IX.—*Occupations of females by orders.*

Order.	Number of actual workers.		Percentage of Females to Males.
	Males.	Females.	
1	2	3	4
I. Administration	203,119	263	·1
II. Defence	32,153	1	...
III. Service of Native and Foreign States	2,532	7	·3
IV. Provision and care of animals	269,496	49,532	18·4
V. Agriculture	10,643,272	4,493,314	42·2
VI. Personal household and sanitary services	894,614	517,974	57·8
VII. Food, drink and stimulants	812,860	495,362	60·9
VIII. Light, firing and forage	30,216	22,752	75·3
IX. Buildings	44,149	2,099	4·7
X. Vehicles and vessels	1,878	119	6·3
XI. Supplementary requirements	77,240	32,448	42·1
XII. Textile fabrics and dress	603,570	329,323	54·5
XIII. Metals and precious stones	236,077	17,458	7·4
XIV. Glass, earthen and stone ware	141,542	78,268	55·3
XV. Wood, cane, leaves, etc.	197,771	42,371	21·4
XVI. Drugs, gums, dyes, etc.	43,451	10,281	23·7
XVII. Leather, etc.	122,453	30,410	24·8
XVIII. Commerce	122,023	10,297	8·4
XIX. Transport and storage	216,317	9,004	4·2
XX. Learned and artistic professions	198,193	54,263	27·4
XXI. Sport	8,065	1,321	16·4
XXII. Earthwork and general labour	1,001,636	737,385	73·6
XXIII. Indefinite and disreputable occupations	40,902	33,426	81·7
XXIV. Independent	269,139	127,861	47.5

SUBSIDIARY TABLE X.—*Occupations of females by selected groups.*

Group No.	Occupation.	Number of actual workers.		Percentage of females to males.
		Males.	Females.	
1	2	3	4	5
26	Cattle breeders and dealers, and commissariat farm establishment.	18,614	1,691	9·1
27	Herdsmen	189,401	23,944	12·6
30	Sheep and goat breeders and dealers	7,984	2,476	31·0
31	Shepherds and goatherds	42,594	17,697	41·5
37(*a*)	Tenants with some rights of occupancy	8,013,220	3,048,273	38·0
37(*b*)	Tenants with no rights of occupancy			
37(*c*)	Sub-tenants			
52	Fruits and vegetable growers			
39	Field labourers	1,084,080	1,097,118	101·2
78	Cow and buffalo keepers and milk and butter sellers	37,237	20,299	54·5
82	Ghi preparers and sellers	3,802	1,409	37·0
93	Sugar factories: owners, managers and superior staff	28,916	2,022	6·9
94	Sugar factories: operatives and other subordinates			
99	Maker of sugar, molasses and gur by hand			
97	Grain and pulse dealers	226,617	49,585	21·9
98	Grain parchers	95,549	79,634	83·1
100	Oil pressers	175,310	122,585	69 9
101	Oil sellers			
143	Pressers of vegetable oil for lighting			
144	Sellers of vegetable oil for lighting			
163	Masons and builders	31,627	1,116	3·5
181	Paper makers and sellers, and palm leaf binders	475	25	5·3
230	Plough and agricultural implement makers	6,557	74	1·1
234	Sugar press makers	468	2	·4
251	Persons occupied with blankets, woollen cloth and yarn, fur, feathers, and natural wool.	11,138	7,823	70·2
263	Cotton ginning, cleaning and pressing mills: owners, managers and superior staff.	46,639	23,439	50·2
264	Cotton ginning, cleaning, and pressing mills: operatives and other subordinates.			
271	Cotton cleaners, pressers and ginners			
267	Cotton spinning, weaving and other mills: owners, managers and superior staff.	350,959	219,833	62·6
268	Cotton spinning, weaving and other mills: operatives and other subordinates.			
272	Cotton weavers hand industry			
275	Cotton spinners			
303	Hosiers and haberdashers	5,390	1,135	21·0
306	Tailors, milliners, dressmakers and darners	99,752	53,171	53·3
316	Gold and silver wire drawers and braid makers	4,329	384	8·9
317	Workers in gold, silver and precious stones	83,262	3,279	3·9
318	Dealers in gold, silver and precious stones	988	36	3·6
322	Brass, copper and bell metal workers	15,090	1,216	8·0
328	Workers in iron and hardware	107,280	9,745	9·1

SUBSIDIARY TABLE X.—*Occupation of females by selected groups*—(concluded).

Group No.	Occupation.	Number of actual workers.		Percentage of females. to males.
		Males.	Females.	
1	2	3	4	5
336	Potters and pot and pipe bowl makers	121,417	68,191	56·2
344	Carpenters	138,977	6,212	4·5
347	Baskets, mats, fans, screens, brooms, &c., makers and sellers.	37,332	26,581	71·2
379	Persons occupied with miscellaneous dyes	14,452	5,665	39·2
384	Tanneries and leather factories, owners managers and superior staff.	115,498	29,689	25·7
385	Tanneries and leather factories: operatives and other subordinates.			
386	Leather dyers			
387	Shoe, boot, and sandal makers			
388	Tanners and curriers			
392	Bankers, money-lenders, &c.	36,732	3,863	10·5
444	Priests, ministers, &c.	72,169	14,801	20·5
446	Religious mendicants, inmates of monasteries, convents, &c.	30,946	9,630	31·1
468	Practitioners without diploma	6,750	789	11·7
504	General labour	991,644	733,303	73 9

SUBSIDIARY TABLE XI.—*Combined occupations.*

Order.	Workers only.	Percentage of partially agriculturists (on column 2).
1	2	3
I. Administration	203,382	13·5
II. Defence	32,154	23·9
III. Service of Native and Foreign States	2,539	4·8
IV. Provision and care of animals	319,028	8·2
V. Agriculture	15,136,586	·0
VI. Personal household and sanitary services	1,412,588	10·8
VII. Food, drink and stimulants	1,308,222	9·5
VIII. Light firing and forage	52,968	4·05
IX. Buildings	46,248	4·9
X. Vehicles and vessels...	1,997	4·7
XI. Supplementary requirements	109,688	9·9
XII. Textile, fabrics and dress	932,893	7·5
XIII. Metals and precious stones	253,535	21·1
XIV. Glass, earthen and stone ware	219,810	17·7
XV. Wood, cane, leaves, etc.	240,142	16·1
XVI. Drugs, gums, dyes, etc.	53,732	6·04
XVII. Leather, etc.	152,863	10·6
XVIII. Commerce	132,320	8·7
XIX. Transport and storage	225,321	7·5
XX. Learned and artistic professions	252,456	10·2
XXI. Sport	9,386	8·7
XXII. Earthwork and general labour	1,739,021	2·4
XXIII. Indefinite and disreputable occupations	74,323	4·9
XXIV. Independent	397,000	4·8

SUBSIDIARY TABLE XII.—*Principal occupations combined with selected subsidiary occupations.*

Serial number.	Principal occupation.	Number per 1,000 shown as following the subsidiary occupation of—						
		Cultivators.	Money lenders	Mill-hands	Day labourers.	Artizans.	Pensioners.	Landowners.
1	2	3	4	5	6	7	8	9
1	Landowners ...	352	6	...	6	2	1	...
2	Cultivators ...	...	2	2	51	7	...	12
3	Weavers	64	1	4	49	2	...	2
4	Money-lenders ...	88	...	2	1	2	2	77
5	Pleaders	38	8	...	...	...	1	214