

represented in the State, and worked with creditable efficiency under the guiding spirit of the great minister. In particular, the finances of the State, which had become greatly involved, were much improved.

Instalment of the present Nizams

In 1884 His Highness Mir Mahbub Ali Khan, having attained his majority, was installed by Lord Ripon. Sir Salar Jang II was appointed minister, and was followed in 1888 by Sir Asman Jah. In 1892 a code, known as the *Kanuncha-i-mubarak* ('the auspicious code'), was issued for the guidance of the minister, and this was followed by the establishment of a Council composed of all the ministers of the State. In the following year Sir Vikar-ul-Umara became minister, and several changes were effected in various departments of the administration. Maharaja Sir Kishen Prasad Bahadur, the Peshkar, was appointed minister in 1901, and still holds that office.

Berar

In November, 1902, the Assigned Districts of Berar were leased in perpetuity to the British Government at an annual rental of 25 lakhs, a most important event in the history of the State.

Archaeology

Many objects and places of historical and archaeological interest are found scattered throughout the State. Among the most noteworthy are the caves of ELLORA, AJANTA, AURANGABAD and OSMANABAD (Dharaseo). Of the numerous forts may be mentioned those at GOLCONDA, GULBARGA, WARANGAL, RAICHUR, MUDGAL, PARENDA and NALDRUG. Besides these, Hindu temples of various descriptions are found in every part of the State, some of them of great antiquity, such as the 'Thousand Pillars' temple at HANAMKONDA, and the temples at TULJAPUR and AMBAJOGAL.

Architecture

The oldest type of architecture is of a religious character, and is represented by the caves already mentioned, which belong to Buddhist, Jain, and Brahmanical styles of architecture. Numbers of other caves are found at places of less importance. The temple at Hanamkonda, the temple and its ruined courtyard in the fort of Warangal, and numerous others, are good specimens of Hindu religious architecture. Among the most remarkable specimens of Musalman architecture may be mentioned the mosque in the old fort of Gulbarga; the Mecca and Jama Masjids, the Char Minar, the Char Kaman, the Dar-ush-Shifa (hospital), and the old bridge over the Musi, all in the city of Hyderabad; the tombs of the Kutb Shahi kings near Golconda; the Tombs of the Bahmani and Barid Shahi kings near the city of Bidar, and that of Aurangzeb's wife at Aurangabad. Besides these, there are numerous other examples of both Hindu and Musalman architecture, now in ruins, such as the palaces of Golconda, Bidar, Gulbarga, and Daulatabad.

**Population
Density**

The population returned at the Census of 1901 was 11, 141, 142. The total area is 82,689 square miles and the average density of population is thus 135 persons per square mile; but excluding the capital it falls to 129. The density ranges from 184 to 141 in the thickly populated Districts of Bidar, Medak, Gulbarga, Nalgonda, Nander, Elgandal and Raichur; from 139 to 125 in Lingsugur, Osmanabad, Indur, Parbhani and Atrah-i-balda; and from 117 to 54 in the sparsely populated Districts of Aurangabad, Bhir, Mahbubnagar, Warangal and Sirpur Tandur. Table I (p.82) shows the distribution of population in 1901.

**Towns and
Villages**

The State contains 79 towns and 20,010 villages; and of the total population 1, 132,109 or 10 percent., were enumerated in urban areas. The chief city is

CHARACTER OF VILLAGES

HYDERABAD, with a population of 448, 466. The State contains four places with a population ranging between 20,000 and 50,000 16 towns of 10,000 to 20,000, and 58 towns of 5,000 to 10,000. Of villages with a population of 2,000 to 5, 000, there are 514; in 1,862 villages the population ranges from 1,000 to 2,000; 4,344 villages have a population between 500 and 1,000, and 13,290 villages have less than 500 inhabitants. Some of the places classed as towns, from the fact of there having 5,000 or more inhabitants or really over grown rural villages, while while on the other hand many *Taluk* head-quarters, with decided urban characteristics, are reckoned as villages, from the accident of their falling short of that standard.

Character of Villages

The average population of a village is about 500. *Garhis* or walled villages are found all over the State, testifying to the necessity that existed, up to the beginning of the nineteenth century, of affording security against the depredations of marauders, and the constant fear of civil wars in those troublous times. The houses are usually build of mud with thatched roofs.

Movement of Population

The population of the State, according to the two previous enumerations, had been (1881) 9, 845, 594 and (1891) 11, 537, 040. At the Census of 1891 it was found that the number had risen in all Districts, with the single exception of Nander, where there was a small decline. The total increase during the decade amounted to 17.18 per cent.; but the six Districts of Lingsugur, Raichur, Gulbarga, Mahbubnagar, Nalgonda, and Warangal showed abnormal increses, ranging from 29 to 26 per cent. The first thee Districts had suffered most severely from the famine of 1876-8, and were recovering from their depressed state when the first Census was taken in

1881; while the other three Districts had also been affected by the same cause.

The Census of 1901 showed a net decrease from the population of 1891 of 3.45 per cent., due to the famines of 1897 and 1900, and to the abnormally high mortality from plague and cholera during the latter half of the decade, notably in the Districts of Bidar, Aurangabad, Bhir, Nander, Parbhani and Osmanabad, in which the loss varied from 13 to 20 percent. Elgandal, Indur, and Raichur suffered less severely, the decrease ranging from less than one per cent. to about 5 percent. In the remaining Districts of Atraf-i-balda, Nalgonda, Warangal, Medak, Mahbubnagar, Sirpur Tandur, Gulbarga, and Lingsugur, population rose by about 10 per cent., including Hyderabad city.

Age Statistics

The age statistics show the usual tendency to omit from enumeration females of ages ranging between 6 and 20. As elsewhere in India, girls exceed boys in number up to the age of 5. But after that age there is a fall in the number of females up to the age of 20, when the females again preponderate over the males. After the age of 30 a sudden fall is observed in the number of females, which continues up to the age of 60 and over, when the proportion of females again exceeds that of the males. Apart from the omission above alluded to, there is probably a real deficiency of females between 5 and 20 due to deaths caused by early marriage and childbirth. Another tendency exists, especially among the Hindus, to understate the age of unmarried girls after they have attained the marriageable age. The effects of famine may, however, be clearly traced in the age statistics, imperfect as they are. Thus, the Census of 1901 showed the number of children under the age of 5 to be less than that of children in the age periods 5-10 and 10-15.

VITAL STATISTICS

- Vital Statistics** No reliable vital statistics are available, though the police *patels* are supposed to record births and deaths regularly. The effect of the famine of 1900 on the birth-rate has already been alluded to, and infant mortality must have been very great during the period of stress.
- Diseases** The most common ailment is fever, which accounts for half the total deaths. Diarrhoea, dysentery, and other bowel complaints, as well as small-pox, are the next commonest causes of death. Cholera and small-pox sometimes carry off many persons, The people do not, as a rule, appreciate the advantages of vaccination, but its value is gradually becoming known.
- Plague and measures taken to combat it** When plague invaded the State, the measures first adopted to stamp out the disease or arrest its progress consisted in evacuating infected houses and villages, and in disinfecting them. Camps were subsequently established at some frontier railway travellers from infected areas were kept under observation after leaving the camps.
- Sex Statistics** Out of the total population in 1901, males numbered 5, 673, 629 and females 5, 467, 513. There were thus 964 females to every 1, 000 males. The only Districts in which females exceed males are Nander and Indur, with 1, 006 and 1, 005 females respectively to every 1, 000 males.
- Civil Condition** As regards civil condition, out of every 16 persons, roughly speaking, 8 are married, 5 unmarried, and 3 widowed. Of the male population, 46, 49, and 5 per cent. are single, married, and widowed respectively; while among females the proportions are 31, 50, and 19 respectively. These figures show that the married males and females are almost numerically equal, the difference being an excess of only 43, 223 married males over married females.

HYDERABAD STATE

The unmarried males, however, number half as many again as the unmarried females, while widowed females are about four times as numerous as widowed males. From the evenness of the proportions of married males and females it is obvious that, as a rule, polygamy does not exist, though allowed by the two main religions. On the other hand, the large number of widowed females leads to the conclusion that a strong prejudice exists against widow remarriage, shared by even the inferior castes of Hindus, who in this matter follow the practice of the Brahmans. Among the agricultural castes, however, widow remarriage is largely practised, being called *mohturat* or *marmanu*.

Distributing the population of either sex in each main age period by civil condition, it is found that unmarried boys under the age of 10 years form 97

	1891			1901		
	Persons	Males	Females	Persons	Males	Females
Unmarried	4, 232, 492	2, 573, 236	1, 659, 256	4, 311, 525	2, 604, 439	1, 707, 086
Married	6, 038, 260	3, 055, 266	2, 982, 994	5, 502, 367	2, 772, 795	2, 729, 572
Widowed	1, 259, 910	242,151	1, 017, 759	1, 327, 250	296, 395	1, 030, 855
Unspeci- fied	6, 378	2, 476	3, 902
TOTAL	11, 537, 040	5, 873, 129	5, 663, 911	11, 141, 142	5, 673, 629	5, 467, 513

per cent., while among females of the same age the percentage of single girls is 89. In the next age period 10-15, the percentage of unmarried boys and girls is 86 and 40 respectively. Between 15 and 40, however, 71 per cent of the males and 78 per cent of the females are married. The table at males and 78 per cent of the females are married. The table at the foot of the previous page shows the population according to sex and civil condition.

Language

Telugu is spoken by 46 per cent. of the population, followed by Marathi, which claims 26 per cent. Next come Kanarese and Urdu or Hindustani, spoken by 14 and 10 per cent. respectively, so that these four languages claim between them nearly 97 per cent. of the total population. The Marwari dialect is spoken by 57,777 and Hindi by 28,767 persons, the former being the language of bankers and traders from Marwar, and the latter that of emigrants from Northern India. The Tamil speaking population number 24,475, who mostly come from the Madras Presidency. Gondi is spoken by 59,669 and Koya by 15,895. The Gipsy dialects are spoken by 125,070 persons, the Lamani (Lambadi) or Banjara alone claiming 120,394. Of the European languages, English was returned by 7,907 persons.

Language	Persons	
	1891	1901
Chief vernaculars of the State:-		
Urdu	1,198,382	1,158,490
Marathi	3,493,858	2,895,864
Kanarese	1,451,046	1,562,018
Telugu	5,031,069	5,148,056
Other languages	362,685	376,714
Total	11,537,040	11,141,142

Hindu Castes

The main groups of Hindu castes represented in Hyderabad are 21 in number, divided into a large number of subcastes. The Kapus or Kunbis, the great agricultural caste of the State, number 2,953,000 persons, or 26 percent of the whole population. Next to the Kapus in numerical strength are the Malas or unclean castes, who number 1,584,000, or 14 per cent. of the total. The main group Mala includes the Malas or Dhers and the Madigas of Telingana, corresponding to the Mahars and the Mangs of the Maratha tract; and though they occupy a very low

position in the social scale, they play a most important part in the village economy. The other numerically strong castes are the Gollas (Dhangars) or shepherds, 832, 400; the Brahmans, 692, 800; the Vaisyas or trading castes, 548, 000; the Korwas, 533, 600; the Salas (weavers), 424, 900; and the Gaundlas or toddy-drawers and liquor-vendors, 284, 600. The Lamanis (Lambadis) or Banjaras, who are grain-carriers, number 172,300. Of the important aboriginal tribes, Gonds number about 55, 000 and Bhils 9, 600.

Religions

The population comprises people of various religions, but only two, Hinduism and Islam, have any appreciable following, comprising 88.6 and 10.4 per cent. respectively of the entire population of the State. The followers of other religions are: Animists (65, 315), Christians (22, 996), Jains (20, 345), Sikhs (4, 335), and Parsis (1, 463).

The Hindus have lost 4.3 per cent. Since 1891, and it may be observed that the Hindu population has been steadily decreasing for the last twenty years. In 1881 they formed 90.3 per cent of the population; in 1891 the percentage was 89.4 while in 1901 it was only 88.6 unlike the Hindus, the Musalmans are steadily increasing in numbers. During the last decade was an increase of 17, 084 persons, or 1.5 per cent. In 1881 Musalmans formed only 9.4 per cent. of the total population, while they formed 10.4 per cent. in 1901.

Like the Musalmans, the Christians have risen in numbers. During the last decade they increased by 2, 567, or 12.6 per cent. The Jains lost 7, 500 persons, or 27 per cent, in the same period. A large increase was recorded between 1881 and 1891, which may be explained by the fact that some of them were returned as Hindus in the Census of 1881. During

the last decade the Sikhs also decreased, while the Parsis showed a marked tendency to increase; their numbers, however, are still small.

The increase among the Musalmans is partly due to proselytizing and partly to their fecundity; while the rise in the Christian population is chiefly due to the efforts of missionaries, and in a less degree to the influx of Eurasians in the army and the civil service or in the mercantile class. Europeans decreased by 914, numbering 4, 347 in 1901, compared with 5, 261 in 1891. The number of Eurasians rose from 2, 507 in 1891 to 3, 292 in 1901, while native Christians increased from 12, 661 to 15, 357. The table on the next page shows the variation in the population classified by religion.

Christian Missions

The first English public school in Hyderabad was founded by a clergyman of the Church of England about 1834, and was followed shortly after by another school opened by the Roman Catholic missionaries. Since then the latter mission has gradually progressed, with the result that it now has several schools and convents in various parts of the State. In 1901 the Catholic adherents were returned at 11, 649. The Church of England supports two schools, and in 1901 had 6,813 followers. Among other missions working in the State may be mentioned the Wesleyans and the Baptists, with 1,468 and 885 adherents respectively. The former mission was established in 1880; and as opportunity offered, its operations have been extended in the Districts lying principally to the north and north-east of Hyderabad city, with stations at Aler, Karimnagar, Siddipet, Indur, Medak, and Kandi. The mission carries on medical, educational, and evangelistic work, the principal medical establishments being at Medak, where there is a well-equipped hospital for women and children, with two

branch dispensaries. With a few exceptions, all the schools in connexion with this mission are primary. Lace-making is taught at Secunderbad, Karimnagar, and Siddipet, emproidery at Medak, weaving at Siddipet, and cabinet-making at Indur. The mission has 11 schools in various Districts, 6 of which are for boys. The American Baptist Telugu Mission commenced work at Secunderabad in 1875, and since then branches have been opened at Hanamkonda, Mahbubnagar, Nalgonda, Suriapet, Jangaon, and Gadwal. In 1902 a hospital was completed at Hanamkonda. The work of this mission is chiefly among the Telugu population, and none of its schools is of a higher grade than lower secondary.

Occupations

Of the the total population, 5, 132, 902, or 46 per cent., are supported by agriculture. About 32 per cent. are landholders and tenants, 9 per cent. agricultural labourers, and 5 per cent. growers of special products. These figures exclude those who are partly agriculturists, numbering 250,000. Personal, house hold, and sanitary services support 655, 870 persons, or nearly 5.9 per cent. of the population; and the provision of food, drink, and stimulants supports 536, 016 persons, or 4.8 per cent. Commerce provides a living for 427, 974 persons, or 3.8 per cent. The preparation of textile fabrics and dress comes next, supporting 301, 729 persons, or 2.7 per cent.; while the care of animals maintains 284, 304 persons, or 2.5 per cent. Earth work and general labour provide a livelihood for 1, 434, 259 persons, or 13 per cent; and those leading an independent life number 410, 394, or 3.7 per cent.

FOOD

Religion	Persons	
	1891	1901
Hindus	10,315, 249	9, 870, 839
Musalmans	1, 138, 666	1, 155, 750
Christians	Native	12, 661
	Others	7, 768
	62, 696	91, 557
Others		
Total	11,537, 040	11,141, 142

Food

The staple food of the poorer classes consists chiefly of cakes of *jowar* and *bajra*, though in the Telingana Districts rice is also used to a large extent. Along with the cakes are eaten curries made of vegetables and pulses, onions, oil or ghi, seasoned with tamarinds or chillies or both. Musalmans and Hindus like eat goats' flesh. The Musalmans in the country tracts, out of respect to the feelings and prejudices of their Hindu neighbours, do not indulge in beef; but the Musalman inhabitants of towns and large cities have no such scruples. The Malas, including Dhers, Chamars, Mahars, and Mangs, will eat the flesh of cattle which have died a natural death.

Dress

The ordinary form of dress for a villager is a *dhoti* or waist cloth, a short jacket or coat of cotton, a turban of red or white colour in the Maratha Districts and always white in Telingana, and a *kammal* or blanket which he almost always carries. The women wear a *sari*, which is a piece of cloth 5 or 6 yards long and 4 feet broad, one end being fastened round the waist, while the other is carried over the head and shoulders and covers the rest of

the body. In addition to the *sari*, the women wear a *choli* or a short bodice. The dress described above is worn by Hindus and Musalmans alike; but Musalman women often wear a *lahnga* or petticoat, with a *choli* and *dupatta*, the last covering the head and the body. Gond and Waddar females discard the *choli* altogether, but wrap the end of the *sari* round the upper part of the body.

Houses

The home of the common cultivator consists of three or four small rooms, the walls being of mud and the roof tiled or thatched, the rooms being built round a *bhavanti* or court yard. The Dhers and other low castes, and the poorer classes of villagers, live in huts made of reeds and hurdles, plastered over with mud and cow-dung.

Disposal of the dead

Hindus of the higher castes, such as Brahmans, Rajputs, and Banias, burn their dead, while the lower castes usually bury them. Among Musalmans the dead are always buried.

Amusements and games

There are very few amusements in which the cultivators indulge. In the evenings they gather at the village chauri and join in gossip or pass the time with their families, discussing the topics of the seasons and the crops. Occasionally they go to neighbouring markets or visit places of pilgrimages and fairs in the neighbourhood. Sometimes they enjoy the performance of mountebanks or strolling actors, and the recitation of religious poems is very popular.

Festivals

The ordinary Hindu festivals are the Holi, the Divali, the Dasara, the Nagapanchami, the Ramnaumi, the Pitrapaksha, and the Sivaratri. The Pola festival is celebrated everywhere, when the cattle are garlanded and decorated, and led through the village, accompanied by their owners. The Musalman festivals are the Muharram, the Bakr-Id,

the Id of Ramzan (feast after fasting month), the Shabi- barat, the Duazdahum i - sharif (anniversary of the Prophet's death), and the Yazdahum. The Nau- roz or Persian New Year's Day is also celebrated as a State holiday.

The joint family system

Among Hindus the joint family system prevails everywhere, but in most cases it is not maintained beyond one generation.

Nomenclature

In the Maratha Districts the name of a person is usually followed by the name of the village to which he originally belonged, as for example Dada Korlekar, which means 'Dada of the Korla village.' But in Telingana the name of the village precedes the personal name, as Matur Yenka, which means 'Yenka of Matur village.' Maraths and Brahmans usually have three names, the first being the person's own name, the second his father's while the third is the name of his family or village.

Agriculture, general conditions of Soils and Conformation of surface

The soils of the Hyderabad State may be divided into two main divisions. Those of all the Telingana Districts may be classed generally under three kinds, black, red, and sandy; and those in the Maratha Districts may be similarly classed in three divisions, black, red and a mixture of the two. Locally, a number of varieties are distinguished in Telingana. Thus *utcha regar* is dark in colour and plastic when wetted, and consists chiefly of alluvium, with a good supply of lime and little silica. *Katta regar* is a stiff loam, containing less lime than *utcha regar* and little soluble matter. *Raura* is a good garden soil, containing 7 per cent. of lime in a pulverized state. *Rauti zamin* is also a garden soil, containing only 5 per cent. of lime. *Sola zamin* is greyish in colour, and resembles *Rauti zamin*. It is used for the rabi rice crop and is manured by herding cattle, goats, and sheep on it. *Chunaka regar* is a