The rise of British power in the Khasi Hills since 1833, ushered in a new era of change in all aspects of Khasi Life. The heads of Khasi States had been permitted to exercise their authority as independent rulers, but the political sovereignty passed over to the hands of the British colonial rulers. Such a change in the government, was bound to be more positively felt in the Khasi case, as the people had so long maintained splendid political isolation through ages, and had very limited contacts with their own neighbours, whereas they were now subjected to the British rule, and the new ruling race from distant Europe, had altogether different concepts of political and social morale. The imposition of certain elements in the traditional political system of the Khasis was also comparatively easier since the Khasis were a defeated race after years of determined fightings under the leadership of Tirot Singh.)
CHANGING OF GOVERNMENT

Ever since the British had approached the Garos in N.E. Rangpur in 1816, David Scott, the maker of British Raj in N.E. India, had suggested that the administration should not interfere with the way of life of the tribals, and this had been the professed policy of the British throughout their rule. But in actual practice, the British administration did interfere with the political system of the Khasis from the very beginning.

Through Treaties, engagements and sunnads that the Khasi Syiems, Sardars and Wahadadars were bound to the British authority, the real political power had passed into the hands of the British Officers, and the rules and regulations of the government, no wonder at variance with Khasi Customs were quickly enforced.

David Scott served in North East India from 1804 to 1831. The nature of his duties and his zeal for geographical and ethnological survey combined to make him an increasingly trusted expert in the affairs of North and North East Frontier. It was David Scott who made the first agreement with a Khasi Chief, Tirot Singh, the Chief of Nongkhlaw.

1 J.B. Bhattacharjee, Garos and the English, pp. 66-69.
in 1826. By this agreement, the British were allowed to construct a road across the Khasi Hills through his state. However, misunderstandings led to the revolt of April, 1829, and also military operations on the part of the British which ended in 1833, with the surrender of Tirot Singh, and the submission of his leading followers. This was inevitably followed by the annexation of the Khasi Hills in 1833 to the British dominions. The British now pursued a policy aimed at the general pacification of the Hills on one hand, and gradual penetration of British hegemony on the other. In 1835, the Khasi Hills political Agency was established and Colonel Lister (then Captain) was appointed political agent of the Khasi Hills, with the charge of relations with the Jaintia Hills. By 1839, the entire Khasi and Jaintia Hills were under the British sovereignty. The Civil and Military functions, however remained conjoined until 1854, when Mr. Hudson was deputed to Cherrapunjee, which had then became the Administrative Headquarter.

Though the British government was not in favour of interfering with the affairs of independent Hill Tribes, it was not averse to consolidating its

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authority in the already conquered hill tracts. The creation of British areas known as Non-States was an important characteristic feature of the British rule. By this, the administrative powers of the Khasi Chiefs were transferred to the government, where separated from their respective parent states. In 1859, the British government decided that all Chiefs should sign agreements and receive Sunnads by which the chiefs were subjected to the orders and control of the Deputy Commissioner of the District of the Khasi and Jaintia Hills and made them liable to punishment in case of Treason or resistance. The Sovereign rights of the Chiefs were further encroached upon by the British as they robbed of their rights to wage war or enter into any independent treaties, and try cases involving murder and culpable homicide. Sirdars and Dalois were instituted to help the government in settling cases and collecting taxes on behalf of the British government. Several Sylms protested against British authority but with no avail. Later, even the Lyngdohs, Sirdars, Dalois and Mahadadars were forced to surrender their independence, and to them, Parwanas were issued instead of Sunnads, binding them to the rules.

6 S.C. Chakravorty, British Relations with the Hills Tribes of Assam since 1858, p.26.
7 Keith Cantlie, Notes on Khasi Law, p.141.
8 P.R.G. Mathur, Khasi of Meghalaya, Study in tribalism and religion, pp.72-73.
regulation and order of the British government and rendering them liable to dismissal from the Lyngdohship, Sirdarship or Wahadadarship in case of misconduct. With regards to the British interference in the administration of the Khasi Hills, special reference may be made in the case of Shella, where prior to the British rule, was administered by four wahadadars. In 1874, however, the Deputy Commissioner, H.S. Bivar, advocated the introduction of one ruler instead of four.\textsuperscript{9} But because of protests, this did not materialize until the post independent year of 1955.

The Queen's Proclamation of 1858, stated that all the Treaties and engagements entered into by the Company, would be respected and maintained as they were. But contrary to this, on Mr. Allen's recommendations, as a member of the Board of Revenue, Lower Province, 1858, a revised form of Sunnad was prescribed and enforced in 1867. This enabled the British to exercise rights on the wastelands as well as the minerals of the Khasi States. In 1875, another clause dealing with the forest of the Khasi States, was inserted to the general form of

\textsuperscript{9}B.J. Dev & D.K. Lahiri, "Wahadadars of Shella Confederacy - A Study", Social Research, p.61.
Sunnad the kind of which had been conferred to U Synteo, Syiem of Nongspung in 1877.\(^\text{10}\) There was an attempt to give Khilats (Khulinads) to Khasi Chiefs. But even this small gesture on the part of the British to recognise the importance of the Khasi Chiefs raised such hue and cry, and in 1864, Henry Hopkinson wrote to the government that "such an act of awarding honorary distinctions is making a great deal too much of them." He referred to them as savages not worth the distinction.\(^\text{11}\)

In 1861, the ancestral Kingdom of the old Shillong or Nongkseh, was divided into two - the Khyrim state on the east, and the Mylliem state on the west.\(^\text{12}\) The Cherra Station was the seat of the official headquarter of the Khasi Hills Agency since 1835, but in 1864, this headquarter was transferred to Shillong and in 1874, Shillong became the capital province of Assam. The Municipal Act was also introduced in 1910 to British Areas and the Mylliem State in Shillong. The British administrators, sure of their footing on Khasi soil, tried to violate and change the Khasi Customs even more to suit their convenience and administrative

\(^{10}\)A.S.R. Foreign Proceedings, No.24 of December 1877.
\(^{11}\)Ibid., Letter No.214, Vol.34, dt. 27th July 1864.
\(^{12}\)Nalini Natarajan, Missionary Among the Khasis, p.138.
pre-colonial days and a glorified village because of its nearness and fine system of communication with the adjoining plains of Sylhet. Under the British it assumed the character of an administrative station. Besides the administrators and employees, there was always a sizeable trading community stationed at Cherrapunjee. Later, the missionaries introduced schools and medical centres in this station which led to the further growth of population. This British headquarter, was however shifted to Shillong in 1864, and within 10 years (since 1874), Shillong was crowned as the capital of the composite province of Assam. Shillong grew fast as a town. As a matter of fact, it was and is the earliest and the biggest hill town in the whole of Eastern India. When the British first settled in Shillong, they brought with them a civilized culture which demanded a new mode of life to suit it. Thus the establishment of schools, hospitals, police out-posts, good roads and markets soon followed. These were later on introduced to rural areas, and the process of urbanisation registered its impact in the Khasi Hills at Shillong and other townships generated new culture and modern values for rural society as well.

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The administration had to take care of the smooth running of its affairs by establishing communication between the important places in the Khasi Hills, as well as to connect the district headquarters with the adjoining plains in the North and South. Prior to the British annexation of the Khasi Hills, the need of a proper cart road between Sylhet and Gauhati was felt by the British, to allow the co-operation of the military establishment of the provinces north and south of the Khasi Range. They also hoped that by maintaining a direct communication with the two great towns on either side of the hills, the task of annexing and developing the Khasi Hills would be easier. Hence the agreement of 1826 with Tirot Singh, the Chief of Nongkhlaw, and the subsequent construction of this road which had been the real cause of the Anglo-Khasi War. While at Cherrapunjee, a road connection was maintained at Sylhet, it was later on extended to Shillong. Thus Shillong was soon connected by roads with Sylhet and Gauhati. A number of roads were also constructed by connecting the rural areas with the headquarters. Natarajan observed that the Phenomenal growth of the Khasi Hills, of Shillong in particular led to improvement of communication.

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22 F.P.P.No.112-114(P.C) 15th October 1832.
In early days, passengers travelled on foot and porters carried their loads on their backs. But as the Khasi Hills developed under the British administration, not only these path ways were improved, but bullock, pony and mule carts started plying on roads suitable for wheeled traffic. Bridle paths were generally used for travelling and trade purposes, and by 1909, there were as many as 356 miles of bridle paths in the Khasi and Jaintia Hills. Fine stone bridges were also constructed to aid smooth communication. In 1876, the Deputy Commissioner in his report, expressed the hope that the gradual opening out of the country by means of roads would give a great impetus to the commerce in the Khasi Hills. According to the administrative report of 1886-87, Rs.7,494 was spent only on communication and by that year, there were 218 miles of road in the district. In later years, the number of roads was on the increase, and by 1915, there were 244.52 miles of roads and bridle paths under the Shillong and Jowai Sub-division. Apart from carts, motor vehicles also started plying on these roads. Other means of communications were also improved upon, thus fulfilling the British

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26 H. Bareh, op. cit., p.468.
27 B.C. Allen, Imperial Gazetteer (Eastern Bengal & Assam), p.492.
29 Ibid., Home Proceedings, No.7, dt.10th June, 1887, pp.21-26.
hopes by enhancing trade and commerce. Improved means of agriculture, like the introduction of terraced cultivation, extensive farming and other new European crops like potatoes, carrots, beet roots etc and also British encouragement of other rudimentary arts and horticultural pursuits, all culminated in the improvement and growth of trade and commerce in the Khasi Hills. The number of markets went up and very soon, their traditional trade by barter gave way to the money system. According to the census report of 1921, a provincial co-operative Bank was established at Shillong in that year. Thus, the growth of trade and commerce, markets and towns inevitably led to the urbanisation of the Khasi Hills, which resulted from the innovations during the colonial period.

DEMOGRAPHY

The urbanisation and the development of the system of communication encouraged the influx of outsiders to these Hills. The Khasis, as it has already been mentioned maintained regular trade connections with the adjoining plains, particularly with Sylhet. The mineral resources of the Khasi Hills like iron ore, coal and limestone, were given out to

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32 Ibid., File No.A-146, Nos.1-20, Agriculture (B) February, 1915.
33 F.P.P. No.112-114 (P.C), dated 16th October, 1832.
the plains for such necessities of life that were not available in the Hills. But trade was confined in the duars and markets in the plains in the foothills, and the traders of the plains hardly visited the Hills. Villages on the border like Sohbar, Shella, Cherra, Mawsynram etc, were trading centres, and it was usually the Headman or the Chief of these villages, who bought or despatched supplies from their home markets to the upland Khasis for whom the plains were not easily accessible. \(^{34}\) So trade relation with the plains were confined only to the border markets in the hills as well as those in the plains, and the Chiefs being illiterate, had to depend on their agents from the plains to keep accounts and arrange negotiations and contracts. N.K. Barooah, referred to a grand mart at Pandua, on the Sylhet Border, where Khasi traders employed Bengalees to keep their accounts. \(^{35}\) Dearth of labour in the lime quarries, also led to the lease of these quarries to the Mughal authority with Bengalee labour. \(^{36}\) But soon, the British started to set their eyes on this lucrative trade, and ever since the rise of the British power in Bengal, a large number of European traders took effective

\(^{34}\) P.N. Dutta, "Relations of the Khasis and Jaintias with their southern Neighbours till the British Intervention" Proceedings of the North East History Association, pp.69-91.


interest in having trade relations with the Khasis and some of their companies obtained lease of lime and coal quarries in the Hills. As early as 1778, Robert Lindsay had made a fortune in these lime quarries.37 (And by the end of the 18th Century, the lime trade of Sylhet seemed to have passed into the hands of the Inglis family, who enjoyed a monopoly of it for many years.)38 These European traders mostly used Khasi labourers and Bengalee babus to carry on the trade. British administration too favoured British traders and capitalists who enjoyed the upper hand in trade. Establishment of towns and markets pushed the trade transactions within the hills. And, the upsurge in economy and improvement in the prospects of trade, led to the influx of outsiders in large numbers. (Markets in the Hills, were now visited by European and other traders from the plains and some of them even laid their settlements in the Hills.)

When British administration was extended to the Hills, the British brought with them native officers and clerks. Apart from the British employees, other trained people from the plains were also

employed in the government offices, the Bengalees from Sylhet forming a major portion of these.39 A section of these employees permanently settled down in Shillong and as a result more and more areas in the capital town were opened for settlement of the non-Khasis. As has been referred, the Pattah system was introduced in the Khasi Hills, as an answer to the problem posed by the influx of outsiders, which was heightened as new scopes for jobs were opened up. With the opening of schools, hospitals, and other institution for public works more jobs were opened, and these were mostly filled by outsiders due to the lack of educated and qualified people among the Khasis. Most Khasis were only recruited as unskilled labourers and domestic servants.40 The government also engaged labourers from the plains for the construction of roads, bridges and buildings. Thus the trading community, the government employees, as well as the professionals like carpenters, barbers, shoe-makers, washermen etc., in Shillong, were almost all outsiders. According to the census of India 1921 there were over 5,000 Nepalese settlers in the Khasi and Jaintia Hills. Many are chaprasis, servants

and labourers, other follow the same callings as their brethren in the plain districts, keeping buffaloes and cattle or cultivating or acting as sawyers in the forests." Apart from Nepalese, Bengalees, Assamese and others also constituted a large portion of the Hills' population. This influx of non-Khasis led to a greater horizontal and vertical mobility of population which did not fail in generating a new culture and way of life, not only for the urban society, but for the rural Khasi Society as well.

CHRISTIANITY AND EDUCATION

The British rule had brought in its train the two important agents of modern civilization for the Khasis and other hill people in N.E. India, namely Christianity and education. As a matter of fact, Christianity was introduced to the Khasis even before British annexation, through the Serampore Baptist Mission in Bengal, when Krishna Pal of that Mission arrived at Bholaganj in 1818, leading to the conversion of seven Khasis. He was said to have been sent under the direction of a British Magistrate who hoped to win over the wild people of the Hills to the ruler's religion in a bid to preserve

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peace on the frontier. David Scott too, when he encouraged missionary activities in Assam, he was of the opinion that the rude tribes were more likely to profit by the Teachings of the Gospel than Hindus and Muhammadans, as in the case of the latter two groups, religious notions were already deeply ingrained in their hearts from childhood. 

Khasi and Jaintia Hills, by showing 1,895 converts in 1881, 6,941 in 1891, 17,125 in 1901, 31,257 in 1911. In 1921, however, due to the curtailment of staff and funds in war time, the number of presbyterian converts rose only by 8,000 to 36,000. Nevertheless, this Mission stands out as a single major cause for the modernization of Khasi society.

Next in importance comes the Roman Catholic Mission which started their work in the Khasi & Jaintia Hills in 1890 in the Laitkynsew area. By 1921, this mission had 2000 native converts. Among other foreign missions which had worked in the Khasi Hills, though after 1921, the All Saint Church, Seventh Day Adventists, Church of Christ etc. can be mentioned. All these missions, apart from converting people to christianity, they also opened schools and hospitals, for their benefit. They even trained them in hygiene and taught them new crafts, while improving their indigenous ones. Training local people in the procedures of the church was also one of their works, which led to a number of locally born missions like the Unitarians, Church of God, Christ National Church etc.. The work of these various missions had led to the conversion of a large

45 Census of India, 1921, Vol. III, p.56.
number of the population of these hills to the 
christian fold. By 1921, a sixth of the population 
of the Khasi and Jaintia Hills had become Christians.47 
The success of these christian missions in the Khasi 
Hills have been attributed to many factors. Census 
Report of 1911, maintained that the success was 
due to the fact that the attractions of other religions like Hinduism had not been felt, and also to 
the desire of the animists for freedom from terrors 
amidst which they live. The attention and care 
which the missionaries freely gave to the people, 
also attracted them.48 Bareh was however, of the 
opinion that the people found in Christ a true 
solution to their spiritual problems.49 Natarajan 
felt that such a change in religious affiliations 
was possible because indigenous religious practices 
had been observed blindly by orthodox Khasis and 
there was no answer to the problems of many Khasis 
who had begun questioning. Accepting the religion 
of the rulers also implied advantages like admission 
to school, and hospitals, jobs, help in cash or 
kind. Hence the novelty of that religion attracted 
them.50 According to H. Giri, the non-existence of 

47 Census of India, 1921, Vol.III, p.54. 
50 N. Natarajan, op.cit., p.93.
any kind of caste system or taboo on food, made christianity much akin to the Khasi belief.

Christianity introduced by the Welsh Missionaries was also more or less democratic than hierarchical, and this too suited the Khasis because of their democratic traditions. Thus they found Christianity more adaptable than any other religion. B.C. Allen was also of the opinion that the Khasi religion in itself possessed few attractions, and there were no ties to caste or social or family restrictions to act as an obstacle to conversation. The medicines of the missionaries also did them more good than their ancestral pujas, that they started to question the truth of their own belief. Apart from these various factors already stated, the selfless devotion of the missionaries, made an important contribution to the remarkable success of the christian mission in the Khasi Hills.

Educating the people as had been referred to was the main goal of the missionaries. This was however, initially aimed at as a way of converting more souls to christianity. But regardless of its object, the introduction of formal education in the

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51 Helen Giri, "The evolution of the traditional social, cultural and political ideals of the Khasis and the impact of British rule on these ideas", Proceedings of the North East History Association, pp.92-104.

Khasi Hills, opened the Khasis to the wide horizons of knowledge through literacy. Long before the Khasis were exposed to this formal education, there was some kind of ritualistic and technical education which was imparted through religious rites and ceremonies, social customs and manners and also through legends, fables, folk-songs etc. Indeed, according to a legend, we learnt that the Khasis had a script of their own, but lost it during the floods. These informal and non-informal agencies of education, went a long way to create a sound intellectual base on which the superstructure of formal English education was built up in Cherra first, and then in Shillong and other parts of the Khasi Hills. 53

Prior to the efforts of the Welsh Calvinistic Methodist Mission three schools were opened by Alexander Lish of the Serampore Baptist Mission in 1932, with 36 pupils. But after a period of 6 years this Mission stopped its work in the Khasi Hills and these schools were also closed. However, William Carey of that Mission was very enthusiastic and eager to spread the Gospel among the Khasis, and

he proposed to translate the New Testament into Khasi in the Bengali Script. Though the use of this Bengali script was not found convenient and was no longer in use, yet the translation of the New Testament to the Khasi language by the use of that script had done a lot for the Khasis in the border areas of Sylhet, particularly at Shella. 54

It was the Welsh Calvinistic Methodist Mission which started its work in 1841, and later successfully adapted the Khasi language to the Roman script, and since Cherra was the then civil and military headquarter of the British Government and the seat of Khasi culture, the Cherra dialect was used in the adaptation and formation of this script. 55 Thus the great gift of a script to the Khasi language, was presented by this Mission and it indeed proved to be the foundation of education in these hills. With this and the ceaseless efforts of the missionaries, the progress in education started its upward surge and in just a short span of time, a number of Khasis had learnt a little of reading, writing and arithmetic. 56

When Thomas Jones of the Welsh Mission and his wife arrived at Cherrapunjee in 1841, three

54 R. S. Lyngdoh, Ka histori ka thoh ka tar, Part II, p.17.
55 H. Bareh, A Short History of the Khasi Literature, pp.22-23.
56 W. W. Hunter, op. cit., p.246.
schools were again opened at Cherra in 1842. It was due to their efforts too, that a Khasi script came into being and Thomas Jones can thus be rightly considered as the 'father of Khasi Literature'. His efforts in educating the people can also be seen by the publication and translation of a number of books into Khasi. He first published a Khasi Book, KA KOT PULE BA NYNGKONG (first Khasi Reader) in 1841, with the help of some literate Khasis. He also wrote a book on health, ka Kot Pule shaphang ka jingkoit jingkhiah, and translated a book My Mother's gift. He also put efforts in publishing booklets of Christian catechism, ka Kot tikir and ka Kot Nong-ialam. All these books were widely read by the Khasis, and thus made a valuable contribution to the education of the Khasis. Succeeding missionaries like William Lewis, Thomas Jones II, and others set themselves to translating several portions of the Bible and a number of hymns. Numerous publications for Khasi language and Grammar also came out and in 1871, Hugh Roberts published an Anglo Khasi Dictionary, followed by a book in English on the grammar for the Khasi language in 1891. Short stories and fables were later compiled.
by Dr. John Roberts, and he also presented the Khasis with a number of publications. Thus inspite of the initial problems which these missionaries had to face, they succeeded in their efforts, by getting people to attend schools and take interest in education. The number of school and pupils increased every year. By 1875, there were 73 schools attended by 1666 pupils. But the initial interest of the Khasis in education was only to a degree as to enable them to read the Bible and Hymns. Many could read but could not write. Children were taken away from schools only after the primary education, and since the missionaries object was to evangelise, they were not inclined to force the children to stay on at school against their parents' wishes. This led to the growth of Primary education alone, in the initial stages of education and literature in the Khasi Hills. Higher education was introduced in later years, and it no doubt made a marked success. Besides the selfless devotion of the Missionaries in this field, the British government was also eager to help the missionaries in their efforts. Thus grants were given to educational institutions and

jobs were extended to educate Khasis on recommendation by the Missionaries. The labours of the Welsh Missionaries did not fail to reap its fruits and by 1900, there were 264 Welsh Mission institutions with 4,779 pupils in the Khasi and Jaintia Hills.58

(Following the footsteps of the Welsh Missionaries, almost every other mission that worked in the Khasi Hills, began to take interest in the field of education. The Catholics, and even non-christian missions like the Rama Krishna Mission and Brahma Samaj mission, made valuable contributions to education in the Khasi Hills. The government too later increased their grants to the educational institutions and also introduced grants for school buildings and merit scholarships. Government inspection was also regularised. There was an increasing interest in the spread of education shown by Khasi Chiefs too,59 and the benefits of education were now clearly seen by the Khasis at large. All these factors naturally led to the increase in the number of educated Kasis, and their efforts to enrich their culture and literature led to a cultural awakening among the Khasis.) A number of Traditional Khasis like U Jeebon Roy, Rabon Singh, Radhon Singh Berry, Sib Charan Roy etc. started to write books

58 General Report on Public Instruction in Assam for the Year 1899-1900.
59 B.C. Allen, Imperial Gazetteer, p.493.
on the hope to open the eyes of the people to the danger at which their culture was at stake, as the powerful influence of the missionaries was threatening to engulf it. Jeebon Roy's *Ka Niam Jong Ki Khasi* came out in 1899 and in 1900, he published a booklet *Ka Kitab shaphang Uwei U Blei*. In 1899, the Seng Khasi, which is a socio-cultural organisation of the Khasis aimed at the preservation of the Khasi religion and culture, was established. Jeebon Roy was the leading spirit behind the formation of Seng Khasi, and as a leading educationist, he had the vision to start a printing press in Shillong which made all local publications possible. Among the works done by Rabon Singh, *Ka Niam Khein Ki Khasi, Ka Kitab Jingphawar* and *Ka Kitab Puriskam*, may be mentioned. *Ka Niam Tip Blei tip Briew* and *Ki Khanatang* were published by Sib Charan Roy. Rabhon Singh Berry published *Ki Jingsneng Tymmen* in two series. Traditional literature entered a new phase in the hands of writers and poets like H. Lyndoh, Soso Tham, P. Gatphoh, M. Bareh, Rash Mohon Nongrum, J. Bacchiarello, G. Costa, H. Elias, T. Cajee etc. and their contributions in bringing to light the treasurer of Khasi traditional life, is

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immense. Dictionaries from Khasi to English and English to Khasi were published by Job Solomon and Nissor Singh. The Khasis were also quick in grasping the fact that journals and periodicals serve as means for a faster and widespread spread of education. Hence the birth of journals like U Khasi Mynta, U Nongphira, U Lurshai, Ka Jingshai ka Gospel, U Nongialam Kristan, Ka Seng Presbyterain, Ka Syngkhong Jingtip, SnengKhasi, etc. Some were monthly publications, while others were quarterly, and most of them, although were publish by Christian as well as by traditional Khasi writers to propagate their own religious sentiments, they no doubt helped in the spread of education in the Khasi Hills.

Thus the number of educated Khasis was on the increase. In 1895, Solomon Blah and Dohory Ropmay graduated from Calcutta University. In 1901, the proportion of literate persons was 5.7%. The number of pupils in schools rose to 7,295 and female literacy rose to 3.4%. In 1903–1904, there were 348 primary schools, and 8 secondary schools with 28% of male scholars and 14% of female scholars.61 By 1905, the number of graduates increased to 6. The number of educated women was also on the increase.

and the first Khasi Lady graduated in 1918. According to the Annual Administrative Report of the Khasi and Jaintia Hills District for the year 1915-1916, there were 451 schools, with a total number of 7,011 male pupils and 4,008 females.\textsuperscript{62} By 1921, the percentage of literacy rose to 9.05% in the Khasi and Jaintia Hills, of which 12.44% were males and 5.78% were females.