



**CENSUS OF INDIA 1941**  
**VOLUME XXI**  
**H.E.H. THE NIZAM'S DOMINIONS**  
**(Hyderabad State)**  
**PART I.—REPORT**

BY

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CENSUS REPORT OF HYDERABAD STATE 1941.

VOLUME I.

ERRATA SLIP.

Page	Line	Incorrect	Correct
2.	5	'9135'	'1935'
5.	3	'Through out Dominions'	'Throughout the Dominions'
9.	23	'Abi Crop'	'the Abi Crop.'
9.	24	'4 to 7'	'5 to 7'
11.	11	'Yeild of estimates'	'Yield estimates'
18.	15	'Important'	'Imported'
25.	18	'1937'	'1939'
26.	24	'was suggested medicines'	'was suggested of medicines'
29.	6	'roads long mileage'	'roads with long mileage'
54.	29	'as a centre of a family'	'as the centre of a family'
85.	17	'persils'	'perils'
90.	Para No.	'75'	'60'
128.	3	'well do I remember that necessary gleam of light etc. etc. etc.,'	'well do I remember that dark hot little office in the hospital at Begampett with the necessary gleam of light etc. etc.'
147.	21	'afflicted'	'afflicted'
148.	Stt. Col. 3	'29'	'2.9'
148.	do	'28'	'2.8'
148.	do	'20'	'2.0'
148.	do	'15'	'1.5'
175.	Stt. Col. 1	'Construction of means of livelihood'	'Construction of means of transport'
182.	41	'only in'	'only with'
202.	Para No.	'162'	'165'
227.	Item 9	'Nirfal'	'Nirmal'
227.	Para 188	'Appendix "A"'	'Appendix. I'
236.	33	'spread of education among their subjects. It was thus more than appropriate etc. etc.'	'spread of education among their subjects. In this respect the present ruler has surpassed his predecessors. It was thus etc. etc. etc.'
230.	35	'real'	'zeal'

MAPS AND CHARTS.

i	Map No. 1	'Scale 128 miles=1 inch.'	'Scale 64 miles=1 inch.'
43.	" 14	'Taluk' (in the heading)	'Talug'
50.	" 17	'1941-41' (in the heading)	'1940-41'
76.	" 20	'Whippies' (in the heading)	'Whipples'
98.	" 30	'Male widower'	'Widowers'
98.	" 30	'Female widower'	'Widows'
159.	" 46	'Working' (in the heading)	'Working population'
165.	" 49	'The Chart facing page 164 and 165, .	'The Chart is to face page 163'
165.	" 49	'49'	'48'

CENSUS REPORT OF HYDERABAD STATE 1941

VOLUME I.

ERRATA SLIP No. 2.

Page	Line	Incorrect	Correct
10	2	Area	.. Acres
21	42	joint-banks ..	.. joint-stock banks
26	24	gested medicines	.. gested of medicines
136	19	1931 Census figure for the whole district was only 346. Referring to which Dichpalli is situated).	.. 1931 Census Report that, there were in Nizamabad Taluqa alone (in which Dichpalli is situated).
147	21	Afficted ..	.. Affected
219	Last line of Statement.	63.5 ..	.. 81.4
219	11	Aryas and Brahmans	.. Aryas, Brahmans and Harijans.
219	13	63.5 ..	.. 81.4

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“Tribal population of Hyderabad Yesterday and Today”—  
by Christoph Von Fürer-Haimendorf.

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## FOREWORD.

(i) *The Census*.—The Census of 1941 constitutes the seventh decennial series of systematic population records of H.E.H. the Nizam's Dominions. The dates fixed are not only for Hyderabad State but also for the whole of India. The dates of these decennial censuses and the names of the Census Commissioners of Hyderabad State are given below:—

1. 1881 (17th February) .. Mr. Syed Mohiuddin Ulvi.
2. 1891 (26th February) .. Mr. Mirza Mehdi Khan, M.R.A.C.
3. 1901 (1st March) .. Mr. Mirza Mehdi Khan, M.R.A.C.
4. 1911 (10th March) .. Mr. Md. Abdul Majid, B.A.
5. 1921 (18th March) .. Mr. Md. Rahmatulla (Nawab  
Rahmat Yar Jung Bahadur).
6. 1931 (26th February) .. Mr. Ghulam Ahmad Khan.
7. 1941 (1st March) .. Mr. Mazhar Husain, M.A., B.Sc.

For the 1881 census only the Tables volume was prepared. Since 1891, both the Report and the Tables are prepared. The third part, *i.e.* the Administration Volume was started from 1931.

The experience of previous occasions has no doubt been a good deal of help. This time, however, certain alterations were made in the method, which are dealt with in the Census Administration Report. This new and improved method, though it involved certain administrative difficulties, has ensured comparative accuracy in the collection of data. Still, the responsibility and risk Census officials are exposed to cannot better be described than has been done by Professor Karve.\* His remarks are equally, if not more strongly, applicable to Hyderabad:

“The difficulties of having a faultless enumeration of things, persons and events over such an extensive territory as India, are well-known. Physically, financially and administratively, the task involves such a stupendous amount of resources that even the best equipped census and statistical services can only hope to attain a more or less rough approximation to the real situation. The ignorance and prejudice of the enumerated, the inexperience and limited sense of responsibility of enumerator, the lack of sufficient technical accuracy among the classers and sifters, and last, though not least, the complex character of human life in India—these render the responsibilities of the officials very onerous indeed.”

---

\*Karve's "Poverty and Population in India, 1936, P. 25."



(ii) *General Arrangements.*—To start the census work, the district village lists were revised and brought up to date. The State Census Code containing instruction for the taking of the census was prepared, and printed copies were supplied to all the census-officers. Instructions on points not provided for in the Code were printed separately and given to the operators to be used during operations. The State Census Act which gave legal authority for all the operations connected with the census, was passed as a permanent Act for all Censuses in future and at any time if the Government so desires. Census forms such as enumeration slips, house list; block and circle list; circle, charge and district summaries; enumeration tickets, etc., were printed and distributed. Besides the forms of statements, registers, slips, etc., the other printed matter which relates to 1941 census is noted below for information:

1. Four Census Memoranda that were issued during census work;
2. The Census Act that was passed;
3. The Census Code of Procedure;
4. Instructions to Enumerators and to the Tabulation Office;
5. District Village Lists;
6. Five Permanent Registers;
7. Census Report, Part I. with ~~Administrative Volume and~~ Notes on Tribes in Hyderabad State; Census Report, Part II. Tables Volume.

(iii) *Census Divisions.*—House numbering was the first step taken for the beginning of the census work. The Municipal Commissioner Hyderabad City and all the Tahsildars were supplied with Hyderabad-made durable colour for this purpose so that the numbers may remain intact till the next census and the people also may use them as identification marks. As a future policy, the Hyderabad City Municipal Commissioner agreed to the following of my proposals:

1. The house-numbering should remain and be used as permanent feature till the next census. The new houses built during this period should bear the adjoining number over one, two, three according to the increase in the new ones.

2. Each street should have its name and its own house numbers and the street should begin and end at the cross roads.

The details of the procedure adopted for taking the census is fully described in a separate volume, the Census Administration Report, 1941. A summary is given below:

A hundred of the numbered houses formed a Census "Block" in charge of an enumerator; 10 to 15 such blocks constituted a "Circle" under a Supervisor. A number of Circles containing 10,000 to 15,000 houses made up a "Charge" under a Charge Superintendent. A town

was treated as a separate charge. Two or three charges being within a taluq was kept under the control of the Taluq Census Superintendent, the Tahsildar. All the taluqs which embrace the area of the district were under the District Census Officer, the First Taluqdar (District Collector). The Municipal Commissioner, Hyderabad City, was the District Census Officer for the City. The exempted jagirs were trusted to adopt similar arrangements in their own jurisdiction. The

Dominions were divided into  $\frac{775 (1941)}{789 (1931)}$  Charges,  $\frac{5,249}{7,953}$  Circles and  $\frac{53,951}{78,066}$  Blocks.

(iv) *Staff*.—Charge Superintendents, Circle Officers and Supervisors were invariably Government employees. In villages the enumerators were mostly the Patwaris, Patels and reliable persons such as office clerks. There were 53,951 Enumerators, 5,249 Supervisors and 775 Charge Superintendents in 1941 Census as against 78,066 Enumerators, 7,953 Supervisors and 789 Charge Superintendents in 1931 Census.

I was fortunate in having the 1931 Census experienced hands available not only in the City and districts as enumerators, supervisors, etc., but also in my office staff as ~~my Deputy, Assistant, Office Superintendents, Clerks, etc.~~ and thus my work and anxiety were much reduced.

(v) *Programme of Work*.—A regular programme of all the Census operations in full detail was prepared beforehand, and is given in Census Administration Report. This was adhered to rigidly throughout the period and Government was kept in touch by a monthly progress report.

For census recording the enumerators were supplied 50 and 100 slip-pads, and the items included the following information in 27 simple questions: Name, religion, sex, age, civil condition, caste, community, occupation, mother-tongue, birth-place, literacy, extent of literacy, literacy in Urdu and English, employment and unemployment and its period, certain infirmities.

(vi) *Special Enquiries*.—Special enquiries were undertaken into cottage industries, and large scale industries, and the results of the first two are included in the Tables Volume of the Census.

(vii) *Tabulation*.—For the 1941 Census the Government of India decided early in March 1941, to have a limited tabulation for their Provinces, leaving to the States full discretion to have complete census operations if they so wished. Instead, therefore, of the usual complete scheme of 16 Imperial and 2 Provincial Tables, the Provinces and States were asked to send only the data for Imperial Tables I to V, XIII & XIV and the Provincial Tables I & II.

In Hyderabad State, this work was carried out according to a pre-arranged programme and as Hyderabad was the only State in India that carried out all the census tabulation, naturally, more time had to be taken. For sorting and tabulation, nearly a thousand persons have to be employed and accommodated. Two large government buildings were hired from the P.W.D. out of those that had been acquired for the Central Secretariat site, and some temporary sheds were put up in the compounds to accommodate the large establishment of a thousand temporary workers.

(viii) *C. C. I.'s remarks regarding 1941 Census.*—The Census Commissioner for India, in his Census Report Tables Volume has noted, “the 1931 Census coincided with a civil disobedience movement which occasioned a good deal of localised trouble to certain superintendents particularly, however, in Bombay. 1940-41 saw also political influences on the census but in the opposite direction; since whereas the difficulty in 1931 had been to defeat a boycott, the difficulty in 1941 was to defeat an excess of zeal,” which every community was showing to increase their numbers. Thus, the whole population was census conscious.

(ix) *Acknowledgments.*—I express my sincere thanks to one and all, both officials and non-officials for the conscientious manner in which they discharged their duties. ~~The Census work placed a heavy burden on all the district officers and their subordinates; hence I cannot single out any one of them for special thanks.~~

The employees of the Hyderabad City Municipality did their very best in the most congested area of the Dominions. They and the other office hands deserve great credit for this piece of honorary work. I am thankful to the Municipal and the Police Commissioners and all the Heads of the Departments who willingly lent their office hands and also for all the help they gave to enable the census operations to be carried on smoothly.

I may put it on record that the public were not merely well disposed, but wholeheartedly co-operated with the census staff. During my extensive tours visiting each and every tahsil—Dewani and non-Dewani—(except only 5), throughout the Dominions for giving instructions and looking to the adequate supply of enumeration slips, I was much impressed by the genuine enthusiasm displayed by enumerators and enumerated alike.

Amongst my staff, the Deputy Census Commissioner, Mr. Abu Muhammad, a veteran, who handled the census work for the third time, deserves my thanks and appreciation for the ability and coolness with which he handled the census work. Mr. R. Thomas, Deputy Director of Statistics, as Assistant Census Commissioner, helped me both in my Census and my normal Statistical work wholeheartedly. Mr. Abdul Latif Razvi, Assistant Director of Statistics was posted especially to the

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Census branch to get himself fully acquainted with the census work so that the State might have full use in 1951 of the experience gained by him in 1941. It is due to his help and energy that I have been able to prepare this report. On the retirement of Mr. Abu Muhammad, Mr. Mohammad Ali Khan, B.A., the Second Assistant Director of Statistics was put in charge of the Census Tabulation work and he carried out the remaining work in a methodical and systematic manner. Mr. Mohammad Abdul Wali, M.A., B.Sc., the Statistician in my office, helped me by reading through the typed copies and in correcting the figures.

I acknowledge, with thanks, the real help rendered by Mr. R. V. Pillai, Director of the Government Central Press and Stationery Depot, in the supply of stationery and in carrying out in time the very heavy Census press work; the press employees worked day and night.

I must also thank Mr. M. W. M. Yeatts, C.I.E., I.C.S., the Census Commissioner for India, for taking the trouble to visit Hyderabad State, and for his appreciation and encouragement.

Of the clerks, I may mention the names, as a mark of appreciation, of Mr. Ghulam Jilani (Superintendent) and Mr. Sharma (Superintendent) in particular, and Mr. Ghulam Jilani (~~Accountant~~), Mr. Ghulam Mahmud (~~Draftsman~~), Mr. Satyamurthi (Typist) and Mr. Amjad Husain (Press Clerk), in general.

I also acknowledge the help and guidance that I obtained from the Census Reports of 1921 and 1931 so ably written by the then Census Commissioners. In some cases, I have included some portions of their reports to make the present Census Report more informative and useful.

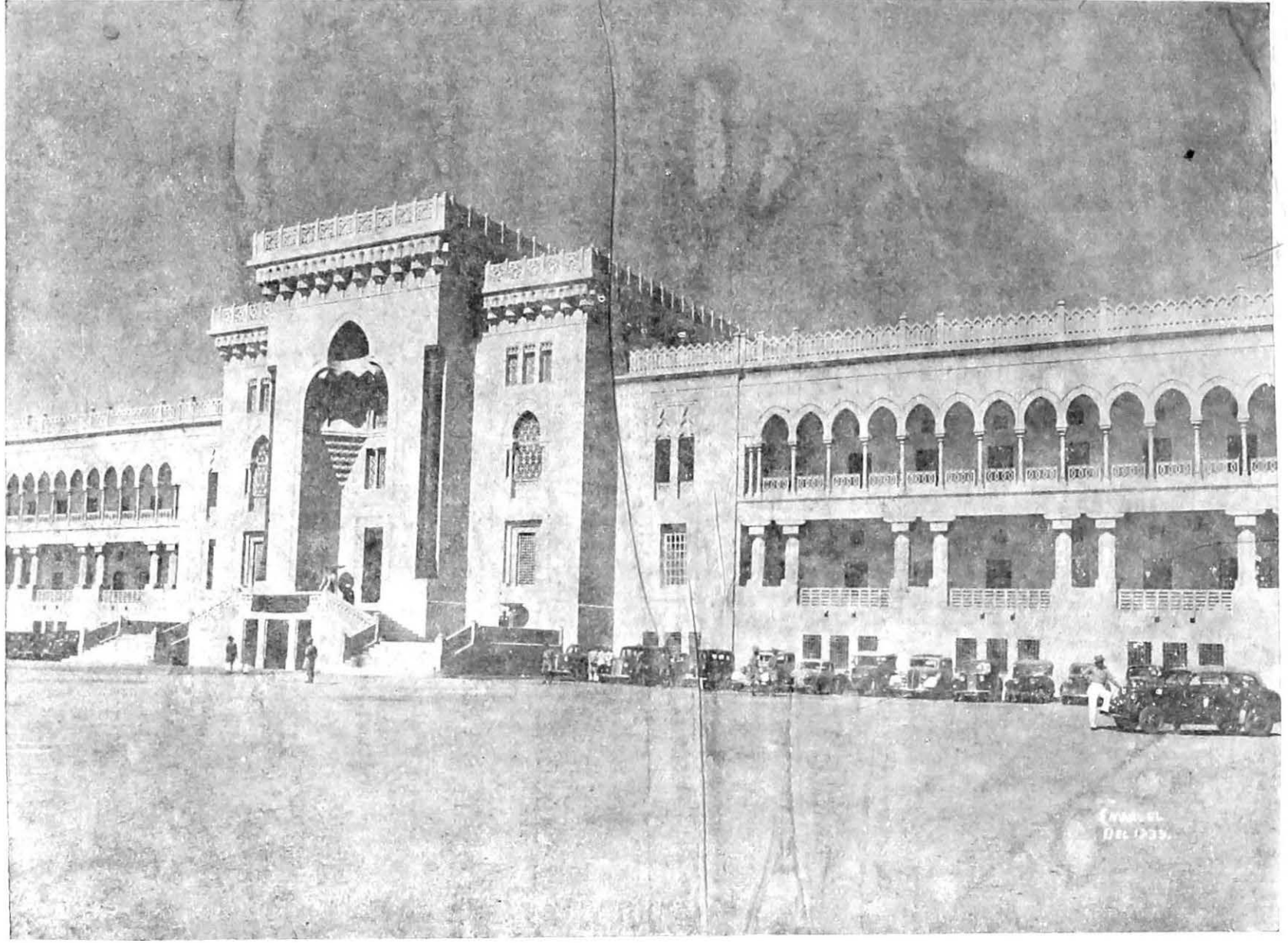
MAZHAR HUSAIN,

*Census Commissioner and Director of Statistics.*

*Dated* 24-7-1353 F.  
28-4-1944 A.D.

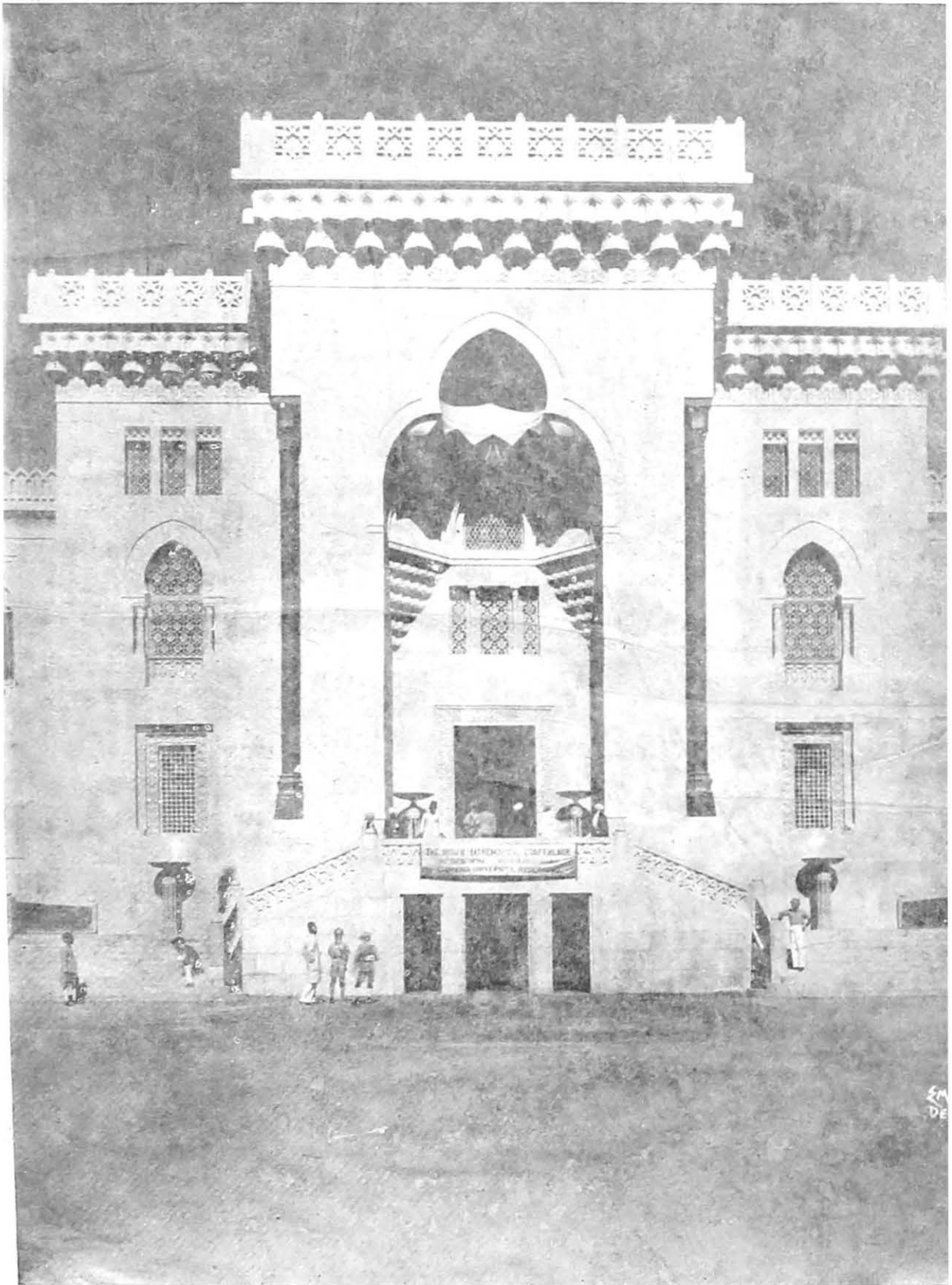
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No. 2. Arts College, Osmania University



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**No. 3 Entrance to the Arts College, Osmania University.**



## PART I.—GENERAL

### CHAPTER I

#### *The Dominions of H.E.H. the Nizam in the 1931-41 A.D.*

1. *Position.*—Hyderabad, the Premier State of India, lies between  $15^{\circ} 10'$  and  $20^{\circ} 40'$  North latitude and  $74^{\circ} 4'$  and  $81^{\circ} 35'$  East longitude. It occupies the central position of the tableland of the Deccan. It is bounded on the north by the Khandesh tract of the Bombay Province and Berar, on the east the Central Provinces, Bastar State and Madras Province, on the south by Madras Province and on the west by Bombay Province and Deccan States.

Hyderabad's vast area, plentiful resources and large population, her different ethnical divisions and her many administrative units, some larger than the average Indian State, legitimately entitle her to her traditional name, the "Dominions of His Exalted Highness." The State has its own coinage, currency notes and postage stamps.

2. *Area.*—Hyderabad has an area of 82,698 square miles, *i.e.*, more than the area of England and Scotland put together. It is the ~~biggest Indian State~~ in the Indian Empire and in area exceeds the Provinces of Bengal (77,442 square miles) and Bombay (76,443 square miles).

The following statement compares the areas of the Dominions with those of whole of India as well as British and Indian India :

	Area in sq. miles.	Area as per cent. of whole India.
Whole India	.. 1,581,410	100.0
British India	.. 865,446	54.7
Indian States	.. 715,964	45.3
Hyderabad	.. 82,698	5.2

The above-noted area does not, however, include the assigned territory of Berar with an area of 17,809 square miles. Although administered jointly with Central Provinces, Berar is under the sovereignty of His Exalted Highness the Nizam. This Sovereignty was during the decade thus acknowledged by His Imperial Majesty the King-Emperor:—

3. "Lieutenant-General His Exalted Highness Asaf Jah Muzaffar-ul-Mulk Wal Mamalik, Nizam-ul-Mulk Nizam-ud-Dowla Nawab Sir Mir Osman Ali Khan Bahadur, Fathe Jung, Faithful Ally of the British Government, G. C. S. I., G. B. E., Nizam of Hyderabad and Berar.

YOUR EXALTED HIGHNESS,

I have learned with much satisfaction of the signature by His Excellency the Viceroy and Governor-General on my behalf and by Your Exalted Highness of the agreement whereby the territory of Berar will continue to be administered together with the Central Provinces in the manner provided in the Government of India Act, 1935, while remaining under the sovereignty of Your Exalted Highness, which the agreement confirms.

I have been glad to avail myself of this occasion further to recognise the sovereignty of Your Exalted Highness in the territory of Berar by the association of Berar with Hyderabad in your dynastic title and by the grant of the title of His Highness the Prince of Berar to be held by the Heir-Apparent of Your Exalted Highness and of your successors.

Trusting that Your Exalted Highness may long continue to enjoy health and prosperity, I sign myself.

Your sincere friend and Emperor

(Sd.) EDWARD R. I.

27th October 1936."

In area and boundaries, the State has not undergone any change during the decade 1931-1941.

4. *Political History of Asaf Jahi Territory.*—With the exception of a comparatively narrow strip of country on the western coast of Indian Peninsula, belonging to the Marathas, the jurisdiction of Asaf Jah Nizam-ul-Mulk I, extended from the River Tapti to the Mysore country and the Carnatic, right down to Trichinopoly. In the Carnatic proper there was a Nawab with his headquarters at Arcot, who acknowledged the supremacy of Nizam-ul-Mulk Asaf Jah and was indeed appointed by him. On the east coast of India (Bay of Bengal) the whole of the country from Chicacole right down to the south acknowledged his suzerainty, which thus extended over almost the whole of the Indian Peninsula south of the river Tapti. Although Nizam-ul-Mulk Asaf Jah was first appointed as Viceroy of the Deccan by the Emperor Aurangzeb, soon after the death of the Emperor he declared his independence. During the reigns of his successors the territory gradually and by degrees was reduced to its present limits.

5. *Natural Divisions.*—Roughly, the flow of the river Manjra, an important tributary of the Godavari, is the line that divides the two main geological formations found in the State, *i.e.*, the trappean in the north-western portion and the archæan in the south-eastern portion.



The same line divides the country ethnologically also; the trappean area, with its very fertile plains of black cotton soil growing wheat, cotton and jawar crops, is inhabited by the Marathi-speaking Aryan people and hence known as Marathwara. The archæan area, with less fertile undulating red soil growing rice, millet and oilseed, is inhabited by the Telugu-speaking Dravidian race and hence called the Telingana. Ethnologically, there is a third division, a small portion in the south-west of the Dominions having a slightly different Dravidian race speaking Kanarese and being hence known as the Karnatic.

6. *Administrative Divisions.*—For administrative purposes the Dominions is divided into four Subahs, each under a Subedar or Commissioner. Each Subah is again divided into districts each under a First Taluqdar. The districts are divided into taluqs each under a Tahsil-dar, and two or three taluqs comprise the charge of a Divisional Officer or Second Taluqdar. The Subahs and the Districts at the end of the decade were as follows:

Subahs	Districts	Tracts
Medak (Gulshanabad)	.. Atraf-i-Balda	.. Telingana.
	Nizamabad ..	.. do
	Medak ..	.. do
	Baghat ..	.. do
	Mahbubnagar ..	.. do
	Nalgonda ..	.. do
Warangal ..	.. Warangal ..	.. do
	Karimnagar ..	.. do
	Adilabad ..	.. $\frac{1}{2}$ Telingana and $\frac{1}{2}$ Marathwara
Aurangabad ..	.. Aurangabad ..	.. Marathwara.
	Parbhani ..	.. do
	Nander ..	.. do
	Bir ..	.. do
Gulbarga ..	.. Gulbarga ..	.. $\frac{1}{2}$ Marathwara and $\frac{1}{2}$ Karnatic
	Raichur ..	.. $\frac{1}{2}$ Telingana and $\frac{1}{2}$ Karnatic
	Osmanabad ..	.. Marathwara
	Bidar ..	.. $\frac{1}{2}$ Marathwara and $\frac{1}{2}$ Karnatic.

Thus there are in all 17 districts including the Sarf-i-Khas (Crown Lands) district of Atraf-i-Balda, and so 17 census divisions.

No changes of importance in the administrative division took place during the decade except that Nizamabad District was retransferred from Warangal Subah to Medak Subah. A new district, Baghat, was constituted under Medak Subah; it was formerly a taluq round about the city of Hyderabad in Medak district. A new taluq of

Banswara was formed in Nizamabad District with some of the villages from Bodhan and Yellareddi taluqs. The rest of the taluq of Yellareddi was transferred from Nizamabad to Medak district.

The areas shown for the Dominions and districts are the same as those of the 1931 census except in the above cases, where the figures have been adjusted according to the changes.

7. *Physical Features.*—Hyderabad State, a polygonal compact block of fertile soil, has the added advantage of being almost surrounded on its northern, eastern, southern and south-western boundaries by the two great rivers, the Godavari and the Krishna and their tributaries; thus it is a great Doab area between these two rivers. Besides, it also has their tributaries spread out in its entire area of the State as a well planned irrigation and drainage project. The main tributaries of Godavari are the Penganga and the Warda at the northern boundary of the State. Its other tributaries the Manjra, rises in Bombay, the Purna in Berar and the Pranhita is the boundary between the State and the C. P. The river Krishna, the longest river of Southern India has its main tributary, the Tungabhadra at the southern State boundary and the Bhima, the Dindi and the Musi entirely within the southern part of the State. This extensive tableland with an average elevation of 1,250 feet above sea level slopes gradually from north-west to south-east. It has small ridges of hills spread out throughout the area which not only serve as water-sheds but also afford possibilities for damming the rivers that have pierced them at different places and thus afford facilities for irrigation, water supply and hydro-electric projects.

The characteristic physical features of the Marathwara or trappean rock area are its vast fertile plains of very productive, black and rich soil retentive of moisture. These plains have gradual undulating outlines in general. In the much undulating areas of Marathwara the elevated tracts have step-like ascents, abrupt crags and cliffs and detached eminences covered with forest growth which produces a beautiful scenery.

The characteristics of the Telingana or archaean tract, are solitary, herbless, domeshaped granite hills, prismatical fractured summits, the feather-bed appearance of masses of rocks and wild and fantastic tors and logan rocks piled in heaps of twos and threes. The surrounding area, clothed with brushwood and dotted with lakes and tanks, presents a much greater variety of scenic aspect than Marathwara.

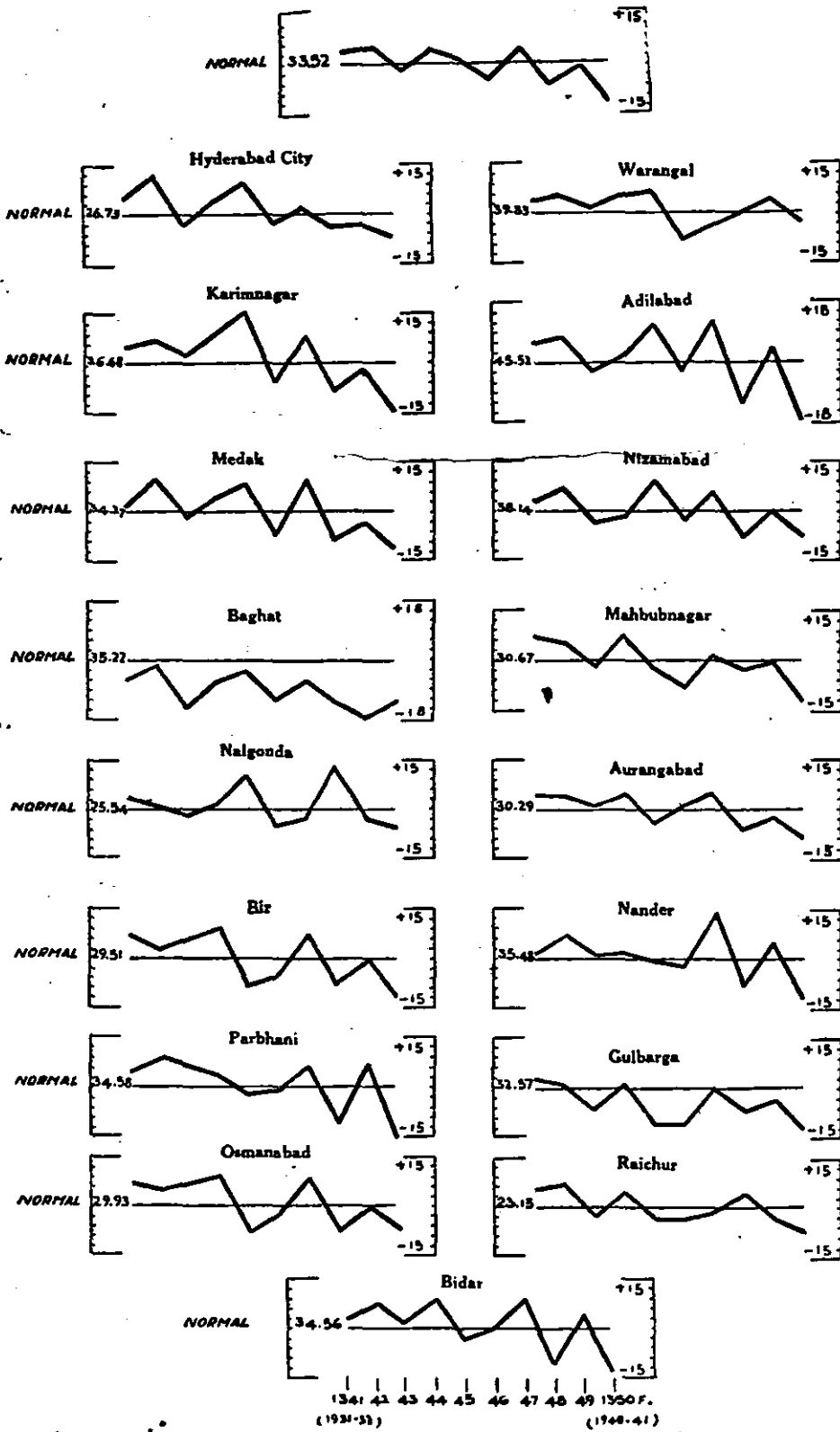
8. *Forests.*—As the climate and rainfall depend upon the forest areas and their distribution in the country, we find 62 lakhs of acres or 11.8 per cent. of the total area of the Dominions under forest. Teak (*Tectona grandis*) forest is general in the Telingana tract of the State. With teak there are the useful forest trees, the Shisham (*Dalbergia latifolia*), satinwood (*Chloraxylon swietenia*), sandal (*Santalum album*)

and a good number of other trees of less importance. The very undulating and hilly tracts of the country are usually under forests. Throughout Dominions near or around villages groves of mango (*mangifera indica*), tamarind (*tamarindus indica*), nim (*melia-azadirachta*), pipal (*ficus religiosa*), banyan (*ficus Bengalensis*) and babul (*acacia arabica*) trees exist in large numbers and influence the climate of the localities.

Sindhi palms (*Phoenix sylvestris*), toddy palms (*Borassus flabellifera*) and Mahua (*Bassialatifolia*) are found scattered extensively throughout the Dominions more so in Telingana. Regarding forests, there is a French proverb: "Un peuple sans forets est un peuple qui meurt" (a people without forests is a dying race). Government has established a regular Forest Department to conserve the forests and to afforest fresh areas. At present the State is sadly deficient in good forests.

9. *Climate and Rainfall.*—The climate of Hyderabad State is very healthy but slightly warm. It is, no doubt, pleasant and agreeable during the greater part of the year. The maximum temperature in summer is 111° and minimum temperature in winter is 65° with refreshing breezes throughout the year. The annual average rainfall of the State is 31 inches. Regarding rainfall, the year may be divided into three periods: (1) the south-west monsoon period which begins from June (Amardad) and ends at the end of September (Aban). This period is the most important one and is the principal source of water for the crops and the country, filling up the tanks and ponds and raising the watertable in the wells. The fall amounts on an average to 25 inches. It is during this period that most of the important food crops and cash crops (the *kharif* crops) are grown in the country and moisture is retained in deep retentive black soils for the growing of the *rabi* crops in the autumn season. (2) The north-east monsoon period begins from October (Azun) and ends at the end of November (Dai). The rainfall of this period is important for the growing of *rabi* crops such as wheat, *rabi juwar*, pulses and oilseeds. It replenishes the soil moisture and increases the humidity. The fall amounts to 3 inches during this period. (3) The intermediate period which is from December to May receives some 3 inches of rain in stray showers, sometimes with wind, thunder and hail. These showers are useful to fruit trees and garden crops but not of much use and in fact, harmful to agricultural crops.

No. 4. Variation in Rainfall "By Districts" During the Decade From 1341 to 1350 Fasil. Dominions.



SCALE :- 1/10" = 3 INCHES OF RAINFALL

Telingana receives more rain than Marathwara. The Karnatic receives the least, and is considered as a scarcity zone. To ensure good harvests in the Dominions there should be some pre-monsoon showers in the latter half of May, a good and well distributed rainfall in the months of June and July, heavy rain in August with occasional breaks, moderate rain in September and some rain in October and November. The annual seasonal rainfall during the decade is recorded below:

*Rainfall in inches.*

Years	S.W. Monsoon (June to September)	Deviation from 40 yrs. average	N.E. Monsoon (Oct. to Nov.)	Deviation from 40 yrs. average	Intermediate period (December to May)	Deviation from 40 yrs. average	Total	Deviation from 40 yrs. average.
Last 40 years Normal ..	24.98	..	2.69	..	3.31	..	30.98	..
1931-32 (1340-41F.)	33.06	+ 8.08	3.50	+ 0.81	2.60	- 0.71	39.16	+ 8.18
1932-33 (1341-42F.)	25.74	+ 0.76	4.09	+ 1.40	6.69	+ 3.38	36.52	+ 5.54
1933-34 (1342-43F.)	31.49	+ 6.51	4.30	+ 1.61	2.44	- 0.87	38.23	+ 7.25
1934-35 (1343-44F.)	27.62	+ 2.64	2.99	+ 0.30	2.25	- 1.06	32.86	+ 1.88
1935-36 (1344-45F.)	29.06	+ 4.08	2.56	- 0.18	5.27	+ 1.96	36.89	+ 5.91
1936-37 (1345-46F.)	22.97	- 2.01	5.02	+ 2.33	6.13	+ 2.82	34.12	+ 3.14
1937-38 (1346-47F.)	22.52	- 2.46	1.23	- 1.46	5.27	+ 1.96	29.02	- 1.96
1938-39 (1347-48F.)	35.45	+10.47	0.76	- 1.93	1.15	- 2.16	37.36	+ 6.38
1939-40 (1348-49F.)	18.54	- 6.44	4.92	+ 2.23	2.10	- 1.21	25.56	- 5.42
1940-41 (1349-50F.)	26.37	+ 1.39	3.87	+ 1.18	2.22	- 1.09	32.46	+ 1.48

Thus in as many as eight years the rainfall was above the average of the preceding 40 years. Agriculture, which is the principal industry of the State, was satisfactory. A brief resume of the seasonal conditions governing agriculture is given below:

10. *Seasonal Conditions.*—The agricultural season was, on the whole satisfactory. Rainfall averaged 39.16 inches. The south-west monsoon was capricious for some time. *Abi* (autumn rice) was attacked by pests in Karimnagar, Warangal and Raichur. *Rabi* cultivation had ideal conditions. *Tabi* (spring rice) also had a favourable season, good growth and uninterrupted harvest. Water and fodder supply were adequate. Cattle diseases were less prevalent than in the previous year.

The south-west and north-east monsoons yielded copious rain, averaging 36.52 inches. *Kharif* had a normal season except in two districts where deficiency of moisture resulted from faulty distribution of rain. *Abi* and *tabi* were generally normal. Water and fodder supply were short in some areas. Cattle disease affected eight districts.

1932-1933  
(1341-1342 F.)

The agricultural year was satisfactory, with copious and well-distributed rains. The August rain was so heavy that crops in the Godavari valley region of Aurangabad and Karimnagar were submerged. *Kharif* was on the whole satisfactory. *Abi* had a good season. *Rabi* had abundant sub-soil moisture, but growth was impaired by unseasonal rains, hailstorms, insects, etc. *Tabi* was benefited by occasional showers, but the yield was damaged by hailstorms. Supply of water and fodder was generally adequate.

1933-1934  
(1342-1343 F.)

Agricultural conditions were less satisfactory in this year. *Kharif* met with indifferent weather conditions; the sowing of the important commercial crops, cotton and oilseeds, was much restricted. *Abi* also suffered. *Rabi* had a favourable season in most districts. There was a shortage of water and fodder for some months in certain districts. Epizootic diseases were prevalent practically throughout the year in many districts.

1934-1935  
(1343-1344 F.)

The rainfall averaged 36.89 inches but was unevenly distributed. *Kharif* was more satisfactory than in the previous year. *Abi* and *tabi* crops were fair. *Rabi* suffered from untimely rains at harvest time.

1935-1936  
(1344-1345 F.)

The agricultural conditions were less satisfactory than in 1935-36. The area under cash crops diminished, e.g., cotton by 16 per cent., sesamum by 7 per cent., castor by 6 per cent., groundnut by 10 per cent., and miscellaneous oilseeds by 8 per cent. The yield under oilseeds was, however, more than in the previous year thanks to better seasonal conditions in the *rabi* period. There was a lack of water and fodder in Marathwara. Cattle disease was wide-spread, notably in Telingana.

1936-1937  
(1345-1346 F.)

Rainfall and other seasonal factors affecting agricultural conditions were nearly identical with those in the previous year. The average for the year was 29.02 inches. *Abi* suffered from lack of sub-soil moisture, *rabi* fared badly and *tabi* deteriorated in parts of Telingana. The areas under sugarcane, castor and juwar decreased by 47, 33 and 3 per cent., respectively while the area under groundnut increased by 50.7 per cent., under cotton by 15.6 per cent. and under wheat by 4 per cent.

1937-1938  
(1346-1347 F.)

The rainfall averaged 37.36 inches, the south-west monsoon being a record for the last 20 years. The abnormal rain made the fields become too wet for the crops. Juwar and cotton were discoloured and field operations generally interrupted. *Abi* had a normal time except for a slight damage from insects and plant disease. *Rabi* was hard hit by the entire absence of the north-east monsoon showers. *Tabi* had a fair season.

Owing to abnormal weather conditions, the area and yield of important crops were below the average of the preceding quinquennium.

Rainfall and other seasonal conditions were unsatisfactory. The monsoon was late and weak. Consequently *kharif* and *abi* were severely affected. *Rabi* suffered from heavy showers.

The rainfall and other seasonal conditions were fairly normal.

II. *Agriculture*.—As in other parts of India, agriculture forms the most important occupation and source of wealth in these Dominions. The annual agricultural production exceeds that of other industries and crafts, and nearly 59 per cent. of the total population directly depend on agriculture for their livelihood.

There are two crop seasons in the State—

(a) *The kharif*, which begins from June and lasts for 4 to 7 months. (The rice crop of this season is called *abi crop*).

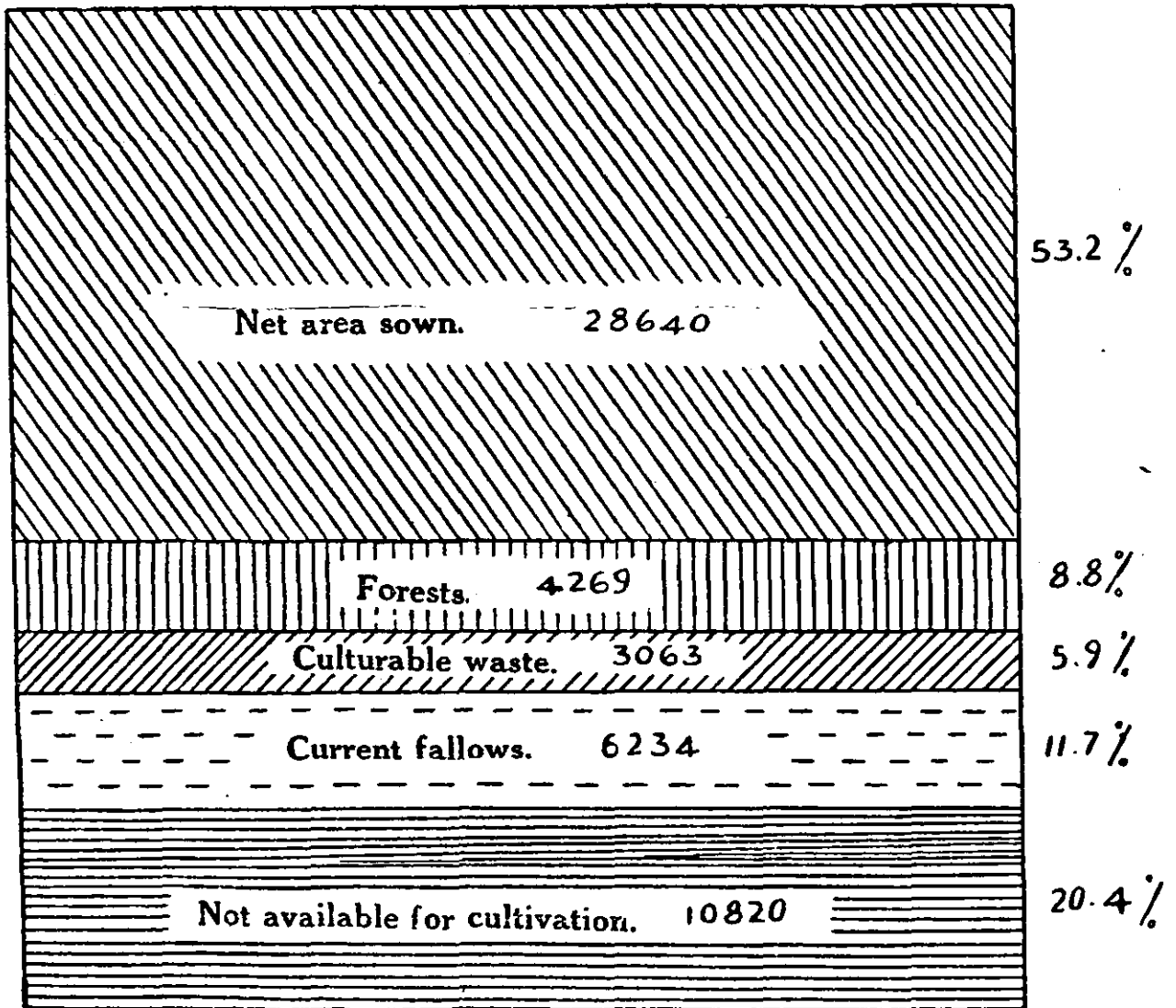
(b) *The rabi*, which begins from September and lasts for 4 to 7 months. (The *rabi* rice crop is called the *tabi* crop).

The area of the Dominions is 82,698 square miles or 52,926,720 acres of which only 33,382,938 acres are diwani and the remaining area is shared between Sarf-i-Khas, Paigahs, Samasthans and Jagirs, etc. Of the total diwani culturable area, 69.8 per cent. or 23,316,468 acres were under actual cultivation in 1940-41, as compared to 21,349,000 acres in 1930-31, an increase of 1,967,468 acres only. On account of the fact that there is more dry cultivation in Marathwara than in Telingana, the percentage of occupied area in the former region is 99.03 as against 85.74 in the latter.

[Chart.

No. 5. Classification of the Total Area in 1351 F. (1941-42).  
 Total Area of Hyderabad State 51,916,720 Area=82,698 Sq. Miles.  
 Total Population of Hyderabad State in 1941=16,338,534

*Figures in Thousands.*



Out of the total area of the Dominions in 1940-41, the year of census, 53.2 per cent. was sown with different crops and 20.4 per cent. was not available for cultivation. Forest covered 11.7 per cent. of the area, culturable waste 5.9 per cent., and current fallows 8.8 per cent. The total area under foodgrains in 1940-41 was 18,180,709 acres. Juwar covered 33.7 per cent. of the total cultivated area (28,664,456),



bajra 5.6 per cent., wheat 3.9 per cent., and rice 4.5 per cent.

During the decennium the area under oilseeds increased from 2,924,718 to 4,355,238 acres. There was a remarkable increase in groundnut from 774,796 to 1,963,692 acres due to the increased world demand for this oil-seed.

The net area sown in diwani and non-diwani areas together slightly decreased from 28,976,090 acres in 1930-31 to 28,180,448 acres in 1940-41. On the other hand the outturn considerably increased, thanks to good seasonal conditions. An important change made in the anna valuation system during the decade was to regard a normal crop as 12 annas instead of 16 annas. This greatly improved the forecast yield of estimates of all the crops for which forecasts are prepared.

12. *Important Food and Cash crops.*—Important food and cash crops of the State with their percentages and acreages in lakhs are as follows:—

Items	Dominions area in lakhs of acres	Percentage area of these principal crops to total area sown in tract 1940-41	
		Marathwara	Telingana
1. Juwar .. .. .	104.10	46.04	19.34
2. Bajra .. .. .	16.19	8.34	6.08
3. Ragi .. .. .	..	0.22	0.82
4. Wheat .. .. .	11.59	8.82	0.20
5. Barley .. .. .	..	0.06	0.04
6. Rice .. .. .	9.91	1.14	6.42
7. Maize .. .. .	5.79	1.14	3.86
8. Gram .. .. .	9.45	6.24	2.16
9. Other food grains and pulses ..	31.83	10.68	9.46
10. Fruits and Vegetables ..	6.94	..	..
<i>Cash Crops.</i>			
1. Linseed .. .. .	5.26	} 14.30	13.26
2. Sesamum .. .. .	5.48		
3. Groundnut .. .. .	19.63		
4. Castor .. .. .	6.71		
5. Other oilseeds .. .. .	5.46		
6. Condiments .. .. .	6.28	..	..
7. Sugarcane .. .. .	0.45	..	..
8. Cotton .. .. .	37.31	22.10	1.04
9. Tobacco .. .. .	0.81	..	..

13. *Staple Food.*—The staple food of the Marathwara and Karnatic people is juwar and bajra bread taken with pulses, onions and chillies. That of the Telingana people is rice, and juwar bread taken with some pulses, tamarind and chillies. Brahmanic Hindus and Jains do not take meat of any kind. Muslims, Christians, Harijans and others all over the State take meat and fish together with rice and bread.

14. *Agricultural Marketing*.—The Hyderabad Agricultural Market Act II of 1339 Fasli was enforced in the Dominions. This was applied to 23 markets in the State during the decade and about 40 commodities were notified and their sales controlled in the markets under the Act the maximum rates of commission, weighing and other charges being fixed. The rules lay down the method of auction, the manner in which payment of price is to be effected and the maximum marketing charges that may be levied. Market functionaries such as buyers, commission agents, brokers, weighmen and measurers, are licensed. The commission agents or buyers are required to give the seller a sale chit and send a copy of it to the office of the market committee, in which all details of the transaction are entered. This has naturally created a degree of confidence among the ryots and the sense of helplessness which the smaller cultivators felt or perhaps were made to feel, has been largely removed.

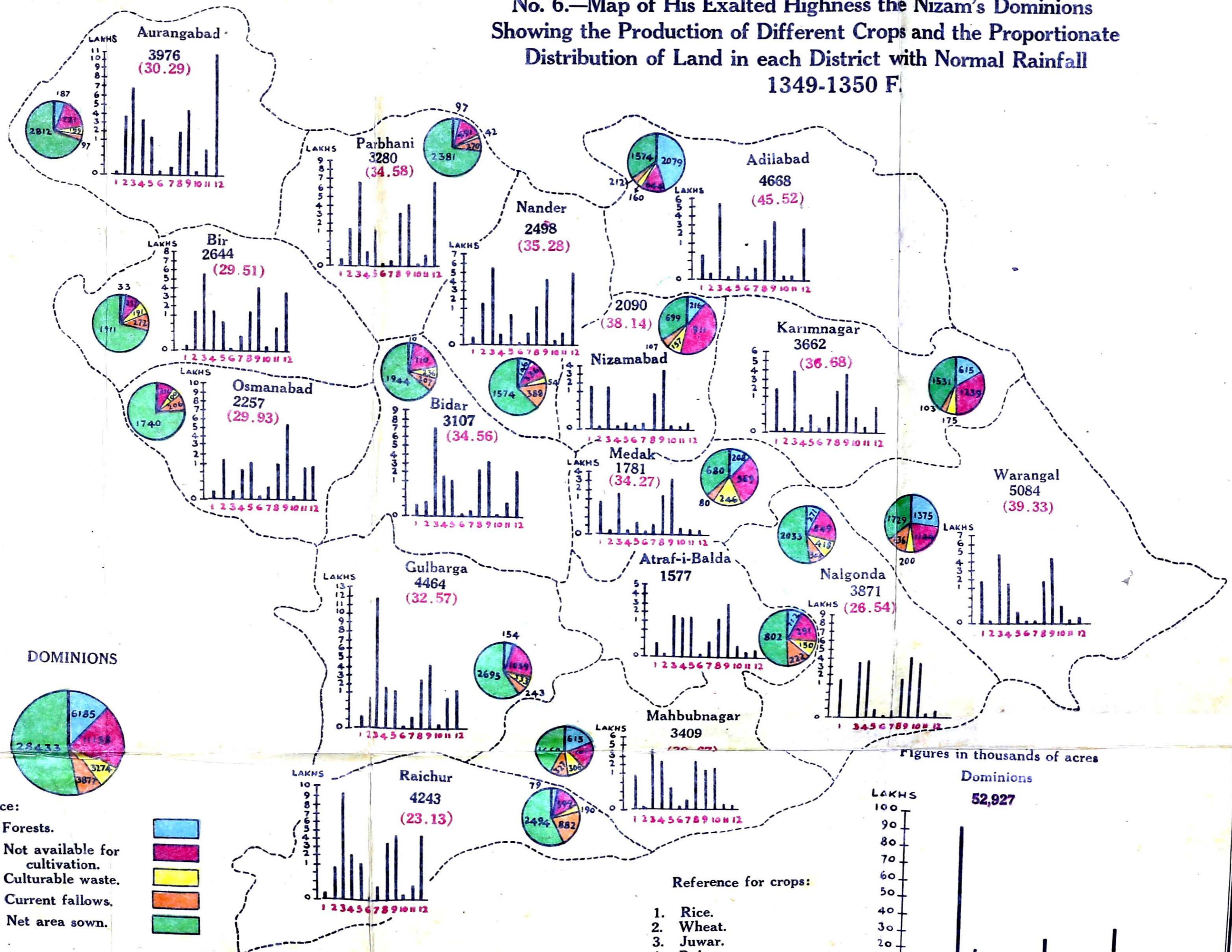
The Imperial Council of Agricultural Research has initiated a scheme to survey the marketing of agricultural and animal products, in which H.E.H. the Nizam's Government have co-operated by the creation of a Marketing Department. The marketing of important crops like rice, wheat, groundnut and fruit and of animal products such as milk, ghee, hides and skins, is being surveyed with the idea of presenting a complete picture of the marketing of each commodity, in all its stages from producer to the final consumer.

15. *Land Revenue Relief and Loans*.—The State had not recovered from the disastrous results of the world-wide economic depression when the decade started. Low prices had crippled the resources of the agriculturists. The prices of agricultural products remained below normal throughout the decade. Prices generally were less than 50 per cent. of the prices of the previous decade. In the face of the continued rural distress and strain caused by the great trade depression, the State helped the agriculturists with remissions of revenue, gratuitous grants of relief and taccavi on a large scale. The total amount of land revenue remitted on account of economic depression during 1347 F. (1937-38) was Rs. 85.80 lakhs and the total amount of suspensions granted that year was Rs. 21.44 lakhs. On the occasion of his Silver Jubilee, H.E.H. the Nizam graciously ordered a remission of Rs. 40 lakhs land revenue in a lumpsum, of Rs. 30.49 lakhs arrears of land revenue and Rs. 9.51 lakhs arrears of famine taccavi.

16. *Rural Development*.—Attention was also paid to the general improvement of rural life. Rural Development work was started in 1931-32 in villages round about Pattancheru, which serves as a centre for demonstration and propaganda. Such centres have now been started in all the districts. Regarding this, H.E.H. the Nizam has expressed his wish in the following words:

“I am deeply interested in village uplift. It is my wish  
[Map.

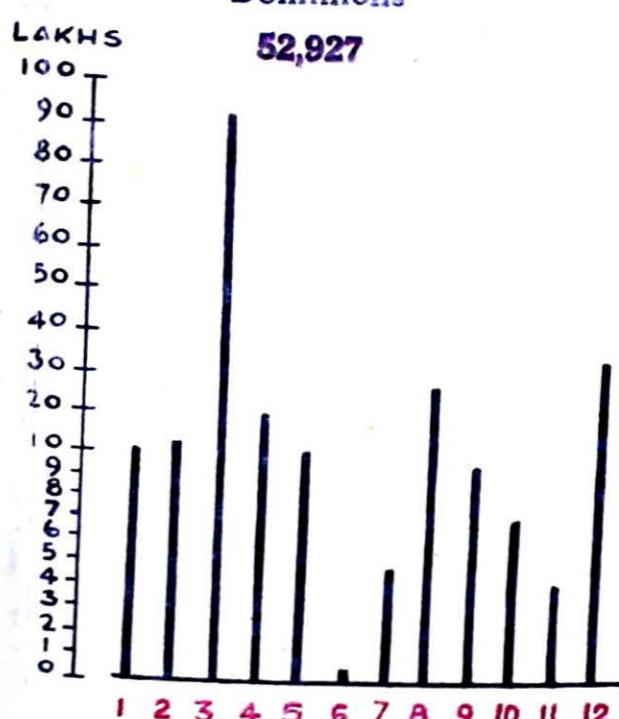
## No. 6.—Map of His Exalted Highness the Nizam's Dominions Showing the Production of Different Crops and the Proportionate Distribution of Land in each District with Normal Rainfall 1349-1350 F.



figures in thousands of acres

Dominions

52,927



Reference:

- (1) Forests.
- (2) Not available for cultivation.
- (3) Culturable waste.
- (4) Current fallows.
- (5) Net area sown.



Reference for crops:

- 1. Rice.
- 2. Wheat.
- 3. Juwar.
- 4. Bajra.
- 5. Gram.
- 6. Sugarcane.
- 7. Fruits and Vegetables.
- 8. Foodgrains.
- 9. Groundnut
- 10. Castor.
- 11. Oilseeds.
- 12. Cotton.

Note:—Bracketed figures show the normal rainfall for ten years (1340-50 F.)  
The average rainfall for Dominions is 33.52".

that the life of the villagers may become increasingly prosperous."

Thus he wants to see the prosperity of the country in the smiling fields and contented peasantry rather than in stately edifices.

Vast irrigation projects entailing expenditure of crores of rupees, a sound and State-wide co-operative movement, efforts to improve agriculture and live-stock, organisations for marketing agricultural produce, various legislative measures such as those dealing with the problem of rural indebtedness, were all directed to give substantial relief to the peasant and bring about a wholesome transformation in the countryside. The work of rural development was started in 1937-38 and is in progress at various centres spread over the whole of the Dominions. Rural reconstruction societies have been registered in 120 villages, and rural reconstruction councils were set up in 16 districts and 76 taluqs. Actual development work is carried out from each of these centres into the adjoining villages, and propaganda is effected through lectures, shows, demonstrations, dramas and the circulation of appropriate literature. The work includes distribution of manures, improved agricultural seeds, vegetable and flower seeds, fruit trees, repairing and digging of soak pits and drains, digging of manure pits, rat-killing, vegetable, fruit and poultry shows, baby shows, free distribution of medicines, opening of night schools for adults, agricultural demonstration plots and small libraries.

~~17.~~ *Irrigation.*—The percentage of irrigated area to total area sown has increased from 4 in 1930-31 to 5 in 1940-41. In Telingana irrigation has been developed from very ancient times; the lakes of Pakhal, Ramappa, Laknawaram and Sunigram constructed in the 12th and 13th centuries, with their colossal bunds and sluices, are monuments to the great Kakatiya kings of the period.

In 1868, Sir Salar Jung I organised an Irrigation Board under the Revenue Department. The subsequent creation of a separate Irrigation Branch under a Chief Engineer was the next important step in the progress of irrigation in the State.

Irrigation sources in these Dominions consist of canals, tanks, wells and miscellaneous other sources. Telingana has 92 per cent. of the total number of tanks, 96 per cent. of the canals, 50 per cent. of wells and 60 per cent. of other irrigation sources. Wells are the mainstay of the irrigation of much of the country and are a most dependable source of irrigation. Tanks are the most important sources, and the area irrigated by them has increased very considerably during the decade especially on account of such projects as Nizamsagar, Palair and Wyrā. Nizamabad District has the highest percentage (26) of irrigated area to total sown, while Baghat, Medak and Karimnagar come next with 20, 19 and 18 per cent. respectively. The figures for other districts vary from 3 in Aurangabad to 2 in Raichur. This is due partly to an increase in

the net area irrigated and partly to a decrease in the total area sown during the period under review.

Of the several irrigation works in the State, the more important are Nizamsagar, Palair, Wyrā, Dindi, Pocharam, Mahbubnāhar and Fatehnāhar. In addition to the works that have been either completed or are under construction, there is a big programme of future works under investigation. Some of these, like the Tungabhadra, the Bhima, and the Lower and Upper Krishna Projects being inter-provincial, Bombay, Madras and Mysore are also interested in them and their execution awaits settlement of the question of the division of water between the interested Governments.

18. *Co-operative Movement.*—The co-operative movement was first introduced in the Dominions in March 1913. The Hyderabad Co-operation Act, II of 1323 F., was brought into force in 1914, and it was in 1915 that a systematic effort was first made to organise Co-operative Credit Societies of the Raffeisen type with a Central Bank at Hyderabad. Since then the State has been spending on an average four lakhs of rupees annually to popularise the movement.

Despite the difficult conditions of the decade under review due to the economic depression, it is gratifying that the movement has made satisfactory progress. The Co-operative Dominions Bank which was originally intended to finance all societies working in the Dominions, has, with the creation of central or urban banks, become the apex bank. Today it has a working capital of Rs. 43.3 lakhs. The membership of this Bank includes 775 individuals, 27 Central Banks and 223 societies. Its share capital is Rs. 5.6 lakhs, but the reserves already amount to Rs. 9 lakhs. Outside liabilities amount to Rs. 28.71 lakhs.

The Central Banks are 40 in number, averaging over two per district. They have a membership of 4,843 and an aggregate working capital of Rs. 66.9 lakhs. Rs. 27 lakhs of this amount is owned capital. The number of agricultural credit societies increased from 2,157 in 1931 to 3,638 in 1940. The total working capital fell from Rs. 86.87 lakhs to Rs. 85.5 lakhs. The members increased from 53,120 to 70,514. Rs. 41.6 lakhs of their capital is owned. A considerable portion of this would otherwise have gone to swell the pockets of private money-lenders. 423 village credit societies with a membership of 11,277 are working with their own capital of Rs. 14.9 lakhs. They do not borrow from outside and have reduced the rate of interest on loans to their members to 6 per cent., the whole of which is utilised to increase their reserves.

The Grain Banks which began to be organised in 1348 F. (1939) have made rapid progress and are becoming popular. The 92 grain banks had 2,646 members and saved 145,000 seers of grain, while the profit earned on loans advanced to members was 19,000 seers. A considerable portion of this will be returned to the members as a rebate and added to their shares.

The non-agricultural credit societies increased in number from 368 to 701; in membership from 16,585 to 64,285, and in working capital from Rs. 27.19 lakhs to Rs. 56.7 lakhs. The owned capital is Rs. 39 lakhs. Of these non-agricultural societies, those of salary earners stand out pre-eminent, from the point of view of annual business done. Their number and membership stood at 293 and 20,013 respectively in 1349 F. (1940) and their working capital amounted to Rs. 35.39 lakhs. They are a boon and a great help to the employees in Government offices, who used to depend on money-lenders. These departmental co-operative societies are financially the strongest societies working in the State system.

Government gave a loan of Rs. 15 lakhs to the Co-operative Department of which Rs. 8 lakhs were free of interest repayable in 10 years and Rs. 7 lakhs repayable in 5 years at 3 per cent. interest.

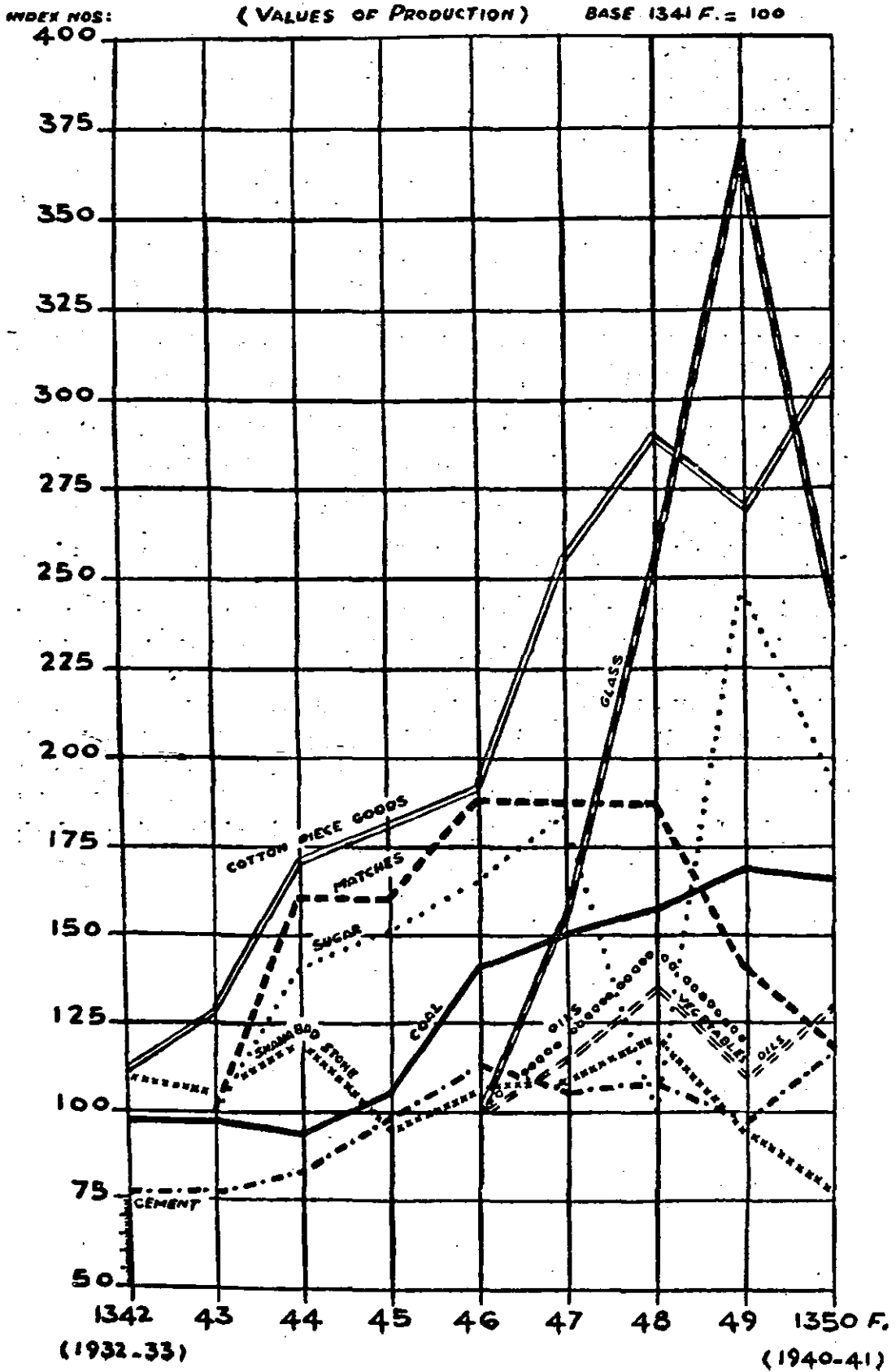
A scheme to introduce Land Mortgage Banks is before the Government, which, it is hoped, will result in the programme of debt conciliation being implemented by a system of land mortgage finance.

A Co-operative Insurance Society was formed and special staff has been appointed by it for securing business from rural areas, with the result that 35 policies assuring a sum of Rs. 69,000 had been issued by the end of 1349 F. (1940). Half of the expenditure thus incurred is to be borne by the Government.

19. *Industrial Development.*—In history, the Deccan has always been noted for its arts and manufactures but during the last century they in common with the industries and crafts of British India suffered from foreign competition. Ever since the Industrial Revolution and the advent of machinery in the 19th century, industrialisation in the western sense has generally become both the test and means of progress and advancement in all spheres of material life. Hyderabad, though primarily an agricultural country, has not lagged behind other parts of India in the development of its industries. There are many industrial resources that have not yet been tapped and are lying idle owing to lack of industrial enterprise and insufficiency of technical skill and capital.

No. 7. Industrial Activity.

1342 TO 1350 F. (1932-33 TO 1940-41)



The mineral wealth of the Dominions consists of coal, limestone, marble, cement, graphite, garnet, mica, galena, ochre and gold. In the production of metallic minerals such as iron, gold, etc., Hyderabad at present does not occupy an important position. Of her non-metallic minerals, coal is very important. The number of collieries working increased from 3 in 1931 to 4 in 1941. The annual output of coal rose to 60,000 tons. The collieries that were working were the Singareni Collieries, the Kothagudem Collieries, the Tandur Collieries, and the Sasti-Paoni Collieries, but the Singareni mines have since been closed down, as worked out, the company having shifted its operation to Kothagudem. The first Singareni, Kothagudem and Tandur collieries were worked by the Singareni Collieries and are among the best managed mines in India. A Board of Control for coal set up by Government in 1932 began to function in 1933, its chief object being to regulate the output and price of coal mined from different collieries.

Mica of commercial size has been reported from certain villages of Warangal, Nizamabad, Raichur and Gulbarga districts.

Prospecting for gold was started in the Raichur district as early as 1887 and several subsidiary companies worked the Wandalli, Hatti and other areas for some years. The Hatti mines were the last to close down in 1920. Since the appreciation in the price of gold in recent years, it was considered desirable to investigate all prospective areas and the Government allotted £50,000 in the budget of 1347 F. (1937-38) for the purpose. Having received a favourable report of these investigations, a further grant of £50,000 was sanctioned for the development work. The results of these prospecting and development activities, particularly at Hatti, being satisfactory, the Government accordingly, sanctioned a further sum of £250,000 for re-establishing the Gold Mining Industry and it is hoped that soon after the present World War, Hatti will regain its position as one of the gold producing centres of India.

As for the industrial development during the decade, it may be stated that Government through their Commerce and Industries Department have spared no effort to encourage all reliable enterprise. Some idea of the industrial progress of the State can be gained from the fact that there were in 1939-40 some 804 large establishments, *i.e.*, establishments which employed on an average not less than 10 persons or used power machinery. Of these, 610 establishments were subject to the Hyderabad Factory Act as compared with 469 in 1930-31. The average number of persons employed daily in these factories was 37,975 in 1939-40, against 20,963 in 1930-31.

Among other large scale industries, cotton, woollen carpet, distilleries, oil milling, rice milling, biscuit, cigarette, match, soap, button, tile, glass, cement, hume pipe manufacture and tanneries are important both as regards the value of products and number of persons employed.



To the 5 textile mills existing in the last decade, *i.e.*, Gulbarga, Aurangabad, Nanded and Hyderabad City, (two) one more was added during the decade at Warangal. Details of these are given in Section II (Occupational) of this Report.

Two cigarette factories and a dozen button factories were started in the decade and are thriving. Mention must be made here of two important industries recently established in the Dominions. One of them, the Nizam Sugar Factory, situated at Bodhan in Nizamabad District is a joint-stock concern, a large portion of capital being subscribed by the Government. It has a crushing capacity of nearly 20,000 tons. Adjoining the Sugar Factory, a factory to manufacture power alcohol out of the Sugar Factory molasses has been erected. The other important one is the Sirpur Paper Mills, of which also Government own most of the capital. Although all necessary arrangements had been made, since the required machinery could not be imported from foreign countries in time owing to the outbreak of the present war, the actual manufacturing work was not started during the decade. It is of interest to note, however, that the value of these shares has gone up by 30 to 35 per cent. in the market.

20. *Cottage Industries.*—Some indigenous cottage industries have always provided the cultivator with a means, not only of earning his livelihood, but of keeping himself occupied during periods of enforced idleness. These are yarn spinning, cloth weaving, blanket making, *nawar* or tape making, cloth dyeing and printing, rope and twine making, mat and basket making, silkworm rearing, animal husbandry and animal produce work, sheep and goat farming, poultry keeping. There are, however, other crafts which provide a whole-time occupation and are a source of livelihood for artisans. These are borne in mind in the schemes which take into consideration the encouragement of cottage industries. For the weaving and dyeing industry, Government has appointed seven Demonstration Parties to tour, train and help the weavers in this work. Government loaned on long term, more than two lakhs of rupees to encourage the development of cottage industries on a co-operative basis.

Handloom weaving is the most important of all the cottage industries and is next only to agriculture in importance and usefulness, as a natural occupation. It is pursued by 3 per cent. of the total population of the Dominions and clothes nearly half the total number of persons inhabiting these Dominions. Allied and complementary to handloom weaving is the Dyeing Industry. Next in importance stand the carpet, bidri-ware, Nirmal toy and Karimnagar filigree industries.

Due attention is also paid by the Government for the improvement of the cottage scale tanning industry. Schemes have been sanctioned for the establishment of tanning sheds at various centres for training in the use of scientific methods of flaying, curing and tanning. Similarly

a leather survey was conducted in the State, in order to encourage the local leather industry.

Various steps have been taken by Government for reviving and improving these industries. A Central Technical Institute has been set up to train weavers, dyers and other artisans in up-to-date methods of their crafts. It is equipped with modern and up-to-date machinery worth nearly a lakh of rupees.

Particular attention has been paid by the Government to the improvement of the position of handloom weavers and for this purpose they are (a) taught improved methods of production; (b) provided with loans at (i) low rate of interest, and (ii) repayable in easy instalments; (c) supplied with raw materials on credit; (d) kept in touch with the changing tastes and fashions, and finally, (e) helped in finding sales for their products.

The circumstances created by the war have given a great stimulus to the main industries. Large orders for army clothing and equipment were received and some of the weaving mills are working in two and three shifts. The approximate values of the output of main industries are shown below and their quantitative outturn for the period of 1342-1350 F. are exhibited with Index Numbers in the graph No. 7.

21. *Industrial Trust Fund.*—The Government of H.E.H. the Nizam in order to develop large and small industries in the State set apart more than 2 crores of rupees as an Industrial Trust Fund and invested this amount in large scale industries. The dividends received from these are further utilised for the development of small scale industries. Loans are advanced to large as well as small scale manufacturers to put their industry in working order and donations are granted to deserving associations. Thus, this Fund is proving very useful in helping various industries.

22. *Rural Indebtedness.*—Poverty coupled with indebtedness is the real curse of village life, and unless it is properly attacked in the economic field, it will be illusory to cherish hopes of improving the external appearance of the villages or of raising the intellectual standard of its people.

In 1937-38 an enquiry was made into the extent of agricultural indebtedness in these Dominions. Working on 312 select villages, it was found that the burden of debt worked out to Rs. 10-0-8 per acre, Rs. 390-13-0 per *pattadar* and Rs. 30 (approximately) per head of the agricultural population in these villages. From these statistical data, the total debt for the entire agricultural population of the State was roughly estimated at Rs. 64½ crores. The greater part of the accumulated debt was found to be due to arrears, and these arrears to be mainly the result of the exorbitant rates of interest prevailing in rural areas, varying from 10 to 20 per cent. for cash loans and from 20 to 50 per cent. for loans in kind. Further, most loans, carried compound interest, It

was also ascertained that owing to these circumstances land was rapidly passing out of the possession of agriculturists into the hands of non-agriculturists and money-lenders.

23. *Acts.*—The economic well-being of the people was the primary consideration of the Government. Hyderabad participated in the National Economic Planning of India, which was designed to intensify the economic development of the country in an ordered and systematic manner so as to secure adjustment between the interests of producers and consumers, individuals and the parties collectively. The enquiry into agricultural indebtedness, followed by the promulgation of such Acts as the Land Alienation Act, the Money-Lenders' Regulation, the Debt Conciliation Regulation and other agrarian laws, regulation of market prices through the Agricultural Markets Act, formation of an agricultural reserve for encouraging cultivation of improved varieties of grains and cotton, concessions and relief to farmers, remission of land revenue, thus reducing the burden on ryots, rural reconstruction, revival of cottage industries and stimulation of large scale industries, development of coal and gold mining, co-ordination of rail and road transport services and a multitude of other measures intended to promote the economic prosperity of the State, all had a direct bearing on the stability and growth of the population.

(a) *The Land Alienation Act, 1350 F.*—All measures to check the evils and to improve the condition of the rural masses had to be adopted simultaneously. Not only the protection of their land from further exploitation but the lessening of the burden of accumulated debt was necessary. Accordingly, the Land Alienation Regulation which was introduced in the two districts of Aurangabad and Osmanabad in 1345 Fasli (1936-37), as an experimental measure, was extended to all the districts in 1347 Fasli (1937-38) and in the same year two further measures, a Money-Lenders' Regulation and the Debt Conciliation Regulation were enforced. These proved a success and a blessing to the ryots and with several useful and important amendments they were soon replaced by permanent laws, *viz.*, the Agricultural Land Alienation Act, 1350 F., the Debt Conciliation Act (1350 F.) and the Money-Lenders' Act (1349 F.).

The Land Alienation Act is the most important of relief measures. It has saved many a small agriculturist from becoming a landless labourer and proved a boon.

(b) *The Debt Conciliation Act 1350 F.*—The Debt Conciliation Act provides a convenient arrangement for amicable settlement of past debts. Boards are formed for the purpose and have more or less the same constitution and functions as those of similar bodies in British Indian Provinces. At first, such Boards were started in heavily indebted taluqs. There are in all 25 Boards working satisfactorily at present, and for the period ending Amardad 1349 F. (June 1940), the number of

cases for conciliation and their total value was 5,885 and Rs. 58.76 lakhs respectively.

(c) *The Money-Lenders Act, 1349 F.*—The Money-Lenders' Act is intended primarily to regularise all dealings and lessen the burden by fixing the rates. The maximum rates fixed are 9 per cent. for secured and 12 per cent. for unsecured loans. The levy of compound interest as well as other charges is forbidden.

(d) *The Land Mortgage Act.*—Further, in order to provide facilities for the working of these measures as also for other agricultural purposes, the Government have decided to establish a Land Mortgage Bank in the State. The Land Mortgage Act has already been passed, and it is hoped that the Bank will start functioning soon. The enhanced earnings of agriculturists since the outbreak of war have however much reduced indebtedness, recourse to Conciliation Boards and the need of Land Mortgage Banks.

(e) *Record of Rights Act, 1346 F.*—The following further economic rehabilitation measures were adopted. A correct registration of titles in land and maintaining a complete record of ownership in every village and the extent and nature of interest in every survey number is very desirable to protect the backward agriculturists and to see that their land does not pass into the hands of non-agriculturists. Further, in executive measures connected with land, e.g., acquisition for public purposes, distribution of taccavi, as well as collection of land revenue, etc., the information obtained by a record-of-rights is invaluable and is also a great boon to the public and the courts, as it minimises litigation. Accordingly, the Hyderabad Record of Rights Act (No. 1) of 1346 F. was passed. A beginning was made in the two Marathwara districts of Osmanabad and Aurangabad.

(f) *The Hyderabad Bhagela Agreement 1345 F.*—Another measure aims at removing the existing disabilities of the agricultural labourer. It was at the instance of the International Labour Conference held at Geneva that the Government of Hyderabad passed the Hyderabad Bhagela Agreement Regulation in 1345 F. in order to remove the element of compulsion in agricultural labour. This has since been replaced by a Permanent Act.

In other spheres of economic development also the decade under review will remain memorable.

(g) *The Hyderabad State Bank Act.*—With a currency system of its own and huge financial transactions, one of the outstanding needs of the State was a well-co-ordinated banking system. Outside institutions, like the branches of the Imperial Bank of India and Central Bank of India had so far been the only joint-banks of modern type functioning within the Dominions. The Imperial Bank of India also enjoyed the privilege of being the Government's bank. These institutions were mainly concerned with obtaining deposits. They were most reluctant

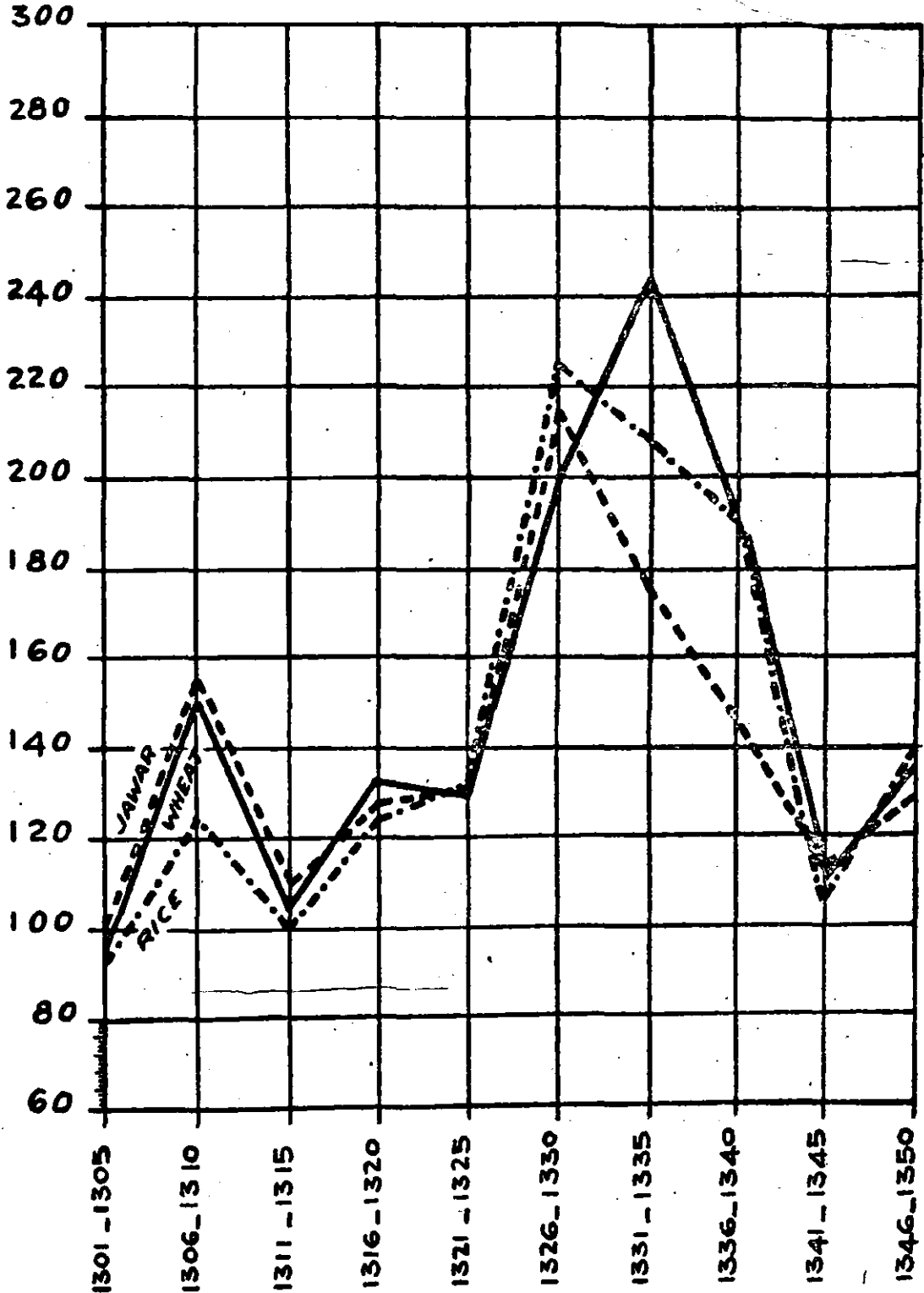
to partake in the furtherance of the State's economic development by providing even short term loans. The indigenous bankers remained unorganised, and under modern conditions, their services are far from adequate, apart from their methods being antiquated.

The services of a veteran banker were obtained and the question of establishing a State Bank was examined. After careful enquiry a Bill was introduced in the legislature and was duly passed into law as the Hyderabad State Bank Act of 1950 F. It is based on the Reserve Bank of India Act of 1935 and those of leading Central Banks of the world, like the Bank of England, Bank of France and the Federal Reserve System. This State Bank will occupy a pivotal position in the banking and currency system of the State. It is to act as an agent of the Government in the management of the paper currency. Further, it is to be the Government's bank and consequently, all the banking business previously done by the Imperial Bank of India and Central Bank of India for the Government of Hyderabad, will now be transacted by this Bank. It is charged with the responsibility of maintaining the stability of the exchange value of the O.S. Rupee; in other words, it will buy and sell B.G. Rupees at a rate fixed by Government from time to time. It will accept deposits and open current accounts. It will advance loans and open cash-credit account on a specified list of securities buy and sell certain specified list of securities as well as gold and silver; issue letters of credit, bills of exchange and other negotiable instruments; accept, discount and buy and sell them. It will accept gold, silver, jewellery, documents of property and other valuable articles for safe custody. And above all, it will render invaluable help to the Hyderabad Land Mortgage Bank if and when it commences operations. The Act prohibits the Bank from certain transactions. For example, advances and loans must not be made for a period of more than 12 months, nor on the security of the Bank's shares. Thus the Hyderabad State Bank combines the functions of both the Central Bank and commercial banks in such a way as to suit local conditions, and so should fulfil the long-felt need for facilities for long-term borrowing and financing of agriculture and large- and small-scale industrial concerns in the Dominions.

24. *Prices and Trade.*—From the point of view of prices and trade, the past decade may be divided into four distinct periods, *viz.* the Depression (September 1929 to March 1933); Recovery—partial (April 1933 to August 1937); Recession (September 1937 to August 1939), and the War Period from September 1939.

No. 8. The Quinquennial Average Wholesale Prices of Rice, Wheat Juwar in Hyderabad State.

INDEX NOS: FROM 1301 TO 1350 F. (1891-92 TO 1940-41)



Index Numbers of wholesale prices of some important commodities in the Dominions for the period 1931-41 are shown in the subjoined statement:—

Commodity	Base period	1931-1932	1932-1933	1933-1934	1934-1935	1935-1936	1936-1937	1937-1938	1938-1939	1939-1940	1940-1941
		1341 F.	1342 F.	1343 F.	1344 F.	1345 F.	1346 F.	1347 F.	1348 F.	1349 F.	1350 F.
Rice ..	Jan. 1922 Isf. 1351 F.	50	50	48	55	54	56	58	57	75	70
Wheat ..	..	37	37	36	34	38	44	47	41	46	47
Juwar ..	..	43	43	43	54	49	53	51	61	65	55
Bajra ..	..	45	45	47	57	53	59	55	59	68	57
Gram ..	..	31	31	34	40	37	48	50	52	54	54
Tuar ..	..	36	34	36	45	43	50	55	51	58	49
Cotton (lint) ..	..	75	72	67	75	74	79	73	70	84	77
Cotton seed. ..	..	70	78	60	70	68	62	60	67	77	67
Linseed ..	..	41	43	43	43	46	50	50	48	49	51
Castor seed ..	..	56	58	48	50	54	64	60	59	75	59

We need not enter here into any theoretical discussion of Trade Cycles in relation to agricultural and industrial countries. The above table, however, clearly demonstrates the fact that Hyderabad economy is closely linked up with that of the outside world.

The decade thus opened during the depth of depression and the year 1341 F. (1931-32) recorded an unfavourable balance of trade to the tune of Rs. 323 lakhs, while the following two years showed a slight excess of exports over imports. In 1344 F. (1934-35) when the world was just emerging from depression, there was again an adverse balance of Rs. 263 lakhs. The next two years were, however, favourable and our balance of trade improved considerably. "Recession" was responsible for the deterioration of trade balance for the following two years. With the rise in the prices of both the agricultural and manufactured commodities, from October 1939 due mainly to conditions created by the war, the value of exports exceeded that of imports and the favourable balance amounted to Rs. 0.26 lakhs in the year 1349 F. (1939-40) and Rs. 1.09 lakhs in 1350 F.

*Statement.*

## TRADE

(figures in crores of Rs.)

Year	Imports	Exports	Balance of Trade
1341 F. (1931-32)	13.35	10.13	— 3.22
1342 F. (1932-33)	12.60	13.06	+ 0.46
1343 F. (1933-34)	13.30	13.37	+ 0.07
1344 F. (1934-35)	14.42	11.72	— 2.70
1345 F. (1935-36)	13.75	14.40	+ 0.65
1346 F. (1936-37)	15.05	16.75	+ 1.70
1347 F. (1937-38)	14.97	14.65	— 0.32
1348 F. (1938-39)	14.69	13.58	— 1.11
1349 F. (1939-40)	16.60	16.86	+ 0.26
1350 F. (1940-41)	16.62	17.71	+ 1.09

25. *Price Control.*—With the outbreak of war in September 1939, commodity prices at once began to soar. This sudden rise in prices in the early stages of the war was not justifiable, as stocks were normal and transport facilities obtainable. It was due mainly to holding back of supplies for higher prices and profiteering.

The Government was not unaware of the attendant difficulties of interference with trade and with the laws of supply and demand, but in order to check profiteering and unhealthy speculation as well as to create confidence in the public it was deemed necessary to institute price control.

Accordingly, under the powers conferred by the Defence of Hyderabad Regulation a Price Control Committee consisting of official and non-official members, was set up in the City of Hyderabad, and the First Taluqdars were appointed Controllers of Prices in their districts.

An immediate announcement was, therefore, made through the press and radio to the effect that “people selling at rates which exceed 5 per cent. on the average price prevailing in the last week of August 1939 in so far as the foodstuffs, ghee, sugar, salt, locally manufactured goods like vegetable oils, matches, cigarettes, etc., are concerned, and 10 per cent. on all other articles will be prosecuted under Rule 81 of the Defence of Hyderabad Ordinance. If anybody finds that some one is selling at rates more than those mentioned above, he should at once report the matter to the nearest Police Station.”

The Committee also established contact with the Governments of the neighbouring British Provinces, of Bombay, Madras and the Central Provinces and Berar, in as much as the prices in the State and these provinces are interdependent. On lines similar to those laid down in the Notification of the Government of India dated 8-9-1937, price control



was made applicable to prices at each of the stages of the wholesale and retail trade.

In so far as the wholesale prices of agricultural produce is concerned, it was thought desirable that the agriculturist, who had suffered since 1929 from the miserably low level of prices, should not be deprived of the higher world prices which were likely to prevail during the war. The general trend of opinion expressed at the Price Control Conferences convened by the Government of India in October 1939 and January 1940 was also in favour of leaving agricultural prices free to follow their course up to a point.

From January 1940 to July of the same year, the trend of prices was downward. The causes primarily responsible for this reversal were the reaction of the excessive speculation during the earlier period, the loss of the European markets, restriction on exports, exchange control, and the institution of the price control. Again, as Sir James Taylor, then Governor of the Reserve Bank of India, pointed out, "the withdrawal of more than Rs. 40 crores of the value from the credit structure of the country and its locking up in useless metal has undoubtedly been one of the most important contributory factors to the dislocation in the up-country bazaar trade on which the prosperity of the country so largely depends."

The publication of price lists was, therefore, found unnecessary for the time being. Among the imported articles, however, control was suggested medicines, drugs, chemicals, salts, cheap varieties of *sarīs*, *dhotis*, shirtings and chaddars, sugar and tea. With the help of the local chemists' associations retail prices of drugs and medicines were fixed by adding the normal rate of profit (for wholesale and retail trade) to invoice prices from Bombay merchants. Price lists were ordered to be hung at every retail chemist's shop and sale receipts to be issued to every customer.

26. *Communications*.—The social progress and economic prosperity of a country is intimately linked up with the development of transport and means of communications. These Dominions, land-locked as they are, have no sea-port, nor are they served by navigable rivers. Railways and roads, therefore, constitute the only means of present transport: and it may well be hoped that Air Transport, which has already made a modest beginning, would also be included in the next Census Report.

27. *Railways*.—The acquisition of the Railway by Government on 1-4-1930 from the Guaranteed State Railway Company has been an epoch-making event in the history of the Nizam's State Railway. In addition to the other benefits and advantages consequent upon this change-over of ownership, is the fact that the net railway income which used to be distributed to the shareholders of the company formerly, now accrues to the State income. The total mileage of railways within the State in

1939-40 was 1,360 (Broad Gauge 688 and Metre Gauge 672 miles) as compared with 1,180 miles at the close of the last decade. Of the former figures, 1,302 miles were State-owned and formed 3.17 per cent. of the total railway mileage of India. This gives one mile of railway for every 55.32 square miles as compared with 66 square miles in 1931 and 89 square miles in 1921. Mention was made of the opening of the Kazipet-Ballarshah line in 1921, in the last Census Report. This line has proved to be of great significance not only to this State but also to India. The Grand Trunk Express from Madras to Delhi traverses this section after branching off from Bezwada and joins the G.I.P. Railway system at Ballarshah. Passengers to Delhi from Southern India had formerly to travel *via* Bombay or *via* Manmad and Nagpur—both of which were circuitous routes involving several changes.

A short line of 12 miles has been constructed between Jankampet and Bodhan to serve the Sugar Factory at Bodhan. Another line, 101 miles long, between Mudkher and Adilabad would have been completed had not the war prevented the supply of rails.

28. *Financial Results.*—Ever since 1930, when the Railways have been taken over by the State, their financial success has been marked, as is shown by the table given below:—

Items	1933-34	1934-35	1935-36	1936-37	1937-38	1938-39	1939-40
1. Capital at charge in lakhs of Rupees .. ..	14.77	14.99	15.00	14.86	14.92	14.98	15.81
2. Gross earnings in lakhs of Rupees .. ..	2.09	2.14	2.12	2.29	2.45	2.43	2.25
3. Working expenses in lakhs of Rupees .. ..	1.20	1.19	1.21	1.14	1.16	1.18	1.25
4. P.C. of working expenses to gross earnings (including Depreciation Fund) ..	57.4	55.6	57.1	49.8	47.3	48.5	49.3
5. P. C. of net earnings on Capital outlay .. ..	6.00	6.42	6.14	7.67	8.61	8.28	8.34

The capital at charge has remained practically stationary, roughly at Rs. 15 crores, since 1933-34. Gross earnings have shown an increase from Rs. 2.09 lakhs in 1933 to Rs. 2.25 lakhs in 1939-40, while the operating ratio (*i.e.*, the percentage of working expenses to gross earnings) has declined from 57.4 in 1933-34 to 49.3 in 1939-40. The percentage of net earnings has shown an increase of 2.34 points during the same period. These results are more than satisfactory, in view of the period of recession, which starting early in 1937, continued for some time even after the outbreak of war in 1939.

29. *Roads.*—Chronologically no doubt, roads made their appearance long before the system of steam locomotion was even conceived. The recent discoveries at Harappa bear testimony to the early development and importance of road communication in India. Many of the existing roads and particularly the Grand Trunk Road are living monuments of the keen interest taken in road building by the pre-British rulers of India. The advent of Railways in the middle of the last century gave a set-back to the development of roads, and railways soon established that supremacy over all the existing means of transport which continued uninterrupted till the beginning of the present century.

The invention and success of the internal combustion engine was primarily responsible for the revival of road traffic. The usefulness and importance of roads reasserted themselves to such an extent that, within a short period of time, roads began to be considered as rivals instead of being supplementary to railways. One country after another began to have its own problems of rail-road co-ordination, and none can be said to have solved it completely. How this interesting aspect of the problem has been tackled in these Dominions may be briefly described.

The total road mileage in these Dominions was 5,911 in 1940 as against 3,983 in 1930, an increase of 1,928 miles, or in other words, 1 mile of road for every 14 square miles as compared to 21 square miles in 1930. Of the total road mileage 62 per cent. is metalled, and 98 per cent. of this is maintained by the P.W.D. Of the unmetalled portion 65 per cent. is under P.W.D. and the rest is maintained by municipalities, local and district boards. The City of Hyderabad, however, has 31 miles of cement-concrete roads and 17 miles of asphalt road.

In road mileage the district that tops the list is Nizamabad with 605 miles of road, then follow Nalgonda (567), Aurangabad, (484), Raichur (474), Warangal (453), Mahbubnagar (420), Medak (342), Karimnagar (341), Gulbarga (318), Adilabad (300), Osmanabad (261), Bidar (236), Nander (214), Bir (199), and Parbhani (140). Roads in the Dominions are classified as 1st, 2nd and 3rd class. 1st class roads link the capital with districts and important centres, 2nd class roads connect district to taluq centres or act as feeders to railways, while 3rd class roads are mostly village roads connecting villages with taluq headquarters. The most important bridge constructed during the decade is the Sirat Judi over the river Krishna, near Raichur. This gave Raichur district thorough road communication with Mahbubnagar, Hyderabad and other parts of the Dominions.

The advantages of road transport, for both rural and urban areas, are considerable. The development of inter-village and inter-regional trade depends among other things, on good roads and transport facilities—as railways cannot go everywhere. Further, in large and congested towns, urban transport facilities bring about an outward expansion. Not

only is the rigidity of high rents in the town proper broken, but also there is a redistribution of land values. This is clearly seen in the development of suburban areas around Hyderabad like Begumpet, Amirpet, Jubilee Hill, Asifnagar, Hyderguda, etc., though ribbon development is a new danger that results unless vigilantly guarded against.

The supply of good roads long mileage resulted in a number of road services. Apart from certain monopolies, most of the services were on individualistic lines and one-man concerns, with the result that both uneconomic competition and the number of road accidents began to increase. Moreover, the railway revenue was affected by road services taking away the cream of their traffic. The latter danger was keenly realised when the railway ownership was taken over by the Government. Consequently in 1932 it was decided to grant the N.S.R. a monopoly of the State road transport system. A modest beginning was made with 27 buses and a route mileage of 400 miles. This proved so popular that in 1939-40, the total sphere of N.S.R. road operations rose to 4,069 miles, the number of road vehicles to 344, of which 281 were passenger buses and 63 parcel vans and goods lorries.

30. *Co-ordination of rail and road service.*—The problem of rail-road co-ordination as pointed out in a previous paragraph is very intricate. It has been further tackled here by the introduction of a goods out-agency system. These agencies are intended to act as feeders to railways and to operate in harmony with them, instead of offering competition. It is therefore essential for this system that road vehicles should be run to train timings, so as to feed the railway with goods and traffic and to carry goods and traffic from the rail to the interior. There are, at present, twelve out-agencies at Karimnagar, Mushirabad, Nalgonda, Suriapet, Adilabad, Armoor, Aurangabad, Bhainsa, Bir, Medak, Nizamabad and Nirmal.

So as to maximise the traffic receipts of railways comparatively higher road charges were fixed, with the result that traffic is diverted to railways and any loss to the road system is compensated by gains on the railways.

We may, thus, conclude that the Dominions have in this sphere also, been a pioneer and have provided a well-knit and stable transport system. It may, further, be added that this co-ordination also extends to local air Transport, which yielded gross earnings of Rs. 51,845 in 1349 F. (1939-40).

31. *Political Events.*—The political upheavals of British India had some repercussions in Hyderabad. Communal and party dissensions and feelings of bitterness were traceable to political causes. The political consciousness of even the Depressed Classes was quickened to a surprising degree by the events occurring elsewhere in India. When a community or party felt aggrieved that its share of rights and privileges

were either withheld or denied, it manifested its displeasure in an unconstitutional manner and open clashes occurred. Hyderabad's peaceful and harmonious life was marred by certain incidents in 1347 F. (1938); but these were short-lived and soon died down. Certain political associations run on communal lines were banned and an atmosphere of goodwill was fostered by Government. His Exalted Highness the Nizam while expressing his regret at the turn of events and sympathising with the sufferers as a result of communal clashes, remarked: "No country can advance on the path of progress without peace and tranquillity," and added that "the duty of preserving public peace and safeguarding the lives, property and honour as well as the rights of the members of all communities living under its protection had been the tradition and distinguishing feature of the House of Asaf Jah." This declaration assuaged the feelings of the citizens of Hyderabad and restored confidence in the minds of the Nizam's subjects.

Among other measures Government took to foster harmony among all classes of people, may be mentioned the order forbidding Government employees to associate themselves with political organisations; revision of history text-books for use in schools so as to eliminate all references to communalism and emphasise cultural and social aspects of historical events, and a ban on songs likely to engender class hatred.

32. *The Reforms.*—With the introduction of responsible Government in the British Indian Provinces, under the Government of India Act, 1935 and with the political awakening of the masses, referred to above, the need for similar institutions in the State was keenly realised. The Government themselves took the initiative and in September 1937 appointed a Committee called the Constitutional Reforms Committee, popularly known as "the Aiyanger Committee" after the name of its able president, Dewan Bahadur S. Aravamudu Aiyanger. It had the following terms of reference:

"Keeping in view the conditions in and the requirements and circumstances of the State, to investigate and report on all suitable alternatives for the more effective association of the different interests in the State with the Government, whereby the latter may be placed in continuous possession of their needs and desires."

After thoroughly examining the claims of all the institutions and interests in the Dominions, the Committee submitted its Report in August 1938.

For the constitution of the State, the Reforms Committee presented the following basic conception: "The head of the State represents the people directly in his own person, and his connection with them, therefore, is more natural and abiding than that of any passing elected representatives. He is both the supreme head of the State and the embodiment of his 'people's sovereignty.' Hence, it is that, in such a polity, the head of the State not merely retains the power to confirm or veto

any piece of legislation, but enjoys a special prerogative to make and unmake his executive or change the machinery of Government through which he meets the growing needs of his people. Such a Sovereign forms the basis on which our constitution rests, and has to be preserved." The Committee further observes: "For greater internal and external security of the State, the different interests therein must be allowed to associate themselves with its administration," and "such association will produce good results only when it is inspired by the traditions and basic principles of the constitution of the country." Accordingly, the legislature is to be a representative body. Its peculiarity, however, is that this representation shall be, neither communal nor of a territorial nature, but based on economic interests. For, as pointed out in the Executive Council's *Arzdasht* on the Committee's Report, "a shifting of emphasis to the economic *motif* is likely to import a greater degree of realism into legislation, even into politics as such." Further, "in a State comprising different ethnic, linguistic and religious divisions, economic interests alone are likely, sooner or later, to transcend those barriers of race, language and religion on which disproportionate emphasis tends to be laid."

Thus, the Legislature is to be unicameral with functional representation and will be constituted as follows:—

(a) 42 elected members returned by the following interests:— Holders of Samasthans and Jagirdars, 4; Agriculturists, 16; and Maashdars, Labour, Industries, Commerce, Banking, Legal Profession, Medical Profession, Graduates, District Boards, District Municipalities and Town Committees and Hyderabad Municipal Corporation, 2 each.

(b) 33 members nominated as follows:—

- (i) 5 members nominated by Ilaqas (the 3 Paigahs and the Peshkari and Salar Jung Estates 1 each);
- (ii) 28 members nominated by Government of whom 14 shall be official and non-official.

In addition to the above, the Members of the Executive Council will be *ex-officio* members of the Legislative Assembly, as also three representatives of the Sarf-i-Khas Mubarak to be appointed by His Exalted Highness.

As for the unrepresented interests, it has been decided that among the non-officials nominated by Government, five out of the Hindu members should be Harijans and one a Lingayat, while Government should also nominate at least 2 Christians (1 Anglo-Indian and 1 Indian Christian) and 1 Zoroastrian. Similarly, at least 2 women and other interests like Journalists, Contractors, etc., are also to be represented by nomination.

What is of greater significance is the fact that the principle of equality of numbers as between Hindus and Muslims has been adopted. For, to quote Rai Balmukund; "the Hindus and Mussalmans of our

State are its two eyes; every one must recognise that from the very position the Mussalmans occupy here, their contribution to the political and moral strength of the State has never been less than that of the Hindus." And, accordingly, he had suggested representation in the proportion of 50:50 as between these two major communities. It has, therefore, been deemed expedient and just under the new scheme that each of the interests specified for purposes of election must send an equal number of Hindu and Muslim representatives and among the 33 nominated members, there should be a similar equality.

In addition, the Committee made detailed recommendations with regard to the reconstitution of the Hyderabad Civil Service Committee, District Boards, District Municipalities and Town Committees and the Hyderabad Municipal Corporation; as well as the establishment of Panchayats and Statutory Advisory Committees with respect to the following matters:—

- (1) Agricultural Development.
- (2) Education.
- (3) Finance.
- (4) Industrial Development.
- (5) Public Health.
- (6) Hindu Religious Endowments.
- (7) Muslim Religious Endowments.
- (8) Religious Affairs.

The Reforms suggested by the Committee have been approved by the Government with certain modifications and received the final sanction of His Exalted Highness. Little progress however could be made with their introduction during the decade.

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## CHAPTER II.

### POPULATION :—ITS MOVEMENT AND DISTRIBUTION.

33. *Early Accounts of the Population and Past Censuses.*—*Ain-i-Akbari* gives details of the population census as recorded by the village headmen. The *Daftar Diwani wa mal* in Hyderabad, has also such documents of Aurangzeb's time. The old system of counting or *khana shumari* of villages and people was not quite unknown as an important part of the State duties.

For the sake of continuity I give below the early account of the population as summarised in the 1931 census report.

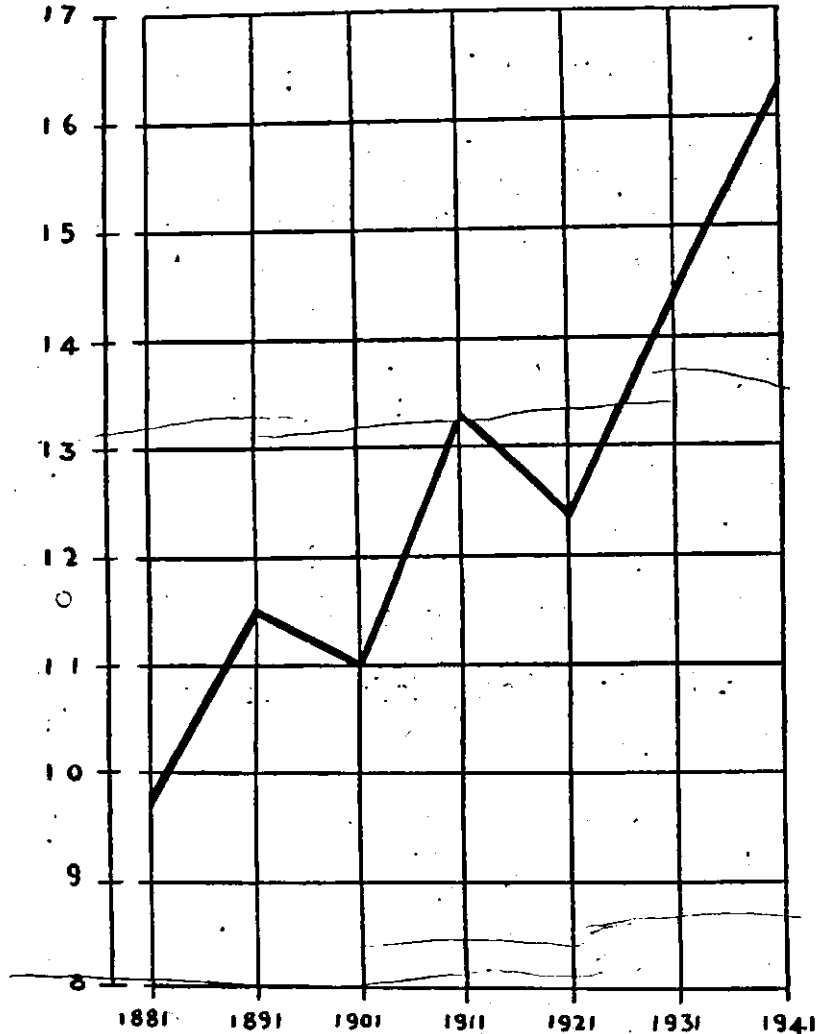
Prior to 1881 there was no regular census taken but it would appear that a periodical numbering of people was made by patels and patwaris who furnished returns of each town and village. Sir Richard Temple, writing in his private diary of politics in 1876, appears to have relied upon such returns when he estimated the population then to be 10 millions. Since then a great change has come over the country. Peace and security have been ensured, irrigation and means of communication have been developed and the population has consequently grown steadily.

[Chart.



## No. 9. Growth of Population Since 1881.

IN MILLIONS



The decennium ending with 1881 was characterised by two famines, one in 1871 and the other in 1876, of more or less intensity. The first was caused by a drought grain worth eleven lakhs of rupees was imported from Bengal. Aurangabad, Nizamabad and Nagarkarnul (the present Mahbubnagar district) suffered most. The City of Hyderabad did not escape the scarcity wave. Cooked food was distributed to the destitute for several months. In 1876, by a failure of the monsoon, famine prevailed in Lingsugur and parts of Raichur, Shorapur, Gulbarga, Bir and Nalgonda, the total population affected being 1,380,235. The census in 1881 being the first one taken, no comparison is admissible with the population at any previous period, but it may be safely said that conditions in the period preceding the census date were by no means normal.

Between 1881 and 1891 nothing untoward happened. Rainfall was regular and generally adequate. Agricultural progress was unhindered and, therefore, the rate of birth of the population, which had emerged from famine conditions, was abnormal, as was revealed in the 1891 census, the increase being 17.1 per cent. and shared by all the districts.

The next decade, 1891-1901, was not prosperous. Two famines checked the growth of population. One was in 1896-97 over an area of 17,835 square miles, and the other in 1899-1900, far worse than any of its predecessors, affecting the whole of the Dominions, the principal sufferers being Aurangabad, Bir, Parbhani and Nalgonda Districts and parts of Nander, Bidar and Gulbarga Districts. Crops failed and remissions of land revenue had to be made. People migrated in large numbers to the neighbouring British districts. The Sanitary Commissioner of Berar reported "an influx of a large number of people in a very and emaciated condition from the Mogalai." Similar reports were also made by the district authorities of Ahmadnagar and Sholapur in the Bombay Presidency. The decade was also noteworthy for the appearance of plague, which broke out in 1897. This being its first appearance in the Dominions, the consternation it caused was indescribable. Aurangabad, Naldrug (Osmanabad) and Gulbarga Districts adjoining the Bombay Presidency were the first to be affected. Quarantine was established on the frontier and railway lines and other measures were taken to prevent the influx of persons from affected areas into the City. Thus the epidemic was localised in the western districts where the toll it exacted up to September 1899 amounted to 8,000. The effect of the famines and plague was so disastrous that in the 1901 census the population was found to have suffered a loss of 3.5 per cent. on the previous decade. The fall was heaviest in Parbhani, closely followed by Bir, Bidar, Nander, Osmanabad and Aurangabad, the decrease being over a hundred thousand in each district.

The following decade, 1901-1911 was a period of good health. The opening of the Mahbubnahr canal, 27 miles in length, capable of irrigating ten thousand acres of land in Medak, the general reorganisation of the irrigation department resulting in far more efficient service, the extension of the Barsi Light Railway up to Latur, an important cotton market, the opening of the Purna-Hingoli Railway, and the development of mining and textile industries were some of the important events evidencing the general prosperity of the State. The weak and the worn, the very young and the very old having been wiped off by the famines and pestilences in the preceding decade, the survivors having more food to eat became strong to resist diseases and also prolific. As compared with 1881, the area cultivated advanced by 84 per cent. and the population by 36 per cent. Karimnagar alone gained nearly three hundred thousand persons during the decade.

1911-1921 was eventful for the calamities caused by plague in the

beginning of the decade and the influenza epidemic of 1918-19, not to speak of the general trade and economic depression that resulted from the 1914-18 war. Their deleterious effects more than counterbalanced the advantages accruing from the expansion of road and rail communications and irrigation projects, development of industries and popularisation of improved and profitable methods of agriculture. A decline of 6 per cent. in the strength of the population was the result. Aurangabad and Bir lost about a lakh and a half each. Although as compared with 1911, the area under cultivation increased by 18 per cent., the prices of foodstuffs rose, necessitating the creation of a Department of Civil Supplies in 1918.

Thus the population of Hyderabad State, which recovered from the unsettled conditions prevalent throughout India up to the middle of the nineteenth century, had been suffering from famines and pestilences and a multitude of other fortuitous conditions up to the last decade. It may, therefore, be said that no decade during the past century and a half can be regarded as quite normal because various factors have been at work militating against the growth of the population at a fair rate.

1921-1931.—This decade on the whole was untroubled and the conditions contributing to the well-being of the population were not very unsatisfactory.

34. *Population Census in 1941.*—On previous occasions, the term population meant, for purposes of census, the *de facto* population, that is, “the number of persons found within the boundaries of a particular place at a particular time.” The procedure adopted in the 1941 census was different from the previous ones in giving more stress to the regular residents of the places than to the temporary and casual residents on the date of enumeration. Enumerators were instructed to enquire of a person residing temporarily at a place whether he had not been enumerated elsewhere, before taking down his entries, and not to enumerate him if his answer was in the affirmative. Similarly, after the 1st of March 1941, which was the central date fixed for the census, a couple of days were utilised for modifications in the light of births and deaths. It would not, therefore, be inappropriate to term the present population the “*de jure* population.” In other words, the number of persons habitually residing at particular places in the State.

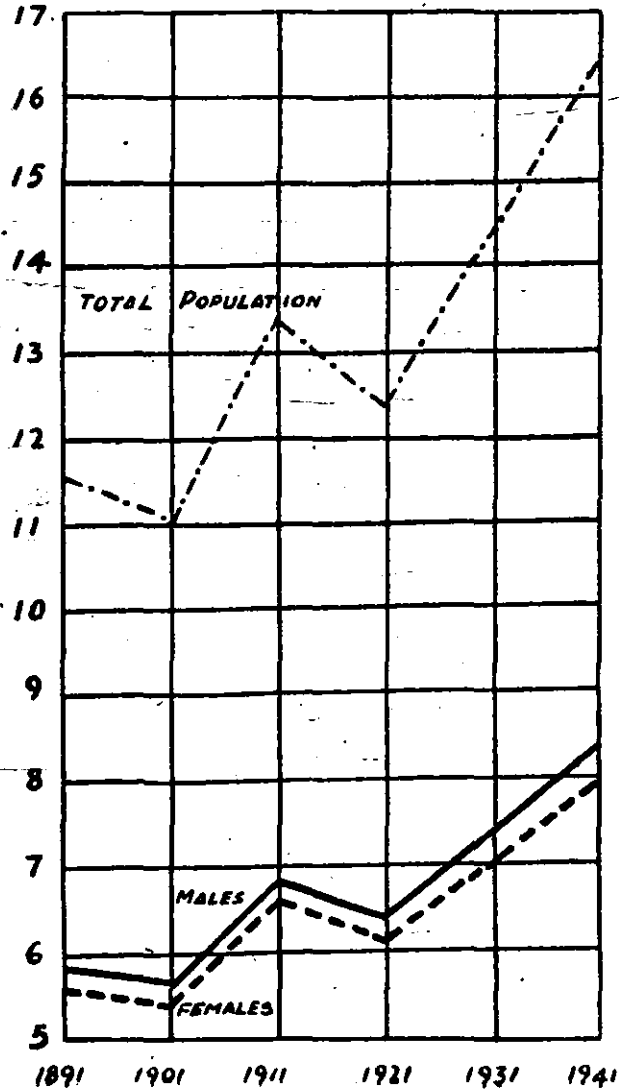
35. *The Growth of Population.*—In spite of decline in two previous decades it will be seen from the past history that Hyderabad State's population is growing more rapidly than that of India as a whole.

Percentage of increase or decrease.

Year.	Hyderabad State.	India.
1881-1891	.. + 17.2	+ 13.2
1891-1901	.. - 3.4	+ 1.6
1901-1911	.. + 20.0	+ 6.7
1911-1921	.. - 6.8	+ 0.9
1921-1931	.. + 15.8	+ 10.6
1931-1941	.. + 13.2	+ 15.0
<hr/>		
1881-1931	.. + 40.2	+ 32.3
1901-1941	.. + 46.7	+ 37.0

10. GROWTH OF POPULATION BY SEX

MILLIONS



The following statement gives the State population, actual and percentage variation and changes in density per square mile for the last 60 years, since 1881 :—

Year	Population	VARIATIONS FOR		Density
		Actual	Percent	
1881 .. ..	9,845,594			119
1891 .. ..	11,537,040	+	1,691,446 + 17.2	140
1901 .. ..	11,141,142	-	395,898 - 3.5	135
1911 .. ..	13,374,676	+	2,238,534 + 20.0	162
1921 .. ..	12,471,770	-	902,906 - 6.8	151
1931 .. ..	14,436,148	+	1,964,378 + 15.8	175
1941 .. ..	16,338,534	+	1,902,386 + 13.2	198

It will be observed that the rhythmic movement of the variation of population has been broken up. While the years, 1891, 1911 and 1931 marked an increase, the alternate years 1901, and 1921 showed a decline. 1941, however, marks a further increase of population by 13.2 per cent. Consequently the density per square mile also rose from 175 in 1931 to 198 in 1941. Compared with corresponding figures for India as a whole, the changes are sympathetic with the difference, however, that the rate of these variations is greater in most provinces than in Hyderabad State.

36. *Disturbing factors.*—During the decade and at the time of the 1941 census operations there were fortunately no serious disturbing factors such as plague epidemic, large fairs, political turmoils, non-co-operation, or widespread communal tension. Two things however should be placed on record.

(a) Different communities were trying to swell their numbers in order to secure the privileges of a majority community. Leaflets from certain outside organisations appealed to Hindus to give a full population return and to give Hindi as their mother-tongue and Arya as their community and to Muslims to return Urdu as their mother-tongue and Muslim as their community. But the noting of the number of persons in the house-list and the checking and cross-checking at the enumeration and soon after it, arranged through persons of different communities, vitiated such efforts.

(b) Owing to the outbreak of the present war, some persons hesitated to give their full number and youths especially their age, for fear of being recruited for the army.

37. *Comparison with other Provinces.*—Hyderabad State being a part of India, it is essential to look to the percentage increase of population of India as a whole as well as to that of the various Provinces and major States for the same period. The figures are as follows:—

Province or State	POPULATION		Per-centage in crease	Density in 1941
	1941	1931		
All-India .. .. .	388,997,955	388,119,154	+ 15.0	246
British India .. .. .	295,808,722	256,757,818	+ 15.2	341
Indian India including Hyderabad	93,189,233	81,361,336	+ 14.2	180
Hyderabad State .. .. .	16,338,534	14,436,148	+ 13.2	198
Bengal .. .. .	60,806,525	50,115,548	+ 20.3	779
Bombay .. .. .	20,849,840	17,992,053	+ 15.9	272
Madras .. .. .	49,341,810	44,205,240	+ 11.6	391
C.P. and Berar .. .. .	16,318,524	15,323,058	+ 9.7	170
Punjab .. .. .	28,418,819	23,580,864	+ 20.5	287
U. P. .. .. .	55,020,617	48,408,482	+ 13.7	518
Baroda State .. .. .	2,855,010	2,448,283	+ 16.6	345
Gwalior State .. .. .	4,006,159	3,528,070	+ 13.7	154
Jammu and Kashmir State .. .. .	4,021,616	3,646,243	+ 10.3	49
Mysore State .. .. .	7,329,140	6,557,302	+ 11.8	249
Travancore State .. .. .	6,070,018	5,095,973	+ 19.1	792

The decade had a lower percentage increase (13.2) than 1921-31 (15.8). In other words, the rate of growth during the present decade was more uniform than that of the past. Factors affecting population increase in the decennium are briefly noted below:—

The decade opened when the effects of the world-wide economic depression were being severely felt in all spheres of the State economic activity. The condition of agriculture, industry, trade and prices during the period have been outlined in Chapter I. Low agricultural prices, and meagre output reduced the vitality of the agriculturist to its minimum. The rate of marriages and consequently that of reproductivity was lower during the depression period. Accordingly, we find that compared to 1931, both the proportion of married females and of children has dropped for 1941. The reduction in the number of early marriages is also an important factor in this connection.

In the latter half of the period, the world began to emerge from the depths of the depression and things seemed to take a brighter turn. But the agriculturists did not benefit by these changes for a long time, inasmuch as agricultural prices continued to be disproportionately lower than other prices,

Other factors affecting population growth are communications and public health. As noted elsewhere, there has been a considerable improvement in communication facilities for the movement of population. Public Health, however, was more satisfactory than in the preceding decade and the State was free from devastating epidemics.

Reliable vital statistics are necessary for assessing the true incidence of the several factors affecting population growth. Unfortunately, these data are not yet available in a form that can be used satisfactorily for this purpose.

38. *Distribution by Natural Divisions.*—Except in 1921, when it recorded a decrease of 4.5 per cent., the population of Telingana has always shown a rise, while Marathwara has suffered loss of population more than once during the last 50 years.

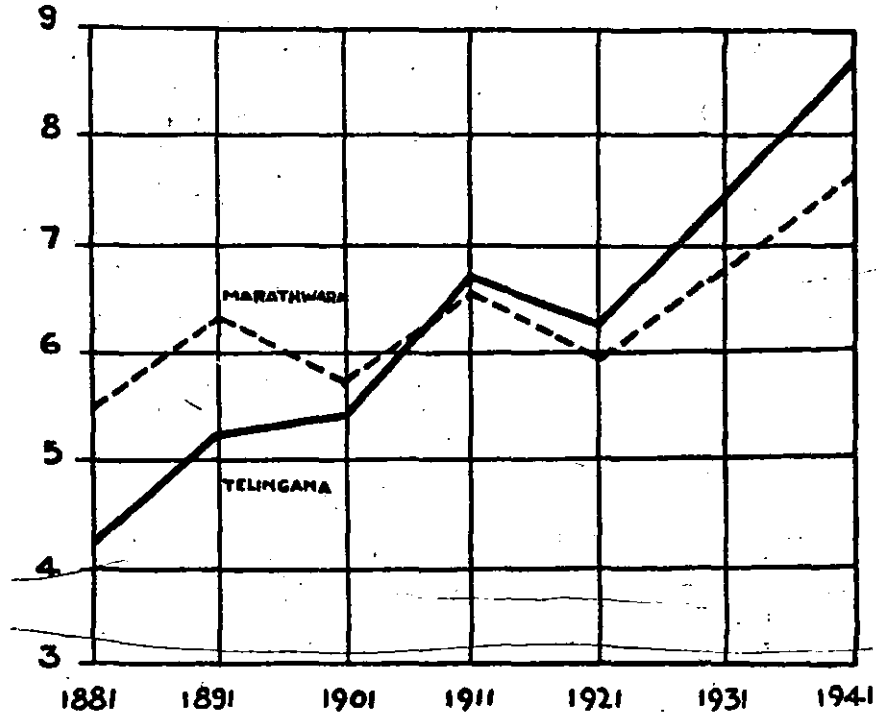
Division	Area in sq. miles	1941 Population	1981 Population	P.C. in-crease
Telingana ..	41,502	8,711,768	10,054,598	15.8
Marathwara ..	41,198	7,626,768	6,881,550	10.8

The marginal statement gives the area and the population of each natural division and the percentage increase compared to the previous decade.

It should, however, be noted that the difference of variations between the two tracts is considerable. Various reasons, such as fertility of soil, irrigational facilities (and even rice cultivation) have been ascribed for this discrepancy in rate. To my mind, there is one very important factor that has escaped notice so far in this connection. Fortunately for Telingana, the City of Hyderabad, which constitutes the fourth largest conglomeration of persons in India, lies within this tract. It is but natural, therefore, that comparative variation in this tract should be greater than in Marathwara. In order to arrive at a correct comparison, the figures for the City of Hyderabad should be deducted from those of this tract. If we do this, the percentage increase of population in Telingana stands at 11.5 (instead of 15.3) as compared to 10.8 in Marathwara.

No. 11. The Increase in Population  
Telingana and Marathwara From 1881 to 1941.

MILLIONS



39. *District Population.*—The following statement gives the total population of each of the 17 districts and corresponding figures for 1931 together with percentage variations:

Srl. No.	Districts	1941	1931	Percentage variation
1.	Atraf-i-Balda .. .. .	612,498	499,661	22.6
2.	Nizamabad .. .. .	647,042	528,597	22.4
3.	Medak .. .. .	758,220	752,225	0.7
4.	Baghat .. .. .	90,415	81,068	11.5
5.	Mahbubnagar .. .. .	1,088,209	971,616	12.0
6.	Nalgonda .. .. .	1,275,852	1,133,409	12.5
7.	Warangal .. .. .	1,321,838	1,117,693	18.3
8.	Karimnagar .. .. .	1,355,415	1,241,405	9.2
9.	Adilabad .. .. .	823,622	762,080	8.1
10.	Aurangabad .. .. .	1,071,950	944,798	13.5
11.	Parbhani .. .. .	911,886	858,760	6.8
12.	Nander .. .. .	808,115	722,081	11.2
13.	Bir .. .. .	718,630	633,690	12.6
14.	Gulbarga .. .. .	1,312,055	1,225,008	7.2
15.	Raichur .. .. .	1,041,959	937,535	11.1
16.	Osmanabad .. .. .	748,691	691,068	8.3
17.	Bidar .. .. .	1,028,482	878,615	17.2

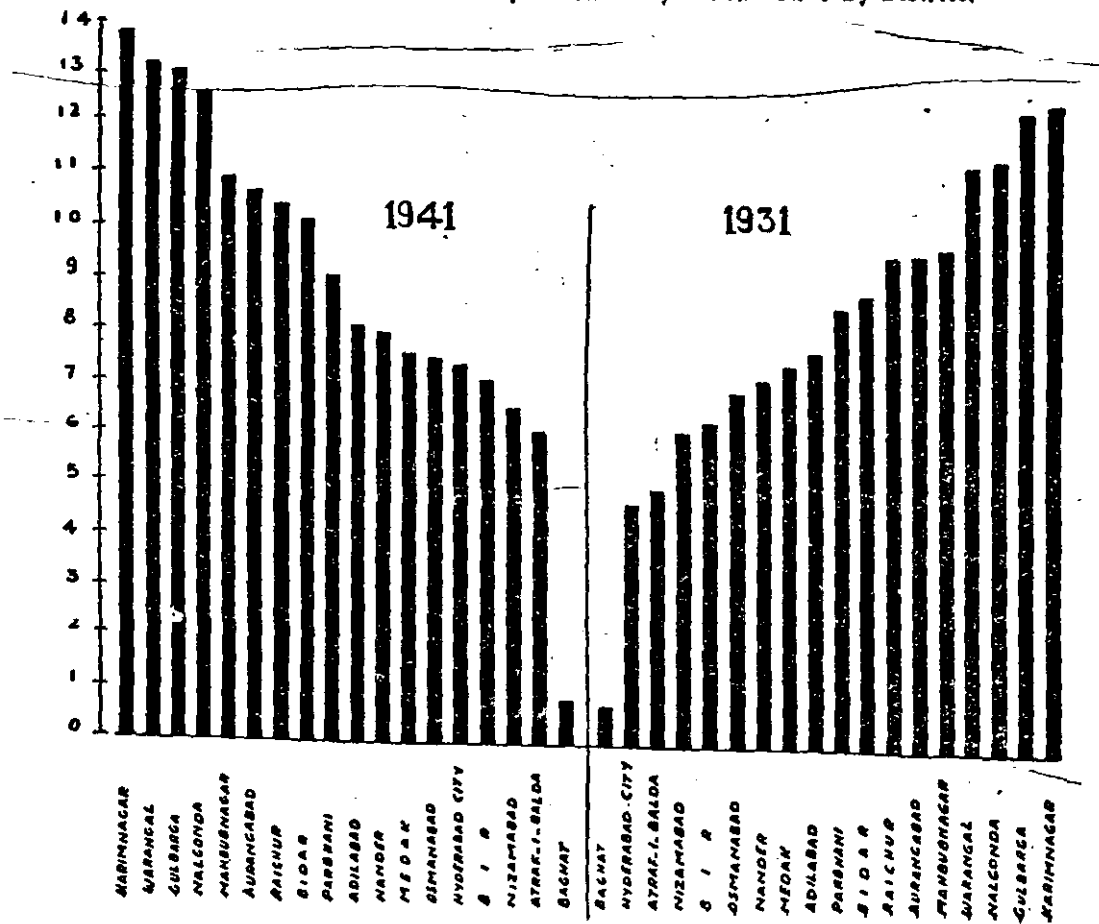


It will be noticed that the district of Medak has recorded a small increase of 0.7 per cent. This is mainly accounted for by the exclusion of Baghat Taluq from this district, to form a separate district.

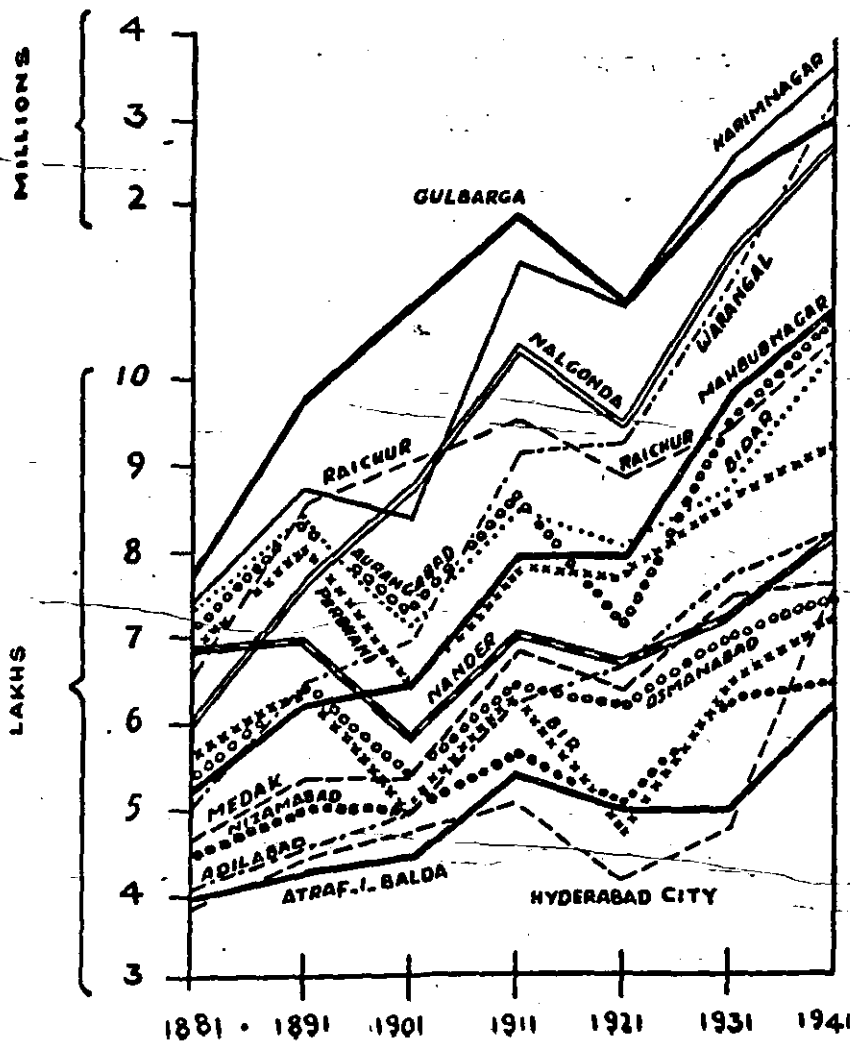
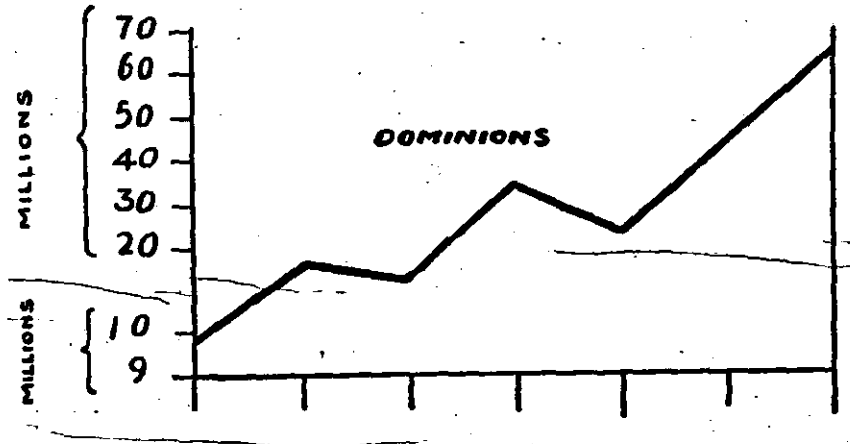
Atraf-i-Balda and Nizamabad rank first with 22.6 and second with 22.4 per cent. increase respectively during the decade, followed by Warangal and Bidar with 18.3 and 17.2 per cent. respectively while Karimnagar, Adilabad, Parbhani, Gulbarga and Osmanabad had a much lower proportionate increase than other districts.

40. *Average District Population.*—Including the population of the City of Hyderabad in the Baghat District and then dividing the whole population by the number of districts the average population for a district comes to 9.61 lakhs. According to this four districts of Telingana, i.e., Mahbubnagar, Nalgonda, Warangal and Karimnagar and four districts of Marathwara, i.e., Aurangabad, Gulbarga, Raichur and Bidar are above the average. For a comparison of the average district

No. 12. Distribution of the Population in Hyderabad State By District.



No. 13. Growth of Population by Districts Since 1881 to 1941.



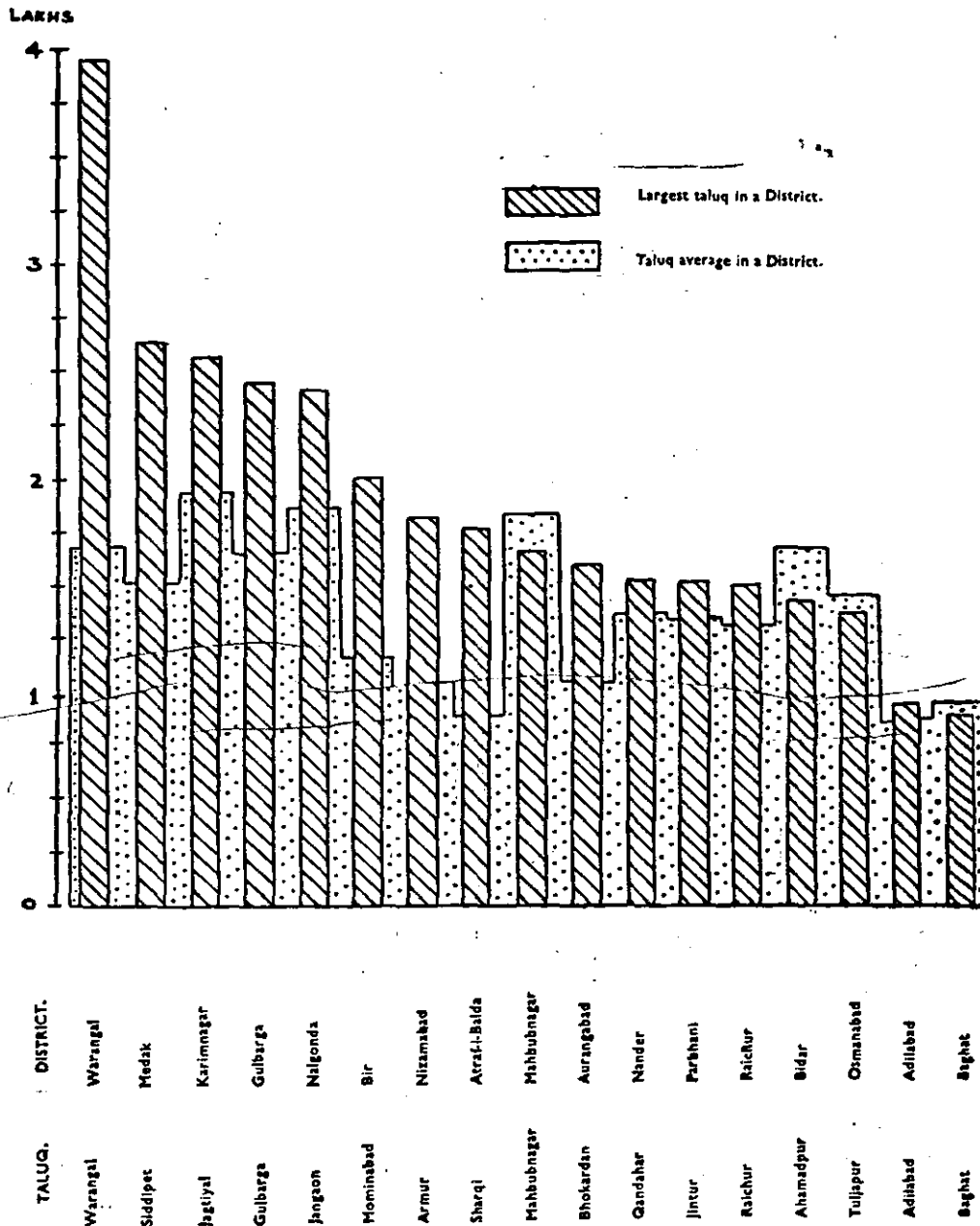
population and area of Hyderabad and the neighbouring Provinces, the figures are as follows:—

Provinces	Area in sq. miles	Population	No. of districts	Average district area	Average district population
Hyderabad State ..	82,698	16,338,534	17	4,864	961,090
C.P. and Berar ..	98,575	16,813,584	19	5,188	884,925
Bombay ..	76,448	20,849,840	17	4,496	1,226,461
Madras ..	126,166	49,341,810	25	5,046	1,973,672

41. *Average Taluq Population.*—From the State Table I it will be apparent that the average taluq population of Karimnagar District is the highest, *i.e.*,  $\frac{(1941) 193,631}{(1931) 177,343}$  and of Adilabad District is the lowest, *i.e.*,  $\frac{(1941) 82,862}{(1931) 73,865}$ . Diagram No. 14 will make this clear.

[Chart.

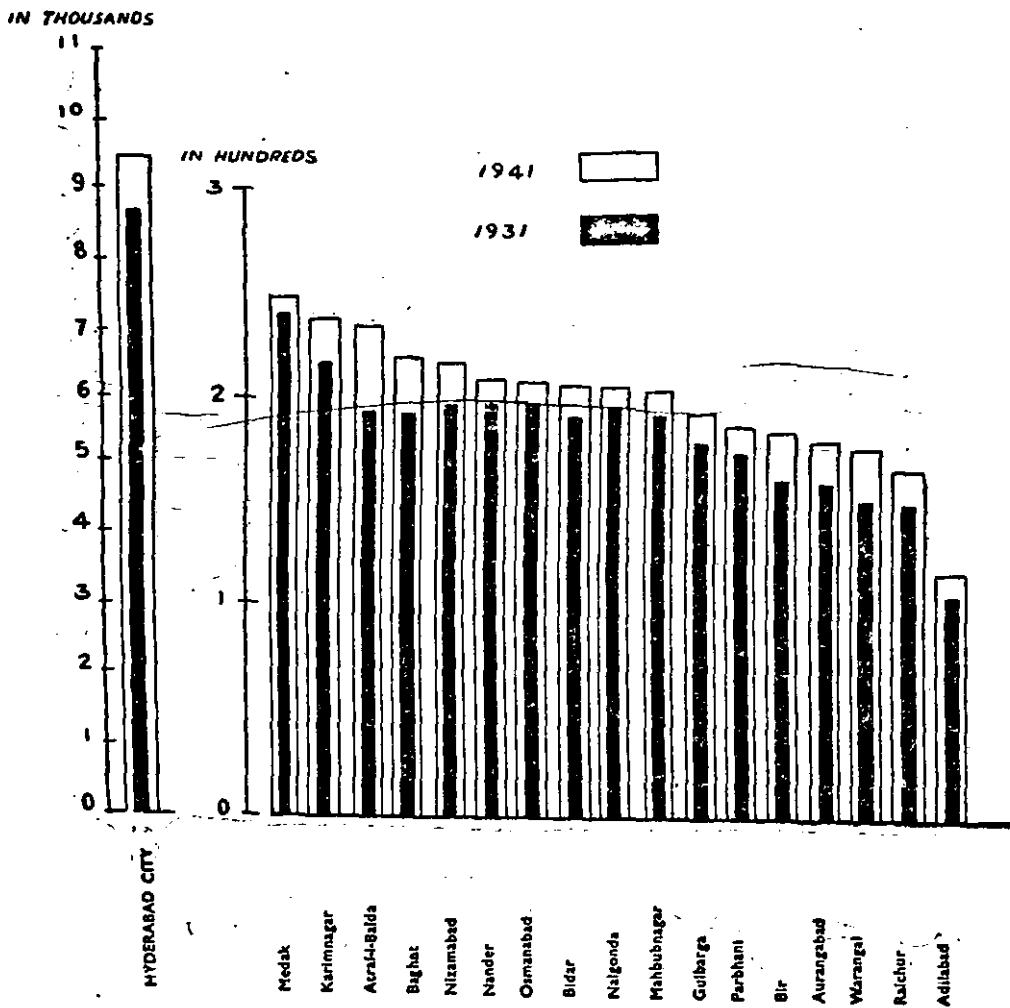
No. 14. The Highest and Lowest Population Among Taluk.



42. *Density*.—Density is defined as “numerical relation of a population to the area inhabited by it.” It is obtained by dividing the population by the area:  $P \div A = D$ . The density of Hyderabad State for 1941 is practically equal to the mean density of India recorded in 1931, *viz.*, 198 to the square mile. In 1931 it was 175 for Hyderabad State.

To begin with, the density of the City of Hyderabad has increased from 8,809 in 1931 to 9,356 persons per square mile in 1941, in other words, an increase of 547 persons per square mile. As noted above, because the City of Hyderabad lies in Telingana, the density of this tract stands at 210 per square mile; Marathwara shows a density of 185 only, which, though an increase compared to 1931 (170), is still less than that of Telingana, even after excluding the City of Hyderabad, viz., 192 per square mile.

No. 15. Number of Persons per Sq. Mile as Compared With 1941.



[Statement.]

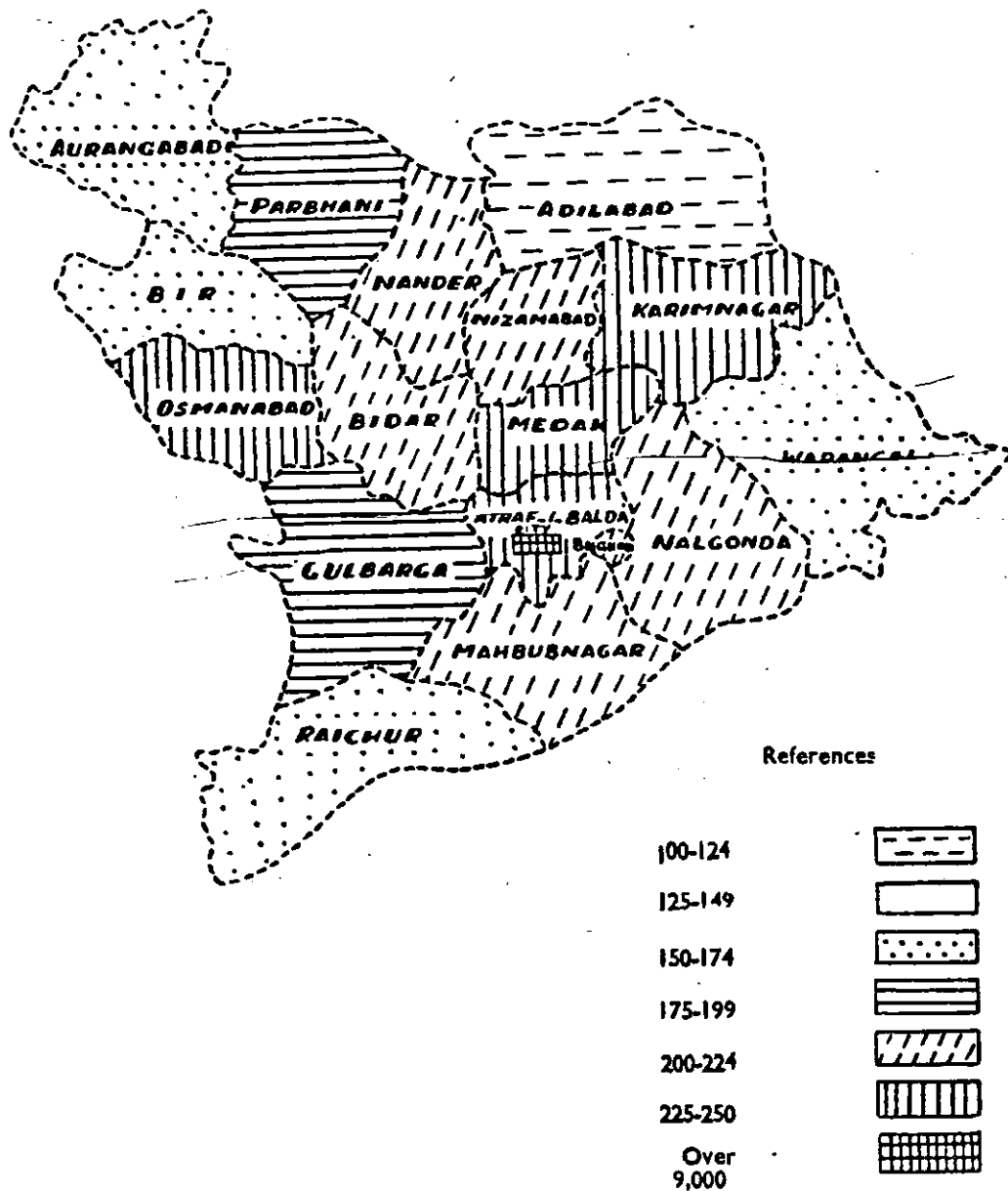
The figures of average density for each district and corresponding figures for 1931 and the positions of districts in order of density are shown below:—

Srl. No.	Districts	DENSITY PER SQ. MILE			
		1941	Place	1931	Place
1	Atraf-i-Balda .. ..	238	4	189	6
2	Nizamabad .. ..	216	5	191	5
3	Medak .. ..	248	1	231	1
4	Baghat .. ..	214	6	..	..
5	Mahbubnagar .. ..	204	10	182	8
6	Nalgonda .. ..	210	9	187	7
7	Warangal .. ..	167	16	141	15
8	Karimnagar .. ..	237	3	217	2
9	Adilabad .. ..	113	17	102	16
10	Aurangabad .. ..	173	13	152	12
11	Parbhani .. ..	<del>179</del>	<del>12</del>	167	11
12	Nander .. ..	239	2	192	4
13	Bir .. ..	173	14	<del>162</del>	<del>13</del>
14	Gulbarga .. ..	188	11	176	10
15	Raichur .. ..	168	15	141	14
16	Osmanabad .. ..	211	8	194	3
17	Bidar .. ..	212	7	181	9
	Hyderabad State ..	198	..	175	..

In 1941, as in 1931, Medak District stands first in order of density, while Karimnagar District has given its second position in 1931 to Nander, the density of which has risen from 192 in 1931 to 239 in 1941, and now occupies the third place.

[Chart.]

No. 16. Map of H.E.H. the Nizam's Dominions.  
showing Mean density.



The causes of the supremacy of Telingana as regards density have been dealt with in detail in previous reports. I should, however, like to add a few general observations in this connection.

In the first place, it is not possible in sociological phenomena of this nature to rely on any individual cause. There is more often than not a multiplicity of causes to account for a change or difference. Their degree of importance, no doubt, varies from time to time and place to place. The natural resources of land, fertility, mineral wealth and

power resources, industrial and economic development, rainfall, climate, as also the geographical location and social traditions, all have their share in determining the density of population. Clearly conditions like physical features and geographical location remain unaltered in the two tracts of Marathwara and Telingana. The same may be said to be true of social conditions. Is there any difference in the economic conditions of these tracts?

The answer to this question requires an examination of the characteristic features of these tracts. It may be observed, without going into detail, that the physical features and climatic conditions of Marathwara are such as to render living conditions somewhat costly compared to Telingana. The prevalence of dry crops, lack of irrigational facilities and the nature of the soil combine together to make agricultural operations more strenuous in Marathwara than in Telingana, with the result that, as pointed out in Hyderabad Labour Census Report, 1940—wages incline to be higher in this area, and consequently, the cost of living. Now, it is admitted on all hands that the standard of life has an inverse relation to birth-rate. The higher the standard of life the smaller the birth-rate, and *vice versa*. No doubt the difference between the standard of life of these two tracts is not very great, nor is the difference between birth-rate very noticeable. Yet there is sufficient indication of the existence of these differences.

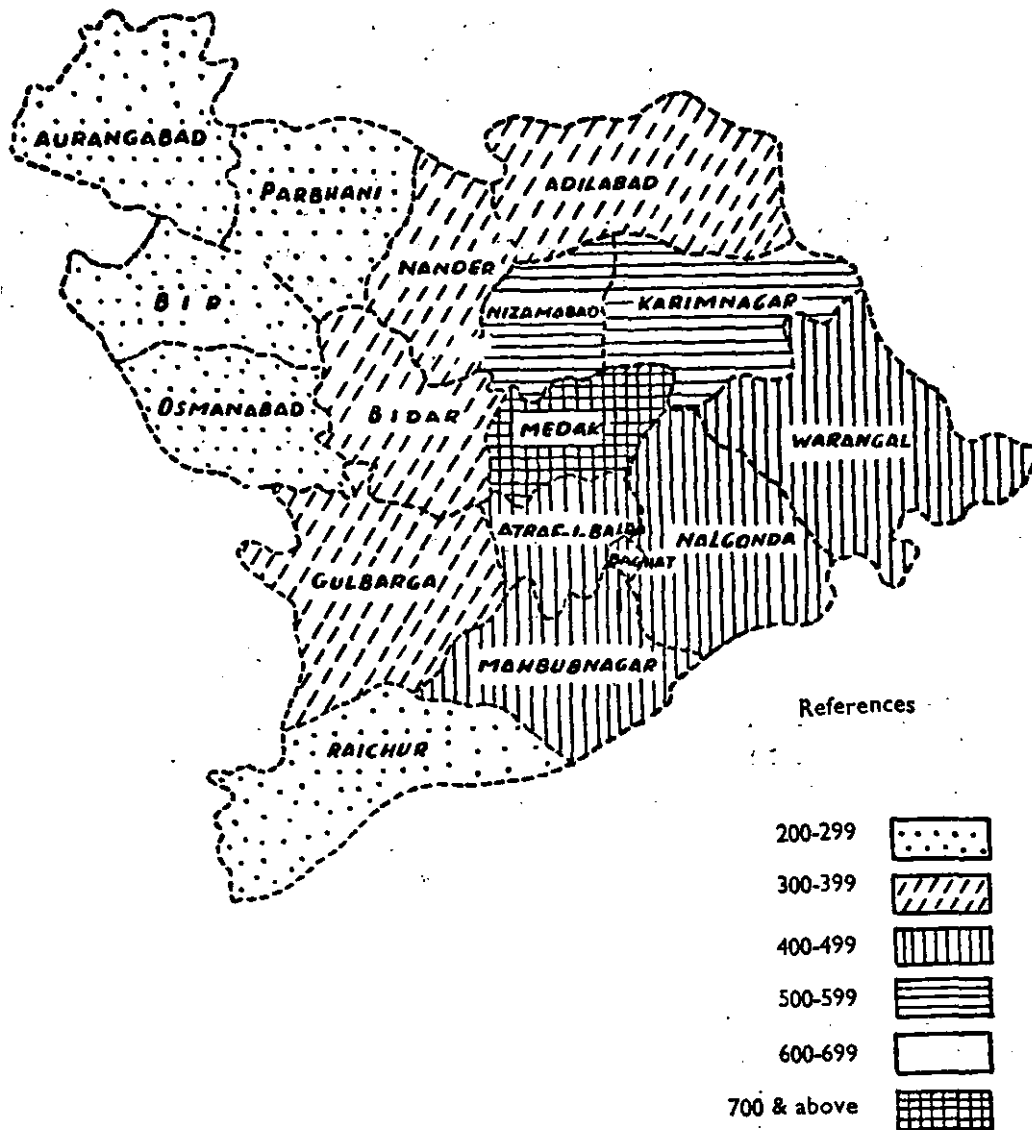
Secondly, industrialisation is also one of the factors affecting density. While the total number of factories that come under Factories Act has increased from 401 in 1931 to 629 in 1941 in the Dominions, the share of each of the tracts in this increase has been far from even. Telingana, which owned 140 factories in 1935, possessed 256 in 1941, an increase of 85.4 per cent. Corresponding figures for Marathwara show an increase of 49 per cent. only during the same period.

43. *Density and Crop Cultivation.*—It can be seen from the records that the ryotwari holdings have increased in 30 years from 31,658 square miles in 1911 to 57,199 square miles in 1941, *i.e.*, 25,541 square miles more for the increased population of 29.64 lakhs.

[Chart.



No. 17. Map of Hyderabad Dominions showing density according to the Cultivated Area 1941-41.



The well known maxim of political economy that population centres round fertile tracts comes true in the case of Hyderabad also. Side by side with the soil fertility we have to see to the necessary water-supply in the shape of rainfall and irrigation facilities.

[Statement.]

The following statement shows the order of the districts under various heads:—

Districts	ORDER ACCORDING TO												
	Density of population	Density on cultivated area	Cultivated area	Irrigated area (gross)	Rainfall	Cotton area	Wheat area	Rice area	Juwar area	Bajra area	Other cereals and pulses	Sugar-cane	Oilseeds
Atraf-i-Balda ..	4	5	14	10	8	13	10	9	16	8	8	0	14
Nizamabad ..	5	2	15	5	2	14	12	3	15	17	16	2	16
Medak ..	1	1	16	6	4	16	11	5	14	13	15	6	15
Baghat ..	6	7	17	17	10	17	17	16	17	16	17	17	7
Mahbubnagar ..	10	6	13	4	16	15	13	6	11	5	6	11	3
Nalgonda ..	9	8	5	3	14	11	16	4	13	1	9	16	1
Warangal ..	16	4	9	1	3	12	15	2	9	9	5	15	7
Karimnagar ..	3	3	12	2	5	10	14	1	12	15	2	14	6
Adilabad ..	17	10	10	7	1	6	9	7	10	14	14	13	12
Aurangabad ..	13	16	1	9	15	2	1	17	4	2	13	5	5
Parbhani ..	12	15	4	12	7	1	2	11	5	11	3	8	11
Nander ..	2	11	11	11	6	3	3	13	8	12	10	12	13
Bir ..	14	17	7	15	12	5	4	15	7	7	12	7	9
Gulbarga ..	11	12	2	8	18	8	6	10	1	3	4	10	2
Raichur ..	15	14	3	14	17	4	7	14	2	4	1	4	8
Osmanabad ..	8	13	8	13	11	9	5	12	3	10	11	3	4
Bidar ..	7	7	6	16	9	7	8	8	5	6	7	1	10

It may be summed up thus, that the density of rural population depends upon the proportion of gross area of land cultivated, upon the rainfall, upon particular crops largely grown and upon the extent of irrigation. Amongst the important crops rice deserves especial mention as it not only gives double the yield of other cereals, but also requires double the number of fieldmen to cultivate, weed and harvest it; thus it can be said that it attracts the population. The other important factors are trade and industry. These attract capital and labour, both skilled and unskilled, follows capital.

44. *Pressure of Population.*—In Europe it has been estimated that the maximum population which can be supported by agricultural occupations is 250 persons to a square mile. It will be seen from the following statement that it is only the Aurangabad, Parbhani and Bir districts that are still within the limit while all the rest of the districts have far exceeded it and in fact on the above basis outrun the means of subsistence.

Taking  $1\frac{1}{2}$  lbs. as the normal daily ration of an adult, who does not belong to the labour class, the food requirements of the State population of 16 millions would amount to nearly 2.6 million tons, the ration

being averaged out at 1 lb. per person per diem. The annual production of cereals, pulses and other minor millets in the Dominions averages 2.8 million tons. This leaves, after meeting the requirements of human consumption, a margin of 0.2 million tons, which is barely sufficient to meet the yearly seed requirements of agriculture in the State.

The irrigation facilities act as a prophylactic against this pressure of population. The statement below shows the area sown in the last year of the decade in each district, and from this the density on a square mile of cultivated area is worked out to show the pressure of population.

Districts.	Cultivated area in sq. miles 1940-41.	Persons per sq. mile of cultivated area.
1. Atraf-i-Balda .. ..	1,283	489
2. Nizamabad .. ..	1,092	593
3. Medak .. ..	1,057	717
4. Baghat .. ..	193	468
5. Mahbubnagar .. ..	2,281	477
6. Nalgonda .. ..	3,176	401
7. Warangal .. ..	2,545	519
8. Karimnagar .. ..	2,392	566
9. Adilabad .. ..	2,459	335
10. Aurangabad .. ..	4,393	244
11. Parbhani .. ..	3,719	245
12. Nander .. ..	2,459	326
13. Bir .. ..	2,986	239
14. Gulbarga .. ..	4,211	312
15. Raichur .. ..	3,897	267
16. Osmanabad .. ..	2,719	275
17. Bidar .. ..	3,038	336
Total .. ..	44,032	371

45. *Houses and Families.*—The 1931 census definition of a house was adopted this time also. In rural areas, a house meant a dwelling place having a separate main entrance although such dwelling places may be within a compound or enclosure having a common way. In urban areas, where the municipality has numbered the houses, each dwelling-place bearing a number was counted as a house, but if any structure was left unnumbered, it was to be given a number. Bungalows and palaces have outhouses or servants' quarters for the servants to reside with their families. If such quarters had separate entrances, they were also treated as houses for census purposes. Similarly, hotels, *sarais*,

*dharmashalas* and other public houses usually provide a room or a suite of rooms for different travellers or families. Each such unit was also treated as a separate house. Similarly, shops, mosques, temples, churches, *ashurkhanas*, schools, libraries, offices, *chauris*, etc., were treated as houses and numbered accordingly.

46. *Number of Houses.*—The total number of all kinds of tenements in the Dominions rose from 3,312,222 in 1931 to 3,875,328, an increase of 17 per cent. Thus the percentage of increase in the number of houses is greater than the percentage increase in total population.

The house density, *i.e.*, the number of houses per square mile for the State and in natural divisions in 1941 is compared with preceding decades in the statement below:—

Year	State	Telingana	Marathwara
1941	.. 46.86	48.67	45.04
1931	.. 40.05	45.56	39.36
1921	.. 32.89	33.69	32.36
1911	.. 32.82	31.79	33.85
1901	.. 27.60	26.30	28.80

The density has increased from 28 houses to the square mile in 1901 to 47. There is comparatively more congestion in Telingana than in Marathwara.

47. *Houses in Towns and Villages.*—

The distribution of houses in urban and rural areas since 1911 is marginally noted. While rural houses have recorded an increase of 16 per cent., those in urban areas have increased by 21.3 per cent. Owing to colonisation schemes and establishment of industries such as factories, mining, etc.

Year	Urban	Rural
1941	479,779	3,395,549
1931	395,482	2,916,740
1921	283,635	2,486,541
1911	291,441	2,422,401

in certain areas, the districts of Nizamabad, Adilabad, Warangal and Raichur show a larger increase in the number of houses.

*Housing.*—Boom conditions in building activity in the period prior to the declaration of war, owing partly to a craze of the well-to-do class for houses of modern designs and partly to the clearing of slums in urban areas and new housing in rural areas, was responsible for bringing about this result. The war, however, did not at first much retard the pace of growth; in fact, it accelerated the demand for these materials for building requirements for war purposes. This building activity, though restricted on private account, continued till the prices of materials became prohibitive. And even then, building was deemed a comparatively

safer investment than any other in the market. Government however soon severely restricted erection of official and local bodies' buildings to those of unescapable necessity, to avoid wasteful use of such materials as timber, steel and cement needed for the War effort. On the other hand, the enormous demand for military purposes, *e.g.*, aerodromes, barracks, sheds, hospitals, together with A.R.P. requirements, has given an extraordinary impetus to this industry, which has gained in experience of large-scale work and will be in a sound position to take up the many public and municipal works that have been postponed during the war or form part of post-war planning.

48. *Number of persons per house or family unit.*—The average number of persons per house is practically the same as in 1931, *viz.*, 4 persons. But compared to the decades before 1931 (see the statement below), there has been a definite and regular fall in the number.

*Number of persons per house.*

Year	State	Telingana	Marathwara
1941	.. 4.22	4.31	4.11
1931	.. 4.36	4.47	4.24
1921	.. 4.59	4.80	4.52
1911	.. 4.93	5.12	4.75
1901	.. 4.80	4.90	4.70

This may be accounted for by the increase in the number of houses.

In the City of Hyderabad, however, the number of houses per square mile has dropped from 2,404 in 1931 to 1,886 in 1941, *pari passu* with the increase in the average number of persons per house from 4 to 4.96 or 5 in the same period. This may be attributed to a high percentage increase in the City population on the one hand, and to the inclusion of 25 miles of suburban area within the city limits, on the other.

Assuming a married woman as a centre of a family and comparing this with the number of houses as a whole, it will be seen that in Hyderabad State the number of houses are 3,875,328 and the number of married women are 4,304,425, *i.e.*, 90 houses per hundred of married females or per 100 of families.

The total number of earners in the Dominions is 7,009,439. The number of houses per hundred of the earners is 55.3.

### URBANIZATION.

49. (a) *Units of Population.*—For census purposes and for daily use the following terms are used to define aggregations of human habitations and population:—

1. Hamlet (*Mazra*) a small group of houses numbering less than hundred and belonging to a village or parish nearby. The population limit is 500.

2. Village (*Mauza, Deh*)—Group of houses numbering less than 1,000 and the place having a population less than 5,000. The houses may be centred at one place or scattered. If the houses are centred at one place, then it is called nucleated village.

3. Town VI Class (*Karria*) when although the population is less than 5 thousand, yet the place has urban characteristics.

4. Town V Class (*Karria*) when the population is between 5 and 10 thousand.

5. Town IV Class (*Qasba*) when the population is between 10 and 20 thousand.

6. Town III Class (*Qasba*) when the population is between 20 and 50 thousand.

7. Town II Class (*Shahr*) when the population is between 50 and 100 thousand.

8. Town I Class or City (*Balda*) when the population is above 100 thousand.

(b) An urban area is characterised, generally speaking, by its corporate life and by the existence of such facilities, as water-supply, drainage, markets and means of transport and communication.

For census purposes, however, an urban area has 5,000 or more resident population in a collection of houses isolated by uninhabited areas. A city has been defined as a place with not less than 100,000 inhabitants; and a town to include "every municipality, all civil lines not included in municipal limits, every cantonment and every continuous collection of houses, inhabited by not less than 5,000 persons, which the Census Commissioner may decide to treat as a town."

That considerable latitude has been allowed in the use of this discretionary power is at once noticeable. Accordingly, we find that in the previous census no particular criterion was adhered to in the classification of towns. On the one hand, even places like Janwada (Bidar), Bimgal (Nizamabad) and Andol (Medak) with a little above two thousand population were classed as towns, while on the other hand, overgrown villages and places not "bearing the cachet of urbanity" were also included in the list. All the taluq headquarters were included in towns. Consequently, there resulted, as amongst districts, a varying degree of urbanity ranging from 16 towns in Raichur to 2 in Atraj-i-Balda.

In order, however, to put an end to this arbitrary procedure, it was necessary to adopt a fixed basis. In the Conference of the Census Commissioners from all the Provinces held at Delhi, therefore, it was decided that irrespective of urban characteristics, for purposes of present census a place can only be classed as town provided it is inhabited by not less than 5,000 persons. This criterion also, it is true, leaves much room for controversy. But, of necessity, the census definition of a town has

to be arbitrary and the population basis is perhaps more convenient than any other particular criterion.

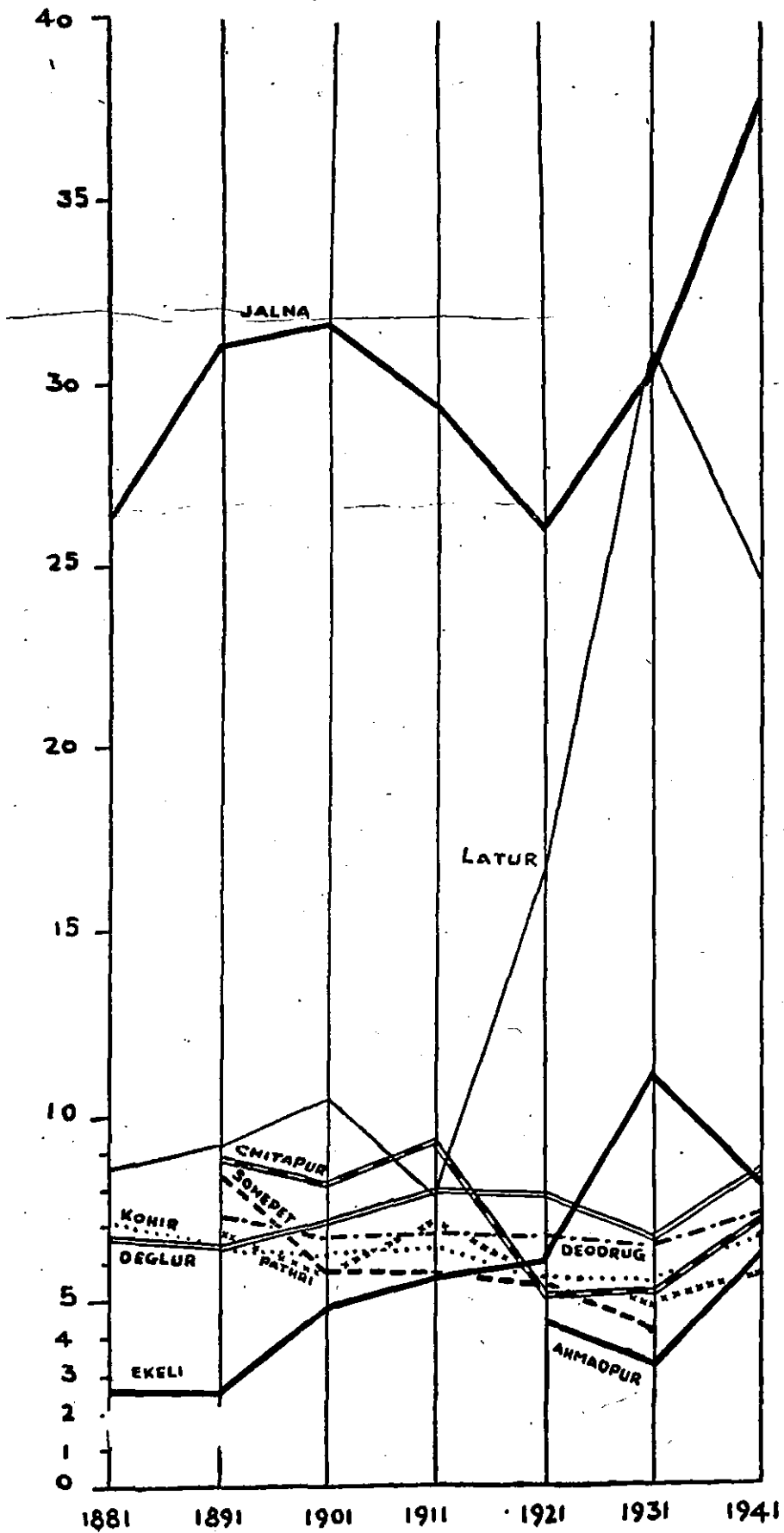
(c) *Towns and Urban Population.*—The growth of towns under present conditions is intimately connected with the development of industry and commerce. Urbanisation in western countries is the natural outcome of industrial and commercial ‘revolutions.’ Of the present number of towns (138) in the Dominions, it will be found that the majority are simply “census towns,” *i.e.*, places with a population of 5,000 and over, all in reality are nothing but overgrown villages. Their social institutions and their entire economy are scarcely different from those of their neighbouring rural areas.

In certain cases, such as Bodhan, in Nizamabad District and Bellampalli in Adilabad, however, the relationship referred to above does exist. The establishment of the Sugar Factory in the former and coal-mining and other developments in the latter are responsible for their growth.

(d) *Town Planning Development.*—For this purpose in particular Government in the Local Government Branch of the Revenue Department have set up a regular Town and Village-Planning establishment under a distinguished town-planning architect in the Office of the Special Engineer for Local Funds. By this establishment town surveys are undertaken, old towns are re-modelled, and new areas are laid out in a well planned way for the town development.

20. 18. Growth and Decline of Towns from 1881 to 1941

THOUSANDS





(e) *Provision of Town Amenities.*—A separate Department with an annual provision of Rs. 5 lakhs was established in 1929 with a view to provide adequate supply of pure drinking water and to attend to the Drainage Schemes of the district towns. During the decade the Department has carried out projects costing over 55 lakhs of rupees and completed water supply and drainage schemes in the towns of Jalna, Aurangabad, Raichur, Latur, Nander, Warangal, Osmanabad, Gulbarga, Manvi and Seram. A ten year programme has been drawn up for 20 towns at a probable cost of Rs. 75 lakhs.

Another department for electric supply to district towns was also established and it has already provided electric supply in the towns of Warangal, Aurangabad, Gulbarga, Nizamabad, Narayanpet, Nander, Yadgir and Raichur.

(f) *Variation in Urban Population.*—The urban population of the Dominions in 1941—2,194,294—constitutes 13.4 per cent. of the total population, as compared to 11.2 per cent. in 1931. 936,442 or 42.8 per cent. of the total urban figure is accounted for by the four large cities of Hyderabad, Warangal, Gulbarga and Aurangabad. If, in order to ascertain the extent of urbanisation outside these cities, their population is neglected, the percentage of urban to total population drops from

Years	Total population	No. of Towns	Urban population	P.C. of total population
1891 ..	11,537,040	83	1,067,076	9
1901 ..	11,141,142	85	1,124,892	10
1911 ..	13,374,676	85	1,295,305	10
1921 ..	12,471,770	89	1,187,297	10
1931 ..	14,436,148	133	1,616,981	11.2
1941 ..	16,338,534	138	2,194,294	13.4

13.4 to 7.7. The marginal statement shows the growth of towns and urban population for the period 1891-1941.

During these fifty years, the number of towns increased from 83 to 138 or by 66 per cent., while there has been an increase of

about 106 per cent. in urban population. At the same time, it is clear from column 4 of the above statement that the growth of urban population has been far from even. In fact, for two decades, 1901-21, the percentage of urban population remained stationary at 10. From 1921 onwards, the urban population began to increase, though the rate of growth still remains very slow.

(g) *Causes of Growth.*—The general causes of this growth, such as the growth of industries and development of trade and transport, will be discussed later. The decade under review—1931-41—shows an increase of 35.3 per cent. in the urban population over that of the preceding decade, which itself had shown an increase of 36.2 per cent. over 1921.

Looking back over the period since 1931, the explanation for this

decrease in the rate of growth is not hard to find. With the fall in agricultural prices and incomes, consequent upon the Great Depression of 1929, a rural exodus resulted in an increase of urban population in 1931. A similar phenomenon took place in 1937 when the period of "recession" started soon after the partial recovery of 1933-37. In 1939, however, when war clouds were gathering all over the world and the demand and prices of primary products and raw materials began to rise, the movement was in the reverse direction.

Neglecting these temporary factors and keeping in view the development and improvement in those factors that are responsible for urbanisation, it may be maintained that Hyderabad does not lag behind other parts of India in this respect.

The largest increase in number has been recorded in the 5,000-10,000 class of towns. From 64 in 1931, their number has risen to 100 in 1941. While the largest increase (217.7 per cent.) in population has taken place in the 50,000-100,000 class, these number three only and are treated as cities.

Of the total 138 towns, including the four cities, 58 are in Telingana and 80 in Marathwara. The cities are equally divided in number in these tracts. The number of towns has remained stationary in Marathwara compared to 1931, while Telingana has gained 5 new towns.

The total urban population of Marathwara is 865,967, which is 39 per cent. of the total urban and 11.4 per cent. of its own population. Similar figures for Telingana are 1,328,327, *i.e.*, 15.2 per cent. of its population or 61 per cent. of the total urban figure. But the fact that over 55 per cent. of this Telingana figure is accounted for by the City of Hyderabad alone must not be lost sight of.

(h) *Community Distribution of Urban Population.*—The total urban population has increased from 1,616,981 to 2,194,294 during the decennium or an increase of 577,313 persons. Of the total urban population 38.1 per cent. is accounted for by 'Other Hindus,' 37.5 per cent.

by Muslims and 14.4 per cent. by Harijans. The following table gives the distribution of urban population by communities, per mille of total, urban and community population:—

Communities	PER MILLE OF		Community Population
	Total Population	Urban Population	
Brahmanic Hindus .. ..	6	42	255
Other Hindus .. ..	51	382	91
Harijans .. ..	17	123	92
Virashaivas .. ..	4	32	86
Aryas .. ..	1	8	415
Muslims .. ..	51	378	395
Christians .. ..	2	17	172
Jains .. ..	0.5	4	375
Sikhs .. ..	0.2	2	667
Parsis .. ..	0.1	0.9	899
Others .. ..	..	..	232

The percentage of 'Other Hindus' in urban population works out to 38.2. It is not, however, comparable with 8.7 per cent. for the decade 1921-31. The latter includes figures for Brahmanic Hindus, Virashaivas and Aryas, now shown separately. If, for purposes of comparison, these are clubbed together, the percentage figure stands at 9.8.

In the case of Muslims, it will be noted that the difference between the percentage of total urban and that of the total community population is practically negligible, *viz.*, 37.8 and 39.5 respectively. Nor is this any peculiar feature of these Dominions alone. In almost all parts of India, this phenomenon has been recorded. And perhaps, under the existing social and economic structure of the country, it could not be otherwise. In the major industry of the country, which alone can bind the individual to the soil, *viz.*, agriculture, Muslims have comparatively very little share. For their means of livelihood they depend mostly on trade and to a limited extent on industry and service. These, naturally thrive in urban areas. Above all, in these Dominions, by far the great

proportion of this community depends on Government service. Accordingly, of the total Muslim urban population nearly 64 per cent. is accounted for by the City of Hyderabad and district headquarters where Government offices are situated. Barring the City of Hyderabad, where they constitute 46 per cent. of the population, their proportion in Marathwara is greater than in Telingana.

Of the other communities, Jains, Sikhs and Parsis also are essentially urban. They are found in places where trade, commerce and industry thrive. The percentage of urban figures for these communities respectively are 37.5, 66.7 and 89.9. Nearly 74 per cent. of the Parsis are found in the metropolis.

50. *Cities.*—With its 7.39 lakhs of population, only the metropolis, the City of Hyderabad, conforms to the census definition of a "City." But with the sanction of the Government, partly for administrative reasons and partly in view of their historical importance, three other places, although having less than a lakh of population at present, yet each of them having once being the seat of Government, namely Warangal, Gulbarga and Aurangabad, have also been treated as Cities since 1931.

(i) *The City of Hyderabad* has long been the seat of Government of not only the present Asaf Jahi kings, but also of the once famous Qutub Shahi kings of the Deccan, who were considered the richest kings in the world in gold and diamonds. The city was laid out in 1589 A.D. by Mohammad Quli Qutub Shah, the fifth Qutub Shahi king. The population of the City of Hyderabad has increased from 466,896 in 1931 to 739,159 in 1941, an increase of 55.2 per cent. Compared to the phenomenal increase of 99.9 per cent., 90.4 per cent., 84.9 per cent. and 68.6 per cent. in the case of Cawnpore, Ahmedabad, Calcutta and Howrah respectively, the increase in population of our own city loses much of its significance. Of the 22 cities in India in 1941, Srinagar has recorded the lowest percentage increase of 13.5.

It is, however, interesting to note that in the race of Indian cities for places Hyderabad has succeeded in retaining her fourth rank, Calcutta remaining first, Bombay second and Madras continuing to hold the third rank. It is a place particularly visited by world tourists and also by business-men. It has a fine residential University and practically all the usual professional colleges besides a number of arts and science colleges in the City. Recently it has developed into a commercial centre. The two large textile mills, the two cigarette factories, a number of button factories, a silk cloth factory, a starch factory, a tile and stoneware factory, a glass and a humepipe factory, all are located in the City area. It has several railway stations and two aerodromes.

The increase in the city population in the State is thus mainly due to its commerce and industries coupled with the improved public health conditions and sanitary arrangements. The prevalence and frequency

of epidemics like plague, influenza, cholera, etc., which formed the characteristic features of the previous decades, were very much mitigated by the successful operations of the Public Health Department. Respiratory diseases were no less responsible for swelling the death rate in the past. The construction of dust-proof roads—31 miles of cement concrete and 12 miles of asphalt—in Hyderabad City has greatly minimised this evil. During the period 1931-39 (1340-48 F.) there were recorded 61,845 births and 80,251 deaths—the excess of deaths over births being 18,406 as contrasted with 52,243 in the previous decade. It was in 1935 and 1936 (1344 and 1345 F.) only that births recorded a small increase over deaths. Economic causes, such as the growth of factories, from 91 in 1931 (1340 F.) to 178 in 1939 (1348 F.), an increase of 196 per cent.—the development of markets and the easier access to 'Town' afforded by improved means of transport and communication, have also played their part in the development of the metropolis. The inclusion of 26 square miles within the city limits is another important factor in this connection. Greater Hyderabad now comprises an area of 78.54 square miles as against 53.57 in 1931.

The City Improvement Board has laid out new roads, built rat-proof sanitary houses and rented them to some of the poor who were dishoused in the clearance of slum localities. The well-to-do have moved out into the open country round about the city on account of the good roads, motor and bus services and built houses for themselves. Government very generously advanced loans to its officers for building houses.

Thus the city has expanded in area, the continuity of houses in some directions reaching distant villages of certain adjacent taluqs, though with the unfortunate concomitant of ribbon development. Extension of roads to the new areas, facilitating motor bus service and the increase of suburban railway services have not only brought distant *mohallas* within easy reach of city dwellers but also helped them to develop urban characteristics. Drainage for carrying sewage and storm water has been laid and numerous improvements such as main and sub-markets, slaughter-houses, living quarters for poor and middle classes, parks and gardens, cement and asphalt roads, public *serais*, enclosures for public houses, public latrines and urinals may be counted.

[Statement.]

The populations and areas of the different divisions of the city in 1941 are shown in the following statement:—

Divisions	Popula- tion	Area in sq. miles	Density per sq. mile
I. (a) Hyderabad City Corporation ..	511,084	31.89	16,025
(b) Hyderabad City non-corporation (Suburban area) ..	81,587	28.45	3,482
(c) H.E.H.'s cantonments ..	28,026	4.20	7,831
(d) Railways and Lallaguda ..	9,870		
Total ..	625,517	59.54	10,506
II. British Administered Area			
(a) Secunderabad (Civil) Town ..	69,780	..	..
(b) Secunderabad Cantonment and Military ..	28,247	..	..
(c) Trimulgherry civil ..	5,259	..	..
(d) Trimulgherry Military ..	469	..	..
(e) Bolarum civil ..	6,810	..	..
(f) Bolarum Military ..	3,577	..	..
Total British Administered area ..	113,642	19.00	5,981
Grand total of Hyderabad City ..	789,159	78.54	9,856

The localities or *mohallas* of Secunderabad (civil) town that were formerly villages and their population are as follows:—

1. Sikh Village ..	580	8. Chakliguda ..	553
2. Rasulpur ..	857	9. Balamrai ..	1,916
3. Sitarampur ..	265	10. Boosareddiguda ..	599
4. Pedda Thokatta ..	479	11. Kakaguda ..	162
5. Tawaipura ..	217	12. Maredpalli ..	3,587
6. Lalapet ..	49	13. Trimulgherry Village	3,060
7. Chinna Thokatta ..	1,119		

The City Corporation area has increased by 1.09 square miles during the period under review. Certain suburban villages, formerly included within the corporation limits, are now separately shown under non-municipal areas. On the other hand, Jubilee Hills (2.21 square miles) and Sultan Bazaars, formerly known as Residency (0.57 square miles) have now been included in the municipal area. The area of H.E.H.'s Cantonment and Railway areas has increased by 1.00 square mile owing to inclusion of Lallaguda in the Railway areas, and it is interesting to note that the consequent increase in population of this area is almost equal to the density per square mile of this division, *viz.*, 7,917.

The British Administered Area of Secunderabad, Bolaram and Trimulgherry has remained unchanged, but the population decreased from 120,801 in 1931 to 113,649 in 1941, a loss of 7,152 persons. This may be accounted for by the movement of troops under present conditions.

The density of the City of Hyderabad is 9,356 per square mile as against 8,809 in 1931.

Of the remaining cities, Warangal with its 93 thousand population, almost satisfies the pre-requisite of a "Census City." As compared to 1931 its population has increased by 49.4 against increases of 30.3 and 38.1 per cent. in Gulbarga and Aurangabad respectively.

The growth of population of the four cities of the State is as follows:—

Year	Hyderabad City	Warangal City	Gulbarga City	Aurangabad City
1881 ..	367,417	..	22,834	30,219
1891 ..	415,039	33,161	28,200	33,887
1901 ..	448,466	31,186	99,228	36,837
1911 ..	500,623	48,342	32,487	34,902
1921 ..	404,187	46,791	35,820	36,876
1931 ..	466,894	62,119	41,083	36,870
1941 ..	739,159	92,808	53,551	50,924

The population of the four cities in 1941 by sex and variation since 1931 are noted below:—

Srl. No.	Cities	Persons	Males	Females	P.C. variation 1931-41
1	Hyderabad .. ..	739,159	384,780	354,379	+ 58.1
2	Warangal .. ..	92,808	48,036	44,772	+ 49.4
3	Gulbarga .. ..	53,551	27,629	25,922	+ 30.3
4	Aurangabad .. ..	50,924	27,417	23,507	+ 38.1

As in practically every urban centre in India, the number of males exceeds females in all the four cities. This is accounted for by the usual reason; men earners come to town "leaving their womenfolk at home to look after families and home-steads." For the City of Hyderabad, however, the number of females for 100 males is 93 as against 88 in 1931.

(ii) *Warangal City*, is an ancient town founded by Proda Raja

of the Kakatiya dynasty in the twelfth century. It is said to have been the seat of Government of the Andhra Rajas also. Judging by its constant growth it may well be expected that by the next decennium, Warangal will rank as a regular census city with over a lakh of population. Industrialisation and the provision of urban amenities are largely responsible for its growth. It is the chief centre of the hand-made carpet industry in the Hyderabad State. It has electricity, watersupply, two railway stations, an aerodrome, a large textile mill, a large regulated grain market, is a great centre for wool and skin and hide trade and an important railway junction.

(iii) *Aurangabad City*, a place having a very good and healthy climate, was selected as the seat of government for the Indian Empire by the Emperor Aurangzeb, after whom it was given its present name. He loved the place, lived there during his South Indian campaigns for nearly 25 years, died and was buried at Khuldabad close by. It is a place where the world tourists arrive to visit the world-famous caves of Ellora and Ajanta. The population facts of Aurangabad are rather interesting. The Census Report of 1931 remarks: "It is extraordinary that since 1901 the population of Aurangabad City has been stationary. The Public Health condition there is the same as in any other town of like description. The only explanation, therefore, that can be offered is that the City, which was once in a flourishing condition, began to deteriorate, but the fact of its being the headquarters of an administrative division appears to have arrested the decay and the number is now (1931) at a standstill." This was really due to the great decline of the various industries for which Aurangabad was once famous, *i.e.*, mushru, hemru and kinkhab fabrics, paper and gold laces. In addition, it may be noted that as a market, Jalna has long been its chief competitor. The sudden increase in this decade may be accounted for by more reasons than one. Apart from the defects of one-night census, the superstition among certain classes and communities that has been dispelled to a great extent by the spread of education, the recent developments in trade, industries, means of transport—particularly road—and very much attention in the decade to town improvement have greatly improved the condition of Aurangabad.

(iv) *Gulbarga City*, was the first seat of government of the powerful Bahmani Kings of the Deccan. Gulbarga still retains city characteristics such as palaces, a fort, tombs of past rulers, and great saints, the largest roof covered mosque in the whole of India, important temples and public buildings. It has electricity, watersupply, drainage, a railway station, cement roads, a textile mill and a big grain market.

51. *Rural Area*.—The remaining 14,144,240 persons or 86.5 per cent. of the total population of the Dominions inhabit the rural areas, *i.e.*, the villages with less than 5,000 inhabitants. The census classification of these, together with their total population, is noted in the



marginal statement. Classes II and III constitute between them-

Class according to population		No. of villages	population
I.	Under 500 .. ..	12,290	2,944,946
II.	500-1,000 .. ..	5,887	4,027,688
III.	1,000-2,000 .. ..	3,143	4,258,714
IV.	2,000-5,000 .. ..	1,040	2,912,897
Total .. ..		22,360	14,144,240
<i>Cities and Towns.</i>			
V.	5,000-10,000 .. ..	100	659,632
VI.	10,000-20,000 .. ..	27	388,540
VII.	20,000-50,000 .. ..	7	209,680
VIII.	50,000-100,000 .. ..	3	197,288
IX.	100,000 and over .. ..	1	739,159
Total .. ..		138	2,194,294
Grand Total .. ..		22,498	16,888,534

selves 58.5 per cent. of the total rural population, while Classes I & IV claim about 20 per cent. each. The largest number of Class I areas is found in Adilabad (1,609), Aurangabad (1,325), Parbhani (1,058) and Raichur (1,140) while in other districts it ranges from 155 in Baghat to 939

in Gulbarga. Class II areas are more evenly distributed ranging from 202 in Nizamabad to 487 in Gulbarga (excepting in Baghat which claims 57 only). Classes III and IV are also comparatively evenly distributed, excepting in Mahbubnagar, Nalgonda and Karimnagar where their number is relatively large. Compared to 1931, the number of villages has increased by 736 and the rural population by 1,325,073, giving an average of 180 persons each to the new areas. The corresponding figures for urban areas and population are only 5 and 477,313 respectively. This is quite in accordance with the long observed tendency, for every increase in population in India to bring about an increase in rural, instead of in urban areas.

The increase or decrease in the number of villages in each district is seen from the following statement:—

Districts	1941	1931	1921
Atraf-i-Balda .. .. .	940	932	943
Nizamabad .. .. .	747	857	879
Medak .. .. .	936	938	1,042
Baghat .. .. .	223	..	..
Mahbubnagar .. .. .	1,392	1,873	1,304
Nalgonda .. .. .	1,236	1,236	1,241
Warangal .. .. .	1,464	1,443	1,458
Karimnagar .. .. .	1,224	1,217	1,194
Adilabad .. .. .	2,138	2,068	1,872
Aurangabad .. .. .	1,981	1,953	1,884
Parbhani .. .. .	1,612	1,566	1,539
Nander .. .. .	1,397	1,394	1,339
Bir.. .. .	1,069	1,039	957
Gulbarga .. .. .	1,750	1,698	1,670
Raichur .. .. .	1,760	1,748	1,656
Osmanabad .. .. .	995	813	807
Bidar .. .. .	1,496	1,422	1,438
Total Villages .. .. .	22,360	21,697	21,228
Total Towns .. .. .	138	138	89
Dominions .. .. .	22,498	21,830	21,312

In the 1941 census 75 villages of Atraf-i-Balda and Baghat districts were treated as suburbs of Hyderabad City while in the 1931 census 46 villages of Atraf-i-Balda and Medak districts were treated as suburbs of Hyderabad City.

52. *Typical Telingana Villages.*—The site of a village is usually on the unculturable waste land and slightly rocky. The houses are mostly of mud with red country-tile roofs. Groups of houses embowered in large tamarind, mango, nim, pipal and other large shady trees, give the village a picturesque appearance. There are no streets and roads within the village, but narrow crooked lanes formed by the land left out in between the houses. There is always a *chauri*, a place for travellers to stop and the village headmen to use as their office, an *ashurkhana*, places of worship and public wells. There are quite a number of private owned wells for drinking water and for the use of household purposes. Surrounding the habitable area (Gawthan) is usually the village grazing ground (Gairan).

The depressed classes, Dhers, Mangs, etc., in almost all the villages still have their huts, away from the main village, in a more neglected and dirty quarter known as the *Dherwara* or *Mangwara* of the village.

53. *Typical Marathwara Villages.*—The usual site is on unculturable hard stony land near a nala. The houses are flat roofed of dull khaki colour, and not attractive to look at as compared to those of Telingana. They are not arranged in any system. There are no good streets or roads within the village but narrow crooked lanes with cess-pools of household water stagnating all along them. There is a *chauri*, places of worship and public wells besides a number of private wells. There is no regular village grazing ground. The *Dherwara* is separate.

54. *Typical Karnatic Villages.*—The village site in most cases is just beside a hill or hillock facing east, the plains being avoided, because their soil is very finely pulverised and foundations therefore difficult and expensive. Apart from substantial stone houses of larger cultivators and money-lenders, the average houses are more like huts closed on all sides with a small front door to allow not only the inhabitants but also their animals to enter, and pass the night. The roofs of the houses are flat or tiled. As soon as one enters the front enclosure which is meant for tying the agricultural animals, he finds the air close, stuffy, and malodorous. There are a *chauri*, places of worship and a few wells, pretty deep in some cases. Water for drinking and household purposes is generally brought by the women from a nala near the village. There are no streets or roads and no uniformity in the location of houses. There is no village grazing ground. The *Dherwara* is of course separate as elsewhere. The treatment by the villagers of the Dher, who are often the most important unit of the village, is usually very bad.

These accounts of the average village apply only to villages where as yet nothing has resulted from rural reconstruction work. Striking results have been obtained from this notably in Nizamabad District, where many old villages had to be shifted owing to the raising by the canals of the water table to higher planned sites, or entirely new villages had to be planned and laid out under the direction of the Town-Planning Architect, while type-designs for village houses, graded according to villagers' means, were erected and freely copied by villagers. Every new irrigation project similarly is a focus from which spreads ideas of improved housing and better standards of living. A further factor in such improvement is the constant return to their villages of Dher and other artisans from seasonal employment in the textile mills of Bombay with large savings which are often spent on improved houses.

## CHAPTER III.

### AGE AND SEX.

55. *Importance of age Statistics.*—The importance of statistics of the age distribution and composition of a population can hardly be denied. They reveal population trends and provide valuable data for socio-economic reformers. Unfortunately it has not, so far, been possible to obtain accurate figures of age even in highly advanced countries—not to speak of India or Hyderabad where ignorance, superstition and above all indifference prevail.

In Hyderabad, as in all India, very few know their correct age, and deliberate exaggeration of age is the tendency both of the very old and of adolescents. An opposite tendency is noticeable in unmarried women and elderly bachelors. The reason is not far to seek. Amongst women, generally, and less amongst certain type of men, superstition is also responsible for a wilful falsification of age. To save the person from the "evil eye," it is deemed necessary to understate his or her age. This defect can only be overcome by the spread of knowledge which will dispel all such ridiculous beliefs. The 'Nithi Shastra' considers age as one of the nine things which should be kept secret.

It may be added, that the tendency to understate the age is also in evidence in those who are anxious to enter Government service, because of the age limits of 30 and 55 for recruitment and retirement respectively. Some interesting tales based on facts have gained currency about Government servants in this matter. There is a story that the age difference between a father and son, according to dates of birth entered in the Civil List was only about ten years or so! Such instances are few, no doubt, but they do show the general attitude.

As in previous censuses, so this time also the enumerators were instructed to "enter the number of years to their nearest birthday or the nearest age (in years) known. For infants, less than 6 months old, enter 'o' and for infants over 6 months and under 1 year enter '1'".

These clear instructions do not, by any means, provide a safeguard against inaccuracy of returns.—As pointed out above, the large majority of the people is entirely ignorant of its age. In rural areas, the answer to the simple question of age is given by such expression, as "God knows," "Who remembers?," and so on. The usual device to obtain a reasonably correct age consists of persuasive suggestive methods, *e.g.*, comparison of birth with the dates of extraordinary happenings such as floods, heavy hailstorm, earthquakes, famines, wars, epidemics of

plague, influenza, cholera, etc. The enumerator has to put two and two together to get the age. This procedure was not confined to rural areas alone. In the City of Hyderabad, *e.g.*, the Musi floods of 1908 were used as a landmark. It is, therefore, obvious that age figures collected in this manner cannot claim accuracy. At best they serve the purpose of giving an approximate idea of population trends.

56. *Preference for some numbers in giving out the age.*—For Hindu girls tradition assigns 8 as the age when they become *kanya* or marriageable maidens and states that great merit will accrue to the parents who give away their daughters in marriage at this age. Such being the case, those who have passed this age but are not married would generally be returned as 8 amongst Hindus. The second stoppage is the "teens." A girl of 22 will give her age as sixteen. Females generally give their ages as 4, 8, 12, 16, 18, 20, 24, 30 and 40, while males show a tendency towards the figures 5, 10, 15, 20, 25, 30, 35, 40, 45, and 50.

57. *Comparison with Previous Census.*—If we compare for the various censuses the figures of the age-groups, we shall find in a marked manner the effects of famines and high prices and those of epidemics like plague and influenza on various age-groups. Thus famine generally affects both the young and the old. The famine of 1877-78 greatly lowered the number of children 0-5 at the 1881 census. This decrease affected the figures of the group 10-15 at the next census in 1891 of the group 20-25 at the 1901 census, of group 30-35 at the 1911 census, and so on. If we find an increase at these stages it may be due to migration or other causes.

58. *1941 Population by age-groups.*—

Age-group	Persons	Males	Females
0-15 years .. ..	6,288,691	3,165,717	3,117,974
15-50 years .. ..	8,093,454	4,215,739	3,877,715
50 and over .. ..	1,961,389	965,319	996,070
	16,388,534	8,346,775	7,991,759

Consideration of health, education, and employment are vitally important in the population problem, and these require a study of age composition. Imperial Table VII and its subsidiary tables give the age distribution of population by sex, community and locality. The following statement gives the summary of these figures for the last 50

years, and the population is divided into three broad age-groups representing Juveniles (0-15), Working Population (15-50) and the Old (50 and over) :

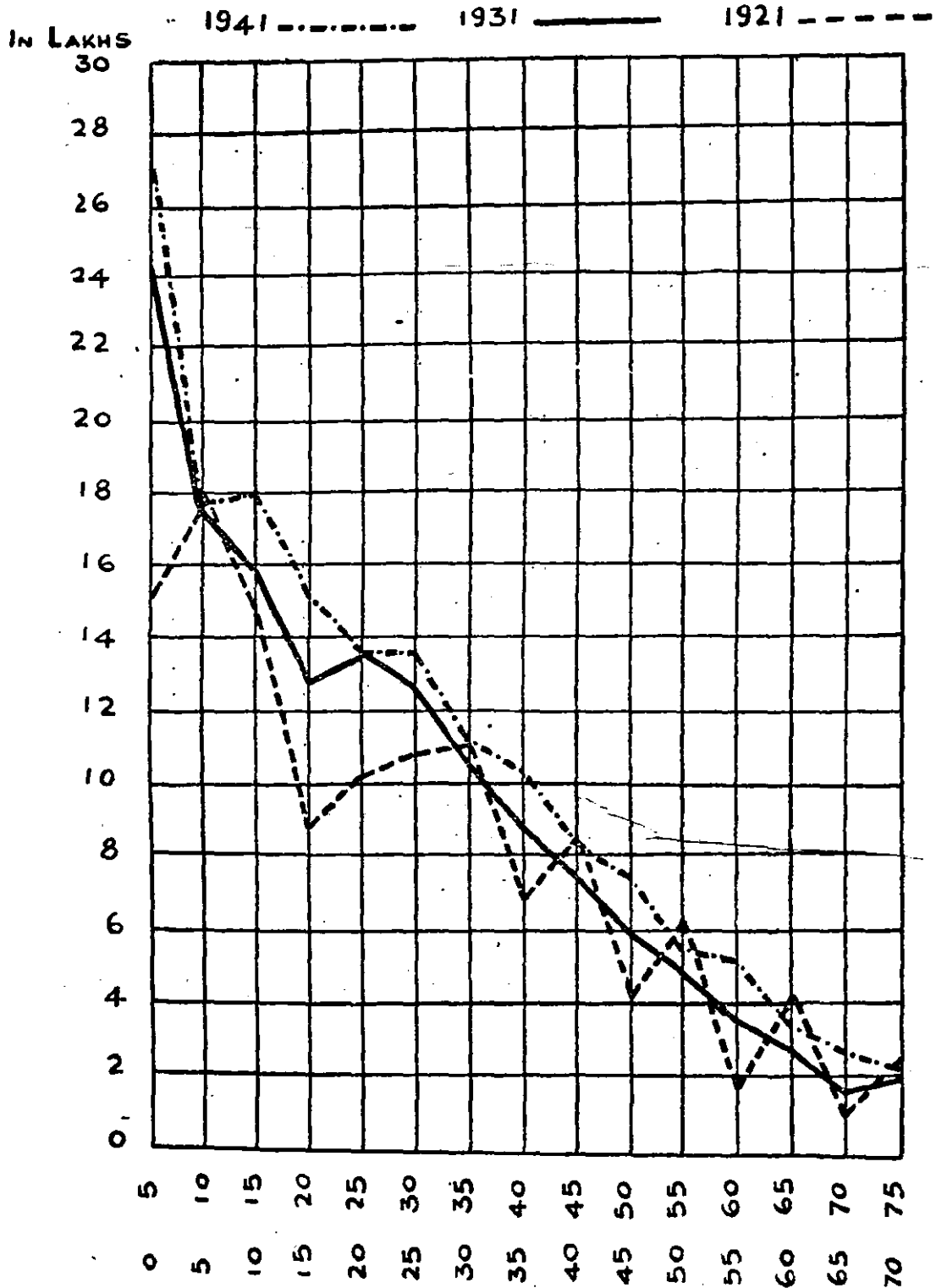
Age distribution by 1,000 population by sex

Sex		0—15	15—50	50 & over
1901	Males .. ..	379.6	505.2	115.2
	Females .. ..	366.6	513.7	119.7
	Total ..	373.1	509.3	117.4
1911	Males .. ..	375.6	502.2	122.2
	Females .. ..	373.6	503.0	123.4
	Total ..	374.6	502.6	122.8
1921	Males .. ..	381.8	487.3	130.9
	Females .. ..	387.8	483.2	129.3
	Total ..	384.8	485.2	130.1
1931	Males .. ..	393.6	505.6	101.8
	Females .. ..	403.3	496.0	100.7
	Total ..	368.4	500.8	101.2
1941	Males .. ..	379.2	506.2	115.7
	Females .. ..	389.8	485.2	124.7
	Total ..	384.5	495.7	120.2

59. *Progressive nature of Population.*—According to the universally accepted principle of Sandberg, the famous Swedish Statistician, a progressive population has 50 per cent. of its members in the 15-50 age-group; 40 per cent. of its members in the 0-15 age-group and 10 per cent. in the 50 and over age-group. If the proportion of the 0-15 age-group is double that of the 50 and over age-group, then the population is stationary, and if the strength of the 0-15 age-group is equal to or less than that of the 50 and over age-group, then the population is regressive.

[Chart.

No. 19. The Rise and Fall of Population  
By Age Groups for.



In view of this, the population of these Dominions is decidedly progressive. It will be observed from the table above that the age-group 0-15 shows a progressive increase from 1901 to 1921, with a slight drop in 1931, coming back to almost 1921 to the level in 1941. Generally speaking, the increase in this group may be attributed to better sanitary and public health conditions and a consequent fall in the rate of infantile mortality.

The above 50 age-group also shows an increase from 1901 to 1921 but had a marked downward trend in 1931, receding however almost to the 1911 position in 1941. Factors affecting the general public health conditions may also be said to be responsible for this phenomenon. However in almost all cases, the proportion of the 0-15 group to the above 50 age-group is well over 3 to 1.

It would be interesting to examine in detail the age composition in 1941 in order to ascertain whether the progressive nature of the population will continue and steady replacement take place in future. From the following statement, it will be observed that in all groups except the 0-5 and the 55 and over, males predominate. The sex-ratio is highest for the 55 and over group, followed by the 0-5 group: the lowest being recorded for the 25-40 group.

It is admitted on all hands that male and female fecundity is at its highest between 25-40 and 15-25 respectively. The continuity in the progressive character of the population for the next decade largely depends, among other things, on the proportion of the marriageable age-groups, referred to above, as the offspring of these groups will broadly determine the extent of increase in 1951 population. The present 5-15 group of females and 15-25 group of males will become the 15-25 female and the 25-40 male group in next decade. In other words, for every male of the 25-40 group there will be 1.2 females.

60. *Age and Sex Statistics for Certain Communities.*—Let us examine the corresponding figures for certain communities to gauge their tendencies:

Community & Sex		PER 10,000 OF EACH COMMUNITY					
		0—5	5—15	15—25	25—40	40—55	55 & over
Brahmanic Hindus	Males ..	152	160	222	246	138	78
	Females	151	246	218	192	120	67
	Total ..	152	203	222	223	129	73
Other Hindus	Males ..	158	232	173	228	139	79
	Females	175	214	177	211	133	90
	Total	166	223	175	220	132	84



Community and Sex		Per 10,000 of each Community					
		0-5	5-15	15-25	25-40	40-55	55 & over
Harijans	Males ..	188	218	174	211	130	90
	Females	190	212	169	209	131	79
	Total ..	189	215	172	210	130	85
Muslims	Males ..	140	196	196	230	153	85
	Females	146	216	190	229	131	88
	Total ..	143	205	193	230	143	87
Christians	Males ..	133	205	202	244	135	82
	Females	135	195	216	260	117	78
	Total ..	134	200	209	252	127	60
Tribes	Males ..	143	239	175	221	141	81
	Females	185	238	170	206	123	79
	Total ..	163	238	173	213	132	80

Female predominance is a common characteristic of the major communities and tribes, except of Christians. The highest proportion of 1 to 2 is for Tribes, *i.e.*, for every male of 15-25 group, there are nearly 2 females of 5-15 among Tribes.

61. *The proportion of children by communities.*—The proportion of children is higher among Other Hindus and Harijans. But for all major communities, except Brahmans, there is a predominance of females in the 0-5 age-group, and this falls in the 5-15 group except for Brahmans and Muslims. The fall is due to a general neglect of girl babies of the 0-5 age-group in favour of boy babies. It is seen in this way that the mothers of girl babies of the poor classes are allowed to serve as wet nurses and thus add some money to their earnings, whilst the mother of a boy baby is not allowed by her husband to go out as a wet nurse. Males predominate in the 25-40 group among all major communities excepting Christians; with the exception of Harijans this characteristics continues in the 40-55 group in all communities and Tribes, while in the above 55 group females predominate only among Other Hindus and Muslims.

The proportion of children under 10 is calculated on (a) persons aged 15-40 and (b) married females of reproductive ages (15-40) in

Subsidiary Table VII-(3) of Imperial Table VII. On every 100 persons aged 15-40, the proportion of children gradually increased from 62 in 1901 to 71 in 1931; for the decade under review, it dropped to 69; on the other hand, the proportion of children per 100 married females aged 15-40 shows an increase from decade to decade, with the exception of 1931. From 157 in 1911 it has now advanced to 176.

The highest proportion of children per 100 females of reproductive age is found among Harijans (158), followed by Tribes (156), Hindus (144), and Muslims (121). Excepting Tribes, the proportion of children for all communities is higher in Marathwara than in Telingana.

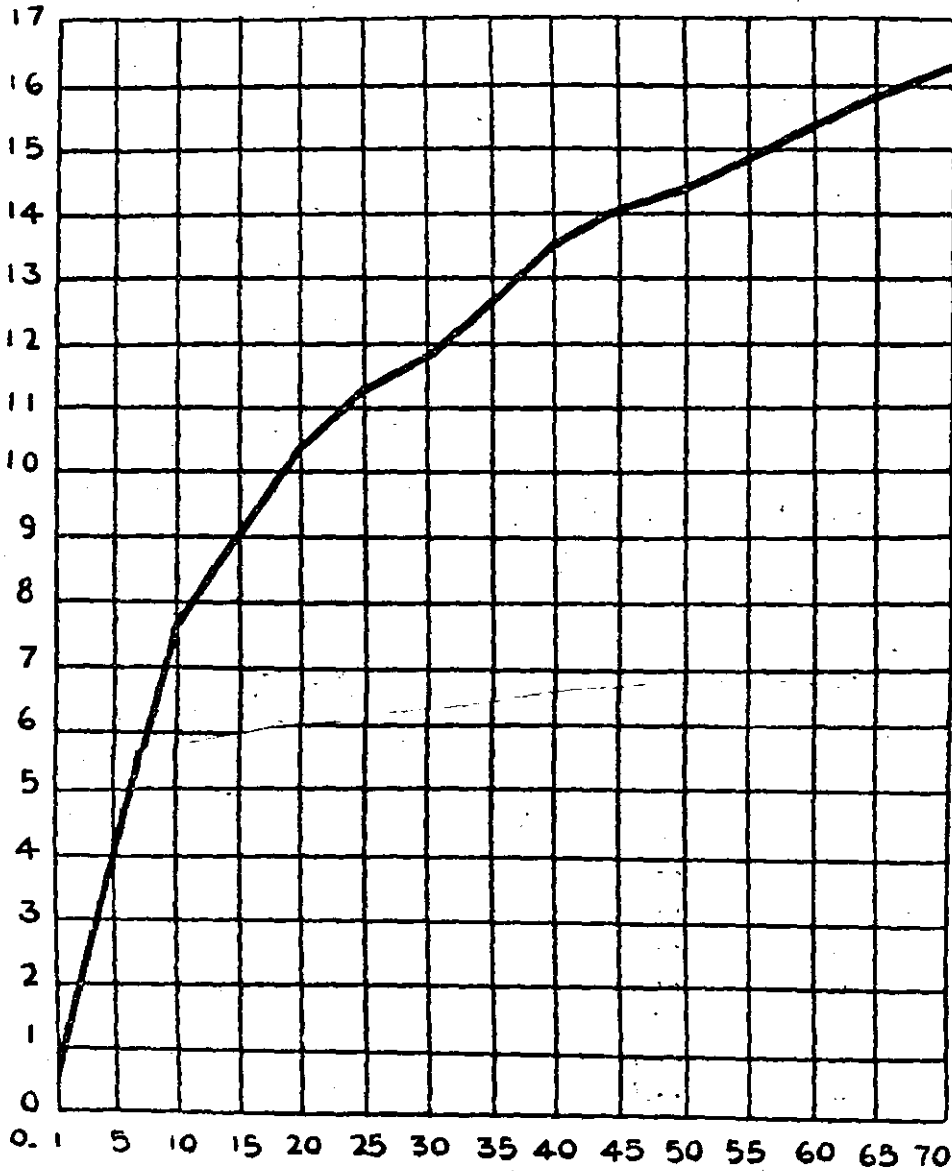
The proportion of married females aged 15-40 per 100 females of all ages has declined and stands at 33 as against 34 in 1931. It is highest for Christians (35), followed by Muslims (33) and Hindus (32). A proportion of 31 each is recorded by both Harijans and Tribes.

62. *Age Stages of human life.*—In the Orient the changes in life of a human being are considered to take place at every seventh year of age. The Hindu Shastras also divide life into six different *ashramas*. The following are the Urdu, Sanskrit and English terms for these periods:

Age.	Period.
1—7 years	<i>Bachpan</i> or <i>Saisavan</i> , or Childhood.
7—14 "	<i>Larakpan</i> or <i>Kaumaram</i> , or boyhood or girlhood.
14—21 "	<i>Naujawan</i> or <i>Yauvanam</i> , or Adolescence.
21—28 "	} <i>Jawan</i> or <i>Grihasthyam</i> , or Youth.
28—35 "	
35—42 "	
42—49 "	} <i>Addhar</i> or <i>Vanaprasthan</i> , or Middle age.
49—56 "	
56—63 "	} <i>Buddha</i> or <i>Sanyasan</i> , or Old age.
63—70 "	

Bharthu Hari's classification of human life is into seven stages, like Shakespeare's surprisingly equivalent description of the seven ages of man.

## No. 20. Summation of ages by Whippie's Method.



63. *Mean Age.*—Mean age is only a comparative index of age-distribution, and only denotes the average age of all the persons who were alive at the time of the census. It does not coincide with the mean duration of life or the expectation of life of a person, which differs in different countries due to the climate, food, etc.

The mean age for the Dominions in 1941 as compared with previous decades is shown in the marginal statement. It will be noticed that

[Statement.]

there is a marked drop in 1941, which may be taken as a further indication of a progressive population. For, in a growing population with a large number of children, the mean age will be less than in a decadent population, where the number of children is relatively small. The reduction in mean age is due both to increase in the 0-15 group, which has gone up from 368.4 per thousand in 1931 to 384.5 in 1941, and to a decrease in the adult

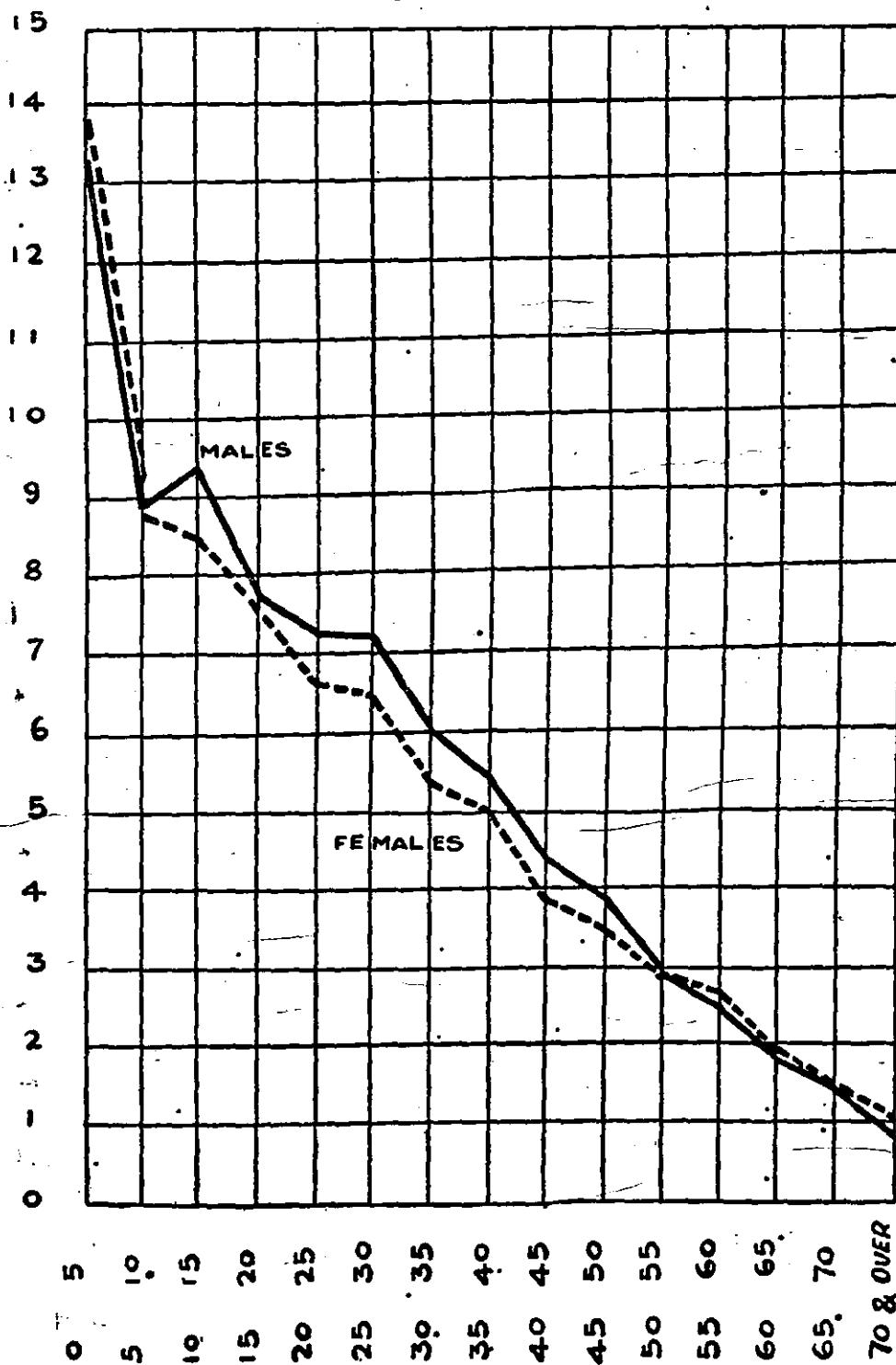
population of the 15-50 group, which has declined from 500.8 per thousand to 495.7 during the same period. The diminution in this group of effective population is a distinct disadvantage from the economic point of view.

64. Mean age of certain communities.—

Community & Sex		MEAN AGE BY COMMUNITY				
		1941	1931	1921	1911	1901
Hindus	Males ..	26.8	25.6	25.2	25.2	25.1
	Females ..	26.3	25.6	25.4	24.8	25.1
	Total ..	26.5	25.8	25.6	25.0	25.1
Muslims	Males ..	28.5	26.4	26.1	26.3	26.0
	Females ..	27.8	25.9	25.6	28.3	25.3
	Total ..	28.1	26.5	25.8	26.8	25.6
Christians	Males ..	28.0	25.7	25.5	24.3	24.6
	Females ..	27.7	23.8	23.7	22.3	22.4
	Total ..	27.8	24.8	24.6	23.3	23.5
Jains	Males ..	30.1	26.3	26.3	27.2	26.8
	Females ..	28.3	26.3	26.3	25.6	25.7
	Total ..	29.2	26.3	26.3	26.4	26.3
Tribes	Males ..	27.1	24.0	24.6	23.3	23.5
	Females ..	25.9	23.0	23.0	22.0	22.5
	Total ..	26.5	23.5	23.8	22.7	23.0

The above statement gives the mean age of certain communities. It will be seen that though the mean age of Hindus is progressive, it still remains the lowest compared to all others except Tribes. Tribal females, however, record a mean age smaller than females of any other community, while the mean age of Tribal males is more than that of Hindu males. The comparatively smaller mean age of Christians is, as pointed out in the last Report, accounted for by the admission into the fold of an increasingly large number of the Depressed Classes who are notoriously prolific. The high mean age of Jains is indicative of their decadent population.

No. 21. Chart showing sex disparity at various ages during the decade.



65. Centenarians.—The number of persons enumerated as centenarians in the Dominions was 422 (207 males and 215 females).

We find a greater number in Marathwara and Karnatic than in Telingana; for instance, the five districts giving the greater number are Bidar (91), Gulbarga (87), Bir (56), Aurangabad (49) and Nander (40). By communities the greatest number is among Muslims (143), followed by Other Hindus (142) and Harijans (62). According to the age-group the record is noted below:

Age	Persons	Males	Females
100—105 years .. ..	355	163	192
105—110 " .. ..	25	16	9
110—115 " .. ..	11	7	4
115—120 " .. ..	13	11	2
120—125 " .. ..	9	7	2
125—130 " .. ..	4	1	3
130—135 " .. ..	1	..	1
135—140 " .. ..	4	2	2
Total .. ..	422	207	215

66. *Sex Ratio*.—The variation in the proportion of females to one thousand males in the Dominions and in the Natural Divisions since 1901 is shown below:

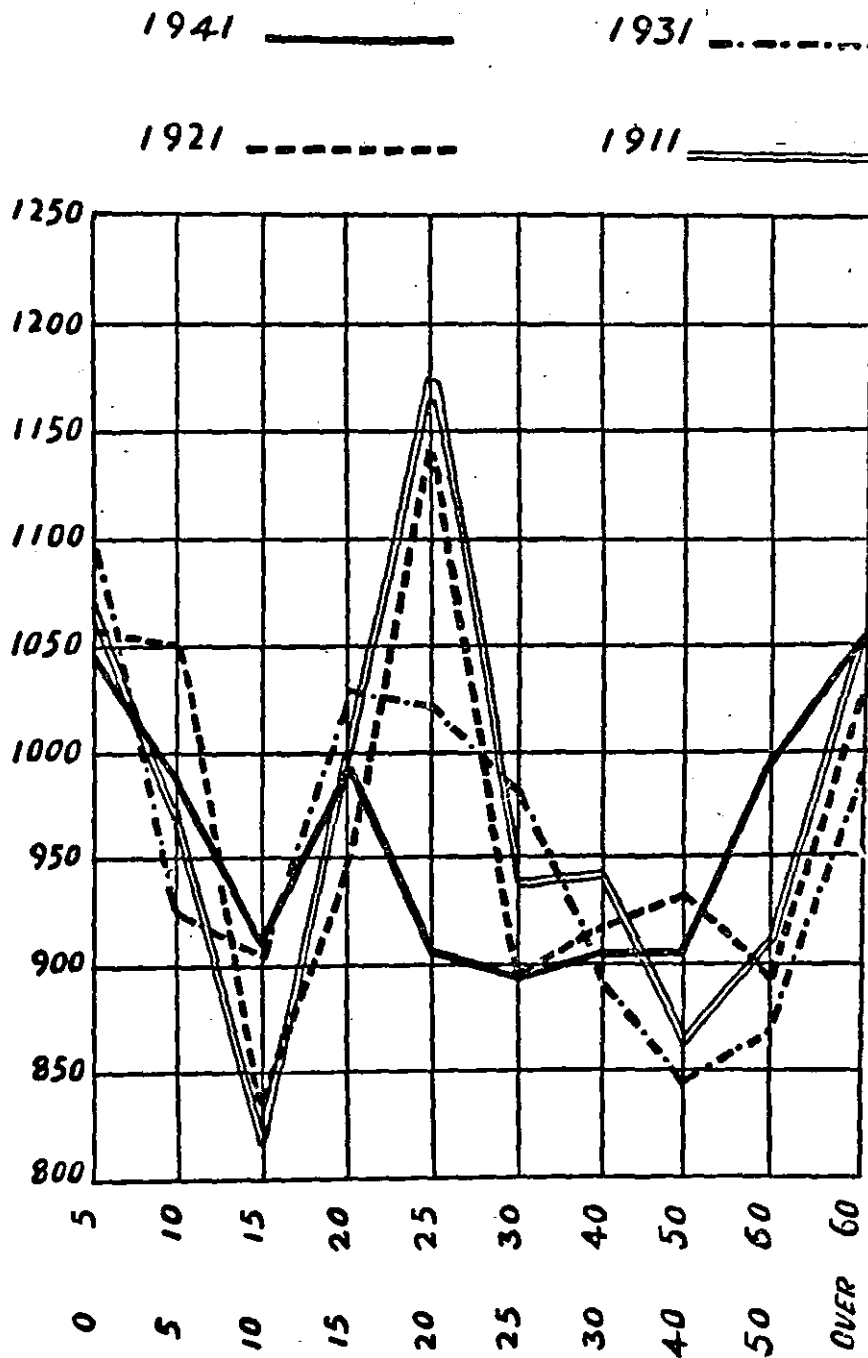
Numbers of females per 1000 of males.

Year	State	Marathwara	Telingana
1941 .. ..	958	954	962
1931 .. ..	958	961	955
1921 .. ..	963	971	961
1911 .. ..	968	981	955
1901 .. ..	964	989	938

The marked variation in 1911 and 1921 were accounted for in the last Report as due to growth of population and heavy mortality in the respective periods. During the decade under review, the sex-ratio has remained the same as in 1931.

[Chart.

No. 22. Number of Females per 1,000 Males at various ages since 1911 to 1941.



The subject of sex proportion in India has often been subjected to severe criticism at the hands of statisticians in the West. Their argument is that whereas in western Europe females preponderate over males, in India there is an excess of males over females.



It is well known that Indians are reticent regarding their women and that in some parts women are regarded as of very little consequence, and it is therefore natural to suppose that the returns of them at the census must be incomplete. Male offspring is thought indispensable in a Hindu family in order that the son may perpetuate the name of the family and perform religious rites on the death of his father.

If we analyse the age and community statement as given in this chapter and note (E) for equal males and females, (M) for more females than males and (L) for less females, we find the results as follows:—

Communities and age	0—5	5—15	15—25	25—40	40—55	55 & over
Brahmans ..	E	M	L	L	L	L
Other Hindus ..	M	L	M	L	L	M
Harijans ..	M	L	L	L	M	L
Muslims ..	M	M	L	L	L	M
Christians ..	M	L	M	M	L	L
Tribes ..	M	L	L	L	L	L

The above statement shows that either there is more male child mortality or there are more females born than males and that from the 5-15 age-group onwards less females are found; in other words, less females survive.

The Vital Statistics maintained in the districts and city reveal just the opposite picture, as will be seen from the following statement:

#### BIRTHS AND DEATHS BY SEX IN THOUSAND

Years	MALES			FEMALES		
	Births	Deaths	Difference	Births	Deaths	Difference
1932 ..	67	59	8	59	39	20
1933 ..	76	72	4	69	54	15
1934 ..	71	80	— 9	66	62	4
1935 ..	74	76	— 2	68	56	12
1936 ..	80	78	7	73	54	19
1937 ..	85	69	16	79	57	22
1938 ..	90	83	7	82	66	16
1939 ..	91	84	7	82	67	17
1940 ..	81	98	— 8	73	72	1
1941 ..	97	91	6	88	72	16
			+ 36			+ 142

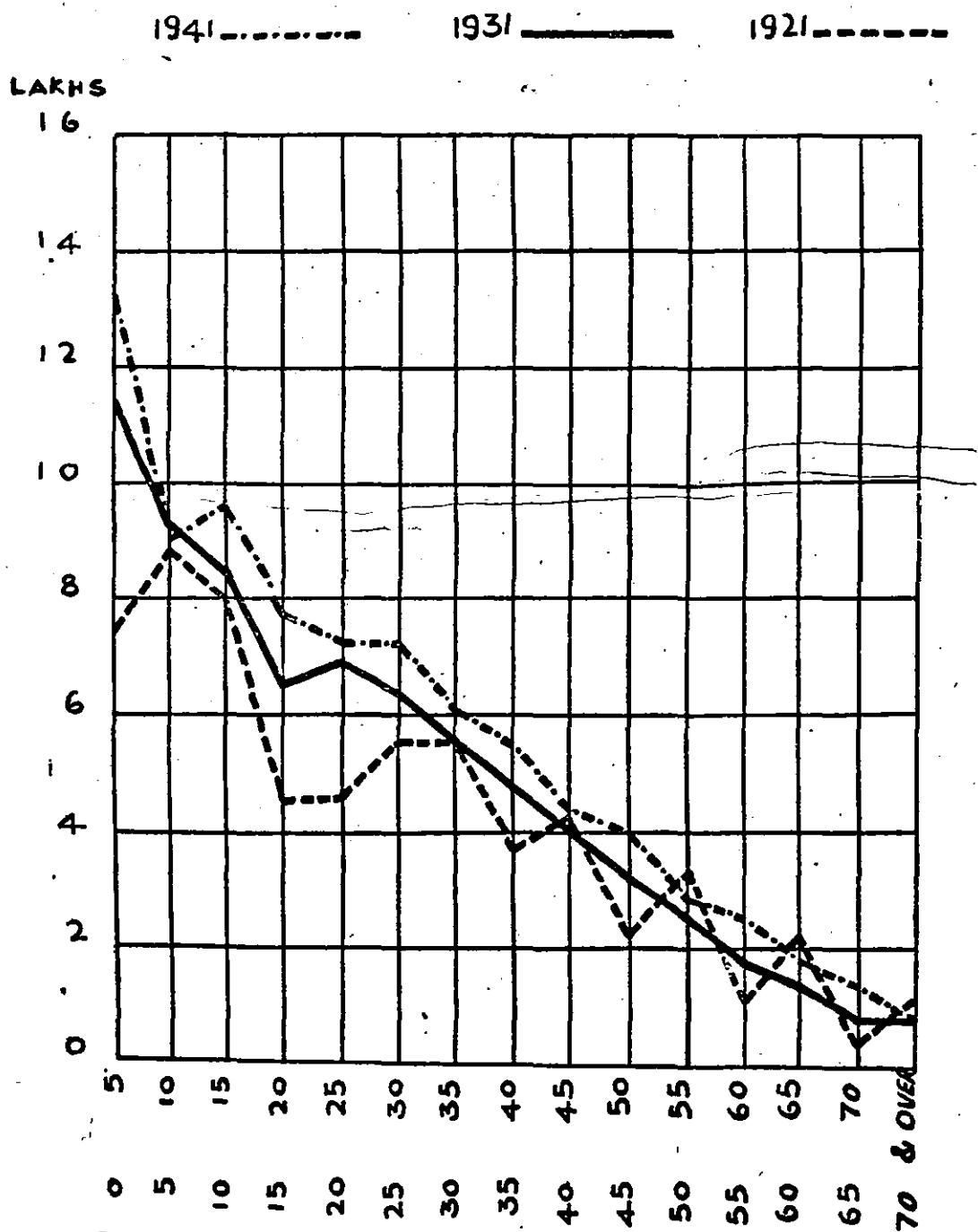
Thus it is plain that the vital statistics of births and deaths are also very defective.

67. *Preponderance of Masculinity*.—From the preceding statement it will be seen that more boys are born than girls, but the same table shows a higher death rate of males. On account of the heavy child mortality it may be said that a boy baby at birth can only expect to live about 24 years. If he survives till the age of 5 years then he may hope to live till the late thirties; but a girl infant is more hardy constitutionally than a male baby. At the same time she stands a less chance in later years, since many young wives die between the ages of 12 and 18 due to early childbirth, child-marriage, pre-puberty sexual relations and the various caste and community restrictions. To bring these figures into true perspective, it should be realised that a European child at birth may look forward to a life lasting three scores of years.

The view that an increase in masculinity is an indication of declining population is not applicable to India. For, as pointed out in the Census Report, 1931, "It is not unlikely that the caste system itself definitely tends towards preponderance of masculinity. Westermarck takes the view that a mixture of race leads to an increase in the proportion of females.... Heape, likewise concludes, that in-breeding increases masculinity.... Since the higher the caste, the stricter, in the past at any rate, the ban on external exogamy, this tendency would show more patently in the higher caste and explain why the proportion of females to males increases in inverse ratio to social status."

It is generally argued that preponderance of males over females is a proof of deteriorating and backward conditions. In the case of Hyderabad State, if it reflects anything, it is the divergent social and economic conditions of the area in question. Unlike other countries, particularly those of the West, the conditions of life in India are more unfavourable to females due to above-mentioned causes and also due to the arduous labour falling to their lot. Further, the comforts and amenities of life available are not in sufficient proportion to their toil to enable them to maintain their vitality.

No. 23. The Proportionate number of Males for 1921, 1931, & 1941.

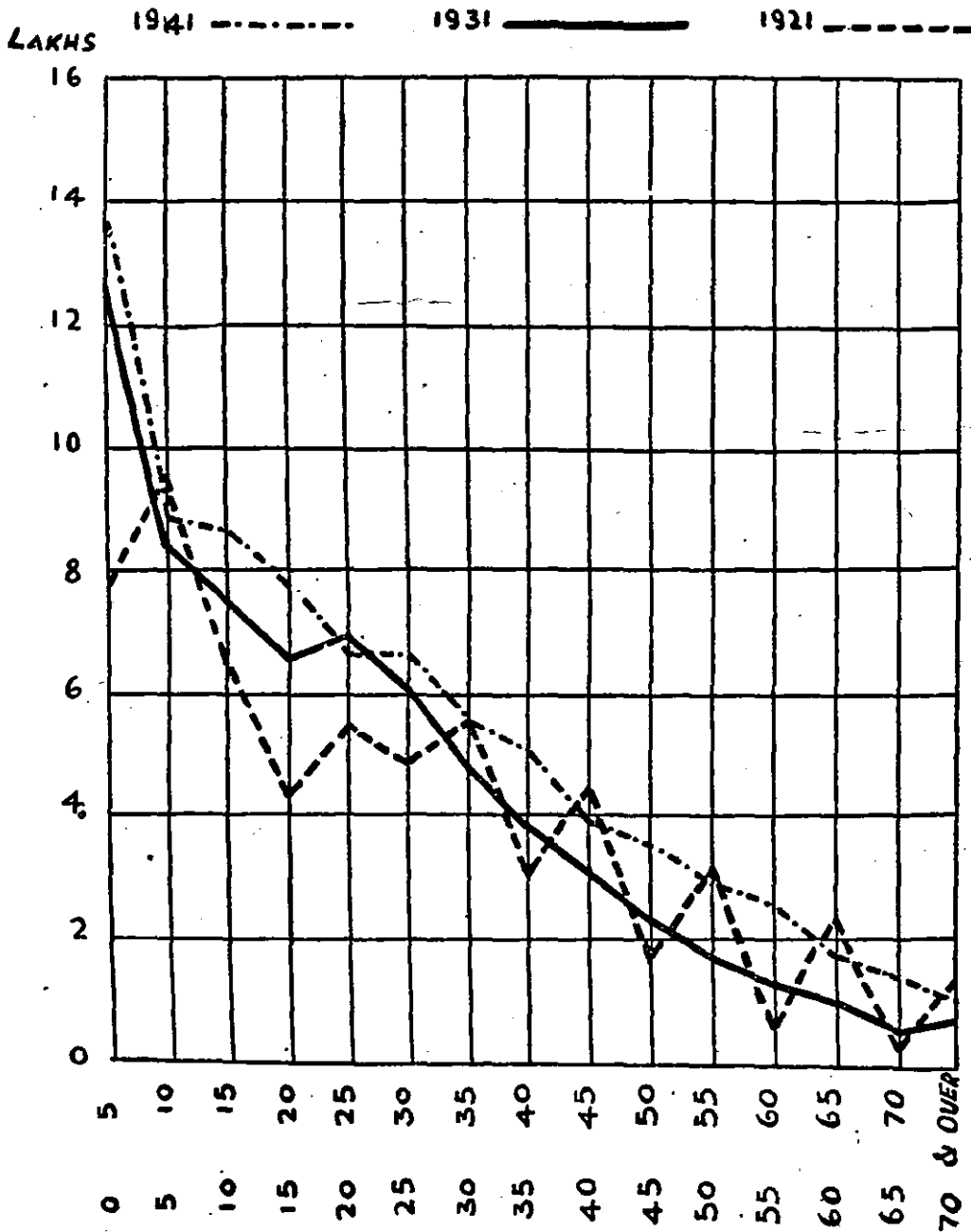


One fact emerges, which should be of interest to the medical faculty. It is this: judged over thirty years, two periods in life are clearly highly dangerous for Indian women. They are approximately 12 to 18 and around 40 years. The first is certainly connected with too early motherhood, and the second, probably with the struggle to gain

freedom from the slavery of the moon. And should there occur epidemics such as influenza or plague, then it is among women of these two ages that mortality is heaviest (apparently the vitality at these ages is low).

The life of a woman from infancy to girlhood, from girlhood to maturity, from maturity to motherhood and from motherhood to widowhood is beset with hardships. Girlhood is a period of open air life, and when the signs of maturity appear her movements are restricted and well-guarded. If she is married early, her worries begin with physical degeneracy and if she is not married after puberty, the anxiety of all concerned has a deleterious influence upon the health of the girl. Motherhood for Indian girls is attended with many dangers. Deaths from parturition are common. Crude midwifery is partly responsible for the high rate of female mortality. Purdah life in some communities, especially in poor families, is as harmful as enforced widowhood. Women being weak in later age than in the 0-5 age-group are exposed to the perils of plague and phthisis or tuberculosis in a far greater degree than males.

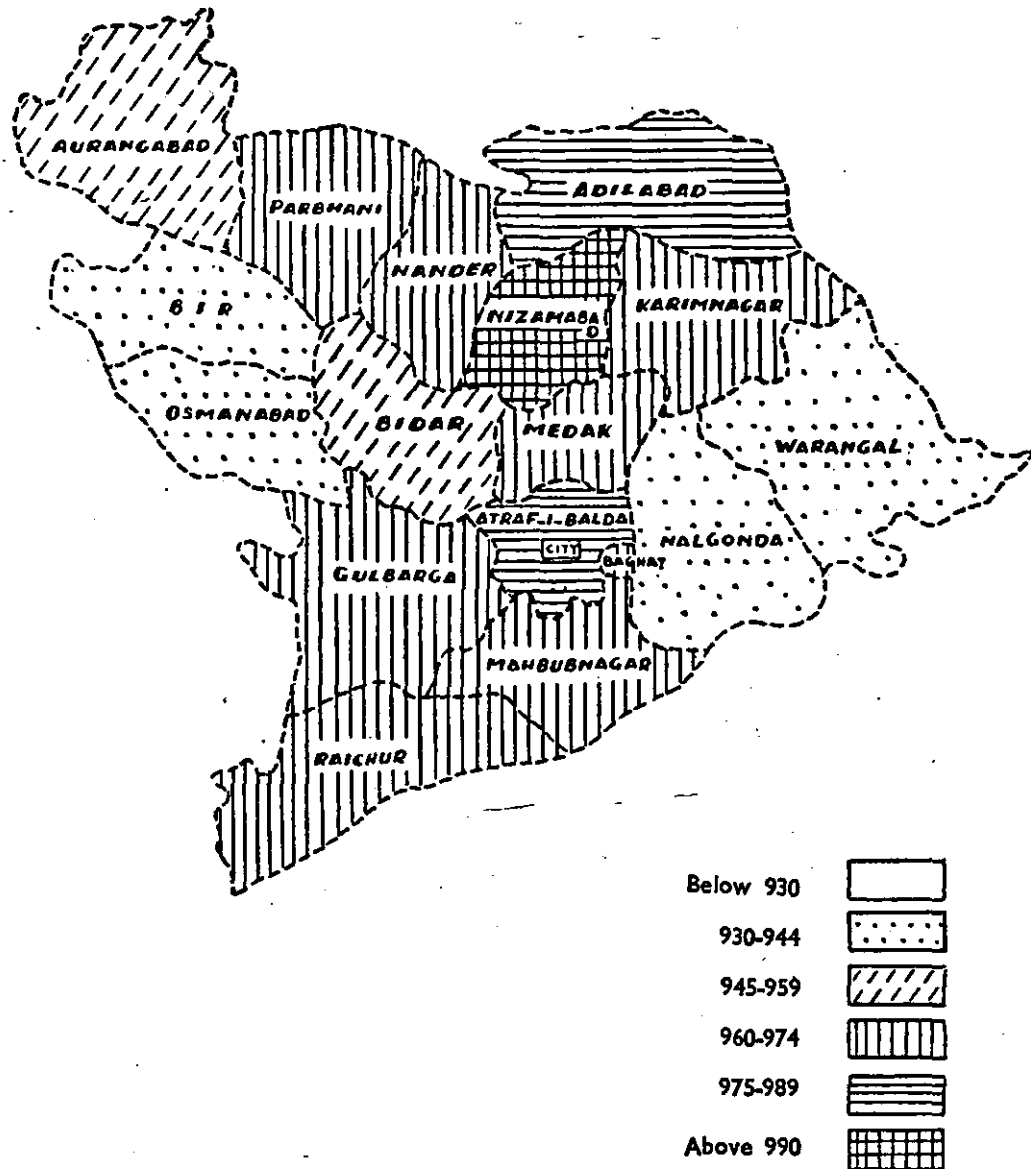
No. 24. The Proportions number of Females for 1921, 1931, & 1941.



68. Sex-Ratio in Natural Divisions and in Urban areas.— Though the sex ratio for the State as a whole has remained the same as in 1931, 958 per thousand, it has undergone a marked change for the Natural Divisions. Marathwara, which recorded a higher ratio of females as compared to Telingana at each Census till 1931, now lags behind, with 954 per thousand females as against 962 for Telingana. In Marathwara the ratio was declining at each decennial period, while

an opposite tendency was noticeable in Telingana. Excepting 1931, when the ratio receded to 1911 level, there has been a gradual increase of the Telingana sex-ratio.

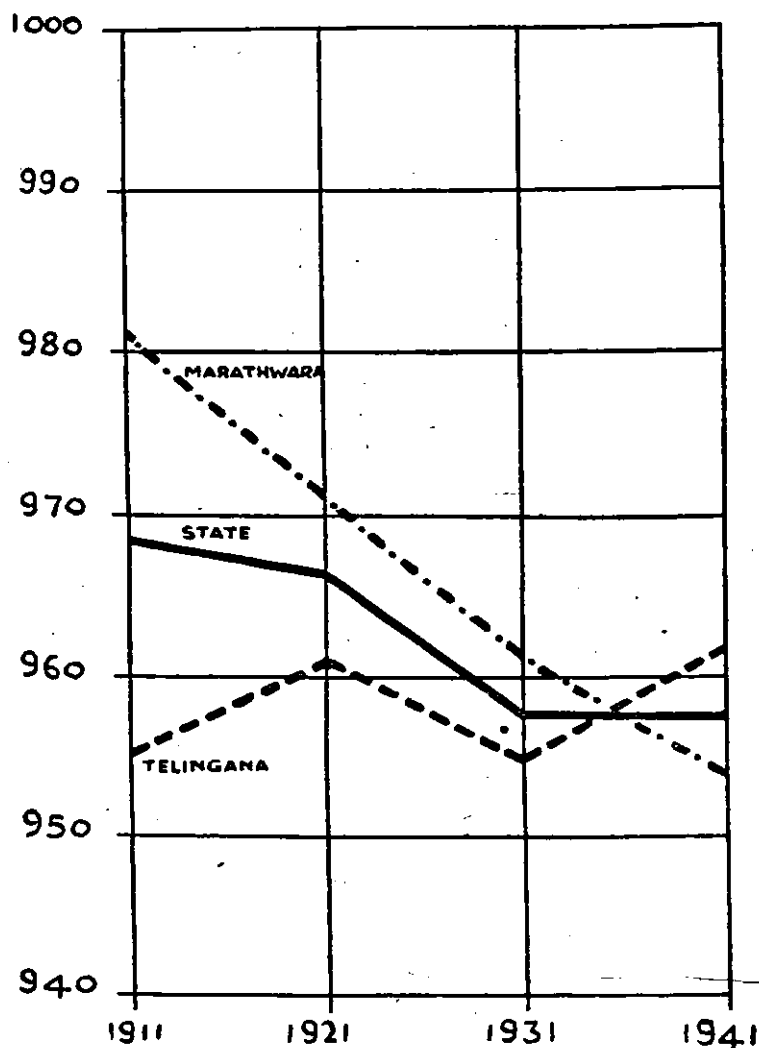
**No. 25. Map showing Proportion of Females to 1,000 Males in the Districts.**



With the exception of Osmanabad, which has recorded an increase of 4 per mille, all other districts of Marathwara show a decrease in sex-ratio. Raichur, Bidar, Gulbarga and Aurangabad have suffered a loss of 12, 11, 9 and 8 per mille respectively. On the other hand, all Telingana districts, excepting Medak, Nalgonda and Warangal, show an increased ratio, the largest increase being in the City of Hyderabad

(25 per mille), followed by Adilabad (20 per mille) and Atraf-i-Balda (12 per mille).

**No. 26. General Proportion of Females  
in the State and Natural Division.**



In Urban areas the proportion of females to one thousand males works out to 938. Towns with 5,000 to 10,000 of population claim the largest ratio, *viz.*, 962 followed by towns with 10,000 to 20,000 with 953. For the City of Hyderabad, as pointed out above, the ratio has improved from 886 to 921. The ratio for other cities stands at 913 only.

[Statement.]

The following statement gives the number of females per thousand males by age and community:—

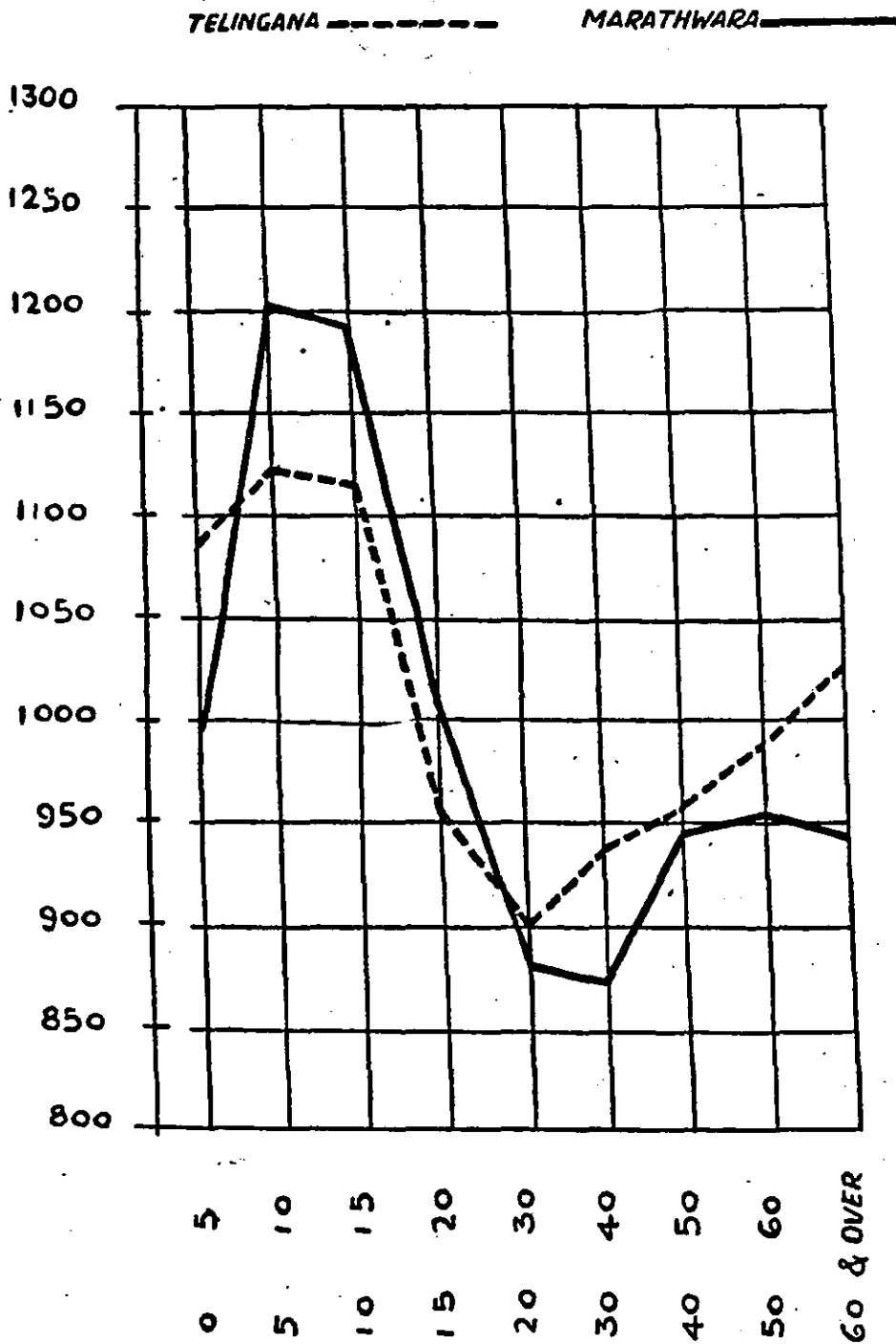
Community	AGE-GROUP						
	0—5	5—10	10—15	15—25	25—40	40—55	55 & over
Br. Hindus ..	991	1,421	1,618	956	810	872	852
Other Hindus	1,112	960	891	1,021	928	1,009	1,148
Harijans ..	1,012	1,070	888	973	991	994	1,187
Virashaivas ..	1,052	1,445	1,377	845	837	917	941
Muslims ..	1,048	1,145	1,054	978	996	854	1,085
Christians ..	1,018	979	927	1,071	1,063	866	952
Tribes ..	1,295	953	1,085	973	935	869	960
All Communi- ties	1,082	986	914	996	938	963	1,00

It has already been noted that for the State, except in the 0-5 and 50 and over age-groups, masculinity persists in all groups. But the proportion of females to males by age-group differs from community to community. The only community in which males predominate in the 0-5 group is Brahmans. In the 5-10 group, Brahmanic Hindus, Harijans, Virashaivas and Muslims have a preponderance of females, which continues in the next group with the difference that Harijans drop of this characteristic giving place to Tribes. Female predominance in 15-25 group is recorded by Other Hindus and Christians. Only Christians show the same characteristic in the 25-40 group and other Hindus in the 40-55 group.

[Chart.



No. 27. Ratio of Hindu & Harijan Females to 1,000 males.



75. *Deficiency of Females.*—There is, however, a permanent deficiency of females in the whole State in 1941, as in 1931, though the proportion varies between the natural divisions and the districts from

decade to decade. The causes of such disparity are worth investigating, as on this depends the whole structure of morality, chastity and the causes of degeneration and prostitution. Two sets of causes of sex inequality are generally recognised; one is permanent and the other temporary. The permanent causes are said to be geographical situation, climate, racial character, social customs, family tendencies governed by natural laws of inbreeding and cross-breeding. The temporary causes are migration, famines and diseases with a definite sex selection, *e.g.*, tuberculosis and plague which affect the weaker sex quickly, and thus females are more susceptible to infection.

## CHAPTER IV

### *Civil Conditions.*

70. *Marriage.*—Marriage is a legally recognised contract between a man and a woman with some obligations of a permanent character. Children born after this ceremony are considered legitimate and honourable; otherwise they are considered illegitimate by the law of land and have not the same social status. Some form of marriage ceremony is practised by all the communities and religions in the State from the most civilised right down to the most primitive.

Although there is a system of marrying the temple dancing girls, (devadasis and murlis) to a deity, a sword or a tree, such marriages are not reckoned as marriages by law nor for census purposes.

71. *Marriage contracting parties.*—These differ in different communities. All Hindu castes and tribes are divided into exogamous groups and children of brothers or sisters as a general rule, do not intermarry. But some Hindu classes do permit a man to marry his own niece, as they consider the child of a sister to belong to its father's family and not to its mother's family.

Among Muslims both parallel and cross cousin marriages are permissible. Protestant Christians follow the same principles as Muslims in marriage, but amongst Roman Catholics parallel cousin marriages are entirely forbidden.

Regarding the marriage contract between the two parties, it is well said that in Europe the person marries the girl he loves and in Asia the person loves the girl he marries. There is a good deal to be said in favour of both the systems.

72. *Polygamy, i.e.,* plurality of wives, though allowed in almost all the main communities in the State, is not much practised or generally approved. Religiously a Brahman may take a second wife only in the event of the first wife being found to be barren or incurably diseased. A Marwari Brahman or a Jain may marry as many wives as he can maintain. Muslims are allowed to marry up to four wives provided they can give equal treatment to all. Christians, Parsis adhere to monogamy. Tribes are mainly monogamous, but do not prohibit polygamy.

73. *Child Marriage* is getting less and less as education advances but is still found amongst the most ignorant or orthodox classes of people of almost all the communities found in Hyderabad State. It really is an old Hindu system for amongst that community if a girl attained puberty before marriage, then she could be married only after going through a prescribed penance ceremony.

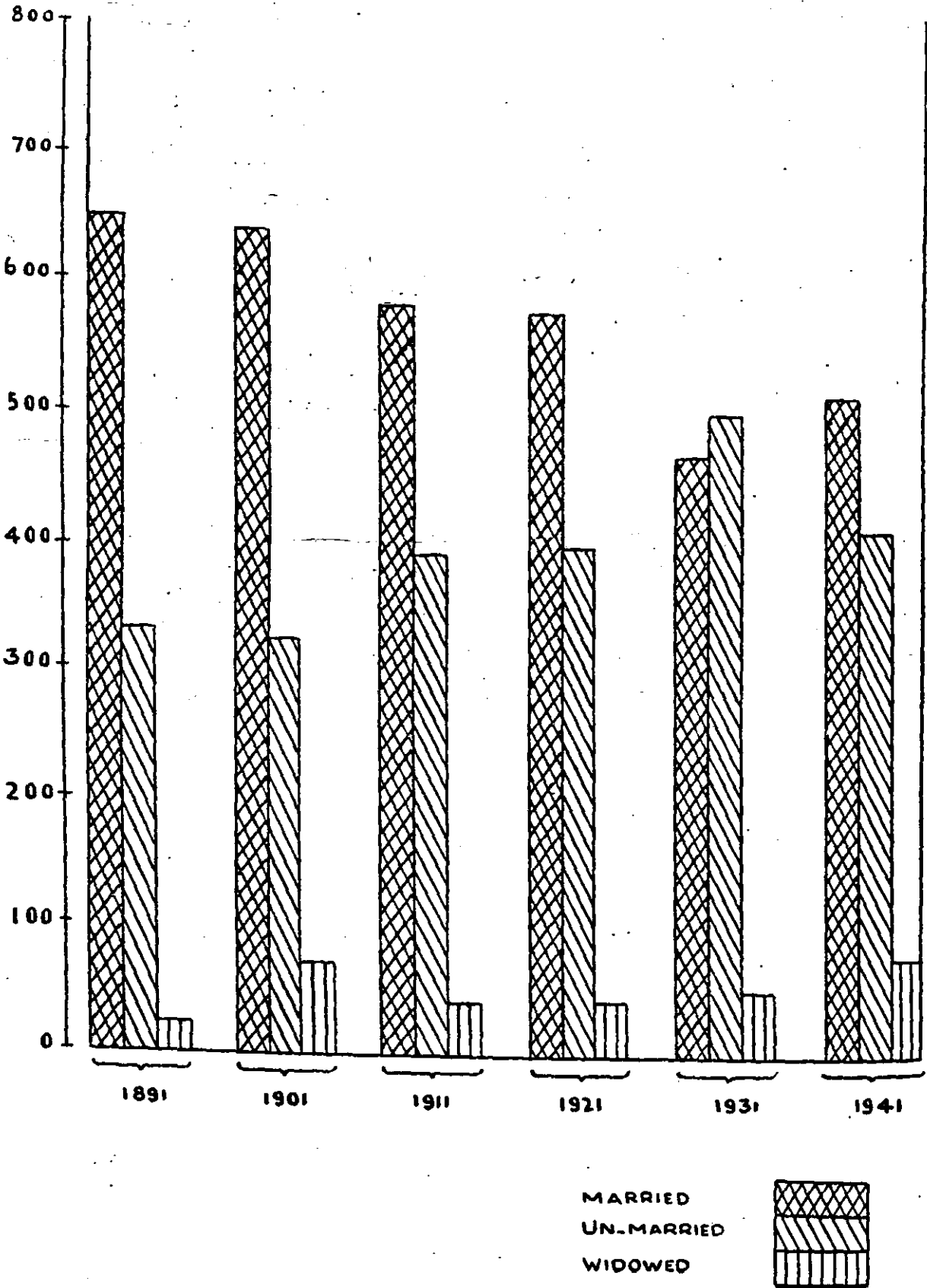
A Bill on the lines of the Child marriage Restraint Act of British India was introduced by late Mr. Keshav Rao in the Hyderabad Legislative Council and referred to a Select Committee, but met with considerable opposition from the orthodox Hindus.

74. *Widow Marriage.*—The twice-born caste Hindus, and Jains forbid widow marriage. Such compulsory widowhood among certain castes of Hindus is a big factor tending to lower the female ratio in the population. Enforced widowhood with its concomitant evils, shortens the span of a woman's life. Widows are, to all intents and purposes, dead to the world: they are the most overworked of all women at home and the most cursed. The ill-treatment of widows by their mothers-in-law is proverbial. Some Hindu castes especially the low castes, do allow widow marriage. The Muslim and Christian religions allow and practise widow marriage, but even these communities are to some extent influenced in this respect by Hindu views.

Widowers in all classes and communities are free to marry again. The disparity of ages in some remarriage cases is rather shocking, but only education and public opinion can remove this evil.

75. *Marriage Registration.*—There is no compulsory registration of marriages in this State and therefore the census figures for any period cannot be verified. The Muslim and the Christian communities have a system of marriage registration. In the case of Muslim marriages the Government-appointed *qazis* who perform the marriage contract ceremony also register them, and these registers are referred to for evidence in cases of litigation. The Christians have church marriage registers. Civil marriages are also practised but in rare cases. These also are registered.

No. 28. Ratio of Marriage and widowhood among Christian Communities from 1881 to 1941.



76. *Divorce*.—Among Brahmans divorce is not permitted. Even if the husband loses caste, the wife should live separately but cannot re-marry. Depressed classes dissolve marriage in a *panchayat*. A Muslim can, on the ground of incompatibility of temperament, divorce (*talug*) his wife if he pays her dowry; a Muslim wife can sue for divorce (*Qhula*) for infidelity or cruelty; a Muslim marriage can thus be regarded as a solemn civil contract. The Christian doctrine is that “those whom God hath joined together let no man put asunder” but divorce on grounds of immorality, desertion or bigamy is now legally permissible.

77. *Statistics of Civil Condition*.—

	Total	Male	Female
1. Total unmarried .. ..	6,174,102	3,576,288	2,597,814
2. Married .. ..			
(a) Under 1 year .. ..	4,078	1,589	2,484
(b) Between 1 and 10 years .. ..	414,135	122,865	291,270
(c) All other ages .. ..	8,143,641	4,211,404	3,932,237
Total Married .. ..	8,561,849	4,335,858	4,225,991
3. Widowhood .. ..			
(a) Under one year .. ..	262	40	222
(b) Between 1 and 10 years .. ..	12,545	2,296	10,249
(c) All other ages .. ..	1,518,412	406,084	1,112,328
Total Widowed .. ..	1,531,219	408,420	1,122,799

Of the total population, 53.3 per cent. are married, 37.7 per cent. unmarried and 9.3 per cent. are widowed. Compared to 1931, the proportion of unmarried has slightly increased and that of married and widowed declined for both sexes.

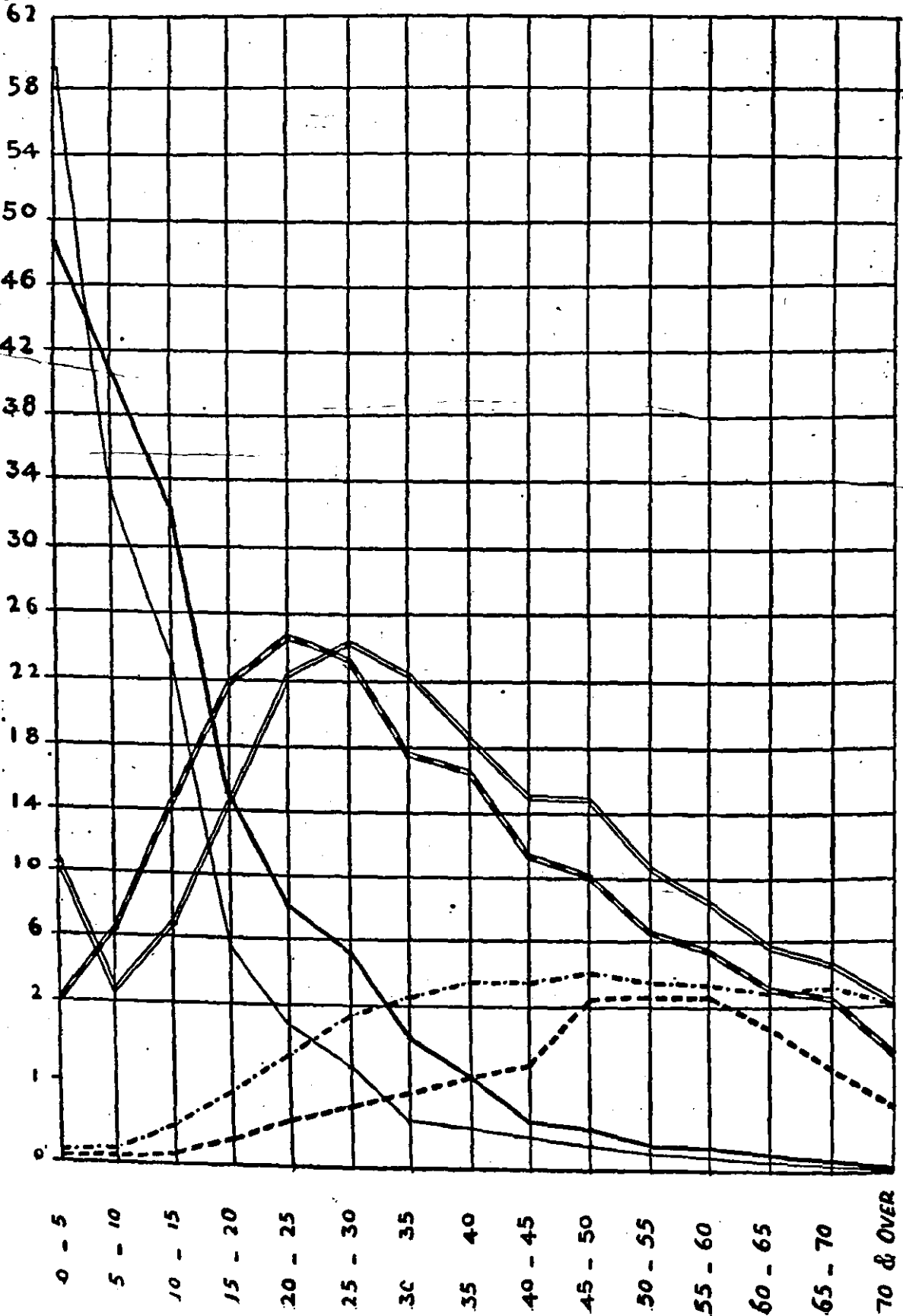
Among males, except in the 10-15 and the older age-groups about 40, the proportion of unmarried has increased for all ages, and that of married makes in the corresponding age-groups, has declined. This postponement of marriages, particularly in the marriageable age-groups, may, in general, be attributed to the prevalent economic conditions, as also to an awakening sense of marital responsibilities.

Similarly, among females, the proportion of unmarried in the 0-5 and the two subsequent age-groups of 5-10 and 10-15 has increased compared to 1931. This is a healthy sign inasmuch as it shows the tendency to postpone early marriages. This tendency is also revealed by the proportion of married females in the early age-groups; for instance, the proportion has dropped from 7.1 per cent. in 1931 to 3.0 in the 0-5 age-group and from 3.28 and 5.65 to 2.87 and 5.19 in the subsequent groups. It is further emphasised by the fact that the highest proportion of married females is now found in the 20-40 group, as against the 15-20 group during the preceding 40 years.

No. 29. Ratio of Marriage & Widowhood among Tribes.

UN-MARRIED MALE    **———**    MARRIED MALE    **====**    WIDOWED MALE    **- - - - -**  
 UN-MARRIED FEMALE    **———**    MARRIED FEMALE    **====**    WIDOWED FEMALE    **- - - - -**

THOUSANDS

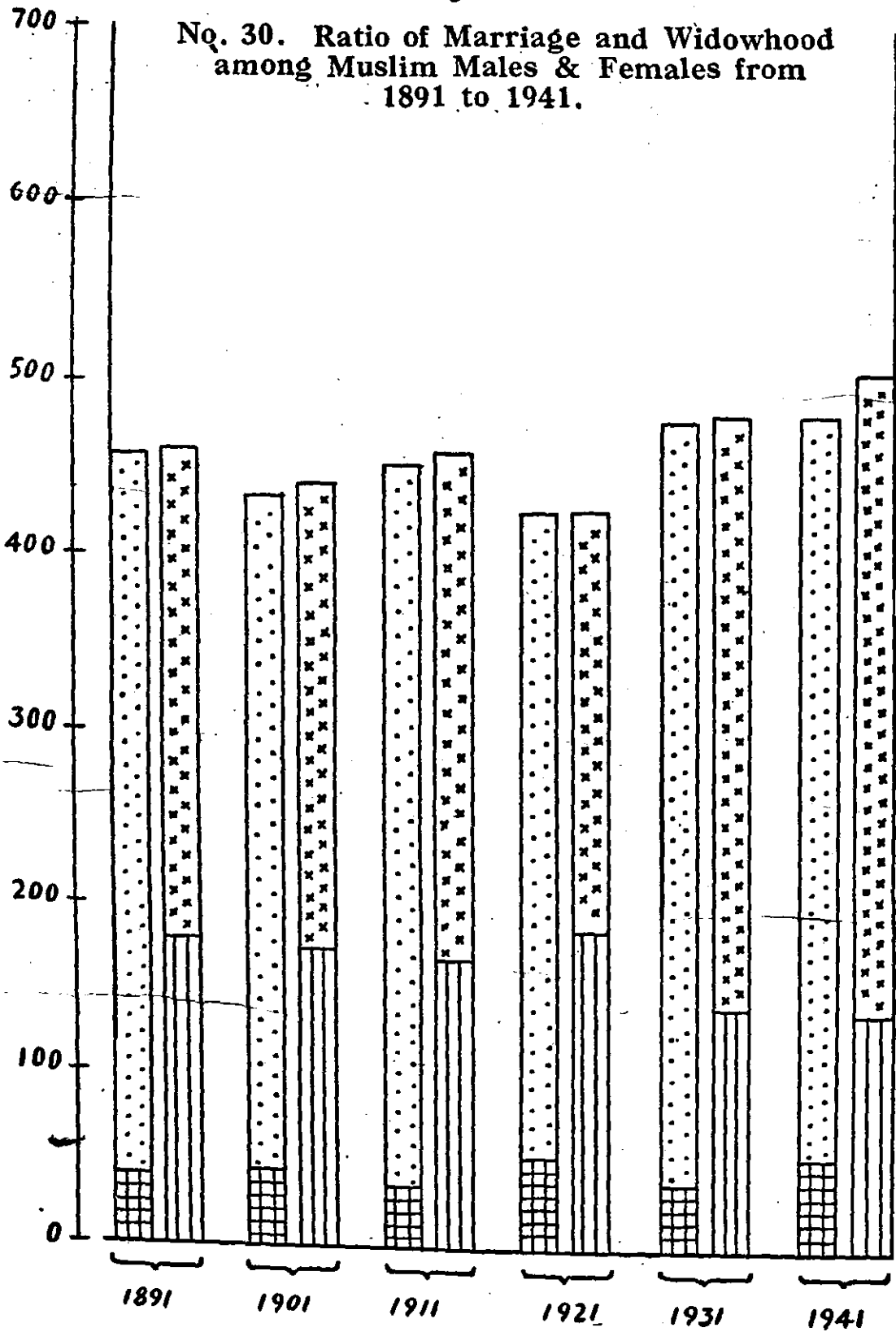


As to the civil condition of the main communities, it will be observed from subsidiary table (XII-9) that while Hindus (including Brahmans, Virashaivas and Aryas) and Harijans have recorded an increase in the proportion of unmarried males, Muslims, Christians, Jains and Tribes have shown a decrease. Consequently, the proportion of the married among the two communities has declined and that of the latter, excepting Muslims has gone up, compared to 1931. In other words, Muslims show a decrease in the proportion of both unmarried and married males. The difference is accounted for by a comparatively large proportion of widowers.

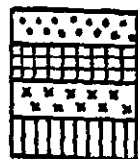
[Chart,



No. 30. Ratio of Marriage and Widowhood among Muslim Males & Females from 1891 to 1941.



MALE  
WIDOWERS  
FEMALE  
WIDOWS



Among Jains, there has been a tremendous fall in the proportion of married males of the 0-5 and 5-10 age-groups; the respective proportions, which were 89.2 and 80.0 per cent. of the groups in 1931, now stand at 0.22 and 0.67 only. In no other case is the variation so marked. The proportion of married females of all ages has declined for all except Muslims and Jains since 1931. The number married in every 1,000 in these main communities by sex and age is shown in the subjoined statement.

Number married per 1,000.

Age-groups	Hindus		Harijans		Muslims		Christians		Tribes	
	M	F	M	F	M	F	M	F	M	F
0—5..	22	29	19	32	20	26	9	24	21	35
5—10..	139	319	18	303	86	159	50	140	67	156
10—15..	270	555	290	553	162	358	203	350	178	388
15—20..	556	802	597	888	867	681	471	598	460	769
20—40..	824	884	852	816	737	814	783	781	831	849
40—60..	837	593	795	561	813	589	827	563	880	677
60 and over	683	344	699	401	646	374	638	401	743	451
All ages	530	538	506	521	492	503	518	504	506	503

Excepting among Christians, the proportion of married females in all age-groups is higher than that of married males in all communities. In all communities without exception the proportion of females is less than that of males in the last two age-groups, 40-60 and 60 and over.

Reasons for the higher proportionate increase of females up to the age of 40 in all communities may be the migration of married males and plurality of wives.

The above statement makes it clear that infant marriages persist in all the main communities. Even among Christians 9 males and 24 females out of one thousand of the 0-5 age-group are married, but this is so because a large number of Indian Christians are already married converts from the Scheduled Castes. Even among Muslims, as many as 20 males and 26 females per thousand of under 5 years of age are married, for the same reason, the conversion of married Hindus. The peak point of early marriages in this community was recorded in 1931,

when the respective ratio for males and females rose from 2 and 4 in 1901 to 44 and 42.

The proportion of married males is highest in the 40-60 group among Hindus, Muslims and Christians and in the 20-40 group among Harijans, while the highest proportion of married females is found in the 20-40 group among all communities except Harijans, among whom the corresponding age-group is 15-20.

78. *Variation by Locality.*—There is no marked difference in civil condition between Telingana and Marathwara. There are more unmarried males than females in both divisions. For all other items, viz., married, widowed and divorced, females predominate. The following statement gives the civil condition per 1,000 of each sex in the natural divisions:

Division	Unmarried		Married		Widowed		Divorced	
	M	F	M	F	M	F	M	F
Telingana	487	814	518	525	47	156	8	6
Marathwara	419	898	527	588	51	128	8	5

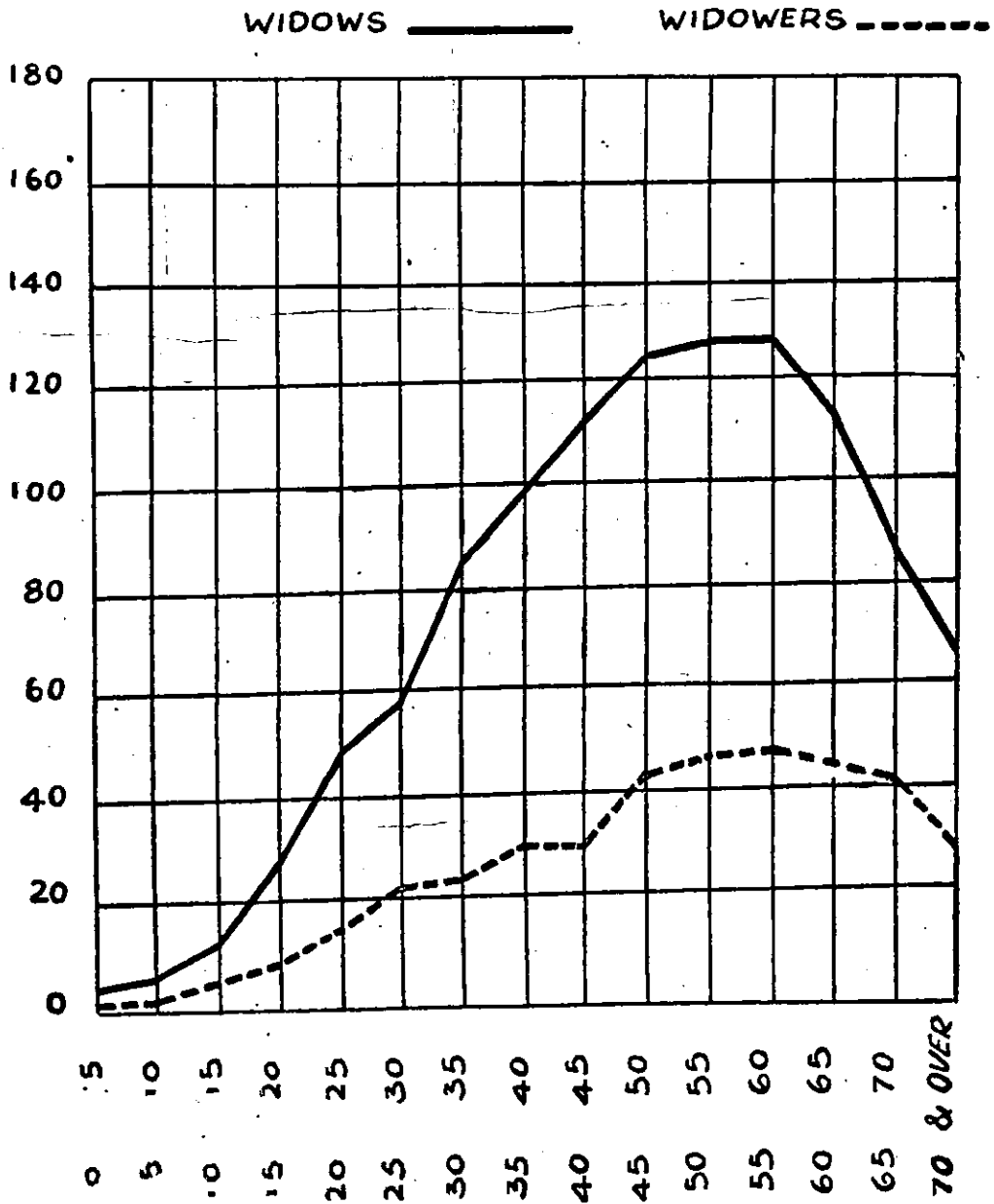
79. *Civil Condition in Cities.*—In the cities, the largest proportion of unmarried is found in Gulbarga City, 40 per cent., and of married in Warangal City, 56 per cent. In Hyderabad City, 37 per cent. of the population is unmarried and 48 per cent. married.

The maximum number of married persons is found in the 20-30 age-group in all the four cities and among practically all communities. It is only the Christians who record a higher proportion of married persons in the subsequent age-group of 30-40 in the cities of Hyderabad, Gulbarga and Aurangabad.

80. *Widowhood Statistics.*—The proportion of widowed persons has steadily declined since 1901, the abnormality of 1921 excepted, which was due to the disastrous circumstances of that decade, viz., the ravages of plague and influenza. There are now 4.9 per cent. widowers and 14.1 per cent. widows against 5.2 and 18.9 respectively in 1901. The proportion of widowed males of all age-groups has fallen by one per thousand. The 0-5 age-group, shows a considerable increase from 2 per mille in 1931 to 41 per mille in 1941. The proportion of old bachelors of 45 and above is greater than that of spinsters.

[Chart,

No. 31. Number of Widows & Widowers.



[Statement.]

The proportion of widowed persons per mille by main communities is shown in the following statement:—

*Persons widowed, per Mille.*

	MALES		FEMALES	
	1941	1931	1941	1931
All communities .. ..	49	50	141	156
Hindus .. ..	46	56	143	166
Harijans .. ..	53	45	143	139
Muslims .. ..	58	39	143	144
Christians .. ..	48	43	115	126
Tribes .. ..	45	31	102	95

Among males, tribes record the lowest proportion of widowed, though compared to 1931, all major communities except Hindus show an increased proportion. The proportion of widows is also lowest for Tribes, followed by Christians. The proportion has fallen during the decade for Hindus, Muslims and Christians.

Widowers predominate in the 0-5 age-group. In all subsequent groups the proportion of widows is far higher. This is indicative of the tendency among males to remarry particularly in the 20-40 and the 40 and over age-groups.

Hyderabad leads the cities in the proportion of widowed persons, with 15 per cent. of the total population, followed by Gulbarga and Aurangabad with 10 per cent. each and Warangal with 9 per cent. The number of widowed predominates in the 50 and over age-group of both sexes.

81. *Divorce Statistics.*—Divorce is now fairly generally recognised as a social necessity. As marriage is regarded as a civil contract in Islam, divorce can be obtained either by husband or wife under certain specified conditions. Only Catholics and Orthodox Hindus do not recognise divorce, believing in the doctrine that no man can separate those whom God has joined together. Religious influence having generally declined, the life of the people is now guided by laws framed by society for its smooth working. Accordingly, with the introduction of Civil Marriage Act in India, separation and divorce have become necessities.

71,364 persons comprising 26,209 males and 45,155 females returned themselves as "divorced." In other words, 6 out of every thousand married males and 11 per mille of married females are divorced,

The highest number of divorced males is found in the 30-35 age-group and of divorced females in the earlier 25-30 group. The ratio of female to male divorces for all ages is 1:7. The highest ratio of 5:4 is found in the 5-10 group, it then gradually drops to 2:0 in the 20-25 group. For the four subsequent groups, the ratio is constant at 1:6 each; thereafter, the proportion slightly increases to 1:8 showing that in this age males remarry at a rapid rate. For 70 and over, however, the ratio is equal.

The following statement gives the proportion of divorced per mille of married males and females for main communities:

Community	Males	Females
Hindus .. ..	5	10
Harijans .. ..	8	14
Muslims .. ..	7	12
Christians .. ..	6	13
Tribes .. ..	5	10

The proportion is lowest for Hindus and Tribes and highest for Harijans.

The fact that 90 Brahmins returned themselves as "divorced" shows that civil marriages are becoming fashionable even in this orthodox community.

## CHAPTER V

### BIRTH-PLACE AND MIGRATION

82. *Importance of these Statistics.*—The importance of these statistics is evident from the variations in the total population of each local area, the proportions of the sexes and the effect of economic conditions when traced from the direction and volume of the movements between different parts of the country. For those who seek a wealth of information, it will be found in the figures of the Tables Volume when viewed separately as well as collectively.

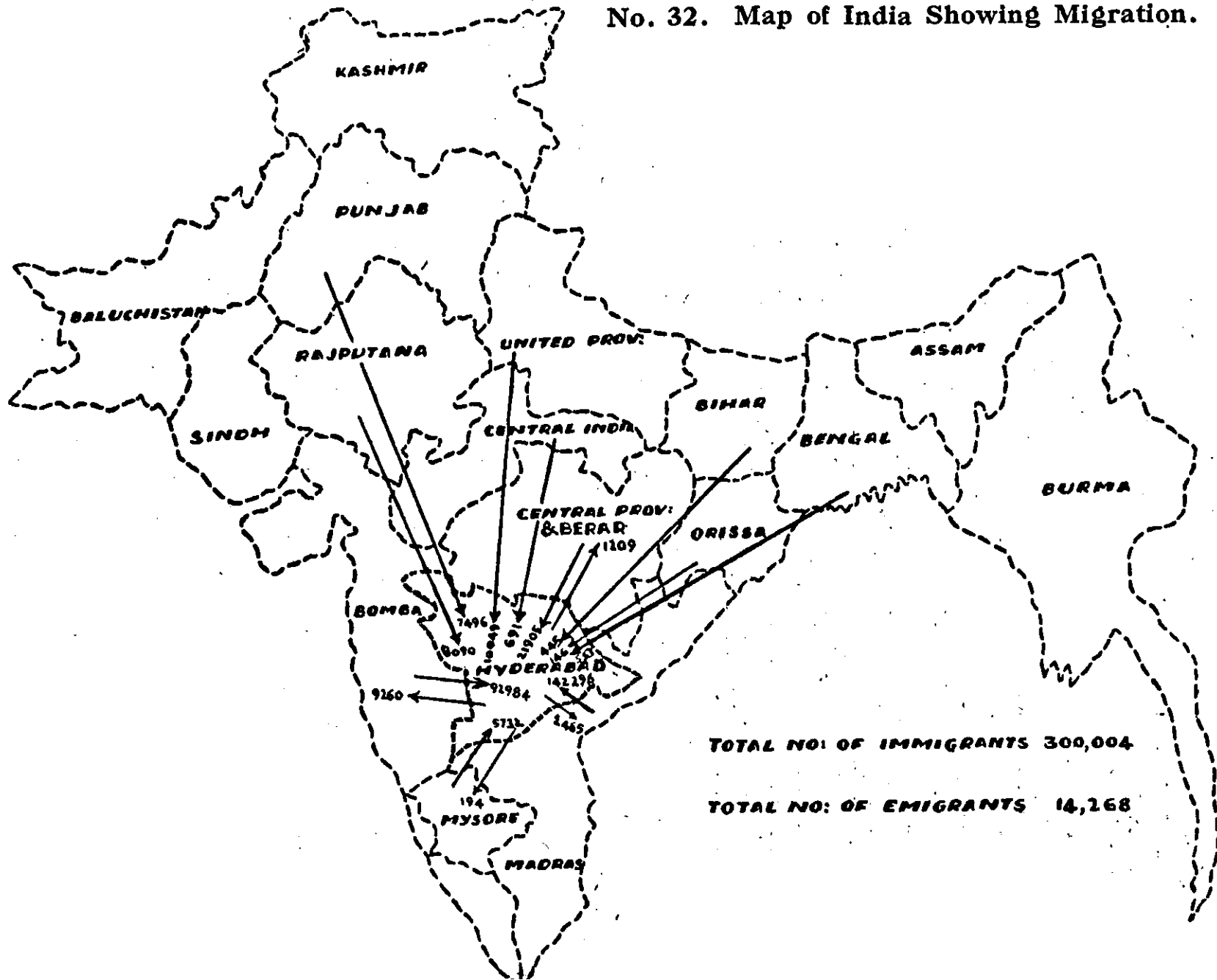
83. *Classes of Migration.*—The types of migration may be broadly classed as of six kinds: (a) Daily, necessitated by bazaars and employment at a walking distance from home. (b) Casual, involving minor movements between neighbouring villages, *e.g.*, exchanging visits with relatives and friends, attending marriage parties, confinements at child-birth, etc. It is characterised by a preponderance of females. (c) Temporary, due to demands of labour on public works, railway construction, or canals, to pilgrimages, fairs, widespread epidemics, etc. The Nizam Sagar Project, for instance, drew twenty per cent. of its labour from Bezwada in the Madras Presidency, says the report of Irrigation Department. (d) Periodical, caused by recurring seasonal demands such as harvesting, grazing, work in cotton ginning and pressing factories. (e) Semi-permanent, where persons who, although maintaining constant contact with their homes seek employment in trade and industry, *e.g.*, Marwaris, government service, or domestic service, or go for education. (f) Permanent, where migrants leave one place for another for good and for the sake of agriculture, trade, industries, etc.

84. *Accuracy of Statistics.*—The Census Report of 1921 has shown rightly that some allowance has to be made for incorrect entries under the head, "birth-place" owing to the habit of some people to return to their *watan* or native place, where their fathers or grandfathers may be living or might have lived, as their own birth-place, because they loath to abandon it. Thus those who have emigrated from Hyderabad have a great liking and tendency to give the birth-place of their children as Hyderabad. In the same way the immigrants from outside Hyderabad generally return Hyderabad as their birth-place since the *mulkis* are given preference in service, while some Anglo-Indians prefer to give their birth-place, as England rather than India.

85. *Migration effecting population.*—The liberal outlay of the Government on improvement and extension of the means of communication, and the growing facilities of transport, together with the fact that no restrictions of any nature whatever are placed by the Government on the movement of persons in and out of these Dominions, afford ample scope for migration. The number of immigrants as well as emigrants has, therefore, gradually increased from decade to decade. Yet migration has not so far assumed any such serious proportions as to create problems of its own or to affect the life of the people socially, culturally or economically. If anything, emigration has been on the increase, while the number of immigrants has never exceeded 2.7 per cent. of the total population (1911). Immigration is largely for earning a livelihood, particularly in business and in government service. Such immigration is temporary and at best semi-permanent. Even those permanently settling down here adopt local customs and ways of life and are influenced by their surroundings rather than an influence on them. What is more important, the greater part of the immigration is from the adjoining areas where practically identical social and economic conditions prevail.



No. 32. Map of India Showing Migration.



Migration, in addition to births and deaths, is an important factor in the growth of population. Statistics relating to migration are based on birth-place figures which however, do not show particulars as to the number of persons coming under different kinds of migration, *e.g.*, casual, temporary, periodic, permanent, etc. Besides in the following discussion note must be taken of two factors. In the first place, the present census, unlike the previous ones, records the number of persons habitually residing within the Dominions. All persons temporarily moving about on business, etc., as commercial travellers, tourists and railway passengers, were not taken count of if they were to be enumerated elsewhere. Consequently, the birth-place figures for outsiders only relate to such persons who have permanently or semi-permanently settled down in this State. Secondly, as the enumeration question regarding birth-place only related to the Dominions as a whole, and not to particular districts or natural divisions, it is not possible this time to give any account of the inter-regional migration.

86. *Immigration.*—There are, in all, 305,894 persons born outside these Dominions but residing more or less permanently in the State. The proportion of females among immigrants is 42 per cent. Again, it will be noticed that the number of persons born outside is gradually on the increase.—Compared to 1931, there are 58,000 more outsiders in the Dominions. Of the total number of immigrants, 300,004 are from other parts of India, 4,247 from Asiatic countries other than India, 1,033 European, 154 Africans, 136 Americans, 21 Australians, and 299 persons have not specified their birth-place. The statement below gives the number of immigrants by birth-place. It is interesting to note that among immigrants hailing from all parts, females have recorded a larger increase than males.

Birth-place		Total	Males	Females	P.C. variation
1. Indian Provinces and States	1941 ..	300,004	173,829	126,175	+ 23.5
	1931 ..	242,814	162,871	79,943	
2. Other Asiatic Countries	1941 ..	4,247	2,779	1,468	+ 88.1
	1931 ..	2,258	1,659	599	
3. Europe	1941 ..	1,033	563	470	- 59.5
	1931 ..	2,548	2,234	314	
4. Africa	1941 ..	154	126	28	+375.0
	1931 ..	4	3	1	
5. America	1941 ..	136	97	39	+ 47.8
	1931 ..	92	70	22	
6. Australia	1941 ..	21	13	8	Nil.
	1931 ..	21	12	9	
7. Unspecified	1941 ..	299	210	89	+415.0
	1931 ..	58	32	26	

As compared with 1931 the increase in male immigrants is 5.8 per cent. and that in female immigrants is 58 per cent. In view of the fact that *mulkis* are given preference to *non-mulkis* in government and other services, many of the male immigrants who come to these Dominions in search of Government service and such jobs returned themselves as born *mulkis*, whereas in the case of female immigrants there is no question of service and their birth-places are not concealed. The other reason for this may also be that the people of the bordering districts have the idea that the climate and soil of "*Moghlai*" (Hyderabad State) are better than theirs, and hence that living in Hyderabad is comparatively cheap and comfortable. Thus they often prefer to give their daughters in marriage to the people of "*Moghlai*."

Numerically, those coming from Indian Provinces and States are far in excess of all the rest of the immigrants put together. Africans have increased from 4 in 1931 to 154. The City of Hyderabad claims as many as 75 Africans; of the rest, Marathwara has 42 and Telingana 37. Persons of Other Asiatic Countries have recorded the second largest percentage increase of 88.1. A large portion of this may be attributed to a recent influx of Afghans; they are mostly money-lenders and traders.

3,154 persons or nearly 74.2 per cent. of the total Asiatics are found in the City of Hyderabad, followed by 347 in Gulbarga, 83 in Raichur and 88 in Bir. They are mostly Arabs employed in the irregular forces, and are found also in almost all districts doing their traditional business of money-lending. In this class are also included gypsies who claim Persian birth. They are mostly beggars and vagrants.

The number of Americans has increased from 92 in 1931 to 136 and of these 117 are found in the metropolis alone. The remaining 29, mostly Christian Missionaries, are scattered about the districts. The number of Australians has remained 21, as in 1931.

Europeans alone have recorded a decrease of 59.5 per cent. Their number has been falling from census to census. From 3,936 in 1911, it fell to 3,544 in 1921 and 2,548 in 1931. It now stands at 1,033. Elsewhere in this Report, this decrease has been attributed to transfer of non-Indian Regiments outside the Dominions.

The total of foreign births, i.e., of persons born outside India is

Year	Total Immigrants	Indian	Non-Indian
1941 ..	100	98.1	1.9
1931 ..	100	97.9	2.1
1921 ..	100	97.2	2.8
1911 ..	100	97.1	2.9

5,890. In other words, for every 52 immigrants in the Dominions, one person belongs to outside India. Compared with previous decades, the proportion of these foreigners is given in the marginal statement.

There has been a net increase of 24.4 per cent. among the number of immigrants from other parts of India. 257,185 or nearly 85.7 per cent. of the Indian immigrants are accounted for by the adjoining provinces of Bombay, Madras and the Central Provinces and Berar. The

largest number is contributed by (Madras) 142,296, followed by Bombay 92,984 and the Central Provinces and Berar, 21,905. Among the Indian States, which in all contribute 17,500, Mysore accounts for 5,732 and Rajputana for 8,090. The number of female immigrants from Ajmer and Mewar, the Central Provinces and Berar, and the Punjab exceeds those of males from the same areas. In the sub-joined statement, the number of immigrants from the adjoining Provinces and other areas is compared with that of 1931:

Province or State	IMMIGRANTS		Variation
	1941	1931	
Madras Presidency .. .. .	142,296	132,952	+ 9,844
Bombay Presidency .. .. .	92,984	67,734	+ 25,250
Central Provinces and Berar .. .. .	21,905	14,289	+ 7,616
Mysore .. .. .	5,732	2,869	+ 2,863
Other Br. Indian Provinces .. .. .	25,819	14,148	+ 11,171
Other Indian States .. .. .	11,768	9,640	+ 2,128
Total Indian .. .. .	300,004	242,814	+ 57,190
Outside India .. .. .	5,890	4,981	+ 709
Grand Total .. .. .	305,894	247,795	+ 58,099

87. *Immigration in Natural Divisions.*—195,148 or 63.8 per cent. of the total immigrants have settled down in Telingana and the rest are in Marathwara. Compared to the last census, there has been a greater proportionate increase in the latter tract. The number of immigrants in Marathwara has increased by 39.3 per cent., during the decade, while Telingana records only a 10.5 per cent. increase. The City of Hyderabad and the districts of Adilabad and Warangal alone account for 90 per cent. of these immigrants. Hyderabad city alone claims as many as 83,856 immigrants as against 66,522 in 1931. The number varies in other districts from 48,898 in Adilabad District, and 37,660 in Warangal District to 5,300 in Nalgonda District and 1,792 in Baghat District. Compared to the Telingana districts (excepting Adilabad and Warangal), almost all the Marathwara Districts have a larger number of immigrants, ranging from 26,996 in Aurangabad District, 18,634 in Raichur District, 17,537 in Osmanabad District and 9,501 in Nander

District to 2,914 in Bidar District.

The 5,890 foreign immigrants are distributed in the Natural Divisions in the following proportions: Telingana 4,878, Marathwara 1,012, Hyderabad City, of course, has the largest number, 4,325. In other districts, their number varies from 381 in Gulbarga to 23 in Nalgonda.

88. *Districts with 5,000 and over Immigrants.*—Districts having more than 5,000 immigrants together with their percentage to population are marginally noted. Though Adilabad, Raichur and Nalgonda have considerable numbers of immigrants, compared to 1931 their numbers has declined. This statement also shows that it is only in the border districts that the immigration is large, and not in the inland districts, such as Nizamabad, Medak and Bidar.

Districts	Immigrants	P.C. to population
Hyderabad City ..	83,856	11.3
Adilabad ..	48,898	5.9
Warangal ..	37,660	2.8
Aurangabad ..	26,996	2.5
Raichur ..	18,634	1.8
Osmanabad ..	17,537	2.3
Gulbarga ..	13,361	1.0
Bir ..	11,491	1.6
Parbhani ..	10,309	1.1
Nander ..	9,501	1.2
Nalgonda ..	5,800	0.4

89. *Immigrants according to number of years' residence.*—Classified according to number of years residence in these Dominions and neglecting the returns of unspecified periods, which are, as a matter of fact, the largest, the total number of immigrants is 140,306. Of these, 62,158 persons have resided in the State for over 12 years, followed by those who fall within the 3 to 12 years residence group and number 46,966. Those with only one year's residence to their credit number 30,684, while the next group of two years' residence numbers 25,780 persons.

The following table gives the number of immigrants according to period of residence and sex:—

Period of Residence	Total	Males	Females	P.C. of Total immigrants
1. Year .. .. .	30,684	18,154	12,580	10.0
2. Years .. .. .	25,780	14,590	11,190	8.4
3. to 12 years .. .. .	46,966	24,671	22,295	15.4
Over 12 years .. .. .	62,158	33,491	28,667	20.8
Unspecified years .. .. .	140,306	86,711	53,595	45.9

Of the immigrants who have not specified their period of residence

in the State, part, however, consists of those who are *bona fide* Hyderabadis but were born outside the Dominions, while a large number consider themselves as naturalised citizens by reason of their permanent residence in the State. 43.9 per cent. of the persons with unspecified duration of domicile are Madrasis by birth; 34.8 per cent. belong to Bombay, 6.7 per cent. to the Central Provinces and Berar, 2.1 per cent. to Mysore and 12 per cent. to other Provinces and States. 0.3 per cent. come from outside India; 0.2 per cent. are those whose birth-places are unspecified.

90. *Immigrants classified according to community.*—Classified according to communities, as many as 41.2 per cent. of the total immigrants belong to other Hindus, followed by Muslims (22.4 per cent.) and Brahmins (15.2 per cent.). The following statement gives the actual number of immigrants by community, their percentage to total, and their strength per 1,000 of each community:

Community	No. of immigrants	P.C. to Total immigrants	Per 1,000 of the community	Order or Rank
Brahmanic Hindus .. .. .	48,033	15.7	182	III
Other Hindus .. .. .	121,668	39.8	18	IX
Harijans .. .. .	21,961	7.2	8	X
Virashsivas .. .. .	15,062	4.9	19	VIII
Aryas .. .. .	1,421	0.5	84	VII
Muslims .. .. .	70,895	23.2	34	VII
Christians .. .. .	17,836	5.7	79	VI
Jains .. .. .	2,875	0.9	116	IV
Sikhs .. .. .	1,782	0.6	334	II
Parsis .. .. .	1,151	0.4	588	I
Tribes .. .. .	8,658	1.2	6	XI
Others .. .. .	57	0.02	89	V

91. *Emigration.*—Figures relating to Hyderabad emigrants are usually supplied by Provinces and States where they are enumerated. Owing to restricted nature of tabulation in British Indian Provinces and certain States, unfortunately it was not possible to obtain this information for 1941. However some of the States where tabulation was completed have communicated these figures, which, together with those relating to immigrants from them, are placed below:

[Statement.

92. *Emigration to certain States.*—

		Total	Males	Females
Mysore	Emigrants	4,428	2,692	1,736
	Immigrants	5,732	2,999	2,733
Jammu and Kashmir	Emigrants	28	11	17
	Immigrants	50	28	22
Travancore	Emigrants	18	12	6
	Immigrants	164	75	89
Gwalior	Emigrants	381	189	192
	Immigrants	799	499	298
Bhopal	Emigrants	117	68	48
	Immigrants	64	43	21
Bhavnagar	Emigrants	30	20	10
	Immigrants	19	12	7
Cochin	Emigrants	11	3	8
	Immigrants	75	40	35

It will be noticed from the above that there is a net advantage from migration from these States in the sense that, excepting Bhopal and Bhavnagar, the number of immigrants exceeds those of emigrants. But these figures cannot be taken as indicative of any general trend in this respect.

93. *Usual Excess of Emigrants over Immigrants.*—It is apparent

Year	Immigrants	Emigrants
1931	247,795	334,861
1921	202,781	364,934
1911	260,713	306,993
1901	325,197	296,201

from the subjoined statement that not only has the number of emigrants been on the increase since 1901, but that it exceeded that of immigrants. Emigration figures for 1941 are not available but in view of the outbreak of war in 1939 and in view of the continuous recruitment of State subjects in practically all services connected with the war, the number of emigrants must have considerably increased since 1931. It is true that certain economic advantages do accrue from emigration. For instance, the emigrants send remittances to their poor relatives at home and come back with technical knowledge and relations with outsiders that are important from the social and business standpoints. But against these must be set such disadvantages as the loss of man-power and productive labour at home. Further, emigration affecting the age structure of the population is likely to prove harmful from the point of view of the useful age.

94. *Hyderabadis temporarily residing elsewhere.*—In investigating migration, an innovation was made during this census. An attempt was made to find out the number of members of families residing in the State who are temporarily staying elsewhere and the expected duration of their stay outside the Dominions. The census question put to every head of the family was: Have any of your family members temporarily gone out of these Dominions? If so, how many? Where? and for how long?

The result of this enquiry is tabulated in Part III (a) and (b) of Imperial Table VI.

As is evident from the question itself, such emigration is purely temporary.—Those who have left their families here and taken residence outside the State are either students, businessmen or tourists. The total number of such emigrants is only 14,812 (9,487 males and 5,325 females), and emigration has taken place mostly to the adjoining British Indian Provinces of Bombay, which claims 9,260 persons or 62.5 per cent. of these emigrants, Madras (2,465 persons or 16.8 per cent.), and the Central Provinces and Berar (1,209 or 8.2 per cent.). Other British Provinces have received 807 (5.4 per cent.), Indian States 795 (5.4 per cent.) and foreign countries 276 (1.9 per cent.).

Of the total emigrants, 7,649 or a little over half had been staying out for more than one year and the rest for less than one year. Among the adjacent Provinces, the number of persons staying for less than one year exceeds that of those for more than a year in Madras. For Bombay and Central Provinces and Berar, the position of the groups is reversed.

95. *Their Distribution by Communities.*—Distributed according to communities, we have the following figures: Other Hindus, numbering 6,999, constitute the largest number of these temporary emigrants, followed by Muslims (2,846). Next in numerical importance are Brahmins (1,481) and Harijans (1,442). Others range from 10 Sikhs ~~to 960~~ Christians. As noted above, nearly 87.5 per cent. of the total emigration is towards adjoining British Provinces, whither as many as 6,520 other Hindus, 2,059 Muslims, 1,337 Harijans, 1,328 Brahmins and 763 Christians have migrated. In all other areas, excepting Mysore, where other Hindus predominate among emigrants, ~~Muslims have a~~ numerical lead. The Islamic principle of *Hijrat* (migration) has its significance.

Of the 63 Hyderabadis in European countries 33 or about 52.4 per cent. are Muslims and 109 out of 135 persons residing in Asiatic countries belong to the Muslim community. Brahmanic Hindus are generally a stay-at-home population, the place of birth, caste, traditional occupation and their economic mode of living having a strong hold on them.

Hyderabadis, like other Indians, are home-loving people and do not venture out to places far away from their ancestral homes unless



there be a strong inducement for doing so. In European countries colonization is one of the prime factors in developing the tendency to migrate. In India not only is the need and the benefit of going out not keenly felt, but the facilities to go or settle permanently hardly exist in the required measure. That the world is all before them to choose, is not the motto recognised.

## CHAPTER VI.

### PUBLIC HEALTH.

96. *General.*—The decade under review was comparatively healthy. Every effort possible under existing circumstances had been made to lessen the heavy toll annually extracted by the prevalent but ordinary diseases as well as by epidemics such as malaria, plague, cholera, etc.

The health conditions of the State are always the subject of anxious consideration by Government, and a full-fledged Medical Department is established to see to this.

The number of hospitals and dispensaries under this Department increased from 92 in 1911 to 145 in 1941 and the number of persons treated therein rose from 775,971 per annum in 1911 to 3,038,219 in 1941.

The system of itinerant dispensaries was introduced in 1921. There is a separate department of Public Health and Sanitation to adopt measures for the improvement of public health and the sanitary conditions in the State. The Public Health Department was originally organised to protect the public from diseases. It gradually extended its scope and activities and is now chiefly concerned in controlling all those factors that affect public health.

In the City of Hyderabad, better sanitary arrangements, clearance of slums, construction of dust-proof roads, improvement in drainage, etc., have all contributed to healthy conditions of life.

In larger towns there have also been many real improvements. In district towns public health arrangements are under the control and supervision of District Boards and improvements have been made in the disposal of night soil, street sweeping, rubbish and conservancy.

The supply of drinking water forms a major problem in rural areas and districts. Although many important towns (Jalna, Aurangabad, Latur, Raichur, Gulbarga, Nander, Warangal, Seram, Osmanabad, Tuljapur, Mahbubnagar and Nizamabad) have been provided with these arrangements and schemes are under consideration for many others such as Khammam, Yadgir, Medak, Bodhan and Adilabad. A special Well-Sinking Department has for several years been working in the famine zones of Raichur, Gulbarga, Osmanabad and Bir Districts to provide a protected water-supply in every village. Hundreds of new wells have been sunk, and of old wells deepened and scores of step-wells converted into draw-wells, thus going far to eliminate guinea-worm, a

former scourge of the dry western districts. But there is no doubt that much remains to be done for this primary and vital need of the rural population.

In the rural areas, public health conditions, though there has been marked improvement during the decade, cannot be regarded as satisfactory. Preventive measures on a wide scale have been taken against the constant ravages of cholera, plague, typhoid, dysentery, etc. Full use has been made of all ordinary forms of public health propaganda, e.g., the cinema-car, pamphlets, lectures, talks, baby weeks, health weeks, etc. Diet surveys and nutrition schemes have also formed a feature of the decade. Rural sanitation, maternity and child welfare works, health inspection of school children, vaccination, disinfection, etc., were all organised on a scientific basis.

97. *Maternity Benefit and Child Welfare Centres.*—In the absence of reliable vital statistics, it is not possible to determine the rate of infantile mortality. During the past few years the public health authorities have taken steps to provide skilled midwifery assistance by training the indigenous *dai* in modern methods of accouchment. Compulsory vaccination in infancy is another salutary measure directed towards protection of children against small-pox.

In the City of Hyderabad, including the suburbs, some child welfare centres have been established where not only infants are cared for but expectant mothers also are given advice.

98. *Birth-Control* is not generally practised, but in cities to a very very limited extent, and that too more for the sake of pleasure and safety from disease than to protection from the economic consequences of large families. It is moreover difficult to introduce birth-control in a country where the vast majority of the population regards the propagation of male offspring as a religious duty and the reproach of barrenness as a terrible punishment for crimes committed in a former birth on the principle of re-incarnation. A limited move in the direction of birth-control was made by the Medical Department with the establishment of birth-control clinics in the principal hospitals of the State and of child welfare centres. This may reduce in the long run the infantile mortality.

99. *Health Examination of School Children.*—Among various other activities of particular importance is the regular medical examination of school children and inspection of school buildings. This was started in 1935 (1344 Fasli). Annual reports of these examinations bear testimony to the fact that, like their elders, the school children are ill-nourished and under-weight. Another regular feature drawn attention to in these reports is enlarged tonsils, from which nearly 30 to 35 per cent. of the children suffer. An enquiry into the causes seems therefore to be essential.

100. *Small-pox.*—Has been a regular annual visitant. It was very wide-spread in 1935 and caused 18,549 deaths and in 1939-40 only 2,759

deaths. During the decade as a whole deaths by small-pox were relatively very much less than that in the last decade. A state-wide programme of vaccination reduced the toll of small-pox to a considerable degree.

101. *Vital Statistics.*—The following note of the 1931 Census Commissioner holds good for this decade also. “Vital statistics are the index of health conditions, but the system of registration of vital events in the districts is very defective. The absence of legislation for prompt and accurate reporting of births and deaths is an excuse for faulty registration.” Vital statistics are closely related to population statistics. The census gives an account of population at a specified time. The records of vital events give an account of the movement of population. The close relation between the two emphasizes the need of full and accurate vital statistics. But the collection of these statistics is still in a very rudimentary state. No reliance can be placed on the present figures, but it may safely be said that they err more by failing to record births than deaths.

102. *Birth and Death Rate.*—It is a biological fact that the worse and more dangerous the conditions humanity is exposed to, the higher the birth-rate. This is apparently nature’s method of securing the survival of the species and off-setting the high mortality which bad conditions occasion. It is generally agreed that where rising birth and death rates, unemployment and a decreasing standard of living are to be found, there it can be assumed that the population has increased beyond the country’s ability to nourish it.

A poor standard of living reduces the ability to work long and arduous hours. Malnutrition is far more due to maldistribution of wealth than to over-population.

103. *Vital Statistics of Hyderabad City.*—The note below on vital statistics arrangements in the area administered by the Hyderabad City Corporation is taken from the Municipal Commissioner’s letter No. 672 dated November 18, 1941:—

(a) “*Area and Population.*—The administrative area under the Health Officer of the Municipal Corporation for the City of Hyderabad is 31.37 square miles, the city area being 13.18 square miles and the Chaderghat area 18.19 square miles. According to the Census of 1941 A.D. (1350 Fasli) the population of the area administered by the Corporation is estimated at 490,813.

There was no legislation for the compulsory registration of births and deaths until the year 1343 Fasli, although recording of births and deaths was in regular practice; the source of information of such record was mainly the Municipal Jawans and hospital reports. In the year 1343 Fasli, the new Municipal Act known as the Hyderabad Municipal Act No. XII of 1342 Fasli, came into force, and since then the registration

of births and deaths became compulsory under Section 326 to 337 of the Act. Certain Bye-laws have also been submitted to Government for sanction under these sections.

For administrative convenience, the whole city is divided into 13 wards, each ward being under the charge of a Ward Officer (*Amin*), who is also the Registrar of Births and Deaths for the Ward. At the Health Officer's office, there is a Statistical and Epidemic Health branch under the sub-charge of an Assistant Health Officer, which mainly does the work of compiling the returns submitted by the 13 Registrars under the following heads:—

1. ~~Daily statement of births and deaths according to the East~~  
calendar.
2. Weekly statement of births and deaths.
3. do of infectious diseases.
4. do of plague, cholera and small-pox.
5. Monthly statement of births and deaths under the following details:—
  - (a) Total number of births according to sex and nationality;
  - (b) Total number of deaths according to sex and nationality;
  - (c) (i) Total number of infantile deaths according to sex and nationality;
  - (ii) Total number of still births according to sex and nationality;
  - (d) Deaths of mothers within 30 days after delivery under age-grouping in co-relation with the number of pregnancies;
  - (e) Number of deaths from (1) Cholera, (2) Small-pox, (3) Plague, (4) Malaria, (5) Other fevers, (6) Dysentery and Diarrhoea, (7) Consumption, (8) Wounds and accidents, (9) Snake bites, (10) Rabies, (11) all other cases.
  - (f) Details of deaths by age-groups:
    - (1) Under one week.
    - (2) Over one week.
    - (3) Over one month and less than 6 months.
    - (4) Over six months and less than one year.
    - (5) 1 to 5 years.
    - (6) 5 to 10 years.
    - (7) 10 to 15 years.
    - (8) 15 to 20 years.
    - (9) 20 to 30 years.

- (10) 30 to 40 years.
- (11) 40 to 50 years.
- (12) 50 to 60 years.
- (13) 60 and over.

(6) Annual statements of births and deaths with the same details as the monthly statement (5).

Except statement No. 1, all the above statements are forwarded to the Director, Medical and Public Health Department, H.E.H. the Nizam's Government, who in turn forwards them to the Public Health Commissioner with the Government of India.

(b) *Births.*—The main sources of information of births are:—

- (1) Notifications at Police Stations by citizens,
- (2) Hospitals,
- (3) Child Welfare Centres,
- (4) Midwives,
- (5) Municipal Jawans and
- (6) Maternity Homes.

Information from the citizens is generally defective and it is felt that there is scope for much propaganda to educate the public in this respect.

Recently in each Ward, Mohalla Committees have been under formation according to the size of the Ward, consisting of the Ward Amin, one Hakim, one Vaid, one Allopathic medical practitioner and the *Mir Mohalla*. It is hoped that such civic bodies will improve the registration of births and deaths by carrying out intense house to house propaganda.

The health visitors of the 4 Municipal Child Welfare Centres do serviceable work in collecting birth information by close domiciliary visits and instructions to mothers.

Private *dais* are impressed with the importance of notification and registration of births by means of instruction at the various Municipal Child Welfare Centres and by individual Registrars (Ward Officers).

(c) *Deaths.*—The sources of information of deaths are:—

- (1) Notifications of death by citizens,
- (2) Hospitals,
- (3) Municipal Jawans,
- (4) Grave-yards and
- (5) Crematoria.

(d) *Malaria.*—There is a separate unit established by the Government for combating malaria. During the decade many malarial surveys have been carried out in the State and wherever possible preventive measures adopted, with much success, for example, in the City of Hyderabad. Malaria is still one of the major public health problems

of the State. The Malaria Department of the City of Hyderabad has produced successful results by adopting systematic methods of control, but these are nonetheless temporary expedients. The permanent measures advocated by the Department have still to be taken up. In the districts and rural areas, especially where drainage is poor or irrigation measures have been adopted on an extensive scale, without due attention to drainage requirements, malaria has been most intense. Districts particularly affected have been Gulbarga, Adilabad, Nalgonda, Karimnagar and Nizamabad.

(e) *Plague*.—~~There is a regular Plague Section in the Medical Department.~~ And it is gratifying to note that much success has been achieved. Plague, though still an annual visitant, has lost much of its intensity. With the exception of 1933 and 1934, when plague mortality in the State rose to 11,038 and 14,529 respectively, the annual rate gradually declined to 1,301 in 1938. As in the previous decade, this scourge was more pronounced in the Marathwara districts, and Osmanabad fared worst in this decade also. In this connection, the observations of the Director of Public Health are of interest: "Barsi, an island of Bombay territory in the Osmanabad district, is a plague epidemic centre, whence plague spreads to Hyderabad districts every year. Unfortunately, this epidemic centre is not under our control." (Report, 1344 F.). In the City of Hyderabad, plague mortality has assumed insignificant proportion, due mainly to the unceasing efforts of the City Plague Department. The Director, Medical Department (Report for 1348 F.), points out that all the preventive methods will have to be continually employed until the housing and sanitary conditions are completely satisfactory.

(f) *Cholera*.—Also is a regular annual visitant and deaths from this disease have gradually risen from 4,291 in 1938 to 16,335 in 1940. Preventive measures on a wide scale have been taken against the constant ravages of cholera.

(g) *Leprosy*.—~~There is only one~~ asylum and hospital for leprosy in the State. It was started by the Wesleyan Mission authorities at Dichpalli in 1916 and is largely supported by H.E.H. the Nizam's Government. The institution has also received assistance in the shape of building endowments from several prominent nobles of the State and citizens. The lepers are housed there and treated regularly. An outpatient clinic was established at Dhulpet in Hyderabad City, and work was carried on under the management of the Dichpalli Institution at first, and since 1930 of the Government Medical Department. There is another outpatient clinic at Nizamabad in charge of a trained Government Medical Officer.

Every year about a dozen medical officers are specially trained in the modern treatment of leprosy. These trained medical officers on their

return to their stations start clinics at their dispensaries and hospitals. Dr. Lowe in his note on Leprosy in the Hyderabad State Census Report, 1931 states: "We believe that one of the most powerful agencies which influences the spread of leprosy is the "joint family" system which is usual in India. These Indian houses are frequently crowded with numbers of three or occasionally more generations of the same family. One would naturally expect that transmission would most commonly occur from husband to wife and *vice versa* and from parents to children. We find, however, that this is not so, that conjugal infection is very rare, that infection from parents is not nearly as common as one might expect, but that infection is more commonly contracted from other relatives, not parents."

(h) *Tuberculosis or Consumption.*—Tuberculosis or consumption is a common disease both amongst the rich and the poor. There is a regular increase annually in the number of cases treated for consumption in the Government hospitals and dispensaries, as will be seen from the following statistics:—

Year	Indoor Treated	Patients Died	Outdoor Treated
1940 .. ..	983	169	8,807
1939 .. ..	1,547	211	10,042
1938 .. ..	1,263	189	8,556
1937 .. ..	970	146	1,982
1936 .. ..	945	148	6,571
1935 .. ..	866	128	6,890

Government has sanctioned the construction of a Tuberculosis Sanatorium at Anantagiri Hill, Viqarabad, some 38 miles by motor from Hyderabad City.

The Public Health administration and problems of the Dominions are admirably summarized in the following note by Dr. Mohammad Farooq.



## PUBLIC HEALTH

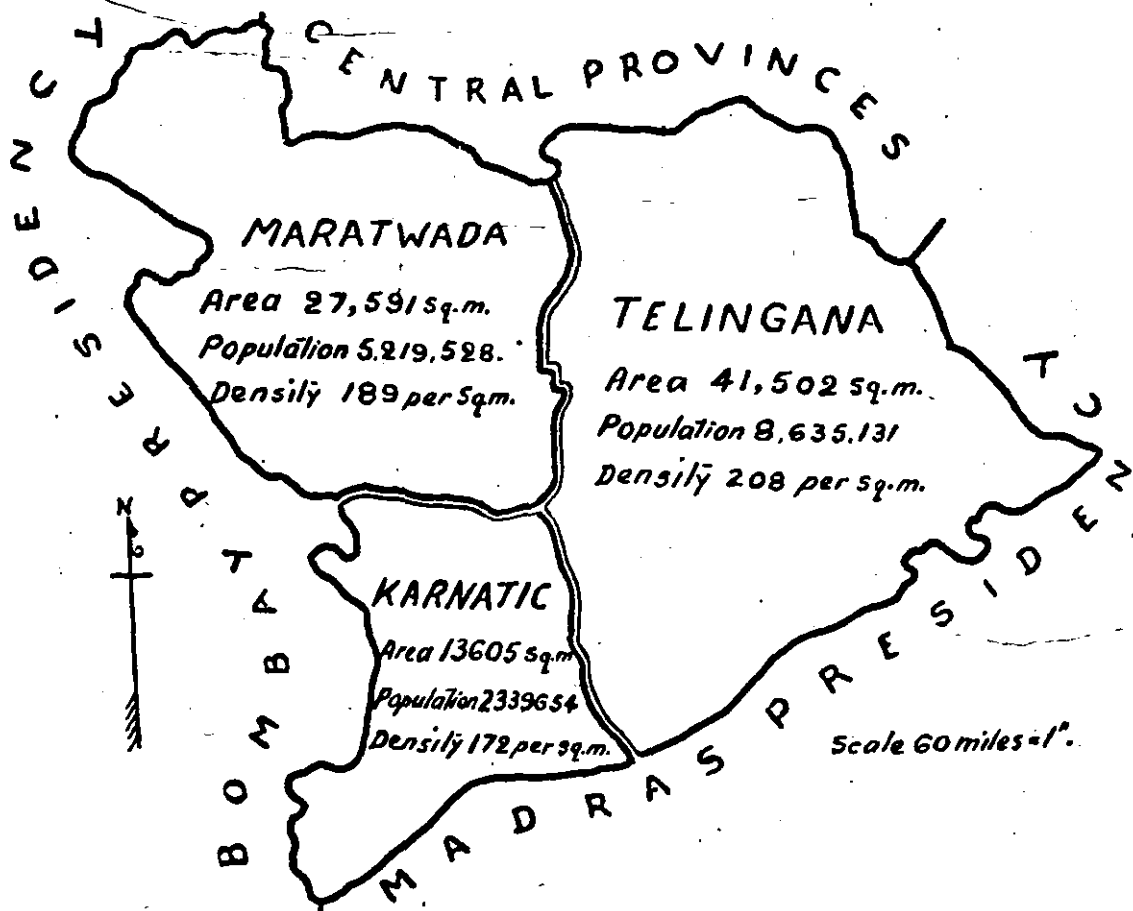
By

DR. MOHAMMAD FAROOQ, B.SC., M.B.B.S.,  
L.R.C.P., M.R.C.S., D.T.M., D.P.H.

*Deputy Director of Public Health, Government  
of H.E.H. the Nizam.*

104. *Natural Divisions.*—A line drawn roughly through the middle of the State from North to South divides it into two areas which differ from each other in geological<sup>1</sup> and to a great extent in ethnical<sup>2</sup> characteristics. These two natural divisions with their different physical and meteorological conditions favour the endemicity of different diseases.

No. 33.—*Map of Hyderabad showing Natural Divisions.*



1. The west is a trappean region, fairly fertile because of the black cotton soil resulting from the decomposition of trap. This soil holds water and is suitable for cultivation of wheat, jawar, bajra and cotton. The soil of Telingana derived chiefly

While prevailing conditions in Telingana are conducive to Malaria, Filariasis, Yaws and certain nutritional diseases, the Marathwara and Karnatic districts provide suitable conditions under which Plague, Cholera and Guinea-worm thrive. Leprosy though commoner in the western half is not influenced by geological and climatic conditions to the same extent as the other diseases mentioned.

The two main river systems of the Dominions—the Godavari and the Krishna—flow eastwards, and with their tributaries gradually converge to form a network in the Telingana region providing the northern and southern boundaries of that area; this, together with the low altitude, higher rainfall and the necessity for tanks and ponds in this area of wet cultivation, produces conditions favourable for the breeding and longevity of mosquitoes and the consequent propagation of malaria—a disease which is one of the major Public Health problems of the State. Since the mosquito is also responsible for the spread of filariasis, this disease holds sway in Telingana districts and is prevalent particularly in the contiguous areas of Nizamabad, Medak and Karimnagar while it is rare in Marathwara and Karnatic districts. Yaws is also confined to the forest-clad areas of Telingana, where no less than 16,000 cases have been detected; and there are in addition, deficiency diseases like beri-beri, pellagra and angular stomatitis because polished rice in most parts and maize in certain areas (Medak and Karimnagar) form the staple cereals and are deficient in "B" group vitamins. Fluorosis, causing mottling of teeth in children, and joint and bony afflictions in elderly people, is also met with along the southern portions of Telingana.

Whereas plague and guinea-worm are endemic in the western half of the Dominions, guinea-worm is more common in Marathwara because of its innumerable step-wells and the probable relation between this disease and the black-cotton soil.

During the decade ending 1349 F. there have occurred in the western half of the Dominions 37,239 deaths from plague giving a mortality rate of 0.54 per mille in comparison with 12,910 deaths from this disease in the Telingana districts and a resultant death rate of 0.17 per mille.

The scarcity of water in the western half also accounts for the higher incidence of cholera, and during the decade under review 40,778

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from granite is less fertile and does not hold water, consequently, irrigation is necessary for the production of crops, the chief of which is rice.

2. The western half "Marathwara" is mainly inhabited by Marathi-speaking people who have different physical and mental traits from the Telugu-speaking people who inhabit the Eastern half called the "Telingana." The former is strong, virile, independent race of people of mixed Aryan and Dravidian stock while the latter is weaker and is less virile being of purely Dravidian origin. The southern aspect of Marathwara is inhabited by Kanarese-speaking people, a branch of the Dravidian race, the aboriginals of South India.

deaths due to this disease with a death-rate of 0.59 per mille were recorded in Marathwara and Karnatic against 28,675 deaths and a mortality rate of 0.38 in Telingana.

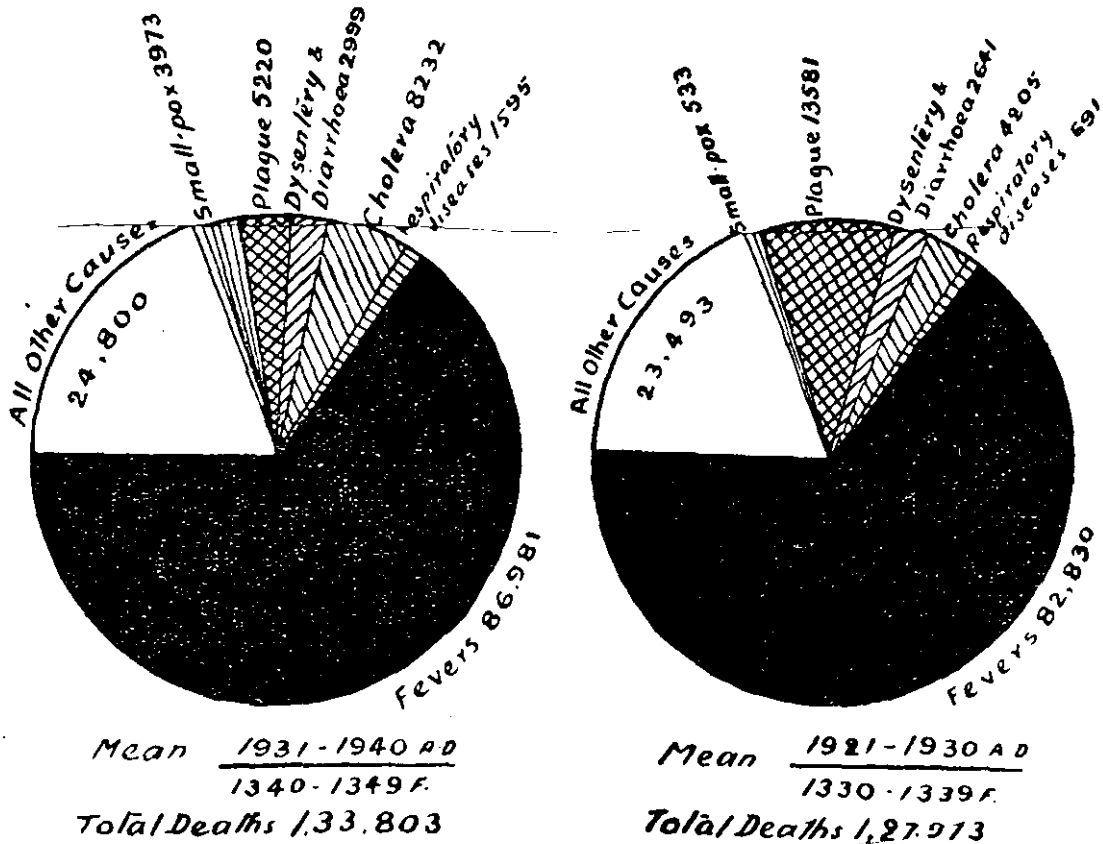
It is, therefore, obvious that the Public Health problems in the two divisions of the State vary considerably, and it is probable that in no other part of India does there exist such a clear-cut demonstration of the direct influence of topographical and climatological conditions on the prevalence of different diseases in adjacent areas.

*Vital Statistics.*—We need hardly emphasise the importance of assembling and analysing statistics concerned with the physical well-being of communities, as without such records public health work proves wasteful, expensive and ineffective. Attention has constantly been drawn to the fact that records regarding vital events in the Dominions are inaccurate and that recorded events give wrong or at best vague impressions. Unless the system concerned with the collection and compilation of the raw material of Vital Statistics ensures that the assembled individual facts are reasonably accurate, all attempts at valuation and evaluation become a mere waste of time. The returns of births and deaths are absolutely unreliable and of no statistical value; for instance, in the decade ending 1931, although recorded deaths out-numbered recorded births to the tune of 136,047, there was an increase in the population of 1,964,378, and in the decade under review the recorded births exceeded deaths by only 158,173 while the actual increase in population has been 1,902,386.

[Chart.

*General Morbidity and Mortality.*—Below are two illustrations showing the average number of deaths per annum from various causes in the Dominions recorded for the decennium 1921 to 1930 and 1931 to 1940:—

No. 34.—Chart showing the average number of deaths per annum from various causes.



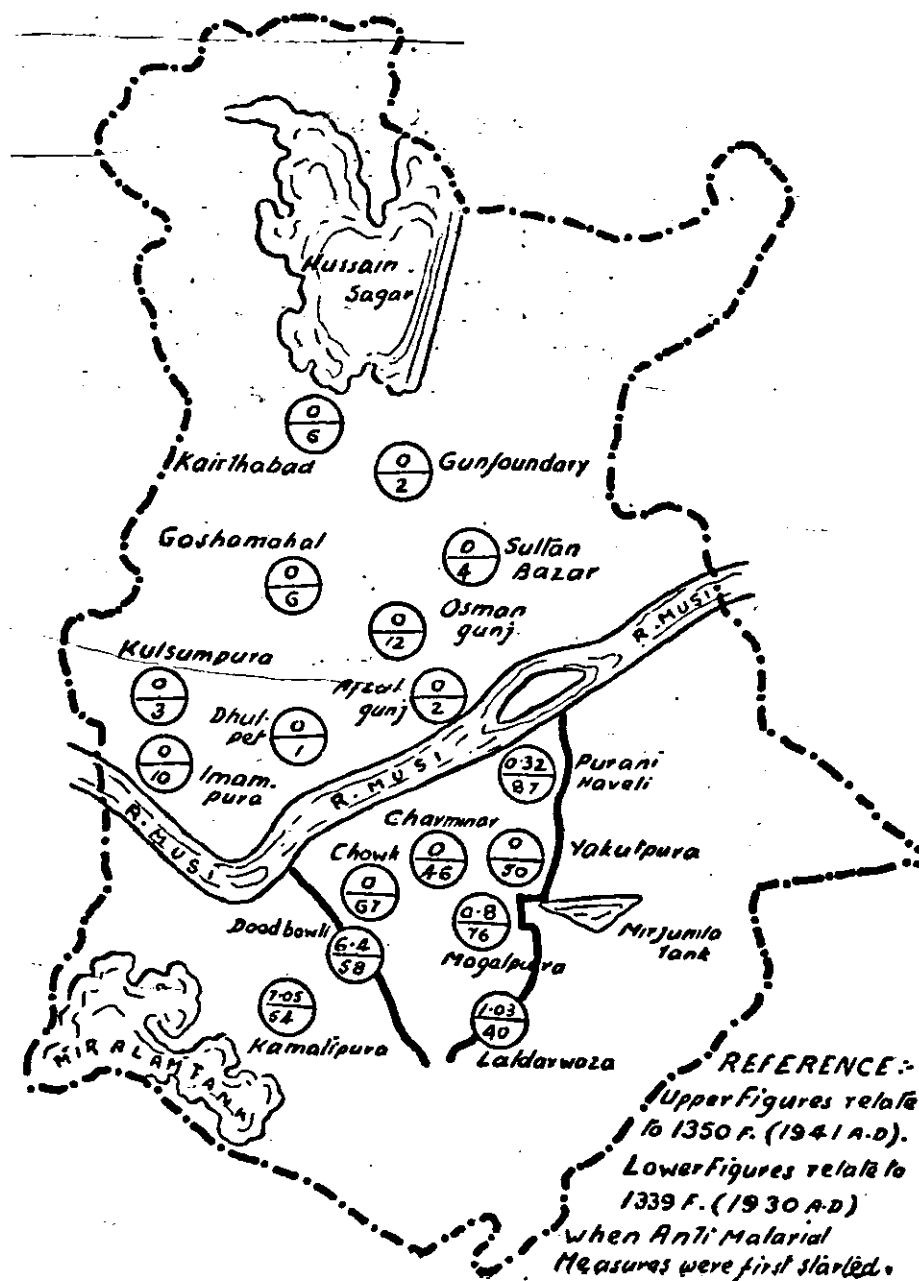
The difference with respect to total mortality and number of deaths due to various causes during the two decades indicates a rise in mortality due to preventible diseases other than plague in the last decade; but it must be realised that the figures for 1921 to 1930 are grossly underestimated, because registration of vital events, particularly deaths due to such causes as plague, cholera and small-pox, became more accurate in the decade 1931-1940.

*Malaria.*—However inaccurate the total figures may be, yet they show that over 65 per cent. of the total deaths in the State fall under the head of “fevers”; these no doubt include a majority of deaths due to “malaria” and a fair number due to such preventible diseases as tuberculosis and enteric fevers. Leslie (1909) suggested that in an ordinary year malaria was responsible for a mean death-rate of 5 per mille in India. Even if this moderate rate is accepted for Hyderabad, deaths due to malaria in the State would be about 70,000 per annum or nearly 200 deaths a day. Malaria does not merely account for this colossal destruction of life, but it has in addition, a baneful influence

upon the vitality and physique of the population, and this in turn results in economic and moral degeneration. Bearing this in mind, measures in endemic areas of the Dominions and surveys have been conducted in Dubak, Mulug, Utnur, Rajura, Narayanpet, Raichur, Gangawati, Kalamnuri, Hingoli and Jintur, and subsequent work has resulted in amelioration of malaria in the affected areas.

Notable success has been achieved in Hyderabad City, where an anti-malarial campaign was organised in 1929 at the joint expense of the State Health Department and the City Municipal Corporation. The illustration below shows the splenic indices prior to the inception of

No. 35.—Map of Hyderabad City showing Spleen Index.



anti-malarial measures; this compared with the figures now obtaining will show a great reduction in the endemicity of malaria.

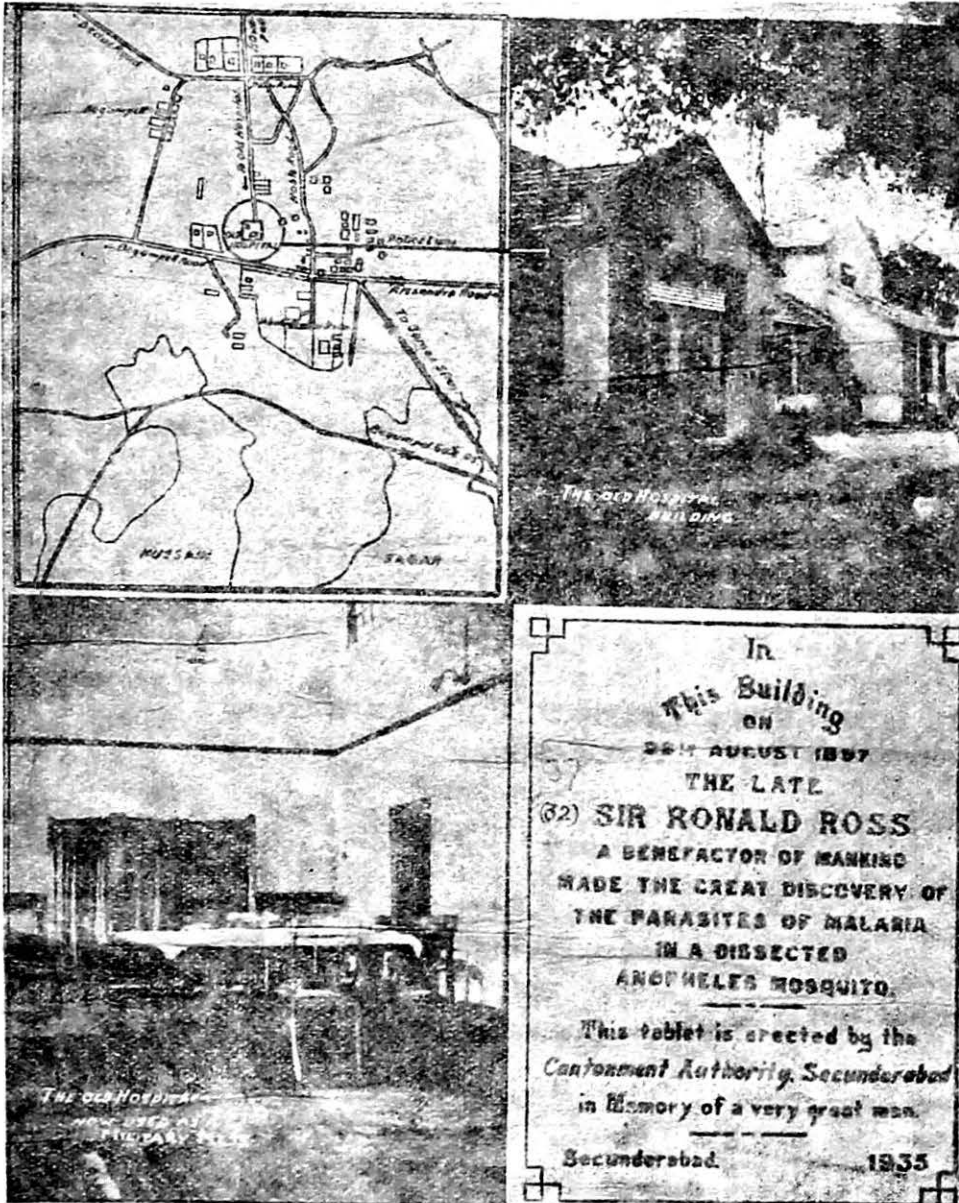
While on the subject of malaria, it will not be out of place to mention what is so little known to the public of Hyderabad and even to a majority of medical men, that Sir Ronald Ross made his important discovery about the transmission of malaria by mosquitoes here in Hyderabad. Ronald Ross was the regimental surgeon of the 19th Madras Infantry which was then stationed at Begumpet Lines.

His great discovery has placed in the hands of the sanitarians the strong weapon of defence against the greatest scourge of humanity in the tropics. The hospital where he worked is at present used as a Military Mess and its situation is shown in the first of the group of four illustrations below (p. 128). To quote Ross's own words,

"The 19th Madras Infantry was then stationed at a cantonment of Secunderabad called Begumpett, situated close to the outflow of the great tank of Secunderabad. The hospital and the hutments of the men and their families were placed not far from the tank, but the Officers' Mess and quarters were farther away, and our bungalow was about a quarter of a mile from the hospital. The hospital was a one-storied building, containing, I think, two wards, besides offices, and it was here that I did most of my important work."

[Illustrations.]

No. 36.—Photo showing the place where Malaria was investigated.



“ At first I toiled comfortably, but as failure followed failure, I became exasperated and worked till I could hardly see my way home late in the afternoons. Well do I remember that necessary gleam of light coming in from under the eaves of the verandah. I did not allow the punka to be used because it blew about my dissected mosquitoes, which were partly examined without a cover-glass and the result was that swarms of flies and of “eye-flies”—minute little insects

which try to get into one's ears and eyelids—tormented me at their pleasure, while an occasional *Stegomyia* revenged herself on me for the death of her friends. The screws of my microscope were rusted with sweat from my forehead and hands and its last remaining eye-piece was cracked!"

He refers to his discovery in the following stanzas of his poem, "In Exile."

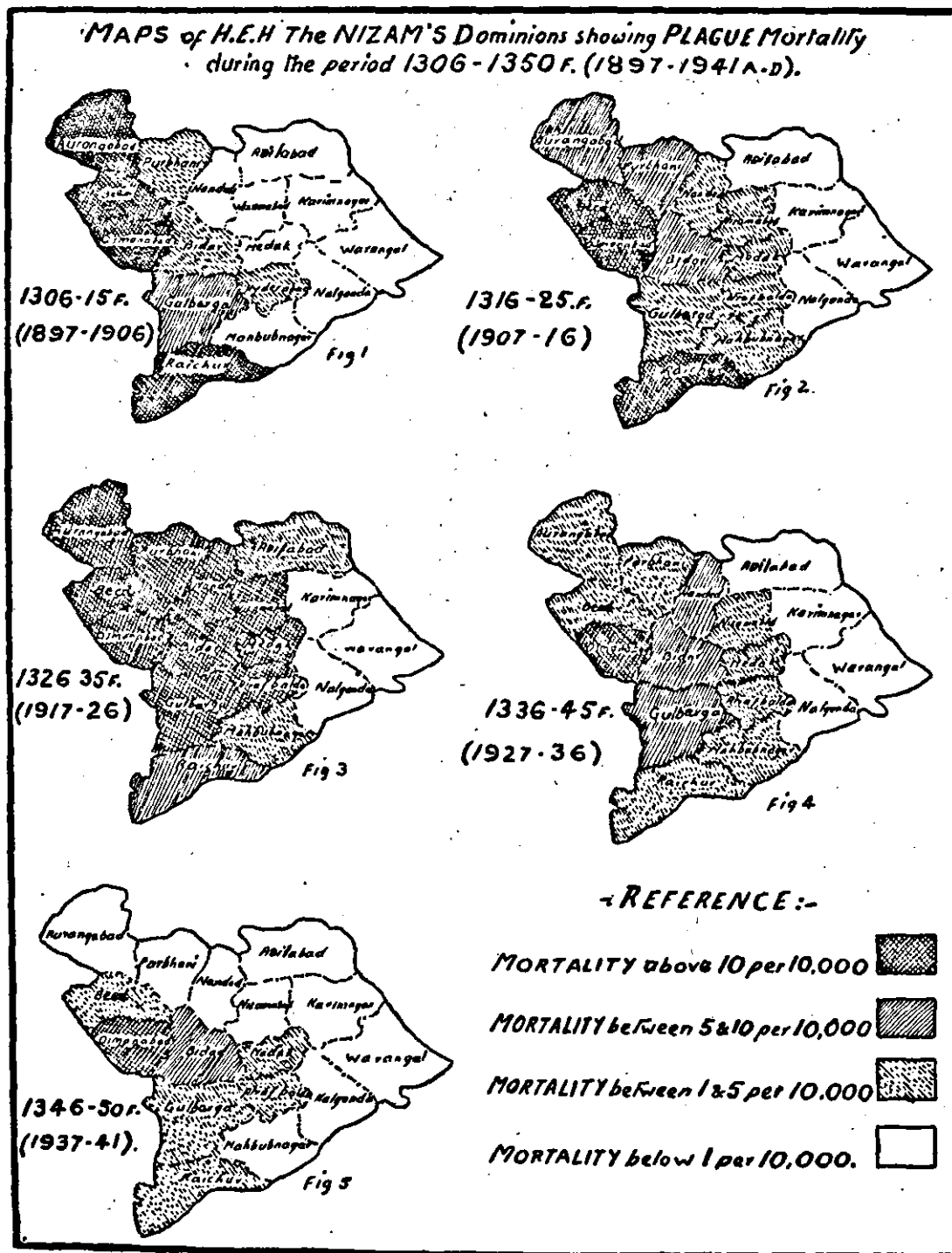
"This day relenting God,  
 Hath placed within my hand,  
 A wondrous thing; and God  
 Be Praised. At His command.  
 Seeking His secret deeds  
 With tears and toiling breath,  
 I find thy cunning seeds,  
 O million-murdering Death.  
 I know this little thing,  
 A myriad men will save,  
 O Death, where is thy sting?  
 Thy Victory, O Grave?"

*Plague.*—The wake of the last plague pandemic that struck India about half a century ago has in its march across Peninsular India set up endemic centres in the Deccan Plateau. The exact foci are yet to be determined, but they are no doubt limited to the western half of the Dominions, the Marathwara and Karnatic districts. The first recorded epidemic of plague occurred in the State in Ambad, in Aurangabad District, in 1897 (1306 F.), and was imported from Byculla, Bombay.



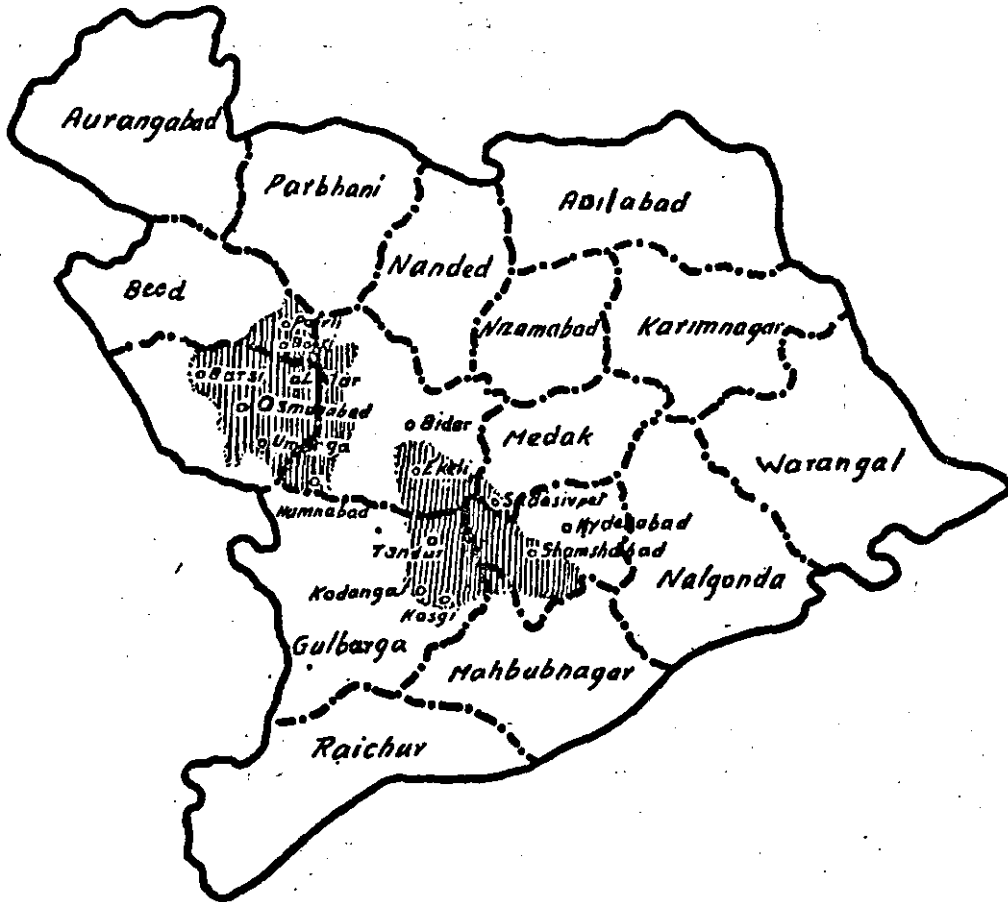
The series of 5 illustrations below depict recorded plague mortality in the State during the past 44 years; this divided into decennial periods indicates how plague has crept into the Dominions from the west and has spread continuously for a period of 30 years to the eastern half of the Dominions and taken a heavy toll of lives during the decennium 1917 to 1926 (1326 to 1335 Fasli).

No. 37.



Since 1927 the disease has lost its former virulence and begun to recede backwards towards the west and has now established itself in two distinct zones shown below in which the endemic foci seem to be located, and from these the disease flares up from time to time to spread to the neighbouring free areas.

No. 38.—Map showing Plague Centres.

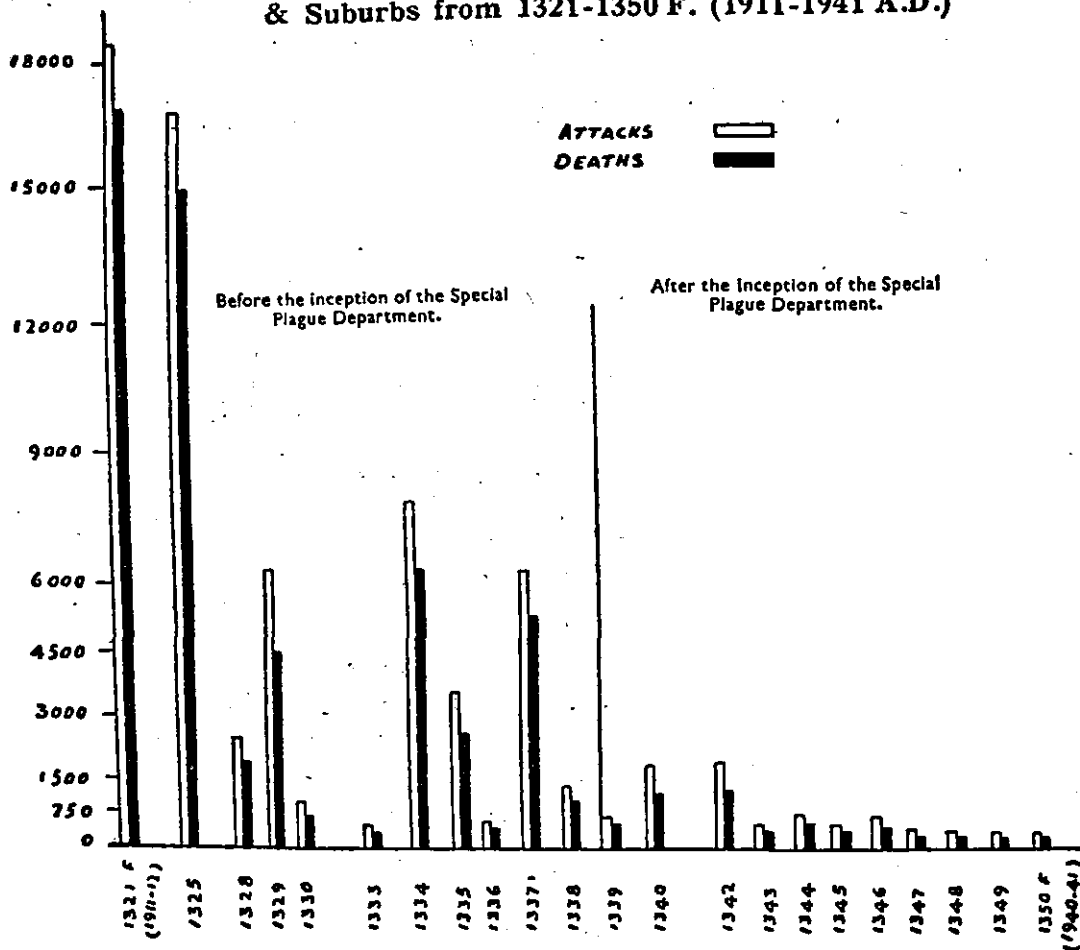


The determination of the exact endemic foci in these zones and the scientific study of the factors that favour such endemicity will alone help in adopting reasonable methods for eradicating the disease. A proposal to conduct surveys on these lines is under way, but in the meanwhile the Public Health Department have carried out rat destruction campaigns by intensive cynogas fumigation.

The bar diagram below shows yearly morbidity and mortality due to plague in Hyderabad City and its suburbs during the past 3 decades. This will illustrate the change that has been brought about with regard to plague in the City as a result of organised effort during the past eleven years, and this has no doubt resulted in its economic regeneration.

[Chart.]

No. 39. Plague Attacks & Deaths in Hyderabad City & Suburbs from 1321-1350 F. (1911-1941 A.D.)



*Environmental Hygiene.*—Infectious diseases have always exhibited a tendency to wax and wane. Periods of high incidence are followed by periods of comparative quiescence and *vice-versa*. Yet so little is known at present of the conditions under which pathogenic organisms undergo enhancement or attenuation of virulence that practical preventive measures have to be directed mainly towards

1. increasing the power of resistance of the population, and
2. guarding the community from exposure to infection.

The first object is achieved by the production of artificial immunity, which is now one of the chief weapons which the science of bacteriology has placed in our hands, but protection of the population by improved standards of living and sanitation, collectively called "environmental hygiene," provides the strongest line of defence. From the point of view of the community, therefore, it is necessary to concentrate on introducing those permanent changes which will make it possible for the people

to lead healthy lives. Whilst vaccines and sera, drugs and other treatments all have their place in the fight against diseases, they are no substitutes for pure water, fresh air, sanitary dwellings and wholesome food. These are the foundations on which alone the superstructure of individual and communal health can be built.

During the past decade marked progress has been made in the general sanitary conditions of large towns in the Dominions. Organised piped water-supply, surface drains and public latrines have been provided in Aurangabad, Latur, Raichur, Gulbarga, Nander, Seram Warangal, Jalna, Osmanabad, Tuljapur and Nizamabad at a total cost of about 10 millions of rupees.

A number of sanitary wells have been constructed for the dual purpose of providing improved water-supply and eradicating guinea-worm in the Marathwara area. In Raichur and Gulbarga districts 2,636 standard design wells have been constructed and a number of step-wells have been converted into draw-wells. The annual grant of 5 lakhs of rupees to the Well-Sinking Department has been increased by 3 lakhs with a resultant provision for the construction of 500 wells a year.

The City Improvement Board has from its inception in 1914 (1323 F.) done much to improve the sanitation of Hyderabad City. The work of demolishing slums is in progress and 37 of these areas have been replaced by 3,508 sanitary dwellings constructed at a cost of 81 lakhs.

Improvement of smaller district towns and villages has also been under the consideration of Government and orders have been issued with regard to the planning of towns and villages, and building bye-laws are being enforced in all towns with a population of 5,000. Several town extensions and village development schemes are in progress in the dominions; these include the construction of labour colonies in industrial areas, rat-proof godowns for cotton and grain markets, type design slaughterhouses, meat, beef and vegetable markets in a number of district towns.

Thus the general sanitary conditions of larger district towns are rapidly improving, but the less important towns are still in a somewhat neglected condition. It is hoped that with the redrafting of the local self-government regulations, for inclusion in the reformed constitution, great improvements in the districts will result. These regulations will place in the hands of the District Boards, the Municipal and Town Committees, powers with regard to the provision of wholesome water-supply, construction of drains, sewers and latrines, control of infectious diseases and public nuisance, control of food and drug adulteration, regulation of offensive trades and construction of markets and reservation of sites for factories, etc.

*Other Improvements.*—The provision of the medical inspection of school children; the appointment of a full-time woman Civil Surgeon

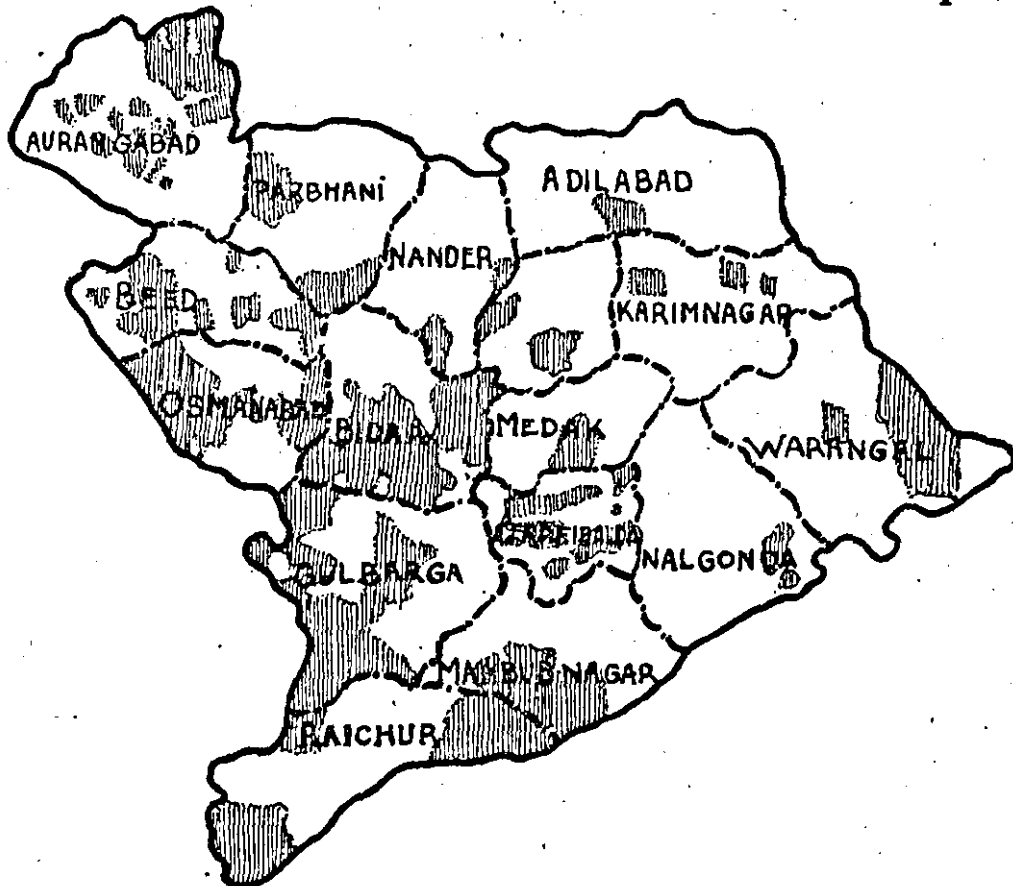
for organising the Maternity and Child Welfare Services and the creation of a Department of Nutrition under a trained officer are among the important reforms of the past decade. Recently organised effort has been begun in order to combat the scourge of tuberculosis. The Public Health laboratories have been organised, and not only is vaccine lymph manufactured, but cholera vaccine is also being prepared from proper strains on a larger scale.

Public Health propaganda has been organised and the people evince signs of health consciousness and appreciate the prompt attention paid at the onset of epidemics.

With regard to the future development of public health work, a reorganisation programme has been drawn up; this provides for the establishment of a Bureau of Epidemiology and Vital Statistics under a whole-time officer and a centralized system of collection and compilation of vital events; a Bureau of Health Education and the establishment of Health Units has been recommended, in addition to the introduction of such Public Health Legislation as is necessary for the enforcement of fundamental health principles. A revised Health Scheme now before Government includes request for adequate staff and financial assistance.

*Non-Government Areas.*—The many improvements made in the Diwani Ilaqas (Government areas) do not unfortunately apply to the non-Diwani and non-Sarf-i-Khas Ilaqas (Paigahs, Jagirs, Samasthans, etc.), which constitute as much as 41.7 per cent. of the total area of the Dominions. The illustration indicates islands of non-Diwani Ilaqas distributed throughout the various parts of the Dominions:

No. 40. Shaded areas are Non-Government Ilaqas.



A study of the problems of the epidemic diseases in the Dominions reveal the fact that such occurrences bear a special relation to the distribution of these "Ilaqas" many of which are potential danger zones because of their ill-managed sanitation. These "Ilaqas" are not under the control of the Health Department and any scheme of future public health development in the State must place these areas and their health budget under the control of the State Health Department.

Lastly, Government and Local Bodies must realise that the responsibility of protecting the population from preventable diseases devolves upon them; and that expenditure on public health is a sound investment which brings high returns in the shape of increased revenues. The working capital of the individual is his capacity to pull his weight in the ship of state and when that capacity has been impaired instead of being an asset he becomes a liability.

## CHAPTER VII

### INFIRMITIES

105. *Value of Infirmary Statistics.*—It is generally admitted that the census figures of infirmities and diseases can only be accepted with caution. The most important cause of inaccuracy in these figures is psychological, the unwillingness of persons, especially women, to give correct information on particular infirmities, particularly of diseases such as leprosy. The lack of technical knowledge among enumerators is also an important cause. Accordingly, it was decided to exclude from this census such information as of leprosy and other diseases of which the diagnosis is difficult; only infirmities that were quite obvious to the enumerators were retained, as valuable lessons can be drawn from such data if certain allowances are made. Information regarding leprosy was omitted because enumerators, with no medical knowledge, cannot distinguish leprosy from such other maladies as yaws, leucoderma and syphilis; moreover a layman, in the earlier stages of leprosy when the disease is in a most virulent and contagious form, cannot detect it at all. The usual leper also will seldom frankly confess leprosy to an enumerator. Dr. John Lowe, M. B., the then Medical Officer in charge of the Leprosy Hospital at Dichpalli (Nizamabad District), remarked in the 1931 Census figure *for the whole district* was only 346. Referring to which Dichpalli is situated) undoubtedly over 500 lepers whereas the 1931 Census figure *for the whole district* was only 346. Referring to Hyderabad City where only 58 lepers had been registered in 1931, he wrote, "we have seen at least 600 patients who live in the City, and as many as 150 have been seen on one day." For the whole State Dr. Lowe estimated in 1931 a leper population of 60,000 and observed that "It is frequently found in British India that the true number of lepers is 10 times the census figures and that it is quite impossible for any non-medical authority to get any true estimate of the number of lepers in a large area such as Hyderabad." The indoor and outdoor patients treated for leprosy in 1940 in Government hospitals alone numbered 5,086.

The Government of India, while admitting that infirmity statistics collected at the census were inaccurate, thought that the census figures, "though inaccurate are of some interest and value because the errors are fairly constant from census to census and the ratio of variation affords some guide to the growth or decline of a disease. The statistics also give some clue to the territorial and racial distribution of the infirmities."

The infirmities again enumerated in 1941, Lunacy, Blindness and Deaf-Mutism, etc., do not require any specialised knowledge for entries. Two new infirmities were added in the 1941 census enumeration (a) 'Infirm', and (b) Guinea-worm. "Infirm" include persons afflicted with such constitutional defects as lack of an eye or limb, and chronic invalids. Such defects may be due to mutilation or disease. The enumeration of those suffering from guinea-worm was taken up at the instance of the Government in the Revenue Department as the information was required for planning the operations of the Well-Sinking and District Water-Works Departments.

106. *Infirmities*.—Comparative figures since 1901 for each infirmity are given below:

Infirmity	1941	1931	1921	1911	1901
Inşane .. .. .	22,252	2,200	2,519	2,560	884
Deaf-Mute .. .. .	17,499	3,742	3,410	4,421	627
Blind .. .. .	26,751	12,516	19,188	16,268	1,844
Infirm .. .. .	23,791	..	..	..	..
Guinea-worm .. .. .	156,406	..	..	..	..
Lepers .. .. .	..	3,788	4,214	3,758	880

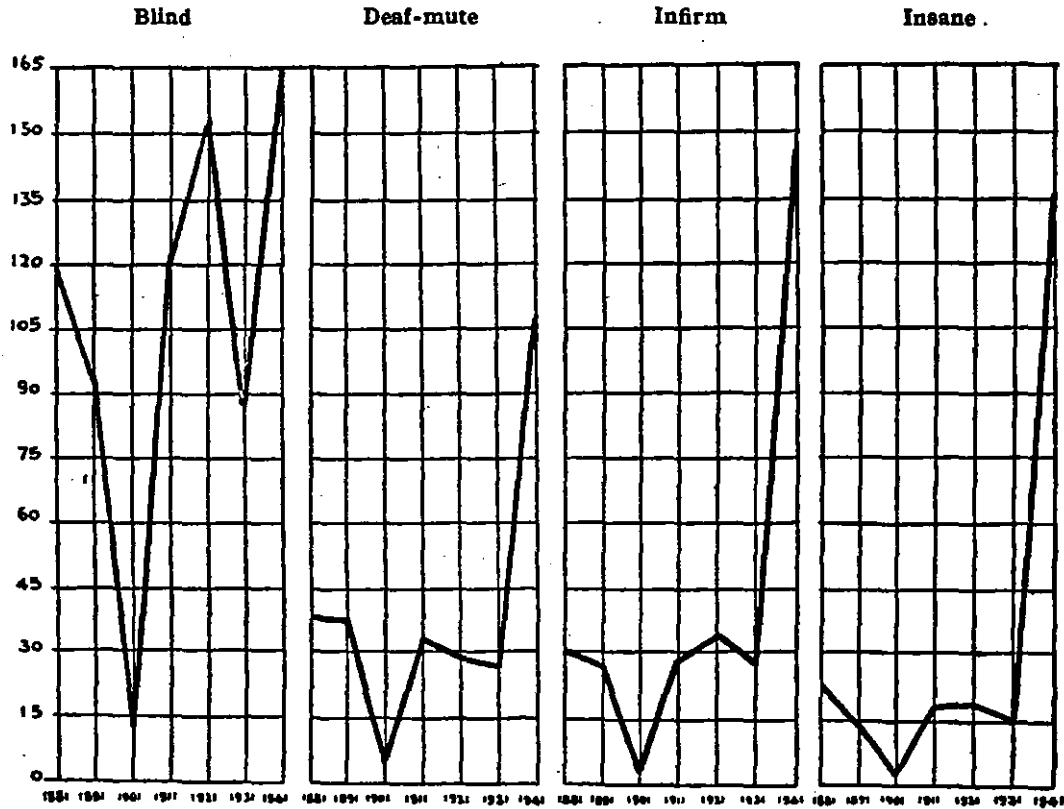
The great increase in the number of all the infirmities in the Dominions of H.E.H. the Nizam in 1941 census may be due to proper recording owing to the increase of census consciousness of the people. Hyderabad is a pioneer almost in stopping begging.

To compare percentage variations of the total infirms for 1941 with 1931 would not be proper inasmuch as 156,406 afflicted with guinea-worm and 23,791 "infirm" have been first counted in 1941, while lepers, though not represented separately, are obviously included in the column 'Infirm' if they have lost limbs, etc.

[Chart.



No. 41. Variations in the No. of Infirm Persons Since 1881  
(Per lakh of Population).



Not including guinea-worm, the total number of all afflicted stands at 90,293. In other words, 55 persons out of every ten thousand of the State population suffer from one or the other of the specified infirmities. The proportion varies for districts. The highest, *viz.*, 79 per 10,000 of population is recorded by Aurangabad followed by 76 for Osmanabad. Baghat has the smallest proportion of 28, while in all other districts it ranges between 40 and 70.

107. *Distribution by Natural Divisions.*—The marginal statement

Division	PER 10,000 OF POPULATION				
	Total	Blind	Deaf-Mute	Infirm	Insane
Telingana ..	52	14	10	15	13
Marathwara ..	60	19	12	15	14

shows the incidence of infirmities in Telingana and Marathwara. Excepting the proportion of 'infirm,' which is identical for both tracts,

Marathwara leads Telingana in all categories.

[Statement.

108. *Distribution by sex.*—The sex ratio of those afflicted with infirmities is shown in the marginal statement. It would appear that there is always a greater tendency to infirmities among males than females. Of the total afflicted in 1941, 56 per cent. were males and 44 females.

Year	Males	Females
1941 ..	56	44
1931 ..	57	43
1921 ..	54	46
1911 ..	56	44
1901 ..	66	34

109. *Distribution by age.*—According to age distribution, the largest number afflicted occur in the 50 and over group which represents 28.2 per cent. of the total afflicted (excluding guinea-worm). The lowest percentage (1.5) occurs among infants in the 0-5 group. In other age-groups the percentage varies from 9.3 in the 45-50 to 5.6 in the 5-10 group. It will be seen from the following table that, except in the 20-25 and 25-30 groups, where there is a slight fall, such affliction is progressive from infancy to adulthood. The reason for the sudden rise in the proportion afflicted in the age-group 50 and over seems to be that during the earning period of their life persons seek to hide their infirmities. Once they have passed the age of 50 or their working days are over, they speak the truth about their infirmities, as they are then usually dependent on others.

Age groups	PERCENTAGE TO					
	Total infirms	Blind	Deaf-Mute	Infirm	Insane	Guinea-worm
0—5 ..	1.5	2.2	1.8	0.6	1.6	2.8
5—10 ..	5.6	5.9	5.2	6.8	4.6	5.2
10—15 ..	6.8	6.6	9.6	2.2	7.8	5.3
15—20 ..	7.6	6.8	8.6	5.0	10.4	6.9
20—25 ..	7.2	6.4	8.6	6.6	8.6	8.8
25—30 ..	7.1	5.9	6.1	8.6	7.4	8.8
30—35 ..	8.7	7.1	8.8	8.2	11.1	9.4
35—40 ..	9.1	7.8	8.8	8.2	12.3	10.1
40—45 ..	9.1	7.8	8.7	10.3	10.4	9.6
45—50 ..	9.3	7.4	8.2	12.6	8.8	9.9
50 & over	28.2	36.7	25.2	31.6	16.6	22.8

110. *Distribution by Community.*—Of the total afflicted 41.4 per cent. are other Hindus, 21.2 per cent. Harijans and 19 per cent. Muslims. Tribes and Virashaivas contribute 6.1 per cent. each, while Parsis have the lowest percentage, 0.004. The proportion of infirms per 10,000 of each community is highest among Sikhs (564), followed by 'Other Hindus' (468), Jains (305), Parsis (267), Aryas (131), Muslims and Tribes (81 each).

III. *Blindness*.—The number of blind represents only those who are totally blind in both eyes. There were 26,751 blind, against 12,516 in 1931 (an increase of 16.6 per cent.) and 19,138 in 1921. This forms the largest number afflicted with any one infirmity, except guinea-worm. The numbers of indoor and outdoor patients treated for diseases of the eye in the government hospitals in 1940 were 1,765 and 145,567 respectively. As pointed out in a previous census report, small-pox, purulent ophthalmia, uncleanliness, use of drastic remedies for ordinary eye troubles, dark and ill-ventilated habitations, the glare of the summer sun, the use of smoky wood fuel and kerosene lamps without chimneys, and senile decay are the important causes of this infirmity. Of all these

Year	P	M	F
1941 ..	26,751	14,594	12,157
1931 ..	12,516	6,480	6,036
1921 ..	19,188	9,498	9,645
1911 ..	16,263	8,287	7,976

causes, senile decay is the most important as will be clearly seen from the age-groups statement given above. Very few resort to hospitals to get cataracts removed. Comparative figures of the Blind at each census are shown in the inset state-

ment. Except in 1921, there has always been an excess of males over females.

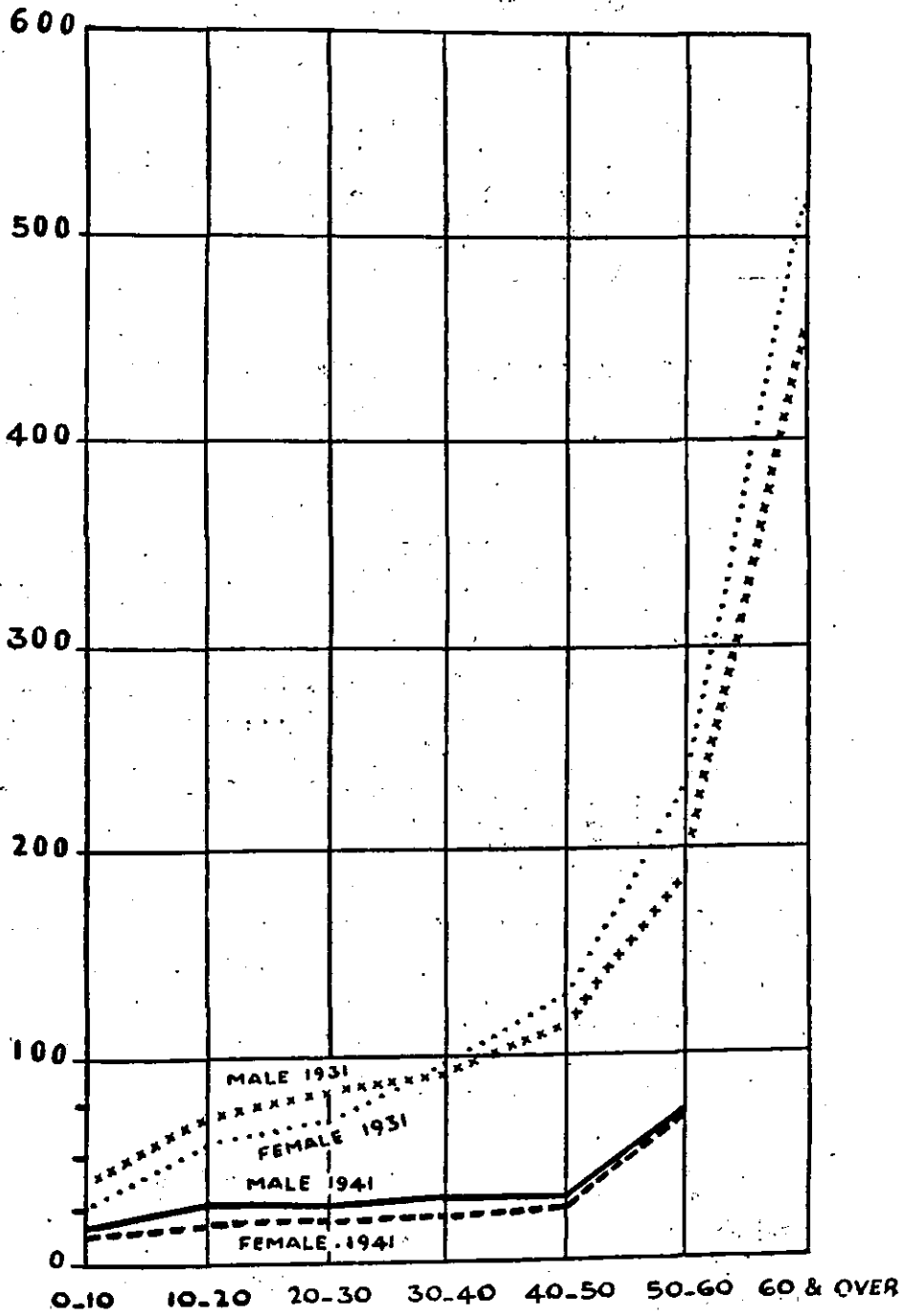
Of the total blind, Marathwara had 14,369 or 53.7 per cent., against 57 per cent. in 1931. Aurangabad still retains the first place, with 3,001 blind persons followed by Gulbarga (2,839) and Parbhani (1,609). In Aurangabad and Gulbarga districts, there are more blind females than males. Telingana had 46.3 per cent. of the total blind enumerated, against 43 per cent. in 1931; the largest number was found in Nalgonda (1,939), followed by Mahbubnagar (1,828) and Karimnagar (1,140). There were more female than male blind in Nizamabad, Baghat and Warangal Districts.

9,831 or 36.7 per cent. of the total blind belong to the 50 and over age-group. Only 586 infants or 2.2 per cent. of the 0-5 age-group were blind. The number of blind increases in the following two age-groups (5-10 and 10-15)—6.6 and 6.8 per cent. respectively—and gradually drops to 6.4 per cent. and 5.9 per cent. respectively for the succeeding two groups (15-20 and 25-30); in the quinary groups from 30 to 50 the proportion is practically the same, ranging from 7.1 per cent. for 30-35 to 7.4 per cent. for 45-50.

[Chart.

No. 42. Blindness According to Sex & Age for  
1931 & 1941.

(Per lakh of Population).



[Statement.]

The actual number of blind males and females of the main communities is shown in

Community	Total Blind	Males	Females
Br. Hindus .. ..	618	395	218
Other Hindus .. ..	9,666	5,164	4,502
Harijans .. ..	6,117	3,219	2,898
Virashaivas .. ..	1,645	934	711
Muslims .. ..	6,102	3,440	2,662
Christians .. ..	452	251	201
Tribes .. ..	1,560	782	778

the sub-joined statement. 36.2 per cent. of the total blind are other Hindus, 22.9 per cent. Harijans, 22.8 per cent. Muslims and 5.8 per cent. are Tribals. This is in accord with the community proportion of the total population. The

largest percentage-increase, 1,475, was recorded among Sikhs, the number of blind among whom increased from 8 in 1931 to 125. Among other communities also there is a high percentage increase ranging from 43.4 other Hindus to 850 for Aryas. Parsis alone showed a decrease, of 25 per cent. Blindness was thus most pronounced among Sikhs (236 per ten thousand) followed by Jains with 113 per ten thousand. Of the major communities, Muslims had the highest proportion (29 per ten thousand).

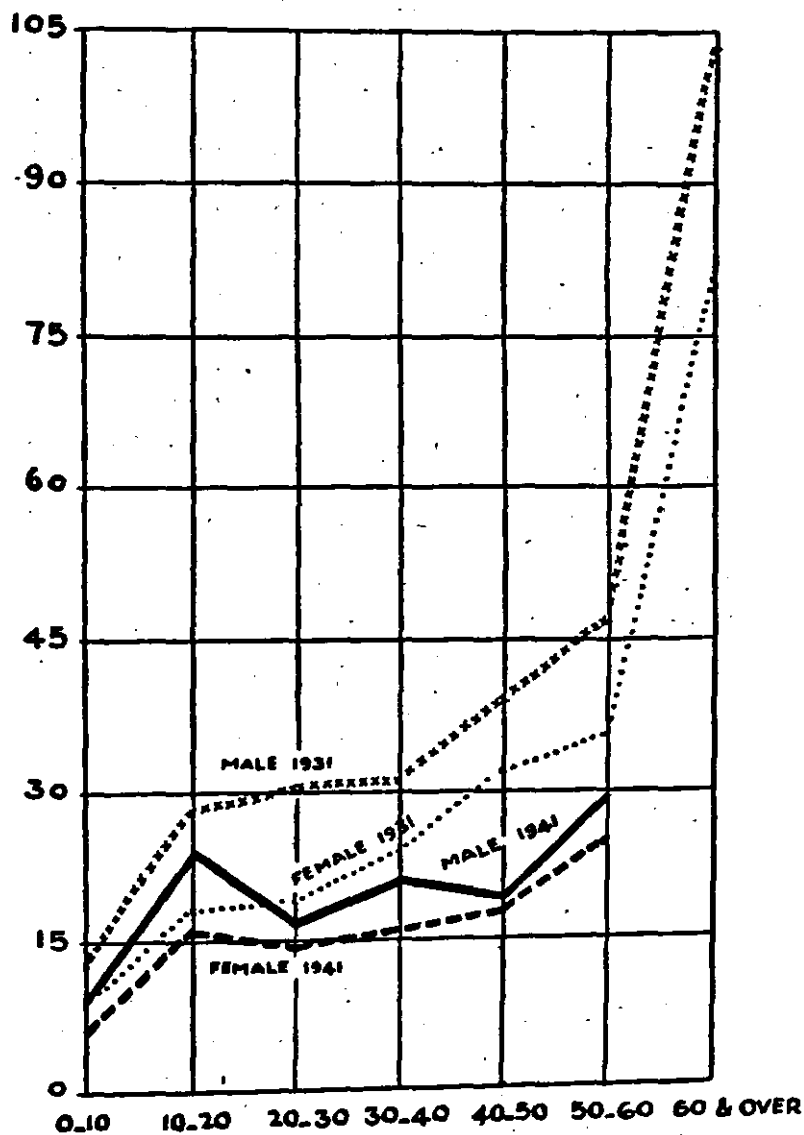
112. *Deaf-Mutes.*—The total number of deaf-mutes has shot up from 3,742 in 1931 to 17,689, an increase of 444.7 per cent. The only reason to account for this enormous increase may be the fact that those who are “deaf” without being “mute” were also included in this category.

Although deafness combined with dumbness is a congenital defect, yet where it is associated with insanity, the popular belief, especially in villages, is that it is the work of evil spirits. The treatment which such sufferers are subjected to at the hands of devil-dancers and exorcists is apt to be so severe that the afflicted are short-lived.

The proportion of deaf-mutes in the natural divisions is practically the same, there being 8,946 in Marathwara and 8,553 in Telingana. Though males predominate in both areas, there is a larger number of males in Marathwara and of females in Telingana. In all districts except Warangal and Mahbubnagar there are more of male than female deaf-mutes. Medak records the lowest female proportion to males, 62 females to 447 males.

[Chart.

No. 43. Deaf-Mutism according to Sex & Age 1931 & 1941  
(Per lakh of Population).



In age-groups, the largest percentage of deaf-mutes (25.2) is found in the 50 and over group and the smallest (1.8) among infants. With the exception of the 5-10 and the 25-30 groups, which had percentages of 5.2 and 6.1 respectively, the percentage fluctuates between 8.2 and 9.6 for all other groups. Of the deaf-mutes, 43.1 per cent. are other Hindus, 20.3 per cent. Harijans, 15.4 per cent. Muslims, 6.6 per cent. Virashaivas, 6.1 per cent. Tribes, 3.5 per cent. Christians and 3.1 per cent. Brahmanic Hindus. The proportion for 10,000 of population for each community works out to 121 for Parsis, 112 for Sikhs and 63 for Jains. The percentages among major communities were Other Hindus (8), Muslims (12), and Harijans (12), and Christians (27).

113. *Insanity*.—Mental affliction in some cases provides a ready road to a local reputation for sainthood. Hallucination and loss of self-control are generally ascribed to "possession" or heat. It is believed that if the particular demon or godling is properly appeased by special offerings, the person afflicted may be released and thus regain his sanity. This belief makes people resort to magic and such magical practices as bhanamati, sifli amal or ulvi amal. The person afflicted is not regarded as insane, hysterical, etc.

The following observations recorded in the last report are equally applicable this time:

" 'In some countries,' says the Census Commissioner for India, 'an attempt is made at the census to distinguish between the violent form of mental derangement or insanity properly so called, and idiocy. Even in Europe, however, it has been found impossible to separate the two classes of mental disease, and in India, the difficulty would be far greater.' Our figures, in all probability, include both classes."

The number of insane in the Dominions now stands at 22,252 as compared with 2,200 only in 1931, an increase of 911 per cent. It is very difficult to vouch for the reliability of these figures. And yet to say that 13 per ten thousand of the State population suffer from this affliction, which includes persons who, though weak-minded, are not actually insane, does not seem to tend towards unreliability.

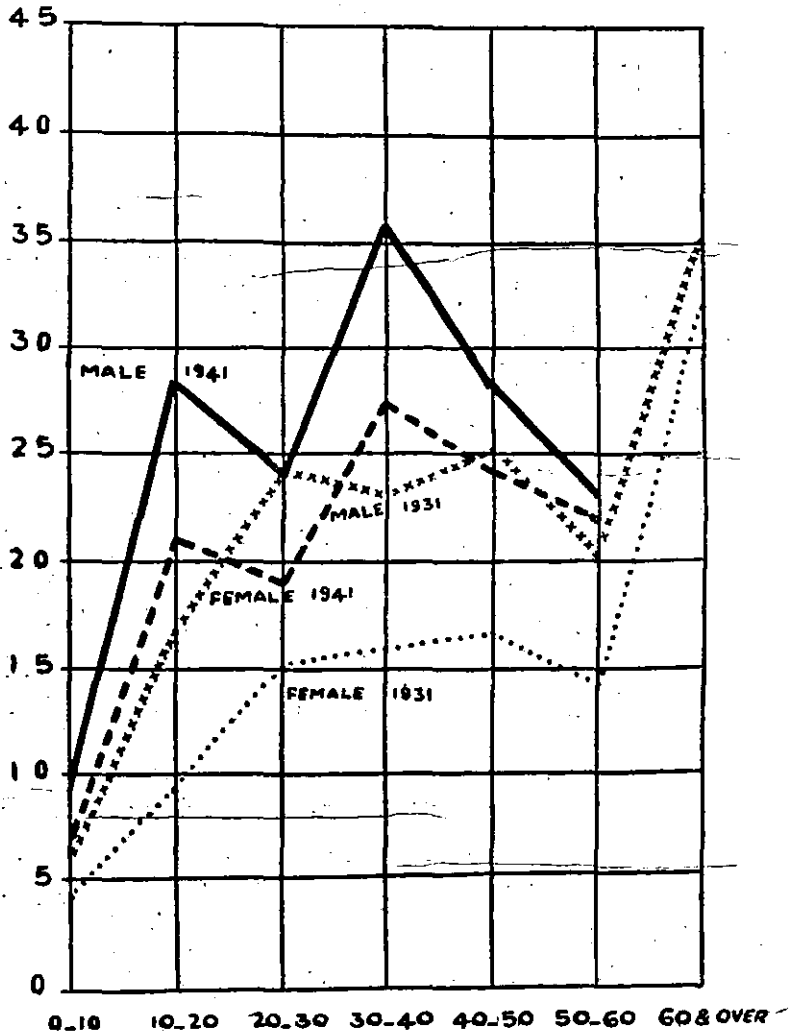
There are 11,307 insane, 50.8 per cent. of the total, in Telingana, and the rest in Marathwara. In 1931 too, Telingana had a numerical lead in this aspect. But the proportions have now undergone a change. The proportion of insane in Marathwara has increased from 25 per cent. in 1931 to 49.2 per cent. which may largely be accounted for by the shifting of the Lunatic Asylum from Hyderabad City to Jalna. Mental strain, want and worry, indulgence in intoxicants and narcotic drugs and other intemperate habits, which are less apparent in Marathwara, were stated in the 1931 Report to be some of the causes for the wide-spread insanity of Telingana. For the reasons stated above (the shifting of the Lunatic Asylum to Jalna) Aurangabad District returned the largest number of insane persons, but is closely followed by Nalgonda in Telingana. There is a preponderance of males over females in all districts except Baghat and Mahbubnagar.

As of other infirmities, the 50 and over age-group has the highest proportion (16.6 per cent.) of insane persons, but this proportion is much less than that of other infirmities. The proportion in the 35-40 group is 12.3 per cent., in the 30-35 group 11.1 per cent., and in the 15-20 and 40-45 groups 10.4 per cent. each. The lowest proportion occurs among infants under 5, with the peculiarity that in this group,

unlike others, females exceed males. No mad Parsi women were recorded.

**No. 44. The Incidence of Insanity Among  
Males & Females 1931 & 1941.**

(Per lakh of Population)



Community statistics reveal that 40.5 per cent. of the insane are Other Hindus, 20.1 per cent. Harijans and 17 per cent. Muslims. The number of insane per ten thousand of each community is highest among Sikhs (99), followed by Jains (51). Of major communities, the proportions among Other Hindus, Harijans, Muslims and Christians are 11, 15, 19 and 120 respectively per ten thousand.

114. *Infirmity*.—Under this is shown the number of persons suffering from heterogeneous afflictions other than those already discussed, such as one-eyed, one limbed or otherwise invalided. These figures have not previously been collected. As statistics of leprosy were



omitted this time, it is almost certain that infirm lepers were included under this category.

There are 23,791 infirms (13,407 males and 10,384 females) in the Dominions, in the sense in which infirmity is used in the preceding paragraph. Of the total infirms, Telingana has 12,529 (6,910 males and 5,619 females) as against 11,262 in Marathwara (6,497 males and 4,765 females). The largest number 1,972 is recorded in Karimnagar followed by 1,874 and 1,682 in Mahbubnagar and Gulbarga respectively.

In Mahbubnagar male are far fewer than female infirms, while in Karimnagar and Gulbarga the opposite tendency prevails; the marginal statement shows this clearly. The excess of males in Gulbarga is accounted by the large number of beggars and vagrants living on charity distributed at the Dargah of the Saint Hazrat Banda-Nawaz.

Distributed by communities, 41 per cent. of the Infirms are Other Hindus, 20.9 per cent. Harijans, 18.4 per cent. Muslims, and only 2.2 per cent. Christians. By even ten thousand of each community population, the largest proportion is of Sikhs (116), followed by Jains (78), Christians (24), Muslims (21), Harijans (16) and Other Hindus (11).

The age statistics point to a gradual increase in the percentage of infirms according to age-groups. Excepting the 5-10 group which shows a marked rise of 6.8 per cent. from 0.6 per cent. in the preceding infant group, the percentage figures range from 2.2 in the 10-15 group to 12.6 in the 45-50 group, when they suddenly shoot up to 31.6 for the 50 and over group.

115.—*Occupational Distribution of Infirmities.*—State Table III (C) of 1931 contains main occupations for total infirms only. This time, Part IV of State Table III gives the occupation of total infirms as well as of particular infirmities by districts.

The distribution of infirmities by occupation is shown in the

Infirmity	Agriculturists		Beggars and vagrants		All other occupations	
	Males	Females	Males	Females	Males	Females
Blind ..	6,068	4,998	5,979	5,584	2,547	1,575
P.C. ..	80.8	81.9	27.3	80.8	80.8	25.8
Deaf-Mute	4,200	2,910	4,065	3,345	1,492	1,487
P.C. ..	21.9	18.8	18.6	18.5	17.7	23.8
Insane ..	4,758	3,854	5,806	4,438	1,987	1,414
P.C. ..	23.7	24.5	26.5	24.5	23.6	22.7
Infirm ..	5,004	3,928	6,020	4,709	2,383	1,747
P.C. ..	24.9	21.9	27.5	26.0	28.8	28.1
Total ..	20,025	15,690	21,870	18,076	8,409	6,228
P.C. ..	100.0	100.0	100.0	100.0	100.0	100.0

sub-joined statement. It would appear that of the total infirms 39.6 per cent. are agriculturists, 44.2 per cent. are beggars and vagrants, and 16.2 per cent. belong to all occupations.

Blind are more numerous among agriculturists and 'other occupations,' while insane and 'infirm' predominate among beggars and vagrants.

116. *Guinea-worm.*—Guinea-worm figures are a new piece of statistical information, collected, as already noted, at the instance of the Government for purposes of water-supply and well-sinking schemes.

But, before drawing any inference from the data, the nature of the enquiry and the figures obtained must be borne in mind. The relevant question in the census enquiry was: 'Were you affected with guinea-worm at any time, if so when?' If afflicted with this ailment, the answer of the enumerated persons simply related to the number of years that had elapsed since contraction. Thus, if a person aged 30 years had an attack of guinea-worm in the twentieth year of his age, the entry for him would be 10 against this question. Now, in the process of sorting, this stated number of years was subtracted to show the age at which the person was afflicted.

Consequently, the figures for guinea-worm only denote the number of persons who have had this ailment and not the number of persons actually suffering from it. Secondly, the age-groups for guinea-worm merely indicate the period of life when persons are liable to infection and do not, like age-groups for other infirmities, supply figures of the present sufferers in each age-group.

The total number of persons afflicted is 156,406, consisting of 93,639 males and 62,767 females. In other words, 0.9 per cent. of the total population or one out of every hundred persons in these Dominions suffers or has suffered from guinea-worm. Of the total afflicted, as many as 129,474 or 82.7 per cent. are found in Marathwara. That is

[Statement.]

predominantly a Carnatic disease may be seen from the following table:—

Districts			Total afflicted	Per cent of population	P.C. to total afflicted by guinea-worm
1.	Gulbarga	.. ..	87,972	29	24.0
2.	Osmanabad	.. ..	21,001	28	13.4
3.	Nander	.. ..	15,697	20	10.1
4.	Bidar	.. ..	15,644	15	10.0
5.	Mahbubnagar	.. ..	14,870	1.8	9.2
6.	Raichur	.. ..	13,840	1.8	8.1
7.	Bir	.. ..	12,851	1.7	7.9
8.	Parbhani	.. ..	7,209	0.8	4.5
9.	Aurangabad	.. ..	5,760	0.5	3.7
10.	Nalgonda	.. ..	5,216	0.4	3.4
11.	Warangal	.. ..	3,071	0.2	1.9

The age statistics for guinea-worm reveal that liability to infection is only 2.7 per cent. for infants under 5 years. It increases by stages, according to age-groups, to 10.1 per cent. for the 45.50 group and shows a slight decline for the next two quinary groups reaching a maximum of 22.8 per cent. for persons aged 50 and over.

Of the total persons afflicted with guinea-worm 39 per cent. are Other Hindus, 14 per cent. are Harijans, 13 per cent. are Muslims and 12.4 per cent. Virashaivas. The proportion per cent. of each community is highest among Aryas (9.64) followed by Sikhs (6.07) and Virashaivas (2.41). Among others, 'Other Hindus' represent 0.66 per cent., Harijans 0.76, Muslims 1.03, Christians 1.99, Tribes 1.87 and Jains 1.66.

The ailment is widespread among agriculturists, who represent 53.1 per cent. of the total afflicted followed by 40.2 per cent. for beggars and vagrants. All other occupations represent 6.1 per cent. only. There is a slight excess of females over males among beggars and vagrants.

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**PART II**  
**Occupational**

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## PART II.

### OCCUPATIONAL.

#### CHAPTER VIII.

117. *Means of Livelihood—General.*—The expression 'Means of Livelihood' is substituted for 'Occupation.' This is because, as the Census Commissioner for India said, the former "covers the whole ground. The country wants to know how each of us makes his living. As you know, this is possible without having an occupation." It comprises all forms of gainful activities besides other sources of income which may or may not involve any labour at all.

To question 9—relating to the position of the earner, independent, wholly or partially dependent—as the Census Commissioner for India explained, his approach was "deliberately from the dependent point of view, the word 'earner' being extremely difficult of explanation or definition to the enumerator." Importance is also given in the present classification to the concept of 'partially dependent,' as this type of contributor to the resources of Indian household is much more numerous than is realised. Accordingly, a partial dependent is defined as "someone who contributes in cash or kind towards the support of the household without being definitely capable of supporting himself."

Questions Nos. 9, 10 and 14 related to the information collected for principal and subsidiary earners, partly or wholly dependent. The following instructions were given to enumerators.

For (9), for a person who is independent or not dependent on any one, leave (I), strike out the other letters; for a person wholly dependent leave (D) only, and for a person partly dependent leave (P) only.

For (10), in the case of person wholly or partly dependent on another person enter the principal means of livelihood of the person or of the head of the family on whom dependent. In the case of persons who are not dependent on others put a (X).

For (14), enter the means of livelihood in order of importance."

The rest of the instructions for this question (14) were substantially the same as for column 10 in 1931.

118. *Difficulties of Enumeration.*—As pointed out in previous reports, the difficulties of enumeration and classification must always be borne in mind in the study of results obtained through a gigantic survey like the census. Not only does the education and mood of the enumerator

play an important part, but, equally, the psychology of the enumerator is important in determining the accuracy of the information obtained. It is not unusual, for instance, to state a more dignified rather than a more lucrative occupation as the principal means of livelihood. That is to say, when a man has more than one occupation, it is entirely a matter of fancy which he declares to be his principal one.

119. *The Scheme of Classification.*—No material alterations were made in the scheme of classification adopted in 1931, as changes in system as distinct from matters of detail involve complications and render comparisons difficult. Certain changes which were adopted in the present classification are, however, noted below. The information is shown under five main heads, *viz.*,

- (1) As principal means of livelihood without subsidiary means of livelihood;
- (2) As principal means of livelihood with subsidiary means of livelihood;
- (3) As subsidiary means of livelihood;
- (4) As means of livelihood of partly dependents;
- (5) Total dependents on this means of livelihood.

It will be noticed that the total number under (2) and (3) for all occupations or means of livelihood must of necessity be the same, though it will be different for individual groups, orders and classes. Nos. (1) and (2) correspond to total earners, showing occupations as Principal in 1931; while No. (3) corresponds to total following occupations as Subsidiary in 1931.

120. *Limitation of the Classification.*—Total dependents, however, denotes all those who are either partly or fully dependent on this particular means of livelihood. Consequently, the number of fully dependents for any group can be obtained by deducting the number of partly dependents from total dependents.

Again, those termed as 'partly dependents' are not identical with the 'working dependent' of 1931. The latter term, however, denoted, "the member of the family who regularly but not for all the time, helped the earner in his or her avocation, thereby adding to the family income," while the former comprises those who, their income from a particular occupation being insufficient, have to depend upon the support of the head of the family or some other person.

In 1891 and 1901 Sir J. A. Baine's scheme of classification for various occupations was adopted. It was a very complicated one, and divided all occupations into seven main classes, 24 sub-classes, 79 orders and 520 groups. This elaboration exposed the work of compilers to serious risk of error. Since 1911 a more logical and compact system of classification based on that invented by Dr. Jacques Bertillon, a French

Statistician was introduced. With some modifications, the same system has been adopted on the present occasion also. According to this, all occupations are divided into 4 classes, 12 sub-classes, 56 orders and 235 groups as shown below:—

Class	Sub-class	Order	Group
A. Production of raw materials ..	I. Exploitation of animals and vegetation ..	1—2	1—18
	II. Exploitation of minerals ..	3—5	19—24
B. Preparation and supply of material substances.	III. Industry ..	6—18	25—103
	IV. Transport ..	19—23	104—120
	V. Trade ..	24—40	121—154
	VI. Public Force ..	41—44	155—160
	VII. Public Administration ..	45	161—164
C. Public Administration and Liberal Arts.	VIII. Professions and Liberal Arts.	46—50	165—179
	IX. Persons living on their income ..	51	180
D. Miscellaneous ..	X. Domestic Service ..	52	181—183
	XI. Insufficiently described occupations ..	53	184—187
	XII. Unproductive ..	54—56	188—235

The following new groups, however, have been added to the list of 1931, making up a total of 235.

Sub-Class I.—Exploitation of animals and vegetation.

Batai Share Croppers

Cultivators of *jhum*, *tangya* and shifting areas.

Sub-Class III.—Industry.

Hemp and flax spinning and weaving, Woollen carpet weaving, Calico printing, Hosiery workers.

Tanners, curers, leather dressers and leather dyers.

Veneer and ply-wood makers, Match veneer and splint makers.

Cutlery and surgical and veterinary instrument makers.

Makers of porcelain and crockery.

Makers of glass and crystalware, Makers of glass bangles, glass beads and necklaces, glass ear-studs, etc.

Others (soap, candles, perfumes and toilet goods, etc.)

Manufacture of dyes, paints, colours, varnishes and inks.

Manufacturers of chemicals, drugs and pharmaceutical goods.

Manufacturers of paper, cardboard and paper mache.

Manufacturers of shellac and lac products.

Bakers and biscuit makers.

Butter, cheese and ghee makers.

Other industries, pertaining to dress (garters, belts, button, umbrellas, etc.), Electrical Engineers.

Sub-Class IV.—Transport.

Along with post office, telegraph and telephone, data for 'wireless' are newly added.

Sub-Class V.—Trade.

Individual money-lenders (in 1931 there was no group in table. However, we did collect this data specially and include it in the Report Volume).

Dealers in flour (*ata*, etc.) and prepared grain and pulses.

Dealers in fruits and vegetables.

Film distributors.

The following are the groups of means of livelihood that are split up:—

Sub-Class I.—Exploitation of animals and vegetation.

Breeders and keepers of cattle and buffaloes for milk production.

ditto,

for other purposes.

Sub-Class III.—Industry.

Cotton sizing and weaving (in 1931—this was included in group 43 with cotton spinning).

Other fibres (cocoanut, aloes, straw linseed); in 1931 group 45 contained these along with rope, twine, string, etc.

Wool weaving—in 1931 in Group 46 with wool carding.

Makers of leather articles as trunks, water bags, saddlery, harness, etc., excluding boots and shoes.

In 1931 shown in Group 51.

Boots, shoes, sandal and clay makers. In 1931 included in Group 82 order 12 under industries of Dress and Toilet.

Brick makers—in 1931 Group 64 with Tile makers.

Gur (or jaggery including rab), in 1931 in Group 74



with sugar and molasses.  
 Excavators and well-sinkers.  
 Stone cutters.  
 Brick layers and masons.  
 Builders other than buildings made of bamboo or similar articles.  
 Houses decorators, painters and plumbers (in 1931 only one Group, *viz.*, 90).  
 Book binders and stitchers (in 1931 with printers and engravers in Group 95).

Sub-Class V.—Trade.

Trade in bark, bamboos, canes, thatches and other forest produce (In 1931, trade in bark had a separate Group). This is not split up but combined.

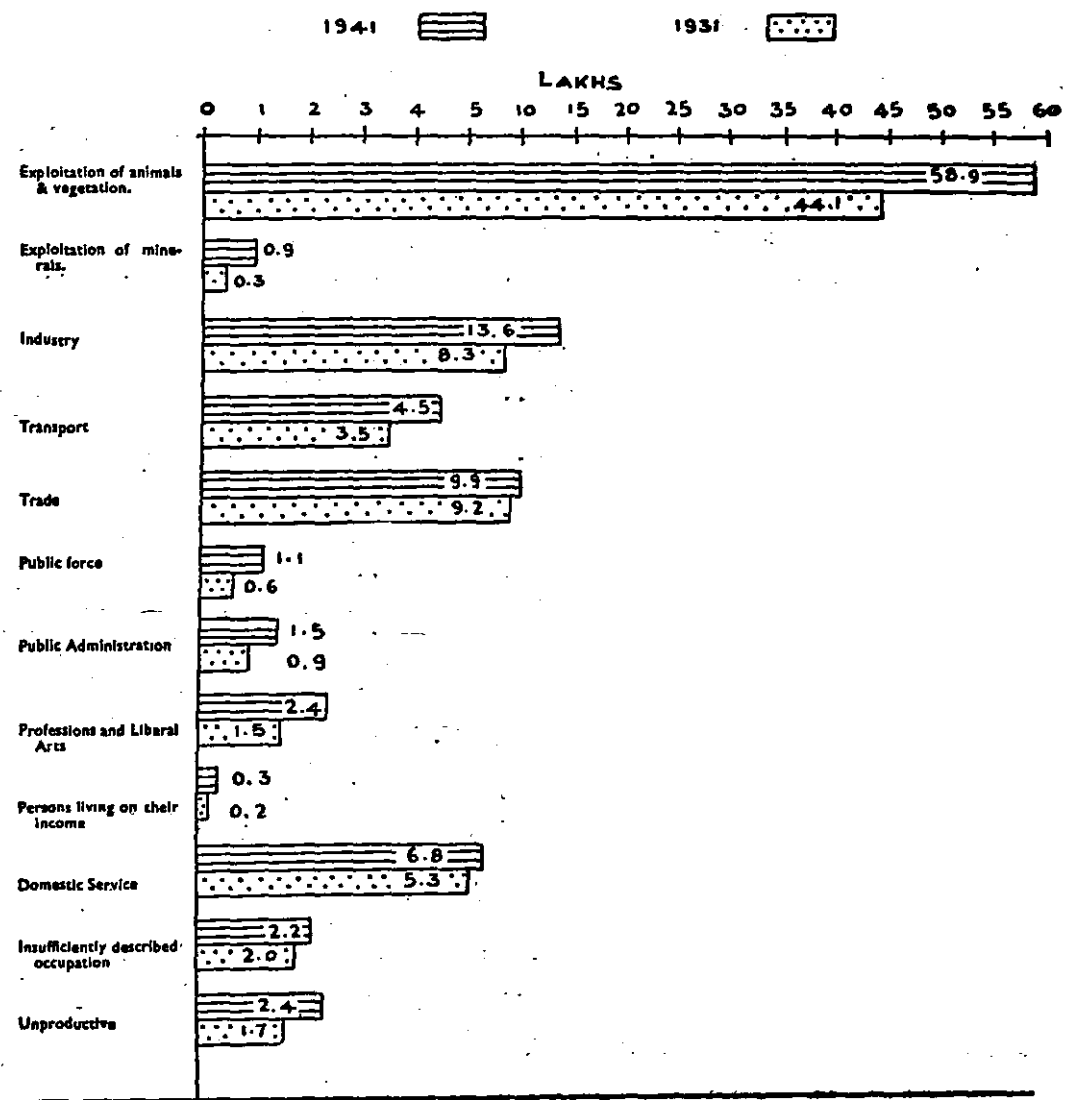
121. *General Occupational Trends.*—A general analysis of the figures relating to means of livelihood shows that there has been an appreciable increase in the proportion of persons gainfully occupied in earning their livelihood. It is significant, however, that while during the decade the population has increased by 13.2 per cent., the number of workers has increased by nearly 18 per cent. The subjoined statement shows that the proportion of earners and working dependents to the total population advanced from 53 per cent. in 1931 to 56 per cent., while, the proportion of total dependents correspondingly declined from 47 per cent. to 44 per cent.

	1941		1931	
	Males	Females	Males	Females
Total (Principal and Subsidiary earners) .. .. .	4,616,188	239,251	3,878,959	1,910,658
Total working (partly dependents)	1,112,263	1,039,380	987,259	991,220

That is to say, of the male 1941 population 55.2 per cent. are principal earners, 13.3 per cent. are partly dependents and nearly 31.5 per cent. are fully or entirely dependent, the respective percentages for 1931 having been 44, 14 and 42. Similarly, the percentage of female earners has increased from 22 in 1931 to 29 in 1941, and those of partly and fully dependent now stand at 13.6 and 57 against 14 and 62 respectively in 1931.

[Chart.

No. 45. General Distribution of the Working Population According to Means of Livelihood.



[Statement.]

122. *Principal and Subsidiary Workers.*—The proportion of workers (principal and subsidiary) per 10,000 of the aggregate population for 12 major sub-classes is noted below for the three decades:—

Sub-Class	Means of Livelihood	1921	1931	1941
Workers-all classes	.. ..	5,823	4,712	5,637
I.	Exploitation of animals and Vegetation .. ..	2,975	2,685	3,169
II.	Exploitation of minerals .. ..	11	19	53
III.	Industry .. ..	697	496	706
IV.	Transport .. ..	72	212	249
V.	Trade .. ..	533	549	535
VI.	Public Force .. ..	92	36	65
VII.	Public Administration .. ..	93	59	81
VIII.	Professions and Liberal Arts .. ..	69	89	130
IX.	Persons living on their income .. ..	10	15	16
X.	Domestic Service .. ..	144	330	381
XI.	Insufficiently described occupations .. ..	439	119	115
XII.	Unproductive .. ..	138	108	137

It is apparent from the figures that while the number of workers in most of the classes is higher in 1941 than in 1931, those of 1931 showed a fall compared to 1921. This may perhaps be attributed to the fact that owing to the aftermath of war in 1921 and to war in 1941, conditions were not quite normal. And the presumption that during the intervening period that has lapsed since enumeration, the number of workers practically under all classes has further increased is warranted by the conditions created by the present war. If so, here is a case, not for rejoicing over the increased opportunities of employment that have come into existence, but rather for caution and careful planning for the post-war period, so that the cessation of hostilities and declaration of peace may not bring in their train the acute depression and widespread unemployment that characteristically follow periods of boom.

So far as the major means of livelihood are concerned, a higher proportion of workers is recorded in 1941 than in 1931 (*vide* subjoined statement).

[Statement.

Only under "Trade" has the proportion of workers slightly declined. The reason is more statistical than economic. A study of the details under this sub-class will show that that the number of independent workers in each 'Order' except 'Other sorts' has appreciably increased, recording a percentage increase of 17.4 compared to 1931, while, on the other hand, 'partly dependents' on Trade, having decreased by 7.24 per cent. during the period, are responsible for bringing about this small negative variation in the proportion of workers to aggregate population for this sub-class as whole.

Means of livelihood	1931	1941
Agriculture .. ..	26.85	31.69
Industry .. ..	4.96	7.06
Transport .. ..	2.12	2.49
Trade .. ..	5.49	5.35
Public Administration ..	0.59	0.81
Professions and liberal arts .	0.89	1.30
Domestic Service ..	3.30	3.81

Where increase in the number of workers in various occupations is greatly to be desired, under certain means of livelihood, it provides material for thought and suitable planning if the country is not to be deprived of the productive labour that can be made available. For instance, the increase under "persons living on their income" including proprietors other than of agricultural land, fund or scholarship holders, as also those classified as unproductive, shows the extent to which people live without contributing directly or indirectly to the national income.

Again, a study of the proportion of dependents to independent workers in major occupations is interesting and suggestive. The following table shows the ratio of workers and total dependents per 10,000 of the aggregate population.

[Statement.

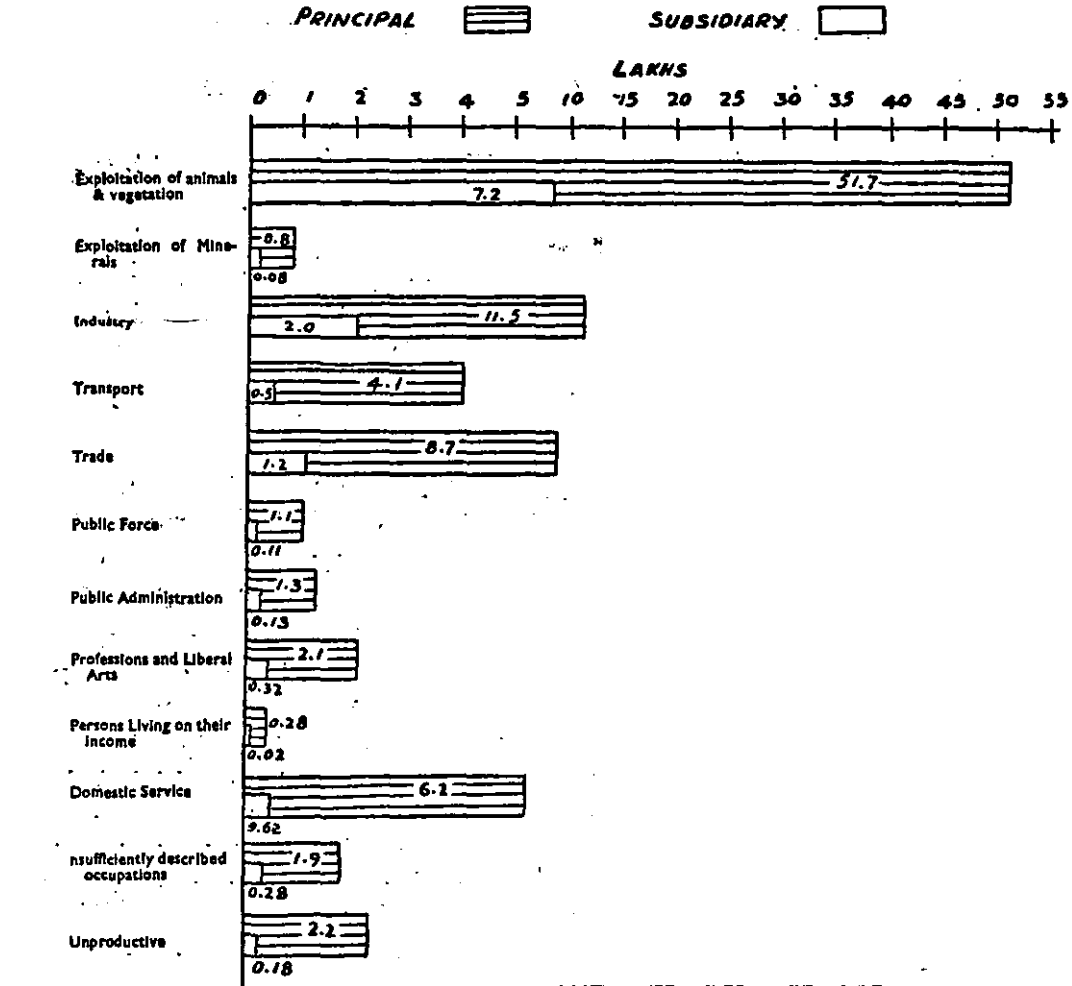
*Ratio of workers and total dependents per 10,000 of the population, 1941.*

Means of livelihood	Independent workers	Total dependents	Ratio to independent workers
Total H.E.H. the Nizam's Dominions .. .. .	4,290	5,712	1.33
I. Exploitation of animals and vegetation .. .. .	2,495	3,189	1.28
II. Exploitation of minerals .. .. .	41	48	1.17
III. Industry .. .. .	521	639	1.22
IV. Transport .. .. .	158	249	1.58
V. Trade .. .. .	899	488	1.21
VI. Public Force .. .. .	56	185	2.41
VII. Public Administration .. .. .	67	167	2.49
VIII. Professions and Liberal Arts .. .. .	92	182	1.97
IX. Persons living on their income .. .. .	12	23	1.92
X. Domestic service .. .. .	275	267	0.97
XI. Insufficiently described occupations .. .. .	71	98	1.81
XII. Unproductive .. .. .	108	237	2.31

The above statement shows the nature and degree of economic dependence upon workers of different occupational groups. The ratio of 1.33 for the Dominions denotes that the number of dependents supported by each class of independent workers exceeds the number of workers in that class. But the ratio varies for each particular class. It is highest for Public Administration and Public Force, where each worker has to support nearly 3 dependents. The smallest ratio of 0.97 is recorded for domestic service. For other occupations, the ratio varies from 2.31 in the case of 'Unproductive' to 1.17 for exploitation of minerals.

123. *Subsidiary Workers.*—The distribution of the working population in the principal and subsidiary means of livelihood is exhibited in the diagram No. 46. It shows the extent to which different means of livelihood provide supplementary incomes to workers engaged in other occupations. The preponderance of subsidiary workers is naturally to be found in the exploitation of animals and vegetation, which provides supplementary incomes to more than double the number of workers engaged in all the rest of means of livelihood put together. It is followed by industry, trade and transport.

No. 46 Distribution of Working in Each Sub Class of the Principal Means of Livelihood.



Of the dependents only 12,201,643 or 23.6 per cent. are partly dependent. In other words, as many as 76.4 per cent. of the total dependents, or nearly 44 per cent. of the aggregate population, are unemployed and depend entirely on earners for their livelihood. It must, however, be borne in mind that these include children, housewives and old persons of non-working age. An index of employment is provided by the fact that the total population of working age, *viz.*, age-group 15-50, stands at 8,235,946, whereas, the total number of workers is 9,211,082. This indicates that as many as 975,136 persons of non-working age—either below or above the age-group 15-50—are also employed.

124. *Distribution by Natural Divisions.*—A study of the distribution of various classes of workers in the natural divisions of Telingana and Marathwara will be useful in gauging the incidence of employment

in these tracts. The table below gives the proportion of independent workers per 1,000 total population in these areas by sub-classes.

*Independent workers per 1,000 population.*

	Telingana	Marathwara
1. Exploitation of animals and vegetation..	260	238
2. Exploitation of minerals .. ..	14	4
3. Industry .. ..	64	39
4. Transport .. ..	16	16
5. Trade .. ..	46	33
6. Public Force .. ..	7	4
7. Public Administration .. ..	8	6
8. Professions and Liberal Arts .. ..	9	9
9. Persons living on their income .. ..	2	..
10. Domestic Service .. ..	33	21
11. Insufficiently described occupations .. ..	6	8
12. Unproductive .. ..	12	8

It will be noticed that under all classes the proportion of workers is higher in Telingana. It is particularly so in the case of agriculture, industry, trade and domestic service. The corresponding statistics compiled in 1931 are not comparable inasmuch as they include "working dependants." Yet it is noticeable that with the exception of agriculture and transport, Telingana had a lead in other occupations, which it has maintained during the decennium. So far as the lead in industry and trade is concerned, it is accounted for by the inclusion of the industrial area of the City of Hyderabad as also by the comparatively better roads and means of transport in Telingana.

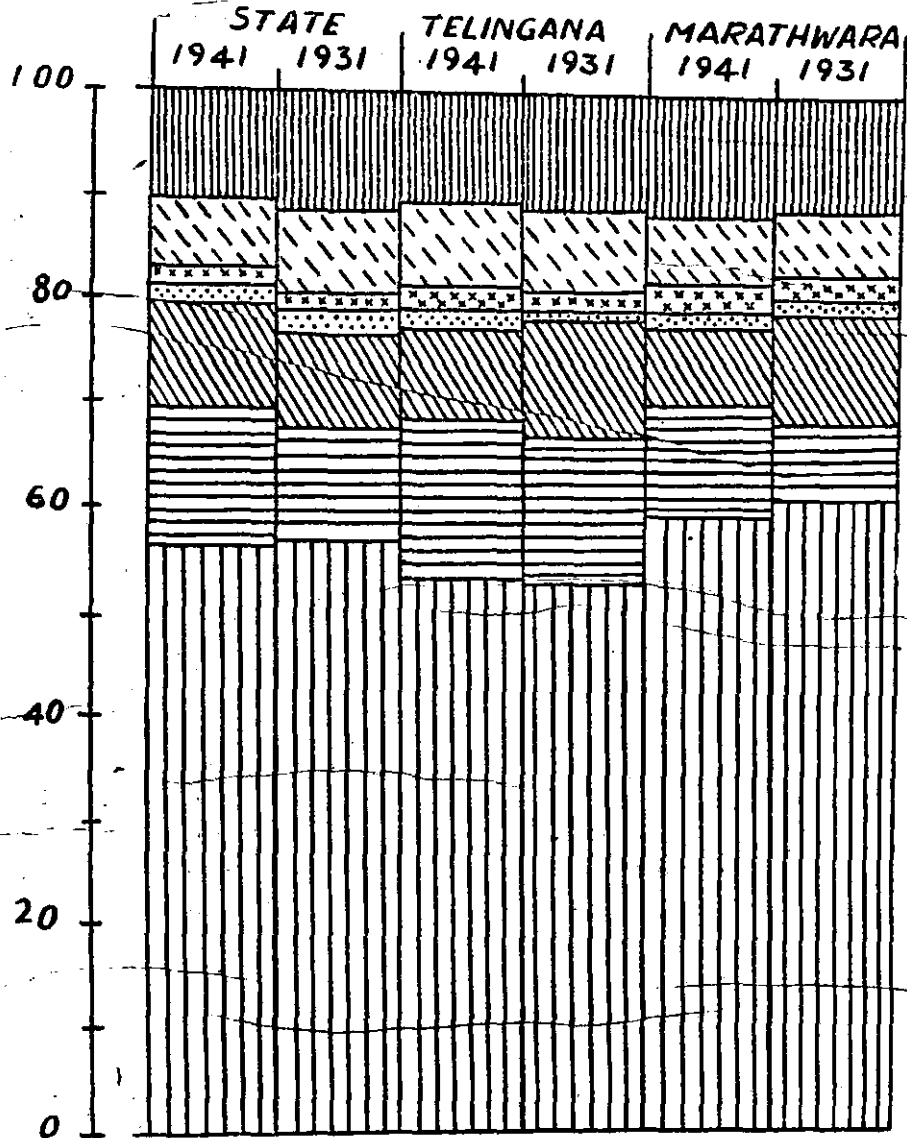
Opposite trends are revealed by the proportion of partly dependents per 1,000 of population in these two regions. For all occupations excepting industry, Marathwara has a greater proportion of partly dependents than Telingana (*vide* subsidiary table VII-(3) to Imperial Table VII).

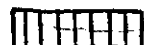






These figures, taken together show the facilities of employment in Telingana on the one hand, and the scope for expansion and development of various pursuits in Marathwara on the other.

A diagrammatic representation of the distribution of workers by occupations in natural divisions is given below:—

[Chart.

No. 47. Distribution of Workers by Principal Means of Livelihood in the Natural Division.



-  Exploitation of animals & vegetation
-  Industry
-  Trade
-  Public Administration
-  Professions & Liberal Arts
-  Domestic Service
-  Other



125. *Means of Livelihood for Females.*—3,482,631 or 37.8 per cent. of the total working population are females, 59 per cent. of this number being earners, principal and subsidiary. The remaining 41 per cent. are partly dependents. Subsidiary Table VIII-(6) to Imperial Table VIII gives the means of livelihood of females and comparison of occupations.

Despite the increase in the number of female workers, they are still conspicuously absent from certain occupations, *e.g.*, estate managers, rent collectors, electrical engineers, lawyers, veterinary surgeons, architects, motor-drivers, etc. In occupations in which females participate, the variation in their ratio to male workers is shown in the subjoined table.

*Number of females per 1,000 male workers in the different means of livelihood in 1931 and 1941.*

Means of livelihood	1931	1941
All classes—Total	601	608
I. Exploitation of animals and vegetation	655	672
II. Exploitation of minerals	401	664
III. Industry	480	511
IV. Transport	484	452
V. Trade	547	522
VI. Public Force	75	97
VII. Public Administration	88	142
VIII. Professions and Liberal Arts	377	405
IX. Persons living on their income	453	546
X. Domestic service	723	702
XI. Insufficiently described occupations.	765	729
XII. Unproductive	1,080	1,096

The above figures show that compared to 1931 there has been an increase of 7 females per 1,000 male workers in the State. There has been a slight decrease in the case of transport, trade, domestic service and insufficiently described occupations. In all others, particularly exploitation of minerals, vegetation and industry, the increase is noticeable.

Again, the proportion of male and female workers in each sub-class of the means of livelihood shown in the following diagram discloses the relative importance of female occupations. Agriculture, minerals and domestic service, more than other occupations, attract female workers. More than 500 in every 1,000 female workers are engaged in agriculture, in the broad sense of the term, followed by industry, trade, transport and professions and liberal arts.

## CHAPTER IX.

### EXPLOITATION OF VEGETATION, ANIMALS AND MINERALS.

126. *General.*—Of the total workers in all occupations, nearly 56.2 per cent. or more than half the number of total workers, are engaged in the exploitation of vegetation and animals, 0.9 per cent. in the exploitation of minerals, 12.5 per cent. in industry, 4.4 per cent. in transport and administration and 6.7 per cent. in domestic service. The distribution of independent workers alone per mille of the total population in 1941 is compared with that in 1931 in the statement below:—

	1931	1941
I. Exploitation of animals and vegetation	270	317
II. Exploitation of minerals	2	5
III. Industry	49	70
IV. Transport	21	25
V. Trade	55	53
VI. Public Force	4	7
VII. Public Administration	6	8
VIII. Professions and Liberal Arts	9	13
IX. Persons living on their income	1	2
X. Domestic service	33	38
XI. Insufficiently described occupations	8	8

From the above figures it is apparent that the most striking ~~increase~~ ~~has been in the exploitation of animals and vegetation.~~ As many as 32 per cent. of the population now depends directly on this means of livelihood as compared to 27 per cent. in 1931. In other cases the change is in accordance with the general population trend.

127. *Agricultural Conditions during the Decade.*—A general discussion of the main occupations (in relation to the information obtained) will be found useful. As the mainstay of the population and most important of all occupations, agriculture is to be studied first. As noted above, 56.2 per cent. are engaged in this occupation. Those engaged in the exploitation of soil for food, fruit, etc. represent only 21.0 per cent. of the total population as against 24 per cent. in 1931. Of these 1,057,832 are cultivating owners, 455,001 tenant cultivators and 690,445

growers of special crops and fruit, etc. In other words, as a direct means of livelihood, the growing of crops engages only 1,582,288 persons or 9 per cent. of the total population as compared to 11 per cent. in 1931.

This variation in the proportion of agricultural workers excluding workers on animals needs further examination in the light of the statistical data available.

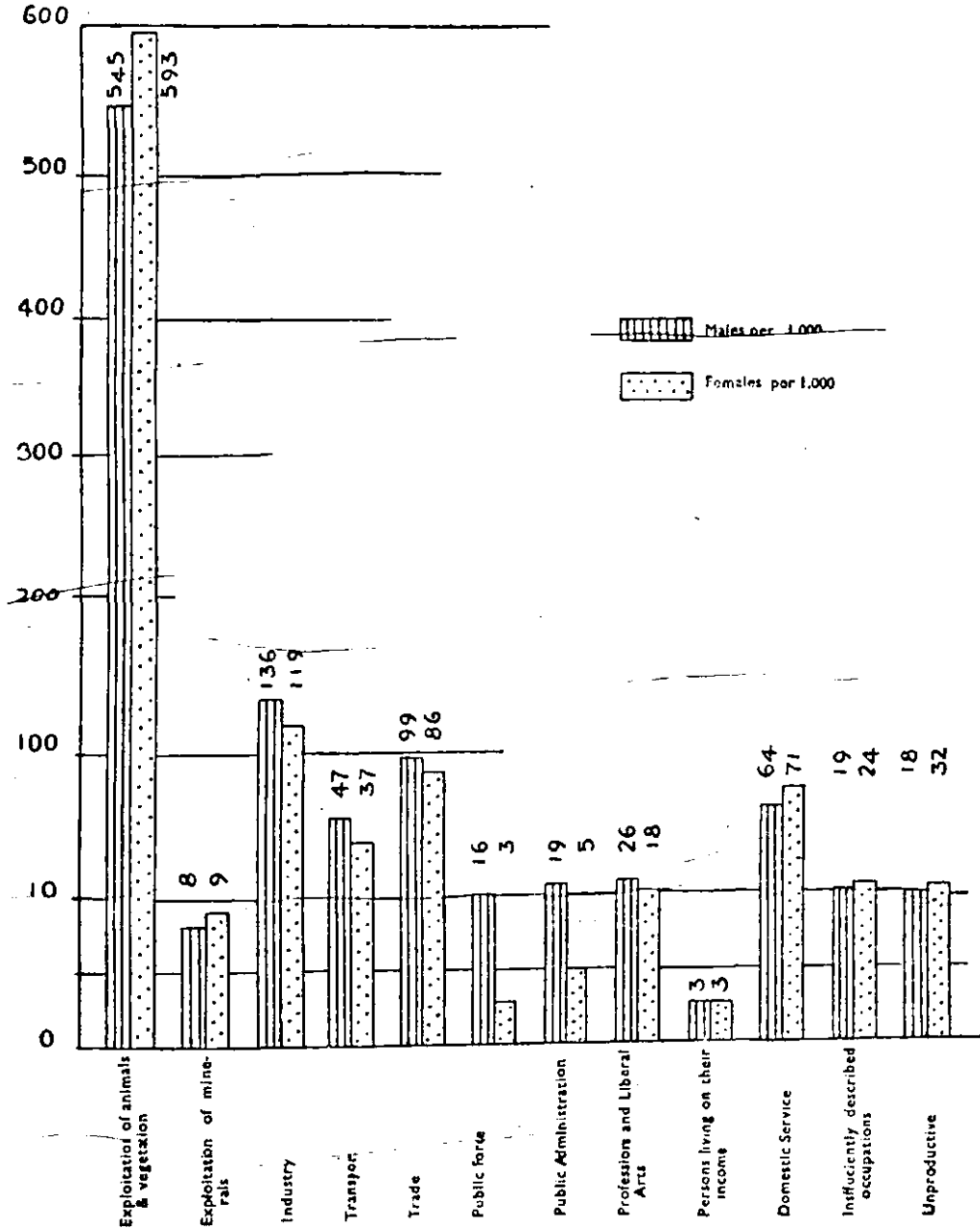
*Percentage variation in proportion of agricultural workers to total workers.*

Year	Total	Males	Females
1941	45.50	42.36	50.66
1931	49.61	46.96	54.03
1921	50.06	48.70	52.12

It is evident that the proportion of agricultural workers has been constantly declining since 1921. The variations in the proportion of both sexes are sympathetic and contribute more or less equally to the total fall. An analysis of the details making up these proportions would reveal that since 1931 the proportion of non-cultivating owners has declined by 0.02 per cent. only, while that of cultivating owners has gone down by 1.38 per cent., of tenant cultivators by 1.84 per cent. and of agricultural labourers by 0.85 per cent. In cultivators of special crops, however, there is a slight increase of 0.16 per cent. How far these results are the outcome of changes in the scheme of classification in the present census and how far changes in the economic fabric of the State during the period, it is not easy to ascertain. This much is, however, obvious, that the State economy has been passing through a transitional stage during the inter-census period, in the sense that it has witnessed the development of industries in general and also of public utility activities to a certain extent. Details of these will be the subject of another chapter. Mention of them has been made here merely to point out that in view of the continued agricultural depression for a period of years since 1929 and the consequent fall in agricultural prices and wages, a tendency to a "flight from agriculture" had already set in and continued up to, shall we say, the declaration of the present war.

[Chart.

No. 49. Proportion of Male and Female Worker in Each Sub-Class of the Means of Livelihood in 1941.



Other factors are also responsible for this desertion by the agricultural worker of his time-honoured occupation. According to a recent survey, the agricultural indebtedness for the Dominions amounted to Rs. 64½ crores. With falling price for his produce and his increasing requirements, many a cultivator has had no alternative but to sell up or hypothecate his land and become a tenant or a farm labourer.

Conditions have, however, changed since. As described in an earlier chapter, legislative measures have recently been adopted to cope with this situation, such as the Money-lenders Act, the Land Alienation Act, etc. In addition to this, the present war has, among other things, given a fresh lease of life to agriculture. The enormous demand for food and cash crops and the consequent rise in the price of agricultural produce has made it worth while for the cultivator to stick to his occupation, nay, it has even provided an inducement to those with enterprise to enter into this field of economic activity. It would not, therefore, be too much to expect that despite the handicaps to which Indian agriculture is traditionally subject, the next census will record an increase in the proportion of this means of livelihood.

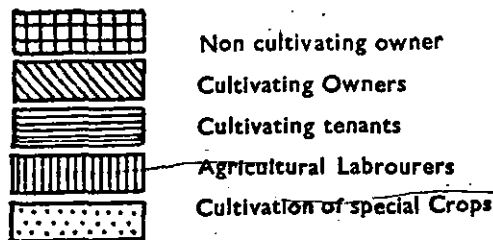
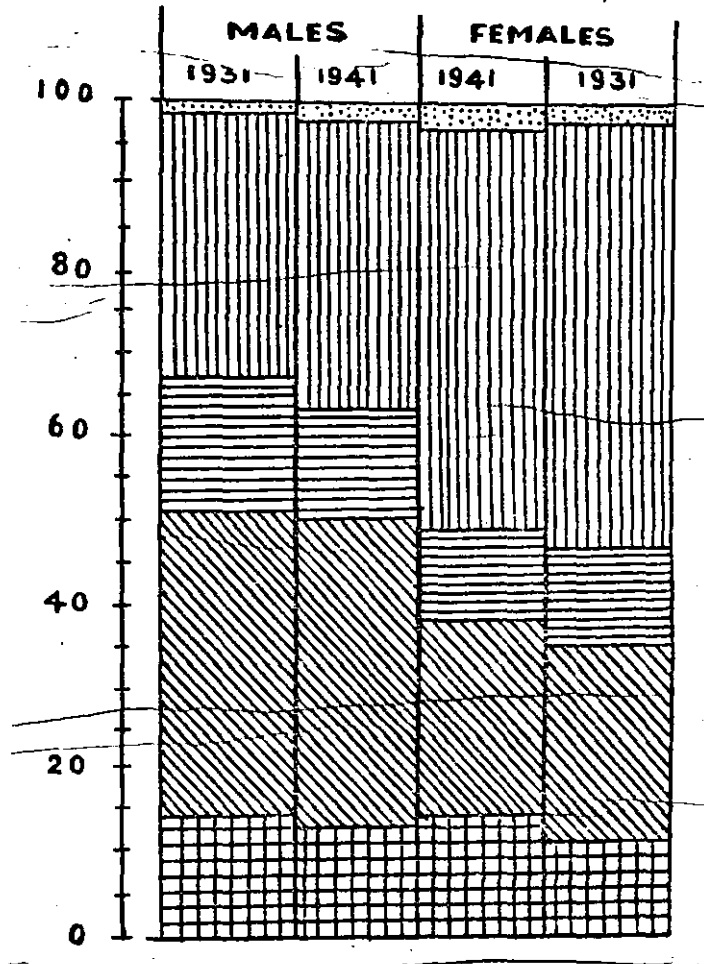
Turning to agricultural labourers, it will be noticed that their proportion in relation to total workers of all classes has registered a slight fall, of nearly 1 per cent. during the decennium. But as a group, including subsidiary workers and partly dependents, agricultural labourers have increased by 427,097 or 29 per cent. since 1931, principal earners showing an increase of 61 per cent. and subsidiary workers of nearly 26 per cent. On the other hand, partly dependents have recorded a decrease of about 39 per cent. This is so, not because there has been any palpable change in the economic phenomenon, but simply on account of the fact that, as referred to earlier, the terminology of 1931, *viz.*, "working dependents" is not exactly comparable to the "partly dependents" of 1941.

The ratio of field labourers to cultivators is practically the same as last time, being 4 labourers to every 5 cultivators. As pointed out in 1931, this is as it should be, in view of the many small holdings requiring no outside assistance for raising a crop.

Under special crops, tobacco is an item of newly added importance. As many as 22,364 persons are engaged in the cultivation of tobacco, and of these only 3,289 follow the activity as subsidiary. There are now 4,265 cultivators of pan-vine (betel leaf) as against 3,367 in 1931; and market gardeners, flower and fruit growers; etc., number 54,771 compared to 41,901 in the last census.

[Chart.

No. 49. Variation in the Proportion of Agricultural Workers of Each Status to Total Agricultural Workers.



Rent receivers of all description have increased by 33 per cent. and number 684,724. Of these, more than 44 per cent. are females. As many as 8,485 persons are employed by this class for management of estates, etc. No females are, however, employed as estate managers, rent collectors or Government clerks.

128. *Partially Agriculturist*.—Agriculture is not only a direct means of livelihood to 21 per cent. of the total population, but also provides a supplementary income to workers engaged in all other occupations. The following statement discloses the extent to which workers with different means of livelihood depend partially on agriculture to supplement their earnings from their principal avocation.

Sub-class	Partially agriculturists	P.C. to total workers in this class
All Classes (State)	695,159	8.4
I. Exploitation of animals and vegetation	258,319	5.4
II. Exploitation of minerals	420	0.7
III. Industry	170,109	16.2
IV. Transport	8,765	2.9
V. Trade	117,719	15.3
VI. Public Force	10,301	9.9
VII. Public Administration	37,120	30.3
VIII. Professions and Liberal Arts	21,759	11.9
IX. Persons living on their income	678	3.5
X. Domestic service	24,319	4.7
XI. Insufficiently described occupations	28,790	19.8
XII. Unproductive	16,850	8.9

8.4 per cent. of the total workers in the State are partially agriculturist. The importance of agriculture as a supplementary source of income for various occupations can be seen from the ratio of workers for each class. The largest ratio of 30.3 per cent. is for Public Administration, indicating thereby the degree of dependence of public servants and employees of the State on agricultural income. Indeed, as pointed out above, it is not easy to ascertain, particularly in the case of this class, whether the reverse of this situation is not nearer the truth. To be clear, it is quite possible that 30 per cent. of the State employees are really agriculturists who have adopted State service to supplement their income from land. But compelled by a sense of false dignity they prefer to return to Government service as their principal means of livelihood.

Be that as it may, we shall now proceed to analyse the remaining items. Next to public administration, the proportion of partially agriculturists is highest in Industry, followed by Trade and Professions and Liberal Arts. Of the 170,109 partially agriculturists in Industry, 41,575 are textile workers, 14,077 are wood workers, 13,270 work in ceramics, 12,268 in food and as many as 61,671 in dress and toilet industries. Twenty-nine thousand engaged in hotels, restaurants and cafes and

38,000 traders in other foodstuffs supplement their earnings by agriculture. Thirty-seven thousand of those practising religion as their occupation and nearly 17,000 beggars and vagrants are partially agriculturists. —Details for other orders as also their sex distribution as shown in Supplementary Table VIII-7 to Imperial Table VIII.

129. *Possibilities of Agricultural Development in the State.*— There are great prospects of the extension of rice, fruit, vegetable, sugarcane, condiments and tobacco cultivation with the expansion of irrigation facilities. Tobacco and potatoes are items of newly added importance. The introduction of fruit and cocoanut plantation in the canal irrigated areas, and of tuberous crops such as potatoes, sweet potatoes, yams surans and tapioca under wells and tanks needs propaganda, time and money.

130. *Agricultural Department.*— Since its reorganisation in the last decade, the Agricultural Department has carried on very useful work. The main work of the Department may be classified as Research, Experiment, Demonstration and Propaganda. The Research and Experiment carried out include investigations of a purely technical nature, in which attempts are made to apply scientific theories to agricultural practice. This is done on the government farms. ~~Of the six experimental farms of the last decade, viz., Himayatsagar, Parbhani, Sangareddi, Kamareddi, Mahbubnagar and Alir, the last three were closed during the decade, but four new farms were established at Warangal, Rudrur, Raichur and Nander.~~ The following works were in progress:

(a) Plant breeding for the improvement of rice, wheat, juwar, maize, cotton and castor. Good strains have been selected and successful experiments made for superior varieties and greater outturn. Under the Botanical Research Scheme financed by the State and the Indian Central Cotton Committee a variety of cotton Gaorani No. 6 has been evolved. It has proved superior both in yield and quality and has become very popular in the Gaorani Protected Area. ~~Another scheme for the improvement of Kampta cotton in Raichur District came into operation in 1937.~~ Certain other schemes of the Indian Central Cotton Committee are in operation at Parbhani, Nander and Raichur.

(b) Chemical Research is carried on for sugar content in sugarcane to develop the gur and sugar industry, for oil content in castor seed to develop the vegetable oil industry, and for soil fertility content to test what manures are best.

(c) Entomological and micological work to combat diseases and pests. Under a scheme aided by the Indian Central Cotton Committee, investigations have been made into the Cotton bollworm.

(d) Horticultural work for spreading vegetable and fruit cultivation.

The experimental work that is carried on is many-sided, including manurial, cultural, rotational, varietal and other experiments.



Demonstration and propaganda work is carried on through the establishment of 28 aided farms and 3,688 Demonstration Plots in the State.

Apart from these activities, the Agriculture Department also utilised all possible methods of propaganda for introducing agricultural improvements, *e.g.*, distribution of free leaflets and pamphlets; broadcast talks; lectures, periodicals, shows and exhibitions. Horticultural and Poultry shows are held at Hyderabad City annually and in districts at the time of *melas* and *jatras*; there were 72 such shows in 1939. Oil engine and *mali* training classes are held by the Agriculture Department annually at various centres.

131. *Dry Farming*.—As in Bombay, Madras, Punjab and certain other parts of India, extensive areas in the Karnatic parts of these Dominions are subject to periodic famines and scarcity on account of uncertain weather conditions and precarious rainfall. “Owing to uncertainty of crop yields, consequent upon the vagaries of the season, the holdings in these tracts have become relatively large and the number of cattle required for cultivation relatively less. Every field operation here requires labour and expense, and under unfavourable seasonal conditions, even cultivation may fail to give profitable returns. This invariable and indifferent cultivation in these tracts results in very low yield or crop failures.”

The Royal Commission on Agriculture recommended that “cultivators in dry and precarious tracts are those, whose struggle for livelihood is commonly hardest, and whose standards of living are most depressed. The problems of cultivation in such tracts in which crops are entirely dependent upon rainfall are, in our opinion, deserving of far closer attention than they have received from the Agricultural Departments.” (Para 112). The Hyderabad Dry Farming Scheme was approved by the Imperial Council of Agricultural Research, and operations began in December 1933.—Its object is to find out such methods of crops growing and varieties of crops as will give satisfactory outturns even in uncertain and severe conditions. Certain spacing and cultural experiments in this connection have proved quite encouraging.

132. *Mixed Farming*.—To meet the need of the growing population and in order to increase the income from the present farm units, it is very necessary and advantageous to introduce, encourage and develop mixed farming on a large scale.

The increase of live-stock in the form of one or two cows, buffaloes, sheep, goats and poultry with each cultivator and the growing of vegetables, a few fruit trees more of leguminous food crops and fodder crops, will bring about greater income, greater economy, better utilisation of labour and of spare time, greater utilisation of waste products or by-products and greater fertility of the soil. It will assist in soil conservation in the introduction of proper crop rotation and in the better

nutrition of the agriculturists' families.

133. *Exploitation of Animals.* (a) *Stock Raising*—618,373 persons depend for their livelihood on the raising of farm stock. Females, however, predominate as "partly dependents." Of the total stock-raising population, 85 per cent. are herdsmen, shepherds and breeders of other animals; their proportion to this class of occupation has declined by 3 per cent. compared to 1931. As principal and subsidiary means of livelihood the raising of small animals and insects engages 15,111 persons as against 4,090 in 1931. Of these 66 per cent. rear or have as their means of livelihood birds, bees, etc. and 26 per cent. or 3,846 persons are occupied in rearing silkworms.

(b) *Cattle Population.*—The 1940 Live-stock Census report gives the following numbers of *oxen*:—

Male	..	51.27 lakhs
Female	..	44.00 lakhs
Total	..	95.27

or nearly a crore.

It is on the bullock that almost the whole work of cultivation depends. Cows are kept generally for breeding bullocks rather than for milk yield or beef.

(c) *Buffaloes.*—The 1940 Live-stock Census gives the number of buffaloes as 922,000 males and 2,111,000 cows:

It is on buffaloes that the milk supply of the Dominions mostly depends. The buffalo is a hardier animal to rear and takes as food all sorts of vegetable rubbish which oxen will not take usually. Therefore more attention could be paid to their increase in the country. The ghee and butter problem can be tackled more easily with them than with cows.

(d) *Sheep and goat farming.*—The 1940 Live-stock Census gives their number for the Dominions as 6,000,000 sheep and 3,600,000 goats, a total of nearly a crore of animals. The goat being a more domesticated animal and one that can subsist on any and every type of vegetation, can be kept by every village householder if so desired not for meat only but for milk which is very nutritious for growing children. The goat is usually called the poor man's cow.

(e) *Pig-Keeping.*—Is not liked by the village people in general. Pig breeding is practised only by the depressed classes, whose food in the villages is generally as unwholesome food as their living localities. They are very poor and are kept poor by the binding caste system. Thus they are driven to eat the carcasses of dead animals and such unclean animals as pigs. Yet as the meat problem is growing in importance daily

and as pigs are the only animals in the agricultural world that can convert into meat and fat in the least amount of time, all the village rubbish and waste and even the village filth, the problem of their farming could be taken up in right earnest. I dare say that at present it is on the pig that the scavenging of many a village is dependent.

The 1940 Live-stock Census gives the number of pigs for the Dominions as 199,000, most of which are kept in Telingana.

(f) *Poultry Farming.*—The Hyderabad State Live-stock Census of 1940 gives the poultry population as 10,200,000 birds. The State is the main source of poultry supply for the great cosmopolitan city of Bombay and the large military centre of Poona. Proper attention needs to be paid to the present poultry farming conditions in the villages of the State, to ensure a regular supply of poultry to these big markets. Better housing for the poultry in villages and proper combating of the diseases and pests are the two important items that should be cared for as the lack of these takes very heavy annual toll of lakhs of rupees. With wide-spread arrangements for timely inoculation for various diseases by the present staff of the Veterinary and Agriculture departments, a great number of birds can be saved annually. Regular inspection by the staff of the above-noted departments of the poultry houses in the villages to free them from pests and vermins, a good supply of cheap and durable poultry houses and a regular supply of good cocks in exchange for the poor village birds would all help to improve poultry farming.

Besides fowls, duck farming could be extensively developed in the tank areas. Ducks are not so susceptible to disease and do not require so much care as the fowls. Their propagation and development is also quicker than that of fowls. The smaller the tanks, the more food is available for them. The 1940 Live-stock Census gives the number of ducks as 31,000 which is nothing compared to the immense possibilities of duck-farming.

(g) *Hunting and Fishing.*—According to the present census, fishing and hunting engages as many as 187,799 persons. Nearly 60 per cent. or 111,851 persons of these are fishermen (Bhois), 60,728 males and 51,123 females. In addition to these, 21,126 partly depend on this calling for their livelihood. 75,948 persons in the State have returned their occupation as hunting. Females (Pardi women) predominate in the group which shows hunting as principal means of livelihood with some other occupation as subsidiary. Those partly depending on this pursuit number 13,059.

(h) *Department of Fisheries.*—No arrangements for inland fisheries existed in the State till recently. In 1350 F. (1941), a Department of Inland Fisheries was created to explore the great potentialities in this direction. In view of the large number of natural and artificial tanks and river streams in the State, particularly in Telingana, this Department is expected to do useful work.

134. *Exploitation of Minerals.*—A reference to the mineral wealth of the State has been made in Section I. As pointed out earlier, the proportion of workers per 10,000 of the population in this sub-class has increased from 11 in 1921 to 53 in 1941. From the point of view of metallic minerals Hyderabad does not occupy an important position. Of the 1,141 persons directly engaged in the exploitation of metals, 662 are iron and 298 gold workers, the remainder being occupied in the extraction of other metals. The growing importance of the coal industry can be visualised from the increase in the number of workers engaged in the extraction of coal; the number of principal and subsidiary earners in this occupation has risen from 13,627 in 1931 to 40,747. Mica exploitation engages 481 persons including both sexes as compared to 247 in 1931.

By far the most important group of this sub-class (non-metallic minerals) is "building materials" which include stone and materials for the manufacture of cement and clays. The number of earners and dependents in this group recorded a phenomenal increase from 10,315 to 52,815 during the decennium in building activities. Excellent Shahabad limestone is quarried at various centres between Vikarabad Railway Junction and Gulbarga City. The stone takes a polish almost equal in beauty to marble. It provides good building and flooring material and has recently been proved to make excellent cement. The Shahabad Cement Company established in Shahabad, near Wadi on the G. I. P. Railway is now amalgamated with the Associated Cement Companies, Limited. It has an annual output of over 150 thousand tons of cement and pays an annual royalty of B.G. Rs. 1.1 lakhs.

More than 33 lakhs of square feet of Shahabad stones are quarried per annum yielding a royalty and quarrying fees of Rs. 32,600.

## CHAPTER X

### INDUSTRY OR MANUFACTURE

135. *General.*—Industries constitute the second largest means of livelihood after agriculture. A brief reference has already been made in an earlier Chapter to the industrial development of the State. Here, we shall confine our discussion to occupational trends in various industries. It must be borne in mind that for purposes of comparison, figures for principal and subsidiary earners are treated together in the following pages.

Taking all groups of workers, *viz.*, principal, subsidiary earners and partly dependents, industry now occupies 14.7 per cent. of the State's workers, as compared to 12 per cent. in 1931, while during the same period industrial workers have increased by 71 per cent. On the basis of the total population, the percentage is still very low, being 7 as against 4 in the last census.

The following table gives the proportionate distribution of workers in various industries:

			Total	
			1931	1941
All Industries	..	..	100	100
Textiles	..	..	27	37
Hides and Skins	..	..	1.4	8
Wood	..	..	8	6
Metals	..	..	6	5
Ceramics	..	..	6	6
Chemical Products	..	..	3	2
Food	..	..	4	7
Dress and toilet	..	..	37	20
Furniture	..	..	..	..
Building	..	..	3	3
Construction of means of transport	..	..	5	7
Production and transmission of physical energy	..	..	..	..
Miscellaneous	..	..	5	5

These figures show that despite the increase in the number and proportion of industrial population, there has been a certain amount of transfer from one industry to another. Textiles, hides and skins and food industries are the most popular industries among the workers. The fall in the ratio of workers in dress and toilet, wood, metal and chemical

industries is noticeable. This may be attributed partly to the organisation of these industries on modern lines and increased use of machinery requiring less labour. In the chemical products industry, however, it is the fall in the female ratio that is responsible for bringing down the proportion of workers.

The sex ratio of independent workers in different industries is shown in the sub-joined statement. For every 100 males engaged as independent workers in industry, there are now 43, as against 39 independent female workers in 1931. The population of women has declined in the wood, chemical products and building industries. On the other hand, the preference of female workers for cotton spinning, rice pounding, sweetmeat, butter and cheese making, millinery and washing and cleaning

Variation in the Female ratio among independent workers in various industries

Means of livelihood	Females per 100 males	
	1931	1941
Independent workers—All Industries .. .. .	39	43
Textiles .. .. .	44	58
Hides, skins and hand materials, etc. .. .. .	20	28
wood .. .. .	35	35
Metals .. .. .	29	35
Ceramics .. .. .	54	59
Chemical Products, etc. .. .. .	48	44
Food .. .. .	32	44
Dress and Toilet .. .. .	38	46
Furniture .. .. .	4	11
Building .. .. .	26	13
Construction of means of livelihood .. .. .	20	57
Production and transmission of physical energy .. .. .	..	27
Miscellaneous .. .. .	42	23

is shown by the increase in their proportion in these industries.

The following statement giving the female ratio of partly dependants among industrial workers shows that the proportion of female partly dependants exceeds that of males in the ceramics and chemical industries, while in other industries it varies from 4 in Transport to 88 in Textiles.

Means of Livelihood.	Females partly dependent per 100 males partly dependent.
Textiles .. .. .	88
Hides and skins .. .. .	99
Wood .. .. .	80
Metals .. .. .	58
Ceramics .. .. .	139
Chemical Products .. .. .	114
Food .. .. .	82
Dress and Toilets .. .. .	75
Furniture .. .. .	43
Building .. .. .	78
Construction of means of livelihood .. .. .	38
Production and transmission of physical energy .. .. .	..
Miscellaneous .. .. .	31

A glance at the diagram showing the variation in the proportion of workers (male and female) in each industry to total industrial workers will show that male workers are distributed in descending order of numerical strength, in the textiles, dress and toilet, hides and skins, food, wood, ceramics, metal and building industries, while female workers are distributed in the textiles, dress and toilet, food, ceramics, hides and skins and wood industries.

136. *Textile.*—Of the total industrial workers, principal and subsidiary, numbering 1,052,192 in 1941, as many as 406,533 or 37 per cent. are engaged in textiles, as against 27 per cent. in 1931. These figures, however, include both power-loom and hand-loom industry.

The number of persons engaged (as principal and subsidiary earners in 1941 and 1931) in the various occupations connected with textiles and their variation is shown below:

Class.	Principal and Subsidiary earners.	
	1941	1931
Textiles .. .. .	414,532	222,956
Cotton ginning, cleaning and pressing .	50,200	20,629
Cotton spinning .. .. .	260,848	162,618
Cotton sizing and weaving .. .. .	29,067	..
Jute baling .. .. .	..	..
Jute spinning and weaving .. .. .	..	..
Rope, Twine and String .. .. .	11,101	12,127
Hemp and flax spinning and weaving .	2,894	..
Other fibres (cocoanuts, aloes, straw, linseed) .. .. .	3,548	..
Wool carding and spinning .. .. .	19,054	18,615
Wool weaving .. .. .	3,599	..
Wollen carpet weaving .. .. .	1,230	..
Silk spinning and weaving .. .. .	2,970	2,381
Goats hair and horse hair .. .. .	678	191
Dyeing and Bleaching, etc. .. .. .	27,595	5,451
Calico printing .. .. .	519	..
Hosiery works .. .. .	206	..
Lace, carpet, embroidery, etc. .. .. .	1,023	944

137. *Cotton Textiles.*—There are 23 textile mills in the State owned by individuals and companies. These are perennial factories and six of them are of fairly large size engaging on an average two to three thousand workers daily. Of these one large and 2 small are in Aurangabad, one each large in Nander, Warangal and Gulbarga and the remainder—large and small—are situated in the City of Hyderabad and Secunderabad.

In addition to these mills, there are now 382 cotton ginning and 100 cotton pressing factories, compared to 185 ginning factories in 1931. Almost all of them are of seasonal character. In most cases these are also used for rice milling and decorticating during the off-season. Only 61 ginning and pressing factories are located in Telingana, and the rest (321) are spread over in the cotton growing tracts of Marathwara.

In view of the availability of the raw material and labour required, the textile industry deserves the foremost attention in any programme of industrialisation of the State. Hyderabad is an important cotton growing State. The area under this crop increased from 35.27 lakhs acres in 1931 to 37.31 lakhs in 1940, which represents 13.9 per cent. of the total Indian cotton acreage. The principal varieties of cotton grown are Oomras, Gaorani, Westerns, Northerns, Kumptas, Coconada and Jarilla. The annual average value of the crop is estimated at over Rs. 5½ crores and average annual exports of cotton from the Dominions amount to 5.35 lakhs bales valued at Rs. 562 crores. Considering the minimum clothing requirements of the State population on the one hand and the imports of cotton manufactures, on the other, the cotton textile industry offers immediate prospects for development and expansion. The Government, however, is fully alive to the situation and it is expected that in the programme of post-war planning and development the industry will be given the prominent position it deserves.

138. *Silk*.—Spinning and weaving of silk provides occupation for 2,349 persons as against 1,481 in 1931. These are mostly cottage workers, to be found particularly in Medak, Gulbarga, Raichur, Mahbubnagar and Nizamabad districts. There are only four silk weaving factories in the State, two in Hyderabad and two in Aurangabad. Owing to the fact that most of the yarn consumed by these mills was imported, particularly from Japan, the cessation of these imports has appreciably curtailed their activity and production. The possibilities of sericulture in the State have not yet been fully explored, and the information available in this regard is meagre. The climate is an important consideration. It may be a correct surmise that the prospects of a future silk industry in the State are bright.

139. *Dyeing and Bleaching*.—24,508 persons are engaged in dyeing and bleaching as independent and subsidiary workers. As many as 5,468 have returned themselves as partly dependant on this calling. Dyeing, bleaching and printing are largely carried on in Hyderabad City and the districts of Gulbarga, Medak, Nizamabad, Warangal and Mahbubnagar.

140. *Hosiery Works*.—Only 206 persons were returned as earners, in this industry. So far the industry has remained a purely cottage industry. But recently 5 hosiery factories have started working in Hyderabad City. So long as cheap imports came into India particularly from Japan, the local industry could not possibly survive in the face of such



foreign competition. But the cessation of imports owing to war has, as in the case of other industries, provided an opportunity for the development and expansion of this industry.

141. *Hides and Skins Industry*.—Order 6 includes tanners, curriers, makers of leather articles, furriers and bone, ivory, shell and horn workers. Of the 79,897 persons returned under this head as independent and subsidiary workers, only 1,489 are tanners, leather dressers and dyers, 2,027 are makers of leather articles, *e.g.*, trunks, harness, saddles, water bags, etc., and as many as 74,236 are boot, shoe and sandal workers. Thus of the total persons enumerated under this order nearly 94 per cent. are workers in leather. In 1931 leather workers (principal and subsidiary) numbered 7,944 only. There has thus been an enormous increase of these workers during the decade.

The statistical data of the industry available shows that the annual import values of raw salted hides and skins average only Rs. 70,000 and Rs. 90,000 respectively, while corresponding figures for exports are nearly Rs. 3 lakhs and Rs. 6 lakhs. On the other hand, imports of manufactured articles other than boots and shoes average Rs. 1.16 lakhs, and the corresponding figures for export are Rs. 20 thousand only. The figures indicate how this branch of the industry could be expanded. At present, tanning is mostly done on a cottage scale. The village tanner (Chamar) and cobbler (Mochi) are the principal workers, but use only crude and primitive processes. This results, among other things, in a good deal of wastage, and it was pointed out in the Report of the Marketing Survey of Leather for the Dominions that out of every 16.5 lakhs of tanned hides and skins only 30,000 were selected for export, the rest being rejected.

There are 3,032 cottage scale tanneries in the Dominions employing two or more hands. Aurangabad District has the largest number (376) followed by Bidar (320) and Nalgonda (300). The Government has recently sanctioned a scheme for the improvement of this cottage industry. The Scheme envisages the establishment of 15 training centres, where those engaged in the industry—mostly Dhers and Chamars, will be instructed by an expert staff.

There are also eleven permanent large scale tanning establishments. Seven of these are located in Hyderabad City, and one each in the districts of Medak, Mahbubnagar, Parbhani and Raichur.

It is surprising to note that while their average annual imports of boots and shoes are valued at Rs. 9 lakhs, the value of exports is negligible (Rs. 5,000 only). That this branch of industry has been sadly neglected is patent. Now that the use of footwear is no longer confined to the upper and middle classes (thanks largely to the cheap products of Bata) there is ample scope for expansion of the local industry provided it is sufficiently protected from foreign competition for a period of time necessary to enable it to establish itself. There are at present only

two boot and shoe factories in the State and most of the articles for local consumption are hand-made by cottage workers (Mochis).

Bone, ivory, horn and shell workers number 1,023. There are two bone-crushing factories and bone-meal exports average Rs. 2 lakhs per annum. Bone meal is a very valuable manure and is used particularly for crops like sugarcane, tea, coffee, etc.

142. *Wood Industry.*—Principal and subsidiary earners in wood number 60,007, against 37,898 in 1931. The extraordinary increase in the number of those engaged in this occupation has been brought about by the increased demand. The boom in the building activity during the period as also a marked change in the style of living is primarily responsible for this increase. The use of chairs, tables, cots, etc., even in the lower strata of society, resulted in the expansion of demand for these articles and the employment of more workers. There are now as many as 27 perennial carpentry and furniture making establishments in the Hyderabad City. Of the four large scale saw mills in the State, two are located in Adilabad District and one each in Hyderabad City and Nander District.

The number of sawyers increased from 1,153 in 1931 to 2,627, and of carpenters, turners and joiners from 28,222 to 33,939. Of the latter, ~~8,806 or~~ nearly 25 per cent. are females. Similarly, the number of those engaged in basket-making, including thatchers and bamboo workers has risen to 22,154 from 18,668 in 1931. Over 9,000 or 40 per cent. of the workers in this group are females. 1,087 persons returned themselves as match veneer and splint workers. There are several match factories in the State.

143. *Metal Industry.*—The metal industry has witnessed a considerable expansion during recent years, and the present war has provided a further impetus. There are now quite a number of foundries, and moulding, welding and turning works in the State, in addition to such other metal works as button and knife factories and small and cottage smithies spread all over the Dominions.

The total number of workers, principal and subsidiary, in metal industries was 50,951 an increase of 41 per cent. over 1931. Smelting, forging and rolling of iron and other metals now engage 780 men against 163 in the last census. Over 26,000 persons were enumerated as blacksmiths and other iron workers, compared to 23,000 in 1931. The numbers of brass and copper workers and workers in other metals have risen to 16,091 and 1,681 respectively from 11,932 and 1,088 in 1931. Of the total of metal workers 17,176 or 33 per cent. are females.

The manufacture of buttons of all descriptions, military badges and medals and jewellery and trinkets like finger-rings, ear-rings, lockets, pins, etc., is carried out by about fifteen large-scale establishments in Hyderabad City, and by a number of skilled artisans spread all over the

Dominions and carrying on their business on a cottage basis. These articles are in great demand all over India and Ceylon. Some of the button factories are equipped with the latest type of machinery.

There are 3,086 copper and brass smithies in the Dominions. Of these, as many as 2,136 are in Telingana and the rest in Marathwara. Nalgonda has 459 smithies, followed by Karimnagar (378), Warangal (346), Adilabad (234) and Medak (200). In Marathwara, Gulbarga takes the lead with 184 smithies, followed by Aurangabad (182), and Bidar (174). The articles manufactured by the village iron smiths are agricultural implements, sickles, hammers, bullock and horse shoes, knives, etc.

The Bidri-ware cottage industry of Bidar was established during the reign of the Bahmani kings and has since become famous for the high quality of its workmanship and its artistic nature. An alloy of zinc, copper and other metals is used in the manufacture of articles with inlaid work of gold and silver wire or lead.

144. *Ceramics*.—In its restricted sense, ceramics refers to pottery only, while in the current broad usage, it includes all silicate and allied industries. Ceramics now denotes all products derived from raw materials of an earthy nature as distinguished from those of an organic and metallic nature. Accordingly, under this head certain new groups, e.g., porcelain, crockery, glass and crystal ware, etc., have been newly added in this census.

Ceramics is one of the oldest industries of the State. Specimens dating back to 3,000 B.C. have been excavated by the State Archaeological Department and are now exhibited in the Museum. In its various branches, this industry now provides occupation for as many as 64,694 persons as against 37,715 in 1931, an increase of 71 per cent. Women number 24,880 or nearly 38 per cent. of the total workers in the industry; the proportion of women is greater among those partly depending on this means of livelihood, and 9,571 out of 16,802 partly dependent are women.

145. *Pottery*.—Despite the increase in the use of cheap metallic imported vessels and utensils, earthenware and pottery still hold their own. With proper organisation and suitable planning pottery industry shows all signs of expansion and development. At present, it is a cottage industry, the village Kumbar (potter) and his family forming a unit. 10,187 potteries were enumerated in 1941 as compared with 4,969 in 1931; the total number of potters and makers of earthenware increased from 34,497 to 49,450 during the same period. Females constitute nearly 39 per cent. of the total workers under this head.

146. *Bricks and Tiles*.—In 1931 brick and tile workers were shown together and numbered 2,731 only. They have been split up now, brick-makers alone numbering 4,401 and tile makers 7,646. The building boom already described resulted in an increased demand for

bricks and tiles. The average index number of country bricks prices for the month of March 1941 stood at 131 (July 1914=100). Country tiles, of cylindrical or semi-cylindrical shape are made by village potters. These are mostly used in Telingana, while Marathwara roofs are generally flat and clay plastered. The total number of brick and tile works in the State according to the enumeration, was 1,685, and of these 1,210 are located in Telingana, Karimnagar District having the largest number, (255), followed by Nalgonda (233), Medak (224) and Nizamabad (151). Brick kilns of a crude type are seen scattered round cities, towns and large villages. These manufacture very common country bricks. The improved table-moulded and cement type are now gradually coming into vogue. There are now four well-established factories in the State, making bricks, tiles and other articles, one in Gulbarga and the remaining three in Hyderabad.

The manufacture of glass and crystal ware engages 490 persons, employed by the single Glass factory in the Begumpet suburb of Hyderabad. Glass bangles, beads, etc., are manufactured as a cottage industry which employs as many as 2,281 persons.

In addition to these, 398 persons are engaged in such miscellaneous ceramic works as mosaic, plaster of Paris, or alabaster.

147. *Chemical Products.*—24,630 persons as against 15,162 in 1931 now depend on the manufacture of chemicals and analogous products as principal and subsidiary workers, and 8,737 are persons partly depending on this means of livelihood as compared to 6,825 working dependents enumerated in the last census.

(a) *Vegetable Oils.*—From the point of view of employment, the most important among these industries is that of vegetable and hydrogenated oils. It provides occupation to as many as 20,593 principal and subsidiary workers, and no less than 8,161 persons partially depend on it, making a total of 28,754. The corresponding total for 1931, i.e., workers and working dependents was 19,918.

Like the cotton textiles industry, that of vegetable oils is of particular importance to the State. Hyderabad is one of the largest oil-seeds growing areas of India, as will be clear from the fact that it represents 54 per cent. of the castor area, 17.3 per cent. of the groundnut area, 10 per cent. of the sesamum area and 9.4 per cent. of the linseed area of India. Nearly 40 per cent. of the total value of the State's exports is accounted for by oilseeds and their products, and nearly 25 per cent. of the British Indian oilseeds exports come from Hyderabad.

Oil in the State is now extracted by means of hand and bullock presses, screw presses, rotary oil mills, oil expellers and hydraulic presses. Only 33 mills are equipped with modern machinery. Of the rest, 1,298 are power-driven rotary *ghanis*, 330 screw presses, 8,650 bullock driven and 1,256 hand *ghanis*. As against an annual average production of

728,713 tons, the annual average consumption of oilseeds in all these establishments amounts to 47,500 tons only, the principal oilseeds crushed being groundnut, castor, sesamum and safflower.

The growing importance and use of vegetable oils for industry and human consumption ~~has given an impetus to the development of this industry in India.~~ The present war has, however, added to the list of their uses. The large area under oilseeds in these Dominions, and a vast local market for the main and subsidiary products of this industry together with the possibilities of extending exports, are indicative of its value and importance in the national economy of these Dominions. Accordingly, no plan for the industrial development of the State in post-war period can overlook the claims for the establishment and expansion of this promising industry on a sound basis.

(b) *Matches.*—The match industry is carried on in the State on a medium scale and is of comparatively recent growth. It now provides occupation for 585 workers as against 338 in 1931. The first match factory was started in 1928 in Mahbubabad, in Warangal District, and ~~fourteen~~ have been added to the list since; all except ~~two are situated~~ in Hyderabad City, each engaging on an average ~~30~~ workers daily. Most of these factories use imported splints as they are cheap. Owing to difficulties in obtaining this raw material on account of war and price control some of the establishments are not doing well at present. But the industry has good prospects with the return of normal times.

(c) *Chemicals, drugs, paints, dyes, etc.*—Preparation of chemicals, drugs, dyes, paints, etc., engages 578 persons in all. There are four large establishments engaged in the preparation of chemicals and drugs and one in paints and varnishes. All are located in Hyderabad.

(d) *Soap, etc.*—Manufacture of soap, perfumes, candles and other articles of toilet engages 887 persons. There are eleven soap factories in the City with a daily average attendance of 20 persons. In addition to these there are small factories spread over the Dominions except in Atraf-i-Balda, Adilabad, Mahbubnagar and Osmanabad Districts.

(e) *Paper, Cardboard, etc.*—Paper making is an old industry in the Dominions and was introduced by the Moghul Emperors. Kagazipura, in Aurangabad District was the first centre for the manufacture of strong and durable paper. It was later established in other parts also, e.g., Koratla (Karimnagar District) and Gorur (Medak). It is significant that this hand-made paper industry is still in the hands of a few Muslim families. In the face of the severe competition of mill-made paper the industry survives only in the State help, and about 100 families are now engaged in paper-making. Government Departments are the main purchasers of their products.

As late as 1939, a company was floated for the establishment of a paper mill and the Sirpur Paper Mills Limited—referred to in a previous section—equipped with the latest type of machinery started working early in 1941. The cessation of paper imports and increasing demand in the country together with good managerial ability were responsible for the success of this establishment, which was able to supply Rs. 7.39 lakhs worth of paper within the State and to export Rs. 9.66 lakhs worth of its products within a year of its working operations.

The total number of persons returned as engaged in paper, cardboard and papier mâché manufacture was 1,075.

(f) *Others.*—Other items under this order, *viz.*, manufacture of aerated waters and ice, mineral oils, shellac products, etc., engage 1,078 persons of both sexes. Three ice and 26 aerated water works were enumerated in Hyderabad City in 1941.

148. *Food Industries.*—The number of workers engaged in the food industry has considerably increased during the decennium. Principal and subsidiary workers under this head in 1941 were 72,218 as compared to 20,679 in 1931, while the number of partial dependents was 17,476 as against 7,688 working dependents in 1931. The following figures illustrate the varying importance of particular groups:

Food Industries	PRINCIPAL AND SUBSIDIARY WORKERS			PROPORTION PER 1,000 OF WORKERS IN FOOD INDUSTRY.	
	1931	1941	P.C. varia- tion	1941	1931
1. Rice pounders, huskers, etc.	1,235	18,149	+964.5	182	60
2. Grain parchers ..	166	908	+447.0	18	8
3. Bakers and biscuit makers ..	..	878	new	12	..
4. Butchers ..	7,076	18,771	+ 946	191	342
5. Sugar manufacturers ..	848	2,287	+971.2	19	16
6. Gur manufacturers ..	..	1,441	..	..	..
7. Sweetmeat, and condiments	2,304	6,950	+201.7	96	111
8. Butter, cheese and ghee ..	..	5,722	new	79	..
9. Fruits canning, juice vinegar, etc. ..	..	1,989	new	28	..
10. Toddy drawers ..	5,158	8,208	+59.13	114	249
11. Brewers and distillers ..	698	661	- 4.61	9	38
12. Tobacco ..	2,582	15,856	+348.8	219	17
13. Opium and Ganja ..	69	195	+182.7	8	8
14. Others ..	98	198	+102.1	8	4

That there has been an extraordinary increase in the number of practically all classes of workers under this head is obvious. The reason again, seems to be more statistical than economic, although the latter cannot be altogether ignored. Better arrangements for enumeration and more detailed classification of items that in the last census are notable factors. Nor, as pointed out, have economic factors remained the same. There has definitely been an increased demand for the products of food industries, owing principally to changes in habits and tastes. Quality food is now preferred to ordinary diet. Similarly, the entertaining of friends in restaurants and cafés, instead of inviting them home for lunches, teas and dinners, is the order of the day. Tea shops and coffee houses have become regular haunts alike of the youth and the leisured class. Even the unemployed with a couple of annas in his pocket spends most of his time in these tea shops, which have become a feature of present day urban life. The labour class is no less addicted to drink and visiting toddy shops. After the day's hard work with a few annas of wages in his possession, the labourer invariably goes to these shops before he returns home to his wife and children.

Again, the use of tobacco in one form or other among practically all age groups of population has become pretty general, smoking among males having now become a general habit. *Pan* and *cigarettes* for the well-to-do, and *pan* and *bidis* for the poorer class have become universal.

Let us now briefly comment on the figures under each group. Rice pounders, huskers, millers of cereals and pulses number 13,149, and of these as many as 7,066 or 54 per cent. are females. There are now 134 rice mills, mostly situated in the rice-growing areas of Telingana. These do not confine themselves to rice milling, but also decorticate and crush oil seeds during the off-season. In addition to these, 1,013 flour mills were enumerated in the Dominions in 1941, the city of Hyderabad having the largest number (204), following by Osmanabad (121), Parbhani (98) and Gulbarga (77). Of 908 grain parchers 698 or 77 per cent. are females. This is as it should be, as it is eminently a woman's calling.

Bakers and biscuit makers are a new item. It provides occupation to as many as 873 persons. The industry is confined to urban areas, where its products are in demand. Similarly, butter, cheese and ghee makers and fruit canners, juice and vinegar makers are newcomers to the list, and engage 5,722 and 1,989 persons respectively.

It may be pointed out at this juncture that despite the enormous consumption of milk and its products in the State, the dairy industry is practically non-existent. There are only four dairy farms in the whole of the Dominions, all located in Hyderabad. The entire supply of milk is in the hands of individual Gaolis). There is clearly great scope and

necessity for the establishment and expansion of dairy industry in the State.

Though the number of butchers has increased, their proportion to 1,000 food industries workers has declined from 342 in 1931 to 191. A similar trend is noticeable among sweetmeat and condiment makers. This may probably be accounted by the fact that most of these workers, having combined their business with tea shops, have returned themselves under that head.

Sugar manufacture has recorded an appreciable increase in the number of workers which now stands at 2,287. This is primarily due to the establishment of a modern sugar factory at Bodhan, referred to above, which alone employs on an average 1,200 persons daily. In addition to these, *Gur* (or jaggery, including *rab*) manufacture engages 1,441 persons.

The remaining industries, *viz.*, toddy drawing, distilleries and breweries, tobacco, *ganja* and opium, account for as many as 24,920 workers or nearly 35 per cent. of the total workers in food industries. The most remarkable growth has been that of the tobacco industry, which now engages 15,856 person compared to 3,532 in 1931. In other words, of every 1,000 workers in food industries 219 are engaged in tobacco as against 17 in 1931. Of the 50 large scale tobacco establishments, only two manufacture cigarettes and are located in Hyderabad City, while the remaining are engaged in *bidi*-making and are spread over in the city of Hyderabad, and the districts of Nizamabad, Mahbubnagar, Aurangabad and Gulbarga.

149. *Dress and Toilet Industries.*—These account for 200,784 principal and subsidiary workers and 75,659 partly dependents. The 1931 figures, 173,810 and 41,400 respectively, are not comparable, inasmuch as they included figures for boot, shoe, sandal and clog makers, which in the present scheme of classification, has been shifted to Order 6 workers in hides skins, etc. Further, a new item of industries pertaining to garters, belts, buttons, umbrellas, etc., has been added in this census. Other important groups under this Order are, however, comparable.

The total number of workers engaged in dress-making, millinery and tailoring, etc., has increased from 33,684 to 49,612 since 1931. There are more females than males among partly dependents in this group. Similarly the number of those engaged in embroidery and hat and cap making, etc., is now 3,262 against 1,114 in 1931.

Washing clothes and cleaning now engage 110,366 persons, an increase of 25,601 or nearly 30 per cent. during the decade. Nearly 40 per cent. of the workers are females. Washing is carried on by washermen or *Dhobis* in all areas. Attempts are made from time to time to set up this business on an organised basis by establishing modern laundries. But so far these have not met with success, owing probably to the great



amount of cheap *Dhobi* labour and the comparatively high charges of the laundry service. The existing laundries and washing establishments in the City and other urban areas are used only for urgent needs. Ordinary and routine washing is still done by the *Dhobi*.

Barbers, hair-dressers and wig-makers have increased by 124 only during the decade and number 32,633. A considerable improvement is noticeable in this profession. The wayside *hajjam* (old-fashioned barber) is being gradually replaced by professionals in hair-dressing saloons. These establishments have now become fairly common and a regular feature of urban areas. In certain fashionable quarters of the City, up-to-date saloons are found equipped with modern electrical appliances.

Other industries, such as tattooing, shampooing and bath-houses, connected with dress and toilet, provide occupation for 2,725 persons.

150. *Furniture Industry*.—2,291 persons as against 645 in 1931 returned themselves as engaged in cabinet-making, carriage making, upholstering and tent-making. Tent-making, however, is mostly confined to Government Jails at the City of Hyderabad and Gulbarga. A number of firms supply tents and *shamianas* on hire. These are usually imported from ~~Cawnpore and other places~~

151. *Building Industry*.—A brief reference has already been made to the boom building conditions during the period under review. In view of these conditions described it is not surprising to find that workers under this head have increased from 17,368 in 1931 to 34,722, an increase of nearly 106 per cent.

Referring to the difficulty of drawing a line of distinction between various groups of workers in this industry, owing to the inter-related nature of operations, it should be noted that figures for all groups were lumped together in 1931. It is not suggested that this particular difficulty has been completely removed. But owing partly to better enumeration arrangements and partly, no doubt, to the meticulous care taken by compilers, it has been possible this time, to fill in the details to the best possible extent. Accordingly, we find that as many as 11,480 of the workers in the building industry are lime burners and cement workers. There are three large-scale establishments in the State, one of a lime works and the other two engaged in the manufacture of cement and cement articles. Excavators and well-sinkers number 680 only, while stone-cutters and dressers 3,936. Of the 37 quarrying establishments in the State which quarry Shahabad stone, marble, etc., 13 are confined to stone dressing and are located in Gulbarga District.

Bricklayers and masons number 10,805 and builders (other than buildings made of bamboo and similar material) 567 only. 1,244 persons returned themselves as house decorators, painters and plumbers. This is a recent development. With new tastes and designs for housing, this class of workers has come into prominence, particularly in towns.

Distemper of modern and even ultra-modern design has now taken the place of the ordinary lime and colour wash of old. Similarly new buildings without bath-rooms and sanitary fittings are now the exception rather than the rule, with the result of a growing demand for plumbers. It is not uncommon now for the rich and well-to-do class to get their houses furnished by decorators. A couple of house decorating and furnishing firms have recently started business in Hyderabad. Of the total workers in building industries, 3,358 or 20 per cent. are females.

152. *Construction of means of Transport.*—Owing to the enormous increase of vehicular traffic since 1931, the number engaged in the construction, repair and assembling of vehicles has correspondingly increased; 9,065 persons returned themselves as engaged in these services compared to 2,543 ten years ago.

Hyderabad City is aptly described as the Copenhagen of the East for the innumerable push cycles used. Similarly, the increasing use of motor cars and motor-cycles of all descriptions has necessitated the establishment of several large-scale workshops for their repair. It was feared that this development of motor transport would in due course completely exterminate all types of horse-drawn vehicles, at least from Hyderabad City. But the restrictions placed on the supply of petrol by the war have given a breathing space to these horse-drawn vehicles. The *jhatka* is, however, finally giving place to the tonga. An undesirable vehicular innovation in Hyderabad and some mofassil towns is the Rickshaw, both hand-drawn and cycle-propelled. Two years ago, a rickshaw was a thing of curiosity; today it is the popular means of conveyance. Their number in the City alone is estimated to be between three and four thousand.

In rural areas, despite the increase of motor transport, the bullock cart more than holds its own, and provides employment to a number of repairers, wheel wrights, etc.

The number engaged in making, repairing and assembling motor vehicles and cycles is 3,860 while coach-builders, makers of carriages and carts, *palkis*, etc., number 5,183. Others (ship, boat, aeroplane-builders) number 15.

In concluding this section, it will not be out of place to note briefly the legislative measures adopted by the State to safeguard the interests of the labour class in the State. The Acts and Regulations so far brought into force are: (1) The Hyderabad Mines Act No. 3 of 1320 F., (2) The Hyderabad Factories Act No. 4 of 1347 F., (3) The Hyderabad Boiler and Machinery Act No. 4 of 1341 Fasli, (4) The Hyderabad Bhagela Agreements Regulations, (5) The Debt Conciliation Regulation, (6) The Hyderabad Land Mortgage Act, (7) The Money Lenders' Act, (8) The Hyderabad Workmen's Compensation Act of 1349 F. and (9) The Hyderabad Maternity Benefit Act, 1349 F. Of these numbers 4, 5, 6 and 7 are essentially concerned with agricultural

welfare and designed to improve the condition of the agriculturists and the agricultural labour. In addition to these, Bills for regulating Trade Unions and the Protection of Debtors have already been introduced into the State Legislative Council.

As regards labour welfare, it may be stated that several private concerns have made a beginning and provide welfare works for the benefit of their employers and their dependents. A number of creches, schools, hospitals, sports grounds, labour quarters and rest-rooms have been provided by many factories and arrangements are also made for maternity centres, gratuity or provident fund and co-operative societies for the workers.

## CHAPTER XI.

### TRANSPORT, TRADE AND OTHER MEANS OF LIVELIHOOD.

153. *Transport.*—That an efficient means of transportation is indispensable for the economic development of a country needs no emphasis. Fast and efficient means of communication are a *sine qua non* for the growth of urban areas, the rise of towns and, indeed, of nations. The creation and enhancement of utilities of time, place and exchange is a function of marketing which in turn depends on good roads and other means of transport. The development of road and rail transport in these Dominions has been briefly studied in chapter I, Section 26. In the following paragraph we shall only discuss the intercensal variations in the number of those engaged in various services.

The total number of persons engaged in transport as means of livelihood has increased by 65,588 to 304,805, the largest increase being recorded under road and rail transport services. As many as 196,033 persons are engaged in road transport and 106,559 of them returned themselves as labourers employed on roads and bridges, the ratio of females in this class being nearly 30 per cent. Considering the extension and maintenance of road services during the decade (*vide* Chapter I, Section 29 and 30) it is not surprising that their number should increase by 7,866. Similarly, the number of persons (other than labourers) employed on the construction and maintenance of roads and bridges has risen from 1,215 to 2,875. These workers are, however, employed by the Public Works Department and to a certain extent by the District Boards, which are responsible for the construction and maintenance of subsidiary and feeder roads.

The growing use of motor vehicles, both public and private has already been referred to, and, therefore, the number of those connected with mechanically driven vehicles has gone up from 2,591 in 1931 to 6,331.

Despite these developments, the figures for other means of transport reveal the still existing primitive condition of transport and the vast scope for expansion and development of modern methods that lies ahead. Not every village is yet served by a good road. Indeed, villages situated in the interior are devoid of any road at all, except cart-tracks which usually become unpracticable for carts during the rainy season. The result is that the bullock cart is the only means of transport available for these areas. According to the 1940 Live-stock Census, there were 561,000

carts, a decrease of 12.8 per cent. in number since 1935. The number of persons enumerated as connected with all vehicles, other than mechanical, is 45,278, an increase of about 50 per cent. during the decade. The carts belonging to agriculturists are usually owner-driven.

Next in importance to road is rail transport, which provides occupation to 99,730 persons, against 78,249 in 1931. The total number is composed of 10,635 employees other than coolies and 89,095 labourers employed on construction and maintenance as coolies. Of the total increase almost 95 per cent. is accounted by the latter.

Those engaged in water transport have considerably declined and number only 4,217, against 7,845 in 1931. To begin with, the only really navigable river in the State is the Godavari below the Dummagudem anicut. It is only during the rainy season that the services of boatmen and their employees are in demand. Now that bridges have been constructed on practically all rivers, the fall in the number of those engaged in providing this ferry service is only natural.

Sixty-two persons returned themselves as connected with air transport. These are the employees at the Begampet Aerodrome. A beginning has thus been made of air transport in the State and post-war years are sure to bring a quick expansion of this method of transport.

Post, telegraph, telephone, etc., provide occupation to 4,763 persons, compared to 3,010 in 1931. The increase has been brought about partly by the extension of the State postal service and partly by the establishment of the State wireless and Broadcasting stations at Hyderabad and Aurangabad.

154. *Trade: General.*—Hyderabad, as a producer of a raw materials and of semi—and wholly manufactured articles, is an important trade block of India. The trade of the Dominions may be divided into two distinct parts, (a) trade with areas beyond the frontiers, which in view of the political unity of the territory may be aptly termed the external or foreign trade of Hyderabad and (b) inter-regional or internal trade.

The annual value of the total external trade of these Dominions averages Rs. 30 crores, exports usually exceeding imports in value and thereby creating a balance of trade favourable to the State. Indeed, the total trade has witnessed an increase of 26 per cent. since 1931 (1340 F.) imports having gone up by 28 per cent. and exports by 25 per cent. The principal trade blocks with which Hyderabad has business relations are Madras, Bombay, Mysore and the Central Provinces and Berar. The Bombay and Madras ports and Marmagoa are the principal channels through which trade across the sea is carried.

The need for the formation of organised and controlled markets for agricultural produce was stressed both by the Royal Commission on Indian Agriculture and the Central Banking Enquiry Committee. "Apart from the organisation of producers for the sale of produce," to quote the Royal Commission, "the most effective means of removing

unnecessary middlemen are the provision of good roads and the establishment of a sufficient number of well regulated markets, easy of access to the cultivator." This recommendation of the Royal Commission was implemented in the Dominions by the passing of the Agricultural Markets Act No. II of 1339 F. The powers of administering the Act were originally vested in the Director-General and Secretary to Government in the Commerce and Industries Department, and were later transferred to the Additional Revenue Secretary, Rural Reconstruction. In 1340 F. (1931), an executive post of a Marketing Officer was created for close supervision of the working of the Act at various trade centres. The following 22 markets in 14 districts, out of the existing 111 agricultural markets in the Dominions, have been brought under the Act during the period that has since elapsed:—

- |                |                 |
|----------------|-----------------|
| 1. Nander.     | 12. Partur.     |
| 2. Jalna.      | 13. Khammamet.  |
| 3. Sailu.      | 14. Bhainsa.    |
| 4. Latur.      | 15. Nizamabad.  |
| 5. Umri.       | 16. Bhongir.    |
| 6. Warāngal.   | 17. Bidar.      |
| 7. Hingoli.    | 18. Dharmabad.  |
| 8. Aurangabad. | 19. Gulbarga.   |
| 9. Raichur.    | 20. Peddapalli. |
| 10. Adilabad.  | 21. Parli.      |
| 11. Badepalli. | 22. Suryapet.   |

Each of these regulated markets has a Market Committee, with representatives of both the producers and the traders, which frames its own bye-laws, defining the local market practices and fixing the marketing charges. All market functionaries are licensed and each *adatyā* or Commission agent is enjoined to issue a sale slip. The numbers of *adatyās*, weighmen and measurers in these markets were 1,459, 1,282 and 402 respectively in 1941 (1350 F.).

The total annual saleable and exportable agricultural produce of the Dominions is approximately estimated to be worth Rs. 50 crores. Of this Rs. 10 to 15 crores' worth, or nearly a quarter of the total agricultural produce sold in the State, is now dealt with in these Regulated Markets. Other measures adopted to improve the efficiency of marketing of agricultural produce are the passing of the Grading and Marketing Act of 1349 F. and the abolition of dry measures, in all regulated markets, in favour of the uniform weight of a palla of 120 seers for the quotation of all wholesale prices.

It will be noticed that the number of markets both regulated and unregulated is negligible in relation to the total saleable produce and its value. It is rather disconcerting to note that, ignoring the weekly

bazaars and fairs, there is only one market for every  $1\frac{1}{2}$  lakhs of population. Efforts, therefore, should be made to accelerate the growth of markets all over the country and to bring them under legislative control.

There are three indigenous organisations engaged in the direction of this Trade, The Hyderabad Chamber of Commerce, the Secunderabad Chamber of Commerce and the Committee of Sahukaran and Vyaparan. Their activities are, however, restricted in comparison to the volume and course of the trade of these Dominions, a larger portion of the market being dominated by foreign establishments like Messrs Volkart and Messrs Ralli Brothers. In order, therefore to safeguard the interests of the trade, both imports and exports, local organisation of a more representative character are necessary for the direction and control of imports and exports.

Further, the establishment of Trade Agencies by the State in various business and commercial centres abroad is a desideratum. These are essential links between the foreign consumer and the local producer and are designed to bring the demand of the one to bear upon the other. No scheme for the industrialisation and economic development of the State is likely to be successful without due provision for the marketing requirements of the producers. Accordingly, it would be worth while for the Government of H.E.H. the Nizam to consider the appointment of Trade Commissioners in various Indian and foreign business centres.

We shall now proceed to comment on the statistical information obtained relating to persons in various branches of trade in these Dominions. The total number of persons engaged in trade has increased from 685,417 in 1931 to 780,437; in other words, the increase has been proportionate to the growth of population, the percentage increase being 13.8. Consequently for every 1,000 population there are now, as in 1931, 47 traders.

155. *Banks and Other Credit Institutions.*—The importance of credit structure in the present day capitalistic economy requires no emphasis. That the development of production, Trade and Commerce are entirely dependent on the existence and availability of credit in modern economic structure, is abundantly clear from the history of economically advanced nations. Hyderabad has a variety of these credit institutions, with a conspicuous absence of any organic relationship with one another. The principal constituents of the money market and banking system in these Dominions, are analogous to those in other parts of the country and are shown below:—

	No.
1. Hyderabad State Bank .. .. .	1
2. Other Joint-stock Banks .. .. .	22
3. Co-operative Societies—	
(a) Agricultural .. .. .	3,482
(b) Non-agricultural .. .. .	725

4. Indigenous bankers	..	..	..	19
5. Money-lenders	..	..	..	47,489

The functions of the State Bank, which has since started its business, are briefly referred to in an earlier section. In addition to 22 joint-stock banks registered under Hyderabad Companies Act, there are three British Indian Joint-stock Banks, the Central Bank of India, the Imperial Bank of India and the Andhra Bank, with 16 branches spread over the important commercial centres of the State.

It is unfortunate that statistical data relating to the ~~working and~~ progress of these banks is not available to enable us to gauge the extent of the financial help afforded by these institutions in the growth of trade, commerce and industrial production.

In Chapter I, Section 18, an account has been given of the growth of the co-operative movement and the increase in the number, share capital and loans of agricultural and non-agricultural co-operative societies.

Of the 54,962 persons engaged in banks, establishments of credit and insurance, only 4,458 persons or nearly 7 per cent. are employed in the organised banking business or in co-operative societies. Of the latter figure, 769 are officers and employees of these institutions, the remaining being employees, *munims* and agents of indigenous bankers.

In the Subsidiary Table VIII-(6) of Imperial Table VIII in 1931, 22,343 persons were recorded as money-lenders, while as many as 47,489 persons have now returned themselves as money-lenders, including, 9,610 females. There has, thus been an increase of nearly 114 per cent. in the number of those engaged in this calling. "The type ranges," to quote S. M. Gubbary, "from the small village capitalist to the wealthy well-established private partnership, generally a family partnership, of merchant bankers with agencies in and outside India." Although their methods of transaction and even their very existence have been deplored by more than one writer on the subject, yet it cannot be denied that in the absence of better credit facilities, these *sahukar* and *mahajan* fill in a distinct gap and are indispensable middlemen in the existing circumstances. In this connection, the following extract from the Hyderabad Banking Enquiry Report will be of interest:—

"Whatever the source, of their (indigenous bankers) working capital may be, they are undoubtedly of very great use to the mercantile community, who appreciate their method of dealing and prefer it to that of the joint-stock banks. The indigenous bankers' methods are swift and secret and do not involve much documentation and delay. To an average member of the mercantile community in the Dominions, the Joint-stock Bank and the Imperial Bank are too stiff-necked and difficult to approach. The bankers on the other hand



are more accommodating to the needs and urgency of the borrowers. Their conditions with regard to security are more easy to satisfy than in the case of banks, and, as a matter of fact, almost the whole of their advances to the mercantile community are on personal security. They do not keep any fixed hours of business and welcome a client at any odd hour of the day or night. Nor do they insist on prompt payment of loans. Even in the case of *Darshini Hundis*, they allow a period of grace of three days before the *Hundi* is returned as dishonoured."

"They are in close touch with the people in general and their clients in particular. Every one—even the poorest of the folk—can approach them and lay before them his requirements. These and other facilities are ingrained in the habits of the public and the merchant class. It is no wonder that a preponderantly large number of people go to them in preference to the Joint-stock banks. The higher rate of interest or of discount charged by the indigenous banker is regarded by the customers as the price for the extra facilities they get. The bankers are formidable rivals to the Joint-stock Banks, not on account of their resources or greater deposits from the public attracted by payment of higher rates of interest, but on account of the fact that their method of business is more convenient and in conformity with the habits of the people. It is not, however, suggested that the banks should adopt the methods of the indigenous bankers. It only serves to show that a great uphill task lies before the Joint-stock Banks."

It is significant that the concentration of money-lenders in Marathwara, which was pointed out in the 1931 report, still continues; 32,947 or 70 per cent of the money-lenders are in the Marathwara districts, Osmanabad having the largest number (6,455) followed by Raichur (5,248), Gulbarga (4,939) and Parbhani (4,114). In Telingana, however, Hyderabad City has 2,981 money-lenders, followed by Karimnagar (2,063) and Warangal (2,001). In other districts their number ranges from 1,506 in Nalgonda to 388 in Baghat.

Figures of the distribution of this calling by communities were not obtained, but it is pretty generally known that practically all communities contribute to the number. It should however, be noted that in addition to professional money-lenders doing useful service to society, a number of Arabs, Rohillas, Pathans and Sikhs have taken up this business. In urban areas, particularly in Hyderabad City, they provide petty cash loans to the poor and needy at exorbitant rates. Their methods of business, particularly of demanding repayments with a characteristic use of force have, indeed, become a nuisance.

Exchange and insurance agents number 3,005 persons, while the

number of brokers, commission agents, commercial travellers, warehouse owners and their employees has increased from 1,350 in 1931 to 2,693.

156. *Trade in Piecegoods.*—Trade in piecegoods, wool, cotton, jute, silk, hair and other textiles now engage 48,983 persons as against 30,134 in 1931. The growth of the cotton textile industry in the Dominions, as well as in India, as well as the flow of imports from abroad, is responsible for the increase in the number of traders under this head. Of the 18,018 partially dependent on trade in textiles, 8,532, or nearly 50 per cent., are females.

157. *Trade in Hides and Skins, etc.*—The number of persons engaged in skins and hides, trade, including leather, furs, feather, horns and articles made of these has increased from 6,708 to 14,211 during the decade.

Similarly, wood, metals and potteries, bricks and tiles provide occupation to as many as 13,421; 4,550; 23,425 person respectively, all showing a considerable increase since 1931. Pottery, bricks and tiles trade, however, recorded a greater proportion of females, 52 per cent. of the total engaged in this occupation.

158. *Trade in Chemical Products.*—The remarkable increase in the number of traders in chemical products, viz., drugs, dyes, paints, petroleum, etc.,—2,450 persons as compared to 817 only in 1931—may be accounted for by the increase in the number of chemists and druggists, both Allopathic and Unani. Unlike ten years ago, practically every locality in the City of Hyderabad and all large towns and urban areas now have their local chemists, and private *Unani Dawakhanas* in addition to those set up by the Government.

The growing use of automobiles necessitated a net-work of services dealing with petrol and gasoline. Figures for petrol dealers are not available but the number of petrol pumps in urban areas, particularly in the City of Hyderabad, and the availability of petrol in practically all taluq headquarters bears testimony to the considerable increase in the number of those engaged in this trade. 28 per cent. of those engaged in this occupation were, however, enumerated in the City of Hyderabad.

159. *Hotels, Restaurants and Cafés.*—As principal and subsidiary means of livelihood, hotels, restaurants and cafés now provide occupation to as many as 171,845 persons compared to 152,829 in 1931. We have already referred to the change in the habits and tastes during the decade and to the increasing recourse of the general public to these public haunts. The number of dealers in wine, liquors and aerated waters though it still stands at the formidable total of 148,182, has slightly declined by 218 as a result partly of "the temperance movement" in the State, but mainly of the restriction of imports of quality wines from abroad by the war. On the other hand, the numbers of hotel-owners, managers and hawkers of drinks and food-stuffs have increased from 2,862 and 1,566 respectively to 19,158 and 4,505.

160. *Trade in Food-stuffs.*—So far as trade in other food-stuffs is concerned, the following comparative table is eloquent in showing the increase in the number of those engaged under each individual head:—

Means of Livelihood	Principal and Subsidiary Earners.	
	1941	1931
Trade in food-stuffs .. .. .	191,261	141,542
Unprepared grain, seed and pulses .. .. .	59,279	50,085
Flour (ata) and prepared grains, pulses .. .. .	6,887	
Sweetmeats .. .. .	10,699	7,430
Dairy products, eggs and poultry .. .. .	55,993	42,258
Animals for food .. .. .	3,565	1,770
Fodder .. .. .	1,822	990
Vegetables .. .. .	17,929	22,908
Other food-stuffs .. .. .	21,567	
Tobacco .. .. .	11,172	7,825
Opium .. .. .	964	298
Ganja .. .. .	874	407

33 per cent. of the total workers under this head are females, though in particular groups like dairy products and vegetable dealers, the proportion of females is higher, being 41 and 39 per cent. respectively.

161. *Other Trade.*—Figures of workers in trade of all other sorts, with comparative figures for 1931, are given below:—

	1941	1931
Clothing and Toiler .. .. .	19,040	11,164
Furniture .. .. .	7,692	3,796
Building .. .. .	6,804	3,036
Transport .. .. .	14,896	9,400
Fuel .. .. .	46,814	35,088
Articles of luxury and art .. .. .	24,681	15,980
Other sorts .. .. .	122,710	236,804
<b>Total .. .. .</b>	<b>242,637</b>	<b>303,268</b>

There has been an increase under each head except 'Other Sorts' which is also responsible for the fall in the total number of workers engaged under these occupations. Under Transport, a considerable increase has taken place in the number of dealers and hirers of mechanical transport, motors, cycles, etc., who now number 2,964 against 1,224 an increase of nearly 140 per cent.

Under Articles of Luxury and Art, 4,615 persons belong to the category of publishers, booksellers and dealers in musical instruments, pictures, etc., catering to the intellectual needs of the population. Their relative numerical position is still the same as pointed out in previous report; they are considerably more numerous than dealers in tobacco.

Trade of 'Other Sorts' now engages 122,710 persons, showing a fall of 44 per cent. compared to 1931. This has been brought about by the steep fall in the number of general store and shopkeepers. The total number of those falling under this group is only 94,855, compared to 230,743 last time, a decrease of about 58 per cent. This may be attributed to a better scheme of enumeration and classification.

#### OTHER MEANS OF LIVELIHOOD.

162. (a) *Public Force*.—Public Force consists of the Imperial and State Armies, the Navy, the Royal and the Indian Air Force, the City and District Police Forces and the village watchmen.

Means of Livelihood	1941	1931	P.C. Variation
<i>Army.</i>			
Imperial .. ..	2,497	3,678	- 32.0
State .. ..	25,481	18,563	+ 37.3
Total ..	27,978	22,236	+ 25.8
Navy and air force ..	68	..	+ 100.0
<i>Police.</i>			
Police .. ..	37,082	12,991	+ 108.0
Village .. ..	..	..	..
Total ..	75,460	20,885	+ 211.9
Total Public force ..	103,506	43,121	+ 140.1

The marginal statement shows their respective strength and variation between 1941 and 1931. Immediately on the outbreak of hostilities, recruitment was started throughout the length and breadth of the country. Similarly the police force had to be strengthened to preserve law and order within the country. Accordingly, we find that the number of those engaged in this means of livelihood now stands

at 103,506, a phenomenal increase of 140 per cent. over 1931. The aggregate increase in the army is only 25.8 per cent. In fact, the Imperial Army stationed at the Secunderabad and Aurangabad Cantonments, as enumerated at the time of the census, showed a fall from 3,673 in 1931 to 2,497. On the other hand, the number of those engaged in the State Army advanced from 18,563 to 25,481 during the same period making a total of 27,978 in 1941 against 22,236 of 1931. But of course these fluctuations are of temporary significance, the Imperial

garrison and the State forces in Hyderabad varying greatly in strength according to the various war developments and movements of troops.

The increase under Public Force is largely contributed by the development and extension of the police service. It was particularly towards the close of the decade under review that the traditional communal harmony of the State was disturbed by foreign influences. *Hartals* and *Satyagraha* of sporadic nature were reported in the metropolis and other urban and rural areas. Again the reinforcement of the Police force was also deemed necessary for purposes of civil defence under existing circumstances. The total strength of the Police Force, including the village watchmen therefore, rose from 20,885 to 75,460 in 1941.

The total number 75,460 comprises 38,428 village watchmen and 37,032 persons of the City of Hyderabad and District Police Force.

The number of village watchmen 38,428 seems quite reasonable in view of the total number of villages in the Dominions to be 22,360.

In addition to these, 18 persons serving in the Navy and 50 in the Air Force were enumerated. These are either State subjects employed or domiciled foreigners.

(b) *Public Administration*.—The number of persons engaged in Public Administration has likewise, risen from 69,252 persons in 1931 to 122,415 in 1941 or 76.8 per cent.

The following statement gives the number of persons engaged in each unit of Public Administration as compared with 1931 Census:—

Means of Livelihood	1941	1931	P.C. variation
Servants of the State (Imperial and British Indian Provinces) .. .. .	3,975	1,827	+ 199.5
Servants of Hyderabad State .. .. .	60,573	82,234	+ 87.9
Indian and foreign State .. .. .	16	42	..
Municipal and other local (not village) services	21,089	9,710	+ 116.7
Village officials other than watchmen ..	36,812	25,939	+ 41.9
<b>Total Public Administration ..</b>	<b>122,415</b>	<b>69,252</b>	<b>+ 76.8</b>

The increase in all the items above noted indicate the growth of administrative machinery in various directions, more particularly, primary and university education, technical and vocational institutions, expansion in public works, roads, motor transport services, local administration consequent upon the growth of new towns and municipalities, large scale rural developments such as rural reconstruction, co-operative

societies, medical and public health measures; finally the opening of new departments, as also the war-time increase in various departments.

The increased number of persons engaged by the Imperial and British Indian Provincial Services in Hyderabad is an index showing the creation of new departments due to war, in Secunderabad Administrated Areas.

It is interesting to note that the ratio of females in the State service has risen from 8 per cent. to nearly 20 per cent. during the decade.

(c) *Professions and Liberal Arts.*—The heterogeneous group of workers earning their livelihood by practising religion, law, medicines and as teachers, scientists, artists, musicians, actors, etc., is classified under Professions and Liberal Arts. ~~2.5 per cent. of the total principal and subsidiary earners or 18,416 persons~~ earn their income by following these occupations. Compared to 1931, persons enumerated under this sub-class show an increase of 73 per cent. Religion alone provides a livelihood for as many as 95,274 persons or 52 per cent. of the total number under this sub-class, and of the former figure 86,090 or 90 per cent. are priests, ministers, etc.

The number of lawyers of all grades including *qazis*, law agents, *mukhtars*, clerks and petition writers has increased from 5,077 in 1931 to 9,533.

Medicine provides occupation for 22,235 persons as against 10,053 in 1931. These include 3,246 registered practitioners and oculists, of whom 1,078 are females, representing only one qualified physician for every 5,000 of the population. The need and scope for qualified medical men is therefore patent. Even worse, with a live-stock population of over 12 million, there are only 310 Veterinary Surgeons in the State.

The total number of persons engaged in imparting education has increased by about 50 per cent. during the decennium to 18,969, of whom 4,734 are professors and teachers of all kinds, including 4,734 women.

Public scribes, architects, enquirers, authors and scientists, other than Government servants, and a host of persons classified as artists, musicians, etc., etc., are shown under Order 49—"Letters, Arts and Sciences." These number 31,732 of whom 9,555 are females. The fall in the number of authors, editors and journalists compared to 1931 is due to the fact that photographers who were previously included under this group are now shown separately.

It is interesting to note that 43 per cent. of the total persons enumerated under professions and liberal arts are to be found in the City of Hyderabad (34,418) followed by the districts of Aurangabad (17,755), Gulbarga (14,824) and Warangal (12,050).

(d) *Miscellaneous.*—Under this group are included persons living on their income other than agricultural proprietors, domestic servants, those manufactures, businessmen and other workers whose

occupations have been insufficiently described and those with unproductive means of livelihood, such as inmates of jails, beggars, vagrants, etc.

The subjoined table gives the number of persons enumerated under each head with corresponding figures for 1931:

	1941	1931
Persons living on their income .. ..	19,390	16,461
Domestic service .. ..	512,797	386,536
Insufficiently described occupations ..	145,571	126,867
Inmates of jails and asylums .. ..	4,437	..
Beggars, vagrants and prostitutes ..	176,118	126,361
<del>Other unclassified non-productive ..</del>	<del>6,787</del>	<del>3,267</del>
Total ..	864,500	659,492

The City of Hyderabad and the district of Atráf-i-Balda together account for 90 per cent. of the persons living on their income. Of the total number, only 5,236 are females.

Of the 512,797 persons returned as domestic servants, 9,049 are private motor-drivers and 10,084 scavengers; the latter however, were shown under Miscellaneous and Undefined Industries (Order 17) in 1931. Compared to 1931, private motor drivers and cleaners have increased by 4,163 and scavengers by 4,337. Of the remaining domestic servants 218,355 or 44 per cent. are females.

7.4 per cent. of the total domestic servants are found in the City of Hyderabad, and Telingana employs nearly twice as many domestic servants as Marathwara.

There are 170,188 beggars and vagrants. There are slightly (1,044) more male than female beggars. The number of procurers and prostitutes has declined from 7,909 in 1901 to 6,000.

## CHAPTER XII.

### UNEMPLOYMENT.

163. *General.*—An added feature of the present census relates to the collection of information regarding unemployment in the State. It is the first time that an attempt has been made to obtain these data, which are therefore rather restricted in character. However, now that a beginning has been made it is for future censuses to improve upon it and obtain more comprehensive information on this social and economic aspect of the population.

That the existence of a permanent margin of unemployment among workers, particularly industrial workers, is a natural concomitant of the present capitalistic system of production, is known to every first year student of economics. But the phenomenon of unemployment in India varies in degree and scope from that in western countries. To begin with, India is not as highly industrialised as the countries of the West and consequently the major problems arising out of huge scale industrial unemployment have not as yet made their appearance here. It is true that like other countries India also witnessed a certain amount of industrial unemployment during the 1929-1933 period of world-wide depression. But generally speaking, the problem for Indian industries has so far been scarcity of labour rather than unemployment.

From the point of view of a predominantly agricultural country like India, it is, therefore, the problem of agricultural unemployment that is really important. Agricultural operations do not fully cover every period of a year, and consequently seasonal unemployment or a period of 'enforced idleness' is a permanent feature of the Indian agricultural economy. But a more serious aspect of agricultural unemployment is the periodic cessation of work over an area caused by scarcity or famine. This danger has been minimised to a considerable extent by irrigation schemes and other devices in areas which were frequently liable to this condition; yet it cannot be completely ruled out.

But the crux of the unemployment problem in India is what is termed 'middle class' or 'educated' unemployment, that is to say, unemployment of the people who have acquired a certain standard of education. This type of unemployment is largely contributed by the job-seeking mentality of such people. The present day system of education is no less responsible for the unhappy situation. The object of this system, as pointed out by Sir George Anderson, is to train "boys for clerical avocations which are now proclaimed to be overstocked and



which offer insufficient avenues of employment to large throngs of applicants." Be that as it may, "the existence and the steady increase of a sort of intellectual proletariat," in the words of the Saddler Commission, "not without reasonable grievances, forms a menace to good Government, especially in a country where the small educated class is alone vocal."

164. *Census Study of Unemployment.*—Let us now turn to the census study of the unemployment problem. Questions nos. 12 and 13 relate to this aspect of the enquiry. The former merely enquired whether a person was in employment during the last week of February 1941 (Farwardi 1350 F.), children, housewives and the infirm being ruled out for the purposes of this question. Question 13, however, asked how long an employed person had been in search of employment. For the purposes of this enquiry, employment broadly meant the existence of an individual means of livelihood, and unemployment its absence.

Imperial Table (X-1) shows the number of persons unemployed by age and natural divisions and districts. It will be noticed that figures for under-employment or seasonal unemployment were not obtained. Absolute unemployment alone was taken into account. Similarly, the data were not tabulated for the two sexes separately.

162. *Unemployment according to Age-groups.*—The total number of persons returned as unemployed, in the age-group 16-40, is 47,621. In other words, for every ten thousand workers, according to Imperial Table VIII there are 68 unemployed persons. Similarly, calculated on age-groups, the unemployed represent 73 persons for every ten thousand between the ages of 15 and 40. Of the total unemployed as many as 34,312 or a little over 70 per cent. are found in Telingana and the rest in Marathwara. As many as 12,072 or 25.3 per cent. of the unemployed are found in the City of Hyderabad, followed by Karimnagar, 4,487, Mahbubnagar 3,668 and Warangal 3,310. Osmanabad has only 694 unemployed and Baghat 139 only. For other districts the number ranges from 1,141 in Gulbarga to 2,788 in Adilabad.

166. *Proportion of unemployed per mille of unemployed in each age-group and in natural divisions.*—The following table shows the proportion of unemployed per 1,000 of the total unemployed in each group and according to natural divisions:—

	Unemployed per 1,000 of the total unemployed.		
	State	Telingana	Marathwara
16-20	281	278	286
21-25	254	253	259
26-30	210	220	184
31-35	111	104	130
36-40	144	145	141

The figures show that for the State as a whole 75 per cent. of the unemployed are in the age-group 16-30. The same proportion exists for the natural divisions of Telingana and Marathwara. Taking the two divisions separately, however, there is a greater pressure in the 16-25 and the 31-35 groups in Marathwara than in Telingana.

167. *Proportion of the unemployed seeking employment.*—The marginal statement gives the proportion of the unemployed seeking employment for a period of less than one year and more than one year in each group. 581 were found to have been in search of job for more than one year and 419 for less than one year. According to age-groups, the highest proportion of persons unemployed for less than one year is found in the group 21-25, after which there is a fall. For the category of person unemployed of more than one year the 16-20 group has the largest proportion which declines for subsequent groups; the 36-40 group, however, has a higher proportion than the immediately preceding 31-35 group.

168. *Proportion of the educated unemployed according to the standard of education.*—Of the total unemployed, 18,146 were enumerated as possessing a certain standard of education. In other words, the total educated unemployed represent about 35 per cent. of the total unemployed. Among the educated unemployed as many as 15,913 or 88 per cent. have no recognised qualification for public service, *i.e.*, are non-matriculantes. The proportion of the educated unemployed in each age-group to total unemployed is shown in the subjoined statement:—

Age-group	PROPORTION TO TOTAL UNEMPLOYED PER 1,000		
	Recognised qualifications	Literates including Primary and Middle School qualification	Illiterates
16—20 .. ..	88	274	698
21—25 .. ..	48	284	718
26—30 .. ..	30	191	779
31—35 .. ..	26	337	689
36—40 .. ..	23	169	808
All Ages .. ..	84	242	724

The highest proportion of illiterate unemployed is found in the 36-40 group. It declines gradually in the groups preceding 26-30, owing mainly to the growing proportion of literates in the earlier age-groups. For the literate unemployed, the proportion is highest in the 16-20 group and falls gradually in subsequent groups with the exception of 31-35. Among persons with recognised qualifications, *i.e.*, matriculates, undergraduates, graduates and other degree or diploma holders, the 21-25 age-group has the highest unemployed proportion, the subsequent groups showing a gradual fall.

Of the total unemployed with recognised qualifications nearly 76 per cent. are those with High School Leaving or Matriculation Certificates, 11 per cent. Intermediates, and 10 per cent. Graduates and 2 per cent. hold other degrees or diplomas.

It will be seen from the marginal statement that the proportion of

Age-group	High school or matriculation	Intermediate	Graduates	Other Degrees	unemployed with various qualifications excepting other degrees is largest for the 21-25 age-group, and declines thereafter for subsequent ages.
16-20 ..	308	257	154	288	
21-25 ..	350	354	462	237	
26-30 ..	100	218	203	203	
31-35 ..	90	58	84	69	
36-40 ..	90	58	84	203	

In the case of Other Degrees and Diplomas, the 16-20 group maintains the largest proportion, which fall precipitously in the 31-35 group and again rises in the 36-40 group, where it recedes to the proportion recorded of the 26-30 group.

169. *The Employment Bureau.*—That the problem of unemployment is not so very acute in the State, as elsewhere, can be seen from the data analysed in the preceding paras. Its existence, however, cannot be denied. The Government of H.E.H. the Nizam being alive to the situation set up an "Unemployment Bureau" in 1939 (1348 F.) to devise ways of tackling the problem. This Bureau is not content with job-finding for the applicants but is also engaged in the investigation of possibilities of development in other economic and gainful pursuits. It also aims at bringing about a change in the outlook of the educated youth by persuasion and material help to enter into the vast field of more profitable occupations than Government service with the limited scope.

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**PART III**  
**—Cultural—**

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PART III.—*Cultural.*

CHAPTER XIII.

LANGUAGE.

170. *Object.*—The object of these statistics is to set forth the distribution of the various languages spoken in the State. The instructions given to the enumerators were to enter each person's mother-tongue and in the case of infants and deaf-mutes, the language of the mother. With a view to ascertain the extent of bilingualism a separate question was asked about the other language or languages known to the persons enumerated.

171. *Distribution of languages as mother-tongue.*—According to the classification accepted by the Linguistic Survey of India, the distribution of languages as mother-tongue in the Dominions, and the variations since 1931, are noted below:—

Languages (Mother-tongue)	NUMBER OF SPEAKERS		P.C. of variation 1931-41
	1941	1931	
A. Languages of India .. ..	16,318,420	14,418,624	+ 18.2
(i) Dravidian Family .. ..	9,477,325	8,729,786	+ 8.6
(ii) Indo-European Family (Indo-Aryan Branch) .. ..	6,841,095	5,686,089	+ 20.3
B. Languages of Africa and Asiatic Countries other than India ..	7,850	3,486	+ 99.4
C. European Languages .. ..	12,264	14,070	— 12.8

Of the total Indian languages, as many as 16,015,564 or nearly 98.1 per cent. have returned Dominions languages, *viz.*, Urdu, Telugu, Marathi, Kanarese and tribal languages such as Gondi, Bhili, Erkala, etc., as their mother-tongue.

The Dravidian family is represented by 5 languages in these Dominions. The Indo-Aryan branch of the Indo-European Family comprises 20 languages. Of these, Hindi, Lambadi and Bhili have shown a percentage increase of 111.5; 95.1 and 83 followed by Punjabi and Urdu with 45.8 and 45.1 per cent. respectively.

Of the other Asiatic languages, Arabic has recorded an increase of 131.3 per cent., while the number of persons returning Chinese and Japanese as mother-tongue stands at 54 and 8 respectively as against 12 and 1 respectively in 1931.

The number of persons whose mother-tongue is English has fallen by 12.8 per cent. which is also the percentage decrease for European languages. Among other European languages Italian and German show an increase of 18 and 8 persons respectively compared to 1931; French, Greek and Portuguese have recorded a fall.

It is interesting to note that all the other Asiatic and African language speakers numbering 7,850 belong to the Muslim community, while ~~the figure for persons giving European languages as mother-tongue is 12,264, representing Christians (12,124), Other Hindus (95), Muslims (10), Parsis (15), and Others (20).~~

172. *Principal Languages of the State.*—The Languages of India have been divided into (a) languages of the State, and (b) other Indian languages. Regarding the languages of the State, generally speaking, the natural divisions of the Dominions, *viz.*, Marathwara, Karnatic and Telingana may also be taken to represent the linguistic areas of this territory, where Marathi, Kanarese and Telugu respectively are dominantly prevalent. Urdu occupies the position of *lingua franca* for these Dominions, for reasons enumerated elsewhere. In addition to these four principal languages, Tribal languages are also of considerable importance in particular tracts.

We shall now briefly discuss the importance, numerical and otherwise of each of these languages.

(i) *Urdu.*—Urdu is an inter-Provincial language and the State language of Hyderabad State. The total number of persons returning Urdu as mother-tongue was ~~2,187,007 as against 1,507,070 in 1931; an~~ increase of 679,733 or 45.1 per cent., the largest percentage increase among the languages of the State, excepting Lambadi. On first sight, these figures might appear to be of doubtful nature as the total Muslim population is 2,097,475 only. But the doubt, if it does arise, would be based on a misconception. No language, with the exception perhaps of tribes, can be said to belong to any particular community. Urdu also is not a communal language but a language born to supply the need of the people having different languages of their own. Hence this became a common or inter-communal or inter-Provincial language of India as a whole. Accordingly, of the total Muslim population 2,050,668, a good number returned Urdu as mother-tongue and the difference is made up by all the other communities. The greatest number, *viz.*, 99,828 (returning this language as mother-tongue) belongs to 'Other Hindus.' followed by Harijans and Virashaivas.

The number of Urdu speakers (mother-tongue) and their percentage to the total population in the various censuses has been as follows:—

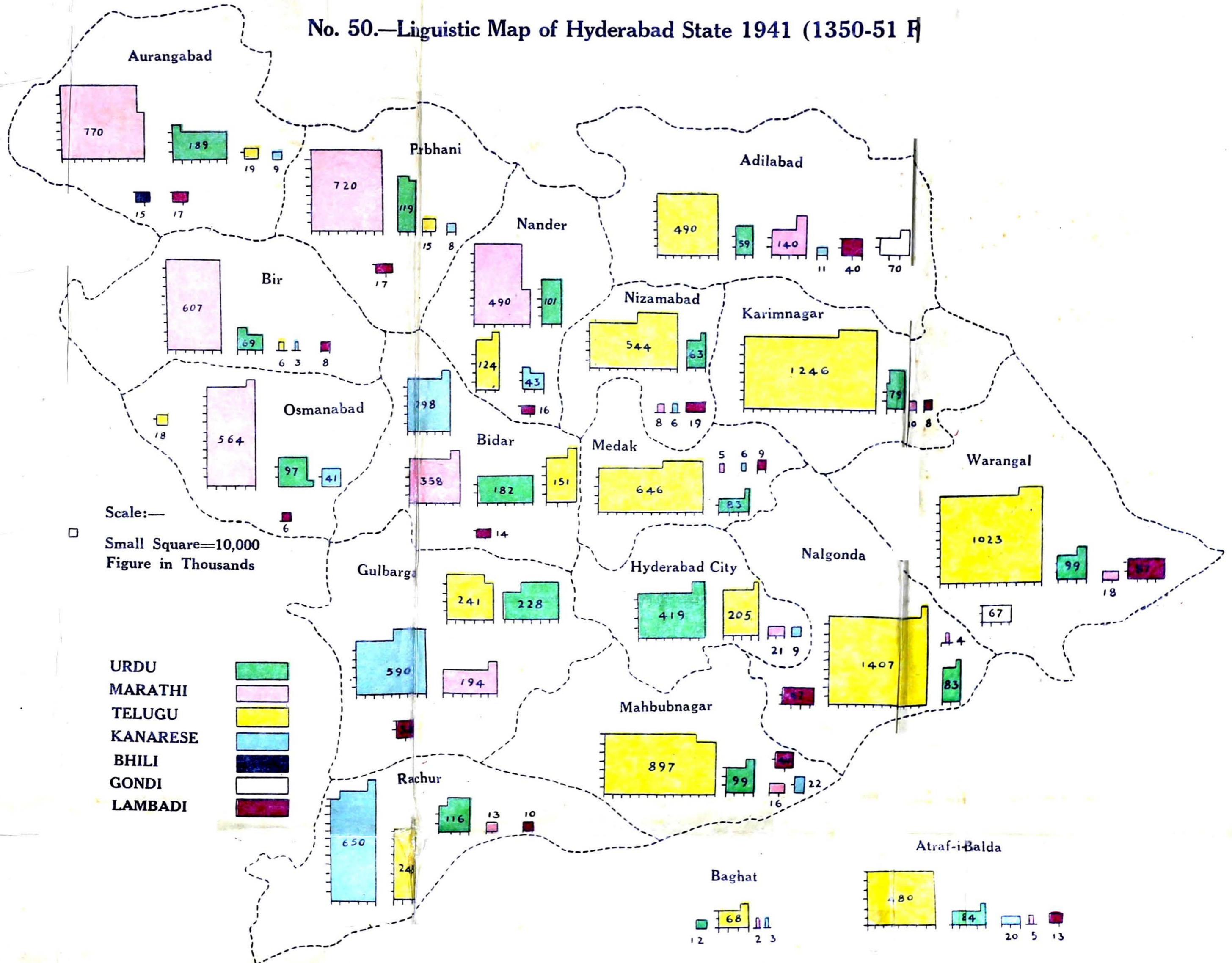
Year	Persons	Percent of total population
1891	1,198,382	10.4
1901	1,158,490	10.4
1911	1,341,622	10.0
1921	1,290,866	10.4
1931	1,507,272	10.4
1941	2,187,005	13.4

According to natural divisions, Marathwara claims the highest percentage of Urdu speakers, *viz.*, 34.7 followed by Telingana 30.3 (excluding Hyderabad City 19.02) and Karnatic 15.98. In the City of Hyderabad, 419,143 persons or 56.7 per cent. of the total population have returned Urdu as mother-tongue. Next to Hyderabad City stand Gulbarga, Aurangabad and Bidar districts with 10.4; 8.8 and 8.3 per cent. respectively of the total Urdu speakers as their mother-tongue.

(ii) *Telugu*.—Telugu is the local language of a large portion of the State. It belongs to the Andhra group of the Dravidian Family of Indian Languages. According to the Linguistic Survey of India, "in the north it reaches to Chanda in Central Provinces, and on the Coast of Bay of Bengal to Chicacole, where it meets the Indo-Aryan Oriya. To the west it covers half of the Nizam's Dominions. The district thus occupied was the Andhra of Sanskrit geography, and was called Telingana by the Mussalmans. Speakers of the language also appear in the independent territory of Mysore and in the area occupied by Tamil people. Only on the west coast are they altogether absent."

~~Telugu had 7,529,229 speakers, or 46.1 per cent. of the total population and 47 per cent. of the speakers of all the languages of the State. Since 1931, the number of Telugu speakers has increased by 8 per cent. Of the total speakers of the language 13.8 per cent. are found in areas other than Telingana and are divided as follows: 2.8 per cent. in Hyderabad City, 4.5 in Marathwara and 6.4 per cent. in Karnatic districts.~~

# No. 50.—Linguistic Map of Hyderabad State 1941 (1350-51 F)





The decennial variations in the number and distribution percentage

Year	Number	P. C. of population
1891 ..	5,031,069	43
1901 ..	5,148,056	46
1911 ..	6,367,578	47
1921 ..	6,015,174	48
1931 ..	6,972,584	48
1941 ..	7,529,229	46

of the total population are noted in the sub-joined statement. Karimnagar still retains the largest number of Telugu speakers, viz., 92 per cent. of its population, though the percentage has decreased from 94.1 in 1931. Nalgonda continues to hold second place with 86.81 compared to 92.4 per cent. in 1931. Medak and Nizamabad have, however, changed places, the former now being third with 85.2 and the latter fourth with 84.1 per cent. In districts other than those of Telingana, Raichur has the largest number of Telugu speakers, 23.4 per cent. of its population, followed by Gulbarga (18.4), Nander

(15.5) and Bidar (14.8). The lowest number, 0.97 per cent. of population has been recorded from Bir District.

Excepting Jains and Parsis, Telugu has been returned as the mother-tongue of some members of all communities, including 41 Sikhs.

(iii) *Marathi*.—Marathi, the language of the northern and western portion of these Dominions, is the mother-tongue of as many as 3,947,089 persons against 3,786,838 in 1931. In other words it has recorded a percentage increase of 4.2 only, the smallest among the languages of the State. The variation in the number of total speakers as mother-tongue and the percentage of total population are marginally noted. Excepting Raichur, in the Karnatic,

Year	Number	P. C. of population
1901 ..	2,898,788	28
1911 ..	3,498,758	26
1921 ..	3,296,858	26
1931 ..	3,786,838	26
1941 ..	3,947,089	24

and Nizamabad and Mahbubnagar in Telingana, which have retained their previous distribution per cent. of their population for Marathi, all other districts show a fall. Bir continues to hold its predominant position returning 85.0 per cent. of its population as Marathi speakers, followed by Osmanabad (75.6), Aurangabad (72.8) and Nander (61.1). The lowest number of Marathi

speakers is recorded by Medak with 0.7 per cent. of its population.

Of its total strength 0.5 per cent. Marathi speakers are found in the City of Hyderabad, 5.3 per cent. in Telingana and 5.2 per cent. in Karnatic districts. Thus 11 per cent. of the total Marathi speakers belong to non-Marathwara areas.

Like Telugu, Marathi also embraces all communities except Jains and Parsis.

(iv) *Kanarese*.—According to Sir George Grierson, "Kanarese is interesting from the fact that sentences in that language have been

discovered by Prof. Hulzsch in a Greek play preserved in an Egyptian papyrus of the second century A.D.”

The total number of persons speaking Kanarese as mother-tongue in the Dominions is 1,724,180, an increase of 104,086 or 6.4 per cent. over 1931. Of the total speakers 89.3 per cent. belong to Raichur, Gulbarga and Bidar districts, though (in these areas also the distribution per cent. of the population is gradually decreasing) This may be attributed to the continued movement of Kanarese speakers to the northern districts of Aurangabad, Nander, Parbhani and Osmanabad. In Telingana the highest number of Kanarese speakers per cent. of population is 3.6 in Baghat district, while the lowest figure is 0.03 for Karimnagar.

The decennial variations in the number of speakers and their

Year	Speakers	P.C. of Total population	distribution per cent. of total population are shown in the marginal statement.
1891	1,451,048	12	173. <i>Tribal Languages.</i> —The important tribal languages spoken in the State are Bhili, Erkala (Kaikadi), Gondi, Lambadi (Banjari) and Pardhi. Of these, Lambadi and Pardhi belong to the Indo-Aryan branch of the Indo-European family, while Gondi belongs to the Intermediate and Erkala to the Dravida group of the Dravidian Family.
1901	1,562,018	14	
1911	1,680,005	12	
1921	1,596,928	12	
1931	1,620,094	11	
1941	1,724,180	11	

and Pardhi belong to the Indo-Aryan branch of the Indo-European family, while Gondi belongs to the Intermediate and Erkala to the Dravida group of the Dravidian Family.

The total number of the speakers of these tribal languages is 618,061 as against their total population of 678,149. In other words, as many as 60,088 have recorded some language other than the tribal language as mother-tongue. Of these 60,088, as many as 58,422 or almost 97 per cent. have returned one or the other four important languages of the State as their mother-tongue, while the remaining 1,666 are enumerated as Hindi speakers.

Compared to 1931 figures, the number of tribal languages speakers shows an increase of 24.4 per cent. This disparity may be attributed to the doubtful nature of the 1931 census returns, as stated in the Census Report of that year. The following analysis of present figures shows their comparative accuracy.

(i) *Bhili.*—Of 18,021, the total number of Bhils in the Dominions, as many as 17,602 or nearly 98 per cent.

Year	Bhili speakers	have returned Bhili as their mother-tongue, as compared to 64 per cent. only in 1931. Consequently, the total number of Bhili speakers record an increase of 83.0 per cent. over 1931 figures. 88.8 per cent. of the Bhili speakers are found in Aurangabad district.
1911	7,012	
1921	8,915	
1931	9,619	
1941	17,602	

(ii) *Erkala* (or *Kaikadi*).—Again 43,911 persons or 96 per cent.

Year	Erkala speakers
1911	10,161
1921	12,286
1931	31,974
1941	43,911

of the total population of 45,771 Erkalas have returned Erkala as their mother-tongue as against 46 per cent. in 1931; hence an increase of 37.3 per cent. in the number of Erkala speakers. Telingana is the habitat of Erkala, though a few thousand of its speakers are found in Gulbarga and Raichur Districts also.

(iii) *Gondi*.—141,686 out of 142,522 or 99.3 per cent. Gonds

Year	Gondi speakers
1911	78,939
1921	68,200
1931	76,087
1941	141,686

have returned Gondi as their mother-tongue as against 68 per cent. in 1931. Gondi is practically confined to Adilabad, Warangal and Karimnagar districts. In other areas, the number of Gondi speakers ranges from 213 in Bidar to 3 in Nander. Its chief dialect in the State is Koyi, spoken by the Koya Gonds of Warangal.

(iv) *Lambadi*.—The number of persons returning Lambadi as

Year	Lambadi speakers
1911	237,899
1921	132,624
1931	214,617
1941	418,753

mother-tongue, viz., 418,753 is greater than the number belonging to this tribe—404,614. In other words, 103.4 per cent. of the Lambadas speak Lambadi as against 58 per cent. in 1931. It may, therefore, be presumed that not only all those belonging to this tribe but also those Lambadas who have returned them-

selves as Other Hindus have recorded Lambadi as their language. Consequently, the percentage increase in this case has gone up to 95.1. Excepting Nalgonda, Adilabad and Mahbubnagar, where it predominates, Lambadi is, on the whole, fairly well distributed in other areas.

(v) *Pardhi*.—The case of Pardhi is similar to that of Lambadi.

Year	Pardhi speakers
1911	2,437
1921	6,659
1931	6,109
1941	6,109

The total number of Pardhi speakers is 6,109, while the total numerical strength of the tribe is 4,806 only. Presumably, therefore, 27.5 per cent. of the Hinduised Pardhis have, in addition to the tribal strength, returned this language as their mother-tongue. It is the only tribal language recording a decrease of

8.3 per cent. compared to 1931.

174. *Other Indian Languages*.—Among other Indian languages are included Hindi, Rajasthani, Gujarathi, Tamil, Punjabi and others according to their numerical importance. Except Tamil, which belongs to the Dravidian family, the rest belong mostly to Indo-European family. Hindi claims 140,378 speakers as against 66,658, an increase of 111.5 per cent. This abnormal increase may be attributed to the vehement Hindi propaganda during the census period. The only communi-

ties that have not returned Hindi as their mother-tongue are Muslims and Parsis; as many as 1,666 Tribals recorded Hindi as their mother-tongue.

The number of Rajasthani speakers has increased from 56,251 to 73,531 in 1941. It is almost confined to Other Hindus (51,806) and Jains (21,486). Gujarathi speakers, who numbered 39,482—an increase of 13.5 per cent. over 1931, include other communities also, e.g., Muslims (3,609) and Scheduled Castes (Harijans) (1,035). Tamil is the mother-tongue of 38,319 persons and since 1931 has recorded a percentage increase of 32.3. Of the 6,650 Punjabi speakers, as many as 4,649 or nearly 70 per cent. are found in Hyderabad City.

The decennial variations in the number of persons speaking these languages is noted below:—

Language	1911	1921	1931	1941
Hindi .. .. .	87,814	25,985	66,858	140,378
Rajasthani .. .. .	50,208	27,500	56,251	73,531
Gujarathi.. .. .	15,060	16,793	33,915	39,482
Punjabi .. .. .	8,414	725	4,560	6,650

In addition to these, eleven other Indian languages or dialects are spoken in these Dominions, the number of their speakers ranging from 1,490 of Sindhi to 7 of Assamese.

175. *Asiatic and African Languages.*—These have recorded an increase of 99.4 per cent. as compared to 1931. The number of Arabic speakers has increased from 3,172 to 7,337; of Persian speakers from 282 to 377 and of others from 32 to 136 in 1941. Others, include Armenian (16), Chinese (54), Japanese (8), Sinhalese (22) and Turkish (28).

It is interesting to note that all these languages numbering 7,850 speakers have been returned by one community alone, the Muslim.

176. *European Languages.*—These comprise English and seven other languages and dialects, ranging from 46 Portuguese to 6 Greek speakers. The number of persons with English as mother-tongue has fallen from 13,819 to 12,046 in 1941, a decrease of 12.8 per cent., which is also the percentage decrease for total European languages.

Now, it will be observed that out of the total population of the State, as many as 322,970 are speakers of languages other than those of the Dominions. On the other hand, persons outside these Dominions do not number more than 305,894. And, even among these, there must, of necessity, be a large number of these, who, though born elsewhere, speak one or other of the State languages. For the languages of the State are also spoken in other parts of India, e.g., Telugu, in Madras and Mysore; Kanarese in Bombay, Madras and Mysore; Marathi in Bombay and the Central Provinces and Berar; and Urdu in Delhi, the United Provinces

and the Punjab. It follows, therefore, that a number of persons belonging to the State have recorded non-Dominion languages as their mother-tongue. The extraordinary percentage variation in the case of Hindi and Arabic are pointers in this direction, as also the fact that as many as 95 Other Hindus, 10 Muslims and 15 Parsis recorded English as their mother-tongue.

177. *Bilingualism*.—This enquiry is intended to provide information regarding the number of persons conversant with languages other than their own. Accordingly, the instructions to the enumerator were to enter the language or languages spoken by a person in addition to his or her mother-tongue, at home or in business. Compared to 1931, the improvement effected this time was an increase in the number of mother-tongues, *viz.*, 17 and 3 groups of other languages as against 13, for which subsidiary languages have been abstracted. The languages selected as subsidiary are, however, the same as in 1931, *viz.*, Urdu, Telugu, Marathi and Kanarese.

It is significant that, excepting Bhili—a minor tongue—which has not returned Kanarese as subsidiary, all the four major languages have, in varying numerical importance, been recorded as subsidiary to every other language spoken in the State, and by all communities.

Urdu as a subsidiary language is spoken by 2,238,264 persons, in addition to 2,187,005 who have recorded it as mother-tongue. Thus, 4,452,269 persons in all, or a little over a quarter of the total population (27.1 per cent.) of the Dominions is conversant with this language either as mother-tongue or subsidiary language.

So far as this State is concerned the reasons for the popularity of Urdu are not far to seek. Not only the official patronage it enjoys, but also the establishment of the Osmania University, which imparts university education through the Urdu medium, are enough to confirm Urdu's traditional position as the *lingua franca* of the State.

In the 1941 Census no language table for all-India has been compiled, but according to the 1931 census the comparative all-India position of the four main languages of the State was as follows:—

Urdu speakers	..	7.1 crores
Telugu speakers	..	2.5 crores
Marathi speakers	..	2.0 crores
Kanarese speakers	..	1.0 crores

This shows how infinitely more important Urdu is as an all-India language than any of the other languages of the State.

The largest number of persons speaking Urdu as Subsidiary in Hyderabad State belong to the group returning Marathi as mother-tongue, *viz.*, 923,691, followed by Telugu (890,173) and Kanarese (199,517) speakers. As subsidiary to other languages, it ranges from 116,007 for Lambadi speakers to 69 for Others in the Asiatic and African languages group.

Other Hindus numbering 1,470,914, form the largest number of subsidiary speakers; next in numerical importance are Harijans, 367,867, followed by Tribes 172,122. For other communities, the figures range from 57,520 Brahmans to 203 Others.

Kanarese has given place to Telugu as the next most popular subsidiary language. While, as mother-tongue, Telugu is spoken by 7,529,229 persons, the number of subsidiary speakers stands at 852,967. In other words, compared to 1931, as subsidiary language, it has recorded a percentage increase of 267.1 and of 7.9 only as mother-tongue.

The largest number of subsidiary Telugu speakers (324,840) belongs to those returning Urdu as mother-tongue, followed by 163,144 returning Lambadi. For Marathi and Kanarese mother-tongue, the corresponding figures are 129,415 and 115,411 respectively.

As subsidiary, Telugu is highest among the Tribes, followed by Muslims, being spoken by 38.7 and 14.2 per cent. respectively of these communities. Tribes like Chenchus and Erkalas, etc., whose mother-tongue is akin to Dravidian languages, easily assimilate Telugu and Kanarese. It is spoken by all communities including Jains and Parsis, as a subsidiary language. 51.3 per cent. of the total population speak Telugu, 41.6 per cent. as mother-tongue and 5.2 per cent. as subsidiary.

Marathi forms the subsidiary language of 655,709 persons, an increase of 380.8 per cent. compared to 1931, though the percentage increase of those whose mother-tongue it is, is 4.2 only. The highest ratio for subsidiary Marathi is returned by Muslims. The largest number of subsidiary speakers (326,830) belongs to the Urdu mother-tongue class. The percentage of Marathi speakers to total population is 28.2 of which 24.6 per cent. speak it as mother-tongue and 4.0 as a subsidiary language.

Speakers of Kanarese as subsidiary number 370,334, a percentage increase of 49.4 which is the lowest of the four languages of the State. In this case also, Muslims returned the highest ratio, 7.0 per cent. 12.8 per cent. of the total population speak Kanarese—10.6 per cent. as mother-tongue and 2.3 per cent. as subsidiary.

Excepting Marathi, where the number of females slightly exceeds that of males, in all other cases, men are more conversant with languages other than their own.

It will be noticed that Marathwara has a marked numerical superiority over Telingana in the matter of Subsidiary Speakers of all languages except, of course, Telugu. In Telingana, Adilabad claims the largest number of speakers of Urdu, Telugu and Marathi as subsidiary languages, while Kanarese, as subsidiary is mostly prevalent in Mahabnagar.

In Marathwara Urdu, as subsidiary, predominates in Aurangabad, Osmanabad and Bidar; Marathi as subsidiary in Nander, Aurangabad, Osmanabad and Gulbarga; Kanarese in Gulbarga, Raichur and Bidar.

(In Telingana, Urdu as Subsidiary, is conspicuous in Hyderabad City, Atraf-i-Balda, Nizamabad, Mahbubnagar and Adilabad; Telugu as subsidiary in Nalgonda, Warangal and Karimnagar. In Mahbubnagar District, speakers of Telugu and Kanarese as subsidiary are also numerous; while in Adilabad there are as many Marathi speakers as there are Telugu speakers.) Bir has only 43 speakers of Telugu as subsidiary.

178. *Common Language.*—A common language amongst different communities when they are living together is quite essential and also has a unifying effect on them; otherwise they cannot understand one another and the world is a Tower of Babel to them. In Hyderabad State the social harmony found among the different communities may be attributed to the widespread Urdu language which is understood and spoken by all the communities, traditionally without any prejudice. Such prejudice as may now exist is entirely due to outside and not to local influences.

For a country that wants to develop itself, it is a good principle to adopt two languages in the beginning, *i.e.*, a mother-tongue for home and every day life and a world language for its advancement in the world.

For Hyderabad State the mother-tongue may be Urdu or Telugu or Marathi or Kanarese but the world language at present is obviously and undoubtedly English. Hence, Hyderabad State has kept this principle in practice throughout its educational system.

The conflict between the Hindi, Urdu and Hindusthani is unreal; they are basically really one and the same, but the name and the admixture of Arabic and Persian or Sanskrit derivatives vary among speakers of the major communities. Hindus call it Hindi; Muslims call it Urdu as it was the name first given to it by all; the moderate who seek to avoid extreme use of derivatives from either source call it Hindustani. But all are trying to improve it and make it rich by the introduction of words from different languages such as Sanskrit, Arabic, Persian and English. Thus the same thing is loved, nurtured and developed under different garbs.

179. *Script.*—Hindi and Urdu are written in different scripts. Hindi is written in Devanagari, and Urdu in Arabic script. Of Devanagari, the Census Commissioner for India in the 1931 Report noted that it is generally admitted that the earliest form of Devanagari script is probably of Semitic origin and a post-Aryan importation. Devanagari is a long script but easy to learn to write, print and read. It also is very scientific phonetically.

Urdu is a short script rather difficult to learn and to print. It does not show the correct pronunciation with vowel marks. But these drawbacks are natural, as it is really a shorthand, and Pitman, the originator of shorthand himself acknowledged that he has derived more points from this script in the development of shorthand than from any other,

The Roman script for the advancement in the world had to adopt both the long hand and the shorthand to develop itself. Hindustani written in Roman script does not give the true pronunciation of the words. Hence if the Hindi and Urdu scripts are both used in the educational system, they will help the language more and remove communal prejudices.

180. *Effects of Poetry on Language.*—Poetry gives great strength to a language and stabilizes it. Thus poets are the great builders of the language and on their thoughts and expressions the life of a language depends. In Northern India, Ghalib, Zauq, Hali, Sir Mohammad Iqbal, Akbar Allahabadi and others have given new life and vigour to Urdu, the Indian-born young language. Hyderabad, although the first to develop this language as a language through poetry by the talent of Wali Dakkani, has not done much in poetry, but developed it as a modern language with scientific terms, dictionary and grammar and now imparts education in the Osmania University through the Urdu medium.



## CHAPTER XIV

### COMMUNITIES

181. *General.*—A word of explanation for the use of the caption “Community” instead of “Religion” of past censuses will not be out of place. Quite truly has it been observed that “Religion is entirely the individual’s concern.” And once the enumeration stage is over, the census is concerned not with the individual but groups of individuals having common social and economic institutions, to wit the community. In other words, the true function of a census is to record the dynamics of social change and not the variations of particular religious sects. Accordingly, the idea of showing the distribution and movement of population by community rather by religion was taken up this time by the Census Commissioner for India. The observations of the Census Commissioner for India in the matter are as follows:—

“ . . . . There has been much misunderstanding of the change this time to community and what it implies and some of it, I fear, is of that kind which does not wish to be dispelled. Actually, the point is quite simple. In the past, the corresponding table was based on the returns to the question “religion,” but the results were interpreted as if the question had been “community.” This time the sorting itself was on community and thus the table for the first time really represents this aspect.”

Excellent as this innovation is, I am sorry to say that, for all practical purposes, it has not brought about any useful change. Nor could it be expected under existing conditions. For one thing, community has not been defined for purposes of census. Secondly, in India, as has been repeatedly pointed out by eminent writers and social reformers, the entire Indian social structure is organised on the basis of religion. A number of social and even economic practices is subject to religious sanction, if not actually based on religion. It becomes increasingly difficult, therefore, to distinguish religion from the community or *vice versa*, in India.

Yet, of late, there has been a good deal of wishful thinking about the future. The Indian Statutory Commission, for example, only recognised Muslims, non-Muslims, Indian Christians, Anglo-Indians and Europeans. Hindus, as a community, have no place whatever in the Commission’s scheme. But those who are in the know can scarcely deny that the probability of this state of affairs, in the near future, at any rate, is pretty remote.

Now, let us turn to the census results. The total population of these Dominions is classified into twelve communities.

A word about the classification of Hindus is necessary. In 1931 under Hindus were shown all Brahmanic Hindus, including the Brahman community, as well as Virashaivas (Lingayats), Aryas, and Brahmos. Even Adi-Hindu or Harijans—though recorded separately—were grouped under the general head “Hindus.”

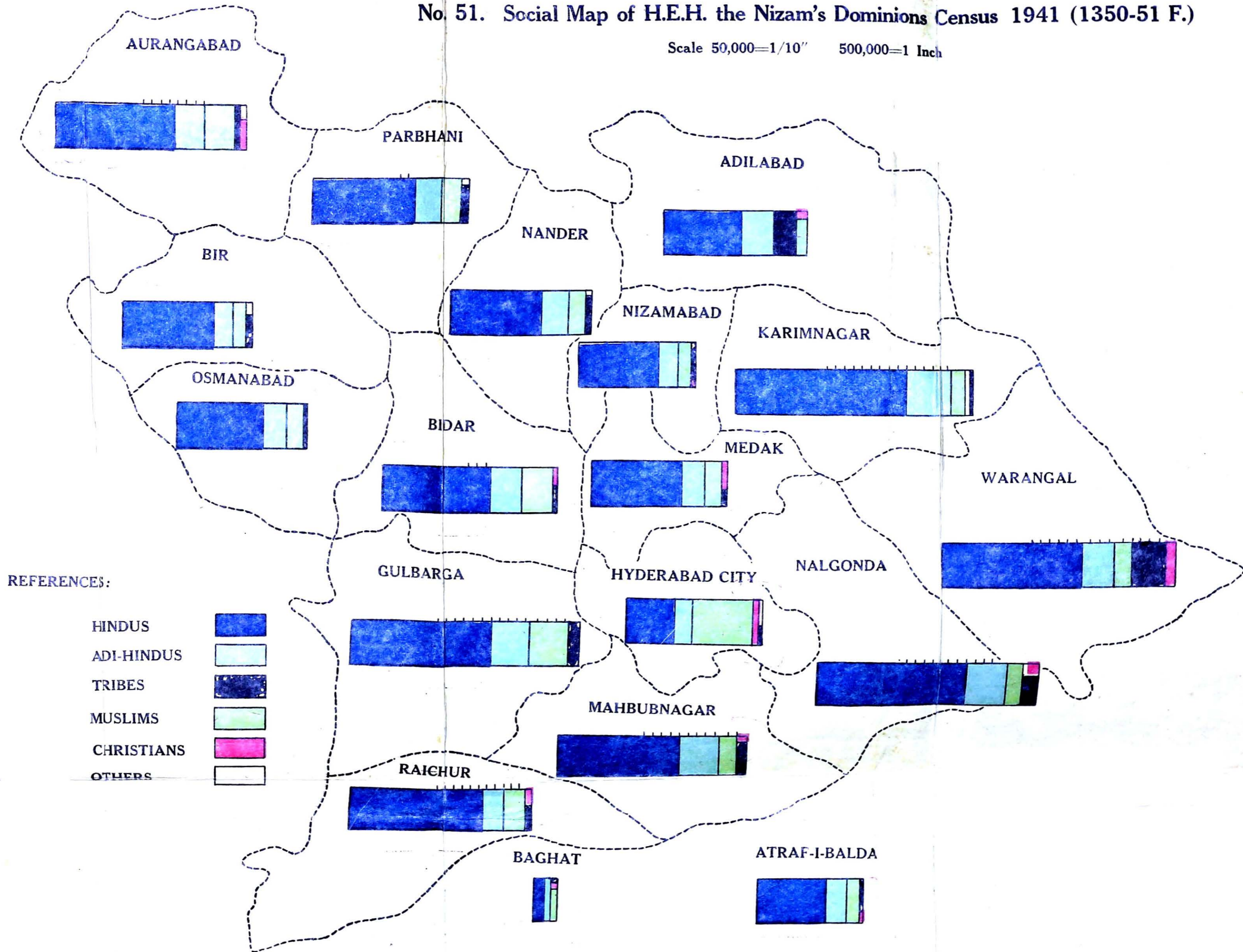
On the present occasion, however, excepting Brahmos, whose population is shown under the head ‘Others,’ practically all the others, Brahmans, Virashaivas, Harijans and Aryas, being different communities, are kept distinct. And this was done on the initiative of these communities, who made several representations to be shown separately and not to be grouped under Hindus. In the case of Virashaivas, particularly, this segregation was insisted upon, on the ground that the community professes a distinct faith and that the fundamental tenets of Virashaivas were different from those of Hindus. This keenness of the groups of people not to be classed under Hindus has significance and bearing and it is this that has reduced the population of Brahmanic Hindus during the decade. Besides Brahmanic Hindus there are quite a number of castes and sub-castes in the Hindu fold, hence the head “Other Hindus” represents all these except the Brahmanic Hindus. The then Census Commissioner for Hyderabad State in the 1931 Census report noted that “Caste is a Hindu institution, and therefore its application to any other community is wrong.”

Regarding caste tabulation, the Census Commissioner for India in his Report, Table Volume, page 14 noted—“The sanctioned tabulation for British India does not cover caste but even had the full course been taken, there would have been no all-India caste table. Even in 1931 it was severely limited, for financial reasons, the time is past for this enormous and costly table as part of the central undertaking and I share Dr. Hutton’s views expressed 10 years ago. With so constricted a financial position and with so many fields awaiting an entry there is no justification for spending lakhs on this detail. In 1941 caste sorting on an all-India scale was dropped.”

Be that as it may, this classification which on the one hand, gives details of this enquiry for each group, entails difficulties, and consequently, these have to be grouped together where information for each group is not available.

# No. 51. Social Map of H.E.H. the Nizam's Dominions Census 1941 (1350-51 F.)

Scale 50,000=1/10" 500,000=1 Inch



REFERENCES:

HINDUS	
ADI-HINDUS	
TRIBES	
MUSLIMS	
CHRISTIANS	
OTHERS	

Other Hindus, Muslims, Harijans and Christians constitute the major communities and number 9,171,318; 2,097,475; 2,928,040; and 220,464 respectively in the Dominions. The percentage of these communities to the total population since 1901 is shown below:

Year	*Hindus	Muslims	Harijans	Christians
1901 .. .. .	88.6	10.4	14.1	0.2
1911 .. .. .	86.9	10.8	17.7	0.5
1921 .. .. .	85.4	10.4	16.6	0.5
1931 .. .. .	84.0	10.6	17.10	1.1
1941 .. .. .	63.5	12.8	17.9	1.8

\*include Virashaivas, Aryas and Brahmans.

It will be observed that the population of Hindus is constantly declining, from 88.6 per cent. in 1901, it now stands at 63.5. On the other hand, the percentage of Muslims and Christians is gradually on the increase. This is attributable to the effect of the social contact, freedom and equality amongst Muslims and the proselytising activities of the Christian missionaries.

The Hindu community has recorded the lowest percentage increase of 6.1 during the decennium under report. Its proportion for ten thousand of the population has declined for all districts except Atraf-i-Balda, where it stands at 8,366 against 8,259 in 1931.

Hindus in the preceding paragraphs include Brahmans, Virashaivas and Aryas. Separate data being collected and tabulated for these communities, they are dealt with below.

182. *Brahmans.*—There are 363,296 Brahmans in the State, including 182,761 males and 180,535 females. In matters social and religious, the supremacy and omnipotence of Brahmans is acknowledged by all other Hindus. No one can become a Brahman except by birth and the Brahman community considers itself superior to all non-Brahman Hindus. Prayers and worship being their rightful duty, they had till very recently practically monopolised literacy and therefore predominated in all the higher walks of life. Only a very small minority among the Brahmans follow now the traditional occupation of priest; the great majority of them are supported by income from rent of land, public administration and the learned professions. It is noteworthy that Brahmans alone have recorded a decrease of 3.6 per cent. during

the decade, though in particular areas, e.g., Hyderabad city and the districts of Baghat and Warangal, their number has considerably increased. They represent 22 per thousand of the population. Again, it is only the males that have recorded a fall, while females show a slight increase in all the Telingana districts. As in previous decades, their proportion is higher in Marathwara being 293 per 1000 of the population as against 163 in Telingana.

The Brahmans found in these Dominions generally are divided into three classes, according to their locality, viz., Maratha, Karnatic or Kannadi and Andhra or Telugu.

196. *Harijans* (Scheduled Castes).—During the past ten years, this community, also known as “Adi-Hindus” made great strides and organised itself on an all-India basis. The Adi-Hindu Social Service League, Hyderabad, made a representation to the effect that the Adi-Hindu or Harijan community should be treated separately and not included under the “Aryan-Hindu” fold.

Prior to the invasion of other races, this was the ruling race of India. After the Aryan conquest, however, the two races intermingled to the extent that, as Risley puts it, “we can hardly make any distinction among them, and none can profess to be either purely from Aryan or Dravidian stock; they stand now as historical terms and are restricted to languages.”

They are the lower end of the complicated scale of castes. The castes which come under the category of Harijans or Depressed Classes are Mangs, Madigas, Mahars, Mehtars, Chamars, Mochis and a few others, as given in the 1931 Census Report. To them were assigned such unclean and degrading occupations as scavenging, leather-working, the disposal of carrion, etc., and therefore they have been held from early times to be unclean and consequently are called “Untouchables.” The conservative orthodox Hindu regards the touch and even the approach of persons belonging to the depressed communities as a sin. Not only would he ostracise them, he would also refuse to recognise them, much less encourage efforts to raise the downtrodden. It is in many places customary for the untouchables to be denied access to the wells or tanks used by the caste Hindus. Government have to construct separate wells for the depressed classes in villages having water scarcity. The caste rules amongst these depressed classes are more rigid than those of the higher educated caste people. They have degrees of untouchability and superiority among themselves. The Bagari will not go to a well from which a Dher draws his water nor the Dher to a Mang’s well; nor will he Mang drink from a Chamar’s well. A Madiga cannot touch a Mala. If a Madiga takes a Mala girl to wife, the woman is excommunicated for life. As previously observed, the living quarters of the depressed classes in all the villages have to be at a respectable distance from the main caste people.

Harijans have no economic independence in most parts. Most of them are farm labourers, payment being in kind. The wage level of the unskilled labourers is generally low and it is when the demand for labour is at a low ebb, during the non-agricultural season, that one realises the plight of these landless classes. To escape starvation they engage themselves, whole families, under large land-holders, for any service and on any terms of remuneration. The landlord accommodates them for marriage and other occasional expenses and thus secures the services of the families from generation to generation. The labourers themselves choose to serve their masters under such conditions rather than go out into the world and starve.

These classes also perform services pertaining to the public needs of the village as a whole.

The system of dedication of girls to gods as *murlis*, *devadasis* or *baisavas* continues among them. In times gone by, these people held it a sacred duty to choose a virgin in the name of God to serve *sadhus* and *sanyasis* and religious mendicants who might be passing by their village. There is no legal enactment in this State whereby such a practice is deemed to be an offence. Even in British India dedication of girls to deities is practised and although such women are known to lead an immoral life, it cannot be proved that dedication is for the specific purpose of prostitution, which is a cognizable offence.

Owing to lack of education, the community on the whole is very backward both socially and economically. The efforts of the Government to spread the cause of education in this community have been already outlined in the preceding pages.

It is to the credit of the Adi-Hindu Social Service League, as also to the efforts of the Temperance Societies in towns and cities that the use of liquor and other intoxicants is gradually decreasing in the community, though, it must be admitted, much still remains to be done in this direction. And the Adi-Hindu Independent Youth League, an offshoot of the Social Service League is working for the abolition of the liquor habit by establishing *Bhajan Mandirs* in different localities and preaching through them.

The fuss about mutual untouchability amongst these classes also is on the decline in urban areas, where the differences between the so-called "Aurandhatees" (Madigas) and 'Mahantees' (Malas or Mahars) are gradually waning and exemplary intermarriages are being performed in these castes. In rural areas backward conditions still persist.

There are 2,928,040 Harijans in the State, and numerically they constitute the second major community after Hindus. The community has recorded an increase of 18.6 per cent. during the decade, which in view of its accepted prolificness cannot be regarded as considerable. In this connection one should not disregard the fact that it is mostly from

this community that Christianity and Islam recruit their members, thereby affecting the percentage growth of the community.

The community is fairly evenly distributed in the two natural tracts, Telingana claiming as many as 186 and Marathwara 171 per mille of their respective population.

184. *Virashaiva or Lingayat*.—"Virashaiva or Lingayat is a religious sect of *Saivites*, deriving their name from the *lingam* or the phallic emblem of the god Siva, a model of which, in gold or stone, they enclose in caskets of gold or silver and wear on their bodies either fastened to their left arm or suspended from the neck."

"This sect was founded during the 12th century in Gulbarga District by a Brahman named *Basava*, whose aim seems to have been to abolish caste and polytheism. Although he succeeded in forming a community composed of all grades and castes, yet social distinctions asserted themselves soon after his death, and the Virashaiva community is gradually drifting to a caste with its endogamous and hypergamous divisions." The community may be divided into four main groups, *viz.*, the first the *Jangams* or priests, the second the Virashaivas proper; these two are the first converts. The third group consists of converts recruited from occupational castes. The fourth includes the lowest unclean classes, who, though converted to the sect, still remain as impure as before.

Virashaivas number 806,096 in the Dominions and have recorded an increase of 2.2 per cent. during the decade. They are very numerous in Gulbarga, Bidar and Raichur Districts and have spread all over the Dominions from this focus. Of their total population, nearly 89.0 per cent. are found in Marathwara. Their proportion has been gradually increasing in Telingana since 1921, while an opposite tendency is noticeable in Marathwara (*vide* subjoined statement).

	Actual Number	Proportion	
		1941	1931
Telingana ..	45,095	11 per cent.	9 per cent.
Marathwara ..	365,105	89 per cent.	91 per cent.

185. *Aryas*.—The number of Arya Samajists has considerably in-

Year	Persons	Males	Females
1941 ..	40,900	21,530	19,370
1931 ..	3,700	1,896	1,804
1921 ..	545	298	277

creased. Compared to the preceding decade, their percentage increase works out to 1005.4. It is one of the most unevenly distributed communities and the

number of persons ranges from 10,854 in Bidar, to 34 in Baghat. Per ten thousand of the population of the natural divisions, Aryas constitute 12 and 40 respectively in Telingana and Marathwara; the corresponding proportions for 1931 were 14 and 11 only.

186. *Muslims.*—There are 2,097,475 Muslims in the State, against 1,534,666 in 1931, an increase of 36.7 per cent. during the decade. The proportion of Muslims in the population of the State has been gradually increasing and is now 12.8 per cent. as compared to 10.6 per cent. ten years ago.

Although Hyderabad State is under a Muslim Ruler, there is no active proselytizing propaganda among the Muslims, and conversions to Islam are few and far between in the State. If at all there is any reason for their increase in number, it is due to their freedom from the social shackles, which press down upon the lower class Hindus and make them join other communities. A large proportion of the Muslims are engaged in trade, service, etc., and are town-dwellers, while the major portion of the Hindus are engaged in agriculture and live in rural areas.

A little more than half the total number of Muslims, or 1,100,813 are found in Marathwara. This is in accordance with the previous trend, *viz.*, their proportion is greater in Marathwara than in Telingana. The present decade has, however, marked a greater increase in the Muslim proportion of Telingana. From 899 per ten thousand of the Telingana population in 1931, the proportion has now increased to 1,144. The corresponding figures for Marathwara are 1,132 and 1,264 respectively. Hyderabad City has 16.4 per cent. of the total of 34.6 per cent. of Telingana Muslims.

More than half of the total Muslim population is accounted for by the City of Hyderabad and the districts of Warangal, Aurangabad, Parbhani, Gulbarga, Raichur and Bidar. Per mille of the respective population of districts, they number 467 in the metropolis, 176 in Gulbarga, 123 in Raichur and 161 in Aurangabad; in other districts their proportion ranges from 133 in Osmanabad to 577 in Karimnagar.

187. *Christians.*—Christians of all races and sects number 220,464. Of these, there are 3,660 Anglo-Indian and only 824 European and allied races, as against 3,370 and 2,627 respectively in 1931. The reason for this latter fall is merely the transfer of British regiments from military stations.

Christianity is the only religion which is very enthusiastic in making converts in Hyderabad State. The organisations set up for this purpose are many and well spread throughout the Dominions. The converts to Christianity are generally from the lowest strata of the Hindu community. These people have nothing to lose by leaving the religion of their forefathers, but gain materially in the facilities for education and by becoming equal to the high class Hindus and not remaining untouchables any longer.

The number of Indian Christians on account of these efforts is constantly on the increase, the rate of increase being 41.7 per cent. in



the Dominions which is the third highest after Aryas and 'Other Communities.'

They have recorded an increase in every district except Nizamabad and Nander and constitute 135 per 10,000 of the total population. As many as 174,380 or 79.1 per cent. of the total Christian population are found in Telingana though their proportion per ten thousand of population has declined from 167 in 1931 to 107 in this tract. Warangal, Karimnagar, Nalgonda, Medak and the City of Hyderabad claim the largest number followed by Aurangabad, Bidar, Raichur and Gulbarga districts of Marathwara. A large majority of the Indian Christian belongs to rural areas and only 16 per cent. of the community is urban in character.

The variation in the number and percentage of Christians from decade to decade are noted below:—

Year.	Number.	P. C. Variation
1941	220,464	+ 45.6
1931	151,382	+ 141.6
1921	62,656	+ 15.4
1911	54,296	+ 136.1
1901	22,996	..

A synopsis of missionary activities in Hyderabad State in 1940-41 is given below:—

A. Institutions run by Missionaries in Hyderabad State and India as a whole:

	Hyderabad State	
	No.	Students or persons
1. Primary Schools	1,358	26,518
2. Middle Schools	81	4,104
3. High Schools	10	1,032 (b)
4. Colleges (including Medical colleges)	..	..
5. Special Schools	..	..
6. Teachers' training Schools	2	27 (c)
7. Bible Schools	3	77
8. Theological Institutions	1	18
9. Missionaries' Children Schools	..	..
10. Industrial Schools	8	291
11. Miscellaneous Industries	..	..
12. Agricultural Settlements	1	20 (z)
13. Co-operative Societies	3	..
14. Printing Presses	4	7
15. Workers training institutions	3	132
16. Missionary homes of rest or aged	2	136
17. Dispensaries	29	76,167 (a)
18. Hospitals	26	..
19. Leper Institutions	2	..
20. Tuberculosis Sanitariums	..	..
21. Homes for the Disabled	..	..
22. Homes for Women	7	83
23. Homes for Converts	..	..
24. Orphanages	10	400 (y)
25. Social and Welfare Organisations.	2	..

(a) Patients treated in 1940-41

(b) Including 30 Girls

(c) Girls

(z) Weaving Horticulture carpentry in various Schools.

(y) Orphan children are cared for in boarding, Schools but no separate orphanage exist.

The distribution and spread of mission work throughout the Dominions is as follows:

Districts.	Places and special activities besides mission work.
I. Hyderabad City	.. Chadarghat (Y.M.C.A. High School for boys and girls. Social and Welfare Organisation). Secunderabad (Y.M.C.A. High Schools for boys and girls; girls' normal training school, St. Andrews Home for Orphans). Hughes Town, Narayanguda (Y.M.C.A.); Trimulgherry, Bolarum.

2. Atraf-i-Balda .. Shamsabad (middle school), Shahabad; Viqarabad (middle schools for boys and girls, Teachers' training school and Hospital at Viqarabad).
3. Nizamabad .. Dichpalli (Leper Asylum), (Agricultural Settlement) Armur; Dudgaon, Ibrahimpatam, Kamareddi, Nadipalli; Nizamabad, Yellareddi. Dispensaries at Nizamabad and Dudgaon, possibly other places.
4. Medak .. Medak (Co-operative Society; Middle School; Normal Training Institute; Girls' Training School; Bible School).  
Papannapet (Dispensary); Sarjana; Sangareddi (Dispensary); Siddipet; Shankarampet (Dispensary); Ramayanpet, Kolichalma; Wadiaram (Savashram Home for Women) Cathedral, Theological College and Hospital at Medak.
5. Mahbubnagar .. Nagarkarnul (Printing Press, Middle School, Dispensary; Telugu Monthly Magazine).  
Wanparti (Dispensary and School) Kalwakurti.  
Makhtal (Middle School); Dispensary; (Bible School).  
Mahbubnagar School and Hospital; Narayanpet.
6. Nalgonda .. Jangaon (middle school; Preston Teachers' Training Institute).  
Suryapet (Dispensary); Kodar; Devarkonda (Middle School, Dispensary),  
Cherial (Bible School); Bhongir; Alir (Co-operative Society; Middle School; Dispensary).  
Pastola; Panigiri Dispensary; Nalgonda (Bible School).
7. Warangal .. Warangal Hospital, Schools, etc.  
Khammam (Industrial School; Middle School for boys and girls).  
Dornakal Anglian Cathedral, (Printing Press; Industrial School; Middle school; Bible School; Dispensary);

- Singareni (Middle School);  
Hanamkonda, Madira, Kallur;  
Nadanapuram; Mahbubabad; Meditha-  
palli;  
Mupparam; Mulug; Nekonda; Katria-  
palli.
8. Karimnagar .. Karimnagar (Middle School; Girls' Normal Training School; Bible School); Hospital.  
Peddapalli; Arenakonda;  
Betikal; Jagtial; Kodimyal;  
Koratla; Sirsilla;
9. Adilabad .. Mancherial (Dispensary); Boath;  
Khanapur; Lakshettipet; Nirfal; Sone.
10. Aurangabad .. Aurangabad (Boys and Girls Orphan-  
ages).  
Jalna (Hospital; Women's Industrial Work Room; Broom Making Room; Middle Schools for boys and girls).  
Bethal (Village Reconstruction Co-operative Society).
11. Parbhani .. Sailu (Dispensary).
12. Nander .. Nander.
13. Bir .. Bir.
14. Gulbarga .. Gulbarga (Middle School); Shahabad; Shorapur; Yadgir; Bhimanhalli; Tandur.
15. Raichur .. Raichur (Industrial School; Teachers' Training School).  
Gadwal (Middle School).  
Mudgal (Hospital and School).  
Sirwar.
16. Osmanabad .. Osmanabad.
17. Bidar .. Bidar (Project School; Middle Schools for Boys and Girls; Hospital and Dispensary).  
Udgir; Zahirabad (Middle School).

188. *Tribes* (Aboriginals, Animists).—Little is said here to describe the Tribes as a full and able account of them is given in the Appendix "A" by the distinguished Austrian ethnologist Baron Christopher von Fürer Haimendorf.

In the words of the Census Commissioner for India, "the religion returns of previous censuses so far as they relate to these tribes are worthless. This has its origin in the circumstances that to the ordinary

member of a tribe, the word religion has no meaning and is not explainable to him by any ordinary enumeration." It is in such cases, in particular, that the use of the term community, seems to be most appropriate. For, to quote the Census Commissioner for India again, "While between Islam or Christian and other religions there exists as it were a definite wall or fence over which or through which the convert must go, there is nothing between what is usually, though vaguely described as Animism and the equally vague and embracing concept of Hinduism, but a very wide no-man's land; and the process by which a tribesman is assimilated to a Hindu is not that of conversion or the acceptance of a particular creed or joining in a definitely marked out sect of the population, but more or less gradual traversing of this no-man's land."

678,149 persons of tribal origin were enumerated in these Dominions, showing a net increase of 133,360 persons or 24.5 per cent. compared to 1931.

Of the thirteen selected tribes shown in the Imperial Table XIV, Lambadi, Gond, Yerkala, Koya, Andh and Bhil are numerically important. Lambadis and Yerkalas are fairly well spread over the Dominions. Gonds are the most numerous of the tribes. They live in that part of Gondwana which lies within the Adilabad, Karimnagar and Warangal Districts, along the eastern border of the Dominions. Koyas, a branch of Gonds, are found in the forest regions of the same districts. Andhs and Bhils are confined to the northern hilly tract of the State which includes parts of Aurangabad, Bir, Parbhani, Nander and Adilabad. Of the total Chenchus numbering 3,865, as many as 3,280 are inhabited in Mahbubnagar District. The Farhabad Hills of that district are their abode; they are a continuation north of the River Krishna of the Annamalai Hills which are the Madras home of this tribe. The total population represents 42 per mille of the total population as against 38 in 1931. Though Telingana claims nearly 75 per cent. of the tribal strength, Marathwara has recorded a percentage increase of 17.2 as compared with 6.9 in the previous decade. The percentage variation for Telingana has gone down from 35.6 in 1931 to 27.1.

The variation in the number of selected tribes and their proportion per mille of population is given below:—

Year	Population	Percentage variation	Proportion Per Mille
1941 .. ..	678,149	24.5	42
1931 .. ..	544,789	26.5	38
1921 .. ..	430,748	50.8	34
1911 .. ..	285,722	837.5	21
1901 .. ..	65,315	..	..

Andhs, Bhils, Chenchus and Gonds are of non-Aryan origin and Erkalas have a non-Aryan physical appearance. Lambadis are said to have a mixed parentage and recruited from different races of Northern India and bound together by ties of common occupation.

Tribes are still an important element of the population of the Warangal and Adilabad districts, where they constitute 140 and 152 per mille of their respective population. They are on the increase in Karimnagar, Medak, Nizamabad and Nalgonda. Aurangabad and Parbhani in Marathwara have also recorded an increase. In all other districts, including Hyderabad City, a fall is noticeable.

189. *Jains, Sikhs and Parsis.*—Numerically, Jains, Sikhs and Parsis constitute minor communities, their total population being 24,853, 5,330 and 1,974 respectively. Being business communities, they predominate in areas where commercial and industrial developments have taken place.

Jains represent 15 per ten thousand of the total population and nearly 80 per cent. of them are found in Marathwara. This may be attributed partly to the proximity of the community centres in adjoining province of Bombay, but mainly to the existence of cotton and textile mills in this area. 36 per cent. of the Jain population is urban in character.

	1941	1931	P.C. variation
Persons ..	24,853	21,543	+ 15.4
Males ..	18,188	11,456	+ 15.1
Females ..	11,670	10,087	+ 15.7

Sikhs have recorded a slight increase. The percentage fall in male population has been more than made up by a 13.2 per cent. increase in the female population. The community is practically equally divided among the two natural divisions of Telingana and Marathwara. Nander, which is a Sikh religious centre, has recorded a slight decrease. But, as noted above, the community shows a considerable percentage increase in the districts of Parbhani, Raichur, Bidar, Nizamabad and Adilabad.

	1941	1931	P.C. variation
Persons ..	5,330	5,178	+ 2.9
Males ..	2,939	3,064	- 4.1
Females ..	2,391	2,114	+ 13.2

As many as 1,372 out of 1,974 Parsis are found in the City of Hyderabad. The adjoining table shows that females have recorded a greater percentage increase compared to males. Of the total of 418 Parsis in Marathwara, Aurangabad claims 130, Raichur 80, Nander 78 and Gulbarga 60.

	1941	1931	P.C. variation
Persons ..	1,974	1,784	+ 10.6
Males ..	995	987	+ 6.2
Females ..	979	847	+ 14.4

Sikhs and Parsis are essentially urban communities, 80 and 91 per cent. of their population being town-dwellers.

190. *Other Communities.*—Other communities enumerated

	Persons	Males	Females
Brahmos ..	396	207	189
Bhddhists ..	115	74	41
Jews ..	20	12	8
Unspecified ..	109	57	52

include Brahmos, Buddhists, Jews and those that have not specified their community. These "Others" have recorded second largest percentage increase after Aryas; viz., 145.2. It is to note that percentage variation of females is 130.2 as

against 61.4 only for males.

191. *Communal Proportion.*—Regarding community in the whole of India, the general position, however, could be summed up that of every 100 Indians in all-India, 66 are Hindus, 24 are Muslims, 6 are Tribals and 1.5 are Christians and the rest are Others. In British India alone 64½ per cent. are Hindus, 27 per cent. are Muslims, 5½ per cent. are Tribals and 1 per cent. Christians. In Hyderabad State there are 2.2 per cent. Brahmanic Hindus, 56.1 per cent. other Hindus, 17.9 per cent. Harijans, 4.9 per cent. Virashaivas, 0.3 per cent. Aryas, 12.8 per cent. Muslims, 1.3 per cent. Christians, 4.4 per cent. Tribals and the rest belong to the remaining communities.

For details of various Castes the Census Report of 1921 Part I (pages 217 to 263) may be referred. Baron C. Von Fürer Haimendorf's appendix to this report is the most accurate account that has yet appeared of the Tribes.

192. *Social Conditions.*—The outlook of the people on practically every aspect of life is gradually changing. Education in schools and colleges, treatment in hospitals and dispensaries, pipe-water in towns and means of communication, i.e., trains and motor buses, have played no small part in making the caste system flexible and adaptable. A high caste Brahman has to sit in the train compartment side by side with a low class Dher without losing his untouchability. Religion, the vital factor in Indian life, is receding to the background, giving place to modern ideas on matters social as well as economic. With the spread of education and the breaking up of the joint family system, the western mode of individualistic life is coming into vogue.

The Hindu-Muslim question, now also making its appearance in the Dominions is the outcome of purely outside influences. The outstanding feature of the rule of House of Asaf Jah, as pointed out in earlier pages, has been the maintenance of harmonious relations between the various communities inhabiting the territory. The royal patronage has always been accorded to subjects irrespective of religion, caste or creed. Yet there were always present those characteristics in various groups which at a glance distinguished them from each other. Their religious observances, social customs, mode of living and dress differed to a considerable extent, though many of the Hindu ceremonies relating to marriage and other festivals were adopted and are still practised by Muslims, Christians, Parsis and Others.

193. *Dress*.—Each major community once had a mode of dress peculiar to itself. The Hindus had their *dhoti* and shirt, while their head-dress varied for different castes. The Muslims had their *sherwani*, trousers and the Fez cap. The Christians had their short coat, trousers or shorts and top. The Parsis had their own long coat, and cap or turban. But it is a common experience to find the dress of the rulers or governing class adopted by the ruled or public. Thus we find that the court dress and fashions of the Moghal Emperors were common amongst their Indian subjects; for example, the dress and fashion of Shivaji the Maratha Chief of the Deccan were just the same as those of Shah Jehan and Aurangzeb. In Hyderabad the State dress is *sherwani* and trousers. It is common to see members of all communities especially the government servants wearing this; the non-Muslims have adopted it not by compulsion of any sort but by their own free will. In fact, Hyderabadis of all communities take a pride in wearing it as a national dress distinguishing them from the people of the neighbouring Provinces and States. This common dress for all the communities makes them free from community prejudices and they feel that they are not different from each other but inhabitants of one and the same country. Thus the dress also tends to nationalise the people as Hyderabadis.

English dress is also gaining ground on the same principle as noted above. The adoption of the dress of the ruling class gives the wearer a superiority complex and the wearer poses himself as superior to those who do not wear it.

The influence of new ideas is now particularly noticeable in dress, which is becoming westernised for practically all communities. This, together with the mode of hair dressing and close shaving which has come into vogue, has done away with the distinctive communal hall-marks of appearance and attire.

The *sari* is the universal attire of women irrespective of community; in fact, any other form of dress is taken as 'foreign.' The manner of wearing the *sari*, however, differs for various communities, *e.g.*, Parsis and Marathas.

194. *Ornaments and Jewellery*.—The proverbial hunger of Indian women for gold and silver ornaments has not altogether vanished. Their tastes have, however, become more refined and simpler. Light and fashionable designs are now generally used instead of the solid heavy and crude jewellery of the past. Unlike their elders, the tendency among the young is to wear the minimum number of ornaments at a time, and to wear the ornaments for ornament's sake and not for the purpose of safe deposit of wealth.

195. *Purdah*.—In other parts of India, the *purdah* is generally being discarded even by orthodox Muslim families. There is a growing change even in the attitude of Hyderabadis towards this old and time-honoured tradition and *purdah* is no longer as rigidly observed as of old,



particularly among the ultra-fashionable upper class. The lower working classes have really hardly ever observed it.

196. *Housing*.—The change in residential habits is not less striking. In urban localities, old houses in congested areas are discarded in favour of new houses in open sites—Residential and business quarters are now getting separated. The new houses are modern structures and unlike the old ones consist of living rooms separated from kitchen and other out-houses. The bath-rooms are usually fitted with modern sanitary fittings. Even in rural areas, modern designs of structure are slowly making their appearance. Practically all new Government buildings and offices are of up-to-date type.

197. *Other Requisites*.—Wants have also undergone a radical change in accordance with the tastes of the time. Motor-cars, radio sets, refrigerators and the like, which were formerly regarded as luxuries, are now common necessities even for middle class families.

198. *Marriage Ceremonies*.—Marriage functions, both Hindu and Muslim, used to be spread over a number of days, entailing extravagance and consequent indebtedness. Except in very rich and wealthy families, marriages are now one-day functions. This is admittedly a change for the better. The deplorable feature of present day marriages is the cash terms on which these socio-religious contracts are now being made in almost all the communities except the Tribal. Marriage has now become a lucrative proposition and source of exploitation for the young men, who demand heavy dowries. Cases are on record when in return for accepting a girl's hand, expenses already incurred on foreign education, in addition to specific kinds of property, such as houses, cars, etc., or a guarantee to obtain Government services, have been demanded. Apart from the moral issues it raises, this attitude reflects the prevalent economic condition of the present day youth. The parents of the girls are no less responsible for bringing about this state of affairs. These parents bid a price for the young man, particularly if he is educated and well settled in life, with the result, that the highest bidder gets the boy for his girl.

199. *Spare-time Hobbies*.—Though the number of educated and literate has considerably increased through the liberal educational policy of the Government, it is discouraging to note that their physique, particularly that of the younger generation, has deteriorated. This is due to the choice of their pursuits and the manner in which leisure hours are utilised. After completion of his educational career, the youth of today seldom partakes in sport or physical exercise. Nor are his hobbies of a healthy nature. He becomes an addict to tobacco and haunts the movies and the coffee or tea houses. The most common and popular way of using leisure hours nowadays for young and old alike is the movies. This is due to the remarkable development of the Indian film industry. So long as English pictures monopolised the market, this hobby was

restricted to those who could understand the English language. Now that homely pictures in practically all vernaculars flood the market and cater for mass taste, the number of regular cine-goers has increased manifold.

Though music has always been appreciated and valued as an art, its learning and performance were confined to certain specified castes. Teaching of music to children, particularly girls, was deemed highly immoral. All this has now changed. Knowledge of music and the ability to sing or to play an instrument are regarded as a qualification for both sexes. But the taste for music has almost been revolutionised by the movies and the radio. Classical music having receded to the background, theatrical and popular tunes are the order of the day. These are hummed by the street urchins and the most sophisticated person in society alike. This transformation is general, inasmuch as it affects all sections of Indian music, Maharashtrian, Telugu, Tamil, Punjabi, and the rest. Instrumental music has also considerably developed. The Indian orchestra consisting of a few simple instruments like *sitar*, *sarangee*, *harmonium* and *tabla*, is no longer so different from a western orchestra as of old.

200. *Women's Advancement*.—As teachers, doctors, writers, speakers at zenana gatherings and honorary visitors to women's hospitals and Child Welfare Centres, Hyderabad ladies give evidence of moving with the times, just with the same pace as their sisters in other parts of India. They take part in the deliberations of the all-India Women's Conference. They have also formed an association for the advancement of education among women, which interests itself in other matters also. The association has established three girls' schools for the backward communities. Proposals have been made for legislation in the State on the lines of the Sarda Act and to safeguard the interests of Hindu widows in the matter of inheriting property and their remarriage. The question of women's franchise has also had the attention of the association.

## CHAPTER XV.

### LITERACY.

201. *The meaning of literacy.*—The census definition of literacy has varied from time to time according to changes in the classification of the population in respect of education. Prior to 1901 three categories Learning, Literates and Illiterates were adopted. But as the returns of the first category were vitiated by omissions, it had to be abandoned. In 1901, the present classification of Literates and Illiterates was adopted. The instruction to the enumerator was: *Enter in this column against all persons of whatever age, whether they can or cannot both read and write any language.* No test being prescribed, it differed from province to province and even from district to district. Consequently, it is reported, persons who could do little more than write their own name and spell a few printed words were also treated as literates. In 1911, however, literacy for census purposes was defined as *the ability to write a letter to a friend and read the answer to it—but not otherwise.* This definition has been repeated on all subsequent occasions. Strictly speaking, therefore, figures for literacy are comparable only from 1911.

Before we proceed to examine this definition, it would be interesting to know what 'illiteracy' implies in other parts of the world. In Italy, Poland, Canada and Chile, for example, it means *inability to read*; in the U.S.A. and certain regions under her influence *inability to write* is the test of illiteracy; it is defined as *inability to read and write* in many other important countries, e.g., France, Holland, Sweden, U.S.S.R., Egypt, etc. Thus, it would be noticed that the test of literacy prescribed in India, viz., *ability to write a letter and read the answer to it* is not only not found in other important countries, but is definitely far stricter than those obtaining in them. This should not be lost sight of when comparing Indian figures with those of other countries.

202. *Extent of literacy.*—The total number of literates in the Dominions has risen from 595,633 in 1931 to 1,269,004 in 1941—an increase of 113.1 per cent. In other words, there are now 78 persons per mille—as against 41 in 1931—who are able to read and write.

For purposes of comparison, the literacy figures of the major Provinces and States in India for 1941 are given below. These are based on the provisional figures supplied by the Census Commissioner for India.

The figures for Hyderabad, Travancore, Mysore and Baroda are, however, final.

Serial order of literacy	Provinces and States	NO OF LITERATES PER MILLE OF TOTAL POPULATION			P.C. of literacy
		Persons	Males	Females	
1	Travancore .. ..	477	581	360	47.7
2	Cochin .. ..	354	447	265	85.4
8	Baroda .. ..	229	327	123	22.9
4	Bombay .. ..	195	296	86	19.5
5	Bengal .. ..	161	247	66	16.1
6	Madras .. ..	130	205	56	13.0
7	Punjab .. ..	129	179	70	12.9
8	Mysore .. ..	122	193	48	12.2
9	Assam .. ..	115	185	37	11.5
10	C. P. and Berar .. ..	114	..	..	11.4
11	Hyderabad State .. ..	93	144	43	9.3
12	U. P. .. ..	85	140	24	8.5
13	Kashmir .. ..	66	104	22	6.6
	All-India .. ..	122	195	52	12.2

There has been a pronounced increase in literacy in India as a whole and in most of the provinces. The increase in literacy for India, amounts to 70 per cent. over 1931. Among Provinces, the Punjab shows a remarkable increase of 140 per cent., and Bombay has recorded an increase of over 100 per cent. In Hyderabad State literacy has risen by 113 per cent. In the percentage of literacy, Travancore now occupies the first place, Cochin having receded to second. Baroda retains its third place. Hyderabad, with its 113 per cent. increase still ranks very low. In no sphere can progress be achieved to the extent desired unless in addition to the education policy of Government, which plays the most important role of enunciation and encouragement, the people who receive the benefits of that policy are prepared to make the best use of it. In respect of education as in the case of almost all social and civil advancement, this view is well supported. The State, however, directly or indirectly creates the necessary conditions in the country for its subjects to move onwards. In a country like India, where so large a proportion of the population remains contented with time-honoured crude methods of agriculture as its chief means of livelihood, the general idea of the utility of modern education and science are naturally very limited indeed. From time immemorial, the majority of Indians have been contented with not only the quantity, but also the quality of educational development. It was the chosen few—*e.g.*, the Brahmans, the privileged

intellectuals—who formed the literates of the country. Literacy was their monopoly; they did not allow others to become literate. The invasion of India by Islam, professing, as it does literacy as a compulsory duty for both male and female, spread literacy and encouraged it amongst all classes of people. Those who took full advantage of this encouragement were the Kayasths. Since then much water has flown under the bridge. The country is now slowly but steadily getting industrialised. Each census marks the growth of more towns with flourishing industries. There is yet another factor. The awakening among people to their civic and political rights is equally responsible for expansion of education. Accordingly, ever since the Government of India introduced the first Reforms allowing people to participate in the administration of the country, the number of literates has been growing faster than ever before in almost all the communities, as the public desire to share the responsibilities offered by the State, and for which illiterates will have no opportunities. The educated intelligentsia, therefore, must expand.

Hyderabad, following the example of British India, first started with municipal and local fund administration, and has extended to the public administration machinery, wherein the voice of the representatives of the people receives due consideration. Various educational conferences are held year after year in various centres of the Dominions, and their views are valued by the Government. In short, the Hyderabad public has rightly responded to the call of the Government for the progress of education by various means. There are now a number of educational societies, debating organisations, libraries, etc., closely following the progressive policy of the Government in educational matters.

Other factors contributing towards the great increase in literacy during the decade 1931-41 are briefly set forth below.

203. *Royal Patronage*.—In the first place, mention must be made of the Royal patronage extended to this most fundamental and important of all nation-building activities. It has been the established policy of the Asaf Jahi rulers to give full moral and financial support to the spread of education among their subjects. It was thus more than appropriate for him at the request of the university to assume the title of “Sultan-ul-Ulum” in appreciation of his real for furtherance of education in his Dominions.

204. *Educational Development*.—A short account of the evolution of education and educational institutions in the State will not be out of place. Almost 88 years ago, in 1264 F. (1854 A.D.), the Government took the first step towards public instruction when that far-sighted statesman, Sir Salar Jung I founded the Dar-ul-Uloom in the City of Hyderabad and placed it under an Educational Board. It became a centre of oriental learning and culture. The next step was taken in 1269 F. (1859 A.D.) when the Government issued a notification ordering the opening of two schools in each of the taluq and district headquarters, one in

Persian and the other in the local language. In 1279 F. (1870 A.D.), the Education Department was definitely created with the appointment of a Secretary and a Director of Public Instruction.

The year 1292 F. (1883 A.D.) marked the opening of a new chapter in the history of education in the State. Public Instruction was raised to the status of a major department, and to begin with, an annual budgetary allotment of Rs. 2½ lakhs was sanctioned for it. High Schools were opened at the headquarters of each Subah. Upper and Lower Middle Schools were established at a large number of places in the districts, and the number of Primary Schools increased from 161 to 402 in three years' time.

In 1300 F. (1891 A.D.) the Middle School Examination was instituted. A Text-Book Committee and an Education Board were set up in 1303 F. (1894 A.D.). A Normal School for the training of teachers was set up in 1308 F. (1899 A.D.) and latter reorganised. By 1314 F. (1905 A.D.) technical and professional schools, such as schools of industries, arts and crafts, engineering, medicine and law, were all brought under the partial control of the Educational Department. Mr. Arthur Mayhew of the Indian Educational Service, who was appointed Educational Adviser in 1319 F. (1910 A.D.) for two years, made valuable suggestions in his report for the expansion of Primary and Secondary Education as well as for the reforms of the administrative machinery of the Educational Department. But it was the late Sir Akbar Hydari, then Education Secretary, who finally shaped the educational policy of the State.

The following statement gives the number of schools and pupils and the expenditure on education quinquennially for the 50 years:—

Years				No. of Schools	No. of Pupils	Total Ex- penditure Rupees
1891	1300 F.	..	..	545	39,197	5,72,814
	1305 F.	..	..	753	52,901	7,95,901
	1310 F.	..	..	882	56,027	10,12,048
1901	1315 F.	..	..	882	59,821	10,81,254
	1320 F.	..	..	1,034	66,484	13,99,863
1911	1325 F.	..	..	1,254	93,289	21,92,997
	1330 F.	..	..	4,287	234,505	53,06,961
1921	1335 F.	..	..	4,098	258,298	73,84,423
	1340 F.	..	..	4,285	299,963	98,99,913
1931	1345 F.	..	..	4,790	362,150	84,98,328
	1350 F.	..	..	5,502	408,462	97,33,120

It will be noticed from the above that the number of both institutions and pupils has increased rapidly from 1320 F. (1911) onwards, and the expenditure on education has increased more than 16-fold during the half century, rising from about Rs. 6 lakhs to Rs. 97 lakhs.

205. *Reorganisation of Educational System.*—From the standpoint of the educational system, the importance of the period under review lies not in the increase in the number of institutions and scholars, but in the re-organisation of the entire system, which is intended to produce far-reaching results both in the cultural and vocational spheres.

In 1935 A.D., the Government appointed a Committee under Dr. A. Mackenzie, the then Pro-Vice-Chancellor of the Osmania University, to enquire into and report on the problem of re-organisation. The recommendations of the committee were approved with certain modifications. A Board of Secondary Education was constituted, and a Department of Technical and Vocational Education created. The services of a British Expert, Mr. Abbott, were also obtained to advise the Government on the re-organisation of vocational education in the State. Mr. Abbott, however, did not agree with the Mackenzie Committee's recommendations to impart vocational education in the existing schools of general education, but favoured separate technical institutions. This was approved by the Government.

The main features of the re-organisation scheme are as follows:—

1. the total period of education from Class I to the end of the Degree Course should not exceed 14 years;
2. the primary stage course to extend for 4 years, but at least one extra class, to be called the Primary 5th Class, to be provided for those who either ordinarily leave school at this stage or are not likely to proceed to a Secondary School, with a view to equipping them for rural life or to enabling them to join industrial schools;
3. the duration of the Lower Secondary Course to be 4 years, with a promotion but not a public examination at the end;
4. the High School course to cover a period of 2 years, with a public examination, called the High School Leaving Examination, to be conducted by the Board of Secondary Education;
5. students who pass this examination and wish to take up higher education, to join either the Nizam College or one of the selected colleges of the Osmania University, where a previous class will be opened with Urdu as the medium of instruction.

There will, thus, be a common High School Examination for all students.

The essence of the scheme, however, is bifurcation—*i.e.*, the diversion of students having no aptitude for higher academic education to

institutions where they may receive a type of training which may prove beneficial to them in practical life. In order to provide them facilities, a tentative programme entailing a non-recurring expenditure of Rs. 17 lakhs and annual expenditure of Rs. 4.75 lakhs is before the Government. This programme consists of two Agricultural High Schools, 5 Post-Primary Industrial Schools for boys and 3 for girls. Carpentry, blacksmithy and weaving are included in the industrial syllabus for boys, and cookery, basketry, tailoring and domestic science for girls. In addition to these there will be Psychological Institute which is intended to obviate the tragedy resulting from the wrong choice of professions by guiding young men in the adoption of suitable courses.

206. *Progress of the Educational System during the decade.*—

During the decade under review the number of recognised primary schools increased from 3,746 in 1931 to 4,856 in 1941, and that of pupils from 247,000 to 307,000. The expenditure on primary education rose from Rs. 22.77 lakhs to Rs. 32.87 lakhs. The main object of the policy laid down by the Government in 1937 (1346 F.) with regard to Primary education is to provide within five years a school for all villages with a population of one thousand or more. Accordingly, by 1941 (1350 F.) as many as 269 villages had been provided with new Government Primary Schools, 1,235 Local Fund Schools had been converted into Government Schools, and 1,133 Local Fund Experimental Schools into Aided Schools.

As there is a general consensus of opinion that education up to the IV Class gives census literacy, statistics of Lower Secondary or Middle Schools and pupils are important for purposes of this section. The numbers of Lower Secondary Schools and pupils attending them during the decade are shown below:—

Year	Institutions	Pupils	Expenditure in lakhs of Rs.
1931 .. ..	111	28,602	24.49
1941 .. ..	146	45,884	34.89

The number of scholars averaged about 42,000 annually. In other words, that was the average yearly addition to the total literate population.

The number of Secondary Schools proper, or High Schools, is now 62 with over 34,000 pupils, as against 48 High Schools, and 18,000 pupils ten years ago. Of the 62 High Schools, 22 are English, 34 Osmania and 6 Combined. The High School Leaving Certificate Scheme and the



scheme proposed by the Board of Secondary Education are being gradually amalgamated, so that the Board may take over the control of the entire field of Secondary Education. The ultimate object in view is to have Urdu as the medium of instruction in all secondary schools. This transition is to be effected within a period of 5 years.

207. *Female Education.*—In this State where the *purdah* system is still so largely observed, co-education cannot be an appropriate solution of the problem of girls' education. Accordingly, special schools are provided for girls. The total number of girls' schools and pupils increased from 687 to 789 and from 43,569 to 63,939 respectively during the decade. Of these 789 schools, 11 were High Schools with 4,312 pupils, 25 Middle Schools with 6,769 pupils and 753 Primary Schools with 52,858 pupils. Generally speaking, however, girls are not educated even up to the Middle School standard, as parents usually stop sending their girls after they attain puberty.

208. *Training of Teachers.*—Improvement in education is dependent upon the quality of the teaching staff. Every effort has been made during the decade to provide competent and trained teachers. More training schools and colleges were opened for both men and women teachers. Of the 9 training institutions in 1941 (1350 F.), 5 train men-teachers and 4 women-teachers. Seven of these are Government institutions, one is aided by Government and one is maintained by a Christian Mission. The number of trained teachers is now 3,597 as against 2,100 in 1931 (1340 F.).

209. *Education of Backward Classes.*—To promote the education of Backward Communities (Depressed Classes), Government sanctioned a scheme in 1935 (1344 F.) for the opening of special schools for the children of these communities. There are now 72 such Government institutions in the Dominions with a total enrolment of nearly three thousand scholars. Special facilities are provided by the Government for the education of children belonging to these communities. Free education is imparted in all Government Primary schools. In the Government schools for these communities, books and stationery are supplied free of cost to these children. Applications for scholarships receive special consideration and steps are also being taken to exempt such pupils from the payment of fees in Government secondary schools.

210. *Adult Education.*—A most effective method of removing illiteracy from India is believed by some eminent educationists to be adult education. The progress made in this may be gauged from the following short account. The object of adult education, as already noted, is only to give literacy. Under the Hyderabad rules for adult schools, pupils below the age of 16 are not ordinarily admitted to such schools, but boys under 16 who have to earn their livelihood during the day and cannot afford ordinary school education are exempted from this rule. The course for boys under 16 is of two years duration, and

for adults 18 months only. No fees are charged in Government adult schools, but aided schools may levy a fee with the sanction of the Educational Officer concerned. After the completion of the course, an Examination is held and literacy certificates are issued to successful candidates. During the decade the number of adult schools in the Dominions increased from 32 with an enrolment of 650 to 90 with 2,673 scholars. Of these, 5 were for women with 119 pupils.

211. *Educational Institutions.*—Subsidiary table XII-(6) gives the figures of all educational institutions. There are 11 Arts and Science Colleges including Medical, Engineering and Law, as compared to 5 in 1931, and the number of students in these has increased nearly four times. The six technical institutions include five industrial and one technical school with an enrolment of 976 pupils.

Besides the Osmania Technical College and the Cottage Industries Institute, there is a Central School of Arts and Crafts in the City of Hyderabad. In the Institute training is given in cloth, blanket and tape weaving, tailoring, needlework and embroidery, carpentry, blacksmithy, *bidri* work, pottery, leather work, shoe-making, cane work, mat and basket-making, book-binding, etc.

There are several orphan schools and boarding houses run by Government as well as by communities in important population centres of the State. Other items of the table have been dealt with in detail in the foregoing paragraphs.

With this background of educational progress in the State let us examine the statistics of literacy.

Of the total literates 983,478 or 77.5 per cent. are males and 285,526 or 22.5 per cent. are females. In other words, 14 per cent. of the males and 4.3 per cent. of the females aged 5 and over are literates as against 8.5 per cent. and 1.2 per cent. respectively in 1931. The following statement gives the number of male and female literates per mille since 1901.

Literates per mille aged  
5 and over.

Year.	Males.	Females.
1941	140	43
1931	85	12
1921	57	8
1911	51	4
1901	21	5

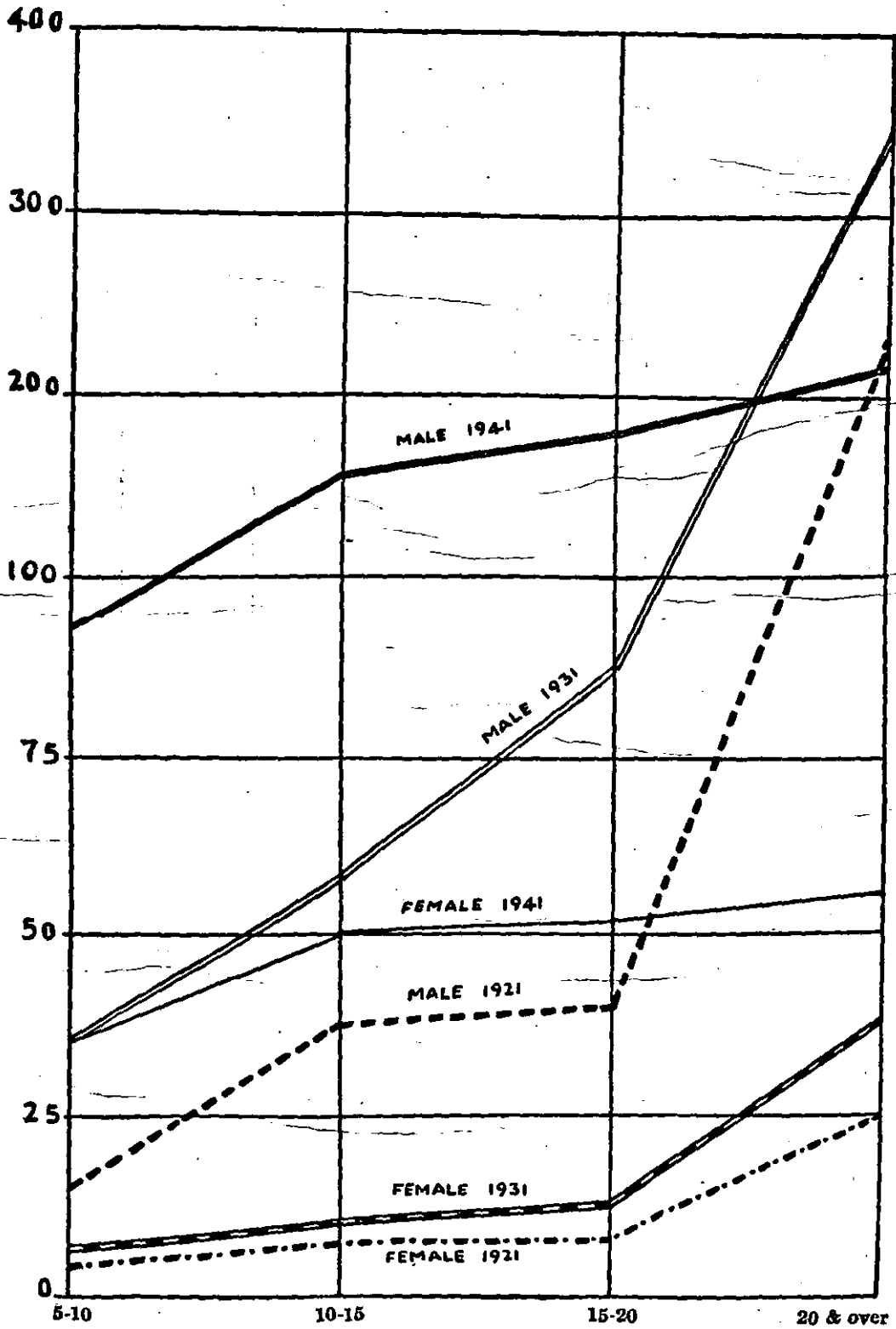
During the last decade there has been an increase of 64.7 per cent. among the male and 258.3 per cent. among the female literates.

212. *Literacy by Age-Groups.*—The percentage of literacy by age-groups and sex is noted below:

Age-groups.	P. C. of literates.	
	Males	Females
5-10	.. 10.5	4.0
10-15	.. 16.3	5.8
15-20	.. 23.3	6.9
20-30	.. 14.5	4.3
30-50	.. 10.5	3.7
50 & over	.. 14.0	2.7

These figures clearly show that literacy reaches its maximum or peak point in the 15-20 age-group for both sexes; thereafter it declines for subsequent groups in a graduated manner, particularly among women.

No. 52. Literacy by Age and Sex for 1921  
1931 and 1941.



The lapse into illiteracy in the 50 and over age-group was accounted for in the last Report in the following words: "Once a boy leaves the institution and goes to share with his father the toil of earning daily bread for the family he has no opportunities for keeping up even the elementary knowledge which he acquired at school." This is still true to a great extent. The subjoined statement showing the progress of literacy since 1911 however reveals that the proportion of literates has considerably increased in the 15-20 group but fallen in the 20 and over groups.

Literates per mille.

Years	10—15		15—20		20 and over	
	Males	Females	Males	Females	Males	Females
1911 ..	67	5	69	7	72	4
1921 ..	65	8	86	14	67	8
1931 ..	93	12	137	20	90	11
1941 ..	163	58	233	69	126	36

This may be attributed to several factors. In the first place, the gradual development of economic pursuits other than agriculture in the Dominions makes it necessary for all those seeking a livelihood to retain their literacy. Secondly, and more important, printed books, periodicals and newspapers catering for all tastes are now available in a greater number and at a lower price than in previous decades. Again, it will be noticed from the above figures that females have recorded a greater percentage increase in these age-groups than males, which may be taken to indicate a greater tendency among females to avail themselves of the opportunities provided for retaining literacy.

Compared to other age-groups, the 10-15 group especially shows an increase from decade to decade. The progress for the decade under report was however, very pronounced, in consequence of the educational developments outlined above. From the point of view of literacy, the next age-group, 15-20, is important. On the one hand, it shows that the effective literates, in the sense of those who have retained literacy to the age of 15, are less likely to lapse into illiteracy, sufficient interest being created at this age to encourage pupils to keep up their knowledge and maintain their literacy. On the other hand, the number of literates in this group shows the available supply of effective hands for various occupations and technical careers. Above all, it is to this

group that we must look for the social progress of the country as a whole.

213. *Literacy in Natural Divisions.*—According to the present census, the population of Telingana is 7.7 per cent. and of Marathwara 7.8 per cent. literate. The progress of literacy in these tracts is shown in the following statement:

Literates per mille.

	1901	1911	1921	1931	1941
<i>Males.</i>					
Telingana ..	78	76	79	119	148
Marathwara ..	59	58	50	67	146
<i>Females.</i>					
Telingana ..	7	7	18	17	48
Marathwara ..	1	8	4	7	48

An outstanding feature of the decade is the remarkable progress of literacy in Marathwara. Since 1901 Marathwara had always lagged behind Telingana in literacy; the superiority of Telingana was due to the inclusion of the City of Hyderabad which had the highest number of literates. Among males Marathwara division leads by 3 per mille while among females it is now on a par with Telingana.

In comparing the figures for literacy for the two natural divisions, Telingana and Marathwara, the following factors must be borne in mind.

214. *Literacy by Community.*—A higher percentage of literacy obtains decade after decade chiefly among such communities as Brahmans, Virashaivas, Jains, Muslims and Christians. Other minor communities such as Parsis have a very high rate of literacy, but their strength in the Dominions is too small to affect the regional figures to any extent. The more important communities mentioned above, however, are distributed unevenly over the various districts of the State, and have a greater percentage of concentration in Marathwara.

[Statement.

Telingana has yet another disadvantage in this respect. It has a greater population of communities backward in literacy. The sub-joined statement will make the point clear.

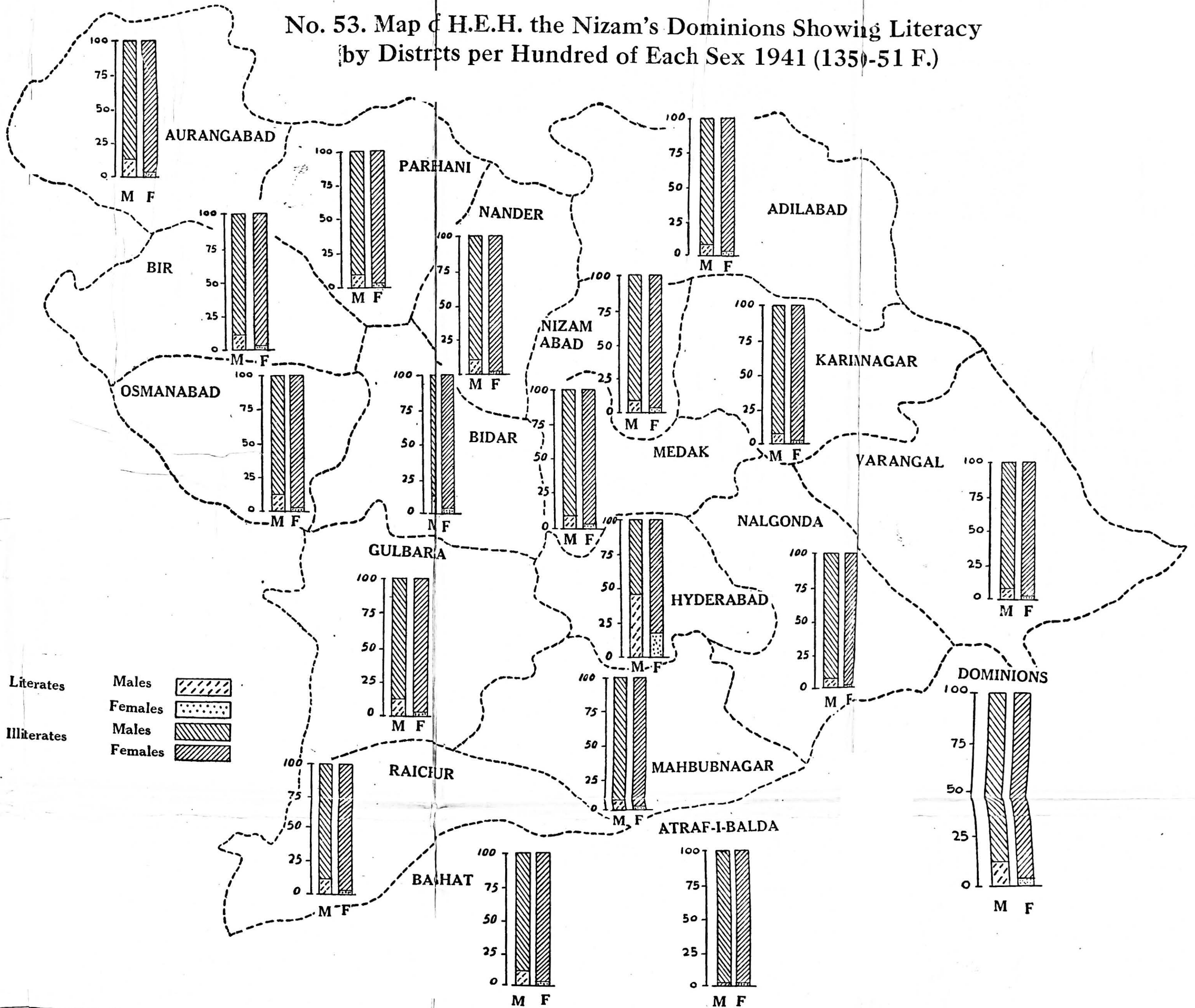
Community	Population Percentage		Literacy percentage in 1941
	Telingana	Marathwara	
Brahmans .. .. .	38.1	61.9	74.4
Other Hindus .. .. .	56.3	43.7	5.3
Harijans .. .. .	55.4	54.6	0.9
Virashaivas .. .. .	11.1	88.9	8.9
Muslims .. .. .	47.1	52.9	16.9
Christians .. .. .	78.0	22.0	16.6
Jains .. .. .	12.7	87.8	22.8
Tribes .. .. .	74.6	25.4	0.7

215. *Literacy by Districts.*—With the exception of Hyderabad City, Aurangabad continues to occupy the first position for literacy not only among Marathwara districts, but in the State. Raichur has yielded its second place to Gulbarga and is now third for the State as a whole. In fact, with the exception of Nander, all Marathwara districts have a higher percentage of literacy than Telingana districts.

In Telingana, Hyderabad City is followed by Baghat, Atrafi-Balda, Nizamabad and Warangal Districts. Nalgonda ranks lowest in the Dominions in literacy.

[Map.]

No. 53. Map of H.E.H. the Nizam's Dominions Showing Literacy  
 (by Districts per Hundred of Each Sex 1941 (1350-51 F.))





216. *Literacy in Rural and Urban areas.*—The percentage of literacy in urban and rural areas is shown below. As urban areas have greater educational facilities than rural areas, the proportion of literates is naturally higher in the former; in fact, as many as 370,049 or 29 per cent. of the total literates are found in the four cities of the State.

Area	PERCENTAGE OF LITERATES		
	Persons	Males	Females
Urban .. .. .	20.85	31.41	8.56
Rural .. .. .	5.82	8.70	2.79

The number of literates in these cities by sex and their proportion to their respective population is noted below:—

Cities	TOTAL LITERATES AND PERCENTAGE		
	Persons	Males	Females
Hyderabad .. .. .	285,806	174,618	61,188
P.C. .. .. .	82.1	45.4	17.7
Warangal .. .. .	19,155	15,627	3,528
P.C. .. .. .	20.6	32.5	7.9
Gulbarga .. .. .	16,669	11,801	5,868
P.C. .. .. .	31.1	41.0	20.7
Aurangabad .. .. .	22,085	16,514	5,521
P.C. .. .. .	43.8	60.2	28.5

It will be observed that in the proportion of literacy, Aurangabad is on par with the Metropolis and surpasses it in the proportion

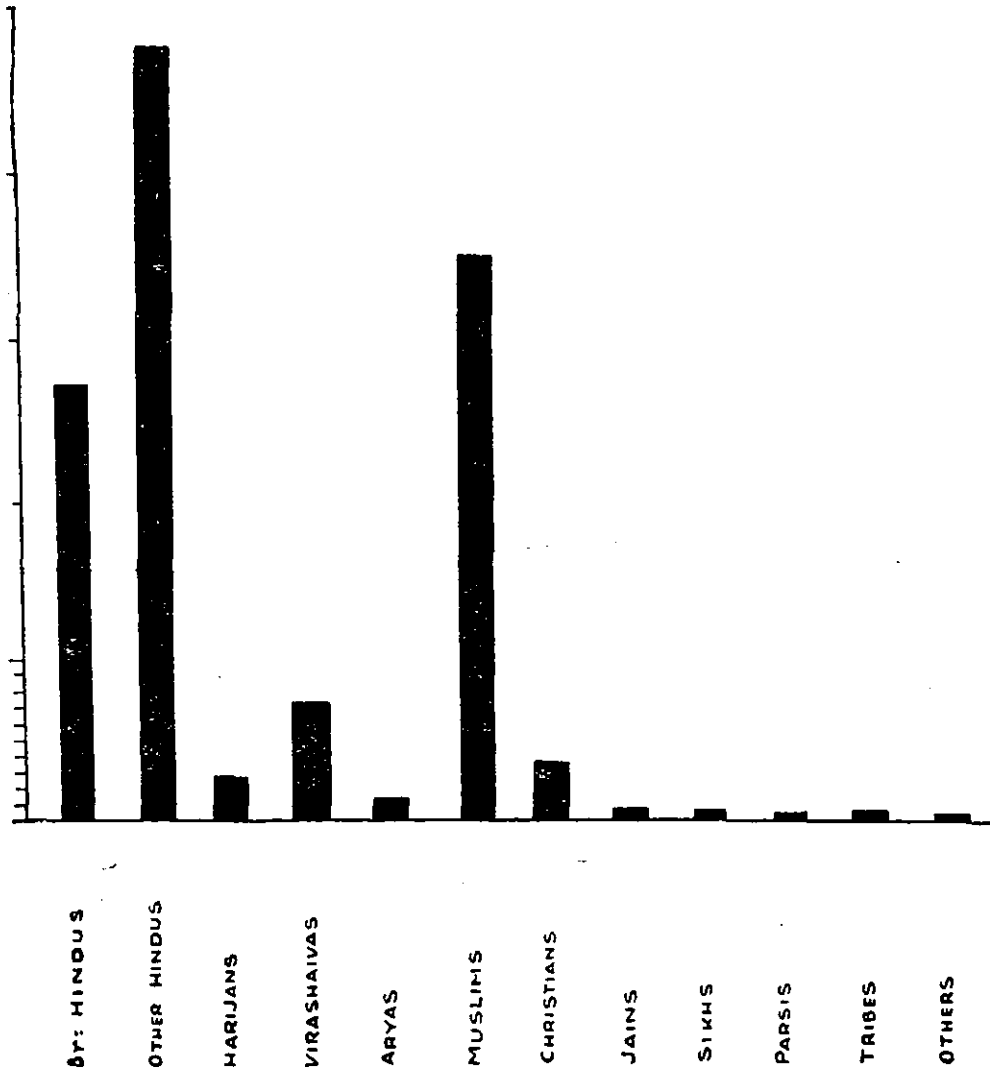
of male literates. Gulbarga has the next highest proportion of female literates after Hyderabad City. The percentage of literacy is lower in Warangal than the other cities; it is particularly behindhand in female literacy. Literacy among major communities in these cities is shown in the following statement:—

Cities	LITERATES PER CENT			
	Brahmans	Other Hindus	Muslims	Christians
Hyderabad City .. ..	73.0	81.2	84.8	55.2
Warangal .. ..	69.5	20.0	20.8	82.0
Glubarga .. ..	78.1	86.2	80.4	59.8
Aurangabad .. ..	88.0	40.8	42.0	66.6

Subsidiary tables XII (1) and XII (3) contain comparative literacy figures by community, sex and locality. Parsis continue to come first with 83.9 persons literate out of every hundred, the proportion of female to male literates being 93 per cent. In the districts of Atraf-i-Balda, Medak, Mahbubnagar, Karimnagar, Adilabad and Bir Parsis claim 100 per cent. literacy. They are closely followed by Brahmans with 74.4 per cent. and Sikhs 37.9 per cent. of their respective population. The lowest proportion is recorded by Tribes and Harijans with 0.07 and 0.09 per cent. respectively.

[Chart.

No. 54. Literacy By Communities 1941.  
(1350-51 F)



Among the major communities the proportion of literacy is noted

Community	Literates per mille		
	P	M	F
Brahmans ..	876	966	784
Other Hindus ..	63	11	1
Harijans ..	1	2	0.2
Muslims ..	197	282	107
Christians ..	192	241	141

in the inset statement. Other Hindus record a very low percentage of literacy, compared to other major communities. This is chiefly due to the segregation of Brahmans, Virashaivas and others, whose figures are noted separately. Brahmans, as already noted, have the

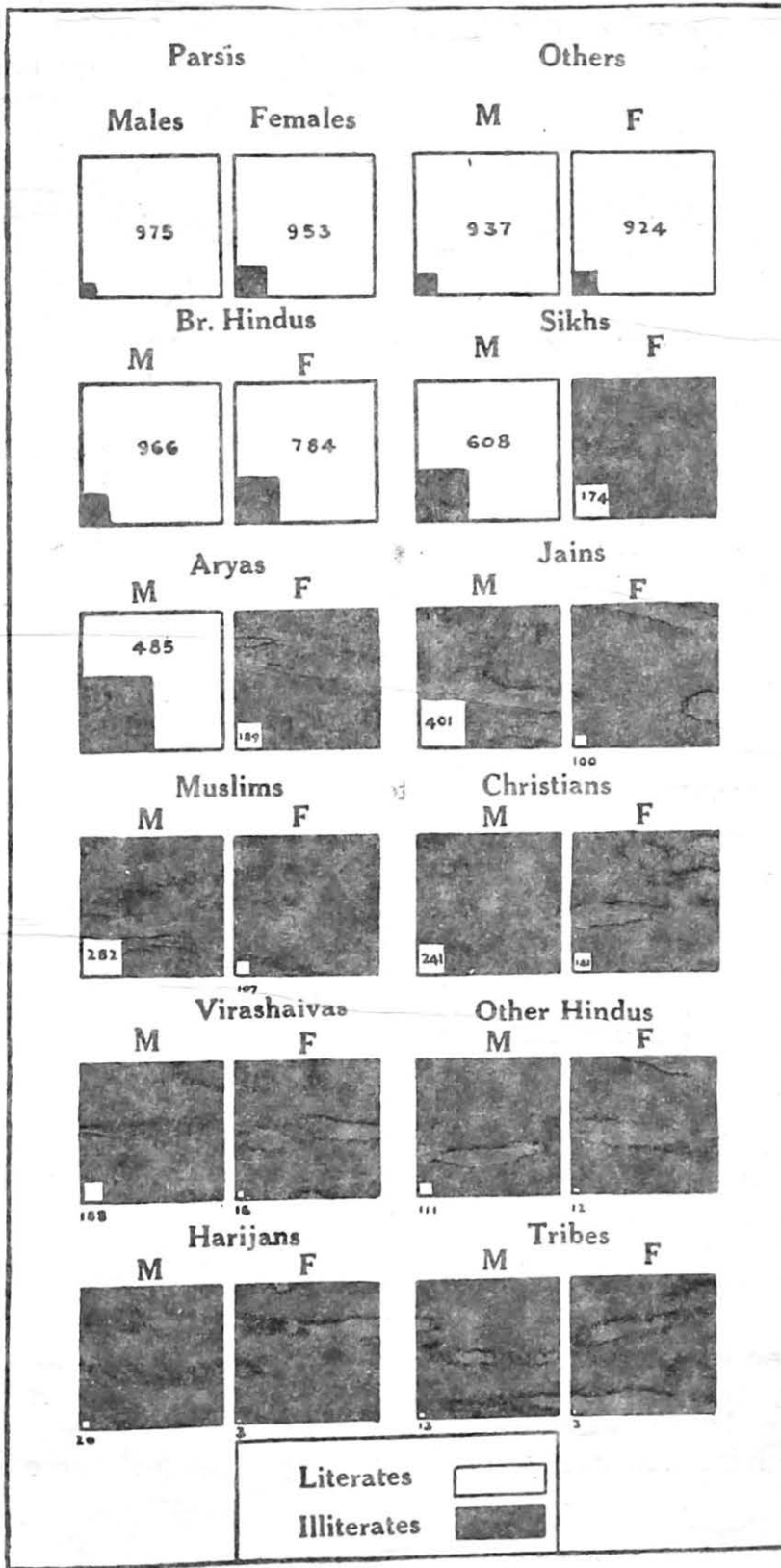
greater proportion of literates and the proportion of female Brahmans

literate is 81 per cent. They are fairly evenly distributed in all districts.

Among Muslims the highest literacy is found in Telingana, where there are 35 literates per mille as against 27 in Marathwara. This is due to the concentration of the community in Hyderabad City where the proportion of Muslim literates is 488 and 190 per mille respectively for males and females. In all other districts, it varies from 231 in Warangal to 143 in Parbhani for males and 90 in Baghat to 61 in Parbhani for females. The proportion of female to male literates is still very low for Muslims.

On the other hand, the proportion of female literates to males among Christians is 56 per cent. Like Muslims, they are also concentrated in the metropolis. The proportion of Christian literates is greater in Marathwara than in Telingana.

No. 55. Literates per Mille of Each Sex in the Major Communities, 1941 (1350-51 F.)



Among Brahmans and Harijans literacy is highest in the 50 and over age-group among males and in the 15-20 group among females; thereafter it declines. Among other Hindus, it is highest in the 15-20 group for both sexes. Christian males show most literacy in the 15-20 group and females in the 10-15. Among Muslims, males and females, the peak point is reached in the 10-15 age-group, which is indicative of the fact that the community, as a whole, has only recently bestirred itself to make use of the modern educational opportunities.

The proportion of female literates noted below also shows a concentration in the earlier age-groups.

Ages.	No. of female literates to 100 male literates.		
5-10	..	..	.. 37
10-15	..	..	.. 32
15-20	..	..	.. 29
20-30	..	..	.. 26
30-50	..	..	.. 31
50 & over	..	..	.. 19

This also may be attributed to the educational progress of the recent years.

The proportion of female literates per 100 male literates for all ages over 5 years in certain communities is given below. The proportion of female literates is lowest for other Hindus and highest for Brahmans, Christians record 56 female literates for 100 male literates, the corresponding figures for Muslims being 35.

Community.	No. of female literates per 100 of male literates.		
Brahmans	..	..	.. 96
Other Hindus	..	..	.. 10
Harijans	..	..	.. 11
Muslims	..	..	.. 35
Christians	..	..	.. 56

217. *Literates in English.*—As the 1931 Census Commissioner for Hyderabad noted in his Report, “a people of whom only very few are literate in their own mother-tongue cannot be expected to study a foreign language sufficiently well to be able to read and write it.” But English is now undoubtedly an international and world-wide language and therefore its utility cannot be underrated.

The total number of persons literate in English now stands at 183,077, an increase of 54.5 per cent. over 1931. 155,806 of this number are males and 27,271 are females. The largest number of literates in English is found among Brahmans, 95,542 or 52 per cent. of the total.

They are followed by 40,858 other Hindus, 25,252 Muslims and 15,380 Christians.

Literate in English per 1,000.

Year.	Males.	Females.
1941	222	41
1931	105	13
1921	55	10
1911	39	6
1901	24	5

Out of 1,000 persons of both sexes of all ages over 5, about 13 persons are literate in English as against 6 in 1931. The proportion of males has doubled and that of females more than trebled since 1931.

The distribution by age-groups noted marginally, shows a progressive increase from the 5-10

Ages	Literates in English per 1,000		
	P.	M.	F.
5-10	6	9	2
10-15	12	17	5
15-20	28	37	9
20-30	15	25	5
30-50	12	22	2
50 & over	18	24	3

group to the 15-20. In view of the fact that, except in a few English schools, English is no longer a compulsory language in primary classes, concentration in the 15-20 group is natural; at the age of 15, a boy or girl reaches the stage of Secondary or High School education where literacy in English is acquired. In the two subsequent groups there is a progressive fall for both males and females, but a tendency towards a rise in the last group of 50 and over.

The proportion of literates in English per ten thousand among major communities by age and sex is shown below:

	All ages over 5			5-10		10-15		15-20		20 and over	
	P.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
All communities	134	222	41	94	22	173	52	369	98	234	34
Brahmans	3,098	5,577	1,021	2,698	471	2,801	967	5,339	1,777	5,771	619
Other Hindus	53	93	11	24	7	111	12	218	18	90	11
Harijans	6	10	1	12	1	11	3	19	5	8	1
Muslims	140	234	41	159	23	309	56	557	89	196	31
Christians	805	1,196	396	1,489	317	1,388	544	1,769	709	1,065	322

Brahmanic Hindus have a lead in all age-groups. They are followed by Christians. Muslims occupy a third position among major communities in English literacy. Figures are progressive for all communities except Harijan males, who record a higher proportion in the 5-10 group than in the subsequent 10-15 group. This is due to the recent efforts to promote education among backward communities.

Among other communities, Parsis returned 8,875 per ten thousand of their population as literate in English, being the highest among all communities. The lowest proportion is among Tribes (only 2 per ten thousand).

The progress of literacy in English by sex for the natural divisions as obtained from the Subsidiary Table XII (4) is shown below:

		LITERATES IN ENGLISH PER 1,000							
		1911		1921		1931		1941	
		M	F	M	F	M	F	M	F
State .. ..	89	6	55	10	105	13	187	84	
Telingana ..	64	11	82	15	174	23	200	41	
Marathwara ..	14	1	27	2	86	3	172	26	

In accordance with the general progress of literacy in Marathwara, the proportion of literates in English has also considerably increased in this tract. Though Telingana still has a greater proportion, the percentage increase in this proportion during the decade is only 15 for Telingana, as against 377 for Marathwara. Except in Hyderabad City, there has been everywhere a considerable increase in the proportion of literates in English. The proportion in the city has declined from 1,833 males and 287 females per 10,000 in 1931 to 970 males and 230 females. This is due to the increase in the population of the City, and largely to the inclusion of suburban rural areas within City limits. In the districts the proportion of males per ten thousand ranges from 237 in Raichur to 95 in Nalgonda, and of females from 38 in Aurangabad to 16 in Nander.

218. *Literates in Urdu.*—446,829 persons, consisting of 375,859 males and 70,970 females, are literate in Urdu, an increase since 1931 of 133 per cent. Literates in Urdu include 106,482 Brahmans, 79,348 Other Hindus, 3,000 Harijans, 237,588 Muslims and 4,563 Christians. This remarkable percentage increase is due to compulsory education in



Urdu in all elementary and primary schools.) The considerable increase in Urdu literacy since 1931 is shown in the inset statement.

Year	Literates per 10,000		
	P	M	F
1941 ..	342	585	107
1931 ..	183	217	45
1921 ..	108	180	36

There are now 342 literates per 10,000 of population against only 133 in 1931. In other words, there are now roughly 5 per cent. males literate in Urdu and one per cent. females. The proportion of females

Age	Literates per 1,000		
	P	M	F
5-10 ..	18	26	10
10-15 ..	31	42	20
15-20 ..	53	88	18
20-30 ..	87	68	9
30-50 ..	28	47	7
50 and over ..	34	62	7

has increased by 137 per cent. and of males by 147 per cent. The distribution of literates in Urdu per 1,000 of the population by age-groups is marginally noted. Males predominate in the 15-20 age-group, and females in the 10-15 group, which shows that efforts for the promotion of girls' education, particularly between 1931 and 1941, have proved effective.

Distributed according to community, Parsis record the highest proportion of literates in Urdu, viz., 474 per thousand. Brahmans coming next with 345 followed by Sikhs with 133 and Muslims with 132. Other Hindus returned only 10 and Harijans only 15 per thousand of their respective totals as able to read and write Urdu.

The proportion of literates in Urdu in the Natural Divisions is noted:

Natural Divisions	URDU LITERATES PER 10,000		
	Persons	Males	Females
Telingana ..	386	531	138
Marathwara ..	316	540	78

219. *Newspapers, Periodicals and Magazines.*—These play a very important part in the spread of literacy in the country and may be considered as the pulse of literacy. The greater their number, the more the tendency towards literacy. If literacy begins from the schools and similar institutions among the juvenile population, then it is primarily to the newspapers, periodicals and magazines that literacy owes its preservation and advancement among the adults, many of whom might otherwise lapse into illiteracy. Also it is the newspapers, periodicals and magazines that contribute very liberally towards the cultural progress of a country.

As far as my knowledge goes the following are the newspapers, periodicals, etc., issued or continuing during the 1931-41 decade:—

1. Hyderabad Bulletin	..	..	English daily.
2. Deccan Chronicle	..	..	do.
3. Deccan Times	..	..	do.
4. Rahbar-e-Deccan	..	..	Urdu daily.
5. Sahifa	..	..	do.
6. Mushir-e-Deccan	..	..	do.
7. Waqt	..	..	do.
8. Payam	..	..	do.
<del>9. Subah-e-Deccan</del>	<del>..</del>	<del>..</del>	<del>do.</del>
10. Nizam Gazette	..	..	do.
11. Golconda Patrika	..	..	Telugu bi-weekly.
12. Raiyat	..	..	Urdu do.
<del>13. Mumlikat</del>	<del>..</del>	<del>..</del>	<del>do. do.</del>
14. Tanzim	..	..	do. do.
<del>15. Kannada Patrika</del>	<del>..</del>	<del>..</del>	<del>Kanarese do.</del>
16. Engineering Gazette	..	..	English monthly.
17. Hyderabad Medical Journal	..	..	do.
18. Science	..	..	Urdu monthly.
19. Sub Ras	..	..	do.
20. Payam Adab	..	..	do.
21. Sahaab	..	..	do.
22. An-Nisa	..	..	do.
23. Hyderabad Farmer	..	..	English-Urdu quarterly.
24. Mujalla Osmania	..	..	Urdu quarterly.
25. Almoosi	..	..	do.
26. Nizam Vijaya	..	..	Marathi Daily.

[Statement.]

220. *No. of Books Published.*—The number of different books published in the State during the decade is as follows:

Language-	1932 (1841)	1933 (1842)	1934 (1843)	1935 (1844)	1936 (1845)	1937 (1846)	1938 (1847)	1939 (1848)	1940 (1849)
English ..	11	4	10	13	11	6	16	18	18
Urdu ..	181	184	240	389	387	284	339	520	522
Marathi ..	34	32	27	36	15	26	22	28	28
Kanarese ..	..	1	1	..	7	8	14	1	1
Telugu ..	..	..	..	57	64	44	44	48	48
Gujrathi ..	..	..	..	..	..	1	..	..	..
Hindi ..	..	..	..	26	28	19	21	16	16
Arabic and Persian ..	..	..	..	..	..	..	..	..	..
Urdu and English ..	..	..	..	..	..	..	..	2	2
<b>Total ..</b>	<b>226</b>	<b>221</b>	<b>278</b>	<b>521</b>	<b>512</b>	<b>383</b>	<b>456</b>	<b>628</b>	<b>630</b>

221. *Libraries and Reading Rooms.*—The number of Libraries and Reading Rooms has increased during the decade from 97 to 520.

222. *Radio Sets.*—In modern times radio has come to play an important part not only as an indispensable means of communication but also as a universal medium for providing information, instruction and entertainment to the public. Through broadcasting it influences public opinion and provides guidance to popular taste in art and culture.

Recently Hyderabad has made considerable progress both in the expansion of broadcasting and increase in the number of listeners. The State at present has two broadcasting stations—one 5 kilowatt medium wave station at Hyderabad radiating on 411 metres daily programmes of taluqs, news, music and drama to urban listeners and the other  $\frac{1}{2}$  kilowatt medium wave station, at Aurangabad broadcasting on 319 metres which also gives rural programmes. Besides Urdu, all the languages spoken in the State find a suitable place in the programmes of the above two stations. The people of Hyderabad are thus afforded opportunities for utilising the most useful invention of modern days for educational, artistic and cultural purposes. As most of the sets used by the listeners in the Dominions are of fairly high power, 11-wave sets, they can, in addition to local programmes, get All-India Radio and B.B.C. overseas service. They are thus brought in closer contact with the rest of India and the Empire.

## APPENDIX I.

# TRIBAL POPULATIONS OF HYDERABAD YESTERDAY AND TODAY

An Essay by

Christoph von Fürer-Haimendorf, PH.D.

### *Introduction.*

To the Indians of the North, who dominated the early periods of the subcontinent's written history, the Deccan was for long a country of vast forests, poor communications and barbaric, little known tribes. Centres of higher culture, no doubt, arose in some of the fertile plains of the tableland,<sup>1</sup> but even when in the 3rd century before our era, the civilizing influence of the Andhra kingdom stretched across the Deccan, large tracts of wooded and hilly country remained the haunts of nomadic hunters and food-gatherers, and of primitive tillers of the soil, who, ignorant of the plough and all higher forms of agriculture, raised crops in forest-clearings, cultivated today and forsaken tomorrow. When in later centuries first the Chalukyas and then the Rashtrakutas established themselves in the Deccan, and Hindu culture flourished in numerous important towns, the areas where the tribal folks persisted in their primitive style of life shrank before the expansive force of progressive populations and became separated by stretches of more civilized country. But even the Muhammadan invasion of the 13th and 14th century, the subsequent growth of the Bahmani Kingdom and ultimately the Moghul conquest still left enclaves of aboriginal culture, sparsely populated jungle tracts which remained on the whole outside the political scene.

It was indeed not until the end of the 19th century that the improvement of communications and the extension of an effective administration over the whole of the Nizam's Dominions opened the last refuge areas of the aboriginal races to the full impact of a civilization far advanced in material achievement. Not that contact between the aboriginals and the peasantry of Telugu, Kanarese and Maratha stock was a novel phenomenon: an infiltration of Hindu settlers into the domains of the aboriginals was an age-old process and many of the hill-folks had through many centuries entertained casual relations of

1. Excavations by H.E.H. the Nizam's Archaeological Department at Maski in Raichur District have unearthed the traces of civilizations, ranging from late neolithic times into the early iron age, which bear witness of an advanced culture.

trade and barter with the villages of the plains. But two factors were new: land-seeking settlers, who poured in unprecedented numbers into great forest tracts, were now supported by the machinery of a stable government, and the aboriginals, already forced into the last refuge areas, could recede no further from the powers endangering their economic and cultural existence. The last line of defence was reached; if they could not maintain themselves in the hills and forests left to them, assimilation or extinction were the only alternatives. The outcome of the struggle hangs yet in the balance; for long the odds weighed heavily against the aboriginals who, no longer able to resort to force in defending their rights and in the battle of wits no match for the resourceful and wily newcomers, lost much of their ancestral land and were often robbed of the fruits of their labour. Indeed sooner or later they seemed destined to swell the ranks of the landless depressed classes. But India has woken to the Aboriginal Problem, and it is now recognized that tribal folks exposed to the pressure of advanced populations need protection and guidance to save them from economic ruin and cultural disintegration. In Hyderabad too the century old policy of *laissez faire* has been abandoned and active steps are being taken to assist the aboriginals in the transition from the old tribal order to a full participation in the social and economic life of the country.

Compared to the millions of aboriginals in the Central Provinces and Berar and in the romantic highlands of the East Godavari Agency, Bastar and Orissa, the number of aboriginals in H.E.H. the Nizam's Dominions is not large. Among the 678,149 persons recorded in 1941 as members of 'tribes' there are 404,614 Lambaras, Banjaras and Matheras, who are recent immigrants from the north, and the combined strength of the truly aboriginal tribes such as Gonds, Koyas, Bhils, Kolams and Chenchus exceeds only slightly one quarter of a million.

The following pages deal mainly with the present economic condition of these primitive tribal folks and their fate during the recent years of intensified contact with other populations. But to understand the aboriginal's reaction to modern developments we must set him against the background of the ethnological scene and his own traditional culture.

Hyderabad has part in two major spheres of aboriginal culture. the sphere of the semi-nomadic jungle-tribes of the South, hunters and food-gatherers representative of the oldest surviving racial and cultural stratum in India, and the broad belt of more progressive but yet primitive agricultural races that stretches over most of the hilly tracts of Middle India. Between these two spheres stands a group of tribes, tillers of oft shifted hill-fields, who have advanced beyond the economic level of food-gatherers but do not yet share the full-fledged cultivator's independence of the wild produce of nature.

The numerical strength of some of the individual tribes is small,

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so small indeed that if they were ordinary rural or urban castes they would receive little attention. But as remnants of India's ancient autochthonous populations they are of great historical importance and interest; the study of their customs and mode of existence helps us to visualize human life under conditions which prevailed for many millennia before the dawn of history broke over the Deccan.

In Hyderabad as elsewhere in India the aboriginals inhabit today mainly the hilly and least accessible areas where forest predominates over cultivated land, and footpaths and indifferent cart-tracks are often the only communications. These tracts lie mainly along the borders of the State and were the latest to be reached by the influences radiating from the centres of civilization; looking at the map we find that the distribution of the aboriginals in Hyderabad is essentially marginal. In the south it is the forest-covered Amrabad Hills, the northern-most extension of the Nallamalai Hills, which for centuries have been the home of the Chenchus, a primitive forest-tribe recorded as 3,865 strong. In the east an aboriginal tract extends with minor gaps from the Eastern Ghats that flank the great Godavari gorges, through Warangal District into the Mahadeopur Taluq of the neighbouring Karimnagar District: 1,834 Hill Reddis inhabit the wild and beautiful country in the eastern-most corner of the State, and Koyas numbering 31,094 are found all along the Godavari in an area fifty miles west of the river, here and there interspersed with groups of Naikpods. The third and perhaps the most important aboriginal region is the Adilabad District which contains 71,874 out of a total Gond population of 142,028 and considerable numbers of Pardhans, Kolams and Naikpods; in large forest tracts these aboriginals are practically the only population. Further to the north-west, in the Aurangabad District, are 18,021 Bhils, mainly in the hills round Ellora and Ajanta, dwelling however not in compact groups, but scattered among the villages of other castes and having largely abandoned their old type of life.

These are the main aboriginal groups which we will presently describe in detail, but the table for tribes contains in addition a number of communities standing on the borderline between tribal and Hindu culture. Among these are 4,083 Gawaris, who will be discussed in connection with Koyas, and 19,313 Andhs; 13,155 of the latter are found in Parbhani and 2,082 in Nander, where they may well be considered an autochthonous population. Concentration in villages of their own and experience in the chase and in jungle-craft, point to their aboriginal character, but in their social life and their religion they seem to have lost all distinctive traits and conform largely to the customs of the Marathi Kunbis. The 4,076 Andhs settled now in the western parts of the Adilabad District are all recent immigrants from Nander and Parbhani, hardly distinguishable from the ordinary Maratha cultivator.

In many respects similar to the position of the Andhs is that of the

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Kolis, who in 1941 have for the first time been reckoned among the aboriginals. But the figure of 237 Kolis for the Dominions can bear no relation to the true strength of the tribe; the 1931 Census recorded 52,472 and the 1911 Census even 266,840 Kolis, who were then classed among the Hindu castes. Most Kolis are no doubt largely Hinduized, but some sections of the tribe, such as certain Kolis in Adilabad, still retain some connection with forest-life and engage in the collection of wild fruits and other jungle-produce for sale. In Telingana and parts of Adilabad they speak Telugu and in Marathwara Marathi, but most Kolis recognize a connection between these linguistically different and nowadays endogamous groups. But whereas Koli is the name under which they are known in Marathwara, as in the Central Provinces, most Teluguized Kolis describe themselves as Mutrasis, and their neighbours call them Tenigorus. Since the reduction of a tribe from 52,472 in 1931 to 237 in 1941 can only be due to an error in identification, it seems most probable that in 1941 the Telugu-speaking Kolis returned themselves under various names as Hindus and that a similar practice was followed by the Marathi-speaking Kolis of the northern districts.<sup>1</sup>

If Andhs and Kolis are for census purposes still regarded as tribes and not as Hindu castes, the same principle of classification might with equal justification have been extended to the large and ancient tribe of Bedars, who inhabit the western parts of Gulbarga and Raichur. Once a folk of hunters, warriors and agriculturists, who lived under their own independent tribal heads such as the Raja of Shorapur, they have, though in general culture differing but little from the ordinary Kanarese villager, retained a good many of their distinctive customs. In 1941 they were not separately enumerated, but the 1931 Census recorded 143,047 in Raichur, 81,500 in Gulbarga, and 41,862 in Bidar; an intensive study of this interesting population is long overdue.

Into quite a different category fall the wandering tribes of Banjaras, Lambaras and Mathuras. Their homeland is not the Deccan, and of all the elements that contribute today to the kaleidoscopic population pattern of Hyderabad none, barring Arabs and Europeans, is more foreign to Southern India than these tribes from Rajputana who first arrived in the van of Aurangzeb's armies. Comparatively recent immigrants with no longstanding connection with any part of the country, they are found today scattered all over the State; they are most numerous in Gulbarga, Mahbubnagar, Nalgonda, Warangal and in Adilabad, where they continue to be reinforced by a steady influx of land-seeking Banjaras from the neighbouring districts of Berar.

Another semi-nomadic tribe occurring in most districts of the

1. The ethnological position of the Kolis, of whom in the whole of India there are nearly three and a half million, is still extremely doubtful; W. Koppers, who has given a useful compilation of the existing literature on this interesting people, tends to the opinion "that the Kolis were originally an independent people, racially not very far removed from the Bhils" (*The Kolis in North-West Central India*, 'Ethnos,' Stockholm, 1943, p. 15).

Dominions are the Erkalas with a total strength of 45,771. Of the origin and affinities of this tribe or caste found through the length and breadth of Peninsular India, little is known, but their physical characteristics leave little doubt that the Erkalas are of southern stock. They are known under various names such as Korwa or Korova<sup>1</sup> and speak either the language of the locality or a polyglot dialect in which are intermixed words and idioms from several Dravidian languages. Wandering basket-makers, fortune-tellers and musicians, with a tendency to petty crime, they are nowadays quite distinct from such aboriginals as Gonds or Kolams. But it is not unlikely that they are descended from a primitive tribal population which dislodged from its original habitat has taken to a roving life; W. V. Grigson has recently pointed out that there may be a connection between the term Korva and Kolovar the name by which both Kolams and Naikpods call themselves when speaking their tribal language.<sup>2</sup> However that may be, the Erkalas can today be considered as a "tribe" no more than such communities as Waddars or Bestas, who in this Census have been included among the Hindus.

Similar to the position of the Erkalas is that of the Pardhis, today hunters, fowlers and fruit-sellers. Their homeland is distant Gujarat and they still speak a corrupt form of Gujarati, but they are widely scattered over the Deccan. In rural districts one still meets wandering bands of Pardhis, with their nets for snaring birds and their scanty property piled on pack-animals, but in urban areas they are engaged in peddling food-stuffs mainly fruit and sweetmeats.

No distinction between "tribes" and "castes" as required for the purposes of a census can ever be entirely satisfactory; there will always be some communities which, while retaining certain features of tribal culture and organization, claim recognition as a Hindu caste and indeed occupy a definite place in the caste-system. Such is the case of the Kolis and Andhs, and there can be no doubt that consciously or unconsciously many Bhils, Lambaras and Banjaras are moving towards the social and religious precepts of Hinduism. Both Chenchus and Hill Reddis have their own tribal religions, clearly distinguished from the beliefs and ritual of the neighbouring Hindu populations, but the local Telugu peasants tend to regard them as Hindus and allow them the privileges of caste-people. The Koyas are less favourably treated owing to their custom of beef-eating, and in some places their position is hardly better than that of the Depressed Castes. The Gonds and Kolams have on the whole a stronger tribal consciousness and clearly recognize their difference *vis-à-vis* Hindus in the matters of religion and customs. A Raj-Gond, who refuses to eat from the hands of a Brahmin, though he may take

1. Cf. E. Thurston, *The Castes and Tribes of Southern India*, Vol. III, pp. 438 seq.
2. Foreword to C. von Fürer-Haimendorf, *The Chenchus*, London, 1943, p. xiv.



food from a Kolam, certainly does not consider himself a Hindu, and I remember an irate old Gond who had walked for thirty miles to protest that many months previously a census enumerator had recorded him as a Hindu; he was still smarting under that blow to his pride as a Gond. The fact that Gonds have learnt to observe certain Hindu feasts is as little proof of their being Hindus as their celebration of Moharram stamps them as Mussalmans. I know only of one Gond who in recent years embraced Islam, but there may be more isolated cases.

Christian missions have not been very active among the aboriginals of the Dominions, but there are two hundred Christian Gonds in Adilabad and less than a hundred Christian Koyas in Warangal District; the educational facilities afforded by the missions seem to have been in both cases the main attraction. The social difficulties of the new converts are great, for in a tribe where religion is as vital an element of tribal unity as among the Gonds, the Christian or Muslim Gond finds himself completely cut off from his community.

Reform movements with a Hindu background such as those that swept at times through the aboriginal tracts of the Central Provinces have scarcely touched the Hyderabad Gonds, but there are a few individual propagators of a monotheistic doctrine, such as a Pardhan *guru* in Adilabad District who has gained some limited support among the members of his own community, and a Gond *patel* who has abandoned the religion of his tribe and has invented a special script in which to write Gondi.

#### *Chenchus: Hunters and Food-gatherers.*

Scanty as is yet our knowledge of India's prehistory, there can be no doubt that the races of the Older Stone Age subsisted here as elsewhere by the chase and the gathering of wild fruits, herbs and roots. In small bands they must have roamed the vast forests and parklands of the subcontinent, and the immense number of crude stone-implements which are found on the surface in many parts of the Deccan testifies to the long duration of this epoch when man gleaned only what nature provided. It ended with the coming of the Neolithic Age that brought the knowledge of agriculture and the use of domesticated animals, but certain groups of humanity persisted even then in the old palæolithic order. So great was their conservatism that while the rest of the world progressed they continued their life as hunters and food-gatherers, though gradually adopting some of the inventions of more progressive races such as the use of pottery and iron. But the parts of the world where people can hold out in the economic style of Stone Age man are limited, and even in the hills and forests of India there are few races on so low a level of material development. One of them is the Chenchus of the Nallamalai Hills, and among them it is the Jungle

Chenchus of Hyderabad who have best preserved their traditional ways of life.<sup>1</sup>

What are the characteristics of this ancient tribe? The Chenchus are small, with very dark skin, wavy or curly black hair, and primitive facial features: broad faces, broad and flat-noses, a weak mouth with often very full lips. Though no longer dressing in leaves like their ancestors of whom Ferishta gave a poignant description, they wear but the scantiest dress: the men small aprons suspended from a fibre belt, the end drawn in between the legs, and the women bodices and a length of *sari*-cloth wound round their hips. There can be no race in India poorer in earthly possessions than the Jungle Chenchus; bow and arrows, a knife, a digging-stick, some pots and baskets and a few tattered rags constitute many a Chenchu's entire belongings. He probably owns a hut, wattle-walled and thatch-roofed, in one of the small settlements lying scattered over the wooded hills where he lives during part of the year, but in the hot season, when the village communities split up, he leaves his house and together with one or two families roams the forest in quest of food; living in leaf-shelters, under overhanging rocks—reminiscent of the *abris sous roche* so frequently mentioned in the writings of prehistorians—or sometimes even in the open, he camps wherever there is water and the parched forest yields edible fruits and roots.

The gathering of edible roots and tubers and of wild fruit is still the mainstay of the Jungle Chenchus' economy, and men and women, setting out in the morning with their iron-tipped digging-sticks and collecting-baskets, share equally in the daily search for food. Occasionally the men hunt with bow and arrow or antiquated muzzle-loaders, scale trees and cliffs in taking honey, or fish by poisoning the waters of shallow pools, but game, honey and fish are delicacies which today rarely brighten the Chenchu's essentially vegetarian diet.

Foresight and economic planning are foreign to the Jungle Chenchu's mentality; he seldom stores food but lives today as his Stone Age ancestors lived thousands of years ago, a son of the forest who gleans each day what Nature provides, giving little thought to harnessing her resources to his own enterprises. But the days have passed when primitive man could live in the recesses of woods and mountains undisturbed by the outside world, and all Chenchus come now more or less frequently into contact with more dynamic races. While until a century ago they seldom met with outsiders other than the pilgrims who flocked to the annual festival at the Shiva temple of Sri Sailam, picturesquely set on the southern side of the great Krishna canyon, the hermits of the woods and the plainsmen to whose villages they descended to barter jungle-produce, today they see their forests invaded by the officers of the Forest Department, contractors and their labour-gangs and in many

1. A full description of the Chenchus is contained in my book *The Chenchus. Jungle Folk of the Deccan*, published as Volume I of *The Aboriginal Tribes of Hyderabad*, London 1943.

## VIII

areas by land-seeking peasants.

Let us try to trace this transition from the old order to modern conditions and to understand the Chenchus' reaction to the transformation of their habitat.

There can be little doubt that until four or five generations ago most Chenchus were the same shy and elusive jungle nomads whom Ferishta mentioned in the 17th century, but as the peasant populations of the Deccan expanded and drew closer to the foot-hills of the Nallamalai Hills, contacts broadened, and the Chenchus, still the undisputed lords of the hills and forests, found increasing opportunity to barter jungle-produce such as *mahua* flowers and resin, as well as game, honey and wax, with the folk of the villages. In its first stages this relationship was no doubt beneficial to the jungle-dwellers who acquired thereby the means to buy cloth to replace their old leaf-dress, various small household-goods as well as buffaloes, goats and cows. Until then they had possessed no domestic animals other than dogs, but they proved surprisingly clever in the care of cattle, whose milk provided a most valuable addition to their diet. Their nomadic habits, far from conflicting with cattle-breeding, favoured this occupation and they quickly adapted their annual migrations to the needs of their animals for grazing and water.

Had the Chenchus remained in unrestricted possession of their forests, they might easily have developed as a race of fairly prosperous herdsmen. But hardly had they begun to reap the fruits of this momentous adjustment of their economy, when all their assets were wrested from them. First in Madras, and at the beginning of this century also in Hyderabad, Government asserted its control over all valuable produce of the forests, and the Chenchus lost every right in their ancestral land. Where they had been lords and masters, they were now merely tolerated, and—as developments in Madras Presidency soon showed—often not even tolerated.

Here we are not concerned with the fate of the Chenchus south of the Krishna,<sup>1</sup> but with the developments in Hyderabad, where the Chenchus inhabit the Amrabad Hills. These may be roughly divided into an upper plateau of some 2,500-2,800 feet elevation and a lower plateau some 2,000 feet above sea level; small numbers of Chenchus are also to be found in the adjoining hills of Nalgonda District flanking the Dindi River, in the Samasthan of Jatpol and in the plains round Lingal. Ascent to the lower plateau, in the midst of which lies Amrabad, is over a steep ghat, which, though now negotiated by a motor road, must have long been a serious obstacle to all wheeled traffic. Yet it was here, round temples on the pilgrim route to Sri Sailam where of old a few Brahmin families had lived, that outsiders first settled in the Chenchu

1. I have dealt with these in a separate chapter in *The Chenchus* as well as in my article *The Fortunes of a Primitive Tribe* (*The Indian Journal of Social Work*, Vol. III, 1943, 391-406).

country. Land-hungry Telugu peasants pressed through the broad valleys into the forest areas, clearing land for cultivation and building villages in the style of the plains. Soon the Chenchus saw their best collecting grounds being turned into cultivated land, and following close on the heels of this development came the reservation of forests and the auctioning of jungle-produce by Government. They had no means to resist this invasion, and with the disruption of their own economy they accepted employment from the new immigrants, herding their cattle and occasionally helping with the field-work. Gradually they settled in hamlets close to the new Telugu villages, and there they still dwell, partly dependent on coolie-work and partly on the wild produce of the jungle which they gather on occasional excursions to the higher hills. In spite of their newly gained familiarity with agricultural work they seldom possess fields of their own, and so precarious is their position during the months when the peasants require no extra hands, that few of them have succeeded in acquiring or retaining cattle. Indeed they have in no way profited by their contact with more advanced populations and they lead no less a hand-to-mouth existence than in the old times when they roamed the forest. But then their life was free and enlivened by exhilarating activities such as the chase and honey-taking, while now the dullest coolie work provides them only with the meagrest sustenance. In many of their hamlets an atmosphere of squalor and abject poverty prevails and their health and physique compare unfavourably with those of the Chenchus who still lead an independent forest life.

The clash between the ancient food-gatherers and the colonizing peasantry was here obviously too sudden to allow of a harmonious and mutually beneficial culture-contact. But in a few places the circumstances of their absorption into the sphere of rural Telugu culture were more favourable. In the vicinity of temples, as in Mananur, where Chenchus have long been living in contact with Brahmins and their dependants, small groups had learnt the plainsmen's habits and embarked on cultivation before the flood of land-seeking immigrants swept over the lower plateau. Augmenting their income by occasional work for forest contractors, quite a number of them have been able to retain their land. They possess cattle and live in neat and extremely clean mud houses, more or less in the style of the lower classes of Telugu cultivators. Yet notwithstanding this modest prosperity they have not completely cut themselves away from the forest, and still gather edible tubers and fruits whenever food is short.

The difference between these two types of Chenchus living in symbiosis with Telugu peasantry is highly instructive: where the contact was so sudden that the aboriginals' economy broke up before they had time to adjust themselves to new conditions, it brought only misery; where on the other hand, the process of assimilation was spread over

several generations, the Chenchus were quite capable of turning the acquaintance with higher economic methods to their advantage and raising thereby their standard of living. The two component elements, Chenchus and Telugu populations, were in both cases largely similar, but the time-factor decided the outcome of the culture contact.

Now let us see how those Chenchus have fared who still dwell in the heart of the forest. On the so-called Upper Amrabad Plateau, a hill-massif bounded in the north and south by steep cliffs, and covered by dense forest which here and there thins out into lovely park-like landscape, forest conservancy preceded the onrush of settlers and prevented any influx by the reservation of the entire area. Shallowness of soil and scarcity of water would in any case have impeded any extensive cultivation, and the Chenchus were thus saved from displacement by peasant-folks. But this does not mean that they remained in undisturbed possession of their hunting and collecting grounds. The tracts, which hitherto had *de facto*, though perhaps not *de jure*, been the property of individual Chenchu kin-groups, were now declared State property, and the building of forest-roads was soon followed by the auctioning of timber, bamboo and all the minor forest products which are of any commercial value. The barter of the Chenchus with the plainsfolk was thus seriously curtailed; no longer could they bring *buchanania latifolia* kernels, marking-nuts and leaves for the making of country cigarettes without being challenged by Forest Guards or the men who had obtained contracts for the exploitation of these products. And when they tried to sell *mahua* flowers for the distillation of liquor they came into even more serious conflict with Excise officials. True, the contractors sometimes employed them in the collecting of these commodities, but the wages Chenchus received for piece-work were poor compared to the prices they had realized by the sale of forest-produce in the open market. Sometimes Forest Guards even interfered with the manufacture and sale of baskets, the Chenchu's only profitable industry. Game laws restricted hunting, and while sportsmen from Hyderabad came to shoot for pleasure, the Chenchus could only hunt in constant fear of the forest authorities.

Their economic potentialities dwindled, but with the contact with outsiders their needs grew. The derision of their semi-nudity by Forest Guards and labourers induced the women to conform as far as possible to the style of dress prevailing among the Telugu peasantry, and once the fear of the unknown and roadless jungle was dispelled, petty hawkers began to bring all sorts of trinkets and cheap household goods to the settlements of the Chenchus. Besides jungle produce, sold secretly and consequently at low rates, the Chenchus had no other goods to tender in exchange than clarified butter made from the milk of their cattle and occasionally a calf or a goat; consequently their live-stock decreased

rather than increased. Nearly every Chenchu one talks to will say that his grandfather was much better off and that thirty and forty years ago many men owned a greater number of cattle.

Attempts by Government to improve the conditions of the Chenchus on the upper plateau by encouraging them to take to the plough were not a success. Furnished with bullocks and plots, a few Chenchus tried ploughing, but the feeling of being tied to their fields was too much for their nomadic instincts, and they lacked the patience needed to work many months before reaping the results of their labour. When I stayed among the Chenchus in 1940, only one man on the upper plateau continued plough-cultivation, but in many villages there were small garden plots where, tilling the soil with digging-sticks, the Chenchus raised maize, tobacco, and sometimes a little millet. It seems indeed that the Chenchus' mentality is far better suited to pastoral enterprises than to the pursuit of agriculture. Experience in Madras Presidency confirms this: nearly all Chenchus settled in forest villages possess cattle, but only a few have availed themselves of the liberal facilities and concessions granted by Government for plough-cultivation.

In the period from 1931 to 1941 the Chenchus in the forests of the higher plateau persisted thus in their traditional economy of food-gathering, tempered only by the possession of some cattle and the occasional purchase of grain for the cash received as wages or in exchange for honey, resin and the few forest-products the sale of which escaped the vigilance of Forest Guards.

But since then the status of the Chenchus has been considerably improved by a number of concessions and privileges granted by H.E.H. the Nizam's Government in pursuance of the scheme for a "Chenchu Reserve" which I submitted after completing the study of the tribe. These concessions and privileges came into force in 1943 and are described in an Appendix by R. M. Crofton, C.I.E., I.C.S., to *The Chenchus* (pp. 375-381). A short outline of the main points in the scheme will therefore suffice: 1. Part of the Amrabad Plateau has been established as a 'Chenchu Reserve' in which the Chenchus can follow their traditional mode of life, and are allowed to hunt and to collect forest produce without interference from outsiders. 2. Within the Reserve minor forest produce is no longer auctioned, but the Forest Department has arranged for a Sale and Purchase Depot, where minor forest produce is purchased from the Chenchus at fixed rates and where they can buy grain, salt and other foodstuffs as well as cloth. 3. No non-Chenchu is allowed to settle in the Reserve and no money-lender is allowed to deal with the Chenchus of the Reserve. 4. Forest contractors who employ Chenchus for felling work have to pay them scheduled wages. 6. The Chenchus are allowed to cultivate within demarcated areas free of any charge or revenue, and the Forest Department encourages their

gardening activities. 7. The Forest Department, aiming at the gradual replacement of all non-aboriginal Forest subordinates in the Reserve, employs Chenchus as Forest Watchmen. 8. Provision is being made to give the Chenchus regular medical attention. 9. Many of these concessions apply also to Chenchus living outside the Reserve, and it is planned to settle those Chenchus who live now as agricultural labourers in hamlets attached to the villages of Telugu peasants in special forest villages where employment will be provided by the Forest Department.

These measures, which are to be augmented by a rural reconstruction scheme for the entire Amrabad Taluq now under consideration, will no doubt stabilize the economy of the Chenchus and afford them protection from encroachment and exploitation by outsiders, thus helping them over the dangerous period of transition from an ancient mode of life to the participation in the full economic and social life of a wider and more advanced community.

A word may be added on the figures for Chenchus recorded in the last three censuses. At first sight they are somewhat puzzling, for in 1921 the number of Chenchus was 6,121, in 1931 only 2,264 and in 1941 3,865. Variations like these can hardly reflect actual fluctuations in the numerical strength of the tribe, but are obviously due to different systems of enumeration. In 1931 Chenchus were recorded only in Mahbubnagar District, though there are several Chenchu settlements in Nalgonda District, and in 1941 312 Chenchus were indeed returned from Nalgonda. Of 3,280 Chenchus recorded in 1941 in the entire Mahbubnagar District, 2,008 were found in the Amrabad Taluq, and these form the Chenchu population living in compact groups with which we have so far dealt. According to my own enumeration only 426 Chenchus lived on the Upper Amrabad Plateau and these, together with a small number of families in the *jagir* forests to the west, are the only members of the tribe who have retained their original mode of life as semi-nomadic food-gatherers. Whether the remaining 585 Chenchus scattered over various districts of the Dominions are all genuine members of the tribe seems extremely doubtful; it is more probable that they are members of certain beggar-castes who pass under the name of Chenchus<sup>1</sup>, and the inclusion of even more such pseudo-Chenchus may explain the high figures of the 1921 Census.

#### *Hill Reddis: Digging-stick Cultivators.*

While the Chenchus of the hill-forests persist in an economy of palæolithic character, the next great stage in human development is also represented within the borders of Hyderabad, not only in innumerable

1. Syed Siraj-ul-Hassan mentions in *The Castes and Tribes of H.F.H. the Nizam's Dominions* (Bombay 1920) three groups of Chenchus, respectively known as Telugu Chenchus, Krishna Chenchus and Bonta Chenchus, who make a living as itinerant beggars, musicians and peddlers.

prehistoric remains, but also in a population living much in the same style as the races of the early neolithic age. The Hill or Konda Reddis in the roadless triangle between the Godavari River and the Polavaram Taluq of the East Godavari District stand on that level of material development where man has begun to produce food by the raising of crops, but has not yet freed himself entirely from his dependence on the wild products of nature. It is a stage which, according to our present knowledge of prehistory, was reached at the same time when man learnt to perfect his rough stone-tools by grinding and polishing and so produced the first effective axes. And the axe made possible an important step in man's progress to the mastery of Nature: palæolithic man, like the Chenchu of today, lived in the forest without ever transforming his natural environment, neolithic man, armed with his sharp axe, felled the forest to gain land for his gardens and fields. So the Reddi of our days clears the dense jungle on the hill-slopes of the Eastern Ghats, burns the timber and sows in the ashes millet, pulse and maize.

This type of cultivation, in which the axe and not the plough is the primary instrument, is in Telingana known as *podu*, in the Central Provinces as *bewar* and in Assam as *jhum*. But there are important differences between these various forms of shifting cultivation; while the Naga or the Hill Maria uses a hoe to turn over the soil on his hill-fields, the Reddi broadcasts all small millets without so much as scratching the surface of the ground, and dibbles the great millet (*sorghum vulgare*), maize and certain pulses into holes made with his digging-stick. This is no doubt a more primitive method than the agriculture of the hoe-cultivator, and it can safely be said that Reddi agriculture represents as crude a form of cultivation as may be found anywhere on the Asiatic mainland.

But let us first give a picture of this small tribe—1,834 Hill Reddis were counted in 1941 in Hyderabad—which inhabits the high valleys of the Bison Hills as well as the banks of the Godavari. Practically the whole of the Reddi country is comprised in the Samasthan of Paloncha, one of the oldest estates of the Dominions. The Reddis are a people with a strong Veddid strain in their physical make-up, but their skin, ranging from a yellowish light brown to a deep chocolate tone, is of lighter colour than that of the Chenchus. Their stature is small to medium, and their physique is on the whole good; some young men have truly beautiful athletic figures. The hair is usually wavy or curly and men like women tie it up in a knot. Most men wear only a small apron, covering their private parts and fastened to a string-belt, and in cold weather they throw a cloth round their shoulders. Women wear *saris*, but often leave their breasts uncovered. A bill-hook stuck in the belt is part of a man's usual outfit, and often he carries bow and arrows.

The settlements of the Reddis are of a variety of types. Three or four square houses and sometimes even a single homestead may be set



in the depth of the forest. But on the Godavari bank villages are larger, and the houses with large open verandas and low eaves stand close together in streets with here and there a fenced-in garden and a pig-sty. The small settlements in the hills are undoubtedly the older type, for the larger villages in the Godavari valley, some with as many as forty houses, owe their existence to fairly recent economic developments.

What then is the life of those Reddis dwelling high up in a hidden valley or amidst the trees of a wooded slope? Small groups of families are for most purposes self-sufficient economic units. The surrounding jungle yields a good deal of their food supply; there the men hunt and find the sago-like pith of the *caryota urens* palm, which serves as a substitute for grain, and the women dig for roots and tubers, gather herbs, mushrooms, the tender shoots of bamboo, and manifold jungle fruits. But unlike the Chenchu, the Reddi does not entirely rely on wild produce; his main interest is his *podu*-field where he grows a great variety of crops. This is not the place for a full description of *podu* cultivation such as I have given elsewhere,<sup>1</sup> but its main features may shortly be outlined: The land belonging to a village-community is common property and each member is free in his choice of a plot for cultivation. The Reddi starts cutting the forest in January and during March or early April he fires the dried timber and undergrowth, but he does not distribute the ashes over the soil nor scarify the ground. Sowing is deferred until the break of the monsoon, when after the sacrifice of a fowl or pig in honour of the Earth Mother, the Reddi broadcasts the small millets *panicum miliare*, *panicum italicum* and *eleusine coracana* and then dibbles *sorghum vulgare*, maize and various pulses. There is a multitude of crops, all intermingled, and in August, before the first grain is gathered, the Reddi's *podu* resembles a flower garden rather than a grain field, with the white and mauve blossoms of pulses and the large yellow flowers of marrows rambling over the field hut and the fleshy leaves of taro lining the margin. A *podu* field is rarely cultivated more than two or three years in succession and as soon as the soil shows signs of exhaustion the Reddi abandons it and cuts a new *podu*, often also shifting his house to a site nearby.

The yield of his *podu* seldom lasts the Reddi throughout the year and he ekes out his food supply by jungle produce. His industries are few and the only wares he makes for sale and barter are baskets, which find a ready market in the villages of the surrounding plains. His domestic animals are pigs, fowls and dogs, and nowadays occasionally cattle.

This type of economy, still surviving in a few small hill-villages, is no doubt the basis of old Reddi culture, but in the villages of the river-bank the contact with Telugu and Koya cultivators and, more recently,

1. Cf. my article *The Problem of Shifting Cultivation in Hyderabad*, in "Hyderabad Forest Magazine," Vol. II, 1942, No. 2, pp. 1-8.

with timber-contractors has transformed the Reddi's style of living, and *podu* is today rather a side-line than the centre of his economy.

Until three generations ago hardly a Hill Reddi in Hyderabad knew the art of ploughing and none worked in the pay of an employer. But in the second half of the last century Telugu peasants acquired land on the fringe of the Reddi country and Koyas settled here and there amidst the Reddis. Though they too were *podu* cultivators, they had learnt ploughing somewhat earlier, and it must have been their example which stimulated the Reddis to start ploughing on the fertile, level ground in some of the alluvial pockets of the Godavari valley. The transition to the cultivation of permanent fields with plough and bullocks had far-reaching effects on the Reddi's style of life: settlements became more stable and where the land was fertile larger villages grew up; the Reddi's needs increased with the yield of his fields, for he had now to acquire or hire plough-bullocks and pay revenue in cash, and he learnt to appreciate many commodities in use among other cultivating castes. His standard of living rose, but with it no doubt his cares and anxieties. For his economic relations with outsiders were now placed on a new footing. The hill-man taking his baskets or jungle produce to a bazaar or a merchant in the lowlands may be cheated, but he will seldom be led into debt; for he is too elusive and also too poor to be a safe debtor. But to the Reddi firmly established in an easily accessible lowland village, with land of his own and perhaps some cattle, many a merchant will lend money and advance goods, for he knows that if the Reddi defaults in paying the exorbitant interest he can seize his cattle or land. It is indeed only with the acquisition of marketable individual property that the Reddi's lack of shrewdness in business transactions is turned to his grave disadvantage. As the owner of plough-land and cattle he possesses, for the first time in his history, assets that arouse the covetousness of outsiders.

Not long after the Reddis had settled in greater numbers on the river-bank and taken to the cultivation of the level-land, a new factor entered the economic scene. Timber-merchants and contractors from Rajahmundry began to exploit the valuable timber and bamboos in the hills to both sides of the Godavari; water transport was here cheap, and they were soon in command of a flourishing trade. The only available source of labour in those wild tracts was the Reddis, and the merchants succeeded in hiring many of them for the felling of bamboos and timber. The contact with plainsfolk had whetted the Reddis' appetite for such commodities as certain spices, more substantial clothes, and metal and glass ornaments, and these from being at first mere luxuries grew soon into definite wants. Work for merchants was the easiest way to obtain these goods, and the timber contractors were not slow to realize that advances in cash and kind spelt commitments that would bind the Reddis to timber-work. So on credit they supplied buffaloes and

bullocks for the transport of bamboos, and these animals came in very useful for the recently started plough-cultivation; wages were seldom paid in cash, but mainly in grain and other foodstuffs.

This was roughly the process which turned many Reddis into forest-labourers and plough-cultivators. Let us now consider the position as I found it in 1941.

In the hills on the borders of Madras Presidency some groups of Reddis still lived in the old style, cutting *podu* and collecting jungle produce, but most of the 1,834 Reddis recorded in Hyderabad had been drawn down to the banks of the Godavari and were settled in large villages. Much of the good cultivable land had, however, passed into the hands of Telugu merchants, resident and non-resident, who employed aboriginals in its cultivation, while in the villages on the western fringe of the hills, alienation of Reddi land had so far progressed that practically all the plough-land originally cleared by Reddis had been acquired by newcomers, Komtis, Lambaras and Telugu cultivators, and the Reddis had sunk to the status of agricultural labourers. One of the main reasons for the rapid alienation of aboriginal land, lies in the system of hereditary *patwari*,<sup>1</sup> who are without exception non-aboriginals and whose power is in such outlying areas very great. These *patwari* had not only managed to transfer considerable amounts of land to their own names or those of relations, but were willing tools in the hands of any affluent merchant or land-seeker who wanted to establish or increase a holding at the expense of Reddis or Koyas.

Besides plough-land, which some held on *patta*, others on *siwa-i-jamabandi* tenure,<sup>2</sup> and others hired or worked as farm-hands many Reddis had also *podu* fields on the surrounding slopes. The revenue for *podu* was Re. 1 per acre, but the non-aboriginal *patwari* and *patel* who were responsible for the measuring of the new *podu* were accustomed to collect several times this amount. They levied moreover a number of illegal fees and cesses, and exploited the Reddi's ignorance in every possible way.

The reservation of forests had at the same time seriously restricted the scope for *podu*. Only the slopes immediately surrounding the villages were left for the Reddis' use, and since this area was in most cases too small to allow of the usual cycle of rotation, there was the danger that the slopes would soon be exhausted by over-cultivation and their soil-structure permanently damaged. This was, however, not the only way in which the forest-laws interfered with the Reddis' normal life. They had now to pay plough and cart-taxes, had to apply for special permission to take wood for house-building and other domestic

1. Village officers who collect the revenue and keep the land-records.

2. *Patta* holders have title deeds to their land, while those cultivating Government land—or in this case Samasthan land—" *siwa-i-jamabandi* " have no rights in the land and can be ejected from one year to another.

uses, the fees connected therewith being so high that many Reddis lived in dilapidated houses for want of wood, and had to leave their fields unfenced because they could not afford bamboos.

But the greatest change in the Reddis' economic and social life was the direct result of their relations with timber-merchants. From free hill-men they had become first the labourers and later, as the contact deepened, to all practical purposes the serfs of the merchants, who completely dominated their lives. Against each Reddi there stood on paper such high debts, inherited from father to son, that their status was no better than that of *bhagela* or bond-servants even though some of them still possessed property in land and cattle. Nominally their employers paid them by piece-work at fairly adequate rates, but the greater part of their earnings was withheld on the pretext of interest on old debts; the rest was paid not in cash, but in kind. One half to three-quarter seer (*i.e.* 1 to 1½ pounds) of millet was the average wage for a man working the whole day in the forest, and in addition the merchant gave him annually perhaps a loin-cloth and a *sari* for his wife, and paid a few rupees for his land-revenue. But just by this practice did the Reddis fall completely into their employers' hands; for the latter kept all receipts and documents, and the owner of the land had nothing to prove that he had paid his revenue regularly. If a Reddi tried to break away from his master, the merchants did not hesitate to use force and through their agents seized either the man's movable property or inflicted corporal punishment. The local subordinates of the Samasthan administration failed to stand up against the financial resources of the merchants, and thus it came about that the merchants were soon the dominant power in the land. What enormous profit they derived from exploiting the Reddis can be gauged from the remark of one of these timber merchants who complained bitterly to me that he had recently ceded the services of about forty Reddis to another bigger contractor for a sum of Rs. 4,000, but though the Reddis had already been transferred to the latter's employ and the mediator in the deal had received his fee of Rs. 1,000, the payment was still outstanding.

Most Reddis were so enmeshed in the obligations to their masters that they saw no possibility of ever regaining their independence. The only way out was indeed flight, and many Hill Reddis emigrated in the years between 1931 and 1941 to British India where working conditions were more favourable and they had moreover the additional advantage of ample land for *podu* cultivation, the policy towards this form of cultivation being there far more liberal.

The economic power of the timber-merchants did not fail to exert a profound psychological effect on the Reddis. Of old they had seldom felt the interference of outside authority and among themselves there was complete equality of all tribesmen, the village-headman being but the spokesman of an intensely democratic community. The gradual

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extension of the Samasthan administration is not likely to have brought a radical change in this situation, for though they had then to yield to the demand for land-revenue, the Raja's officials took little interest in the internal affairs of the aboriginals, and their visits were fleeting and spaced out. But with the coming of the merchants and the rapid growth of their hold over the Reddis, the atmosphere changed completely. The merchants or their agents were ever present in the villages and encroached on the personal liberty of their labourers far more than the administration. The Reddi in debt to a merchant suddenly found himself no longer his own master or safe in the possession of his property. He had to work in the forest not only when he was free from agricultural work, but whenever his employer demanded his services, and he knew that non-compliance not only endangered the small supply of grain due to him for past deliveries of bamboo and timber, but jeopardized even such property as he possessed. There was no organization to unite the Reddis in any large scale resistance against the merchants, and experience had taught them that the subordinate officials sided with the rich, that there was no appeal against a grievance or an injury. Deep down in the Reddis' minds lay the conviction that the merchants' position was unassailable and, filled with a hopelessness that no longer looked for freedom, they faced the world with an attitude of sullen resignation, mixed with latent hate and fear. But some Reddis, certainly not the best, found it opportune to subscribe to the cause of their oppressors, and these "quislings" became the merchants' agents and informers within their own villages, counteracting slackness or opposition on the part of their own tribesmen by secret reports to their employers. Backed by the merchants these men, though more feared than respected by other Reddis, became the real power in village-life and often entirely eclipsed the authority of the hereditary headmen.

Such was the position when I worked among the Reddis in 1940 and 1941, but following the submission of my proposals for a remedy of the aboriginals' grievances, the Court of Wards issued in 1941 Circular Orders which aimed at a general improvement of the Reddis' and Koyas' social and economic status. These orders broke the influence of the once so powerful merchants. Those who had been found most oppressive were excluded from all contracts with the Samasthan, and strict rules were laid down for the regular cash payment of aboriginal forest labourers; and instead of the cutting permits which had been issued to all who applied, the Forest Department instituted the coupe system whereby bamboos and timber coupes are yearly auctioned. This deprived the contractors of the certainty of always working the same coupe and employing the same Reddis, and thus discouraged them from lending money or advancing goods with an idea of creating a permanent obligation. But even more revolutionary is a large-scale and so far successful enterprise of private social workers, who have organized and

financed the exploitation of forest coupes by the Reddis themselves on co-operative lines, thus excluding the profits of outsiders or middlemen. A discussion of this scheme, which started only in 1942, has here no place, but this much can be said, that the Reddis' economic position has immensely improved and that they are freed of their former enslavement.<sup>1</sup> Various concessions regarding *podu* cultivation and the use of forest produce have substantially aided in this improvement, and there is good hope that the darkest period in the tribe's history is past.

*Kolams and Naikpods: Hoe-cultivators.*

The tribe nearest to the Reddis in economic development is the Kolams of the Adilabad Hills. Like the Reddis they cultivate on hill-slopes cleared of forest and subsist to a large extent on wild roots and plants. But there is, even in the methods of agriculture, one difference between the two tribes: while the Hyderabad Reddis are ignorant of the hoe, the most vital implement of many primitive planter folks, the Kolams use a small hoe, an iron spike affixed by means of a socket to a knee-shaped haft. It is a poor instrument compared to the broad hoes of Maria Gonds, Bondos or Gadabas, and serves not to turn over the soil but only to scratch it. After burning the jungle the Kolam broadcasts at the break of the rains his small millets (*panicum miliare* and *panicum italicum*) then rakes up the ground with his pointed hoe and brushes it over with a bamboo broom, thus covering the seed. But he dibbles *sorghum vulgare*, maize and pulses, using either the hoe or a long-handled digging-stick; the same iron point is incidentally often hafted alternatively on hoe and digging-stick, and the two implements seem indeed interchangeable, the hoe being frequently used also for digging up of edible roots.

In view of the close resemblance between the Reddis' and the Kolams' type of economy, which seems to suggest a similar ethnological stratum, one might expect to find also a close physical affinity. Measurements of the two tribes have still to be made, but visual observation does not reveal any particular similarity except in traits common to many aboriginal tribes. The average Kolam is of short stature and stocky build, his skin is brown to dark brown and of very coarse texture. Coarse are also the features of the face, in which broad snub-noses, full lips, and a certain prognathism are frequent traits. The hair is black and often wavy. Most Kolams strike one as far more primitive than the surrounding Gonds.

Unlike Chenchus and Reddis, who have lost their tribal tongues and speak Telugu, the Kolams still speak a tribal language, which belongs according to Grierson to the so-called intermediate group of Dravi-

1. Further details will be found in my book *The Reddis of the Bison Hills*, shortly to be published as Vol. II of *The Aboriginal Tribes of Hyderabad*.

dian languages, but seems to have more affinities to Telugu than has the Gondi of their neighbours. It is closely akin—up to the point of mutual understandability—to the language of the Naikpods, another aboriginal tribe found in Adilabad. But while all Kolams, except a few isolated Teluguized groups in Asifabad and Rajura Taluqs and a handful of Marathi-speaking tribesmen in Kinwat, speak the tribal dialect, most Naikpods have exchanged their language for Telugu, and in Hyderabad Naikpodi is spoken only by a group of Naikpods of Both Taluq near the Penganga River. Both tribes call themselves in their own dialects ‘Kolavar,’ and it is more than probable that they have sprung from the same ethnic stock.

Some Naikpods in the hills, cultivate *podu*-fields like Kolams with hoe and digging-stick, but many more have taken to plough cultivation, sometimes independently but more often as agricultural labourers. The economic and social position of both these tribes, however, will be discussed more conveniently in connection with the general developments in the great aboriginal area of Adilabad.

Neither Kolams nor Naikpods have been recorded adequately in the Census of 1941 when they were erroneously classified as sub-tribes of the Gond. Only 746 Kolams were returned, but I estimate that there must be at least 3,000 or 4,000 Kolams in Adilabad District, and probably more if the Marathi-speaking and largely detribalized Kolams of Kinwat are counted. Naikpods are far more numerous and occur also in Karimnagar and Warangal District, some as far south as Paloncha Taluq. I do not believe that many can have been returned as Gonds, and the majority is probably included among the Hindus. The whole problem of the Naikpods is still very unclear, but they may represent the remnants of a very ancient aboriginal population which linked the *podu* cultivators of the hills between the Godavari and Penganga with those of the Eastern Ghats.

#### *Koyas: Transition to a new Economy.*

Chenchus, Reddis and Kolams have all had to adjust their economy to some extent to modern conditions, but in none of these tribes has the switch over from a primitive tribal economy to that of the Indian peasantry been so extensive as among the Koyas, a tribe with a social and material culture considerably higher developed than that of the Reddis and extending far into the East Godavari Agency and Bastar State. We have seen that Koyas live in symbiosis with Reddis in the villages of the Eastern Ghats; there they practise still *podu* cultivation and their general economy is hardly different from that of their Reddi neighbours. But these are only an insignificant fraction of the Koya tribe in Hyderabad, and throughout the districts of Warangal, Karimnagar and Adilabad the Koyas have no recollection of a time when they cultivated

with hoe or digging-stick; they use plough and bullocks like any other agricultural caste of Telingana. But the idea of shifting cultivation did not die with the change over to new implements, and before the reservation of forests restricted that practice they shifted their fields fairly frequently, felling new forest when their old land was exhausted, and thus reaping rich harvests from virgin soil.

But the days of large scale shifting-cultivation on level land are over and now it is only rarely that Koyas receive permission to clear a new piece of jungle. In the interior, they still cut new forest when they think they can get away with it and consequently draw on their heads the wrath and generally severe punishments of the Forest Department, but for the most part they have become settled peasants in villages often still surrounded by miles of forest, but strictly confined to the sanctioned enclaves. Their characteristic settlement, reminiscent of the old economy, is groups of hamlets scattered over the village land at places convenient for the cultivation of their fields; seldom are the houses concentrated in a large compact village. The Koya's type of agriculture is that of the ordinary Telugu peasant, except that the Koya is not a very skilful rice-cultivator and relies more on *sorghum vulgare*, and particularly on a huge and hardy variety known as *konda jonna* or hill-millet which is sown during the rains, reaches a height of over ten feet and is not reaped till the middle of the cold weather.

The majority of the Koyas is found in the eastern part of Warangal District, which extends between the great north-south railway line and the Godavari River. Much of this tract is still a forest area, and there are whole groups of villages where Koyas are practically the only population. But wherever communications have improved within the last fifty years, there has been a large influx of non-aboriginals from other and more densely populated parts of Telingana, particularly the adjoining parts of Madras Presidency, and the Koyas have lost a great deal of their land to the more affluent and above all far shrewder newcomers. This development can well be observed in Yellandu Taluq, where a railway and the presence of the Singareni Collieries attracted a great many outsiders. If we take as an example the twelve most important Koya villages in that taluq, having a total Koya population of 9,989, we find that there are only 663 Koyas owning any land and that of 44,541 acres of cultivated land only 9,001 acres are held by Koyas on *patta*; a small acreage is cultivated by Koyas on "one year's tenure," but in this taluq such unsettled land is insignificant: the majority of Koyas work hired land or are engaged as farm-hands and daily labourers. Thus even in these predominantly aboriginal villages the overwhelming proportion of the land is possessed by non-aboriginals, most of whom are Komtis and members of other non-cultivating castes. Enquiries in several of these villages showed that even one generation ago most of



the land in question belonged to Koyas and that its acquisition by merchants and money-lenders in many cases dates back only ten or fifteen years. The Land Alienation Act of 1349 F. (1939/40 A.D.) came here obviously too late and, failing a large scale land-reform, the only way of repairing the Koyas' loss of land and establishing them again as independent cultivators would be the allotment of new land at the expense of the existing forest area.

Ethnologically and linguistically the Koyas are divided into two main groups: those who speak a Gondi dialect, influenced to some extent by Telugu, and those who speak the Telugu of the rural classes. The former group is mainly found in a strip of country some twenty to thirty miles wide along the Godavari, and hand in hand with the tribal language goes a tribal culture, more alive and distinct than that of the Telugu-speaking Koyas. The marriage-dance with bison-horn head-dresses (Fig. 10), is one of its most striking features. The Teluguized Koyas refer to themselves as Dorlasatam and as a rule do not intermarry with the other group.

The social position of the Koyas, both Gondi and Telugu-speaking, is not clearly defined. Usually they are accorded the status of caste-Hindus, but owing to their practice of cow-sacrifice and beef-eating there is in some places a growing tendency to treat them as untouchables. Some Koyas advocate therefore the abolishment of these customs; in some places this propaganda has succeeded, but in others it has had so far little effect. Indeed among the majority of Koyas a cow-sacrifice is as essential a part of a memorial feast as it is among Gonds.

Closely associated with the Koyas is a caste of traditional bards, called Patari by those speaking Gondi and Patadu by the Teluguized group. These bards are evidently the equivalent of the Pardhans or Patari of the Raj-Gonds of Adilabad, but they speak the language of their patrons, Gondi or Telugu according to locality. They play an important rôle in the cult of the Koya clan-deities (*yelpu devudu*) but are of lower social status than the Koyas.

Among all the aboriginals of Hyderabad the Koyas are the only group which has taken in any appreciable degree to industrial employment. At the end of the last century the Singareni Collieries were established at Yellandu in Warangal District, in a then almost purely aboriginal area. Gradually local Koyas began to work occasionally at the coal mines, at first only on the surface, but later also underground. The majority of them lived in villages at distances of two to five miles from the mines, and these Koyas came daily in for work whenever they were free from agricultural activities. Others settled in labour-lines and without completely severing the connection with their home-villages became an essentially industrial population. At certain times Koyas constituted about one quarter of an entire force of some 8,000 colliery

labourers. But when two years ago the collieries were shifted to Kothagudem, some 30 miles east of Yellandu, the number of Koya labourers fell sharply. For only whole-time workers moved with the collieries, while the Koyas living in villages find the distance too far to come in for work. The Koyas in the vicinity of Kothagudem on the other hand, are not yet accustomed to colliery work and the adjustment will probably take some years.

Of the 500 Koyas working in the collieries 30 per cent. are women. Nearly four-fifths of them, both men and women, work underground and the rest in workshops. Most of these Koyas are permanent labourers, who moved with the collieries and live on company ground; some have worked for the company as much as 30 years, and a new generation of Koya coal-miners has grown up.

Colliery officials describe the Koyas as excellent gang-labourers; particularly resourceful in the moving of heavy machinery and similar tasks. They are best at mechanical operations which need concerted effort, and under their own gang-leaders they beat in this field any other labourers. Some of their gang-leaders are as experienced as skilled labourers, but as a rule they seem to prefer group work to individual work as fitters or mechanics, although the latter is better paid. Yet several Koyas have become fitters and drivers, and one works now as a car-driver in Hyderabad. The present rate of pay per eight-hour shift is As. 7/6 for men, As. 4 for women and As. 12 for gang-leaders. Work in the pit is mainly done by piece-work and thereby men can earn up to Re. 1 and women up to As. 12 per day. A phenomenon which in these days of labour shortage causes concern to company officials is the disinclination of Koyas—and indeed also other labourers—to work every day. A Koya told me that both he and his wife worked in the mines and earned together about Re. 1/4 a day; but they worked only some 15 days in a month, for the money thus earned sufficed for their needs. He had neither garden nor field, “but why should he work more than necessary?” Most Koya labourers to whom I talked said that life in the collieries “was all right for landless people like us,” but there was no doubt that they would prefer the life of an independent cultivator.

In the labour lines the Koya, however well paid or well cared for, misses much that brightens his days in a village. No tribal feasts or ceremonies are celebrated in the mines, there is no dancing or singing, and indeed no real community life. In the Koya villages, hidden amidst high bean-stalks and waving millet or maize, there is an atmosphere of homeliness, and the inhabitants of each hamlet are usually close kinsmen. To this pulsating tribal life, with numerous ceremonies and festivals, visits to friends and relatives and the never-failing interest of caring for cattle and crops, the dull monotony of colliery labour stands in sorry contrast, and it is small wonder that the Koya willing now and then to walk to work, hesitates to move altogether to the bleak and

crowded labour lines. The money he earns cannot compensate him for the joys of village-life, for his interests are as yet too limited, and the only pleasure he can buy for himself is drink.

The number of Koyas recorded in 1941 was 31,072 in the whole of the Dominions, 22,481 in Warangal District, 601 in Karimnagar District, and 7,990 in Adilabad District. In 1931 Koyas numbered 32,365, but since in the decade under review the number of Gonds has shot up from 109,830 to 141,335, the apparent decrease in Koyas is probably not due to a shrinking of their numbers but to a return of Koyas as Gonds.<sup>1</sup> Indeed if we see that the number of Gondi-speakers recorded in Warangal District is 67,514 and that of Gonds 67,229, and bear in mind that a great number of Koyas in that district speak a Gondi dialect, it becomes obvious that the majority of them was classed as Gonds. From the figures it seems probable that enumerators recorded here as Gonds all those who speak Gondi as their mother-tongue and as Koyas all those who speak Telugu. The 22,481 Koyas of Warangal may perhaps be taken as Teluguized members of the Gond race. But from an ethnological point of view this classification is not quite satisfactory, for there is a very real difference between a Gondi-speaking Koya in Paloncha Taluq and a Raj-Gond of Adilabad. Yet the criterion of language is certainly not without value in distinguishing between the various groups. Conceding that all members of the Gond race speaking Telugu may be rightly classed as Koyas—and I do not think that any of the Hyderabad Raj-Gonds have lost their tribal language—we find the Gondi current among the Koyas of Warangal sufficiently different from the Adilabad Gondi to distinguish its speakers from Raj-Gonds; I have never seen members of the two sub-tribes together, but when I read out Gondi texts recorded in Adilabad to Koyas in Paloncha they could not grasp the sense though they understood a few words. The clan-names of the Gonds and the Koyas of Warangal are, except for a very few, different and so are the names of the phratries known to the Gonds as *saga* and to the Koyas as *gotram*, but there is nevertheless a close similarity between the two social systems. The distinction in language and clan-names, marked as it seems, is not applicable to a group of Gondi-speaking aboriginals in the Sirpur Taluq of Adilabad who call themselves Koyalir and speak a language easily understandable to the Raj-Gonds but to some extent influenced by Telugu; in phratry and clan-names, customs and ritual these Koyalir conform closely to the Raj-Gond pattern, and they claim indeed to be of Raj-Gond stock. This group accounts obviously for part of the 7,990 Koyas recorded in Adilabad District, but there are also some Telugu-speaking Koyas in Chinnur Taluq.

The position of the Gawaris, of whom 3,971 have been recorded in

1. For a more detailed discussion of the Census figures of these two tribes from 1891 to 1941 see W. V. Grigson's Foreword to my book *The Chenchus*, pp. XVI and XVII.

Karimnagar District, is still doubtful. I have no personal experience of this community, but Syed Siraj-ul-Hassan,<sup>1</sup> describes them as a sub-tribe of Gonds, engaged mainly in cattle tending and strongly influenced by neighbouring Hindu populations. None occur in Adilabad District, and if they have really affinities to Gonds and Koyas, they belong no doubt to that branch of the Gond race which has been subject to a good deal of Teluguization.

*Gonds and the Aboriginal Problem in Adilabad District.*

The most prominent aboriginal tribe of Hyderabad, both in numbers and historical importance, are the Gonds or Raj-Gonds. We have seen that the figures for Warangal District are probably misleading in so far as many Koyas have been recorded as Gonds, but there can be no doubt whatsoever that the 71,874 Gonds returned in Adilabad are with few exceptions genuine members of the great community of Raj-Gonds who—like most sections of the Gondi-speaking races—call themselves in their own language Koitur. The distinction between Gonds and Raj-Gonds is here purely arbitrary, for every member of the tribe from the descendants of the ancient family of the Chanda Rajas to the poorest labourer, claims, when talking to outsiders, the name Raj-Gond, and the tribe forms indeed an endogamous community. But there is in Adilabad an insignificant number of Dhurwe Gonds, who do not intermarry with Raj-Gonds and are considered of inferior social status.

In physical features the Gonds are decidedly less primitive than Kolams, but are yet easily distinguishable from the surrounding populations of progressive type by the broad, round or heart-shaped faces, the high cheek-bones, the small and usually very low noses and the frequency of wavy hair. The colour of the skin is a light to medium brown, often with a copper hue; the deep brown of the lower Telugu castes is rare among the Gonds.

What is the connection of the Adilabad Gonds with the Gond tribes of the Central Provinces and Berar, who constitute with their more than two million members the premier aboriginal race of Middle India? To answer this question we must briefly review the political events during the last five centuries. Reliable information on the history of the Gonds is scarce and not until Moghul times do Gond States figure in contemporary chronicles. There can indeed be little doubt that throughout ancient and mediæval times the larger part of Gondwana, including no doubt the hill-tract between the Godavari and the Penganga, remained a land of vast forest. Few travellers seem to have traversed it and the old literature contains but the scantiest references to its inhabitants. Yet its 'wildness' must not be exaggerated. Buddhist relics have been found in various places, and it is not unlikely that there were times when pioneers of advanced civilizations settled among the aboriginal tribes-

1. Op. cit., p. 219.

men just as there were periods when such outposts of higher culture sank into insignificance. In Adilabad District the Pandrolena cave-temples at Mahur—now used for the cult of the Kolam god Bhimana—are of Buddhist origin, and the famous Deva Deveshvar temple, mentioned already in the Garur Purana, speaks of Mahur's importance in Hindu times.

But it is only in the writings of the early Muslim historians that we find references to Gond States. The dawn of the 15th century finds a Gond dynasty firmly established at Garha exercising overlordship over the local Gond chieftains in the present districts of Jubbulpore, Mandla, Seoni, Chhindwara, Balaghat, Damoh and parts of Hoshangabad and Betul. South and west of Garha arose in the 17th century the Gond Kingdom of Deogarh, but it was the third great Gond State, the Kingdom of Chanda, which had the most direct influence on the Gonds of Hyderabad. For the Rajas of Chanda ruled over a large part of what is today the Adilabad District. Little is known of their early history,<sup>1</sup> but in the *Ain-i-Akbari* of Abul Fazl Chanda is mentioned as a tributary Gond State, and in Aurangzeb's time both Chanda and Deogarh were included in the *Subah* of Berar. But the comparative independence which the Gond Rajas had enjoyed under Moghul rule came to an end with the rise of the Maratha power, and in 1749 the city of Chanda fell to a besieging Maratha army; two years later the State was formally incorporated in the Bhonsle Kingdom and its last ruler imprisoned. Exactly how far the Chanda Kingdom extended across the Penganga to the south and west, we do not know, but it certainly contained the present Rajura Taluq with the important fortress of Manikgarh, and Gond Rajas related or subordinate to the Chanda dynasty were established in minor forts in the Adilabad hills.

These Gond forts, and particularly the magnificently built Manikgarh Fort, suggest that the Gonds of those times did not live like so many aboriginal tribes in virtual seclusion, but entertained manifold relations with other populations. For the forts with their carved reliefs and stucco ceilings are evidently built by expert craftsmen who must have sought employment with the Gond Rajas. Similarly blacksmiths and brass-founders of non-aboriginal stock, who are still found in Gond villages and who have adopted the Gond's social organization and are like Pardhans conversant with Gondi, have probably been for many generations a permanent feature of the local culture pattern; and it is more than probable that traders from the lowlands regularly visited the courts of the Gond chieftains. As long as the Gonds remained the ruling race, their standard of living and their material culture seems to have been by no means low, and there can be little doubt that relative to the general standards of yesterday, it was higher than it is today.

1. The chronicle of the Chanda Raja, as outlined by C. B. Lucie Smith (*Report on the Land Revenue Settlement of the Chanda District, Central Provinces, 1869*) is no doubt largely legendary and the date of 870 A.D. for the establishment of the Gond dynasty lacks confirmation.

Even after the fall of Chanda the feudal system, with Gond chieftains in control of small tracts of land, persisted in the inaccessible hill-regions of Adilabad for many years and the predominance of the Gond population remained for long unchallenged. But it seems that in some parts of the plains the Marathas appointed Gonds as well as Hindus of the higher castes as hereditary officers (*deshmukh*) in charge of certain tracts of land, and some of these *deshmukh* families have retained their *watan* rights up to this day. None of the standard works on the history of Hyderabad contains any reference to the developments in the area now constituting the Adilabad District subsequent to the treaty of Deogaon in 1803, when the taluq of Rajura was added to the Nizam's Dominions, and all attempts to obtain relevant information from unpublished records have so far remained unsuccessful. It is safe to assume, however, that Hyderabad rule did not bring about any immediate change in the existing order, and interfered at first very little with the aboriginals' customary mode of life.

Until as late as seventy or eighty years ago some of the Gond Rajas seem to have still been able to maintain a style commensurate with their position in the tribe. At that time a distant kinsman of the Chanda Rajas held as a *maqta* estate the *parganas* Haveli and Sirpur, now included in Utnur Taluq, and paid an annual revenue of only Rs. 600. His jurisdiction in tribal matters extended over a much wider area, into the present taluqs of Adilabad and Lakshetipet, whereas Rajura and part of Asifabad Taluq stood—and indeed still stand—under the tribal jurisdiction of the Chanda Raja. Each Raja administered directly only the area nearest his residence, and the rest of his sphere of influence was divided among hereditary *mokashi* and *deshmukh*, who owned estates of several villages. Only a few of them still hold their estates or part of them as *maqta* and in rare cases as *jagir*, but most of them have lost their rights over the land and act today only as tribal headmen.

It thus seems that until comparatively recent times a feudal system prevailed among the Gonds of Adilabad, and innumerable myths and epics picture the life under their own chieftains and tell how various clans and chiefly houses came into the possession of their estates. The Gonds were then not only the ruling race, but the principal holders and cultivators of the land, and such men of different stock as lived amongst them were craftsmen and perhaps traders. When the Nizam's Government established its administration in certain central places, the existing colonies of traders and craftsmen swelled gradually and in their immediate vicinity non-aboriginal cultivators may have occupied some land; but a major change in the aboriginals' position occurred only when the Government made a determined drive to raise the revenue of the Adilabad District by encouraging an influx of new settlers and began opening up the country by improving communications between Mancherial and Rajura in the east and Nirmal and Adilabad in the west. Along these

two lines immigrants both from the south and the north streamed into the district, and occupied such lands as had then become easier of access. The projection and later the completion of the Nirmal and Mancherial road encouraged Telugu cultivators from Karimnagar to settle in the riverain tract along the Godavari, and the pressure on the land in the Central Provinces and Berar caused many Maratha peasants, mainly of Kunbi caste, to cross the Penganga and settle in the fertile plains of the Rajura, Adilabad and Kinwat Taluqs. Most of the Kunbis in these parts say that either their fathers or grandfathers came from north of the Penganga, and the main immigration of Telugu cultivators and land-owners, the former mainly Kapus, the latter Velmas, seems to date back little more than thirty or forty years. Approximately at the same time Marathas, Andhs and Wanjaris from Nander and Parbhani settled in Both and parts of Utnur Taluq, and of even more recent date is the flooding of the northern and western part of the district with Banjaras and Mathuras from Berar.

Before we consider the effects of this large-scale immigration on the aboriginals, we must shortly describe the system of cultivation prevailing among the Gonds before the introduction of forest conservancy forced them to modify their traditional economy. In some parts of the hills the old order persisted so long that very old men and women can tell of it from personal experience. All agree that then the Gonds cultivated mainly the light reddish soils which yield good rain-crops. There they sowed *panicum miliare*, *panicum italicum*, *sorghum vulgare* and various oil-seeds, and whenever a field showed signs of exhaustion, they took up another piece of land. Only small patches of black soil were then cultivated in the cool season.

But the yield of the crops grown during the rains on ever refertilized soil equalled or exceeded the combined harvests of today's rain and winter crops. Old Gonds tell that in those days they were far more prosperous, and many individual Gonds still well remembered by the present generation, owned hundreds of cattle, whereas nowadays a man with thirty cows and bullocks is considered rich. Moreover the cash expenditure of the average cultivator was then comparatively small: the revenue both in the estates of Rajas and *Mokashis* and on Government land was low and the aboriginals were free of forest dues and the various customary—though today illegal—levies of minor Government officials.

Whereas in the hills the transition to modern conditions occurred so late that eye-witnesses of the old economy still live to tell the tale, the sequence of events in the plains tracts is less certain. These too were once almost exclusively peopled by Gonds, and many well-known seats of *mokashi*, some with the ruins of small forts, lie in the lowlands. Land was ample and the Gonds no doubt practised shifting cultivation, preferring the light soils to the heavier black cotton soil and relying mainly on rain-crops.

When agricultural populations from neighbouring areas first infiltrated into Adilabad District, the aboriginals in the hills remained long undisturbed, and it was only those of the plains and the lower valleys whose position soon underwent far-reaching changes. Pursuing a policy of opening up the district and raising its revenue Government encouraged the influx of new settlers and granted them *patta* free of charge for as much land as they could make arable. It seems that about this time many of the old *maqta* and *jagir* estates of the Gond Rajas and *mokashi* were resumed by Government and the Gonds, who until then had lived and cultivated on the land of their feudal lords, were suddenly forced to fend for themselves and to secure land of their own. At first no doubt the Gonds too had the possibility of obtaining individual *patta*, and many Gonds actually were granted *patta* rights; but on the whole the tribesmen were slow to realize the necessity of *patta*, and later, when pressure on land grew acute and they did realize the value of documents and title-deeds, they were not well enough versed in dealing with administrative officers and their subordinates to compete successfully with the newcomers from more progressive areas: consequently they often failed to obtain recognition of their claims on the land which they and their forefathers had cultivated.

Gond prosperity and Gond culture now began to decline. Yet at first even the tribesmen themselves can hardly have realized the significance of the new position. If newcomers ousted them from a choice tract of land or occupied a village site within the boundaries of their village land, they shifted their houses elsewhere and in traditional manner cultivated there for a period of years. But with the introduction of forest conservancy the retention of land became a problem for the Gonds, and they began to feel the lack of *patta*-rights. With a smaller area open for cultivation there was keener competition for the more desirable tracts and the Gonds were no longer sure of finding sufficient land for cultivation on *siwa-i-jamabandi* tenure. And even of those Gonds who had been granted *patta*-rights, many lost their land in later years to non-aboriginals through dealings with money-lenders. Moreover plainmen of wealth and influence often succeeded in contesting the validity of Gond *patta* and bringing about changes in the revenue records; there are numerous Gonds who relate how they were under the impression that they had *patta*-rights on the lands they cultivated and then suddenly discovered that without their knowledge the land had been transferred to a non-aboriginal.

With the gradual improvement of communications and the influx of settled cultivators such as Kunbis, Kapus and Marars, the country became valuable and attractive to non-cultivators, and Muslims, Brahmins and Komtis of Rajura, Asifabad, Adilabad and Nirmal began acquiring villages to be managed on a commercial basis. As the Gonds had few *patta*-rights this was comparatively easy, and a great number



of villages in the open country were acquired by absentee landlords. The latter had and have naturally an interest to settle good cultivators in their villages; they encouraged the immigration of non-aboriginals and gradually replaced their Gond tenants, whose agricultural methods are comparatively backward, by more experienced cultivators, capable of paying higher rents. This process is still continuing and every year Gonds are ousted from villages where their families have lived for generations.

Thus most of the villages near Asifabad have now an entirely non-aboriginal population, and so have many of the villages along the new motor roads. In other villages there are still a few aboriginals, but the landlords are mainly money-lenders, merchants and lawyers. Of the 20 villages within approximately 3 miles of Asifabad, 12 no longer contain aboriginals, 5 have still a partly aboriginal population but are owned by big landlords, and there are only 2 villages in which Gonds and one in which Kolams cultivate Government land, but in these too other land is held by non-aboriginals. In the fertile valleys running westwards and southwards from Asifabad we find very similar conditions, and the occupation of the land by non-aboriginals dates here in many cases only ten or fifteen years back. South of Asifabad, and here not only in the plains but also on the Tilani plateau, a great deal of land has been acquired by land-owners of Velma caste, who live in Karimnagar or Lakshetipet and run their estates through bailiffs. Even as lately as two or three years ago, land held by aboriginals on one year's tenure has here been transferred to Velmas. A favourite device of non-aboriginal landlords to increase their holdings is to encourage Gonds to clear land in the open forest and, when the land has been made arable and the Gonds have paid the forest dues, to apply for the *patta*-rights; the land is then auctioned and the Gond cultivators have, of course, no chance to outbid an affluent landlord.

An example of this process is the large village of Tilani, where the fort and *gadi* of a famous chieftain of Maravi clan, linked by tradition with the dynasty of Deogarh, is still to be seen. Two generations ago Tilani was an important Gond village of more than a hundred houses; today nearly all the land belongs to Velmas and Brahmins, who have brought in cultivators from Telingana, and all the Gonds, except a handful, have withdrawn to the edge of the surrounding hills. Even the descendants of the great line of chieftains live in poverty in a neighbouring village on the land of a Brahmin.

Very similar are the conditions in the plains of Rajura, Adilabad and Kinwat, and in the larger part of Both Taluq, and it is only in the hilly tracts in the centre of the district, to which ascent is by difficult cart-tracks over steep ghats, that the land is still largely in the hands of aboriginals. What is the Gonds' reaction to the encroachment of outsiders on their ancestral land in those areas where the process of land

alienation has already gone far? Some have resigned themselves to their dependent position in the villages of non-aboriginal landlords; not perhaps at once, but after they have moved once or twice and each time experienced that the land they have made arable and which they then cultivated for a few years on *siwa-i-jamabandi* tenure was subsequently acquired by an outsider. Others, however, emigrated into the hills, where they found tribesmen and relations willing to accommodate them in their villages. With the Gond system of optional residence in the wife's village, the fluctuation between plains and hills must always have been fairly great, and many Gonds of plains villages are married to girls from the hills and have perhaps at some time lived with their parents-in-law. The obvious refuge for those ousted from their villages in the plains and the broad valleys was therefore the hills and, as long as no forest laws forbade the extension of cultivation in the interior, they experienced no difficulty in obtaining new land. Even today this process has not yet come to an end, and many Gonds, exasperated by the demands of their landlords who collect rents six and eight times the amount of the Government revenue, are still trying to settle in the interior and applications for permission to cultivate vacant Government land on 'one year's tenure' are continuously received by the Revenue Officers.

The main reason for the Gonds' inability to retain land which is coveted by outsiders is their lack of *patta*-rights. It has been mentioned that at the time of settlement when they might have obtained *patta* without capital outlay, they did not realize the importance of *patta*, but later many of them made strenuous efforts to be granted such permanent tenancy-rights. Generally these failed, however, for meanwhile rules had come into force according to which the Gonds cultivating *siwa-i-jamabandi* lands could not be granted *patta*-rights unless they had acquired the land in public auction. A later ruling according to which those who had occupied any land continuously for more than ten years could obtain *patta*-rights by paying a sum equal to twenty times the revenue and those who had cultivated for more than twenty years by paying a sum equal to sixteen times the revenue, did not materially change the position, for only an insignificant minority of Gonds could afford such an expenditure, even when payment by instalments was granted. The present position is therefore, that only a small minority of Gonds, and even fewer Kolams and Naikpods hold land on *patta*, while most of the independent aboriginal cultivators hold their land on one year's tenure and are consequently liable to expulsion at short notice, whenever anyone affluent enough to purchase the land proposes its auction. In the average Gond village in the hills about one household in five or six owns the land he cultivates, but there are other villages where none of the inhabitants has any permanent right in the land.<sup>1</sup>

If during the first decades following the opening up of the District

1. But see p. xxxi below for recent steps taken to rectify these conditions.

mainly the aboriginals of the plains and open valleys ran the risk of dispossession, the introduction of forest conservancy brought those of the hills into similar danger.

Until as late as fifty years ago the aboriginals of the hills were subject to no restrictions in the choice of land for cultivation. The Kolams and Naikpods practised shifting-cultivation on hill-sides and the Gonds of most villages cultivated mainly the light soils of gentle slopes and hill-tops in more or less regular rotation. That this system was neither detrimental to the forest growth, nor resulted in any appreciable erosion is proved by the fact that the hills of Adilabad District were found to be an area of dense forest when conditions were first surveyed at the end of the last century. As in most countries where one or the other kind of shifting-cultivation is practised it is indeed only the over-cultivation of land following the restriction of the area open for cultivation which tends to result in permanent deterioration of the soil.

Shifting cultivation came to an end, however, when forest lines were drawn round the villages, and most land not actually under cultivation and many a temporarily abandoned village site, were included in the Reserved Forest. Thereby a great deal of land which had in former years been cultivated on *siwa-i-jamabandi* tenure and was lying fallow at the time of demarcation was included in the reserve and the aboriginals were thus deprived of its future use. The grave disadvantage of this for the cultivators did not become apparent at once, but after some years when the fields which they had cultivated at the time of demarcation became exhausted and the Gonds wanted to follow their old routine of reoccupying the fallow lands, they could not do so as the land had in the meantime been claimed by the Forest Department. In villages with a fair amount of permanently cultivated black cotton soil, this curtailment of the cultivable land, though preventing the Gonds from growing valuable rain crops, has not resulted in very great hardship, and every year they are leaning more and more on the yield of the heavy soils. But there are other villages, situated on the tops of ranges where the interference with the cycle of rotation has already led to an extremely serious position. For the Gonds of some of these villages, who used to move backwards and forwards between two or three village-sites, alternatively cultivating the surrounding land, are now pinned down to the one site which they happened to occupy at the time of forest reservation.

While villages in which at least part of the cultivated land was held on *patta* were established as enclaves, a number of Gond and Kolam villages which comprised no *patta*-lands were entirely included in the reserves and the inhabitants given a time-limit to evacuate the village land. In pursuance of the policy of forest conservancy large scale evacuations occurred in the Dhanora, Tilani and Kawal State Forests some twenty years ago, and mopping up operations in the same areas

resulted recently in the disbandment of various villages situated in such inaccessible places that they had previously escaped the notice of the higher Forest Officers. Even villages which had been continuously inhabited for several generations and were the seats of important clandeities were forcibly evacuated; many of these individual hardships were due to the practice of planning the reserves on the map, and leaving the demarcation to subordinate officials.

Hard hit as many Gonds are by the reservation of forest areas, their position is still favourable compared to that of the majority of Kolams and Naikpods. Their traditional method of agriculture is shifting cultivation or *podu* on hill-slopes. Except for a few Kolams and Naikpods who have taken to independent plough-cultivation, the members of these tribes possess no cattle and as a rule not even goats, sheep or pigs, chickens and dogs being their only domestic animals. The dissimilarity between Gonds on the one hand and Kolams and Naikpods on the other is not confined to their economic status; there is also a striking difference in mentality, which evinces clearly the greater primitiveness of the latter. A Gond, for example, is usually well informed about all the villages and even their more prominent inhabitants within a radius of two days' journey; he knows more or less the functions of the various Government officers and has a rough idea of his rights in regard to the land and forest-produce, and if wronged will often make attempts to get his case heard. A Kolam or Naikpod is in contrast extraordinarily simple-minded and limited in his outlook; he may have lived for several years in a locality and may yet be unable to give the name of more than the immediately adjacent villages, is incapable of describing the relative position of his own hamlet with the help of stones or a sand drawing, has practically no idea of the circumstances of the peoples in the neighbouring villages, is entirely vague in regard to such matters as the different kinds of land tenure and the forest rules, and his reaction to any kind of difficulty is either flight or submission. Whereas most Gonds know their kinsmen up to the third degree and are able to say where they live, Kolams of a disbanded village, whose inhabitants were scattered, easily lose all contact with each other, and profess ignorance of the whereabouts of their nearest relations. They have very few other aspirations than to be left in peace and allowed to find a bare livelihood. For this reason Kolams seem to be content to live in the villages of land-owners, whose *patta*-land includes a few hill slopes; and if there they are permitted to cultivate in their old style and are sheltered from threats of expulsion by forest officials, they submit to almost any demands for unpaid labour which their landlords may make and which Gonds would find unbearable.

Their standard of life is much lower than that of Gonds and their settlements are much smaller; even today these seldom consist of more

than twelve houses on one site, while in the days before forest reservation hamlets of only three and four houses were scattered over the hills at points convenient for *podu*. While the Gonds of yesterday, shifting their fields in a definite cycle of rotation, retained one village site either permanently or at least over a period of ten or fifteen years, the Kolams and Naikpods shifted their houses almost as often as they shifted their fields. The economic resources of the *podu*-cutting cultivator are meagre. The area of a steep hill-side which can be cultivated by one family with hoe and digging-stick can in no way be compared to the area a Gond shifting cultivator with plough and bullocks can till, and the crops sown and reaped, consisting mainly of small millets, jawari (*sorghum vulgare*) and maize and certain vegetables such as beans, taro, pulses and marrows, provide a family with sustenance for only about seven or eight months of the year, while during the other months wild fruits and roots form the mainstay of its diet. Thus the Kolams and Naikpods grow no crops for sale such as cotton and oil seed, and for their cash requirements they depend on the sale of jungle produce and baskets, in the manufacture of which they are expert.

Where Gonds and Kolams live side by side, the Gonds settle usually at the foot of the highest ridges and cultivate the valleys, plateaux and gentle slopes, and the Kolams build their hamlets on ridge-tops and cultivate the steep hill-sides below. Many Kolams still live in these areas, but others have emigrated to the valleys and plains where they subsist by coolie-work and in rarer cases by independent plough cultivation.

The Naikpods are today often found in the same jungle settlements as the Kolams, but are more numerous in the southern part of the District than in Rajura and Adilabad Taluqs. Their main stronghold seems to have been the hills rising from the Godavari valley and many used to live in what is now the Utnur State Forest, but have now settled in the villages round Utnur and along the newly constructed Utnur-Gudi Hatnur road, where they work for non-aboriginal land-owners. Only a few of them possess cattle of their own and hardly any have *patta* land.

At the time of the demarcation of Forest Reserves many Kolam and Naikpod villages were disbanded and the inhabitants compelled to leave their houses and the hill-slopes which they used to cultivate, but some settlements, and particularly those in the immediate vicinity of Gond villages, were established as enclaves in which were included the hill-slopes then actually under cultivation. Though nominally shifting cultivation was here allowed to continue, the restriction of the Kolams' land to that under cultivation at the time of demarcation virtually ended their traditional form of economy; for after a few years the slopes included within the enclaves were utterly exhausted and the Kolams were prevented from felling new forest. Consequently the larger part of the

community had to emigrate, unless they were able to obtain some level land and learn from their Gond neighbours the art of ploughing. There are nowadays Kolam settlements where most or even all inhabitants practise plough cultivation; the bullocks, however, are usually not their own, but are hired from either Gonds or merchants against a fixed rent. But where there are hill-sides within the enclaves they are cultivated with hoes and digging-sticks for as long as they yield even the meagrest crop. Particularly in the vicinity of important shrines of the Kolams' supreme deity Ayak or Bhimana, which may not be moved, the hereditary priests and guardians of the idols hold out however difficult their economic position. They say that they would rather starve or live entirely on jungle produce than forsake their god.

In a good many cases Kolams and Naikpods have been able to remain in the reserved forest with the connivance of forest subordinates and *patwari*, but the price they have to pay for the privilege is high; cultivating illegally and liable to expulsion at a moment's notice, they have to comply with every extortionate demand of these subordinates.

While the reservation of forest areas and the virtual prohibition of shifting cultivation have in many ways revolutionized the economy of the aboriginals, their exploitation of the natural resources of their habitat was further limited by the auctioning of such forest produce as grass, *mahua*, *chironji* (*buchanania latifolia* berries) and bamboo. The auctioning of these products is resented by the aboriginals, not so much because this restricts the supply for domestic use, but because it gives outsiders a lever for the collection of various fees and dues. It appears indeed that many contractors take leases of grass, *chironji* and *mahua*, not with a view to exporting these articles for sale, but only with a view to levying from the aboriginals payment for their domestic consumption, reaping thereby a handsome profit. The contractor who takes the *chironji* contract for a group of villages usually does not collect the fruits, but some time after the fruit season he or his servants tour the villages and charge the aboriginals either per house or per tree for the fruit which it is assumed they or their children have eaten. The charges vary between As. 2 and As. 8 per house, or As. 4 to Re. 1 per tree. Another method of exploiting a contract is for the contractor to compel the villagers to collect the *chironji* without paying any wages, taking the services of the villagers as a right of his contract.

Similarly *mahua* flowers, the corollæ of *bassia latifolia* are auctioned to contractors who collect from the Gonds and the Kolams As. 2 and in rare cases As. 1 per head of cattle, on the plea that the cattle feed on the corollæ. The Gonds complain that in former times they used *mahua* flowers both for distilling liquor and as food; every year they collected large quantities and stored them against times of scarcity; if

their crops failed they mixed the dried flowers with millet flour and ate them boiled. But now if they are seen by an excise official gathering the flowers or any quantity is found in their houses they are heavily fined. It is only recently that in Utnur Taluq the aboriginals have been granted the concession to collect and use *mahua* flowers for domestic purposes, barring distillation, but in other taluqs the position has remained unchanged.

Grass is also auctioned and the contractors act on the same principle. Export of grass is apparently unprofitable, and so the contractors wait until the rains have started and then tour villages and collect per house As. 8 to Re. 1 irrespective of whether a man has thatched his house anew or has only used a few bundles for repairing his roof. Where there are mango or tamarind trees on the village site or on Government land their produce is also auctioned and Gonds, though usually willing to take the contracts themselves, often do not succeed in doing so because the auctions are held in distant taluq headquarters and may be over before the aboriginals get the news.

In almost all the hilly parts of the district the forest-lines lie so close to the villages that the aboriginals have no other choice but to graze their cattle in the reserves and they have consequently to pay grazing fees for cows, buffaloes, goats and sheep. The Forest Department levies moreover annual fees per plough for the wood used by the aboriginals for implements and repairs of houses; but the timber and bamboos required for house-building must be paid for at the valuation of the forest officers. Apart from these legal fees, which are in the nature of taxation, there are various customary dues and gratifications locally known as *mamul* which the forest subordinates collect from the aboriginals as a matter of course; they amount sometimes to considerable levies in cash and kind, such as grain, oil-seeds, pulses and cotton, and are the main reason for the unhappy relations and frequent friction between the aboriginals and the forest subordinates.

This friction and the aboriginals' bitterness over their expulsion from many traditional village-sites and the continuous encroachment of outsiders on their ancestral land, led in 1940 to a serious clash between Gonds and the authorities. Following the enforced disbandment of a village and the burning of the houses by forest subordinates, several hundred Gonds and Kolams armed with spears and matchlocks collected on a hill and resisted all attempts of the authorities to disperse them and to arrest the leaders. At last the police had to open fire and twelve Gonds were killed and many more wounded. Though the failure of this attempt to defy the authorities convinced the Gonds of Government's determination to enforce the new order and no further acts of resistance have since occurred, it left them with a feeling of hopelessness as they saw themselves finally expelled from large forest areas, while year after year more of the cultivable open land was occupied by

newcomers and wealthy absentee landlords.

In the plains this feeling of frustration is even more pronounced than in the hills, for outsiders interfere there even more in the aboriginals' day to day life. Most of the village officials, not only *patwari*, but also *patel*, are here non-aboriginals. For some years it has been the practice to appoint in all mixed villages and even in many purely aboriginal villages of the lowlands non-aboriginals, such as Brahmins, Marathas, Kunbis, Mussalmans, Kalals, Sonars and even Lambaras as *patel*, many of whom do not reside in the village of which they are the recognized headmen, but in one of the smaller towns or market places. The attraction of *patel* posts for non-aboriginals of other localities lies not in the modest official allowance, but in the opportunity for levying from the aboriginal villagers all sorts of dues, in cash, kind or labour; a non-aboriginal *patel* will collect contributions of every crop harvested, and there is no feast, marriage or even funeral when he does not demand and receive his due. Many a *patel* was at the time of his appointment a poor man, with no other asset than his ability to read and write; after ten or twelve years he has grown rich at the expense of the villagers, having often acquired a large part of the village land. For where both *patwari* and *patel* are non-aboriginal and bent on enlarging their own holdings, the aboriginal cultivator has but a slender chance to retain his land; the revenue officers who are frequently transferred from one taluq to another have often little personal contact with the Gonds and depend in many cases on the statements of the hereditary *patwari* and *patel*.

Apart from encroaching on their land and economic resources, non-aboriginal village-officers, often in conjunction with the local police subordinates, interfere seriously with tribal customs. In many parts of Adilabad and Kinwat Taluqs the Gonds have for several years been illegally forbidden to dance and drum during the Dandari festival, when in the hills bands of dancers visit all neighbouring villages and the whole country-side bursts into song and play. Even processions at the time of the great clan-feasts are interfered with, and in Both and Kinwat the pressure exerted on the Gonds by Hindu *patwari*, *patel* and landlords prevents them from celebrating the memorial-feasts by which the Departed are joined with the ancestors, because these feasts involve the sacrifice of a cow. The Gonds' marriage-customs, in which marriage by capture, elopement and abduction have their recognized place, are largely at variance with both Hindu and Muslim law, and non-aboriginal village officers can often extort handsome sums by threatening to report such cases to the police. And where an aboriginal is in the bad books of these local petty officials such threats are occasionally carried out; I know of several highly respectable Gonds who went to jail for participation in marriages 'by capture' which were perfectly in accordance with tribal custom, the girl being usually a willing party. The law



has in these cases no support in public opinion and is indeed unconnected with any moral standards held by the Gonds, who consider its imposition on tribal society wanton interference with their traditional customs.

Indeed the aboriginals feel that they are a people denied the right to their own way of life; they see their economic position deteriorating and the laws of Government operating frequently against, but rarely in protection of their interests; they have experienced that with their poor resources and their ignorance of legal procedure they have no chance of prevailing against the wealthier outsiders who are gradually taking possession of their country. In the hills the aboriginal is still upright, open and cheerful, he has still his own culture, his rich ritual, his beautiful songs and spirited dancing, but in the plains, surrounded by strangers always ready to exploit and oppress him, he is becoming cowed, uncertain of himself and his cultural values, servile and disgruntled. A process is already far advanced which unless checked and reversed can have only one result: the reduction of both the free forest-folks, and the substantial Gond peasants with a still flourishing and complex culture of their own to landless farm-labourers, economically placed no better than the depressed classes, but unlike them lacking the adaptability, sharpness of wit, thrift and resistance developed during centuries of servitude.

In recognition of this danger Government has in recent months taken steps to prevent a further deterioration in the aboriginals' position and if possible repair some of the evil effects of the previous policy of *laissez faire*. An officer of the Hyderabad Civil Service has been appointed to the special task of safeguarding the aboriginals' interest and a Gond Education Scheme has been started in order to fortify future generations of Gonds in their competition with other sections of the rural population and to preserve the valuable and artistic elements in Gond culture. Most important of all, the central plateaux of Adilabad District have been notified as areas where lands may be given in *patta* right without premium to Gonds, Pardhans, Kolams and Naikpods, and the grant of fresh *pattas* to non-aboriginals is forbidden, while the forest boundaries are being rectified to remove hardship and injustice.

A word may here be inserted about the state of aboriginal education in the time from 1931 to 1941. Special educational facilities for aboriginals did not exist anywhere in the Dominions, but where aboriginals lived in or near larger plains villages they had, of course, the opportunity of attending the local schools. But it is just in such mixed villages that the aboriginals are generally in an inferior economic and social position and few aboriginal children go therefore to school. Wherever the aboriginals speak a tribal language, children are moreover incapable of following the teaching in Telugu, Marathi or Urdu, unless special

allowance is made for their linguistic difficulties. But the majority of aboriginals live so far from any schools, that even elementary education is entirely beyond their reach; there are, however, rare cases when a *patel* employs a private tutor for his son and repays his trouble with a cow or a horse. All these factors are responsible for the low literacy; among 678,149 tribals only 4,486 or about six per mille were literate in 1941, and for the true aboriginals this figure is probably still lower, since the 'tribals' include Lambaras, some sections of whom are fairly progressive and live in towns.

It seems therefore essential to provide aboriginals with educational facilities, and the education must be of a type adapted to their needs. An aboriginal child knowing no other language than his tribal mother-tongue is obviously at a disadvantage if placed in a class where instruction is in another language and the teacher is unfamiliar with the tribal tongue. It was therefore felt that education for Gonds must in the elementary stages be in Gondi and imparted by Gond teachers. The Gond Education Scheme now in operation in Adilabad District provides therefore for the training of literate young Gonds as village-teachers and for the creation of a Gondi literature, partly consisting of school-books, and partly of the beautiful Gond epics, myths and songs which have never before been recorded in writing. The script chosen for the transcription of Gondi is a Nagri simplified by the exclusion of difficult consonant-combinations.<sup>1</sup> But the Gond teachers are also taught Marathi up to the 7th standard and Urdu up to at least the 5th standard, and in the village-schools these two languages will be taught in the higher classes through the medium of Gondi. It is, of course, not intended to make all village-children proficient in written Urdu, but a fairly general literacy in Gondi, a useful knowledge of Marathi and fluency in colloquial Urdu will be aimed at. In the aboriginal areas of Assam it has been experienced that a literacy up to 50 per cent. can be attained if instruction is in the tribal tongue and an easy script is chosen. The same may be possible among the Gonds who are keenly awake to the usefulness of literacy; there is a particularly wide field for adult education, and preliminary experiences are encouraging. Apart from the training centre for teachers, ten Gond village-schools have already been opened, and it is to be hoped that they will form strongholds of tribal culture, and at the same time disseminate useful modern knowledge among the tribesmen.

No special schools for aboriginals exist as yet in other districts nor is the language problem comparable to that of Adilabad. In Warangal

1. A small part of this Gondi literature is already published, and more is in active preparation; cf. *Hyderabad Gondi Reading Chart for Adults I, II and III* by C. von Furer-Haimendorf, assisted by S. B. Jogalkar; Government Central Press, Hyderabad-Deccan, 1943; and in the series *Hyderabad Gondi Literature* (edited by C. von Furer-Haimendorf); *Gondi Primer* (1944). *First Gondi Reader for Adults* (1944), *Three Epic Poems* (1944) and *The Myth of Manḳo, the Clan Myth of the Five Brother Folk* (1944).

practically every Koya knows some Telugu, and school education can therefore be in Telugu without putting Koya children to too great a disadvantage. In the Samasthan of Paloncha there is one school almost entirely frequented by Koyas, and in others smaller numbers of Koya boys are enlisted.

*Pardhans and Totis: the Bards of the Gonds.*

Among the aboriginals of Adilabad District Pardhans play a prominent rôle and the Census figure 416 for all Pardhans in the district is obviously erroneous. At least ten times that number must be found in the district. Though it is inconceivable that any Pardhan should have described himself as Gond, the old practice of counting the Pardhans as a sub-tribe of Gonds seems to have been followed by most enumerators. Where the Pardhans speak Gondi as in certain parts of the Central Provinces and in the south of Warangal District, there may be at least a superficial justification for such a classification, but in Adilabad the Pardhans differ not only racially but also linguistically from the Gonds; their mother-tongue is Marathi though most of them are equally fluent in Gondi. They are the hereditary bards of the Gonds and the epics and stories which they preserve by oral transmission are the most important depositories of Gond tradition. At many religious rites they function as musicians, playing fiddle and trumpet, and recite the myths sanctioning and explaining the ritual. But it is only where the Gonds are still fairly prosperous that they can afford to maintain their bards and chroniclers, and where the Gonds have lost their wealth and their land, the Pardhans have had to look for other sources of income and many have taken to cultivation or agricultural labour. In Kinwat this process has progressed furthest, and many Pardhans, no longer enjoying the patronage of Gonds, have lost their skill in singing and playing the fiddle, and do not even speak Gondi. There the ancient sacred lore is rapidly falling into oblivion and with the dissolution of the Pardhans' ancient association with Gonds, both their own and their patrons' cultural life suffers the loss of a vital element. Moreover few Pardhans have attained the position of independent peasants, and most make a living as labourers and servants. While in predominantly aboriginal areas, though accorded lower status than Gonds and Kolams, the Pardhans suffer no appreciable social disability, in areas where Hindu ideas of caste are in the ascendancy, they are in danger of being classed with the outcastes of Hindu society.

Another tribe of bards and minstrels, who stand to the Gonds in a similar relationship, are the Totis. But while the Pardhans speak among themselves Marathi, the Totis' mother-tongue is Gondi and it seems that on the whole they are less inclined to exchange their traditional occupation of bards for agriculture. In the 1941 Census all Totis seem to have been recorded as Gonds.

The fate of Pardhans and Totis is ultimately bound up with that of the Gonds and with the solution of the entire aboriginal problem in Adilabad District; the magnitude of this problem cannot be better described than in the words of W. V. Grigson, I.C.S., Revenue and Police Member of H.E.H. the Nizam's Executive Council, and one of the greatest living experts on the administration of aboriginal races: "In its essentials the Gond problem is the same in Hyderabad as the aboriginal problem in the Central Provinces or other parts of India, though more acute because of the greater neglect and the lower district administrative standards of the past, which have left the Hyderabad aboriginal entirely at the mercy of the exploiter, whether the land-hungry Kunbi and Kapu, the Arab and Pathan Shylock, the Hindu money-lender, the forest or excise contractor, the poor Muslim—coining a term on the analogy of the Poor White of South Africa—or the unscrupulous official. We have to restore and foster the aboriginal's self-respect by protecting him from the loss of land, bond-service, debt and oppression, to shield him from malaria, yaws and other sickness, to teach him an agriculture and an economic organization suited to his habitat and mentality, and to educate him not only to retain and value his own tribal culture but also to take and hold his due place in the economic, political and cultural life of modern India."<sup>1</sup>

*Bhils: Aboriginal Culture Disintegrated.*

Whereas the tribal life of Gonds and Kolams, though endangered and exposed to manifold disturbances, is today still a reality, the Bhils of Aurangabad seem to have retained very little of their own culture and social organization. I have not yet had an opportunity for ethnological research among the Bhils, but historical records offer ample explanation for the disintegration of Bhil culture. No other tribe in Hyderabad has come into such violent conflict with advanced populations nor elsewhere has the unruly behaviour of aboriginals necessitated the employ of Government forces similar to those which at times have been arrayed against lawless Bhils.

What is the Bhils' ethnological position? As one of the most numerous of aboriginal races, spread over large parts of Central India, Rajputana, Gujerat and Khandesh, they have been the subject of a good deal of writing, but a comprehensive ethnological treatise on this important group of tribes is still outstanding. Dark-skinned and of primitive features, they belong clearly to an old aboriginal stratum, and B. S. Guha has established a close racial affinity between the Hyderabad Chenchus and certain groups of Bhils.<sup>2</sup> But the Bhils of Hyderabad have been so greatly influenced by neighbouring populations that their original economy is as yet a matter of doubt. There are, however, two

1. Foreword to *The Chenchus*, pp. XX, XXI.
2. *Census of India*, 1931, Vol. I, Part III p. XLIX.

possibilities; either the Bhils in their pristine state were hunters and food-gatherers like the Chenchus, or they practised shifting cultivation like the Hill Reddis and Kolams. Captain D. C. Graham writing of the conditions of the Bhils in Khandesh in the early 19th century, gives a description of the wilder Bhils from which it appears that they may have lived in the style of semi-nomadic food-gatherers: "Their hive-like habitations formerly crested the top of each isolated hill, . . . . . and these hovels not reared for permanent occupation but hastily put together to be crept into for a few months or weeks, were without regret abandoned on any occasion that induced the occupants to shift their quarters. Roving and restless by disposition and skilful hunters by necessity, the woods and jungles supplied them with roots, berries and game."<sup>1</sup> In the same context Graham speaks of "a savage set being termed 'Nahals' who exist perfectly wild among the mountains subsisting chiefly on roots, fruits and berries. . . . . A few of this tribe cultivate a little grain among the ashes of the burnt boughs of the forest or barter the produce of their jungles for cloth, but they are very seldom to be met with beyond the immediate bounds of their unhealthy location." It is not clear whether Graham refers here to a tribe related to the Nahals now found living in symbiosis with the Korkus, or whether 'Nahal' is used in the loose sense of the word for a group of Bhil tribes; for 'Nahals, Bhils, Kolis' were in old documents often used as synonymous terms for any of the hill-robbers in the western part of the Central Provinces.<sup>2</sup> If the latter is the case, it would seem that the Bhils were familiar with some sort of primitive shifting cultivation; and this is indeed confirmed by another early report which we will presently quote.

The disturbances which during the Maratha wars ravaged the Bhil country have so blurred the picture that the conditions of the Hyderabad Bhils before many of them became outlaws and robbers can hardly be reconstructed. It appears that under Moghul rule the Bhils of Khandesh and the adjoining Deccan gave little trouble, but the Marathas, oppressive and ruthless in the treatment of most aboriginals, soon came in conflict with the independent and courageous tribesmen. When the soldiers of the Peshwas failed to subdue the aboriginals, who withdrew into inaccessible hills and chose their own time and terrain for any action, the Marathas resorted to large-scale treachery and many Bhils were attracted by offers of peace and then murdered. When their tribesmen retaliated they were outlawed and flogged or hanged wherever found without trial or enquiry. The cruelty displayed by the Marathas in dealing with captured Bhils defies description. Their noses were slit

1. *A Brief Historical Sketch of the Bheel Tribes inhabiting the Province of Khandesh*, prepared under Orders from the Hon'ble the Court of Directors by Captain D. C. Graham of the 19th Regiment Bombay Native Infantry, Commanding the Bheel Corps in Khandesh, p. 2 seq.

2. Cf. R. V. Russell, *The Tribes and Castes of the Central Provinces of India*, 1916, Vol. IV, p. 261.

and their ears torn off, the breasts of women cut open and chillies rubbed into the wounds. After hours of exposure the victims were burnt on heated guns, red-hot chairs or at the stake. Every year hundreds of Bhils were thrown down the cliffs round the fort of Antur, and this policy of merciless extermination continued as long as the rule of the Peshwas.<sup>1</sup>

When the Maratha power was finally overthrown the country was left in a thoroughly unsettled state and the pacification of the Bhils was a long and laborious process. From those years date some descriptions of the Bhils which, since contained in unpublished records of the Hyderabad Residency, seem worth quoting at some length.<sup>2</sup>

A letter dated Camp Soangheer, 24th September 1818 from John Briggs, Political Agent in Khandesh to the Hon. Mountstuart Elphinstone contains the following reference to the Bhils:

“It is difficult to say from whence the Bheels are sprung, there seems to be no good foundation for the general opinion that they are aborigines of the soil and that they were driven into the hills on the Hindoo invasion. Their language differs little from that of the surrounding country, and their manners from what I have seen not at all. The Hill Bheel and the Bheel of the plain are entirely similar to each other, and they became residents of the Hills or plains according to circumstances. Their origin is however too obscure and too remote to furnish data for history and I shall only take a view of their present condition in Candeish. The Hill people of the Syadree range are called Mangs, Ramuses, Bheels or Colies in different parts; those bordering on Gungturry are called Colies, and those in Baglaun and Satpoor Hills, Bheels, and a tract of country lying east of Surat and Baroach and extending through the hills and forest as far as Nemaun and Candeish is styled Bheelwara. In this country they cultivate the valleys by the simple method of sowing grain on spots where wood or grass has been burnt, but without ploughing; and the grain thus raised, the flowers of the Mama,<sup>3</sup> which is in great abundance and various roots and shrubs afford them a scanty subsistence. They have Rajahs or petty Princes among themselves, and the imbecility of the neighbouring States, and the enterprise of their leaders are the circumstances that tend so frequently to alter their condition. At one time exacting heavy imposts, at another living by petty incursions, on some occasions employed as the protectors of the country, another ravaging the same country and causing general desolation. As all their claims were unattended to under the late Government, they not only demanded them but exacted others, and the Bheels very naturally became one of the principal scourges of the population. Throughout Candeish and Gungturry the minor duties of the Police were conducted by Bheels who reside in the villages, they have properly no connection with those of the Hills, though necessity as well as inclination has latterly driven them to the

1. Cf. Syed Husain Bilgrami and C. Willmott, *Historical Sketch of H.H. the Nizam's Dominions*, Bombay 1883, Vol. I, p. 322; and Syed Siraj-ul-Hassan, *The Castes and Tribes of H.E.H. the Nizam's Dominions*, Bombay 1920, p. 68.

2. For access to these records I have to thank Mr. W. V. Grigson, I.C.S.

3. Mama is obviously Mahua (*Bassia latifolia*).

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alternative of joining them, and the number of the Hill Bheels has greatly increased. Most of the mountain Chiefs have claims on the surrounding country either to protect it from robberies, or to guard passes but some of the village Bheels have of late years become Hill robbers and who have no right confirmed by established Government. The whole of the Hill Bheels however are more or less dependent on the plain for their subsistence, each *Hutty* or Bheel village has a corresponding one on the plain from whence it procures grain, and whenever it shall be found necessary to attack them, the knowledge of this fact becomes of the greatest importance."

This account is amplified in a letter dated 27th September 1818:

"From all the enquiries I have made it appears that the Police of Gungturry and Candeish Districts in the neighbourhood of the Chandore and Cassarbarry Hills has for many years been entrusted to the Bheels, and that the approaches to the Hill Forts have been principally watched by them, though the Garrisons were composed of soldiers. Each village has a number of Bheel watchmen (called *Jaglas*, from the nature of their office). They perform the menial offices of the village, run on errands, watch the town by night, and tend the cattle by day, serve as guides to travellers and sit on eminences at the mouths of passes to overlook the surrounding country, and to give intimation of the approach of troops. Over each District was a *Naig* or Chief who was held responsible for gang or highway robbers; the village Bheels were under his authority and it was their duty also to find out thefts in their respective villages. The Bheel police was paid in two ways, first the village Bheels received grain from the inhabitants and on market days they got something from what was brought there, such as greens, chillies and spices employed in cookery. Secondly being of the lowest caste, they could eat whatever was given them, and they therefore not unfrequently shared the refuse of the traveller's meal. When not employed they brought wood and grass to sell, which in the neighbourhood of camps and large towns was rather a profitable livelihood. Some of the Chiefs or *Naigs* lived in the Hills, and were expected not only to protect the roads, but to guard the passes, and it became necessary that each should have a few retainers, and they accordingly received a sum of money and grain annually from the Districts over which their authority extended."

In Khandesh the *Bhils* were finally pacified through the establishment of the Khandesh *Bhil* Corps raised by Lieutenant, later Sir James Outram in 1825. In Hyderabad efforts at a reclamation started about the same time, and a letter dated Camp Kunnur, 18th November 1829, from James Ralph, Bheel Agent, to Lt. A. E. Byam, Assistant to the Resident, Hyderabad, throws some light on the conditions then prevailing:

"I beg to observe that the Bheels in this part of the country are the *Wuttundar*<sup>1</sup> *Jaglees* or Watchmen of the villages and that whatever claims or rights they possess in these villages are by virtue of that office. These claims generally consist of *Hucks* in grain and *Enam* lands.<sup>2</sup> In peaceable times, these *Jaglees* are or ought to be the best police this country

1. Hereditary.

2. Land given free of revenue to village servants.

could have, but in times of anarchy and confusion such as those which followed the great famine of 1802/3, they became here its greatest scourge. The villages then fell waste; their *Hucks* ceased; and they took to the Hills, and plundered the country without pity or remorse. A war of extermination was waged against them, but to no effect, and it was not until the settlements made by the Honourable Company in 1825/26 that peace was restored.

When this exterminating system was in progress, the patels of all the Nizam's villages along this range were required by the Officers commanding His Highness's Troops not to allow any Bheels to shelter themselves in their villages. If they did come, they were to be instantly delivered up. These orders, though now perhaps obsolete, have never been repealed, and consequently the Nizam's Bheels may still be considered as outlaws. They have no *kowl*,<sup>1</sup> and where they have returned to their villages, it is only by sufferance, consequently, they are apt to fly at the slightest alarm. It is probable, too, that their *Hucks* are irregularly paid, and their lands not restored to them. It is from this cause results the great disposition now shown by the Nizam's Bheels in this range to form gangs, as unless a Bheel is fixed in his own *Wut-tuny* village, and under the eye of his own patel, he is always ready to join any marauding party that may be forming in this country.

No substantial change in this state of affairs seems to have occurred until 1841, when small groups of Bhils were settled as cultivators on lands specially allotted by Government. But progress was slow and a letter from Captain T. H. Bullock to the Brigade-Major, Aurangabad Division, dated 1st January 1848, shows that even then the settling of Bhils was still in the nature of an experiment:

"It is not easy to determine what the conduct of the settlers will eventually prove. At times I have great hopes that they will entirely give up their every dishonest practice, at other times little incidents occur which rather dishearten me, but upon the whole I am disposed to hope that they will be reclaimed. The rising generation whom I shall take measures to have instructed in reading, writing and arithmetic, and who will be accustomed to a settled and regular life I have no doubt will make good Koonbees.<sup>2</sup> There have been no desertions as yet.

Most of the present settlers have been prisoners in Jail, at one time or another, and of course are more or less demoralized. Those who were released at my interposition, appear to have suffered a great deal. Everything that was liable to debase them in mind or injure their bodily health had happened to them. They seem to have been treated more like beasts than human beings. They state that besides being fettered by the legs, they were every night linked together in long rows, by iron rivets round the neck, and this had been going on for years, in many instances without proof of guilt, or for some trivial fault. To release them was a measure of necessary justice, and if they had returned to their own villages the probability is that they would have resumed their evil habits. It was therefore a much better plan to offer them the means of subsistence, as the fruits of their own labour, in a place where

1. Documents, patents.

2. Koonbee or Kunbi is a term used in Marathwara not only for the great Kunbi caste but for every peasant.



they might be under continual supervision, but it will be some time before they recover health and energy to work with success. Many of them suffer from chronic complaints the result of neglected illness and bad food, and all are depressed and debilitated. It is probable that two or three seasons will pass before they are in a position to begin to repay the government advances."

Subsequently the Bhils have ceased to figure prominently in official correspondence and documents, and we may therefore assume that the efforts to settle them as peaceful cultivators were largely successful. There was a flare-up of disturbances in 1898, when in the attempt to combat crime the authorities resorted again to oppressive measures against the whole tribe. But peace was soon restored and more Bhils were settled with Government aid. A certain inclination to petty crime remained for some time, and between 1902 and 1907 the Police Authorities maintained six Bhil schools in Aurangabad District, and one Bhil industrial school in Bir with a view to raising their moral and economic standards. But when in 1909 the schools were transferred to the Educational Department, no funds were provided and these first schools for aboriginals disappeared.

More than a century of wars, persecutions and rebellions, with all the tragedies accompanying every armed conflict between a primitive race and the organized forces of a Government, has resulted in an almost complete break up of tribal culture. Today the 18,021 Bhils of the Dominions do not live in compact blocks, but are scattered over most villages of Aurangabad District. 17,602 of them have still retained their tribal tongue Bhili, here strongly influenced by Marathi, but nowhere do we find pure Bhil villages, and there seems to be indeed only one village—in Ajanta Taluq—in the whole of Hyderabad where Bhils form the majority of the population. In other villages there may be between ten and thirty, but rarely as many as a hundred Bhils, all living in close and constant contact with the rural Maratha population. Only a few of them own land; some hire land from the land-owners of other castes and many work as agricultural labourers. As of old, Bhils function still as village watchmen and some have retained their familiarity with the jungle, engage in hunting with bow and arrows, in the collection of forest-produce and in forest labour. But Bhil culture as a living and co-ordinated system of beliefs and customs has disappeared and the average Hyderabad Bhil conforms today largely to the standards of the local Hindu population.

*Banjaras, Lambaras and Mathuras: Immigrants from the North.*

Classed with the aboriginals as 'tribal' populations are the immigrant and still partly semi-nomadic tribes of Banjaras, Lambaras and Mathuras. Though their homeland is doubtless in Northern India, probably in Rajputana, they occur today in Hyderabad in greater

numbers than in any other part of India and form a characteristic feature of the Deccan scene.

These wandering tribes came into the Deccan as carriers of merchandise at the time of the Moghul conquest. During several centuries of turbulent Indian history their huge caravans of pack-bullocks furnished transport for Muhammadan, Maratha and finally even European armies. Carrying supplies of grain and cloth from distant areas to the warring armies, sometimes even the soldiers' baggage, they formed a kind of unofficial commissariat and in the intervals of peace they were one of the main agencies of trade. But when railways and roads replaced transport by pack-animals they lost their most lucrative occupation; though for a long time they continued to serve outlying districts with bad communications, and even today in some parts of the Dominions one meets picturesque troupes of Banjaras with bullocks loaded with grain, the majority of the tribe has had to look for other means of subsistence. Used to an unsteady adventurous life, and well versed in the use of arms, it is not altogether surprising that deprived of their normal livelihood some groups of Banjaras took to crime, and were consequently listed among the Criminal Tribes. But quite a large number adapted themselves extraordinarily well to the new conditions and many are today settled and prosperous cultivators.

In popular usage all members of these tribes, who with their tall stature, fair skin and often light eyes appear even at a glance as 'foreigners' in the Deccan, are termed indiscriminately Banjaras or Lambaras, and this terminology has also been adopted for purposes of the census, the Mathuras being included in the figure for Banjaras, although a separate figure for Mathuras—3,489 persons—is available. In culture and physical appearance these three communities hold indeed so much in common, that we may be justified in regarding them as branches of one tribal group. Their languages, which have affinities with both Hindi and Gujerati, are mutually understandable, and according to their own traditions they are but different castes or classes of one race. A classification, drawing a parallel between the social order of Banjaras and Hindus, was given me by an educated Banjara of Adilabad: it likens the Mathuras to the Brahmins, the Banjaras to the Kshatriyas, and the Lambaras to the Vaisyas.<sup>1</sup> Apart from these three main endogamous groups, there are several minor sub-sections of the tribe; the Daris, who are the hereditary bards of the Banjaras, play a kind of zither and subsist mainly on the gifts received from their patrons; the Singaris, who play brass horns, and the Dalia, who function as drummers at weddings and other ceremonies, and also live mainly on the charity of the Banjaras. There are, moreover the Navi, the barbers of the Banjaras, and a small caste of cattle-breeders called Jogi, who

1. Since Banjaras and Lambaras are recorded together and resemble each other indeed closely, no differentiation is possible in the context, and I am referring to both under the term Banjara.

interdine but do not intermarry with the Banjaras.

The Mathuras, conspicuous by the high pointed head-dress of their women, occur mainly in Adilabad District. They are the most conservative group and still persist in their old economy, the breeding of cattle and sale of milk-products. They say that unlike the Banjaras they were always herdsmen, the priests of the tribe, debarred by religion from living in solid houses. Agriculture is for them even today a sideline, and many Mathuras spend the greater part of the year in forest areas where they find good grazing for their cattle. There they erect temporary shelters of branches and bamboo-matting or thatching grass. Though here and there they have acquired land, primarily with a view to securing a resident's rights to a locality of good grazing, they have not seriously entered the scramble for land, and the main cause for the friction between them and the aboriginals in forest areas is the damage frequently done by the Mathuras' cattle to the standing crops. Living in compact communities without much close intercourse with other populations, most Mathuras are very strict in the observance of their old customs; they do not take food from members of any other caste, never eat without fire in the hearth, and as late as 1941 the ritual burning of a widow occurred in Both Taluq in the presence of thousands of tribesmen who had gathered from far and near for the occasion.

Rather different is the present position of the Banjaras and Lambaras, two groups distinguished only by minor points of custom and dress. After the virtual collapse of their traditional economy, they have taken to many different occupations and today we find among their ranks wealthy land-owners, herdsmen, itinerant traders, industrial workers and inmates of Criminal Tribes settlements.

In Adilabad, one of the most interesting districts in this context because of the large scale interaction of several tribal populations, the Banjaras, now numbering 39,984 (from which figure 3,489 Mathuras must be detracted), are definitely newcomers, and old men still remember the time when the first immigrants arrived. It was from Berar, an old centre of Banjaras lying on one of the main trade routes between northern and southern India, that they filtered across the Penganga River into the then sparsely populated plains of Kinwat and Adilabad. This infiltration has not yet come to an end, and every year one can watch Banjaras arriving with their cattle, carts and belongings to settle in villages which a few years ago had a purely aboriginal population. These immigrants came with a knowledge of agriculture and when no more land was available in the riverain plains, they pushed into the broad valleys and ultimately even up on to the plateaux, and today a great many Banjaras live in the heart of the Gond country. Generally more affluent and always far shrewder than the aboriginals, they experienced no difficulty in acquiring a great deal of land previously cultivated by Gonds, ousting the former owners. In Utnur Taluq one finds

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today Banjaras who own several hundred acres and in parts of the south of Warangal District they have become large land-owners; they cultivate only a small portion of their holding while hiring out the rest at high rates. In their dealings with aboriginals they are as a rule oppressive and unscrupulous, employing both their greater business sense and their powerful physique to prevail over the easily intimidated Gond. Once Banjaras have gained a foothold in a village it is generally lost to aboriginals.

In justice to the Banjaras it must be said, however, that in the struggle for land and wealth they are perhaps no more ruthless than members of other non-aboriginal communities such as Rajputs, Muslims, Velmas, Brahmins and Komtis, and that in most cases they themselves or their relatives work the land and do not purchase villages solely as commercial enterprises. That under favourable circumstances their organizing talent can be employed to truly constructive and progressive work is proved by a Banjara community in Kinwat Taluq. In the village of Mandwi a Banjara acquired some fifty years ago about 2,000 acres of land and collected round him a hundred other Banjara families, all immigrants from Berar, and even some Gonds and members of other castes from the neighbourhood. His son, who is incidentally the author of a book on Banjaras,<sup>1</sup> began to develop the village on modern lines, built wells, brick houses, a school, a village-library and a free dispensary, established recently a small cotton ginning factory, and encourages various village-crafts, both in his own and in surrounding villages. Mandwi is today probably the most progressive village in Kinwat and judging from the initiative displayed in its development, one can assume that in the not too distant future Banjaras will play an increasingly prominent rôle in rural economy.

Far to the south, in Warangal District, Banjaras have been equally successful in establishing themselves as cultivators and land-owners, and in Paloncha I have seen villages where within the last thirty years they have occupied the choicest lands, improved them by irrigation and are now employing Reddis and Koyas in their cultivation. But besides these Banjaras who have completed the transition from wandering traders to settled peasants, there are the broad masses of Banjaras—probably the majority of those in Hyderabad—who have not yet outgrown their nomadic habits. Almost anywhere in Telingana and to a lesser extent in Marathwara and the Kanarese districts, one meets settlements of Banjaras built of nothing more solid than branches, a few poles and thatch, their inhabitants working at times as agricultural labourers and owning perhaps cattle. Experienced and reliable herdsmen, they are often entrusted with the cattle of local cultivators and during the hot season they drive large herds to graze in such forest areas

1. Baliram Hiranam Patel, *Cor Banjara Lokancha Itihas*. Widarbh Printing Press, Amraoti (Berar), 1936 (In Marathi).

## L

as the Chenchu country of the Upper Amrabad Plateau and the wooded hills between Palampet and Paloncha in Warangal, where they camp for months in flimsy shelters. The apparent indifference of Banjaras and Mathuras to the vagaries of the weather is to me always a matter of astonishment. I have seen Mathuras camping in the middle of the rains with no other shelter than some rough blankets raised tentlike on poles, quite insufficient to provide adequate protection, and on stormy nights men and provisions get thoroughly soaked. Banjaras usually erect rough leaf-huts, but these are equally ineffective against heavy rain. A pastoral people without proper tents seems an incongruity, and I am almost inclined to assume that this deficiency is due to a degeneration of culture and a decay of material equipment preceding a change in the mode of life.

But it is not only agriculture which has offered the Banjaras new means of subsistence. Wherever there are public works on large projects, be it road-building or the construction of irrigation works, Banjaras, the women still in their picturesque dress and jingling ornaments, are found amongst the labourers. Even in the coal mines at Kothagudem Banjaras work both underground and in the workshops; they are not as good as Koyas for gang-labour, but are better in all jobs which require independent thinking and individual skill. Nearly 300 Banjaras and Lambaras are employed in the Bodhan Sugar Factory in Nizamabad District, where men earn an average daily wage of As. 7 and women As. 4/6, and the experience is that they do not appreciably differ from ordinary labour—here mainly of Telugu stock—in either reliability or efficiency.

The majority of Banjaras are in no way touched by the provisions of the Criminal Tribes Act, but a few hundred individuals of confirmed criminal habits have been confined in the Criminal Tribes Settlement at Lingal in Mahbubnagar District. There they can live with their families under police supervision and in conditions resembling, within limits, those of normal rural life, in houses built more or less in their own style and with free land for cultivation. This settlement, which contains also Erkalas, Dombas and other members of criminal tribes, approaches indeed the idea of an 'aboriginal prison camp' recently put forward by Verrier Elwin<sup>1</sup>; the inmates are criminals who have served their sentences in ordinary jails and are then kept under supervision so that they do not relapse once more into crime; there is a school for the children and every attempt is made to teach them occupations, the foremost being agriculture. The Banjara's talent for capitalistic enterprise—no doubt a heritage of their days as traders—manifests itself here in a rather amusing way: some of the interned Banjaras who have been given free land by the settlement authorities in order

1. *Maria Murder and Suicide*, Oxford University Press, 1943, pp. 219, 220.

that they shall learn to settle down as cultivators employ for the cultivation of this land, free but landless men of other castes who live outside the settlement and come in to work for their criminal masters!

Though no separate figures for literacy among Banjaras are available, it is obvious from the general figures for tribes that literacy is confined to a very small fraction of the tribe; there is certainly in the whole of the Dominions no institution in which even elementary education is imparted in any of the Banjari dialects, spoken as the mother-tongue by 418,753 persons.<sup>1</sup> The nomadic habits of many members of the tribe are as yet an almost unsurmountable obstacle to systematic school education, but among the settled sections education could no doubt lead to the rapid progress of a people which by its own efforts has already effected a remarkable change-over to new forms of economy.

There is one community, which though originally no doubt akin to the Banjaras, is now completely settled and Hinduized: the Wanjaris found in Parbhani, Nander, Bir, Bidar and Adilabad Districts. They disclaim all connections with the Banjaras, speak Marathi, follow Hindu customs and wear Hindu dress, and many of them are substantial cultivators and landlords. Some fifty years ago a considerable number of Wanjaris immigrated from Bidar and Parbhani into Adilabad District, where they acquired land and are today one of the most progressive and prosperous communities, living in large houses with tiled roofs in a style far superior to that of the aboriginals and of the main body of the Banjaras.

### *Conclusions.*

In comparing the development of the various tribal populations of Hyderabad we are struck by the fact that the only tribes which in recent decades could improve their position are the immigrant folks of Banjara stock. Arriving in the Dominions as landless carriers and traders, often inclined to crime and cattle-lifting, they yet succeeded in establishing themselves in many places as prosperous peasants and land-owners, the more successful vying in their standard of living with the most respectable cultivating castes. The true aboriginals of Hyderabad, on the other hand, be they Chenchus, Hill Reddis, Kolams, Koyas or Gonds, are everywhere losing ground; their land is taken up by more advanced and affluent populations, the use of their forests restricted by the laws of Government and their simplicity exploited by merchants and money-lenders. Even the Raj Gonds, once the ruling race in the fair lands of Gondwana, have been ousted from the best parts of their ancestral country and are rapidly sinking into the wretched position of

1. The discrepancy between the number of Banjaras (404,614) and the numbers of those speaking Banjari as mother-tongue is probably due to the fact that some Banjaras returned themselves as Hindus.

landless labourers. Handicapped by their unfamiliarity with the languages of the administration, outwitted by money-lenders and bullied by landlords and non-aboriginal village-officers, they have already lost much of their proud and upright spirit and their once famed honesty, and have become timid and suspicious. They feel that the whole power of the State is on the side of their opponents and exploiters, who know how to steer safely in between the laws or to invoke them in their own favour whenever a Gond does not yield to economic pressure or threats, and this feeling has created the atmosphere of resignation and hopelessness which strikes every visitor in those areas where aboriginals live side by side with other castes. Whatever may be said of the 'civilizing' influence which progressive populations exert on the aboriginals, wherever in India I have found aboriginals exposed unprotected to contacts with more dynamic races, they were losing their land, their economic freedom and often also their cultural heritage and self-respect, while gaining but the doubtful blessing of a somewhat fuller dress, a taste for new types of food and household-goods, and perhaps a familiarity with another language and some rites of another religion. What the aboriginal needs is education, medical help and instruction in better economic methods, and such are not given by either the money-lender, the trader, the land-hungry cultivator, or the rapacious petty official. Nor are these representatives of civilization the exponents of a higher morality; they may object to cow-sacrifice and deride the beautiful dances of the aboriginals and the freedom of their women, but their own dealings with the aboriginals are so devoid of all fairness and moral sense that they are a source rather of corruption than of improvement. In Hyderabad as elsewhere the aboriginal has usually little contact with members of other communities who approach him in a disinterested spirit, and even Government appears to him as embodied in the Revenue Inspector, the Forest-Guard and the Police Constable, approach to higher officers being usually difficult. The experience of many years of neglect and exploitation has made him wary of all outsiders and uncertain of himself, and we would indulge in wishful thinking if we believed that a number of protective rules or laws alone could solve the aboriginal problem. For this problem is not only economic, it is also psychological; the aboriginal must first be cured of his timidity which makes him an easy victim of any bully knowing how to cow him by shouts and threats, he must be cured of his distrust of the higher officers of Government which often prevents him from seeking their help against his oppressors, and above all he must be helped to regain his self-respect and the conviction that the law guards his interests as impartially as that of any other citizen. But to restore confidence in a social order which for long was opposed to all his interests is no easy task; confidence has to be earned by concrete assistance in the aboriginals' material difficulties, and the economic and the psychological re-

habilitation of the aboriginal tribes are therefore interdependent processes.

Many opportunities have been missed, in Hyderabad no less than in other parts of India, but much can still be done to restore to the aboriginal the right in his ancestral land, to safeguard him from exploitation and oppression, and to enable him through education to enter on equal terms the civic life of the State, and to develop at the same time the rich heritage of his own ancient culture. In the case of the Bhils tribal life may have disintegrated beyond repair, but Gonds and Koyas, and even the far less numerous Kolams and Hill Reddis have still a large store of tribal vitality and tribal virtues, and should, in generations to come, be capable of making their own distinct contribution to the rural culture of the Deccan.





FIG. 1. The Chenchus, seminomadic hunters and food-gatherers of the Amrabad Hills, are among India's most primitive races. This woman shows the curly hair typical of many members of the tribe.

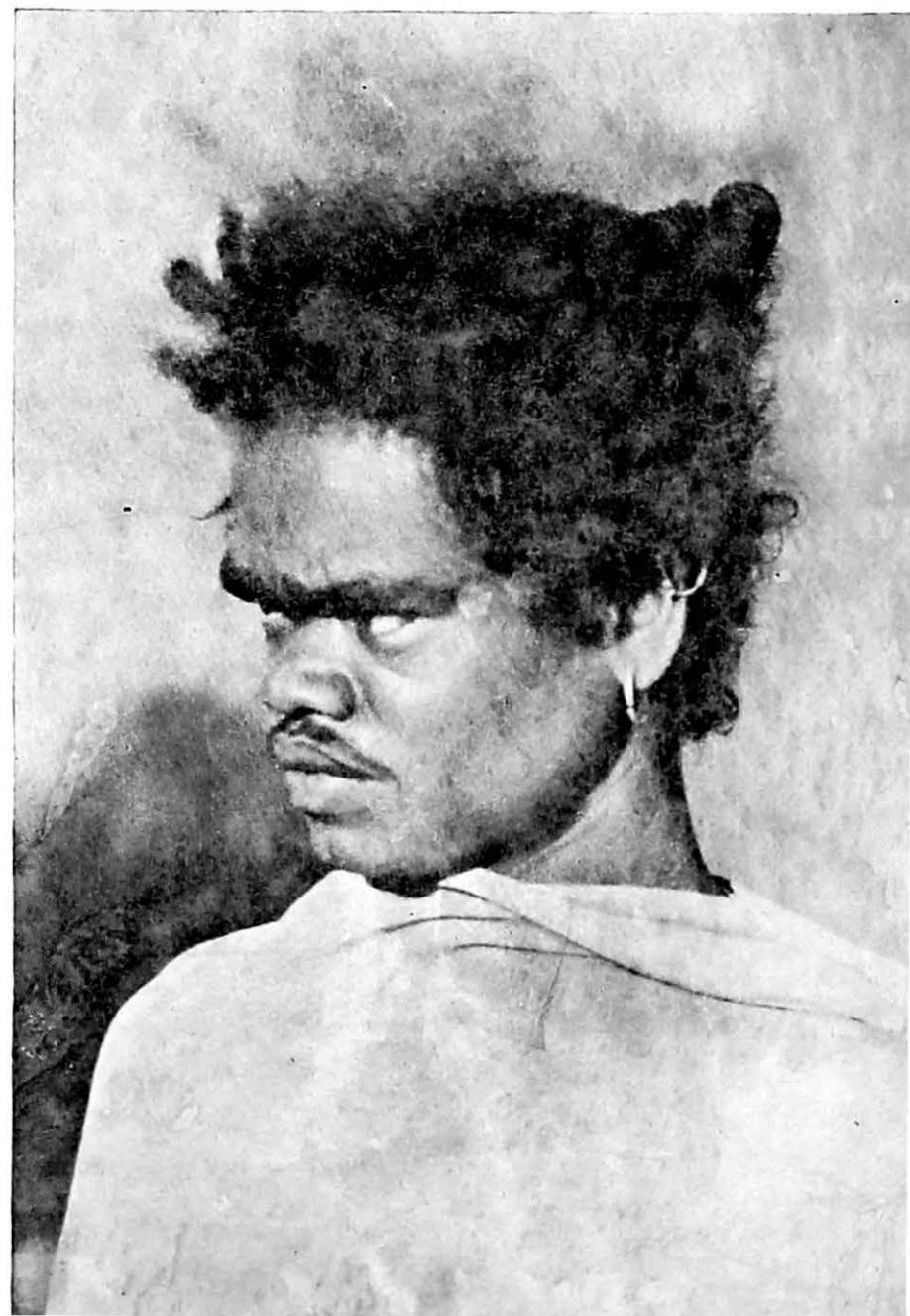


FIG. 2. Chenchu men wear their hair tied up in a top-knot. Cotton cloth bartered for jungle-produce has replaced the traditional leaf-dress.

*All Photographs by C. von Fürer-Haimendorf.*



FIG. 3. Chenchus live in small grass huts, often hidden amongst clumps of high bamboo.

FIG. 4. The Reddis of the Eastern Ghats cultivate with axe and digging-stick on hill-slopes cleared of jungle-growth. The ears of the small millets are reaped with small knives.

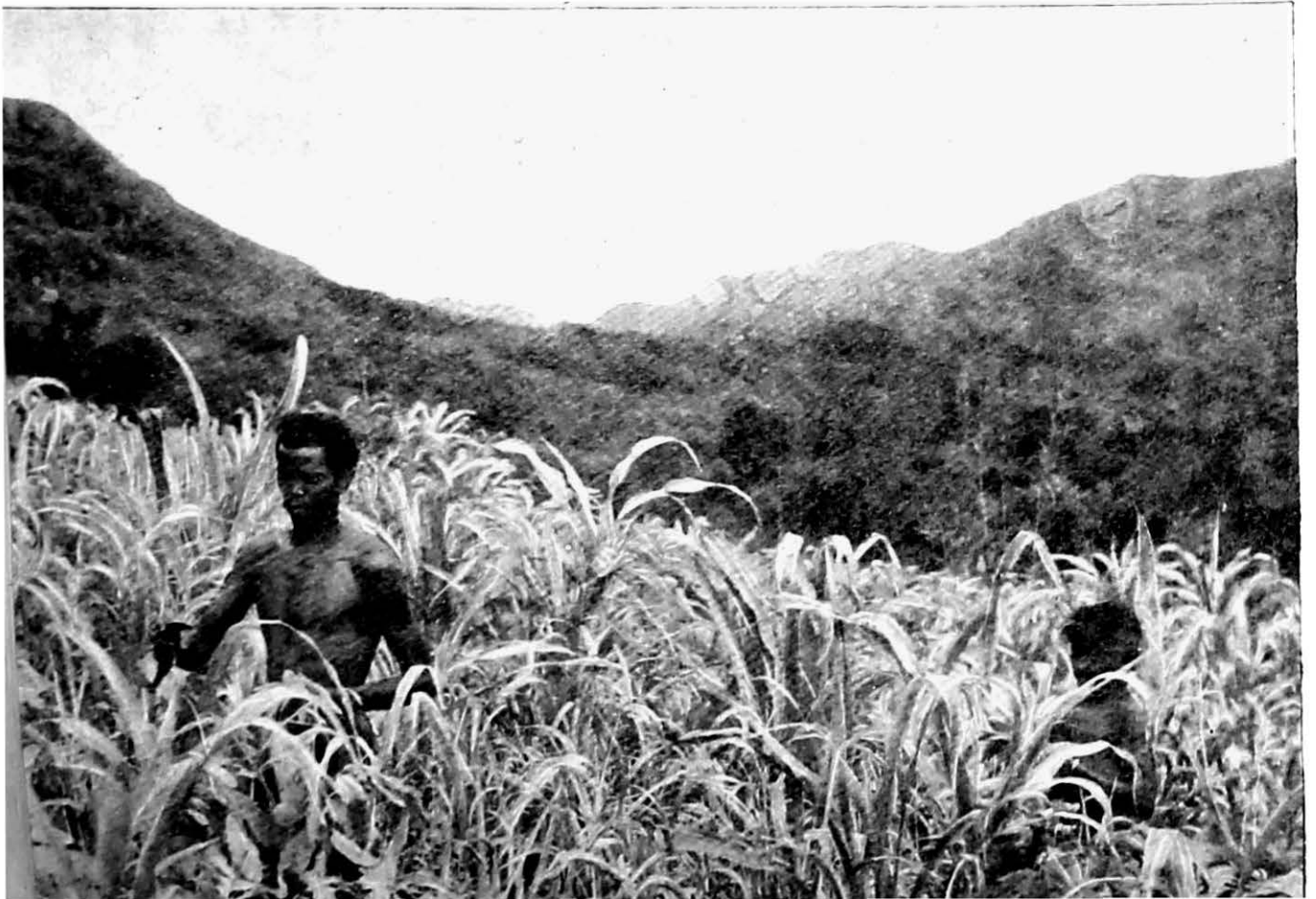




FIG. 5. The Hill Reddis are a small but vigorous race: remnants of one of India's most ancient agricultural populations.



FIG. 6. Hill Reddi women have not yet fully adopted the dress of their Telugu neighbours; in the house and at work they often leave their breasts bare.



FIG. 7. On their hill-fields the Reddis do not use the plough, but dibble jawari-millet with digging-sticks.

FIG. 8. The Kolams, like the Hill Reddis, cultivate on hill-fields, but they have spiked hoes with which they rake up the soil after broadcasting the small millets.





**FIG. 9.** Many Reddi villages lie on the steep banks of the Godavari River; dug-outs with rudimentary bamboo outriggers are the main means of inter-village communication.

**FIG. 10.** Koyas live side by side with Hill Reddis in several villages of the Godavari valley; at weddings they don bison-horn head-dresses and, dancing, mimic the movements of fighting bison-bulls.





FIG. 11. The Kolams of the Adilabad Hills are a small tribe of primitive racial characteristics; they speak a language of their own and have retained many traits of an ancient culture.

FIG. 12. Many Naik-pods of Adilabad have adopted the habits and language of their neighbours, but this man from a village on the Penganga River belongs to a group still speaking the old Naikpod tongue.





FIG. 13. The Koyas of Warangal District are today a community of settled plough-cultivators, but the dress of their women and many customs distinguish them from the Telugu peasantry.

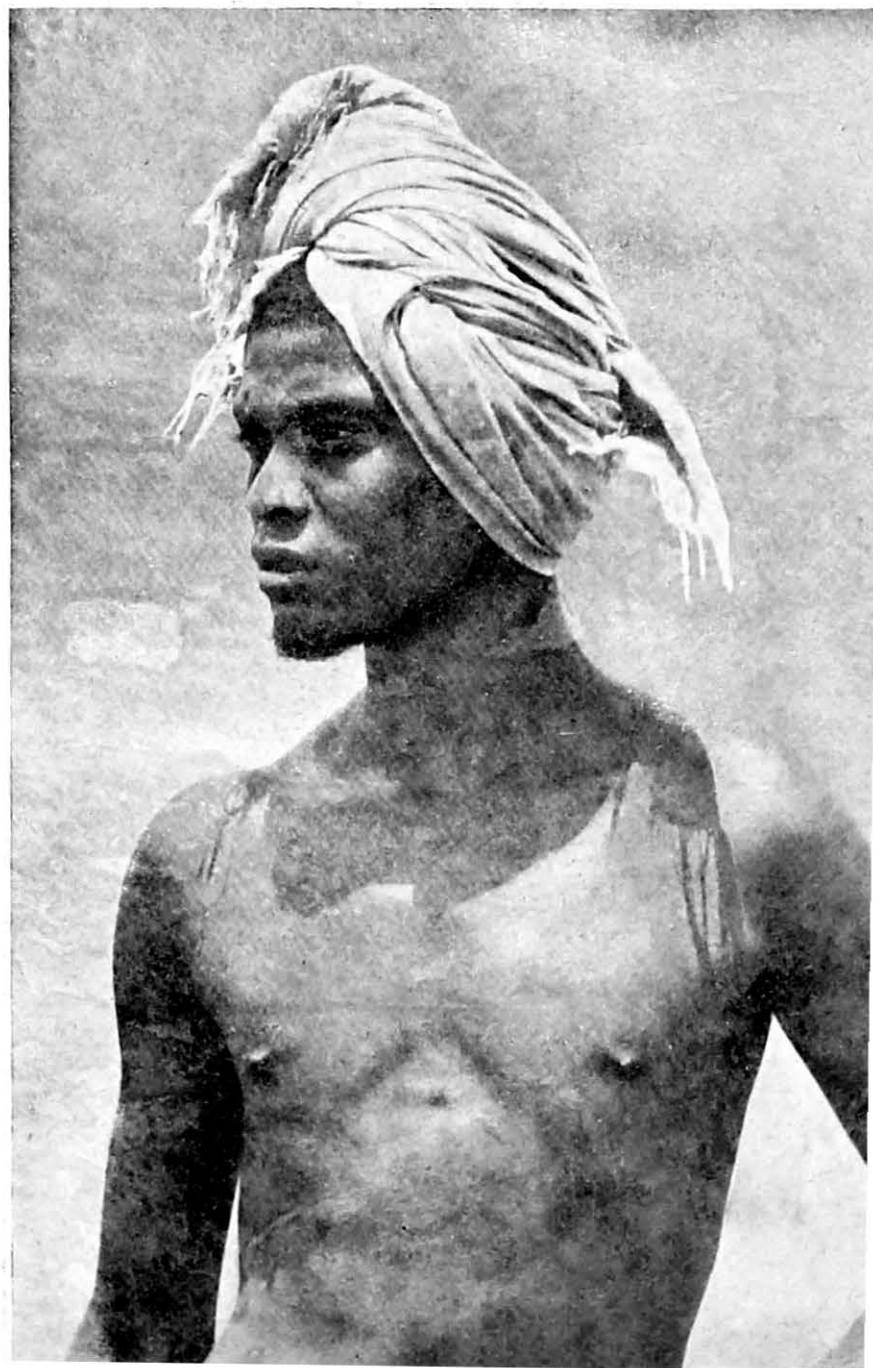


FIG. 14. Unlike their brethren in Bastar, most Hyderabad Koyas wear white or coloured turbans; but in physical type they still stand out from the populations of Telingana.



FIG. 15. Koya blacksmiths supply their own tribesmen and people of other castes with iron-implements; their skill as craftsmen enables many Koyas to adapt themselves quickly to industrial labour.

FIG. 16. Erkalas, the wandering basket-makers of Telingana, are also professional fortune-tellers; here an Erkala woman reads the hand of a client.







FIG. 17. The Gonds of the Adilabad District are a large tribe with a well-developed culture of their own; cheerfulness and an independent, upright spirit are their outstanding characteristics. This man of Marlavai village shows the broad, prominent cheek-bones and the heart-shaped face typical of his race.



FIG. 18. A young Gond of Adilabad District.



FIG. 19. Gond women enjoy an excellent position in society and are in every respect the equal partners of men. They are fond of heavy silver ornaments and wear saris of the gayest colours.

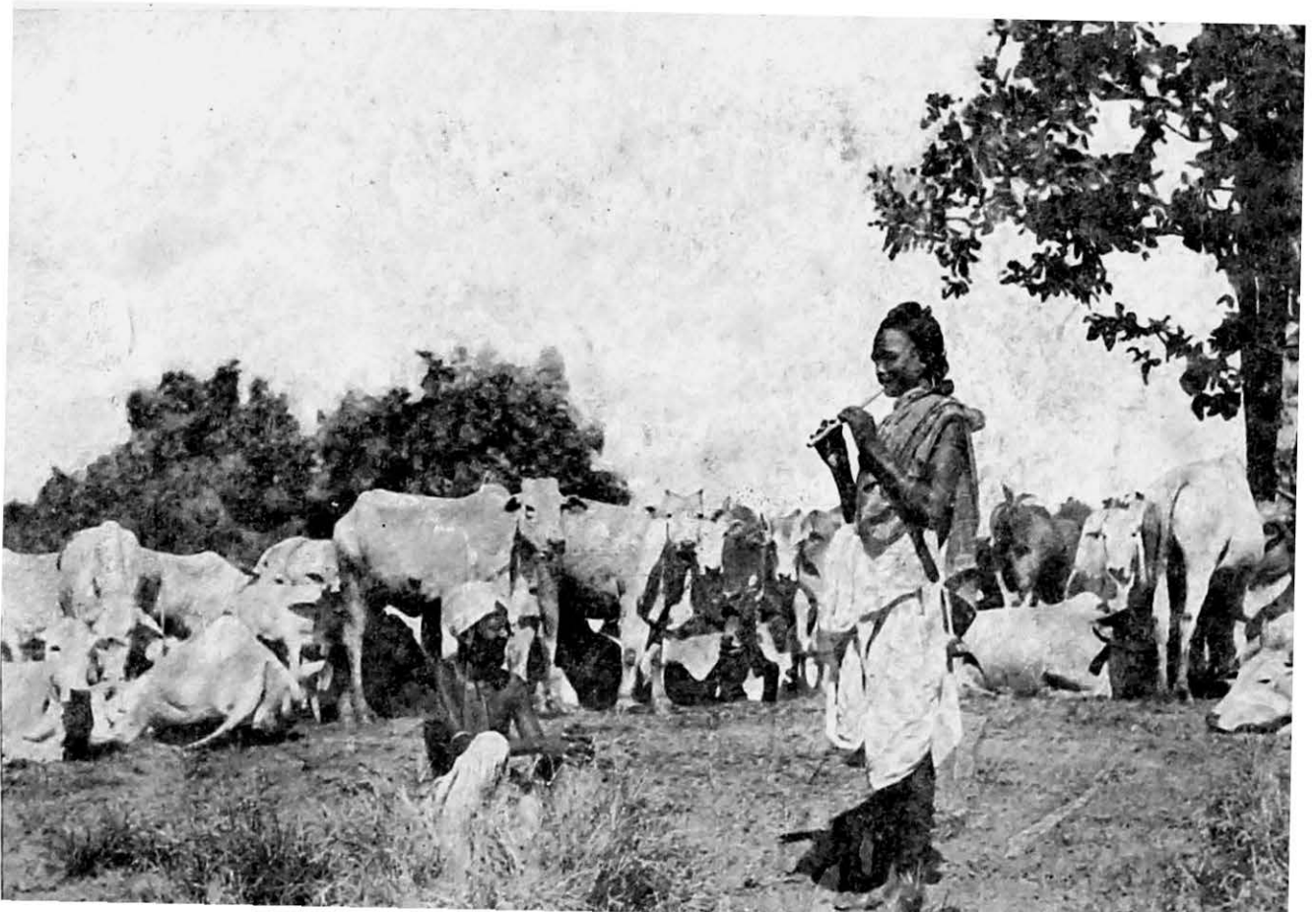


FIG. 20. Even young Gond girls are often entrusted with the care of the family's stores and carry their keys suspended from their silver necklets.



FIG. 21. Sowing is the common task of husband and wife: a Gond couple sowing jawari-millet with the sow-drill fastened by rope to the plough.

FIG. 22. The young boys herd the cattle and have often to ward off the (depredations of) tigers; play on a bamboo flute whiles away the dull, hot hours of midday.



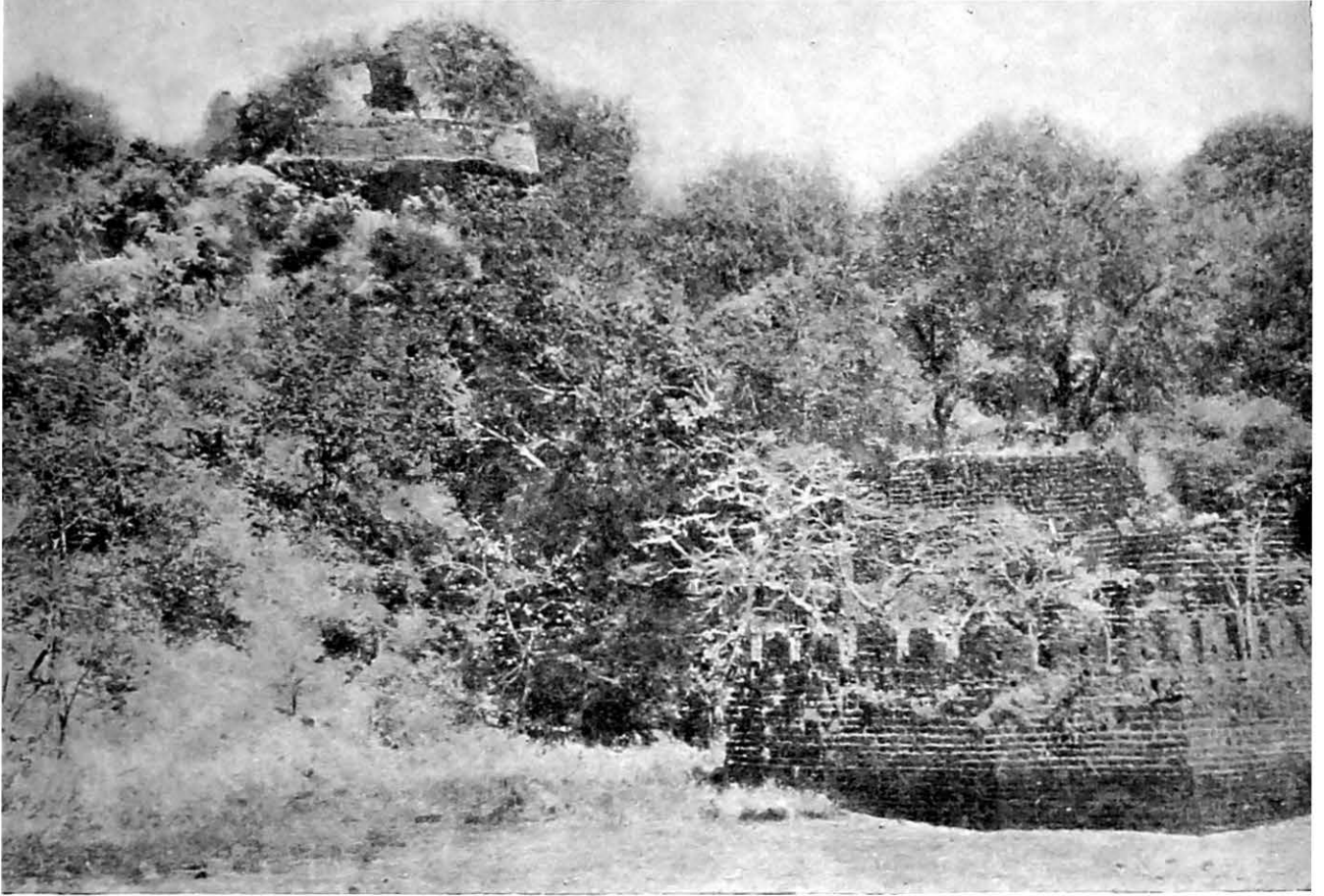


FIG. 23. For centuries Gond Rajas ruled the country from powerful forts: perched on a high cliff Manikgarh Fort, now in ruins and overgrown with jungle, dominated the whole of the Penganga valley.

FIG. 24. Today the power of the Rajas is broken and the Gonds, relinquishing the martial traditions, have settled down to the peaceful and uneventful life of cultivators: jawari-millet is trodden out by bullocks, driven round and round the threshing floor.





FIG. 25. Once a year, at the Dandari time, when the first crop has been reaped, the Gond country bursts into song and dance: dancers painted in black and white, and wearing peacock-feather crowns provide a humorous note.

FIG. 26. Colourful crowds through the dance places at Dandari time and move in festive processions from village to village.





FIG. 27. Haunting tunes sung to the mellow sound of earthen bottle-drums set the rhythm of the Dandari dances.

FIG. 28. While the Gonds themselves sing and play during the festival of Dandari, Pardhans, their hereditary bards, act as musicians at religious rites, weddings and funerals; here a Gond pays his dues to the Pardhans singing the praise of the deceased at a memorial rite.



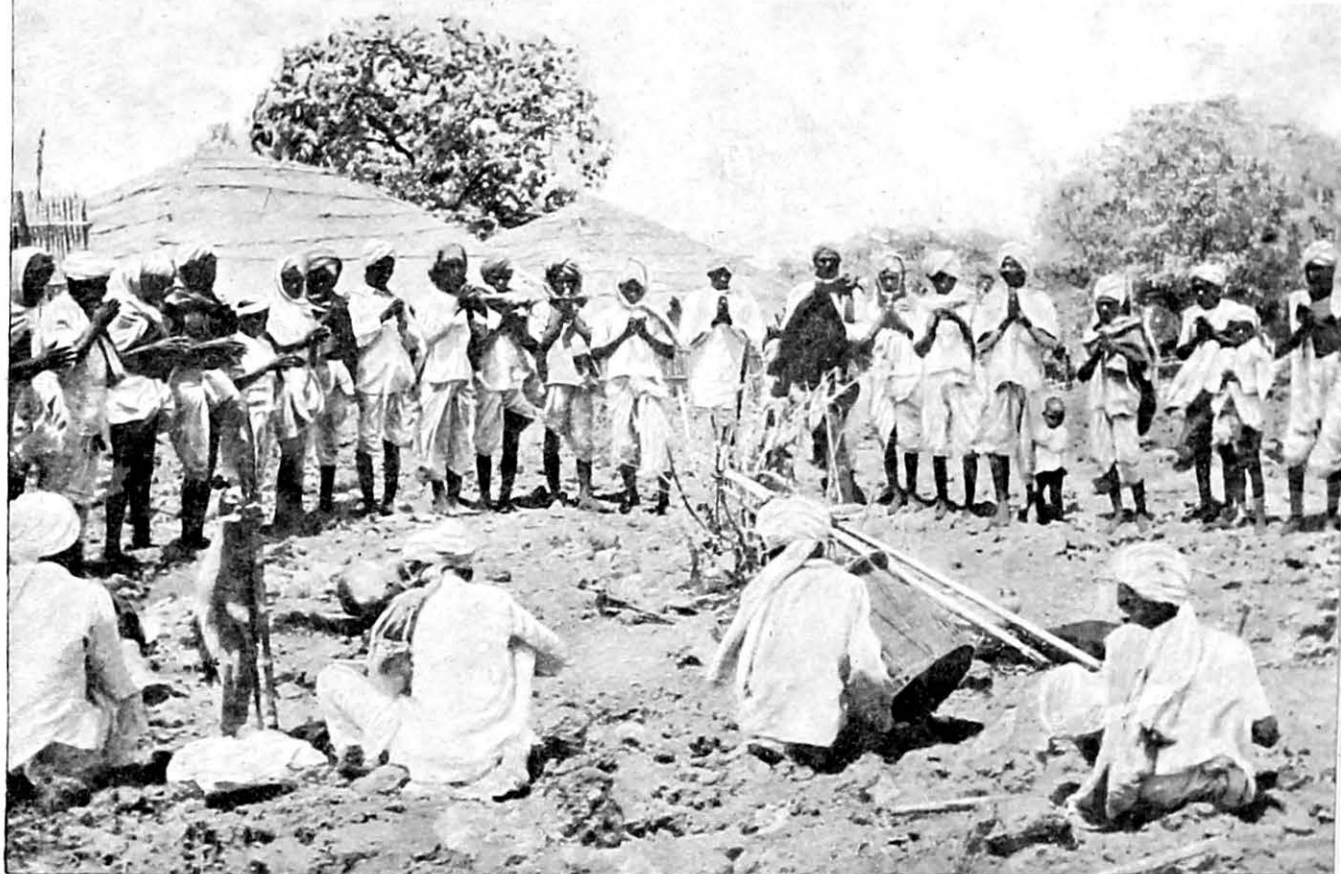


FIG. 29. In the centre of the Gonds' religious life stands the worship of their clan-deities; here the worshippers are ranged in silent prayer before the symbols of the god, a yak's tail fly-whisk and a spear point.

FIG. 30. A Gond seer, possessed by the clan-god and carrying the sacred symbols, heads the procession across the fields; at his side a Pardhan plays the fiddle with bell-beset bow.





FIG. 31. When going to fairs or on pilgrimages to famous cult-centres, the Gonds deck their bullocks and carts with multicoloured, embroidered trappings.

FIG. 32. The Gond fairs are also visited by large numbers of Banjaras, some of whom still follow their ancient occupation of carriers; here Banjaras cross a river with their laden pack-bullocks.

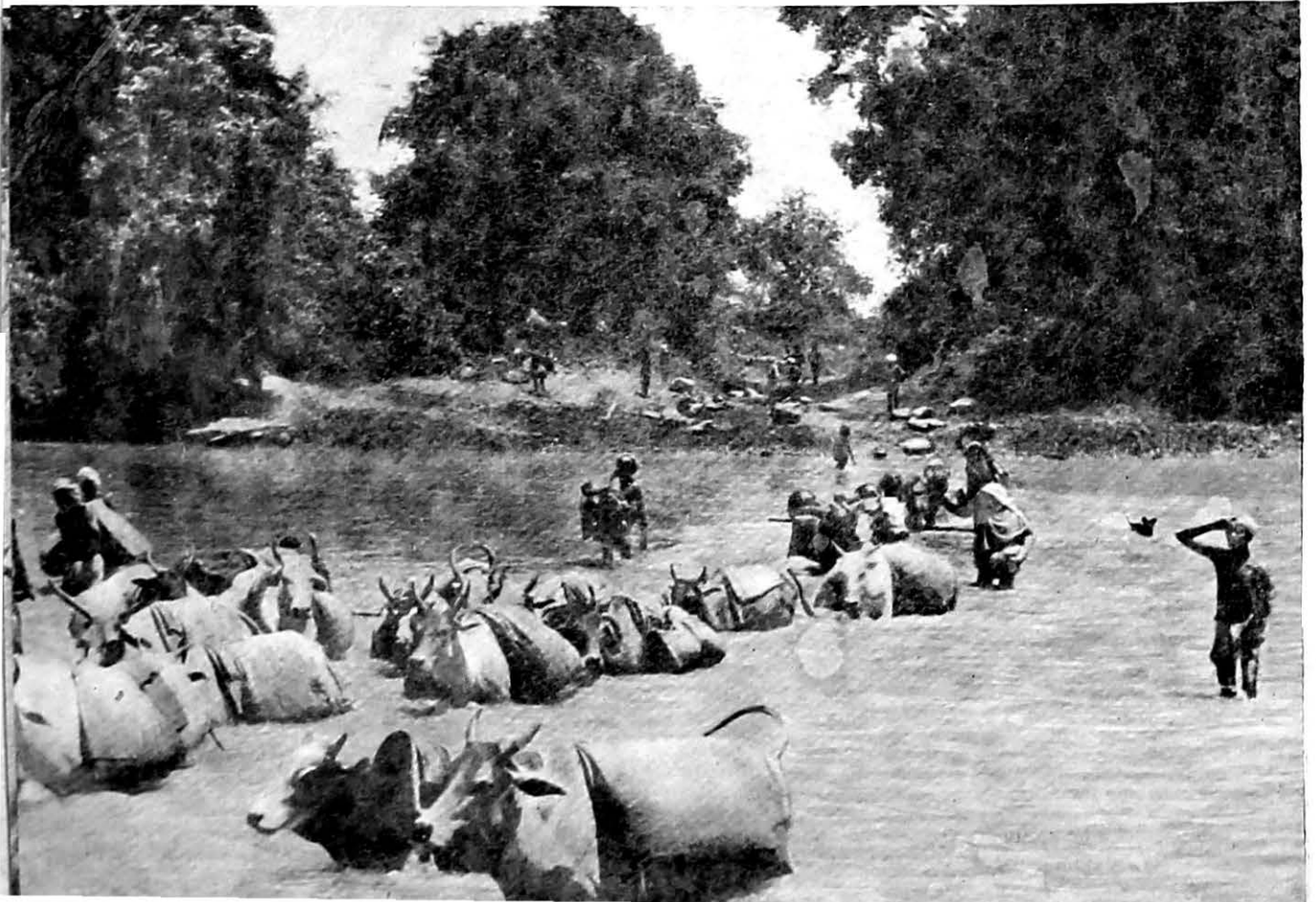






FIG. 33. The Lambaras are a tribe of North India; tall and of light complexion they seem even today foreigners in the Deccan.



FIG. 34. The Mathuras are the priestly section of the Banjara tribes and persist in their traditional economy of cattle-breeders.



FIG. 35. Banjara women are among the most colourful figures of the Deccan scene; they wear wide skirts in many shades of red, orange and blue and are laden with ornaments; dancing is their favourite recreation.



FIG. 36. Mathura women wear high conical coiffures built up round a wooden support, from which their cloaks fall mantilla-like to the ground.