

CHAPTER XII.

Race.

136. Enumeration.—In Burma the record of race was made in column 5 of the enumeration schedule. The special instructions that were issued in connection with the record of indigenous races and languages have already been mentioned in paragraph 99 of Chapter X. Lists of Indian and Indo-Burman Races were given on the cover of the enumeration book and instructions were issued regarding the manner of using these lists. Enumerators were particularly warned that the caste must not be entered for Hindus, nor the tribe for Muslims. A column, 5 (a), was also provided which had to be filled up for Indians and Chinese only, the letter "P" being entered for those permanently resident in Burma and the letter "T" for those only temporarily resident.

Supplementary instructions were also issued to census officers above the rank of enumerator in connection with the record of race for Indians, Chinese, Europeans and Anglo-Indians, *Ponma* and persons of mixed races.

137. Statistical References.—The main statistical table for race is Imperial Table XVII and the arrangement of the table is described in the notes on the fly-leaf. Figures for the population of the different race-groups at the last four censuses are given in Imperial Table XVIII. Figures for Europeans and Anglo-Indians are given in Imperial Table XIX. In Provincial Tables II and III the populations of townships and towns, respectively, are classified by race, while in Provincial Table V Indians are classified by religion, race and birth-place. Racial classes are classified by age and civil condition in Imperial Table VII and by age and literacy in Imperial Table XIII, similar figures for selected races being given in Imperial Tables VIII and XIV, respectively. In Imperial Table XI the working population is classified by race and occupation, while in Provincial Table VI male-earners have been classified by race and "economic function." Lastly, Christians have been classified by sect and race in Provincial Table IV.

Subsidiary Table I at the end of this chapter shows the distribution by race-groups of the population of each district and natural division, and Subsidiary Table III of Chapter X compares the figures for indigenous races with those for languages.

On the racial map at the beginning of this Report the population of each district is represented by a rectangle, which is subdivided into smaller rectangles of different colours representing the populations of the different race-groups.

138. The Classification Scheme.—The classification scheme for races is the same as that for languages and is discussed in paragraph 99 of Chapter X. The accuracy of the statistics for race are discussed in paragraph 100 of the same chapter.

139. Omitted Areas.—A list of the areas that were excluded from the census operations is given in the first paragraph of Chapter I. An estimate of the population of some of these omitted areas is given in marginal table 1. These estimates were compiled by Capt. J. H. Green, I.A., in

1 Estimated population of certain areas omitted from the census operations.						
Area.	Total.	Kachin.	Lisaw.	Manu.	Nung.	Tibetan.
The unenumerated parts of Myitkvaia district.	55,160	16,000	10,000	14,000	15,000	160
The Triangle ...	40,000	24,000	..	7,000	9,000	..
The Hukawng Valley.	14,000	13,000	..	1,000	...	...
Total ..	109,160	53,000	10,000	22,000	24,000	160

consultation with Mr. J. T. O. Barnard, C.B.E., C.I.E., the Assistant Superintendents of Fort Hertz and Sumpra Bum and others who have visited the areas in question. These figures may be taken to represent the numbers of speakers of Kachin, Lisaw, etc., as well as the numbers of persons belonging to these races. The population of East Manglun in the Northern Shan States was only estimated; figures for race, religion, etc., were not obtained since it was not actually enumerated. Figures for its estimated population have been included in Imperial Tables I and II but not in any of the other Imperial Tables.

140. Variation in the Population of Race-groups.—Figures for the population of the different race-groups at the last four censuses are given in Imperial Table XVIII. The figures in that table for the years 1901 and 1911 were obtained from Imperial Table XIII of those censuses and some difficulty was experienced in compiling them. In Imperial Table XIII for 1901 the races, tribes and castes are classified according to the predominant religion, but the figures given for any race, tribe or caste include the figures for all religions, e.g., the figures for Karens under "Buddhist and Animist (Indigenous)" include figures for Christians. Similarly the figures for the castes under "Hindu" appear to include figures for Indian Christians and Buddhists; figures are also given for Native Christians but these apparently represent Indian Christians for whom no tribe or caste was returned, the record for the tribe or caste being simply "Indian" or "*kala*." All the figures in the Hindu class have been taken to be Indians (group X) with the exception of the figures for Manipuri, which have been included in group C (Kuki-Chin group). In the Musalman class the figures for Arab, Egyptian, Persian and Turk have been included in group Z (Other Races), those for Panthay in group R (Chinese) and those for Malay in group J (Malay); the remaining figures in this class have been included in group X (Indian Races) with the exception of 8,000 males* and 7,000 females*, representing the Arakan Mahomedans, which have been included in group S (Indo-Burman Races). For the 1911 figures 10,000 males* and 9,000 females* were taken to represent the Arakan Mahomedans and included in group S (Indo-Burman Races). Also, since the figures for Manipuri in the 1911 table do not apparently include all the Kathè, 3,000 of each sex were subtracted from the figures for Indians, and included in the figures for group C (Kuki-Chin group), in addition to the figures for Manipuri.

The Sikhs and Jains at the 1901 and 1911 censuses were all taken to be Indians. There were also 394 Animists, 1,560 Buddhists and 938 Christians at the 1901 census and 452 Christians at the 1911 census for whom no race was returned but by considering the figures for each district the numbers falling in the different racial groups were estimated with a considerable degree of accuracy, e.g., the 719 Buddhists who were enumerated in Magwe in 1901 were included in the figures of the Burma group.

Figures for the proportion of the population belonging to the different

Race-group.	1931.	1921.	1911.	1901.
A.—Burma Group ..	6,573	6,589	6,589	6,805
B.—Lolo-Muhso Group ..	64	58	56	47
C.—Kuki-Chin Group ..	238	225	259	214
D.—Naga Group ..	3	...	1	1
E.—Kachin Group ..	105	111	134	62
F.—Sak (Lui) Group ..	35	38	11	39
G.—Mishimi Group ..	...	...	...	...
H.—Mro Group ..	9	11	2	12
I.—Tai Group ..	708	772	822	850
J.—Malay Group ..	6	5	5	5
K.—Mon Group ..	230	245	265	311
L.—Palaung-Wa Group ..	120	119	145	84
M.—Khasi Group ..	...	...	...	...
N.—Karen Group ..	934	926	907	873
O.—Man Group ..	1	...	1	...
R.—Chinese Group ..	132	113	101	60
S.—Indo-Burman Races ..	124	95	65	34
X.—Indian Races ..	695	669	615	584
Y.—European, etc ..	21	19	20	18
Z.—Other Races ..	2	2	1	1
Total ..	10,000	10,000	10,000	10,000

race-groups are given in marginal table 2. These figures have been worked out from Imperial Table XVIII.† It will be noticed that the proportion belonging to the Burma group has fallen since 1921 from 6,589 to 6,573 per 10,000. This is due to the reduction in the numbers of Lashis and Marus. Marginal table 3 of Chapter X shows that the proportion belonging to the Burmese and closely related races, namely 649 per thousand, is only slightly less than

it was in 1921, while the proportion belonging to other indigenous races

* These are the figures which were used by Mr. Grantham in his estimate of the Indian population (see paragraph 167 of the 1921 Census Report). Mr. Grantham's estimate of the Indian population in 1901 is, however, between 15 and 16 thousand less than the one given in Imperial Table XVIII for 1901.

† Mr. Grantham's estimate was obtained from the figures for religion and he took the number of Indian Christians in 1901 to be 8,798, but, as explained above, this figure represents only those Christians for whom the record for tribe or caste was simply "Indian" or "*kala*." The actual number of Indian Christians in 1901 was probably very much larger than 8,798, since the number in 1911 was 23,089 [this figure does not include any on account of the 452 Christians for whom no record of race (not even "Indian") was made in 1911].

‡ The figures in Imperial Table XVIII for the year 1921 for Indo-Burman races (group S), Indian races (group X) and Other races (group Z) differ from those given in the 1921 Census Tables because in 1921 Arab, Persian and Myedu were regarded as Indian races, whereas in 1931 Arab and Persian have been included in group Z (Other races) and Myedu among the Indo-Burman races.

has fallen from 260 to 253 per 1,000. Thus the Burmese and the closely related races have been able almost to maintain their proportion in spite of the immigration of Indians and Chinese; they have done this by absorption of other indigenous races. In this connection the reduction in the proportion of persons belonging to the Tai and Mon groups from 850 and 311 per 10,000, respectively, in 1901 to 708 and 230, respectively, in 1931 is very striking. Karens, on the other hand, have been able to increase their proportion from 873 in 1901 to 934 in 1931. The reduction in the proportion of persons in the Tai group does not mean, of course, that they are not increasing at all but that they are not increasing as fast as the other races. During the last decade they have increased by only 2 per cent. This is partly due to the slow rate of natural increase—the reason for which is not apparent—and partly to their absorption by the Burmese in areas in which they come into contact. Absorption by the Burmese is also responsible for the reduction in the proportion of persons belonging to the Mon group. The Karens are exclusive and there is at present no likelihood of their being absorbed by the Burmese. It must be borne in mind in comparing the figures in marginal table 2 that they do not cover the same area and that the extensions of the census limits have been to areas mainly occupied by indigenous races other than Burmese. The big increases for the Chinese, Palaung-Wa and Kuki-Chin groups in 1911 are due to the extensions of the census in 1911 to areas containing large numbers of these races. In 1921 a large proportion of the Kachin Hill Tracts in the Myitkyina district was enumerated for the first time and the reduction in the proportion of Kachins in 1921 is due to many of the Atsis, Lashis and Marus having been wrongly recorded as Kachins in 1911. The increases for the Kuki-Chin and Naga groups in 1931 are also mainly due to extensions of the census areas. The reduction in the proportion of persons in the Palaung-Wa group in 1921 as compared with 1911 is probably due to absorption of the Palaungs by the Shans, particularly in the Southern Shan States. In 1911 many of the Kadus appear to have been returned as Shans or Burmese and this is presumably the reason for the low proportion for the Sak group in that year. During the last thirty years the proportion of persons belonging to non-indigenous races has increased considerably; the proportion of Chinese has increased from 60 to 132 per 10,000 and the proportion of Indians from 584 to 695 per 10,000. Persons belonging to Indo-Burman races are mainly Zerbadis; according to the figures there has been a considerable increase since 1901, but the figures for 1901 and 1911 censuses are not reliable (*see* paragraph 143).

Figures for the indigenous races and race-groups have already been discussed in Chapter X and the remainder of this chapter will therefore be confined to a discussion of the figures for the non-indigenous races.

141. Indians.—The number of Indians has increased from 881,357 in 1921 to 1,017,825 in 1931, *i.e.*, by 136,468 or 15·5 per cent. In paragraph 16 of Chapter I it is pointed out that many Arakan Mahomedans in the Akyab district returned themselves as Indians at the 1921 census. The number may be roughly estimated at between 10,000 and 15,000, in which case the increase in the Indian population would be in the neighbourhood of 17 per cent. Outside Akyab district the number of Indians has increased from 679,970 to 806,835, which is an increase of 126,865 or 18·7 per cent. This is considerably larger than the rate of increase of the indigenous population.

The increase in the number of Indians is entirely due to migration. One of the most important characteristics of the Indian population in Burma is the sex disparity, only 27·9 per cent of the total number of Indians being females. There has been a slight increase during the last thirty years, the percentage in 1901 being 25·8. One of the results of this sex disparity is that the deaths among the Indian population exceed the births, and the actual increase in the Indian population is therefore the result of the increase due to migration and the decrease due to the excess of deaths over births. Unfortunately reliable birth and death rates are not available for Indians, nor is it possible to estimate at all accurately the increase in the Indian population due to migration. In paragraph 14 of Chapter I the increase in the total population of Burma during 1921—31 due to migration has been estimated at 342,000. The increase in the Indian population due to migration may be roughly estimated at between 250,000 and 300,000 and it follows that the average annual excess of deaths over births among the Indian population during 1921—31 would probably be between 15,000 and 20,000. These figures are, of course, very rough since reliable figures for

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birth and death rates or for migration are not available, but they give one an idea of the relative importance of the factors on which the variation in the Indian population depends. If there was no migration the Indian population would fall and the sex disparity would be gradually reduced.

Marginal table 3 shows that the rates of increase of the Indian population

Natural Division.	Actual Population.		Increase.	
	1931.	1921.	Actual.	Per cent.
Province ...	1,017,825	881,357	136,468	15.5
Burman ...	980,524	860,605	119,919	13.9
Delta ...	563,080	491,145	71,935	14.6
Coast (Arakan) ...	217,301	206,206	11,095	5.4
Coast (Tenasserim) ...	55,474	54,158	1,316	2.4
Centre ...	112,594	84,990	27,604	32.5
North ...	32,075	24,106	7,969	33.1
Chin ...	2,227	2,691	- 464	- 17.2
Salween ...	2,470	1,328	1,142	86.0
Shan ...	32,604	16,733	15,871	94.8
Northern Shan States ...	21,253	10,051	11,202	111.5
Southern Shan States ...	11,351	6,682	4,669	69.9

vary considerably in different parts of the province; in the Burman natural division they vary from 2.4 per cent in the Tenasserim portion of the Coast subdivision to 33.1 per cent in the North subdivision. In the Delta subdivision, Rangoon, Insein, Pyapôn and Myaungmya have had the greatest actual increases, namely 24, 12, 10 and 8 thousand, respectively, while the greatest percentage increases are shown by Pyapôn (39

per cent), Myaungmya (39) and Insein (38); in Pegu district the increase was less than one per cent.

The Indians in the Arakan portion of the Coast subdivision are largely confined to the Akyab district and the variation in the Indian population of that district is discussed in paragraph 16 of Chapter I; as explained above the figures given for this subdivision in marginal table 3 are not reliable.

The small increase shown for the Tenasserim portion of the Coast subdivision is due to the fact that there has been a small decrease in the Indian population of Amherst district, due perhaps to the reduced demand for labour or to the replacement of Indian labour by labour of indigenous races; the other two districts, Tavoy and Mergui, show appreciable increases in the Indian population.

In the Centre subdivision, Mandalay, Magwe and Prome have had the greatest absolute increases, namely 8, 6 and 3 thousand, respectively; with the exception of Thayetmyo which shows an increase of only 8 per cent, all the districts in the Centre subdivision show large percentage increases in the Indian population varying from 18 per cent in the Lower Chindwin to 59 per cent in Magwe.

In the North subdivision there has been a decrease in the Indian population of Bhamo district but very large increases in the other three districts; in the combined Myitkyina and Katha districts Indians have increased by 6,900 or 41 per cent and in the Upper Chindwin by 1,637 or 44 per cent.

The increase in the number of Indians in the Salween division is presumably connected with the mining activities in Bawlake State; in Salween district there has been a decrease in the Indian population.

It is in the Shan States that the greatest rates of increase are shown, the Indian population of the Northern Shan States having been more than doubled. Many of the Indians who come to the Shan States are Gurkhas; in the Northern Shan States 8,203 Gurkhas were enumerated, representing 39 per cent of the total Indian population, the number in the Southern Shan States being 5,035 or 44 per cent of the Indian population. There has also been a much larger number of Indians employed at the works of the Burma Corporation than in 1921.

The distribution of Indians in the province is shown very clearly on the Racial Map at the beginning of this Report. It will be noticed that they are largely concentrated in the Delta, Coast and Centre subdivisions, which together contain 93 per cent of the total number of Indians. Subsidiary Table I shows that in the Delta subdivision 10 per cent of the total population is Indian. Rangoon is largely responsible for this high percentage since 53 per cent of the population of Rangoon belong to Indian races. Similarly, the high percentage of Indians in the Coast subdivision is mainly due

to the inclusion of Akyab district, in which one-third of the population is Indian. Rangoon and Akyab together contain 42 per cent of the total number of Indians in the province. Marginal table 4 gives figures for the districts in which at least 4 per cent of the population belong to Indian races. All, with the exception of Mandalay and Myitkyina, are in Lower Burma. Many of them are in the Delta and are connected with Rangoon either by river or rail. Large numbers of Gurkhas have settled down in Myitkyina district and there is also a considerable number of Indians among the

military police stationed there ; these appear to be the main reasons for the high percentage of Indians in that district. If the whole of Myitkyina district had been enumerated the percentage would have been much smaller. The percentage of Indians in the whole province is 6.95 but if Akyab district is excluded the percentage is reduced to 5.76 ; the percentage in Divisional Burma, excluding Akyab district, is 6.20.

Indians are classified by race in marginal table 5. It will be noticed that the six races shown in this table together make up 85 per cent of the total number of Indians. Seventy-four per cent of the Chittagonians (64 per cent of the males and 92 per cent of the females) were enumerated in Akyab district. Figures for these six races, classified by religion and birth-place (whether born in Burma or outside Burma) are given for selected districts in Provincial Table V.

Indians are classified by religion in marginal table 6. Ninety-five per cent of the Indians are Hindus or Muslims, 56 per cent being Hindus and 39 per cent, Muslims ; 3 per cent are Christians, and the remainder are mostly Buddhists and Sikhs. If Akyab district is excluded 68 per cent are Hindus, 25 per cent are Muslims, and 4 per cent are Christians.

Figures for Indian immigrants, *i.e.*, Indians born outside Burma, are discussed in paragraph 33 of Chapter III. The proportion of the Indian population enumerated in towns is dealt with in paragraph 25 of Chapter II, and the sex-ratio of Indians in towns, in paragraph 26 of the same chapter.

4. Indians in districts.					
District.	Actual population (in thousands).			Percentage of total population which is Indian.	Percentage of total Indians of the province.
	Persons.	Males.	Females.		
Rangoon ...	213	172	41	53	21
Akyab ...	211	124	87	33	21
Hanthawaddy ...	67	46	20	16	7
Insein ...	44	31	13	13	4
Pegu ...	51	35	16	10	5
Pyapôn ...	34	26	8	10	3
Myaungmya ...	27	24	4	6	3
Bassein ...	24	20	4	4	2
Toungoo ...	30	20	10	7	3
Thaon ...	34	23	11	6	3
Amherst ...	41	29	11	8	4
Mergui ...	9	7	2	6	1
Mandalay ...	38	27	11	10	4
Myitkyina ...	17	11	6	10	2
All others ...	179	139	40	2	18
Total ...	1,018	734	284	7	100

5. Indians classified by race.				
Race.	Actual population.			Per 1,000 persons.
	Persons.	Males.	Females.	
Bengali ...	65,211	48,682	16,529	64
Chittagonian ...	252,152	163,912	88,240	248
Hindustani ...	174,967	132,842	42,125	172
Tamil ...	149,888	93,435	56,453	147
Telugu ...	159,759	123,940	35,819	157
Oriya ...	62,585	58,905	3,680	61
Others ...	153,263	112,195	41,068	151
Total ...	1,017,825	733,911	283,914	1,000

6. Indians classified by religion.				
Religion.	Actual population.			Per 1,000 persons.
	Persons	Males.	Females	
Hindu ...	565,609	425,389	140,220	556
Muslim ...	396,594	271,514	125,080	390
Buddhist ...	12,000	9,778	2,222	12
Christian ...	30,135	18,015	12,120	30
Sikh ...	10,896	7,882	3,014	11
Others ...	1,991	1,333	658	2
Total ...	1,017,825	733,911	283,914	1,000

The occupations of Indians and the part they play in the economic life of the province are treated in paragraphs 80 and 81 of Chapter VIII.

In the enumeration schedules Indians were recorded as permanently or temporarily resident in Burma but the figures for these two classes were not compiled, partly owing to the financial stringency and partly because the figures were unreliable : a large proportion of the Indians had evidently suspected an ulterior motive and many who were only temporarily resident returned themselves as permanently resident.

142. Indian Races.—At the 1891, 1901 and 1911 censuses in Burma Hindus were classified according to their caste and Muslims according to their tribe. The results were so unsatisfactory that in 1921 this was abandoned and Indians were classified according to what was called their "race". The results were much more satisfactory and the same classification has therefore been used for the 1931 census. The 38 races for which figures have been compiled are given in Part I of Imperial Table XVII. This classification would, of course, be ridiculous for India : for one thing many of the names, e.g., Chulia, Nursapuri and Kaka would not be understood. But it is very suitable for Burma since the names used are those by which Indians are known here.

The meanings of some of the names will probably be readily understood but there are others which need some explanation. Many of them appear to have been derived from the places in India from which the persons originally came. Chulias come from Madras Presidency and they speak Tamil ; practically all of them are Muslims. According to the Census Superintendent of Madras the name may be a corruption of the word "Chola" which is the old Tamil name for the tract in which these people are mostly found. Tamil Muslims in Burma are sometimes called Lubbay, Ravuthar or Maricar. These names are known in Madras and the following information has been furnished by the Census Superintendent of that province :—

"The Labbais are found chiefly in Tanjore and Madura, but are present in most districts in the centre and south of the presidency. The origin of the Labbais is doubtful. In the beginning there was as with the Mappillas, a certain mixture of foreign blood but where this came from is far from clear. Tipu Sultan's invasions created many of them out of ordinary Hindus and the origin of the great bulk of the community is simply that of the Hindus around them. The fact that their normal house speech is Tamil illustrates this ; so too the resemblance of several customs to those of their Hindu neighbours. They are however orthodox Musalmans. Most of them in this presidency are traders and betel vine growers. Many are fishermen, boatmen, etc., and some are engaged in weaving corah mats and others in diving at the pearl and chank fisheries of the Gulf of Manaar.

Ravuthar is a title or rather appellation used by Labbais and connected tribes. There is some doubt about Marakkayar (Maricur) but probably they are a distinct sept of similar origin to the Labbais, found in rather a more restricted area. The name is derived from the Arabic for a boat and to this day they remain predominantly connected with the sea.

Marakkayars usually consider themselves superior to Labbais and inter-marriage is not common. Both attach importance to the use of the Arabic character for educational and religious purposes and books where Tamil is printed in that character are of frequent occurrence. Their Tamil vocabulary has to some extent been modified by Arabic additions ; this is more apparent among the Marakkayars than the Labbais."

As in 1921, enumerators were instructed to enter Chulia in the enumeration schedules if Lubbay, Ravuthar and Maricar were returned ; the figures for these three races are therefore included in the figures for Chulias. The number of Chulias recorded in 1931 was 31,992 (23,269 males and 8,723 females) and all but 228 were Muslims. In addition there were 2,252 Muslims who returned their race as Tamil. The word Chulia does not appear in the Census Tables for 1921 although it must have been recorded in the enumeration schedules ; the Chulias have evidently been classified as Tamils since the number of Tamil Muslims is given as 28,524. The Chulias in Burma are mostly shop-keepers and about 82 per cent were enumerated in the Delta subdivision ; Rangoon alone contains 10,662 or one-third of the total number in the province, Amherst coming next with 2,883 or 9 per cent. Chetties are Tamils and have been classified accordingly.

The Kakas, Moplahs or Mappilas speak Malayalam ; they also come from the Madras Presidency and are practically all Muslims. The Census Superintendent of Madras has furnished the following information about them :—

"The Mappillas (Moplahs) are confined to the West Coast, chiefly to the districts of Malabar and South Kanara. The first Mappillas descended from Arab sailors who married women of the country but the great majority of the Mappillas of to-day have next to no admixture of foreign blood ; they are simply outcaste Cherumans who have turned to Islam. They speak Malayalam."

The persons recorded as Malabarais also come from the Malabar district of Madras and speak Malayalam ; the number recorded was 3,205, which included 2,376 Hindus, 571 Muslims and 206 Christians. The Malabari Muslims are presumably the same as the Kakas. The Kakas and Malabari Muslims in 1931 numbered 10,012, compared with 5,438 in 1921. The Kakas, like the Chulias, are shop-keepers (usually catables and aerated waters) and they have spread to practically every district in the province ; in Rangoon the number enumerated was 2,076.

Nursapuris or Narsapuris (the latter is probably the correct spelling) speak Telugu and they are mostly Muslims. The name appears to have been derived from the name of a taluk called Narsapur in the West Godaviri district in Madras. The persons originally called Narsapuris presumably came from this taluk but the name appears now to be applied to persons who come from the same neighbourhood. The total number of Narsapuris recorded was 5,049, which included 4,284 Muslims and 669 Christians ; most of the Christians were enumerated in Pyapôn district. There were also 1,459 Muslims who returned their race as Telugu. Telugus are sometimes called Coringhis ; this name appears to be derived from the name of a seaport in Madras Presidency from which they originally sailed for Burma. Deccanis come from the Deccan ; they too are Muslims and they usually speak Hindustani. The number recorded was only 1,190.

Maimons (Memons), Khojas and Borahs are Muslims and come mainly from Gujarat. An interesting account of the Khojas and Memons will be found on pages 445 and 451, respectively, of the Baroda Census Report for 1931. Suratis come from the Surat district of Bombay and they too are Muslims. Gujaratis come from Gujarat, the total number recorded being 6,469 ; Hindus numbered 4,981, Muslims 990 and Jains 461. The Sindhis come from Sind ; most of those recorded were Hindus.

The Konkani come from the Konkani coast of the Bombay Presidency, while Goanese come from Goa on the same coast. Separate figures have been given for Goanese and Konkani but in Imperial Table XV figures for speakers of Goanese have been included in the figures for speakers of Konkani since Goanese is understood to be a dialect of Konkani.

The Kumaunis are people from the three districts of Almora, Naini Tal and Garhwal in the Kumaun division of the United Provinces ; there is probably very little, if any, difference between the Kumaunis and Garhwalis but they have been tabulated separately, in case there is any difference. Speakers of Kumauni and Garhwali have, however, been included in the speakers of Central Pahari.

The cloth-selling money lenders known as Kabulis have been included in the figures for Pathans.

The Gurkhas come from Nepal. They have increased from 22,251 in 1921 to 39,532 in 1931, i.e. by 17,281 or 78 per cent. One-third were enumerated in the Shan States (8,203 in the Northern Shan States and 5,035 in the Southern Shan States), and one-third in Myitkyina and Katha (10,085 in Myitkyina and 3,125 in Katha) ; the remainder were scattered, the only other district containing a large number being Mandalay (3,377).

Chittagonians come from the Chittagong district of Bengal. It might be argued that the figures for Chittagonians should be included in those for Bengalis, but there is no harm done in giving separate figures for them. There is, of course, a certain amount of overlapping. This is evident from the fact that the Bengalis have dropped from 77,988 to 65,211 since 1921 while the Chittagonians have increased from 206,388 to 252,152 ; the combined figures show an increase of 32,987 or 11·6 per cent. According to the instructions issued at the 1921 census, the words *Kawtaw*, *Barua*, *Babuji* and *Magh* were given as alternative names for Chittagonian, and if any of these alternative names were returned, enumerators were required to enter the word Chittagonian in the enumeration schedules. The same instructions were issued at the 1931 census. It would, however, have been better if Maghs had been separately recorded. In Burma the word *Magh* is usually applied to the Buddhist cooks who come from Chittagong and they are also called *Barua* or *Babuji*. On the other hand in Bengal the word *Magh* is usually applied to the Arakanese. The Census Superintendent of Bengal has furnished the following information about them :—

" You will find details about the Maghs in Risley, ' Tribes and Castes of Bengal, Part II. I have tabulated no details of them because the name is used by two distinct peoples (a) the

tribes originating in Arakan and (b) the Chittagonian Buddhist Bengalis. Those whom you have are (b), since they call themselves *Barua*. The derivation of the name is not certainly known and the origin of the people you are dealing with is uncertain. They are said to be the result of the union of Bengali women with Burmese invaders whilst they possessed Chittagong, but this origin is repudiated by the caste itself and they derive themselves from Magadha, the modern Bihar. This derivation gives them an etymology for their name (from Maga or Magadha) and an explanation of the names which they have claimed in place of Magh, viz. *Magadhi* and *Rajbangshi* (= of the royal lineage). *Rajbangshi* however is a name claimed by many castes descended from the tribes which at one time or another had or are assumed to have had any sort of 'kingdom' in any part of the province, and is not recognised as a definite caste name for them. There are Buddhists in the Chittagong Hill Tracts who might get into Burma (e.g., the other Maghs) but I think you are safe in saying that all Buddhist Chittagonians in Burma are Maghs (i.e., *Barua* or *Bhuiya Maghs*) particularly if they speak Bengali and certainly such as cooks."

The word *Rajbansi* referred to above was recorded in the Akyab district and the Arakan Hill Tracts in 1901 but not at later censuses in Burma.

U San Shwe Bu, formerly Honorary Archaeological Officer of Arakan, has sent me the following regarding the derivation of the word *Magh* :—

"It is quite certain the word originated in Eastern Bengal about the beginning of the 17th century where the Mchamedans applied it for the first time to the Arakanese who lived there. A manuscript in the Bodleian Library written by a contemporary historian, Shrab-ud-din Talish, throws a flood of illuminating light on the subject. He states that in the 17th century, owing perhaps to the evil influence exerted by the Portuguese who had been permitted to settle in the country in large numbers, piracy became the normal occupation of the Arakanese in Eastern Bengal. They infested the inland waterways and creeks and terrorised the riverine villages by pillage and plunder and carried off hundreds of people at a time for subsequent sale as slaves in neighbouring countries. They were so much hated by the inhabitants of those parts that they called the Arakanese pirates "Magh," an abbreviation of a word meaning 'a despicable dog.' The word therefore was originally a contemptuous term; but in course of time it came to be applied to the Arakanese both in the Chittagong district as well as in Arakan. ('Studies in Mogul India' Sarkar.)"

The total number of Chittagonian and Bengali Buddhists enumerated was 4,243 (3,317 males and 926 females) and it is interesting to note that there is now a Chittagong Buddhist Association in Burma, with headquarters in Rangoon.

I am also indebted to U San Shwe Bu for the following derivation of *Kawtaw* :—

"The word 'Kawtaw' originated in Lower Burma. All Chittagonian Bengalis were given this name by the Burmese people, first in Rangoon, later, elsewhere. It is very modern as it only came into being after the Annexation. In the Chittagong dialect the word 'Kawtaw' means 'how much.' This was invariably the first word used by a Chittagonian as a preliminary to some purchase in the Rangoon bazaar, and as the Burmese could not understand him at all he and his compatriots came to be known as 'Kawtaw Kala.'"

143. Indo-Burman Races.—The Indo-Burman races include the

7. Indo-Burman Races.			
Year of Census.	Persons.	Males.	Females.
1931	182,106	90,307	91,859
1921	125,262	61,751	63,511

the Zerbadis, the Arakan Mahomedans, the Arakan Kamans and the Myedus. The number of persons belonging to these races has increased by 56,904 or 45 per cent. It is pointed out in paragraph 141 that in 1921 a number of Arakan Mahomedans in the Akyab district—estimated at between 10,000 and 15,000—returned themselves as Indians. The increase is therefore reduced to between 30 and 35 per cent.

The Arakan Mahomedans are mostly found in the Akyab district; the only other districts containing an appreciable number are Kyaukpyu (1,597) and Sandoway (1,658). They are properly the descendants of Arakanese women who have married Chittagonian Muslims. In Burma they are called ယုကင်ကလာ (Yakaing-kala). They are recognised locally as a distinct race and they dress differently from the Arakanese and Chittagonians. The number recorded in 1931 was 51,615, which is more than double the number in 1921, namely 23,775. The reason for the large increase has been explained above.

The Arakan Kamans have increased from 2,180 to 2,686 and are practically confined to the Akyab and Kyaukpyu districts. According to paragraph 160 of the 1921 Census Report "they are descendants of the followers of Shah Shuja, son of Aurungzebe, who fled to Arakan in 1660 A.D. after the failure of his attempt to seize the Moghul throne. After the death of Shah Shuja they were

formed into a royal bodyguard of archers, and hence received their name. Their features are Indian, but their language, dress and manners are Arakanese."

The Myedus are descendants of Indian Muslims who came over to Burma from northern India in the time of Alaungpaya (see paragraph 158 of the 1921 Census Report). They have increased from 4,991 to 5,160 since 1921 and are practically confined to the Shwebo district.

The Zerbadis have increased from 94,316 in 1921 to 122,705 in 1931, i.e., by 28,389 or 30 per cent. In 1891, 1901 and 1911, the tribal designations were recorded in the enumeration schedules for Muslims and not the race, as at the 1921 and 1931 censuses. The figures for Zerbadis for the 1911 and previous censuses are therefore not reliable. According to the 1921 Census Report Zerbadi was a newish word in 1891, at which census only 24 Zerbadis were recorded; in 1901 the number recorded was 20,423 and this was raised to 59,729 in 1911. The word Zerbadi is applied to the offspring of marriages between Indian Muslims and Burmese women. Objection has often been raised against the use of the word Zerbadi, but no satisfactory substitute has been suggested. The majority of the Zerbadis are Muslims and the Zerbadi Muslims prefer to be known as Burma Moslems. The term Burma Moslem is not, however, a satisfactory substitute for Zerbadi since some of the Zerbadis are Buddhists or Christians. There has now been in existence for several years a society called the Burma Moslem Society. This society is an active body and in order to safeguard the interests of Muslims in the province are apparently desirous of amalgamating all Muslims who are permanently resident in Burma and it would extend the term "Burma Moslem" to include all such Muslims. A leaflet was actually issued by this society instructing all Muslims permanently resident in Burma to return themselves at the census as Burma Muslims. This was stopped at once and a *Press Communiqué* was also issued explaining that the instructions for the census did not provide for any entry such as "Burma Muslims." As far as is known no harm was done by the issue of the leaflet.

The large increase in the number of Zerbadis is partly due to the growth of racial consciousness, partly to better enumeration (it is probable that some of the Burmese Mahomedans recorded in 1921 were actually Zerbadis) and partly to the inter-marriage of Indian Muslims with Burmese women; in some cases the offspring of such marriages adopt the race of the father, and in other cases that of the mother, but as a rule they call themselves Zerbadis.

144. Chinese Races.—Figures for Chinese races are given in marginal table 8. Yünnanese

Muslims are usually called Panthays. They show a reduction in number. Most of them were enumerated in the Southern Shan States (438), Northern Shan States (125), Katha (241), Myitkyina (53) and Rangoon (67); the remainder were scattered. Yünnanese other than Panthays have

increased by 15 per cent. Eighty-seven per cent of them (58,187) were enumerated in the Northern Shan States; most of the remainder were recorded in the Southern Shan States (1,026), and the districts of Myitkyina (2,270), Bhamo (2,116), Katha (1,431), Mandalay (549), Shwebo (213) and Rangoon (136).

Chinese other than Yünnanese are mostly Cantonese and Fukienese and they have increased by 36,075 or 40 per cent. This increase is largely, if not entirely, due to migration, since slightly less than one-third of these Chinese are females. Sixty-eight per cent of the Chinese other than Yünnanese were enumerated in the Delta subdivision; most of the remainder were enumerated in the Tenasserim portion of the Coast subdivision (15 per cent) and in the Centre subdivision (9 per cent). The numbers of Cantonese and Fukienese recorded were 33,990 and 50,038, respectively, but it is probable that most of

8. Yünnanese and other Chinese.				
Race.	1931.		1921.	
	Males.	Females.	Males.	Females.
Panthay	685	421	1,076	441
Other Yünnanese	40,003	26,582	34,676	23,039
Chinese other than Yünnanese.	86,351	39,542	66,125	23,703
Total	127,049	66,545	101,877	47,183

the "Other and unspecified Chinese", amounting to 41,875, were Cantonese or Fukienese. In the enumeration schedules Chinese were recorded as permanently or temporarily resident in Burma but owing to the financial stringency the figures were not compiled.

The Chinese population of each natural division is classified by birth-place in paragraph 34 of Chapter III. The proportion of the Chinese population enumerated in towns is dealt with in paragraph 25 of Chapter II and the sex-ratio of Chinese in towns, in paragraph 26 of the same chapter. The occupations of Chinese are discussed in paragraphs 80 and 81 of Chapter VIII.

145. Europeans and Anglo-Indians.—The following instructions regarding the enumeration of Europeans and Anglo-Indians were issued to all census officers above the rank of enumerator :—

"If a person says he is a European, ask him what kind of European, whether Anglo-Indian, French, Italian, etc. Do not write *European*. If a person says his race is British ask whether he is English, Irish, Scotch, Welsh or Anglo-Indian; do not write *British*. For the purpose of the Census an Anglo-Indian is a person who is partly of European and partly of Burmese or Indian descent. Americans, Armenians, and Europeans who are not of British birth such as Frenchmen, Italians, etc., should be asked if they are naturalised British subjects, and if so the words 'British subject' should be added after the entry for race."

The figures for Europeans and Anglo-Indians are given in Imperial Table XIX. The total number of Europeans recorded was 11,651 and of these 10,627 or 91 per cent, were British subjects (9,998 belonged to races of the British Empire) and 1,024, or 9 per cent, were foreign subjects.

Figures for the last three censuses are given in Table 9 below. It will be noticed that there were 13,443 Europeans in 1911, 8,665 in 1921 and 11,651

9. Europeans and allied races (including Armenians and Anglo-Indians).										
Year of Census.		Europeans (including Armenians).			Anglo-Indians.			Total.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1911	...	13,443	10,024	3,419	11,106	6,039	5,067	24,549	16,063	8,486
1921	...	8,665	6,300	2,365	10,688	8,458	8,230	25,353	14,758	10,595
1931	...	11,651	7,885	3,766	19,200	9,884	9,316	30,851	17,769	13,082

in 1931. Mr. Morgan Webb in paragraph 83 of the 1911 Census Report pointed out that it was probable that many Anglo-Indians had returned themselves as Europeans at that census. This is the reason for the very large increase in the number of Anglo-Indians and the very large decrease in the number of Europeans in 1921. Mr. Grantham also states in paragraph 162 of the 1921 Report that about 500 persons who were recorded as Europeans were classified as Anglo-Indians. The small number of Europeans in 1921 may also be partly attributed to the war. Many European Assistants of firms left the country during the war and it was not till after the census had been taken that they returned in appreciable numbers. It is significant that while male Europeans and Anglo-Indians decreased from 16,063 in 1911 to 14,758 in 1921, the females increased from 8,486 to 10,595. Since 1921, Europeans have increased by 2,986 or 34 per cent (males by 25 per cent and females by 60 per cent). This may be partly due to the more settled conditions which have prevailed since the war. Anglo-Indians have increased by 2,512 or 15 per cent. There is no doubt that the very large increase in the number of Europeans since 1921 is due to a bigger proportion of Anglo-Indians having been classified as Europeans in 1931, than in 1921. This can be seen from a consideration of the figures for birth-place. Of the 11,651 persons recorded as Europeans only 7,589 were born in Europe, America and Australia; 3,851 were born in India (including Burma) and the remaining 211 in other Asiatic countries and Africa. Practically all those born in Europe, America and Australia would be Europeans; of those born in India some would be Europeans (many would be young children) but the bulk of them would be Anglo-Indians. The number of Anglo-Indians who returned themselves as Europeans at the 1931 census would appear therefore to be between 3,000 and 4,000. This is very much larger than the corresponding number at the 1921 census (see paragraph 162 of the 1921 Census Report). If

figures for Europeans and Anglo-Indians are combined the increase since 1921 is 5,498 or 21·7 per cent. This is very much larger than the increase during the previous decade which was only 3·3 per cent ; the increase since 1911 is 25·7 per cent.

Many of the persons who return themselves as Portuguese are not true Portuguese and the following rules which are the same as those adopted at the last census, were observed in classifying them : (i) domestic servants and ships' stewards and speakers of Kanarese or Goanese were treated as Goanese ; (ii) speakers of English or Burmese were treated as Anglo-Indians ; and (iii) speakers of Portuguese were treated as Portuguese if born in Portugal or Cape Verde and as Goa-Portuguese (which is a race in group Z) if born in Goa or other parts of India.

IMPERIAL TABLE XVII.

Race.

NOTES 1. The population of the estimated area of East Manglün in the Northern Shan States amounting to 19,649 (males 9,925, females 9,724) has been omitted from this table because statistics for race are not available. An estimate of the number of Marus, Lisaws, Nungs, Kachins and Tibetans in the unenumerated parts of Myitkyina district, the "Triangle" and the Hukawng Valley is given in Chapter XII of the Report Volume.

2. The same classification system has been used for races as for languages (see Note 3 to Imperial Table XV on page 219).

3. Part I of this table corresponds to Part IB of Imperial Table XV and gives the provincial totals for each race by religion. Indians have not been classified by caste; the Report volume should be consulted regarding the Indian races for which figures have been given. Figures for the separate European and allied races included in Group Y are given in Imperial Table XIX. The races shown with *nil* entries may exist in parts of the province outside the census area or they may have been recorded under some other name.

4. Alternative names for some of the races are given in Parts IB and IC of Imperial Table XV (see Notes 4 and 5 to that table on page 219).

5. Part II of this table corresponds to Part ID of Imperial Table XV and gives the district figures for each race-group; for some race-groups there is a further classification by religion.

6. Part IIIA gives district figures for certain selected indigenous races; for some of these races there is a further classification by religion. Part IIIB supplements Part IIIA by giving the distribution of all other indigenous races. Figures for the more important Indian races, classified by religion and birth-place are given in Provincial Table V.

IMPERIAL TABLE XVII—Race. PART I.—Provincial Totals of Races by Religion.

Race-group and Race.		Religion.	Males.	Females.	Race-group and Race.		Religion.	Males.	Females.
A	PROVINCIAL TOTAL. Burma Group	...	7,480,676	7,166,821	B4	Ako	Total	680	663
		...	4,714,298	4,912,898			Animist	679	663
A1	Burmese	Total	4,202,079	4,393,952			Christian	1	...
		Buddhist	4,196,652	4,385,317	B5	Pyin	Total	266	207
		Christian	4,955	6,302			Buddhist	197	124
		Muslim	392	2,163			Animist	69	83
		Animist	57	101	B6	Kwi	Total	1,962	1,875
A2	Arakanese	Others	23	69			Christian	1,208	1,145
		Total	106,817	101,434			Animist	483	530
		Buddhist	106,752	101,328			Buddhist	240	200
		Christian	21	46			Confucian	31	...
		Muslim	41	35	B7	Kaw	Total	21,267	19,138
A3	Yanbye	Others	3	25			Animist	20,897	18,783
		Total	158,337	168,397			Christian	314	343
		Buddhist	158,332	168,381			Buddhist	56	12
A4	Chaungtha	Others	5	16	B8	Nung *	Total	69	38
		Total	24,549	24,508			Buddhist	45	25
		Buddhist	23,691	24,463			Animist	24	13
A5	Tavoyan	Animist	858	45	B9	Tangsir	...	...	...
		Total	78,118	78,389	B10	Hopa	...	...	...
		Buddhist	78,099	78,322	B11	Watao-khum	...	...	...
A6	Merguese	Christian	17	61	B12	Khwinpang	...	...	...
		Others	2	6					
		Total	47,717	47,736	C	Kuki-Chin Group.	...	172,473	176,521
A7	Yabein	...	47,597	47,649	C1	Kahè (Meithei)	Total	3,103	3,010
		Buddhist	72	73			Hindu	2,087	2,207
		Christian	48	14			Buddhist	851	709
A8	Yaw	Others	...	...			Animist	117	68
		Buddhist	507	403			Christian	22	8
		Christian	39,137	38,804			Muslim	26	18
A9	Danu	Total	39,133	38,776	C2	Kyaw	Animist	141	93
		Buddhist	4	28			Total	3,070	3,249
		Others	...	...	C3	Thado	Animist	3,068	3,249
A10	Intha	Christian	28,037	28,864			Christian	2	...
		Buddhist	27,226	27,961	C4	Siyin	Total	1,637	1,849
		Animist	795	786			Animist	1,203	1,390
		Muslim	10	114			Christian	433	459
		Others	6	3			Buddhist	1	...
A11	Taungyo	Total	11,037	11,259	C5	Sokte	Total	8,325	8,656
		Buddhist	11,037	11,258			Animist	8,247	8,531
		Muslim	...	1			Christian	78	125
A12	Hpon	Total	331	336	C6	Kamhow	Total	9,685	9,707
		Buddhist	301	299			Animist	9,393	9,474
		Animist	30	37			Christian	291	230
A13	Aisi	Others	...	...			Others	1	3
		Total	2,489	2,829	C7	Yo ...	Animist	674	693
		Animist	2,175	2,434	C8	Tashon	Total	1,803	1,825
		Christian	309	391			Animist	1,748	1,771
A14	Lashi	Buddhist	5	4			Buddhist	44	50
		Total	6,150	6,511			Christian	11	4
		Animist	5,805	5,786	C9	Yahow	Total	2,662	3,141
		Christian	340	723			Animist	2,635	3,136
A15	Maru *	Buddhist	5	2			Christian	27	5
		Total	8,518	9,262	C10	Laizao	Total	3,464	4,039
		Animist	8,099	8,403			Animist	3,455	4,031
		Christian	413	853			Christian	9	8
A16	Maingtha	Others	6	6	C11	Kwangli	Total	2,150	2,593
		Total	475	214			Animist	2,148	2,586
		Buddhist	379	163			Christian	2	7
		Animist	90	51	C12	Ngorn	Total	2,877	2,242
B	Lolo-Muhso Group.	Others	...	...			Animist	2,873	2,241
		Total	48,056	45,158			Christian	4	1
B1	Lisaw *	...	9,968	9,897	C13	Lushei	Total	198	177
		Animist	8,444	8,443			Christian	117	117
		Christian	874	913			Animist	81	60
		Confucian	552	532	C14	Whelngo	Total	1,784	2,900
B2	Lolo	Buddhist	98	9			Animist	1,651	2,763
		...	...	...			Christian	133	137
B3	Lahu	Total	13,844	13,340	C15	Lyente	Total	745	866
		Animist	11,830	11,080			Animist	728	854
		Christian	1,695	1,940			Christian	17	12
		Buddhist	196	176					
		Confucian	123	144					

* See Note 1 on page 241.

IMPERIAL TABLE XVII—Race. PART I.—Provincial Totals of Races by Religion—contd.

Race-group and Race.			Religion.	Males.	Females.	Race-group and Race.			Religion.	Males.	Females.
C16	Zahnyet	...	Total	3,006	3,671	E2	Nogmung	...	...	...	...
		...	Animist	2,906	3,546	E3	Ntit	...	...	...	...
		...	Christian	100	125	E4	Pangsu	...	...	...	...
C17	Lai	...	Total	11,980	12,245	E5	Kang	...	...	...	...
		...	Animist	11,051	11,240	E6	Nawngkhai	...	...	...	...
		...	Buddhist	591	706	E7	Nokkyo	...	...	...	...
		...	Christian	338	285	E8	Yoya	...	...	...	...
		...	Others	...	14	E9	Tawhawng	...	...	...	...
C18	Lakher	...	Animist	32	32	F	Sak (Lui) Group	...	...	25,019	26,801
C19	Lawhtu	...	Animist	4,626	5,049	F1	Kadu	...	Total	17,651	18,749
C20	Kwelshim	...	Total	1,329	1,480			...	Buddhist	17,639	18,739
		...	Animist	1,276	1,416			...	Others	12	10
		...	Christian	53	64	F2	Ganan	...	Total	3,184	3,998
C21	Zotung	...	Total	4,414	4,578			...	Buddhist	3,166	3,993
		...	Animist	4,409	4,578			...	Others	18	5
		...	Christian	5	...	F3	Sak	...	Buddhist	352	341
C22	Sentang	...	Animist	3,615	3,704	F4	Daingnet	...	Total	3,259	3,096
C23	Tamang	...	Animist	4,175	4,116			...	Buddhist	3,259	3,095
C24	Miram	...	Animist	2,693	2,636			...	Animist	...	1
C25	Zolamnai	...	Animist	1,231	1,200	F5	Taman	...	Total	573	617
C26	Torr	...	Animist	85	108			...	Buddhist	573	615
C27	Ta-oo	...	Animist	286	230			...	Christian	...	2
C28	Mgan	...	Animist	1,593	1,548	F6	Malin	...	...	...	...
C29	Welaung	...	...	...	...			...	...	...	...
C30	Chinbok	...	Total	9,563	9,833	G	Mishmi Group	...	...	...	...
		...	Animist	9,485	9,829	G1	Khaman-Mishmi	...	...	...	...
		...	Buddhist	78	4			...	...	...	...
C31	Yindu	...	Animist	6	3	H	Mro Group	...	...	7,248	6,518
C32	Chinnè	...	...	...	...			...	...	...	...
C33	Chinbon	...	Total	3,949	3,939	H1	Mro	...	Total	7,248	6,518
		...	Buddhist	3,344	3,366			...	Animist	7,108	6,357
		...	Animist	603	573			...	Buddhist	140	160
		...	Christian	2	...			...	Muslim	...	1
C34	Taungtha	...	Total	5,492	5,695	I	Tai Group	...	...	521,173	516,233
		...	Buddhist	5,492	5,694			...	...	...	...
		...	Animist	...	1	I 1	Shan	...	Total	454,051	446,153
C35	Sho	...	Total	464	546			...	Buddhist	452,515	444,230
		...	Buddhist	378	465			...	Animist	807	825
		...	Animist	35	50			...	Christian	712	883
		...	Christian	51	31			...	Muslim	14	182
C36	Khami	...	Total	15,435	15,489			...	Others	3	33
		...	Animist	15,013	14,967	I 2	Shan-Tayok	...	Total	15,383	13,800
		...	Buddhist	422	522			...	Buddhist	13,660	12,714
C37	Anu	...	...	...	...			...	Animist	1,629	977
C38	Kaungtso	...	Animist	592	559			...	Christian	86	104
C39	Kaukadan	...	Buddhist	142	179			...	Confucian	8	5
C40	Ledu	...	Animist	759	771	I 3	Dayè	...	Buddhist	363	338
C41	Matu	...	Animist	87	72			...	Total	6,088	5,646
C42	Sittu	...	Animist	2,275	1,939	I 4	Siamese	...	Buddhist	6,075	5,645
C43	Chaunggyi-Chin	...	Animist	90	93			...	Others	13	1
C44	Saingbaung	...	Total	4,273	3,746	I 5	Hkun	...	Total	15,606	15,673
		...	Animist	4,104	3,630			...	Buddhist	15,588	15,653
		...	Buddhist	169	116			...	Others	18	20
C45	Chin (unspecified)	...	Total	47,963	48,020	I 6	Lu	...	Total	14,974	15,060
		...	Animist	23,727	23,355			...	Buddhist	14,903	15,010
		...	Buddhist	21,900	22,487			...	Christian	54	50
		...	Christian	2,336	2,172			...	Others	17	...
		...	Others	...	6	I 7	Lao	...	Total	3,518	3,687
D	Naga Group	...	...	2,145	2,079			...	Buddhist	3,380	3,583
D1	Naga (unspecified)	...	Total	2,117	2,042			...	Christian	107	94
		...	Animist	2,114	2,040			...	Others	31	10
		...	Buddhist	3	2	I 8	Shan-Bama	...	Total	9,300	13,996
D2	Tanghkul	...	Total	28	37			...	Buddhist	9,300	13,984
		...	Buddhist	28	14			...	Others	...	12
		...	Others	...	23	I 9	Hkamti	...	Total	513	608
E	Kachin Group	...	...	73,797	79,548			...	Buddhist	505	606
E1	Kachin *	...	Total	73,797	79,548			...	Others	8	2
		...	Animist	65,835	70,896	I 10	Annamese	...	Total	3	5
		...	Christian	7,467	8,065			...	Buddhist	1	1
		...	Buddhist	492	580			...	Others	2	4
		...	Others	3	7			...	...	...	...

* See Note 1 on page 241.

IMPERIAL TABLE XVII—Race. PART I.—Provincial Totals of Races by Religion—contd.

Race-group and Race.		Religion.	Males.	Females.	Race-group and Race.		Religion.	Males.	Females.
I 11	Tai-Lem ...	Total ... Buddhist ... Others ...	1,374 1,365 9	1,267 1,267 ...	N3	Paku ...	Total ... Christian ... Buddhist ... Animist ...	4,128 3,556 181 391	3,984 3,485 164 335
J	Malay Group ...	...	4,219	4,104	N4	Wewaw ...	...	...	...
J1	Malay ...	Total ... Muslim ... Others ...	3,305 3,282 23	3,088 3,040 48	N5	Monnepwa ...	Total ... Christian ... Animist ... Others ...	1,079 602 442 35	1,052 582 441 29
J2	Salon ...	Total ... Animist ... Others ...	914 907 7	1,016 1,008 8	N6	Bwè ...	Total ... Christian ... Buddhist ... Others ...	3,170 3,128 41 1	3,146 3,102 42 2
K	Mon Group ...	...	170,142	166,586	N7	Brek ...	Total ... Christian ... Animist ...	3,234 1,789 1,445	3,461 1,185 2,276
K1	Talaing ...	Total ... Buddhist ... Christian ... Muslim ... Others ...	170,142 169,752 386 2 2	166,586 166,069 422 78 17	N8	Karenbyu ...	Total ... Christian ... Animist ... Buddhist ...	8,237 6,721 1,076 440	7,950 6,586 992 372
L	Palaung-Wa Group ...	...	88,611	87,771	N9	Pwo ...	Total ... Buddhist ... Christian ... Animist ... Muslim ...	241,661 223,935 15,442 2,245 39	246,163 227,369 16,572 1,989 233
L1	Wa ...	Total ... Buddhist ... Animist ... Christian ... Confucian ...	5,283 4,419 711 91 62	5,182 4,478 634 47 23	N10	Mopwa ...	...	...	...
L2	Danaw ...	Total ... Buddhist ... Christian ...	581 581 ...	576 574 2	N11	Taungthu ...	Total ... Buddhist ... Christian ... Others ...	112,828 112,650 172 6	112,994 112,795 148 51
L3	En ...	...	...	...	N12	Padaung ...	Total ... Animist ... Christian ... Buddhist ...	8,401 4,880 3,171 350	8,082 5,166 2,693 223
L4	Khamuk ...	Total ... Animist ... Buddhist ... Others ...	193 102 87 4	1 1	N13	Yinbaw ...	Total ... Christian ... Animist ... Buddhist ...	1,474 1,113 348 13	1,451 1,100 344 7
L5	Lem ...	...	...	...	N14	Gheko ...	Total ... Christian ... Animist ...	1,873 1,741 132	1,956 1,826 130
L6	Tai-Loi ...	Total ... Buddhist ... Christian ... Others ...	6,209 6,112 67 30	5,647 5,578 55 14	N15	Karenni ...	Total ... Animist ... Christian ... Buddhist ... Muslim ...	14,652 12,011 1,489 1,151 1	16,777 14,440 1,424 911 2
L7	Yang (unspecified)	Total ... Buddhist ... Others ...	12 11 1	408 396 12	N16	Zayein ...	Total ... Animist ... Buddhist ... Christian ...	2,008 1,228 752 28	1,728 1,125 595 8
L8	Yanglam ...	Total ... Buddhist ... Others ...	5,597 5,566 31	5,270 5,254 16	N17	Talaing-Kalasi ...	Total ... Animist ... Buddhist ...	45 45 ...	32 28 4
L9	Yangsek ...	Total ... Buddhist ... Christian ...	1,367 1,356 11	1,310 1,310 ...	O	Man Group ...	...	502	449
L10	Palaung ...	Total ... Buddhist ... Animist ... Others ...	69,369 68,641 702 26	69,377 68,700 659 18	O1	Miao ...	Total ... Animist ... Others ...	442 394 48	389 355 34
L11	Pale ...	...	...	...	O2	Yao ...	Animist ...	60	60
M	Khasi Group ...	...	...	...	R	Chinese Group ...	...	127,049	66,545
N	Karen Group ...	...	682,121	685,552	R1	Yunnanese ...	Total ... Animist ... Confucian ... Buddhist ... Muslim ... Others ...	40,688 29,408 9,349 1,148 685 98	27,003 19,056 7,007 456 421 63
N1	Karen (unspecified)	Total ... Buddhist ... Christian ... Animist ... Muslim ...	19,043 10,778 5,456 2,806 3	19,024 10,973 5,015 3,027 9					
N2	Sgaw ...	Total ... Buddhist ... Christian ... Animist ... Others ...	260,288 172,708 66,740 20,831 9	257,752 173,096 63,916 20,684 56					

IMPERIAL TABLE XVII—Race. PART I.—Provincial Totals of Races by Religion—concl'd.

Race-group and Race.		Religion.	Males.	Females.	Race-group and Race.		Religion.	Males.	Females.
R2	Cantonese ...	Total ...	24,303	9,687	X16	Jat ...	...	273	11
		Animist ...	12,110	4,153	X17	Kachi ...	...	539	193
		Confucian ...	6,204	2,568	X18	Kaka (Moplah) ...	Total ...	9,039	402
		Buddhist ...	5,530	2,749			Muslim ...	8,949	392
		Christian ...	282	143			Others ...	90	10
		Others ...	177	74	X19	Kanarese ...	...	151	89
R3	Fukienese ...	Total ...	33,057	16,981	X20	Kashmiri ...	...	38	6
		Animist ...	15,670	6,856	X21	Khoja ...	...	208	159
		Buddhist ...	12,261	7,369	X22	Konkani ...	...	75	...
		Confucian ...	4,783	2,567	X23	Kumaoni ...	...	2,010	319
		Christian ...	304	174	X24	Mahratta ...	...	437	162
		Others ...	39	15	X25	Maimon ...	Total ...	3,097	758
R4	Other and un-specified Chinese.	Total ...	29,001	12,874			Muslim ...	3,097	747
		Animist ...	18,243	7,359			Others ...	...	11
		Buddhist ...	9,047	4,839	X26	Malabari ...	Total ...	2,645	560
		Confucian ...	1,174	460			Hindu ...	1,931	445
		Muslim ...	227	94			Muslim ...	542	29
		Christian ...	291	122			Christian ...	137	69
		Others ...	19	...			Others ...	35	17
S	Indo-Burman Races.	...	90,307	91,859	X27	Marwari ...	...	1,480	823
S1	Arakan-Mahomedan	Total ...	26,153	25,462	X28	Moghul ...	...	348	239
		Muslim ...	26,150	25,462	X29	Nursapuri ...	Total ...	3,361	1,688
		Buddhist ...	3	...			Muslim ...	2,865	1,419
S2	Zerbadi ...	Total ...	60,413	62,292			Christian ...	438	231
		Muslim ...	57,415	59,736			Others ...	58	38
		Buddhist ...	2,637	2,180	X30	Oriya ...	Total ...	58,905	3,680
		Christian ...	220	135			Hindu ...	56,016	3,110
		Others ...	141	241			Muslim ...	910	231
S3	Arakan-Kaman ...	Total ...	1,296	1,390			Buddhist ...	1,427	157
		Muslim ...	1,287	1,383	X31	Parsi ...	...	501	173
		Buddhist ...	9	7	X32	Pathan ...	Total ...	51	9
S4	Myedu ...	Total ...	2,445	2,715			Muslim ...	307	191
		Muslim ...	2,240	2,441			Others ...	3,501	971
		Buddhist ...	205	274			Muslim ...	3,439	937
X	Indian Races	...	733,911	283,914			Others ...	62	34
X1	Assamese ...	Total ...	891	435	X33	Punjabi ...	Total ...	21,343	7,445
		Hindu ...	772	413			Hindu ...	7,269	2,675
		Others ...	119	22			Muslim ...	5,866	1,634
X2	Baluchi ...	...	53	11			Sikh ...	7,792	2,969
X3	Bengali ...	Total ...	48,682	16,529			Arya and Brahmo.	73	83
		Muslim ...	28,781	10,750			Others ...	343	84
		Hindu ...	18,160	5,360	X34	Rajput ...	...	416	67
		Buddhist ...	1,491	309	X35	Sindhi ...	...	270	56
		Christian ...	228	90	X36	Surati ...	Total ...	3,937	2,195
		Others ...	22	20			Muslim ...	3,783	2,170
X4	Bhotia ...	Hindu ...	1	...			Others ...	154	25
X5	Bihari ...	...	508	31	X37	Tamil ...	Total ...	93,435	56,453
X6	Borah ...	Muslim ...	112	48			Hindu ...	78,135	45,304
X7	Chittagonian ...	Total ...	163,912	88,240			Christian ...	12,082	9,705
		Muslim ...	157,155	86,749			Muslim ...	1,504	748
		Hindu ...	4,891	873			Buddhist ...	1,584	658
		Buddhist ...	1,826	617			Others ...	130	38
		Others ...	40	1	X38	Telegu ...	Total ...	123,940	35,819
X8	Chulia ...	Total ...	23,269	8,723			Hindu ...	113,696	33,883
		Muslim ...	23,108	8,656			Christian ...	3,184	1,285
		Others ...	161	67			Muslim ...	1,086	373
X9	Deccani ...	...	817	373			Buddhist ...	881	263
X10	Dogra ...	...	146	10			Others ...	93	15
X11	Garhwali ...	...	961	263	Y	European, etc.	...	17,769	13,082
X12	Goanese ...	...	651	150		European and allied Races, including Armenians.	...	7,885	3,766
X13	Gujarati ...	...	4,622	1,847		Anglo-Indians ...	...	9,884	9,316
X14	Gurkha ...	Total ...	26,689	12,843	Z	Other Races ...	...	1,836	1,203
		Hindu ...	25,745	12,447		Arab ...	...	61	18
		Buddhist ...	653	282		Egyptian ...	...	9	...
		Others ...	289	114		Goa-Portuguese ...	...	40	16
X15	Hindustani ...	Total ...	132,842	42,125		Japanese ...	...	448	187
		Hindu ...	103,591	32,445		Jew ...	...	643	618
		Muslim ...	27,328	9,020		Mauritian ...	...	3	4
		Buddhist ...	1,273	383		Negro ...	...	5	...
		Christian ...	460	227		Persian ...	...	370	327
		Others ...	190	50		Philippino ...	...	67	11
						Singhalese ...	...	179	21
						Turk ...	...	11	1