

CENSUS OF INDIA

BARODA

Part I

Report

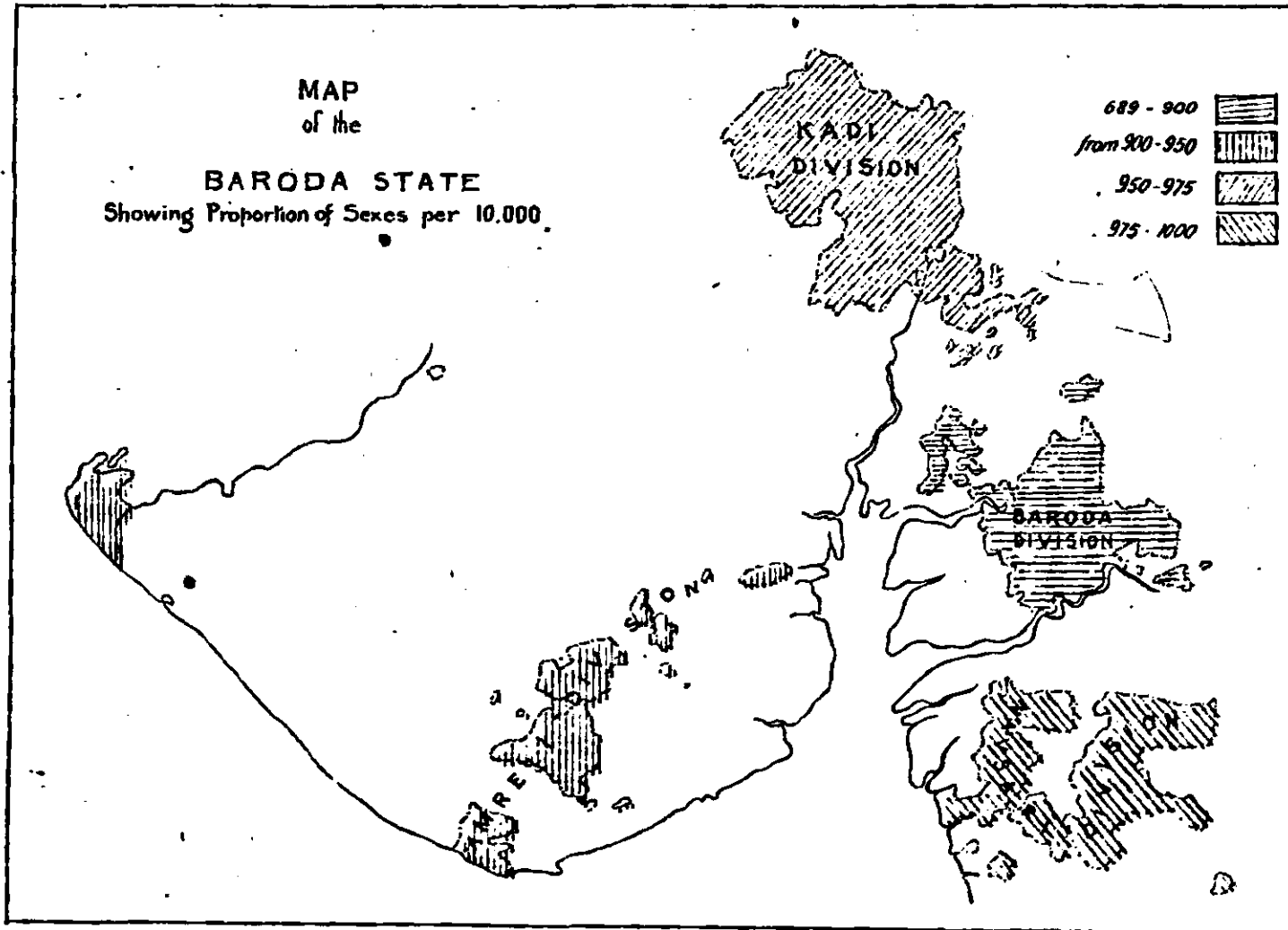
CHAPTER IV.

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MAP
of the
BARODA STATE
Showing Proportion of Sexes per 10,000.



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CHAPTER IV.

PART II.—SEX.

1. GENERAL OBSERVATIONS.

1. As in the case of the age returns so for sex also, there are certain marked peculiarities, as will appear further on, in the Indian returns as compared with the European countries. But these are not such as to put them in the category of anomalies; nor would errors in these returns affect the statistics so vitally as those in the returns for age. The returns of the sexes show the proportions of females to males in the State and in each Division or Sub-division and by religions; and from these we may deduce inferences as regards the civil condition, education and industry of the population, by taking along with them the figures of the married and unmarried, of the literate and illiterate, and of the occupations. But such inferences are, after all, general and probable ones, in our State; for the population being cut up into castes (for the Hindus), and marriages being restricted between members of the same caste only, exact and accurate results can be arrived at only in reference to each individual caste, from the numbers, male and female, of that particular caste. If, for instance, we find that the females are 5 per cent. less than the males among Christians or Parsis, we can form certain definite notions regarding the chances of marriage for either sex, and with the ages added to this, we may be able to throw further light on some domestic and social problems. But the same cannot be done in regard to the total Hindu, who form the main bulk of the population. On the whole, there may be 5 per cent. less of females than males; yet, in one large sub-caste of Brahmans, a most important one, say, there may be an excess of females by 10 per cent. From this point of view, I think that it is another great waste of energy to collect these statistics about Hindus in general. It is useless to laboriously draw out inferences which we know full well will apply to only a portion of the community, and will be just the reverse of those which must prevail with the rest of it. It is well-known, for instance, in our State and in British Gujarat, that the two highest classes of Nagar Brahmans, the Vadnagarás and the Visnagarás, stand in diametrically opposite positions. The former are starved for women; and many a rich Vadnagará finds neither his money nor position avail him in securing a consort for life; whereas, among the Visnagarás, the father would be fortunate who is able to secure a husband for his daughter. Such being the case with the castes and sub-castes of the Hindus, it need not be said that matters become still more complicated when all the males, Hindus, Musalmans, Christians and Parsis, of a District are lumped in one total, and all the females in another. The subjects of marriage, literacy and industry among the two sexes will be considered in their proper spheres, when we come to deal with their civil condition, their education and their occupations. We are here directly concerned only with their proportions, which are of importance in connection with an Indian Census, in as much as they afford some measure of the accuracy of enumeration in addition to the general proportions of sexes, in different Divisions, at different age periods; but

Usefulness of
Tables of sex.

the subject becomes more perplexing when we have to account for the varying proportions of the two sexes in different parts of the country. If the sex returns were accurate, certain inferences might be drawn about the status of a community as regards its females, and the vitality of each sex. They may also furnish to the biologist premises for the solution of certain problems of the day, such as the birth of male or female children as depending on the effects of climate or nutrition and the marriage seasons.

2. NUMBERS AND PERCENTAGES.

Female numbers generally less everywhere.

Sub I.—2.

Imperial India
Census Table I.

Sub. A.

Baroda
Divisions.

Smaller
Numbers in all
Censuses.

Sub. I.—2.

Sub. I.—2-5.

The map.

2. From Imperial Table VII we find that there were 1,008,634 males and 944,058 females in this State on the first of March 1901. The males are thus numerically in excess of the females by 64,576. This excess falls short of the excess in 1891 by 25,994. The relative proportion of females to 1,000 males is 936 for the State. This proportion is remarkably in accordance with the theory of a celebrated Biologist, who considers it a natural proportion to have 104-males to 100 females, in order that the sterner sex may withstand the wear and tear of a life of labour.

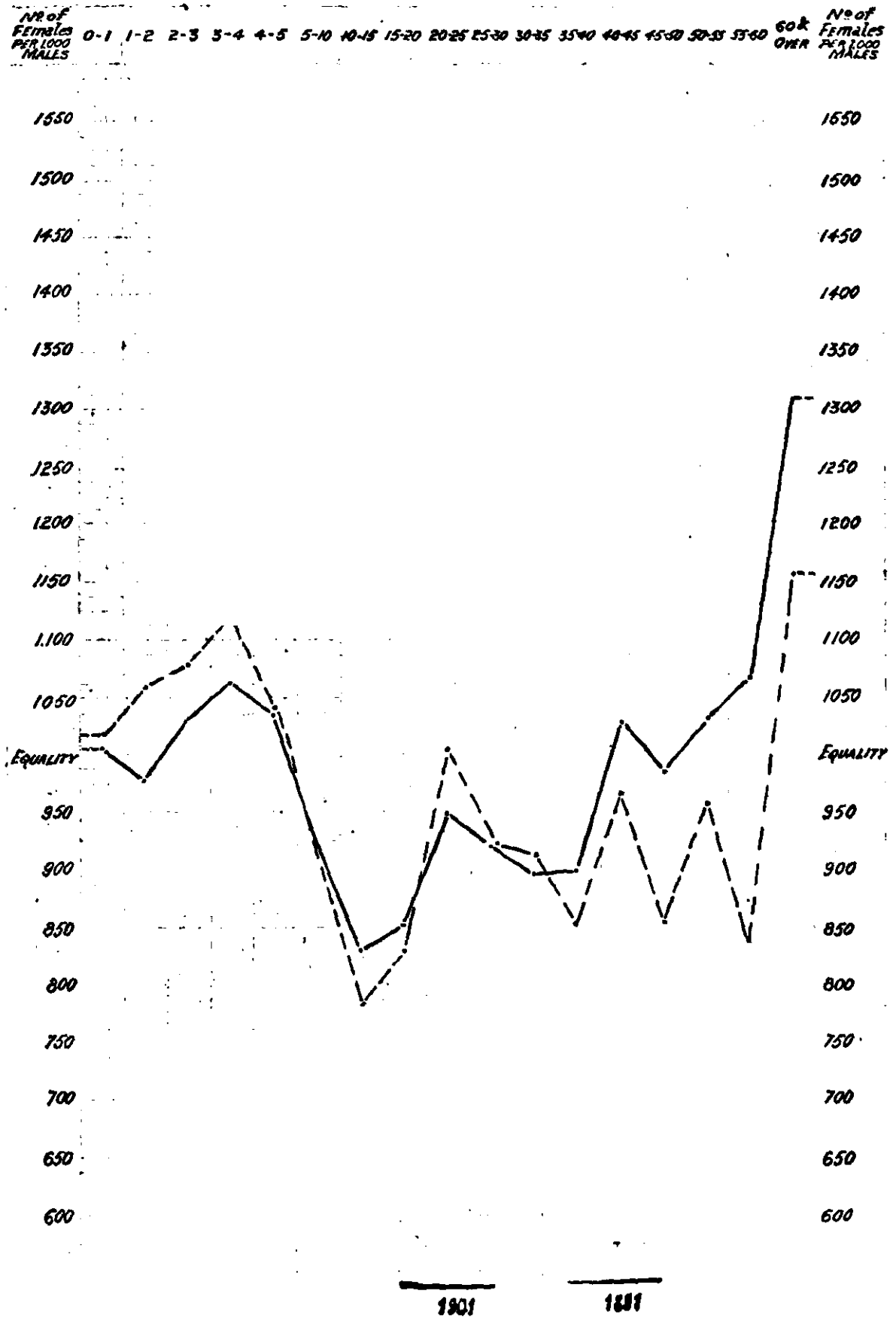
This defect in the number of females is not local or confined to this State or Census alone, but is found in British Gujarat, and in all the other Divisions of the Bombay Presidency, and in the whole of India. Madras, Central Provinces States and the Cochin State form the only exceptions.

In the Divisions, there are 89,429 males and 84,007 females in Amreli ; 426,723 males and 408,021 females in Kadi ; 150,789 males and 149,652 females in Navsari ; 285,684 males and 254,297 females in Baroda ; and 56,009 males and 47,781 females in the City. The actual defect of females being 5,422, 18,702, 1,137, 31,087 and 8,228 in Amreli, Kadi, Navsari, Baroda and the City respectively.

3. This deficiency in the female numbers has prevailed since 1872, the year in which the first Indian Census was taken. But in this State, it has gone on diminishing every Census as will be seen further on. This is mainly due, as the Census Commissioner observes in Note eighth, to a more accurate enumeration, due to the slow removal of prejudice against enumerating all the female members of a house. Looking to the proportions of females for 1,000 males for the Divisions, we find that their greatest proportion is in Navsari, 992, and the least in the City, 853. After Navsari come Kadi, Amreli and Baroda in order, with 956, 939, and 891, respectively. In every Division the male percentage has been higher in every Census ; the proportions having been 891, 917, 928, and 936 in each successive enumeration, in order, since 1872.

4. In order to illustrate graphically the varying proportions of the sexes in the four Divisions of this State, a map is prefixed to this Chapter, showing the proportion of females to 1,000 males in each. The horizontal lines denote the scale below 900, the vertical lines that of 900 to 950, the slanting lines from right to left that of 950 to 975, and the slanting lines in the contrary direction that of 975 to 1,000. The other scales are not of any use for this State ; because nowhere is the number of females found to be higher than that of males. The Navsari Division with its slanting lines from left to right shows the highest proportion, between .975 to 1,000. Kadi with the slanting lines in the contrary direction indicates the proportion of between 950 to 975. The vertical lines for Amreli represent a proportion between 900 and 950. Lastly, Baroda with the horizontal lines denotes the female ratio to be below 900.

Diagram showing the RELATIVE PROPORTION of the SEXES at different Ages.



5. We shall now examine the proportions of females per 1,000 males by age-periods. The characteristics peculiarly common to the Indian sex-returns are at once noticeable. There is usually an excess of females in the last age-periods, from 50 upwards, and generally in the first five years of life also, while at most of the other ages they show a deficiency; the greatest being at the period between 10 and 15. There is the first falling-off in the period, 5 to 10; but the fall is more marked in the next age-group. The proportions slightly revive in favour of the females, in the next age-period 15-20, and more so in the next two age-periods, 20-25 and 25-30; after which they again fall in the two subsequent age-periods, 30-35 and 35-40; but in all these they are always lower than males. The proportions take a favourable turn after that period; and, barring the age-period, 45-50, they are actually in favour of the females in the period for 40-45, and in all age-periods after 50. The excess of females over males is exceedingly great in the last age-period, 60 and over; the excess being 307 per 1,000; while the greatest excess of males over females in age-period 10-15, as stated above, comes to only 172 per 1,000. There is a suspicion of the ages being under-stated for girls in this age-period; so if allowance be made for that, the excess of males over females would be reduced, and would thus be less than 172 per 1,000, as compared with the large excess of females over males—307 per 1,000 in the last age-period. This shows the greater vitality of female life as contrasted with male life.

Proportions
by age-periods.

Sub. II (a)—2

6. The diagram opposite shows graphically the facts given in the previous paragraph. It also compares the present proportions with those at the last census. The thick line indicates the state in 1901, and the thin or dotted one that in 1891. Taking first the thick line by itself, we find that the female line begins at a point slightly higher than the line of equality, and, going below it to about half a square in the next age-period, goes on increasing in ratio, having a higher and higher ordinate in respect to the thick line as axis, till in the square for age 3, it reaches its highest point, $1\frac{1}{2}$ squares over the line. From that point, a start is made for a fall, until the curve intersects the axis of equality at nearly 5 years of age. The ordinate then becomes a larger and larger negative quantity until it reaches nearly $3\frac{1}{2}$ squares below the axis for the age-period 10-15. The curve then approaches the axis again slowly, till it touches the lowest bounding line of the square below the axis at age 20-25, just to recede once more from it. The female numbers then decrease for the two age-groups, 30-35 and 35-40, the curve here reaching the end of its second deflection, a little below 900 in the first of these age-groups, and almost keeping to the same level; or exactly on the line 900, in the second. The line of the curve then begins to ascend; till close to 45, it again cuts the axis. After that, the curve in the next age-group, 45-50, sustaining once more its third deflection to nearly as much below the axis as it was above it in the preceding age-period, takes a positive ordinate to the end, and does not intersect the axis again. So, from age 5 to age 40, the curve line is always below the axis; or, in other words, in these most important periods of life, the prime, the youth and the middle-age, the females have always been less than the males. In the last age-period, the positive ordinate has grown to a remarkable height over the axis of equality. Compared with the female line in 1891, both the lines start from points higher than the line of equality; but the thick line is lower than the thin one by more than one-fourth of a square. In

Diagram.

the next age-period, the thick line instead of rising higher like the thin one, takes a fall; the distance between the two points being about $1\frac{3}{4}$ squares; and then it rises up to the age-period 3—4, the thin line remaining higher. Both the lines here reach their highest point in the prime of life, which may be taken as their reversing station; the distance between the culminating points of the two is about one square. Both the lines then take a downward course; but the thick line falls gradually. The thin line keeps its superiority till the period 4—5 is reached, where the distance between the two points is only very slight. The thick line crosses the thin one and gains superiority over it but to a very small degree; the point of the thick line being only as high above that of the other as it was below it in the preceding age-period. The thick line maintains its superiority in the two subsequent age-periods, 10—15, and 15—20. Both the lines reach their lowest points in the age-period 10—15; but the point of the thin line is much lower than that of the thick one, and the difference between the lowest points is about three-fourths of a square. In the next period the difference is of half a square. The thick line then allows the thin one to cross it and reach to the line of equality; and to rise $2\frac{1}{2}$ squares, while it itself rises to 2 squares; thus the distance of one square is preserved. In the two subsequent age-periods, 25—30 and 30—35, the thick line remains lower than the thin one, though both are below the axis; but after that, the thick line has higher and higher ordinate up to the end; and while the thick line commences to rise above the axis from the age-period 40—45, only falling in the next period 45—50, the thin line remains below the axis, falling and rising at every alternate age-period and finally rising above the axis in the last age-period only.

3. DIVISIONAL RATIOS COMPARED, AND RATIOS OF OTHER PROVINCES AND COUNTRIES.

Proportions by Divisions.

Sub. II (b).

Sub. II (b)—3.

Under one
year.

Age-period
1—2.

7. As at the last Census, the most remarkable fact to observe is the uniformity with which these female proportions run in all the four Divisions and the City. For "under one year," the ratios are in favour of females, in all Divisions, except Baroda and the City. In Amreli, the females are so many as 1,170; and they are 1,004 for the whole State. In Baroda and the City alone they are below 1,000, being 892 and 927, respectively; in Kadi the proportion is 1,023 and in Navsari 1,056. Even in the absence of registers of births, we may assume from this that, in this State as in many of the European countries, female births exceed male births; for, errors in the total numbers of births cannot be supposed to effect the proportions of the sexes. But at the end of the year, we have less females than males; this is rather surprising when, in each of the next three years, we find the female infants generally preponderating over the male ones. This was not observable at the last Census. To be more exact, it should be noted that in the age 1—2, in the Amreli Division and in the City, the proportion is so high as that of 1,184 to 1,000, and in the Navsari Division, the proportion is closely one of equality. But in the Kadi Division, it is 950 to 1,000, and in the Baroda Division, so low as 898 to 1,000. It is this last great reduction that tells on the average for the State. Perhaps this exceptionally reduced number for Baroda Division may be due to undetected errors in enumeration. The female proportions continue higher for all other ages below 5, except in the Baroda Division. The Kadi Division shows an exception only in the age-period 4—5, where the proportion is 973. Except in

the age-period 3—4, the Baroda and Amreli figures are opposed to each other as regards the ratio of females to 1,000 males. No definite conclusion can be drawn from these figures alone without the aid of birth-registers; and we cannot say whether these varying results in the two Divisions are due to climatic effects being favourable to a particular sex only. But, taking the figures as they are, we may put forward a surmise that in Kathiawar the climatic and such other geographical considerations favour a greater birth of girls, and that the opposite is the case with the Baroda Division in the heart of Gujarat. From its exceptional conditions, the City of Baroda is not taken up in the Division. Taking the average of the quinquennial group, we have more female children than male ones in the three Divisions Amreli, Navsari and Kadi, and also in the City, the percentages being 1,147, 1,115, 1,008 and 1,020, respectively; in the Baroda Division the average ratio of female children comes to 941. In the next age-period, there is a fall in the ratio of girls throughout in all the Divisions; but the fall is more marked in Amreli and the City, where the ratios of girls to 1,000 boys are 848 and 867, respectively; in Kadi, Baroda and Navsari the percentages come to 940, 888, and 991, respectively. Similarly in the nine succeeding quinquennial groups from 10 to 55, the number of females is less than that of males in all the Divisions, except partly Kadi and Navsari, which show higher ratios of females in the two age-periods 40—45 and 50—55, and Kadi in the intervening period 45—50 also. The City ratios of females show a considerable fall, much more appreciable than those in the Divisions. The ratios of the old women in the last two age-periods are higher than those of males, save in Kadi for the age-period 55—60. In the City, there are so many as 1,386 old women to 1,000 old men, of age 60 and over; next to the City, in the order of ratios for old women, come Navsari, Amreli, Kadi and Baroda, with 1,366, 1,330, 1,307 and 1,254, respectively.

Age-period
0—5.Age-period
5—10.Age-period
10—55.

Old age.

8. That this peculiarity of the males generally preponderating over the females is found in British Gujarat, and in all the Divisions of the Bombay Presidency was shown by figures in the last Census Report. Taking the figures for the British *zillas* of this Census, it will appear that in all of them except Surat, as at the last Census, the male proportion is higher in this Census also. We have not the figures for British Gujarat for the first five years of life by single years, which would have afforded a useful test for some inferences; these neighbouring Districts resembling our Divisions in many ways. If the proportions in the age-period 1—2 were found to fall there also suddenly, it could have been inferred, with some show of probability, that there was something specially fatal to female life in that age-period as opposed to male life; or, we might have inferred that this fall could be attributed to the hazy notions of the people in using the terms "under one year" or "one year old;" for, here as well as in the British Districts, in the Presidencies and in the whole of India, the female births are higher than the male ones, as will be seen further on. The two neighbouring British Districts North of Baroda, namely, Kaira and Ahmedabad, show lower proportions of females in the age-period, 0-5; while the Kathiawar proportion is higher. It might be inferred from this that the male births are greater in the Baroda Division and its neighbouring British Districts of Kaira and Ahmedabad, all forming one long block. But this inference would have been

British Guja-
rat compared.

Sub. B., 8—13.

Sub. B., 8—13.

drawn with more certainty if the figures for the single ages up to age 5 were known for British Gujarat. Kadi also, which completes the group, shows only 8 females more over a thousand males. It is remarkable that the highest proportion for females in British Gujarat is 1,079 for the Panch Mahals, whereas in the Baroda State, the ratios go so high as 1,147 for Amreli (as contrasted with 1,000 for the Kathiawar group) and 1,115 for Navsari. The subsequent age-periods up to 40 show a fall in the female ratios throughout, without exception. The symmetry is striking. In the age-period 5 to 10 in the Baroda State, Amreli has the smallest number, 848, and Navsari the largest, 991. In the corresponding period in the British Gujarat, the smallest number is 867 for Kaira and the largest 989 for Surat. In the next period, 10-15, 740 and 945 are the extreme proportions for Baroda and Amreli, respectively; and 733 and 849 for Kaira and the Panch Mahals. It is worth noticing that in this age-period the numbers of females have fallen, both comparatively and absolutely, very low in Baroda and Kaira. In the next age-period, 15-20, Baroda and Kaira again show minimum percentages, 783 and 796 against the maximum of 942 for Navsari and 954 for Surat, adjacent Districts. For age 20 to 40, Amreli 875, and Navsari 952, show the lowest and highest figures for the Baroda State and Kaira 945 and Panch Mahals 966 for British Gujarat. The proportions for 40 to 60 are 982 for Baroda and Amreli, and 1,074 for Kadi; while they are 1,037 for Broach and 1,090 for Ahmedabad. For age 60 and over, the lowest and highest proportions are 1,254 for Baroda and 1,366 for Navsari; and 1,225 for Surat and 1,443 for the Panch Mahals. It is to be observed that in the Baroda State, the proportions are lowest for Baroda Division in four periods, for Amreli in three and for Kadi in one; while the largest proportions go to Navsari four times, to Amreli twice, and once to Kadi. It is most striking that in British Gujarat the minimum figures are found for Kaira alone for all ages up to 40; Broach and Surat coming up for the two remaining periods; the maximum proportions are for the Panch Mahals in 4 age-periods alternately, in two for Surat, and in one for Ahmedabad. We thus see that the neighbouring Districts of Kaira and Baroda are conspicuous for the lowest proportions of females.

**Comparison
with the other
Divisions of
the Bombay
Presidency.**

Sub. B. 14-17.

9. For the Presidency of Bombay, it is observed that the two Districts, namely, Ahmednagar and Satara in the Central Division, and one District, Ratnagiri, in the Konkan group, only show higher ratios for females; all the other Districts have higher ratios for males. But the Central Division, notwithstanding the higher proportions of females in the two Districts, shows on the total a higher proportion of males; while in the Southern Division, in which the Konkan group is included, the females outnumber the males and show 1,026 as the ratio of females to 1,000 males, owing to the greater number of females in Ratnagiri. Thus in this Presidency all the Divisions except the Southern show a defect of females now as before. This peculiarity of defect in the number of females may not be attributed only to local faults in enumeration; it is widespread and general, and may be due to other causes also.

**Comparison
with other
Provinces and
Countries.**

10. We shall now consider the proportions of sexes, by age-periods, in other Provinces and countries. In the last Census Report a comparison was made with some of the Provinces of India, India as a whole, and some European Countries. At present the figures, by age-periods, for the Census of 1901 are

available only for the Bombay and Madras Presidencies. For the whole of India we have to take the figures of 1891. So also for England and Wales. For other European Countries we shall take, for Austria, Switzerland and Germany, the figures of 1880, for Holland of 1879, and for France and Italy of 1881. It will be seen that for 'under one year', the male infants are less than female ones in Madras and also in India as a whole. Bombay shows more male infants than female ones—1,000 to 977. Like Baroda, Madras has more female children than male ones, in all the age-periods below 5, and so also has Bombay, except in the age-periods, 0-1 and 4-5. Taking the aggregate number of 0-5, we find that here, as in the two Indian Provinces, in India, and in England and Wales, the female children preponderate over the male ones. But in the aggregate of the seven European Countries mentioned above, the male children preponderate in the ratio of 1,000 to 990. In the Madras and Bombay Presidencies and in the Baroda State, a greater power of vitality is discernible in the female children than in the male ones, from age 1 to age 4. In England and Wales, the females preponderate in all age-periods from the earliest to the latest. But the aggregate European Countries show lower ratios of females in the first three age-periods, after which the proportion is higher up to the end, and also for the whole population. In the age-period, 5—10, Madras like England and Wales shows a ratio of greater inequality for females as compared with males. It is most remarkable that everywhere, the lowest proportion for females is in the age-period, 10-15. It is one of equality for England and Wales and 795 to 1,000 for India. But there is a most startling fall in the female percentages in India, in the Bombay Presidency, and in this State. There are 960 for Bombay and 936 for India, in this age-period, to 922 for Baroda. The next age, 10—15, exhibits, as already remarked, the same features and carries down the age-percentage much lower yet for girls everywhere without exception. The Baroda percentage falls to so low a figure as 828, a fall in ratio of more than 17 per cent. The further age-period, 15—20, also shows smaller numbers for females throughout in India. The great deficiency in these two age-periods, particularly in the period, 10-15, is generally accounted for by the fact of the greater mortality in the females in India at this period of life, when the females pass through certain important physical changes. Amongst the great majority of the population, the five years, from age 12 to 16, include the first child-bed, an occurrence notoriously dangerous to female life, both on account of the tender age of the girl-mothers and the want of care and nutrition so necessary at the time. In our State, more than 78 per cent. of females are found married at this time of life, while only 49 per cent. of the males are married. So the great deficiency in numbers in these two age-periods for females can be attributed to the early marriages and early maternity among the Hindus, who form the large majority of the population; though at the same time, part of it must be due to the erroneous statement of certain ages, or the actual suppression of female entries at certain ages. For the next age-period, 20—25, the two Provinces, Bombay and Madras, and also India agree in having higher proportions of females as in European countries. This may be due partly to a preference for the number 20, for those who might be a year or two less, but greatly to the reduced numbers of males in this age-period, either from migration or death. The Baroda figure for females in this Census, however, though higher than those for the two preceding

and succeeding age-periods, 945 to 1,000 males, is still less than that for the males. The effects of the heavy fall in the female ratios for the age-periods, 10—15 and 15—20, leave their mark also in the subsequent age-periods up to 40, though to a gradually lessening degree; for, in India, as in many other countries the general tendency is for the women, who have safely weathered the period of early child-birth, to outlive the men. For the other age-periods, the female ratios in Madras rise and fall alternately; but in Bombay and India there is a deficiency of females throughout and they out-number the males only at the end of life. There are seven more quinquennial periods between that considered last (20—25), and the final period, 60 and over. In 40—45 there are as many as 1,026 females to 1,000 males in Baroda, 1,035 in Madras, 978 in Bombay, and 940 in India. The highest fall in the female ratios in Madras is found in the period 45—50,—877, where the number has reached its minimum; for Bombay, the ratio is 890, and 845 for the whole of India; for Baroda, the female ratio at this period is 984; the Baroda proportion is thus higher than that in India. The female proportions again rise throughout, in the age-period 50—55, except in India, where it is a little lower, 993; the Bombay proportion is almost one of equality with that for males 999, while Madras has 1,063 and Baroda 1,029. Madras has again the minimum number, 877, for the age-period 55—60. The percentage for Bombay also falls low at this period. For India the ratio of females to 1,000 males is 908. There are so many as 1,170 old women of 60 and over to 1,000 old men in Madras, 1,197 in Bombay, the same number in England and Wales, and 1,187 in India. In England and Wales and in the aggregate of the European countries, there are for 55 and upwards 1,197 and 1,076 old women, respectively, to 1,000 old men. In Baroda, the ratio of old women in this period is 1,307, the highest of all. We have thus seen that in the two disastrous age-periods that women-folk have to contend against in India, from 10 to 20, their numbers are so crippled by death and the survivors are so weakened, that it takes them long to regain lost ground.

4. SEXES BY RELIGIONS.

Sexes by religions.

Sub II (a) 3—8.

11. We shall now see what light is thrown on the proportions of the sexes, by considering them by religions. Of course, the Hindu religion rules here the percentage for the State, as in all other cases. There are 936 females to 1,000 males in the whole State, and 929 to 1,000 males for the Hindus. The general proportion is somewhat higher, because in all other religions the numbers are higher for females for 1,000 males than for the Hindus. The Jains come next in the ratio of females per 1,000 males, with 951; and, this too, in the face of the fact that some of these are traders and immigrants. The Musalmans show a still higher ratio, even with a much larger population. They show 27 more females per 1,000 males than the Hindus. Among the Musalmans of higher families, there is some reticence regarding the entry of the female members of their families, as will be seen further on, in some higher classes; and yet they show a higher proportion than both Hindus and Jains. The Parsis show a remarkably high figure, 1,265, for two reasons; first, because they have no cause to suppress the entry of girls; and secondly, as has been remarked before, because many of the males go out to distant countries and to Bombay in search of employ-

ment or livelihood. The Christian population has 819 for its female ratio; a large addition of the converts is made in the wake of famine, who must be mostly males. The Animistics show 971 females for 1,000 males and thus stand next to Parsis in the order of female proportions to 1,000 males.

12. Coming to the sexes in the different religions by age-periods, we find that for 'under one year,' the ratio of female infants to 1,000 male ones is higher among the Animistics, Parsis and Jains, that for the Animistics being the highest, 1,163; and lower among the Hindus, Musalmans and Christians—the last-named having the lowest, 688; thus we see that there are more female births among the classes of the first three religions and more male births among those of the other three. Among the Parsis, there are so many as 1,147 female infants to 1,000 male ones, and 1,092 among the Jains. For Hindus and Musalmans the ratios of females in this period are 982 and 966, respectively.

Proportions by religions and age-periods.

Under one year.

13. But in the other age-periods below 5, out of the three religions, two, namely, the Animistics and the Jains have maintained the preponderance of female children throughout. For the full period of 0—5 we have 1,109 female children of the former, and 1,135 of the latter to 1,000 male children. The ratio of Hindu female children is lower in the first 2 years of life, and higher in the remaining three periods; and for the whole quinquennial group, there are 1,013 females to 1,000 males. The Musalman ratios of female children continue to be lower in the two successive years after 'under one year,' but are a little higher in the next two years; and on the whole, there is still a deficiency of 12 female children for 1,000 of the male sex. The same rise and fall is seen with the Parsis; but the fall in the age-period 1—2 is unaccountably low, 625. It is possible that some of those over one year have been enumerated as still below one. For the whole quinquennial group the female ratio is 967 only. We have already seen in the first part of this chapter that there are more male children among this class. From 1—2 and onward below 5, the Christian ratios of female infants to 1,000 male ones rise and fall alternately; in 1—2 the figure is nearly double of that for 'under one year,' 1,359. This phenomenon can be explained by the fact that almost all these numbers are made up of famine children taken up by the missionaries. It appears that more girls of the age 1—2 were given up by their parents or left adrift than boys. The actual figures are 39 boys and 53 girls. The average ratio for the quinquennial group is 992.

Age-period 0—5 compared in various religions.

14. In the next age-period, 5—10, all the religions, except the Animistic, have lower ratios of girls, the greatest number being 990 for the Parsis; and leaving out of consideration the Christian ratio of girls, the least number is found among the Hindus, 908; the ratio of Musalman girls is 968, and that for the Jains is 926. As already observed before, in spite of the tendency of the suppression of female entries among the higher classes of Musalmans, they have shown higher ratios of girls than Hindus; and this fact somewhat strengthens the suspicion that there is an omission in the records of girls of this age-period among the Hindus.

Age-period 5—10.

15. There is a uniformity throughout, in all religions, in the age-period 10—15, in having lower ratios of females. As was observed for the same age-period in considering different provinces and countries, it exhibits the lowest proportions for females in all religions; an exception being only for the Jains. The Parsis show a better ratio than all other communities.

Other age-periods.

In all subsequent age-periods, they show higher ratios of females, as has been already observed. In the case of Christians, it must be remembered that their number is very small in this State and, as has been said before, they are almost entirely immigrants. They come and retire at any time. It is only in a few villages in the Baroda Division that the Missionaries have taken some of the lower classes of Hindus into the fold of Christianity. The column for the Animistics shows a great variety in proportions. Up to age 10, the ratios of females are higher; then there is a heavy fall suddenly for the age-period 10—15. Though this fall is gradually retrieved, it is not till age-period 25—30 is reached, that the females again assert their superiority. But this is temporary; they reach their lowest percentage at age 30—35, and continue to be lower in proportion for all age-periods, except 40—45, until age 60 is reached.

In the first six quinquennial age-periods, 0—30, the Hindus and Jains show lower ratios of females than Musalmans, excepting only in the first, 0—5. In the three succeeding age-periods, 5—20, regarding which there has been much discussion, the Hindu females are comparatively less than the Musalman females by 60, 11 and 64 per thousand males. In the next two age-periods also, 20 to 30, the Musalmans are better off than the Hindus by 48 and 58, and the Hindus than the Jains by 10 and 60 females for every 1,000 males. These figures further show that Musalman female life is better than Hindu female life to a good extent in the early age-periods. The females start with a percentage in favour of the Hindus, but that is immediately lost; and with the exception of only 4 other age-periods the Musalman females show higher percentages and in the end the Musalman old women are nearly 10 per cent. better off than the Hindu ones. The Jain females, however, start with higher percentages than both for Hindus and Musalmans, but in the middle ages they fall; still, at the end, they regain their lost ground and show superiority for old women over those for these religions.

16. In the Divisional ratios of females, by religions, I have taken into consideration the Jains only for Kadi, the Christians for Baroda, the Parsis for Navsari, and the Animistics for Navsari and Baroda; because their numbers are too small in the other Divisions, for comparison. In the City also, the Jains are only 2,266 in number; 1,221 males and 1,045 females; some of these are immigrant Marwadi traders, who are mostly males. Looking to the figures in the Divisions for these religions, it will be perceived that Amreli shows higher ratios of female children in each year below 5 for the Hindus, and in three out of the five years, namely, the second, fourth and fifth, for the Musalmans. Kadi shows higher ratios for Jain female children for all years below 5, and also in all except 1—2 and 4—5 for Hindus; for Musalman female children, the ratios are higher only in two age-periods below 5—namely, first and fourth. In the Navsari Division the Hindu female children show lower percentages in the first three age-periods; those of the Parsis in two, viz., the second and the third, and those of the Musalmans in the first three age-periods: while among the Animistics the female children predominate without exception in all these years. It is to be noted that the second period for the Parsis shows abnormally low figures, which can probably be accounted for as mentioned above. In the Baroda Division, the Hindu female children show smaller ratios in all the five years, whereas those of Musalmans do it in the three age-periods, namely, first, second and the fifth, and

Divisional
ratios by
religions and
age-periods
compared.

Amreli
Division.
Sub. II (b) 2—5.

Kadi Division.
Sub. II (b) 5—8.

Navsari
Division.
Sub. II (b) 6—9.

Baroda
Division.
Sub. II (b) 16—21.

those of the Animistics in the first three age-periods. It is interesting to mark here the percentage of female children among the Christians in the age-period 1-2, viz., 1,412, which is more than double of that for 'under one year,' which is 691.

5. COMPARISON WITH THE PREVIOUS CENSUSES.

17. As usual, I now compare the results of this Census with those of 1891, for sex proportions. There has now been a decrease in the ratios of female children, in all ages below 5 throughout, and so in the whole group of age-period 0—5. The decrease is from 1,060 to 1,026. But in the twelve other quinquennial groups the decrease is found in the three middle age-periods only, between 20—35, i.e., in the adult ages. In all others, namely, in the three critical age-periods, about which so much has been said and also in the last six age-periods, and, ultimately, on an average, the ratios have increased. The greatest increases are in the age-period 55—60, from 833 to 1,066, and in the last period, from 1,156 to 1,307. The increase on the whole is from 928 to 936.

Comparison
with the
Census of 1891.
Sub. C—7—8.

18. Comparing the figures of the Divisions with those of 1891 and also of 1881 in the nine age-periods, the periods after 20 being grouped decennially, we find that in Amreli there is an increase in the ratios of all the age-periods, except the second and the sixth,—5—10 and 30—40, and a slight decrease in the age-period 20—30. The deficiency shown by the second age-period at the last Census is enhanced this time; and we have a reduction of 26 per cent. against one of 12 per cent. in 1891, and of 6 per cent. in 1881. Kadi and Navsari show an increase in the three successive Censuses in this age-period; but Baroda follows Amreli. The City is joined with the Division, as separate ratios for it of the past Censuses are not available. The City ratios are shown to have been greatly reduced. Thus, if there are any suppressions of girls in the enumeration, those in the Amreli Division and in the City are more marked. The next age-period, 10—15, shows increased ratios in all Divisions as compared with both the previous enumerations, except in Baroda in 1881. This is a good evidence of improved female statistics in the schedules; the percentage is the highest of all ages between 5 and 50, in Amreli; though it is not high enough in all other Divisions, and leaves room for improvement. In the next age-period, 15—20, Amreli, Kadi and Navsari show an increased ratio; the first two over both the past enumerations, and the third over 1881; but Baroda shows a decrease in ratio over both Censuses. In the period, 20—30 there is a fall in all Divisions, as compared with 1891, but an increase (except for Navsari) over 1881. In 30—40 there is an increase over both years for all Divisions except Navsari. In the remaining age-periods there is generally an increase in both cases. It will also be noticed that, in spite of an increase of population in 1891, there was then found a deficiency in the proportions of females in five age-periods in Amreli, as compared with the ratios of 1881,—namely, in the 2nd, 3rd, 4th, 7th and 8th periods; in Kadi also in five age-periods,—2nd, 3rd, 4th, 6th and 7th; in Navsari, in the last three age-periods and in Baroda in four,—2nd, 3rd, 6th and the last. But now each of the Divisions has shown a deficiency in three age-periods only, which vary with the Divisions. Amreli, Kadi, and Navsari all show a deficiency in the 5th and 6th age-periods—i.e., between 20 and 40; and in addition, Amreli in the 2nd, Kadi in the 1st, and Navsari in the 4th. Baroda shows deficiencies in the 1st, 2nd and 4th age-periods.

Divisional
ratios
compared.

Amreli
Division.
Sub. D.

Kadi and
Navsari.

Baroda.

6. DEFICIENCY OF FEMALES ENQUIRED INTO.

Deficiency of
females in the
age-period
5—20.

19. A conjecture was put forth in the Census Report of Bombay for 1891, that if females had been omitted to any great extent, it must be chiefly between the ages of 5 and 20; and that, therefore, the Divisions which showed the least number of women compared to males should also show the least number between 5 and 20, compared to the total number of females. This test was successfully applied by me in the last report, and it is found to be approximately true now also. I give here the ratios of females to 1,000 males in each of the Divisions, and also opposite to these, the numbers of females between 5 and 20 out of 10,000 females in each :—

The first order of Divisions is exactly the same as in 1891. This does

No.	Divisions.	Number of females to 1,000 males.	Number of females between 5 and 20, out of 10,000 females.	Serial order in column 4.
1	Navsari	992	3,446	3
2	Kadi	958	3,640	2
3	Amreli	939	3,548	1
4	Baroda	891	3,140	4
5	City	858	2,743	5

not afford any conclusive evidence of great weight; but it will be seen that the serial numbers correspond in Kadi, Baroda and the City, and not in Navsari and Amreli; there they interchange places. The City comes conspicuously last and Baroda just above it in both the serial numbers. The number of females is so low as 853 to

1,000 males in the City, and the number of females between 5 and 20 is only 2,743, to total 10,000 females. From what we have seen in the chapter on the Movement of Population, it may be argued for the City that, as Baroda gives out more brides than it receives, the deficiency of girls in the two age-periods, 10—15 and 15—20, can be so accounted for. But this argument would not apply to the case of the defect in the age-period 5—10, when the girls, more especially among the Gujaratis, stay with their parents, even though they may be married. Carrying the train of enquiry into the age-period 5—9, where the disproportion is greater, we get the Divisions ranked in the following order according to their proportions of females out of 10,000 :—

No.	Divisions.	Number of females to 1,000 males.	Number of females between 5 and 9, out of 10,000 females.	Serial order in column 4.
1	Navsari	992	1,358	1
2	Kadi	958	1,337	2
3	Amreli	939	1,149	4
4	Baroda	891	1,228	3
5	City	858	1,038	5

Here Navsari, Kadi and the City retain their order. Amreli and Baroda exchange places,

7. PROPORTION OF SEXES IN URBAN AND RURAL AREAS.

Urban and
rural female
proportions...

Sub. E.

20. Taking the proportions of females per 1,000 males for the last three Censuses, we find that the ratios of females in rural areas have invariably increased in all Divisions, Census by Census. Of the towns, those in the Amreli Division show an increased ratio over the last two enumerations; while the City of Baroda is almost stationary as compared with 1891, and has lost in comparison with 1881. Except in the Amreli Division, the female proportions in the urban areas are seen to be higher than in the rural areas. In the previous Censuses,

the urban ratios for females, for the State, were distinctly higher than the rural ones. In 1901 they are almost identical. The urban proportion again has been decreasing from 957 to 945 to 935, and the rural increasing from 908 to 923 to 936. It is worth remarking that the ratios have been uniform in all Censuses to a great extent. In all Censuses the female ratios, both urban and rural, have been below 1,000, in all Divisions, except only in the Kadi and Navsari Divisions, for the urban population, where they have been uniformly over 1,000. Taking the urban ratios first, they have ranged between the narrow limits of 908 and 916 for Amreli, between 1,011 and 1,038 for Kadi, between 1,010 and 1,044 for Navsari, between 878 and 899 for Baroda, and between 852 and 877 for the City. Similarly, for rural areas, the limits are 915 to 948 for Amreli, 919 to 942 for Kadi, 956 to 989 for Navsari, and 873 to 894 for Baroda. The lowest ratios are for the City, and the highest are also urban ones for Navsari and Kadi.

8. GREATER ACCURACY IN ENUMERATION.

21. The increasing accuracy of an Indian Census is judged by the nearer approach of the proportions of females to those of males, decade by decade. We have already seen that on a comparison of the results of this Census with those of the past Censuses, the females have increased in proportion, step by step, in the entire State as also in all Divisions; the greatest increase in the proportion now being in Amreli—of 19 per 1,000 over that of 1891; the City shows the least or a nominal increase of one per cent. only. In the entire State the proportion of females has increased by 8 over that of 1891—936 for 928; by 19 over that of 1881 and by 45 over that of 1872. In the Divisions, the increase ranges between 6 and 19, as compared with 1891, between 16 and 29 as compared with 1881, and between 23 and 46 as compared with 1872.

Greater accuracy in enumeration.

Sub. I.

22. The same results are obtained by looking to the defect of females in actual numbers at each successive Census. It will be noticed that the defect of females goes on diminishing Census by Census. In 1872, for the whole State it was as high as 116 thousand; in 1881, it was 94 thousand; in 1891 it came to 90 thousand; and in this Census, it is only 64 thousand, or, 44 per cent. of that in 1872. In Amreli, the defect was found to be greater in 1891 than in 1881, and in Navsari it was greater in 1881 than in the preceding Census. In the City, the deficiencies this time and at the last Census were greater than in 1881. With these exceptions, the defect is fast disappearing, Census after Census, in all the Divisions; and in this Census the deficiency is the least. In Baroda, it is now nearly three-fifths of what it was in 1872, and three-fourths of that in 1881 and 1891. In Kadi, it is now less than one-half of what it was in 1872, somewhat more than one-half of that in 1881, and two-thirds of that in 1891. In Navsari, it is nearly one-fifth of that in 1872 and 1881, and one-half of that in 1891. In the City, the defect of females over males is now 8,228 as against 9,322 of 1891, 6,988 of 1881 and 10,774 of 1872.

The deficiency of females by numbers.

Sub III, 2-5.

9. PROPORTION OF SEXES BY CASTES.

23. We shall now examine the ratios of females to males as found in certain selected castes. I give Subsidiary Table IV showing the proportion of female children below 5 years of age, to 1,000 boys of the same age, in the State and its Divisions, by some of the selected castes of Hindus, and for one caste,

Female proportions castes. pro-by

Sub. IV.

Shrimali, of the Jains, and for the whole class of the Forest and Hill Tribes forming one group of Animistics. In selecting the castes, the standard observed for this State elsewhere is numerical strength above 2,500 with the condition that they must be indigenous to the soil or must have been long settled. But in Table IV, I have taken the castes numbering not less than 10,000. This Table for infant ages is prepared for two purposes. One of them is to see how the figures agree with the climatic theory, namely, that there are more female children in coast and hilly tracts of the country, and that the converse is the case in a flat country. It must not be omitted from notice that the proportions of the children of the two sexes at age 5, as given in Table IV, are not to be supposed to be equivalent with those of male and female births; because, it has been found in many cases that the figures have completely changed places for 0-1 and 'under 5 years old.' Baroda and Kadi Divisions are flat and away from the sea; and Navsari may, in the case of the *Rásti* Mahals, be taken as on the coast. Amreli shows all the three features; the Talukas of Amreli and Damnagar are mostly flat; Dhari is rocky; Kodinar is rocky on the north and bounded by the sea on the south; and Okhamandal is almost surrounded by the sea. The other purpose expected to be served by this Table is to contrast the infant proportions of sexes with the total ratios of sexes for the several castes. The figures in the Table are marked in Italics, where the castes are found in large numbers.

24. It will be seen that the Anavalás and Lohanás who are local, the former confined to the Navsari Division and the latter to Amreli, show very high ratios of female children, 1,403 and 1,465 respectively. The Audichyas show an excess of female children in Kadi 1,077, but an excess of the other sex in Baroda, where the female children to 1,000 boys are only 694. The Rajputs show low ratios of female children in both Kadi and Baroda, to which places they are indigenous (the Baroda ratio is lower, 787, than that of Kadi, 933), but in Navsari, where their number is somewhat less than 5,000, the ratio is as high as 2,290. The climatic theory is apparently borne out in these cases. Both the Anjñá and Kadvá Kunbis are found in the Kadi Division in large numbers; but the proportions of sexes are at the opposite ends; while one of the sub-castes, Kadvás, has 987 as the proportion of its female children, the other sub-caste of the same main caste, Kunbis, has so high a ratio as 1,329. The Lewá Kunbis again are found in all the three Divisions, Amreli, Kadi and Baroda, in sufficiently large numbers, above 10,000; but they have, in spite of the difference of climate in the Divisions, the female children in excess, without exception, in all of them; it is to be noted, however, that the ratio in Kadi, 1,062 is higher than that in Baroda, 1,009; and that in Amreli, 1,063 is a little higher still. The Darzis are mostly found in the Kadi Division where the ratio of female children is 956; in other Divisions their number is not so large. But the Hajáms are local to both Kadi and Baroda, and show the Baroda ratio 980, *i.e.*, less than males, and the Kadi one, 1,098, *i.e.* higher than male children. It will be noted that as a rule the Kadi ratios are higher than the Baroda ones. The Kumbhárs are found in numbers above 10,000 in Amreli and Kadi, where in accordance with the climatic theory, the ratio of the female children in Amreli is so high as 2,561, while that in Kadi is only 946. The Lohars obtain in the Kadi Division only and the ratio there is 1,070 for female children, but the Sutárs, who are also found there in a large

Infant sex
proportions
in selected
castes
Sub. IV.

number, above 10,000, have only 963. So also the Ravalias, who are above 10,000, have a ratio of 928 female children. The Rabaris and Waghris are found in Kadi and Baroda and their ratios in Baroda are again lower than those in Kadi, as expected, for female children. The Dheds are found in sufficient numbers in all the four Divisions, and their ratios in each strongly support the theory; for, the proportions in Amreli and Navsari, hilly and coast tracts, are so high as 1,103 and 1,257 and those in Kadi and Baroda, flat tracts, are so low as 837 and 601; the Baroda ratio being again lower than the Kadi one. On the other hand, the Kolis, who are also found in the four Divisions in numbers above 10,000, have high ratios of female children in Amreli, 1,023 and Kadi 1,017; and a low one in Baroda, 612, in consonance with the theory; but they upset it in Navsari where the ratio is 756. The Khálpás are found in Kadi and Baroda and have a ratio of 991 for Kadi and 1,115 for Baroda. Lastly the Shrimali Jains are found in the Kadi Division alone, where the number is as high as 1,166. The Marathas who are found in large numbers in the City show a ratio of 628; in the other Divisions they are also distributed, but the numbers are not large; they show lower ratios in all Divisions, in spite of the variation in climate.

25. Looking to the figures in another light, we find that five castes, Lohána, Lewákunbi, Kumbhár, Koli and Dhed, which are indigenous to Amreli, have invariably shown higher ratios of female children. Out of 19 castes local to Kadi, 11 have shown lower ratios of female children and eight higher; those showing higher ratios are:—Audich, Ánajná Kunbi, Lewá Kunbi, Hajám, Lohár, Koli, Bhangí and Shrimáli Jains; while those showing lower ratios are:—Sárasvat, Rajput, Kadvá Kunbi, Darzi, Kumbhár, Rabári, Sutár, Ráwalía, Wághri, Dhed and Khálpá. Of the four castes indigenous to Navsari, three *viz.*:—Anávalá, Talávia and Dhed shew higher ratios of female children and one only, Koli, shows a lower one. Lastly, out of 11 castes local to Baroda, 7 show lower ratios, namely, Audich, Rajput, Darzi, Rabári, Wághri, Koli and Dhed; while 4 only shew high ratios:—Kadvá Kunbi, Báriá, Bhangí and Khálpá. I have turned to this use Table IV, suggested by the Census Commissioner. This State, after all, is too small for drawing inferences in regard to male and female numbers by climatic changes; but it will have been perceived that the proximity to the sea or distance from it, and hilly or flat situations have generally borne out the theory in regard to the Divisions taken as whole units, and in tolerable uniformity for selected castes. If we turn to this Table merely to see the sex proportions in the children of the different castes in those places in which the members are found in sufficiently large numbers, we can arrange them, in order, as follows:—

The figures
viewed in an-
other light.

Those exhibiting lower ratios for female children:—Maráthás 628;
Rabári 833; Rajput 933; Darzi 956; Ráwalía 958; Sutár 963;
Sárasvat 971; Wághri 982; Kadvá Kunbis 987.

Those exhibiting higher ratios for female children:—Talávia 1,034;
Báriá 1,038; Lewá Kunbi 1,062; Lohár 1,070; Audich 1,077;
Hajám 1,098; Bhangí 1,125; Shrimáli 1,166; Ánajná 1,329;
Anávalá 1,403; Lohána 1,465.

The Koli, Dhed, Khálpá and Kumbhár show greatly varying figures in the different Divisions, in regard to the female child.

Female children ratios compared with total female ratios by castes.
Sub. IV.
Sub. V.

26. We shall now use this table to see what change of ratios occurs in the female numbers, compared with 1,000 males in the infant ages below 5, and in the total of all ages. As a general rule, the ratios have greatly decreased for the total females from what they are for female children. The ratios for the latter are generally over 1,000, i. e. the girls under 5 are more numerous than boys; but for the total females, it is in very few castes that the female proportion is higher than 1,000. Of the three sub-castes of Kunbis, the Lewás have been reduced in the female percentage from 1,022 to 841 only; the reduction has been about 17 per cent., that is to say, the females have suffered to that extent, in the struggle of life, as compared with the males. Where the males have lost a certain number in passing through all the age-periods, the females have lost, for the same number, 17 per cent. more. We shall take up soon the case of the Lewá Pátidárs, as of special interest. The Ánjanás, too, have lost heavily in their female numbers; the ratio per 1,000 boys having gone down from 1,318 to 980, i. e., by over 25 per cent. The Kadvá Kunbi females, being reduced from 995 to 966, have suffered comparatively less,—only by less than 3 per cent. The females of the large caste of Kolis have been reduced from 936 to 918, or by less than 2 per cent., as compared with males. The Rajput female ratio has fallen from 955 to 921; while the Mahráthá ratio has increased from 635 to 890. This is due to the fact that the Mahráthás are not indigenous to Baroda. Large numbers of females immigrate into this State from the Deccan and Konkan, after marriage. The Bhangi ratio has fallen from 1,065 to 996; but that for Dheds has increased from 895 to 996. The Rabári females also have increased from 883 and 940. The Mahráthás, the Rabáris and the Dheds, are the only castes that have increased female ratios as compared with males. From the latter two castes the conclusion that can be drawn is that there is a greater proportion of deaths among males than among females. Taking the Anávlás and the Audich among the Bráhman sub-castes, we find that the female ratio for Anávlás has decreased from 1,327 (at age below 5) to 872 (for total females). This is a great fall—of over 34 per cent. The Audich Brahman female ratio has fallen from 1,056 to 986. These few instances illustrate the general rule mentioned above; the tables may be consulted for the details of many other castes and sub-castes.

Female numbers varying inversely as the status and strength of caste.
Sub. F.

27. I had mentioned in my previous Report, giving illustrations, that the proportion of females varied inversely as the status and strength of caste. To see whether the same tendency appears this time also, a subsidiary Table F is given for showing the proportion of sexes by selected castes of Hindus. For the purpose of this Table, I have selected castes numbering not less than 20,000 and they are arranged in the order of the proportion of their females, giving also their numerical strength. It is remarkable that the same general tendency is apparent at a glance this time also to a great extent. The Kunbis who number 411 thousand human beings, show the number 911 of females to 1,000 males; which, leaving the Wághris out of consideration, is the smallest. Next come the Kolis; they too, show an equally poor proportion of females, 918 to 1,000. Next in the order of deficiency are the Brahmans, Rajputs and Vánias, each of them having an identically low proportion of females to 1,000 males, 921. With the Brahmans and Vánias there is an actual paucity of females among some sub-

castes. Báriás and Babáris and Khálpas come next with 934, 940 and 945, respectively. It will be perceived that the castes mentioned in the Table shew that the greater the numerical strength the lower is its proportion of females to 1,000 males. In fact, if we exclude the Waghria, Kumbhárs and Dheds, the descending order of the numerical strength becomes identical with the ascending order of female ratios. Another noteworthy point is that the higher or more affluent classes like Kunbis, Brahmans, Rajputs and Vániás shew the lower ratios; Báriás, Babáris and Khálpas occupy an intermediate position; while the five in the list which shew the highest proportions, are the Sutáras, Kumbhárs, Hajámas, Dheds and Bhangis, the lowest in status, and the unclean castes.

28. In the last Census Report, it was conjectured, from the very low ratios of females to males, that the Lewa Pátidárs of certain Kulin (aristocratic) villages were responsible for something much more than mere suppression of female entries. The black stigma of perpetrating female infanticide has been branded on this caste, from olden times; the reasons being family pride and lavish marriage expenditure. A table was given in the last Report shewing clearly how the female numbers sank very low when compared both with the female ratios generally in each of these noted villages and with the female percentages of the other Hindus in them. A similar Table is given now, revealing again the same state of facts. The seven villages given in the Table are the Kulin Charotar villages, under this State, and there are 6 more close to them under British Government. Comparing the Lewa female numbers with those of the other Hindus, we find that Nar has 129 less per thousand, Savli 353, Sojitra 172, Bhadrán 55, Dharmaj 84, Pihej 172 and Vaso 87. For 1,000 males the highest number is 818 females for Vaso; Bhadrán taking the 2nd place with 750 only, or $\frac{3}{4}$ of the males; Nar and Savli coming to only $\frac{2}{3}$ of the males. It may be deemed satisfactory, in a way, that in five cases there is an improvement over the figures of last Census, and a further fall in two only; but this very fact shows that the evil does exist, though some improvement forces itself with more advanced times and better education. I repeat that serious enquiry is necessary.

The very low female percentages among Kulin Lewa Kunbia.

Sub. G.

29. It will be seen that the proportion of sexes is the touchstone to test the accuracy of enumeration. Summarising the results in the words of Mr. Baines, we find that here as in India there is still a tendency, though in a lesser degree, to omit from the Census record girls of from 9 to 15, and perhaps, some married females of adult ages. The girls below 5 years old are more numerous than boys of that age. After that period, apart from wilful or ignorant omission, there is probably a real deficiency in the number of females, more or less, and due to neglect, functional excitement, premature cohabitation, and unskilful midwifery. At a later period, hard work as well as the above influences and, amongst some classes excessive fecundity, tell on the female constitution, producing greater relative mortality than prevails in the other sex; though towards the end of life the latter succumb to old age sooner than the survivors from amongst their mates. It is also probable that either from difference or inferiority in nutrition, or from climatic influences, female life is, on the whole, better on the coast and hills than on the hot or dry plains. In addition, we find that Musalman female life has proved to be better than that of both Jains and Hindus, and the Jain female life is better than that of the main bulk of the population.

Summary.

Seasons of
marriage.

10. SEASONS OF MARRIAGE ; AND SEXES AT BIRTH.

30. It remains now to consider the suggestions made, in his additional note on sex, by the Census Commissioner. He thinks that it is possible that the birth statistics, if examined with relation to the period of conception, may throw some light on the subject of sex at birth. He wishes to know in fact—

- (1). The seasons deemed propitious for marriages among the various religions and the considerations by which they are determined in each case, and
- (2). The seasons deemed propitious for the commencement of married life.

Under the second head it is to be ascertained—

- (a) whether these seasons are determined by astrological considerations, or
- (b) by the expiry of a certain period, so many months or years after the marriage ceremony, or again
- (c) whether there is no fixed period at all, the matter depending simply upon the bride attaining maturity, and
- (d) whether there is a second ceremony.

(1). It is conjectured that in old times, when perhaps, marriages were entered into at the proper advanced age, the *Vasanta* (Spring) and *Grishma* (Summer) seasons, the amatory seasons of the poets, were the marriage seasons. They were the most convenient also for an agricultural people. The *Shishir* (Winter) season also must have been in vogue with the higher classes, the month of *Kartak* being the one in which the marriage of the Tulsī plant was celebrated with the emblematic Vishnu. Among the Gujarati Hindus, and generally in this State, the first, second and fourth months—of the Gujarati year, *Kartak*, *Magsār* and *Máh*, and the sixth month, *Chaitra*—the end of winter and the season of Spring and the beginning of Summer,—are recognised as the proper seasons of marriages. These marriages are the formal ones, the bride being generally an infant or just entering her teens. For the other religions, there are no special months in vogue, except in so far as races like the Mahomedans and Parsis may be influenced by the customs prevailing among their rich and numerous Hindu neighbours. But there exists this main difference between them and the Hindus, that they do not, except in rare cases, indulge in infant and, therefore, merely ceremonial marriages. With them the conjugal relations commence soon after the marriage ceremony is performed.

(2) With regard to the second query—of the seasons deemed propitious for the commencement of married life,—it may be stated that there is no formal ceremony, among the Hindus of this State, commensurate in any way with the initial laborious one, so well known to all. Nor do the conjugal relations commence at the expiry of any fixed number of months or years after the first formal marriage, for the simple reason that as the ages of the brides range from 'below one' to 10 or 11, it would be impracticable to fix such periods. The matter depends upon the bride attaining maturity; which is considered by the Dakshinis to be soon after menstruation; but the Gujaratis do not wait for that event, if it does not take place at about age 13 or 14. It is true that the stars are consulted; but that is for fixing the exact day within about a month's time. Neither would

the superstitious Hindus take such a serious step without consulting the stars and omens, nor would the money-seeking astrologers allow their *Yajmans* to take this important step in their children's life without claiming their perquisites. But, wherever it could be arranged without much waiting or other inconvenience, the time of *Vijaya Dashmi*, 10th day of *Ashwin*, is selected for the commencement of connubial life; or any auspicious day in that month. *Chaitra* and *Vaishak* are also in favour. The lower castes do not wait for propitious months or days.

As these questions are asked in reference to the preponderance of male or female births, it will be seen that as the seasons and times of actual married life are not fixed, no deductions can be drawn one way or the other, so far as this State is concerned.

31. Lastly, we take up the consideration of the question of sex at birth, Sex at birth. regarding which many conjectures, some of them amusing, are advanced by anthropologists. As is to be expected, so soon as one of them puts forward his theory, with a certain amount of plausibility, there is another prepared to upset it by arraying the figures of other tribes or localities. Repeated instances of such contradictions are met with in Westermarck's "History of Human Marriage." As said by Professor Conrad of Halle, the whole question must be regarded as still unsolved, and shrouded in complete obscurity. The various theories, as found in Westermarck are:—

(1) More boys are born if the husband is older than the wife, and more girls if the wife is older.

(2) The less the difference of the age between the parents, the greater is the probability of boys being born.

(3) Polygamy leads to the birth of a greater proportion of female children.

(4) Organisms when unusually well nourished produce comparatively more female offspring; in the opposite case, more male.

(5) The male births are in greater excess in country districts, the population of which is often badly fed, than in towns, where the conditions of life are more luxurious.

(6) A similar excess is found among poor people as compared with well-off classes.

(7) In the highlands, comparatively more boys are born than in the lowlands.

(8) The mixture of races produces an excess of female births.

(9) The temporarily superior parent produces the opposite sex.

(10) Unions between related individuals or, generally, between individuals who are very like each other, produce more male offspring.

In considering these theories in regard to this State, we find that the first two cannot be judged of, as the ages of the contracting parties at the time of marriage are not known. There being no particular castes among whom polygamy prevails as a special feature, the third also cannot be put to the test. The eighth cannot be tested, as no mixtures of races are allowed in marriages; nor can the ninth theory, about the temporary superiority of the male or female parent, be judged from the materials on the hands of a Census Reporter. The tenth theory about the unions between related individuals may be put to trial, as the Hindus, though endogamous, strictly shun marriage between cousins, how-

ever distant, while the Musalmans, Christians and Parsis allow them. But a reference to Tables II (a) and (b) hardly affords any conclusive evidence on the point. Two theories, the fourth and sixth, are upset by our statistics, for we have found, both in the last Census and the present one, as already stated at some length above, that female births vary inversely as the status and strength of a caste. The poorer castes have uniformly shown the highest ratios of females, and the richer and more luxurious castes lower ones. The only theories to which some support is lent by our figures are the 5th and 7th; for it has already been shown above (Sub. E) that in rural areas there are more males and more females in towns. The difference is large enough to lead to the inference for births. Generally speaking, the effects of climate and locality are observable; as has already been stated, there are more male births in inland districts, with sultry climate as in the case of Baroda and Kadi, and more female births in coast regions. To show, however, the figures more definitely, I give a separate Table (Sub. H) to contrast the female births in the coast Talukas with the inland Talukas. The female births are supposed to be in the same ratio as the female ratios below one year. In the coast Talukas of Navsari and Gandevi, in the Navsari Division, the ratios of females under one are only, 905 and 538 respectively; while in the Kamrej Taluka, also on the coast, to some extent, it is so high as 1,439. In the coast Taluka of Okhamandal in Amreli again, the ratio is 943 only; while in the other coast Taluka, Kodinar, it is so high as 1,313. In the important inland Petlad Taluka of the Baroda Division, the ratio is only 734. So also in the Siswa Taluka, where it is 647; while in the coast *Petá* Taluka of Tilakwada it is 1,167. In Dhari, which is hilly, the percentage is high for girls. So we see that the theory is true for the Baroda Division; in the Navsari Division, it is true for Kamrej only, and not for the Navsari, and Gandevi Talukas; in the Amreli Division it is true for Kodinar, but not for Okhamandal.

Sub. H.

11. FINAL REMARKS.

32. I deem it best to close this section by quoting the interesting remarks of Mr. Baines, Census Commissioner for India, for 1891, which apply generally to this State also. "The above resumé of some of the more obvious factors affecting the distribution of sex in India does not, it may be noticed, take into consideration the influence of two elements to which there is no doubt, but that some weight should be attached. The difficulty with regard to them is that they are not mutually exclusive, and the sphere of their influence, is, at best, but vaguely definable from the available data. The factors in question are, of course, climate and nutrition. A review of the whole field of statistics resulting from the Census inquiries seems to afford ground for the following deductions, which, however, are not put forward for the present as more than conjectural. The ratio of females to males, taking the whole population in existence at one time, has a tendency to be higher along the coast or within the influence of sea-air, to an extent beyond what can be accounted for merely by the temporary absence of a certain number of males at sea. It runs higher, too, in hilly tracts, as a rule, than on the plains, and it seems to be depressed by a dry and hot climate, particularly if accompanied by a considerable range of temperature. On the other hand, we find traces of the influence of nutrition, which in some cases may

Final Remarks.

fairly be held to neutralise that of climate. It is difficult to prove beyond a doubt any of the above tendencies, for the reason given in the beginning of this Chapter, that in determination of sex so many factors probably enter that, in the present state of information, the relative influence of each cannot be accurately discriminated. Then, again, in a country like India, there must be anomalous cases in every such conjecture, which obscure the view of the operation of the general rule, if one there be."

Mr. Baines cites instances to show the difficulty of dealing adequately with the subject. Confining our attention to the Baroda State we also realise that Navsari, Surat and Broach, which are nearer to coast tracts and, as a rule, highly fertile, have shown the general predominance of females in population, attributable chiefly to good nutrition as well as climate or situation. The hilly tracts of Navsari, which are mostly inhabited by the Animistics, have shown even a greater predominance of female sex below one; their number for female children, 'under one year', being 1,163 to 1,000 male ones. The same is the case in the Amreli Division. The intervening tracts show a preponderance of males in one case and almost an equality of the sexes further north. Thus the conjectures may be said to apply so far in a general way; though on an examination of the statistics of castes, they may not hold good invariably.

Subsidiary Table I.

General proportion of the sexes by Natural Divisions, Districts and City.

Natural Divisions, Districts or City.	Females to 1,000 males.			
	1901.	1891.	1881.	1873.
1	2	3	4	5
Natural Division, Baroda (Exclusive of City)..	941	932	920	895
Navsari Division	992	985	968	957
Kadi Division	956	950	938	911
Amreli Division	939	920	914	899
Baroda Division (Exclusive of City)	891	883	875	850
Baroda City	853	852	877	830
Proportion for the State ...	936	928	917	891

Subsidiary Table II (a).

Number of females to 1,000 males by Religions, for the State.

Age-period.	All Religions.	Hindu.	Jain.	Parsi.	Musalman.	Christian.	Animistic.
1	2	3	4	5	6	7	8
0—1	1,004	982	1,092	1,147	966	688	1,163
1—2	876	951	1,203	625	963	1,359	1,086
2—3	1,028	1,016	1,161	887	935	969	1,110
3—4	1,060	1,056	1,083	1,040	1,030	1,090	1,093
4—5	1,082	1,021	1,152	1,020	1,027	967	1,081
0—5	1,026	1,013	1,135	967	988	992	1,109
5—10	922	908	926	990	968	807	1,012
10—15	828	822	857	898	883	609	879
15—20	850	842	799	1,098	906	610	893
20—25	945	942	932	1,231	990	870	921
25—30	918	901	841	1,397	959	970	1,063
30—35	895	906	860	1,621	839	660	855
35—40	898	891	931	1,286	947	1,005	918
40—45	1,026	1,028	1,050	1,612	995	871	1,019
45—50	984	979	940	1,294	1,055	951	962
50—55	1,029	1,032	1,168	2,148	1,006	883	922
55—60	1,066	1,107	1,076	1,524	964	1,051	865
60 and over.	1,307	1,293	1,481	1,770	1,452	1,264	1,194
Total ...	936	929	951	1,265	956	819	971

Subsidiary Table II. (b).

Number of females to 1,000 males at each age by Divisions and Religions.

Age-period.	Amreli Division.				Kadi Division.				Navsari Division.						Baroda Division (Exclusive of City).						Baroda City.						
	All Religions.	Hindu.	Jain.	Musliman.	All Religions.	Hindu.	Jain.	Musliman.	All Religions.	Hindu.	Jain.	Paral.	Musliman.	Animistic.	All Religions.	Hindu.	Jain.	Musliman.	Christian.	Animistic.	All Religions.	Hindu.	Jain.	Paral.	Musliman.	Christian.	Animistic.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Under 1 year.	1,170	1,201	1,474	976	1,023	1,016	1,101	1,066	1,056	939	1,190	1,146	899	1,196	892	885	861	978	691	932	927	944	1,833	1,333	792	760	667
1-2	1,185	1,197	1,593	1,071	950	944	1,154	920	999	776	889	682	976	1,123	898	873	1,489	991	1,412	864	1,184	1,301	1,000	1,000	861	1,000	2,000
2-3	1,019	1,050	1,093	838	1,023	1,033	1,064	886	1,088	944	1,133	855	983	1,194	996	992	1,456	1,047	978	875	1,014	1,034	1,786	1,000	900	1,000	200
3-4	1,134	1,145	1,128	1,054	1,064	1,071	1,027	1,005	1,093	1,096	952	1,064	1,022	1,102	1,009	995	1,397	1,054	1,099	1,040	1,010	1,005	857	833	1,035	714	1,750
4-5	1,219	1,225	1,400	1,166	973	966	1,161	966	1,259	1,644	2,055	1,046	1,147	1,078	884	858	835	946	964	1,105	1,033	1,037	1,133	818	1,009	1,000	1,750
0-5	1,147	1,163	1,274	1,026	1,008	1,008	1,099	966	1,115	1,127	1,237	976	1,013	1,130	941	926	1,156	1,002	1,000	985	1,020	1,040	1,313	923	930	880	1,118
5-10	848	830	897	976	940	940	927	949	991	967	687	988	1,046	1,012	888	880	933	906	1,037	1,025	867	835	845	909	1,084	85	900
10-15	945	954	785	903	854	853	897	843	877	895	963	914	904	871	740	735	881	735	891	917	689	680	692	650	877	42	481
15-20	900	918	1,156	834	868	858	851	970	942	968	608	1,171	1,073	896	783	784	697	810	687	889	743	751	766	600	761	123	520
20-25	956	939	923	1,102	988	966	969	994	922	897	581	1,379	1,044	917	966	962	923	1,000	949	954	707	691	948	800	810	858	293
25-30	907	917	838	865	927	927	850	969	1,036	941	688	2,241	1,135	1,108	873	871	823	889	1,003	957	859	831	903	444	1,057	793	161
30-35	806	801	806	860	956	965	870	898	901	929	632	1,872	964	843	858	866	1,005	767	654	942	796	828	771	704	734	690	132
35-40	808	789	846	981	922	917	952	966	952	955	709	1,304	1,166	923	890	876	997	894	1,058	965	859	893	787	1,227	733	562	105
40-45	984	985	1,000	972	1,079	1,082	1,084	1,050	1,052	991	990	1,607	1,366	1,025	997	1,003	1,015	940	914	1,014	831	861	912	3,750	734	500	143
45-50	873	904	693	728	1,032	1,038	1,103	920	992	871	701	1,384	1,406	1,005	947	921	754	1,314	1,148	825	989	1,053	658	765	741	211	500
50-55	903	914	687	827	1,145	1,132	1,392	1,166	1,013	901	738	2,350	1,358	910	964	974	858	916	899	946	905	960	1,000	923	741	683	151
55-60	1,398	1,806	655	625	985	934	1,362	1,074	1,056	1,289	1,000	1,819	985	846	1,053	1,056	585	1,164	1,226	928	1,188	1,305	692	875	765	286	111
60 and over.	1,330	1,297	1,250	1,609	1,307	1,256	1,631	1,468	1,366	1,330	1,465	1,824	1,624	1,281	1,254	1,244	1,279	1,338	1,329	941	1,386	1,436	1,034	1,000	1,296	1,000	667
Total ...	939	941	896	936	956	954	991	970	992	970	776	1,339	1,104	982	891	884	914	911	925	947	853	864	856	738	870	236	296

Subsidiary Table III.

Actual excess or defect of females by Natural Divisions and Districts.

Natural Division or District.	Number of females in excess (+) or in defect (—)			
	1901.	1891.	1881.	1872.
1	2	3	4	5
Natural Division Baroda (exclusive of City)...	—56,348	—81,248	—87,031	—104,982
Baroda District (exclusive of City and Cantonment)	—31,087	—43,881	—48,577	—51,485
Kadi District	—18,702	—27,984	—31,421	—39,730
Amreli District	—5,422	—7,300	—6,628	—8,526
Navsari District	—1,137	—2,888	—5,405	—5,241
City and Cantonment	—8,228	—9,322	—6,988	—10,774
Total ...	—64,576	—90,570	—94,019	—115,756

Subsidiary Table IV.

Number of females to 1,000 males under 5 years old by selected castes.

Caste.	Baroda State.	Amreli Division.	Kadi Division.	Navsari Division.	Baroda Division.	City.
1	2	3	4	5	6	7
Anávalá	1,327	.....	... ..	1,403	.....	.....
Audich	1,056	941	1,077	3,889	694	1,222
Sárasvat	1,024	400	971	714	1,096	1,458
Maráthá	635	685	683	683	560	628
Rajput	955	1,097	933	2,290	787	399
Lohána	1,195	1,465	1,048	.....	825	485
A'njaná	1,318	.....	1,329	886	1,000	.....
Kadává	995	388	987	1,246	1,236	3,059
Lewá	1,022	1,063	1,062	.....	1,009	1,500
Darzi Gujaráti	1,063	1,179	956	1,095	1,173	1,941
Hajám	1,054	1,044	1,098	1,344	980	811
Kumbhár	1,159	2,561	946	841	1,972	2,200
Lohár	1,157	1,720	1,070	1,028	1,156	1,848
Rabári	883	1,406	889	724	737	769
Sutár Gujaráti	1,043	839	963	2,323	1,073	902
Rávaliá	899	.....	958	611	727	611
Wághri	985	1,333	982	1,667	820	1,115
Báriá	1,046	.....	.....	.....	1,038	1,190
Koli	9,360	1,023	1,017	756	612	338
Taláviá	1,059	.....	.....	1,034	1,292	.....
Bhangi	1,065	1,491	1,125	959	1,010	676
Dhed	695	1,103	887	1,257	601	850
Khálpá	1,037	1,024	991	1,228	1,115	2,000
Shrimáli (Jain)	1,174	1,235	1,166	2,250	1,132	1,071
Animistics	1,109	500	900	1,129	985	1,117

Subsidiary Table V.

Proportion of the sexes by casts.

Caste.	Females to 1,000 Males.	Caste.	Females to 1,000 Males.	Caste.	Females to 1,000 Males.
Sáravast (Bárole) ...	367	Koli	918	Bháusar	973
Sádhá	447	Rajput	921	Máli Gujaráti ...	974
Gosáin	691	Mochi Gujaráti ...	921	Kokanastha Bráhmañ ...	977
Báwá	763	Ráwáliá	921	Hajám Gujaráti ...	979
Desbastha Bráhmañ ...	772	Lád Vániá	923	Ánjána Kunbi	980
Khadáyatá Vániá ...	832	Soni Shrimáli Vániá ...	931	Audich Bráhmañ	986
Lová Kunbi	841	Lohána	934	Sathvárá	995
Khodávl Bráhmañ ...	856	Báriá	934	Karádiá	996
Ghánchi Gujaráti ...	862	Káthi	935	Bhangí	996
Anávalá Bráhmañ ...	872	Rábári	940	Dhed	996
Bhoi (Káhár)	874	Tapodhan	943	Khatri (Vánza)	1,006
Cháran (Godhávi) ...	875	Káochhiá	943	Jámbu Bráhmañ	1,007
Prabu Chándrasoniya Káynastha	879	Khálpá (Chamáñ) ...	945	Nágar Bráhmañ	1,030
		Taláviá	946	Golk	1,038
Maráthá	890	Sútár Gujaráti	955	Darzi Gujaráti	1,054
Shrimáli Vániá	895	Nágar Vániá	956	Lohár „	1,060
Kapol	900	Disáwal Vániá	960	Máchhi	1,090
Wághri	902	Garásiá	961	Garodá	1,095
Vágher	906	Mowádá Bráhmañ ...	963	Targáld	1,176
Modh Vániá	911	Vankar	963	<i>Total Hindus</i>	928
Senará	911	Soni Gujaráti	964		
Modh Bráhmañ	913	Kumbháñ Gujaráti ...	965	Osvál	788
Áhir Gujaráti	914	Kálará	966	Shrimáli	959
				Purvál	1,034
				<i>Total Jains</i>	950

Subsidiary Table A.

Proportion of females to 1,000 males in the Provinces of India (1901).

Country or Province.	Females to 1,000 males.	Province, &c.	Females to 1,000 males.	Province, &c.	Females to 1,000 males.	Province, &c.	Females to 1,000 males.
India	963	Burma	963	States and Agencies	943	Kashmere State	884
British Provinces	969	Central Provinces	1,034	Baluchistan Agency	882	Madras States	996
Ajmere-Merwara	899	Coorg	801	Baroda State	936	Cochin State	1,004
Andamans and Nicobars ..	318	Madras	1,027	Bengal States... ..	971	Travancore State	981
Assam	949	North-West Frontier Province,	883	Bombay States... ..	966	Mysore State	980
Baluchistan	726	.....	...	Central India Agency	949	North-West Provinces States...	935
Bengal	999	N.-W.-P. and Oudh	937	Gwalior State	906		
Berar	975	Punjab	858	Central Provinces States	1,019	Punjab States	834
Bombay	937	.....	...	Hyderabad State	964	Rajputana States	905

Subsidiary Table B.

Proportions of females per 1,000 males in the Baroda Territory, in the neighbouring British Zillas, Kathiawar group of Native States and in the Divisions of the Bombay Presidency, by age-periods.

Age.	Baroda Territory.						Neighbouring British Zillas.						Kathiawar group of Native States.	Bombay Presidency.				—
	Baroda State.	Amroli Division.	Kadi Division.	Navsari Division.	Baroda Division.	City.	Ahmed-abad.	Broach.	Kaira.	Panch Mahals.	Surat.	Northern Division.		Central Division.	Southern Division.	Sind.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
0—5	1,026	1,147	1,008	1,115	941	1,020	986	1,044	827	1,079	1,049	1,006	1,001	1,067	1,044	907		
5—10	922	848	940	991	888	867	902	987	867	968	989	973	939	993	988	866		
10—15	828	945	854	877	740	689	804	845	733	849	844	860	809	843	802	689		
15—20	850	900	863	942	783	743	841	861	796	875	954	901	876	932	836	829		
20—40	916	875	945	952	895	802	955	949	945	966	1,084	965	948	1,010	1,073	804		
40—60	1,021	982	1,074	1,026	982	925	1,090	1,037	1,054	1,078	1,025	990	1,020	983	986	832		
60 and over	1,307	1,330	1,297	1,366	1,254	1,386	1,432	1,363	1,397	1,443	1,223	1,331	1,301	1,162	1,288	958		
Unspecified ... ..	...	...	...	...	...	...	972	213	718	800	1,086	...	925	918	110	...	
Total	936	939	956	992	891	853	956	964	907	979	1,004	961	947	990	1,026	822		

Subsidiary Table C.
Females to 1,000 males in some of the Provinces of India and European Countries.

Age.	1901.		1891.			Baroda State.	
	Bombay Presidency.	Madras Presidency.	India.	England and Wales.	Aggregate of European Countries.	1901.	1891.
1	2	3	4	5	6	7	8
0—1	977	1,041	1,020	.....	.....	1,004	1,015
1—2	1,081	1,058	.....	.....	.....	976	1,057
2—3	1,037	1,058	.....	.....	.....	1,028	1,077
3—4	1,039	1,067	.....	.....	.....	1,060	1,118
4—5	994	1,029	.....	.....	.....	1,032	1,089
0—5	1,015	1,051	1,038	1,011	990	1,026	1,060
5—10	960	1,008	936	1,005	993	922	917
10—15	819	902	795	1,000	988	828	781
15—20	889	944	930	1,014	1,013	850	828
20—25	1,050	1,248	1,071	1,123	1,047	945	1,002
25—30	928	1,122	989	} 1,093	} 1,036	918	921
30—35	939	1,122	962			895	912
35—40	873	898	867	} 1,069	} 1,031	898	851
40—45	978	1,035	940			1,026	964
45—50	890	877	845	} 1,095	} 1,057	984	852
50—55	909	1,063	993			1,029	957
55—60	880	877	908	} 1,197	} 1,076	1,066	833
60 and over	1,197	1,170	1,187			1,307	1,156
Unspecified age	936	.....	.....	.....	.....	.....	.....
Total	946	1,028	958	1,064	1,026	926	928

Subsidiary Table D.

Number of females to 1,000 males at each age-period by Divisions compared.

Age-period.	Amreli.			Kadi.			Navsari.			Baroda.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5 ...	1,147	1,051	1,009	1,008	1,081	1,026	1,145	1,073	1,041	952	1,025	1,002
5—10 ...	848	921	952	940	918	900	991	967	934	885	889	911
10—15 ...	945	782	818	854	803	832	877	866	838	733	711	763
15—20 ...	900	810	827	863	811	819	942	989	939	776	802	790
20—30 ...	933	925	912	948	1,003	956	974	1,041	990	895	895	876
30—40 ...	807	834	880	926	934	939	926	990	914	861	831	835
40—50 ...	942	909	944	1,063	974	978	1,025	928	936	961	878	870
50—60 ...	1,035	901	974	1,096	955	981	1,028	1,022	1,033	988	877	874
60 and over...	1,380	1,288	1,205	1,807	1,149	1,147	1,366	1,180	1,260	1,233	1,128	1,156

Subsidiary Table E.

Proportion of females to 1,000 males in Towns and Villages.

Division.	Urban.			Rural.		
	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7
Amreli	916	908	912	948	928	915
Kadi	1,011	1,020	1,038	942	936	919
Navsari	1,010	1,044	1,040	989	977	956
Baroda, exclusive of City ...	878	899	898	894	881	873
City	558	852	877	.....	.....	.....
Total	935	945	957	936	928	908

Subsidiary Table F.

Statement showing the proportion of Sexes by Selected Castes—Hindus.

Caste.	Numerical Strength.			Number of Females to 1,000 Males.	Number of Wives to 1,000 Hus- bands.
	Total.	Males.	Females.		
1	2	3	4	5	6
Waghri... ..	23,264	12,228	11,036	902	917
Kunbi	411,018	215,114	195,904	911	1,006
Koli	229,102	119,391	109,711	918	1,020
Bráhmán Total	144,635	75,305	69,330	920	1,010
Rajput	59,410	30,915	28,495	921	1,020
Vániá Gujaráti	47,861	24,916	22,945	921	870
Báriá	44,084	22,768	21,266	934	935
Rabári	39,593	20,407	19,186	940	1,002
Khálpá	29,746	15,287	14,459	945	957
Sutár Gujaráti	22,441	11,489	10,952	955	1,006
Kumbhár Gujaráti	41,232	20,273	20,259	965	1,015
Hajám Gujaráti	24,578	12,416	12,162	979	1,020
Dhed	94,376	47,281	47,095	996	1,102
Bhangi	23,978	12,009	11,969	996	1,015

Subsidiary Table G.

*Proportion of females to 1,000 males in the Kulin Lewa Villages
in the Charotar.*

NAME OF VILLAGE.	LEWA KUNBIS.		NUMBER OF FEMALES TO 1,000 MALES.			
	Males.	Females.	For Lewa Kunbis.		For other Hindus.	For entire Population
			1901.	1891.		
	1	2	3	4	5	6	7
Nár	2,378	1,485	625	659	754	674
Sávlí	382	236	618	686	971	899
Sojitrá	2,140	1,569	738	700	905	843
Bhádran	1,690	1,267	750	707	805	765
Dharmaj	1,934	1,420	734	722	818	753
Pihoj	1,627	1,210	744	725	916	808
Vaso	1,884	1,132	818	751	905	884

Subsidiary Table H.

*Proportion of female-children to 1,000 males below 5 years of age for some
of the Mahals in the Divisions.*

AGE.	NAVSARI DIVISION.			AMRELI DIVISION.			BARODA DIVISION.		
	Navsari Taluka.	Gandevi Taluka.	Kamrej Taluka.	Dhari Taluka.	Kodinar Taluka.	Okhamandal Taluka.	Petlad Taluka.	Siswa Taluka.	Tilakwada Taluka.
1	2	3	4	5	6	7	8	9	10
0—1 ...	905	538	1,439	1,054	1,313	943	734	647	1,167
1—2 ...	754	817	1,207	1,083	1,527	1,091	830	871	1,000
2—3 ...	902	1,075	1,185	1,045	1,200	856	810	981	1,214
3—4 ...	1,078	861	1,311	1,019	1,112	939	870	873	1,098
4—5 ...	1,596	1,238	1,469	1,043	1,412	899	851	798	1,424
0—5 ...	1,088	898	1,335	1,045	1,290	934	820	839	1,215

CHAPTER IV.

PART III.

CIVIL CONDITION.

1. GENERAL OBSERVATIONS.
2. GENERAL FIGURES AND RATIOS.
3. COMPARISON WITH THE PREVIOUS CENSUSES.
4. COMPARISON WITH OTHER COUNTRIES.
5. DISTRIBUTION BY CIVIL CONDITION OF 10,000 OF EACH MAIN AGE-PERIOD FOR EACH SEX, AND COMPARISON WITH EARLIER CENSUSES.
6. CIVIL CONDITION BY RELIGIONS.
7. CIVIL CONDITION OF 10,000 OF EACH SEX, BY DISTRICTS AND AGE-PERIODS.
8. CHILD-BEARING CAPACITIES.
9. MEAN-AGE IN EACH CIVIL CONDITION.
10. CONCLUSION.

CHAPTER IV

PART III.—CIVIL CONDITION.

1. GENERAL OBSERVATIONS.

1. Mr. Baines says in his General Report 1891 :—“As in the case of languages to the philologist, so as regards the study of the branch of ethnology that concerns itself with marriage customs, there is no field more varied and worthy of research than that presented by the population of India. It is but a minute corner of that field, however, that lies within the sphere of exploration to which the Census is restricted.” A consideration of the marriage customs allows most valuable and practically useful inferences to be drawn as regards the status of women, the position of widows, and other social questions of a kindred sort in the different classes of people. The Census figures also tell us what numbers of the married, unmarried and widowed there are at the different age-periods, what ratio each bears to the other as well as to the whole, and what the position of any community is in the State, from a social point of view. Therefore, these figures are important not only to social reform preachers, but also to politicians and statesmen. From a Census point of view, the numbers of married and unmarried at the different age-periods and the periods at which they enter into married life, combined with a consideration of the number of children, would lead us to come to certain conclusions regarding the procreative powers in a community and the probable increase of population that could be expected in given periods. The subject being thus of manifold utility, instructions were issued to ensure a return as correct as possible. They were as under :—

General observations.

“Rule 6—Column 6—(Married, etc.)—Enter each person of both sexes, whether infant, child or grown up, as either married, unmarried, or widowed. Divorced persons should be entered as widowed. Persons whose nuptials have been celebrated should alone be entered as married ; but those who are simply betrothed should be regarded as unmarried. If a female, though unmarried, has children you will enter her as unmarried. Enter eunuchs as well as prostitutes as unmarried.”

These instructions were sufficiently clear and the returns have been found to be correct, so far as we could judge them.

2. As in other important Census figures, so in those relating to civil condition, the preponderating Hindu population rules the percentage and the general condition of things. It may be added that, as a rule, the broad conditions of marriages among the Hindus are found among the Jains. The Aborigines are exempt from the necessity of infant-marriages and the prohibition of widow remarriage ; but have, otherwise, in smaller details, imitated the Hindu system. Of the Mahomedans, those who are converts maintain, as has already been stated before, their old Hindu social and family rules, prevalent among them before their conversion. The foreign settlers have also been drawn, more or less, into

The general figures similar to those of the Hindus.

the ways of those who surround them in large numbers. Thus it is that, as will be seen further on when we enter into details, the figures for the Mahomedans, for the civil conditions at different age-periods, do not differ from those of the Hindus, as we might be led to infer from the utter dissimilarity between the two races in tradition, in religion, and in marriage rules. The comparatively small community of the Parsis did not escape the influence of the Hindus, in the midst of whom they found a small corner for themselves. But their growing contact with Englishmen has suddenly effected a change in the system of early marriages and other matters relating to civil condition. Thus the general tables will be found to be swayed by the figures for the Hindus alone, which obviously depend upon the views and customs held in force by them. It remains then to see what these specially are.

The Hindu marriage system in this State; its social and economic aspects.

3. The prevailing Hindu customs as regards marriage are widely known. I transcribe here the remarks made in my last Census Report, as no change has been made, or was expected to be made, in these traditions of old times, during the past ten years, except to an insignificant degree, with the progress of reform. One of the two causes which serve to form the fundamental difference between the Hindus and all others, is the religious belief of the Hindus, which renders it incumbent upon a Hindu to have a son of his own. A "Putra" is he who saves from the torments of *Put*, hell, and thus a Hindu who dies without a son dies without a saviour. For those who favour the principle "live and multiply", there would be nothing so favourable apparently to its development as such an ordinance of religion. It holds a premium on marriages. But in reality the effects of the ordinance are different. Whether the second cause of difference, the marriage of girls before they arrive at the age of puberty, (which means a very tender age in a country like India), is a time-hallowed custom only or whether that also is a religious injunction is a disputed point among the learned Hindus. I shall attempt to show further on that it was not in vogue in old times. But be it one way or the other, this unwise custom also must have its due place of importance in considering the system of Hindu marriages. These two, then,—a religious obligation to have a *Putra*, and the marriage of girls at a tender age,—form the foundation upon which the entire fabric of Hindu life in Gujarat is built. These lead to early and unequal marriages, to polygamy, to early maternity, to a large birth-rate and a terrible mortality among children and child-mothers, to early decay in both sexes and to a surfeit of widows. The Hindus are chainbound by these tyrannical customs. Girls are carried through a formal ceremony of marriage at an infant age, and when, as often is the case, the husband is past 15 or 16, the parents of the husband "count every day," to use an expressive native phrase, that is, hasten matters as much as they can, to bring about the happy day of consummation. To those who have freely come in contact with Hindus belonging to many of the Gujarati castes, it is no revelation to know that numbers of these girls march from the nuptial bed to the funeral pile. Nervous debility, consumption and uterine diseases create a havoc among them. It may be urged that generations of this usage and early training may have done something to mitigate the evil; but this mitigation, if at all, is of the slenderest; for not even a constitution of steel could stand against the ravages of this barbarous system. There is undoubtedly a

large birth-rate under these circumstances; but the children are so weak that they die off in numbers, mostly in the first year of existence, as has been abundantly testified by the age-tables. So this much-marrying and much-begetting race does not ultimately profit by a permanent large population. The insane desire of having a son leads in some cases (though they are much less than what would be expected) to polygamy, whenever this object has remained unfulfilled. This desire of having a *Putra* naturally gets hold on a man's thoughts at the ebb of his life; and that his last efforts may not meet with failure he is led to covet a young wife; in some cases, only young girls are available as wives. A veil only must be drawn on the picture of a man in the December of his days espousing a girl younger than his daughter's daughter by a former marriage or two. The prohibition of widow-remarriage presents another ghastly picture, where haply, a beautiful young girl in her prime of life is denuded by force of the charms with which nature had invested her, and is forced to curb and control the revolts of the flesh. To these primary evils are added the secondary ones, particularly in the leading Vaishnava castes of Baroda Hindus, of crushing expenditure in caste dinners, on occasions of marriages and funerals. Both these events prevailing, as has been said, at an abnormally high rate, the money wasted must be immense; and though the foresighted Bania always lays by against these wasteful days, yet many a one must be driven to incur life-long debts, to meet these caste expenses. Such, in brief, are the principles on which works the Hindu marriage system, such are its baneful effects and such the social and economic aspects of a Hindu house in the Baroda State: as far as the Civil Condition figures allow us to draw our inferences.

4. We shall now see if these beliefs and customs are ordained by religion. The practice of child-marriage does not appear to have been in vogue in old times; we rather find the reverse enjoined in books considered sacred. The following verses show that the custom of child-marriage was unknown in the Vedic age and that the girls were married after they had attained their youth:—

**These customs
not based on
religious ordi-
nances.**

“O Vishvavasu! arise from this place, for the marriage of this girl is over,

Go to some other maiden who is still in her father's house and has attained the signs of marriage.”

“O Vishvavasu! arise from this place,

Go to an unmarried maiden whose person is well developed, make her a wife, and unite her to a husband.” (Rigveda X, 85).

Similarly, “early-marriage and child-marriage were still unknown in the Epic period; and we have numerous allusions, in the Epics and elsewhere to the marriage of girls at a proper age.” (R. C. Dutt's *Ancient India*, Chapter VII, page 171).

Even after that time, the marriage of girls at a tender age was not prevalent. Vashistha says:—

“A maiden who has attained puberty shall wait for three years. After three years she may take a husband of equal caste.” (Vasishtha XVII, 67, 68).

Thus far we see that the Shástras did not enjoin child-marriages. It is only when we come to Manu that a little relaxation from the old rule is found;

though credit must be given to that sage for his having not made it obligatory on all. But this little relaxation was just like the thin end of the wedge ; because, combined with other circumstances, the marriage of girls at a tender age began to be looked upon by the people as quite obligatory. The religious ordinance, which had its origin in the preservation of the Hindu primitive tribes and families, had taken such a hold upon the people's mind that boys were recognised as sons whom more civilised people would object to so recognise. But as time passed on, the Hindu population increased and began to assert its influence ; and as ideas of consanguinity and propriety grew stronger, 12 out of the 14 recognised sons were discarded, and only 2 were retained, (1) the *legitimate* and (2) the *adopted*. The discarding of these 12 sons was obtained at the sacrifice of adult marriages. Because, when other sources of procuring a son were taken away, people began to marry earlier in order to be sure of one or more sons. This gave rise to polygamy and early marriages. It is also probable that when foreign invasions took place, the people in order to be better able to preserve what they considered to be their ancient customs and the honour of their families began to form marriage connections earlier than ever. It was considered prudent to give their daughters in marriage in their own castes as early as possible ; and once the downward course was taken and competition was entered upon, it was considered more and more respectable the earlier the daughter had a husband secured to her. This pernicious custom has now prevailed so long that a majority of the Hindus think it even sinful to keep their girls unmarried after a certain age ; and it is considered a point of honour to have the sons also married early. The prohibition against widow-remarriage also has no foundation either in early Hindu law or usage. It is very probable that the change of usage on this point must have arisen from the influence of Brahmanical opinion that marriage was a sort of sacrament, the effect of which was an indelible union ; though the sentiment was all one-sided, against the weak and in favour of the strong. Westermarck, in his history of Human Marriage, says that " the belief in another life is almost universal in the human race. As that life is supposed to resemble this, man having the same necessities there as here, part of his property is buried with him. And so strong is the idea of a wife being the exclusive property of her husband that among several people, she may not even survive him." Thus remarriage might have come to be prohibited in order to preserve the fiction of the first husband's ownership.

Very slow Re-
form.

5. Under the present pressing influence of western culture and reformed habits of living and thinking, there are instances visible in many houses, particularly in capital cities and towns, of girls remaining unmarried up to a higher age than the orthodox limit of 11 or 12. In inland towns and villages, there is no talk in the house, where there is a girl 7 or 8 years old, but that of getting her married. The parents look about and exert in various ways to attain the object of their wishes. The girls, too, necessarily share in those wishes and aspirations. But in capital cities and larger towns, at the present day, the habits and manners of people are changing, though slowly. Fathers and mothers, who appreciate the advantages of late marriages and are afraid of the terrors of widowhood for their daughters, have been found postponing the day to as late a period as they possibly could ; regardful, however, of the remarks and criticisms of their caste-

brethren, with whom they could not afford to sever connection. The girls having their thoughts diverted pleasantly and naturally to schools and colleges are not precocious like their sisters in the villages, and have not their brains muddled with the ideas of securing husbands. Still, these exceptional cases cannot transgress the limit of 15 or 16. But instances are known in which the parents have unfortunately to pay the penalty of their daring, by failing to secure husbands; for, unmarried boys of the age of 18 or 20 are rarely to be found. In such cases, parents have to lay aside their prejudice against marrying their daughters to widowers, which is considered somewhat humiliating. But whatever slow progress in the right direction may be observable in the matter of early marriages, the cruel rules against widow-remarriage are devotedly observed; the barriers there are unbreakable; in fact, they are hardly touched even by the most advanced. The notion of a wife being an inseparable part of the husband is so deeply rooted, the idea of a widow giving herself in marriage to a second husband is so revolting, so opposed to all notions of propriety, decency and religion that even those who are most advanced in reform, excepting some rare exceptions, shrink from taking this step. The women themselves, from habit and training, consider themselves so associated with their husbands, that they would resist any such degradation and pollution as a second marriage. This, of course, can be the case only with women who are mothers or have, at least, enjoyed connubial relationship with their husbands. Even among the followers of other religions in India, widow-remarriages are not in repute, and are entered into only in special cases. But the case of prohibition of marriage to child-widows among the Hindus cries loudly for reform; and unfortunately, the reform is not coming. None of the sentiments of attachment or devotion could be pleaded in their case; and, until they remove this stigma from their fair name, they cannot claim to put themselves on a level with other civilised nations, in spite of all their old lore and modern learning.

2. GENERAL FIGURES AND RATIOS.

6. The important table in connection with Civil Condition, from which other tables of percentages by age-periods, religions or Divisions are computed, is Imperial Table VII. It gives full figures, by age and religion, of the Civil Condition of each sex, in all the Divisions, in the City, and in the entire State. It is divided into two parts. The first part gives the Civil Condition of the total population in each Division and the State by age-periods. The age-periods are annual up to four years inclusive; then quinquennial up to 60; and then "60 and over." The second part gives the same information, but separately for the Hindus, Musalmans and others. From Part I of this table we find that of the whole population there are 687,211 persons of both sexes *unmarried*, or 35·2 per cent. as against 889,992, or 36·9 per cent. in the same condition in 1891; 978,626, or 50·1 per cent. against 1,287,575, or 53·3 per cent. *married*; and 286,855, or 14·7 per cent. against 237,829, or 9·8 per cent. *widowed* in 1891. Thus we see that of the three states, the first two show a diminution and the third shews an excess. The increase in the ratio of widowed is naturally the sum of the deficiencies in the ratios of the other two states; that increase is no less than 5 per cent. Splitting up these figures into those for each sex, we find that there are 422,415 males and

Total figures
and percent-
ages of the
conjugal con-
ditions.

264,796 females *unmarried* as against 541,592 and 348,400 respectively in 1891 ; 487,550 males and 491,076 females *married* as against 646,315 and 641,260 respectively in 1891 ; and 98,669 *widowers* and 188,186 *widows* as against 65,076 and 172,753 in 1891 respectively. The percentages show a fall in the male and female unmarried, of 22 and 24 per cent. ; a fall in the male and female married, of 24 and 23 per cent. ; and an increase in the widowed of 51 per cent. in males and 9 per cent. in females. By thus looking at the figures we see that both the unmarried and the married have considerably decreased in numbers ; but that the widowed of both sexes have increased and mostly the widowers, as compared to 1891, in spite of the loss in total numbers, in this Census. This increase in the numbers of the widowed indicates that a large number of the married men and women must have lost their consorts during the last intercensal period.

Distribution
by Age and
Civil
Condition.

Sub. 1.

7. But to obtain more detailed ratios, we have to resort to the subsidiary tables. The first of these shows the distribution of 10,000 of each sex by Age and Civil Condition. It gives this information for all the ages that are shown in Imperial Table VII. For the unmarried, we have seen that the general percentage was 35.2. From this table it will be seen that taking the sexes separately, the male percentage is 42 and the female only 28 ; that is, taking all ages together 42 males are single at any time, including all ages, out of 100 males, and 28 females out of 100 females. In the next or married stage, the percentage of women is higher ; there are 48.34 married males out of 100 to 52.02 married females out of 100. As is well known, the ratio for females is greatest for the widowed state ; where there are nearly 10 widowers out of 100 males, there are 20 widows out of 100 females. Taken by themselves, less than half the number of males is married, 10 per cent. widowed, and nearly 42 per cent. single ; while 52 per cent. of the females are married ; so many as nearly 20 per cent. are widowed, and 28 per cent. are single.

Civil Condition
by age-periods.
Table VII.

Sub. 1.

8. Looking to the age-periods, there are 937 boys unmarried below 5 years of age, 23 married and 3 widowers, taking 10,000 as the total number of males in the State. Out of the same number of females, there are 1,015 unmarried girls, 37 married and 4 widowed. The female numbers are thus higher than the male ones in all the three conditions in this period. It might at first sight appear strange that the ratio of unmarried girls is so much more than that of unmarried boys ; but this is due to the fact that the ratios are counted separately on 10,000 of each sex, and the total male numbers exceed the female numbers ; and also because in addition to that there are more females than males in the age-period 0—5. The actual numbers are 94,546 unmarried males out of 97,180 at that age-period, and 95,786 unmarried females out of 99,662 females. It is worthy of special note that even at this most tender infantile age-period there are 37 girls already married and 4 widowed per 10,000. In all other age-periods the numbers of unmarried males are higher than those of unmarried females, though the reverse is the case with those of the widowed. In the next age-period 5—10, the ratio of unmarried girls is less than that of boys of the same state ; 1,033 girls and 1,125 boys out of 10,000 of each sex ; but the ratios of the married and the widowed girls are greater than those of boys of similar conditions ; there are 117 married and 12 widower boys to 190 and 13 girls respectively. After this the ratios of unmarried males and females go on decreasing at every age-period,

while those of the widowed of both sexes go on increasing, until we come to the age period 40—45, where the maximum for the widowed is reached—117 males and 316 females out of 10,000 of each sex. The fall or rise is more rapid among the females than among the males. The striking feature in the figures of the widowed of both sexes is that after 35, the ratios fall and rise alternately, and if the ages were grouped decennially the numbers for the two sexes would be found in a regular sequence. The ratios of the married males and females go on rising at each successive age-period, until we arrive at the age-period 20—25 in the case of females, and 25—30 in that of males, where the maximum number of both sexes is reached. Until we come to these age-periods the female ratios are higher than those of the males, after which they are found to fall; and the male proportions are then higher than those of females. It will be seen that remarriage being restricted to the male sex only, the proportion of married remains higher for the males throughout the adult and the old ages; and that it being strictly prohibited to the females of the religion forming the main bulk of the population, especially among the higher classes, the proportions of widows are higher than those of widowers throughout all ages. The figures thus bring out the sharp distinction between the sexes in respect of remarriage.

9. But the mere ratios do not bring about the facts so strongly as the actual numbers, for which a reference should be made to Imperial Table VII. It will be seen that even before the babies are one year old, that is, while they are counting their ages by months, there are already 22 widowers and 27 widows. For the baby widowers nothing is to be said except that they will soon have the pleasure of undergoing the multifarious marriage ceremonies, at perhaps an age when they might take a more intelligent interest in the fun and bustle, and in figuring as bridegrooms. But the lot of a majority of the widows is too, too sad. There are 143 boys and 187 baby-girls married at 'below one.' For age 1—2 there are already 32 widows and 268 married girls; for age 2—3, there are 59 widows and 499 married girls; for age 3—4, there are 66 widows and 729 married girls; and for 4—5, there are 158 widows and as many as 1,851 married girls. The total for 0—5 comes up to 342 widows and 3,534 married girls. In the next age-period recorded, 5—10, there are no less than 1,242 widows and 17,897 married girls. Thus for the first decade of life there are already 1,584 baby-widows and 21,431 baby wives. In the next age-period, 10-15, there are 4,287 widows and 54,955 girl-wives. Thus before attaining the lowest age possible, at which in all other civilised countries girls are married, there are already in this State 5,871 widows, and 76,386 girl-wives. It is appalling to consider that a very large majority of these six thousand widows and a good percentage of these seventy-five thousand wives, who may have the misfortune of losing their husbands in the natural course, are destined to wear compulsorily the widow's weeds by a most unreasoning and cruel custom of the tyrant caste. It will be seen from the Table that at each age-period, the number of widows goes on increasing, until the climax is reached at age 40-45. The number of widowers is also greatest for that age, though they are only 40 per cent. of the widows; the widowers being 11,585 at that age, and the widows 29,823. Looking to the totals, out of a male population of 1,008,634 there are 98,669 widowers and out of a total female population of 944,058 there are 188,186 widows. The percentage of

Deductions
from actual
numbers.Imperial
Table VII

widowers is 9·7 and of widows 20. The figures for the married are heavy at all ages for both sexes. But there is a great contrast between the sexes in the columns for the unmarried. After age 30, the unmarried females do not come up to a thousand; and they are just over 2,000 for all ages from 30 up to the end; there are only 73 spinsters at the period 55-60, while there are 1,222 bachelors.

Civil Condi-
tion by main
age-periods.

Sub. II-2-7.

10. The relation between Age and Civil Condition can be further elucidated and the contrast more strongly marked by an examination of the main age-periods of the people, in each conjugal state. Out of 10,000 males of all the three conditions there are 4,188 unmarried, 4,834 married and 978 widowed; whereas out of the same number of females, similarly distributed, there are 2,805 unmarried, 5,202 married and 1,993 widows; thereby indicating that the females preponderate over the males in the married and widowed conditions, and fall far short of them in the unmarried state. The proportion of widows is more than double of the widowers. Now looking to the main age-periods, we find that the numbers of the unmarried of both sexes are the highest in the first age-period 0-10, as they should be—2,062 boys and 2,048 girls, out of 10,000 of the population of each sex. The numbers fall very considerably in the period 10-15; but the falling off is more rapid among the female than among the other sex; so much so, that while the male number has fallen from 2,062 to 990, or nearly by 50 per cent., that of the females has fallen by 82 per cent.—2,048 to 573. In the third period 15-40, the females continue their downward course, but the males gain slightly over the previous period; there are 1,015 bachelors and 173 spinsters. This shows that between the ages 15 to 40 there are only 173 unmarried women, out of 10,000, while there are 1,015 unmarried, out of 10,000 males. In the last age-period, '40 and over', they both decrease; but the number of bachelors is 11 times greater than that of the spinsters—121 males to 11 females. It is worthy of note that after the age 40 there are only 11 unmarried women, out of 10,000. It will be seen later on to which religions even this small number belongs. The percentage of unmarried females is thus invariably less than that of males of the same state, throughout all the age-periods, on account of the religious doctrine obtaining among the Hindus, who form the majority of the population, that females above a certain age ought not to remain unmarried. As a corollary of the above, the female percentages are higher than those of males in the married state of life in all the age-periods except the last, where the males predominate owing to the other sex being generally prohibited from remarrying. It will also be noticed that the numbers of both the sexes go on increasing with every age-period till they reach 40. There are 140 boys and 227 girls married, under 10 years of age, out of 10,000 of the population of each sex. In the next age-period, 10-15, the number of married boys is only a little less than $2\frac{1}{2}$ times, while that of the girls of that condition is more than $2\frac{1}{2}$ times the number in the preceding age-period—333 boys and 582 girls. In the age-period 15-40, while the male number has increased 9 times, that of the females has increased only 6 times; still, the ratio for married females is greater than that of males by about 13 per cent.; the numbers are 3,072 males and 3,451 females. The increase among the married females is comparatively less than that of the other sex, because the widowers can remarry and get again transferred into the married condition, while the widows must remain in the final civil

condition; and also because, as already explained in the previous part of this chapter, there may be a larger mortality among women owing to the physical changes that the females of that age have to undergo, early maternity and the resultant decay of vitality to live up to an advanced age. After 40, their numbers fall considerably; the fall among the females being greater than among the males. The absolute reduction in numbers in the two sexes is due to mortality in the previous age-period, and the comparatively greater fall in the females is due to the additional cause of widow-hood, as mentioned above. The married males have been reduced from 3,072 to 1,289 per 10,000, and the females from 3,451 to only 942, per 10,000 females. This is the first age-period in which the ratio of married women is actually less than that of married men. As regards the remaining condition the widowers go on increasing till they reach 40 and then show a slight fall; whereas the widows go on increasing till they reach the high number of 1,164 per 10,000 females in the last period. For the reason mentioned already, the widows exhibit higher percentages than widowers in all the age-periods without exceptions. In the age-period 40 and over, the ratio for the widows is more than $2\frac{1}{2}$ times that of the widowers.

11. The facts mentioned in the previous paragraph can be further seen from an examination of the proportion of sexes under the three heads, by age periods. It will be perceived that the number of girls to 1,000 boys in the age-period 0-10, is 929 for the unmarried; or, the unmarried boys are more than unmarried girls in the proportion 10 to 9.3. The proportions then become exceedingly lower and lower for the females at each successive age-period. In the age-period 10—15, the number of unmarried girls is only 54 per cent. of the number of unmarried boys. In the last two periods they are considerably lower still; 164 and 84 females unmarried to 1,000 males of the same state, respectively. For all ages, the number of unmarried females to 1,000 males of the same state is 627. Looking to the proportions of widows to 1,000 widowers, on the other hand, we find that here the females are in excess of males at every age-period and their proportions increase higher and higher with the age-periods. In the period 10-15, the ratio of widows to widowers is 25 per cent. in excess, and in the period 15-40, it is 50 per cent. in excess, while for the ages after 40, it is over 138 per cent. For all ages combined, there are 1,907 widows to 1,000 widowers, or almost double in numbers. The ratio of married girls to 1,000 married boys, under 10 years of age is 1,515; that in the next age-period, 10—15, is still higher, 1,637; the proportion falls to 1,051 in the period 15—40; but still there is an excess of females over males; while in the last age-period '40 and over,' there is an excess of males over females—685 married females to 1,000 married males. It is needless to repeat the reasons already mentioned. For all ages the proportion of wives to 1,000 husbands is 1,007.

Females per
thousand
males.

Sub. II—8-10.

3. COMPARISON WITH THE PREVIOUS CENSUSES.

12. Before we enter into a closer investigation of civil conditions by Divisions and religions, it may be useful to compare the percentages for the present and previous Censuses. Taking the population to be 10,000 for either sex, we find that the unmarried and married of both sexes show a decrease in their percentage over the two previous Censuses. In the unmarried state, the males

Figures of the
previous
Censuses com-
pared.
Sub. III (*)—24,
11-13.

have, on the whole, as at the last Census, decreased by 1·35 per cent. and the females by 1·92 per cent. ; or, in other words, where out of 10,000 males and an equal number of females there were in 1891, 4,323 males and 2,997 females unmarried, there are now 4,188 and 2,805 of the sexes, respectively, out of the same number. The married of both the sexes have similarly shown a decrease of more than 3 per cent. There are now 324 less married males and 315 less married females than there were in 1891. If the males and females in the married state had shown an increase, as at the last Census, the reduction in the percentages of the unmarried could have been attributed to more marriages having taken place during the intercensal period ; but that does not now seem to be the case. Looking to the age-periods, the percentages of unmarried under 10 have fallen from 2,517 to 2,062 in the case of males and from 2,442 to 2,043 in the case of females. In the last age-period '40 and over' there is only a slight fall-off of one in 10,000 in the percentage of females. There is an increase in the percentages of both sexes for the unmarried state in all the other age-periods. This falling-off in the first period can be attributed to greater mortality among persons of those ages rather than to a larger number of marriages among them ; because, if the latter had been the case the married of that period would have shown a larger number than 1891 as at last Census. The excess in the other periods indicates very plainly that a proportionately larger number of both sexes have remained unmarried owing to the very hard times through which we have passed. To the same cause is due a smaller percentage of the married in the first age period. The second period, the most important one for marriage among the Hindus, shows an excess over the two previous Censuses, 302 and 505 of 1891 for males and females respectively being changed to 333 and 582 in the present Census. But the third and the fourth periods for males show a falling-off ; there are 54 males less in the age-period 15-40 and 221 less in the period '40 and over', out of 10,000 than there were in 1891. The percentages of married females have also fallen ; and in the period 15-40, there are 176 less married females this time than in 1891. This can also be partly accounted for by the greater mortality among the married of those ages. The percentages of the widowed would thus naturally rise. The widowers show an increasing percentage except in the last period ; but the widows show a great increase throughout all the periods. This increase in the widowed of both sexes is, as we have seen above, the result of a larger number of husbands and wives having died from the epidemic diseases that, unfortunately, prevailed in this State as in the other parts of Gujarat, during the closing years of the last century. The total male widowers has increased from 5·2 to 9·8 per cent. of the male population, and the female widows from 14·9 to 20 per cent. This difference is very striking.

Comparisons of the conjugal conditions by religions will be discussed more fully further on ; but in connection with the preceding paragraph I may here briefly compare the percentages of the two main religions, Hindu and Musalman, for this Census with those of the previous Censuses. The percentages of unmarried Hindu males have fallen from 42·74 to 41·15 or by 1·59 ; that is more than the average ; and the highest loss of percentage is found in the first age-period, namely of 5·06 per cent. ; in other words, out of 10,000 total males, there are now 506 unmarried boys less than there were in 1891. In the other three

Sub. III, (a)—5-7
and 14-16.

Sub. III, (a)—8-10
and 17-19.

Hindus.

Sub. III (b)—2-4
and 11-13.

periods there is an increase of percentage ; in the second age-period, 10-15, there are 199, in the third 128, and in the last age-period, '40 and over,' 20 more unmarried males this time than in 1891. The unmarried females have also decreased on an average by 299 in 10,000 of the total female population, as compared with the figure of 1891, out of the same number. The decrease is so high as 457 in the age-period 0-10; but that in the last period '40 and over,' it comes to only two unmarried females in 10,000 for the two Censuses. The other two age-periods show increased percentages, the increase in the age-periods 10-15 and 15-40 being 142 and 18 respectively. Coming to the percentages of the married, we find that here also there is a decrease on the whole in the case of both sexes; the married males have decreased by 318 and the married females by 322. The decrease is seen in all the age-periods, except the second, 10-15, for both sexes; the greater decrease of males being in the age-period '40 and over,' 220, while that of females being in the period 15-40, which comes to 140. It is to be noted that while the married males have decreased by 220 in the last age-period, the decrease among the married females of that age-period is very insignificant. The increase in the age-period 10-15 is not so remarkable; the married males have increased by 32, and the married females by thrice the number, in 10,000 of each sex. There is an increase of widowed of both sexes throughout all the age-periods; the widowers have increased by $4\frac{3}{4}$ per cent. and the widows by nearly $6\frac{1}{4}$ per cent. on an average. The Musalman percentages also show a decrease among the unmarried and married of both the sexes and an increase among the widowed. The percentages of the married of both sexes having thus decreased in the two main religions, the remarks made previously, as regards the decrease among the unmarried being due to greater mortality rather than to more marriages, receives confirmation. The percentage of Musalman unmarried males has fallen greatly, namely by 329. Here also, the percentages of unmarried have fallen by 5 per cent. for both the sexes in the period 0-10. But it is strange to find that the married show an increase here, even in the very first age-period 0-10, which is not the case with regard to the Hindus. The widowed also, as said above, show an increase in the percentages over those of 1891; but it is worthy of remark that while the Musalman widows have increased by 3 per cent., the Hindu widows have increased twice as much; or, in other words, where there are 311 more Musalman widows this time than in 1891, those of Hindus are twice as much more, or 621. The distinctive feature of the non-prevalence of widow-remarriages to a certain extent in one of these two religions is thus more clearly marked out by the above figures.

4. COMPARISON WITH OTHER COUNTRIES.

13. Owing to the plague and other epidemics that have been prevalent in this part of the country during the last 3 or 4 years, and to the Famine of 1899-1900, the conditions have become so abnormal that it is not worth while instituting comparisons with other Provinces or Countries. Comparison of the figures nearer home may, however, be useful. With this view, the average number in each condition of 10,000 persons of each sex for the Baroda State and City, and for the Bombay Districts and City have been given, in subsidiary Table A. Keeping the cities out of consideration for the present, Sind affords the highest numbers for the unmarried of either sex, followed by the Southern Division of the Bombay

Sub. III (b)—5-7
and 14-16.Sub. III (b)—8-10
and 17-19.Sub. III (c).
Musalmans.Comparison
with the City
and Districts
of Bombay.

Sub. A.

Presidency (Konkan and Karnatak, together). Baroda State has the least number, 322 less in 10,000 than British Gujarat for unmarried males, and 281 less for females. In the proportion of the married, this State is exceeded only by the Central Division, in the ratio of married males. British Gujarat comes after the Central Division in the ratio of married among both males and females, with 4,690 and 4,986 respectively. Sind naturally falls much behind, as it has already showed such high figures for the unmarried. Higher than Sind is again the Southern Division, which differs much from the remaining Districts and from the Baroda State. The proportion of widowers is also highest for this State and it is followed by that for British Gujarat, 800. The proportions of widows are high in this State and in British Gujarat, the latter closely following this State; but both of them are surpassed by the Southern Division, 2,061. Sind has the least number of widows, 1,322. The cities, having a large number of married adults immigrating from different places, are expected to show a large percentage of the married; and hence a low percentage of the singles. This will be seen generally to be the case for the two cities, Bombay and Baroda. Bombay City has the highest number of the married of both sexes.

Baroda City has the lowest percentages of the unmarried and exceeds all the Divisions of the Bombay Presidency in married males, but comes between the Central Division and the British Gujarat for married females. As regards the widowed of both sexes this State comes off the worst of all others in the table, the ratios being as high as 1,044 for widowers and 2,836 for widows. Bombay has the least number of widowers; and it has less widows than this State and British Gujarat. Baroda City seems to have lost the married of both sexes, in large numbers from plague; but the great contrast between the ratios of the widowers and widows is, as mentioned above, due to the prohibition of widow remarriage.

Percentage of
males and fe-
males in each
Civil state.

Sub. IV, 2-5.

Unmarried.

14. In the previous paras., the proportions of males in each condition were calculated on the total number of males, and so for females. We shall now turn only to the civil conditions and examine what percentage of the total in each condition is distributed between males and females. For instance, taking the total unmarried persons to be 10,000, we have 6,147 or more than $\frac{3}{5}$ th males and 3,853 or less than $\frac{2}{5}$ th females; that is, for every 61 single males there are only 39 single females. That shows that there is a surplus of unmarried men, on the whole, and also in all the age-periods. Nearly half the number of total unmarried males and three-fourths the number of unmarried females are found unmarried in the first age-period, and the difference in the numbers of the two sexes is 214. The numbers of both sexes decline at each successive age-period, but not in the same proportion; and the divergence in the case of females is very wide in the immediately next age-period, 10—15, since the number of boys is less than half of that in the preceding age-period 1,453, while that of the girls is only 28 per cent., 787. The difference is still more marked in the third age-period, 15—40, where the unmarried male number is nearly the same as in the above age-period, 1,489, while the unmarried female number is less than one-third of that in the preceding one, 238. In these two age-periods, taking together, 10—40, there are 2,942 males out of 10,000 total unmarried and only 1,025 females; or the females are nearly a third of the males. In the last period, the difference is still more strongly marked,

173 males to only 15 females. Taking the same number of the married as above, **Married.** we find, as is to be expected, that the percentages of the two sexes are more **Sub. IV, 2-6.** evenly balanced. For all ages combined, there are 49·82 males to 50·18 females. There is a slight superiority now of females; but the converse was the case at the last Census. It was explained as being due chiefly to the fact that a large number of married men come from foreign parts for service and other occupations leaving their families behind. Another conjecture was put forth accounting for the circumstance, in some measure, by a consideration of the fact that the wives brought from the neighbouring Native States and British Gujarat return temporarily to their parent's homes, and the figures for British Gujarat supported the conjecture. The present diversity is, after all, not great. If all husbands and wives had kept within the State, there should have been 5,000 couples; whereas there is a difference of only 18. This can be accounted for by the fact that more males emigrated in the hard times. The percentages increase in both cases with the age-periods, until they reach the climax in the third age-period, 15-40, and the females shew a greater rate of increase than the males, owing to the Shastric injunction which enforces early marriages of girls. The female percentages are thus higher than the male ones in all the age-periods except the last, where there are 1,328 males to 909 females. This is owing to the fact that the wives being generally younger than their husbands, the difference in the ages being from 5 to 15 years, the wives are counted in the earlier age-periods, and that in cases of loss of consorts, the chances of remarriage are all on one side only. Of the widowed, the numbers of widows are much higher than those of widowers; **Sub. IV, 4-7.** 34·4 widowers to 65·6 widows. In the first age-period, the numbers are almost **Widowed.** identical, 53 to 55; but it is to be remembered that the total males, in this period, are 12 per cent. more than the females. The proportions go on increasing in each age-period at an extremely rapid pace for widows. The numbers of widows, in age-period 10-15, exceeds that of the widowers by 30, in 10,000 total of that condition. It is 1½ times higher in the age-period 15-40, the difference being no less than 863,—1,663 widowers to 2,526 widows. In the last age-period, there are 1,605 widowers to 3,830 widows; or the widows are 2½ times the number of widowers; the actual difference being 2,225. This is due partly to the comparative longevity of women, at an advanced age, but chiefly to the prohibition of widow-remarriage among the higher castes of Hindus.

15. We may now compare the percentages of males and females, in the three Civil Conditions, for the Baroda State and the City, with those for the Divisions and the City of Bombay, the Madras Presidency, and India as a whole, and with those for two European Countries. The figures for India and England are taken for 1891, and those for France for 1881. It is noteworthy that leaving aside the Capital Cities, the ratios for the Presidencies and Districts and all India are almost alike; ranging from 59·9 to 61·5 for unmarried males; and consequently, ranging from 40·1 to 38·5 for unmarried females. For England, the ratio tends to an equality for the sexes; 50·9 : 49·1; and for France the difference is greater; but even that proportion is no more than 52·2 males to 47·8 females. This difference of percentages in the Indian and European Countries arises from the fact, which we have already noticed, of a much greater tendency towards marriages in India, and from the fact of there being

Percentages of sexes in each Civil Condition compared with those of other Provinces and Countries.

Sub. B, 2-7.

more females than males in the European countries and of the reverse being the case in India; for, naturally, the ratios of the males and females in the married stage must tend towards equality; and in the last stage the numbers are proportionately much less than in the first two, and that state also follows the married one. Hence, on whichever side the scale leans, the effect of it must be perceptible principally in the first stage. If there be an excess of males over females, a large number of males must remain single, and of females under the reverse condition. In the City of Baroda, the percentage of unmarried males is higher, 62·2, and that in the Presidency town it is the highest, 68·2. The percentages of females are complementary and are comparatively very low. This may be due to the fact that to large Capital Cities, many young men, not yet married, resort from distant places in pursuit of various occupations or for education. As I have already stated, the percentages of males and females in the married state should oscillate slightly on either side of the number 50. If there were no migrations in or out of a District, the ratio would be exactly one of equality, in Districts where polygamy was not prevalent. The latter being practised, though on a small scale, in India the male percentage may be expected to be less than the female one; and for all India, this is found to be the case; for, here migration can hardly play any part. The ratio there, is 49·8 males to 50·2 females. But in the Provinces and smaller sub-divisions of India, so also in this State and other Native States this element, besides polygamy, must have due consideration, in accounting for a less number of married males than of married females *viz.*—a greater emigration of males than of females. But the ratio for this State, as also for British Gujarat, is exactly identical with that of India as a whole. Deccan also approaches very closely to this State and the British Gujarat in this respect. In the Southern Division and Madras Presidency the ratios of males are lower. Sind sides with the European countries, where there is an excess in the ratio of married males. For European countries this may perhaps be due to larger immigration of married males than of married females. It will be further observed that, for reasons already mentioned, the numbers for married males are much higher than those of married females in the cities; that for the Presidency town being so high as 63·6. In the widowed state there are more widows than widowers, for the obvious reasons already mentioned above, in all countries; but in European countries, owing to late marriages and marriages by choice, the ratios of inequality are less than those prevalent in Indian Divisions. The effect of hard times allowing less re-marriages of widowers is more clearly marked in the percentages of widowed males for this State and British Gujarat, which have gone very high this time. The ratios of widows are relatively reduced. This State has even surpassed France, while British Gujarat just approximates to England in this respect.

5.—DISTRIBUTION BY CIVIL CONDITION OF 10,000 OF EACH MAIN AGE-PERIOD
FOR EACH SEX AND COMPARISON WITH EARLIER CENSUSES.

16. We shall now take 10,000 of either sex at each main age-period and see how many there are of each civil condition. It appears that at the early age-period below 10, out of 10,000 boys, so many as 632, or 6½ per cent. are married, and 68 are widowers. The proportion for the girls of the same age is so

Distribution
by Civil
Condition at
each main
age-period.
Sub. V—2, 5, 8, 11,
14, 17.

high that 991 out of 10,000 or a little less than 10 per cent. of the girls of this tender age, are already married, and 74 are found in the widowed state, a large majority of them destined to be life-long widows. In the next age-period, 10—15, nearly one-fourth the number of boys and a little less than one-half the number of girls are in the married state, while 2½ per cent. boys and 3½ per cent. girls are widowed. Of the males aged between 15 to 40, there are only 22 per cent. remaining unmarried; but, of the females, only about 4 per cent. are found in the unmarried state; while more than two-thirds of the males and more than three-fourths of the females are married. The widowers come to 10 per cent. and the widows to 17½ per cent. In the last age-period, '40 and over,' while 650 out of 10,000 males, or 6½ per cent., are unmarried, the unmarried females form an insignificant percentage of 52 in 10,000. Of the males, nearly one-fourth are widowers; the percentage being exactly the same as that of married males at age 10—15; and 55 per cent. females are widows. It may be noted that while 44 per cent. of the females are in the married state, 25 per cent. more of the males are in that state at the last age-period. This is due to the facts of the males at this age having married women younger than themselves, and of the widows being more than double of the widowers at '40 and over.' Taking all ages together, as has already been observed, less than half the number of males and more than half the number of females are in the married state; nearly 10 per cent. are widowers and twice as many widows, while 42 per cent. of the males are bachelors, the percentage of spinsters being two-thirds of that for males.

17. A comparison of these figures with similar percentages of the previous decades would be of interest, inasmuch as they disclose the general tendency of the people towards early marriages. Subsidiary Table V gives the distribution by Civil Condition of 10,000 of each sex at each main age-period for the two previous Censuses also. From the figures of 1891 we find that the unmarried of both sexes have increased in all age-periods, except in the last, where there is only a very slight decrease in the percentage of females. The numbers of married have, consequently, decreased at all age-periods, except the last, where there is a slight increase in the percentage of females. It will thus be seen that child marriages are relatively less numerous during the decade under review than during the one preceding it. Again, the married are relatively less numerous and the unmarried are more numerous at all ages generally. So far the result shows some improvement; but the figures for the widowed are heavier throughout the age-periods, except the last, where for the females they are almost stationary. Compared with 1881, the unmarried and the married show smaller ratios generally, and the widows very heavy ones throughout. The married females have decreased for 10,000 in the first age-period from 1,510 to 990; in the second, from 5,309 to 4,851; in the third, from 8,720 to 7,857; and in the fourth, from 4,637 to 4,452.

Figures compared with those of the previous Censuses.

Sub. V—2-12.

6. CIVIL CONDITION BY RELIGIONS.

18. We now come to a review of the numbers of unmarried, married and widowed of the two sexes, in all the important religions.

Civil condition by religions.

Among Hindus 527,537 persons, 330,078 males and 197,459 females are unmarried; 784,516 persons, 292,264 males and 392,252 females are married; and 234,939 are widowed; 79,799 males and 155,140 females. Thus 34 per cent. of

Imp. Table VII. Hindus.

the total Hindu population are unmarried, 51 per cent. married and 15 per cent. widowed. Taking the sexes separately, 41 per cent. of the males are unmarried, 8 per cent. more are married and 10 per cent. are widowers; of the females 26 per cent. only are unmarried; but more than twice as many, or 53 per cent. are in the married state, while the widows are 21 per cent.

Jains.

Among the Jains 16,530 of the two sexes, or the same percentage as that of Hindus, namely 34 are unmarried; 23,297 persons, or 48 per cent. are married and 8,463 persons, or 18 per cent. are widowed. Their ratios for the widowed are thus higher than among the Hindus. Analysing these figures into those for the two sexes, 10,296, or 42 per cent. males and 6,234, or 27 per cent. females are in the unmarried state; 11,908 males and 11,389 females, or 48 per cent. of the two sexes, are married; and 2,553 males and 5,910 females, or 10 and 21 per cent. of the sexes respectively, are widowed.

Musalmans.

Of the Musalmans, 60,322 persons, or 37 per cent., are unmarried; 79,833, or 48 per cent., are married; and 24,849, or 15 per cent., are widowed. If we take the figures for the sexes separately, 36,119 males, or 43 per cent., and 24,213 females, or 30 per cent., are in the unmarried state; 39,613 males and 40,220 females or 47 per cent. of the former sex and 50 per cent. of the latter sex, are husbands and wives; of the remainder 8,607 males or 10 per cent., are widowers, while 16,242 females, or 20 per cent. are widows.

Parsis.

Among the Parsis there are 3,616 persons unmarried, 2,034 males and 1,582 females; 3,684 persons are married, of whom 1,466 are males and 2,218 females; while 1,109 are widowed, 212 widowers and 897 widows. Taking the percentages, we find that the ratio of unmarried is 43 per cent., being less than that of the married by only 1 per cent.; the widowed form 18 per cent. of the total population. Of the males, so many as 55 per cent. are unmarried, 39 per cent. married and 6 per cent. widowers; while of the females 34 per cent. are unmarried, 47 per cent. are married and 19 per cent. are widows.

Animistics.

Of the Animistics 76,744, or 44 per cent. are unmarried, of whom 42,255 are males and 34,489 females; their male and female percentages on the totals of the sexes come to 47 and 40 respectively. In the married state there are 39,939, or 45 per cent. males and 42,854, or 49 per cent. females; the total comes to 82,793, or 47 per cent. In the last of the Civil Conditions 7,229 are widowers and 9,484 widows, in all 16,713; the percentages are 8, 11, and 9, respectively, on the total of each. The other religions need not be considered as their figures are very small.

**Percentages,
by sexes, of the
Civil Condi-
tions in all re-
ligions.
Sub. C.**

19. From these figures it will be seen that the general average follows closely upon the average for the Hindus in this as in other averages. Taking the percentages, we find that, in the total percentage, the Hindu unmarried ratio is less by one per cent. and the married one greater by .59 than the general average for these conditions. The same sort of inequality, though not in the same proportion, is observable in the percentage of unmarried and married males. The males unmarried are .74 per cent. less and the married .58 per cent. more than the average. This shows that among the Hindu males there are nearly 6 per 1,000 more married than the average for the State. The married percentage having thus risen, the unmarried falls naturally, if not in the same ratio. The Hindu ratio of widowed is also in excess of the general ratio of the State for that condition by .5 per cent.

From this it follows that there are 5 per 1,000 more widowed among the Hindus than the average for the State. The Hindu widowers exceed their average for the State by .16 per cent. Among the Hindu females, there are 1.54 per cent. less single, and .61 per cent. more married than the average; or there are 154 per 10,000 less single females and 61 more married than the average for the State, including the Hindus. The Hindu widows exceed the average by 9 per 1,000. In the percentages for the total, the Musalmans are 1.37 per cent. more for the unmarried, 1.74 less for the married and .37 per cent. more for the widowed state, than the general average. In the percentages for males, they are .95 per cent. more for the unmarried and 1.37 less for the married than the general average for males; they are also .42 per cent. more for widowers and, what is more remarkable, .2 per cent. more for the widows. Compared with Hindu males they are 1.69 per cent. more for the unmarried, 1.95 per cent. less for the married, and .26 per cent. more for the widowed state. In females the unmarried are 2.8 per cent. less, and the widows .7 per cent. less than the percentages for the Hindu females. It will be seen that the percentages of widows is very high for the Jains, and that for high-caste Hindus is probably still higher. Still, there is no doubt that considered absolutely by themselves, the widows are very many among the Musalmans and closely approach the ratio of Hindu widows. Though there is no prohibition among them against widow remarriage, still with the *Purdah* system prevailing among them and the cherished notions of respectability, very few widows go in for remarriage. This and polygamy may account for the high percentage of Musalman widows. Marriages not being a religious necessity, as with the Hindus, the ratios for the unmarried of either sex are higher than among the Hindus.

The Jains are peculiarly situated; their ratios for the unmarried are slightly in excess of those of the Hindus; but those for the widowed are very high and, consequently, those for the married are low. Among the males the bachelors and the married have the same percentages nearly as the Hindus; but the ratio for the widows is as high as 25 per cent. of the females. In addition to the pernicious system of early marriages, there are one or two other customs in regard to marriages among them which swell the number of widows. The Jains being a trading class, in marriages as in other worldly occupations, their thoughts are more towards striking a bargain; and large sums of money, have to be paid 'to purchase' a bride. It thus happens that an old bridegroom with a long purse has preference over the needy youngster; and the old husband passing away in the course of nature leaves a young widow behind. Many such cases occur; but long usage and the frequency of such instances allow the parents to look on with unconcern to their daughters tying the conjugal bond which bids fair to snap in the course of a very few years or months. It is also to be noted that among two of the largest Shrawak Communities it is customary to marry the girls to Meshri (Hindu) Vanias of the corresponding castes. These girls at their husbands' houses are included among Hindus; hence, there is a great disproportion between the unmarried males and females among the Jains. This fact also contributes to give a higher percentage to the widows in two ways, first by these women being not included among the Jain females while they are in the married state, and secondly, by returning to their parental home generally, when they are widowed.

In the total percentages, as well as in those for the sexes, the Parsis and the Animistics show higher ratios for the unmarried and lower ones for the other two conditions, as compared with the other religions. Thus these two religions are better off in all conditions. The Christians show the least ratios of the unmarried and widowed; and consequently, the highest of the married.

Civil Condition by sex and religion in each Division and the State.

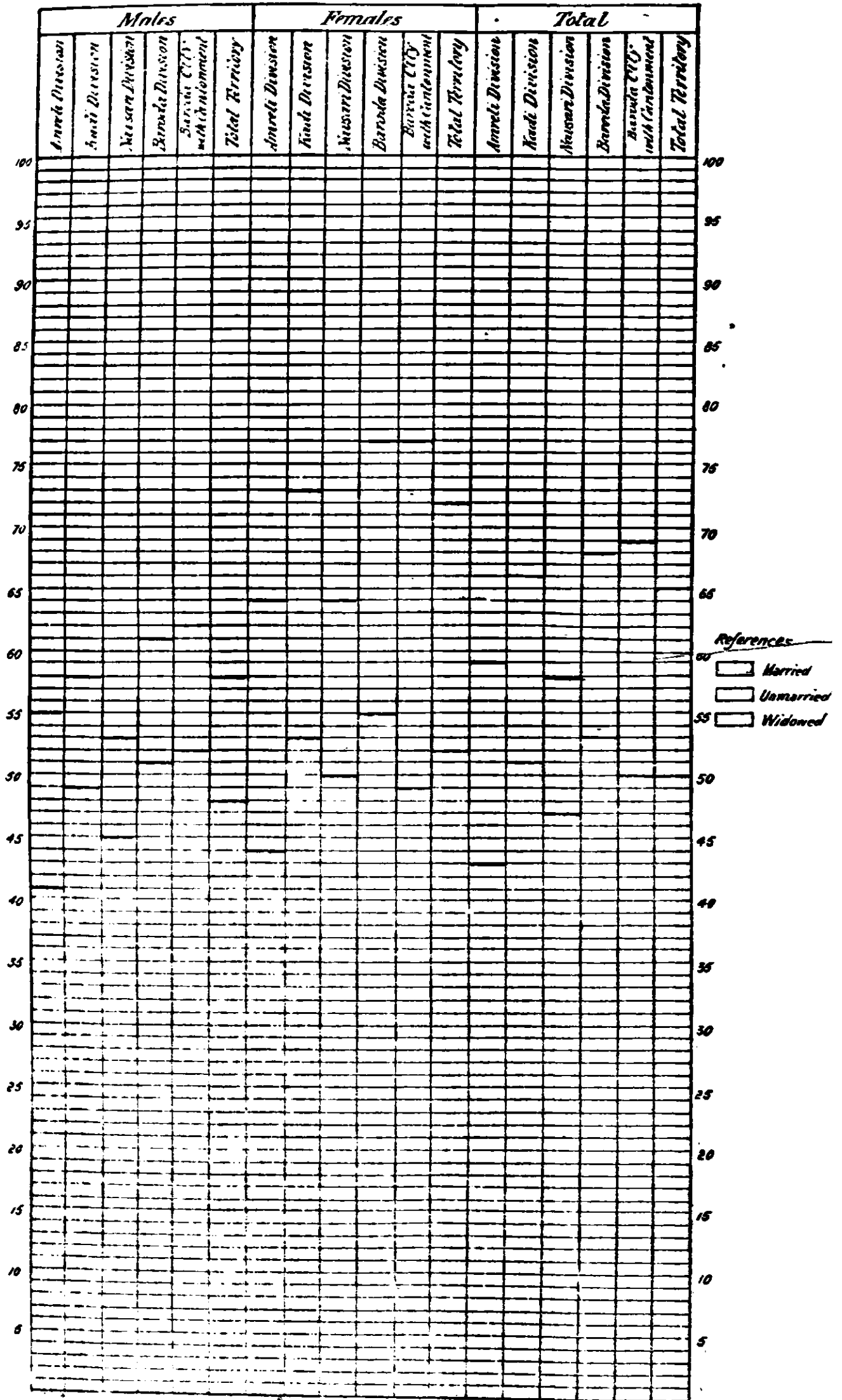
Diagrams.

All religions.

20. For illustrating the Civil Condition by sex in all the different religions for each Division and for the State, I append diagrams; one for "all religions" combined, that is, for the State, and one for each Division and sex for each of the important religions—Hindu, Mussalman, Jain, Parsi, Christian and Animistic. The diagrams easily explain themselves. Each unit of percentage is represented by a rectangle, which for convenience, may be called a square. The deep-coloured squares show the percentages of the married, the high-coloured of the widowed and the blank ones of the unmarried.

Referring to the diagrams for "all religions", it appears, at first view, that the unmarried females column is smallest for Baroda Division and the City; from 100 it comes down to a little over 77, or includes less than 23 squares; or as many per cent (the percentages being represented by squares). The unmarried male and female columns are longest for the Navsari Division, occupying the space from 53 to 100; or more than 47 squares for males and 87 squares for females; the unmarried male numbers are thus more than double the number for Baroda City unmarried females. It also appears, at once, that there are everywhere more squares for the unmarried males than for unmarried females. As for females so for males, the lowest percentages of the unmarried are for Baroda Division and City. The percentage of Amreli unmarried females is almost identical with that for Navsari. For the total unmarried of the two sexes, the column for Navsari is the longest; Amreli following it close. The Navsari percentage of total unmarried of the sexes exceeds the general average of the State by 7 squares, and that of Amreli exceeds the average by 6 squares; Kadi has one square less, Baroda 3 and the City 4 than the State average. For the married males, the highest percentage is for the Baroda City, 52, and it is followed by the Baroda and Kadi Divisions, 51 and 49, respectively; these are all higher than the male married average; while those for Navsari and Amreli are lower, the latter being the lowest; 45 and 41 respectively. For married females, the Baroda and Kadi Divisions, as in the case of married males, show the highest percentage, and exceed the average, Baroda by 3 squares and Kadi by 1 square. Navsari falls below it by 2 per cent, Baroda City by 3 and Amreli by 8. The respective columns for males and females are generally, as is to be expected, of nearly equal length; the female ones being longer than the male ones. Generally speaking, this difference, wherever it is found, is due to the greater emigration of males; for Baroda City, the reverse is the case, owing to a greater immigration of married males. For the total average, Amreli and Navsari are lower and the other two Divisions are higher for the sexes combined. The percentage for Baroda City for the sexes is identical with the general average. For the last condition, it will appear at a glance that the columns for females everywhere are longer by far than those for males. Amreli has the largest percentage of widowers of all other Divisions; as many as 14 squares, and Navsari the least, 8 squares. Kadi exceeds Amreli by one square and is lower in

Diagram showing for each Division of the Baroda State
the percentages of Civil Condition by Sex and Religion
All Religions



this respect than the average also by one square. The percentages of widowers in Baroda and the City are the same as the general average percentage, 10 ; while for the widows, the column for Baroda City comprises so many as 28 squares. Baroda Division follows with 21 squares for the widows ; as for the average, so for Amreli and Kadi, there are 20 squares and for Navsari 6 squares less. For the widowed condition of the sexes combined, Kadi and Baroda go with the general average, 15 squares ; Amreli has one more and the City 4 ; while Navsari has 4 less than the average.

We turn now to the coloured diagram for the Hindus. It will be Hindus. noticed that the general average follows closely upon the average for the Hindus, in this as in other averages. For the Hindus, the column for unmarried males is longest for Amreli, coming down to 55 ; that is, being 45 per cent., or as much as the average of unmarried males for all religions. Navsari follows it close, being behind only by 2 per cent., while Kadi falls back still by one per cent. more ; the lowest percentage of unmarried males being for the City, about 36 per cent. only. Baroda shows 40 per cent. of the unmarried males or one per cent. less than the general average of the sex for the same condition. The average for married males is about 48 per cent. It will be seen here also, that the columns for unmarried females are everywhere smaller than for males in the same condition. The smallest are for Baroda City and Division, being only 21 and 22 per cent. respectively. As for males so for females the lowest percentage of the unmarried is for Amreli, 36, which is followed again by Navsari with 31 per cent. The average comes to about 26 per cent. In the totals for the combined sexes also Amreli and Navsari are highest ; Amreli has just the same percentage of unmarried as the general average of unmarried males, and Baroda City and Division are the lowest. For the males in the married state among Hindus, Amreli has the lowest percentage and its column reaches 41 squares ; Navsari is better by 7 per cent., and Kadi by 8 per cent., coming up to the general average of the married males for the State ; while Baroda City and Division are better than the general average by 2 and 4 per cent., respectively. As usual, the married females occupy nearly the same space as the married males for each Division, excepting the slight oscillations already noticed as generally prevalent. The average for the total also, which must be between the two, cannot differ from either to any extent. The disproportion of the spaces coloured light, in the male and female sections of the diagram, again draws our attention, forcibly marking the very high ratio of the widows, both absolutely and as compared with the widowers. The highest percentage of widowers, represented by 14 squares in the diagram, is in the Amreli Division. The City follows Amreli with 11 per cent. These two are higher than the average Hindu percentage of widowers for the State, 10 per cent. The three other Divisions are identical in percentages of widowers, one per cent. less than the average. The average for widows is a column twice as long as that for widowers. The Navsari column for widows is the smallest ; but it comprises not less than 17 squares. Amreli exceeds by 2 per cent. more, and Kadi by 3.2 per cent. The column of average for widows is higher than that of Kadi by one per cent. and the City column is just $1\frac{1}{2}$ times as long, 30 per cent. The high percentage of widows for the City is already accounted for. In Kadi, also, where there is a large population of the Shrawak

and Meshri Vanias, the percentage of widows is high. In Navsari with its Forest tribes the percentage is low.

Jains.

Generally, the bachelors predominate among Jains as compared with those among Hindus. In the diagram, 50 per cent. are unmarried males in Navsari. Amreli follows it with 6 per cent. less. These two Divisions have ratios of unmarried males higher than the average, which comes to 42 per cent. Kadi has 1 per cent., and Baroda Division and the City have, respectively, 2 and 5 per cent. less than the average. In the unmarried females also Navsari shows the greatest percentage, 34; the least being in Baroda City and Division, 22 each. The average for the spinsters comes to 27 per cent. The largest number of Jains being in Kadi, its ratio of spinsters is equal to that of the average. Amreli has 5 per cent. more of the spinsters than the average. The column for widowers is sufficiently long to take up 16 squares in Amreli. The City comes next in order with 11 per cent. The percentages in Kadi and Baroda are identical with the average percentage, 10 squares; and Navsari has one square less than the average. Compared with the Hindus, the percentages of widows are generally greater everywhere; Kadi and the City each has one per cent. more than the average—26 per cent; Amreli has 3 per cent. more; while Baroda and Navsari have, respectively, 1 and 3 per cent. less than the average.

Musalmans.

As contrasted with the diagram for the Hindus, we find that in the one for Musalman the percentages of the unmarried of either sex are greater everywhere. In respect of the large proportion of widows there is a general resemblance. The married percentages are comparatively low. The proportion of unmarried males (as in the case of Hindus also) is greatest for Navsari, being 47 per cent. to 43 per cent. of the Hindus. Amreli has one per cent. and the City 3 per cent. less than Navsari. The average of the unmarried males is 42 per cent. Kadi and Baroda have 1 and 3 per cent. less, respectively, than the average. Of the married Musalman the highest percentage is for Baroda, 49, and the least for Amreli, 41. The City follows the Division with one per cent. less, and the Kadi percentage is identical with that of the City. For the average, the column of the married males occupies 48 squares, and the Navsari column has two squares less. Amreli and the City have equal percentages of the married females. The Baroda percentage for the married of either sex tends to equality; and, in the City, the married males preponderate over the married of the other sex by one per cent. In all other Divisions there are more married females than males; this is the result, to some extent, of polygamy among the Musalman. The Amreli percentage of widowers is generally greater for all religions. For Musalman there are 13 squares. Navsari and the City have each of them 8 per cent. of widowers; Kadi has 2 per cent. more—equal to the average; and Baroda has one per cent. more than the average. The percentage of widows is highest in the Baroda Division and the City. For the Division it is so high as 23 per cent., and the City has 2 per cent. less. The Navsari percentage is three-fourths of that for Kadi or the average—15 per cent., and Amreli has one per cent. more.

The other religions need not be entered into minutely. Diagrams, however, have been given for all except for the Christians as they are found in this State. For the Parsis, the only Division that should be considered is Navsari.

Parsis.

Diagram showing for each Division of the Baroda State the percentages of Civil Condition by Sex and Religion Jains

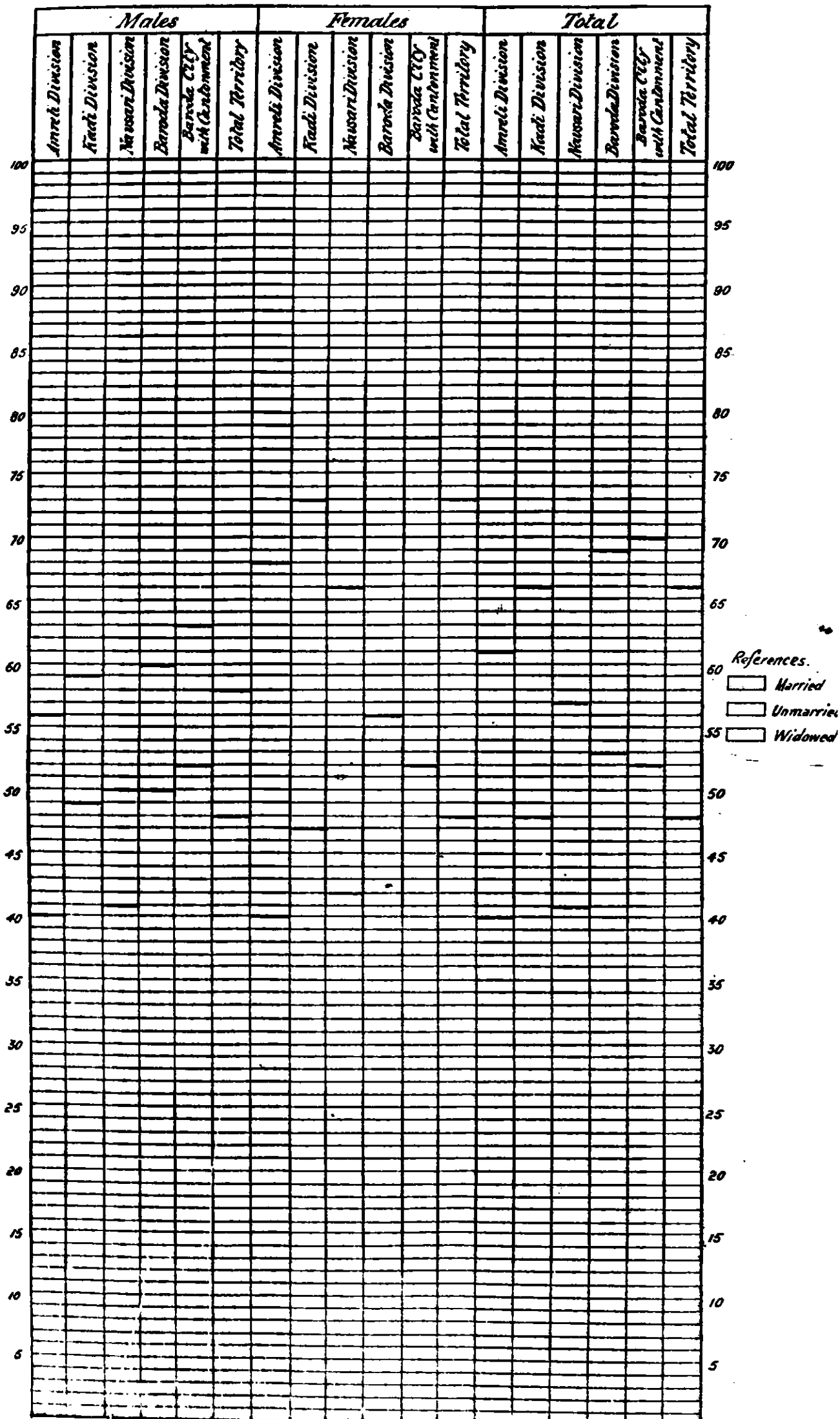


Diagram showing for each Division of the Baroda State the percentages of Civil Condition by Sex and Religion
Musalmans

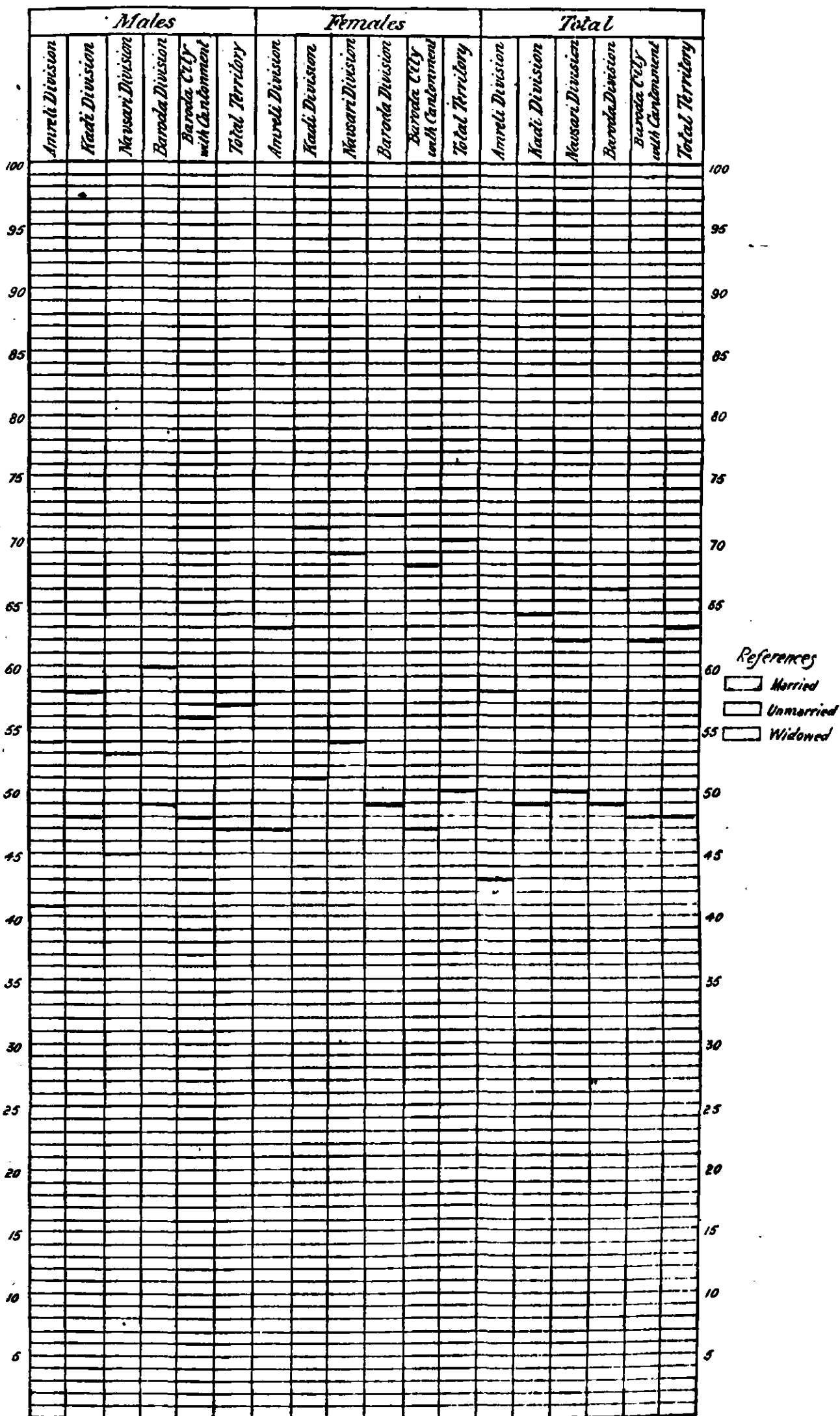
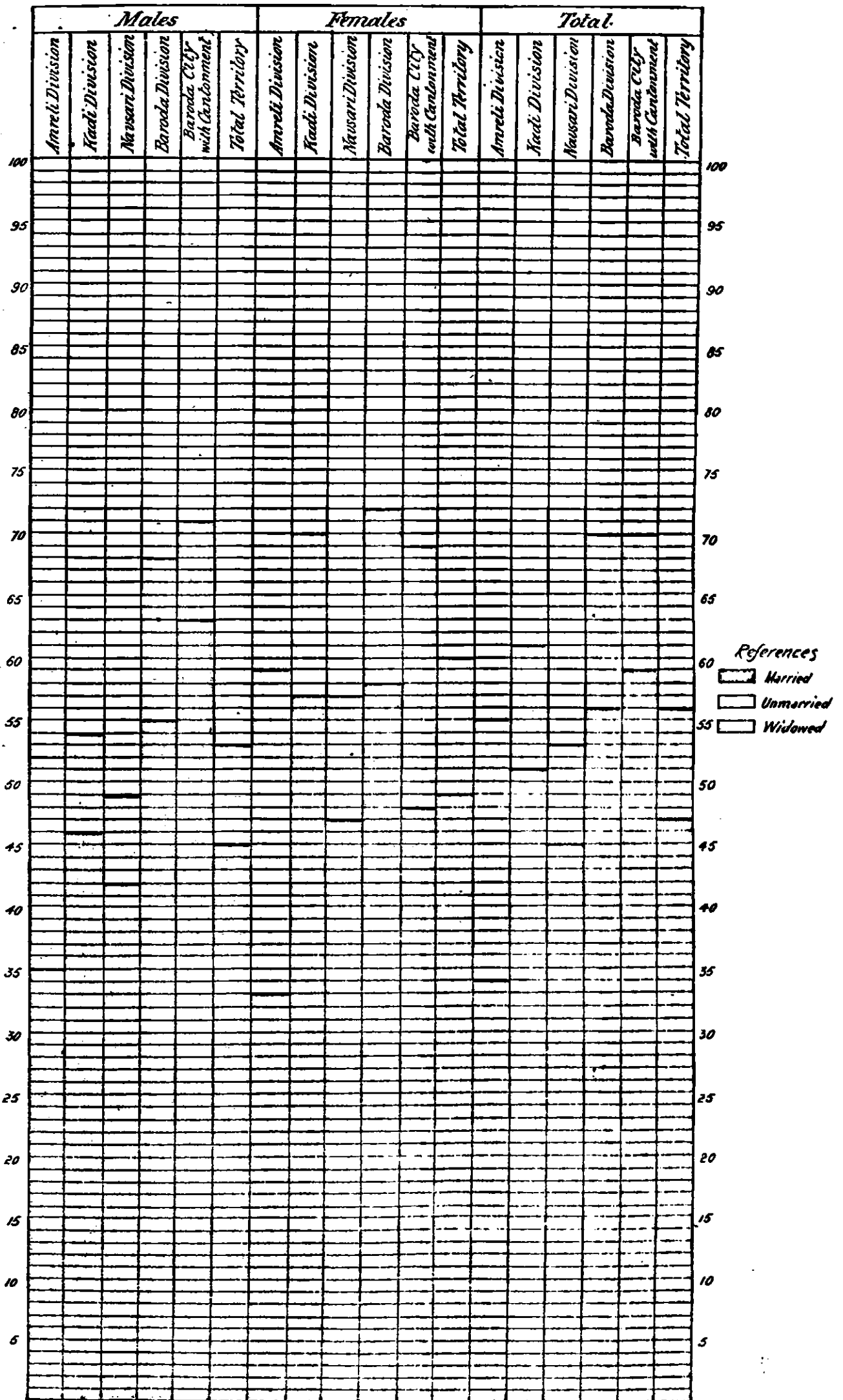


Diagram showing for each Division of the Baroda State the percentages of Civil Condition by Sex and Religion Animistics



There we find 56 per cent. of unmarried males, 38 per cent. married and 6 per cent. widowers. The comparatively large percentage of the unmarried shows that marriage does not take place among them in early ages. Among the Parsi females of Navsari, 33 per cent. are spinsters, 47 married and 20 per cent. widows. This large number is already explained.

For the Animistics, also, as in the case of the Parsis, the only Division to remark upon is Navsari. In the other Divisions, they are either not found at all or in very small numbers. In that Division, the unmarried males are 51 per cent., married 42 and widowers 7 per cent. This shows a very high percentage of the unmarried in a rough and hardy people, who do not indulge in early marriages and marry only when they are strong enough to support themselves. Among the Animistic females of the Navsari Division, 42 per cent. appear from the diagram to be spinsters, 47 married and 10 per cent. widows. Among them the unmarried are not only in greater ratios but approach to, or surpass, the married in numbers, and the percentage of widows also is comparatively very small.

21. We shall now proceed to examine the relative proportions of the sexes, in the three Civil conditions, for all religions. The number of married females of all ages to 1,000 males of the same condition is one of equality for Hindus, 906 for Jains, 1,513 for Parsis, 1,015 for Musalmans, 914 for Christians and 1,073 for Animistics. The numbers among the Hindus, being equal for both sexes, require no explanation; though, of course, the identity of figures does not imply that all husbands and wives live in the State; but it shows that the migration is pretty much the same, consideration being bestowed on the fact that a certain portion of the Hindus indulge in more wives than one. The Jains show a smaller number of wives, due perhaps to their brides living with their parents in the British territories. The Parsis show an abnormally high figure, for the reason that a large number of the males go out into British India, as a rule, and to other distant parts for trade and occupation. The Musalmans show a marked improvement over 1891; since for 986 wives then, they now exhibit 1,015. This shows perhaps that they are becoming less chary in allowing their wives' names to be entered in the Census schedules. This excess of wives over husbands may be partly due to polygamy and partly to the emigration of the male members. To polygamy alone must be attributed the excess of wives over husbands among the Forest tribes of this State.

The number of spinsters to 1,000 bachelors among the Hindus is the smallest—viz., 598, owing to the prevalence of infant-marriages among them. The proportion is very striking; of 6 spinsters to 10 bachelors; from the combined effect of 3 separate causes must this result arise—(1) the male population being greater than the female population, (2) freedom of remarriage to widowers and prohibition to widows, and (3) polygamy. There are 57,000 more males among the Hindus, but there are 125,000 more bachelors than spinsters, and 75,000 more widows than widowers. The Jains come immediately after, with 605 spinsters to 1,000 bachelors. The Hindus and Jains have interchanged the places they had occupied in the last Census; this may be due to the reduction now from the Hindu totals of a large number of Animistics. The Musalmans with 670 spinsters are better off than the Hindus and the Jains. The Musalman males are

Animistics

Relative proportions of
sexes, by religions.
Sub. VI—2.

Sub. VI—3.

3,000 more than females in the total, and the widows are 8,000 more than widowers. This accounts, in a great measure, for the spinsters being 12,000 less than the bachelors. The Parsis continue a high percentage of spinsters, 777, as against 849 in 1891; but it will be seen that they are the only race to have more women than men; 1,109 females as against 1,289 in 1891 to 1,000 males. The system of late marriages among them has been also instrumental in bringing about this favourable result. But the best off in this matter are the Animistics. They show such a high percentage of spinsters as 816. They exhibit remarkably uniform figures for the sexes. There are 10,185 married males to 10,134 females; 2,347 widowers to 2,550 widows, and 6,055 bachelors to 4,912 spinsters. Their totals for the sexes also are very near—18,587 males and 17,596 females.

Sub. VI—4.

For the widows also the Parsis are abnormally in the front again; 4,231 widows to 1,000 widowers. The actual numbers are 897 widows and 212 widowers. This large proportion may be due to the widowed women coming to settle at their old houses in Navsari, on the death of their husbands. Next to them come the Jains with 2,315 widows to 1,000 widowers. The actual numbers are 5,910 widows and 2,553 widowers. This high percentage arises from the pernicious custom of early marriages, with prohibition of widow remarriage and the great disparity in age at marriage. It will be seen from the table, that the figures for widows are very high from an early age; the reasons for this have been given in the previous paragraphs. The Hindus come next with 1,944 widows and the Musalmans follow them with 1,887. Here also the Animistics are the best off with only 1,311 widows to 1,000 widowers.

Civil Condition
by religions
and age-
periods,
Sub. VI, 5—7.
Age-period,
9-10

22. We shall now discuss these figures as distributed in the various age-periods. In the first period, 0-10, we find that the Hindus have the smallest number of spinsters, *viz.*, 928; and, therefore, stand the lowest; or, in other words, for 1,000 bachelors there is the smallest number of spinsters among the Hindus. Next to them come the Musalmans with 947 spinsters to 1,000 bachelors. The Zoroastrians come third with 973 spinsters to 1,000 bachelors. The Jains follow them with 1,043, due probably to the fact of the Jain boys having married girls in their own country beyond this State. The Aborigines show the greatest number of spinsters among them, owing to a larger number of females at this age-period than of males; there being over 25,000 girls and less than 24,000 boys. As regards the married, the Parsis show the greatest figure by ratios, but the actual numbers are 8 boys and 12 girls. After them come the Hindus with a ratio of 1,577, the actual figures being 11,614 boys and 17,968 girls. Then come the Animistics with a ratio of 1,420; the actual numbers are 581 boys and 825 girls. The Musalmans have 1,267 wives to 1,000 husbands and Jains the least 1,265. As the husbands are generally older than the girl-wives, it is but natural that the married girls in this age-period are more than the boys; the husbands of many of these girls being of the higher age-period. From the large actual numbers, however, among the Hindus in this State, we see how prevalent among them is the pernicious custom of marrying infant girls, with the foregone result that many of them will be child-widows. The largest ratio, 1,188, of widows of this State is found among the Musalmans. This does not mean a large absolute number; there are 152 widows to 129 widowers; but a few deaths more among the married boys as compared with

the deaths in the married girls raises the percentage. The Hindus follow them in more ratio with 1,066; but the actual numbers are 1,345 widows and 1,263 widowers. The Animistics have 727 widows to 1,000 widowers at this age-period; the numbers being merely 8 widows and 11 widowers. The Jains have 63 widows and 110 widowers, or a ratio of 57.2. In the next important age-period, 10-15, about which so much has been said, the Hindus are the first in the ratio of their unmarried, which is the greatest; there being only 503 spinsters to 1,000 bachelors. When we see further that there are altogether 90,000 girls of this age-period to 110,000 boys, the ratio appears more striking. The actual numbers for this age-period for the girls are 39,622 unmarried, 46,893 married, and 3,980 widows, making a total of 90,495; while out of 110,046 boys, 78,761 are unmarried, 28,205 married and 3,080 widowed. The large numbers of the married and widowed girls as compared with boys in the same condition will be seen properly from these numbers. The spinsters, again, are only half the number of bachelors. The Jains follow them as regards the ratio of the unmarried and the married, but show a small ratio for widows, 442. The Musalmans follow the Jains as regards their unmarried and married females with 667 and 1,364 per 1,000 males respectively, but precede the Jains as regards the widowed, with a ratio of 667 widows. Out of a Musalman female total of 9,203 at age 10-15, there are 5,542 unmarried, 3,447 married, and 214 widows; and out of 11,053 boys, there are 8,309 unmarried, 2,526 married and 218 widowed. The Animistics have a ratio of 1,750 wives and 1,273 widows to 1,000 of each of the other sex and of 703 unmarried girls to 1,000 boys. Out of 10,180 girls, there are 6,828 unmarried at this age-period, 3,310 married and 42 widowed; and out of 11,576 boys there are 9,652 unmarried, 1,891 married and 33 widowed.

Sub. VI—8-10.
Age-period, 10-15.

We now come to the longest and most important age-period, 15-40, wherein a large majority of the population is in the married state, and there are comparatively few unmarried. In this period there are only 129 spinsters to 1,000 bachelors, 1,039 wives to 1,000 husbands and 1,527 widows to 1,000 widowers among the Hindus. The actual numbers for this age-period for the females are 16,382 unmarried, 325,697 married and 72,447 widows, making a total of 414,526; while out of 459,911 males, 102,319 are unmarried, 309,893 married, and 47,699 widowed. Among the Musalmans there are 261 spinsters to 1,000 bachelors, 1,106 wives to 1,000 husbands, and 1,547 widows to 1,000 widowers. Out of a Musalman female total of 34,947 at age 15-40, there are 2,620 unmarried, 26,296 married and 6,021 widows; and out of 37,606 males 10,040 are unmarried, 23,756 married and 3,890 widowers. Among the Animistics, there are 326 spinsters to 1,000 bachelors, 1,101 wives to 1,000 husbands and 1,166 widows to 1,000 widowers. Taking the actual numbers, we have 2,898 females unmarried, 28,809 married and 3,699 widowed, thus making a total of 35,406 females at age 15-40; while of a total number of 38,183 males in the same age-period, there are 8,866 unmarried, 26,146 married, and 3,171 widowers. Lastly, among the Jains, there are only 95 spinsters to 1,000 bachelors, 1,036 wives to 1,000 husbands, and so many as 2,084 widows to 1,000 widowers. In the absolute numbers out of a total number of 10,263 females, only 312 are unmarried, 7,698 married and 2,253 widows; whereas out of 11,795 males, 3,287 are in the unmarried state, 7,427 married and 1,081 widowers. The Parsis may be left out of consideration as

Age-period, 15-40.
Sub. VI—11-13.

they have shown throughout better results in all conditions. The figures for Christians and others are not worth considering for purposes of any useful deductions. On a comparison of the proportion of sexes given above, for each of the conditions in these four religions, it will be observed that in this age-period the ratio of spinsters to 1,000 bachelors is the least among the Jains and the highest among the Animistics. Poverty, late marriages, and hardy habits among the Animistics have contributed to a high percentage of spinsters among them. The ratio is less among the Musalmans and Hindus, and still less among the Jains; they being generally rich very few females remain unmarried among them. The ratios of wives to 1,000 husbands among the Hindus and Jains are very nearly alike, that for the Jains being less by only 3—1,039 wives to 1,000 husbands among the Hindus and 1,036 among the Jains. Similarly the ratios for the Musalmans and Animistics are nearly alike, that for the latter being less by 5—1,106 and 1,101 wives to 1,000 husbands, respectively. This shows that polygamy is practised to a greater extent in the two latter religions than in the first two, i. e., Hindu and Jain. The Jains again come to the front as regards their ratio of widows to 1,000 widowers; it is as high as 2,084. The Musalmans come after the Jains with a ratio of 1,547 widows to 1,000 widowers; the Hindu ratio for widows being 1,527. Lastly, the Animistics have the least ratio, 1,166 widows to 1,000 widowers.

Age-period, 40
and over.

Sub. VI.—14-16.

The last period is one, wherein we would expect to find very few unmarried women. This expectation is realised. Among the Hindus there are only 604 unmarried, out of a female population of 157,528. At age 55-60, there are only 54 unmarried females. The obvious inference is that every woman that can possibly marry is married, excepting only such who are physically or morally debarred from marriage. The only ones, perhaps, who form an exception to this are the Rajput women, who have been forced to remain single, from failure to get suitable husbands, either from want of means or from want of mates in families of equal rank. While out of the same female population, 157,528, there are no less than 89,654 widows!

Among the Jains there are only 6 unmarried, out of a female population of 5,971 at this age-period! There are only 3 at the period 40—45, only 1 for each of the periods 45—50 and 50—55; none for the period 55—60, and only one for 60 and above! But the widows in the same period are 3,567. Comments on these figures are superfluous; and no pen can describe the situation more eloquently than the bare figures 6 and 3,567 for the unmarried and widowed females, out of a population of 5,971.

Among the Musalmans, there are 352 unmarried females and 9,855 widows in a population of 18,667 females. The ratio of widows here also is very great, due to many of the native Mahomedans following Hindu social customs.

Among the Animistics there are 60 unmarried and 5,735 widows in a population of 15,705 females.

From the comparative ratios between the sexes, it will be observed that in this age-period there is an excess of males over females in the married and unmarried state in all the religions, except Zoroastrianism, where the ratio of the married of both sexes is almost one of equality, 1,023 wives to 1,000 husbands; while there is a considerable excess of widows over widowers throughout.

Among the Animistics there are 875 wives to 1,000 husbands, or the wives are to husbands in the ratio of 7 to 8. Among the Musalmans the ratio of married females is nearly three-fourths that of married males or, more accurately, there are 18 wives to 25 husbands. There are 658 wives to 1,000 husbands among the Hindus, or 6.6 unmarried females to 10 unmarried males. The Jain married males are nearly $1\frac{1}{2}$ times their married females, or 27 wives to 40 husbands. The proportion of unmarried females is considerably low as compared to the males; that among the Jains being so low as 14 spinsters to 1,000 bachelors; there are 59 unmarried females among the Hindus, 289 among the Musalmans and 182 among the Animistics to 1,000 unmarried males.

Of the four main religions of this State, Hindu, Jain, Musalman and Animistic, there are so many as 2,741 widows among the Jains and 2,485 among the Hindus to 1,000 widowers, while among the Musalmans and Animistics there are 2,255 and 1,428 widows to 1,000 widowers in each; in other words, the excess of widows over widowers is 174 per cent. among the Jains, 148 per cent. among the Hindus, 125 per cent. among the Musalmans, and nearly 43 per cent. among the Animistics.

23. Looking to the proportion of sexes for the Divisions in each Civil Condition, by main religions and age-periods, we find that for all ages among the Hindus, the unmarried women are usually less in numbers and ratios than the bachelors in all Divisions, without exception. They reach from about one-half of the unmarried males in the Baroda City and Division to nearly three-fourths in Amreli. In Kadi the ratio of spinsters is three-fifths; while in Navsari there are 7 spinsters to 10 bachelors. In the case of the wedded there is a general excess of wives over husbands, owing to the migration of husbands, leaving the wives at home, except in the City and the Division of Baroda, where there is an excess of husbands over wives. The sex proportions for the widowed vary more than for the other conditions. The average for the State is 1,944 widows to 1,000 widowers. In the Divisions the ratio ranges from 1,297 for Amreli to 2,328 for the City. In Kadi, it is so high as 2,090; in Baroda it is 1,967; and in Navsari there are 1,839 widows to 1,000 widowers. It is worth notice that the very high proportions of widows "are chiefly attributable to the accidental cause of famine, a calamity before which, as has been remarked already, the so-called stronger sex seem to fall sooner than the more patient" and the Divisions rank themselves according to the degree of sufferings in each.

The proportion of sexes among the Musalmans in the three conditions shows very much the same results as those among the Hindus. There is an excess of bachelors over spinsters throughout, in all Divisions; and of wives over husbands in all, except in Baroda City and Division, as in the case of Hindus. There is similarly an excess of widows over widowers in the same varying proportions.

Among the Jains, the unmarried females are similarly less than the bachelors in all the Divisions throughout, but the ratio of spinsters is not higher than of 6.5 to 10 bachelors. But in the wedded Jains a contrast is noticeable in all Divisions without exception; there is an excess of husbands over wives among them. The proportions of widows are considerably heavy throughout in the Divisions. In Kadi, the proportion of widows to 1,000 widowers is so high as 2,617; and in the City, 2,052; in Navsari 2,007; in Baroda 1,947; and in Amreli 1,552.

Ratios of Civil
Condition by
sexes in the
Divisions by
religions and
age-periods.

Sub. VI.
Hindus.

The proportion of sexes among the Animistics should be considered for the Navsari Division alone. The spinsters to bachelors among them are in the ratio of 8·2 to 10. The wives and widows are in excess of the husbands and widowers respectively; there are 1,107 wives to 1,000 husbands, and 1,425 widows to 1,000 widowers. It may be noted that the ratio of widows is not so high among them as among the other three religions.

We shall now examine the proportion of sexes in each condition by age-periods. In the first period, 0-10, the Hindus of Baroda, Navsari and Kadi marry girls from 72 to 93 per cent. more than the boys. The City has 1,195 married girls and Amreli 780 to 1,000 married boys. This indicates that infant marriages prevail among the Hindus of Kadi, Navsari and Baroda in a much greater degree than they do in Amreli. But unfortunately for Amreli, it has the largest number of girls for widows and the city the smallest. In the second period 10—15, almost the same state of things exists as regards the married; but as regards the ratio of widows, Amreli with 1,518 girl-widows to 1,000 boy-widowers, stands next to Navsari which has 2,158 as the ratio of widows; in the City, the ratio comes to 1,351 girl-widows to 1,000 boy-widowers. Baroda has the smallest ratio, 1,222 and Kadi a little in excess of it, 1,262. In the age-period 15—40, Amreli for the first time shows a greater ratio of married females than males, 1,124 and the smallest, 1,056, of widows.

Similarly. Kadi, Navsari and Baroda show an excess of wives as compared with the previous age-period. The City differs from all the Districts, principally because it contains a number of immigrants in the Military service of this State, who leave their families behind. The ratio of unmarried females to 1,000 males is naturally far less than in the other periods since, except among the lowest caste, no Hindu female would remain unmarried beyond the age of 12. The widows show an excess over the widowers owing to the prohibition of widow-remarriage among certain castes of the Hindus; and also because those castes that have no such restriction try to follow the castes that have it. The last period shows a deficiency of females over males for the married as well as the unmarried states, for causes noted previously, with the resultant increase in the ratio of widows in all Districts.

Jains.

Among the Jains all the Districts, including the City, show a smaller ratio of wives for the total of all ages in all Divisions; but an excess, generally, of wives in all Divisions, in all age-periods except the last. This may be attributed to heavy female mortality in ages after 40. The percentage of widows as compared with the widowers is generally heavy for the widows. The ratio of the unmarried females is only 60 per cent. of the males; a fact clearly indicating the great desire for having the girls married in young age, though it would appear that in the very first age-period, 0—10, there are more spinsters than bachelors. As regards the married, Kadi stands first, with 961 wives, and Baroda the last, with 810-wives to 1,000 husbands, for all ages. After Kadi comes Amreli with 898, followed by the City, 848, and by Navsari with 812 wives to 1,000 husbands. As regards the unmarried, Amreli stands at the top, followed by Kadi, Navsari, the City and Baroda. But as regards the widows, Kadi again comes to the fore and Amreli brings up the rear; the City, Navsari and Baroda intervening.

Now taking the four age-periods we find that in the first 0—10, all the Divisions show an excess of married girls ; while it is only the City that shows a defect ; Baroda being herein the greatest defaulter, with 2,206 child-wives to 1,000 boy-husbands ; and, consequently, a very large ratio of widows, namely, 2,142 to 1,000 widowers. The City does not show any widows. Kadi shows only 242 widows to 1,000 widowers. Just as wives are in excess, so are the spinsters in excess in all Divisions, including the City, except Baroda. In the second period, 10—15, the ratio of the married has increased and that of the spinsters has naturally decreased in all Divisions, save Baroda. The City does not show in this period also any widows ; and in Navsari the widows are the same in numbers as the widowers. But Amreli shows an excess of widows. This excess of widows goes on increasing with age in all the Divisions, save Baroda, where it shows a defect in the last period over the ratio in the period 15—40. The ratio of spinsters has also naturally gone on diminishing, so much so that they do not find a place either in Kadi or Navsari. The ratio of the married has also diminished with age-periods.

The Animistics should be discussed only as regards the Navsari Division since it is only there that they are found in large numbers. Their married females show an excess in all periods, except the last, chiefly on account of the prevalence of polygamy among them. The widowed show very small ratios as compared with the other main religions, as widows can re-marry. In the first two age-periods the widows are actually less than the widowers, showing that the young widows can easily re-marry. In the first age-period, the ratio is only 272 widows to 1,000 widowers ; in the second period, 950 ; in the third, 1,234 and in the last 1,592. Animistics.

The Musalmans show wives and widows in all age-periods in high ratios equalling the Hindus. The Musalmans live side by side with their Hindu neighbours ; and are, therefore, influenced, as has already been said, by the customs and manners obtaining among the Hindus.

24. To be able to judge clearly to what religions the infant-husbands and wives of the first age-period, 0—10, and infant-widowers and widows belong, we shall look to the statement of their numbers, by religions. As is to be expected, the swelling numbers under these heads are those of Hindus. 11,614 little boys and 17,968 little girls are husbands and wives below 10 among the Hindus. The Musalmans also have rather high figures in comparison with their population. There are 1,345 widows among the Hindus, at this tender age ; almost all of them to wear the widows' weeds through life. The Animistics have also high numbers of 581 boys and 825 girls married below 10. They have the least number of widowed children, as compared to the population, only 11 boys and 8 girls ; but all can re-marry. The Jains, like the Hindus, show large ratios, as compared to their population ; there are 260 husbands and 329 wives already before the age of 10, and 110 widowers and 63 widows. All these 63 and those out of the 329 child-wives who, in the natural course will lose their husbands, will be widows for life.

Infants
married and
widowed, in
different
religions.
Sub.—D.

25. To estimate this question of baby-marriages still more accurately, I give figures from Imperial Table VII of married babies for each age up to under 5 years, for each religion and the total. For under one year, there are 143 boys and 187 girls married ! Of these the largest majority or nearly three-fourths of

Married babies
for each year
up to 5 in each
religion.
Sub.—E.

the number are Hindus. There are 97 husbands and 138 wives among the Hindus, who count their period of existence by days and months only, having not finished one full year; there are 45 and 48, respectively, among the Jains. There are none among the Parsis, Christians and Animistics.

For age 1—2, there are 122 husbands and 225 wives among the Hindus; 41 and 39 among the Musalmans; and 1 and 3 among the Jains. For the next three years of life, there are 236, 325 and 973 husbands among the Hindus, and 395, 614 and 1,631 wives. The total of husbands below 5 is 1,803 and of wives 3,003. Among the Musalmans the husbands and wives for age 2—3 are 79 and 88; then 85 and 90; then 123 and 147; total below 5 years, 373 husbands and 412 wives. The Jains have a few husbands and wives in each of these years; they have 37 and 40 at age 4; and a total of 62 and 66 below 5. The Parsis have only one girl married at age 5. The Christians (converts), have 15 boys and 25 girls married below 5. The Animistics show a total of 44 boys and 27 girls. It is strange that in all years among them the married boys are more than the married girls. This can only be accounted for by boys marrying girls older than themselves, if the figures are correct.

Proportions of
wives in urban
and rural
areas by religion.

Sub. VIII.

26. Subsidiary Table VIII need not be discussed; as it is in part a repetition of Table VI. In connection with this Table, it only remains to compare here the proportion of sexes in the married state for cities and rural areas. The Natural Division Baroda, exclusive of the Capital city, may be taken to represent the rural area for this chapter. The contrast is observable at a glance. As is expected, there is an excess of husbands over wives in the city in all religions for the reasons already mentioned before; while the contrary is the case in the Natural Division Baroda, where the females predominate over the males in all religions, except among the Jains and the Christians. In the city, the excess of married males over females is 20 per cent. for all religions taken together; the excess is 20·4 per cent. among Hindus, 15·2 per cent. among Jains, 26·4 per cent. among Parsis, 13·7 per cent. among Musalmans, 59·8 per cent. among Christians and 77·4 per cent. among Animistics. In the rural areas, the excess of wives over husbands is 2 per cent. for all religions taken together. Taking the religions separately the excess of wives over husbands is 1·8 per cent. among the Hindus, 59·7 per cent. among the Parsis, 3·6 per cent. among the Musalmans and 7·8 per cent. among the Animistics.

7. CIVIL CONDITION OF 10,000 OF EACH SEX BY DISTRICTS AND AGE-PERIODS.

Civil Condition
by Districts &
age-periods.

Sub. VII.

27. We now come to the distribution by civil condition of 10,000 of each sex by Districts, to see how many persons there are of each sex of each of the three conditions in all ages, and in each principal age-period. Taking all ages first, we find that in Amreli there are 4,515 unmarried, 4,883 married and 1,402 widowed out of 10,000 males; there are in Kadi 4,181, 4,889 and 930; in Navsari 4,743, 4,473 and 784; in Baroda 3,889, 5,104 and 1,007; and in the City 3,750, 5,206 and 1,044 respectively, out of 10,000 males in each. This shows that the largest ratio of the unmarried is to be found in the Navsari Division and the smallest in the City. Next to Navsari come Amreli, Kadi and Baroda in order. As regards the married, the City stands first in the ratio, followed immediately after by

Baroda and then by Kadi, Navsari and Amreli in order. If the number of marriages were an indication of prosperity, then the said Divisions may be classified for prosperity in the order mentioned. But marriages in Gujarat are, as has been already remarked, entered into without any notion of ability to maintain a family. The ratio for widowers is highest in Amreli and lowest in Navsari; the City comes just after the first and Kadi just above the last. The average for the State being 978, it would not be wrong to say that the Divisions showing a higher number of widowers do so on account of more deaths among the married.

Now looking to the figures for the spinsters we find that the various Divisions of this State stand in the same order as they do as regards the bachelors. Of wives, Baroda has the largest number and Amreli the smallest; between these two come Kadi, Navsari and the City in order. In this particular, the City changes the position occupied with respect to the husbands, owing probably to the fact of its having a large number of married immigrants. The other Divisions show the same order of precedence as they did in the case of males. As regards the widows, the City stands at the top and Navsari at the bottom of the ladder; the second step is occupied by Baroda, the third by Amreli, and the fourth by Kadi. The first three Divisions show a number above the average, the fourth is a little less than the average and the last is far below the average and thus comes off best. This may partly be due to the tolerance of widow re-marriage in a large portion of the population of Navsari, and partly to its comparative freedom from famine diseases. This is borne out by the very low figures for widowers also. The varying numbers in the other Divisions are due to their being more or less restricted in widow re-marriage and more or less exposed to epidemics.

In the first period, 0-10, we have in every 10,000 males 1,424, 579, 296, 676, and 672 boys married and 29, 82, 14, 61 and 277 widowers in Amreli, Kadi, Navsari, Baroda and the City respectively. The large number of the married has its usual evil consequences, the most harmful of which is the turning of married girls to widows. The large number of widowers may not signify much, as they can re-marry. The greatest harm is done in this respect by Amreli and the least by Navsari. Amreli being far away has made the least progress apparently, and Navsari being in good touch with many centres of reform and having many non-Hindu tribes and communities living in it, shows the best figures for the unmarried and widowed.

When we take the married girls of 0-10, into consideration, we find that Baroda here heads the list followed in order by Amreli, Kadi, the City and Navsari. Comparing these figures with those for the boys we find that all the Districts, save Amreli, show larger proportions of married girls than of married boys. As regards the girl-widows, the City, in spite of its being the Capital and being presumed to be under healthy influences, shows the largest ratio. This may be due to the City containing proportionately a larger number of Brahmans, Vantias and others who regard it a point of honour to get their girls married at a tender age.

In the second period, the ratio of the married boys has increased in all the Divisions, but not in the same proportion; thus showing that the conditions as regards marriage are different in different districts; because whereas in Amreli the rise is only from 14 to 16 per cent., that in Kadi, Navsari, Baroda and the

City is from 5·8 to 24·7, 3 to 20, 6·7 to 30·5 and 6·7 to 20 per cent., respectively. Thus we find that the greatest number of marriages in this period has taken place in Baroda and the smallest in Amreli. Kadi and Navsari stand almost on an equality, and the City ranks just above Amreli. The ratio of the unmarried has proportionately decreased. But such is not the case as regards the widowers. Their ratio has increased in all the districts, though not uniformly.

In the same period the ratio of married girls has increased in all the four districts, though that also not uniformly. The increase is the highest in Baroda, from 13 per cent. to 60 per cent. and the lowest in Amreli, from 11 to 15 per cent. After Baroda comes the City with a rise from 8·8 to 51 per cent. Kadi and Navsari come next in order. These percentages show that marriages of girls between 10 and 15 are much more favoured in Baroda and much less in Amreli than in the other Divisions of this State. It is but natural that when the ratio of marriages has increased in all districts, the ratio of the unmarried should decrease. The ratio of widows has, as can be expected under the circumstances, no doubt increased; this increase is also varying in each Division, but is almost proportionate to the increase of percentage among the married. Because the increase among the widows is in Navsari ninefold and in Amreli only about 2½ times as much as it was in the first period. In the City it is threefold and in Kadi and Baroda it is more than five times the number of widows in the first period. The period 15—40, shows a higher ratio of both the married and the widowed males and a smaller one of the unmarried as compared with its predecessor. The last period shows the highest ratio of the married and the widowed, and the lowest of the bachelors; these last being likely to remain so, till the end of their lives, since in this period only a few will think of marrying and fewer still may be able to secure wives. The fate of the widowers, at this stage, can be said to be almost similar to that of the bachelors.

As regards the females, the penultimate period presents the highest number of the married, as is quite natural, having regard to the marriage customs obtaining among the Hindus and others. Their rise over the preceding period is very large, *i. e.*, over 1,500 per every 10,000 females in all Divisions. Amreli shows the largest increase, since from 1,515 it comes to 7,130; and the City the smallest, with 7,614 from 5,154; Navsari with 8,051 from 4,199 comes second; whereas the third and fourth places are taken up by Kadi and Baroda respectively. But if we look to the figures for this period only, we find that Navsari shows the largest ratio of the married females and Amreli the smallest; the other places being serially occupied by Baroda, Kadi and Amreli. The ratio of the unmarried females in this period is the highest in Amreli and the lowest in Baroda. After Amreli comes Navsari, for reasons stated in a previous paragraph. The City and Baroda follow them in the order mentioned. The widows of this age are also found in the highest ratio in Amreli, and in the lowest in Navsari. The City follows immediately after Amreli which, in its turn is followed by Kadi and Baroda in order.

In the last period, the proportion of the married females, out of 10,000 females of that period, shows a considerable falling-off from the preceding period; in the case of Kadi, Baroda and the City, the proportion has receded even beyond that of the second period. Except in Navsari the ratio of the widows in this period is higher than that of the married.

Looking to the ratios of wives only in this period, we find that Navsari has the largest ratio to show, 5,556, and the City the smallest, 3,191. Amreli with 4,976 comes second, followed in order by Baroda with 4,290 and Kadi with 4,248 wives. The ratio for widows is the largest in the City, viz. 6,613 and the smallest for Navsari, viz. 4,389; Kadi with a ratio of 5,748 widows comes second, Baroda with 5,628 comes third, giving the fourth place to Amreli with 4,960 widows. The ratios of the spinsters are most insignificant, in all Divisions. In Kadi, there are only 4 unmarried women out of 10,000 of this age; the highest proportion is no higher than 196 for the City. After Kadi comes Navsari with 55, a ratio of spinsters which, in its turn, is followed by Amreli with 64 and then by Baroda, with 82. The average for the Natural Division Baroda is 42 and for the whole State is 52 out of 10,000. The number in the City is comparatively large, owing to a few physically weak women in a large capital city and a number of prostitutes, who generally are not married.

8. CHILD-BEARING CAPACITIES.

28. It is believed that the child-bearing capacity of females in any community is obtained by taking the numbers of females, as returned by the enumerators, for the ages 15-40, these being considered as child-bearing ages, and the number of infants returned 'under one year;' the proportion which the latter figure bears to the former gives the child-bearing capacity. In a country like India, maternity below 15 is rare, but not exceptional. Still I give sub-table F, to show these figures. The table cannot be considered to be very reliable, as the female figures, as we have seen, are not accurately returned for some of these ages, and still more because the infant numbers from 0-1 are decidedly inaccurate. There may be other objections also urged against this standard of child-bearing capacities. Ratios of the previous Census also are given for comparison. It appears that all the religions have deteriorated, except the Parsis, who show the same ratio as in 1891; the Hindus and the Christians have gone down the most, since they fall from 0·18 and 0·17, to 0·08. The results obtained in this Census must be considered as exceptional, on account of the loss of virile powers, want of settled homes, and a large mortality among children, all due to the hard famine times. People had to desert their homes in search of labour, or to labour on relief-works; and so husbands and wives could not come together; nor could there be any sexual desire when they were starving for food. The table will bring these facts at once to view. While there were over 70,000 children 'below one' in 1891 among the Hindus, there are now only 21,673; while there were nearly 6,000 children of that age for the Musalmans, there are now less than half that number. The Jain children are also less than half—822 for 1,650. The female numbers also have, no doubt, decreased; but the ratios of the decrease in births are far higher than the other ratios of decrease, as the resulting figures show. It happens that the Parsis who were the worst off in 1891 are the best off now; that is because they have suffered the least from famine distresses, and have actually kept their old proportion exactly; their female numbers and births are nearly the same as in 1891. This circumstance gives some confidence in the accuracy of our figures. So the measure of the loss by

Child-bearing
capacity in
different re-
ligions.

Sub F.

famine can well be judged by these ratios on infants to married women of child-bearing ages. The Hindu and Jain ratios have been reduced to one-half, and the Musalman ratio has fallen in the proportion of 17 to 11.

9. MEAN-AGE IN EACH CIVIL CONDITION.

Mean-age of
the sexes in
each Civil Con-
dition.
Sub. G.

29. It now remains to give the mean-age for the sexes in each civil condition. It is calculated according to the method stated in the 1st part of this Chapter, and as given in the Bombay Report for 1891. The Parsis come off first in the mean-age for all conditions, except for the unmarried males. For unmarried females, the mean-age is 9.38 among them. The Musalman approach them very closely, having 9.22 as the mean-age for the unmarried females among them. In all other religions it is so low as 7. It is noteworthy that the mean-age for unmarried males is higher among the Jains and Hindus, 14 and 12, respectively. The Musalman comes between these two, having 13 as the mean-age for their unmarried males. It is low among the Parsis, and the reason must be that many of the unmarried boys go outside the State for education, generally in the Presidency town. The Animistics follow the Parsis, though at some distance, in this respect in all conditions. For the married females the mean-age comes between 33 for Parsis and 27 for Hindus, Christians being left out of consideration. The mean-age for the widows comes to about 45. The male mean-age is from 4 to 5 years more for the first two conditions, and about the same number of years less for the last, than for the females.

10. CONCLUSION.

Conclusion.

30. In concluding the Chapter, I may briefly remark that had it not been for the famine of 1899-1900, which has largely increased the number of widowed, the State would have shown, as anticipated, better results in the civil condition of the people. We have seen that there is some improvement as regards early marriages, and there is an effort, in some places and castes, to a small extent, to postpone marriages to a later period, though they are not able to take a long step forward. The subject of marriage is touched upon here in its general aspects and salient points. The varying customs of marriage, obtaining among the various castes, will be dealt with fully in the Chapter on Caste, Tribe and Race.

Subsidiary Table I.
Distribution of 10,000 of each Sex by Age and Civil Condition.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—5 ...	987	23	3	1,015	37	4
5—10 ...	1,125	117	12	1,033	190	13
10—15 ...	990	333	34	573	582	45
15—20 ...	479	458	59	119	740	82
20—25 ...	240	661	97	29	856	122
25—30 ...	150	721	107	14	786	159
30—35 ...	90	664	115	7	618	206
35—40 ...	56	528	95	4	451	198
40—45 ...	43	472	117	4	373	316
45—50 ...	24	276	80	2	213	184
50—55 ...	24	289	106	2	174	285
55—60 ...	19	104	51	1	99	100
60 and over ...	18	148	102	2	93	279
GRAND TOTAL ...	4,188	4,834	978	2,805	5,202	1,993

Subsidiary Table II.
Distribution by Civil Condition and main age-periods of 10,000 of each Sex.

Age.	Unmarried.		Married.		Widowed.		Females per thousand Males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10 ...	2,062	2,048	140	227	15	17	929	1,515	1,031
10—15 ...	990	573	333	582	34	45	541	1,637	1,258
15—40 ...	1,015	173	3,072	3,451	473	767	160	1,051	1,519
40 and over ...	121	11	1,289	942	456	1,164	84	685	2,387
All ages ...	4,188	2,805	4,834	5,202	978	1,993	627	1,007	1,907

Subsidiary Table III (a).

Distribution by Civil Condition and main age-periods of 10,000 of each Sex at the last three Censuses.

AGE.	MALES.									FEMALES.								
	Unmarried.			Married.			Widowed.			Unmarried.			Married.			Widowed.		
	1901.	1911.	1921.	1901.	1911.	1921.	1901.	1911.	1921.	1901.	1911.	1921.	1901.	1911.	1921.	1901.	1911.	1921.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10	3,062	3,517	2,484	140	220	173	16	9	7	3,048	2,442	2,864	227	468	422	17	7	8
10-15	990	799	886	853	802	814	84	8	10	573	416	484	582	505	566	45	21	17
15-40	1,015	898	996	3,072	3,126	3,862	478	153	281	178	127	117	3,451	3,627	4,123	767	881	762
40 and over	121	109	66	1,289	1,510	738	456	350	220	11	12	5	942	917	881	1,164	1,187	764
All ages	4,188	4,323	4,430	4,834	5,158	5,062	978	519	518	2,806	2,997	2,968	6,202	5,517	5,491	1,995	1,486	1,541

Subsidiary Table III (b).

Distribution by Civil Condition and main age-periods of 10,000 of Hindus of each Sex at the last three Censuses.

0-10	2,018	2,524	2,450	145	236	195	16	9	8	1,973	2,430	2,305	241	511	479	18	7	9
10-15	982	783	863	552	320	348	83	8	11	532	390	446	630	534	617	53	12	18
15-40	988	860	896	3,120	3,159	3,114	491	153	176	138	120	95	3,492	3,652	3,562	808	825	408
40 and over	127	107	183	1,273	1,493	1,484	450	348	327	8	10	5	903	911	957	1,204	1,116	1,110
All ages	4,115	4,274	4,344	4,890	5,208	5,186	995	518	523	2,651	2,950	2,860	6,266	5,588	5,005	2,088	1,462	1,545

Subsidiary Table III (c).

Distribution by Civil Condition and main age-periods of 10,000 of Musalmans of each Sex at the last three Censuses.

0-10	1,968	2,416	2,339	189	101	62	15	3	5	1,944	2,457	2,302	250	180	180	19	3	6
10-15	985	909	1,016	299	167	192	26	5	7	687	571	659	427	330	385	27	6	12
15-40	1,191	1,123	1,247	2,817	2,899	2,818	461	152	180	326	177	163	3,250	3,641	3,518	746	375	450
40 and over	144	95	116	1,322	1,687	1,642	518	374	361	44	19	18	1,049	923	968	1,221	1,320	1,295
All ages	4,288	4,612	4,718	4,697	4,854	4,729	1,020	534	553	3,001	3,224	3,163	4,986	5,074	5,066	2,019	1,702	1,772

Subsidiary Table IV.

Distribution by main age-periods of 10,000 of each Civil Condition.

Age	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10 ...	3,027	145	53	2,813	219	55
10—15 ...	1,453	348	119	787	562	149
15—40 ...	1,489	3,166	1,663	238	3,328	2,526
40 and over..	178	1,328	1,605	15	909	3,830
All ages ...	6,147	4,982	3,440	3,853	5,018	6,560

Subsidiary Table V.

Distribution by Civil Condition of 10,000 of each main-period for each Sex at the last three Censuses.

Age.	MALES.									FEMALES.								
	Unmarried.			Married.			Widowed.			Unmarried.			Married.			Widowed.		
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10	9,300	9,167	9,331	632	802	651	68	31	18	8,936	8,373	8,461	990	1,604	1,510	74	23	29
10—15	7,297	7,212	7,323	2,453	2,718	2,593	250	70	84	4,771	4,463	4,534	4,851	5,417	5,309	378	120	157
15—40	2,225	2,150	2,234	6,738	7,487	7,350	1,037	363	416	395	311	270	7,857	8,879	8,720	1,748	810	1,001
40 and over	650	541	659	6,905	7,674	7,667	2,445	1,785	1,674	52	66	32	4,452	4,437	4,637	5,496	5,507	5,331
All ages	4,188	4,323	4,430	4,834	5,158	5,052	978	519	518	2,805	2,997	2,968	5,202	5,517	5,491	1,993	1,486	1,541

Subsidiary Table VI.
Proportion of the sexes by Civil Condition for Religions and Natural Divisions.

* Number of Females per thousand Males.

Name of the District.	At all ages.															
	0-10			10-15			15-20			20 and over.						
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Hindus	Total	1,000	898	1,944	1,877	978	1,066	1,662	803	1,392	1,039	179	1,827	666	69	2,488
	Amroli	1,021	766	1,297	780	1,006	2,711	846	969	1,618	1,124	246	1,068	918	74	1,088
	Kadi	1,085	608	2,090	1,731	922	1,088	1,844	489	1,202	1,041	172	1,625	657	6	2,002
	Navsari	1,045	700	1,839	1,865	983	1,272	1,678	510	2,158	1,067	220	1,887	748	116	2,308
	Baroda (exclusive of City)	868	806	1,987	1,931	829	1,270	1,656	651	1,322	1,011	77	1,028	610	48	2,701
City	790	499	2,358	1,195	903	676	1,761	802	1,861	868	96	1,283	478	824	2,871	
Jains	Total	958	808	2,318	1,368	1,019	872	1,487	691	442	1,086	95	2,084	678	14	2,741
	Amroli	898	856	1,882	1,117	1,082	858	1,288	623	1,833	1,029	222	1,406	478	78	1,916
	Kadi	961	644	1,182	1,018	242	1,297	788	847	1,018	81	2,262	724	.....	.....	2,797
	Navsari	813	818	2,007	1,000	1,060	.....	2,311	617	1,000	819	180	1,726	610	.....	2,250
	Baroda (exclusive of City)	810	803	1,947	2,208	976	2,142	1,728	827	668	1,122	48	2,117	646	.....	1,006
City	848	811	2,022	878	1,022	.....	2,022	422	.....	1,019	82	1,701	681	80	2,202	
Parols	Total	1,818	777	4,231	1,628	973	.....	1,004	881	8,000	1,918	429	8,240	1,028	.....	4,808
	Amroli	890	1,000	1,000	.....	.....	.....	.....	.....	1,000	3,000	3,000	.....	.....	.....	.....
	Kadi	840	880	8,000	.....	1,111	.....	.....	1,000	.....	823	686	8,000	280	.....	.....
	Navsari	1,660	619	4,497	1,142	978	.....	2,117	808	8,000	2,172	417	8,582	1,076	.....	4,828
	Baroda (exclusive of City)	828	1,128	1,321	.....	1,472	.....	8,000	818	.....	818	270	.....	823	.....	2,008
City	738	660	1,760	4,000	880	.....	780	899	.....	788	461	600	678	.....	2,873	
Musalmans	Total	1,018	670	1,887	1,367	947	1,178	1,864	667	961	1,106	261	1,647	720	289	2,268
	Amroli	1,000	748	1,171	958	1,008	.....	1,108	800	760	1,227	328	1,008	806	11	1,207
	Kadi	1,029	859	1,188	1,861	927	800	1,800	808	623	1,124	176	1,178	687	77	2,417
	Navsari	1,804	780	2,186	2,000	984	8,000	1,018	648	887	1,276	807	1,084	1,188	81	2,701
	Baroda (exclusive of City)	903	688	1,981	1,128	899	2,208	1,084	806	1,188	982	845	1,578	676	800	2,482
City	868	621	2,217	2,000	998	8,000	2,688	663	4,200	1,129	160	1,298	678	858	2,816	
Christians	Total	914	818	1,008	8,082	698	1,280	1,219	288	724	878	184	80	817	928	8,100
	Amroli	820	846	2,000	.....	1,000	.....	.....	8,000	.....	888	200	2,000	388	.....	8,000
	Kadi	1,000	400	.....	.....	800	.....	.....	600	.....	1,888	.....	.....	.....	.....	.....
	Navsari	647	1,000	2,400	.....	888	.....	.....	.....	.....	769	.....	.....	200	.....	2,000
	Baroda (exclusive of City)	904	682	1,714	8,184	778	1,280	1,468	409	878	892	208	880	661	1,888	8,002
City	402	128	1,266	800	228	.....	46	42	.....	700	160	1,200	878	.....	1,200	
Animatios	Total	1,078	610	1,811	1,420	1,088	787	1,780	707	1,278	1,101	820	1,100	878	182	1,428
	Amroli	882	828	1,600	.....	1,000	.....	.....	760	.....	828	714	1,148	760	.....	4,000
	Kadi	1,109	888	1,409	6,780	767	.....	2,400	674	2,000	888	148	1,078	8,000	.....	2,070
	Navsari	1,107	820	1,486	1,888	1,078	272	2,268	674	900	1,188	888	1,284	880	.....	1,502
	Baroda (exclusive of City)	998	811	1,080	1,401	888	.....	1,019	828	2,260	1,020	121	1,010	680	80	1,127
City	220	810	768	8,000	888	.....	1,200	816	883	248	16	400	48	.....	1,068	

Age, Sex and Civil Condition.

Subsidiary Table VII.

Distribution: by Civil Condition of 10,000 of each Sex for Natural Divisions and Districts.

Natural Divisions and Districts.		CIVIL CONDITION OF 10,000 MALES.														
		AT ALL AGES.			0-10			10-15			15-40			40 AND OVER.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Natural Division, Baroda ...	4,812	4,214	974	630	9,811	59	2,474	7,281	245	6,742	2,210	1,048	6,893	651	2,456	
Amroli	4,083	4,515	1,402	1,424	8,547	29	1,605	8,321	74	5,536	2,762	1,712	5,744	968	3,288	
Kadi	4,889	4,181	930	579	9,339	82	2,472	7,216	312	6,866	2,157	977	7,077	642	2,381	
Navsari	4,473	4,743	784	296	9,690	14	1,977	7,946	77	6,796	2,443	761	7,051	487	2,462	
Baroda (ex. City)	5,104	3,889	1,007	676	9,263	61	3,054	6,656	290	6,885	2,021	1,094	6,926	779	2,295	
City	5,206	3,750	1,044	672	9,051	277	2,007	7,641	362	6,679	2,458	863	7,059	644	2,297	
Total ...	4,834	4,188	978	632	9,300	68	2,453	7,297	250	6,738	2,225	1,037	6,905	650	2,446	
		CIVIL CONDITION OF 10,000 FEMALES.														
Natural Division, Baroda ...	5,219	2,833	1,948	996	8,937	67	4,839	4,795	366	7,870	398	1,732	4,541	42	5,417	
Amroli	4,455	3,620	1,925	1,114	8,837	49	1,515	8,375	110	7,130	805	2,065	4,976	64	4,960	
Kadi	5,275	2,681	2,044	1,013	8,907	80	5,223	4,335	442	7,896	292	1,813	4,248	4	5,748	
Navsari	4,967	3,653	1,375	500	9,484	16	4,199	5,656	145	8,051	771	1,179	5,556	55	4,389	
Baroda (ex. City)	5,528	2,332	2,140	1,309	8,598	93	6,053	3,463	484	7,957	252	1,701	4,290	82	5,628	
City	4,835	2,279	2,836	887	8,904	209	5,154	4,155	691	7,614	345	2,041	3,191	196	6,613	
Total ...	5,202	2,805	1,993	990	8,936	74	4,851	4,771	378	7,857	395	1,748	4,452	52	5,496	

Subsidiary Table VIII.

Proportion of wives to husbands for Religions and Natural Divisions.

Natural Divisions and Districts.	Number of married Females per 1,000 married Males.						
	All Religions.	Hindu.	Jain.	Parsi.	Musliman.	Christian.	Animistic.
1	2	3	4	5	6	7	8
Natural Division, Baroda	1,020	1,013	962	1,597	1,036	958	1,078
Amreli	1,025	1,021	898	500	1,080	526	882
Kadi	1,031	1,085	961	840	1,029	1,000	1,109
Navsari	1,102	1,045	812	1,656	1,304	647	1,107
Baroda	965	968	810	524	903	964	995
City	800	796	848	786	868	402	226
TOTAL ...	1,007	1,000	956	1,513	1,015	914	1,078

Age, Sex and Civil Condition.

Subsidiary Table A.

Average number in each condition out of 10,000 of each Sex in the Bombay Divisions compared with the same for this State.

Province.	Average number in each Condition in 10,000 of each Sex.					
	Males.			Females.		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.
1	2	3	4	5	6	7
Baroda State ...	4,188	4,834	978	2,805	5,202	1,993
„ City ...	3,750	5,206	1,044	2,279	4,885	2,886
British Gujarat ...	4,510	4,690	800	3,086	4,986	1,928
Deccan or Central Division.	4,558	4,910	532	3,030	5,110	1,860
Kokan and Karnatak or Southern Division.	4,934	4,475	591	3,234	4,705	2,061
Sind ...	5,699	3,765	536	4,294	4,384	1,322
Bombay City ...	3,904	5,639	457	2,946	5,284	1,820

Subsidiary Table B.

Comparison with other Countries and Divisions of the percentages of Sexes in each Civil Condition.

Division or Country.	Percentage of un-married.		Percentage of married.		Percentage of widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Baroda State ...	61.5	38.5	49.8	50.2	34.4	65.6
„ City ...	62.2	37.8	51.6	48.4	26.9	73.1
British Gujarat ...	60.6	39.4	49.8	50.2	30.4	69.6
Deccan or Central Division	60.6	39.4	49.2	50.8	22.5	77.5
Southern Division ...	60.1	39.9	48.4	51.6	22.0	78.0
Sind ...	61.5	38.5	50.5	49.5	32.7	67.3
Bombay City ...	63.2	36.8	63.6	36.4	28.9	71.1
Madras Presidency ...	57.4	42.6	48.6	51.4	16.5	83.5
India (1891) ...	59.9	40.1	49.8	50.2	22.1	77.9
England (1891) ...	50.9	49.1	51.1	48.9	31.8	68.2
France (1891) ...	52.2	47.8	50.1	49.9	34.2	65.8

Subsidiary Table C.

Percentage by Sexes in the three Civil Conditions in all Religions.

Religion.	Percentage of								
	Unmarried.			Married.			Widowed.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hindu	84.10	41.14	26.51	50.71	48.92	52.66	15.19	9.94	20.83
Jain	34.23	41.59	26.49	48.24	48.10	48.39	17.53	10.31	25.12
Parsi	43.00	54.80	33.66	43.81	39.49	47.22	13.19	5.71	19.10
Musliman	36.56	42.83	30.01	48.38	46.97	49.86	15.06	10.20	20.13
Christian	31.26	37.58	23.54	58.12	55.23	61.65	10.62	7.19	14.81
Animistic	43.54	47.25	39.72	46.98	44.66	49.36	9.48	8.09	10.92
All Religions ...	35.19	41.88	28.05	50.12	48.34	52.05	14.69	9.78	19.93

Subsidiary Table D.

Married and Widowed at 0—10 in different Religions.

Religion.	Married.			Widowed.		
	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7
Hindu	29,582	11,614	17,968	2,607	1,262	1,345
Jain	589	260	329	173	110	63
Parsi... ..	21	8	13	.....	.....	.....
Musliman	3,608	1,591	2,017	281	129	152
Christian	371	92	279	29	13	16
Animistic	1,406	581	825	19	11	8
Total ...	35,577	14,146	21,431	3,109	1,525	1,584

Subsidiary Table E.
Married infants for each year up to 4 years and from 0—5.

Religion.	Under 1 year.		1-2		2-3		3-4		4-5		0-5	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu	97	138	122	225	286	395	325	614	973	1,631	1,803	3,003
Musalman	45	48	41	39	79	88	85	90	123	147	373	412
Jain	1	1	1	3	8	11	15	11	37	40	62	66
Parsi ... ..	...	...	...	...	...	...	...	...	...	1	...	1
Christian ... ..	...	...	1	1	3	3	5	11	6	10	15	25
Animistic ... ..	...	...	...	...	3	2	10	3	31	22	...	27
Total ...	143	187	165	268	379	499	440	729	1,170	1,851	2,297	3,534

Subsidiary Table F.

Showing the child-bearing capacity in different Religions.

Religion.	Number of married females between 15 and 40.		Children under 1 year of age.		Proportion of infants per married female.	
	1901	1891	1901	1891	1901	1891
1	2	3	4	5	6	7
Hindu	26,123	372,941	21,673	70,368	·08	·18
Jain... ..	7,698	8,378	822	1,650	·10	·19
Parsi... ..	1,492	1,502	219	230	·15	·15
Musalman	26,206	33,359	2,922	5,958	·11	·17
Christian	1,273	80	103	14	·08	·17
Animistic	26,809	5,330	3,601	1,088	·13	·20

Subsidiary Table G.

Showing mean age of each Sex in each of the Civil Conditions by Religions.

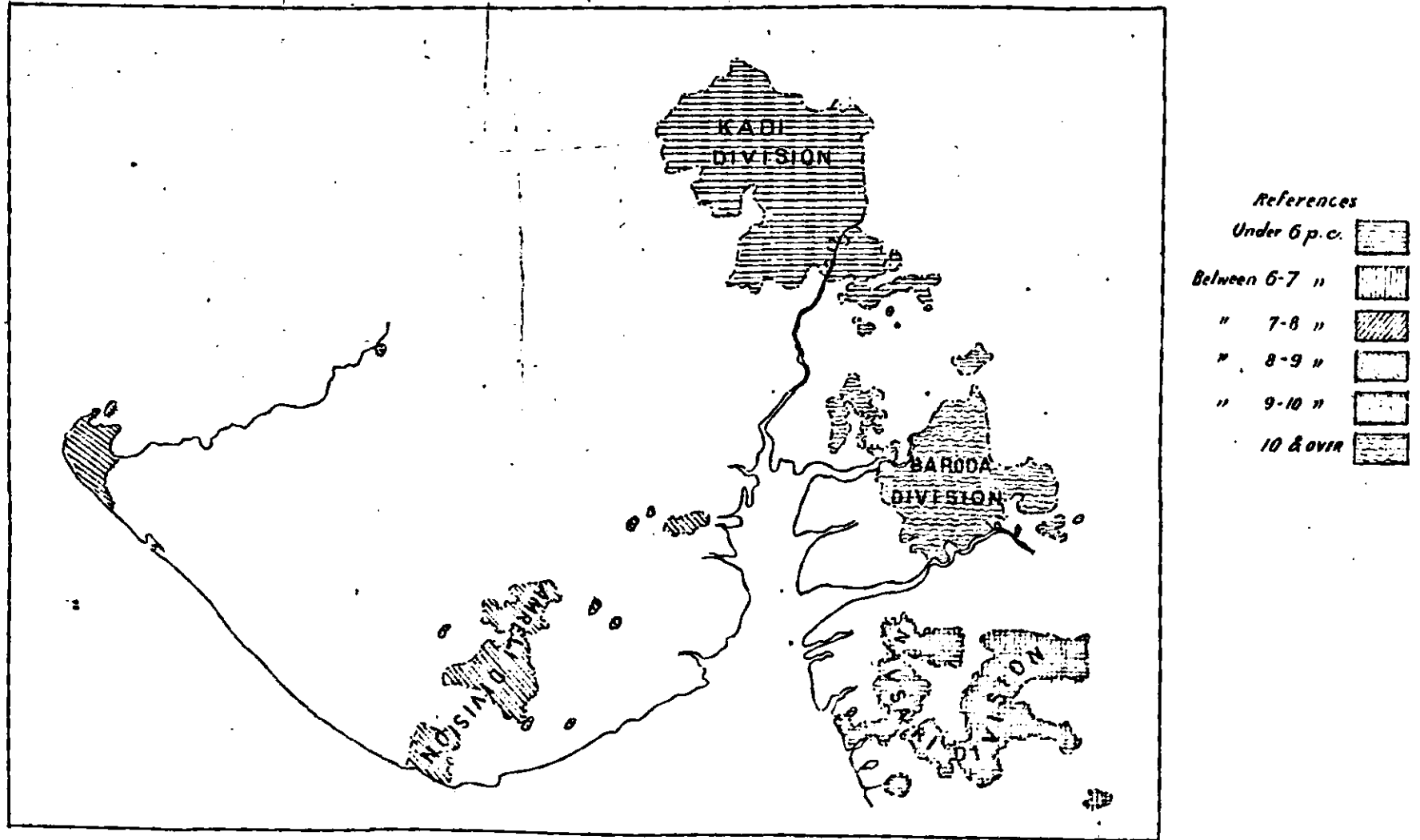
Religion.	Unmarried		Married.		Widowed.	
	Males	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Hindu	12·56	7·51	31·49	27·43	38·53	42·79
Jain	14·57	7·55	32·99	29·22	40·35	44·48
Parsi	11·65	9·38	40·11	33·74	49·35	53·66
Musalman	13·19	9·22	32·72	28·90	39·83	44·48
Christian	10·04	7·60	29·84	24·78	38·71	43·89
Animistic	10·25	7·55	33·01	30·44	44·35	45·39

CHAPTER V.

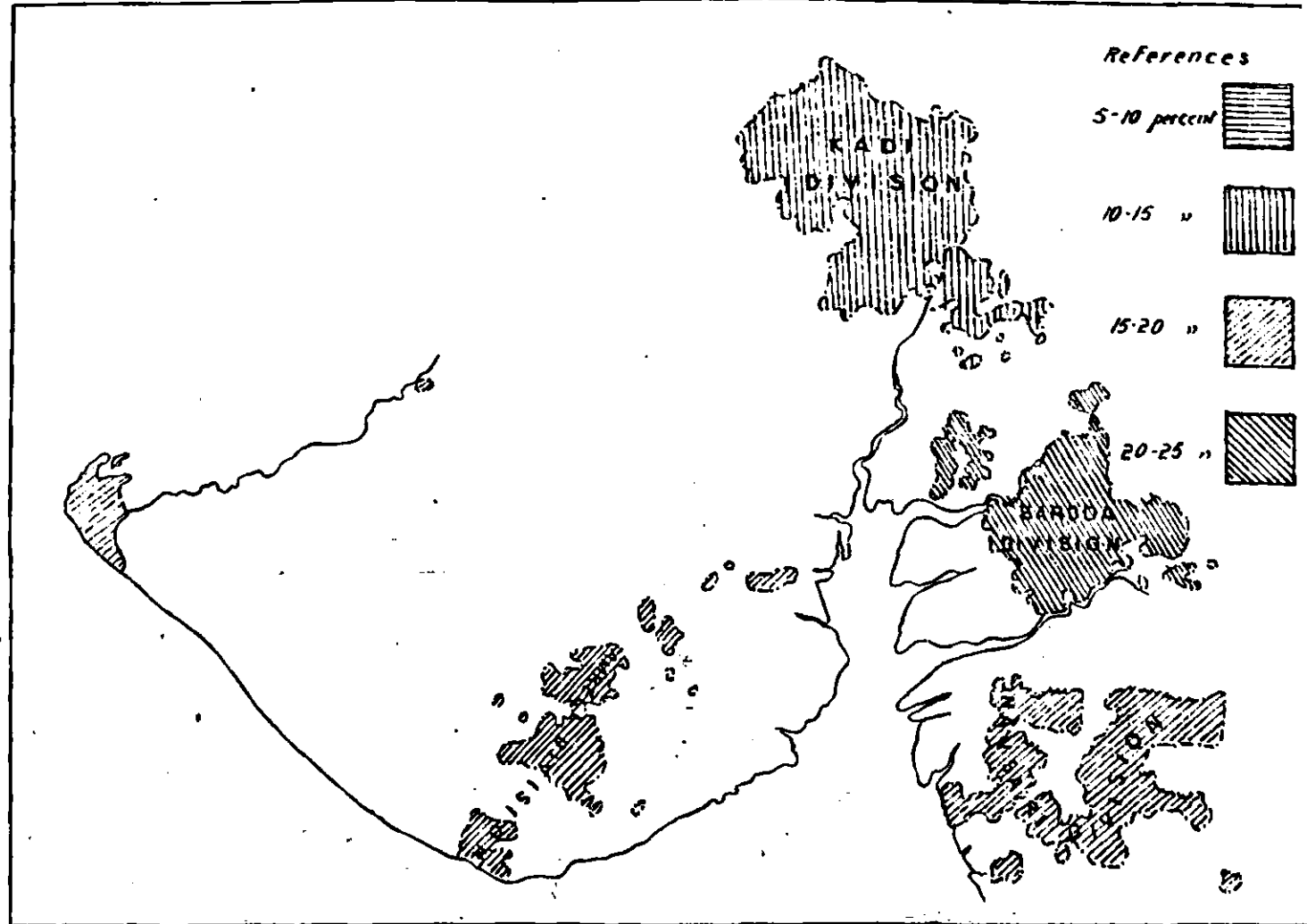
EDUCATION.

1. PRELIMINARY REMARKS.
2. EDUCATION IN BARODA STATE.
3. NUMBERS AND PERCENTAGES.
4. EDUCATION BY AGE-PERIODS.
5. EDUCATION BY RELIGIONS.
6. EDUCATION BY CASTES.
7. EDUCATION BY AGE-PERIODS AND SEX IN THE DIVISIONS.
8. ENGLISH-KNOWING IN THE DIVISIONS BY AGE-PERIODS.
9. COMPARISON WITH THE PREVIOUS CENSUSES.
10. COMPARISON WITH OTHER PROVINCES AND COUNTRIES.
11. EXPENDITURE ON EDUCATION COMPARED.

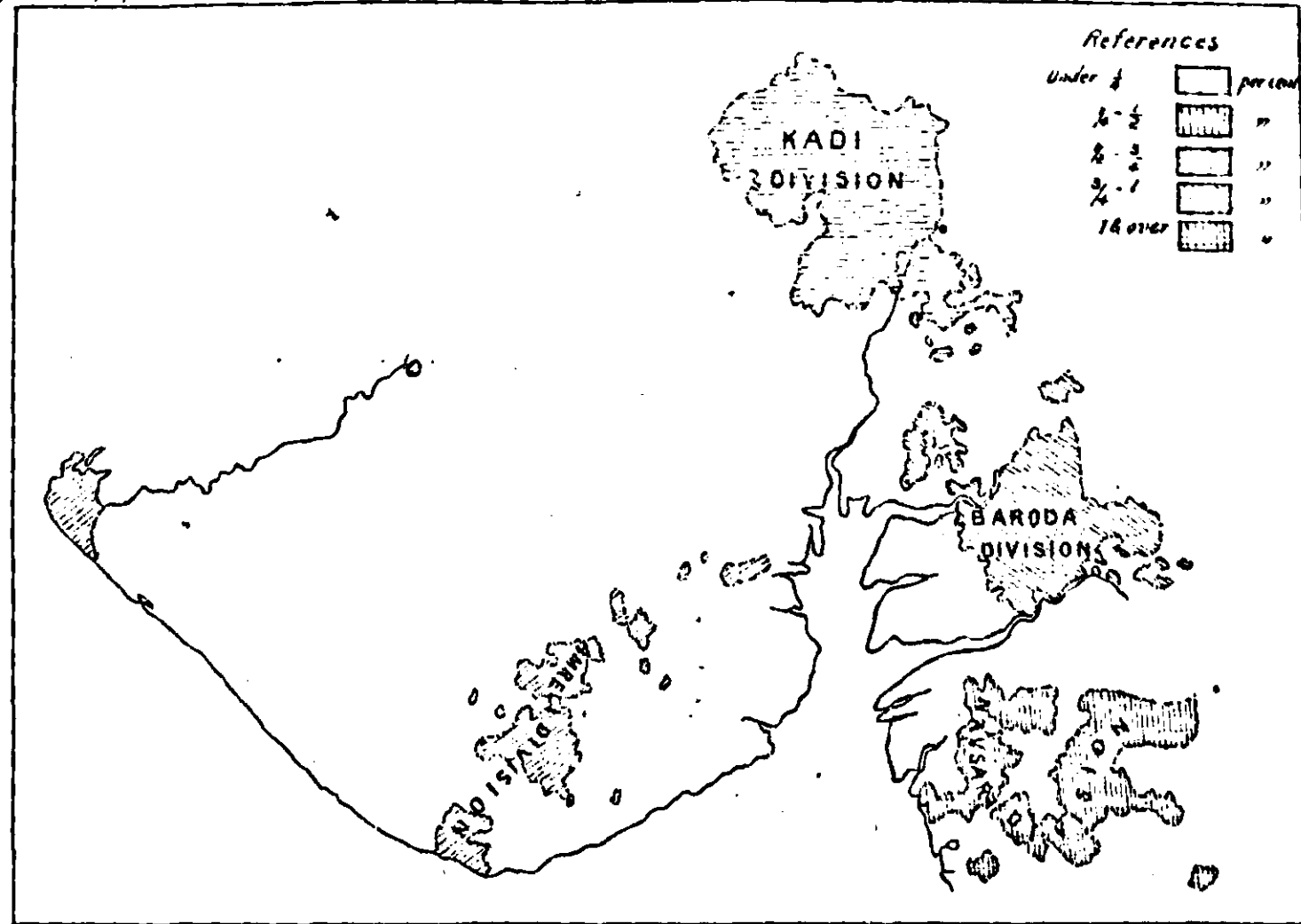
Education in the Divisions of the BARODA TERRITORY. Percentages of Literates on the Total Population



total Male
Education in the Divisions of the Baroda Territory. Percentages of Literate Males on 1000 population



Education in the Divisions of the BARODA TERRITORY. Percentages of Literate Females on ^{Total} female population



CHAPTER V.

EDUCATION.

1. PRELIMINARY REMARKS.

1. The present chapter, as its heading indicates, deals with the state of education, in the territories of His Highness the Maharaja Gaekwar. A large amount of information in regard to educational matters is specially necessary in a country like India, where the task of public instruction is undertaken by the Government, since it enables us to know the progress made in this matter so intimately connected with the welfare and advancement of the people. The utility of a record of the progress of this powerful moving cause in the future prosperity of the populations at large is, therefore, recognized at all censuses in India. How far this object is fulfilled will be discussed in the course of this chapter.

Object and enumeration.

2. In 1891, three broad classes were distinguished :—‘learners,’ or those under instruction; secondly, ‘literate’ or those who were able to read and write, but not under instruction; and lastly ‘illiterate,’ or those who were unable to read and write. But experience showed that the distinction between those under instruction and those able to read and write, but no longer in a state of pupilage, was not worth the trouble undertaken, since there was a general tendency to disregard it. In the details required in this Census, the enquiry regarding ‘learners’ was thus wisely abandoned.

Scope of Inquiry.

3. The instructions issued this time were as under :—

“Rule 14—Column 14—(Literate or Illiterate). Enter in this Column against all persons, of whatever age, whether they can or cannot both read and write any language. Those who can both read and write any language are to be considered as ‘literate,’ and those who cannot both read and write any language as ‘illiterate.’ In the case of literates, enter all the languages, except English, which they can both read and write, putting first the language which they know best.”

Schedule Instructions.

“Rule 15—Column 15—(English)—Enter in this Column against all persons shown as literates whether they can both read and write English. The Column will be blank for those shown as illiterates as well as for those not knowing English.”

2. EDUCATION IN BARODA STATE.

4. His Highness the Maharaja Sahib has most at heart the spread of education in his State. Facilities for receiving instruction are put within the reach of all classes of people, at great expense. Before commenting on the figures for the people educated or otherwise, some information as to the measures adopted for the spread of education and diffusion of knowledge in this State will not be unwelcome. The Educational Department of the State is divided into 2 branches,—(1) the Vernacular and (2) the English branch. The former is under the control of an officer styled Vidyádhikári, and the latter under the direction of the Principal of the Baroda College.

Education in the State.

Schools of
different sorts.

5. At the close of the official year, there were 1,159 schools under the direct control of the Vidyádhikári. Of these schools, 583 were ordinary Government schools, 503 Grámya Shálás, 8 Special Institutions, 46 Grant-in-aid schools, 3 Fund-schools, 3 Schools under Inspection and 13 Grant-in-aid infant schools. In addition to these, there is the Baroda College, which teaches up to the highest examinations of the University of Bombay in Arts and Science, and up to the First Examination in Law. The College building, specially erected, with quarters for Resident students, has already been described in Chapter I. The Baroda High School is put in the same building. There are 5 High Schools in the State teaching up to Matriculation; 3 of these are Government and 2 Grants-in-aid; and 15 Anglo-Vernacular Schools, of which one is a Grant-in-aid School.

Of these schools, the only ones requiring notice in a report of this kind are the Grámya Shálás and the Special Institutions, the others are analogous to their sister institutions everywhere else.

Grámya or Vil-
lage schools.

6. The Grámya Shálás or Village Schools, were first opened in the year 1891, on the Village Service System being reformed, when the Mehtáji was recognized as one of the permanent members of the Village Service. Such schools are ordered to be opened in all villages where there are not regular schools already existing; provided that at least 16 pupils, boys and girls, could be brought together. The teachers in this school are paid by the Revenue Department, on fixed scales, as members of the Village Service, but their work is inspected and examined by the Educational Department. They are given rewards in addition to their pay, adequate to the results they may be able to show at the end of every year. They are also allowed to accept for themselves the appointed fees from their pupils. In these village schools, boys and girls are taught to read and write the Gujaráti language and easy arithmetic. The boys in upper classes learn Revenue village-accounts and book-keeping, and a little surveying, for measuring fields and for the preservation of boundary-marks. The teachers are also useful to the villagers, in helping them in writing letters or casting accounts. There are 503 Grámya Shálás at present, maintained at an expenditure of Rs. 52,535 per year.

Special Insti-
tutions.

7. The Special Institutions include (1) the Kalá Bhavan and the Industrial Schools; (2) the Music Schools and Classes; (3) the Sanskrit Schools; and (4) the night Schools. The *Kalá Bhavan* (Temple of Arts) was opened in May 1890 with the object of imparting Technical education. In this institution, there are 5 schools; viz., Schools of Art, Architecture, Mechanical Technology, Chemical Technology and Weaving. The School of Art was recognized as a centre for holding examinations by the Sir J. J. School of Art at Bombay, in the year 1892; and the Mechanical Engineering School was recognized under the Bombay Boiler Act in the year 1898. In addition to this Central Industrial Institution, three smaller schools have been opened at Kathor, Petlad and Patan. Music Schools, where music is taught on scientific principle, and music classes are opened in the City and in the Districts; they are taken advantage of by pupils of both sexes. Sanskrit Schools are established for imparting a knowledge of the Shastras in Sanskrit to persons desirous of receiving instruction in the old way; they are at Dwarka and Petlad. In addition to these there are Schools at Dwarka and

Karnali for teaching the Vedas: There are two more Schools at Sojitra and Sidhpur, for imparting Sanskrit instruction, maintained by private funds and by grants-in-aid by the State. There are also night-schools for teaching reading, writing and Arithmetic to those persons who cannot attend schools during the day, on account of being engaged in the day's work. There are 6 night schools in the State and the number of pupils attending them is 125. There is an agricultural school, to which are attached a model farm and a dairy; and practical farming is taught there in addition to imparting a knowledge on these subjects from books.

8. There are 97 Girls' Schools, some of them teaching up to the highest Vernacular standards. There is an attendance of 10,279 girls, averaging from 50 girls in a school to 300. In the small girls' schools, in addition to the ordinary literary subjects are taught needle-work and singing. In the advanced and large schools are added embroidery work, drawing and singing to music. There are 5,491 girls attending mixed schools; the total thus comes to 15,770. Kindergarten is introduced specially in all girls' schools, under trained teachers. In the City there is a Female Training College under a highly-qualified Lady Superintendent, trained in England, who has a large staff of teachers under her. The chief object of the Female Training College is obviously to train up female teachers for the girls' schools. The course extends to 3 years, with an examination at the end of each year; failure in which naturally keeps the pupil back for a year more. Scholarships are given to all who attend these classes; and they are provided with appointments as teachers on their passing the examinations. Those who could not proceed far are taken up in service as Assistant teachers, on salaries proportionate to their qualifications; and those who get successfully through the full course get appointments as Head-Mistresses. There are already 47 Head-Mistresses and 9 Assistant female teachers, 56 in all. At present there are 25 pupils attending the Training College. A large number of those already employed and seeking employment are naturally widows. Nothing that has been done or is being done for education can surpass the good work that is so quietly and steadily done of illuminating the dark blank life of the poor Hindu widows, by throwing these rays of the light of hope and independence on what must otherwise be a servile and intolerable existence. To give practical knowledge of teaching, a model girls' school is attached to the Training College, which naturally holds the first place in the excellence of teaching and in the completeness of all apparatus and adjuncts for female education. The training classes and the school classes meet in a splendid building, of which mention has already been made. The vernacular school masters find it to their advantage to get their wives trained for the posts of Mistresses or Assistants; as the Department takes care to keep husband and wife in the same village or town; and thus the family income is easily doubled, and sometimes more than doubled, as the female teachers get higher salaries. Girls of the age of 16 and 17 attend the large girls' schools, which is an advance in the right direction and will be productive of great good in years to come. *Zenana* classes are opened for grown-up ladies, who are taught reading, writing and arithmetic, and needle-work, in convenient hours when they can be free from domestic cares. Only women teachers are employed in these classes. These classes naturally are productive of great good

Female
education.

in various ways. The mere fact of respectable women of all ages and castes meeting at stated hours for the common object of reading and needle-work, useful for house-wives, is a measure the beneficial effect of which can hardly be overestimated.

Special schools
for Forest
tribes.

9. Special schools have been opened for the backward classes, *viz.*, the Animistics and the unclean castes. For the first, three boarding schools have been opened at their very doors at Songhad, Vyára and Mahuvá, the Forest Mahals. In these the pupils are housed, fed and educated at Government expense. To the boarding house at Songhad, are attached an experimental farm and a simple carpentry class. For the girls of these Forest people a boarding school has been opened in Songhad, on the model of those for the boys.

In the chapter on Religion and sects are described some of the dark superstitious and barbarous ceremonies of these Forest tribes. But these schools have been the means of dragging them into the light of civilization and knowledge. It is gratifying to see the sturdy young men attending the schools go through their school-examinations, in which they show remarkable intelligence and to watch them going through severe gymnastic exercises, including their wild dance which requires powerful muscles and strength of body. The dancers arrange themselves in two rings, one enclosing another, and move to the music of their own instruments, backwards and forwards swinging their whole body. The peculiar music of their pipe can be recognized from any distance, like that of the Scottish bag-pipe; and it is said that the man playing on it should not stop even for breathing time. The younger ones in the inner ring then mount up, without a break, on the shoulders of those in the outer ring, and the music and dance continue. These schools have been silently working many reforms; one of them is the joining together at meals, twice a day. The Dhánkás and other tribes never dine *inter se*, for fear of, perhaps, the evil eye or of being poisoned. But the compulsory common dinner in the schools has effected a change silently, and it is now being imitated, to some extent, by the elders also.

Antyaja
Schools.

10. The children of the *Antyaja*, *i.e.*, the unclean castes, are taught in schools specially established for them, as it was not possible to get them admitted into the ordinary schools. A large number of scholarships has been sanctioned as an inducement to these people to take advantage of the facilities for receiving the education offered to them. Both in the Animistic and Antyaja schools, some students have studied up to the higher vernacular standards and are employed as teachers. There are 22 Antyaja schools attended by 1,276 children, 1,175 boys, and 101 girls.

Compulsory
Education.

11. As an experimental measure, compulsory education has been introduced in the Amreli Taluka of this State for some years. Every parent is bound to send the children to school; the maximum ages for boys and girls are fixed, both for admission in the schools and for detention therein. Omission to get the children admitted in schools (barring certain exceptions) renders the parents or guardians liable to fines, which are imposed and recovered by the local authorities. The system has worked well; there are 71 Compulsory Schools in the Taluka. The system is obviously a very costly one; and could only be gradually introduced in other Talukas.

3. NUMBERS AND PERCENTAGES.

12. From Imperial Table VIII we find that out of a total population of 1,952,692 persons, 171,271 are literate and 1,781,421 are illiterate. Among the literates, there are 164,057 males and 7,214 females; and among the illiterates the males and females are 844,577 and 936,844, respectively. Numbers of the literate and illiterate.

Among the literate males, there are 151,953 persons literate in Gujarati, 5924 in Marathi, 3,492 in Gujarati and Marathi both, 4,485 in other languages and 5,379 in English. Among the literate females 6,390 are literate in Gujarati, 450 in Marathi, 66 in both these languages, 337 in other languages, and 159 in English.

13. Taking the ages, it will be seen that, in the first age-period, 0—10, 8,418 persons are literate and 431,597 illiterate. Of the literate, there are 7,638 boys and 780 girls. Of these, 7,145 boys and 708 girls can read and write Gujarati; 378 boys and 54 girls Marathi; 51 boys and 7 girls both these languages; 108 boys and 20 girls 'other languages' and 58 boys and 9 girls can read and write English. In the age-period, 10—15, there are 23,295 persons literate and 226,844 illiterate. Of the former 21,863 are males and 1,432 females; and of the latter, 114,980 males and 111,864 females. Of the literates 20,586 boys and 1,314 girls know Gujarati; 909 boys and 82 girls Marathi; 171 boys and 8 girls know both; 281 boys and 36 girls can read and write other languages, and 500 boys and 21 girls English. In the third period, 15—20, there are 22,083 literates, of whom 21,520 are males and 1,163 females; and 170,724 illiterates, 83,002 males and 87,722 females. Of the literate, 20,168 males and 1,042 females know Gujarati; 782 males and 69 females Marathi; 335 and 13 both; 414 and 38 other languages; while 1,193 males and 26 females can read and write English. In the last age-period, the figures are important. In this period, there are 116,875 persons made up of 113,036 males and 3,839 females, who are literate. The rest 430,559 males and 521,697 females, or a total of 952,256 persons are illiterate. 104,054 males of these ages and 3,326 females know Gujarati; 3,855 males and 245 females Marathi; 2,935 males and 38 females know both; 3,682 males and 243 females know 'other languages'; while 3,628 males and 103 females can read and write English. It is interesting to note further that of the 3,558 persons who know both Gujarati and Marathi, 2,192 live in the City, while in the Divisions they are found from only 199 in Amreli to 471 in Navsari. Of the 4,822 knowing other languages also, so many as 2,068 are found in the City alone. They range from 460 in Amreli to 990 in Kadi. Of the 5,538 who can read and write English, 2,572 again are in the City; in the Divisions they are from 279 in Amreli to 959 in Navsari. There are 5 females in Amreli, 13 in Kadi, 40 in Navsari, only 2 in Baroda Division and 99 in the City who know English; 8 of the last are below 10 years old. Numbers by Ages.

14. The above figures will be better appreciated by being reduced to proportions. It will then be seen that we have the huge block of 912.29 in every 1,000 of the population who are illiterate; so there are only 87.71 persons in every 1,000 who can read and write; or, roughly speaking, even less than one-tenth of the population is literate. That the percentage is still very low goes without saying. Out of these ratios 84.02 males and 3.69 females are literates, as against 432.52 and 479.77 illiterates of the sexes, respectively. The proportion Percentages of literates and illiterates.

Sub. I.

between the males and females in the literate class is about 22·7 ; whereas for the illiterates the proportion is not much in favour of the males, because the literates are, after all, so few. If we take the sexes separately, there are 162·65 literate males in 1,000 of the total male population ; the proportion of literate females to 1,000 of the female population comes to 7·64.

The languages of the literates.

Sub. I, 8-16.

Sub. I, 16-18.

Sub. I, 19-21.

15. If we look to the languages known to the literates it will be seen that out of 1,000 literates of both sexes 887·21 males can read and write Gujarati, the language of the natives of this State ; 34·59 Marathi, the language of the rulers ; 20·39 know both ; and 15·70 know some other language. In the same total number of literates, there are 37·31 females who can read and write Gujarati ; 2·62 Marathi ; 0·39 both and 1·79 a foreign language. The ratio of literates in English language to total literates is 32·33 for both the sexes combined, that for English-knowing males and females on the total literate of each sex being, respectively, 32·79 and 22·04. The relative proportion of sexes shows that there are 44 literate females to 1,000 literate males ; whereas there are 1,109 illiterate females to 1,000 males of the same class. There are 30 females literate in English to 1,000 males. Looking at these figures in another way, we see that the excess of literate males over literate females is 95·6 per cent., while the excess of illiterate females over the other sex of the same class is 11 per cent. The excess of males literate in English over similarly-situated females is still greater, 97 per cent.

4. EDUCATION BY AGE-PERIODS.

Literacy by sex and age-periods per 1,000 literates.

Sub. III.

Literacy by age-periods per 1,000 of each sex.

Sub. I, 2-7.

16. I now introduce the element of age-periods. Taking the total literate persons to be 1,000, the highest proportions should, of course, be found in the last age-period '20 and over,' 682·40. The proportions of literates are very nearly alike in the two age-periods, 10—15 and 15—20, 136·01 and 132·44, respectively. In the age-period, 0—10, there are 49·15 children who are able to read and write out of 1,000 literates of all ages. Looking to the proportions of the two sexes separately, we find that the ratio of literate boys is nearly ten times higher than that of literate girls, below ten years of age, 44·6 boys and 4·5 girls in 1,000 literates of both sexes ; that in the next age-period, 10—15, it is fifteen times higher, 127·65 boys and 8·36 girls ; it is nearly twenty times higher in the third age-period, 15—20 ; and thirty times higher in the last, '20 and over.'

17. In the above paragraph we have dealt with literacy by age-periods, per 1,000 literates. We may examine literacy per 1,000 of each sex by age-periods. In 1,000 persons of both sexes, we find that the greatest ratio of literates is in the age-period, 15-20, 117·28. In the percentages of literate males for every 1,000 males of each age-period, the highest ratio is in the last age-period 207·94. In the immediately preceding age-period the ratio is only slightly less,—by 2 males, 205·89. But it is worthy of note that the female ratios in the two middle age-periods, 10 to 15 and 15 to 20, are greater than in the last. There are 13 girls out of 1,000 in each of these two age-periods who are now able to read and write, against 7 in the last age-period, '20 and over,' out of the same number. The female ratios are thus encouraging, and it is satisfactory to note that female education has taken a step in advance in a perceptible degree during the interconsal period. We have also noted that male education has not lagged behind and we shall find further on that there is an improvement in that behalf also. On a reference to the percent-

ages of illiterates we arrive at the same conclusions. The percentages of illiterate of both sexes are lowest in the age-period 15 to 20,—882·72. As is natural, the percentage of illiterate children below 10' must be the highest; and there are 980·87 children of both sexes in every 1,000 of that age who are illiterate. If we omit 196,842 children below 5 years of age from the total illiterates of the age-period C—10, namely, 431,597, the percentage of illiteracy will fall to 533; or from 99 per cent. to 53 per cent. The percentages of illiteracy among males and females are calculated on the total population of each sex at each age-period, as in the case of literates. It will be seen that the male ratios are slightly less than the female ones,—966 boys and 996 girls, and if the boys and girls under 5 are deducted, the ratios will be reduced to somewhat less than one-half.

The first period only covers mere children of both sexes; and hence a paucity in the ratio of literates is natural. The third period shows the highest of both the sexes because it includes the literates of the first period of the last decade as well as those who have become so in the present decade. On a similar reasoning and also because it covers a large number of years, the fourth period ought to have shown the largest ratio of both sexes; but this is not the case, as the spread of education dates back only a generation or a little more; and a very large ratio, therefore, of the persons advanced in life must be illiterate. In the next Census there will be a re-adjustment to a great extent and the last age-period will show the largest percentage of literates.

5. EDUCATION BY RELIGIONS.

18. I shall now add the element of religion to the previous considerations and give the figures and ratios for the various religions of this State. Imperial Table VIII, Part II, in its several parts gives figures of the various religions by age-periods for the State and its Divisions. Figures are also given for the Capital City. Of these various religions, we shall leave out of consideration the Sikhs and the Jews, who are found in insignificant numbers in this State.

Education by religions.

Taking first the Hindus, we find that out of a total population of 1,546,992 persons, 131,889, made up of 128,046 males and 3,843 females, can read and write; whereas the remaining 1,415,103 persons, 674,095 males and 741,008 females are illiterate. Of the literates, 117,643 males and 3,320 females are literate in Gujarati; 3,824 males and 442 females are literate in Marathi; 3,425 males and 63 females know both these languages; while 1,938 males and 56 females know foreign languages. Out of these literates in various languages 3,983 males and 35 females are literate in English also.

Hindus.

Imp. VIII, Part II—A.

Taking the ages, we have in the first age-period, 0—10, 6,552 children literate and 334,477 illiterate. Of the literate, there are 6,067 boys and 485 girls. Of these, 5,634 boys and 427 girls can read and write Gujarati; 375 boys and 51 girls Marathi; 50 boys and 7 girls both these languages; 21 boys and 5 girls know foreign languages; and 34 boys and 1 girl can read and write English. That so many Hindu children, under 10, know English is worth noting. In the age-period, 10—15, 18,210 persons are literate and 182,331 illiterate. Of the former, 17,329 are males and 881 females; and of the latter 92,717 males and 89,614 females. Of the literates,

16,199 boys and 788 girls know Gujarati ; 893 boys and 80 girls Marathi ; 166 boys and 7 girls know both ; 112 boys and 16 girls can read and write other languages ; and 346 boys and 4 girls know English also. In the third period, 15—20, there are 17,457 literates, of whom 16,822 are males and 635 females ; and 136,969 illiterates, 67,020 males and 69,949 females. Of the literates, 15,661 males and 548 females know Gujarati ; 772 males and 69 females Marathi ; 332 males and 13 females both Gujarati and Marathi ; 125 males and 5 females know other languages ; and 898 males and 6 females know English also. In the last age-period, there are 89,670 persons, made up of 87,828 males and 1,842 females, who are literate. The rest, 345,688 males and 415,638 females, or a total of 761,326 persons, are illiterate ; 80,149 males and 1,557 females of this age know Gujarati ; 3,794 males and 242 females Marathi ; 2,877 males and 36 females know both ; 1,680 males and 30 females know other languages ; while 2,705 males and 24 females can read and write English. Of the 3,488 persons knowing both Gujarati and Marathi, 2,143 live in the City, while in the Divisions there are found from 199 in Amreli to 463 in Navsari. Of the 1,994 knowing other languages, nearly half the number, 976 are found in the City, while in the Divisions they are from 220 in Baroda to 283 in Kadi. The large number in the City is due to the foreigners in the State service and in the Regiments. Of the 4,018 who can read and write English, somewhat less than half the number, 1,978 are in the City ; in the Divisions, they are from 248 in Amreli to 840 in Baroda. There are one Hindu female in Amreli, six in Kadi, one in Navsari and 27 in the City who know English. Of these 27 only one is below 10 years of age. From the above figures, it will be seen that the greatest numbers are taken up by this religion, comprised of the main bulk of the population.

Animistics.

Next to Hindus in number come, though *longo intervallo*, the Animistics with the least number of literates, 625 persons, made up of 613 males and 12 females. The rest, 88,810 males and 86,815 females, or a total of 175,625 persons are illiterates. Of the literates 40 boys and 6 girls are aged below 10 ; 108 boys and 1 girl are of the ages between 10—15 ; 102 boys and 1 girl between 15—20 ; and 363 males and 4 females are aged 20 and over. Of these again, 611 males and 12 females can read and write Gujarati. The remaining figures in the Table are such as to attract notice at a glance and will be viewed with special interest. There is a male who knows Marathi, another who knows a foreign language, and one who can read and write English. These are found only in the Navsari Division, owing to the establishment of schools and boarding-houses for the children of the Forest tribes, as has been mentioned above.

Musalmans.

Next in the order of strength are the Musalmans, of whom 15,503 are literates, 15,019 males and 484 females ; the rest, 149,511, made up of 69,320 males and 80,191 females, are illiterates. As has been already observed, nearly one-third their number is in Kadi and one-third of this again is in the City ; in the Baroda Division their strength is $2\frac{1}{2}$ times that in the City. But of the literates the greatest number is in the Baroda Division, 4,402 ; while in the Kadi Division the number of literates is 4,250. In the City the number is less than one-half of that in Kadi. About one-fifth the number of total literates is in Navsari, 3,049 ; and one-ninth in Amreli, 1,740. About three-fourths the number of total literates are aged 20 and over, 11,130, including 10,793 males and

337 females ; one-ninth, or 1,751, made up of 1,686 boys and 55 girls, are of the ages between 10—15 ; $1\frac{1}{2}$ times this number, or 2,063 boys and 58 girls, are of 15 to 20 years of age ; and less than one-fourth this number, or 477 boys and 24 girls, are below 10 years of age. Of the literates, 13,591 males and 254 females know Gujarati ; 58 males know Marathi ; 50 males and 1 female know both these languages, while only 2,329 males and 267 females are literate in the 'other languages,' which must be Urdu in a majority of cases ; while a small minority may be literate either in Arabic or Persian, or in both. This shows that a large majority of the Musalmans in this State speak the Gujarati language only, attesting to the fact that they are converted Hindus. 189 persons, 185 males and 4 females can read and write English ; of these, 87 males and all the females are found in the City. In the Divisions, the English-knowing males are from 11 in Amreli to 45 in Kadi ; in the Baroda and Navsari Divisions, the numbers of Musulman English-knowing males are 25 and 17, respectively.

Of the Jains, who come next in the order of strength, 17,461 persons, **Jains** 17,019 males and 442 females, are literate ; the rest 30,829 are illiterates, of whom 7,738 are males and 23,091 females. Of the literates, nearly three-fourth the number, or 12,320 persons, 12,093 males and 227 females, are in the last age-period, 20 and over ; 2,112 persons, 2,034 males and 78 females are 15 to 20 years old ; 2,188 children, 2,099 boys and 89 girls, are 10 to 15 years of age ; and 793 boys and 48 girls, making up a total of 841 children literate are of the ages below 10. The largest number of Jains being in Kadi the largest number of literates is expected to obtain in the same Division, 11,261 persons, 11,022 males and 239 females. In other Divisions the literates are from 3,168 (3,108 males and 60 females) in Baroda, to 1,093 persons, 1,029 males and 64 females, in Navsari. In the City there are 792 persons literate among Jains, 746 males and 46 females. A majority of these literates, of course, are Gujarati-knowing, of whom 16,960 are males and 439 females ; 9 males are literate, exclusively, in Marathi, who must be immigrants from the Deccan ; and 11 know both Gujarati and Marathi ; 64 males and 8 females can read and write other languages ; of whom, 37 males and one female are found in the City, and 26 males and 7 females in the Kadi Division, only one male in Navsari and none at all in Baroda. Only one female can read and write English, and she is found in the Kadi Division ; the number of English-knowing males is 211, of whom 76 are in Kadi, 61 in the City, 39 in Baroda and 35 in Navsari.

Among the Parsis, 5,037 persons are literate ; of whom 2,770 are males **Parsis** and 2,267 females. The illiterates are numerically less than the literates—an instance not to be met with in any other religion. They are 3,372 persons, 942 males and 2,430 females ; or, the illiterates are 67 per cent. of the literates. In no other religion, again, is the proportion of female literates found in such a large ratio. Of these literates, 2,378 males and 2,107 females are found in Navsari. The number of literate Parsis in the City is 396, of whom 284 are males and 112 females. In the three Divisions, their number is from 18 in Amreli to 75 in Baroda ; in Kadi they are 63 in number. The number of literate females in Amreli and Kadi is half that of the literate males ; of the 75 persons literate in Baroda, 54 are males and 21 females. About three-fifth the number of literates falls in the last age-period, 1,670 males and 1,351 females. This is exceptional ;

and shows that the Parsis have taken to education long since. 420 children, 228 boys and 192 girls, are in the first age-period, 0-10; 816, made up of 467 boys and 349 girls in the second, 10-15; and 405 boys and 375 girls, or a total of 780 children literate, are of the ages between 15 to 20. Of the illiterates, nearly half the number, or 1,842 persons, 153 males and 1,489 females have passed the age of education; but of the 1,428 children, 706 boys and 722 girls below 10, a large number is expected to fall in the category of literates in the next Census. As a rule, Parsis take up Gujarati for their primary education, but the Table returns 9 males, who are educated in Marathi; a male and a female know both Gujarati and Marathi; 46 males can read and write other languages, and 795 males and 47 females, English. Of these 47 females, 28 are found in Navsari and 16 in the City of Baroda, 2 in Kadi and 1 in the Baroda Division.

Christians.

Lastly, we come to the Christians. There are 734 persons literate and 6,957 illiterate; of the literates, 571 are males and 163 females; the illiterates are made up of 3,657 males and 3,300 females. As has already been observed before, their largest number is in the Baroda Division. A large number of these being converted to Christianity only very recently during the hard famine time, from among the lower classes, it is no wonder that so many as 6,542 are illiterates; the literate number being 248 of whom 180 are males and 68 females. As is expected, the largest number of their literates are found in the City, 429 persons, 354 males and 75 females. Nearly half the number is of English-knowing persons, 206, of whom 154 are males and 52 females; while more than half, or 192 males and 24 females, making a total of 216 persons, can read and write Gujarati. For the whole State, there are 382 males and 96 females literate in Gujarati, 13 males and 8 females in Marathi, 5 males and a female in both, 93 males and 6 females can read and write other languages and 202 males and 72 females are English-knowing.

Ratios of Literacy by religions.**Hindus.**

Sub. II—2—4.

Musalmans.

Sub. II 2—4.

Jains.

19. We shall now, by the light of the ratios of literacy on the total strength of each religion, proceed to examine the educational status in each. There are 85·26 literates of both sexes in every 1,000 Hindus; the ratio of literate males is 159·63 and that of the literate females is 5·16 in 1,000 of each sex. 914·74 per 1,000 Hindus are illiterates, of whom 435·74 are males, and 479 females. The total number of literates in 1,000 of both sexes among the Musalmans is 93·95 per 1,000 Musalmans. For 1,000 males, there are 178·08 males and 6·00 females for 1,000 females. These figures indicate that the Musalmans possess a comparatively larger number of literates than the Hindus; the Musalman males and females both show also better ratios than their Hindu neighbours. The number of illiterates is 906·05, including 420·09 males and 485·96 females.

Among a thousand of the Jains there are 361·59 literates and 638·41 illiterates including 160·24 males and 478·17 females. There are 687·44 literate males out of 1,000 males, and 18·78 literate females out of 1,000 females. Thus this religion shows proportionately a larger ratio of literates than the two previous ones, because this religion does not contain any significant numbers of such low scums of society as would injuriously affect the percentages, as in the case of Hindus and Musalmans. The Jains generally are engaged in banking and other mercantile transactions; and they recognise the need of education to do their business. Among the Parsis there are 599 literates on the total; and there are 746·23

male and 482·65 female literates out of 1,000 of each sex. The 401 illiterates per 1,000 include 112·02 males and 288·98 females. This shows excess of literates over illiterates, which is not to be found in any other religion. Among the Christians there are 95·44 literates of both sexes; there are 135·05 males and 47·07 females out of 1,000 of each sex; and 904·56 total illiterates, including 475·49 males and 425·07 females. There is one literate to 9·4 illiterates; and there are 3·6 males and 9·03 females illiterate to one male and one female literate respectively. This result surpasses that of the Hindus in the total and female literates, in spite of the large number of famine refugees; and it is due partly to the inclusion in them of Europeans and Indian Christians. Among the Animistics, there are 3·55 total literates including 3·48 males and 0·07 females as against 996·45 total illiterates including 503·89 males and 492·56 females. These figures are comparatively very low. Summing up the results separately and individually arrived at for the various religions, we find that as regards the literacy of the males, these religions stand in the following order:—Parsi, Jain, Musalman, Hindu and Christian with the number of literate males 746, 687, 178, 159 and 135, respectively, out of 1,000 males. As regards the literacy of females these religions stand in the following order:—Parsi 482, Christian 47, Jain 18, Musalman 6, Hindu 5, and lastly Animistic 0·14, out of 1,000 females. The remarkably high figure for Parsi female percentage is deserving of notice.

Parsis.

Sub II.—2-4.

Christians.

Sub II.

Animistics.

Sub II.—2-4.

20. In the above paragraph we considered the ratios separately for each individual religion. We shall now examine them comparatively with regard to the educational status. It will be noticed that the Hindu literates being 85·26 in 1,000 of Hindus, fall short by 2·45 of the general average. Of the males, the literates are less by 3, and of the females by 2·48 in 1,000 of each sex, 159·63 males and 5·16 females, respectively. Taking the complementary ratios, the illiterates are obviously, therefore, higher by 3 in every 1,000 than the general average. Only the Animistics show a higher ratio than this, as regards illiteracy. There are at present 3·55 literates in 1,000 of their total population; and in 1,000 male population, the literates are 6·85. This shows some improvement during the decade; and as once a cleavage way is opened, in a few years education promises to make good way among them. The Christian ratio of literates, 95·44, is higher for both sexes than the general average; this is due to the high ratio of female literates among them, 47·07. The male ratio of literates comes to 135·05 in 1,000 males. The ratios would have been still higher, were it not for the inclusion of a large number of converts from the illiterate classes. The Musalmans are just 0·6 per cent. lower than the average for illiterates. They have 18·45 more literate males and 1·64 more literate females per 1,000 of each sex among them, as compared with the Hindus. It is to be observed that the average of educated is depressed and of illiterates proportionately increased in the case of the Hindus, by the inclusion of low-castes and unclean castes in the whole mass. I shall give, later on, percentages for the higher classes and castes separately. But when we find that the percentage of the educated for the Musalmans is higher than that for the Hindus, we have to remember that under the head "Hindus" fall all those who do not belong to any settled form of religion. The Parsis and the Jains stand upon a different platform altogether. Among the former the literates are 60 per cent. of their total population, while among the latter they are 36 per cent. Thus the Parsis outstrip all others and are far ahead of the Jains also. The gulf between the Parsis and Jains on one side and

Ratio of literacy by religion considered comparatively

Both sexes and Males.

the Hindus and Musalmans on the other is very wide indeed. The Jains show good ratios for the educated, because those who are settled in this State are mostly traders or merchants; and a knowledge of reading, writing and account-keeping is to them a necessity of life. Among the Parsis, the literate males are 75 per cent. of their male population, while among the Jains they are 68 per cent.

Females.

Turning our attention to females, we find that education has made but poor way with them. For the whole State, as we have already seen, only 7 out of 1,000 can read and write; for the Hindus 2 less, and for the Musalmans 1 less than the average. These are very poor ratios, no doubt. I have said above that classing all the Hindus under one head gives no idea at all as regards the state of education in the different castes and classes, which go to make up the entire body and which differ as widely from each other at the two extremes, as any two different races or communities can do anywhere else. The Jains, too, can show no more than 18 literate females out of 1,000. This compares very unfavourably with their ratios for males; and the reason is plain; reading and writing are acquired by them only on utilitarian principles. Still, the Jain ratio is higher than in the communities we have hitherto considered. The Parsis and Christians stand apart from the others, quite far away. The Christian percentages have gone down very much this time and the reason is explained before. The Parsis have 48 per cent. educated females; while the Christian females are only 4·7 per cent. The above results have been illustrated graphically in the subjoined diagram, No. 19.

Diagram No. 19.

Literacy by
age-period.

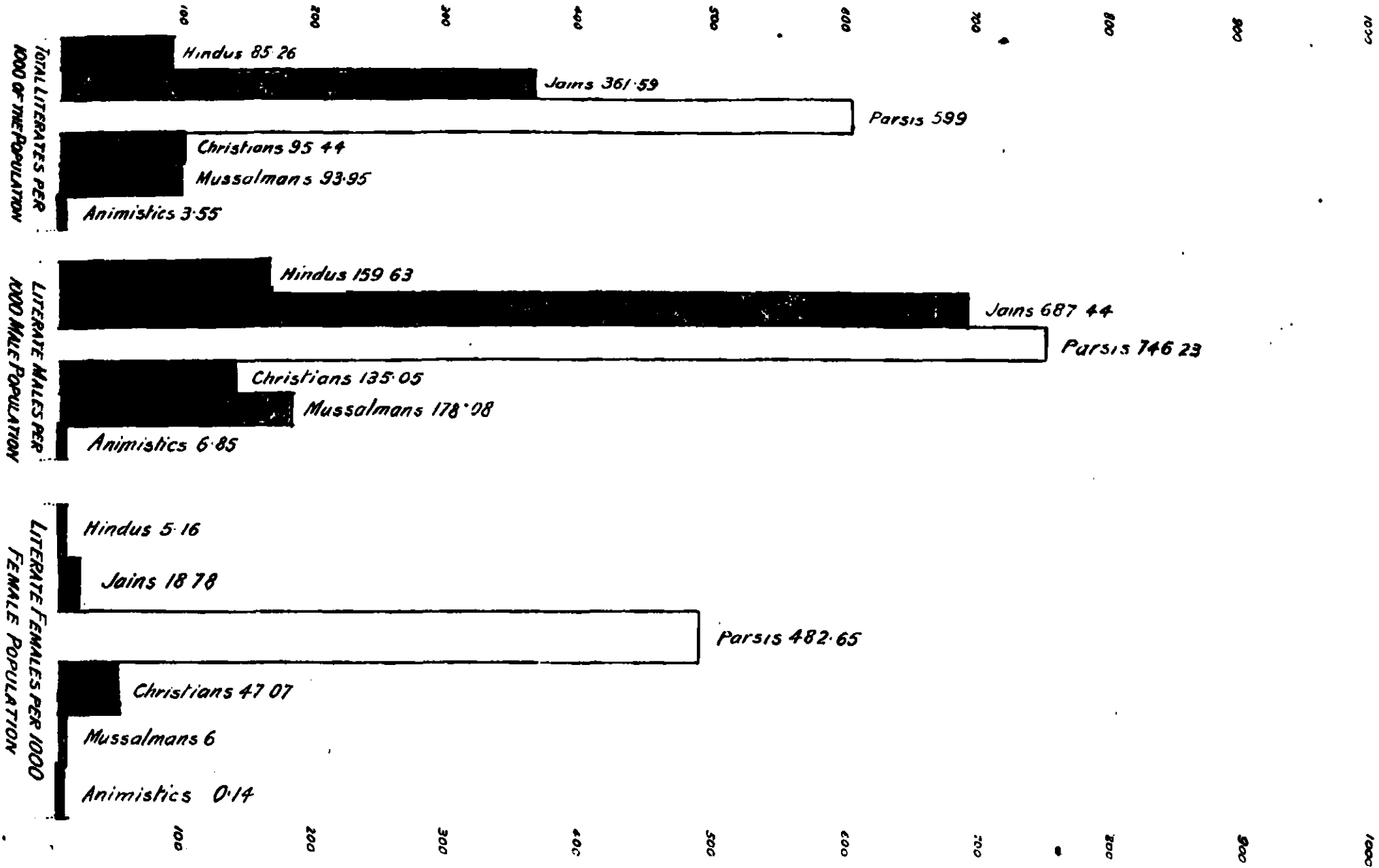
Sub II.—3—4.

Hindus.

21. We now come to the ratios of literacy in the four age-periods for each religion, which tell more directly on the state of education, in each religion. Among the Hindus, there are only 3 girls out of a thousand in the first age-period who are literate to the extent of having learned to read and write, but the males are better off with nearly 35 boys in 1,000. In the second age-period they come up to 157; the girls are 9·73. In the third age-period, the proportions of literate boys in 1,000 rises to 200·64, but the girls come down to 8·99 out of the same number. In the last age-period, the proportion of literate males is almost the same as in the preceding age-period, 202·60, but the female proportion of literates is only one-half of that in the preceding age-period. This shows that female education has taken a step in advance during the last 20 years. The Jain proportions are far superior, both for males and females. In the very first age-period, there are 169·19 boys and 10 girls in 1,000 of each sex, who are able to read and write. In the second age-period, so many as 72 per cent. boys, or 717 in 1,000 are literate; the ratio of literate girls comes to 35 in 1,000 girls of that age. In the third age-period, the literate boys are 82 per cent. while the girls in the same class are 39·5 per cent. The literate males in the last period are 82 per cent., but the female ratio of literates has fallen to 15·92. In the second age-period there are 244 boys and 106 girls among Christians who are able to read and write. In other age-periods their ratios are not so striking, but lower than those of Hindus. Among the Musalmans, 26 boys per 1,000 are literate in the first age-period and 152 in the second; of the girls, there are 1 and 7, respectively, in the two age-periods. It will be noticed that the female ratios are almost the same in the last three age-periods. The Parsi ratios are highest throughout in all age-periods. In the very first age-period, 0—10, there are 22·7 per cent. of both sexes who are literate; the boys are 24 per cent. of the total male population of the age and the girls are 21 per cent.; in the second period, 10—15, so many as 88 per cent. boys and 74 per cent. girls are literate. The ratios are still higher

Jains**Christians.****Musalman.****Parsis.**

Diagram showing Education by sex and religion.



in the third period, 15—20 ; 94 per cent. boys and 80 per cent. girls ; and in the last period there are 91 per cent. males and 47 per cent. females in the literate class.

Leaving the Animistics out of consideration, the Hindu ratios are the lowest in all the age-periods throughout, except those for the Musalmans in the first two age-periods and the Christian ratio of the boys in the first age-periods. The Hindu male proportions in the third and fourth age-periods are 70 per cent. lower than those of the Parsis in the same age-periods ; the female proportions are 71 per cent. lower in the third age-period, 15—20, and 43 per cent. in the last age-period than those for the Parsis. The Musalman ratios are higher than those of the Hindus in the last two age-periods, but lower in the first two. This shows that education among the Musalman children begins later than among the Hindu ones. The Jain ratios are 5 times higher than those of the Hindus in the first age-period for both sexes. In other age-periods also they are 4 to 5 times higher than those of the corresponding ratios for Hindus.

22. In 1,000 total Hindu literates there are 891·98 males and 25·17 females, who are able to read and write Gujarati, 29·07 males and 3·35 females, Marathi, 25·97 males and 0·48 females both Gujarati and Marathi, 23·84 males and 0·14 females know other languages. Thus we see that the relative proportion of female literates as compared with male literates is greater for the Marathi language than for the Gujarati. This may be due to the smaller numbers of Dakshanis, many of whom are in service. It is also worth notice that the female ratios for those knowing Gujarati, Marathi and both these languages are higher in the younger ages. This shows that female education is slowly progressing from year to year. Among the Musalmans there is a greater number of literates in the Gujarati language than in other languages which include the Urdu which is recognised by common consent as the language of the Musalmans. This result is due partly to the existence among them of a large number of Hindu converts who have retained their language and dress notwithstanding a change of faith, and partly the necessity of their receiving education in the Gujarati language on account of its being the common language of the country and of the Courts all over Gujarat. But the number of Urdu schools has largely increased during the last decade and hence the number of literates of both sexes is the largest in the first age-period. Their ratios for the Marathi language are insignificant for males and nil for females. In the 'other languages' the ratio for the males is 85·15 and that of the females is 14·77. These are higher than those for all other religions, because there are some Musalmans who have for their mother tongue the Urdu language. Among the Jains, the devotees of that religion belong to the Gujarati-speaking races in greater numbers than to any other ; hence they show a ratio of literates in that language as large as 971·31 for males and 25·14 for females. In the Marathi language their ratios are insignificant. Their presence in the 'other languages' is the result of some of the Jains having emigrated from other parts of India. The Parsis speak the language of the country ; and therefore it is that more than 98 per cent. of them are literate in Gujarati. The Christian population of the State consists of a very large number of Native Christians. This is evidenced by a large number of them speaking the Gujarati and Marathi languages. There are 520·44 males and 130·79 females literate in Gujarati out of 1,000 literates ; 17·71 and 10·90 literate in Marathi and 6·81 and 1·36

Literacy by
languages.
Hindus.

Sub. II—8—15.

Musalmans.

Jains

Parsis

Christians

literate in both of them. Even under the head of 'other languages' there are as many as 126·7 males and 8·17 females per 1,000 literates. This may be due to the Goanese, who speak a mixed dialect, being a mixture of Marathi and Portuguese. As regards English education the percentage must obviously be much higher than for other religions. They have 353·77 males and 441·72 females literate therein, per 1,000 literates. As the Animistics have no written language of their own, they can only be literate in Gujarati language, with only a few exceptions in the case of the Kokanás whose dialect is more allied to the Marathi than to the former.

Animistics.

English educa-
tion.
Sub. II.—16—18..

23. We now proceed to consider the progress of English education in the communities of these various religions. The figures are arrived at by finding the ratios of the total number of English-knowing persons to the total number of literates for both sexes, and of English-knowing males and females to the total literates of each sex separately. Thus calculated, the number of males literate in that language among the Hindus is 31·11; and that of females is 9·11; or, in other words, the former stands to the latter in the proportion of about 4 : 1. This is a very good ratio, when we consider that female education is in its infancy; and it appears that in course of time a large number of the Hindu girls who attend schools will go in for English education. The Musalmans show 12·32 males and 8·27 females in one thousand of the literates of each sex. The Jains have a slightly higher ratio than the Musalmans for their males, but for females the ratio is very low; there are 12·40 males and 2·26 females literate in English in 1,000 literate of each sex in that community. The females of this religion do not show a single individual in three of the four age-periods. The Parsis are better off in point of English education also both as regards their males and females; there are 287 males and 20 females literate in English per 1,000 literate of each sex, which are very good ratios indeed. The percentage among Christians must obviously be much higher than for other religions. They have 353·77 males and 441·72 females literates in English per 1,000 literates. It is interesting to note that we find one male among the Animistics knowing English.

Sub. II.—16—18.

Proportion
of sexes among
the literate, il-
literate and li-
terate in Eng-
lish.

Sub II.—19—21.

24. The number of literate Hindu females to 1,000 males is 30, and of the illiterate females is 1,099; while that of the English-knowing is 9. Among the Musalmans the ratios of female literates and illiterates to 1,000 males of the same class are 32 and 1,157, respectively. The excess of illiterate females over the males of the same class is thus 15·7 per cent.; the proportion of English-knowing Musalman females to 1,000 English-knowing males is only 22. The Jains have among them 26 literate females, 2,884 illiterate and 5 literate in English to 1,000 males of each condition, and thus stand in an unfavourable contrast to the two above-mentioned religions. There are 818 literate females and 59 literate in English to 1,000 males among the Parsis. This again speaks well of the spread of female education in that community. The Christians have 285 literate females, 902 illiterate and 356 literate in English to 1,000 males. Those figures are less than those for the Parsis only. The Animistics have among them 20 literate and 978 illiterate females to 1,000 corresponding males of the same class. The number of literate males being very small, 613, the illiterate males outnumber the females, and consequently the proportion of illiterate females is less than of the males of the same class.

6. EDUCATION BY CASTES.

25. We now come to the percentage of literates among a few selected castes. These castes are selected on the basis recommended by the Census Commissioner in his note on Table XIV. But to make up a list sufficiently long for comparison, I have taken castes numbering 3,000 persons and more. Only ten castes of Brahmans are shown in the Table. The proportions in columns 2-4 are per 1,000 of literates on the corresponding Provincial total of literates; these therefore do not give any indication of the relative superiority of castes in the matter of education. Those castes which have larger numbers have higher percentages also. This table gives, no doubt, the relative proportions of the literates in the different castes; but a more important enquiry would be, the percentages of literates in any caste, on the total population of that caste. I give another table further on for these figures also, for some select castes. From the Table as it is, it appears that the Audichya Brahmans stand at the top in both male and female literates, showing 59 per 1,000 literates of the total literates, and 60 and 43 for 1,000 literate males and females, respectively. This first rank is due to the numbers of this caste being far and away the largest for all Brahman castes, being one-third of all the Brahmans of Gujarat; nine other castes making up the remaining two-thirds. The Anávalás are next; there being 23 per 1,000 total literates; and 24 and 16 for the sexes. They come off twice as well as the Sárasvats, whose numbers are 50 per cent. more. The Nágars with half the numbers of Sárasvats show a percentage of literates 50 per cent. higher. Their sex percentages are 15 and 39 per 1,000 literates of each sex. The proportion of literate females among them will appear to be remarkably high. It is 13 times higher than that of the Modh females, though the latter are more numerous. The lowest percentage, one for total, one for males and 28 for females is for the Tragalás. The Jámbus who are numerically half of the Tragalás, show 4 times better results. Among the Máharástra Brahmans, the Deshasthas, with a population of 5,694, have 14 per 1,000 of total literates, the same number for 1,000 males and 21 for 1,000 literate females. Their ratios are not much different from those of the Kokanasthas, who, with a population of 3,095 have 7, 7, and 13 for the three ratios.

Looking to the selected castes in the second class, i.e., the warrior and writer classes, we find that the Rajputs have 27 literates out of 1,000 total literates; Marathas 19 and Prabhus 7; but it should be noticed that the Rajputs are more than 21 times as numerous as the Prabhus and $3\frac{1}{2}$ times the Marathas. In female literacy, the Prabhus with their poor numbers as compared with the Rajputs present so many as 16 females to only 4 of the Rajputs, per 1,000 literate females.

Among the Vániás, the Láds head the list both for males, 20, and females 12, while the Khadáyatís bring up the rear with 5 and 2; the Disáváls step in after the Láds as regards male literates, 14, but yield that place to the Modhs, 9, for female literates. But it should be noticed that the total population of the Láds is 8,381, of the Khadáyatís, 2,852, of the Disáváls, 7,290, and of the Modhs, 3,744. The Nágars Vániás and the Shrimáls with 9 and 8, respectively, per 1,000 total literates and also male literates and 6.5 and 6 for 1,000 female literates precede the Disáváls as regards female literacy but follow them as

Education in
selected castes.

Sub. V.

Brahmans.

Kshatriyas.

Vániás.

regards the others. The Nagar Vániás are 4,153 in numbers, and the Shrimáli Vániás 4,123. The Kapols and the Soni Vániás immediately precede the Khadáyatás.

Summing these figures for the higher castes, we find that as regards the mere numbers of literate males out of 1,000, the Audichyas stand first, and are followed in order by the Rajputs, the Anávalás, the Láds, the Marathas, the Nagar Brahmans, the Deshasthas, the Lohanás, the Disávals, the Modhs, the Saraswats, the Nagar Vániás, the Shrimális, the Kokanasthás, the Prabhus and the Modhs. The Vaghels bring up the rear. As regards the mere numbers of female literates, the Audichyas again stand first and are followed by the Nagar Brahmans. The Deshasthás rank third; the Anávalás and Prabhus being bracketed together stand fourth; after them come in order the Kokanasthas, the Láds, the Lohanas, the Marathas, the Modhs; the Vaghels again standing at the bottom, with a zero to their credit. It may be repeated that these ranks are due to total population of each caste, and the spread of literacy among them combined.

Coming to the figures for the other castes, the Lewa Kunbis show very formidable figures owing to their large population of 170,390 souls. Out of 1,000 total literates in the State, the Lewas have 177; and 178 males out of 1,000 literate males and 152 females out of 1,000 literate females. The Kadavás, their brother Kunbis, though more in numbers, 175,570, follow them at a great distance: their total per 1,000 is only 42; and for the sexes 43 and 5. In all ratios and specially for female literates the Lewas are prominent. Among the miscellaneous Hindu castes, female education is at a very low level and does not rise to more than 4 in any caste. As regards male literates, the Ghánchis, the Káchbhis, the Sutaras and the Sonis, show tolerably good figures, whereas the other castes present insignificant ones. The castes of religious mendicants show literates in very small numbers only, about 4 persons out of 1,000 literates for males and 1 out of 1,000 females. The castes falling within the other three remaining groups of Hindus present very small numbers. But the Kolis, with a population of 280,493 souls, claim 28 persons out of 1,000 literates; the same number out of 1,000 literate males, and 24 out of 1,000 literate females. Thus they contrast very poorly even with the Kadva Kunbis, in the ratio of 4:10 nearly. Of the unclean Hindu castes, the Dheds with a population of 94,376 souls present 3·5 for total and males, and one per thousand for female literates. Of the selected castes of the Hindus, 12 castes have no figures for female literates at all.

Jains.

Among the three castes of Jains, the Shrimális, with a population of 23,292, show the best figures, 50 for males and 27 for females. The Pórwáda come next, with a population of 7,860, and 16 out of 1,000 male literates and 13 out of the same number of female literates. The Oswals have 7 and 4, respectively, from a population of 3,167.

Parsis.

The Parsis show an abnormally high figure for the female as compared with male literates, owing to the absence of a large number of males outside the limits of this State, as has been already mentioned; and also because their females must claim a large representation in the provincial total of literate females. Out of a population 8,409 they present 17 males per 1,000 literate males in the State, and the large number of 314 females out of 1,000 literate females; or almost one-third of the literate females in the State are Parsis.

Among the Musalmans, the Vohorás being principally devoted to trade **Musalmans.** educate their sons and daughters more liberally than other tribes do, and hence show better results than the rest. As regards other tribes, the purer Musalmans show a better result as regards both male and female literates than the converts. The Vohoras with a population of 25,372, contribute 26 literate males and 38 literate females to 1,000 literates of each sex. The Shaiks with a population of over 22,000 souls, and the Sainds with over 7,000 contribute, respectively, 11 and 5 males and 7 and 3 females to 1,000 literates of each sex. Generally speaking, the female literacy figures leave much to be desired among the followers of Islam.

The Animistics show a better result, 4, than the Christians, 3, as **Animistics** regards male literates; but the Animistics have only 1.6 literate females to 14 of the Christians out of 1,000 literate females.

We may now summarise the main heads of the Hindu castes. The **Summary.** Parsis, Christians and Animistics have already been discussed; they have been treated, each as one complete race or tribe. We may look to the figures for the whole class of Gujarati Brahmins, Máharáshtra Brahmins, Vániás, Kshatriyas, &c., and see how many literates they supply to make up 1,000. In the Gujarati Brahmins, out of a population of 127,881 persons, there are 170 literates per 1,000 total literates for the State. The corresponding figure for the Máharáshtra Brahmins, with a population of 13,798 is 34, for the Kshatriyas (population 106,200) is 73, for the Vániás (population 47,861) is 94, for the Agricultural classes (population 411,078) is 247, for the miscellaneous castes (population 273,027) is 96, and for the unclean castes (population 168,176) is 6.

Out of the 82 castes selected for this table, 23 castes do not present any figure for literates in English; and 15 more castes present no numbers at all for literates, or only insignificant ones, represented by decimals for male literates. Only 8 castes or races out of the selected ones have returned females literate in English. Herein, the Parsis stand first, with 10 females literate in English out of 1,000 literates, and the Vohoras the last with 0.1. The Prabhus have 7 females literate in English per 1,000 literates in the caste, the Nagar Brahmins have 4, and the Christians have 3, the Láds have only one and the Marathas and the Shnikhs, 0.2. Among 44 of the selected castes that present figures for English education, the chief in order are:—the Parsis, 100 (with 214 males) Prabhus 92, the Kokanasthás 81, the Nagar Brahmins 46, the Deshasthas 45, the Modh Vániás 29, the Shrimáli 45, and Láds Vániás 23, and the Kapols 20. The rest show less than 20 per 1,000; the native Christians showing only 16.

26. But, as has already been mentioned above, the figures given in the preceding paragraph do not throw any light on the internal educational condition of the castes selected. They only show how many persons of each caste would be found in 1,000 literates taken proportionately out of the total literates in the State. They have certainly their use in showing how many individuals of each **Progress in Education in select castes.** caste or race go to make up the total literates of a Province. **Sub A** But another table might be added to show how many in each caste are literate as compared with the total of the caste. These figures will show, in a way, the social importance of each caste relatively. In these present days of reform and progress, the best test for fixing the position of a caste or race would be its advancement in education,

Males.

which, in a Census Report, can be ascertained by seeing what percentage is literate. The old tests of social status are, no doubt, different; and they find their place in the chapters on religion and castes. Subsidiary Table A gives the leading castes and races of this State, their numbers of each sex, the numbers literate, and the percentage. Percentages of the last census also are given to show progress. Taking first the figures for males, the place of honour is held by the Parsis with 74·62 per cent. literates; the Dakshini Brahmans come next with 72·77; the writer class has 63·75 per cent. literates; the Nagar Brahmans 55·89; and other Gujarati Brahmans 51·61. The class of traders and pedlars has 53·37 literates; then the Vohoras follow with 34·82 and the Marathas with 33·94. Then follow the Devotees with a percentage of 19·81, the non-Indian races (excluding the Parsis) with 14·87; the Sonis, Sutars and Lohars with 17·13. Last come the unclean castes with a percentage of 1·24 and the aboriginals with a percentage of 0·68. Thus the Parsis head the list with 75 per cent. literates; and the Dakshini Brahmans also come very close. The Gujarati Brahmans and the writer class also have over 50 per cent. of literates. All the three classes of Dakshini Brahmans show high percentages, but the Karhadas go as high as 77 per cent. for male literates. The Vадnagra Nagars rise up to 68 per cent. Looking to the figures for 1891, we find the Dakshini Brahmans heading the list with 82 per cent. for male literates; so that there is now a falling off of 10 per cent. This appears very remarkable. But it is due in the case of Dakshini Brahmans and in other cases which will be noted hereafter to the learners and learned being considered separate in the previous Census, and being combined now, for comparison, with the single head of literates. Some of those who were considered as learners in 1891 might not have been included under the head of literates obviously. The Parsis have also been reduced from 77 to 75 and the Nagar Brahmans from 65 to 55·8. The other Gujarati Brahmans have slightly increased in percentage from 49 to 51; and the Marathas also from 30 to 34. There is a remarkable falling off in the group of Shrimali and other Vaniás from 76 to 42, which could not be accounted for; the difference being too great for the cause mentioned above. The writer classes have decreased from 69 to 63; and the traders from 69 per cent. to 53. The general conclusion is that there is no great advance or retardation worth noticing in any class or race, as regards the percentage of literate males, as compared with the Census of 1891. The reduction in percentage generally observable is due to two headings of the previous Census being combined into one for comparison.

Females.

Turning to the percentages for females, we find that not only do the Parsi females head the list, as in the case of males, but they stand unapproachably aloof. The nearest approach that is made to their 48 per cent. of literate females is that of the Vадnagra Nagar females with their 16 per cent.; or, the latter are only one-third as well off. The next are the Prabhus, with 8·7 per cent. Then follow in order the group of Nagar Brahmans, 6·72, of writers, 6·7, the Deshastha Brahmans, 6·25; and the Kokanasthas, 5·1, the Visnagras, 4·4, and the Anavliá Brahmans, Shrimali Vaniás, Vohoras, and the Kayasthas each with a percentage of little above 2. The Sathodra Nagars, the Audich Brahmans, the group of Vaniás, the Brahma Kshatris, the trader class, and the Lohanas have between 1 and 2 per cent. of literate women on the total number of women in each of these

castes. The Rajputs, Marathas, the Sorji group, and the non-Indian Asiatics have a percentage below one; while the Molesalams, Animistics and the unclean castes are below one in a thousand. As contrasted with male literates, the female ones fall very low generally. The approximate ratios of female literates to male literates are as follows:—Parsis 62, Nagar Brahmans 12, Vadnagras 24, Visnagras 7, Dakshini Brahmans 7 (and the same ratio holds in its three Divisions also), other Gujarati Brahmans 2, Rajputs 7·5, Marathas 2·5, Writers 10·5 and Prabhus 12. Compared with the Census of 1891, there is a general decrease observable for the females as in the case of the males, and for the same reason. Otherwise, the advance made is insignificant, except for the Parsis, who have advanced from 40 to 48 per cent. This is rather discouraging. But the effect of the last two bad years has been writ so large in all our calculations, that this stagnancy may be ascribed to it.

7. EDUCATION BY AGE-PERIODS AND SEX IN THE DIVISIONS.

27. We now enter into the details for the Divisions. The ratios are given per 1,000 of the population for the total and for the sexes separately. Taking the literates of both sexes, the City, as is expected, shows the highest ratio, 209. Of the Divisions, Baroda heads the list with 107, while Kadi comes the last, with 59. Navsari stands second, 94, and is followed by Amreli, 81. Turning to the ratio of literates in 1,000 of the population for each sex, we find the City, of course, far ahead of all the Divisions, as regards both male and female education; and thus it justifies the existence of so many educational institutions in it; the ratio of literates in 1,000 of the male population is 366·46; out of the same number of females, there are 24·13 who are literates. Of the Divisions, Baroda stands first as regards male education, 197 out of 1,000 males; but in point of female education Navsari closely follows the City with 20 in every 1,000 females, and heads the Divisions. The influence of the large City in its midst and a superior class of population give its position to Baroda Division. Navsari also has a refined and enterprising population in some of its principal towns and is interlaced with the advanced Surat District. It follows Baroda, as regards male education, with 168·25 literates. After Navsari comes Amreli, which has a lower percentage of literates, 152·32 males and 6·39 females in 1,000 of each sex. Baroda follows Amreli with its 6·25 literate females; while Kadi stands very far behind her sister Divisions in both male and female education containing, as it does, a major portion of the backward communities, the Kolis, Thakardas, Anjnas in its midst. It is well-known that in smaller districts there are more favourable ratios for the educated than in more extensive ones; and thus it is that the extensive Kadi Division comes lowest by percentages in the educational progress of its population. Its ratio of literates, 113·18, is a little more than three-fourths of that for Baroda for males, while the ratio of literate females is only one-third for that of Baroda, 2·39. The ratio of literate males in the City is greater than twice the ratio for Navsari or Amreli, and thrice that for Kadi, while it is somewhat less than twice that of the Baroda Division. The ratio of literate females for the City is 4 times greater than that for Amreli or Baroda, and 12 times greater than that for Kadi, while it is less than $1\frac{1}{2}$ times that for Navsari.

Ratio of literates in the Divisions.

Sub. III.—2.

Sub. III.—3 and 4.

Maps.

28. These results are represented graphically in the maps prefixed to this chapter. I give three maps, two for showing the percentages of literates among the sexes separately, and the third for the total literates of both sexes combined. The graphic scale given is the same as that prescribed for use in the Census maps.

It will be seen that in Map No. XII which gives the percentage of literates on the total population of each Division, Kadi has the lowest ratio of literates, between 5 and 6 per cent., which is shown by the scale of horizontal lines, whereas Baroda with its wavy horizontal lines denotes that it has the highest percentage of literates, 10 per cent. and over. Navsari follows Baroda, with cross lines denoting the scale of 9 to 10 per cent. for its literates, while Amreli comes between Navsari and Kadi with literates between 8 and 9 per cent., illustrated by the scale of slanting lines running from left to right. Map No. XIII gives percentages of literate males on the total male population, and Map No. XIV of literate females on the total population of that sex. The figures have been discussed in the preceding paragraph and need no further remarks. The City is here included in the Baroda Division. It is to be observed that in the map illustrating female education, all the Divisions except Navsari show the percentages of literates in fractional numbers.

Literacy in the Divisions by age-periods.

Sub. III.—5, 6.

Sub. III.—7, 8.

Sub. III.—9, 10.

Sub. III.—11, 12.

29. We shall now proceed to examine the state of education by age-periods in the Divisions. Taking 1,000 for the sexes separately in each of the age-periods, we find that Baroda stands first as regards males in all the age-periods, except the third, where Navsari claims the first place. For females the ratios are highest for Navsari and lowest for Kadi in all the age-periods throughout. In the first age-period, 0-10, the ratio for males is 39 for Baroda and 27 for Navsari. The ratios for Amreli and Kadi are identical. The City has so many as 83 literate males and 12 females in this age-period. As regards the literate females the ratio is 6 in Navsari, 4 in Baroda, 3 in Amreli and 1 in Kadi. In the second period, 10-15, the literate males in Baroda are 197 and females 14 per 1,000 of each sex. Navsari follows with 186 males and 29 females. The ratio in Amreli is 147 for males and 11 for females and that in Kadi is 107 for males and 3 for the other sex. In the City it is 387 for males and 47 for females. In the age-period, 15 to 20, the highest ratio for the Divisions, 240 males and 38 females, is for Navsari, which is followed by Baroda, 216 males and 10 females. Amreli has nearly the same ratio as Baroda, only one less for males and one more for females. The highest ratio is for the City, 449 males and 49 females. Lastly, in the age-period 20 and over, Baroda again takes the first rank in the Divisions, with 245 for males, but second for the females. Navsari with 224 males comes next. The male ratios of literates in Amreli and Kadi are 194 and 143, respectively. In the City there are 430 males per 1,000 in this age-period. In the same number the literate females are 22 in Navsari and 21 in the City, 5 in Baroda and Amreli each and 2 in Kadi. It must be observed that those under 15 must have only mastered the merest elements; *i.e.*, they must be literate to the extent of having learned simply to read and write. Many of them may be still learning.

8. ENGLISH-KNOWING IN THE DIVISIONS BY AGE-PERIOD.

30. In the State there are 58 males and 9 females knowing English in the first age-period, 0-10 ; 500 males and 21 females in the second period, 10-15; 1,193 males and 26 females in the period 15-20, and 3,623 males and 103 females in the last age-period ; thus making a total of 5,538 persons (5,379 males and 159 females) for all ages. This gives the small percentage of 22·3 per 1,000 of the total literates, and the still smaller one of only 2·8 per 1,000 of the total population. The English-knowing males are 32·8 per 1,000 of the male literates, and the females are 22 per 1,000 of the female literates. The English-knowing males, again, are only 5·3 per 1,000 of the total male population, and the females are 0·17 of the total female population. In the Amreli Division, there are no females knowing English, except 5 in the last age-period, one of whom is a Hindu and 4 are Christians. There are 274 males knowing English, of whom 247 are Hindus. They are 0, 16, 56, and 202 in the four age-periods. In the Kadi Division there are 13 females knowing English of whom 6 are Hindus, 4 Christians, 2 Parsis and one Jain. The males knowing English are 759, of whom 606 are Hindus. In the age-periods they are thus divided,—7, 65, 178 and 509. In the Navsari Division there are 40 females knowing English 1, 6, 8 and 25 of whom one is a Hindu, 28 Parsis, and 11 Christians. There are 919 males knowing English, of whom 339 are Hindus, 35 Jains, 514 Parsis, 17 Musalmans and 13 Christians. In the Baroda Division, there are only 2 females knowing English, of whom 1 is a Parsi and 1 a Christian ; and there are 954 males, of whom 840 are Hindus. In the City, there are 99 females knowing English, 8, 12, 17 and 62 in the age-periods, of whom 27 are Hindus, 16 Parsis, 4 Musalmans and 52 Christians. The males are 2,473, of whom 1,951 are Hindus, 61 Jains, 218 Parsis, 87 Musalmans and 154 Christians.

English-knowing in the Divisions.

Imp. Table VIII—1.

31. Looking to the proportions of English-knowing on 1,000 of the total population of each sex in the Divisions and the City, we find that the ratios are better in the third age-period, 15-20, than in the last in all the Divisions ; which evidently proves that English education has made a greater advance during the two intercensal periods than what it had before. Leaving aside the City for the present, which must have obviously large ratios, it will be seen that Navsari takes the lead and has 17 males literate in English per 1,000 of the male population in the age-period 15-20, while in the last age-period it has 7. In the second period it returns 5, who are literate to the extent of reading and writing the English language. In the third age-period Baroda, with 9 literates enjoys superiority over Amreli, which has 2 less ; but in the last age-period it comes after Amreli with one less male literate in English per 1,000. The Amreli ratio is 4 to 3 of Baroda. In the second age-period also Baroda with 3 for its ratio of literate males in English, takes rank above Amreli, which has only one literate male knowing English. Kadi has one in the second age-period, 3 in the third and 2 in the last. None of the Divisions shows any figure for the first age-period. Navsari alone presents some ratio for female literates in English ; but these also per 1,000 being only in decimals under a unit, we can appreciate them only if they are considered per 10,000 of the population. It will then be found that Navsari has 3 female literates in English in the second age-period, 6 in the third, and

Proportions of English-knowing per 1,000 of each sex and per 1,000 literates

Tab. IV—39.

3 in the last. In the City, where greater facilities are obtainable from High School and College education and where the number of the State Officers and others knowing English must be large, we get 3 in males in the first age-period, 32 in the second, 87 in the third and 51 in the age-period 20 and over, who are able to read and write in English, per 1,000 of the male population; the ratios for females are 3, 4 and 2, respectively, in the last three age-periods. For the whole State the ratios are 3 males in the second age-period, 11 in the third and 6 in the last. The female ratios are not in any appreciable degree. Taking the ratios per 1,000 total literates of the sexes separately for each age-period in each Division, Amreli has 20 females, only in the last age-period, who are able to read and write English and the ratios of 8, 31 and 21 for males in the last three periods. In Kadi, the ratios for females are 16, 7 and 17 in the last 3 periods and 2, 10, 25 and 16 are the ratios for males. In the Navsari Division the female ratios are 3, 11, 15 and 14, and the male ones are 15, 30, 73 and 14. In the Baroda Division, the female ratio is 2 for the last period, and the male ratios are 2, 14, 35 and 2. For the City, the female ratios are 7, 60, 88 and 96, and the male ones are 35, 83, 194 and 119. For the State, the total ratios are 7 for males and 11 for females for the first age-period, 22 and 14 for the second, 55 and 22 for the third, and 32 and 27 for the last.

Sub. IV.—10-17.

9. COMPARISON WITH THE PREVIOUS CENSUSES.

Remarks.

32. It is necessary to know what progress has been made in education during the past two decades. This can be ascertained by comparing the present results with those in the two earlier censuses. But the distinction between 'learners' and 'literate,' which existed in the previous Censuses being now disregarded, the subject presents much difficulty for comparisons. Contrasting the actual numbers of 1901 with those of 1891 and 1881 we find that the progress is very great. Taking the actual figures of variations we find that, comparing the present numbers with those of 1891, there has been an increase of 27,693 male, and 2,662 female literates; and that as compared with 1881, there has been an increase of 64,589 males and 5,702 females. But these figures certainly must be erring in the direction of excess, because the literates in this Census and in the two previous ones do not include the same class of individuals. There cannot be a doubt that many of those who were enrolled in the previous Censuses merely as learners have been counted now as literates; *e. g.*, College and High School students. Nor could we combine the 'learners' and 'literate' of the previous Censuses to compare with our present 'literate,' because they would include many who are now returned as 'illiterate,' like smaller boys and girls at school. All the comparisons, therefore, are vitiated necessarily, if we compare simply the 'literate' of the three Censuses, without taking any account of the 'learners' of the two previous enumerations. The results would naturally be indicative of a greater development than must actually be the case. It would be difficult to fix the fractional ratios, splitting up the 'learners' of the previous Censuses, into 2 portions, one to be added to the literates of this year, and the other to the illiterates.

§3. For a more accurate conception of the progress of education, I shall refer to the following remarks of the Census Commissioner. In para. 6 of his Note (thirteenth) he observes :—

Approximate-ly accurate comparison attempted.

“ For the purposes of this Table it seems to me that persons shown as ‘ learning ’ in former Censuses should not be treated as literate. From some of the returns of the present Census which have come before me it is pretty clear that on this occasion enumerators have not entered learners as literate and it is a reasonable inference that in 1881 and 1891, with a separate category for learners, they must have been even less likely to have done so.”

In his Circular No. 630, dated 4th October 1901, he observes :—

2. “ On further consideration it occurs to me for purposes of Subsidiary Table VI the best plan probably would be to take age as a test and to assume that all persons of more than 15, who were shown as ‘ learning ’ in 1891, and, (where age figures are available) in 1881, were literate to the extent of having learned to read and write. By thus limiting our comparison to persons over 15 we should, of course, restrict our view of the subject by leaving out all literates under 15. On the other hand the limited comparison made would be based upon definite data and the element of mere guess-work would be reduced to a minimum.”

Following the above suggestions, I give in subsidiary Table VI figures of the total population and the literates by sexes for the age-period ‘ 15 and over,’ for the three Censuses. Columns are added giving ratios per 1,000 of the population for each sex. It will be perceived that there is a marked improvement both in the male and female literates. For males the number of literates is almost the same in 1901 and 1891—134,556 and 134,957, respectively, though the male population of the period has decreased from 770,157 to 648,117. As compared with 1881 also, when the population was 698,114, the literates have increased from 96,961 to 134,556. For females, the literates have increased from 4,008 on a population of 714,906 in 1891, to 5,002 in a smaller population of 614,421. As contrasted with 1881, with its population of 641,917, the increase is from 1,309 to 5,002, which is great indeed. Taking the ratios, in every 1,000 of the male population there are now 32 more literates than there were in 1891; 207·6 literates now as against 175·2 in 1891. The result is satisfactory. Female education also shows a remarkably fair progress. It has increased 44·6 per cent. while the male figure has increased 18·5 per cent. There are 2·5 more literate women per thousand now than there were in 1891, and 6·1 more than in 1881.

Sub. VI.

Looking to the Divisions, there has been a marked improvement throughout. Amreli shows 7 more literate males now than in 1891, or 196, and 26 more than in 1881, in every 1,000 males. The backward Division, Kadi, has also made good progress. There are 18 more educated in 1,000, over the figures of 1891 and 39 more over those of 1881; the present ratio is 143·3. Navsari and the City are far advanced; the former has 226·4 literate males; or, 20 more than in 1891 and 58 more than in 1881. In the City there are 432·6 literate males; and this is an

Divisions.

Sub. VI—8-13.

percentage for educated females comes up to 0·73, or 7·6 per 1,000, that for British Gujarat is 16·3 in 1,000, or more than double. In every 100 of the male population, there are 4 more educated in British Gujarat than in our State.

37. British Gujarat had special facilities and had a long start. But from the marginal Table, it will be seen that Baroda compares favourably with the other Divisions of the Presidency. For the illiterates, British Gujarat has the lowest percentage, though it is no less than 98·37. Baroda comes next; then the Southern Division and lastly the Deccan or the Central Division of the Bombay Presidency.

Female education compared with Bombay Divisions.

	Baroda State.	Northern Division.	Central Division.	Southern Division.
Literate	0·73	1·63	0·28	0·51
Illiterate	99·24	98·37	99·72	99·49

the marginal Table, it will be seen that Baroda compares favourably with the other Divisions of the Pre-

38. Subsidiary Table C, presents the percentages of the five zillas of British Gujarat as compared with our four Divisions for the years 1901 and 1891. The Districts of British Gujarat are in advance of the Divisions of this State. Our Divisions have, however, kept pace with the British *zillas* as regards male education. The second place was occupied in 1891 by Broach, and now also it is occupied by the same *zilla*; the third in rank in both the Censuses is Surat; the fourth place has been occupied by the Baroda Division in both Censuses; the fifth and sixth places were occupied by Ahmedabad and Amreli in 1891, but are now occupied by Ahmedabad and Kaira, respectively; the seventh and eighth places were occupied by Navsari and Kaira in 1891, but they are now occupied by Navsari and Amreli, thus making up for the loss; and the ninth and the tenth places were, and are still, occupied by Kadi and the Panch Mahals, respectively. As regards female literates, the first and the second places which were occupied by the City and Surat, respectively, in 1891, are now held by them in the same order; Navsari also continues this time in its old place. Baroda loses one place in favour of Kaira; Amreli, which occupied the seventh place at the last Census, now occupies the ninth; and Kadi occupies the tenth instead of the ninth at the last Census. Thus Baroda loses four places without obtaining any corresponding gain. Taking a general view of the whole table we find that British Gujarat has this time to show a greater number of literates, both male and female. It must be acknowledged that this State has not advanced as much as British Gujarat has done. The progress, however, is fair, looking to the years of distress that we had to encounter. In all Districts and in the City, the percentages of male literates have increased; in Amreli from 12·5 to 15·2, in Kadi from 7·9 to 11·3, in Navsari from 12·5 to 18·8, in Baroda from 12·3 to 19·7 and in the City from 30·9 to 36·6. The percentages of female literates also have increased in Amreli from ·36 to ·63, in Kadi from ·19 to ·23, in Navsari from ·94 to 2, in Baroda Division from ·21 to ·62 and in the City from 1·84 to 2·4.

Baroda Divisions compared with British Gujarat Districts.

Sub. C.

39. Subsidiary Table D gives the percentages of literacy in the Indian provinces, for which the figures were available:—Madras, Bombay, Bengal, Punjab, Central Provinces, Berar and North-West Provinces. Figures are given for 1891 also. Madras took the lead last Census, but it now gives the first place to Baroda, for male education; but keeps the leading rank for female education. Bombay follows this State, with 11·54 literate males, but is above it, as at the last Census, in female education. Baroda stands third in female education. Bengal comes fourth as regards both its male and female education, Berar is above

Baroda compared with other Provinces.

Sub. D.

Punjab as regards male education, but below it in female education. The Central Provinces and North-West Provinces are very backward and stand last in the Provinces hitherto considered. Their ratios of literates for both sexes are very nearly alike. Comparison with European countries is found to be unprofitable and is avoided, as the difference is too wide.

11. EXPENDITURE ON EDUCATION COMPARED.

40. Lastly, I give a Table, showing the total Revenue, total expenditure and expenditure on education borne by the Indian provinces and the European countries. The expenditure incurred for education by the Baroda State comes to Re. 0-7-0 (seven annas) per head of population. In other provinces it is borne partly by the Municipalities and the Local Cess Funds. For Mysore, the expenses are very nearly the same as for Bombay, about Rs. 0-1-10 pies. But in other Provinces they are between 6 and 9 pies per head of population. In the United Kingdom they come to 5 shillings; while in the United States of America, the expense of education per head of population is 10 shillings and 5 pence.

Subsidiary Table I.
Education by Age and Sex (General Population).

Age-period.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN								Number in 1,000 Literate in English.			Females to 1,000 males.		
	Literate.			Illiterate.			Gujarati.		Marathi.		Gujarati and Marathi.		Other Languages.		Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0—10 ...	19.13	84.15	3.60	980.87	965.85	996.40	848.78	84.11	44.90	6.41	6.06	0.83	7.60	1.31	7.96	7.59	11.54	102	998	155
10—15 ...	98.13	159.77	12.64	906.87	840.23	987.86	883.71	56.41	39.08	8.52	7.81	0.81	8.45	1.20	22.32	22.87	14.66	65	078	42
15—20 ...	117.28	205.89	18.08	882.72	794.11	986.92	889.12	45.94	34.48	8.04	14.77	0.67	10.36	1.72	53.74	55.44	22.36	54	1,057	22
20 and over.	109.82	207.94	7.80	890.68	792.06	992.70	890.30	28.46	3.98	2.05	25.11	0.83	18.76	1.97	31.07	32.10	26.83	84	1,212	28
Total ...	67.71	162.65	7.6	912.29	837.35	992.86	887.21	37.81	31.59	2.62	20.39	0.89	15.70	1.79	32.33	32.79	22.04	44	1,109	80

Subsidiary Table II.
Education by Age and Sex.

AGE-PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN								NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.			
	Literate.			Illiterate.			Gujarati.		Marathi.		Gujarati and Marathi.		Other Languages.		Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.	
	Both sexes.	Male.	Female.	Both sexes.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.							16
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
All ages.	Hindus ...	85.26	159.83	5.18	914.74	840.37	994.84	891.98	23.17	29.07	3.35	25.97	0.48	28.84	0.14	80.47	81.11	9.11	80	1,000	9
	Jains ...	361.39	687.44	18.78	638.41	812.55	981.22	971.81	25.14	0.52	...	0.68	...	2.28	0.17	12.14	12.40	2.26	26	2,884	5
	Parsis ...	599.00	746.23	482.65	401.00	253.77	517.55	547.94	449.87	1.79	...	0.20	0.20	...	...	167.16	287.00	20.74	818	2,580	59
	Muslimans ...	93.95	178.03	6.00	906.05	821.92	994.0	876.67	16.88	3.74	...	3.23	0.06	83.15	14.77	12.19	12.32	8.27	82	1,167	22
	Christians ...	93.44	135.05	47.07	934.56	861.95	953.93	520.44	130.79	17.71	10.90	6.81	1.36	126.70	8.17	278.20	353.77	441.72	255	902	356
Animistics ...	3.55	6.83	0.14	998.45	993.15	999.86	977.6	19.2	1.6	...	...	...	1.6	...	1.60	1.63	...	20	976	...	
0-10	Hindus ...	19.21	34.72	2.92	980.79	965.28	997.08	859.89	65.18	67.23	7.78	7.68	1.07	1.22	...	5.84	5.60	2.06	80	983	29
	Jains ...	88.74	169.19	10.03	911.26	830.81	939.98	941.74	57.07	...	...	1.19	...	...	...	1.19	1.26	...	61	1,216	...
	Parsis ...	237.27	214.11	210.87	772.73	765.89	789.93	540.48	457.14	2.88	...	...	...	...	...	85.71	52.63	15.63	842	1,023	260
	Muslimans ...	13.87	26.10	1.84	986.12	973.90	998.68	850.90	35.93	...	...	...	...	101.80	11.97	2.00	2.10	...	...	...	...
	Christians ...	28.21	30.83	23.31	971.79	969.17	974.68	446.43	235.71	35.71	53.57	...	...	17.86	...	267.86	312.50	208.82	750	917	500
Animistics ...	0.28	1.67	0.23	999.07	998.33	999.77	869.57	130.43	...	...	...	...	...	...	...	...	...	180	1,053	...	
10-15	Hindus ...	90.80	167.47	9.73	909.20	842.53	990.27	859.57	43.27	49.04	4.39	9.11	0.89	3.90	0.83	19.22	19.97	4.64	51	966	12
	Jains ...	402.50	717.12	35.47	597.50	382.88	964.53	957.50	46.67	0.91	...	0.46	...	0.46	...	11.86	12.59	...	42	2,923	...
	Parsis ...	816.00	886.15	737.84	184.00	112.85	262.16	572.30	427.70	...	...	...	...	...	...	120.98	190.60	25.70	747	2,066	101
	Muslimans ...	86.44	152.54	7.06	918.56	847.46	992.94	890.35	26.84	6.85	...	2.28	0.57	63.40	9.71	6.23	6.53	...	89	976	...
	Christians ...	191.47	248.70	105.75	808.58	756.30	894.28	718.18	177.27	9.09	9.09	...	...	9.09	...	163.64	160.92	178.91	264	719	286
Animistics ...	5.01	9.23	0.10	994.99	990.67	999.90	990.63	9.17	...	...	...	...	...	...	...	...	...	9	888	...	
15-30	Hindus ...	113.04	200.64	3.99	896.96	799.36	991.01	897.12	31.89	44.22	3.95	19.02	0.74	3.27	0.29	51.81	53.28	9.45	88	1,044	7
	Jains ...	474.82	822.48	39.50	525.18	177.52	960.50	961.17	36.00	0.47	...	...	...	1.42	0.94	27.46	28.02	12.82	88	4,321	18
	Parsis ...	868.50	946.26	797.87	181.40	53.74	202.13	616.67	480.77	2.56	...	...	...	...	...	266.67	483.95	32.00	926	1,180	61
	Muslimans ...	126.50	252.03	7.85	863.50	746.97	992.16	899.58	15.09	2.63	...	1.41	...	68.88	12.26	11.32	11.15	17.24	28	1,208	43
	Christians ...	156.33	211.90	63.50	844.67	748.10	937.50	619.05	95.24	...	...	...	...	142.86	...	238.10	218.48	375.00	180	728	216
Animistics ...	5.92	11.20	0.12	994.08	988.80	999.88	980.58	9.71	9.71	...	...	...	...	...	...	...	...	10	908	...	
30 and over.	Hindus ...	105.37	202.60	4.41	894.68	797.40	995.59	893.82	17.86	42.31	2.70	32.09	0.40	11.24	0.08	30.43	30.80	13.03	21	1,202	9
	Jains ...	425.87	824.34	15.92	674.18	175.66	984.08	977.53	18.34	0.43	...	0.73	...	2.84	0.08	10.81	10.50	...	19	5,445	...
	Parsis ...	647.87	916.07	475.70	353.13	33.23	524.30	658.48	446.87	1.99	...	0.33	0.33	...	...	172.46	298.20	17.02	309	9,722	46
	Muslimans ...	119.56	220.22	7.29	880.44	769.68	992.71	871.34	14.10	3.60	...	3.86	...	90.92	16.17	13.75	13.90	8.90	31	1,272	20
	Christians ...	90.96	134.24	42.19	909.04	865.76	957.81	379.69	37.82	26.50	8.50	14.17	2.82	212.47	17.00	447.59	525.56	688.81	279	922	366
Animistics ...	4.12	8.13	0.09	995.81	991.87	999.91	986.28	10.90	...	...	...	...	2.72	...	2.72	2.75	...	11	969	...	

Subsidiary Table III

Education by Age, Sex and Natural Division and Districts.

Natural Divisions and Districts.	Literates per 1,000.			Literates per 1,000.							
	All ages.			0-10		10-15		15-20		20 and over.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Amroli	81	152	6	30	3	147	11	215	11	194	5
Kadi	59	113	2	30	1	107	3	142	3	143	2
Navsari... ..	94	168	20	27	6	186	29	240	38	224	22
Baroda	107	197	6	39	4	197	14	216	10	245	5
Baroda City	209	366	24	33	12	387	47	449	49	430	21
Total Baroda State ...	87	162	7	34	3	160	12	206	13	208	7

Subsidiary Table IV.

English Education by Age, Sex and Natural Divisions and Districts.

Natural Divisions and Districts.	Literate per 1,000.								Number in 1,000 Literates.							
	0-10		10-15		15-20		20 and over.		0-10		10-15		15-20		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amreli ... ..	...	...	1	...	7	...	4	0.1	...	...	8	...	31	...	21	20
Kadi ... ..	...	...	1	...	3	...	2	...	2	...	10	16	25	7	16	17
Navsari ... ..	...	...	5	0.3	17	0.6	7	0.3	15	3	30	11	73	15	31	34
Baroda ... ..	...	...	3	...	9	...	3	...	2	...	14	...	35	...	15	2
City	3	0.9	32	3	87	4	51	2	35	7	83	60	194	88	119	96
Total Baroda State ...	0.2	...	3	0.1	11	0.3	6	0.2	7	11	22	14	55	22	32	27

Subsidiary Table V.
Education by selected Castes, Tribes or Races.

Caste, Tribe or Race.	Proportion per 1,000 of Literates on corresponding Provincial Total of Literates.			Proportion per 1,000 on Caste Total of Persons literate in															Proportion per 1,000 of Illiteracy among		
	Persons.	Males.	Females.	English.			Gujarati.			Marathi.			Gujarati and Marathi.			Other Languages.			Persons.	Males.	Females.
				Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
<i>Brahmans, Gujarat.</i>																					
Andvalā	28	34	16	8	15	.....	264	643	23	.....	1	.....	.....	...	.....	9	16	2	680	836	977
Andich	59	60	48	5	11	.....	242	466	18	.....	...	.....	.....	...	.....	2	5	.....	765	839	946
Jāmbū	4	4	2	4	6	.....	288	564	10	.....	...	.....	2	4	.....	1	3	.....	709	428	948
Kherāwāl	2	2	2	5	9	.....	150	284	7	.....	...	.....	.....	1	.....	.....	.....	.....	870	765	948
Mowālā	6	6	4	8	6	.....	200	342	11	.....	1	.....	4	6	.....	1	2	.....	798	606	948
Moīh	18	15	8	5	10	.....	217	412	4	4	7	.....	.....	...	.....	5	11	.....	774	570	946
Nāgar	16	15	39	46	89	4	830	601	67	.....	...	.....	4	8	.....	10	20	.....	668	348	948
Hārasvāt	10	11	6	1	2	.....	110	208	6	.....	...	.....	1	1	.....	1	1	.....	848	708	944
Tapodīan	2	2	0.41	1	2	.....	85	168	1	.....	...	.....	.....	...	.....	.....	.....	.....	918	887	949
Tragān	1	1	0.28	1	5	.....	61	182	1	.....	1	.....	.....	...	.....	.....	.....	.....	939	867	949
<i>Brahmans, Maharashtra.</i>																					
Dombanthe	14	14	21	45	80	.....	81	82	8	258	410	55	119	261	5	28	39	2	845	277	937
Kokannatha	7	7	18	81	161	.....	48	79	7	189	337	87	157	304	7	18	56	.....	611	280	949
<i>Kshatriyas-(a) Writer Class.</i>																					
Ohāndrasoni Kāyanthe	7	7	16	92	167	7	91	157	17	163	250	68	171	315	6	18	31	.....	808	256	912
<i>(b) Warrior Class.</i>																					
Garhālā	0.49	0.49	0.52	.....	.....	.....	22	42	2	.....	...	.....	.....	...	.....	1	2	.....	978	948	948
Kāthī	0.46	0.47	0.14	.....	.....	.....	25	44	0.6	.....	...	.....	.....	...	.....	.....	.....	.....	977	958	990.4
Marāthā	19	19	10	12	22	0.24	28	42	0.5	127	255	6	82	62	3	4	6.5	0.4	817	860.5	992
Rājput	27	28	4	1	2.5	.....	77	147	1	.....	...	.....	.....	...	.....	.....	0.5	.....	928	852.5	994
Vāgher	0.18	0.16	.....	.....	.....	.....	6	11.5	.....	.....	.....	.....	.....	...	.....	.....	.....	.....	994	988.5	1000
<i>(c) Trading Class.</i>																					
Lohānā	14	14	11	8	6	.....	224	418	16	.....	...	.....	.....	...	.....	1	2	.....	776	562	964
<i>Vanyas.</i>																					
Diedwāl	18	14	6	6	12	.....	311	608	10	.....	...	.....	.....	...	.....	.....	.....	.....	669	306	900
Kapāl	5	6	8	20	37	.....	362	678	17	.....	...	.....	.....	...	.....	.....	.....	.....	658	317	948
Kherāyātā	5	5	2	9	17	.....	395	580	18	1	1	.....	.....	...	.....	.....	.....	.....	704	449	947
Isl	20	20	12	28	48	1	402	768	22	.....	...	.....	1	1	.....	.....	1	.....	597	218	978
Moīh	7	7	9	29	55	.....	320	500	40	.....	...	.....	.....	...	.....	.....	.....	.....	650	474	940
Nāgar	9	9	6.5	17	38	.....	377	710	23	.....	...	.....	.....	...	.....	.....	.....	.....	678	284	977
Shrimāl	8	8	6	24	45	.....	325	585	24	.....	...	.....	12	22	.....	.....	.....	.....	648	342	976
Soni	6	6	8	12	28	.....	249	485	9	4	6	1	2	3	.....	.....	.....	.....	765	568	990

Subsidiary Table V—(continued.)
Education by selected Castes, Tribes or Races.

Caste, Tribe or Race.	Proportion per 1,000 of Literates on corresponding Provincial Total of Literates.			Proportion per 1,000 on Caste Total of Persons literate in															Proportion per 1,000 of Illiteracy among			
				English.			Gujarati.			Marathi.			Gujarati and Marathi.			Other Languages.						
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
<i>Agricultural Class, Kumbi.</i>																						
Aujani	5	5	1	.....	.....	.....	27	52	0.5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kadva	43	43	5	0.4	0.8	.....	41	80	0.4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Karadia	0.06	0.06	.....	.....	.....	.....	0.2	0.3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lova	177	178	152	3	6	.....	178	216	14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<i>Miscellaneous Castes.</i>																						
Ahr (Gujarati)	0.4	0.4	.....	.....	.....	.....	12	23	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Bhansar (Gujarati)	7	7	1	1.6	8	.....	194	382	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Bhoi (Kahar)	1	1	.....	.....	.....	.....	27	50	.....	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Charan	0.4	0.4	0.1	.....	.....	.....	27	50	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Darsi (Gujarati)	5	6	1	0.4	0.8	.....	67	126	1	0.3	0.6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ghanchi	11	11	2	0.4	0.8	.....	164	294	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Gola	5	5	0.1	0.2	0.4	.....	169	323	0.5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hajam (Gujarati)	4	4	0.3	0.1	0.2	.....	26	51	0.2	0.5	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kachhia	8	9	0.4	0.2	0.5	.....	177	314	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Khatri (Vansat)	4	4	0.4	1	2	.....	138	272	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kumbhar (Gujarati)	6.5	7	1	0.1	0.1	.....	27	63	0.3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lohar (Gujarati)	6	6	2	.....	0.1	.....	50	102	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<i>Miscellaneous Castes.</i>																						
Machhi	1.5	1.5	.....	.....	.....	.....	31	64	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mali	2	2	.....	.....	.....	.....	94	186	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mochi	2	2	1	0.3	0.7	.....	39	72	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Rabari	0.3	0.3	0.1	.....	.....	.....	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sathavara	1	1	0.4	0.6	1	.....	35	68	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Soni	7	7	2	2	4	.....	238	461	6	0.2	0.4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sutar (Gujarati)	11	11	4	0.2	0.4	.....	85	163	3	0.2	0.4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Yankar	0.05	0.05	.....	.....	.....	.....	2	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<i>Religious Mendicants.</i>																						
Riva	3	3	1	0.4	0.6	.....	80	140	3	0.4	0.6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Gosain	4	4	1	0.6	1	.....	97	162	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sadhu	4	4	1	0.3	0.4	.....	171	268	2	11	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Subsidiary Table V—(concluded.)
Education by selected Castes, Tribes or Races.

Caste, Tribe, or Race.	Proportion per 1,000 of Literates on corresponding Provincial Total of Literates.			Proportion per 1,000 on Caste Total of Persons literate in															Proportion per 1,000 of Illiteracy among		
	Persons.	Males.	Females.	English.			Gujarati.			Marathi.			Gujarati and Marathi.			Other Languages.			Persons.	Males.	Females.
				Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
<i>Wandering and Low Profession Class.</i>																					
Rawnia	0.2	0.2	...	...	...	...	2	3	...	...	...	...	...	...	...	...	...	...	993	997	1,000
Waghri	0.3	0.3	...	...	...	...	2	4	...	...	...	...	...	...	...	...	...	...	998	996	1,000
<i>Criminal Class.</i>																					
Baria	0.4	0.4	...	...	...	...	1	3	...	...	...	...	...	...	...	...	0.1	...	999	997	1,000
Koli	28	28	24	...	...	...	17	32	1	...	...	...	...	...	...	...	...	...	983	968	999
Khant ... ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Talavi	0.2	0.2	...	...	...	...	2	4	...	...	...	...	...	...	...	...	...	...	998	996	1,000
<i>Unclean Castes.</i>																					
Bhangi	0.5	0.5	0.4	...	...	...	3	6	0.3	...	...	...	...	...	...	...	...	...	997	994	999.7
Dhed	3.5	3.5	1	0.02	0.04	...	8	12	0.1	...	...	...	...	...	...	...	...	...	994	988	999.2
Gasoda	1	1	0.3	0.5	1	...	32	67	0.6	...	...	...	...	...	...	...	4	...	966	939	999.4
Khálpa (Chamar)... ..	0.6	0.6	0.3	...	...	...	3	6	0.1	...	...	...	...	...	...	...	...	...	997	994	999.8
Sonava	0.04	0.04	...	...	...	...	1	2	...	0.2	0.4	...	...	...	...	...	...	...	998.8	997.3	1,000
<i>Jains.</i>																					
Orwál	7	7	4	7	12	...	390	683	19	...	...	...	1	2	...	3	4	...	609	315	981
Porwál	16	16	13	5	11	...	348	681	22	...	...	...	...	...	...	1	2	...	653	318	979
Shrimál	50	51	27	4	7	...	869	708	17	...	...	...	...	1	...	1	1	...	650	291	983
<i>Heretics.</i>	29	17	314	100	214	10	698	744	488	1	3	...	...	...	...	5	12	...	401	354	517
<i>Musalman.</i>																					
Sáid	5	5	3	6	13	...	99	192	4	...	1	...	1	1	...	52	100	3	674	755	994
Shaikh	11	11	7	1	2	0.2	70	148	1	...	1	...	...	1	...	20	36	4	914	840	996
Pathán	6	6	2	1	2	...	66	107	1	...	...	...	...	...	...	31	57	1	914	838	998
Moman	5	5	0.4	0.4	1	...	108	210	1	...	...	...	...	...	...	3	14	...	890	785	999
Vohora	27	26	38	2	5	0.1	167	334	10	...	...	...	...	...	...	23	33	13	821	652	979
Molesalam	2	2	0.4	0.4	1	...	108	210	1	...	...	...	...	...	...	4	7	...	962	925	990
Momana	4	4	1	...	1	...	50	98	1	...	...	...	...	...	...	1	2	...	930	900	990
Gháuohi	2	2	0.7	...	1	...	36	166	3	...	...	...	...	...	...	1	1	...	913	834	998
Pinjára	2	2	0.4	...	...	...	82	168	1	...	...	...	...	...	...	...	1	...	913	830	999
Tál	1	1	0.1	1	3	...	50	106	1	1	3	...	...	...	...	4	8	...	947	866	990
Malak	3	3	0.4	1	1	...	53	102	1	...	...	...	...	...	...	4	18	...	948	890	990
Pakir	2	2	...	...	...	...	54	99	...	...	...	...	...	...	...	11	22	...	987	834	1,000
Native Christians... ..	8	8	14	16	26	3	60	87	26	3	3	2	1	1	...	7	13	...	928	883	970
Animistics	4	4	1.6	...	...	...	5	7	...	...	...	...	...	...	...	...	...	...	906	908	1,000

Subsidiary Table VI

Progress of Education since 1881 by Natural Divisions and Districts in the age-period 15 and over.

Natural Divisions and Districts.	Number of Literates in 1,000 Males.			Number of Literates in 1,000 Females.			Variation + or -					
							1891-1901.		1881-1891.		1881-1901.	
	1901.	1891.	1881.	1901.	1891.	1881.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Amreli	196·0	189·4	170·3	6·3	4·6	1·0	+6·6	+1·7	+19·1	+3·6	+25·7	+5·3
Kadi	143·8	125·8	104·1	2·5	2·7	1·3	+17·5	-0·2	+21·7	+1·4	+39·2	+1·2
Navsari	226·4	206·8	168·9	24·5	13·3	5·7	+19·6	+11·2	+37·9	+7·6	+57·5	+18·8
Baroda, exclusive of City	246·4	188·0	138·3	5·5	3·0	0·8	+58·4	+2·5	+49·7	+2·2	+108·1	+4·7
City	432·6	410·8	343·6	24·3	24·3	6·8	+21·8	-0·5	+57·2	+18·0	+89·0	+17·5
Total ...	207·0	175·2	138·9	8·1	5·6	2·0	+32·4	+2·5	+36·3	+3·6	+68·7	+6·1

Subsidiary Table A.

Progress of Education in certain Castes.

Caste.	Males.				Females.			
	Total Numbers.	Literate.	Percentage, 1901.	Percentage, 1891.	Total Numbers.	Literate.	Percentage, 1901.	Percentage, 1891.
Parsi ...	3,712.	2,770	74·62	77	4,697	2,267	48·26	40
Brahman, Nagar ...	4,410	2,465	55·89	65	4,134	478	6·72	12
(1) Vadvnagra ...	990	683	68·87	...	862	139	16·12	...
(2) Visnagra ...	2,571	1,545	60·09	...	2,836	125	4·41	...
(3) Sathodra ...	181	119	65·75	...	196	2	1·02	...
(4) Others ...	668	118	17·66	...	240	12	5·00	...
Brahman, Dakshini (Dechastha, Kokanastha, Karahada).	5,417	3,942	72·77	82	4,522	273	5·03	6
(1) Deshastha ...	3,212	2,322	72·29	...	2,482	155	6·25	...
(2) Kokanastha ...	1,565	1,127	72·01	...	1,513	78	5·10	...
(3) Karahada ...	640	493	77·19	...	510	40	7·84	...
Other Gujarati Brahmans (Audiich, Anavala, Shrimali)	27,505	14,198	51·61	49	26,477	447	1·68	1
(1) Anavala ...	5,800	3,906	67·35	...	5,062	115	2·27	...
(2) Audiich ...	20,894	9,836	47·07	...	20,603	313	1·52	...
(3) Shrimali ...	811	456	56·72	...	812	19	2·34	...
Rajput ...	30,915	4,556	14·73	7	28,495	30	0·10	0·15
Maratha ...	9,197	3,122	33·94	30	8,189	69	0·84	2
Shrimali, Disaval and Porvad Vanis ...	9,730	4,110	42·24	76	6,323	116	1·83	1·6
Foni, Sutar, Lohar ...	30,163	3,970	17·13	21	23,096	61	0·26	0·3
Vohora (Musalman) ...	12,272	4,274	34·82	26	13,100	274	2·09	1·3
Molesalam (Musalman)	4,948	373	7·55	6	4,780	3	0·06	0·07
Aboriginal Castes ...	89,423	613	0·68	0·9	86,827	12	0·01	...
Devotees ...	10,861	2,154	19·81	18	6,801	22	0·32	0·6
Writers ...	2,243	1,430	63·75	69	1,910	128	6·70	7
(1) Prabhus ...	1,516	1,214	74·34	...	1,334	117	8·77	...
(2) Brahma Kshatri.	464	197	42·18	...	359	6	1·66	...
(3) Kayastha ...	260	106	40·77	...	217	5	2·30	...
Traders and Pedlars...	22,444	11,979	53·37	69	20,254	350	1·73	2
(1) Lohana ...	5,400	2,257	41·79	...	5,047	80	1·58	...
(2) Others ...	13,143	8,885	67·60	...	11,701	267	2·28	...
(3) Meman ...	3,901	837	21·46	...	3,706	3	0·08	...
Unclean Castes ...	82,153	1,025	1·24	0·6	81,023	15	0·02	...
Non-Indian Asiatic, excluding Parsis...	67,266	10,007	14·87	17	62,452	306	0·49	0·9

Subsidiary Table B.

Ratios of Education by Age-periods for the Baroda Territory as compared with those for the British Gujarat.

Age-Periods.	BRITISH GUJARAT.		BARODA TERRITORY.	
	Percentage of Literate.	Percentage of Illiterate.	Percentage of Literate.	Percentage of Illiterate.
1	2	3	4	5
0—10 ...	2·65	97·35	1·91	98·09
10 - 15 ...	13·12	86·88	9·31	90·69
15—20 ...	15·26	84·74	11·73	88·27
20 and over ...	13·8	86·2	10·93	89·07
... Total 1901 ...	11·35	88·65	8·77	91·23
... Total 1891 ...	7·62	92·38	6·06	93·94

Subsidiary Table C.
Literacy compared with the five Zillas of British Gujarat.

Division.	BRITISH GUJARAT.				Division.	BARODA STATE.			
	Proportion per 1,000.					Proportion per 1,000.			
	Males.		Females.			Males.		Females.	
	1901.	1891.	1901.	1891.		1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10
Ahmedabad	205·6	135·7	17·7	5·8	Amreli	152·3	125·1	6·3	8·6
Kaira	179·2	110·2	9·9	2·9	Kadi	113·0	790·3	2·8	1·9
Panoh Mahals	105·3	66·8	7·2	2·0	Navsari	168·0	125·6	20·0	9·4
Broach	284·0	223·2	17·9	8·1	Baroda excluding City	197·0	123·5	6·2	2·1
Surat	255·2	190·0	24·3	12·20	Baroda, including City	224·6	150·4	9·1	4·9
					Baroda City	366·0	810·0	24·0	18·4
Total ...	206·4	141·10	16·3	6·8	Total ...	162·6	113·2	7·6	8·9

Subsidiary Table D.

Percentages of Literacy in some Indian Provinces and States.

Province.	Males.		Females.	
	Percentage of Literates.		Percentage of Literates.	
	1901.	1891.	1901.	1891.
1	2	3	4	5
Madras	11.85	11.47	0.92	0.66
Bombay	11.54	9.72	0.90	0.60
Bengal	10.48	8.29	0.54	0.30
Punjab	6.44	8.29	0.84	0.19
Central Provinces	5.83	4.27	0.22	0.13
Baroda State	16.27	10.89	0.76	0.39
Berar	8.53	5.84	0.32	0.12
N.-W. Provinces	5.78	5.17	0.24	0.17

Subsidiary Table E.

Showing the Total Revenue, Expenditure and Expenditure on Education by Provincial Governments, for some of the Provinces of India and other Countries.

Province or State.	Total Revenue.	Expenditure.	Expenditure on Education.	Percentage of.		Expenditure on Education per head of population.						
				Column 4 to 5	Column 4 to 6							
1	2	3	4	5	6	7						
	Rs.	Rs.	Rs.			Rs. a. p.						
India.	1,05,23,37,500	1,04,99,32,000	99,63,344	95	95	0 0 8½						
Assam	1,44,48,880	1,21,76,870	217,977	1.51	1.79	0 0 6½						
Bengal	2,062,58,630	9,89,46,760	24,17,501	1.17	2.44	0 0 6½						
Bombay (Pres.)	14,80,00,840	10,01,22,500	21,41,826	1.44	2.13	0 1 10½						
Burma	6,98,90,400	4,46,29,220	7,35,922	1.05	1.64	0 1 1½						
Central Provinces	2,58,21,890	1,68,55,540	8,65,088	1.41	2.16	0 0 7½						
Madras	14,28,64,770	10,24,98,590	19,68,158	1.38	1.92	0 0 10						
N. W. Provinces and Oudh.	12,50,85,420	6,06,98,290	10,44,974	0.84	1.72	0 0 4½						
Punjab	9,36,01,470	5,80,20,890	7,88,178	0.84	1.49	0 0 7½						
States or Agencies.												
Baroda	1,81,94,232	1,39,45,518	8,55,463	6.5	6.1	0 7 0						
Mysore	1,84,48,000	.....	6,15,705	3.34	...	0 1 9½					
European Countries.												
	£	£	£			£ s. d.						
England & Wales.	} United Kingdom.	}	}	}	}	}						
Scotland							119,839,905	138,722,407	10,763,190	8.95	8.05	0 5 8
Ireland &c.												
Austria	66,796,700	67,444,500	.....	...	...	.....		
Belgium	19,984,520	20,455,920	1,417,683	7.09	6.93	0 4 2½						
Denmark	3,990,900	4,263,000	22,778	0.57	0.53	0 0 2½						
France	144,798,870	141,091,400	594,648	0.41	0.42	0 0 3½						
German Empire	92,838,850	92,785,400	3,465,250	3.78	3.74	0 1 2½						
Italy	69,056,870	69,212,500	1,895,248	2.75	2.74	0 1 2½						
Netherlands	12,385,150	12,516,170	535,458	4.34	4.28	0 2 1½						
Portugal	11,185,430	11,236,700	261,909	2.34	2.33	0 1 0½						
Russia	185,251,506	188,695,100	5,446,706	2.94	2.88	0 0 10½						
Servia	3,111,590	3,050,370	89,747	1.28	1.30	0 0 4½						
Spain	33,701,300	35,135,900	785,517	2.18	2.09	0 0 9½						
Sweden	7,628,200	7,628,200	1,036,602	18.46	18.46	0 4 0½						
Norway	5,816,800	4,912,400	27,237	0.51	0.55	0 0 3						
Switzerland	4,041,350	4,110,300	829,517	20.52	20.18	0 5 0.10						
Asiatic Countries.												
	Rs.	Rs.	Rs.			Rs. a. p.						
Ceylon	2,59,18,141	2,49,52,160	7,78,133	3.003	3.12	0 3 7½						
Japan	Yens. 25,45,49,818	Yens. 25,45,49,818	Yens. 44,78,278	1.76	1.76	0.10						
Other countries.												
	£	£	£			£. s. d.						
Argentine Republic	7,598,200	5,196,309	2,535,442	34.03	49.75	0 13 5						
Mexico	11,846,800	11,601,816	1,196,036	10.27	10.31	0 2 0						
United States	113,418,170	97,542,758	39,456,321	34.77	40.45	0 10 5						
Canada	10,205,999	8,555,056	1,837,757	18.006	21.38	0 7 7½						

N.B.—In column 4, the expenses by Government or from Provincial or State funds are only taken into account, and not those from Municipal funds, donations, or local cess Endowments, &c., which are excluded.

The figures of columns 2 and 3 are taken from Statesman's Year Book 1901.

CHAPTER VI.

LANGUAGE.

1. PRELIMINARY REMARKS.
2. LANGUAGES IN THE BARODA TERRITORY AND THE NUMBERS USING THEM.
3. PERCENTAGES.
4. LANGUAGES BY DIVISIONS.
5. NUMBERS SPEAKING THE LANGUAGES COMPARED WITH THE NUMBERS OF CASTES AND RACES SUPPOSED TO SPEAK THEM.
6. CONCLUDING REMARKS.

CHAPTER VI.

LANGUAGE.

1. PRELIMINARY REMARKS.

1. The present chapter deals with the mother-tongue of the subjects of this State, that is, the language ordinarily spoken by them in their homes. This subject has been one of the main features of enquiry at the Census in accordance with the recommendation of the Committee which was appointed to draw up a scheme for the Census of 1881. The Committee recommended it on the ground that its return, in combination with that of birth-place, might serve as an indication of race, in case of foreigners and those of mixed blood. If this had been the main object, it can no longer be said to exist, since a separate column for caste, tribe and race has been reserved in the schedule. Moreover, when the Ethnological survey which has been very recently sanctioned by the Government of India will have been finished, the necessity for such an enquiry, if it exists at all, will have passed away; thus shortening the labours of the Census office. Another use to which a return of the mother-tongue can be applied is an aid to philological enquiry. But the excellent and valuable results of the exertions of Dr. Grierson will also in a very short time, it is expected, do away with its Census necessity. A return of languages may altogether disappear from view from the Census Tables at a not very remote period. If the numbers for all the castes and tribes are known and the birth-places, the numbers speaking the different languages can then be easily calculated.

The heading of languages as a Census chapter.

2. This return of the mother-tongue is embodied in Imperial Table X, wherein the languages spoken in their houses by the people of this State, have been grouped according to the Index of languages received from the Census Commissioner.

Languages grouped according to the Index.

3. From this Table, we find that all the languages returned, taken together, make only four families out of twelve—the Indo-European, the Dravidian, the Mongolian and the Semitic families. Out of these, the Indo-European family is again split up into two sub-families, the Aryan and the European. Of the first, there are two branches (1) the Indian and (2) the Iranian. To this Indian branch belong the languages spoken largely by the people of this State. This branch is split up into 9 groups, out of which only 5 groups, viz., the Western, the South-Western, the Central, the North-Western and the Eastern are found in this State.

The families and branches and groups of languages spoken in this State.

2. LANGUAGES IN THE BARODA TERRITORY AND THE NUMBERS USING THEM.

4. Having shown the arrangement of languages given in Imperial Table X, I shall now proceed with the numbers returned under each family, sub-family, branch and group, before entering into a discussion of the return of languages and dialects: Out of a total population of 1,952,692 souls, 1,952,082, i.e., almost the entire population, including 1,008,284 males and 943,798 females, use the

Numbers speaking the languages mentioned above according to families.

languages of the Indo-European family ; 453 persons, including 258 males and 195 females, of the Dravidian family ; 4 persons, including 3 males and 1 female, of the Mongolian family ; and 153 persons, including 89 males and 64 females, of the Semitic family.

According to sub-families and branches.

5. Out of the total persons, 1,952,082, speaking the languages of the Indo-European family, 233 persons, including 140 males and 93 females, use the European sub-family, and 1,951,849 persons, including 1,008,144 males and 943,705 females, the Aryan sub-family. Of these two sub-families, only the Aryan is split up into branches which are, as said above, (1) the Indian and (2) the Iranian. To the first branch belong 1,951,756 persons, including 1,008,077 males and 943,679 females ; and to the second belong 93 persons, including 67 males and 26 females.

Groups of the Indian branch.

6. Out of the nine groups into which the Indian branch is divided by the linguists, 5 groups are obtainable in this State. Of these, the Western is the largest ; comprising as it does 1,844,752 persons, including 952,506 males and 892,246 females ; and the Central is the smallest comprising 23 persons, including 21 males and 2 females. The South-western containing 38,605 persons, including 20,558 males and 18,047 females, the North-western containing 154 persons, including 84 males and 70 females, and the Eastern containing 67 males and 29 females, stand between the first two groups in the order mentioned.

Groups of the Iranian branch

7. The two groups into which the Iranian Branch is sub-divided are both to be met with here ; since the Western group returns 62 persons, including 44 males and 18 females, and the Eastern group returns 31 persons, including 23 males and 8 females.

Indo-European family, second sub-family.

8. The second sub-family of the Indo-European family, the European, returns only two groups out of 10 ; the Romans and the Teutonic, the first returning 55 persons, including 41 males and 14 females, and the second returning 178 persons, including 99 males and 79 females. I am afraid that the entry of 55 persons, as speaking Roman (Portuguese) is quite incorrect : the language really is perhaps Goanese only.

Dravidian family.

9. The Dravidian family does not seem to have been split up into either sub-families or groups, as the operations of the Linguistic survey have not yet been extended so far. The enumeration returns only 8 languages out of 13, of which she is the parent ; the Canarese containing 46 persons, including 34 males and 12 females ; the Tamil containing 85 persons, including 53 males and 32 females ; and the Telugu containing 322 persons, including 171 males and 151 females.

Mongolian Family.

10. The Mongolian family is divided into four groups in the Index ; out of which only one is found, the Ural Altaic ; which, though it is the parent of so many languages, offers only one,—the Turkish, Baroda containing only 4 persons speaking the language, 3 males and 1 female.

Semitic family.

11. The remaining family, the Semitic, shows only the Southern branch in this State, in the shape of the Arabic, spoken by 153 persons, including 89 males and 64 females.

Details of the European sub-family of languages.

12. Having thus disposed of the three foreign families (1) the Dravidian, (2) the Mongolian, and (3) the Semitic, which appear very insignificant as compared with the Indo-Aryan family, we shall proceed to a fuller discussion of the

return under the latter. The languages of the first three families are spoken only by persons coming to this State temporarily either for service or business ; and as such are not likely to make any, the least, influence on the ordinary language of the people. The Indo-European family comprises, as is said above, two sub-families (1) the Aryan and (2) the European. This latter has to show only two languages (1) the English and (2) the Portuguese. There are 178 persons, including 99 males and 79 females speaking the English language, and 55 persons, including 41 males and 14 females, that is, less than even $\frac{1}{3}$ rd of the former, speaking the other language. The majority of persons speaking these two languages are naturally found in the Capital City, which, for Census purposes, includes the Baroda Camp. The State has employed some persons speaking the English language in some branches of its administration, and the Camp contains also a large number of these. It is doubtful if there are any persons speaking the Portuguese language. The Goanese are often called Portuguese, and so the Portuguese language is entered for Goanese. This language is not to be found outside Baroda, except for 3 persons in Navsari.

13. Thus there now remains only the Indian Branch to be dealt with. This branch, as said above, contains 5 groups ; of these, the Central, the North-Western and the Eastern groups contain those languages only which are spoken in the countries far removed from this State ; and, therefore, they return a very small number of people as compared with the others. The Central group is returned only in the Navsari Division, where, on account of the opening up of the Tapti Valley Railway, people from the North-Western Provinces and Oudh, where it is largely used, might have migrated for labour or service. The North-Western group returns two languages (1) the Kashmiri and (2) the Sindhi with its dialect, the Tharadi. The Kashmiri is returned only from the Kadi Division as spoken by one solitary female ; who, perhaps, was travelling by rail on the Census night. The Sindhi's chief places of return are the Baroda City and the Kadi Division. There are many Sindhi Sirdars in the service of the State ; some of them reside in the City, while others, with their relatives, live in their jagir villages in the Kadi and Baroda Divisions. Similarly, the presence of the Bengali and the Maithili can be explained ; persons using this language are found employed on the R. M. Railway, which passes through the Kadi Division of this State ; where they have been enumerated, as the population of the Railway Stations within the territories of this State has been this year included within the population of the Talukas in which they are situated. In short, these three groups are not a constant factor in the Linguistic Division of this State.

Details of the Indian sub-family.

The Central, North-Western and Eastern groups.

14. The principal groups that remain to be dealt with are the Western and the South-Western. Of these, the latter is only an immigrant, though of a permanent nature, because it contains the Marathi, which is the language of the Ruler of this State. It is, therefore, natural that it should be found here in a large number. The total strength of persons speaking this language and its dialects is 38,605 persons, including 20,558 males and 18,047 females. Of this number, 26,934 are returned from the City alone, and the remainder are scattered over the Divisions in a varying ratio. This fact shows that though the Marathas had conquered Gujarat and had established their *Thánás*, i.e., military stations,

Western and South-Western groups of the Indian Branch.

in almost all the provinces, they had not been able to engraft their language upon the conquered country. So, notwithstanding their conquests, their language did not receive that extension which the languages of other invaders do. Again, the apathy of the conquerors has also not allowed it to influence the Gujarati language to any perceptible degree.

The Western group is the largest; since it comprises the languages of the dwellers of the land, as well as of outsiders who have settled here. The latter comprise the persons who speak the Panjabi, the Brij and the Hindi, which have been returned mostly from the City and the Amreli Division, where the regiments are located. This group includes also the persons who use the Rajasthani language. The chief dialect of this latter language, the Marwadi, has been instrumental in raising its total to 1,936, since Marwadi is spoken by 1,888 persons, and is found all over the State, a fact establishing the common belief that there is no corner which is unvisited by these money-lending people. Thus we see that these languages are also not a constant factor in a record of languages of the Western group prevalent in this State.

The Gujarati
and its dialects;

15. The languages that now require to be noticed are the Gujarati and its dialects, the Hindustani and the Urdu, and the Gipsy and the Bhil dialects. The number of persons speaking the Gujarati language is 1,773,594, including 913,111 males and 860,483 females. This total includes the number of persons speaking the Kachhi and the Záláwadi dialects. The former is spoken by 10,880 persons, a majority of whom hail from the Okhamandal taluka, the home of the Bhatias and the Lohanas, who have spread over the whole of the Western Presidency, where they have made a name for themselves as thriving traders and merchants. The latter dialect returns only two persons, and, therefore, need not be discussed. Thus the number of persons speaking the language of the soil is reduced to 1,762,712 persons. Two other dialects of the Western group, under "Hindi," which take rank after the Gujarati, are the Hindustani, numbering 84,769 souls, including 20,142 males and 14,627 females, and the Urdu, with 84,046 persons, including 17,811 males and 16,235 females. Though returned under separate names these two dialects are one and the same and so the total may be placed at 68,815 souls, comprising 37,953 males and 30,862 females. These two dialects are for the most part spoken by the Musalman population of this State. That population as ascertained at the present Census is 165,014 souls. Comparing this figure with that for the languages, it appears that only two-fifths of the population use the Hindustani language whereas the rest use the Gujarati language. This fact shows, unmistakably, that the majority of the Musalmans have, notwithstanding their change of faith, retained the language of their original faith.

The Gujarati
language.

16. The Gujarati language is one of the main off-shoots of the Prakrit of Northern India; and differs little, save in detail and in the more complex inflexions, from Hindi. It is essentially a language of commerce; and, therefore, receives many additions and undergoes many alterations from persons using it, as well as from the places where it is used. From the mouth of a Musalman it sounds differently from what it does from the mouth of a Parsi, and differently from both from what it does from that of a Gujarati. Hindus also pronounce it very differently in different localities, thus leading some persons to believe that they

speak different dialects ; but, in reality, such is not the case. This language, though an off-shoot of one of the Prakrit languages, has been enriched from many sources, and I do not think it foreign to the purpose to say a few words about its growth. From the history of Gujarat we learn that there was a time when it was completely under the sway of the Musalmans. These latter had made Urdu their Court language ; therefore the Gujaratis, who were their subjects, had, to some extent, to study that language, and similarly, the rulers, in their intercourse with their subjects, had to make themselves understood in all the ordinary transactions of life. This necessity on both sides, as is the case when the conquerors and the conquered speak different languages, brought into common use many words and expressions from one language into the other ; and these, by efflux of time, retained their new places. Some of the Urdu words migrated in their original shape, and some in a deformed shape, into the Gujarati vocabulary. Similarly, the close neighbourhood of the Gujaratis and the Bhils and other cognate tribes brought on an exchange of some words, either in their original shape or in altered form. The Marathas had not been able to make any permanent impression upon the Gujarati language in their early settlement ; since their inroads into the country were not of an abiding character. But after the permanent settlement of the Gaekwars in the heart of Kathiyawar and Gujarat, the Gujarati language has received some additions from the Marathi also. Again, the establishment of the British power in Gujarat, the consequent development of the country, and the spread of education in the English language have brought a very large accession of foreign words to the Gujarati. Even thus enriched, the language is found deficient in giving expression to words and ideas rapidly demanding admission in the departments of science, art and literature ; and so the University men of the present day are compelled to coin words from the Sanskrit to express those forms and ideas that have to be placed before the world in books or periodicals. This tendency of some of them has gone to such a length, that, excepting the character of the letters, there is for the most part not much to distinguish between the Gujarati and the original Sanskrit.

17. On account of the rapid strides which education is taking in all directions all over the country, people have begun to feel the necessity of a rich store of vernacular books and, with it, the necessary encouragement to deserving books and writers. This need has brought into existence the Gujarat Vernacular Society, whose object is to offer prizes for, and otherwise encourage, the publication of useful Gujarati books. Its head-quarters are in Ahmedabad in British territory. Though in Baroda there is no public body of this kind, still His Highness the Maharaja has, by his generous policy, not allowed its absence to be felt. From Table IV appended to this Chapter it will be seen that he has given very liberal encouragement in that direction. It shows that under State support, 135 books have been written in 5 languages. Out of these 85 are in Gujarati, 46 in Marathi, 1 in Urdu, 2 in English and 1 in Persian. Nine books have been written by public servants of this State as part of their duty ; and the publication of 126 books has been procured by the grant of prizes, donations, rewards, &c. Again, all these books cover a very extensive field of knowledge ; since, 5 of them relate to religion, 11 to morals,

Gujarati
books.

Sub. IV—1 and 13.

IV—15-16.

Sub.—IV. 18-34.

6 to the Vedantic philosophy, 1 to Logic, 29 to history, 6 to sociology, 3 to politics, 1 to ethnology, 20 to natural science, 8 to hygiene and sanitation, 7 to law, 2 to cookery, 14 to literature in general, 6 to sports, 12 to music, 2 to antiquities, and 2 to biography. This list shows how vast is the field traversed and in what various directions the energies of the educated men of the country are capable of working. Of these 135 books, 90 are translations from other languages and 45 are original compositions. Out of these 45, 1 is devoted to religion, 1 to morals, 2 to history, 1 to politics, 16 to natural science, 5 to laws, 7 to literature, 4 to sports, and 8 to music. Out of the 85 books in the Gujarati language, 4 treat of religion, 7 of morals, 6 of the Vedantic philosophy, 1 of logic, 13 of history, 4 of sociology, 1 of ethnology, 13 of natural science, 5 of hygiene and sanitation, 6 of laws, 10 of literature, 2 of sports, 10 of music, 2 of antiquities, and 1 is a biography. Of the 46 books in the Marathi language, 1 treats of religion, 4 of morals, 14 of history, 2 of sociology, 1 of politics, 7 of natural science, 3 of hygiene and sanitation, 1 of law, 2 of cookery, 4 of literature, 4 of sports, 2 of music, and 1 is a biography. The one in Urdu relates to history; the two books that are published in the English language relate to politics, and the remaining one, in Persian, relates to history.

The Gipsy dialects.

18. Connected with the Gujarati language in these parts are the Gipsy and the Bhil languages. In the Index of languages, the Census Commissioner calls them "two groups of miscellaneous forms of speech, since nothing is known about the character of their alphabets, their grammar or their syntax." Out of the sixty-five names falling under the head of Gipsy languages, there is only one, the Bāvchi, in sufficiently large numbers in this State to require discussion. That is a language spoken by a class of persons known as Bāvchās who, for the most part, are found to work as grooms in the stables and in the cavalry lines. The total number speaking that language is 242 persons, including 111 males and 131 females. The population of the Bāvchās is returned as 1,661 souls, including 890 males and 771 females. Thus we see that the proportion of the speakers of this language is very small as compared to the total population of the class that has given the name to the language; and the reason is not hard to find out; because these people, as said above, reside now in large towns and cities and have naturally taken to the language of their masters. The second language under this head that is met with in this State is 'the Banjari,' returned by only one man.

Bāvchi.

Banjari.

The Bhil dialects.

19. The Bhil dialects are, in this State, 11 in number, corresponding to the tribes of the Anaryas found in this State. But in the Index of Languages, referred to above, two of the said languages, the Kathodi and the Varli, have been shown as dialects of the Marathi language; and, therefore, I have been compelled to show them there, though naturally they ought to have received a place with the other Bhil dialects, if we looked to the class of the tribes using them. The languages that appear in Imperial Table X as Bhil dialects are 9,—viz., Bhili or Vasávi, Chodhri, Dhodia, Gamatadi, Konkani, Kotali or Kotwali, Mávchi, Naikadi, and Váivi. The last does not at all appear in the Index of Languages; perhaps because it has escaped notice. But the language was returned at the last Census of 1891 and has been returned this time also; and, therefore, it is shown under its proper heading. The total number of persons

speaking these various dialects is 68,503, in a total population of 176,250 of these people; and the Imperial Table affords an explanation of this divergence; because, excepting the Bhili and the Konkani dialects, which are found in both the Navsari and the Baroda Divisions, all the rest are enumerated only in the Navsari Division; whereas Imperial Table XIII shows that the Forest tribes have been returned by all Divisions. This indicates that the members of these tribes living outside Navsari drop their native dialect and use Gujrati. Moreover, it is constantly observed that those of the said tribes who have migrated from the forests to the Rasti or civilized portions of the Navsari and the Baroda Divisions have abandoned their language in favour of the language of their neighbours. It would be, therefore, most interesting as well as valuable to preserve a record of their dialect before they become completely extinct. I append below a statement showing words and expressions of the Gámatadi, the Ráni, Chodhri, the Konkani and the Dhodia languages, with their English meanings, and their Marathi and Gujarati equivalents. From a study of these expressions, one is led to infer that the Konkani is more allied to the Marathi and that the rest are allied more to the Gujarati.

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi.

Serial No.	Gámat'di.	Ráni.	Chódb'ri.	Kónk'ni.	Dhódíá.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
1	Yoka ...	Eka ...	Eka ...	Eka ...	Eka ...	Eka ...	Eka ...	One.
2	Bena ...	Bena ...	Be ...	Dona ...	Be ...	Be ...	Dona ...	Two.
3	Teena ...	Teena ...	Teena ...	Teena ...	Teena ...	Trana ...	Teena ...	Three.
4	Chára ...	Chára ...	Chára ...	Chára ...	Chára ...	Chára ...	Chára ...	Four.
5	Pápoha ...	Pápcha ...	Pápoha ...	Pápcha ...	Pápcha ...	Pápcha ...	Pápcha ...	Five.
6	Chha ...	Chho ...	Chha ...	Chha ...	Chha ...	Chha ...	Sahá ...	Six.
7	Háta ...	Háta ...	Háta ...	Sáta ...	Sáta ...	Sáta ...	Sáta ...	Seven.
8	Átha ...	Átha ...	Átha ...	Átha ...	Átha ...	Átha ...	Átha ...	Eight.
9	Nava ...	Nava ...	Nava ...	Nava ...	Nava ...	Nava ...	Naco ...	Nine.
10	Daha ...	Daha ...	Daha ...	Dasa ...	Daha ...	Dasha ...	Dahá ...	Ten.
11	Veehee ...	Veehee ...	Veeha ...	Eesa ...	Veeha ...	Veesa ...	Veesa ...	Twenty.
12	Pacháhá ...	Adoo Veehá, Pa- oháhá.	Pacháhá ...	Adhee Eesa ...	Adhee Veeha, Pa- oháhá.	Pacháasa ...	Pannáasa ...	Fifty.
13	Ho ...	Ho ...	Ha ...	Sén ...	Ho, Páncha Veeha.	So ...	Shambhar ...	Hundred.
14	Ánee ...	Ánee ...	Áni ...	Má ...	Mén ...	Hup ...	Mee ...	I.
15	Máá ...	Máná ...	Má áré ...	Mánpá ...	Máná ...	Márup ...	Mázép ...	Of me.
16	Máá ...	Mánpá ...	Má áré ...	Mánpá ...	Mánpá ...	Márup ...	Mázép ...	Mine.
17	Ámá ...	Ámup ...	Ámé ...	Ameo ...	Ámeo ...	Amé ...	Ámhee ...	We.
18	Áméép ...	Áma áp ...	Ámáré ...	Ámná ...	Ámoá ...	Amárup ...	Ámachép ...	Of us.
19	Áméép ...	Áma áp ...	Ámáré ...	Ámná ...	Ámná ...	Amárup ...	Ámachép ...	Our.
20	Tu ...	Tup ...	Tup ...	Tup ...	Tup ...	Tup ...	Toop ...	Thou.
21	Ta a ...	Ta o ...	To oré ...	Tuná ...	Tuná ...	Tárup ...	Tuzép ...	Of thee.
22	Ta a ...	Ta o ...	To oré ...	Tuná ...	Tuná ...	Tárup ...	Tuzép ...	Thine.
23	Tumá ...	Tumup ...	Tumé ...	Tumee ...	Tumee ...	Tamé ...	Tumhee ...	You.
24	Tumé ép ...	Tumá á ...	Tumáré ...	Tumná ...	Tumáné ...	Tamárup ...	Tumaché ...	Of you.
25	Tumé ép ...	Tumá á ...	Tumáré ...	Tumná ...	Tumáné ...	Tamárup ...	Tumaché ...	Your.
26	Tó ...	Tó ...	Tó ...	Tó ...	Tó ...	Té ...	Tó ...	He.

Certain words and phrases in the different dialects spoken in the Rani Mahals of the Navsari District, with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Gamat'di.	Rani.	Chodh'ri.	Konk'ni.	Dhodia.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
27	Tyá á ...	Tee á ...	Tyápe ...	Tená ...	Tápe ...	Ténup ...	Tyáchép ...	Of him.
28	Tyá á ...	Tee á ...	Tyápe ...	Tená ...	Tápe ...	Ténup ...	Tyáchép ...	His.
29	Tyá ...	Té ...	Tyá ...	Té ...	Té ...	Té ó ...	Té ...	They.
30	Tyáhá ...	Tyá ...	Tee épe ...	Ténáp ...	Tánáp ...	Nup Tém ...	Tyánochép ...	Of them.
31	Tyáhá ...	Tyá ...	Tee épe ...	Ténáp ...	Tánáp ...	Témnup ...	Tyánochép ...	Their.
32	Átha ...	Átha ...	Hátha ...	Hátha ...	Hátha ...	Hátha ...	Hátha ...	Hand.
33	Pága ...	Pága ...	Pága ...	Pánya ...	Pága ...	Paga ...	Páya ...	Foot.
34	Náka ...	Náka ...	Náka ...	Náka ...	Náka ...	Náka ...	Náka ...	Nose.
35	Dolá ...	Doá ...	Dolá ...	Dolá ...	Dolá ...	Ánkha ...	Dolá ...	Eye.
36	Mop op ...	Mupya ...	Mopup ...	Mupha ...	Mu ...	Mop ...	Tonda ...	Mouth.
37	Dápta ...	Dáta ...	Dáta ...	Dápta ...	Dápta ...	Dápta ...	Dápta ...	Tooth.
38	Kána ...	Kána ...	Kána ...	Kána ...	Kána ...	Kána ...	Kána ...	Ear.
39	Képhé ...	Képhón ...	Nimálá ...	Képsa ...	Nimálá ...	Vála ...	Képsa ...	Hair.
40	Taplópóp ...	Munénká ...	Tunapo ...	Dókee ...	Dói ...	Máthup ...	Dokén ...	Head.
41	Jeebha ...	Joebha ...	Jeeba ...	Jeebha ...	Jeebha ...	Joebha ...	Joebha ...	Tongue.
42	Deda ...	Dedha ...	Buko ...	Pota ...	Peta ...	Peta ...	Pota ...	Bolly.
43	Bóidó ...	Bóadu ...	Baddó ...	Pátha ...	Baddó, Vánho ...	Peetha, Bardo ...	Pátha ...	Back.
44	Lóidhop ...	Nóndo ...	Nóodó ...	Lokhande ...	Lodhóp ...	Lodhup ...	Lokhanda ...	Iron.
45	Hona a ...	Haná ...	Hanó ...	Sonán ...	Honó ...	Sonup ...	Sonép ...	Gold.
46	Roopó ...	Rupo ...	Rupa ...	Rupán ...	Rupán ...	Rupup ...	Rupép ...	Silver.
47	Ábó ...	Bá, Báhako ...	Álá ...	Bá ...	Bá ...	Bápa ...	Bápa ...	Father.
48	Áyon ...	Iyá ...	Áhee ...	Áyá ...	Áidee ...	Má ...	Áeo ...	Mother.
49	Bábo ...	Dádo ...	Málhá ...	Bábá, Dádá, Bháoo ...	Dádo, Bhá ...	Bháí ...	Bhao ...	Brother.
50	Boip ...	Bohip ...	Béhepee ...	Báeo, Baheepa ...	Baee, Baheepa ...	Bena ...	Baheepa ...	Sister.
51	Mátado ...	Mátee ...	Mátadá ...	Goho, Manus ...	Máteedo ...	Purusha ...	Purusha ...	Man.
52	Thé é ...	Thé é ...	Dohonee ...	Báyako ...	Dohádee ...	Stree ...	Báee ...	Woman.
53	Thé é ...	Thé é ...	Dohonee ...	Báyako ...	Dohadoo, Navaroo ...	Patnee ...	Báyako ...	Wife.

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Gámat'ái.	Ráni.	'Cbódh'ri.	Kók'ni.	Dhódiá.	'Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
54	Pohop ...	Poyarup ...	Neechakon, Pohop ...	Népchika ...	Neechako, Poho ...	Bálak ...	Moola ...	Child.
55	Poho ...	Poyaro ...	Poho, Deekharo ...	Poso ...	Poho ...	Deekaro, Chhokaro ...	Mulagá ...	Son.
56	Puhee, Poheé	Poyaree ...	Pohee, Deekharee ...	Posee ...	Pohee ...	Deekaree, Kanya ...	Mulagee ...	Daughter.
57	Ávateeo ...	Moladár ...	Ávateeo ...	Hálee ...	Hálee ...	Guláma ...	Guláma ...	Slave.
58	Kheteeekóntó	Alánválo ...	Kheteeekoranáro ...	Kheteeowala ...	Khadaváyo ...	Kheduta ...	Shetakaree ...	Cultivator.
59	Bárwádo ...	Bhárwádo ...	Bharwádo ...	Bharwáda ...	Bharwádo ...	Bharwada ...	Mendhapála ...	Shepherd.
60	Parméhéra	Parmeeheera ...	Pormehára ...	Parméshwara ...	Parméhara ...	Eeshwara, Par- meshwara.	Parméshwara ...	God.
61	Butado ...	Putá ...	Bhoota ...	Bhoota ...	Bhoota ...	Bhoota ...	Bhoota ...	Devil.
62	Deehee ...	Deehee ...	Deehee ...	Deesa ...	Deesa ...	Suraja ...	Soorya ...	Sun.
63	Chánda ...	Chánda ...	Chánda ...	Chánda ...	Chánda ...	Chandrama ...	Chándra ...	Moon.
64	Chándálo ...	Chándyá ...	Táro ...	Chándanee ...	Chandapee ...	Táro ...	Tárá ...	Star.
65	Ága ...	Ága ...	Ágado ...	Ágathee, Isto ...	Ágathee ...	Devatá ...	Vistav ...	Fire.
66	Pápip ...	Pápip ...	Pápee ...	Pápee ...	Pápee ...	Pápee ...	Pápee ...	Water.
67	Go o ...	Ko ...	Ghora ...	Ghara ...	Ghora ...	Ghara ...	Ghara ...	House.
68	Ghodo ...	Kodo ...	Ghodo ...	Ghodo ...	Ghodo ...	Ghodo ...	Ghódá ...	Horse.
69	Gávadi ...	Gávadi ...	Gávadon ...	Gáee ...	Gáya ...	Gáya ...	Gáya ...	Cow.
70	Kutaro ...	Huno ...	Kutaro ...	Kutarup ...	Kutarup ...	Kootaro ...	Kutrá ...	Dog.
71	Biládee ...	Beevádee ...	Biládee ...	Mánjara, Biládán ...	Biládee ...	Biládee ...	Mánjara ...	Out.
72	Kukado ...	Kukadho ...	Kukado ...	Kukhadán, Kom- badá.	Kukado ...	Maraghado ...	Kombadá ...	Cock.
73	Badáko ...	Bataká ...	Badákép ...	Badak ...	Badák ...	Batak ...	Badak ...	Duck.
74	Gadado ...	Godadon ...	Gedado ...	Gadhado ...	Gadhédo ...	Gadhedo ...	Gádhav ...	Ass.
75	Untadán ...	Uta ...	Untado ...	Unta ...	Untadán ...	Unta ...	Unta ...	Camel.
76	Cheedo ...	Cheedon ...	Cheedo ...	Loepakép ...	Cheedán ...	Pakshée ...	Pápkharoon ...	Bird.
77	Jávano, Já á	Já áné, Já	Jawápé, Já á	Já ...	Já ...	Jawup, Jáó ...	Jápé, Já ...	Go.
78	Kháyano, Kháyá	Khá áné, Kháyá	Khávápé, Khá á	Khá ...	Khá ...	Khavun, Khao ...	Khápén, Khá	Eat.

Certain words and phrases in the different dialects spoken in the Rani Mahals of the Navsari District, with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Oamat'li.	Rani	Choli'ri.	Konk'ni.	Dhod'ia.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
79	Bohano, Bahya ...	Bohané, Bohá ...	Bohawápo, Bóhá... ..	Boesá	Boha	Bosavup, Beso	Basavóp, Basà	Sit.
80	Yéyano, Yá ...	Áwáná, Áwa ...	Áwápo, Ába ...	Yé, Yá	Áwa	Áwawup, Áwo	Yáwóp, Yá	Come.
81	Mháno, Má á ...	Thokáné, Thoká ...	Thokawápo, Thoká... ..	Kutá	Thoká, Badát	Márawup, Máro	Márapón, Márá	Boat.
82	Ubarayano, Ubara á ...	Ubáré áné, Ubáré á... ..	Ubaréwápo, Ubára á... ..	Ubláarnhá... ..	Ubhárayá... ..	Ubhárahownup, Ubhá ruho	Ubhé ráhapón, Ubhé ráhá... ..	Stand.
83	Marano o, Ma á ...	Moáné, Mo á ...	Marnwápo, Mará... ..	Mará	Mará	Marawup, Máro	Marapón, Mará	Die.
84	Doyano, Doe á ...	Apáné, Ápa ...	Apawápo Ápa ...	Dyá	Deoyá	Ápawup, Ápo	Depón, Dyá	Give.
85	Dáhdéyano, Dáhdéyá... ..	Gugadáné, Gugadá... ..	D h á m d e v á n é, Dhámdyá... ..	Dhápwadá, Dháoonjá... ..	Dhaup, Dháváitá... ..	Dodawup, Dodo	Paľapón, Paľá	Run.
86	Upó é ...	Upo ...	Upár ...	Var ...	Upar ...	Upar ...	Var ...	Up.
87	Páheo ...	Páheo ...	Tajé ...	Najsook, Javnja ...	Páhe ...	Najik ...	Javnja ...	Near.
88	Talé ...	Éthá ...	Tajé ...	Khálá ...	Hothamo ...	Nosobé ...	Kháleoq ...	Down.
89	Duu ...	Chhétop ...	Aghé ...	Dár ...	Ágho ...	Chhété, Dur ...	Dúr ...	Far.
90	Ágalá ...	Ágádeo ...	Ágala ...	Pudha ...	Ágala ...	Ágoja ...	Pudhóp ...	Before.
91	Páchhádeo ...	Páchhádeo ...	Páchhála ...	Mágun ...	Pácala ...	Páohhala ...	Mágoja ...	Behind.
92	Kuup ...	Kodop ...	Keeo ...	Kona ...	Kupa ...	Kóna ...	Kóna ...	Who.
93	Káya Kóho ...	Káya, Koyop ...	Ká, Koya... ..	Káya, Kaná ...	Káp, Kópáq ...	Shup, Kar yop ...	Káya, Kópato ...	What.
94	Kóhéq ...	Kóhéq ...	Kóhéq ...	Kalálá ...	Kahóp ...	Kém ...	Káya, Kánbaróp, Káya Mhanup... ..	Why.
95	Nó ...	Nò ...	Nó ...	Nó ...	Nó ...	Anó ...	Ápi ...	And.
96	Pena ...	Pona ...	Pepa ...	Pana ...	Papa ...	Papa ...	Papa ...	But.
97	Jo ...	Jo ...	Jo ...	Erajé ...	Erosha ...	Jo... ..	Jar ...	If.
98	Han ...	Aq ...	Há ...	Ho ...	Há ...	Há ...	Hoya ...	Yes.
99	Nái ...	Noya ...	Ná ...	Neohoo ...	Nooya ...	Ná, Nahooq ...	Náhoq ...	No.
100	Éróró ...	Éró ...	Éróró ...	Áya, Háya ...	Háya Háya ...	Áró ...	Áróró ...	Alas.
101	(Yoka) Áhoho ...	(Éka) Bahako ...	(Éka) Átóho ...	(Éka) Báca ...	(Éka) Bá... ..	(Éka) Bápa ...	(Éka) Bápa ...	A father.
102	(Yoka) Ábáliá ...	(Éka) Bahaká, Bahaká á... ..	(Éka) Átáhané ...	(Éka) Básanó ...	(Éka) Báno ...	Bápanup ...	Bápáshép... ..	Of a father.

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Gámat'áli.	Ráni.	Ohódh'ri.	Kónk'ni.	Dhódia.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
103	(Yoka) Ábáhálé ...	(Éka) Báhakáné ...	(Éka) Átáhápé ...	(Éka) Bāsáné, lá ...	(Éka) Báne ...	Bápané ...	Bápása ...	To a father.
104	(Yok) Ábáhákoíné ...	(Éka) Báhakáhár ...	(Éka) Átáháthee, Átáhákoreené.	(Éka) Bāsathée ...	(Éka) Báthee ...	Bapathee ...	Bápápasooná ...	From a father.
105	Ben Ábáhá ...	Ben Báhaká ...	Bé átáhá ...	Dona Bá ...	Bé Bá ...	Bé Bápá ...	Dona Bápá ...	Two fathers.
106	Ábáhá ...	Báhaká ...	Átáhá ...	Bá ...	Bá ...	Bápa ...	Bápa ...	Fathers.
107	Ábáhá ...	Báhaká, Báhaká á ...	Átáhápé ...	Báná ...	Báná ...	Bápanup ...	Bápánchép ...	Of fathers.
108	Ábáhálé ...	Báhakáne ...	Átáhápé ...	Báne ...	Báne ...	Bépané ...	Bápánsa ...	To fathers.
109	Ábáhákoíné ...	Báhakáhár ...	Átáhéthee, Átáhé-koreené.	Báthee ...	Báthee ...	Bápathee ...	Bápá pásooná ...	From fathers.
110	Puhee ...	Póyaree ...	Puhee, Deokharee..	Posee ...	Póhee ...	Chhódée, Kanyá ...	(Éka) Kanyá ...	A daughter.
111	Puhee é ...	Póyareeó ...	Puhee é ...	Póseeó ...	Póheenup ...	Kanyánup ...	Kanyéobep ...	Of a daughter.
112	Puhee élé ...	Póyareené ...	Puhee épé ...	Póseené ...	Póheené ...	Kanyáné ...	Kanyésa ...	To a daughter.
113	Puhee é koiné ...	Póyareehár ...	Puhee é thee, Pu- hee é koreené.	Póseeethee ...	Póheethee ...	Kanyáthee ...	Kanyé pásoon ...	From a daughter.
114	Béna Puhee ó ...	Béna Póyaree ó ...	Bé Puhee ó ...	Dóna Pósee á ...	Be Pohee á ...	Bé Kanyá ó ...	Dóna Kanyá ...	Two daughters.
115	Puheeó ...	Póyareeó ...	Puheeó ...	Pósee á ...	Póhee á ...	Kanyá ó ...	Kanyá ...	Daughters.
116	Puhee éhép ...	Póyareeó ón ...	Puheeóhé ...	Póseeanó ...	Póhee énu ...	Kanyaónup ...	Kanyanchep ...	Of daughters.
117	Puhee éhóla ...	Póyaree óné ...	Puheeóné ...	Póseeané—lá ...	Póhee éné ...	Kanyáóné ...	Kanyánsa ...	To daughters.
118	Puhee ékóiné ...	Poyareeóhár ...	Puheeóthee, Puhe- eókéreené.	Póseeáthee ...	Póhee éthee ...	Knyáothee ...	Kanyán pásoon ...	From daughters.
119	Háro Mahun ...	Háro Máhun ...	Háro Mápaho ...	Bee Mápús ...	Hájá Mápaha ...	Sáro Mápás ...	(Éka) chángalá Puruha.	A good man.
120	Hará Mápahón ...	Hará Máhána ...	Hará Mápahápé ...	Bés Mápúsno ...	Hájá Mápaháya ...	Sára Mánasnup ...	Chángalyá puru- sháchép.	Of a good man.
121	Hará Máhánlé ...	Hará Máhánné ...	Hará Mápahápé ...	Bés Mánúslá ...	Hájá Mápaháya ...	Sára Mápásné ...	Chángalyá puru- shasa.	To a good man.
122	Hará Máhánkóiné ...	Hará Máháhar ...	Hará Mápahéthee- kóreené.	Bés Mápusthee ...	Hájá Mápaháthee..	Sára Mápusthee ...	Chángalyá puru- shápásoon.	From a good man.

Certain words and phrases in the different dialects spoken in the Rini Mahals of the Navsari District, with their equivalents in English, Gujarati and Marathi—contd.

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1	2	3	4	5	6	7	8	9
123	Bóna háro mánhó...	Bóna háro máhón...	Bó háro mápahó ...	Dóna Lés mápasón..	Dó hájó mánhón...	Dó sára mápasó ...	Dóna chángalé pu-rooṣha.	Two good men.
124	Háro mánhó ...	Háro máhón ...	Háro mápahó ...	Bés mápasón ...	Hájó mánhón ...	Sára mápasó ...	Chángalé purooṣha.	Good men.
125	Hára mápahón ...	Hára máháná ...	Háre mápaháyón...	Bés mapasóno ...	Hájó mápaháya ...	Sára mápasónun ...	Chángalyá puru-shanchen.	Of good men.
126	Hára mánháíó ...	Hára máhánó ...	Háre mápahó ...	Bés manásála ...	Hájó mápaháya ...	Sára mápasóno ...	Chángalyá puru-shána.	To good men.
127	Hára máhákóinó ...	Hára máháhár ...	Hára mápahóthoo, Korona.	Bés manásáthoo ...	Hájó mápaháthoo...	Sára mápasóthoo...	Chángalyá puru-shunpasoon.	From good men.
128	Hári thó ó ...	Háreo thó ó ...	Háreo dohanoo ...	Bés báynko ...	Hájoo dhádeo ...	Sáreo stroo ...	(Éka) chángaloo stroo.	A good woman.
129	Notháreo poho ...	Notháreo poyaro ...	Natháreo poho ...	Wéta poso ...	Nathár poho ...	Kharába oihokaró.	(Éka) wáosta mu-lyá.	A bad boy.
130	Háreooyo thóóyo ...	Háryo thó ó ...	Háreo dohanoo ó ...	Bés báyaká ...	Hájoo dohádeo ...	Sáreo stroo ó ...	Chángalyá striyá ...	Good women.
131	Notháreo puheo ...	Notháreo poyáreo ...	Natháreo noohakoo	Wéta poseo	Natháreo poho	Kharába oihodeo...	(Éka) Wáosta mu-lyoo.	A bad girl.
132	Háro ...	Háru ...	Háron ...	Bés ...	Hájo ...	Sáron ...	Chángalón ...	Good.
133	Dheego háro ...	Jákhon haron ...	Khoob háron ...	Khoob bos ...	Ghago hájo ...	Wadháreo sáron ...	Adhika. chángalón..	Better.
134	Háro nájá ...	Hoját ...	Háro oihakoo ...	Khoobúj bos ...	Bahúj hájo ...	Uttama ...	Sárvótkriṣhta ...	Best.
135	Unohó ...	Uncho ...	Uncho ...	Uncho ...	Uncho ...	Uohan ...	Unoha ...	High.
136	Dheogó unohó ...	Jákhon unohon ...	Khoob uncho ...	Khoob uncho ...	Ghano uncho ...	Wadháreo unohun...	Adhika unoha ...	Higher.
137	Unohámái uncho...	Uncháma uncho ...	Unohámán uncho...	Khoobúj uncho ...	Ghupój uncho ...	Unohámán unohun.	Sarvanta unoha ...	Highest.
138	Yoka ghodo ...	(Éka) kodo ...	(Éka) ghodo ...	(Éka) ghodo ...	(Éka) ghodo ...	Ghodo ...	(Éka) ghoda ...	A horse.
139	Yoka ghodeo ...	(Éka) kodo ...	(Éka) ghodeo ...	(Éka) ghodeo ...	(Éka) ghodeo ...	Ghodeo ...	(Éka) ghodeo ...	A mare.
140	Ghodón ...	Kolón ...	Ghodón ...	Ghoda ...	Ghodá ...	Ghodá ...	Ghodó ...	Horses.
141	Ghodeoo ...	Kodeoo ...	Ghodeoo ...	Ghodeoo ...	Ghodeoo ...	Ghodeo ó ...	Ghodyá ...	Mares.
142	Yoka hándha ...	(Éka) tánago ...	(Éka) Hándha ...	Hándyá ...	(Éka) hándha ...	Ákhalo ...	(Éka) Balla ...	A bull.

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi.—contd.

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143	Yoka gáwadee ...	(Éka) gáwadee ...	(Éka) gáwadee ...	(Éka) Gáya ...	(Éka) Gáya ...	Gáya ...	(Éka) Gáya ...	A cow.
144	Hándha ...	Táungén ...	Hándha ...	Hándyá ...	Ákhalá hándha ...	Ákhalá ...	Baila ...	Bulls.
145	Gáwadén ...	(Gáwadén ...	Gáwadén ...	Gáwadán ...	Gáwadéu ...	Gáyo ...	Gáeo ...	Cows.
146	Yoka kootaro ...	(Éka) hupo ...	(Éka) kootaro ...	(Ék.) kootrá ...	(Éka) kutro ...	Kutaro ...	(Éka) kutrá ...	A dog.
147	Yoka kootaree ...	(Éka) hupoo ...	(Éka) kootaree ...	(Éka) kootree ...	(Éka) kutree ...	Kutari ...	(Éka) kutree ...	A bitub.
148	Kootarén ...	Hunén ...	Koo'arén ...	Kootrá ...	Kutrá ...	Kutará ...	Kutree ...	Dogs.
149	Kootareo ...	Hupoo ...	Kootareo ...	Kootree ...	Kutree ...	Kutareo ...	Kutryá ...	Bitches.
150	Yoka bokado ...	(Éka) bokado ...	(Éka) bokado ...	(Éka) bokad ...	(Éka) bokado ...	Bakaro ...	(Éka) bakara ...	A he goat.
151	Yoka bokadee ...	(Éka) bokadee ...	(Éka) bokadee ...	(Éka) bokadee ...	(Éka) bokadee ...	Bakaree ...	(Éka) bakaree ...	A female goat.
152	Bokadé ...	Bokadén ...	Bokadé ...	Bokadán ...	Bokadán ...	Bakarás ...	Bakaré ...	Goats.
153	Aipo ...	É épo ...	Kuroeála ...	Haran ...	Anpo ...	Harapa ...	(Éka) Harepa ...	A male deer.
154	Aipoo ...	É époo ...	Harapoo ...	Harapoo ...	Anpoo ...	Harapoo ...	(Éka) Harapoo ...	A female deer.
155	Ayapé ...	É épun ...	Harané ...	Harana ...	Anpu ...	Harapán ...	Harapén ...	Deer.
156	Áneo hotáun ...	Áneo áháya ...	Áni ámá ...	Máhá ...	Mén áho ...	Hunchhún ...	Mee áhé ...	I am.
157	Tu hótó ...	Tún áháya ...	Tún á ...	Tún chhé ...	Tún áyá ...	Tún ohhún, ohhé ...	Toon áhosa ...	Thou art.
158	Tó hóya ...	Tó áháya ...	Tó á ...	Tó áhá ...	Tó áyá ...	Té ohhé ...	Tó áhé ...	He is.
159	Ámá héjé ...	Ámun áháya ...	Ámé hána ...	Ámee áhá ...	Ámee án ún ...	Ámé chhee é ...	Ámhee áhon ...	We are.
160	Tumá hētá ...	Tumun áháya ...	Tumé á ...	Tumee áhá ...	Tumee áhá ...	Tamé chho ...	Tumhee áhán ...	You are.
161	Tyá hētá ...	Té áháya ...	Tyá á ...	Té áhá ...	Té áyá ...	Téó chhé ...	Té áheta ...	They are.
162	Áneep áto ...	Ánee átho ...	Áni hotano ...	Má hatá ...	Mén hoto ...	Hún ható ...	Mee hoto ...	I was.
163	Tu áto ...	Tun átho ...	Tún hotano ...	Tun hotá ...	Tún hoto ...	Tún ható ...	Tún hotá ...	Thou wast.
164	Tó áto ...	Tó átho ...	Tó hotano ...	Tó hotá ...	Tó hoto ...	Té ható ...	Tó hotá ...	He was.
165	Ámá átá ...	Ámun áthá ...	Ámé hotaná ...	Ámee hotán ...	Ámee hotá ...	Ámé hatá ...	Ánhoe hoton ...	We were.
166	Tumá átá ...	Tumun áthá ...	Tumé hotaná ...	Tumee hotás ...	Tumee hotá ...	Tamé hatá ...	Tumhee hotán ...	You were.
167	Tyá átá ...	Té áthá ...	Tyá hotaná ...	Té hotá ...	Té hotá ...	Téó hatá ...	Té hoté ...	They were.
168	Hota ...	Vé ...	Hota ...	Heda ...	U uvé ...	Ho ...	Ho, asa ...	Be.

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Gámat'áí.	Ráni.	Chóuh'ri.	Kónk'ni.	Dhódíá.	Gujaratt.	Marathi.	English.
1	2	3	4	5	6	7	8	9
169	Hóino ...	Véané ...	Hovo ...	Hédún ...	Hotá ...	Hovun ...	Hopó, asopé ...	To be.
170	Hoveené ...	Véiné ...	Hoveené ...	Hédeené ...	Után ...	Hóiné ...	Hota, asata ...	Being.
171	Hóito ...	Véathé ...	Hováthee...	Hédayáthee ...	Hano ...	Hováthoe ...	Hó oon, asoon ...	Having been.
172	An een létáú ...	Ánee véava ...	Ánee ónma ...	Má áhán ...	Mén huvé ...	Hún hóun ...	Mee hóina, mee aséna.	I may be.
173	Áneen hova bee ...	Ánee véhee ...	Ánee ohee ...	Mee hóina, hóina. má	Mén huiha ...	Hún thaisha, Hún hóisha ...	Mee hoeena, mee aséna.	I shall be.
174	Má áhóino jojú ...	Má án véané jojú ...	Máré hová jojú ...	Má lá hóilá jojú ...	Máne hovo jóijé ...	Má ré thavún jóié...	Má lá asalénpzálon-páhijé.	I should be.
175	Badáta ...	Thoka ...	Mára ...	Mára, koota ...	Badáta ...	Mára, máro ...	Mára ...	Beat.
176	Badátavún ...	Thokané ...	Máravún ...	Kootavún...	Badátavá ...	Maravún ...	Márapón ...	To beat.
177	Badátatán ...	Thokátán ...	Máratán ...	Kootatán ...	Badátátán ...	Máratán ...	Máratán ...	Beating.
178	Thokeené ...	Thokeené ...	Máreené ...	Kootoené ...	Badáteéné ...	Máreené ...	Mároon ...	Having beaten.
179	Áneen thokátáhún.	Ánee thokúnhún ...	Áni marato ána ...	Má kootáhá ...	Mén badátén ...	Ilúp márun chhún.	Mee máratón ...	I beat.
180	Tu thokatoho ...	Tún thokoho ...	Tup marato á ...	Tún kootéhésa ...	Tún badátetá ...	Túp márun chhún.	Toop máratosa ...	Thou beatest.
181	Tó thokéhé ...	Tó thokéhé ...	Tó marato á ...	Tó kootóhé ...	Tó badáté ...	Té máré ohhé ...	Tó marato ...	He beats.
182	Ámá thokajóhé ...	Ámup thokatáhá ...	Áme máratá ána...	Ámee kootatáhup...	Ámee badátatá ...	Amé máreeé ohheeé	Ámhee máratón ...	We beat.
183	Tumá thokatáhá ...	Túmup thokatáhá...	Tumé mártáá ...	Túmee kootatáha...	Túmee badátata ...	Tamé mároohho ...	Túmhee máratán ...	You beat.
184	Tyá thokatáhá ...	Té thokatáhá ...	Tyá máratá á ...	Té kootatáháta ...	Té badátatá ...	Téó márechhé ...	Té máratáta ...	They beat.
185	Má éñ thokyó ...	Mayón máyothokyó	Máé máryó ...	Maya máralá ...	Mén badátyó ...	Mén máryúp ...	Meep márilép ...	(a) I beat (past tense)
186	Tu éñ thokyó ...	Tuyón máyothokyó	Túpé máryó ...	Tunya márlá ...	Túpé badátyó ...	Tép máryúp ...	Tup, twáp Mari-léna.	(b) Thou beatest (past tense).
187	Té éñ thókyo ...	Teeá máyo, thókyo.	Teeépé máryó ...	Tépé máralá ...	Tépé badátyo ...	Tépé máryúp ...	Tyanép márilép ...	(c) He beat. (past tense).
188	Ámahé má áyá ...	Ámáhá thókyo ...	Ámáhé máryá ...	Ámee máralá ...	Ámee badátyo ...	Amé máryá ...	Ámheep márilép ...	(d) We beat. (past tense).
189	Tumáhee má áyá...	Túmáhá thokyá ...	Túmáhé máryá ...	Túmee máralá ...	Túmee badátyo ...	Tamé máryá ...	Túmheen márilép ...	(e) You beat. (past tense).

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Navsári District with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Gamat'di.	Ráni.	Chódh'ri.	Kónk'ni.	Dhódíá.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
190	Tyáñhee thokya ...	Tee á há thonkyo...	Teeheenéhé máryá.	Téné málalá ...	Téné badátyo ...	Téóé máryá ...	Tyáñeen márilep ...	(f) They beat (past tense).
191	Áñ eep thokátáhúñ.	Áñ eep thokatuhu	Áñ ee máratóama...	Má kootatohá ...	Méñ badátatáháya.	Húñ marúñ ohhúñ.	Mee máreeta áhé ...	I am beating.
192	Áñ eep thokúpáto...	Áñi thokatuáthu ...	Áñ ee máratohotano.	Má kootatohatá ...	Meñ badátatáhoto...	Húñ márátó hato...	Mee máreeta hoto...	I was beating.
193	Máñ éñ thokéla ...	Áñi thokano átho...	Máñé máreenohotano.	Maya kutalá ...	Méñ badátelo ...	Méñ maryúñ hatún.	Mee márilep hotéñ.	I had beaten.
194	Áñ eep thokatabun	Áñi thokúp ...	Áñ ee mároop ...	Má kootáñ ...	Méñ badáte ...	Húñ máree shakee-sha.	Mee maroop shukena.	I may beat.
195	Áñ eep thokeebeeñ.	Áñi thokeehee ...	Áñ ee márváño ...	Mee kooteeñ ...	Méñ badátéebadavee	Húñ máreesha ...	Mee máreen ...	I shall beat.
196	Tu thokájé ...	Túñ thokoho ...	Túñ márnjé ...	Túñ márnsee ...	Túñ badátee badavee	Túñ máreesha ...	Túñ márishoola ...	(a) Thou wilt beat.
197	Tó thokee... ...	Tó thokee... ...	Tó márváño ...	To márnsee ...	Tó badátee badavee.	Tó maráshé ...	Tó máreela ...	(b) He will beat.
198	Ámá thokahúñ ...	Ámee thokuhúñ ...	Ámé márváña ...	Ámee márúñ ...	Ámee badátun badávun.	Ámé mareeshúñ ...	Ámheeñ márúñ ...	(c) We shall beat.
199	Tumá thokáhá ...	Tumúñ thokáhá ...	Tumé márváña ...	Tumee mársyá ...	Tumee badátá badává.	Tamé márasho ...	Túmheen málalá ...	(d) You will beat.
200	Tyá thokee ...	Té thokee ...	Tyá márváña ...	Té márateel ...	Té badátee-badavee	Tóó márashé ...	Tó máríteela ...	(e) They will beat.
201	Má á thoká jojé ...	Má á thokanénjojé.	Máré márnjojé ...	Málá kootávájójé ...	Mañé badátavo jójé.	Máré márvo joié ...	Malá márilen páhijé.	I should beat.
202	Áñ ee thokáyoho...	Áñ ee thokáyo ...	Áñ i márnjoama...	Mee kootáváyá ...	Méñ badátáyo ...	Húñ máravo ohhúñ.	Mee málalá gelóñ áhé.	I am beaten.
203	Áñ ee thokáyáátò...	Á ee thokáyóáthu.	Áñ ee márnjo hótano.	Mee kootáváyalá...	Méñ badátáyalo ...	Húñ maráyohato...	Mee málalá gelóñ hotóñ.	I was beaten.
204	Áñ eep thokáheen.	Áñ ee thokáhee...	Áñi márnhee ...	Mee kootáina ...	Me badátái ...	Húñ maráeesha ...	Mee málalá jáeen...	I shall be beaten.
205	Áñ ee játáñun ...	Ánee jáñhúñ ...	Áñi játá áma ...	Má jáñéñ ...	Méñ jáyatáya ...	Húñ jáñ chhúñ ...	Mee játo ...	I go.
206	Tu játoho ...	Túñ jáho ...	Túñ játoá... ...	Túñ játasa ...	Túñ jáyatáya ...	Túñ jáya chhé ...	Toon játoosa ...	Thon goest.
207	Tó jáhú ...	Tó jáhe ...	Tó játoá ...	Tó játohá ...	Tó jáyatáya ...	Té jáya chhé ...	Tó játo ...	He goes.
208	Amá jájshé ...	Ámúñ játáhá ...	Ámé játé áma ...	Ámee játáhúñ ...	Ámee jáyatáñ ...	Ámé jáié chee é ...	Ámhee játoñ ...	We go.
209	Tumá játáhá ...	Tumúñ játáhá ...	Tumé játé á ...	Tumee játáhá ...	Tumee jáyatoha ...	Tamé jáoohho ...	Túmhee játán ...	You go.

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Narsári District, with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Gámat'dt.	Rant.	Chódh'ri.	Kónk'ni.	Dhódiá.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
210	Tya játáhá ...	Té játáhá ...	Tyá játá á ...	Tó játáhát ...	Té jáyatáha ...	Téó jáyachhé ...	Té játát ...	They go.
211	Aṇoṇ go o ...	Áṇoṇ góyṇ ...	An i gó ...	Má gayela ...	Mén go ...	Hṇp gayo ...	Mee gólón ...	I went.
212	Tu gee o ...	Tuṇ goyanṇ ...	Tuṇ go ...	Tuṇ gelusa ...	Tuṇ go ...	Tuṇ gayo ...	Tuṇ gelása ...	Thou wentest.
213	Tó gee o ...	Tó goyano ...	Tó go ...	Tó gelá to geeya ...	Tó go ...	Té gayo ...	Tó gelá ...	He went.
214	Ámá geeá ...	Ámṇp goyá ...	Ámé goná ...	Ámee gélá ...	Ámee goa ...	Ámé gayá ...	Ámhee gelo ...	(a) We went.
215	Tumá geeá ...	Tumṇp goyá ...	Túme gona ...	Tumee gélasa ...	Tumee goá ...	Tamir gayá ...	Tumhee golápta ...	(b) You went.
216	Tyá geeá ...	Té goya ...	Tyá goná ...	Té gela, geeya ...	To goa ...	Téó gayá ...	Té gelé ...	(c) They went.
217	Já á jo ...	Já ...	Já á ...	Já ...	Já ...	Jáo, já ...	Já ...	Go.
218	Játán ...	Játán ...	Játán ...	Játán ...	Játán ...	Jatán ...	Játa ...	Going.
219	Geelo, geolee, gee- éla.	Gáyano, goyánee, goyanṇp.	Goyano, goyánee, goyanṇp.	Gayela ...	Goyalo ...	Goyalo ...	Geléla ...	Gone.
220	Ta a náma káya ? ...	Tumá náma káya ?	Tumáre náma ká ?	Tumná náma káya?	Tumpá náma kááyá?	Tumárún náma shṇp ?	Tumachén páva káya ?	What is your name?
221	O ghodo koláhá va- rochooyo héya ?	Á kodo kotá vary- ónho áháya ?	O ghodo kotará var- aháno a ?	Yo ghodo kodahák varano áhá.	O ghodo kulá var- hán áya ?	Á ghodo ketlák varano ohé.	Há ghodá kitee varasháhá áhe ?	How old is this horse ?
222	Iheonré Káshmir koléne doou heya?	Iheṇp dekh Kásh- meer kotobṇp ohhetop áháya ?	Eentho Káshmeer kotaré dūr á ?	Athṇp Káshmeer kadék dūr áhá.	Ón thee Káshmeer kulék ághe aya ?	Aheonthee Kásh- mir kétalé dūr (chhété) ohé ?	Yethoon Káshmir kitee dūr áhé ?	How far is it from here to Kashmir.
223	Tá a ábáhá goómé kolá pohá létán ?	Támáhá báhaká ko- mép kotéhe poy- arép áháya.	Tumáre ástáháne ghormá kotará deehará á.	Tuná básná ghar- mán kádahák posá áhá ?	Tumpó bané ghar- mán kulék pohé áya.	Tumará bápáné gharmán kétalá ohhokará chhe ?	Tumchya bápáohyá gharṇp kitee putra ábeta.	How many sons are there in your father's house ?
224	Ájé áṇ oṇ khoob chalyoho.	Ája áṇp jákho chá- nyu.	Ájé áṇp khoob chányoma.	Ájá má khoob chál- no.	Ájé meṅghano chál- no.	Ája hún ghano chalyo ohhṇp.	Ája mee phár cha- lalṇp áhé.	I have walked a long way to-day.
225	Má á kákáhá poho tyál bóiphéharé varoda kunyohép.	Má á kákáhá poyaro teá bohyoiroe varád kono áháya	Máre kakháné de- kharéhe tyáne be- hoheláre tvá- kodoá.	Máre kákáná posá téné bahoeṇeesa- háre panṇáyo.	Máne kákáhá poho tanee bahoeṇe- háree panṇáyo.	Mára kakáno ohho- karo tenee bana sathé panṇy o ohhé	Mazyá kákáchyá muláchṇp lagna tyáchyá bahiṇe- sheṇp zálen áhé.	The son of my uncle is married to his sister.

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Gamat'li.	Ráni.	Chodh'ri.	Konk'ni.	Dhódiá.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
226	Góoméñ ujalá ghodé ohháman heya.	Koméñ ujalá kodá á jeena áháya.	Ghormán ujalá ghodáño ohhámana á.	Gharmán dhavlá ghodanún jeena áhá.	Gharmán ujalá ghodáha jeena háya.	Gharmán dholá ghodanún jeen-ohhé.	Gharánta pándharváp ghodyáchón khogeer áhé.	In the house is the saddle of the white horse.
227	Chhámanáñé tyá bayadávé thová.	Jeenané teá bódá upo thová.	Chhámanáñé tyáñé baddápar meená.	Jeen téné pátheevar thénva.	Jeen táñé baddápar thavá.	Jeenané téneo peethapar mooka.	Tyáchyá pátheevar khogeer théva.	Put the saddle upon his back.
228	Máñ tyá á pohálé dheegá zapátá thokyáhá.	Máyón tee á poyaráñé jákhá ohopka thokyáhá.	Mán é tyáñé deekharáñé, khoob zapátá thokyá á.	Maya téné posálá khoob zughadee deedho.	Méñ táñé poháné ghané badátyo.	Méñ tená ohhokaráne ghaná phataká máryá ohhé.	Méñ tyáchyá lenkása pushkala phataké márlé áheta.	I have beaten his son with many stripes.
229	Tó dogálee é chotakee é owé dobeñ ohárehé.	Tó dogá á máthépaó doléñ chárehé.	Tó dongaree éñé chotkee épar dobeñ chárato á.	Tó dungareevar do-bán ohárelá.	Tó dungareepar do-lé cháré.	Té dúngareenee to-chapar dhor cháré chhé.	Tó tenkadeechyá máthyáwara gurón charosta áhé.	He is grazing cattle on the top of the hill.
230	Tó zádátalé ghodávé bothalo héya.	Tó jádátáñé kodá-pao bothano áhá-ya.	Tó zádátolé ghodá-par bethano á.	Tó zádákháñtó ghodávár besano.	Tó zádátalé ghodá-par bathelo áya.	Tó té zádaneche ghodá upar béthélo chhé.	Tó tyá zádákháñon ghodya var basalá áhé.	He is sitting on a horse under that tree.
231	Tyá bháhá tyá bo-in hukootán uncho heya.	Teeá dádo tee eé bohyo kotán uncho áháya.	Tyáñé bháhá tyáñé béhénee é karatán uncho á.	Téné bahíneesa karatán tená bháoo unohá áhá.	Táño bhátáñee bahénee karatán unchá háya.	Tenó bhái-teeñee be-na karatán uncho chhé.	Tyáchá bháoo tyachyá bahínee pékshán uncha áhé.	His brother is taller than his sister.
232	Tyá mola odee rupees hotá.	Teeá muna ádee rupees áháya.	Tyáñé muná ádee rupees á.	Ténee keemat adhee rupees áhá.	Táñee kimat adhee rupees áya.	Tenee kimmatadhee rupeeyá chhé.	Tyáchee kimmat á-deech rupáyé áhé.	The price of that is two rupees and a half.
233	Má á ábaho wáya-háñá goomé rahaya.	Má á bháakoté bání komé rélé.	Máré átoho náñnáhá ghoramán rotoá.	Máná bása télaháná gharmárala.	Máño há té ayata gharamán rahé.	Máro bápa te náná gharmán r a h é-ohhé.	Mázá bápa tyá lahána gharánta raháto.	My father lives in that small house.
234	O rupeeo tyálá dá .	Á rupeeñ teeáñé dé.	O rupeeñ tyáñé ápa.	Yo rupees tyálá dé.	O rupeeñ téñá opá.	Á rupio téné ápo...	Tyalá há rupayá dé.	Give this rupee to him.
235	Té rupeeá tyá páreláilá.	Té rupeeá teyápo-dekha neyaneeyá.	Té rupeeá tyápáñé-thá léilá.	Té rupeeá té pásé lé.	To rupeeá táñé pá-hethee laileesá.	Tenee pásáthee té rupiyá lae lé.	Tyaché pasoon té rupayé glá.	Take those rupees from him.

Certain words and phrases in the different dialects spoken in the Ráni Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi—concluded.

Serial No.	Gámat'dl.	Ráni.	Chódh'ri.	Kóok'oi.	Dhódia.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
236	Tyálé khoob thoká né doidá kainé bándá.	Tyánó báro kóee thoká nén dodá kóee bándá.	Tyané khoob thoka né dodékoreenó bándá.	Tyálá bés kareené kootá né doreedá kareené bándhá.	Tyánó hájokaree badawá né dora-dé bándhá.	Tóué sáree péthé máro ané dóra-dáthi bándho.	Tyálá changalá má-rá ápi doreenóp bándhá.	Beat him well and bind him with ropes.
237	Véamáré páin kádá.	Ve-e méu dékha pánee kádhá.	Kuvámáre pá p e e kádhá.	Iheermanhoon pá-nee kádha.	Kuvámanthee pá-nee kálha.	Kuvámanthee pá-nee kádha.	Viheer e n t o o n pánee kádha.	Draw water from the well.
238	Má ágádeo cháhá ...	Má ágádeo chána.	Má áré ágala cháhá.	Máné pudhé cháhá.	Máné ágala cháhá.	Máree ágala cháhá...	Mázyá pudbón cháhá.	Walk before me.
239	Ká á poho ta a pá- chhádeo yóhé?	Kodá poyaro tumá páchhádee awen- hé?	Keodápó poho tó oré páchhála áv- to á?	Kopána posá tum- námágoon éhé?	Kápo poho túmpá pásala ávé?	Tamáree páchhala- kono ohhokaro ávé chhé?	Túmchya má g é n kopachá mulagá éto.	Whose boy comes behind you?
240	Kápáre tué tó vé- cháto lédo?	Kodápodékha tu- máhá te nendho?	Keedápábetho tún- é to vécháto né- do?	Kopápalthee tó tumeé léeya?	Tó túmee kunápá- hethé vecháto loedho?	K o n e e páséthee tamé té khareeda karyún.	T u n h e e n kopá pásoon téu vikat ghetalón.	From whom did you buy that?
241	Tyá gámaná dukána dárápáre.	Tee á gámá vépár- yopodékha.	Tyá gámaná duká- nadarápé páhétho.	Té gámaná duká- nadara vangahá.	Té gámaná dukána- wálá pahethee.	Té gámaná dukána- dárápásethee.	Tyá gánvachya du- kándárápásoon.	From a shopkeep- er of the village.

3. PERCENTAGES.

Numbers speaking different languages and dialects compared.

20. Taking a bird's eye view of the facts discussed above and as represented in Subsidiary Table I, we find that in every 10,000 of the population, 9,027·09 persons speak the Gujarati language, 347·63 persons speak the Bhil dialects, 197·7 Marathi and its dialects, 178·06 Hindustani, 174·35 Urdu, 55·72 Kachhi, 9·68 Marwadi, 2·32 the Dravidian languages, 1·24 the Bāvchi, and 1·20 speak the Hindi, and the rest speak the remaining languages shown in the Table. The persons speaking the latter vary from ·91 speaking the English language to ·01 speaking the Zālāwādi language. This shows that over 90 per cent. speak the Gujarati language, and all the rest come in 10 per cent.

4. LANGUAGES BY DIVISIONS.

Persons speaking different languages by Divisions
Sub. IIa.

21. In order to find out how the matter stands as regards Divisions, we shall have to refer to Subsidiary Table II. This shows at a glance that, taking the population of a Division to be 10,000, the highest number of persons using the language of the country, the Gujarati, is met with in the Kadi Division and the lowest in the City; Amreli, Baroda and Navsari rank after Kadi in the order mentioned; but in the case of Navsari the number out of 10,000 of the population using the Gujarati language falls to 7,519, owing to a large part of that country being inhabited by the Forest tribes, who speak dialects of their own. The City, as said above, stands quite naturally at the bottom; because, being the Capital of the State, it has a large Marathi-speaking population, and also many foreigners in the military and other services.

Races and castes deduced from languages returned.
Sub. IIa.

22. This Table can, with advantage, be viewed in another light also; because, if we identify language with race we find that in every 10,000 persons in Amreli, there are 9,659 Hindu sons of the soil, 126 Maratha and 2 Rajputana Hindu immigrants, 212 Musalmans and 1 Englishman. In Kadi there are 9,824 Hindus, 17 Maratha, and 11 Rajputana Hindu immigrants and 148 Musalmans, In Navsari there are 7,520 Hindus, 181 Maratha and 7 Rajputana Hindu immigrants, 2,072 Anaryas and 220 Musalmans. In Baroda there are 9,333 Hindus, 41 Maratha, 6 Rajputana and 1 Madrasi Hindu immigrants, 104 Anaryas, and 515 Musalmans; and in the City 5,430 Hindu sons of the soil, 2,639 Marathas, 44 Rajputana and 37 Madrasi Hindu immigrants, 6 Gipsy Hindus, 1,825 Musalmans, 14 Englishmen, and 5 Portuguese. In this presentment of figures, the Gujarati has been taken to represent the Gujarati Hindus; the Eastern Hindi, the North-Western group and the Eastern group of languages being very small, they have been amalgamated with the Gujarati. The Rajasthani is made to represent the Hindus immigrating from Rajputana; and the Punjabi, the Western Hindi, the Iranic branch and the Arabic have been made to represent the Musalmans.

The greatest number of languages and dialects spoken.

23. Looking to the figures from another standpoint, we find that the City exhibits the highest number of languages spoken, 12; then comes Amreli with 8 languages, then Navsari and Baroda with 7 languages each, and Kadi comes last with 6 languages. If we omit the Gujarati, the Western Hindi, the Bhil and the Gipsy dialects as being indigenous to the country from consideration, we find that the City still remains at the top with 9 foreign languages, giving the second place to Amreli with 5; and Kadi, Navsari and Baroda each follow with 4 foreign languages,

24. Among these foreign languages Marathi stands prominent owing to the comparatively larger numbers of Marathas and Dakshinis in all the Divisions of the State. Of course, here also the City stands first; since it contains many Maratha Sardars and their retainers, the officials and their families, the Durbar servants and a large number of Dakshini Brahmans living on State charities. Navsari comes after the City in this particular; because some of its tracts border on Khandesh, and also because many old Maratha and Dakshini Brahman families have settled there owing to its nearness to the Deccan. Then comes Amreli, which shows a greater number of these men than Kadi; because when the old contingent was abolished and the camp at Manekwada broken up, most of the Marathas and the Dakshinis repaired to Amreli as it was nearest to Manekwada and established their houses there permanently. Baroda comes after it, but before Kadi; because the City being included in it, the Marathi-speaking people as is natural, prefer to remain nearer the Capital. Kadi does not possess any of the attractive causes mentioned above. The second foreign language that figures largely is the Rajasthani, which, as said before, contains the Marwadi, the language of the Indian Shylocks. As these people find their trade lucrative in the City owing to its possessing a number of foreign adventurers, they preponderate there largely, as compared with the other Divisions; the next place is taken by Kadi, which is close to their original home; Navsari and Baroda come after Kadi; Amreli is the last; the people of that Division have a saying among them that the Marwadis cannot flourish among them, owing to the presence among them of the Kapol Baniyas; thereby implying that the latter are even sharper than the Indian representatives of the immortal Shylock. The other languages need no discussion, representing as they do, very small numbers.

25. We may now see how the languages are distributed in the Divisions, *i.e.*, how many persons out of 10,000 speaking each language are found in each Division. The important language to consider is, no doubt, the Gujarati. It will be seen that out of 10,000 people speaking that language, the highest number, 4,622, goes to the Kadi Division. Next is the Baroda Division, with 2,842; then Navsari, with 1,274, and Amreli, with 944. The City has only 318. In this language of the soil, the percentage (except in the case of the City) is roughly the same as for the population; and this is as it should be. The population of Kadi is slightly over $1\frac{1}{2}$ times that of the Baroda Division and the ratio is also about the same for the Gujarati-speaking people. Both the ratios, again, for Kadi are over $3\frac{1}{2}$ times those for Navsari. The population of Kadi is $5\frac{1}{2}$ times that of Amreli, and the Gujarati-speaking people 5 times as many. But this uniformity of ratios is not naturally observable in the City, even for the Gujarati-speaking; and for the other languages in all other Divisions also. In the City there are many foreigners speaking other languages; and so the proportion of Gujarati is lowered. Taking Kadi once more for comparison, the population of Kadi is 7 times as great as that of the City, but the Gujarati-speaking people are 15 times as many. For the other languages, only Rajasthani (1,936), Western Hindi (69,087), Marathi (37,578), Bhil dialects (67,883), and English (178) may be taken into consideration, as the rest are in very small numbers. For the Rajasthani, the greatest ratio again falls to Kadi, 4,767, out of 10,000; the City has 2,329.

Important Foreign Languages.

Distribution by residence of 10,000 speaking each language.

Sub. IIb.

Baroda 1,725, Navsari 1,033 and Amreli 144. For Western Hindi, including the languages of the Musalmans, the highest ratio falls to the Baroda Division, 4,025, out of 10,000; the City claims 2,722; Kadi 1,793; Navsari 948; and Amreli 509. For Marathi, the language of the Rulers, the City alone claims 7,093 out of 10,000, followed at a great distance by Navsari, 1,409; Baroda shows 570, Amreli 564 and Kadi 361. In the dialects of the Forest tribes, Navsari has so many as 9,170 out of 10,000, and the rest, 830, fall to Baroda; the other Divisions have none speaking these languages. The English-speaking are only 178; giving a ratio of 8,090 out of 10,000 for the City alone, and of 674 for Navsari and Amreli each, and 280 for Kadi and Baroda each.

5. NUMBERS SPEAKING THE LANGUAGES COMPARED WITH THE NUMBERS OF CASTES AND RACES SUPPOSED TO SPEAK THEM.

Sub. III—*a*.

26. In Table III—*a* an attempt is made to compare the figures of those actually speaking the different important languages with the total numbers of the different castes, tribes and races ordinarily supposed to use these languages for their mother-tongue. The figures for column 2 are accurate as supplied by Table X; but those for column 4 are derived from Imperial Table XIII, by considering, from our ordinary experience, what castes and races speak the particular languages. Our information on this head cannot be quite accurate, so as to lead to exact inferences, because the same castes or races do not all speak the same language. Some of the Musalmans, for instance, speak the Hindustani and some the Gujarati. It is in fact to mark this difference that Sub table III—*a* is framed. In the last two columns of the table figures are given of the excess of the actual speakers over the estimated caste numbers or the excess of the latter over the former. The totals of columns 2 and 4 are, of course, equal to the total population of the State, 1,952,692. The last two columns must agree in their totals, which come to 186,953. We shall now take the languages in turn, and see how column 2 contrasts with column 4, and account for the excess or defect. Taking the Gujarati language first, we find that actually 1,773,594 persons speak the language; whereas by adding up all the castes and races that are known to use Gujarati for their mother-tongue we find that only 1,588,694 should speak it. Thus, so many as 184,900 persons speak that language over and above our expectation. Turning our eye to column 6, we see that so many as 108,367 persons of the Forest tribes do not use any of the Bhil dialects; and also 1,419 Bāvchas. Almost all of them must be using Gujarati, except a few near Khandesh. Turning to those who speak Hindustani and the languages connected with Arabic and Persian, we find that only 69,611 actually speak them, while the tribes, races and castes who are supposed to speak these languages total up to 146,726. Thus there are 77,115 persons who should speak Hindustani, Urdu and kindred languages, but do not. They, of course, speak the Gujarati. Thus more of the Mahomedans speak the Gujarati than the Hindustani and kindred languages; 47·7 per cent. speak the latter, and 52·3 per cent., the Gujarati. For the Marathi language, 38,605 actually speak the language; this number is 1,689 more than those who are known to speak it. This excess is formed by the Forest tribes who live close to Khandesh. Thus we see that about 107,000 Animistics, and about 77,000 Musalmans speak the Gujarati instead of the languages which they are

expected to speak—the former, the Bhil dialects, and the latter Hindustani, &c. These two make up the excess of Gujarati speakers. The reasons have already been mentioned above. The Forest tribes, coming more and more in contact with the dwellers of the plains, drop their dialects and take up the language of their civilized masters and neighbours, to earn a livelihood by working among them. Such a large number of Musalmans speak the Gujarati, because they have probably never spoken, for generations, any other language. They must be old and new converts; for the converts have never taken to the language of the conquerors; that being not necessary or compulsory. Thus from Sub. Table III—a it will be seen that there are 186,936 persons who speak languages different from those which they are expected to speak in consideration of their religion, race or nationality, and there are over 107,000 Animistics and over 77,000 Musalmans who add to the numbers of the Gujarati-speaking. The other differences in the Table are too small for special notice, except about 1,600 Animistics who speak the Marathi.

27. We might draw some deductions of a similar nature from Imperial Table XI, of Birth-places. People born in particular localities, or a large majority of them, are expected to speak particular languages. For instance, people born in the Baroda Divisions are expected to speak the language of the country,—Gujarati; though, no doubt, there may be a tangible percentage of others speaking other languages as their mother-tongue. Subsidiary Table III—b gives the birth-places according to Table XI, the language expected to be spoken, the numbers thus expected to speak the language (col. 5), the numbers actually speaking the language (col. 6), and the excess or defect of col. 5 as compared with col. 6. It will be seen from this Table that No. A of the Imperial Table XI (Districts within the State) and all included in (a), (contiguous Districts or States in the Bombay Presidency), except Khandesh and Nasik, are taken to have Gujarati for the mother-tongue. From (b) also, a large portion of those born in the Bombay City and in the 'Bombay Presidency unspecified' should fall to the head of Gujarati; because most of the emigrants from these places must be Gujaratis. It is, however, true that some of these may be Marathi-speaking people. I have, therefore, taken 3,000 out of 3,962, in round figures, as Gujarati-speaking from the emigrants from the City of Bombay, and 2,000 out of 2,584 from the unspecified Districts; the rest being classed as Marathi-speaking, roughly. For the Marathi I have taken all the Marathi-speaking Bombay Districts. For Hindustani, Urdu and cognate dialects I have taken the whole heading of birth-places under B, excepting the Berar, Bengal and Madras Presidencies, Assam, Burma and Mysore. The other birth-places I have omitted, as the languages spoken therein form very small numbers in this State.

From the table, then, it will appear that there should be 1,925,618 persons speaking the Gujarati language, according to our expectations in consideration of the birth-places. But we know that there are 1,773,594 persons who actually speak the Gujarati. Thus we have an excess of 152,024 persons expected to speak it over those actually speaking it. This number, then, must be made up of those who, though born in the places assigned to the Gujarati language, speak a different language, chiefly Hindustani, Urdu and their kindred languages, and

Languages as compared with Birth-place.

Sub. III—b.

Marathi, and the Bhil dialects. From the Table we see that this is actually the case. We find that there are 60,184 persons speaking the Hindustani and cognate languages more than expected from their birth-places, and 23,506 persons similarly situated with regard to the Marathi language. Of course, these excesses are made up of those who are born of Marathi and Hindustani-speaking parents in the Divisions of this State; but all of whom we have put at first under Gujarati, the language of the country. We also know that 67,883 persons born in our Districts speak the Bhil dialects; the total of these three comes up to 151,529 which differs from the excess of Gujarati mentioned above, 152,024, by 495 only; this small number representing the number of people born in the State, but speaking other languages, like Goanese, Dravidian, Bengali, &c.

6. CONCLUDING REMARKS.

Concluding Remarks.

Gujarati predominant.

Gujarati and Marathi compared.

28. We have seen that the Gujarati is the main language of the Baroda State; that it is spoken by 90·8 per cent. of the population, and that it forms the mother-tongue of 46·7 per cent. of Musalmans also. Whole castes and classes of Musalmans, like the Vohoras, Khojas, Memans, Gbanchis (oil pressers), Molesalams and other neo-converts speak only the Gujarati, and have never spoken Hindustani or Urdu. The Dakshinis, including the Marathas, stick to their mother-tongue, Marathi, though almost all of them, including the females, talk with facility in the language of the country. The official language was formerly the Marathi; but now it has given way to Gujarati; and except only the Khaugi and Military Departments, all the other departments and the Courts of Justice conduct their official work in the Gujarati language. Gujarati is much simpler than Marathi; the former resembles Persian in the simplicity of its grammar and a disregard for inflexional forms and terminologies; while the Marathi is not only richer in expressions and words but has a very stiff grammar, with inflexions for genders, cases and tenses in both numbers, which defy an easy command. It thus happens that, in this State, the Dakshinis and Marathas can speak and write the Gujarati almost as well as the Gujaratis themselves, only a few expressions betraying the foreigner; while the Gujaratis, in spite of their best endeavours to pick up even colloquial Marathi, fail in the attempt. The Gujarati officers can read and comprehend Modi and Marathi fairly well; but, excepting some Gujarat Shastris, I have not come across any who can talk fluently or write correctly in Marathi.

The Forest tribes compelled to drop their dialects,

It has been already remarked that the Hill and Forest tribes (the Animisticks) are parting with their hill dialects in favour of Gujarati. It must so happen, under the force of circumstances. If others could not comprehend their dialects, they must pick up the easy Gujarati language, to be able to work and earn a livelihood.

English words freely incorporated.

The Railway does not only carry civilisation and reform in its train, but also a large number of English words and expressions, in all nooks and corners of the country wherever the whistle of the steam-engine is heard. Station, time, third class, Guard, engine, ticket and words like these are bodily transferred into all Indian languages. Similarly are the words of science and philosophy and other technical terms incorporated. Attempts have been made now and again to eschew these words for new-coined ones in the vernaculars; but they have

been rewarded with a dismal failure. Any native, for instance, would sooner take to the word 'Bandstand' (generally spoken only as Byánd) than to its new-coined vernacular terror, 'Vajitra-Sihala.' English words come in like the flow of a torrent and cannot be refused. Among some castes, like the Prabhus, the intormixture is so great that sentences like 'májá (my) horse fast gela (went)' create much fun and amusement.

The opposite procedure of forcing vernacular idioms into Native English is also prevalent to a great extent, both among the Gujaratis and the Dakshinis. Vernacular Idioms forced into English. Not only do hyperboles, mixed metaphors, quaint expressions from old classical writers betray Native English, but also vernacular idioms clothed in English words. The Census Commissioner has drawn the attention of Superintendents to this, obviously with the intention of having a collection of them. But such idioms and expressions are so many that it would be out of place to collect and classify them in a Census Report. For Gujarat, such idioms are collected in some college and school-books; the best known are by Principal Macmillan and the late Rev. McMordie and Prof. Peterson. We come across hundreds of them in applications for gifts or service, and I quote below some from actual applications, as illustrating the construction, idiom, style, and sentiment of Native English:—

How is your health?

I, having passed these examinations, hope for success in my application.

Unless some charitable hand takes pity on Your Highness' applicant, he cannot have the means of producing an heir to his paternal poor cottage.

I find no other source of assistance for procuring the needful female to me than to go for protection to the brave rulers of Bhárat.

The death of my dear and faithful wife has been a serious blow to me. I must select a bride of 14 as my new partner in this frail world, from the Navsari and Gandevi Talukas. I hope, therefore, you will kindly condescend to post me somewhere there.

"I am unemployed now, for a man of my position can do nothing but Government employments, which I am sorry to have no any chance, only for not having any recommendation or acquaintance anywhere. I have perfectly examined my fortune everywhere but to no purpose; but with firm hope I have sought the shelter under the generous tree of your honour's favour, in order to tranquil the poverty in which I am put up."

"If your honour will not grant pity on me, it is my destiny to lament."

"To write more and spend the valuable of your honour is no good on my part."

"On a very poor salary which was not enough to maintain myself and family and also the water of Bombay was not agreeable with my body. So I obliged to leave my service."

"He is extreme eager to do service with devotion in your honour's department. He is a man of the middle state, and so his mediocrity disables him to continue his study."

"I beg respectfully to offer myself as a candidate for the post. The present application is the specimen of my handwriting. I wish to proceed my

study further, but some worldly circumstances do not allow me to do so. I am therefore obliged to accept that post. Sir, excuse me for the trouble."

"I am a *bond fide* subject of His Highness the Maharaja sahib's domain."

"I have studied up to the VII. Standard in the——High School but owing to my very narrow family circumstances, I have been obliged to give up my course further."

"I was studying English in the——High School and I have been obliged to leave it after fruitlessly appearing twice in the Matriculation examination. But as the years are passing by, a desire of serving in the Baroda State has been created in me ; you will please therefore favour me by complying with my above humbly solicited request for which piece of obligation. . . ."

Subsidiary Table I
Population by Language.

Family.	Branch.	Group.	Number in classified list.	Language.	Dialect.	Number of groups in the classified list.	Persons.	Males.	Females.	Proportion per 10,000 of population.		
Indo-European Family—Aryan Sub-Family.	Indian Branch.	Western group.	126	Gujarāṭī		III	1,762,712	907,766	854,946	9,027.09		
			131	"	Kachhi or Jadeji ...	III	10,880	5,343	5,537	55.72		
			157	"	Zalawadi	III	2	2	.....	.01
			Total Gujarāṭī ...						1,778,594	913,111	860,483	9,082.82
			149	Panjābī					135	112	23	.69
			154	Rajasthānī								
			160	"	Mālvi	III	8	2	1	.01		
			160	"	Rangri	III	13	1	12	.06		
			161	"	Mārvāri	III	1,883	1,123	766	9.68		
			165	"	Mowadi	III	32	19	13	.16		
			Total Rajasthānī ...						1,936	1,144	792	9.91
			173	Western Hindi ...	Brij	IV	39	35	14	.2		
			178	"	Hindustani or Musalmani.		34,769	20,142	14,627	178.06		
			182	"	Hindi		233	161	72	1.2		
			186	"	Urdu		34,046	17,811	16,235	174.35		
			Total Western Hindi ...						69,087	38,139	30,948	353.81
		Total Western Group...						1,844,753	952,502	892,246	9,447.23	
		South-Western group.	71	Marāṭhī	Mahārāshtra (Dakshini or Marāṭhī).	V	37,578	20,015	17,563	192.44		
			78	"	Ghāṭī	V	18	18	.....	.09
			85	"	Kāthodī	V	108	62	46	.55		
			87	"	Khāndeshī	V	23	13	10	.12		
			92	"	Goanese or Firangi ...	V	367	213	154	1.88		
			116	"	Vārli	V	512	238	274	2.62		
			Total South-Western Group.						38,605	20,558	18,047	197.7
			<i>Bhil Dialects.</i>									
			288	Bhili or Bhilodi, Vasāvi ...		III	11,973	6,310	5,663	61.51		
			289	Chodhri		III	14,721	7,533	7,188	75.89		
		292	Dhodā		III	1,734	874	860	9.13			
		295	Gāmatadi		III	32,971	16,758	16,213	163.85			
		301	Kokani		III	3,938	1,974	1,964	20.16			
		302	Kotali or Kotwali		III	279	134	145	1.43			
		306	Māvchi		III	267	138	129	1.37			
309	Nāikdi or Nalki		III	283	164	119	1.45					
...	Vālvi ... ..		...	1,667	854	813	8.54			
Total Bhil Dialects ...						67,883	34,729	33,154	347.63			

Subsidiary Table I—contd,
Population by Language—contd.

Family.	Branch.	Group.	Number in classified list.	Language.	Dialect.	Number of group in the classified list.	Persons.	Males.	Females.	Proportion per 1,000 of population.		
Indo-European Family—Aryan Sub-Family.	Indian Branch.	N.-W. Central Group.	<i>Gipsy Dialects.</i>									
			823	Banjāri or Vansāri				1	1	
			825	Bāvchi			III	242	111	131	1.34	
			Total Gipsy Dialects						243	112	131	1.34
			354	Eastern Hindi	Awadhī or Pordeshī	IV	23	21	2	.13		
		38	Kāshmirī		II	1	.....	1	.....		
		65	Sindhī		III	148	80	68	.76			
				Tharadri		8	4	1	.03			
		Total North-Western Group.						184	84	70	.79	
		Iranian Branch.	Eastern Group.	370	Bengālī		IV	95	66	29	.49	
	376			Bihārī... ..		IV	.....	.....	.....	.....
	Western Group.		388		Maithilī	IV	1	1	.....	.....
			Total Eastern Group					96	67	29	.49	
	Indian Branch Total					1,951,756	1,008,077	943,679	9,995.2			
	Iranian Branch.	Western Group.	1	Persian or Irani		I	62	44	18	.82		
			Total Western Group					62	44	18	.82	
		Eastern Group.	3	Balochī		I	4	3	1	.02		
			12	Pastho or Kabulī			27	20	7	.14		
			Total Eastern Group					31	23	8	.16	
	Total Iranian Branch					93	67	26	.46			
	Indo-European Family					1,951,849	1,008,144	943,705	9,995.68			
	Dravidian Family.			385	Canarese or Karnātkī		VI	46	34	12	.24	
409				Tāmil Dravidī or Madrasī		VII	85	88	83	.43		
414				Telugu... ..		VII	322	171	151	1.65		
Total Dravidian Family					453	293	166	2.32				
Indo-European Family.			<i>Foreign.</i>									
				Portuguese			86	41	14	.28		
				English			178	99	79	.91		
				Turkish			4	3	1	.02		
				Arabic			153	89	64	.73		
Total Foreign					321	232	168	2.00				
Semitic-Mongolian.			Grand Total					1,952,602	1,008,684	944,918	10,000	

Subsidiary Table IIa.
Distribution of Principal Languages.

Natural Divisions and Districts.	Distribution of Language of 10,000 of population.																
	Gujarati.	Punjabi.	Rajasthani.	Western Hindi.	Marathi.	Bhil dialects.	Gipsy dialects.	Eastern Hindi.	North-Western Group.	Eastern Group.	Iranic Branch.	Dravidian family.	Portuguese.	English.	Turkey.	Arabic.	Total.
Natural Division, Baroda (ex. City)	9,280	...	8	272	61	868	1	...	1	...	...	...	...	...	...	...	10,000
Amroli	9,049	5	2	203	126	...	10	...	...	...	...	...	...	1	...	4	10,000
Kadi	9,822	...	11	148	17	...	...	...	1	1	...	...	...	...	...	...	10,000
Navsari	7,519	...	7	218	181	2,072	...	1	...	...	2	...	...	...	...	...	10,000
Baroda	9,332	...	6	515	41	104	...	...	1	...	...	1	...	...	...	...	10,000
City and Cantonment	5,420	8	44	1,812	2,680	...	6	...	1	...	2	87	5	14	...	8	10,000
Total	9,088	1	10	854	198	848	1	...	1	...	...	2	...	1	...	1	10,000

Subsidiary Table IIb.

Natural Divisions and Districts.	Distribution by residence of 10,000 speaking each language.															
	Gujarati.	Punjabi.	Rajasthani.	Western Hindi.	Marathi.	Bhil dialects.	Gipsy dialects.	Eastern Hindi.	North-Western Group.	Eastern Group.	Iranic Branch.	Dravidian family.	Portuguese.	English.	Turkey.	Arabic.
Natural Division, Baroda (ex. City and Cantonment) ...	9682.82	7259.26	7670.46	7277.49	2906.88	10,000	7325.1	10,000	8961.04	9687.5	7684.41	1501.11	545.45	1910.12	10,000	4771.25
Amreli ...	948.76	5851.85	144.63	509.93	564.41	...	7283.95	...	...	729.17	537.64	66.23	...	674.16	10,000	4640.53
Kadi ...	4022.54	...	4767.56	1793.54	361.87	...	...	...	4285.72	7395.83	1182.79	618.1	...	280.9	...	65.36
Navsari ...	1273.64	592.59	1033.06	918.37	1409.92	9170.04	41.15	10,000	64.93	...	5913.98	...	...	674.16	...	65.36
Baroda ...	2342.58	814.82	1725.21	4025.65	570.65	829.96	...	...	4610.39	1562.5	...	816.78	545.45	280.9	...	...
City and Cantonments ...	817.68	2740.74	2329.54	2722.51	7093.12	...	2674.9	...	1038.96	312.5	2365.59	8498.89	9454.55	8089.88	...	5228.75
Total ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

Subsidiary Table III—a

Numbers speaking the languages contrasted with the castes and races supposed to speak them.

Language.	Actual numbers speaking the language.	Castes, races and tribes supposed to speak the language.	Total of estimated speakers.	Excess of actual speakers over estimated.	Excess of estimates over actual speakers.
1	2	3	4	5	6
Gujarati	1,778,594	Gujarati Brahmans, Degraded Brahmans, Kshatriyas, Gij-Vanias, Kunbis, Miscellaneous castes, Religious mendicants, Wandering and low castes, Criminal castes, Unclean castes, Unclassified castes, Arya-Samaj, Brahma Samaj, Jains, Parsis, Converts (Musalmans) Converts (Native Christians).	1,588,694	184,900	.....
Marathi	38,605	Dakshini Brahmans, Chandraseni Kayastha Prabhus, Marathas, Dakshini Vanias, Lingayat Vanias, Miscellaneous, Gondhli, Unclean castes, Jains.	36,916	1,689	.....
Hindustani, Urdu, Punjabi, Hindi, Arabic, Sindhi, Persian, &c. ...	69,611	Musalmans, Mogals, Religious Mendicants, Hindustani Brahmans, Kshatriyas and Vanias, Shaikhs, Arabs, Afghans, Sindhis, Baluchis, &c.	146,726	.....	77,115
Rajasthani	1,936	Marwadi Brahmans and Vanias, &c.	1,673	263	.....
Bavchi	242	Bavchas	1,661	.....	1,419
Bhil Dialects	67,883	Forest Tribes (Animistics)	176,350	.....	108,867
Telugu, Canarese and Dravidian...	453	Tailangi, Karnataki, &c.	399	54	.....
Miscellaneous	190	Goanese, Jews, Vanzaras, Brijwasi, &c.	225	.....	85
English	178	Europeans and Eurasians	148	80	.....
	1,952,692		1,952,692	186,936	186,936

Subsidiary Table III—b.

Comparing the languages expected according to Birth-places with the numbers actually speaking them.

No.	Letter of Imperial Table XI.	Places of Birth.	Expected language.	Numbers expected to speak the language.	Numbers actually speaking the language.	Excess of Col. 6 over Col. 5.	Excess of Col. 6 over Col. 5.
1	2	3	4	5	6	7	8
1	A.	Districts within the State	Gujarati	1,779,761	} 1,773,594	152,024	.....
2	B—Bombay (a).	All except Khandeish and Nasik	Do.	140,857			
3	B—Bombay (b).	Bombay City	Do.	3,000 (about)			
4	Do.	Bombay Presidency unspecified	Do.	2,000 (about)			
			Total ...	1,925,618			
5	B—Bombay (a).	Khandeish and Nasik	Marathi	4,064	} 38,605	.....	23,506
6	B—Bombay (b).	First 24 places except Daman, Bombay City and unspecified Bombay (partly).	Do.	11,035			
			Total ...	15,099			
7	B	All except the Berar, Bengal and Madras Presidencies, Assam, Burmah and Mysore.	Hindustani, Hindi, Urdu and kindred languages.	9,427	69,611	.....	60,184

NOTE.—If 67,888 speaking the Bhil dialects be added to the two sums in Col. 5, the total will give approximately the excess marked in Col. 7.

Subsidiary Table IV.

Number of books published in each language 1891—1901.

Language.	Year.												How published.			Subject.																	
	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	Total.	Percentage.	By reward.	By purchase.	By Government Service.	Religion.	Morality.	Philosophy.	Logic.	History.	Sociology.	Politics.	Ethnology.	Natural Science.	Hygiene and Sanitation.	Law and Acta.	Cookery.	Literature.	Sports.	Music.	Antiquity.	Biography.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Gujarati ...	12	12	8	21	6	9	3	3	6	1	4	85	62.97	54	25	6	4	7	6	1	13	4	...	1	13	5	6	...	10	2	10	2	1
Marathi ...	3	5	9	6	3	4	5	2	3	1	5	46	34.07	39	4	3	1	4	...	...	14	2	1	...	7	3	1	2	4	4	2	...	1
Urdu ...	...	...	...	...	1	...	...	...	...	...	...	1	0.74	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
English ...	1	...	...	1	...	...	...	...	...	...	...	2	1.48	2	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...
Persian ...	...	...	...	...	...	...	...	1	...	...	...	1	0.74	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	16	17	17	28	10	13	8	6	9	2	9	135	100.00	97	29	9	5	11	6	1	29	6	3	1	20	8	7	2	14	6	12	2	2

CHAPTER VII.

INFIRMITIES.

1. PRELIMINARY REMARKS.
2. NUMBERS AND PERCENTAGES FOR THE INFIRMITIES; COMPARISON WITH THE RESULTS OF THE PREVIOUS CENSUSES.
3. COMPARISON WITH OTHER PROVINCES.
4. INFIRMITIES BY DIVISIONS.
5. INFIRMITIES BY RELIGIONS.
6. INFIRMITIES BY AGE-PERIODS.
7. INSANITY ; ITS CAUSES AND PREVALENCE.
8. DEAF-MUTISM ; ITS CAUSES AND PREVALENCE.
9. BLINDNESS ; ITS CAUSES AND PREVALENCE.
10. LEPROSY ; ITS CAUSES AND PREVALENCE.
11. INFIRMITIES BY OCCUPATIONS.

CHAPTER VII.

INFIRMITIES.

1. PRELIMINARY REMARKS.

1. It is usual to collect information regarding certain infirmities in all Census enumerations, of any magnitude ; and though, at first sight, this subject does not appear to be so intimately connected with the progress and development of a State or community as are the other informations collected, yet a Census Report may be incomplete without showing to what extent some of the incurable infirmities, that permanently render human beings helpless, prevail in different parts of a State and in different religions or occupations ; and what causes could be assigned for a greater prevalence of any one of these at a particular age-period or in any particular locality or among any special occupations. Such an enquiry would not only bring prominently forward, by comparison with other civilised countries, what infirmities are rife in any place or community, but also refer them to local causes and thus suggest means for their removal or mitigation. In addition to the humanitarian or sanitary grounds for this enquiry, it may also be stated that statistically the information is in some way useful to show how many utterly helpless individuals fall a burden upon the productive community. But this latter consideration need not be given more than its due weight. After excluding those who are infirm owing to old age, we shall find further on that the numbers of these unfortunates are not by any means such as to clog the wheels of the economical progress of the others. In fact, their numbers are insignificant in contrast with the large numbers of those beggars and fakirs, devotees and Brahmans, all able-bodied only, who under various pretexts, lead perfectly idle lives and live on the earnings of others. These able-bodied parasites pass their lives in a dependent state of beggary, but not in the seclusion and misery of the unfortunate infirm. In India they live in a certain style of respectability and consider their profession an honourable one ; while the poor lepers are treated as outcasts, to be shunned by their nearest and dearest and sometimes to be stoned out of the villages.

Object of the Chapter.

2. From what goes above it is undoubted that only such infirmities should be noted as render the sufferer unable to work in any way. These are insanity, as opposed to mere imbecility or idiocy, deaf-mutism from birth, total blindness and leprosy. There are other ailments and infirmities which more or less incapacitate a man from working ; but in very rare cases would they render him so completely helpless. These four infirmities again are such as are well-marked and obvious, beyond any dispute. But whether the enumerators have returned a proper record is a matter of doubt. The first opening for an incorrect record would be the natural reticence of people in mentioning such infirmities in their house-holds, particularly in the cases of children and girls and women. It will depend upon the more or less intimate knowledge which the enumerator may happen to have of his beat, whether a larger or smaller number

The Infirm.

of these escape enumeration. This is an error of omission. But in all the four infirmities, there is a wide door open for additions also. The imbecile or weak-headed may be classed as insane; partially-blind or one-eyed may be included among the blind; merely deaf, or those not born deaf and dumb, may be put as congenitally such; and, finally, sufferers from leucoderma may be credited to lepers.

Causes.

3. The sanitary and scientific causes which bring about these infirmities, more or less strongly, in special localities or persons and the extent to which they could be ascribed to heredity can be investigated only by experts in these branches of medical science. The Census reviewer has simply to collect the figures for different places and peoples. But, under due limitation, he may venture to allude to the widely-accepted causes of each of them; and comment, wherever he easily can, on the figures that come under his pen, in order to show how far these recognised causes help to explain the figures. An attempt is also, therefore, made in the following few pages to mention the causes and circumstances which are ordinarily supposed to bring about these infirmities, and to test their accuracy by considering them as applied to certain localities or castes or occupations. The results as exhibited by the schedules are compiled and then tabulated in Imperial Table XII and XII-A. But before entering into a discussion of the facts brought out by these Tables, we might see what data were wanted and how they were obtained. Column 16 of the general schedule was reserved for filling in the entries about these infirmities. The following instructions were issued for the guidance of the enumerators:—

“If any person be blind of both eyes, or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column. Do not enter those who are blind of one eye only or who have become deaf and dumb after birth, or who are suffering from white leprosy only.”

2. NUMBERS AND PERCENTAGES FOR THE INFIRMITIES; COMPARISON WITH THE RESULTS OF THE PREVIOUS CENSUSES.

Actual numbers.

4. According to the figures collected in Imperial Table XII, there are 2,832 total persons, 1,500 males and 1,332 females afflicted with these infirmities. Of these 232 are insanes, 151 males and 81 females; 674 persons are returned as suffering from deaf-mutism, of whom 412 are males and 262 females; 1,649 persons, made up of 755 males and 894 females, are blind; and 277 persons, 182 males and 95 females, are lepers. In other columns of the Subsidiary Table giving these figures are embodied the results of the previous Censuses; that for 1872 is not considered to be reliable, but the figures may be taken for what they are worth. Looking to these figures, the actual total number of afflicted persons has fallen off remarkably; the totals for all infirmities are 8,632 in 1872, 9,771 in 1881, 7,083 in 1891 as against only 2,832 of this Census. Taking the general decrease of population into account, the figures of 1891 should have, with the general decrease of 19 per cent., fallen to nearly 5,700; but the present number comes to only two-fifths of the number in 1891. The ratios for insanity have been reduced from 3·5 to 1·2 per 10,000, for deaf-mutism from 3·8 to 3·5, of blindness from 19·7 to 8·5 and of leprosy from 2·4 to 1·4. In the males, there has been a reduction in the ratio by 2·7, 4, 8·6 and 1·3 in the four infirmities in order, and

Sub.—A.

among the females of 1·8, 2, 1·4 and 1·4 respectively. The causes for the different infirmities are so different and they are so various for the same one too, that no special reasons could be assigned, except a general consideration of an improvement in the ordinary habits of the people in the matter of food, dress and living. Both the male and female numbers have fallen considerably, but in a varying degree as compared with those of 1891. The female number then slightly exceeded the male number, 3,517 males to 3,566 females; but at present the number of afflicted males is greater than that of females. When compared with the figures of 1891, the present numbers are somewhat more than only two-sevenths of the former, both for males and females. Considering the various infirmities separately, it will be noticed that all infirmities show a great reduction in their numbers, decade after decade. It is satisfactory to know that the blind have diminished continuously and in a great ratio. In two decades they have diminished from 6,501 to 1,649, or by 75 per cent. Another point to be marked is that the number of blind females is greater than that of males in the three Censuses. In my last report I had observed that the high figures for 1881 were due to faulty over-estimation; but a very high percentage of reduction, 65 per cent., is seen now also over the figures of 1891. It, therefore, becomes obvious that the sufferers are really lessening in numbers. The insanes also have been reduced every decade. They are reduced from 845 of 1891 to 232, or by 73 per cent. The deaf-mutes and lepers also have gone on diminishing decade after decade. The deaf-mutes have gone down from 1,718 in 1872, 1,714 in 1881 and 918 in 1891, to 674 in the present Census; and the lepers from 862 in 1872 to 624 in 1881, and 569 in 1891 and now to 277. The reduction is very great indeed. It is true that a large number of these infirms must have easily fallen victims to the late dire visitations of plague, famine and cholera, which affect more virulently such afflicted persons; still the numbers, as we have seen, have decreased step by step for three decades; and if no portion of them is fictitious, as arising from the misapprehension of the definitions of infirmities, in different years, by the enumerators, they are undoubtedly most satisfactory; and must be attributed to better living, improved habits of cleanliness and better sanitary surroundings.

5. We may now compare the percentages which the numbers of the sexes for each infirmity bear to 10,000 of each sex, for 1901, 1891 and 1881. For the present Census as well as for the previous ones, the ratio of the blind exceeds the total of the other infirmities combined. It will further be noticed that blindness is the one infirmity in which the females exceed the males, both in numbers and ratios. In 10,000 males there are 7·5 blind, 1·5 insane, 4·1 deaf-mute and one leper. There has been a decrease of 2·77 in the ratio of insane males as compared with 1891, and of 3·57 over 1881; in other words there are only 1·5 insane males now in 10,000, as against 4·3 in 1891 and 5 in 1881. The decrease in the ratio of females is of 1·8 over 1891 and of 2·5 over 1881. The reduction in the ratio of the insane and blind can be marked easily at a glance; but that in the two other infirmities is not so distinguishable. There are now less than half the number of blind males than there were in 1891; compared with 1881, the ratio is reduced to one-third. A still greater decrease is

Ratios for 1901 compared with those for 1891 and 1881.

Sub. I.

Female ratios exceed male ratios for blindness.

seen in the ratio of blind females ; there are now 14·05 less blind females in every 10,000 than there were in 1891 ; the present ratio is one-fourth of that in 1881. The deaf-mutes show a decrease of 0·45 in their ratio of males per 10,000 over 1891, and of 0·24 in that of females ; compared with the ratio of 1881, the present ratio has decreased by 5·25 for males and by 3·44 for females. The decrease in the ratio of male lepers is of 1·37 over 1891, and of 2·15 over 1881 ; while it is 0·47 and 0·65 over the two Censuses, respectively, in that of the female lepers.

Infirmities
further com-
pared.

Sub. C.

6. The same results may be put in another form by giving the numbers for the three Censuses of males and females, which on an average include one afflicted with any one of these infirmities. In 1901 there is one blind in 1,336 males, one deaf-mute in 2,448, one leper in 5,542 and one insane in 6,630 ; and for females, one blind in 1,055, one deaf-mute in 3,603, one leper in 9,937 and one insane in 11,655. It will thus be seen that so far as Baroda is concerned, blindness is more extensive, and insanity less than the other infirmities. Next to blindness is deaf-mutism, which is more prominent than the two other infirmities,—leprosy and insanity. In 1891 and 1881 the numbers of males and females in which one insane of each sex was to be found, were less than those in which one leper was included, thereby showing that insanity was more common than leprosy ; but the reverse seems to be the case now. In the case of other infirmities the returns for 1901 relatively present a uniform diminution and thus are in general agreement with those for the previous enumerations,—a fact which shows fairly uniform accuracy of return.

3. COMPARISON WITH OTHER PROVINCES.

British Guja-
rat compared.

Sub. D.

7. Taking into consideration the figures for the neighbouring British Gujarát Districts first, we find that this State is better off than British Gujarát for insanity and blindness, both for the sexes and the total ; but it shows higher percentages for the two other infirmities, deaf-mutism and leprosy. British Gujarát has one more insane male and one more blind female in 10,000 of each sex than there are in this State ; while this State has 4 deaf-mutes and 1·8 lepers among 10,000 males for 2·4 and 1·39 in British Gujarát for these infirmities ; out of the same number of females, the deaf-mutes are 2·77 and one leper in this State, for 2·33 and 0·56, respectively, in British Gujarát.

Other Provin-
ces compared.

Sub. E.

8. In Subsidiary Table E are given the average numbers of the infirm in 10,000 for some Provinces of India and for three States—Bombay, Bengal, North-West Provinces and Oudh, Madras, Hyderabad (Deccan), Rajputana and Mysore—for which the returns are available. Ratios are also given for some European countries, as found from the last Census Report of this State. Hyderabad shows the lowest proportions for all the infirmities ; but the figures are so very low as to make their accuracy doubtful. Against an average for all others of 20 total afflicted males, Hyderabad shows only 3 ; and for females 1·64 against an average for other Provinces of 16. Rajputána comes next. It is better situated as regards insanity, deaf-mutism and leprosy ; but its percentage for the blind males is a little higher than that of this State ; and for blind females it gives the second place to Mysore. Baroda is better than Mysore for insane and deaf-mute, and for blind males ; but not for blind

females, and the lepers of both sexes. Except for the blind females, in which case it is only superior to the North-West Provinces, Baroda is better off than the other British Provinces for all infirmities. The North-West Provinces have the highest ratio for the blind of both sexes, 16·81 for males and 17·83 for females. Baroda has 9·47 females blind per 10,000 of the female population. For Bombay, Bengal and Madras, the ratios of blind females are almost similar 8·68, 8·51 and 8·76, respectively. Bengal has the highest proportions of insanes and lepers of both sexes and also for deaf-mute males. Madras has the highest ratio for deaf-mute females. The figures for India correspond mainly with those for Bengal or the North-West Provinces, and may be taken to represent the general ratios for the infirmities everywhere in India. Comparing these with the ratios of the European countries and the United States, we find a great disproportion for the insane. Excepting Italy, the European ratios are from 7 to 13 times as great as that for India for males, and 19 times for females. To India's ratios of 3 and 2 for the two sexes, Scotland has 38 and 39, Ireland 38 and 34, England 31 and 33 and the United States 35 and 32. This, no doubt, is attributable to the greater struggle for existence, the more telling wear and tear, and the more taxing brain-work required in the United Kingdom and the United States. Ireland may have to adduce its extreme poverty and squalid living. The deaf-mutes show no striking contrast. In blindness, India excels the foreign countries, but not to the extent to which it falls behind them in insanity. For 16 and 17 of India for the two sexes, we have an average of 9 and 8; i.e., about half the ratio. Ireland alone has 11 and 12. There are no figures for the lepers in the European countries.

4. INFIRMITIES BY DIVISIONS.

9. We shall first see how these figures for the various infirmities are distributed over the Divisions of this State. Out of 2,832 total afflicted persons, 895 or 31 per cent. are in Kadi; of these 436 are males and 459 are females; more than one-fourth the number numerically falls to Navsari, 762, of whom 414 are males and 348 females; nearly one-seventh or 411 persons, including 196 males and 215 females, are found in Amreli; more than one-sixth, or 511 persons, 300 males and 211 females, are in the Baroda Division; and half of that, or 253 persons, made up of 154 males and 99 females, are in the City. Of 232 insanes, the greatest number is in Navsari, 64; the males are 38 and the females 26; Kadi follows with 59, of whom there are 39 males and 20 females; after it comes the City, with 38 males and 15 females, in all 53; the City is followed by Baroda with 40 persons insane, 27 males and 13 females, Amreli shows the least number, 16 insanes, 9 males and 7 females. Out of 674 deaf-mutes, just less than one-third are in Kadi, 209; of these 121 are males and 88 females. But Navsari, with a little more than one-third the population of Kadi, has only 13 less than the latter, or 196; the male number is less by 4 and the female by 9 than the respective numbers in Kadi. Baroda comes next with 121 deaf-mutes, 79 males and 42 females. Next to Baroda is Amreli with 83, including 51 males and 32 females; and, lastly, the City with 65 deaf-mutes, 44 males and 21 females. Of the blind, 613 are in Kadi, 266 males and 347 females. Here again, Navsari comes next to Kadi with so many as 373 for the

Actual numbers by Divisions.

Sub. B.

Insanes.

Deaf-mutes.

Blind.

blind, of whom 170 are males and 203 are females. The number is also large in Amreli, 124 males and 172 females, or total 296. The Baroda Division and the City follow next in order with 246 and 121 blind persons, respectively; of the sexes afflicted by this infirmity there are 136 males and 110 females in the Baroda Division, and 59 males and 62 females in the City. It will be noticed that Baroda is the only Division where the female number of this infirmity is less than that of the male. As in the case of insanes, so for the lepers, Navsari claims the greatest number, 129, of whom 89 are males and 40 females; while Kadi with its comparatively large population has the least. Baroda must obviously have a greater number of lepers than the other two Divisions, Kadi and Amreli, and the City, because, as already mentioned in the first chapter, it has a leper asylum at Anasuyá, where a large number of these infirms are segregated for better care and treatment. For the rest of the Divisions and the City, their number is from 16 in Amreli to 14 in Kadi or the City. We have thus seen that Kadi has the largest numbers of the blind and insane. Navsari and Baroda present large numbers of lepers. Amreli is the best off for the insane and Navsari the worst. It will be seen further on that Navsari ratios for all infirmities are the highest absolutely, except in two cases, though its population is third in rank. Kadi is remarkably low for lepers.

Lepers.

Summary.

Comparison with the previous enumerations.

Sub. B.—5, 6, 10, 11, 15, 16, 20, 21, 25, 26.

10. Comparing these absolute figures with those of the two earlier Censuses, it will appear that there has been a decrease all round over the numbers of 1881; and except only in 3 cases out of 16, there has been an actual decrease in numbers over those of 1891. The City shows an increase in the numbers for the deaf-mutes and the blind. For the deaf-mute, there has been an increase of 34, and for the blind of 16 in the City. Amreli shows an increase of 3 persons for the deaf-mutes. The greatest numerical decrease is 2,105 persons for the blind in Kadi, followed by 740 for the same in Baroda; the total decrease in the State for the blind is of 3,102 persons over the numbers of 1891, and of 4,852 over those of 1881. As regards other infirmities, the greatest decrease is 428 persons for the insanes in Kadi, 129 for the deaf-mutes in Baroda, and 126 for the lepers in the same Division.

Ratio of afflicted per 10,000 of each sex in the Divisions.

Sub. I.

11. Looking to the ratios of the afflicted per 10,000 of each sex in the Divisions, we find that Amreli is the worst off for the blind, 13·9 males and 20·5 females. It has also a very high ratio for deaf-mutes, 5·7 for males and 3·8 for females, though comparatively less than that for the City and Navsari, which have higher ratios. Navsari is the worst off for lepers and worse than the two other Divisions for the blind of both sexes; it has also the highest ratio, 5·3, for the deaf-mute females. In other respects it takes rank after the City, which has the highest ratios of insanes of both sexes and deaf-mute males. Its ratio for the blind is also higher than that of Kadi and Baroda, while its ratio for lepers is higher than those of all other Divisions. There are 11·27 males and 13·56 females blind in Navsari per 10,000 of the population of each sex; while in the City the blind male ratio is 10·5 and the female ratio, 13. So also for lepers the ratios are 5·9 for males and 2·7 for females in Navsari. Baroda comes off the best for the blind, and Kadi for all other infirmities. Baroda is well off in other respects. The greatest decrease shown is for the blind in all the Divisions;

that shown by Kadi being so high as 13 males and 22 females per 10,000 of each sex, leaving only 6 males and 8 females. Baroda shews a decrease of 7.45 males and of over 10 females for the blind per 10,000 over 1891. The Kadi ratio for insane males has also decreased appreciably. It is to be noted that the City shows an increase as regards its ratio for the blind, while Amreli shows an increased ratio of deaf-mutes. It is said that deaf-mutism is more prevalent in the hilly tracts than in the plains; and the high ratios in Navsari and Amreli lead us to put some faith in the assertion. So also from the heavy ratios of the blind in the same two Divisions it may be inferred that the affliction has a greater tendency for development in the hill tracts and on the sea-coast. The case of the City is exceptional; for the infirm usually resort there either for medical treatment or for living on alms or in charitable institutions.

5. INFIRMITIES BY RELIGIONS.

12. The total number of the afflicted among the Hindus is 2,163, of whom 1,130 are males and 1,033 females. Of these, 119 males and 59 females are insane, 339 males and 213 females are deaf-mute, 576 males and 706 females are blind, and 96 males and 55 females suffer from leprosy. Next in the order of numbers of the infirm are the Animistics, with 391 persons total afflicted, of whom 8 males and an equal number of females are insanes, 37 males and 26 females are deaf-mutes, 93 males and 106 females are blind and 71 males and 37 females are lepers. The afflicted number among the Musalmans is 227 persons, 125 males and 102 females; 17 males and 13 females, of these, are insanes, 30 males and 20 females are deaf-mutes, 68 males and 67 females are blind and 10 males and 2 females are lepers. Among the Jains there are 29 total afflicted persons, 21 males and 8 females. There is no female among them afflicted with insanity or deaf-mutism. The male number in the two infirmities is 4 for each; 11 males and 7 females are blind and 2 males and a female are lepers. The Parsis have only 12 persons, 5 males and 7 females who are afflicted, and the Christians 10 such persons, 5 for each sex. The Parsis are fortunate in not having any leper among them, while the Christians show a cipher for the insanes. The latter have, again, no female among them who is either deaf-mute or is suffering from leprosy. Among the Parsis 3 males and a female are insanes, and a male and 3 females are contributed to each of the two infirmities,—deaf-mutism and blindness. The Christians have a male deaf-mute, one male and 5 females blind and 3 leper males.

Actual numbers by religions.

Imp. XII.—A.

6. INFIRMITIES BY AGE-PERIODS.

13. A few remarks on the age-tables giving the ratios of the infirm, for the sexes and total, at all quinquennial age-periods, may finish this part of the subject. In this table will be found the numbers of persons, total and sexes separately, which contain one afflicted with any one of the infirmities. This table is useful in giving the relative prevalence of each infirmity, at each age-period. As we shall treat the separate infirmities by themselves, we here have only to compare them. In all age-periods, blindness holds the first place and deaf-mutism the second except once. It is only in the age-period 45-50 that the deaf-mutes fall back to give place to leprosy, after which they again maintain high ratios to the end. The lepers in all age-periods except four have higher ratios than the in-

Infirmities by age-periods.

Sub.—F.

sanes. These exceptional periods are 15-20, 20-25 and 40-45, and over 60 ; the first two being those at which men are peculiarly susceptible to insanity. For, it is evident that insanity is at its worst in youth and early manhood when passions rage most. Looking to the first 3 columns of figures, it will appear that among children below one year old one child is afflicted with any one of the four infirmities out of 4,191 ; and in the next year, the percentage is better, one afflicted in 5,306 ; but after that age the percentages go on increasing rapidly. Taking the first quinquennium, there is one in 1,366 at age 4-5. The ratio then continually increases and is the greatest for the age-periods 40-45, one in 482, and for the two last periods, one in 327 and 369 respectively. For '60 and over' the ratio is as great as one in 145. The average for the State is one in 689. For the insane the ratio begins at age 2, with one in 21,026, and is the lowest at age 4-5, one in 53,267. It then goes on increasing, till at age 20-25, we have one in 5,288 and at age 40-45, one in 5,169, the highest ratios. For the deaf-mutes the ratio begins with one in 13,422 at age 1-2 ; then strangely enough, the ratio goes on increasing, against expectation. The deaf-mutes to be entered in the schedules being only such as are afflicted from birth, under ordinary circumstances they should decrease in ratio in successive years, unless their vitality is proved to be much greater than of the general public. The ratio is so high as one in 1,900 for age 40-45, which is unreasonable. This shows that the enumerators included mere deaf or dumb persons. I think it is of no use to insist on recording the congenital deaf-mutes. The blind begin with one in 4,191 at the very first age-period, and go on increasing in ratio. In the last stages of life their ratios are very high ; one in 797 and 963 and 484 and 526 and 174 respectively in the last five age-periods. The last is the highest ratio for any infirmity. The lepers begin at age 2-3 with one in 20,735 and go on increasing as in the other infirmities, but their highest ratio is no higher than one in 2,891 for age 35 to 40.

7. INSANITY, ITS CAUSES AND PREVALENCE.

Infirmities
separately
considered.

14. Hitherto the four infirmities have been treated together ; though most of the figures for each individually also have already appeared in the foregoing tables. I now take the infirmities separately ; and present only such additional tables as are necessary for each. Before submitting them, however, I shall briefly enumerate those causes for each which are generally accepted ; the object being to see, to some degree of probability, what causes might be at work to influence the numbers. Only medical experts in anthropology and physiology can trace, with any confidence, the results to their real causes.

Causes of in-
sanity.

15. It is said that insanity depends not on the nature of the locality. It springs not from physical environments, but from social ones. Though not strictly hereditary, it may be due to that cause also, in some cases. But that cannot be traced from the Census Tables. It is to be observed that we do not include the imbeciles or idiots among insanes or persons whose mind has lost its balance. To cases of heredity may be added accidental injuries to the head as another extraneous cause. But the vast majority of cases are personal, and depending more on the social habits of a man are not restricted to any community. They may be ascribed to (1) food and drink, (2) social customs, (3) physical ailments, (4) observances of religion, (5) personal habits, and finally (6)

moral causes. Under the first head come the abuse of alcoholic and narcotic drinks, consumption of intoxicating drugs, and general intemperance. Among the low classes country liquor is consumed on a large scale and also European cheap brandy and other spirits by those who can afford to purchase them. Whether opium leads to insanity is a disputed point; and the present belief, founded upon long experience, is that however much it may cloud the intellect temporarily, it rarely ends in insanity. But the preparations of hemp, *bhang* and *ganja*, are known to lead rapidly to madness. The social customs, too, are answerable for many unfortunate cases; enforced widowhood among the Hindus and the *zenana* system of the Musalmans; though the contrary view is also entertained that the *Purdah* women being free from the labours and troubles which their sisters in other communities undergo, they are less liable to pressure on the brain. But those who think so do not take into account the more rapid effect produced on the brain by constant seclusion, monotonous dreariness and the unnatural restraint against mixing in company or conversation. The solitary confinements reserved for criminals of a bad type are not for the purpose of affording them relaxation from worry and troubles but to make them introspect and brood remorseful over their crimes. Such confinements are known sometimes to end in madness. Consanguineous marriages among the Musalmans and Parsis are also supposed to lead to insanity if continued for some generations. Uterine disorders, epilepsy, and long continuance of diseases are the ailments which may lead to insanity. The fourth head, mentioned above, includes fanatics and devotees who work themselves up to the height of frenzy, particularly on great festivals; certain exciting drugs helping on those whose unaided efforts might fall short of the required pitch. These are found both among the Hindus and Musalmans. But besides these self-exciting enthusiasts, there are others who placidly but continuously foster their religious feelings and end in insanity. Sexual excesses and immoral life in the middle age-periods and certain dangerous practices in young age are other fruitful causes of insanity. Finally, under the heading of moral causes come such as are at work mostly in communities advanced in civilization, as those of Europe. These causes are such as intense brainwork, mental anxiety, losses in trade, failure to obtain employment, disappointment in love, fear of punishment or exposure, disappointed hopes and such others. These last mentioned causes may generally be supposed as absent yet from the large classes of people in Baroda, though it is undoubted that those, like the Parsis, who are gradually adopting European civilization and manners and sentiment have to pay the penalty. Such insanities often culminate in suicides. These artificial and sentimental causes, however, are so potent that they leave behind terrible marks of their influence, as has been seen already in contrasting the heavy numbers of the European insanes with those of India. I have already said how liable to mis-statement the figures for insanity are. None of the causes mentioned above can be traced from the census tables; and so no deductions are possible to support or refute any of these causes.

16. In the statistics for infirmities by religions, the ratio for the Parsi insanes is the greatest for both the sexes, 8 males and 2·13 females per 10,000 of each sex. The Musalman ratio is also higher than that for other religions, 2 for

Ratios of insanity by religion.

Sub. II.—25.

males and 1·6 for the other sex. The lowest ratios are for the Animistic males, 0·89, and for the Hindu females, 0·79. The Jain ratio for insane males is higher than the Hindu one, 1·6 for the former and 1·48 for the latter. In 10,000 females of the forest tribe, there are 0·9 insanes, or 9 in 100,000. As a rule the Hindus, Animistics and Jains show lower ratios than the Musalmans and Parsis both in this Census and the previous one, for both sexes. Vegetable diet, abstemiousness from drink, quiet pursuits may be supposed to be the ruling causes for lower ratios in the former, and animal food, use of spirituous liquors, passionate habits and the Purdah system may, on the other hand, be supposed to give higher ratios for the insanes of the latter races.

Insanity by
castes.

Sub. III.—2.3.

17. Imperial Table XII-A gives infirmities by selected castes. 82 castes have been selected for the Table, each not numbering less than 2,500 souls. I have extracted the proportions per 10,000 for all these put down in subsidiary Table III. The Golás (huskers) present the highest ratio of insane males, 14·4; the ratio for their females is only 3·5. It is to be observed that the Golás are addicted to alcoholic drinks. In population their number is 2,777 males and 2,883 females. For female insanes the first place is taken by Shrimáli Meshri Vániás, the ratio being 20; for male insanes among them the ratio is also high, 9·2; their numerical strength is 2,175 males and 1,948 females; whereas the same caste among Jains with much larger numbers, 11,887 males and 11,405 females, shows only a slight figure in decimal for males and none at all for females in their ratios. After the Golás come the Táis (Musalman) with a ratio of 12 insane males and none for the females; their strength is 1,617 males and 1,850 females. The Máli males have also a similar ratio for almost an equal strength of population. The next high ratio is for the Tragalá males, whose strength is more than 2,000. The Deshasthas follow next with a ratio of 9·3 insane males. The Pinjára males, (Musalman) have nearly the same population and they come next in order for insanity, with 9·2. After them in ratio come the Ghánchis, oilmen, with 9 insane males and 1·7 insane females. Their total strength is more than 10,000. The Nágar Shrimáli and Soni Vániás have each 9·4 as their ratio for insane males; their numerical strength is almost alike. After Shrimáli Vániás, the next high ratio is for Soni Vániás. It must be observed that the term Soni is the occupational name and the Sonis among the Brahmans and Vániás form the sub-caste of their respective main Shrimáli caste. Among the Shrimáli Vániás, the female ratio is as high as 20·5, and among the Soni Vániás, 10. The Modh Brahmans have so many as 8 insane males among them per 10,000. The Káyastha Prabhus and the Kokanastha Brahmans have each similar ratios for insane males. The Modh Vániás and the Oswáls among the Jains have 5 insane males per 10,000.

Of the 82 castes and races, the following are quite free from a taint of insanity, regarding both sexes:—Girásiás, Káthis, Vághers, Lobánús, Disáwal Vániás, Kapol Vániás, Anjánás, Káradiás, Ahirs, Bhávsárs, Chárans, Káchhías, Bávás, Sádhus, Báriás, Kháts, Garodás, Memans and Native Chirstians. Excepting the two Vániá castes, these are all poor and hard-working classes. The inclusion of Bávás and Sádhus, who are notorious for their use of intoxicating drugs, in smoking and drinking, shakes the theory.

The Modhs, Tragálás, Deshastha and Kokanastha Brahmans, Prabhus, Nágár Vánias, Mális, Pinjárs, Táis, and Fakirs show high ratios for males, but have not a single female insane: This may be accounted for, in some measure, by the suppression of accurate information about females. The Anávalás, Tapodhans, Shrimáli Vánias, Bhois, Bhangis, Patháns, and Momnás show much higher ratios of insanity for females than for males. Taking those castes only whose numerical strength is more than 10,000, their ratios are as

Caste.	Number per 10,000,	
	Males.	Females.
Anávalá Brahmans	84	6
Andich	24	12
Bárots	24	—
Maráthás	11	—
Rajputs	1	—
Kadvá Kunbis	07	08
Lová	12	04
Darzi	8	—
Haján	08	25
Kumbhár	25	15
Lohár	22	1
Halári	05	05
Sutár	—	09
Rávalá	1	1
Wághri	08	—
Koll	1	07
Bhangl	—	17
Drod	09	08
Khalpá	07	14
Shrimáli (Jain)	09	—
Shaikh	24	27
Pathán	—	56
Momná	—	24
Vohorá	08	08

noted in the margin. From this it will be seen that insanity is more prevalent among the higher classes and very rare among the lower ones. The Kumbhárs alone have a higher ratio for insane males. It is also to be noted that it affects males more than females. In two of the socially important castes of Brahmans, Anávalás and Andichyás, the former have a high ratio for insane males;

their ratio for the other sex, 6, is the highest of all other ratios for the numerically important castes. The Maráthás, the Rajputs, and the Lová Kunbis have nearly equal ratios for their insane males. The lowest ratios are for the Kadva Kunbis in the castes socially important, 07. There are no insane females at all among the Bárots, Maráthás, Rajputs, Darzis, Wághris and Shrimáli Jains; and no males among the Sutárs and Bhangis. Among the Musalman races the affliction seems to be very common in the case of females, the Pathán female ratio being the highest, 56; whereas the ratios are the lowest for the Vohorás for both sexes, 08. The Pathán and Momná males are quite free from insanity, while the females have a large percentage. A conjecture may be ventured that this may be due to the Purdah system.

18. We may now consider the distribution of the insanes by age-periods. Subsidiary Table V gives the proportion amongst 10,000 of the afflicted found at each age-period, preceded by the corresponding figures for the population as a whole, similarly distributed. The ratios in the case of males of unsound mind show a gradual rise, from the first years of life to the age-period 20—25, where the climax of 1,655 is reached; the period 30—35 also shows the large figure of 1,457 per 10,000. After that, the figures decline with rapidity. The proportions for females afflicted with this infirmity increase with the age-period till the highest proportion is reached in the age-period 15 to 25, the figures for 15-20 and 20-25 being identical, 1,481, thus the climax is reached in both sexes at the same age-period, 20-25. This shows that insanity is at its worst just on 'coming to age' as it is generally termed. The female numbers also go on decreasing rapidly. That for the very last age-period is 2½ times greater than the male one. They are also higher for the first, third, fourth, sixth, and twelfth age-periods,

Insanity by age and sex.

Sub. V—3 and 8.

and less than those for males for the remaining age-periods. The male insanity periods are worst from 20 to 40, when in only four age-periods they number over half the total, and the females are similarly situated for the period from 10 to 30 when they also in only 4 age-periods out of 13 number over 5,000. Combining the two, the age-periods from 10 to 40 are the most heavily afflicted. It is possible that the figures found in the subsequent age-periods are survivals of those afflicted in the young ages mentioned above.

Insanity by age-periods, continued.

Sub VI—3,4.

19. We may now find the proportions of the afflicted persons in each of the infirmities per 10,000 of the population of each sex in each of the age-periods. These are given in subsidiary Table VI. It will be seen that in the younger ages up to 10 years of age, cases of insanity are few. After that in the two successive age-periods the ratios of insane males per 10,000 of that age are .6 and 1.2. For the next age-period, the ratio is more than doubled, 2.5. But in the next period 25-30, it is only 1.6. In the succeeding age-periods the ratios rise from 2 to 2.7 up to age 55. In the last 2 age-periods the ratios are 1.8 for each. For females the ratios present uniformity throughout after the first few years of life. From age 10 up to age 60, the ratios lie between the minimum, .64 (at age 35-40) and the maximum, 1.35 (at age 15-20). For 60 and over, the ratio is nearly 2.

Proportion of female insanes to 1,000 males.

Sub VII—3.

20. The next series of figures that are tabulated bring to notice the proportion of females to 1,000 males at each age-period. The comparison at the different age-periods between the sexes having been already made in the previous paragraphs, we need not do more now than refer to the Table.

Insanity in Baroda Divisions compared with British Gujarat Zillas.

Sub. G.

21. In the Baroda State, there is one insane in 8,417 and in British Gujarat 1 in 6,006; so the Baroda ratio is better than the Gujarat one. Comparing the contiguous districts, we find that Kadi is 3 times better off than Ahmedabad. The gain is so high only in this census; in the previous censuses the gain was only from 10 to 20 per cent. But Kaira is about 40 per cent. better than Baroda, and Broach is about 25 per cent. worse than Baroda. In the two previous censuses also Baroda was better than Broach and worse than Ahmedabad but by smaller ratios. Navsari is better than Surat by about 14 per cent. and has been so in the previous censuses also. Amreli is inferior to Kaira only.

8. DEAF-MUTISM; ITS CAUSES AND PREVALENCE.

Causes.

22. As only those persons were to be recorded who were deaf-mutes from birth, the causes cannot be considered as in the other infirmities. A person may lose one or other of the faculties of speech and hearing after birth, by accident or disease. But it is possible that before a child learns to speak or begins to hear, fever or measles may leave their mark in rendering it deaf and, consequently, dumb. Like insanity, this infirmity is found more in males than in females. It is also stated, as remarked above, that it exists more in mountainous countries and is met with most among the poor classes. The only cause of congenital deafness that can be advanced by non-professional men is consanguineous marriages. These, however, are strictly forbidden among the Hindus; and yet there is no ground to suppose that they suffer in smaller proportionate numbers from this infirmity.

23. In 10,000 Hindu males there are 4·23 deaf-mutes, and in the same number of females, the number of similarly afflicted is 2·86. The ratio for the animistic males is also high, 4·14; but as regards females they compare unfavourably with the Hindus, with 3 deaf-mute females per 10,000. It is also to be noted that they show an increased ratio over the previous count, owing to the large addition now in their number of those who had been returned as Hindus in the previous enumeration. Among the Musalmans there are 3·56 males and 2·48 females per 10,000 of each sex afflicted with this infirmity, while among the same number of Jain males the ratio is the lowest, 1·62. The Parsis have 2·69 males and the Christians 2·36 in this affliction. Here again, the ratio of females for the Parsis is highest of all other religions, 6·4. The contrast with the figures of 1891 is remarkable. There has been a decrease generally. The Parsi males have decreased from 17 to 3, the Musalmans from 5 to 4, the Jains from 3 to 1·6, and the Hindus from 4·5 to 4·2. Except for the Parsis, the female ratios are less than the male ones. There is not a single case among the Jain and Christian females in the present Census; the Musalman female ratio has decreased from 4 to 2.

Ratios of deaf-mutes by religion.

Sub. II—2-12.

24. In the selected castes, the highest ratios for deaf-mutes are found in the Khedával Brahmans (19 for males and 22 for females), Káthis (23 for males and 6 for females), the Shrimali Vániás (14 for males and 26 for females), Chárans (22 and 34), Sonis (24 and 21), and Taláviás (32 and 6). Prabhus, Girásiás, Vághers, Kapol, Khadáyatá and Modh Vániás, Sonis, Káradiás, Khatri Vánzás, Khát, and Oswál Jains have no deaf-mutes, either male or female. The Nágars, Tapodhans, Kokanasthas, Mális, Sádhus, Garodas, Vohorás, Momnás, Ghánchis, Táis, and Native Christians, have no female deaf-mutes. The Disáwal Vániás, Ahire, Káchhiás, Mochis, Sathvárás, and Pinjárás have their males free from this infirmity. No conclusion can be drawn from the high or low status of a caste as regards immunity from this infirmity. In those which suffer comparatively heavily and in those which are completely exempt, there are castes both high and low.

Deaf-mutes by Caste.

Sub. III—4,5.

25. For deaf-mutes also, as for the insane, the ratio is found from the Table to be greatest for the age-periods 10 to 30 for males and 5 to 25 for females. During these 4 age-periods, the totals amount to nearly half of the entire numbers. The ratios ought to be highest in infancy naturally; but there the figures are very low. This could be explained by considering that it would take some time before this infirmity is detected in a child. Barring the very first age-period 0-5, the ratios are very much as they would be expected, excepting a few unexpected cases, which may be attributed to the carelessness of enumerators or ignorance of the people, in recording their ages. On looking at the figures generally there is a strong suspicion that the enumerators have put in those who merely suffered from dumbness or deafness or both after birth.

Deaf-mutism by age-periods.

Sub. V—4 & 9.

26. The same facts are also prominently brought forward in subsidiary Table VI, which gives the relative ratios per 10,000 of each sex in each of the age-periods. It will be perceived that in the last age-period there are so many as 8 deaf-mutes of both sexes per 10,000 of that age, whereas in the first five years taken singly, there is only 1 deaf-mute boy between 1 to 2, and another between 3-4, and three in the period 4-5; while amongst girls there are 2 similarly

Relative ratios per 10,000 of each sex in the age-periods for the deaf-mutes.

Sub. VI—4 & 9.

afflicted in the age-period 3-4 and 3 in the next age-period, per 10,000. In the first quinquennial group, the ratios are 1 for the boys and 1.5 for the girls. The male ratio then rises in the next age-period 5-10, to at once 3.24, thus detecting cases which were doubtful before. The same ratio, with a little variation on one side or the other, continues up to age 40; the lowest being 3.2 and the highest 4.9 for age 15-20. But at age 40-45, the ratio suddenly takes a leap, 7.8. It is very uneven for the next 3 age-periods, 2.6, 6.4 and 6, and for the last age-period it is over 8.1.

For females, the ratio commences with age 2-3, when it is .5; then it rises to 2.1 and 3.3 for the next two ages. The ratio for the first period 0-5, is 1.5. It then keeps a high level from 2.3 to 3 at age-period 20-25. But just as in the case of males, the female deaf-mutes also rise to 4 per 10,000 for the period 35-40. There must have been born in the corresponding year an unusually large number of deaf-mute boys and girls. The highest ratios are for age 55-60 and 60 and over; for the former 4.5 and for the latter 7.7. It is obvious that old-age deaf persons must have been freely included.

Proportion of females to 1,000 males among the deaf-mutes.
Sub. VII-4.

27. From the proportion of females to 1,000 males in this infirmity it appears that the females are more fortunate in all the age-periods except at the two extremes, where they show excess over the males of the same age-periods. This excess is of about 25 per cent. For the total of all ages the defect of females in this affliction is 47 per cent. After the first five years of life the ratio begins to decline till the period ending 20th year. In these ages the deficiency of females is from 34 to 51 per cent. In the next period, 20-25, the female proportion approaches nearer to the proportion of this infirmity in the other sex and is less by 28 per cent., but for the two subsequent age-periods it again falls short by 31 and 44 per cent., respectively. In the age-period 35 to 40, the ratio is one of equality while it is at its minimum between the age-period 40-45, and thence rises up to the last.

Deaf-mutes in Baroda Divisions compared with British Gujarat Zillas.
Sub. 9.

28. In comparing the deaf-mutes in the Baroda Divisions with those in the *Zillas* of British Gujarat, we find that Kadi and Ahmedabad are almost on a level; for the males Kadi is better off and Ahmedabad for the females. Baroda is better than Kaira throughout, and also than Broach for total and the sexes. The Panch Mahals also compare unfavourably with Baroda and Kadi. But Surat surpasses Navsari by a large percentage, over 50 per cent. for the total as well as for the sexes. The figures for Amreli are worse than those of any *Zilla* in British Gujarat. On the whole, British Gujarat has 3 per 10,000 to 3.45 for Baroda; the proportion is nearly 6:7. Baroda Divisions are better for the male ratio and worse for the female ratio.

9. BLINDNESS, ITS CAUSES AND PREVALENCE.

Causes.

29. Unlike insanity, blindness may, in some cases, be attributable to local causes. Particularly in old age, this infirmity is often traced to the character of the country: Burning sandy plains reflecting powerfully the vertical rays of a tropical sun, intolerable glare, and frequent dust storms blowing clouds of dust and sand, particles of which continually enter into and irritate the eye, are believed to be the local causes that bring on blindness. Another fruitful cause is

supposed to lie in the domestic arrangements of Hindu houses. The mistress of the house invariably (except in opulent families) cooks for the household, in a majority of the castes. The cookroom is generally the smallest and darkest closet in a small house, usually wanting in chimneys or any other passages for the escape of the heated air and the smoke except, perhaps, a slit in chunam walls or a small hole in the roofs of humbler abodes. The cheap fuel that is burnt in the poorer houses is often undried and consists of green twigs and sticks, such as come handy to the children who collect them in the fields. We often come across women with inflamed eyes, unable to bear the glare of the day; and one would not be far wrong in assigning this as the immediate cause. Hot spicy foods and relishes and the unlimited use of chillies in various ways, to turn out highly flavoured and savoury dishes, may also help to add to the list of the afflicted. This is the reason why, in this particular infirmity, women, as an exceptional case, preponderate over men. For children, the most frequent cause of loss of sight is the visitation of small-pox. Vaccination is said to have done much in mitigation of this terrible calamity in infancy, wherever the vaccinator finds a welcome. But it is in old age that the numbers leap high; the cause of such a wide-spread affliction, at that age, being physical debility and nervous weakness incident to old age.

30. The statistics as regards infirmities by religions show that blindness is more prevalent among the Animistics who inhabit the hilly tracts, 10·96 males and 11·95 females per 10,000 of either sex of that religion. The actual numbers are 98 males and 106 females. The Christians, who were totally exempt from this infirmity in the previous Census, exhibit a ratio as large as 14·44 blind females in 10,000 of that sex. The Musalmans have no less than 8 males and 8·3 females. Next to them are the Hindus in the order of the ratios, having 7·18 males and 9·48 females, per 10,000 of each; their female ratio is thus higher than that for the Musalmans. The Jain ratio is 4·44 for males and 2·97 for females. The Parsis and the Christians have the lowest ratios for their males, 2·69 and 2·36, respectively. The former have 6·4 females blind per 10,000. The actual numbers are 576 blind males and 706 females among the Hindus, 11 and 7 among the Jains, 1 and 3 among the Parsis, 68 and 67 among the Musalmans, 1 and 5 among the Christians, and 98 and 106 among the Animistics. The Animistics here again show an increased ratio for males over 1891, but the variation is not so striking. All other religions present improved ratios; the Jains have 16 less blind males now, the Hindus 9, and the Musalmans 6, per 10,000, than in 1891. In the case of females, the Hindu ratio has improved by 15, that of Jains by 13, that of Musalmans by 11, that of Animistics by 6, and that of Parsis by 2 over the corresponding ratios for 1891. What this improvement, to such a large extent, is due to is the question. Part of it may be due to better modes of life and sanitary arrangements, but part also to many of these helpless people, in all age-periods, succumbing to the severity of the bad years. Just as the old people and the children have fallen preys to the terrible effects of the famine, so also must have the helpless blind, who could not exist without help and support from others.

Blindness by religions.
Sub. II.

Blindness by castes.

Sub. III—6-7.

CASTES.	NUMBERS IN 10,000.	
	Males.	Females.
Anāvāla Brahmins	23.8	12
Audich "	7.6	6
Bārōt " (degraded)	8.6	9.2
Marāthas	7.6	6.1
Rajputs	7.4	9.1
Lohānās	11	10
Anjūnā Kunbis	5	8.7
Kādāvā "	4	7
Lohā "	4.4	10
Darziā	18	18
Ghānchis	20.6	15.5
Hajāms	12.8	11.5
Kumbhās	5	17
Lobhās	9.8	6
Rabāris	7	20
Sutās	12	8
Rāvāliās	6	8
Wāghris	—	5
Kolis	5.6	8
Bhangis	4	25
Dhede	9	9.5
Khālpās	2.6	0.7
Shrīmālī Vānīs (Jains)	9	6
Shāikhs (Musalmāns)	7.7	15
Pathāns "	15	7
Vohorās "	12	8
Momnās "	9.6	8

31. Reverting to the statistics of infirmities by castes, we find from the ratios, extracted in the margin for the numerically important castes, that the unclean caste of Khālpās presents the lowest ratios of blind, both among males and females. The highest ratio for males is of the Anāvāla Brahman caste and that for females of the unclean caste of Bhangis. In the ratios for males, the Ghānchis, oil extractors, come next in order. Among the Musalmāns, the Pathāns stand first, but taking all communities together they come third. The Darzis occupy the fourth place, and are followed by Hajāms, Sutās and the Musalman Vohorās. The Lohānās come after them. The Lohās, the Bārōts, the Dheds and the Shrīmālī Jain Vānīs

follow in order. The Marāthās, Rajputs, and the Musalman Shoikhs come next. The Kumbhās, Rāvāliās and the Kolis have more blind among them than the socially important Kunbis. The blind females are still more numerous among the Rabāris, Darzis, Kumbhās and Hajāms than in the higher classes of Audich Brāhmins, Lohānās, Marāthās, and Rajputs. It will be seen that the Prabhus, Vāghers, Bhois, Chārāns, Khāts, and Jain Oswāls are quite exempt from blindness. The Prabhus and Oswāls are superior castes, while the other four are inferior ones. The males among the Kokanasthas, Kāthīs, Kapols, Vāgharis and Fakirs enjoy immunity from blindness, and the females of Kārādiās and Kāchhiās.

Blindness by age-periods.

Sub. V—5,10.

32. We next consider the prevalence of blindness by age-periods. From subsidiary Table V, it will appear that the blind go on increasing for both sexes, though not regularly, in the successive stages of life, and are most numerous in old age, after 60. 21 per cent. of the males and 22 per cent. of the females suffering from this infirmity, are past 60. The divergence in the two sexes is well marked; the males begin to suffer from this affliction at a considerably earlier age than the other sex. This will be seen from the remarkably higher proportions of males than those of the females in the early ages up to the period between 20—25. After this the proportions go on increasing in both the sexes, but those for females rise more rapidly. For the first five age-periods, the male ratios are greater than the female ones, i.e., up to age 25; but after that the female ratios are generally much higher. Unlike the two maladies already considered, the ratios for blindness are generally equable in all age-periods. Figures over 1,000 appearing only twice, and these for females, 1,140 at age-period 40—45, and 1,174 at 50—55.

Proportions of blind females per 1000 males.

Sub. VII—5.

33. On a consideration of the proportion of sexes by age-periods, we find that in the first quinquennial group the blind girls are slightly less as compared with blind boys; there being 954.5 girls to 1,000 boys. In the next two groups the female ratios are about the same, a little less; and after that period they exceed those for the males, in all the remaining age-periods, except the

two, viz., 20—25 and 55—60. The excess is 17 per cent. in the period 15—20, 41 per cent. in 25—30, 10 per cent. in 30—35, 36 per cent. in 35—40, 70 per cent. in 40—45, 7 per cent. in 45—50, 46 per cent. in 50—55, and 25 per cent. in the last age-period. For all ages the excess of blind females over males is 18 per cent.

34. The ratios for the whole of British Gujarat for the blind, for the total as well as for the sexes, are higher than those for the Baroda State. For the former the ratios are 9·4 (for the total) and 12·5 and 11 (for the sexes); for the latter they are 8·5, 7·5 and 9·4, respectively. The ratios for Kadi (7·3, 6·2 and 8·5) are more favourable than those for Ahmedabad (10, 8 and 12). Those for the Baroda Division (4·5, 4·8 and 4·3) also compare favourably both with those of Kaira (7, 6·7, and 7·9) and of Broach (12·6, 10·5 and 14·8). The Navsari ratios are worse than those of Surat; the former being 12·4, 11·3 and 13·6, the latter 11, 9·4 and 12·7. The Panch Mahal ratios are the best of all, excepting the Baroda Division. The Amreli ratios for blindness are the worst of all others; 17 for total 13·9 for males and 20·5 for females.

Baroda Divisions compared with British Gujarat, for the blind.
Sub. G.

10. LEPROSY, ITS CAUSES AND PREVALENCE.

35. So far as non-professional men may venture to judge, the chief causes of this terrible infirmity are heredity, uncleanliness, consumption of certain sorts of food, and local influences. There are some who doubt the effects of locality; while the food substances generally considered harmful in this respect are such as are not used by Hindus. It is known to prevail mostly among the poor and filthy classes, and people living in damp and malarious localities are most susceptible to it; so also are people living on the sea-shores. The foods that are condemned are fish, particularly salted fish, and oils. A large number of oilmen are subject to leucoderma evidently. Personal uncleanliness and dirty abodes perhaps hasten the development of the disease in those who may be prone to it.

Causes.

36. In the statistics by religion, the Animistics show the highest proportions, both for male and female lepers, 8 for males and 4 for females; but it is satisfactory that in spite of the increase in their population, they have decreased from 11 and 6 for the sexes to the present ratios. It is also noteworthy that the Christian males show as high a ratio as the Animistics for males, while none were returned in the previous enumeration. The Hindu and the Musalman male ratios are exactly alike, 1·19; but for females the ratio for Hindus is three times that for the other religion, ·74 for the Hindu and ·25 for the Musalman females. The Jains have a low ratio comparatively for both sexes. Their females, however, show no improvement in the ratio of the previous census. All other religions show a marked decrease in the ratios over those of 1891. The Hindu ratio is one-third of that of 1891 for males, and one-half for females. The ratio for Musalman males is nearly one-half and of females less than one-fourth of those for 1891. The Parsis have no lepers for either sex.

Leprosy by Religions

Leprosy by castes.

Sub. III—8 and 9.

Castes.	Number in 10,000.	
	Males.	Females.
Brahmans	6·8	.....
Rajputs	1	.....
Lohánás	2	.....
Anjás Kunbis	0·1	0·1
Lewá	1·8	0·4
Ghánchis	8	1·7
Hajúms	0·8	.....
Kumbhárs	2·4	1
Lohárs	.....	1
Kolis	2·5	2·4
Bhangis	0·8	.....
Dheds	1·7	.....
Khálps	0·7	0·7
Síáikh (Musulmán)	0·9	0·9
Patháns	6·6	.....
Vohorás	0·8	.....
Momnás	1·6	.....

37. We now proceed to consider leprosy in its relation to castes. The marginal Table gives an extract from subsidiary Table III, for the numerically strong castes. The Ghánchi ratio for males is the highest. There are so many as 8 leper males per 10,000 of the male population. This lends strong support to the general opinion that oil-pressers and extractors are most liable to this disease. It is very strange to find that Anávalás generally come to the front in having very high ratios for all infirmities. Their leprosy ratio for males is 6·8. The Musalman Pathán males are next in order, among whom leprosy seems to be greatly prevalent. It is also common among the Kolis whose ratios for both the sexes are identical, 2·5. This ratio is the highest for the leper females. The Lohánás males alone have a ratio equal to that of the Kolis. The male ratios for Dheds, Momnás, Lewá Kunbis and the Rajputs are somewhat higher than one per cent. So also are the female ratios for the Ghánchis, Kumbhárs, and Lohárs. Of the rest, some have their ratios of lepers below unity and the others none at all. From the above resume it seems that higher ratios are found, as a rule, amongst the lower and poorer castes. From the Table it appears that out of the 78 selected castes so many as 40 are totally exempt from leprosy, 5 more are exempt for males and 23 for females, leaving only 10 castes having cases of leprosy for both males and females. The females are affected in only 15 castes and the males in 33. The females are generally less affected than the males.

38. If we consider the element of age-periods in leprosy we find that people are most subject to this infirmity in middle life, for both sexes. For one quinquennial age-period 30-35, there are so many as 2,527 leper women out of 10,000 afflicted; or over 25 per cent. The figures for the single age-period just above it and just below it are also heavy,—1,790 and 1,474; the three making up over one-half the total leper women. For the males, the ages from 20-40, are heavy; the ratios being 1,154, 1,484, 1,209 and 1,704, respectively; or over 5,000 for only 4 periods. Taking these proportions decennially after the 5th year, the maximum ratios for both the sexes are found in the age-period 25-35. Up to that period the male proportions are more in accordance with those for the population as a whole, but those for females fall considerably in the period 15-25. After 40, the proportions decline in both sexes.

39. From the Table of the ratios of lepers per 10,000 of the population of each sex at each age-period also, it appears that leprosy affects males more than females. Up to 25 years of age, the ratios for leprosy among females are small, below 1 in 10,000, except for age 4 to 5, when it is 1·47; but in the case of males it begins to develop from the second age-period 5-10, when it is ·55; then it rises to ·73 and ·76 in the next two periods. The highest ratio for females is 3 per 10,000 for the age-period 30-35, and 2·27 for the next period. For other

Leprosy by age-periods.

Sub. V—6, 11.

Proportions per 10,000 at period.

Sub. VI—6, 11.

periods, the ratio is between 1·88 and 2·1. But for males the ratios are much higher. For the age-period 35-40, the ratio is highest, 4·52; and for the two periods between 45 and 55, it is over 4 per 10,000 of the males in those periods. Excepting the period 30-35, the male ratios are more than double of the female ratios for all age-periods. For '60 and over,' the male ratio is 1·85, and the female, 1·42.

Except in one age-period, noticed above, 30-35, the females are less than the males. In this period only there are 1,090·9 female lepers to 1,000 male lepers. There are only 182 female lepers at age 40-45, to 1,000 males, and a still lower ratio, 95 at age 20-25.

40. Kadi is over 4 times better off than Ahmedabad; in the latter there is one leper for every 14,000 nearly, and in the former, one for 59,600. Baroda, on the other hand, is much worse than both Kaira and Broach. In Baroda there is one leper in every 5,000 nearly, while for Kaira and Broach there is one in 18,000 and 9,000, respectively. Navsari also, with its one for 2,329, is twice as badly off as Surat, with its one in 5,445. Amreli (one in 10,840) is slightly worse than the Pauch Mahals (one in 13,051). On the whole, the Baroda State with one leper in every 7,049 is worse than British Gujarat with one in 10,158.

Baroda Divisions compared with British Gujarat Districts, for leprosy.

Sub. G.

41. As I have said already, there is a temple of Anusuyá Mátá, on the banks of the Narmadá, in the Sinor Mahal of the Baroda Division. This locality having the reputation of curing the lepers by simply rubbing the dust of the soil there on the affected parts, a large number of lepers from all places congregate there. To alleviate the sufferings of these miserable beings, the Government of His Highness the Gaekwar opened, on the 1st August 1890, a leper hospital on the spot, in charge of a qualified medical officer, and has long since maintained an *Anna-Chhatra*, or boarding-house, there. In the Census month there were 60 inmates of this place of refuge for the lepers. People suffering from other ailments also take advantage of this hospital. In the year 1900-1901, there had been altogether, 1,268 patients,—743 males, 289 females and 236 children suffering from all diseases. Of the indoor patients suffering from leprosy 9 had died during the year. In the *Anna-Chhatra*, there are arrangements made for the accommodation of 100 patients. The annual cost for the year 1900-1901 was Rs. 3,408.

Anusuya Leper Hospital.

42. The four infirmities may be passed under review, as exemplified in subsidiary Table III, for the selected castes. The Prabhus and the Oswál Jains are free from all infirmities, excepting only insanity for males; the Vághers and the Kháts are equally free, except for leprosy in only one sex; and the Káradíás and Kapols also would be considered quite free but for blindness in one sex. The Girásiás have only bliud in both sexes, and the Chárans deaf-mutes only. The Káchhiás have female deaf-mutes and male blind only out of all infirmities. The only superior castes out of these are the Prabhus and the Oswáls. The large castes of the Kadwá and Lewá Kunbis, the Animistics, the Dheds, the Kolis, Chamárs, and Shaikhs have figures for all infirmities for both sexes. The Brahmans are affected for all infirmities very nearly, for both sexes.

General remarks on infirmities by selected castes.

Sub. III.

11. INFIRMITIES BY OCCUPATIONS.

Infirmities by
occupation.

43. We may now treat the infirm by occupations. It has been suggested to give statistics of infirmities by certain selected occupations, with a view to bring out the relation, if any, between infirmities and occupations as such. The Census Commissioner observed in his note on infirmities, "One is tempted to suspect that occupation is the real determining factor and that caste has nothing to do with the question." As there was no time to abstract from the schedules the infirm by occupations, I take merely the castes or groups of castes to represent the occupations ordinarily followed by them. It is hard to arrive at any definite results, even from the occupations, except to mark in a general way, which infirmities are most prevalent in any occupation and which occupations are suffering from all or fewer of these infirmities.

Insanity.
Sub. IV.

44. Taking the figures of the table for particular maladies, we find that for insanity the highest ratios are for the Golás (huskers) 14 for 1,000 males, and 3 for females, followed by 8·3 and 1·3 for Ghanchis (oil-pressers). It is not apparent why the ratios are so high with them. Next after them come the Vániás (trading classes), 5·6 for males and 3·6 for females. The greater prevalence of insanity among them may be attributed to mental work and worry and anxiety in worldly affairs. It may be conjectured that the priestly castes also for similar reasons shew high percentages, 3·7 for males and 1·8 for females. The grain parchers and washermen are completely free from this infirmity. The trading classes brass-smiths, carpenters, scavengers have no male insanes; the female ratio also for the carpenters is below one. The females of the writer and warrior classes, and of the Tailors, Hunters, and Weavers are free from insanity. Excepting the conjecture hazarded for the priestly and writer castes, and for the Vániás, no reasons can be easily assigned for the more or less prevalence of insanity in the different occupations. We only see that the unclean castes, the Scavengers, and the Dheds have very small ratios for insanity for both sexes; and the ratios for the important classes of Agriculturists, cattle breeders and graziers, cultivators and labourers

Deaf-mutism.

are also all below one per 10,000 in both sexes. For the deaf-mutes, the ratios all round are much higher than for the insanes. As the causes of congenital deaf-mutism are not ascertainable easily, we can do nothing more than give the greater or less prevalence for the occupations. Here also the Golás (huskers) are prominent with 18 males and 21 females per 10,000. The goldsmiths have 24 males and 21 females, the washermen have so many as 25 for male ratio though there are no females. The trading classes also have high ratios of 13 and 4 deaf-mutes for the sexes. The writer class is the only one that is totally exempt for both sexes. The Trading classes have the ratios of 5 and 6 for the sexes, the priestly and literary class of 7 and 5, and the warrior classes of 4 and 3. The Agricultural classes, cultivators and labourers, range from 2·5 to 4·4 for the male ratios, and about 2 per 10,000 for the female ratios. The unclean occupations, Dheds and Scavengers have the same female ratios, about 2, but range from 9 to 3 per 10,000 for males. The artisans, excepting those specially mentioned above for their high ratios, range for male ratios from 8·7 to 1·5 and for female ratios from 5 to 0. Among the blind, excepting the huskers, the religious mendicants are to the front, with a ratio of 19 males per 10,000. They are the scums of different

Blindness.

castes and classes, joined in fraternities ; but the number of the blind males is great, as those who are blind naturally take to begging ; their female ratio is 2·8. It is hard to understand how the Golās (huskers) attain their bad prominence for blindness also. The trading Vānias show high ratios for both sexes, 16·94 males and almost the same ratio for females. The priestly and literary occupations have 15 and 13 per 10,000 for the sexes and the warrior classes 7 and 9. The agriculturists, cultivators and labourers have ratios of about 5 for males and 7 for females. The cattle-breeders and graziers, who are generally on a level with the previous two classes for the other infirmities, show much larger percentages for blindness ; 9 for males and 22 for females. These high ratios may be due to their wandering life, in the heat and glare of the Sun, out of doors. The ratios of the artizan classes range from 16 to 6 for males and from 18 to 6 for females, excepting the brass-smiths who have no blind females. The low and unclean occupations show an average about 8 for males and 10 for females. The oil-pressers are strong for the blind also, 18 males and 13 females. The writer class again is the only occupation totally exempt from blindness ; though one would have expected a different record for the male writers, who have professionally to put their eyes to the greatest strain. In 15 of the occupations given in the list the female ratios preponderate, in 10 the male ratios preponderate and in 5 occupations they are nearly alike. There are 3 occupations in which there are no blind males, and 2 in which there are no blind females. In leprosy, the figures are the lightest ; there are 9 occupations completely free from this loathsome disease. The Golās who figured so prominently for all other infirmities are free from leprosy. So are the writers, tailors, brass-smiths, gold-smiths, carpenters, fowlers and washermen. The fishermen and Bhois are also quite free ; this is against the notions of some who consider the fishermen susceptible to his disease. The females of the Trading class, cattle-breeders, barbers and genealogists are also free ; the male barbers have a ratio below one for 10,000. The oil-pressers are reputed in Gujarat to be particularly liable to this disease. The other comparatively large figures are for cultivators and labourers (2·39 for males and 2·23 for females), mendicants (2·98 and 1·12), weavers and dyers (2·65 and 1·3). The warrior classes, bankers, agriculturists and scavengers have each of them a ratio less than one per 10,000 in either sex.

Sub. IV—6, 7.

Leprosy.

Sub. IV.

45. The following occupations present figures for all the four infirmities for both sexes ; they are mentioned in the order of their total ratios—(1) Vāniā bankers and traders, (2) oil-pressers, (3) Brahman priests and literates, (4) potters, (5) leather-workers, (6) unclean occupations, (7) Dheds and (8) cultivators and labourers. The Vānias come first and the oil-pressers follow them as they contain a very large number of blind people. The same is the case with the occupations of the Brahmans. It will be seen that in the matter of occupations, there are in this list both those who follow high occupations, *e.g.*, of priests and of the literary occupation of the Brahmans, of the Vāniā bankers and traders, as well as of those who follow the low occupations, *e.g.*, unclean castes, Dheds and leather-workers. The middle classes like those who follow the occupation of labourers and general cultivators (excepting the Kunbis) also figure in this list. The Golās (huskers) and fishermen are free from leprosy ; the ratios of the Golās for only

General remarks on infirmities by occupations.

three infirmities are highest of all, including those who suffer from all infirmities. The goldsmiths have a remarkably high percentage for deaf-mutes; so much so that though they are free from leprosy totally and from insanity for females, yet their total ratio comes only next to that of the Golás. The brass-smiths are free entirely from leprosy; their females are free from blindness and deaf-mutism and their males from insanity. The hunters are totally free from leprosy, their males are free from deaf-mutism and their females from insanity. The washer-men are free from all infirmities except deaf-mutism for males and blindness for females. The writers carry the palm inasmuch as they are free from all infirmities excepting only insanity for males; and in that, too, there is only one insane. If we resort to actual numbers (Imperial Table XII-A), we find that among the priestly and literary occupations there are 29 insanes (21 males and 8 females), 57 deaf-mutes (35 males and 22 females), 109 blind (65 males and 44 females) and 7 lepers (6 males and 1 female). Among the trading classes, there are 15 insanes (9 males and 6 females), 29 deaf-mutes (16 males and 13 females), 71 blind (37 males and 34 females) and 4 lepers (3 males and 1 female). Among the Kumbis, the important agricultural class, there are 23 insanes (17 males and 6 females), 59 deaf-mutes (38 males and 21 females), 236 blind (85 males and 151 females) and 17 lepers (13 males and 4 females). Among the artisan classes there are 35 insanes (25 males and 10 females), 81 deaf-mutes (44 males and 37 females), 184 blind (85 males and 99 females) and 15 lepers (11 males and 4 females). The numbers for the blind and the deaf-mute are very high among the artisans. Among the religious mendicants there are one male insane, 15 deaf-mutes (10 males and 5 females), 44 blind (23 males and 21 females), and 4 lepers (3 males and one female). Among those who are considered to belong to the criminal classes, there are 25 insanes (16 males and 9 females), 113 deaf-mutes (77 males and 36 females). Of the unclean castes there are 12 insanes (5 males and 7 females), 52 deaf-mutes (35 males and 17 females), 121 blind (54 males and 67 females) and 16 lepers (10 males and 6 females). As I have already remarked, no certain deductions can be drawn for infirmities in connection with occupations; and one must be content with giving, for the present, the numbers and ratios for the different occupations, for comparison with the results of future censuses. We can arrive at general deductions only after repeated figures for the greater or less immunity or proclivity of particular occupations for particular infirmities.

Subsidiary Table I.

Average number of afflicted per 10,000 of each sex by Divisions in 1881, 1891 and 1901.

Division.	INSANE.						DEAF-MUTE.						BLIND.						LEPER.									
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.						
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881				
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25				
Amroli Division	1	3.5	3.4	0.8	2.5	0.8	5.7	4.4	11.2	3.8	4.5	9.2	13.9	18.7	25	20.5	20.1	41.5	1.3	1.6	1.9	0.5	1.5	0.8
Kadi	0.9	4.5	5.6	0.5	2.8	4.2	2.8	3.7	9.3	2.2	2.5	6	6.2	19.3	20.5	8.5	20.4	43.4	0.2	1.2	1.8	0.1	0.4	0.6
Navsari	2.5	5.5	5.7	1.7	2.4	4.6	7.7	8.1	12.8	5.3	4.5	8.4	11.3	13.7	21.0	13.6	18.6	31.3	5.9	8.9	9.2	2.7	3.4	4.1
Baroda	0.9	3.7	4.1	0.5	2.6	2.3	2.8	4.3	8.1	1.0	2.7	5	4.8	12.2	19.9	4.3	14.7	25.7	2	3.9	5.1	1.8	2.2	2.4
City	6.8	6.8	6.5	3.1	3.7	3.2	7.8	3	6.2	4.4	2.2	5.2	10.5	7.5	13.4	13	10.8	15.4	2.3	3.2	5.3	0.2	0.9	1.4
Total Monn	..	1.5	4.3	5.1	0.9	2.7	3.4	4.1	4.5	9.3	2.8	3	6.2	7.5	16.1	24.8	9.5	23.5	35.1	1.8	3.2	3.9	1	1.5	1.7			

Subsidiary Table II.

Showing average number of afflicted per 10,000 of each sex, by religions, in 1901 and 1891 (1881 figures not obtainable).

Religion or Sect.	Insane.				Deaf-mute.				Blind.				Lepor.			
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Hindu	1.48	4.	.79	2.62	4.23	4.47	2.86	2.93	7.18	16.31	9.48	24.27	1.19	3.18	.74	1.46
Jain	1.62	9.32	...	.78	1.62	3.11	...	.78	4.44	20.58	2.97	12.2	.81	1.17	.42	.41
Parsi	8.	5.58	2.13	6.49	2.69	16.74	6.4	2.16	2.69	2.79	6.4	8.65	...	2.69	...	...
Musalman	2.	5.66	1.61	3.49	3.56	4.94	2.48	4.47	8.	14.	8.3	19.53	1.19	2.26	.25	1.2
Christian ... ..	...	...	...	...	2.36	...	...	...	2.36	...	14.44	...	7.	...	...	...
Animistic ... ..	.89	1.32	.92	2.72	4.14	3.96	2.99	1.36	10.96	10.55	11.95	17.71	7.94	11.87	4.28	0.81
Total Mean ...	1.5	4.27	.86	2.67	4.	4.53	2.77	3.	7.49	16.1	9.47	23.52	1.8	3.17	1.	1.48

Subsidiary Table III.

Average number of afflicted per 10,000 of each selected caste in 1901.

Selected Caste.	Insane.		Deaf-mute.		Blind.		Lepet.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
1	2	3	4	5	6	7	8	9
Anávilá Brahman...	3.4	6	6.8	6	23.8	12	6.8	...
Audiá " " " " " " " "	2.4	1	3.3	3	7.6	6	...	...
Khedáwál " " " " " " " "	4.7	...	18.9	22.1	28.8	22.1	...	...
Mowádá " " " " " " " "	3.6	8.8	7.8	7.6	14.6	15.2	...	3.8
Módh " " " " " " " "	8	...	12	11	28	9	2	...
Nágar " " " " " " " "	2.5	2.4	10	...	10	2.4	2.5	...
Bárot " " " " " " " "	2.4	1.8	3.6	1.8	9.6	9.2	1.2	...
Tapodhan " " " " " " " "	...	4.3	4.1	...	8.2	4.3	...	...
Tragálá " " " " " " " "	10	...	10	4.3	10	17.1	5	...
Deahastha " " " " " " " "	9.3	...	9.3	4	6.2	8	...	...
Kokanastha " " " " " " " "	6.4	...	6.4	...	...	6.5	...	...
Chándra Seni " " " " " " " "	6.5	...	...	...	...	...	...	...
Káyastha Prabhu " " " " " " " "	6.5	...	...	...	...	...	...	...
Garásiá " " " " " " " "	...	...	...	...	15.7	5.4	...	...
Káthi " " " " " " " "	...	...	22.8	6.1	...	6.1	...	...
Maráthá " " " " " " " "	1.1	...	5.4	8.7	7.6	6.1	...	...
Rajput " " " " " " " "	1	...	2.3	8.9	7.4	9.1	1	...
Vágher " " " " " " " "	...	...	...	...	...	...	...	4.9
Loháná " " " " " " " "	...	...	13	4	11.1	10	1.9	...
Disáwal Vániá " " " " " " " "	...	...	...	2.8	8.1	5.6	...	...
Kapol " " " " " " " "	...	...	...	...	...	16.6	...	...
Khadáyatá " " " " " " " "	6.4	...	...	...	12.8	15.4	...	...
Lád " " " " " " " "	2.8	...	9.2	5	16.1	25	2.3	...
Medh " " " " " " " "	5	...	...	...	10	5.7	5	...
Nágar " " " " " " " "	9.4	...	9.4	15	14.1	10	...	...
Shrimáli " " " " " " " "	9.2	20.5	13.8	25.6	29.1	42	...	...
Soni " " " " " " " "	9.4	10.1	...	...	23.5	10.1	...	5
Anjáná " " " " " " " "	...	...	0.6	1.2	5	8.7	...	...
Kadvá " " " " " " " "	0.7	0.8	2	1.2	4	7	0.1	0.1
Káradíá " " " " " " " "	...	...	...	...	3.1	...	...	...
Levá " " " " " " " "	1.2	0.4	2.1	1.2	4.4	10	1.3	0.4
Ábir (Gujarati) " " " " " " " "	...	...	...	10	22.2	25	...	...
Bhávnár " " " " " " " "	...	...	3.3	6.7	9.8	6.7	...	...
Bhoi (Kashár) " " " " " " " "	...	5.6	5	11.3	...	...	...	...
Cháran " " " " " " " "	...	...	22.2	23.8	...	...	...	...
Darái (Gujarati) " " " " " " " "	3	...	1.5	2.8	13.3	18.2	...	...
Ghánchi " " " " " " " "	9.5	1.7	4.7	3.4	20.6	15.5	8	1.7
Gulá " " " " " " " "	14.4	3.5	18	20.8	21.6	10.4	...	...
Hájám (Gujarati) " " " " " " " "	0.8	2.5	3.2	3.3	12.8	11.5	0.8	...
Káchhiá " " " " " " " "	...	...	...	2.4	2.5	...	...	...

Subsidiary Table III—concluded.

Average number of afflicted per 10,000 of each selected caste in 1901.

Selected Caste.	Insane.		Deaf-mutes.		Blind.		Lepor.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
1	2	3	4	5	6	7	8	9
Khatri (Vánzá) ...	4.5	...	...	...	9.1	9.1	...	...
Kumbhár (Gujarati) ...	3.3	1.5	4.3	3.4	6.2	17.3	2.4	1
Lohár (") ...	2.2	1	8.7	5.1	9.8	6.1	...	1
Máchhi ...	5.3	2.4	5.3	2.4	8	2.4	...	...
Máli ...	11.9	...	17.9	...	11.9	6.1	...	...
Moochi ...	6.7	...	...	2.4	4.5	12.1	2.2	...
Rabári ...	0.5	0.5	2.9	1.6	6.9	19.8	1.5	...
Sathvára ...	3.7	...	...	3.7	3.7	18.6	...	...
Soni ...	4	...	24	20.9	4	12.6	...	...
Sutár (Gujarati) ...	...	0.9	7	3.7	12.2	8.3	...	...
Báwá ...	...	...	12.8	8.4	22.4	33.6	...	...
Gosáin ...	2.8	...	8.4	12.2	28	40.6	5.6	...
Sádhu ...	...	...	11.1	...	22.2	25	3.7	...
Ráwliá ...	1	1	1	2	6	8	...	...
Vághri ...	0.8	...	2.5	2.7	...	5.4	...	...
Báris ...	...	...	1.3	0.5	3.9	3.8	1.3	1.4
Koli ...	1	0.7	3.6	2.3	5.6	8	2.5	2.4
Khánt ...	...	...	...	...	...	...	11	...
Talávis ...	1.5	...	32.6	6.6	3.1	3.3	3.1	...
Bhangí ...	...	1.7	9.2	5.1	4.2	25.3	0.8	...
Dhed ...	0.9	0.6	3	1.9	9	9.5	1.7	0.9
Garodá ...	...	...	7.1	...	14.2	19.4	...	3.2
Khálpá (Chamár) ...	0.7	1.4	5.2	3.5	2.6	0.7	0.7	0.7
Oswál (Jains) ...	5.6	...	...	...	...	...	...	...
Shrimáli ...	0.9	...	2.6	...	8.9	6.1	...	...
Parsi ...	8.1	2.1	2.7	6.4	2.7	6.4	...	...
Saiad ...	2.7	...	5.4	...	5.4	8.8	...	...
Shaikh ...	3.4	3.7	6	3.7	7.7	14.9	0.9	0.9
Pathán ...	...	5.6	3.3	9.3	15	7.4	6.6	...
Memán ...	...	...	2.6	2.3	7.7	13.5	...	...
Vohorá ...	0.8	0.8	2.4	...	12.2	8.4	0.8	...
Molesalám ...	...	...	4	2.1	2	2.1	2	...
Momaná ...	...	3.4	4.3	...	9.6	3.4	1.6	...
Ghánchi ...	5	...	5	...	10	5.2	...	...
Pinjára ...	9.2	...	...	10	4.6	15	...	...
Tái ...	12.4	...	12.4	...	6.2	10.8	...	...
Fakir ...	3.9	...	3.9	4.6	...	4.6	3.9	...
Native Christian ...	...	...	2.4	...	2.4	14.9	7.3	...
Animistic ...	0.9	0.9	4.1	3	11	12.2	8	4.1

Subsidiary Table IV.

Average number of afflicted per 10,000 of each sex by occupations in 1901.

Traditional Occupation Group.	INSANE.		DEAF-MUTE.		BLIND.		LEPER.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Priestly and literary classes ...	3.72	1.85	7.	4.94	14.61	12.55	1.17	0.21
Writer Class ...	6.6	...	...	...	...	...	...	...
Warrior Class ...	0.84	...	3.58	3.48	7.37	8.59	0.84	0.23
Trading Class ...	3.14	1.89	4.71	3.35	11.39	10.	0.6	0.21
Agriculturists (Kumbis only) ...	0.89	0.3	2.56	1.95	4.34	7.98	0.59	0.2
Cattle-Breeders and Graziers ...	0.38	0.81	3.8	2.	9.12	22.28	1.27	...
Cultivators and Labourers ...	0.91	0.56	4.39	2.23	5.3	7.24	2.39	2.23
Huskars (Golas) ...	14.4	3.47	18.	20.81	21.61	10.41	...	...
Tailors ...	2.95	...	1.48	2.79	13.27	18.12	...	...
Barbers ...	0.8	2.14	3.19	3.25	12.78	11.39	0.8	...
Potters ...	3.34	1.48	4.3	3.45	6.2	17.27	2.38	1
Brass-smiths ...	...	8.98	8.19	...	16.38	...	...	...
Blacksmiths ...	2.17	1.	8.7	5.12	9.78	6.15	...	1
Goldsmiths ...	4.	...	24.21	20.91	8.	12.55	...	...
Carpenters ...	...	0.91	6.96	3.65	12.19	8.22	...	...
Oil Pressers ...	8.36	1.29	4.77	2.58	17.91	12.9	3.58	1.2
Weavers, Calenderers and Dyers...	4.	...	5.3	2.6	8.	7.8	2.65	1.3
Religious Mendicants ...	1.49	...	9.68	7.82	19.36	2.73	2.93	1.12
Hunters and Fowlers ...	0.8	...	2.4	2.72	...	5.44	...	...
Washermen ...	...	...	25.42	...	...	16.	...	...
Unclean Castes ...	0.61	0.86	4.38	2.1	7.79	9.63	1.23	0.86
Dheds and Garodas ...	0.8	0.6	3.2	1.8	9.	10.16	1.6	1
Scavengers ...	...	1.54	9.15	2.31	6.1	13.	0.76	0.77
Leather Workers...	2.5	1.	4.5	3.18	7.	7.95	1.	0.53
Fishermen and Palanquin Bearers.	3.35	3.26	5.	4.89	5.	1.63	...	...
Genealogists ...	2.	1.13	6.11	5.64	8.15	8.9	1.	...

Subsidiary Table VI.

Distribution of infirmities among 10,000 persons of each sex for each age-period.

Age-period.	MALES.					FEMALES.				
	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepor.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepor.
1	2	3	4	5	6	7	8	9	10	11
0—1	2.73	.....	.....	2.73	.....	2.04	.....	.....	2.04	.....
1—2	2.24	.....	0.75	1.49	.....	1.53	.....	.....	1.53	.....
2—3	2.90	0.49	.....	1.93	0.48	2.82	0.47	0.47	1.88	.....
3—4	4.96	0.90	0.90	8.16	.....	3.41	.....	2.13	1.28	.....
4—5	6.10	.....	3.43	1.91	0.76	8.46	0.37	3.31	3.31	1.47
Total 0—5	4.11	0.81	1.23	2.26	0.31	4.22	0.20	1.51	2.11	0.40
5—10	8.69	0.47	3.24	4.43	0.55	6.94	0.09	2.31	4.03	0.51
10—15	8.99	0.59	3.65	4.02	0.73	8.57	0.30	2.65	4.77	0.35
15—20	10.52	1.15	4.88	3.73	0.76	9.70	1.35	2.31	5.20	0.34
20—25	14.19	2.48	3.97	5.66	2.08	9.58	1.26	3.06	5.05	0.21
25—30	13.49	1.62	4.26	4.87	2.74	12.48	1.00	2.09	7.31	1.38
30—35	15.21	2.51	3.65	6.54	2.51	14.14	0.76	2.29	8.03	3.06
35—40	17.97	2.19	3.53	7.73	4.52	18.64	0.64	4.15	11.68	2.27
40—45	21.61	2.66	7.33	9.40	1.72	19.85	1.22	2.75	15.58	0.30
45—50	18.76	2.08	2.60	9.91	4.17	14.30	1.06	1.06	10.30	1.32
50—55	20.04	2.60	6.39	17.03	4.02	31.00	1.14	3.90	24.18	1.33
55—60	33.27	1.78	5.94	23.18	2.37	21.17	1.11	4.46	15.05	0.55
60 and over	70.73	1.35	3.14	58.39	1.35	67.71	1.98	7.65	56.66	1.42

Subsidiary Table VII.

Proportion of females afflicted, to 10,000 males at each age-period.

Age-period.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6
0—1	750	...	...	750	...
1—2	666·66	...	...	1,000	...
2—3	1,000	1,000	...	1,000	...
3—4	727·27	...	2,500	428·57	...
4—5	1,637·5	...	1,000	1,800	2,000
0—5	1,050	666·66	1,250	954·5	1,833·83
5—10	736·86	166·66	658·53	839·28	857·14
10—15	788·61	1,125	600	981·81	400
15—20	781·61	1,000	490·19	1,179·48	375
20—25	1,335·66	480	725	842·1	95·23
25—30	849·62	562·5	690·47	1,416·66	629·62
30—35	834·58	272·72	562·5	1,105·26	1,090·9
35—40	927·41	266·66	1,000	1,358·49	451·61
40—45	942	470·58	360	1,700	181·81
45—50	750	500	400	1,078·94	312·5
50—55	1,062·99	454·54	629·62	1,458·88	470·58
55—60	678·57	666·66	800	692·3	250
60 and above ...	1,251·3	1,400	1,227·27	1,257·86	1,000
Total Mean ...	888	536·42	635·92	1,184·1	521·97

Subsidiary Table A.

Numbers and ratios of the afflicted for 1901 and 1891 compared and their number in 1881 and 1872.

Infirmity.	1901.						1891.						Difference of the ratios per 10,000, 1891-1901.			Numbers.					
	Numbers.			Ratios per 10,000.			Numbers.			Ratios per 10,000.						1881.			1872.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Insanity	232	151	81	1.19	1.5	0.86	845	535	310	3.5	4.2	2.67	-2.31	-2.7	-1.81	932	578	354	1,825	880	445
Deaf-Mutism	674	412	262	3.45	4	2.77	918	568	350	3.8	4.5	3	-0.35	-0.42	-0.23	1,714	1,064	650	1,718	1,110	608
Blindness	1,649	755	894	3.45	7.49	9.47	4,751	2,017	2,734	19.67	16.1	23.5	-11.22	-8.61	-14	6,501	2,830	3,671	4,727	2,365	2,362
Leprosy	277	182	95	1.42	1.8	1	569	397	172	2.36	3.17	1.48	-0.94	-1.87	-0.37	624	450	174	862	649	213

Subsidiary Table B.
Infirmities by Divisions, compared with 1891.

DIVISIONS.	TOTAL AFFLICTED.					INSANE.					DEAF-MUTE.					BLIND.					LAPSA.						
	1901.	1891.	1881.	Increase + or Decrease --		1901.	1891.	1881.	Increase + or Decrease --		1901.	1891.	1881.	Increase + or Decrease --		1901.	1891.	1881.	Increase + or Decrease --		1901.	1890.	1881.	Increase + or Decrease --			
				1891-1901.	1881-1901.				1891-1901.	1881-1901.				1891-1901.	1881-1901.				1891-1901.	1881-1901.				1891-1901.	1881-1901.	1891-1901.	1881-1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26		
Amreli ...	411	590	689	- 179	- 278	16	55	82	- 39	- 16	83	80	151	+ 3	- 68	296	427	485	- 131	- 189	16	28	21	- 12	- 6		
Kadi ...	695	3,555	5,006	- 2,660	- 4,111	59	403	487	- 344	- 428	209	345	762	- 136	- 553	613	2,718	3,614	- 2,105	- 3,021	14	89	123	- 75	- 109		
Navsari ...	762	1,041	1,395	- 279	- 633	64	127	149	- 63	- 85	196	202	306	- 6	- 110	373	515	747	- 142	- 374	129	197	193	- 68	- 64		
Baroda ...	511	1,673	2,377	- 1,162	- 1,866	40	197	211	- 157	- 171	121	260	434	- 139	- 313	246	986	1,492	- 740	- 1,236	104	230	250	- 126	- 146		
City ...	253	224	304	+ 29	- 51	53	63	53	- 10	...	65	31	61	+ 34	+ 4	121	105	153	+ 16	- 32	14	25	37	- 11	- 23		
Total ...	2,832	7,083	9,771	- 4,251	- 6,939	232	845	932	- 613	- 700	674	918	1,714	- 244	- 1,040	1,649	4,751	6,501	- 3,102	- 4,852	277	569	624	- 292	- 347		

Subsidiary Table C.

The number for one afflicted, for each infirmity in both sexes.

INFIRMITY.	MALES.						FEMALES.					
	Number			One Afflicted to			Number.			One Afflicted to		
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
	2	3	4	5	6	7	8	9	10	11	12	13
Insane ...	151	535	578	6,680	2,342	1,971	81	310	354	11,655	3,750	2,953
Deaf-mute ...	412	568	1,064	2,448	2,206	1,071	262	350	650	3,603	3,321	1,608
Blind ...	755	2,017	2,830	1,336	621	403	894	2,734	3,671	1,055	425	285
Lepor ...	182	397	450	5,542	3,156	2,532	95	172	174	9,937	6,758	6,009

Subsidiary Table D.

Comparative Table of Infirmities for Baroda State and British Gujarat.

INFIRMITY.	BARODA STATE.			BRITISH GUJARAT.		
	Proportion per 10,000.			Proportion per 10,000.		
	Total.	Males.	Females.	Total.	Males.	Females.
	2	3	4	5	6	7
Insane ...	1.19	1.5	0.86	1.81	2.4	1.2
Deaf-mute...	3.45	4.	2.77	3.	3.63	2.33
Blind ...	8.41	7.49	9.47	9.42	7.97	10.9
Lepor ...	1.42	1.8	1.0	0.98	1.39	0.56

Subsidiary Table E.

The average number of infirm in 10,000 of each sex for some other countries and Indian Provinces compared with the Baroda State.

Province or Country.	Insane,		Deaf-mute,		Blind,		Lepor,		TOTAL AFFLICTED.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Baroda State	1.5	0.86	4	2.77	7.49	9.47	1.8	1	14.87	14.2
Bombay Presidency (including Native States)	2.38	1.98	4.26	2.88	8.37	8.68	3.82	1.54	18.83	14.38
Bengal	3.53	2.31	8.28	5.27	9.54	8.51	7.23	2.29	28.42	18.28
N.-W. Provinces and Oudh	1.89	0.96	4.62	2.77	16.81	17.83	3.59	1	26.91	22.64
Madras	2.25	1.52	7.88	5.53	9	8.76	5.36	1.71	23.98	17.48
Hyderabad	0.42	0.17	0.71	0.41	1.51	0.89	0.42	0.71	3	1.64
Rajputana	1.16	0.81	2.15	1.5	7.78	7.89	0.59	0.84	11.66	10.54
Mysore	2.17	1.58	6.27	4.81	7.93	6.72	1.64	0.77	17.96	13.87
India (1891)	3	2	9	6	16	17	6.8	2	34.8	27
England and Wales	31	33	6	5	9	8	.....	.....	46	46
Scotland	38	39	3	2	9	8	.....	.....	50	49
Ireland	38	34	8	7	11	12	.....	.....	57	53
Italy	8	6	6	5	8	7	.....	.....	22	18
Austria	22	19	15	11	10	8	.....	.....	47	38
United States	35	32	7	6	10	9	.....	.....	62	47

Subsidiary Table F.

Showing the numbers containing one infirm, at the different age periods.

Age	All infirmities.			Insane.			Deaf-mute.			Blind.			Lepor.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0-1 ...	4,191	3,661	4,899	...	...	...	...	...	...	4,191	3,661	4,899	...	...	...
1-2 ...	5,306	4,474	6,553	...	...	...	13,423	13,423	...	6,632	6,711	6,553	...	...	...
2-3 ...	3,504	3,456	3,553	21,026	20,735	21,318	21,318	...	21,318	5,257	5,184	5,329	20,735	20,735	...
3-4 ...	2,403	2,015	2,986	22,825	11,082	...	6,522	11,062	4,697	4,565	3,166	7,829	...	...	...
4-5 ...	1,366	1,688	1,176	53,267	...	26,215	2,959	2,913	3,006	3,805	5,243	3,006	8,878	18,107	6,738
0-5 ...	2,401	2,429	2,373	39,368	32,393	49,831	7,290	8,098	6,644	4,343	4,417	4,746	28,120	32,393	24,915
5--10 ...	1,278	1,150	1,440	34,739	21,082	1,16,679	3,576	3,085	4,321	2,361	2,259	2,695	18,706	18,070	19,446
10-15 ...	1,137	1,112	1,168	14,714	17,105	12,588	3,126	2,737	3,776	2,295	2,488	2,098	17,867	13,684	28,324
15-20 ...	987	950	1,033	8,058	8,710	7,407	2,545	2,049	3,555	2,275	2,680	1,932	17,582	13,065	29,628
20-25 ...	836	703	1,044	5,238	4,025	7,929	2,336	2,516	3,278	1,863	1,765	1,980	8,508	4,792	47,525
25-30 ...	769	742	801	7,567	6,165	10,058	3,101	2,349	4,764	1,631	2,050	1,331	4,299	3,653	5,325
30-35 ...	681	659	706	5,931	3,983	13,072	3,321	2,738	4,357	1,384	1,537	1,245	3,610	3,988	3,268
35-40 ...	544	552	536	6,848	4,566	15,409	2,602	2,739	2,465	1,041	1,292	856	2,391	2,409	4,402
40-45 ...	482	462	503	5,169	3,753	8,179	1,900	1,276	3,635	797	1,063	641	9,040	5,800	32,715
45-50 ...	604	532	698	6,339	4,793	9,431	5,433	3,834	9,481	963	1,009	920	3,622	2,396	7,646
50-55 ...	327	338	322	5,360	3,841	8,703	1,949	1,565	2,559	484	537	414	3,481	2,485	5,439
55-60 ...	369	380	472	6,950	5,607	8,965	1,931	1,682	2,241	526	431	664	6,950	4,205	17,930
60 and over ...	145	141	145	5,191	5,399	5,042	1,271	1,227	1,307	174	169	176	6,229	5,399	7,059
GRAND TOTAL ...	689	672	708	8,414	6,680	11,655	2,397	2,448	3,603	1,184	1,336	1,055	7,049	5,542	9,937

Subsidiary Table G.

Comparison between the Baroda Divisions and the British Gujarat Zillas as regards infirmities in 1901.

Divisions.	INSANE.												Divisions.	DEAF-MUTE.													
	Proportion per 10,000.			One in every.			Divisions of British Gujarat.	Proportion per 10,000.			One in every.			Divisions of British Gujarat.	Proportion per 10,000.			One in every.									
	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.	Persons.	Males.			Females.	Persons.	Males.	Females.	Persons.	Males.	Females.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Amreli	0.9	1.0	0.8	10,840	9,986	12,001	Ahmedabad ...	2.2	3.4	1.6	4,447	2,957	9,461	Amreli ..	4.8	5.7	3.8	2,089	1,758	2,625	Ahmedabad ...	2.4	3.1	1.7	4,107	3,319	6,061
Kadi	0.7	0.9	0.5	14,148	10,942	20,401	Kaira	0.9	1.4	0.7	11,870	9,682	14,193	Kadi	2.5	2.8	2.2	8,994	8,527	4,687	Kaira	2.9	3.2	2.5	8,461	8,180	8,916
Navsari	2.1	2.5	1.7	4,694	3,968	5,756	Panch Mahala..	1.8	1.2	1.8	7,910	8,253	7,537	Navsari	6.5	7.7	5.3	1,538	1,789	1,890	Panch Mahala..	2.3	3.0	1.7	4,279	3,801	6,143
Baroda	1.4	1.9	0.9	6,923	5,257	10,799	Broach	1.9	2.4	1.3	5,205	4,126	7,589	Baroda	2.9	3.6	2.1	8,452	2,778	4,799	Broach	2.8	3.7	1.9	3,515	2,701	5,115
							Surat	2.5	3.2	1.8	4,006	3,115	5,601								Surat	4.2	5.0	3.1	2,877	1,986	2,956
Total...	1.2	1.5	0.9	8,417	6,679	11,655	Total ..	1.8	2.4	1.2	6,006	4,175	8,355	Total...	3.4	4.1	2.8	2,897	2,448	3,638	Total...	2.9	3.6	2.3	8,336	2,753	4,286

Divisions.	BLIND.												Divisions.	LEPER.													
	Proportion per 10,000.			One in every.			Divisions of British Gujarat.	Proportion per 10,000.			One in every.			Divisions of British Gujarat.	Proportion per 10,000.			One in every.									
	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.	Persons.	Males.			Females.	Persons.	Males.	Females.	Persons.	Males.	Females.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Amreli	17.1	13.9	20.6	583	721	483	Ahmedabad ...	10.3	8.3	13.3	974	1,200	813	Amreli	0.9	1.3	0.5	10,840	7,453	21,002	Ahmedabad ...	0.7	1.0	0.4	18,964	9,716	25,860
Kadi	7.3	6.2	8.6	1,860	1,604	1,176	Kaira	7.2	6.6	7.9	1,385	1,509	1,271	Kadi	0.2	0.2	0.1	59,825	42,672	102,005	Kaira	0.6	0.9	0.1	18,867	10,738	33,171
Navsari	12.4	11.8	13.6	633	837	737	Panch Mahala..	5.3	4.2	6.4	1,391	2,358	1,573	Navsari	4.3	5.9	2.7	2,323	1,694	3,741	Panch Mahala..	0.8	1.1	0.4	18,051	8,903	25,795
Baroda	5.7	5.7	5.6	1,755	1,752	1,753	Broach	12.6	10.5	14.3	793	952	675	Baroda	1.3	2.1	1.5	5,458	4,913	6,434	Broach	1.1	1.1	1.1	8,841	8,737	8,912
							Surat	11.1	9.4	12.7	902	1,059	785								Surat	1.3	2.6	1.1	5,445	8,329	9,389
Total...	8.4	7.5	9.5	1,154	1,326	1,053	Total...	9.4	12.5	10.9	1,100	801	914	Total...	1.4	1.3	1.0	7,049	6,542	9,987	Total...	1.0	1.4	0.6	10,168	7,198	17,888

CHAPTER VIII.

CASTE, TRIBE AND RACE.

1. COMPILATION OF CASTE STATISTICS.
2. HOW CASTES WERE FORMED; THEIR STATUS.
3. CASTE ORIGINATING FROM CLASSES; CASTE RESTRICTIONS OF INTERMARRIAGE AND INTERDINING SLOWLY FORMED.
4. TRADITIONAL ORIGINS OF THE SUB-CASTES, AS COLLECTED FROM PERSONAL ENQUIRIES.
 - I. Gauda Brahmans.
 - II. Dravid Brahmans.
 - A. The Dravids, Karnatakas and Tailangas.
 - B. The Maharashtra Brahmans.
 - C. The Gujarati Brahmans.
 - a. Immigrant Gujjar Brahmans.
 - b. Local Gujjar Brahmans.
 - (1) Kathiawadi.
 - (2) Northern Gujarati.
 - (3) Southern Gujarati.
 - (4) Lower Castes promoted.
5. THE KSHATRIYAS, THEIR DIVISIONS AND ORIGINS.
 - (a) The Warrior Kshatriyas.
 - (b) The Writer Class.
 - (c) The Trading Class.
6. THE VAISHYAS, THEIR ORIGINS AND DIVISIONS.
 - (a) Vantias.—Traders.
 - (b) Agriculturist.
 - (1) Kunbis.
 - (2) Agriculturists who claim Rajput descent.
 - (c) Cattle-breeders.
 - (d) Artisan class.
7. RELIGIOUS MENDICANTS.

8. SUDRAS.

(1) Not unclean.

- (a) Those rendering personal services.
- (b) Those who do petty business.
- (c) Those engaged in labour and agriculture.
- (d) Those who are performers and actors.

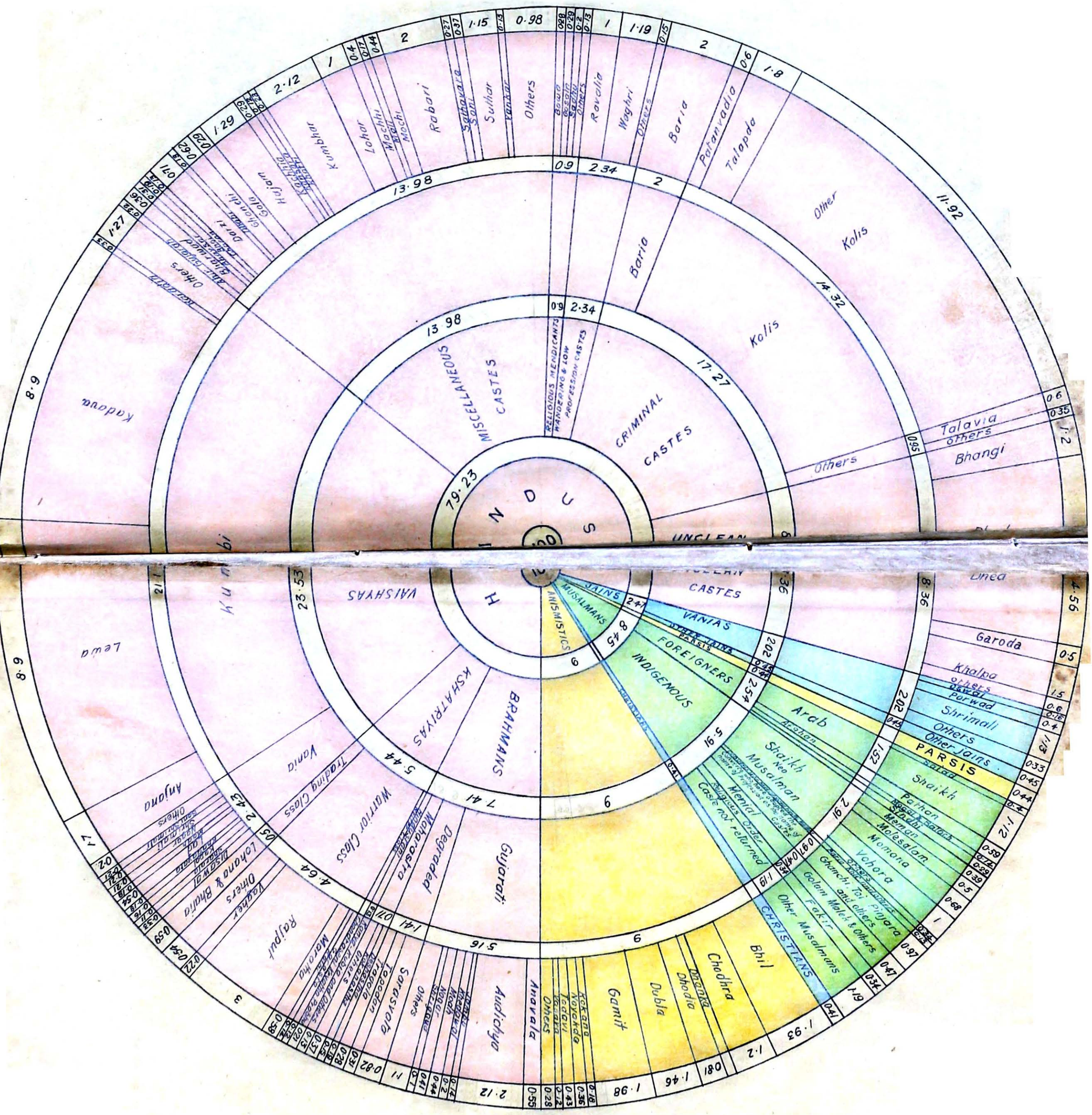
(2) The unclean castes.

9. SUMMARY.

- 10. GROUPING ACCORDING TO THE CLASSIFICATION BY THE CENSUS COMMISSIONER.
- 11. SOCIAL PRECEDENCE ACCORDING TO THE REPORT OF THE COMMITTEES.
- 12. MARRIAGES AMONG THE HINDUS.
- 13. CASTES AMONG THE JAINS.
- 14. THE PARSIS.
- 15. MUSALMAN TRIBES.
- 16. ANIMISTICS.
- 17. NUMBERS AND PERCENTAGES.
- 18. DIAGRAM.
- 19. CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE.
- 20. DISTRIBUTION BY DIVISIONS OF THE FIVE ORDERS OF SOCIAL PRECEDENCE.
- 21. COMPARISON WITH PREVIOUS CENSUSES.
- 22. CIVIL CONDITION BY AGE FOR SELECTED CASTES.
- 23. PROPORTION OF SEXES BY SELECTED CASTES.
- 24. OCCUPATION BY SELECTED CASTES.
- 25. INFIRMITIES BY SELECTED CASTES, TRIBES OR RACES.
- 26. COMPLETE LIST OF CASTES.
- 27. TATTOOING IN SOME CASTES.

DIAGRAM

SHOWING THE PERCENTAGES TO THE TOTAL POPULATION OF CLASSES AND THEIR CASTES WHOSE STRENGTH IS 2,500 AND UPWARDS.



REFERENCES.

1. Each colour represents the Religion therein named within the inner or first circle.
 2. The second circle gives the classes therein named under each religion with their percentages on the total of all religions.
 3. The space between each pair of the thin radii passing from the end of the second circle to that of the third represents the group therein named.
 4. The space between each pair of the thinner radii passing from the end of the third circle to that of the fourth represents the caste therein named.
- NOTE - Castes containing less than 2,500 souls have not been included.

CHAPTER VIII.

CASTE, TRIBE AND RACE.

1. COMPILATION OF CASTE STATISTICS.

1. The present chapter deals, as its heading indicates, with caste, tribe and race. The Government of India Resolution No. 30-32 of 2nd April 1902 says :—

Caste statistics necessary.

“In order to simplify the final tables and expedite the publication of the results, Mr. Baines has proposed that the heading for caste should be omitted and the returns of 1891 made use of as a standard until 1911. The balance of opinion, however, is strongly in favour of retaining the heading, and the Governor General in Council accepts this view both on the general ground taken by Sir K. Sheshadri Iyer that ‘the whole social fabric of India rests upon castes,’ and for the special reason that the caste statistics afford the best clue to the progress of the movement which Sir Alfred Lyall describes as the gradual Brahmanising of the aboriginal, non-Aryan, or casteless tribes, and to the changes in respect of widow and infant marriage which are known to be going on. There will be no heading for sub-caste, but this will not preclude Local Governments, who may consider it desirable to procure statistics for any particular sub-caste, from undertaking such inquiries on the lines indicated in paragraph 7.”

A Census report in any part of India, would be incomplete which did not include a consideration of the figures for the Hindu castes and of the inferences to be drawn therefrom with regard to the effects of the peculiar manners and customs of each caste on its social status, its advancement in knowledge, and the occupation in which the members composing it are engaged. When it is observed that certain castes or sub-castes are wholly employed in certain occupations only, that even yet members of other castes are rarely found to follow these occupations, that the occupations including those of diplomatists and warriors, priests and writers, are mostly hereditary, and that each caste has thus a status attaching to it naturally and arranges its internal economy in such a way as to fit its members for the proper discharge in life of the duties thus devolving on them from birth, it will be readily perceived that many of the Census results would be incomplete without considering them in relation to castes. The structure of Hindu society is built on the foundation of caste. One is a Hindu not so much in consequence of following certain religious beliefs, as in being a member of a Hindu caste. A Hindu, particularly one of a higher caste, remains a Hindu so long as he performs certain duties by his caste and is recognized as a member of his caste; and so soon as any default places him outside the pale of the caste he is, to all intents and purposes, on a level, for the time being, with non-Hindus, in the eyes of his family and friends and his caste-people. Under such circumstances, his wife and

children, too, have to suffer with him the pains and penalties of social ostracism which are as terrible as a social penal code could possibly devise.

Instructions to Enumerators.

2. The following instructions were issued to the Enumerators as regards this particular question :—

‘Rule 8—column 8 (castes, &c.) Enter the caste of Hindus and Jains, the tribe of those who have no castes, and the race of Christians, Buddhists, &c.’

The results obtained have been shown in Imperial Table XIII, which classifies the population of this State in the following religious groups :—Hindus, Jains, Parsis, Musalmans, Christians, Jews and Animistics. Some of these groups contain minor sub-divisions savouring of castes. But the idea of caste in its narrowest sense is confined to the Hindus alone. There is a modified form of castes among those Musalmans who are converts to the faith. These converts are either agriculturists, or engaged in certain occupations,—*e. g.*, Ghánchis (oil-pressers) and Pinjaras (cotton-combers.) They generally are found in certain sects, as Vohoras, Molesaláms and Memans. The aboriginals, too, indulge in a sort of caste separation, though it is founded more on descent from different tribes and settlement in different tracts of country than on occupations or higher or lower birth. Among the Musalman converts, the caste idea still survives, as confining marriages, for instance, among members of the same class. Among some of the aborigines, there prevail also the additional restrictions against commensality. The Parsis have no caste distinctions. Though the Christians themselves have no castes, still the converts to Christianity take a long time to forget caste-exclusiveness among themselves.

2. HOW CASTES WERE FORMED ; THEIR STATUS.

How Sub-castes are marked out.

3. There are two main distinctions which confine certain individuals to one caste, or one sub-caste, as at present understood :—(1) Companionship in food, and (2) restriction of marriage among its own members only. These tests are a sufficient guide generally ; yet they are not strictly accurate tests. For, there are some lower castes which, though separate as castes, may dine together. The second test, endogamous exclusiveness, may be considered more conclusive ; though even there we find one or two Hindu Vania castes intermarrying with homonomous Jain castes. These two tests mark off the sub-castes. But a main caste includes a cluster of such sub-castes ; the grouping for the larger caste rests on a community of occupation or common descent. No doubt, there formerly existed the main castes only with the endogamous and commensality restrictions now prevalent in the sub-castes. But, in course of time, with a greater and greater fervour of exclusiveness, the castes split into a few sub-castes, and these into others until, in course of time, by unceasing sub-divisions they have become as numerous as the ‘enormous brood of Titan, Heaven’s first-born.’

Caste exclusiveness and status.

4 The most remarkable feature of the system is the status arrogated by caste exclusiveness. In order to overawe the rest with their own importance, the Brahmans, who formed always the aristocracy of intellect, entrenched themselves safely on the highest eminence behind the cover of caste exclusiveness. They only could perform all the multifarious rituals and ceremonies which spring into existence before the birth of a Hindu and come to an end long

after his death ; they only could intercede for the salvation of sinners living and dead and, conversely, no one born a Brahman can cease to be one, unless he is put out of the caste. Learning, wisdom, diplomacy and priestcraft could thus be cultivated by a Brahman and by him alone. What occupation in life can surpass these, which made all others depend upon them and thus confess their inferiority ? The warrior castes appear to have at one time occupied a higher pedestal, when arms were more necessary for self-preservation than learning or priesthood in the remote days, before the Aryan invaders had firmly settled in the land of conquest. But the arms of the belligerents were so completely victorious that they were forced to cede the palm of eminence to the edificers of this lasting social fabric of the Hindus. Thus the first caste was formed and it asserted its exclusive eminence. A member of no other caste could be so pure as to dine with it, or so eminent as to venture to demand a Brahman's daughter for his wife, or to prevail upon a Brahman to accept his daughter in marriage. Among the other great nations of old we find the priestly hierarchy separating itself from the laity ; though perhaps not with such hard and fast inexorable rules of exclusiveness. The Brahmans alone, however, completely enclosed their own caste in a halo of sanctity. The system gradually developed in every direction. Each trade and occupation had its caste ; and so soon as a caste was formed, it was hedged in. There could possibly be no ingress into or egress out of a caste. Thus were formed the castes with their own platforms of higher or lower rank, in Hindu society.

5. The spread of Education freely in all castes and the altered modes of obtaining livelihood have, no doubt, begun the work of breaking through the monopoly of occupations by castes, and through the restrictions of particular castes to their assigned occupations only. Brahmans themselves now follow what their ancestors considered lower or menial occupations—appertaining to the humbler castes ; and some even of the degraded classes or castes may now be seen following the learned professions or occupying high posts. Yet the pursuit of any occupation, however humble, does not degrade a Brahman from his eminence of caste ; nor can attainment of arts or letters, wealth or office, raise a tailor or a Kunbi higher than the level of the platform on which all his castemen stand. A Kunbi, however wealthy or deserving of honour, cannot get a girl of a higher caste for his wife, he cannot sit down to eat at the same table with persons of higher castes ; and the touch of his hand would pollute the food of his Brahman servant. Fire and water are denied to an out-caste by his own kith and kin ; for, one who harbours an out-caste himself runs the risk of being put out of caste. It will thus be seen how vain it is to hope that intellectual advancement which, at the best, merely touches as yet the bare fringe of the mass of the Hindu population can be expected to achieve aught, in the near future, which could break through the powerful organization of castes. An attempt may be made to trace the origin and growth of the restrictions against interdining and intermarriage.

3. CASTE ORIGINATING FROM CLASSES ; CASTE RESTRICTIONS OF INTER-MARRIAGE AND INTERDINING SLOWLY FORMED.

6. Caste in the sense of a separate class is not an institution peculiar to India. It has a much wider extent. In many ancient nations, society is found divided into the four classes of rulers (and warriors), priests, wealth-producers and

Caste occupations changed ; but old status maintained.

Castes known in ancient times as classes.

labour-suppliers. It was birth, generally speaking, which launched any individual in one of these four classes ; but education and the fortunes of life may allow an individual to march from a lower to a higher status. It is conjectured that the same easy arrangement of classes existed in India in ancient times ; for, from the Vedas and the Epics we learn that there were no castes in India then, but that all were Brahmans "created equally by Brahmá." "Men have, in consequence of their acts, become distributed into different orders. Those who possessed the attribute of *Rajas* (passion) became Kshatriyas ; those who had the attributes of *Satva* (goodness) and *Rajas* became Vaishyas. They took to rearing cattle and to agriculture ; and those who had the attribute of *Tamas* (darkness) only and who took to speaking untruth and to impure acts became Sudras. It was owing to this divergence of temperament and occupation that the Brahmans were split up into the three other castes' (Mahabharat, Moksha Dharma Chapter 188).

Castes, again, were not hereditary, but depended on individual merit, for—

"A person not trained in the Vedas is a Sudra ; and whoever conforms to the rules of pure and virtuous conduct is a Brahman. Neither birth nor study nor learning constitutes Brahmanhood ; it is character alone that determines it." (Vanaparva Mahabharat). Again from the same Parva we learn that "a person not learned in the Vedas is a Sudra and that whosoever leads a virtuous and pure life is a Brahman." Even Manu was catholic enough to rule that a Sudra can become a Brahman and a Brahman a Sudra. So up to the times of Manu, the caste or class distinctions were founded on the same principles as they are observable now in modern society. The special features of caste restrictions in interdining and intermarriage are of a later date.

The process by which separate classes were formed at first: their turning to castes.

7. During the early period of their settlement, the Aryans were not divided in food, marriage or ceremonials. As their colonies increased and expanded they spread over larger tracts of country and carried with them their manners, customs, language and rituals. In course of time, with the increase of colonies, they became masters of new tracts of land and consequently of more wealth and luxuries and their wants also proportionately increased in all branches of life. This state of things must have led to the formation of classes solely devoted to the various occupations to supply the wants of those who were able to pay for them. The desire for the enjoyment of luxuries and the necessity of conquering and suppressing the ancient inhabitants of the land must have forced the early Aryans to form a separate Military class, specially trained for warfare ; and thus the Kshatriya class came into being. These Military lords could not then find time to perform those religious ceremonies and sacrifices which their ancestors had been performing from their early arrival in this country, and the performance of which they could not even entertain the idea of abandoning. Hence they had to delegate this duty to others ; and none others than the Brahmans who had kept up to it could be found to take up that duty ; thus there came into existence a class of persons willing and ready to perform sacrifices for themselves as well as others,—the Brahmans.

Brahmans.

The powerful military lords vying with one another in performing sacrifices that would eclipse those performed by others secured the services of the most learned and rewarded them very handsomely. These advantages led these

performers of sacrifices to withhold their knowledge from outsiders ; and thus the practice of transmitting knowledge from father to son came into being. Similarly, the military lords of the country, after having once tasted the fruits of power, **Kshatriyas** were not willing to let it fall into strange hands and so they also committed to the charge of their sons and relations what they had acquired; and another exclusive class was formed.

Thus with the onward march of time, power and priestcraft became more and more isolated from each other, as well as from the general mass of population, and formed two exclusive castes. Then, as they could not do without the products of agriculture, trade, industry and commerce, they had to encourage the votaries of these professions. This treatment of the agriculturists and the artisans **Vaishyas** led to their estimation by the general population and, ultimately, to their estrangement from them as the Vaishya class or caste.

Thus, these four classes, *viz.*, power, priestcraft, trade and agriculture, and the servile or lowest castes came into being; and the same causes which led to their formation led also to their isolation within hard and fast grooves.

During this time, the people were adding large tracts of country to their territories, forming new colonies, and settling there permanently. These colonists added the names of their colonies to their class names; and thus they in course of time came to be known by these compound names. Thus, people of the same class came to be known differently in different Districts giving rise to sub-castes. In many cases, the functions which they performed in the social organization became their badge and thus each of them came to be known by the name of the particular function it was doing. In some cases, the castes and sub-castes were local while in other cases they were functional.

8. It was but natural that, in the beginning, when the classes unrestrained in dining and marriage were being shackled into castes with their restraints, there must occur many cases of marriage by choice, without the newly-forced consideration of castes. It would not be politic to ban such marriages at once and their offsprings. So the Brahman was allowed to take a wife from all the four classes; the Kshatriya from all classes excepting the Brahman; the Vaishya from his own and the Sudra class; and the Sudra from none but his own.

Caste restrictions gradually imposed; classes lapsing into castes.

9. With the bent of the Hindu intellect for divisions and separations and classifications, the offsprings of these different unions had their names and status. A person born of a Brahman father and a Vaishya mother was an *Ambastha*; of a Brahman father and a Sudra mother a *Nisháda*; of a Kshatriya father and a Vaishya mother, an *Anuloma*; of a Kshatriya father, and a Sudra mother an *Ugra*; of a Vaishya father and a Sudra mother also an *Anuloma*. Besides these legally recognised marriages, persons of these four classes sometimes did marry by choice females of higher classes, though these marriages were interdicted. Offsprings of such marriages also were recognised and had their designations assigned to them. A person born of a Kshatriya father and a Brahman mother was known as a *Suta*; of a Vaishya father and a Brahman mother or a Kshatriya mother was known as a *Pratiloma*; and those of a Sudra father and a Vaishya, Kshatriya or Brahman mother were known as

Offsprings of union between members of different classes; their status.

Ayogava, *Kshatri*, and *Chandála* respectively. In regard to status those children were really deemed the most legitimate and proper who were born of marriage between persons of the same caste. After them came the offsprings of fathers of the higher castes by mothers of lower castes. Though the marriages may not be considered ideally proper, the children were deemed legitimate; so also were the children born in wedlock of the most offensive connection of lower caste males with females of the higher castes. Such unions were tolerated at a time when the caste separation was but loosely being built up. But besides these there were issues of unholy connections, not sanctified by marriage, between persons of all classes. Their issues were known by the degrading term of reproach—*Sankaras*. In addition to these *Sankaras* there were persons of the original four classes who failed, either intentionally or accidentally, to perform any of the essential rites prescribed for them by the *Shástrá*. These were also looked down upon as impure and unable to associate with the original four classes. All these defaulters constituted a mixed class, called *Misra Varana*; and the same process which brought it into existence was always working to add to its number. The foreigners who invaded or came to India in very old times might have also contributed their quota to this mixed class. Thus we see that the ancient Aryan society was composed of Brahmans, Kshatriyas, Vaishyas, Sudras and the mixed castes. There were side by side the aborigines of India also.

Intermarriage;
when and why
prohibited.

10. Though the Aryans in India were thus splitting into well defined classes still, as appears from the old literature of the day which is available to us, it seems that there were no restrictions either about intermarriage among them except to the extent mentioned before, or about interdining. How they came to take their place in the social code of the Hindus of the present day cannot be historically traced for want of any authentic records, but can be guessed only from what we see to-day. Intermarriage must have stopped prior to interdining, because even at the present day we see that individuals belonging to the same caste but living in different localities are prohibited from intermarrying by their respective local caste associations, but have no objection to interdining. To cite one example from out of many in Gujarat, the *Visá Lád Vániás* of Dabhoi are prohibited by their local leaders from giving or taking wives from among the *Visá Lád Vániás* of Baroda, and *vice versa*; but there is no restraint for interdining. The reason assigned for this prohibition by the people themselves is the avoidance of difficulties experienced in procuring girls in marriage. This rule may have originated in the desire of parents to seek husbands for their daughters from among their equals, if not from among the higher classes. No parents would be willing to give their daughters in marriage to persons below them in rank or status of occupation. Their anxiety in this matter is less evident in the case of sons. For the daughters, a marriage contracted with a person whose parents were lower in training or education or who did not follow the same occupation and did not belong to the same class or who possessed less means would not be considered a suitable marriage. The girl when married is bound to live with her husband in his family. But this is not the case as regards boys, as their wives have to live amongst them. This view led to matches being formed in particular districts only, among persons following a similar, if not the same, occupation;

and in course of time, when this practice had passed its experimental stage, the persons who had brought it into existence made it a hard-and-fast rule in order to ensure its continuance and permanence and imposed ostracism as a penalty on those who departed from it. Thus it was that intermarriage beyond their own particular caste came to be prohibited among the Hindus.

11. The original inhabitants of India were looked down upon with contempt by the Aryan settlers who being the rulers never condescended to dine with them. This treatment of the aborigines ultimately grew into a practice between the settlers themselves. When intermarriages between different classes or localities came to be prohibited, the settlers had less occasion to visit their brethren of the other districts and prohibition against dining with them was the result, chiefly to guard against foul play. This custom of non-interdining was carried to such an excess that the preservation of caste depended on strict adherence to the rules laid down on the subject of food and its preparation, and the persons in whose company it was eaten. To secure this completely it was ordained in the Dharma Shástrás that the food a man eats must be ceremonially pure, or he instantly becomes degraded; for food was supposed by the Aryans to not only affect the blood, but the whole character, moral and religious also.

Interdining
when and why
prohibited.

12. These two prohibitions, viz. (1) of intermarriage and (2) interdining have crystallized the various units composing the present Hindu population into what are known at present as the castes, so much so that even members belonging originally to one and the same caste have got separated into various sub-castes, the members of which bodies think it a pollution and a degradation to interdine or intermarry. Such is in brief the course of evolution of the modern Hindu castes with their social rules preventing intermarriages and interdining.

The two pro-
hibitions form
castes and sub-
castes.

13. Rationally speaking, although the castes might have originated in some such way as is mentioned above, the orthodox among the Hindus and specially the Brahmans always cite the Purusha Sukta, a hymn of that name in the Rigveda, to show the origin of the four castes. It runs as under:—

Origin
of
castes as cited
by the Brah-
mans.

“The Brahmans have proceeded from the mouth of him (meaning Brahma the supreme being); the Kshatriyas from his arms, the Vaishyas from his thighs and the Sudras from his feet.”

It appears that the members of these four castes, are represented in the ancient law books to have been respectively doing those actions that were prompted by the various organs from which they are said to have originated. We find that the Brahmans were engaged principally in performing sacrifices, reciting the Vedas and, latterly, in offering counsels to the Kshatriyas; i. e., they were living as it were upon their tongue. The Kshatriyas were engaged in military pursuits, in acquiring new territories and administering them; i. e., they depended chiefly upon the strength of their arms. The Vaishyas were those who were devoted to agriculture, commerce or art, i. e., those who had to do with providing food and means of subsistence. The Sudras are reported to have been engaged in menial work, which it is superfluous to say requires the feet to be much more used than any other limb.

4. TRADITIONAL ORIGINS OF THE BRAHMAN SUB-CASTES, AS COLLECTED
FROM PERSONAL ENQUIRIES.

Origin of the
Sub-castes.

14. We may now turn from the traditional origin of the four historical castes to that of the various sub-castes. Information regarding them has been gathered in the case of Brahmans and Varnias from the members themselves of those castes, by means of answers to certain ethnographical questions; and in the case of others, from information otherwise obtained, supplemented here and there by what was gathered from books. A sort of a genealogical tree of the various castes founded on traditional origin as regards the four classes is given here. There is the fifth class to be added to the four traditional ones, viz., that of the mendicants and ascetics, as it is found very difficult to class them under any of the said four heads, on account of their having no uniform system as regards their social or religious observances and practices. Thus arranged there are to be found groups and inner groups in each of the chief castes of Brahmans, Kshatriyas and Vaishyas. The traditional origins of most of these are very interesting for several reasons and some of them are given below.

Divisions of
the Indian
Brahmans.

15. The Brahmans of India are generally divided into two great classes of five orders :—

- I. The Gaudas, or those living to the north of the Vindhya range and
- II. the Dravidas, or those living to the south of the Vindhya range.

These two divisions have each of them five sub-divisions which are, therefore, known as Panch Gaudas and Panch Dravidas. The names of these sub-divisions are as follows :—

I. The five Gaudas—

1. The Gaudas, so called from the District of Gaud, the country of the lower Ganges ;
2. The Utkalas, of the Province of Orissa ;
3. The Maithilas of the Province of Maithila ;
4. The Sarasvatas, so called from the District of the river Sarasvati ;
5. The Kanya Kubjas, so called from the Kanouj Districts ;

II. The five Dravidas :—

1. The Dravidas of the Dravid country ;
2. The Karnátakis of the Karnátaka ;
3. The Tailangas, of the country of the Telugu language ;
4. The Maharastra Brahmans, of the country of the Marathi language, and
5. The Gujjárs or Gurjaras of Gujarat.

I. GAUDA BRAHMANS.

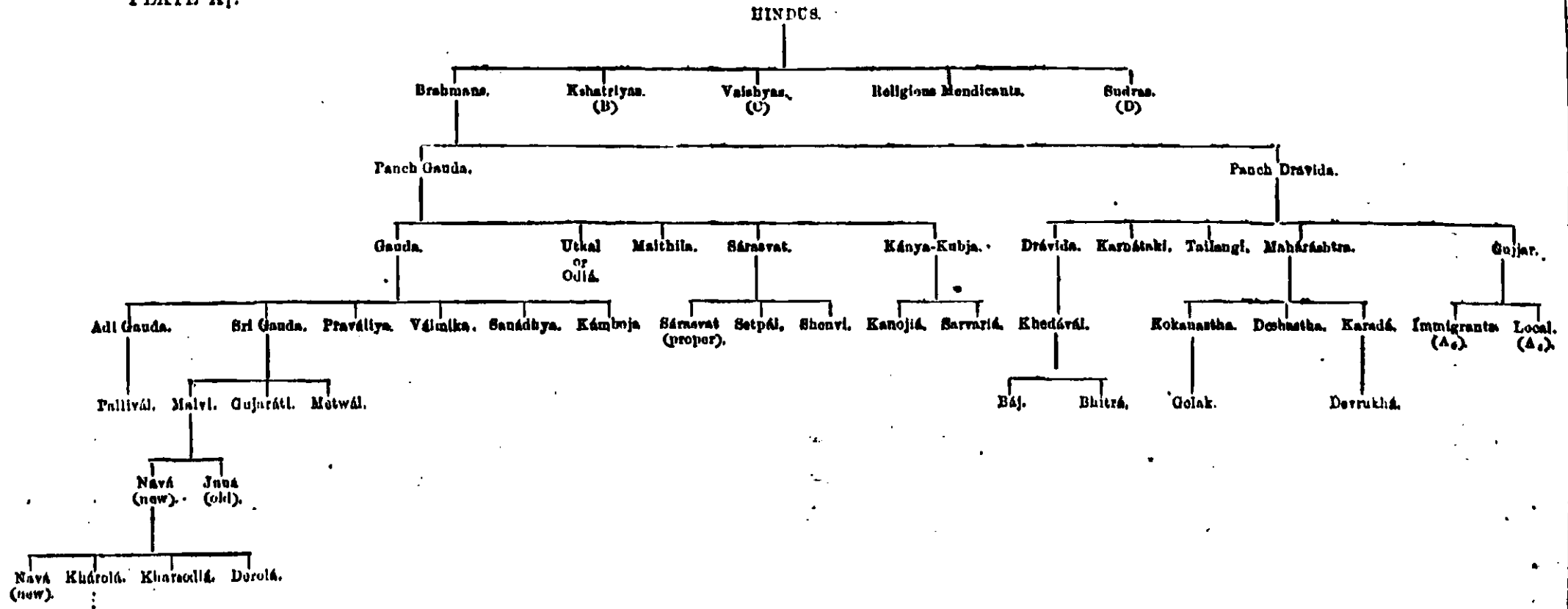
Gauda
Brahmans and
their Sub-
divisions.
Adi-gauda and
Pallival Gauda
Brahmans.
Malvi Shri-
Gauda
Brahmans.

16. The first batch of the Gauda Brahmans that settled in Gujarat at the invitation of King Janmejaya are called the *Adi-gauds*.

17. Those *Adi-gauds* who afterwards migrated to Pállí in Marwar and settled there are known as the *Pallival* Brahmans.

As some members of the Gauda community had migrated to Shri-Nagar in Kashmir and settled there, they became known as the *Shri-Gaudas*. Once when the country suffered from a severe famine they migrated to Malwa and settled there.

PLATE A₁.



They then began to be known as Málavya or Málavi Shri-gauda Brahmans. The Málavi Brahmans are divided into two classes, *Navá* (new) and *Juná* (old).

Kharola,
Kharsodia and
Derola Gauds.

The former are again sub-divided into the *Khárolás* and the *Kharsodiás*, so called from the names of the villages where they settled. Those who were compelled to take for wives girls from lower castes were called *Derolas*.

Gujarati Shri-
Gauds.

Some of those Málavi Gaudas were brought over to Gujarat by King Vijayasen in the year 1120 of the Samvat era and settled in that country. They acquired the name of the Gujarati Shri-Gaudas.

Metwal
Shri-Gauds.

Some of them who went to the country of Merat and settled there are called the *Metwál* Brahmans.

Another sub-division of the Gaudas, *Pravályá* Shri-Gauds is so called because of the fact that they had travelled (made a *Pravás*) through the Vághad country.

Valmika
Gauds.

In old times there was a King by name Chitra Gupta ; he had twelve sons, one of whom was sent by Brahmá to the sage Válmika for serving him. He and his descendants are called *Válmika* Gaudas.

Sanadhya
Gauds.

When Ráma entered Ayodhyá after his victory over Rávana he performed a sacrifice for the atonement of sin in his having killed a number of Rákshasás. The Adi-Gauda Brahmans were invited to carry out this object of the king. On its completion Ráma offered them gifts ; which some accepted and some did not. Those who accepted the gifts are known as the *Sanádya* Brahmans from *San*, sin and *Adya*, first.

Gauda
Sarasvat
Brahmans and
Sub-castes.

18. It is said that once when the sage Sárasvat was performing severe austerities which made Indra jealous of him the god, in order to divert his mind from them, sent down to him a heavenly damsel. Her blandishments and charms worked upon the sage and a boy was duly born. He was named Sárasvat by the sage. His followers and descendants are thenceforward known as the *Sárasvat* Brahmans. Some of them are known as *Setpals*.

Shevi
Brahmans.

Parshuram invited 64 families of Gauda Sárasvat Brahmans to Konkan and settled them in the country about Goa. After a lapse of time king Shikhi-varma granted to them 96 villages in gift; from that time forward they were known as the *Shánava*, meaning ninety-six, Brahmans. Shevi is a modern corruption of that term.

Kanojia,
Sarvaria
Brahmans.

19. Two Sárasvat brothers by name Kánya and Kubja went to the great sacrifice performed by King Ráma in Oude for the atonement of his sins. There the younger brother Kubja declined to accept gifts and went with his followers to the banks of the river Saryu; they are consequently known as the *Sarvaria* Brahmans. The elder brother and his followers accepted gifts and settled in Kanoja and are therefore known as the *Kanojiás*.

II.—DRAVIDA BRAHMANS.

A. *Dravidas, Karnatakas and Tailangas.*

The Dravida,
the Karnatak
and the
Tailangi
Brahmans.

20. We now come to another main division of the Brahmans, viz :—The Panch Dravidas. As already mentioned before, their sub-divisions are the Dravidas (proper), the Karnatakas, the Tailangas, the Maharastras and the Gurjaras or the Gujarati Brahmans. Except the last, all others are immigrants into this State, while the first three are found in very small numbers.

B. Maharashtra Brahmans.

21. The Maharashtra Brahmans form one of the main groups of the Dravida branch of Brahmans, and are literally speaking those who reside in the Maharashtra country (the Deccan). These are sub-divided into three sub-groups, the Kokanasthas, the Deshasthas and the Káradás. The origin of the first as narrated by tradition is as follows :—When Parshuram, the sixth incarnation of Vishnu, had destroyed the Kshatriyás he to atone for that sin granted the whole earth to the Brahmans in gift; and brought out a strip of land for his own use from the sea. Having settled there he once wanted to have some Brahmans for the performance of a Shráddha and a sacrifice, and sent emissaries in search of them; but none came. This enraged him so much that he wished to create new Brahmans. With this idea uppermost in his mind, he went to the sea-shore for his morning bath and there found some fishermen standing near a funeral pyre (chitá). He asked them who they were; they replied they were Kaivartas and lived on fishing. On this he granted them Brahmanhood and said that they would be known to the world as the *Chitá-pávan* Brahmans, since they had been purified near a funeral pyre.

Maharashtra
Brahmans.Kokanastha or
Chitapavana
Brahmans.

22. There was once a king by name Maharashtra, who ruled over the country now known to us by that name. He thought of performing a sacrifice and invited Brahmans from the north of India. After the ceremony was completed he gave them rich gifts and settled them there. Hence they were known as the Maharashtra Brahmans; and as they settled in the country (*Desha*) they are known as the *Deshasthas*.

Deshastha
Brahmans.

23. Those Brahmans who settled in the Karhát country, i.e., the country south of the river Krishna in the Deccan are known as the *Karáde* Brahmans. The descendants of a Brahman of the Chitpaván class and a widow are known as *Golak* Brahmans. There lived a Chitpaván Brahman by name Vásudev Chitale. He thought of digging a well, as a charitable act, for the public on a high road. He prevailed upon the passers by to assist him in his work. While the work was in progress, some Karáde Brahmans from Devrukha happened to come that way and were astonished to see a number of Brahmans engaged in digging earth. Thereupon they asked Chitale the reason of it; he told them what he wanted and requested them also to lend a hand. But on their refusing to enter into such humble work, he cursed them saying that for all future time they would be known contemptuously as *Devrukhás*, and would suffer from poverty and meanness.

Karada,
Golak and
Devrukha
Brahmans.*C. The Gujarati Brahmans.*

24. As shown in plate A, the Gujarati Brahmans can, from the traditional origins of the various sub-castes forming that big class, be grouped under two heads, viz.,—(1) the immigrant, (2) the local Gujarati Brahmans. The first group is called immigrant, because tradition reports the members of the various sub-castes coming under it to have come from beyond the limits of Gujarat; the second is so styled because these castes are known to have been created within the confines of Gujarat proper. Of the immigrants there are large sub-groups, each comprising more than one sub-caste. The Audichya group is the largest of all and contains within it nearly twelve sub-castes.

Origins of the
Gujarati Brah-
man castes.

I give below the history of the origins of the castes and sub-castes, as known from tradition or old legends, in the order given in the list.

*a. Immigrant Gujjar Brahmans.***Khedaval
Brahmans.**

25. Two Dravid Brahman brothers, in the course of their pilgrimage, came with their followers to Ilvapur (modern Idar) to bathe in the Hiranyagarbha river.

Plate A 2.

Baj and Bhitra.

As the king of this place was childless, he sent for these learned brothers and requested them to perform a sacrifice which they did to the king's satisfaction. The king thereupon granted them a village named Brahma Kheta. But a dissension arose among their followers as to its acceptance. When the dispute grew high the king ordered the gates of the city to be closed. The followers of the younger brother, who was for its non-acceptance, climbed the City walls and escaped from it, and those of the elder remained within. The former are therefore called the *Báhya* (i.e., outer), corrupted into *Báj* and the latter the *Bhítrá* (inner) Khetakas or Khedavals.

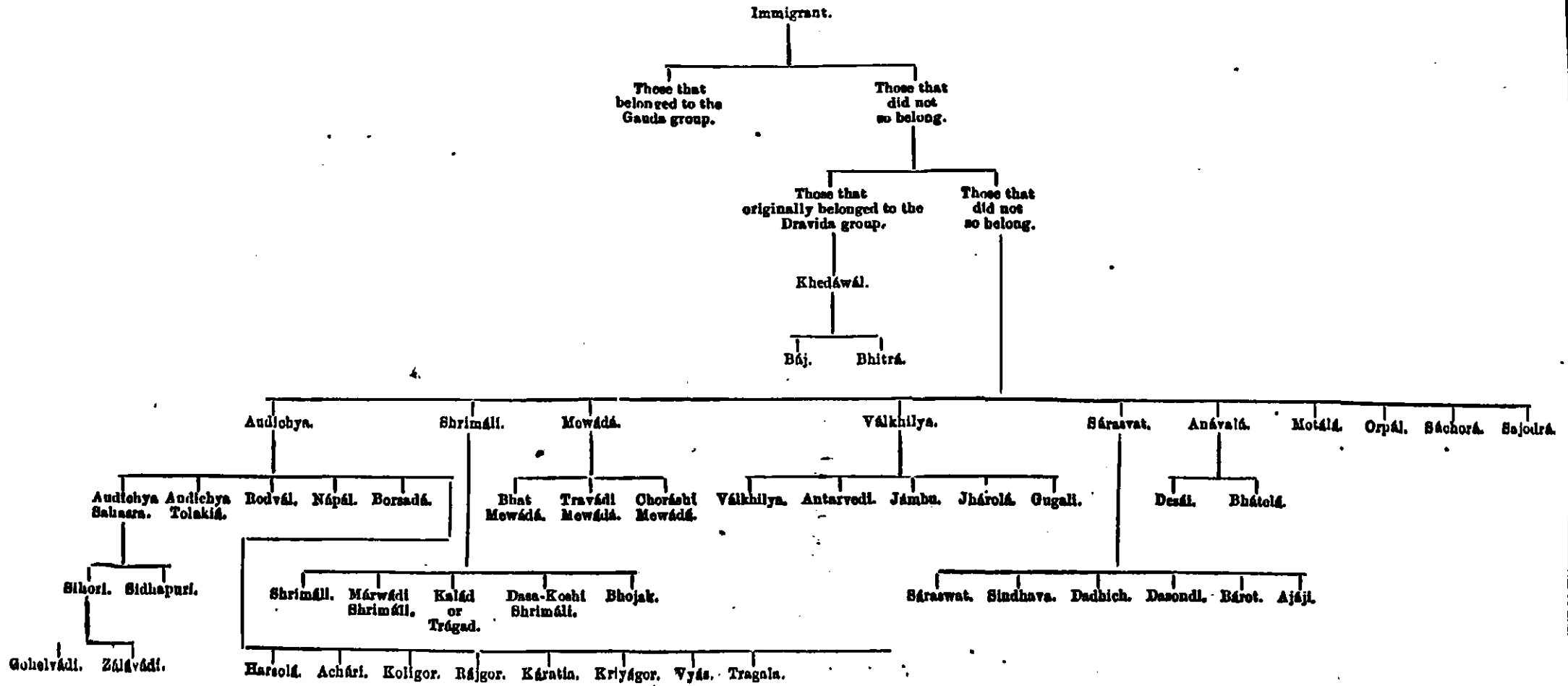
The Audichya Brahmans and their Sub-castes.

26. The origin of the Audichya Brahmans in Gujarat is a matter of history :—

Mulraj the founder of Anhilwár Pattan being troubled at heart about his future for the murders of his kith and kin at the time of ascending the throne repaired to his Guru and asked his advice. The Guru replied that he should go to Siddhapur of great religious sanctity and should there send for the learned sages and confer *Dán* (gifts) on them. On the king asking him where these sages could be found, the Guru said :—“ Brahmá has created such in the North of India for the protection of the Vedas ; therefore they should be invited and given gifts.” Thereupon the king with his queen went to Siddhapur and sent emissaries to North India, who brought with them 1,016 Brahmans. Of these 105 Brahmans were from Prayága (Allahabad), 100 from the hermitage of the sage Vyása, 100 from the country on the banks of the river Saryu, 200 from Kanya Kubja (Modern Kanoj), 100 from Kashi, 211 from Kurukshetra (Panipat), 100 from Gangá-Dwár and 100 from the Naimisha forest. After they had been duly received and honoured, the king offered to bestow gifts upon them, but these they rejected ; and so the disappointed king returned with his queen and followers to his capital. After a time when he heard that these Brahmans had gone on a pilgrimage, the king, restless as he was, asked his queen to proceed to Siddhapur and entice their women by a display of fine clothes and ornaments to accept them. The queen was easily successful in this. When the males returned they learned what the women had done and were enraged ; but being powerless against the persistency of their finery-loving women there was no way left but to express their willingness to accept gifts for themselves also. The king then went over to Siddhapur and gave them gifts of villages, costly ornaments and handsome wearing apparel. He granted the town of Siddhapur to 21 Brahmans ; Sihore in Kathiawar to 10 ; 171 villages about Siddhapur to 479 ; and 81 villages about Sihore to 490 Brahmans. Thus, in all, a thousand Brahmans accepted his gifts and only 16 stood firm and refused the king's bounties. The group of these thousand has since then been known as the *Sahasra*, in Sanskrit a thousand ; and because they had come from Udich (North) they came to be known as—*Audichya Sahasra*. Of these one thousand, 500 Brahmans who had received Sihore and its surrounding villages in gift, went thither and are known as Sihore Sampradáya Audichya Sahasra

Audichya Sahasra.

IMMIGRANT GUJJAR BRAHMANS.



Sihori and
Sidhpuri.Gohelvadi
and Zalavadi
sub-divisions
of Sihori.

Tolakia.

Rodwal, Na-
pal Borsada
and Harsola
Brahmans.Nawal and Bor-
sada Brah-
mans.Harsola Brah-
mans.Acharis, Koli-
gors and Raj-
gors.

Karatis.

Kriyagors.

Vyas Brah-
mans.

Tragalas.

Brahmans ; and the other 500 who remained and settled in Siddhapur and round about are known as forming the Siddhapur Sampradaya. The Sihore Sampradaya is sub-divided into Gohelvadi and Zalavadi, from two of the divisions of Kathiawar where they had subsequently settled. The sixteen Brahmans who had kept aloof from any participation in the gifts, formed themselves into a *Toli*, i. e., band, and separated from the main body at first. But when after much persuasion from the king, they also consented, they were given Cambay and the surrounding villages where they settled from that time. They are therefore known as Audichya *Tolakia*. The Audichya Brahmans have the following sub-castes emanating from them :—Rodwal, Napal and Borsada, Harsola, Koligors, Rajgors, Karatis, Kriyagors, Vyas, and Tragalas.

27. The *Rodwal* Brahmans are sub-castes of the Audichyas. They are so called because they migrated to Royda in Marwar and settled there. The tradition about the *Napal* and *Borsada* Brahmans runs as follows :—

In old times, there ruled in Gujarat a king who offered to give handsome presents to those learned Brahmans who would settle in his territories with their wives. Two Audichya Brahman youths hearing of this set out for the capital of the king ; but being unaccompanied by their wives they took with them two girls of other castes and passed them off as their wives. The king bestowed upon one the village of Napal and upon the other that of Borsad, as gifts. Then they thought of giving up the girls ; but being in their turn threatened by them they continued them as their wives and settled in the said villages. They and their descendants have thenceforward been known as Napal and Borsada Brahmans respectively. Some Audichya Brahmans were invited by the king of Harishchandrapur (modern Harsol) to settle in his capital city. They were given large gifts. Their descendants are known as *Harsola* Brahmans.

28. *Koligors* are the Gors or priests of the Kolis. Originally they were Audichya Brahmans ; but on account of their priestly services being confined to the Kolis they are known by this name. Similarly, the *Rajgors* are the Gors or priests of the Raj-castes, i. e., the Kshatriyas and such others. It is not known how some of the Audichyas came to be known as *Acharis*.

Karatis or *Kayatis* are those Audichya Brahmans who perform the funeral ceremony on the eleventh day after death, from *Kayatam*, a word meaning the eleventh day ceremonies.

Kriyagors also declare themselves to be Audichyas, so called from their having taken to performing Kriya, i. e., funeral ceremonies.

Vyas Brahmans are those Audichya Brahmans who accepted gifts from a Musalman king and have therefore been excommunicated by the general body. These persons have formed a separate caste now known as *Vyas*.

29. *Tragalas* are said to be the descendants of an Audichya Brahman by name Asit. He was the family priest of the Kunbi Patel of the village of Unza in the Kadi District of this State. This patel had a daughter for whom a demand was made by the Emperor of Delhi. This demand being refused by the Patel an army was brought against him by the Emperor. When it had encamped near Unza, the Emperor sent for the patel and asked him the reason of his insolent reply ; whereupon he said that as the girl was not his but was Asit's he could not well obey the order. On Asit being asked to confirm what the

Patel said by dining with the girl, he did it; but was excommunicated by the Audichya Brahmans for his having eaten with a Kunbi girl. From that day forward, he and his descendants have formed a separate caste. They are also known as Bhavaiyas from their occupation of performing Bhavais, meaning plays of common life, chiefly low and obscene plays and dances and burlesques.

30. The legend runs that the sage Bhrigu had established his hermitage near the Triyambak lake in the north-west of the Arbuda forest and, was living there with his wife. He had a daughter named *Shri*, a model of feminine loveliness and beauty, whom her father intended to give in marriage to Vishnu. The sage Nárada on hearing of this went to Vishnu's heaven and there requested him to accept her; and the request was granted by him. But when after the marriage ceremony was over, Vishnu prepared to ascend to his heaven with his new bride, Nárada protested that as she had till then not known herself she could not be taken up there, and that therefore she should purify herself in the waters of the Triyambak Sarovar in order that she might know herself. Thereupon she and Vishnu bathed in the tank and the gods who had accompanied Vishnu from heaven being pleased with this act of theirs desired *Shri* to ask for any boon. She asked them to build a magnificent city there and to people it with Brahmans. The gods thereupon ordered the celestial architect, Vishva-karman, to build a city there and sent emissaries to fetch learned Brahmans from all parts of India. 45,000 Brahmans, with 5,000 followers came to that place from various parts and were settled there by *Shri*. As that city was built by the order of *Shri* and as at that time the Vimáns (balloons) of the gods were collected there in such a large number as to form a *Málá* (a row), it was named *Shrimála*; and the Brahmans who settled therein came to be known as *Shrimáli* Brahmans. It is further said in the legend that at the time these Brahmans were installed in *Shrimála*, the god Varuna presented a garland of 1,008 gold lotuses to *Shri*. When she put it on her person, there appeared reflections of males and females in the petals of the lotuses. On *Shri* looking at them, they turned into living males and females and prayed to her to save them from the degrading state of begging and to show them some means of obtaining a livelihood. Then *Shri* told them that they were Brahmans and should follow the profession of jewel-setters or goldsmiths; and that they would be known as *Kalád*. At present these people are known as *Trágad Sonis*. The *Shrimáli* Brahmans are divided into the following sub-castes:—*Dasakoshi*, *Bhojak* and *Márwádi*.

The Shrimáli
Brahmans
and their sub-
castes.

One of these *Shrimáli* Brahmans once upon a time had eloped with a woman of another caste; he subsequently married her and settled with her in some foreign country some ten *kos* away. His descendants are at present known as *Dasa-koshi Shrimális*.

Dasakoshi
Shrimális.

Out of the forty-five thousand Brahmans that had come to *Shrimála* at the invitation of the gods as said above, 5,000 gave up their Brahmanism for Jainism and since then came to be known as *Bhojaks*.

Bhojaks.

Those *Shrimáli* Brahmans who have remained in *Márwád* are known as *Márwádi Shrimáli* Brahmans.

Marwádi Shri-
mális.

31. It is said that once the sage Nárada, in his wanderings upon this earth, went to *Nág-Loka* (country of the serpents) and there informed the chief

Mewada Brah-
mans and their
sub-castes.

of the serpents, Vāsuki, of mythological fame, that all of them were to be destroyed. This information very naturally agitated the whole community which, therefore, requested the sage to show them some way of salvation. Nárada replied that they should approach the god Shiva. Thereupon Vāsuki went to Kailása and there pleased the god by severe austerities. Then Shankara was pleased to say that the only way to avoid this danger was that he should make some Brahmans settle in the Mewád country near the Ekalingi Mahádev on the Trikuta mountain, and please them in a way to command their blessings. Vāsuki did it; and as that city became Bhaya-hara (the means of removing the fear of the serpents), the Brahmans residing therein were known as *Bhaya-hara* Mewádás. From this the name has corrupted into *Bhatt* Mewádás.

Travadi Mewáda Brahmans.

Some pupils of these Brahmans had betaken themselves to a village called Trayamvaya and therefore were known as Travaya Mewádá; but this latter name has now degenerated into *Travádi* Mewádás.

Chorasi Mewádas.

At the instance of Shiva Vāsuki settled there some more Brahmans who had to maintain themselves by begging alms in 84 villages, and therefore these are known as *Chorasi*, 84, Mewádás.

Valkhilya Brahmans and their sub-castes.

32. When Shiva wished to marry Párvati on the banks of the river Aruna-násha near Mount Abu, Brahmá had taken upon himself the task of officiating as priest at the marriage ceremony. Sand was sprinkled over the ground and on it the *Vedi* for performing the *homa* (sacrifice) was erected. While performing the ceremony Brahmá became curious to see the bride's face. To gain his end clandestinely, he made the fuel to smoke. This smoke compelled the bride and the bridegroom to close their eyes; seizing this opportunity Brahma lifted the veil of the bride and saw her face, when her unparalleled beauty and charms so excited his passion that he was powerless to resist it; and the sand became wet. Each particle of this sand was then turned into a Brahman by Shiva. These 88,128 Brahmans so created are known as *Valkhilya*, because of their creation from particles of váluka (sand).

Antarvedi Brahmans.

Of these, 60,000 Brahmans went to the abode of Surya (sun); and 495 migrated to the country between the Ganges and the Yamuná and became known as *Antarvedi*; 9,000 settled on the banks of the river Jámbu and came to be known as the *Jámbu* Brahmans; 18,128 settled in the town of Zalyodar and are therefore known as *Zárolás*; and the 505 that remained were sent to Dwarka by Brahma; there they took to performing a gugal (*Bdellium*, *Amyris agallocha*) sacrifice by the command of Shri Krishna, and they are therefore known as *Gugalis*.

**Jambu Brahmans.
Zárolás.
Gugali Brahmans.**

The Saraswat Brahmans, and their sub-castes.

33. When Ráma, the King of Ayodhyá, returned from Lanka, he on his way home approached the mountain of Chitrakuta. There he remembered that he had made a vow to worship the goddess Hingalá before entering Ayodhyá. He set out with Sitá, Hanuman and others towards Sindh where the goddess had her temple. When he reached that country he put up in a beautiful place, at the instance of his guide, to pass a night there; but when he was requested to take his meals, he refused to do so before feeding a number of Brahmans in obedience to a vow. But Brahmans were scarce and hence he got restless. In the meanwhile, the goddess Sarasvati appeared to him in person and offered him his choice

for a boon. Whereupon Ráma requested her to supply him with Brahmans. The goddess thereupon rubbed her hands against the earth, which produced 1,296 Brahmans who are, therefore, called *Sáraswat* Brahmans, from her name.

Those *Sáraswats* who remained in Sindh are known as *Sindhvát Sáraswats*, and the others are known as simply *Sáraswats*.

There was one learned Brahman among them, by name *Dadhicha*; his descendants are known by his name. But with the increase of descendants, several *Gotrás* (families) were formed among them; and thenceforward they came to be known by the name of the *Gotrás*. One of them is *Párashar*, and, therefore, the Brahmans having that *Gotra* are known as the *Párashar* Brahmans.

Another *Sáraswat*, by name *Durga-Datta*, had also made himself very famous by his learning and austerities. He was much respected by his castemen and the people at large. His descendants are divided into three groups; (1) the *Dasondi*, (2) the *Ajji*, and (3) the *Bárot*.

34. When Ráma was returning from *Lanká* to his capital city *Ayodhyá*, he happened to see on his way the sage *Agasti* in the *Dandaka* forest and told him that he had to complete a vow that he had taken. The sage replied that he should proceed to the town of *Anádipur* (now known as *Anával*) and there fulfil his desired object. Thereupon Ráma proceeded to that place and ordered *Hanumán* to procure some Brahmans for him. *Hanumán*, therefore, went to the banks of the *Ganges* and brought 18,000 Brahmans to Ráma. But they were very dirty and were all of them suffering from ringworm and itches. Ráma, therefore, pierced the earth with an arrow with the result that a hot spring jetted out of it; therein these Brahmans bathed and were cured of their filthiness. Then Ráma performed a sacrifice and settled them there with munificent gifts and proceeded towards *Ayodhyá*. These Brahmans are, therefore, known as *Anávalá* Brahmans. Out of these 18,000 Brahmans, 12,000 had accepted gifts of land and villages and are therefore known as *Desáís*, and the 6,000 that had not done so are known as the *Bhátelás*. The hot-water springs at *Unai* attest to the truth of this version up to this very day.

35. Similarly, 18,000 other Brahmans who were settled in *Muktisthan* (modern *Mota*) are known as *Motálas*; and the same number that settled in *Urupatan* (modern *Orpal*) are known as *Orpal* Brahmans.

The *Sajodrá* Brahmans are those Brahmans who have been settled in the village of *Sajod* in the *Ankleshvar* Taluka of the *Broach* District, by *Shri Ráma* for their having assisted in performing the sacrifice.

Sàchorá Brahmans are so called from a village by name *Sàchor*, in the *Rajputana* agency, lying in the south of *Marwar*.

(b) Local Gujjar Brahmans.

(1) *Káthiáwádi*.

36. The *Kathiawadi* Brahmans are divided into the sub-castes of *Somapura*, *Girnara*, *Kandolia*, *Sorathia*, *Bardai*, *Uneval*, *Aboti*, *Gomatival*, *Sevak* and *Tapodhan*.

It is narrated that once in past ages *Chandramá*, i. e. the moon god, performed a sacrifice in the *Prabhás-kshetra* near the temple of *Somnath Mahádev* in *Káthiáwár*. In this sacrifice many Brahmans had been invited to perform various

Sh
raswats

Dadhicha
Saraswats.

Parashar
Brahmans.

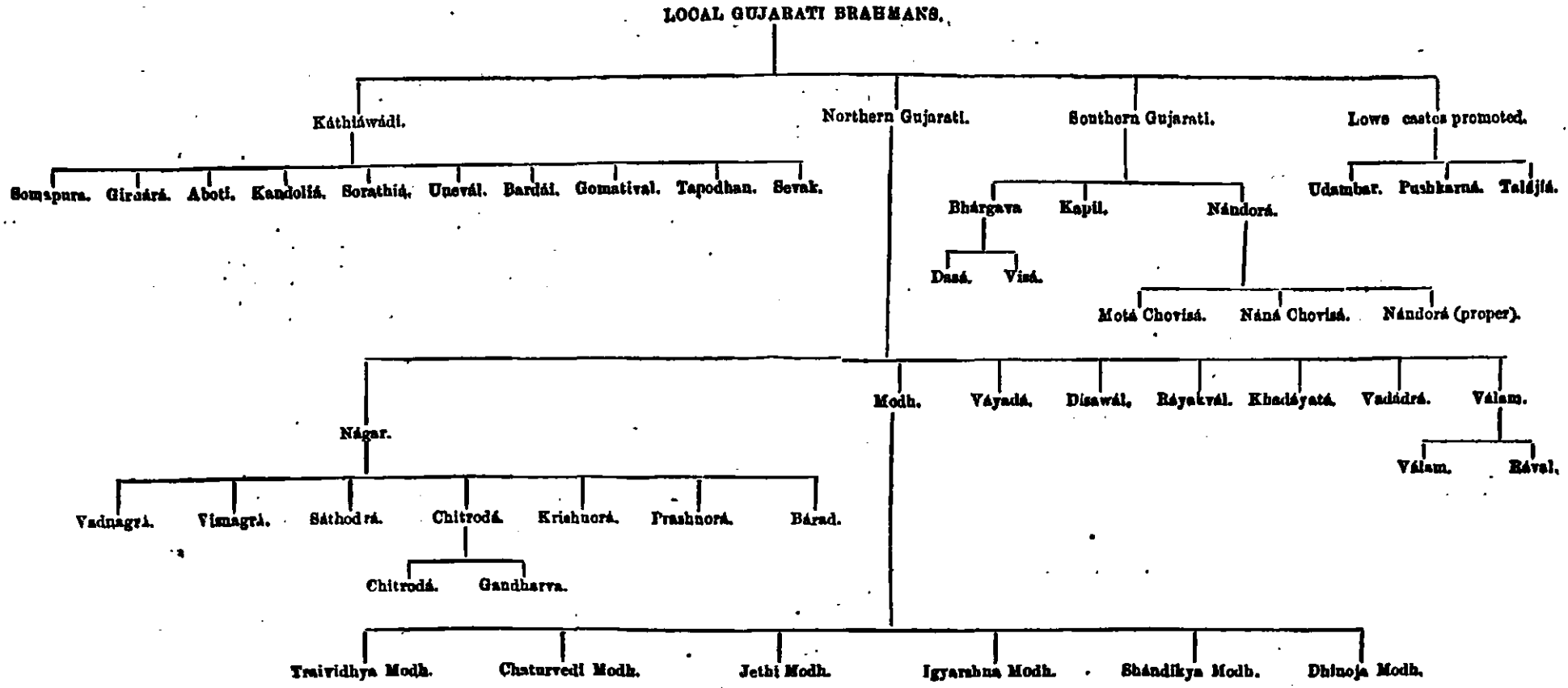
Dasondi, Ba-
rot and Ajji
Saraswats.

The Anavala
Brahmans.

Motala Brah-
mans.
Orpal Brah-
mans.
Sajodra Brah-
mans.
Sachora Brah-
mans.

Sub-castes of
Kathiawadi
Brahmans.
Plate A.

PLATE A₃.



functions relating to it, and were afterwards settled there. These are called *Somapura* Brahmins because they were settled by Soma (moon) in Somnath. **Somapura
Brahmins.**

Vishnu and Shiva, in their wanderings upon this earth, happened to come once upon a time to mount Revtáchal (now Girnár in Sorath in Kathiawár), and rested there. But as there were no Brahmins in the place, they went to the Himalayas and fetched some Brahmins from its caves and settled them there. **Girnara
Brahmins.** These Brahmins were named Girnár Brahmins by the deities.

Abotis declare themselves to be the descendants of the sage Valmik's younger son, who had been brought to Dwarka for the performance of a sacrifice by the order of Shri Krishna and who at its completion was settled there. **Aboti
Brahmins.**

In days of yore there was a king by name Mandhátá in the Panchál country (in Kathiawar). He was of a very cruel disposition and oppressed his subjects. They thereupon went to the hermitage of Kanva now known as Kandole and told the sage the sad tale of their miseries. The sage thereupon sent for the king and remonstrated with him on his doings. The king repented bitterly of his conduct and promised to improve. As an earnest of his repentance he said to the sage that he was going to erect a handsome city wherein he would settle a number of Brahmins. Afterwards, when the city was ready, Kanva, at the request of the king, sent his disciples to fetch Brahmins from Prabhas-Pattan. They brought Brahmins from there to the number of 18,000. They were settled in the city and from the name of the place being Kandole, they are known at present as *Kandolias*. **Kandolia
Brahmins.**

Sorathias are those Brahmins who declare themselves to have been born as such in the Saurashtra, corrupted into Sorath. **Sorathis
Brahmins.**

Unéval Brahmins are those who declare themselves to have been produced in Una by Shiva. Una belongs to the Junagadh State. **Unéval
Brahmins.**

Bardai Brahmins are those who declare themselves to have been created in the Barda country, i. e., the country belonging now to the State of Porebunder, in Kathiawar. **Bardai
Brahmins.**

Gomtival Brahmins are those who were originally residing in the village by name Gomti among the Barda hills on the Porebunder side of Kathiawar. **Gomtival
Brahmins.**

Those Brahmins who had been assigned the worship of Somnath Mahadev in Prabhas-Pattan are known as *Tapodhan* Brahmins, on account of their having taken to using things dedicated to Shiva, which is prohibited by the Shastras; and, therefore, they are considered degraded and hence their name. **Tapodhan and
Sevak
Brahmins.**

(2) Northern Gujarati Brahmins.

37. The Northern Gujarati Brahmins are divided into the following sub-castes:—Nágar, Modha, Vadádrá, Ráyakvái, Disávái, Váyadá, Khadáyatá and Válam. **Nagar
Brahmins and
their
sub-castes.**

From the Skanda Purana we find that at the place where there now stands the temple of Hatkeshvar Mahádev (at Vadnagar in the Kadi Division), there was in ancient times a hollow through which the mortals of this earth used to go to the netherworld, there to bathe in the Ganges and worship the golden emblem of Shankara, with the result that they were purified and could go up to heaven. But Indra, out of pure jealousy, closed up that hollow by placing over it mount Rishya Shringa. The place, however, did not lose its sacredness in the estimation of the people who, therefore, erected temples there and consecrated many holy places.

The result was that a number of learned Brahmans settled there. When the king of that country once happened to suffer from leprosy he, at the advice of his councillors, sought the aid of the Brahmans. They, by the power of their learning, cured him of his disease. The king was much pleased and asked them to accept gifts which they stoutly refused to do. The king was disappointed; and so one day taking advantage of the absence of the male Brahmans to Pushkar, he sent his queen with rich ornaments and wearing apparel to the females. This appears to be a time-worn contrivance, as it has been, as already mentioned, resorted to in the case of the Audichyas also. Naturally the fair sex could not withstand this temptation and so with the exception of 4 women only, all accepted them. The result of this, however, proved disastrous to their husbands; because those among them whose wives had accepted the gifts lost their power of voyaging in the sky. These at once left the country with their families; but the others remained there and accepted gifts of lands and villages from the king. Hence, the city was called Chamatkarpur (the miracle city). The Nagar Brahmans are divided into the following sub-castes:—*Vadnagra*, *Visnagra*, *Sathodra*, *Chitroda*, *Krishnora*, *Prashnora* and *Barad*. One of these Brahman youths once happened to kill a young serpent; the whole class of snakes was enraged against the Brahmans and commenced a regular war against them by biting and killing whomsoever happened to be within reach. When the Brahmans had lost very considerably in this fight, they approached and worshipped Shiva so devoutly and fervently, that he appeared to them in person and asked them to repeat a *mantra* wherein the words '*Nagaralam*, *Nagaralam*' (meaning no poison) appeared at the end, with the result that so soon as the serpents heard that *mantra* they ran away to the netherworld, and those that stayed lost their venom. The Brahmans thanked Shiva heartily for teaching them the *mantra* and freeing them from the terrible affliction. Hence the city was styled Chamatkarnagar, and as it was the first Nagar (city) it came to be known as *Vridhha Nagar* or *Vadnagar* and the Brahmans therein were called *Nagars*.

Bahya Nagars.

The first schism among them took place when one of them gave a piece of land to a foreign Brahman for the purpose of erecting a temple of Shiva thereon, against the unanimous wish of all. This action of a single individual exasperated the rest so much that he was instantly excommunicated and exiled from the city. He and his adherents and their descendants are, therefore, now known as *Bahya Nagars*, i. e., those *Nagars* who have been sent out of the city. These are known also as *Prashnorás*, a corrupted form of *Prashnottara*, i. e., *Prashna* (question) *Uttara* (reply), because the said Brahman replied to the request of the stranger for a piece of land.

Visnagra Nagars.

The second schism among them took place on the occasion of the offers of gifts by king Visaldev. Those who accepted the gifts had to separate from the main body. The first to separate were the *Visnagará* Brahmans who accepted

Sathodara and Krishnora Nagars.

Visnagar as a present; next after them were the *Sathodarás* who accepted *Sathod*: then the *Krishnoras* who received *Krishnore*. These acceptors of gifts migrated to the villages presented to them, settled there, and were thenceforward known by the names of those villages prefixed to the word *Nagar*. The main body that remained in *Vadnagar* was of course known as the *Vadnagará*

Vadnagara Nagars.

Nagars.

There occurred a further split in the main body ; not because of any dissensions such as are mentioned above but because of a Moslem invasion. Most of the Nágars escaped outside the city of Vadnagar under one garb or another, to escape the terrible slaughter of the Hindus in general and the Brahmans in particular, at the hands of the Musalman invaders. The refugees scattered over Káthiáwár and Central Gujarat, but retained their caste name of Vadnagará Nágars ; those who escaped to Chitod in the Rajputana States are known as *Chitroda Nágars*.

Chitroda
Nágars.

Some of the Báhya Nágars, not finding suitable wives among their fold, took them from among the other Brahman communities and are therefore styled *Bárad* (outside) Nágars.

Barad Nágars.

Another tradition of the origin of the word Nágara says that at Shankar's marriage with Párvati, when Brahmá being smitten by Párvati's beauty and being unable to control his feelings left unfinished the performance of the nuptial sacrifice, Shankar threw down six grains of rice and from these arose 6 Brahmans. These were married to *Nága* females and from that time forward they were known as Nágars.

38. Brahmá was once performing *Tapa* near a town by name Dharmáranya near Sidhhapur. On its completion he invited Vishnu and Shankar and created 18,000 Brahmans, who were therefore known as *Traividhya* Brahmans, as being created by three deities. But the town went on changing its name in every Yuga. It was Dharmáranya in the Satya Yuga ; Satya Mandir in the Tretá ; Veda-Bhuvan in the Dwápar ; and Moherpur in the Kaliyuga. This last name was corrupted into the modern Modherá and hence the Brahmans residing therein are called the Mudhera or *Modh* Brahmans. The word *Traividhya* also got changed into *Trivedi*. After the lapse of many years, the town was bestowed upon his daughter as a marriage gift by the king of Kanauj. She being of the Buddhist persuasion deprived the Brahmans of their rights and holdings and compelled them to vacate the town. The Brahmans therefore approached her father with a request that the town should be restored to them ; and the King promised them to do so in case they performed a miracle. Some of the Brahmans were for making a trial and the others were against it and were for depending upon fate only. These latter are, therefore, known as *Chaturvedi* as they added one more quality of fatalism to the three *Gunás* already possessed by them, viz., *Satva*, *Tamas* and *Rajas*. Still some 20 men from the old sect and 11 from the new one set out for Rámeshwar to gain their cherished object. But the twenty *Chaturvedi* Brahmans got tired and disgusted on their way, and stopped and gave up accompanying the eleven. These seceders lost much of their old habits and customs on account of their having stayed in a foreign land ; they also took to dressing themselves in the fashion of the land of their adoption ; they are called *Malla* or *Jethi* (i.e. wrestlers) *Modhs*. The rest proceeded to Rámeshwar, and returned with their object fulfilled ; but for reasons similar to those stated above, they became separate from the others and are known as the *Igyarshana* *Modha*.

Modh Brah-
mans and their
sub-castes.Traividhya
Modhs, Tri-
vedis.Chaturvedi
Modh Brah-
mans.Jethi Modhs,
Mallas.Igyarshana
Modha Brah-
mans.

While living in Modherá, the *Modhs* used to keep a number of cows, which they were in the habit of sending to the jungles for grazing under the care of illiterate Brahman youths in the town. Brahman maidens and widows used to

Dhinojá Modh
Brahmans.

carry their noon-day meals there as the youths had to stay there the whole day. From this practice matches were formed and illegal connections were the result. When this became known to the Brahmans they were enraged ; but as it concerned the whole community, they built a new village on the pasture land and compelled those erring youths and maidens to settle there as a distinct community. This new village was named Dhenuja, as the occasion for this new habitation was the tending of cows ; and the Brahmans who settled there were called Dhenujás, now *Dhinojas*. How some of them came to be known as *Shandúkyá* Modh Brahmans is not known.

Vayada Brah-
mans.

39. There was a holy place by name Vatiká in the midst of the Madra, Sauvir and Dhanva countries, where a sage by name Vádava had made his abode. His severe austerities pleased the gods so much that Vishnu and the other gods appeared to him in person and asked him to name his desire. Whereupon the sage requested to be supplied with issues of his mental powers ; i. e., not in the ordinary way but by the force of his will only. The gods said,—“ So it will be done; and when Váyú (i. e. the wind god) will appear there in person such Brahmans will come into being and will, therefore, be known as the *Váyadá* Brahmans.”

Disáwál
Brahmans.

40. Once Brahmá ordered the celestial architect Vishva-Karmá to build a city on the banks of the river Bannas in the Brahma-Kshetra. This city was named *Darshanpur* (Modern Deesa) on account of its beautiful and handsome appearance. Brahmá then created 18,000 Brahmans from the Kusha grass and married them with 18,000 heavenly nymphs and settled the pairs there. These girls, at their marriage ceremonies, had expressly stipulated with their husbands that they would abandon them in case they accepted any gifts. The temptation however, of accepting presents no Brahman could resist and so they became widowers. They then prayed to the goddess to be again supplied with wives ; and at her order, 16,000 and 2,000 girls were taken from among the *Váyadá* and *Zárolá* Brahmans, respectively. These Brahmans are known as the *Disáwál* Brahmans from the name of the town in which they had settled.

Raikyal Brah-
mans.

41. In the town of Kathodar in Gujarat, there lived a sage named Satyapungava with his 1,292 disciples. He used to worship the goddess Lakshmi, who one day appeared to him in sleep. But the sage did not awake; and the goddess vanished. The sage on rising inquired of his disciples, ‘ *Kva Rayas ?* ’ (i. e. where is Lakshmi ?). But as they could not give a reply, he was enraged with them and cursed them and said that they would be thenceforth known as the *Raikyavasa* Brahmans in imitation of the question put to them. This was latterly corrupted into *Rdyákvál*.

Khadayata
Brahmans.

42. In olden times some 18,000 Brahmans were living in a place known at *Kotyárka* now *Kotárak* in Gujarat. They pleased Shankar so much that he asked them to tell him their desire. But they could not do so on account of their disagreement (khatpat) with their wives and therefore they were cursed with the name *Khandayata* (modern *Khadayata*) by him.

Vadadra and
Valam Brah-
mans.

43. *Vadadras* are those Brahmans who were originally inhabitants of the village of *Vadád*, about fourteen miles north-east of Ahmedabad. *Válam* Brahmans derive their name from the town *Válam* in the Visnagar Taluka of this State. One of their sub-divisions is known as *Rával* Brahmans from the fact of

their having migrated to a village by name Rával in Kathiawar, and their having taken to eating and intermarrying with the Chárans. Ravals.

(3) *Southern Gujaráti Brahmans.*

44. There was a sage by name Bhrigu ; he performed severe austerities on the northern bank of the river Narmadá and thereby pleased the god Shiva. The latter thereupon asked him to name his desire. The sage requested Shiva to so bless him and the spot on which he had performed those austerities that the spot may ever after be known by his name Shiva told him that the place belonged to Laxmi and he should therefore approach that goddess to gain his end. The sage went to Laxmi and prayed to her to allow him to consecrate the place in his name. Laxmi returned with him to that place and he offered a prayer to Kurma (the tortoise). Laxmi then ordered the celestial architect to build a town on the back of that tortoise. This town was, therefore, afterwards named Bhrigu Katolha, meaning " the tortoise of Bhrigu." Laxmi, at her departure to heaven, went to the sage and handed over to him the lock and key of the place and told him to look after the town until her return from heaven. This done, she went to heaven and her mission there being done, she returned to the sage and demanded the lock and key. The sage then said that the place belonged to him and so he would not return them. This led to an altercation between the two. For arbitration the Chaturvedi Brahmans who were living in the place were cited. They decided in favour of the sage, being afraid of his curse. Laxmi was so enraged that she cursed them and said that their partiality would make them homeless and penniless and would prevent them from acquiring a knowledge of the Vedas ; and that all of them would be disunited and quarrelling among themselves. The sage then performed severe penances to please Shiva and ultimately succeeded in doing so. Shiva at the sage's request told him that even though disunion due to Laxmi's curses would remain there, still the Brahmans of the place would, by his favour, be proficient in the Vedas and would be religious and happy. These Brahmans are known as the *Bhārgava Brahmans*. Bhārgava
Brahmans.

45. The *Kapils* trace their descent from the sage Kapil ; but are probably so called from their being originally residents of a village named Kavi, in the Broach District. The *Nāndorás* derive their name from Nāndode, the capital town of the Rájpiplá State. Among them there are three sub-divisions, Motá Chovisá, Náná Chovisá and the Nāndorá proper. Kapil and Nāndora
Brahmans.

(4) *Lower Castes promoted.*

46. In the battle between the gods and the demons, when Tripurásur, the chief of the latter, had been killed by Shiva, some of his followers fled to the jungles and there took to performing severe austerities under the shade of Udambar trees. Shiva was thereupon pleased with them and said that they would be known thenceforth as the Udambar Brahmans. Udambar,
Talajia and
Pushkarna
Brahmans.

Ráma, the King of Ayodhyá, on his way to Prabhás Pattan halted near the temple of the goddess Rutámbá (now Rohápurí Mátá in Bhavnagar) and there performed a *koma* in her honour. At its completion he commenced to offer Dakshiná (money-presents). Some fishermen came to receive the Dakshiná in the disguise of Brahmans. Rama was enraged with them ; but at the intercession

of the goddess, they were allowed to depart in the garbs they had assumed and to settle in a village named Tuljapur (now Talaja); they were thenceforth known as the *Talaja* Brahmans.

Pushkarnás are reported to be originally Beldárs, but on account of their having dug the Pushkar lake near Ajmere, they were raised to Brahmanhood and are thenceforth known as the *Pushkarnás*.

5. THE KSHATRIYAS, THEIR DIVISIONS AND ORIGINS.

The Kshatriyas and their classes.

Plate B.

47. The great Kshatriya class of old days, that had been the bulwark of Aryan supremacy in India and was the centre round which many an anecdote has turned in the Puránas and specially in the Mahábhárat and Rámáyana, is now split up into many branches, castes and sub-castes. The principal branches into which we might separate them at first are—(a) warriors, (b) writers and (c) traders. It is doubtful whether to put the Kshatris (or Khattris as they are called) under the head of writers; for they include, in Gujarat, the followers of humble professions like dyers and weavers. But they are placed under writers for want of any other situation for them, until ethnological enquiries fix their proper place.

(a) *The Warrior Kshatriyas.*

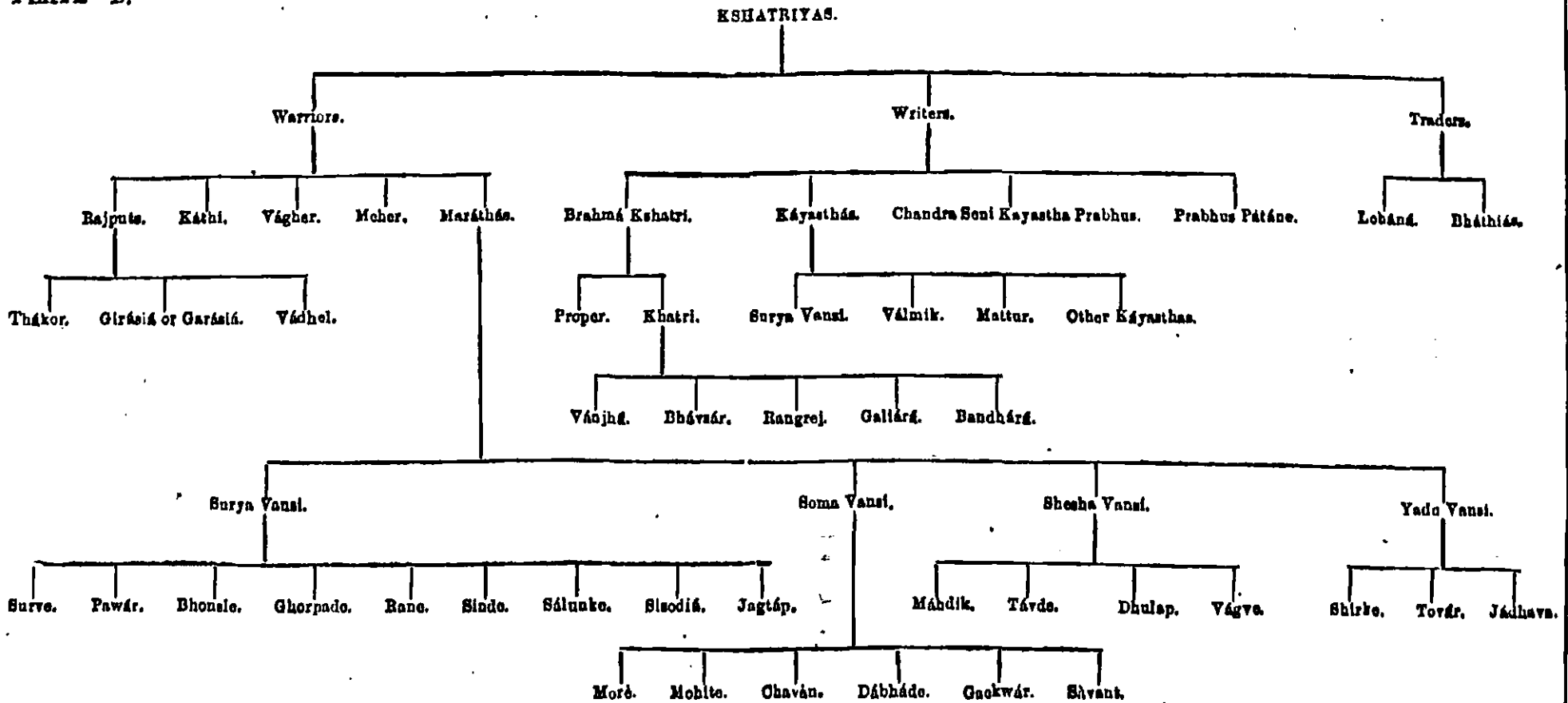
Sub-divisions of warrior Kshatriyas.

48. The first class comprises within itself (1) the Rajputs, (2) Káthis, (3) Vághers, (4) Mehers, and (5) Maráthás.

The Rajputs.

49. The Kshatriya class, as has been already observed before, was a mighty race of warriors in the old times. Though their occupation is now gone entirely, as a class of warriors, still their name survives in the feudal classes, as we may call them, which are composed of their descendants. Chief among them, in Gujarat, are the *Rajputs*, or descendants of royalty. It is doubtful whether all those classes, who claim Rajput origins, have sprung from the Kshatriyas of old. In these piping times of peace, the martial tribes have greatly degenerated. Other methods have been devised, under another Government, for the protection of the country; and if a Rajput wishes to follow his old profession of arms, he has to enrol as Jack sepoy, and merge his family pride and sentiments, in the routine drill of a native Regiment, composed of paid men from all classes and castes. The Thakores or petty landholders, the Garásíás who possess lands on quit-rents or favourable tenures, the Molesalám converts and even some of the Aboriginal tribes are considered to be of Rajput blood. But of all who boast of this honourable pedigree the most remarkable in physique, in their mode of life, and their peculiar ways are the Rajputs of pure blood or descent. Of course, all their clans and tribes are not on a level in the ranks of precedence. Some of the Rajput cognomens are to be found even among the degraded classes. But the highest classes are still looked upon with awe and respect. Being mostly connected with ownership or cultivation of land, this Military race has now come to form only a part of the agricultural class. But those of them whom a dreary idle life, lavish expenditures and opium-eating have not already ground down to the condition of field labourers still show a spirit and fire never met with or expected in the millions of others that compose the Indian castes. Such are the Rajputs of the present day; though only a few centuries back they ruled over this land of Gujarat, with good sense, ability and vigour. The tales of chivalry, of family

PLATE B.



Thakore or
Girasias.

pride, of devotion to arms, of love and beauty, and of the brave rewarded with the hand of the fair, that shine in every page of the history of Rájasthán and the Rásmálá of Gujarat, stir and charm the Indian reader and hearer (because the race of the story-tellers is not yet extinct), more than the Romances of mediæval times and the tales of the exploits of the chivalrous knights of the Table Round, however well sung in a foreign language. They are generally known by the name of Thákors or Girasias or Garasias. Those who hold a Giras are generally known as Girásias; and the Bhayáds or the relatives of a chief call themselves Thákors. These are different from the Kshatriyas of North India who are immigrants to this State and call themselves also Thakors. The present Rajput Girasia or Thakor, however, is in the mouths of the other busy communities a bye-word for idle habits, utter inability to manage his household, and opium-eating. It is but too often that his patrimony is mortgaged to a neighbouring Bania or banker, in entirety. So long as he gets his daily dolo of opium and is kept in food with his family, he has little more care for aught else and allows his creditor to keep the accounts as he may wish. The Bania, on his part, is not slow to respond to the call. Every morning, the settled quantity of the drug is supplied to the Girasia and the corn and other supplies are furnished regularly. It is pleasing to the Girasia to be emancipated from the ignoble task of keeping an account of his income and expenditure; and this he considers to be justly due to his noble birth. The Bania creditor who keeps the Girasia's accounts for him so manages them that in the long run very little remains to the Girasia of his ancestral estates. The Bania is too prudent to come to extremes. Under no circumstances is the opium instalment reduced or omitted; and the Girásiá can also indent upon him for unusually large quantities, for the consumption of brother Rajput guests. When the daughters or sons marry, the Girásiá can also rightfully demand sums of money for the marriage expenses. Thus the Bania caters to all his personal wants; which all told, are neither many nor oppressive. This arrangement, however, can last for only a generation or two; and sooner or later, follows the inevitable result of the Girásiá family losing their patrimony, and not seldom labouring on their own lands. The Rajput ladies have been famous for shrewd sense and superior abilities than what their lords exhibit in managing both domestic and State affairs; many are known to have saved their estates from ruin by tact and good management. But of the Rajput maidens not a few are compelled to lead a life of celibacy; for the marriage expenses are heavy; so heavy sometimes, that a Rajput has to sell out of land and home in order to defray them at the high standard consistent with the name and rank of his family. Daily opium-doling to a large number of guests, who stay for a long period of time, feeding them and their dependents, and stabling their riding-mares, purchasing gaudy silk dresses and brocades and the presents for the Bháts, or family-bards, form the chief items of marriage expenses. Strict Zanánú system prevails among the Rajputs; and even the poorest will not allow their women to work in the field or to fetch water; while widow re-marriage is strictly prohibited. To strangers the Rajputs are hospitable; and they are very polite and courteous in their manners. They are tall and impressive, at least such as

the middle to distinguish themselves from the Musalmans. The *Baroda Gazetteer* mentions the following as the chief Rajput clans :—Chávdá, Solanki, Vághelá, Songad, Makváná, Ráthor, Parmár, Gohel, Jhálá, Chohán, Tuár, Haráshi, Sodviá, Bháthi, Daimá, Pádhiár, Hádiál, Devlá, Dodiá, Biholá, Ráná, Thokiá, Jádejá, Dágh, Lákam, Mori, Humád, Peerán, Háthá, Vaish, Válmá, Udávat, Ran Ráthod, Tautol, Paloniá, Rával, Vezániá, Chandrávart and Revod. The Rajputs are not under many restraints as regards food and drink ; and intermarriage is free between members of all clans, except in the case of specially high families and clans ; while some poor ones are known to accept brides from inferior tribes like those of the Kolis and the Bhils.

50. The *Vádheis* belong to the Rajput race and are found in the Okhá- **The Vadhels.**
mandal Taluka of this State. They were originally Ráthods from Marwar. Umedsing Ráthod came with an army from Marwar, slew the Chorás, and took possession of Beyt, whence the tribe is called Vádhel from “Vadha” meaning massacre.

51. The *Káthiis*, a strong and robust race inhabiting the peninsula **The Kathis.**
named after them, were feudal chiefs. Their warlike propensities are well-known. They are said to be of Indo-Scythic origin. They first settled in Sindh in the course of their migration ; but being banished from there by the Soomuree king they took shelter in the dominions of a Rájá of the Vala race, who then ruled at Dhank, near Dhoráji in Sorath, and established themselves in the region of the Sourás where their influence became so predominant that the name of Káthiawar superseded the ancient appellation of Sourástra. In modern times they are mostly serfs on the soil, having lost their patrimony by large expenses and indolence. Those who have not lost all are renowned opium-eaters like the Rajputs. Still through all their poverty and indolence shine the tall statures, handsome faces, and blue eyes in both sexes, distinguishing them prominently from the various other castes and tribes of Káthiawar.

The Káthiis give their traditional origin as follows :—

When the Pándavás lost all in the great game of gambling at Hastinápur, **Auratia Kathia.**
they had, according to the terms of the game, to betake themselves to a forest-life for 12 years, and at the end of that time to pass one year so secretly that their whereabouts may not be discovered by the Kauravás. If the places were discovered they had to pass 13 years more in exile. The Pándavás after the expiry of twelve years of forest-life concealed themselves in the Viráta country (lying about Dholká in Gujarat). The Kauravás suspected this and, in order to ascertain the truth, they went there, but were unable to get hold of the Pándavás. Duryodhana then suggested cow-lifting to force the Pándavás to come to the rescue. As they could not do the act themselves owing to their being Kshatriyas, he asked Karna to devise some means of putting that scheme into execution. Karna struck the earth with a wooden stick and produced a man. This man so brought into existence by a Káshtha (wooden stick) was named Kathi (a corrupted form of the original Sanskrit word). He was asked by Karna to lift the cows and was enjoined to maintain himself on plunder and cattle-lifting thenceforth. For the service the Kathi was rewarded by his master Duryodhana with the gift of the Pawár principality of Dhár in Central

India. Here he married an Ahir girl and had by her eight sons, who became the progenitors of eight Shákhás or families. They are Patgar, Párvá, Mánjariá, Toriá, Bel, Jebaliá, Nehar and Náthá. All these eight families are known as the Auratias, meaning inferior. These Auratias are really speaking the pure Káthis as opposed to the other Káthis known as the Sakhayet, meaning noble Káthis; but as they give their daughters in marriage to the latter they are considered lower in the social scale. The Sakháyat trace their descent as follows:—When Karna of Mahabhárat-fame went to fight in the great battle of Kurukshetra, he was accompanied by his son Vritket. Seeing how affairs were being shaped in that battle, Karna prevailed upon his son to save his life by returning home. From that day his descendants were called Válá Rajputs, from *Valga* returned. One of his descendants by name Dháno Váló was ruling in Dháuk in Káthiawár, when a large crowd of Káthis from Dhár came there to escape the severity of a famine. Among the refugees there was a Kathi named Bijal belonging to the Patgar branch, with his family. His daughter named Rupdi was very beautiful and Vera Válá, son of Dhana Válá, married her. When the fact became known the Rajputs excommunicated the Prince and his wife, who thereupon joined the Káthis. He had three sons by name Váló, Khumán, and Lulu by his Kathi wife. These three sons became the progenitors of three branches, the Válá, the Khumán and the Kháchar. These are known as the Sakháyats. A third accession to this race was also of the Rajputs belonging, as they profess, to the celebrated Ráthode clan of Kanauj. They are known as the Dhandbals. It is a rule among these Káthis that the Auratias and the Sakhayats cannot marry within their own circle, but the Auratias have to give to and seek brides from the Sakhayats and *vice versa*. Similarly, there is no objection among them to take wives from among the Ahirs and the Babariás. Among them a brother's son or daughter can be married to the children of his sister. There is no objection to polygamy and no limit is fixed as regards the age within which a girl should marry. Widow-remarriage is not prohibited though some of the higher families do not generally practise it. As both these Sections of the Káthis trace their descent from Karna, whom the Mahábhárat alleges to be the son of Surya (Sun), the Káthis worship the Sun as their race deity and insert the attestation of the Sun in all documents. They also worship the serpent God Vásuki.

Sakhayat
Kathia.

Dhandhal
Kathia.

Marriage
among Kathis
outside their
own circles.

Sun-worship.

What Animal
prohibited for
food.

The Káthis are prohibited from killing or eating the flesh of cow, deer and peacock. Other animals ordinarily used for food are permitted. They also drink liquor and can eat the food prepared by any Hindu except the unclean ones. The same restriction holds as to drinking water. They do not observe Sutaka (mourning) like the Hindus; similarly women are not segregated, as among the Hindus, at particular seasons.

Vaghers.

52. The *Vághers* are the descendants of one of the original tribes that inhabited Okhámandal; though some are of opinion that they are a spurious branch of the Jádejá family of Bhuj. Hence they are classed as Kshátriyás. Piracy was at one time their occupation, but with the establishment of order that occupation is gone. They are now mostly cultivators, and so attached to their sterile patches of soil, that under no inducements could they be made to migrate to better lands or more profitable occupations. Their original spirit is hardly yet

extinct. The instance of a Vágher, who to escape from being arrested jumped down from the terrace of the palace in Baroda and quickly mounted a horse in Maharaja Khande Rao's time, is still fresh in the memory of many people. They are a well built race, but are naturally turbulent. It is only by the strong arm of the law and disciplinary measures firmly enforced by a special officer in command of a battalion stationed at Dwarka that they are restrained from plundering the pilgrims, a legacy of generations from their ancestors.

53. The *Mehors* from their features appear to belong to the Warrior class of Kshatriyas. Their number in this State is very small, only 31. Their principal home is the Porebunder State in Káthiawar. They are divided into five clans and claim to be pure Rajputs. They allow widow remarriage, but in other respects observe Rajput customs. Generally speaking, their faces are refined and pleasing. They dress after the fashion of Bharwáda. They are a brave people, but unfortunately by mistake they have been usually classed with the criminal classes. Mehors.

54. Like the Rajputs, another equally important race among the warrior classes of Kshatriyas is that of the *Maráthás*, who are said to have descended from 4 Vansas (stocks), viz., the Surya (Sun) Vansa, the Soma (Moon), the Shesha (Lord of serpents) and the Yadu Vansa. These four stocks have given rise to 22 families; of these 9 belong to the Surya Vansa, 6 to the Soma Vansa, 4 to the Shesha Vansa, and 3 to the Yadu Vansa. Each of these families is again sub-divided into a number of sub-families making them in all 96. The Surya Vansi sub-families are nine in number;—Survé, Pawár, Bhonslé, Ghorpadé, Rané, Sinda, Salunké, Sisodiá, and Jagtáp. Of these the Survés are said to have descended from the Surya Vansi King Ajapal, and are sub-divided into 6 sections,—viz. Sitolé, Gavsé, Naik, Ghád, Ránt and Survé. The Pawárs are said to have descended from King Mayura Dhvaja and are sub-divided into 7 sections,—viz. Pálav, Dhárrao, Dalvi, Vicháré, Sálaya, Kadam and Pawár. The Bhonslés are from King Bhoja and have 4 sections,—Sakpál, Nakásha, Ráo and Bhonslé. The Ghorpadés are from King Harishchandra and are sub-divided into 4 sections,—Málap, Párdhé, Nalvadé, and Ghorpadé. The Ránés are from King Sudhanvá and are sub-divided into 5 sections,—Dudhé, Sigvan, Mulika, Pátak, and Rané. The Sindés are from King Bhadrásén. The Salunkés are from King Hansa-Dhvaja and are sub-divided into 5 sections,—Salunké, Vághmáré, Ghádgé, Ghágha and Patadé or Pavádé. The Sisodiás are from King Sinhkotu and are sub-divided into 5 sections,—viz. Sisodiá, Páradhé, Joshi, Bhovar and Sálvi. The Jagtáps are from King Vasusén and are sub-divided into 4 sections,—Jagtáp, Selá, Mhátre and Sitolé. The Marathas
and their sub-
divisions.

The Chandra Vansa is divided into 6 sub-families,—(1) Moré, (2) Mohité, (3) Chaván, (4) Dábhádé, (5) Gáekwád, and (6) Sánvat. Of these, the Morés are said to have descended from the Soma Vansi King Mándhátá and are sub-divided into 4 sections,—Moré, Keshakar, Kalpáte and Darbára. The Mohités are from King Sumati and are sub-divided into 5 sections,—Mohité, Máné, Kámré, Kánté and Káthavda. The Chaváns are from the Soma Vansi King Manubhadra and are sub-divided into 4 sections,—Chaván, Ghadap, Várangé and Dalpaté. The Dábhádés are said to have descended from Bhadrápáni and are sub-divided into

4 sections,—Dábhádé, Nimbálkar, Ráv and Randivé. The Gáekwáds are said to have descended from the Soma Vansi King Chandrasén and are sub-divided into 3 sections,—Gáekwád, Pátankar, Bhátak or Kártavirya. The Sánvats are from King Bhadrasén and are sub-divided into 4 sections,—Sánvat, Kamblé, Insnalkar and Ghádgé.

There are four sub-families of the Shesha Vansa,—Mahádik, Távde, Dhulap and Vágvé. Of these the first is said to have descended from the Shesha Vansi King Kártavirya and is sub-divided into 5 sections,—Mahádik, Gavli Bhágle, Bháir and Thákur. The Távdes are from King Nágávana and are sub-divided into 5 sections,—Távde, Súngal, Námjádé, Jablé, and Chirfulé. The Dhulaps are from King Mahipál and are sub-divided into 5 sections,—Dhulap, Dhumál, Dhuré, Káslé and Lendpawár. The Vágvés, are from King Vijabhinandana and are sub-divided into Vágvé, Parab, Mokáshi and Divté.

There are three sub-families of the Yadu Vansa,—Shirké, Továr and Jádhava. The Shirkés are said to have descended from the Yadu Vansi King Karna-Dhvaja and are sub-divided into 6 sections,—Shirké, Fákadé, Shélké, Bágván, Gávand and Mokal. The Továrs are said to have descended from King Jasumati and are sub-divided into 5 sections,—Továr, Támté, Bulké, Dhávdé and Mál-Pawár. The Yádavs or Jádvavs are said to have descended from King Yadu.

The Gotras and other details of these 23 Maráthá families are given at the end of the Chapter, as Appendix I.

(b) *The Writer Class of Kshatriyás.*

Brahma-Kshatriyas.

55. The *Brahma-Kshatriyás* are divided into the *Brahma-Kshatriyás* proper and the *Kshatris* or *Khatris* (as they are popularly called). The tradition runs that Parshurám, after having killed a number of *Kshatriyas*, went to Sindh to complete his work of slaughter. When King Ratnasén heard of it he left the capital city with his five queens and went to the hermitage of Dadhich, a *Sárasvat* Brahman. All the queens were then in an interesting condition and so the sage allowed them shelter there. In due course, each of them was delivered of a son. When the boys grew up they began to play with the Brahman boys there, but were not allowed to leave the place, lest Parshurám should chance to see them and kill them. Once, however, the king left the hermitage in quest of shikar and was killed by Parshurám, who met him accidentally. His queens became *satis* after him. The boys were brought up by the sage as his own sons. After a time Parshuram came to the hermitage and on seeing them he suspected them to be *Kshatriyás*. But being informed that his suspicions were groundless he took the eldest, Jayasén, as his disciple and taught him archery. When he afterwards came to know that the boy was a *Kshatriya*, he pronounced a curse upon him and deprived him of the knowledge imparted to him. Jayasén then again approached Dadhich who taught him the Vedas and the learning necessary for a Brahman. From that day forward his and his brothers' descendants are known as *Brahma-Kshatriyás*. When Sindh was overrun by the Moslems they had to vacate the country for other parts of India. They are now generally in a flourishing and prosperous condition, as writers, pleaders and State servants.

56. The second group of Kshatris or *Khatris* is sub-divided into five sub-castes, viz., the Vánjhás, Bhávsárs, Rangréjs, Galiárás and Bandhárás. Kshatris
and their sub-
castes.

The Vánjhás are weavers in general. They assert pretensions to a higher caste and so wear the sacred thread. There are Mahomedans and Jains also following this same occupation who are called Khatris. Among the Hindus of this class are included the Bhávsárs, Rangréjs, Galiárás and Bandhárás. Vanjhas.

The Bhávsárs declare themselves to be so called on account of their having concealed themselves in the temple of a goddess to escape the consequences of the wrath of Parshurám, the mythological Kshatriya hunter, with the fullest confidence (Bháv) in her. They are generally calico-printers. They are also known as Chhipás. Some of them stand aloof from the rest and still consider themselves Kshatriyás thinking it undignified to follow the occupation of dyers. Allusion has been made to them above. The Rangréjs differ from the large caste of Bhávsárs, in being only employed in colouring cotton stuffs, particularly the turbans, with kusumba (red) colour. The Galiárás have a slightly larger caste than the Rangréjs; they work in gali (indigo.) The Bandhárás wash silk clothes. They have special ways of washing, cleaning and glazing silk clothes, so as not to spoil the texture or softness. Bhavsars.

Rangrejs.

Galiaras.

Bandharas.

57. In the days of old, Yama, the Lord of death, is said to have complained to Brahmá, about the over-burden of work in his place and to have begged from him an assistant to help him in his work. Brahmá promised to think over the matter. After Yama had left, Brahmá by concentrating his mental powers created a man from his own body and ordered him to perform austerities near Ujayana. This newly-created man went there and did as he was desired to do. But while so engaged he married 12 wives, out of whom four were the daughters of the sage Vaivasvat and eight were serpent maids. Each of these twelve gave birth to a son; then Brahmá appeared upon the earth, named the father Chitrugupta and ordered him to go to Yama and work under him. His sons are called *Káyasthas* as their father had been born from the Káyá (body) of Brahmá. Each of these twelve sons was placed by Brahmá and Chitrugupta in the service of a sage. These and their descendants are, therefore, known differently. Those Káyasthas who had followed the sage Sanrabh and settled in the Surya Mandal country are known as Surya-Vanshi Káyasthas; those who had followed Válmika are known as the Válmika Káyasthas, and those who had followed the sage Mathur and settled in the Mathur Country are known as the Mathur Káyasthas. After they had thus settled, a sage named Mandavya was wroth with them and cursed them and said that in the Kali Yuga all except the Valmika Káyasthas would occupy a degraded position and would all without exception rank below the Brahmins and Kshatriyas. Kayasthas.

58. There was in days of yore a King by name Chandrasen; he, to avoid the consequences of the anger of Parshuráma, went over to the hermitage of the sage Dálabhya, with his pregnant queen. After a time Parshuráma came there and requested the sage to grant him a boon. The sage promised to do so, and prayed to Parshuráma to grant him one also. This was agreed to. After the exchange of mutual promises, Parshuráma asked Dálabhya to give up to him the Queen of Chandrasen; this the sage did. Dálabhya on his side then asked from Chandrasen
Kayastha
Prabhus.

Parshuráma the child that was in the queen's womb. Parshuráma, bound by promise as he was, had to grant the request; but at the same time he said that as Dálabhya had asked for a child that was yet in the womb, the child and its descendants would be called Kayasthas, meaning having remained in the Káyá (body); and that Dálabhya should never teach them the arts proper for a Kshatriya. Afterwards the queen gave birth to a son whose descendants are known as *Chandraseniya* Kayasthas. The influence of the men belonging to this caste was so great as to give rise to the use of the word Parvoe or Prabhu for an intelligent clerk or writer.

Patane
Prabhus.

Another caste among the Prabhus is the Patane or Páthare Prabhus, an equally intelligent community. Their number is very insignificant in this State.

(c) *Trading Class Kshatriyas.*

Lohanas.

59. When King Jaychand ruled in Kanouj, his 84 Sardárs of the Rathod Rajput clan, who were administering his territories, embezzled some government money. The King was so much enraged that he determined to kill them. But at the intercession of a Saraswat Brahman, Durga Dutta, he promised to postpone the execution of his order for 6 months, and deprived the Sardars of all their powers. Thereupon Durga Datta and the nobles made a common cause and requested several Kings to assist them. But the power of Jaychand being great nobody ventured to come forward to assist. Then Durga Datta, at the request of the nobles, prayed the lord of the sea to assist him. On account of the severe austerities of the Brahman the Sagar Deva was pleased to grant the request, when only 8 days were wanting to the 6 months promised by the King. The Deva said that at a distance of two miles from the place where they were they would see a fortress of iron wherein they should take shelter for twenty-one days after which they should vacate it. This they did and were thenceforward known as Lohanas from their having resided in the fortress of Loha (iron). This has been corrupted into Lavanas.

Bhathias.

60. When the Yadavas of Shri Krishna had been killed at Prabhas Pattan in a great slaughter one Vajranábha, a great grandson of Shri Krishna, was saved and placed on the *gadi* of Mathura by Arjun. A descendant at the seventy-sixth remove from him named Jaysen fell in a battle while ruling there. After this sad event, his three sons with 500 followers went to Kareli, where the eldest established a new kingdom. The other two brothers failing in this commenced austerities to propitiate the goddess; but finding her unyielding, they offered to burn their heads in a Bhathi (furnace). Seeing this the goddess was pleased and said that they would be known to the world as Bhathias from Bhathi (furnace), and would flourish and prosper when they would migrate to Cutch and Kathiawar.

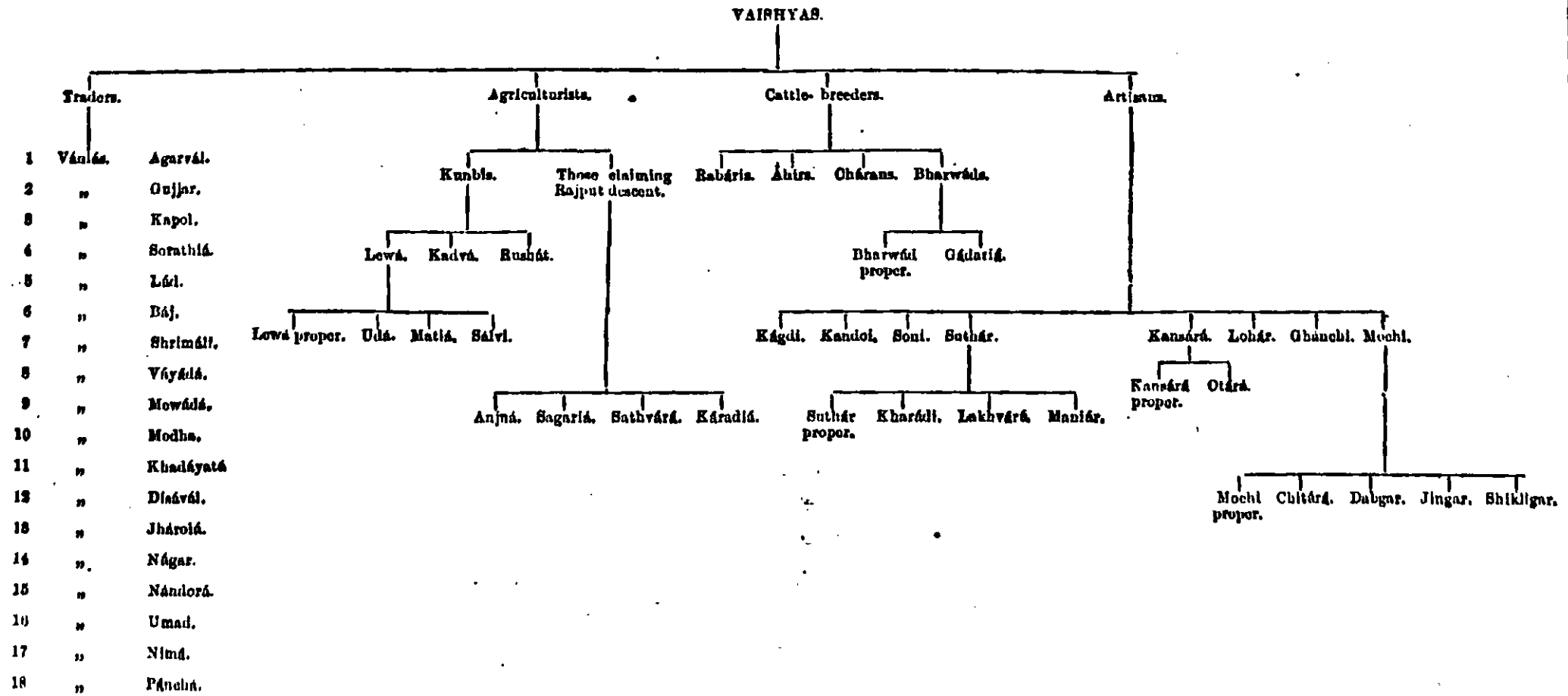
6. THE VAISHYAS, THEIR ORIGINS AND DIVISIONS.

Sub-divisions
of the Vai-
shyas.

Plate C.

61. The third class in which some of the castes have been placed is the Vaishyas. Those castes have been placed in it that generally have taken to trade or to agriculture or to the rearing of cattle. The class, as the subjoined list shows, is sub-divided into four divisions, *viz.*, traders, agriculturists, cattle-breeders and artisans. In the first of these are comprised all the Vania castes and sub-castes; and in the second those persons who are generally speaking agriculturists. Some of them, though they are believed to be originally Vaishyas, claim a Rajput

PLATE C.



descent. The third division is that of the cattle-breeders. According to the derivative meaning of the term "*Vaishya*", all these castes fall within it. In the fourth class come the artisans; the sub-castes derive their names from the occupation followed by the members.

(a) *Vanias*.—*Traders*.

**Vanias and
their sub-divi-
sions.**

62. In the territories belonging to this State there are 18 principal sub-castes of the Gujarati *Vaniás*. They are known as Meshri *Vanias* to distinguish them from the Jain *Vanias*. The names of these sub-castes are given in the table. The most numerous of them are Lad, Disáwál, Nágár, Shrimáli, Modh, Khadáyatá, Kápol and Jhárolá. The legends about the origin of some of them are curious. Some castes derive their names from those of the Brahmans who serve them as their family priests.

**Agarval
Vanias.**

63. There was once a wealthy *Vaishya*, by name Dhanpál. He had a daughter whom he married to the sage Yádnya Valkya, by whom she had eight sons. These were married to the eight daughters of King Vishál. One of these eight sons was Valabha; he had a son by name Agra who married a serpent-maid. He so much pleased the goddess Lakshmi by his severe penances that he became wealthy and powerful. He then built a city named Agranagar, the modern Agra. He and his descendants were thenceforward known as the Agarval *Vanias*. To show their relationship with the serpents, they still call them their Māma (maternal uncle).

Gujjar Vanias.

64. The Gujjar *Vaniás* are probably Gurjars, a race that is believed to have migrated into India from beyond its frontiers, in the early part of the Christian era. They are believed by some to be originally Rajputs. But now they are found occupied largely in trade.

**Kapol and
Sorathia
Vanias.**

65. When the sage Kanva had built a city and settled therein the Kandolia Brahmans, there remained 6,000 *Baniás*, brought by his disciple Gálava, to be provided for.

At the request of Galava they were named Gálava *Vaniás* and entrusted to his care. These *Vanias* are now known as *Kapol Vaniás* from the long earrings adorning their *Kapals*, *i.e. temples*. Some of these *Vaniás* settled in Saurashtra to render service to their priests, the Kandol Brahmans, and are therefore known as the Sorathia *Vaniás*.

**Lad Vanias.
Baj Vanias.**

The *Lád Vaniás* are so called from their former residence in the Lád country. The *Báj Vaniás* appear to be a sub-division of theirs and the word *Báj* appears to be a corruption of *Báhya*.

Shrimali Vanias.

66. When the Shrimáli Brahmans had settled in Shrimál, as narrated in their tradition, the goddess Lakshmi felt anxious as to how the Brahmans were to be maintained, when they were engaged in austerities. Vishnu divining this thought of Lakshmi looked at his two thighs and 90,000 *Vaishyas* were produced. Vishnu ordered them to support the Brahmans. They are known as *Shrimáli Vaniás*.

Porvad Vanias.

67. Some of the Shrimáli *Vaniás* who lived in the eastern quarter of the town of Shrimál, were called Prágvat *Vaniás* and are now known as the Porvál or *Porvád Vaniás*. Those Shrimáli *Vaniás* who took to the profession of a gold

smith were called Shrimáli Soni Vániás, and those who took to weaving clothes, *Pat*, were known as *Patvás*. The latter are now following the profession of braid-making. Soni Vanias
and Patvas.

Those Vaishyas who were created by Brahmá for rendering similar service to the Váyadá and Mewádá Brahmans were known by their names. Vayada and
Mewada Vanias.

68. After the creation of the Modh Brahmans, Brahmá sent for *Kámadhenu*, the celestial cow, for their benefit. When the cow arrived, he ordered her to create 36,000 pious Vaishyas. The cow struck her front hoof against the earth and made a hole therein. From this hole 36,000 Vaishyas came out and were therefore styled Gobhuj Vániás. After a lapse of time a Jain preacher came to that place and converted many of them to Jainism. This enraged the Modh Brahmans and so they drove him away from the town. This caused factions among the Vániás of the place; those who sided with the Brahmans are known as Modh Vániás, while the others followed the Jain preacher. Modha Vanias.

Those Vaishyas who were created for rendering service to the Khadáyatá and Disáwál Brahmans came to be called *Khadáyatá* and *Disáwál Vániás* respectively. Khadayata
and Disawal
Vanias.

69. When Brahmá saw the Válkhilya Brahmans he felt anxious about their livelihood, and so struck his feet against the earth. The dust that flew by so doing gave birth to 36,256 Sat Sudras. They were ordered by Brahmá to support the Jhárolá Brahmans and were thenceforward known as *Jhárolá Vániás*. Jharola
Vanias.

The *Nágar Vániás* were originally Brahmans, but on account of their having cast off the sacred thread they have been called Vániás. Nagar Vanias.

The *Nándorás* derive their name from Nandod, the capital of the Rajpipla State. Nandora
Vanias.

The *Umad Vániás* are the followers of one Humad, a celebrated Vania. The traditional origin of the Nima and Pancha Vániás cannot be ascertained. Umad, Nima
and Pancha
Vanias.

(b). *Agriculturists.*

(1). KUNBIA.

70. Lava and Kusha, the two sons of Ráma, came to Sidhhapur on a pilgrimage and from there went over to Unzá for the worship of Umiá Mátá. There they saw some Sudras in an extremely poor condition and so appointed some of them to perform the worship of the goddess. Those settled there by Lava were called the Lewás and those by Kusha were called the Kadvás. This origin appears to have been ingeniously invented by the people to raise themselves in general estimation, as so many others have been invented. But Dr. Wilson thinks that Lewa is a corruption of Rewa, which is another name for the river Narmada; so that the Kunbis residing on or about its banks were called Lewa Kunbis. This explanation receives confirmation from the fact that in the Berars there is a sub-division of Kunbis called Rewa Kunbis of whom Mr. Kitts says that they arrived in the Berars from Gujarat in the 11th century, forced to leave it by the encroachment of Rajput tribes driven south by the early Mahomedan invaders of India. The *Kadvá* Kunbis are said to derive their name from the town and District of Kadi. Lewa and
Kadva Kunbis.

Among the Lewas there are two sub-divisions; the Patidárs and the Kunbis; the first are landlords and consider themselves of a higher status. Lewa Kunbis.
Kadva Kunbis.

Thus, though the Patidars inter-dine with the latter they do not inter-marry with them. The Patidars have, in imitation of the high class Hindus, prohibited widow marriage among them also.

Curious origins have been given of the Lewás and Kadvás by some of the witnesses examined before the Ethnographical Committee, and so I give some of them here for what they are worth. One version about the origin of the Lewás and Kadvás is that they are the descendants of Lava and Kusha, the sons of Ráma of Ayodhya. The Lewás declare that Lava had twelve sons, out of whom six settled in and about Lahore and six in the Antarved country. When this country was invaded by the Solanki Rajputs of Abu, the Lewás fled from it and some of them settled in the country about Prabhás Pattan in Kathiawar and some settled in Adálaj in Gujarat. A man by name Mádhav-dás, who was their leader, had a very beautiful daughter by name Lálubá. The king of the place at the instigation of Madhavdás's enemies, asked for that girl in marriage, but was refused. The king thereupon invaded the place and met with repulse. Instead of being daunted by this failure, the king led an attack a second time, with no better success. But Madhavdas thought it prudent to retire from the place and therefore left it for the Charotar country with his followers and settled there. As they took to agriculture in their new abode, they came to be known as Kunbis even though they were Kshatriyás.

Some of the Kadvás declare that when Shankar went to perform austerities on Mount Kailása, his consort, Parvati, to beguile the tedium of solitude, thought of creating some human beings. She thereupon created 52 males and females from the perspiration on her waist. Shiva being apprized of this by the sage Nárad, returned from Kailása and seeing these human beings enquired of Parvati as to how they came to be there. She told him plainly what she had done. This pleased Shiva so much that he allowed these beings to go to the earth and settle there under the name of Kadvás as they had been created from the perspiration of the Ked (waist). At the same time he gave them Kana (grain) and Bij (seeds) to maintain themselves; and so they came to be called Kadvá Kunbis.

Uda Kunbis.

The *Udás* are dissenters from the Lewás. They are followers of a Bhagat named Udá. They are peculiarly exclusive in their habits and would not drink from a brass or copper pot touched even by a Brahman. They are generally Kabir Panthis.

Matia Kunbis,

71. The *Matiá* Kunbis appear to be a sub-division of the Lewá Kunbis; they are so called because they followed the *mat*, doctrine or opinion, of the Pir. Once on their way to Benares they put up at Piráná, where the saint Imámsháh prevailed upon them to abstain from undergoing the hardships of a journey, saying that he would show Benares to them there. This miracle he is said to have performed; and then these Kunbis looked upon him as a holy saint and began to worship him. They acquired many Mussalman customs and observances and had consequently to recede from the main body. A long time after that, a Hindu Verági is said to have convinced them of their Hindu origin and thus to have prevailed upon a portion of them to cast off the Mussalman customs and observances and to turn back to Vaishnavism.

72. In a curious way, the *Salvis* (weavers) of the artisan class have been engrafted as a caste on the Lewá Kunbis. I transcribe the following from the *Baroda Gazetteer*, page 59:—"It is said that originally there were no weavers of this class in Pattan, and that Mul Ráj invited a few from the south-east of India to settle in his kingdom. The new comers, being strangers to Gujarat, could not intermarry with other castes, and were debarred from every other kind of intercourse. Mul Ráj interfered on their behalf, and forced the Lewá Kunbis to associate with them in all matters and to reckon them as of their own caste. From that time the *Sálvis* and the Lewá Kunbis have belonged to one and the same class."

Salvis and
Vankars

(2) AGRICULTURISTS WHO CLAIM RAJPUT DESCENT.

73. The *Anjanás* look more like Rajputs than Kunbis, though some similarity to the latter is not wanting among them. It is possible, however, that they are neither of the two; but may be the aborigines of the land, their features having changed after coming in contact with the Rajputs and Kunbis. They are conjectured to be of the same stock as the *Chodhrás* in the Animistic group; they style themselves *Chodharis* or sometimes *Chodaras*; they are of as fair colour as their compeers of the Animistic group; they celebrate the birth of a child just as the latter do, they give to the female mourners cooked wheat or jowar, just as the latter give cooked *vál* or *mag*; and their principal food is the same—bread of jowar and *khichdi*.

Anjana Kun-
bis.

74. The *Sagariás* and *Sathvárás* are also cultivators and profess a Rajput descent. But they could not be pure and unadulterate Rajputs as judged by their appearance and by their habits and occupation. The *Sagariás* claim a direct descent from *Sagara*, the great-grandson of *Bhagirath*, who is reputed to have brought down the river *Ganga* (*Ganges*) from the heavens. The river is known by the Hindus as the *Bhagirathi* also. The descendants of such a holy and powerful man could not have fallen so low as the *Sagariás* have. If the *Sathvárás* are really of a Rajput descent they might have been so called from their having acted as *Sathvárás*, meaning guides and guards, of travellers and wayfarers.

The Sagarias
and Sathvaras

(c). Cattle-breeders.

75. The *Ahirs* and *Rabáris* are believed to be immigrants to this part of India from the north. Both are pastoral tribes, are peaceful and industrious, and are of fine stature and mien. The *Ahirs* declare themselves to be *Vaishyas*; but the Brahmins class them as *Sudras*. The *Rabáris* appear to be more like Rajputs than any others. Their present occupation is that of graziers. They are the great enemies of the farmers; for, when a horde of cattle, generally cows and bullocks, rest in a field for the night, there is not a blade of corn to be seen standing in it the next day.

Ahirs and
Rabaris.

76. The *Chárans* resemble *Ahirs* and *Rabáris*, but they follow the same occupation as the *Bhátas*. They are suspected by some to be originally Brahmins. Formerly they were singers in the service of kings and princes and seem to have derived their name from the heavenly singers bearing that name. They do not wear the sacred thread now; and have almost given up their old occupation and become cultivators and carriers on pack animals.

Charans.

**Bharwads and
Gadarias.**

77. The *Bharwads* claim a descent from Nand, the adoptive father of Shri Krishna, but are believed by others to be of a mixed descent, i.e., of a Vaishya father and a Sudra mother. They look like the Rabáris.

That section of the Bharwads which tends sheep only, is known as *Gádariás*, from Gádar meaning a sheep.

(d). *Artisan classes.*

Lohárs.

78. The artisan class includes in addition to those who are acknowledged to be artisans, the Kágdís, Kándoís, Kánsárás, Lohárs, Ghánchís and Mochís. These names are functional, as they denote the occupation which the respective castes follow. Of these, the Kansárás, Lohárs, Ghánchís and Mochís claim to be of a Rajput origin and the names of some of their sub-divisions seem to lend colour to these pretensions of theirs. The *Lohárs* in addition assert that they are the descendants of a man by name Pithavo, who was created by Párvati from the dust in the back of Shiva, to prepare weapons of war for him. They are blacksmiths.

**Sutars and
their sub-
divisions.**

79. The Sutárs follow the occupation of carpentry. Those among them who have taken to the occupation of a turner are called Kharádis. Those that work in lac are known as Lakhvárás and those that make bangles of wood and ivory are called Maniárás.

**Kansaras and
their sub-
division.**

80. The *Kansárás* are brass-smiths. There are two sub-castes among them; that of the Kansárás proper and that of the Otárás. Those among them who have taken to make castings in brass are known as Otárás, from the word *otavín*, meaning to cast in metal.

**Mochis and
their sub-
divisions.**

81. The Mochís are workers in leather and derive their name from *mojùn*, meaning a sock, which one of them had made out of a tiger's skin. Those among them who work as painters form the sub-caste of Chitárás. Those who make buckets of leather and skin-heads for Tablas (native drums) are of the sub-caste of Dabgars. Those who prepare saddles are Jingars, while those who polish and mend swords and other cutlery are known as Shikligars.

7. RELIGIOUS ORDERS.

**Religious
mendicants.**

82. The fifth class, that of the religious mendicants, has been added to the four historical classes,—*vis.*, the Brahmans, Kshatriyas, Vaishyás and Sudras, because these are recruited not from a single one but from all the four; and hence it is difficult to decide to what caste they belong. They themselves, naturally, to keep up the veneration in which they are held, boldly declare that they were Brahmans before they took orders, even though many of them are of low castes.

8. SUDRAS.

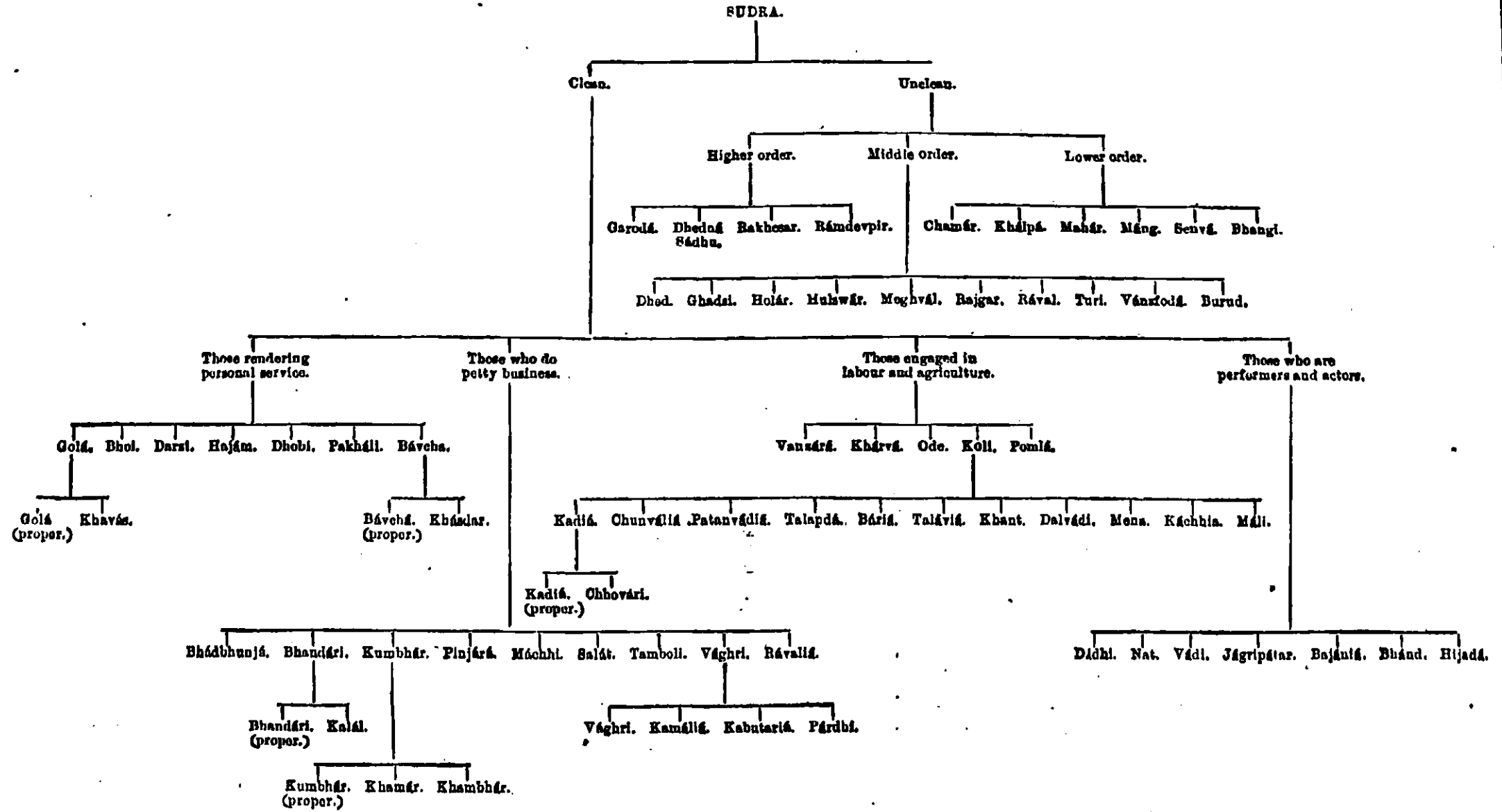
(1) *Clean.*

**Sudras and
their sub-divi-
sions.**

Plate D.

83. This class has been split up into two principal divisions, clean and unclean. The clean Sudras are sub-divided into four orders as follows:—

1. Those rendering personal service.
2. Those who do petty business.
3. Those who are engaged in labour and agriculture.
4. Those who are performers and actors.



(a) *Those rendering personal service.*The various
castes.

84. The first order comprises the Golás, Khavás, Bhois, Darzis, Hajáms, Dhobis, Pakhális, Bávchás and Khásdárs.

Golás and Kha-
vas.

85. The Golás are supposed to be the descendants of the children of the *Chhokris*, *Wadhárans* or *Poris*, or female slaves in the families of Rajputs. They are bastard children from the union of the Rajput masters with these girls in their employ. These connections were connived at and very general. Grinding and pounding corn and such other menial work was exacted from them; and when they became a separate caste they took that as their occupation. Those Golás who were taken up in the service of any Rajput chief were known as *Khavás*. They were naturally treated with certain affection and were deemed sometimes almost as good as the legitimate children of the house. They often exercised great influence over the chiefs and nobles in whose houses they were born. They and their descendants have formed a new caste and are known at present as *Khavás*.

Bhois.

The *Bhóis* (palanquin-bearers) are immigrants from Northern India and claim to be of Rajput descent, but do not appear to be such. From this fact coupled with their occupation of fishing, they can be placed on the same footing as the *Máchhis* of Gujarat. The latter appear to be the aborigines of the land rather than forming any part of the Aryan colonists.

Dazis.

The tailors form a separate caste by themselves. They are called *Suis*, from *sui*, a needle. They are also known as *Mehrais*, particularly those who come from Upper India. The sub-castes remain separate.

Hajams.

The caste of barbers is known by several names:—Hajám, Váland, Gháyngo and Rát. All these names are suggestive of the various uses to which a barber's services are applied. He is called a Hajám because of his doing cupping operations in olden times, from the Arabic, *Hajám*, to cup; a Váland, because of his removing *Vál* (meaning hair), *i.e.* shaving; a Gháyngo, because of his old occupation of dressing *Ghá*, *i.e.* wounds; and a Rát, because of his carrying torches at *Rát* (night-time).

Dhobis and
Pakhalis.

Dhobis are so named from the word, '*dhovín*,' meaning to wash. *Pakhális* is also a functional name, derived from the word, '*pakhál*,' meaning a leather water-bag.

Bavchas and
Khasdars.

The *Bávchás* appear to be camp-followers, and work as grooms and drivers.

(b) *Those who do petty business.*The various
castes.

86. In the second order come the sub-castes of *Bhádbhunjás*, *Bhandáris*, *Kumbhárs*, *Pinjárás*, *Máchhis*, *Saláts*, *Tambolis*, *Vághris* and *Rávaliás*.

Bhadbhunjas
and Bhandaris

87. *Bhádbhunjás* are grain parchers. The *Bhándáris* are sub-divided into two sections, the *Bhandáris* proper and the *Kaláls*. Of these the former draw Toddy, while the latter sell spirituous liquors and drinks.

Kumbhars.

Kumbhárs are potters, so called from '*kumbha*,' meaning a pot. *Khamár* and *Khambhár* do not appear to be distinct castes, but only corrupted terms of the word *Kumbhár*.

Pinjaras.

Pinjárás, the caste of cotton cleaners, are so called from the word '*pinjavun*,' meaning to clean cotton.

Machhis.

Máchhis are fishermen and derive their name from their occupation of catching *máchhi* (fish).

Saláts are stone-cutters and dressers, and are so called from *salyá*, meaning a stone. Salats

Tambolis are betel-leaf sellers and derive their name from the Sanskrit word, 'tambul,' meaning a betel-leaf ready made for use. Tambolis

The *Vághris* claim to be of Rajput descent, but have degenerated to a very low position ; so much so that they are supposed with some show of reason to be cognate with the aborigines. Their name signifies 'net spreaders'; *Vághri* being a corruption of the Sanskrit *Vágurik*, or one who catches by means of *vágara* or net. The term may also mean maker or weaver of nets. The *Kabutariás*, *Párdhis* and *Kamáliás* appear only to be certain sections of the *Vaghria* sub-Vaghria caste.

88. The *Rávaliás* cannot trace their descent from any single caste because they are known to be a conglomeration of the descendants of such *Atits* and devotees as have returned to secular life ; and as persons of all castes can indiscriminately become devotees, the *Rávaliás* cannot lay claim to any single caste by parentage. It affords a remarkable instance of the latitude observable in the various beliefs of the Hindus, to find on one hand devotees so scrupulously ascetic as to abjure home, friends, society of any sort, cooked food or provision for the future ; and, on the other hand, an easy-going section of devotees who, under the various names of *Jogis*, *Atits* or *Rávaliás*, not only enjoy home-life but even follow secular occupations to maintain themselves, in addition to the most handy one for all those who put on the *Bhagvá garb*,—that of begging alms. The *Rávaliás* who are descendants of such pseudo-devotees find the garb of devotion hang loose on themselves ; and unless any one be individually inclined devotionally, they fight the battle of life like other mortals, their name and a piece of *Bhagvá* cloth wrapped round the head are the only marks of their falling off. Ravallias

(c) *Those engaged in labour and agriculture.*

89. In the third class are arranged the *Vanjhárás*, *Khárvás*, *Ods*, *Kolis* and *Pomkás*. The various castes.

90. *Vanjhárás* are carriers of grain on pack animals. Vanjharas.

Some of the *Khárvás* claim a Rajput descent, but there are others also of a *Koli* descent. They are called *Khárvás* from their carrying *khár*, salt, or from their occupation of salting fish. They are boatmen or tile-turners. Kharvas.

The *Ods* form a caste by themselves ; they are a labouring class brought originally from *Málwá* to Gujarat by *Sidhráj* *Jeysing* to dig the famous *Sahasra*-*ling Tank* at *Pátan*. Among these *Ods* there was a beautiful young *Oden* (a female *Od*) by name *Jasma* to whom the King made improper overtures. This enraged her so much that she pronounced a curse, the result of which was the drying up of the lake. She is said to have then committed suicide, to escape dishonour. Ods.

91. The word *Koli* seems to be allied to the word 'Kol,' meaning half-castes, and shows the esteem in which the persons to whom the term is applied are held by the general population. There are many sub-castes among them, but the principal are as given below :— Kolis and their sub-divisions.

Chunváliás, from their residence in the *Chunvál Pargana* of the *Kadi District* of this State ; *Pátanvádiás* from their residence in the country about *Pátan* ; *Talapadáás*, residents of the cities ; *Báriás*, from their residence in the Native State *Báriá*, under the *Rewá-Kánthá*

Agency; *Tálaviás*, near Broach; *Khínts*; *Dalvídis* (chiefly engaged in making bricks and digging ponds); *Menís*; *Káchhiás*, from the word *káchhá*, meaning a plot of ground for growing vegetables; *Mális* (gardeners) and *Kadíás*. The latter are divided into two sections, (1) the *Kadíás* proper, *i. e.* bricklayers, and (2) the *Chhováris* (plasterers).

92. The following is taken from the Census Report of 1881 :—

“The Pomlās are said to have come from South India and their dialect resembles the Telugu language. The Pomlās are a labouring caste. One peculiar custom which is said to prevail in this caste is that after delivery the female stirs out of the house and is not allowed to enter it for a few days, during which period the male lies confined and undergoes the treatment which is usually given to females on such occasions. There is a saying in Gujarát which refers to this custom, and old Pomlās when examined testify to the truth of the prevalence among them of the custom above mentioned. The female Pomlá is made to drink the juice of the bark of the Nim tree, and a quantity of oil. She then stirs out of the house and is not allowed to enter it for five days, during which time the male lies confined and takes the usual medicines. The Pomlās say that they do not lie confined merely to observe a custom but actually feel indisposed during that period, and that the indisposition is but a mark of favour of the *Mátá* or goddess; the immoral ones among them being outside the *Mátá*'s protection, are not allowed by the *Mátá* to lie confined. At every twelve years a gathering of this caste takes place at Dumarál near Nadiád in honour of the *Mátá*, when those who are specially favoured of the goddess are said to perform various miraculous feats, such as walking on fire. Remarriage among them is not common, the belief being that their tutelary goddess, the Laxmi Mata, does not favour those who perform *Nátrás*. The fear of the goddess' wrath keeps their morals also in good order.”

(d) *Those who are performers and actors.*

Sub-divisions
of the—
performers,

93. The fourth class comprises all those whose profession is to perform the *Tamáshás*, for the delectation of the people, and includes the *Dhádhis*, *Nats*, *Vádis*, *Jágrí Pátars*, *Bajániás* and *Bhándis*.

Dhadhis.

94. *Dhádhis* are those who under different assumed garbs sing and dance at peoples' houses on the occasions of marriage and *Simant* (pregnancy) ceremonies, and sometimes in the *Vaishnava* temples also.

*Nats and
Vadis.*

The *Nats* are rope-dancers and acrobats, and derive their name from the word 'Nat' to dance. The *Vádis* are jugglers and snake-charmers. They are so called from the word *Wád*, to play on a musical instrument, as these *Vádis* generally play upon *Morli*, a sort of a flute.

Jagari Patar.

The word *Jágrí-Pátar* is a corruption of the word *Jágrí-Pátar*; *Jagir* meaning *Inam* land and *Patar* dancing girls. It is applied to that caste, the members of which live upon the earnings of some of their female relatives, who have taken themselves to the profession of singing and dancing.

The *Bajaniás*

The *Bajániás* are a wandering and labouring tribe. They derive their name from *Bajáná* in *Kathiawar*. The story goes that a *Nat* came to a King of *Patan* prepared to fly in the air on wings of shields. The King promised to

give him in Inám the village to which he would thus go. Whereupon he flew high and alighted at the village of Bajáná, which was then given in Inám to him.

95. The *Bhánds* are generally Musalman; a very few being Hindu. **Bhanda**
Their main occupation is dancing, singing and jesting. They derive their name from the Sanskrit word *Bhánd* or jester, from *Bhánd* to jest. The Musalman *Bhánds* are probably converts from Hinduism. Their jests and songs derive their piquancy from being extremely coarse, vulgar and indecent. The word has passed into a bye-word for any one who is shameless in word or deed.

96. One more caste demanding notice is that of the *Hijadós*, otherwise **Hijadas**
known as *Fáidás* or *Pavaiyás*, meaning eunuchs. Before its prohibition in the year 1880, by H. H. the present Maharaja on pain of severe punishment, this institution prevailed openly in the City of Baroda and at the temple of Shri Bechráji in the Kadi Division of this State. The oldest members of the craft used to initiate chelás, i. e., disciples and to take pride in so doing. When a person intended to enter the craft, he had to first join it on probation, during which period he had to satisfy the members of the craft that he was a eunuch. When this was proved, the goddess was invoked to fix a day propitious for his castration. When this was done the novice cut off his private parts with a razor with his own hands; and had afterwards to keep himself confined for 40 days, during which time a large quantity of sesamum oil was poured over the castrated portion; and afterwards it was washed with a decoction of Bardi and Bábul barks.

The legend how this order has originated and why they worship the goddess Bechráji is as follows :—

There was a king in olden times who had no son. He prayed to the goddess, who was pleased to grant him his wish. In course of time a son was born to him, but he was a eunuch. His father dedicated him to the service of the goddess who told him in a dream to cut off his private parts. From that day forward the practice has been continuing.

These people wear long hair and keep their face smooth in imitation of the feminine face. They dress themselves as females also and imitate all the blandishments and ways of speech of women. They sing *Garbás* in honour of the goddess and live on alms. They attend at the houses of persons of lower castes whenever a son is born to them. For this they generally receive fees; if it turns out to be less than what usually falls to their lot, they extort it by abusing the people and, in the last resort, by exposing themselves and thus annoying them.

(2) *The Unclean Castes.*

97. The second division of the *Sudrás*, viz., that of the unclean, is sub-
divided into three main groups. In the first group come those of higher orders, **Sub-divisions of the unclean castes.**
who were formerly Brahmans and who generally serve as priests to the castes of the two other groups. This group comprises the *Garodás*, *Dhedná Sádhus*, *Rakhesars* and *Rándeupirs*. The first two serve as priests to the *Dheds* and the last two to *Bhangis* and others. The second group consists of the unclean castes who are generally village servants. They are the *Dheds*, *Ghadsis*, *Holárs*, *Hulswárs*, *Meghváls*, *Rájgars*, *Ráváls*, *Turis*, *Váns fodás* and *Buruds*. The *Holárs* and *Hulswárs* are immigrants from Deccan. The former are pipers and drum-

mers and the latter render services in military camps in this State. Holárs and Hulswárs are probably the Maráthi names for the Dheda. Meghvárs, Rájgars and Rávvals are the terms used in Káthiawar for the same caste, where these people are mostly village servants. The Turis are pipers among them. The Vánsfodás derive their name from their occupation of splitting bamboos for rafters and doing bamboo-work, such as matting and basket-weaving. Buruds are the same as Vánsfodás, but the caste bears a Maráthi name. The third group comprises those of the lower order, in which are included the Chamárs and Khálpás (leather workers), Máhárs, Mángs, Senvás and Bhangis (scavengers). Máhárs and Mángs are Maráthi names for those unclean castes who render village service. The term Senvá is probably used for the same caste in the Kadi District.

9. SUMMARY.

The Brahman castes ; their number.

98. From the list of the Brahmans we find that we have in this State Brahmans of all the ten groups ; but for the present consideration we shall take up only those sub-castes of Brahmans which are at present included in the general class "Gujjar Brahmans." These, including the castes and sub-castes as given in the list, are 90 ; although they are commonly believed to be 84. Out of this number, 51 sub-castes are immigrants into Gujarat, and 39 are local. The first of these are sub-divided into 2 classes,—those immigrants who originally belonged to the Panch Gauda group but have now been popularly assimilated with the Gujjar Brahmans, and those who did not belong to that group. The latter can again, according to the traditions, be sub-divided into those who originally belonged to a definite Panch Dravida group, but have now assimilated with the Gujjar Brahmans, and those who did not belong to any of the Dravida groups and are now known simply as Gujarati Brahmans. Thus arranged, 10 castes of Brahmans belonging to the Panch Gauda group have, by their thorough assimilation with the Brahmans of this place, come to be known as Gujarati Brahmans, and are thus allowed all the privileges of inter-dining with pure Dravida Brahmans.

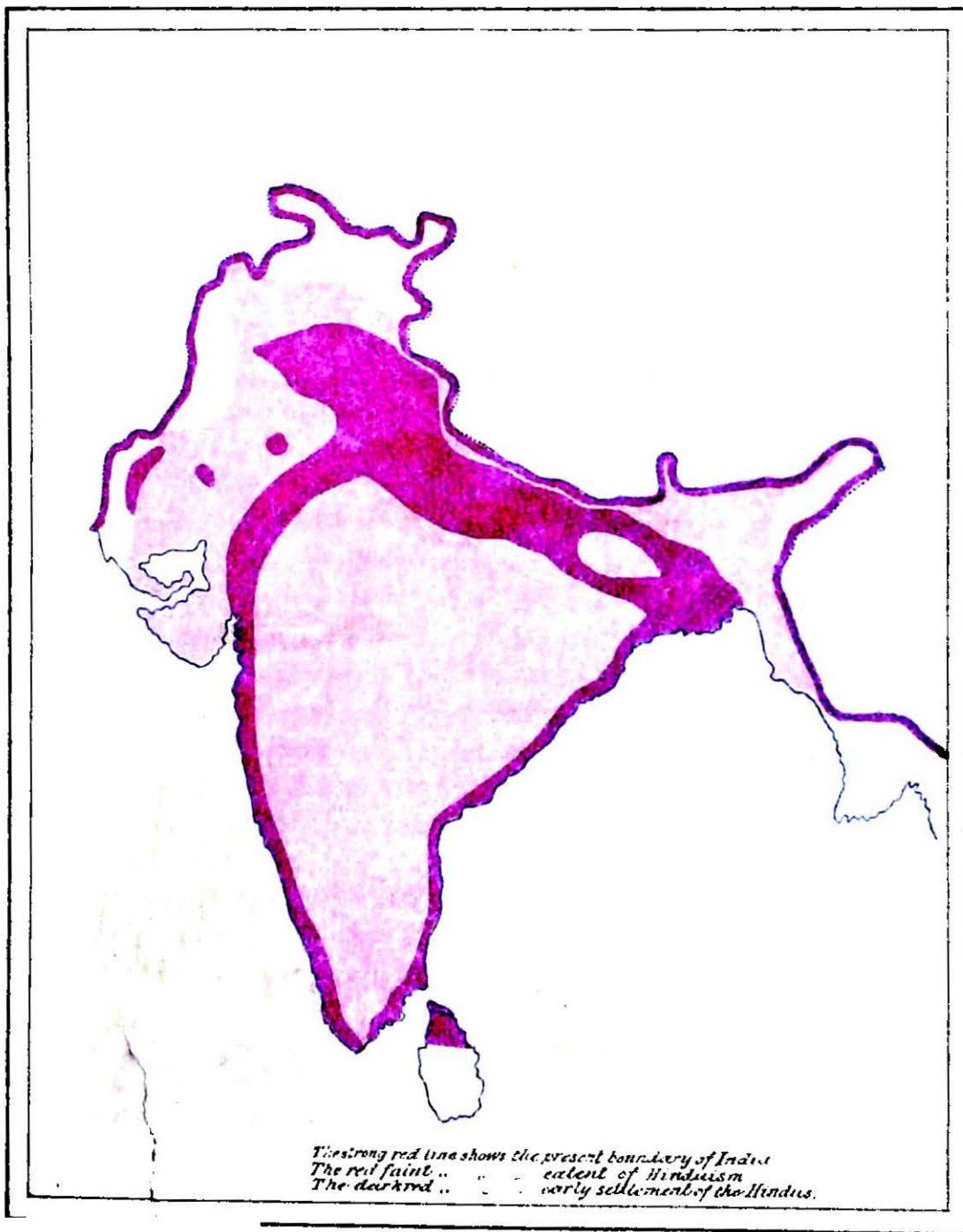
Khedawal Brahmans really Dravid.

99. The Khedawal Brahmans, who call themselves Gujarati Brahmans and are also admitted to be such by the people, were originally Dravida Brahmans. The tradition as regards their origin receives further confirmation from their features and their present connection with Shirangapatam in Mysore, notwithstanding their severance therefrom since very long.

The number of Brahman castes can be reduced.

100. The castes of immigrant Gujarati Brahmans thus relieved of the foreign elements come to 39. This number even can be reduced by excluding therefrom the 5 sub-castes of the Bhojaks, Tragálás, Koligors, Rájgors and Vyas, on account of their very low social status. This number consists of the castes and sub-castes taken together ; but if we exclude the sub-castes we find that there are only 10 principal castes of the Gujarati immigrant Brahmans.

The local Brahmans are sub-divided into 4 classes in the Table. The Gandharvas demand notice. They are said to be originally Chitrodá Brahmans but to have now-a-days fallen so low that not only have they lost all trace of Brahmanism, but are ranked as mere Sudras. Thus, if we exclude from the 39 sub-castes this caste as well as the three castes falling under the last class, we shall have in this group 35 sub-castes. But if we omit the sub-castes and take the principal castes, we find that there are only 21 castes of local Brahmans.



Thus the whole group of Gujarati Brahmans, after the foreign castes are removed, contains only 31 castes.

101. Even this number can be further reduced, because in spite of their traditional Brahmanical origin, some castes are not descended from the original Aryans but are "made Brahmans," *e. g.*—the Anávalá, Motálá, Orpál, and Sajodarás, in the immigrant group and the Somapurá, Gírnará, Abotí, Kandolia, Sorathíá, Unevál, Bardái, Gomativál, Tapodhan and Sevak in the local group. Made Brah-
mans

The Anávalás certainly and the Motálás, Orpáls and Sajodarás perhaps do not appear originally to be Aryans, much less Brahmans, but to be the original inhabitants of India "made into Brahmans." Their features and physical appearance are most similar to those of their neighbours, the aborigines of the land. The Sáravats of this group appear to be also "made Brahmans"; as otherwise, they could not be so dissimilar to other Brahmans of the land, in appearance and social customs and habits. These are, no doubt, surmises, on which definite conclusions could be arrived at by a long and careful enquiry.

Another argument leading to the inference is to be found inherent in their traditional origins, *viz.*, that these "made Brahman" castes have all sprung up in the Epic period of the Aryan civilization, *i. e.*, at the time when either Rama or Krishna is said to have flourished, that is, long after the Vedic period and after the Aryan invaders had expanded their colonies and had commenced a policy of reconciliation with the original inhabitants of India. Because after the expiration of the period of these two *Avatars*, and perhaps during their reign, we find that the wars with the Daityas or Rákshasas had ceased, as there is no indication to the contrary in any of the books written after the Mahábhárata and Rámáyana. In this policy of reconciliation the Aryans appear to have been forced, for political reasons, to extend the higher rights among them to some of the aborigines, because the theory of making Brahmans otherwise cannot be explained, as they had a sufficient number of them in their fold. Again their backwardness in the knowledge of the Vedas and other religious literature, as compared with the other Brahmans, is a sure indication of their original status. Their social status also is far below that of the true Brahmans, and in all their history they do not appear to have ever gone further than what we see them at present as regards their means of livelihood or to have ever taken completely to the six-fold duties of a Brahman as expounded by the sage Manu.

102. As regards the Brahmans whom tradition declares to be the products of Kathiawar, it may not be unreasonable to infer that some of the more ambitious among the Anáryás inhabiting that Peninsula arrogated to themselves the appellation of Brahmans and invented a series of traditions to give colour and weight to their assertions. For, as appears from the map herewith annexed, the Aryans had never penetrated into that peninsula. This map I have got copied from the book on Hinduism by Sir Monier Williams. Again according to *Chandriká*, Saurástra (modern Kathiawar) was looked upon by the Aryans of old as a Mlechha country; and, consequently, it was enjoined that any one visiting that country should perform a penance. Baudhayana says in the *Chandriká* that "those who are residents of the Sindhu, Sauviri and Saurástra countries and also those who have gone to the Anga, Vanga and Kaling countries require Sanskáras." Sindhu country is modern Sindh, Sauviri is not to be traced; Saurástra Kathiawari
Brahmans

is Kathiawar ; Anga is that country which lies to the north of Bengal and to the east of the ancient Magadh (modern Behár) country ; Vanga is the country beyond Anga, and Kaling is that country which lies between the rivers Mahanadi and Godavari, known now as the Circárs. There is strong reason therefore to suspect that these local products are Brahmans made from the aboriginal inhabitants of Kathiawar. The colour of their skin as well as their features make us pause and demand investigation. If these surmises are correct, the 14 castes under discussion will have to be excluded from the castes of Gujarati Brahmans. In that case there would remain only 17 principal castes of Gujarati Brahmans.

Inferior sub-castes in the Kshatriyas.

103. If a list of the Kshatriyas were to be constructed on the strength of the traditional origins, it would be found to contain many a sub-caste, which looking to their present social position and habits would by their inclusion degrade the name of Kshatriyas. Hence I have relegated some of them to the Vaishya group and some to the Sudra group. Still the Khatri and their subdivisions have been allowed to remain in this group according to the instructions of the Census Commissioner, though properly speaking, they ought to have, according to the occupations they are following, been expurgated from this list.

The reason of this divergence in their status, from a traditional as well as an occupational point of view, may be found in the fact that when the bulk of the Aryan population got dispersed some of the Vaishyas and Sudras must have arrogated to themselves a higher position than they naturally should have. This claim of theirs does not seem to have been ever allowed by the purer Brahmans, Kshatriyas and Vaishyas ; for, they do not appear to have ever been allowed to intermarry or interdine with them. Again, if they had really belonged to the second and the most powerful class among the Aryans, one does not see why some of them have fallen so low as to make their simple touch so unholy as to compel the persons touched to resort to a purificatory bath.

Vaishyas and their four classes.

104. The list of the Vaishyas, prepared as it is, contains all the classes that should have naturally found a place therein according to the Shastric definition of the term Vaishya. Vaishyas are those persons who belong either to the pastoral, the agricultural or to the industrial classes of the communities. Thus it is that the Vaishyas are distributed in the said list into 4 classes. Out of these the first class of traders does not require any notice. In the second class are placed all the Kunbis. Of these, the Lewá and Kadva Kunbis appear to be of Kshatriya origin according to one account and of a Sudra origin according to another account. The Anjanás, Sagarias, Sathvárás and Káradías claim a Rajput descent though in occupation, dress or habits they fall far behind.

Kunbis.

Ahirs, Bharwad, &c.

In the third class are cattle-breeders ; they also claim a Rajput descent but show no proofs. On the contrary the Ahirs and the Bharwads are by another tradition reputed to be of a mixed descent. The Chárans claim a divine origin, though they themselves are not sure of it.

Artisans.

In the fourth class, are placed all artisan classes. Of these, the Kágadis, Kandois, Sonis, and the Suthárs have no traditional origin to give. The Kaneárs, Ghánchis and Mochis claim a Rajput descent and their tribal surnames seem to lend colour to their pretensions. The Lohárs claim a Rajput descent on the one

hand and a divine descent on the other. With all this, at present there is nothing among them which can be taken to be a sure indication of the Rajput blood having ever flown in their veins.

105. All the remaining castes have been classed as Sudras ; and a glance at them justifies our so doing. However, it ought to be mentioned that the Golás, Wághris, Ráwaliás and Khárvás among them claim a Rajput descent. It is very difficult to say how far their pretensions are justified. It is a matter requiring fuller and more elaborate investigation.

10. GROUPING ACCORDING TO THE CLASSIFICATION SUGGESTED BY THE CENSUS COMMISSIONER.

106. Thus far we have treated the evolution of the various sub-castes on the basis of their traditional origin, as now given by them or found in books, the social status of each Brahman and Kshatriya sub-caste and the principal features underlying their marriage and other customs. We now classify them into the five groups suggested by the Census Commissioner in his letter No. 56, dated 23rd May 1900. But before doing so it may be suggested that these names are quite exotic in Gujarat, since no such sharp distinctions are laid down here. In accordance with the distinctions prevailing in Gujarat, the castes may be distributed into the following five groups ;— (1) the Dwijás, (2) the Sat-Sudrás, (3) the Jalácharniya Sudrás, (4) the Jalávyavahárya Sudrás and (5) the Asprishya Sudrás. In the first group I include those who have still obtaining among them the ceremony of Upanayanam; in the second, those castes, which though they originally belonged to the Dwijá class, have, from time immemorial, given up that ceremony necessary for requiring Dwijism; in the third, those castes from whose hands the members of the two higher classes can take water; in the fourth, those castes from whose hands, Brahmans, Vániás and some of the Kshatriyas will not take water; and in the fifth group, those castes whose mere touch is a defilement to any member of the castes falling within one of the four preceding groups. From this it will appear that though the same number of groups is retained as suggested by the Census Commissioner, the principles on which the first two are constituted differ to a certain extent. In the first group the Census Commissioner suggested the grouping of all those who claim to be the representatives of Brahmans, Kshatriyas and Vaishyas; but I have entered in the first group only those who at present take to Dwijism or who wear the sacred thread; the others I have relegated to the second group. In this arrangement of the castes, I have been compelled to exclude the various orders of religious mendicants for the reason already stated, as to the difficulty of classifying them. Thus arranged the first group will hold all the sub-castes of Brahmans and the Prabhus and the Lohánás from among the Kshatriyas; the second group will contain the remaining castes of Kshatriyas and the Vániás; the third group will contain all Kunbi and some other sub-castes; the fourth will contain 58 sub-castes and the fifth will contain all the unclean castes. These are all Hindu castes. Hindus as a rule are supposed not to take water from Musalmans, Christians, Jews or from persons professing a religion foreign to India. They have no objection to take water from a Jain, in case he belongs to the same Hindu caste.

Five classes of
precedence.

A list of castes according to the five divisions.

107. The list thus prepared is given below :—

Serial No. of the group.	Name of the group.	Serial No. of the caste.	Names of the castes.	Remarks.	
1	2	3	4	5	
I	Dwija	...	Brahmans.	Nos. 1 to 50 are Gujarati Brahmans. The sub-castes have been omitted in this list.	
		1	Āchāri.		
		2	Anāvalā.		
		3	Andihya.		
		4	Bardāi.		
		5	Bhārgava.		
		6	Borsadā.		
		7	Chovisā.		
		8	Dadhich.		
		9	Derolā.		
		10	Divechariā.		
		11	Disāwāl.		
		12	Gayāwāl.		
		13	Girnārā.		
		14	Gomtiwāl.		
		15	Gugali.		
		16	Jāmbu.		
		17	Jhārolā.		
		18	Kandoliā.		
		19	Kapila.		
		20	Karvatia.		
		21	Khedāwāl.		
		22	Koligor.		
		23	Kriyāgor.		
		24	Māru.		
		25	Mewādā.		
		26	Modha.		
		27	Motālā.		
		28	Nāgar.		
		29	Nāndorā.		
		30	Nāpāl.		
		31	Pallivāl.		
		32	Pushkarnā.		
		33	Rāval.		
		34	Rāyakwāl.		
		35	Rodhawāl.		
		36	Sāchorā.		
		37	Sajodarā.		
		38	Setpāl.		
		39	Shrigand.		
		40	Shrimāli.		
		41	Soni Brahman.		
		42	Somapurā.		
		43	Sorathiā.		
		44	Talājiā.		
		45	Udambar.		
		46	Unewāl.		
		47	Utkala.		
		48	Vadādarā.		
		49	Vālmika or Vālam,		
		50	Vāyadā.		
		51	Aboti.		Nos. 51 to 63 are looked upon as degraded Brahmans.
		52	Bhojaka.		
		53	Gurava.		
		54	Kāratīā.		
		55	Rajgor.		
		56	Sārasvata.		
		57	Bhāt.		

Serial No. of the group.	Name of the group.	Serial No. of the caste.	Names of the castes.	Remarks.
1	2	3	4	5
II	Satsudra	58	Sevak.	Nos. 64 to 70 are Maharashtra Brahmans. } Southern India Brahmans. } Northern India Brahmans. } Marwadi Brahmans. 4 castes appearing in Table XIII under the head Kshatriyas have been omitted as they do not appear to have ever belonged to Dwijism. A few individuals here and there among many a sub-caste of Vaniás, now-a-days, have taken to Upanayanam, but that is an exception rather than the rule. Vaniás from countries beyond Gujarát have been omitted.
		59	Shravana.	
		60	Tapodhana.	
		61	Tragálá.	
		62	Vidur.	
		63	Vyás.	
		64	Deshastha.	
		65	Devrukhá.	
		66	Golaka.	
		67	Karháde.	
		68	Kánnsva.	
		69	Kokanastha.	
		70	Shenvi.	
		71	Karnátaki.	
		72	Drávidi.	
		73	Tailangi.	
		74	Hindustáni.	
		75	Brijwansi.	
		76	Gaud.	
		77	Kanojá.	
		78	Sarvarí.	
		79	Maithila.	
		80	Sanádhyá.	
		81	Sámsvata.	
		82	Pársar.	
		83	Sanodí.	
		84	Brahma Kshatria.	
		85	Chándraseni Prabhus	
		86	Prabhu Pátáne.	
		87	Loháná.	
		88	Káyasthas.	
		89	Kshatriyas.	
		90	Maráthás.	
		91	Rajputs.	
		92	Thákóra.	
		93	Bhátíás.	
		94	Agarval Vániás.	
		95	Báj Do.	
		96	Disáwál Do.	
97	Gujjar Do.			
98	Jhárolá Do.			
99	Kapole Do.			
100	Khadáyatá Do.			
101	Lád Do.			
102	Meshri Do.			
103	Mewádá Do.			
104	Modha Do.			
105	Nágar Do.			
106	Nándorá Do.			
107	Nimá Do.			
108	Pánchá Do.			
109	Porwád Do.			
110	Shrimáli Do.			
111	Soni Shrimáli Do.			
112	Sorathíá. Do.			
113	Umad. Do.			
114	Vávadá. Do.			
115	Káthi.			
116	Vádhels.			

Serial No. of the group.	Name of the group.	Serial No. of the caste.	Names of the castes.	Remarks.			
1	2	3	4	5			
III	Jalācharniya Sudras.	117	Kunbi Anjanā.	Other Kunbis being too few and the Kunbis of foreign extraction are excluded.			
		118	Do. Kadavā.				
		119	Do. Lewā.				
		120	Do. Matīā.				
		121	Do. Rushāt.				
		122	Do. Udā.				
		123	Bandhārā.				
		124	Bhāvār.				
		125	Chitārā.				
		126	Dalavādi.				
		127	Darzi.				
		128	Ghānchi.		Some persons object to drink water from Ghānchis.		
		129	Kāchhiā.				
		130	Kadiā.				
		131	Kāgdi.				
		132	Kandoi.				
		133	Kansārā.				
		134	Kharādi.				
		135	Khatri Vānzā.				
		136	Khavās.				
		137	Kumbhār.			Many persons, excepting on tour, object to drink water from a Kumbhār.	
		138	Lohār.				
		139	Māli.				
		140	Maniāra.				
		141	Otārā.				
		142	Pardeshi.				
		143	Patavā.				
		144	Salāt.				
		145	Sālavī.				
146	Soni.						
147	Sutār.						
148	Tamboli.						
149	Bāriā.						
IV	Jalavyavahārya Sudras.	150	Garāsīā.	Some higher caste persons see no objection to drink water from Āhirs, Bharwads, Rabāris, Gavlis and Chāranas.			
		151	Vāghera.				
		152	Āhir.				
		153	Bāvchā.				
		154	Bhādbhunja.				
		155	Bhandāri.				
		156	Bharwād.				
		157	Bhōl.				
		158	Chāran.				
		159	Chhovāri.				
		160	Dabgar.		Some persons bathe if they happen to touch a Dabgar.		
		161	Dhangar.				
		162	Dhobi.				
		163	Dhuldhoyā.				
		164	Gādariā.				
		165	Galiārā.				
		166	Gavli.				
		167	Golā.				
		168	Hajām.			Strictly orthodox people bathe if they happen to touch a Hajām or a Kulāl.	
		169	Jingar.				
		170	Kalāl.				
		171	Kāradīā.				
		172	Khamār.				
		173	Khambhār.				
		174	Khant.				Many people bathe if they happen to touch a Khant.
		175	Khārvā.				

Serial No. of the group.	Name of the group.	Serial No. of the caste.	Names of the castes.	Remarks.
1	2	3	4	5
V.	Asprushya Sudras.	176	Khásdár.	Many people bathe if they touch a Mochi, and if they are strictly orthodox even if they touch a Máchhi.
		177	Komati.	
		178	Lakhavára.	
		179	Máchhi.	
		180	Mochi.	
		181	Od.	
		182	Pakháli.	
		183	Pinjára.	
		184	Rubári.	
		185	Rángrez.	
		186	Sagariá.	
		187	Sathavára.	
		188	Shikligar.	
		189	Vanzára.	
		190	Bajániá.	
		191	Bhánd.	
		192	Dhádhí.	
		193	Gandharva.	
		194	Gondhali.	
		195	Jágarí Pátar.	
		196	Kabutariá.	
		197	Kamáliá.	
		198	Mená.	
		199	Nat.	
		200	Pomaliá.	
		201	Rawalia.	
		202	Vádi.	
203	Vághari.			
204	Koli.			
205	Meher.			
206	Páradhi.			
207	Taláviá.			
208	Bhangíá.			
209	Burud.			
210	Chámbháár.			
211	Dhed.			
212	Dhedná Sádhu.			
213	Garodá.			
214	Ghadasi.			
215	Holár.			
216	Hulswár.			
217	Khálpá.			
218	Máng.			
219	Máhar.			
220	Meghwál.			
221	Rájgar.			
222	Rakhesar.			
223	Ramdev Pir.			
224	Rával.			
225	Senavá.			
226	Turi.			
227	Vánsfodá.			

From this list it will appear that there are 87 castes in the first group, 27 castes in the second, 35 in the third, and 58 and 19 in the fourth and fifth groups, respectively. Or, in other words, 87 castes have retained their Dwija status, 27 have lost it, 35 castes have been allowed to be of a higher order among the Sudras, and 58 are quite at the bottom of the social ladder; and 19 have been kept at a vast distance from it.

11. SOCIAL PRECEDENCE ACCORDING TO THE REPORTS OF THE COMMITTEES.

Committees'
Reports.

108. Having given the traditional origins of the various castes, it is time now to discuss the order of social precedence as framed from the replies received through the Ethnographic Committees appointed in that behalf. Committees were appointed for the Divisions of this State and instructions were issued to them as to how they had to carry on the work. Questions that were required to be answered by the leaders of the various castes were framed and sent up to the Committees. The replies received from them were collated in my office. It was then found out that none of the Committees had attempted the classification of the castes into the five groups mentioned in the Census Commissioner's letter. They simply asked the leaders of the Brahman and Vániá castes who were within their jurisdiction, to give replies to the questions sent to them; and then forwarded those replies, after having arranged the castes in the order they thought best. The result was that the same caste was differently placed by different Committees, as regards precedence. The precedence had, therefore, to be arranged in the office, and the information about all castes having not been supplied by the Committees, I had to supplement it otherwise.

The Hindu
castes arranged.

109. Thus arranged, the Hindu castes fall within 8 groups:—(1) the Brahmans, (2) the Kshatriyas, (3) the Vaishyas, (4) the miscellaneous castes, (5) the religious mendicants, (6) wandering and low profession castes, (7) the criminal castes and (8) the unclean castes.

Of these groups, only the Brahmans and the Vániás, falling within the first and the third groups, respectively, have been dealt with by the Committees. The following list gives the order of precedence for the Brahman and Vániá castes, for reasons given further on.

List of Precedence of the Different Castes in the Baroda State.

BRAHMANS.

Class,	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks giving reasons for the arrangement.
A. Such Brahmans as do not eat out of the food prepared by a member of any other sub-caste but their own; all other sub-castes of Brahmans can eat food prepared by them, except some of B.	I.	1. Vadnagrá Nágár.	Nágár Brahman.	Because it is the main body.
		2. Frashnorá	Do. ...	Because they have seceded from the main caste.
		3. Sáchorá	Independent...	They practise polygamy.
		4. Shrimáli	Do. ...	They practise polygamy and sell their daughters to some extent (accept money for their daughters).
B. Such as do eat food prepared by a member of the first caste mentioned in Group A. The food prepared by their hands, all castes besides those mentioned in groups A and B, can eat.	II.	1. Chitrodá Nágár.	Nágár Brahman,	They practise polygamy but they do not eat of any others but the Vadnagrá Nágars.
		2. Sáthodra Nágár.	Do. ...	They practise polygamy. Do eat of both the Vadnagrá and Visnagrá Nágars.
		3. Visnagrá Nágár.	Do. ...	They practise polygamy. Receive money presents for their daughters.

Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks.
C. Such castes as inter-dine among themselves as well as eat food prepared by castes in the first two classes.	III.	1. Disával ...	Independent...	} They smoke tobacco as bidées. Do. do. Do. do. } They practise polygamy. } They practise polygamy and are addicted to smoking tobacco. } They sell their girls in marriage. } They practise polygamy and sell their daughters to some extent. } They practise polygamy and sell their daughters, and also are addicted to tobacco-smoking.
		2. Váyadá ...	Do.	
		3. Udamber ...	Do.	
		4. Choráshi Mewádá.	Mewádá ...	
		5. Bhárgav ...	Independent...	
		6. Motáá ...	Do. ...	
		7. Válam or Válmik.	Gauda ...	
		8. Nándorá ...	Independent...	
		9. Chovisá ...	Sub-caste of Nándorá.	
		10. Dadhich ...	Independent...	
		11. Bhat-Mewádá.	Sub-caste of Mewádá.	
		12. Ráykvál ...	Independent ...	
		13. Kapil ...	Do. ...	
		14. Pushkarná	Sub-caste of Shrimáli.	
		15. Gayawál ...	Independent...	
		16. Setpál ...	Sárasvat ...	
		17. Jhārolá ...	Sub-caste of Vákhilya.	
		18. Gomativál ...	Independent...	
		19. Pallivál ...	Gauda ...	
		20. Jámbu ...	Vákhilya ...	
		21. B h i t r á Khedáwál.	Sub-caste of Khedáwál.	
		22. Shrigaud Praváliá.	Sub-caste of Shrigaud.	
		23. Rával ...	Sub-caste of Válam.	
		24. Audichya Sahasra.	Sub-caste of Audichya.	
		25. Audichya Tolakiá.	Do. ...	
		26. Shrigauda.	Gauda ...	
		27. Khedáwál Báj.	Khedáwál ...	
		28. Tr a v á d i Mewádá.	Mewádá ...	
		29. Vadádará.	Audichya ...	
		30. Modha ...	Independent...	
		31. Borsadá ...	Audichya ...	
		32. M o d h a Chaturvedi or Karvatiá.	Modha ...	
		33. Kandoliá ...	Independent...	
		34. Unevál ...	Do. ...	
		35. Anáválá ...	Do. ...	
D. Castes which though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them.	IV.	1. Vадnagrá Patni Nágār (Bárad).	Vадnagrá Nágār.	} They practise polygamy.
		2. Gugali ...	Vákhilya ...	

Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks.			
D. Castes which though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them— <i>contd.</i>	IV.	3. Sompurá ...	Independent...	} They practise polygamy and sell their daughters in marriage.			
		4. Girnárá ...	Do. ...				
		5. Aboti ...	Girnará ...				
		6. Sárasvat Sorathíá.	Sárasvat ...				
		7. Náná Chovísá.	Nándorá ...				
		8. Achári ...	Audichya ...				
		9. Káratíá ...	Do. ...				
		10. Sajodará ...	Independent...		} They practise polygamy and sell their daughters in marriage and also use tobacco in smoking.		
		11. Kriyá Gor	Audichya ...				
		12. Tapodhan.	Audichya ...		} Do. do. do. and besides they have widow re-marriage prevalent among them in certain localities.		
		13. Vyás ...	Do. ...				
		E. Such castes as can eat and drink of even others than Brahmans, although they themselves belong to the class of Brahmans.	V.		1. Sárasvat...	Independent...	They practise polygamy and re-marry their widows.
					2. Rájgor ...	Audichya ...	} They practise polygamy, sell their daughters in marriage, allow re-marriage of their widows, and make use of tobacco in smoking, &c.
3. Bhojak ...	Shrimáli ...						
4. Trugálá ...	Audichya ..						
5. Koligor...	Do. ...						

List of Precedence of the Different Castes in the Baroda State.

VANIAS.

Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks.
A.—Such castes as do not sell their daughters in marriage	I	1. Visá Nágar.	Nágar Vániá...	They are monogamous and are married in the Brahma form.
		2. Dasá Mowádá.	Mowádá ...	They have the "Prajápatya" form of marriage among them.
		3. Dasá Váyadá.	Váyadá ...	} They cannot show what form of marriage they have among them.
		4. Visá Mowádá.	Mowádá ...	
		5. Dasá Porwád.	Porwád ...	} They practise polygamy and they marry their girls beyond the age prescribed by the Shastras.
		6. Báj Dasá.	Lád ...	
		7. Nimá Visá.	Nimá ...	
		8. Dasá Jharola.	Jharola ...	} Do. do. Besides, they cannot show what form of marriage they observe among their caste.
		9. Umád ...	Independent...	
		10. Nándorá...	Do. ...	

Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks.
B.—Such castes as do sell their daughters in marriage, in some localities, but not in others.	II	1. Dasá Kha-dayata.	Khadáyatá ...	They do not allow their girls to be married after the age prescribed by the Shástrás, i. e., marry them within the age prescribed.
		2. Visá Váyada.	Váyadá ...	
		3. Visá Lád.	Lád ...	In some places they practise polygamy.
		4. Dasá-Nágar.	Nágar Vániá.	They practise polygamy and do not allow the age of marriage, prescribed by the Shástrás to be over, i. e., marry their daughters within the age prescribed by the Shástrás.
		5. Dasá Lád.	Lád ...	
		6. Pánehá ...	Independent..	
		7. Kapol ...	Independent..	They practise polygamy and also marry their children after the age prescribed by the Shástrás.
		8. Agarvál...	Do.	
		9. Dasá Shrimáli.	Shrimáli ...	
		10. DasáModh	Modha ...	
		11. Modhavisá.	Modhá ...	They practise polygamy and have no fixed age for their marriages.
C.—Such castes as sell their daughters in marriage.	III	1. Khadáyatá.	Khadáyatá ...	They do not practise polygamy.
		2. Dasá Disával.	Disával ...	They practise polygamy and marry their girls before the age prescribed by the Shástrás.
		3. Visá Disával.	Do. ...	
		4. Sorathia...	Independent..	They practise polygamy and marry their girls after the age prescribed by the Shástrás.
		5. Visá Sorathia.	Sorathia ...	
		6. Visá Shrimáli.	Shrimáli ...	They practise polygamy and have no fixed age for marriage at all.

110. In settling precedence two distinct standards for the said two castes have been adopted. In the case of both, as they are endogamous for each sub-caste, marriage by itself can form no test for classification. Inter-dining has therefore been taken as the chief test for arranging the numerous Brahman castes into 5 classes,—viz., (A) Those Brahmans who do not eat food prepared by any but their own castemen ; while all other sub-castes of Brahmans except some of those falling under B, can eat food prepared by them ; (B) Those Brahmans who, though they may eat the food prepared by members of the first caste in class A, do not eat that which is cooked by others. But all the castes coming after them do not object to eat food prepared by these higher sub-castes. (C) Those castes which inter-dine among themselves as well as eat the food prepared

Tests of precedence for the Brahmans.

by any member of the first two classes ; (D) Those castes, which though they belong to the genus Brahman, are such that no Brahman will eat the food prepared by them, and (E) lastly, castes which though they are Brahmans will eat the food prepared by even non-Brahmans.

Subsidiary tests.

The subsidiary tests, applied to assign them places higher or lower in each class itself, are (1) the prevalence of the habit of smoking in any form, (2) polygamy and (3) the custom of purchase of brides. The first test is chosen because it is looked down upon by the superior members of the castes allowing it ; the second, because its absence is considered to be a sign of advancement by many ethnologists and of respectability by the castes ; and the third, because it is not only condemned by the Shástras but also by public opinion. Again, among themselves, the castes addicted to smoking only are placed higher than those which tolerate polygamy which, in their turn, rank superior to the castes allowing the sale of brides. When any two of these vices combine in any caste, that caste is put lower down than the last of those having only one defect. There is also a fourth test which does not affect the majority, but only a small minority. It is the prevalence of widow-remarriage. It is well-known that Brahmans do not allow it and its prevalence among a very few of their sub-castes is probably due to their being degraded to such a low level as to almost lose touch with Brahmanhood. They would never have been classed as Brahmans but for the Census as the vice would be deemed most serious. Thus arranged, the first and second classes contain 3 sub-castes each ; the third contains 31, the fourth 13 and the last 4 sub-castes ; in all 54 sub-castes out of '80. The numbers in other castes of Brahmans being very small and they being for the most part immigrants into this State, the requisite data about them have not been collected. This arrangement harmonises generally with popular opinion also, from the highest place occupied by the Vadnagará Nágara Brahmans to the lowest by the Tragálás and Bhojaks, who are so degraded that they hardly deserve to be called Brahmans.

The Nagar Brahmans.

111. The Nágara Brahmans lay claim to being the purest and the most select of the Gujaráti Brahmans, and their claim is allowed. In the Nágara themselves, there are six sub-divisions : (1) the Vadnagarás, (2) the Visnagarás, (3) the Sathodrás, (4) the Prashnorás, (5) the Krishnorás and (6) the Chitrodás. They are easily distinguishable from all other castes by the beauty and intelligence of their features. The Vadnagarás, however, who plume themselves with good reason as having resisted the acceptance of worldly goods from the most powerful donors and hence consider themselves as pre-eminently the first, carry the palm in intelligence and diplomacy. The modern history of all the leading Káthiáwár States is the history of the rise and fall of Nágara administrators in power for the time being. It is not surprising that this small caste wielding such immense power in all States of importance, whether Mahomedan or Rajput, should have to oppose, with the weapons of diplomacy and tact, the combined resistance of many. A system of mutual help to their own castemen in different States and a policy of systematic nepotism in filling all offices were, as is oftenest the case with other communities also, the natural outcome of their position, and so they successfully formed a *corps diplomatique*, which was ordinarily unassailable. But they have been always remarkable also for an unsurpassable aptitude for the cultivation of

learning and for maintaining the highest attainable rank in the world of letters. With such traditions to back them and such inherent ability the Nágars, even under the present altered forms and methods of administration, maintain their position. Of course, the times and occasions for caste-help and nepotism have gone by, but in the modern-day struggle of self-help and individual excellence, the Nágars yet sets the example and leads the way. It is the unique system of exclusiveness and selection among them which can be said to contribute to this intellectual development of the caste and the unparalleled beauty of its gentler sex.

112. The principal test of inter-dining that was so useful in grouping the various Brahman sub-castes cannot be of use for the Vániás, since all sub-castes can inter-dine. Hence, a different test,—the sale of brides, is selected for them, as a majority of them has been tainted with the vice. Thus arranged, their sub-castes fall within three groups, viz :—(1) such castes as do not sell their daughters in marriage ; (2) such castes as do so in certain localities and not in others ; and (3) such castes as habitually do so. Out of the 36 sub-castes of Vániás, 10 fall within the first, 11 within the second, and 6 within the third group ; 9 sub-castes remain to be tabulated, because information could not be satisfactorily collected for them.

Tests of precedence for the Vánias.

The subsidiary tests selected for arranging them in an ascending or descending order within a particular group, are :—(a) the prevalence among any caste of monogamy, (b) the form of marriage, (c) the ignorance thereof, (d) polygamy, and (e) marriageable age of girls. The reasons for selecting the first and fourth tests having been stated while discussing the arrangement for the Brahmans, they need not be reiterated here. There being 8 forms of marriages among the Hindus, arranged according to their importance, it is necessary to know, before placing any sub-caste higher or lower, the form of marriage prevailing among its members. Ignorance about it must naturally be held a sufficient cause to class the sub-caste professing such ignorance below those who do not profess it. The maximum limit for marrying a girl has been fixed by the Hindu Shástras ; therefore any transgression beyond it ought to be looked upon, in forming a precedence table, as a breach of the said Shástric injunction and should bring down the sub-caste in the social scale. Much lower, therefore, a sub-caste should be placed that has utterly set at naught the Shástric injunction. In the first group of Vániás there are 10 sub-castes, in the second 11, and in the third there are 6 sub-castes.

Subsidiary tests.

113. As regards the other bigger groups and classes, the requisite information could not be collected ; and so a few remarks are offered, without preparing regular lists of precedence. As has been remarked, the principal distinctive features of the Hindu castes are,—prohibitions as regards inter-dining and inter-marriage, though a certain relaxation is found as regards inter-dining growing in volume the lower you go in the social scale. The sixth and the seventh classes of the Imperial Table are almost identical, since some of the sub-castes of both inter-dine and are only very slightly removed from the unclean castes. Most of the religious mendicants do not eat food prepared by any but the higher castes like the Brahmans and the Vániás. The group of miscellaneous castes in the Table contains a number of artisan and other castes so varied and unlike each other, as regards inter-dining and other such social customs, that nothing definite can be said as to which of them is superior to the other. There are some castes among them, such as the Sonis, Sutárs and Lohárs, who approach in certain respects the Vániás

Precedence for other castes not easy to settle.

on the one side ; and there are others like the Bāvchás, Dabgars and Mochis, who are socially believed to be the lowest, on the other side. Among the Kunbis also, the Udás are so exclusive that they will not eat food prepared even by a Brahman ; while the Anjanás and the Matiás will not fail to eat food prepared by even a Koli or a Bāvchá. Among the Kshatriyas, the writer and trading classes are exclusive ; the first approaches the Bráhmans in many of its social customs and the latter the Vániás. It is only when we come to the warrior castes that we find no general principle underlying their social customs. While the Káthis can eat food prepared by Sidhis (Musalman) and cannot be taxed for it by their caste people, the Kshatriyas and Marathás cannot do so with impunity. Similarly, the Vághers and Vádhels are very loose in matters of eating and drinking. But it is not an easy thing to arrange them in any order of precedence without first enquiring into their social customs in this and other matters.

12. MARRIAGES AMONG THE HINDUS.

Exogamous marriages.

114. We have seen how the Hindu castes are in one way endogamous in marriages ; they are exogamous also, *i. e.* their members are not allowed to marry within certain prohibited degrees of kinship. The inquiry about the introduction of these restrictions is very interesting. It is an admitted fact that in different tribes or communities there are different degrees of kinship between which marriages are prohibited. Among the more ancient and less civilised communities, marriages were tolerated between such close relations as brothers and sisters. But now they are looked upon, universally, as incestuous connections. But even among those nations or tribes who are sufficiently well advanced in civilisation there is no unanimity on this point. Among the Musalmans, Parsis and Christians there is no prejudice against marriages between first cousins ; in fact, an orthodox Parsi deems it a duty to bring about such marriages in his household ; but a Hindu looks upon such connections with horror. He advances much further as is well known ; and marriages between cousins, however remote, are tabooed. Among them the idea of a family is far more comprehensive than among any other people. The joint family system is peculiarly Hindu and is such that persons removed more than four or five degrees in kinship are found to live in commensality, even in these days when the system is undergoing a process of disintegration. It was considered imprudent to allow marriages between persons living and dining together, as one family. So Manu and the other law-givers must have prohibited marriages between the Sagotra and Sapinda as they are the persons likely to live as members of a joint family. As daughters have generally to leave their parental home, a considerable reduction in the prohibitions was made on the maternal side as compared with paternal relationships. In this way, the rules about exogamy have come into being. There is another theory, put forward in Nisbet's "Marriage and heredity," which may be taken as the originating cause of exogamy, *viz.*,—that prohibitions of the marriage of near kin have arisen from observation of the injurious results of such unions ; or, in other words, of the injurious results of what scientists call in-and-in breeding. It is just possible, though no traces of it are found in old books, that the ancient Hindus had observed, in the course of a long experience, cases of hereditary infirmities where marriages were for some generations allowed between persons closely related to each other.

Along with this strong rule of exogamy, there is the first rule of endogamy, of a previous date, whereby a member of one caste or sub-caste must marry within that caste or sub-caste alone. It was intended that by thus confining marriages to certain circles only, a caste or sub-caste would be able to transmit to posterity, after many generations, the same tendencies and characteristics which it had at the time of its formation. There cannot be a doubt that, whatever differences of opinion may exist as regards the other castes and classes, the Bráhmans are purely of unadulterated Aryan descent. Some of them have no doubt lost, by following humble or low occupations or by having married into lower castes, the distinctive physiognomical marks of a Bráhman. But those who have kept to their ancestral occupation of priesthood and latterly of employments in the higher walks of life are fair-complexioned, bright-eyed and intelligent. Their women have not only preserved the symmetry of form and comeliness of complexion typical of the Aryan females but, in the case of some of the highest Bráhman castes, they display at the present day a softness of colour and a refinement of expression rarely to be met with in any other eastern race or community; and this is more remarkable as being absolutely free from any adventitious help of art, as prevalent in other countries. For generations, before any of the modern European nations had seen the dawn of their existence, the Bráhmans not only preserved an unsullied selection of marriage among themselves, but each sub-division has been under the restraint of limiting its selection within its own narrow range. No other human device could have so well transmitted over generations the bluest of the blue blood. No commoner, however eminent, could break the barrier of caste and get admitted into the Bráhman aristocracy and no lower caste millionaire, owner of broad acres or bursting coffers, could purchase a scion of a Bráhman house for his son-in-law. By the strict rules of marrying in the sub-caste only and avoiding kinship, the Hindus have been able to escape extinction altogether on the one hand and absorption in other communities on the other.

A list of the Gotrás among some of the Gujarati castes of Bráhmans, as obtained from personal enquiries, is given as Appendix II. A list of
Gotrás.

115. The Hindu race, as a whole, is polygamous; there are exceptions among some castes of the Bráhmans and Vániás, which are strictly monogamous, though the Shástrás permit polygamy. Why these few castes have taken to monogamy is not intelligible, since they belong to various walks of life and are not uniformly situated. Polyandry does not obtain in any part of this State. Polygamy.

116. Widow remarriage is prohibited among the Bráhmans, Kshatriyas and Vániás. Some sub-castes of the degraded Bráhmans, viz. :—Tapodhan, Vyás, Sárasvat, Rájgor, Bhojak, Tragála and Koligor allow it. The Káthis, Maráthás, Rajputs, Vághers and Vádheas allow it among the Kshatriyas. The higher families, among castes allowing remarriage of widows, do not, as a rule, have recourse to it, as such a marriage is considered undignified for grown up women. It is this sense of honour and a desire to pass for superior people which has put a stop to widow remarriage among an influential section of the Lewá Kunbis and Sonis. The total number of those who do not allow remarriage of widows is 226,725, i.e., 15 per cent. of the total Hindu population in this State. The Widow re-
marriage.

ceremony relating to the performance of a widow remarriage is not so elaborate as that of a first marriage. Remarriages, among a majority of the castes allowing them, are performed generally at night with some short ceremony by a Bráhmaṇ among Lewá Pátidárs and such comparatively higher castes, and with no ceremony at all among the Kolis and such others. Among the latter, it is sufficient for the solemnisation of a remarriage for the widow intending to remarry to put on the clothes given to her by her future husband and then enter his house with a pot of water on her head. Rice is sprinkled over the newly-married couple who, in company with some friends, partake of sweetmeats. Among the higher castes, the future husband goes to the widow's house with his friends and relations, gives a sum of money to the widow and returns home after the ceremony is performed. Here also rice is sprinkled over the newly-united pair. On the completion of the ceremony a feast is generally given to the assembled people by the parents of the widow-bride. A Tuesday or a Sunday is generally selected for solemnising a widow's remarriage.

Divorce.

117. Divorce, as a general rule, is allowed among all castes that permit widow-remarriage; and the other castes do not recognise divorce. Even those castes that allow it practise it very rarely, except among the lower classes. Among the latter it is obtained very easily on both sides; but in the higher classes no divorce is allowed except for some very cogent reasons, such as misconduct on the part of the wife and cruelty on that of the husband. As a general rule the Hindus of this State, excepting those of some of the inferior castes like Kolis, Báriás and Thakardás, never have recourse to Law Courts for obtaining a divorce. Among the Bráhmaṇs, several sub-castes of the Kshatriyas and all Vániás, the tie once formed can be snapped only by death.

13. CASTES AMONG THE JAINS.**Jaina.**

118. Theoretically speaking, the Jain religion does not sanction castes; still castes are to be found among its followers, in this State, prevalent to the same extent as among the Hindus. The reason of this lies in the fact that when Jainism became powerful in propogating its tenet portions of castes, living in the same or different places, became converts to the new doctrines. To prevent the social and domestic evils of a total separation, the orthodox portions and the seceders of the same castes continued to recognise past ties of relationship and did not object to new ties, framed just as before, between members of the same caste. Caste in fact proved stronger than religion, practically. But where a whole sub-caste had gone over to the reformers, the other sub-castes had no difficulties to face in breaking all connection with them, both of inter-marriage and common food. It is, therefore, that we see that the Vaishnava and Jain Vániás, though professing such totally different religions, can yet dine together and even intermarry if they have common caste names in the two religions. Inter-marriage, for instance, can take place between Vaishnava and Jain Shrimáli Vániás. Very curiously, a Vaishnava girl married into a Jain family attends the Shrávak Apársás when at her husband's house and worships the old Brahmanical gods when she visits her parents. Inter-marriage is prohibited, as I have said, among sub-castes; but a very remarkable indulgence is observable in the matter of food. All Vaishnava Vániá castes can dine with those Jain castes which have a common

caste name with themselves. Shrimális, for instance, are found in both. So the Vaishnavite Shrimális can dine with the Jain Shrimális. But the caste of Osváls is found among the Jains only; therefore, Vaishnavites will not dine with the Osváls. The only caste appearing in the list of Jain castes that requires any explanation is that of the Maráthás. When some Maráthás were returned as Jains, I instituted an inquiry and found that in the Baroda City there is one family only that has very lately come to profess Jainism.

14. THE PARSE.

119. Among the Parsis there is even yet a distinction of priests (Mobeds) and non-priests (Behdins). The distinction has been handed down from remote antiquity; and it is also believed that the two classes sprang from two different peoples. The *élite* were the religious guides and legislators, while the others were willing to be guided by them and to serve for the common good of the whole. It is possible that in days gone by, the two classes were as strictly prohibited from inter-marriage and common table as the Hindu castes. At present, the Parsis, who are well-known for adapting their customs to the times, have easily transgressed the restrictions, whatever they were. Up to within the last 35 years, however, inter-marriages between the Mobeds and Behdins were unknown. As the Mobeds themselves have spurned the narrow limits of sacerdotal avocations and have zealously entered into all the professions and occupations worth following, after discarding the distinctive white turban and dress of Mobeds and submitting their chins to the razor of the barber, it is now hard to distinguish these from the Behdins; and so inter-marriages are on the increase every year. But some may yet be found of sufficiently old ideas to enquire into the other contracting party being a Mobed or a Behdin, before settling a marriage. Even yet a Mobed of Navsari would not give his daughter in marriage to a Behdin; though there are no penalties if the rule is broken. In the matter of companionship for food there are no restrictions at the present day, except in the case of Mobeds employed for the time being in actually undergoing certain religious ceremonies or in officiating as priests in the fire-temples. These cannot, even now, partake of food with the Behdins or other Mobeds during the time they are so engaged.

Mobeds and
Behdins.

15. MUSALMAN TRIBES.

120. Really speaking, there are no castes among the Musalmans. They can all eat with each other; and though generally marriages among them are restricted, as will be seen further on, among members of certain groups and tribes only, yet there is nothing like out-casting or excommunication for marrying beyond these limits. The main distinction between Musalmans is that founded on their being foreigners or indigenoua. The foreigners are those who themselves have come from beyond India or are descendants of those who have migrated into India and settled there. The others are converts to Islam from the masses of the people of India. It is remarkable that though professing the same religion, the two have never mingled and have remained apart for centuries. The Musalmans coming from the mother land of Islam abstain from mingling their blood with that of the old inhabitants of the soil, who are Indian converts after all in their estimation. Hence there is a sort of caste distinction, though

Musalman
system of
castes.

from causes altogether different from those which we have seen for the famous Hindu system of castes. The distinction again does not end here. The foreigners are from various countries and belong to various tribes. They stand on common ground in India; yet as a rule they may not intermarry, although there is no religious or other barrier. But among the Indian Musalmans, as we may call the converts, the divisions are yet more marked. A good deal of latitude was allowed to the converts, varying in degree according to circumstances. If a saintly priest was fired with the fervour of proselytising, under the protection of a Musalman chief in a peaceful country, the converts had to abandon all their old beliefs and to take in as much of the new religion as could be forced into them. In troublesome times, on the other hand, when the conquering leader had to convert whole villages on the march, he was usually satisfied with the outward profession of the faith hurriedly made and the converts were allowed to settle it, as best they may, between the old and new religion, for themselves. Thus it is that some of the converts are more Hindus than Musalmans in their dress, names and observances. It is natural to expect that these would still adhere to their old notions of castes, because by so doing they not only preserved their entity but continued their caste occupations. Thus the Musalmans living in India are primarily divided into foreigners and converts; each of these is sub-divided, the first into sub-divisions founded on nationality, and the latter into those founded on their old castes and occupations. A list of these tribes obtaining in this State is given below arranged in the order of social precedence.

List of the Tribes of Musalmáns, according to Social Precedence, in the Baroda State.

Serial No. of the Group.	Name of the Group.	Serial No. of the Tribe.	Name of the Tribe.	Serial No. of the Group.	Name of the Group.	Serial No. of the Tribe.	Name of the Tribe.
	<i>Foreigners.</i>				<i>Indigenous.</i>		
I	Arabs	1	Kureshi	VII	Converts who have still retained their Hindu names	26	Bária.
		2	Saiyad.			27	Bárote.
		3	Shaikh.			28	Báyaohá.
II	Afghans	4	Lodi.			29	Bhoi.
		5	Pathán.			30	Bhojak.
		6	Unspecified.			31	Charán.
III	Mogals	7	Ghori.			32	Garásii.
		8	Unspecified.			33	Khatri.
IV	Baloch	9	Lobáni.			34	Koli.
		10	Madváni.			35	Kunbi Matia.
		11	Makráni.			36	Máchhi.
		12	Unspecified.			37	Rabári.
V	Sindhi	13	Bábi.			38	Rávu.
		14	Bhánd.			39	Sábuliá.
		15	Bháti.			40	Sathavára.
		16	Iláchi.			41	Taláviá.
		17	Khokhar.			42	Tuvár.
		18	Sumrá.			43	Vághri.
		19	Unspecified.	VIII		Converts who have adopted the names of their profession as the names of their tribes.	44	Akhund.
VI	<i>Indigenous.</i> Shaikh ne o- Musalmáns.	20	Khojá.		45		Bharwád.
		21	Makavána.		46		Bhathiára.
		22	Memán.		47		Bhavaiyá.
		23	Molesalám.		48		Bhádbhunjá.
		24	Momansá.		49		Bhisti.
		25	Vohorá.		50		Chhipá.

Serial No. of the Group.	Name of the Group.	Serial No. of the Tribe.	Name of the Tribe.	Serial No. of the Group.	Name of the Group.	Serial No. of the Tribe.	Name of the Tribe.
	<i>Indigenous—contd.</i>						
VIII.	Converts who have adopted the names of their profession as the names of their tribes— <i>contd.</i>	51	Chudigar.			75	Mochi.
		52	Tahgar.			76	Mochi Multáni.
		53	Darzi.			77	Nágori.
		54	Dhobi.			78	Nayak.
		55	Dhuidhoyá.			79	Od.
		56	Gandharva.			80	Pindhára.
		57	Ghánchi.			81	Pinjara.
		58	Hajám.			82	Poládi.
		59	Káohhiá.			83	Rangrez.
		60	Kadiá.			84	Shikligar.
		61	Kágdí.			85	Soni.
		62	Kulaigará.			86	Sutár.
		63	Kalál.			87	Tái.
		64	Kasban.			88	Tirgar.
		65	Kasí.	IX	Manials ...	89	Golá.
		66	Kárpitia.			90	Gulam.
		67	Khárvá.			91	Malek.
		68	Kumbhá.	X	Unclean ...	92	Bhangi.
		69	Langhá.			93	Chamár.
		70	Lohár.			94	Dhed.
		71	Madári.	XI	Foreign ...	95	Rumi.
		72	Múli.			96	Sór.
		73	Mapará.			97	Turk.
		74	Mirási.	XII	Religious order.	98	Fakir.

121. The foreigners in this State include the Saiyads, the Shaikhs, the Pathans, the Moghals, the Arabs and the Balochs. The Saiyads, reputed to be descended from the Prophet and the eleven Imáms, have always been held in great respect. They have been granted valuable gifts of land and cash allowances by the Musalman Emperors and kings of old. Some of their families are looked upon and respected as religious heads and derive large incomes from their followers ; and the poor among them live upon charity. Many of them now-a-days have taken to service and trades.

The foreign Musalmans,

The Saiyads.

The Afgháns and Patháns are, in this part of the country, considered synonymous terms applied to those whose original home was Afghanistán. The Moghals and Arabs and others are named from their original homes.

Afghans and Pathans.

It is a doubtful point whether all the Shaikhs returned should be classed as foreigners, because many of the Momná converts, when asked what their tribe is, always reply that they are Shaikhs. Again there is a saying in this part of the country that " what the Audichya is among the Bráhmans, that the Shaikh is among the Musalmans," implying thereby that whenever a Hindu is unable to show either his caste or sub-caste he easily shelters himself under the name of an Audichya Brabman, so the Musalmans resort to the term Shaikh. Really speaking " Shaikh is not a tribe, but is a term of respect applied to venerable old men specially of high literary attainment and religious sanctity." Looking to it in this light we cannot class the Shaikhs as a separate caste, but as Musalmans who have not returned any tribe or caste. But as they had been classed as an

Shaikhs.

independent tribe at the last Census here and as nothing definite has been decided as regards them, I have preferred to follow the old practice ; they can be placed between the foreigners and the converts.

Five groups of
indigenous
Musalmans.

122. I have divided the indigenous Musalmans into 5 groups :—

The neo-Musalmans ; the converts who have still retained their Hindu names ; converts who have adopted the names of their professions as the names of their tribes ; menials ; and unclean tribes.

Of these, only the first requires notice since they have, after conversions, cast off their original caste names and adopted altogether new ones, which bear more or less a religious meaning. They are the Khojás, the Makvánás, the Memans, the Momnás, the Molesaláms and the Vohorás. The meanings of the terms Khojá, Memon and Vohorá and their origin, I shall describe in the words of Mr. Shaikh Sadik Ali Sher Ali Ansari, Deputy Collector in Sindh, whose short sketch of the Musalman races has been kindly sent to me by Mr. Enthoven, Superintendent of Census Operations, Bombay.

Khojans .

123. "The term 'Khojá' is a corruption of 'Khvajá' which means Master, or 'a superior person.' Originally, the Khojás were a single body ; but since about twenty years they have split up into two factions called (1) Pánjaibhai and (2) Pirái. The Pánjaibhai faction is the most orthodox body and like the Hurs of Pir Pagaro of Kingri, look upon Agá Khán as the representative of the Prophet or the incarnation of God Himself. The Pirái consider Agá Khán merely a Pir or religious head of their community, and nothing more.

"I shall first give an account of the Pánjaibhai faction as it has been communicated to me by the leading members of that body in Karachi.

"The Khojás were originally Hindus and belonged to the following two sects :—(1) Kashmiri Bhak Hindus and (2) Bhátíás. They were converted about five hundred years ago by Saiyad Sadrudin Sháh, a sufi in the Panjáb, who was held in great respect by the above classes of Hindus. Sadrudin Sháh was not connected with the family of Agá Khán, the present religious head of the Khojá community, by lineal descent, but is alleged to have been the disciple of his ancestor Sháh Nizár. * * * * He said to Sháh Nizár (Sháh of Persia and his guardian) that on his return to India, he would declare Hazrat Ali the first Imám to be Nikalank or the tenth Awatár and Sháh Nizár his descendant. Sadrudin Sháh, on his return to the Panjáb, converted Sahodani Joshi, the head of the Bhatia community who lived with his men on the bank of the Attock river, and afterwards he converted others with the assistance and co-operation of Sahodani Joshi. * * * * When Agá Khán's ancestors came and settled in India, the Khojás transferred their allegiance to them, they being believed to be the proper religious heads of their community and discarded the descendants of Saiyad Sadrudin Sháh.

"The Pirai Division is very small, and there are about 200 persons of it in Karachi. In other parts, also, there are a few of them. This sect was founded by Lahdino Khojá, some twenty years ago, but he was killed by the bigoted members of the Pánjaibháí faction. He took an agreement from all the converts

that they would pay one-eighth share of their profits to him. No distinction was observed between the Lohánás and Kashmiri Bhak Hindus when they were converted and all were called *Khurájás*.

124. "The term 'Meman' is a corruption of the word 'Moumin' which **Memans** means a true believer of Islám. But popularly the designation is confined only to the converts of Kutch Bhuj territory, who have now become a distinct class. A few aboriginal Sindhi converts also call themselves Meman or Suraha. The period of their conversion to the Mahomedan religion is not traceable."

125. "The real term is 'Báwáhir' not Borá or Worá as commonly used by **Boraha** people. About seven hundred years ago a Saiyad by name Abdullah arrived in Khambhát (Cambay), a town in Gujarát, in which there was great scarcity of water caused by the presence of a large snake which had fixed its abode near the water-springs in proximity of the town, and prevented people from making a free use of them. Saiyad Abdullah had an attendant also with him by name Ahmad, and they both killed the snake and rid the people of its terrorising apprehensions. The chief of the Nágara Brahmans in the town saw the feat performed by the Saiyad and his attendant and at once embraced Islám. A very great number of other Hindus followed the example and acknowledged the Musalmán religion. The number of persons who renounced the Hindu religion on that occasion was so great, that the caste threads removed by them weighed one and quarter bháras equal to 25 or 26 maunds. The new converts followed a medium course of religion and adopted certain principles of the Shias and some tenets of the Sunnis. They keep their moustaches and beards like Sunnis, and in this respect oppose the Khojás who shave their beards very often and grow heavy moustaches. They build mosques and offer their prayers five times a day in them, and learn the Korán like the Sunnis. But in other respects they follow the principles of the Shiás, and believe in 12 Imáms * * * * . As the new class of converts obtained dominion over the best principles of the Musalmán religion, they called themselves Bawahir which by corruption became Bohrá or Borá and Worá."

The term Momná also appears to be a corruption of the word Moumin **Momnas and Makwanas** which means a true believer of Islám, and is taken up as their name by convert Pátidars and like castes of Gujarát.

The Makwánás appear to be Rajput converts ; but how they came to be known as such is not known, since no information was vouchsafed to me by any of their members.

126. According to the tenets of their faith, all Musalmáns can inter- **Marriages** dine as well as intermarry ; but the practice at present obtaining among them is mostly the reverse, at least as regards intermarriage. Because the pure Musalmáns or foreigners, as we have called them, do not, as a rule, marry outside their circle, or in other words they do not select wives from among the converts. Even within their own class they do not, as a rule, take wives from any tribe but their own. But the convert classes observe almost the same restrictions as regards marriage as the Hindus do, i.e., they neither give nor take wives from any class but their own. According to Mahomedan Law marriages are contracted after the age of puberty of the girl and the boy ; but if they are contracted by fathers and grand-fathers before that age, they are as binding as those con-

tracted by parties at the age of majority. Therefore it is that marriages among even the purer tribes of Musalmáns take place sometimes at an early age. Consanguineous marriages are, as a rule, practised among them. The general practice for arranging marriages is that the head of a family makes proposals and, if accepted, betrothals take place. Generally the boy's parents make a demand for the hand of the girl. Within families of the same ancestor, marriages are sometimes arranged by exchange, i.e., a girl is offered for the son, brother or some other relative of the person, and his daughter, sister, niece or some other relation is taken for the son or other male relation of the person making the offer. Betrothals take place at any age, even before the children are born. In some families such proposals are made and accepted; when a relative is unable to give a girl in exchange, he is given a girl in marriage on the condition that the first daughter born to him should be given in marriage to some relation of the person who bestows on him the hand of his daughter. Again to quote Mr. Sadakali;—

“Amongst the Musalmáns nikah is the principal ceremony. Nikah means consent of the woman, obtained by one of the relatives in the presence of two respectable witnesses, if the woman has attained the age of majority, and of her father or other near relation or guardian if the girl is a minor. All other ceremonies are superfluous, and are performed to give publicity to marriage. The same ceremony of nikah is gone through by widows also.”

Polygamy and
Divorce,

127. Polygamy is allowed up to four wives. The husband is enjoined to treat them on equal footing in all matters with the exception of sexual intercourse for which, under certain limitations and not to the absolute neglect of his other wives, he is allowed to follow his natural inclination. But he is bound to provide equal comforts for all the wives. If he is unable so to do, he is bound then to marry only one wife. These precepts are generally violated in practice. Polyandry is strictly prohibited amongst the Musalmans. The permission to marry four wives is accorded only to free men, but the slaves can have only two wives. Even with this religious permission to have more than one wife, the mass of the people here are monogamous; not from any feeling of abhorrence towards an anomalous institution of the kind in question, but from their inability to provide for such an expensive luxury. In this part of the Indian Continent, only a few well-to-do persons are found to have more than one wife.

Divorce is, according to the Musalman Law, obtainable by both husband and wife, on sufficient cause being shown. The causes which allow a wife to get separation decreed in her favour are the husband's habitual cruelty and ill-treatment, and sometimes his adultery also. Similarly, the husband can divorce his wife for her misconduct and even for very trivial causes. The husband is in a better position than the wife, and has simply to say *Talák* thrice to free him for ever from the company of a wife whom he does not like.

16. ANIMISTICS.

Who are the
Animistics?

128. The term Animistic is applied to the tribes dwelling in the forests, who are supposed to be some of the pre-Aryan inhabitants of India. Whether the men belonging to these tribes came to India from outside or were the original

dwellers of the land is shrouded in mystery which is not likely to be solved; but it is certain that these people were in this land before the Aryan immigration. As is natural, the advance of the new comers was resented by them; but they were unable to oppose successfully the superior intelligence of those who came from the north, and had to recede southwards until they had betaken themselves to the central belt of India which is, fortunately for them, studded with mountains, valleys and forests. The Aryans did not find these places suitable for colonization and so the aborigines were left undisturbed. They, however, retaliated by plunder and cattle-lifting whenever they could get the chance. These marauding expeditions naturally excited the hatred of the Aryans who, therefore, gave them a number of names, such as Dásyas, Rakshasás, Pisháchás, all showing dread mixed with contempt. Under these appellations they have figured in many a hymn of the Vedás and legend of the Purána. Some scholars think that Ravana, the king of Lanka, and Váli, the lord of the monkeys, figuring so prominently in the Rámayana, were none others but the chiefs of two distinct tribes of these aborigines. But when the Aryans had firmly implanted their settlements and had taken to peaceful avocations, they commenced a policy of reconciliation with these men and, as a step to that end, they borrowed the worship of some of the tribal deities of these foresters and assigned them a place in their pantheon. This policy of the ancestors of the modern Hindus has changed the aspect of their Vedic religion by importing into it the worship of goddesses &c. to such a degree that, as said before, the lowest form of modern Hinduism differs now very little from Animism. This conciliatory policy of the Aryans did not bring about fully the desired result, because the Animistics could not be assimilated with them in manners, customs, dress or living, and are therefore still found in their mountain and forest fastnesses, in almost the same state in which they have been depicted in the Puranas and other old Sanskrit works. Ethnographers are much concerned to preserve a record of the manners and customs of these wild tribes before they are polished off from the face of the land by the progress of education and the free contact with the ways of the civilised world. But, so far as we see here, such fears need not be entertained for generations to come. The soft light of education will hardly be able to penetrate into the vast recesses of darkness in which these uncivilised tribes have their being and existence; though, no doubt, some of the very darkest ways and habits are being brushed away, destroying those links which might connect the present practices with their past originals.

129. These Animistics or Anáryás have their own religious beliefs which have been described in detail in a previous Chapter. One of them is that whatever is laid upon and by the side of a dead body is sure to be found by him in the next world; and, therefore, some articles which belonged to a man when living in this world are buried or burnt with him when dead. It is owing to this belief that we see their dead bedecked with ornaments and clothes, supplied with eatables, and some times with arms. They also believe that diseases are sent on this earth by the Devás; and hence whenever any member of their family falls sick, they try to propitiate their tutelary or local deities, by offerings and worships. They make use of Mantras or spells very freely for this purpose and the Bhagat therefore is highly revered.

Their curious religious beliefs.

Their character.

130. They are as a body truthful, honest, faithful and kind-hearted. Therefore it is that the police are able to detect and unravel many serious crimes, without much difficulty and get the offenders duly punished. The money-lenders also are able to prove their suits easily against them in the Civil Courts. They have taken to cultivation and work hard on their fields. They are generally a very peaceful portion of the population of this State. But the vice of drinking prevails among them to an alarming extent; so much so that they would forego their dinner if they could procure spirituous drinks instead.

Their physique.

131. In physical appearance they are unlike the Aryans. They are short in stature and have a broad and flat face and nose, small eyes, long ears, thick lips and round heads. The colour of the skin is black. As they have to wander over long distances every day they have strong bodies and muscles. They turn grey later than the Aryans; Their sight and smelling power are very keen; the latter is so keen that even in thick darkness they become aware of the presence of tigers. Night-blinds are found among them in a high proportion, which is said to be due to their not using ghee in food. Barronness is very rare among their females. Their wants are limited; and so they have no need of having different persons for the performance of different duties. Every Anárya is his own barber, carpenter, smith, rearer of cattle and agriculturist. They have neither the names of months or of week-days among them; hence they identify a month by naming a particular holiday that falls within it, when it is necessary to do so. They carry on their transactions mostly by barter.

Their amusements.

132. Their chief amusement and enjoyment are drinking and dancing. For dancing, the males and females pair off and then dance either in a ring or in couples to the accompaniment of music. The instruments of music are a Dodbá, a Turi and a brass-plate. The Dodbá is made from a Dudhi (white pumpkin) of a large size and is played with the mouth. When the music begins, youthful pairs are formed who seize either each other's waist or hands and then dance; liquor and toddy drinking is resorted to to a very large extent in these dances. The greater the quantity of drink given to them, the keener is their zeal of dancing.

Their ceremonies and customs.

133. They have no ceremonies among them except the nuptial and funeral ones which vary with each tribe. As regards the first, it should be stated that with these primitive children of nature, marriage as a rule takes place by purchase and is accompanied by no ceremony worth the name except drinking, eating, and dancing. Similarly, a majority of tribes engage a *Khandhadá*, i.e., a probationer husband with whom the girl is allowed to live on very intimate terms before she is regularly married to him. Many a time, under such circumstances, it so happens that the girl conceives and begets children, but that is not considered at all degrading or disgraceful. The girl and her probationer husband sometimes may not agree and separate, even after having lived together as man and wife. This event also does not come in the way of the girl's obtaining a second husband. Their notions of marriage are really very primitive and the tie is loose enough to be blown away by the passing wind. Divorce is very common and can be effected without much trouble and expense. The husband can procure a divorce without any expense; he has simply to dismiss his wife; but

in case the wife seeks a separation, she has to pay a small sum to the husband and then she is free. Sometimes a wife transfers her affections to another, without even obtaining a divorce. The tribesmen then demand not the restoration of the wife to the original husband, but compensation to him from the new husband. Most of these tribes allow the widow of the elder brother to be married to his younger brother. One very curious custom obtains among the tribes that have among them the system of keeping a probationer-husband; viz, if he dies before his probationary period expires, i.e., before he is regularly married to the girl for whom he is kept on probation, the girl is made to go through a ceremony of marriage with his dead body. This is done by applying *Pithi*, i.e., turmeric powder mixed in oil, to the dead body and then making the girl embrace him.

134. Their illiteracy and guilelessness have made them slaves of the money-lenders, who are either the Vániás, the Márwaris or the Parsi liquor-sellers. They work against these simpletons in the following way. When corn is ready in the fields, the *Sowcar* goes to his client and takes away a greater portion of it as part payment of his debt, keeping only so much with the debtor as would last him till the end of the winter season. When this is over the poor debtor is forced to go to him again and borrow as much corn as will make him pull through to the next harvest time. He borrows seeds when the monsoon comes, the first loan is known as *Khávti* (food) and the second as *Bivda* (seeds); for the former, the debtor has to return the quantity taken plus half the quantity; and for the latter double the quantity. Thus calculated the rate of interest these poor people have to pay comes to 50 per cent. and cent. per cent. respectively, per annum. In addition to this they impose upon them in measuring the corn, and in charging a higher price when lending and a lower price when receiving the corn.

The money-lender.

From what has been said above as regards the habits of these people we can never expect them to be prudent enough to keep in stock corn and other eatables ready for use on a rainy or rainless day. Hence in summer and the monsoons, most of those who have no credit with the *Sowcars* have to content themselves with only one meal a day and that too on wild roots, flowers and creepers. Some of these are so bad for food that they bring about nausea and stomach complaints, if taken by those not gradually accustomed to it.

135. As can be expected from what has been said above, their villages and houses are very inexpensive and simple. Their villages have not all the houses in one block as everywhere else. They lie scattered about at distances one from the other. A majority of them are circular in shape, but all are made of grass and thatched over. There is only one door of entrance and neither windows nor skylights have a place in them. In some of the houses, they make partitions of reed screens for purposes of keeping grain and grass. Their houses do not contain anything which is not of use to them. They are as a rule extremely superstitious, so much so that if a fowl or a cock dies in their house, they will ascribe it to the evil spirit and would at once vacate it and build a new one. Similarly, whenever an epidemic rages in any of their villages the inhabitants thereof will vacate it and build another one on a new site. In this matter they have unconsciously anticipated the scientists, who fight for evacuation.

Villages and houses.

Occupation.

136. The chief occupation of the males of these tribes is agriculture and its attendant labour ; some also engage either in drifting wood in the Tapti river from the forests or in extracting toddy from the palm trees. A very few have only recently taken to service and to carpenter's and bricklayer's work. The females have to labour in the fields and do domestic duties at home. Whenever they have no work in the fields they either go out fishing or collecting the Mowra flowers or make mattresses and brooms from the leaves of the date palm. The elderly females generally attend to cooking and other home-work while the younger ones look to out-door duties. It is the duty of the females to go out for marketing also.

Caste distinctions.

137. With all this primitiveness they have instituted among them a sort of social code which prevents interdining and intermarriage among the members of the different tribes. Out of all the tribes the Chodhrás and the Dhodiás are considered the highest ; and the other tribes eat the food prepared by them ; but these two tribes themselves do not interdine ; nor do they dine with foreigners. Third in the list are the Dublás who eat from the Dhodiás but from none others ; after them come the Náyakás who eat from both the tribes of the first class but not from the third. The Kukanás come next ; they eat food prepared by the tribes ranking above them but not by those ranking below them. After the Kukanás come the Gámítás, the Vasávás, the Várlis, the Káthodiás, the Bhils with two sub-castes Mávchis and Vávvis, and the Kotváliás in order. Among these tribes the rule as regards eating is that every tribe will eat food prepared by the tribes ranking above them but not by those ranking below them. But a member of a socially higher tribe will not object to eat food prepared by a member of a lower tribe, if it is prepared in a brass-vessel with pure water. The various castes of the Forest tribes obtaining in this State have been given below in the order of their social precedence :—

- | | |
|---------------------|-----------------------------------|
| 1. Chodhrá. | 7. Vasává. |
| 2. Dhodiá. | 8. Várlí. |
| 3. Dublá. | 9. Káthodiá. |
| 4. Náyaká (Náyaka). | 10. Bhil with their sub-castes :— |
| 5. Kokna or Kukna. | 11. Mávohi. |
| 6. Gúmit. | 12. Vávvi. |
| | 13. Kotvália. |

Unclassified.

14. Dhánká.
15. Kolghá.
16. Tadvi.

The Chodhras.

138. * The male Chodhrás have a piece of cloth below the waist and wrap a small dhotar on the loins. They put a turban on the head and a dhotar on the shoulders. The boys are not so profusely clothed. The females cover their lower limbs with a piece of cloth of many colours ; and the upper ones with another. They do not put on a bodice before marriage. The Chodhrás do not allow early marriages. Among them marriages are contracted by the payment of Rs. 35 to 65 to a bride's parents by those of her future husband. On the day fixed for that auspicious ceremony, the parents go to the bride's house with food and drink sufficient for their consumption, as they are not provided with them by the bride's

* The information about these customs of the Forest tribes has been obtained from a manual in Gujarati, by Mr. Premanand Dholidas, Deputy Educational Inspector, Baroda State.

parents. At night, all eat, drink and make merry by dancing in pairs. The next day they return home with the bride. At the marriage ceremony, the boy's parents have to give to the bride as her *pallá* (dowry) one bodice, one *Saree*, ornaments for the arms and one *Káligánthi* (a sort of necklace). The system of *Khandhadiá* prevails among them. Divorce and remarriage are allowed. When a *Chodhrá* is in his last gasps, his relatives place him on the ground and pour spirituous drinks down his throat; and at last when he dies they take him to the burning place with music and tomtom-beating. There they put a small quantity of cooked rice in his mouth and apply ghee to his body and place him on the funeral pyre and burn him. Before applying the fire, his nearest relative places a rupee in his mouth and the other relatives place each a pice on him. Then the mourners drink and on the third day take food and liquor to the cremation ground and offer them to the spirit of the dead and then all partake of them and disperse. But before doing so all those who had not attended the funeral procession at first are made to bathe. This is done in a very peculiar way. An earthen pot filled with water is placed in the midst of all and a burning charcoal is thrown into it. The absentees take a mouthful of water from the pot and gurgle it out and sprinkle some water over their heads. After an interval of 5 to 7 days, a member of the deceased's house goes to a river, brings a stone and keeps it in the house. Then the *Bhagat* (the soothsayer of these people) is sent for. Wine is sprinkled over the stone, which is then taken to the place fixed for receiving such stones, in a procession, to the accompaniment of music. At that place, the stone is either half buried in the ground or kept open. Wine and rice are sprinkled over the stone, a fowl is killed on it and a ghee lamp is placed upon it. This ceremony is known as the placing of *Khatrun*. This *Khatrun* is worshipped in the month of *Asháda* and on the occasions of performing a *Shradhha*.

139. The *Dhodiás* live more in the plains than in the mountains and hills; The *Dhodiás*. and this is why they differ in complexion and colour from the other forest tribes. They dress like the Hindus. Their females put on brass rings over the whole of the leg up to the knee and also over the arm from the wrist to the elbow. These ornaments weigh from 18 to 20 lbs. Among the *Dhodiás* there are many *Kulas*, i.e., families, whose status depends upon the villages inhabited by them and on the occupations followed by them. They do not allow marriage within the same *Kula*. *Dhodiás* of higher families contract early marriages. When the father of a boy wants to get him married, he goes to seek out a girl, and when he has succeeded he obtains the consent of the girl's parents to the proposed match, and then dines and drinks with them. After his return home the boy's mother and other female relations go and see the girl and, if they like her, they agree to give to her parents from Rs. 25 to 30, and return home. Then the girl's parents and relations go to see the boy and, if they like him, they fix the marriage day and return. For the performance of the marriage the custom is different from that which prevails in all other castes, including Hindus. The girl and her parents go to the boy's house. A day previous to the marriage day, the bride and the groom are anointed with *Pithi*, which also is repeated on the marriage day. Then both of them are placed on the shoulders of grown-up men and taken to a temple. The groom is, at that time, provided with a wooden sword. On their

way to the temple the boy and the girl keep on beating each other with sprigs of a mango tree. Then both are taken down and all sit to dinner provided at the expense of the boy's father. At its completion, the girl and her relations return to their house. On the fifth day after marriage, the girl is sent to her husband. The system of *Khandhádiá* prevails among them also, but they never select a gluttonous eater or an idler as a *Khandhádiá*. In certain rare cases, the *Dhodiás* purchase a girl for their boy and allow them to live as husband and wife without making them go through any ceremony. Divorce and remarriage are prevalent among them. A wife has to pay Rs. 5 only to be released from her husband.

When a *Dhodiá* dies, his dead body is brought out of the house and water is poured four times over it; *Haldar* (turmeric powder) is also sprinkled over it and soot is applied to the eyes. After this, the body is taken in a procession with music playing to the burning place. On the bier are placed a scythe, a *Tánsá* (a bowl) and a *lotá* (water-pot). If the man has died that day before cleansing his teeth, that operation is done at the burning ground and then *Kodri* (an inferior cereal) is placed in the mouth and a pice in the hand. The body is placed on the pyre with the head to the north and is then burned. After that, all the mourners bathe, drink and return home. A dinner consisting of wine, toddy and *Kodri* is given to the relatives and others for from ten to fifteen days after death. Then, they erect a *khatrun* as explained previously in honour of the deceased.

3. The Dublās.

140. The *Dublás* dress themselves mostly in the fashion of their Hindu neighbours. They allow cohabitation before the girls have shown signs of maturity. It falls to the lot of a boy's parents to find out a suitable wife for him. When they have found one, they visit the girl's parents and pay them Rs. 12-8-0 and settle a day for performing the marriage ceremony through a *Bráhma*n. On the day appointed, the bride and bridegroom are anointed with *Pithi*—a preparation of oil and turmeric. Then they are made to sit within the *chori* formed by four rows of clay pots, each having seven pots one over the other, and married by the *Brahman*. In case the parents of a boy are poor, they have to wait till they have the means. But this does not prevent him from claiming all the rights of a husband from the girl. These marriages are regulated by the will of the parents and hence early marriages prevail. Among the *Dublás* divorce and remarriage are permitted; but not polygamy. They bury their dead; and from the tenth day, perform funeral ceremonies for the dead wherein spirituous drinks figure largely. Before burying their dead, they bathe, dress and ornament them. They then cleanse the teeth of the dead body and put *Khichadi* (rice and pulse cooked together) in its mouth and then bury it.

4. The Naya- kas.

141. The *Náyakás* are similar to the *Dhodiás* in dress and ornamentation; and also in engaging a *Khandhádiá*, purchasing a wife, divorce and remarriage.

The girl and her relations do not go to the boy's house as with the *Dhodiás*; but the marriage is performed at the girl's house, where from eleven to twenty rupees are paid by the boy's parents. Similarly jowari and rice are given to the girl's parents; and the boy, when he comes to marry, has to carry a bale of them over his head all the way. The *Náyakás* either burn or bury their dead. But before doing it, they practise the same procedure as the *Dhodiás*.

142. The Kukanás are black in colour and short in stature. The males wrap one short piece of cloth around their loins and put on a red turban. The females have only a piece of cloth round about their loins; they put on long necklaces of beads reaching up to their navel and bracelets of brass wire on the wrists. They live as husband and wife only after the girl has been in menses. Marriages are allowed between the children of maternal uncles and paternal aunts also. The boy's parents select a girl and then drink at her parents'. After 5 days this drinking party is held on a bigger scale. On this day, a contract to pay Rs. 40 to the girl's father is made and the boy's party then returns home. On the day fixed, the boy and his relations go to the bride's house where both the girl and the boy are anointed with *Píhi*. Then all present there drink, eat and dance at the expense of the boy's father. The boy's party returns home with the newly-married bride the next morning.

5. The Kukanás.

Remarriage and divorce are permitted among the Kukanás. When a Kukaná dies, a rupee is placed in his mouth; and a pice is placed in his hands by each of his relations. The body is then burned and on the 7th day a dinner is given to the relations and the tribesmen. Some Kukanás, after the death of their relative, get some etching on a silver piece and keep it on a board in the house. This silver etching is worshiped on holidays and also during the *Shráddha* days. These *Shráddhas* are performed on any day of the dark half of *Bhádrapada*.

No ceremonies are performed among the Kukanás on the first menstruation or conception. But they hold a sort of feast on the fourth day after the birth of a child. The child is named only after it begins to walk. The names given to the children and the language spoken by them, specimens whereof are given in the Chapter on Language, indicate that these people must have migrated to the forests from a Marathi-speaking country. A Kukaná family never separates until a son has got children; but when this occurs, the son separates from the father and lives in another house with his family.

There is one curious ordeal for defaulters among the Kukanás. If any Kukaná has eaten forbidden food or has committed adultery, he is made to pass through seven grass-pits. He first enters the first pit; it is then ignited and the man goes to the second where the same process is repeated, until he passes through all the seven. After that he is made to take some dips in water. This over, the headman of the village asks him whether he is purified. He replies in the affirmative. This also is done seven times. After that he is made to swear by his god and to promise not to do such a thing again in future.

143. The Gámits are known also as Gámatdás, Gántás or Mávchis. Some consider the Mávchis to be a separate caste. The males of this tribe gird a piece of cloth about their loins and have a dhotar on their shoulders; they tie a red or white cloth as a turban round their heads but in a way to keep the crown open. The females gird a piece of red cloth about their lower limbs and cover the head, and the chest and stomach with another such piece. They put on a bodice only after being married. The males put on earrings of brass or silver and wear rings of iron, brass or silver on the elbows and on the wrists; and the females put on necklaces of beads and conch-shell pieces. The Gámits do not allow

6. The Gamits.

marriages between the children of two brothers or two sisters. There are two ways of contracting a marriage among them. The first is by purchase, in which the parents of a boy go in search of a bride and when they have found one, stay at her father's for the night, eat and drink with her parents at their expense, and next day return to their house. After an interval of 5 to 7 days the bride's parents go to see the future husband of their daughter and return the compliment by spending a night at his parents' house much in the same way as they had treated the other party. Then, on an appointed day, the friends and relatives of the bridegroom go to the bride's house and pay to her parents the purchase money and then pass the night in drinking and dancing in pairs. The next day they return with the bride; this is all that is required to unite the pair in wedlock. If the parents of a girl are well-to-do and have an only child they, instead of selling her, bring a boy and keep him in their house. For this purpose, they go in procession to the boy's house and drink and dance there and return the next day with the boy with the express stipulations with his parents that if he is not liked within five years by their daughter, he would be sent back. After the boy's coming to the girl's house, they both live together. The boy is served with food by the girl. In case the girl dislikes him, she keeps back from serving him nor does she speak to him. When this is the case, the boy is dismissed after having been paid at the rate of Rs. 5 per year, for the years he has stayed with the girl. But if the boy is dissatisfied with the girl, he goes away of his own accord. During this period of probation the boy and the girl live together as husband and wife; and no stigma attaches to any of their doings.

Remarriage is allowed among them but only between the widowed of both sexes. A widowed person of any sex is not allowed to take as partner the unmarried of the opposite sex. Polygamy and divorce on both sides also obtain among them. They prefer Saturdays and Mondays for the performance of a marriage.

The Gámatdás bury children 5 years old; grown-up persons are, as a rule, also buried excepting those who are well-to-do. These are burned. Persons accompanying the funeral procession are served at the burning place with toddy and light food.

7. The Vasavas.

144. The Vasávás are also called Vasávadáś. Their males put on *dhotee* or *payjamá*, a jacket and a turban. But one of their peculiarities is worth noting. Whenever a new garment is brought for the wife, the husband tears off a piece from it sufficient to cover his nakedness. This piece is kept hanging from the thread on his waist at day time and is made to cover up his loins at night. The females wrap a piece of cloth round about their lower limbs and put another on the head. They begin to put on a bodice only when they go to their husbands; they wear necklaces of white stones and two anklets of brass on each leg. When a boy has attained puberty, his parents and relations go out in search of a wife for him and take him along with them. If the boy likes the girl shown to him by his parents, his parents send for toddy from the market and drink it with the girl's parents. The boy's father agrees to pay from Rs. 22 to 30, and settles a day for the marriage and returns home. A day previous to that fixed for the performance of the marriage ceremony, the boy and his parents, relations and others come

to the village where the girl and her parents reside and put up for the night outside the village and dance there the whole night. Next morning they go to the bride's house, where a bamboo is held lengthwise between the bride's and groom's parties, and dancing commences. After a time when a bottle of wine and two pice are given to the girl's party by that of the boy, the bamboo is removed and both parties dance together. Then, a new garment in one of the corners of which are tied a rupee and 4 pice is given to the bride by the bridegroom. Both are then anointed with oil and turmeric powder and are placed on the shoulders of two men; the boy with a sword and the girl with its sheath. Both these men dance away with this human burden on their shoulders for a time and then put them down. After that, they sit down to dinner; which over, the boy and party return home with the new bride. When nine days have passed after this auspicious event, the leading men of the village of the bride's parents go to her husband's house and dance in front of it without speaking, until a bottle of wine and a rupee are given to them by the boy's father. Then they speak with him, dine at his house and return with the girl to their village. The system of *Khandhádiá*, as well as re-marriage and divorce, obtain among these people.

No sooner a *Vasávi* dies, a match-lock is fired. The dead body is then placed on a bedstead and carried in procession with music playing and matchlocks firing to the burning ground. Then the pyre is erected, around which the dead body with the bedstead is taken seven times and is afterwards placed on the pyre. Food is placed in the mouth of the dead body and his usual implements and weapons are placed by his side. The body is then burnt and the mourners bathe and go home. In the evening they again assemble, drink and eat together. This over, a relative of the deceased gets up and pierces an adjacent tree with an arrow to mark the completion of the funeral ceremonies.

They do not perform menstruation and pregnancy ceremonies at all, but give a small feast on the fifth day after the birth of a child and then give a name to it.

145. The *Válaris* dress themselves in the same fashion as the *Kukanás*, ^{8. The Valaris.} both males and females; the latter, however, unlike the *Kukaná* females, adorn their hair with chains of brass and *Kowries* (sea-shell). The marriage and the funeral ceremonies as well as the systems of re-marriage and divorce are similar to those of the *Kukanás*.

146. The *Káthodiás* are of four classes: (1) the *Helam*, (2) the *Jadu*, (3) ^{9. The Kathodias.} the *Pawár*, and (4) the *Sindhi*. The *Káthodiás*' found in this State belong to the last class, and are the most degraded; they are black in colour and go about almost naked; their males cover themselves up only with a small rag and the females cover their loins very poorly; they have neither an upper garment nor a bodice. When a boy has grown up, his parents seek out a grown-up girl and ask the boy whether he likes her. If he does, Rs. 5 are given to the girl's parents and the boy and his parents go to her house for the marriage. At the girl's house the boy and the girl are made to sit, one opposite the other, and are made to join their hands and to speak aloud the names of the parties of each. This finishes their marriage. Then they dance, drink and eat. The next day the bride is sent with her husband to her father-in-law.

Divorce, re-marriage, and *Khandhddiá* systems obtain among them as among the other Anárya tribes.

The dead are burned ; and when it is done the mourners drink and separate. Whenever the relatives of a dead man are able to afford it, they give a caste dinner.

They have no other ceremony but that of naming a child newly born. This they do on the twelfth day after worshipping their Baliá god.

10. The Bhils
and their sub-
divisions.

147. The Bhils are dark-skinned and of a comparatively short stature ; they have got prominent cheek-bones and wide nostrils. Those among them who dwell in the mountain regions, put on a *langoti*, whereas those who live in the plains, put on *dhotars*. The females indulge in a strip of cloth covering the part of body below the waist. The males do not shave their heads or beards.

As a rule the Bhil girls do not marry before they are physically fit. The parents of a boy seek out the girl and settle with her parents a day for her marriage, after receiving about ten rupees from them. On the day appointed, the boy's parents and relatives go to the bride's house and take two or three barrels of toddy with them. At night, members of both parties drink, dance and make merry, and the next day the boy's parents return home with the bride. The Bhils inhabiting the plains sprinkle rice ; and the bride receives some presents from her maternal uncle. Polygamy obtains among them. If the wife does not like the husband she is at liberty to desert him and if the contrary is the case, the wife is sent back to her parents. They burn their dead, after placing Khichadi (cooked rice and dall) in the mouth of the dead body. On the third day, the relatives of the deceased meet and drink toddy.

The Bhils bathe very rarely and eat food prepared by any man except one of the unclean castes. The Mávchis and the Vávvis are the two sub-divisions among them.

11. The Kotva-
lias.

148. The Kotváliás are dark in colour. The males put on a small *dhotar* and a turban only ; the females cover their lower limbs with a small piece of cloth, and their head with another like piece. They put on a bodice only when they have to go to a large town. They put on bracelets of brass, anklets of tin, and necklaces of beads. Marriages among them take place by mutual selection and choice. When a boy and a girl have agreed to join in matrimony after their meetings on the roads or in the fields, the parents of the boy visit those of the girl and contract to pay from Rs. 4½ to 10 as her dowry, and fix a day for the marriage. On the day so fixed, the girl and her parents go to the boy's house, and there dance, eat and drink. At this time ornaments are given to the girl by her future husband, excepting anklets, which are given to her by her father. The next morning the girl and the boy are severally placed on the shoulders of two men who dance about ; then their hands are joined. This finishes their marriage. After this, all join in drinking liquor and toddy, and the girl's parents then depart to their house. The marriages with the children of a maternal uncle or a paternal aunt are legal with those men ; but it is otherwise with the children of a paternal uncle, of a mother's sister, and of a brother,

In spite of this choice marriage, if the husband does not like the wife he sends her away from his house; and if the contrary is the case, the wife returns the dowry paid to her and leaves him. This is the easy way for divorce with them. Re-marriage is also prevalent among them.

The *Khandhádíá* system obtains among them. The *Kotváliás* either burn or bury their dead; but before doing it they place a small quantity of kodri and a pice in the mouth. After disposing of the dead body, they drink and then separate; at the end of a year they place a *khatrun* and worship it every year.

They have no other ceremonies; but 5 days after the birth of a child, they cowdung the house, drink liquor and toddy, and name the newly-born babe.

149. Besides these, three other castes or tribes are found in this State, whose precedence cannot be fixed. They are, therefore, shown under the unclassified list. These are Dhánkás, Kolghás and Tadvis. Three castes unclassified.

The Dhánkás do not form a separate race of the forest tribes. In the language of the Animistics, the word 'Dhánká' means one who taps palm trees. Hence the name Dhánká must have been given to all those from among the forest tribes, who had taken to the occupation of tapping trees for toddy. No such race is found in the Navsari Division and the word 'Dhánká' there is applied as a generic term for all those who belong to the forest tribes. Dhankas.

The Kolghás are, proportionately to the other forest tribes, few in number, and are looked upon as impure and therefore can be reasonably placed at the bottom of the precedence list. Their males cover their loins with a small piece of cloth and their head with another; the females generally do the same; only a very few put on a bodice. In personal appearance they are like other forest people. When a marriage is to be arranged, the boy's father goes in search of a girl and when he has found one he settles the terms with her father and goes there on the day appointed with his son and other relatives; there he pays Rs. 3 to the girl's father; and all drink, dance and eat, and then return with the bride. Kolghas.

Widow-marriage and divorce are allowed among them. The Kolghás burn their dead; and after that all the mourners drink toddy and then separate. Those who can afford, give a caste dinner.

17. CASTE STATISTICS.

150. The numbers and percentages of the different religions are given in Chapter III (Religion); but for ready reference I repeat them here in the margin. The Hindus form 79·23 per cent. of the population, and the other community that observes caste distinctions, the Jains, are slightly over 2 per cent. Thus, those that have caste distinctions in them form 81·7 per cent. of the entire population of the State. The rest, 18·3 per cent., are such as have no marked caste distinctions. The tribal or racial divisions in these can hardly be put on a level with those of castes. Among the Parsis, Christians and foreign Musalmans there are none such. Among those who are descended from converts to Islám (about 69 per cent. of

Religion.	Number.	Percentage.
Hindu ...	1,546,992	79·23
Jain ...	48,300	2·47
Parsi ...	8,400	0·44
Musalman ...	165,014	8·45
Christian ...	7,691	0·41
Animistic ...	176,260	9
Others ...	46	...
Total ...	1,952,693	100

Numbers and percentages.

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the Musalman population), caste distinctions yet survive, though in a modified form. Common food is not forbidden, except in some rare cases; but there are restrictions to intermarriages between persons of the different sects.

Main sub-divisions of Hindu castes according to numerical strength.

151. The following statement gives the numbers in the main divisions and the percentage of the total of each group to the total Hindus:—

Order of group and caste.		Strength.	Order of group or caste.		Strength.
<i>Group I.</i>			<i>Group IV.</i>		
Castes containing 100,000 persons and over.			Castes containing from 10,000 to 20,000.		
Kolis of all sorts	...	280,493	Ráwaliá	...	19,672
Kadvá Kunbis	...	175,570	Lohár	...	19,045
Lewá Kunbis	...	170,300	Marátha	...	17,386
Total	...	626,453	Sárasvát (Bhát and others).	...	16,142
Percentage on Total Hindus	...	40·5	Darzi	...	14,015
<i>Group II.</i>			Taláviá		
Castes containing from 50,000 persons to 100,000.			...		
Dhed	...	94,376	Ghánóhi	...	12,132
Rajput	...	59,410	Anávalá Brahman	...	10,862
Total	...	153,786	Loháná	...	10,447
Percentage on Total Hindus	...	9·9	Total	...	132,302
<i>Group III.</i>			Percentage on Total Hindus		
Castes containing from 20,000 to 50,000.			...		
Báriá	...	44,034	<i>Group V.</i>		
Andich Brahman	...	41,497	Castes containing less than 10,000		
Kumbhár	...	41,375	Percentage on Total Hindus		
Rabári	...	39,593	...		
Anjáná	...	32,514	<i>Group V.</i>		
Khálpá	...	29,746	Castes containing less than 10,000		
Hajám	...	24,856	Percentage on Total Hindus		
Bhangí	...	23,978	...		
Wághri	...	23,264	Total Hindus		
Sutár	...	22,554	...		
Total	...	323,411	1,546,992		
Percentage on Total Hindus	...	21·	100		

18. DIAGRAM.

Diagram.

152. The diagram prefixed to this chapter explains itself, and comments on it are unnecessary. It gives at one view the relative strength of each religion, and under it of each main division of population, then of each sub-division, then of the castes and lastly of the sub-castes. Of course, all these details exist fully for the Hindus alone; for some classes there are no sub-divisions or sub-castes.

19. CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE.

Percentages of Hindus.

Sub. I-A.

153. We now proceed to give the statistics of castes, as required by the Census Commissioner, in the form of subsidiary tables assigned by him. The first of these tables (*vide* Sub. I-A) is headed caste, tribe and race by social precedence and religion. In that table, the four large Hindu castes are first taken according to their acknowledged precedence; and in each of these groups are formed, as has already been stated before, on certain principles, to decide

precedence. This precedence, of course, could not be so finely adjudicated as to assign higher or lower ranks to Brahmans coming from totally different parts of India, *e.g.*, it could not be marked definitely between a sub-caste of Gujarati Brahmans and one of Dakshini Brahmans; say, between Vadnagará Nágars and Karhádis, or Visnagará Nágars and Deshasthas. So no attempt at precedence is made between such distinct sub-castes. The Dakshini Brahmans are grouped by themselves. The Karnátaki, Hindustáni and other immigrant Brahmans from distant places are grouped together, as 'other Brahmans.' As their population in this State is small, it is not deemed advisable to go to the length of discriminating the sub-castes of any of them. The only Brahmans that are grouped are, therefore, the Gujarati Brahmans, who live in this State in large numbers and have many castes and sub-castes. Their precedence arranged in five groups has already been explained. But the groups do not exhaust all Gujarati Brahmans scheduled. A large number has been returned under a caste head, but the sub-caste is left unspecified. Some castes like the Bháts find no place in the grouping. Thus, there is a large number of Gujarati Brahmans, 44,624 persons, left ungrouped. It appears from the table that the Gujarati Brahmans form 8·26 per cent. of the total Hindus and 6·53 per cent. of the total of all religions. The nearest approach made to them by the foreign Brahmans is by the Maháráshtra Brahmans, whose percentages are ·89 and ·71 respectively; or only about one-ninth of the Gujaratis. The numbers and percentages of the others are too small for notice. In group I (those who do not partake of food prepared by a member of any other sub-caste; while all others, except rare exceptions, eat food prepared by them) there are three sub-castes—Vadnagará Nágars (1,852), Práshnorás (81), and Shrimájis (1,623), forming a total of 3,556, and having ·23 and ·18 for the two percentages. In group II also (who do not eat food of any other sub-caste, except the first in group I, and whose food all others eat, except group I) there are three sub-castes—Chitrodá, Sathodará and Visnagará Nágars; their total is 5,885 and percentages ·38 and ·3 on Hindus and all religions. Group III (castes who interdine among themselves and also use the food prepared by the two previous groups) is a large one, having 81 sub-castes, forming a total of 59,610 and having 3·85 and 3 for the two percentages. There are thirteen castes such that no other Brahmans would eat the food prepared by them; they form group IV and contain 8,663 persons; giving ·56 as the percentage on total Hindu and ·44 on the total population. Though other Brahmans may not eat of their hand, still they would not stoop to eat out of the hands of any but Brahmans. Group V, however, is of such Brahman-sub-castes as would eat the food prepared even by non-Brahmans. There are four such sub-castes—Sárasvats, Bhojaks, Rájgors and Tragálás. Their total is 5,543 persons; and the percentages ·36 and ·28. Those Gujarati Brahmans who are not included in any of the previous groups, for reasons already mentioned, are 44,624 in number; they have percentages of 2·88 and 2·28. The next group is of the Dakshini Brahmans, 13,798. The last group among the Brahmans is of foreign Brahmans, such as Karnátaki, Drávidi, Tailangi, Hindustáni and Márwádi Brahmans. Their total is 2,956 and the percentages ·19 and ·15 respectively. The percentages for all Brahmans are 9·35 over the total Hindus and 7 over the total population.

Sub I-A.
Brahmans.

Kshatriyas.

The Kshatriyas are divided into 3 groups—writers, warriors and traders according to their ancient occupations. The writer group has only 4,153 persons, showing percentages of .27 and .21. But the warrior class, including about 60,000 Rajputs and over 17,000 Marathás, has a total of 90,533 persons; the percentages are 5.85 and 4.64. They thus are nearly equal to all the five specified groups of Brahmans. The trading Kshatriyas are 11,514 in numbers or .74 and .59 per cent.

Vaishyas.

The Vaishyas are chiefly Vániás. As in the case of Brahmans, the foreign Vániás are grouped by themselves; their numbers are very small. There are 15,473 persons or over 2 per cent. of total Hindus also for Gujarati Vániás not grouped. For precedence the Vániás are divided into 3 groups as mentioned already. Their precedence is not based on choice for interdining as in the case of Brahmans, because they can all generally interdine. Their respectability is gauged by money received or not received for brides. Their first group, therefore, is formed of such castes as do not receive money for the bride. There are 10 such sub-castes, making a total of 3,518, and percentages of .23 and .18, exactly the same as those of the first group of Brahmans. In the second group are included such sub-castes as accept money in some localities and not in others. This group comprises 11 sub-castes with a total of 18,671, and percentages 1.2 and 1 respectively. The lowest group is of such sub-castes as do demand money for girls given in marriage. This contains 6 sub-castes, with 9,979 persons and .65 and .5 as percentages. They are about 3 times as numerous as the first group of Vániás and half as numerous as the second group.

Kunbis.

It is hard to fix the Kunbis down to one of the four leading classes. The best course is to give them separately. Their total number is as great as 411,018, and, therefore, the percentages are 26.57 and 21. This is three times the total percentage of all Brahmans, four times the Kshatriyas and more than eight times the Vániás of all classes.

Miscellaneous castes.

The miscellaneous castes comprise over 39,000 Rabáris, over 22,000 Sutárs, 25,000 Hajáms, 41,000 Kumbhárs, 19,000 Lohars, 14,000 Darzis, 8,000 Máchhis and such others, making a total of 273,027 persons. They give a percentage of 17.6 over the total Hindu population and 14 over the total State. They are thus more than double of all Brahmans, two-and-a-half times the Kshatriyas and over five times the Vaishyas.

Mendicants.

The religious mendicants number no less than 17,662, and give percentages of 1.1 and .9. They are almost equal to the second class of Vániás mentioned above.

Wandering and low profession.

The wandering and low profession classes include 23,264 Wághris and 19,672 Rávaliás. Their total comes to 45,622, and their percentages to nearly 3 and 2.3 respectively. They are thus equal nearly to the total Vániás.

Criminal classes.

The criminal classes include the very widely-diffused caste of Kolis, over 244,000 persons. The total is 337,165 persons, and the percentages are 21.8 and 17.3 or $2\frac{1}{2}$ of the total Brahmans and over three times the Kshatriyas. They are nearly equal to the last three groups, wandering and low-castes, miscellaneous castes, and religious mendicants.

Unclean castes.

The unclean castes, including Dheds, Bhangis and Khálpás, total up to 163,176 or nearly half the criminal classes. Their percentages are 10.5 and 8.4. They are thus more than all the Brahmans and 50 per cent. more than all the Kshatriyas.

154. The Jains have 39,509 Vániás and 8,781 others. Their relative **Jains.** percentages are 82 : 18. The percentage of the former to the total population is 2 and of the latter 45. They are thus almost equal to the Gujarati Vániás.

There are 8,409 Parsis, giving a percentage of 44 to the total population. **Parsis.** They are equal to the fourth group of the Brahmans, or the 2 first groups combined, or half of the religious mendicants.

155. The Musalman total percentage to the total population comes to 8.4 ; **Musalman** so they are about 20 times the Parsis ; almost equal to the unclean castes ; half of the criminal classes ; equal to $3\frac{1}{2}$ times the Vániás ; more than $2\frac{1}{2}$ times the Kshatriyas ; and 12 per cent. more than the total Brahmans. Among themselves, the highest percentage is that of the neo-Musalman, Shaikhs, who are 56,736 in numbers and have a percentage of 34 over the total Musalman population. Next to these are the Arabs, 29,714 in number, and having a percentage of 18. The Afgháns are 11,440 in numbers and form 7 per cent. of the Musalman population ; and the Sindhis 3.47 per cent. with 5,732 persons. There are 4,725 persons belonging to the religious orders like Fakirs. They form a percentage of 2.86. If all the converts are taken together, they form about 87,000 people, giving a percentage of over 53 per cent. of the Musalman population. 22,452 Musalman did not return their castes.

There were 7,691 Christians ; as their numbers were small for the specified **Christians.** divisions they are all put together ; 7,543 being simply native converts, leaving only 148 for the different denominations. They altogether form 4 per cent. of the total population, being nearly the same as the Parsis.

156. The Forest tribes comprise 16 tribes or races, and one more for **Forest tribes.** "others." They all together form 9 per cent. of the total population of the State. Thus they are somewhat more than all sorts of Musalman combined ; 13,000 more than the Hindu unclean castes and three-fourths of the Brahmans and Kshatriyas taken together. Among themselves, the Gámits with over 38,000 and the Bhils with over 37,000 form the largest sections ; the Káthodiás, Kclghás, Kotváliás, Mávchis, Várlis, the smallest, all below 1,000 souls. The Dubláas with their 28,000 and Chodhrás with 23,000 also go to the top of the list.

20. DISTRIBUTION BY DIVISIONS OF THE FIVE ORDERS OF SOCIAL PRECEDENCE.

157. We have already mentioned that the five orders of precedence **Five orders of Social Precedence.** suggested by the Census Commissioner are not suited to this State ; we have formed five other orders almost on the same lines. The first is that of the Dwijas, those who retain the Upanayanam ceremony ; the second of those who have parted with it (Satsudras) ; the third of those from whose hands water can be taken by the higher castes ; the fourth of those from whose hands water could not be so taken ; and the fifth of the unclean castes. The table gives the numbers of these five orders in the State and in the Divisions, and the percentages as **Sub I-B.** compared with the total Hindus and with the total population.

158. Of the Dwijas, there are 158,765 persons, forming roughly 10 per **Dwijas.** cent. and 8 per cent. of the total Hindus and the total population respectively. Amreli and Navsari have higher percentages (13.8 and 14.6) on their total

Hindus, and Kadi and Baroda lower ones (9 and 10). But if we take the percentages of the actual numbers in each Division, Kadi and Baroda show the highest percentages (43 and 33) and Amreli and Navsari lowest (13 and 11).

Satsudras.

159. The Satsudras are generally less than the Dwijas all through. Their number is 131,884 and the percentages are 8.5 and 6.7. Their percentages are very high (11 and 9) in the Baroda Division. Out of 100 Satsudras, 45 are found in Baroda, 36 in Kadi, 10 in Amreli and 9 in Navsari.

Jalacharaniya.

160. The Jalacharaniya order comprises the largest number of all; it is four times the Dwija order with 611,857 persons; the percentages being 40 and 31. Nearly the same percentages prevail in all Divisions except Navsari, where they are much lower. 49 and 35 are found in Kadi and Baroda, and 9 and 6 in Amreli and Navsari out of 100.

Jalavyavaharya.

161. The Jalavyavaharyas are a little more than two-thirds of the Jalacharaniyas. Their number in the State is 463,056; and the percentages turn out to be 30 and 24. They are least by percentages in Amreli and Baroda, and most in Navsari and Kadi. The large class of Animistica in Navsari increases their number there. In Baroda the percentages are much lower than the average. Everywhere else they differ by only 2 or 3 per cent. from the general percentage. Out of 100 Jalavyavaharyas, so many as 52 are found in Kadi alone, 29 in Baroda, 10 in Amreli and 9 in Navsari.

Asprishya Sudras.

162. The numbers of Asprishya Sudras (whose touch is to be avoided), the unclean castes, is a little greater than that of the Dwijas. The number is 163,176 in the State, and the two percentages are 10.5 and 8.4. In Amreli the percentages are very low comparatively,—8.7 and 7.5; in Baroda also they are low,—10.7 and 8.7. They are high in Kadi and Navsari; 10 and 9 in Kadi, and 13.8 and 5.8 in Navsari. Out of 100 of the unclean people, there are 46 in Kadi, 35 in Baroda, 11 in Navsari and 8 in Amreli.

About 18,254 persons are not classified as they belong to the religious mendicant class and a few others.

21. COMPARISON WITH PREVIOUS CENSUSES.**Variation in the Gujarati Brahmans.****Sub II.**

163. We may now compare the variation in caste, tribe and race since 1881. Subsidiary Table II gives the complete figures for all castes and sub-castes, tribes and races for each of the three years, the percentages of variation between 1881 and 1891, and 1891 and 1901, and the net increase or decrease. It is necessarily a very long table; but we can take only such castes as are of note or importance. We shall omit those castes which contain less than 1,000 souls. Taking the Gujarati Brahmans first, we find that among them as a whole there was an increase of 4.6 per cent. in the previous decade and a decrease of 14.8 per cent. at present; the net loss being of 12,234 persons. Taking the sub-castes, there are now 10,862 Anavalas, showing a defect of 2.5 per cent. on 1891, when there was an increase of 7.8 per cent. The net result is a gain of 527 persons. The Sahasra Audichyas (26,166 persons) have lost 12 per cent, now to a previous gain of 4 per cent., showing on the whole a loss of 3,589 persons, which is numerically one of the greatest losses in a sub-caste. The Tolakiás (3,227 persons) have also lost heavily,—2,688 persons. They had an almost insignificant loss last time, but now they have lost 45 per cent. So many as 11,000 have not returned their sub-castes. I have

Anavalas.**Audichyas.**

therefore grouped all Audichyas together in the subsidiary table. Their total strength comes to 41,497 persons and they have on the aggregate lost 16 per cent. now to a previous gain of 3·5 per cent. The net variation is 6,277 persons. The Jámbugas (2,582) also have lost heavily by 6 per cent. in the previous, and 32 per cent. in the present, census. The Khedáwáls show a paltry gain of only 3 souls on a population of 3,920. The Mewádás show a net loss of 1,336 persons on a population of 5,383. They gained 4 per cent. before and lost 23 per cent. now. The Modhas show almost the same percentages of gain and loss; their present number, 9,578, has survived a loss of 2,011 souls. The Nágars (8,144) have lost 1,794 on the whole,—29 per cent. now to a previous gain of 16 per cent. Among them the Vадnagarás and Visnagarás demand notice. The former have decreased by 374 and the latter by 1,258 in the two decades. Their present numbers are 1,852 and 5,407, respectively. The former lost 44 per cent. to their previous gain of 50 per cent.; and the latter lost 3 and 16 per cent. in the two decades.

164. There are at present 27,946 persons included in all the sub-castes of degraded Brahmans. They have suffered a net loss of 3,643 since 1881, having gained 10 per cent. in 1891, and lost 20 per cent. now. The only large and important castes in them are the Bháts or Báróts (16,034), Tapodhans (4,740) and Tragálás (4,300). The Bháts, having suffered hardly any variation in 1891, have now lost 25 per cent., losing on the whole 5,246 persons. The Tapodhans have suffered a net loss of 447 persons after gaining 5 per cent. before and losing 13 per cent. now. Separate numbers for the Tragálás were not given in 1881.

165. The Maháráshtra Brahmans stand now at 13,798 having suffered a net loss of 1,300 after gaining 10 per cent. in 1891 and losing 17 per cent. now. The Doshasthas have lost 31 per cent. and 13 per cent. in each decade successively, and 3,820 persons on the whole. The Kokanasthas have lost 686 souls, retaining 3,095, having lost 4 and 15 per cent. in the two censuses.

166. The Hindustani Brahmans who now number 2,465 have lost 563 persons after experiencing a gain of 8·5 and a loss of 25 in the two decades in succession.

167. The total Kshatriyas who now number 106,200, after suffering a loss of 26 per cent. now and receiving a gain of 18·7 per cent. before, have suffered a total loss of 15,834 in the two decades. The writer class, numbering 4,153, has gained 586 persons, in spite of a loss of 18·5 per cent. now, because it had experienced such a large gain as 43 per cent. before. The large warrior class, with its 90,533 has lost 17,589 souls in the decades after having a gain of 19 in the previous and a loss of 30 per cent. in the present decade. The Maráthás (17,386) have decreased by 2,038; they lose 13 per cent. now to their previous gain of 2·7 per cent. The Rajputs also have suffered a heavy loss of 20,466 souls, after gaining 22·5 per cent. in 1891 and losing 38·7 per cent. now. Their present number is 59,410. The Vághers, in spite of their poor land and unthrifty ways, have increased by 946 persons, as they receive so much support from the State.

168. The trading classes which number 11,514 persons have increased by 1,169. The Bhátiás have fallen back by 446 in the two decades, but the Lohánás have increased by 1,615.

Vaniás.

The Gujarati Vániás who number 47,641 have very slightly decreased now; but with their previous gain of 4 per cent. show a net increase of 1,707 persons. Of the sub-castes, the Disávál, with a population of 7,290, are the most numerous; they have decreased by 2,266; their previous increase being more than 3 per cent. is swamped by the present decrease of 26·4 per cent. The Jhárolás have decreased by 495, while the Kapols have increased by 475. The last-named have increased in both decades—7 and 14 per cent. The Láds have a high number of 8,381; but this is after meeting with a loss of 1,925 persons in two decades. The Modhás have kept about the same numbers in the three censuses, and they show a resultant increase of 47 only. The Nágar Vániás, who number 4,153, have lost 533 persons.

Agricultural classes.

169. The agricultural class Kunbis, who now number 411,018 persons, have increased in the two decades by 18,374. There was an increase of 12 per cent. in 1891 and there is a loss of 6·5 per cent. now. The Kadvá Kunbis (17,570) show a slight increase of 306, but the Lewás (170,390) have decreased by 14,974 in the past 20 years.

Miscellaneous classes.

170. The miscellaneous classes, grouped together, have lost 34,891 souls from a population of 307,918 in 1891. Of these the Darzis (14,015) have lost 958; the Hajáms (24,856) have lost 4,532; the Kumbhárs (41,375) have lost 2,185; they had gained 14 per cent., but have now lost 20 per cent. But the Lohárs (19,045) have increased by 3,064. The Rabáris, who number 39,593, lost 32 per cent. now against a gain of 6·5, and have suffered a net loss of 14,915; the Sutárs have lost in both decades; the total loss is 1,477; their present number is 22,554.

Religious mendicants and all other classes.

171. The religious mendicants, who now number 17,662, have decreased by 2,923. The wandering and low professions have lost 20,897 persons and now count 45,622 only. The Rávaliás (19,672) have lost 6,222 and the Wághris (23,264) have lost 6,913. The criminal classes now numbering 337,165 persons have suffered a great loss of 31 per cent. now; the net loss being 114,487. The unclean castes numbering 163,176 have lost 28,429 in the two decades, suffering a loss of 23·4 per cent. now as against a gain of 11·2 per cent. in 1891. The Bhangis (23,978) have lost 6,923, and the Dheds (94,376) have lost 15,664. The Khálpás (29,746) have suffered a loss of 2,190 in the two decades.

Jains.

172. The Jain Vániás now number 39,509; they have lost 16 per cent. now, against their gain of 5·29 in 1891. The net loss is 5,202. The Shrimális, with a population of 23,292, have lost 5,500 in all, having suffered losses in both enumerations. The other miscellaneous classes of Jains numbering 8,781 have increased by 6,774; the percentages have been very high. This is owing to previous defective enumeration only; many of these petty castes having been put down as Hindus instead of Jains.

Parsis.

173. The Parsis who now number 8,409 souls have kept their level in all censuses; there being an increase of only 2 per cent. now and of 1 per cent. in 1891. The net increase has been 291 souls.

Musalmans.

174. The Arabs are now 29,714 in numbers; they have suffered a net loss of 18,053 souls; they lost 30 per cent. now and 11 per cent. in 1891 also. The Afgháns number 11,440, which shows a decrease of 2,799; there having been

an increase of 27 per cent. in 1891 and a decrease of 36 per cent. now. The Sindhis, who now number 5,732, have increased by 2,141; there were increases of 18 and 35 per cent. in the two decades. The Shaikhs, numbering 56,736 souls, have lost 6,387; the recent loss being 12 per cent. The Momnás (12,153) have gained 856 persons. The Musalman converts, who retain the names of their professions for sub-castes, number 19,002; they have increased by 799.

175. The Christians show an abnormal increase of 6,920 in a population of 7,691. The reason is given already. Christians.

176. The Bhils number 37,650 after sustaining a loss of 19,040. The Gámits have the highest number (38,169) of all the Forest tribes; they had gained 33 per cent. in 1891, but have lost 8 per cent. now, the net result being a gain of 7,028 souls in the two decades. The Dhodias have almost kept to the same level during the decade only losing 100 persons from 15,961 of 1891; the net gain now comes to 2,376. The Dublás (28,492) have lost 11 per cent. now to a previous gain of 55 per cent., the net gain during the two decades being 7,786 persons. The Chodhrás have lost 8,893 souls in the two censuses, their present number being 23,324 persons; the losses come to 21 and 8 per cent. in succession. The Dhánkás appear to have lost heavily, 80 per cent. now as against a gain of 37 per cent. in 1891, and on the whole 14,800 persons. Animistics.

22. CIVIL CONDITION BY AGE FOR SELECTED CASTES.

177. Subsidiary Table III is worked out from the Imperial Table XIV. The latter gives the actual numbers of the males and females for selected castes at each of the assigned age-periods, while the former gives the percentages. The age-periods are 0-5, 5-12, 12-15, 15-40, and 40 and over. The percentages for the total, i.e., for all ages are given in the first two columns for the two sexes. These tables contain a large number of selected castes; but we might confine our attention here to only those which claim over 5,000 souls. This table is divided into 3 parts for the unmarried, married and widowed. But it would serve our purpose of comparison better, if we take the three conditions together for each sub-caste that we may select. Of the Gujarati Brahmans, the Andichyas have 20,894 males and 20,603 females. Of the males there are 37 per cent. unmarried on the total; 97 and 88 per cent. in the first 2 age-periods, and 62 per cent. in the period before 15; but only 20 in the prime of life, and simply 3·5 per cent. unmarried after 40. The female ratios are still smaller,—95 and 74 in the period of childhood, but 28 per cent. unmarried at 12-15, only 1 per cent. between 15 and 40, and none at all after 40. It is worthy of note that there is no unmarried female at all in any of the Brahman castes selected after age 40. For the males also, the ratios generally are as small as 1 up to 7 per cent.; only the Anávlás show a percentage of 16·5. The age-period 15-40 also shows most insignificant percentages for unmarried females, from 0 to 1·52 in 9 of the selected castes; only one, Jámhu, showing a percentage of 7·8; the male percentages in this period range in the narrow limits, from 18 to 23 in 8 castes. Their counterparts or complementary figures give the percentages of the married and the widowed together; though really all may be taken as married, as the widowed also must have passed through the married stage. For the married in the important age-period, 12 to Brahmans.
Percentages of
the unmarried.
Sub. III—A, B, & C.
Married.

15, the boys range from 22 to 41 per cent. among the Gujaratis, but the girls from 52 to 80 per cent.; the percentage being over 60 in 8 sub-castes. The Maharashtra Brahmans present a great contrast; their married boys in the two castes are only 12 and 18 per cent., and girls 34 and 35 per cent. in the age-period 12-15. This shows that marriages in this early period are only half as prevalent among the Dakshini Brahmans as among the Gujaratis. But in the next period, 15-40, no such distinction is observable; the percentage for men is from 56 to 77 and for women from 72 to 90. In the last period the females show much less ratios than the males, because the females cannot remarry, and add heavily to the percentage for the widows. For the widowed state the males in the last age-period present ratios between 12 and 39 and the females between 31 and 91. The greatest percentages for widows in the last period are for the two Dakshini Brahmans, 72 for the Deshasthas and 91 for the Kokanasthas; the highest ratio for the Gujaratis is 63 for the Mewádás. The Nágars have ratios of 26 for males and 58 for females. For the two earliest periods the percentages for widows are highest for the Kokanasthas;—6·29 for below 5 years, and 4·45 for 5 to 12 years. With them the widowers also are the highest for these and the third period, 4·84, 5, and 13·33.

Widowed.

Kshatriyas.

178. The Vághers are the best off as regards the unmarried generally, 67 per cent. males and 61·8 per cent. females, and the Káthis are the worst off—14·4 males and 13 per cent. females. The Vághers have almost all unmarried up to age 15. From 15 to 40 also, there are 40 per cent. males and 20 per cent. females unmarried. The contrast afforded by the Káthis is striking. There are only 6·7 males and hardly one per cent. females unmarried at age 15; and no male or female is unmarried after 40. As a contrast to almost all other castes, the Rajputs have 7 per 1,000 unmarried, even after age 40; the Maráthás surpass them, with 2·4 unmarried, at the latest age. The Maráthás have the highest percentage for widows at the last period—75·6 and the Káthis, the lowest—26·6. The widowers in the last period average between 18 and 30 per cent. There are no widows among the Vághers below age 15; while the Maráthás are the worst off here also; in the very first period, there are 2·18 per cent. widows, then 2·17 and then (12—15), 6 per cent.

Vaniás.

179. For the Vániás, the Khadáyatás are the best off for the total unmarried—38 per cent. males and 26 per cent. females; the Kapols are the worst off, 16·4 males and 24·5 per cent. females. There are no unmarried females at all, in the last period, for any sub-caste. The percentage for unmarried males also is as low as 0·2 for Kapols and no higher than 8 per cent. for Shrimális. For the widows, the percentages for the Nágars Vániás are the highest; on the whole, there are 28·7 per cent. widows, the highest ratio among all castes. Naturally they have the highest ratio for widows in the last age-period, 66 per cent.; the Kapols have the lowest ratio,—49. The Kapols have no widows at all in the first two age-periods, and the other Vániás castes in the first period.

Kunbis.

180. The general percentage of unmarried females is least for the Lewás—20·8, and for unmarried males the least is for the Anjuas,—36. At the very first age-period, below 5 years, 5 per cent. of the males and 8·4 per cent. of the females are already married, amongst the Lewás. In the next age-period,

the Kadvás and Anjnás show the highest ratios for the married ; 35 per cent. of the females at that age being married, in each of them. For the widows, the Lowás have the high percentage of 62·6 for the last age-period, and the Kadvás and Anjnás also do not fall below 60 ; the percentage for males for this period is only between 20 and 24.

181. Even among the artisan and other inferior classes, marriages are so universally prevalent, that in the last age-period there is no unmarried female, excepting 2·9 per cent. for the Máchhis, and percentages below one for 3 other castes. But, as was to be expected, their percentages for unmarried females, on the whole, are much higher than for the superior castes already considered. The Khatris present the largest percentage, on the whole, for the married ; and for all castes, the percentages of married males are very heavy in the last period ; those for the females are much smaller because, as has been before remarked, there are many widows in that period. Excepting one or two cases, as those of Rabáris (40·4) and Charans (42) the percentage of widows in the last age-period always exceeds 50 and rises up to 61·9 ; the percentage for widowers in that period lies mostly between 17 and 33.

Artisans and
others.

182. Naturally, the general ratios of the unmarried for the mendicant classes are higher than those of others. The widows in the last age-period are from 47 to 71 per cent. ; and the widowers from 20 to 35 per cent.

Religious
mendicants.

183. Among these three classes the ratios are nearly alike for the unmarried ; for married females they are between 45 and 55, and for males between 41 and 53. It will be seen that even in the case of these lowest of castes the ratios generally resemble those of the other castes of Hindus, not only for the unmarried and married states, but also for the widowed state. Even for the unclean castes, the ratios for the widows at the last age-period are between 52 and 59, while those for the widowers at that period are between 22 and 28.

Wandering,
criminal and
unclean castes.

184. In the three castes of Jains, the general ratios for unmarried females are small,—only about 25 per cent. In the last age-period, there are no unmarried females among the Oswals and Porwads, and only ·2 per cent. among the Shrimális. Almost the same ratios for the widowed are found among the Jains as among the Hindus. In the last age-period there are about 60 per cent. widows and 24 per cent. widowers.

Jains.

185. The Saiyads come off the best as regards the unmarried, on the whole ;—49 per cent. males and 32 per cent. females. The widows in the last age-period range from 40 to 65.

Musalmans.

186. The Animistics have 47 per cent. males and 40 per cent. females unmarried. In the last age-period there are only 2 per cent. males and ·38 per cent. females unmarried. Their widows are not so numerous comparatively. In the last age-period they have only 36·5 widows and 26 per cent. widowers.

Animistics.

187. Generally speaking there is not much to choose between the various castes, high and low, of the Hindus and the Jains as regards Civil conditions. There are very small ratios of unmarried females, and heavy percentages of widows in the last age-period.

General Re-
marks.

23. PROPORTIONS OF SEXES IN SELECTED CASTES.

Number of fe-
males per 1,000
males.

Sub-17.

Brahmans.

188. Subsidiary Table IV gives the number of females per 1,000 males in the different age-periods in selected castes. The castes selected are the same as those for other such tables and given in Imperial Table XIV.

Below 5, all the Brahman castes, with only one exception (Khedáwal 777), show more girls than boys. The Tragalás are on an equality for the sexes. The Jámbus have the highest ratio for girls, 1,368; and close to them are the Anávalás with 1,327. In the next period, 5-12, the superfluity has disappeared in a striking way; only three show a higher percentage; two of them are those that were foremost in the first period, and the third are the Tragalás. They are the only ones whose percentage has actually increased; and the remarkable point to notice is that their ratio of females to males goes on increasing in each successive age-period. The greatest reduction has been in the case of the two Maháráshtra Brahman castes. The Deshasthas have the lowest ratio, 760, of all the Brahman castes for the period 5-12. In 12 to 15, there is generally a fall, except for the Anávalá females, whose ratio increases from 1,304 to 1,549; so many females to 1,000 males is peculiar and abnormal. The Deshasthas show an equally abnormal ratio in the opposite direction; their females fall from 760 to 270; but this can be accounted for satisfactorily by the consideration that the young ladies at this age-period migrate to their own houses or their husbands' homes in the Deccan. For the age-period 15-40, there is an increase of female ratios as compared with the previous period in every caste, excepting only the Anávalás who suddenly take a leap down from 1,549 to 915. But there are only 5 castes in which the female ratio is actually greater than 1,000. In the last period, over 40, there are 8 castes in which the ratios rise higher than in the previous period, and 4 in which they fall lower. The Anávalá figures are inexplicable for their behaviour. They start with a large preponderance of females; in the third period they rise by 222 in 1,000, in the next they fall by 634 per 1,000, and again by 558 in the last period. I can attribute this to wrong statements of age for one reason or another; the figures are unroliable. In the last period there are 6 Bráhman castes that have figures over 1,000.

Kshatriyas.

189. In the first period, below 5, the Girásiás and Káthis have a ratio of over 1,000; the Maráthás have the smallest number on record, 635 girls to 1,000 boys. In the period 5-12, the Vághers alone have a figure over 1,000 and the Káthis have the lowest ratio, 474. They rise up to 1,346 in the next period. These figures cannot possibly be correct. The Maráthás who began so poorly show the highest percentage possible in the last age-period, 1,586.

Vaniás.

190. Among the Vániás, the first age-period is very fruitful for girls. There are so many as 2,262 girls for 1,000 boys. Only one caste, Khadáyatás, has girls less than boys. In the second age-period not only is there a great fall in the ratios, but the Kapols fall to simply 994 from their previous 2,262. This is inexplicable unless we put all these sins on the head of incorrect entry. If it was in the Káthis or Lewás, we might have suspected foul play. Four castes have still girls over 1,000, while four have below 1,000. In the next age-period, 12-15, the Kapols fall still lower and present the lowest figure reached anywhere, 300 only. In the third and the last two age-periods only one caste in each shows figures over 1,000. This is unusual.

191. The four castes of Kumbis show for the women a ratio less than 1,000; the Lewás have only 842. In the important age-periods 5-12 and 12-15 the Lewá ratios fall so low as 520 and 529. No other castes show such low ratios for these two periods. As I have already mentioned, this matter requires to be enquired into. In the last period all have ratios over 1,000.

Kumbis.

192. The miscellaneous castes mostly comprise the many artisan castes. In the first age-period only 3 castes have less girls than boys; the other 16 have more girls. The highest ratio is 1,413 for Golás. The similarity to the Kapols attracts notice at once; just as the Kapols with their highest figure for the first period sink to the lowest for the third, so do the Golás show the highest figure for the first period and sink to the lowest, 631, for the third. In the second age-period only 5 castes have ratios over 1,000 and in the next period only one, the Kachhías. In the last age-period we have in 16 castes more females and in only 3 less females than the males, exactly as in the first period.

Artisans and
Others.

193. For the religious Mendicant castes, Wandering castes and criminal classes, it is to be observed that in all ages the females are less than the males with a few exceptions only. In the unclean castes, the Garodás show more females throughout.

Mendicants
and Others.

194. The Oswáls have in all age-periods less females than males. The Shrimális present 2,153 girls to 1,000 boys for the important age-period 12-15.

The Jains.

195. Among the Musalmans there is generally an excess of females in the last age-period, 40 and over. Of the 12 tribes selected, the Vohorás show an excess of females in all age-periods except 15-40, and the Tais throughout in all the age-periods. The Saiyads, Momnás and Fakirs have more girls in the age-period 0-5, and the Molesaláms and the Gháuchis in the age-period 5-12; in the age-period 12-15, the Molesaláms have higher ratios of females; the Memans and the Pinjárás have more females in the age-period 15-40; while in the last age-period out of 12 selected castes, only 3, namely the Memans, Momnás and the Gháuchis have an excess of males over females.

Musalmans.

24. OCCUPATION BY SELECTED CASTES.

196. Subsidiary Table V, on Education by Selected Castes, Tribes or Races, has been given already in the Chapter on Education. Table VI deals with the occupations by selected castes. A few castes have been picked out from Imperial Table XVI.

Occupations
of selected
castes.

197. Taking the military and dominant classes first we take the four castes of Girasiás, Káthis, Maráthás and Vághers. In these the Maráthás only show a high percentage (40-46) of those who follow the traditional occupation of soldiers or military chiefs or landlords. The percentages for the other castes in this group are below 10. In these days when feudal lordship and military services are not in requisition, they have chiefly taken to agriculture. Combining agriculture with their traditional occupations, we get the high percentages of 82, 59, 50 and 77 respectively. 14 per cent. of the Maráthás are engaged in personal services and 7 per cent. are independent; 21 per cent. following other occupations not enumerated in the Table. Of the Káthis 5-7 per cent. are independent and 5 per cent. weavers. Of the Girasiás 7 per cent. follow the learned and artistic professions.

Military and
dominant
Classes.
Sub. VI.

Cultivators.

198. Here also four castes are taken for a test,—the Kadvá Kunbis, Lewá Kunbis, Mális and Kolis. The percentages of those who follow their traditional profession of agriculture are 91, 81, 49 and 64 respectively. These figures show how deeply the Kunbis are attached to their lands. 9 per cent. of the Lewás follow “other” occupations; 11 per cent. of the Mális are in personal service, mostly as gardeners, and 30 per cent. are “others.” 24 per cent. of the Kolis follow other occupations like labour or live as gentlemen of the road.

Rabáris.

199. Of the Rabáris 48 per cent. follow the traditional occupation of graziers, and 33 per cent. the kindred occupation of cultivators, making a total of 81 per cent.; 4 per cent. are weavers and 10 per cent. ‘others.’

Brahmans

200. We take 6 castes of the Gujarati and 2 of the Dakshini Bráhmans. Very small percentages follow the learned occupation of the Bráhman. For the Audichyás the percentage is as low as 3·5; the highest being 25·4 for the Modhas; the Nágars have a percentage of 22; and the two-Maháráshtra castes of 18 and 14 only. Some of the Bráhman castes have taken largely to agriculture—73 per cent. Anávalás and 26 per cent. Mewádás and Modhas each, 34 per cent. Khedáwals and 27 per cent. Nágars. Of the Nágars 17 per cent. more are engaged in personal service and 13 per cent. in State service; 5 per cent. are independent and 6 ‘others.’ Of the Mewádás 17 per cent. are in private service, 8 per cent. independent and 8 per cent. ‘others.’ It will thus be seen that in addition to their literary occupation, for which the average is about 15 only, the Bráhmans are mostly engaged in agriculture (about 40 per cent.), in private service (about 10 per cent.), and in administration (11 per cent.).

Devotees.

201. Of the two castes of devotees,—Gosais and Sádhus,—45 per cent. follow the traditional occupation, which is the same as that for the Bráhmans; 25 and 34 per cent. are returned as independent, which means the independence following ‘begging’; none so independent of work as they who live on begging. About 10 per cent. are agriculturists.

Tapodhans.

202. Of the temple servants Tapodhans, 32·4 are connected with ceremonies and exactly the same percentage are agriculturists; 4 per cent. are in State service, 6 per cent. independent (beggars) and 10 per cent. ‘others.’

Barots and Charans.

203. Of the Bárots and Chárans very few follow the traditional Brahmanic occupation; 11 and 2 per cent. only respectively; but 55 per cent. of each are agriculturists and 4 per cent. independent; 17 and 10 per cent. follow ‘other’ occupations. Of the Chárans 22 per cent. are graziers.

Prabhus.

204. Of the Prabhus 19 per cent. follow literary pursuits; but 38 per cent. are in State service and 15 per cent. in private service; 12 per cent. are independent and 5 per cent. ‘others.’

Vaniás.

205. We have taken 9 castes of the Vániás; their traditional occupation is trade and commerce; from 12 per cent. (Kapols) to 45 per cent. (Porvada) are engaged in it; the average for all is of about 33 per cent. A large number of each caste follows ‘other’ occupations, the average is 25 per cent. About 12 per cent. are engaged in personal service, about 10 per cent. in agriculture, and about 6 per cent. in administration or State service.

Ravaliás.

206. About 38 per cent. follow the traditional occupation of agriculture, and 37 per cent. are ‘others,’ mostly Sádhus; 12 per cent. are independent (living on alms), 4 per cent. are weavers and the same number of ‘learned’ professions.

207. Over 68 per cent. follow the occupation of goldsmiths ; 11 per cent. are independent, 7 per cent. agriculturists and 6 per cent. in personal service. **Sonia.**

208. Of the Hájáms 70 per cent. are barbers; 15 per cent. are agriculturists and 11 per cent. 'others.' **Hajams.**

209. There are 41 per cent. who follow the caste occupation of blacksmiths ; 21 per cent. are agriculturists and 27 per cent. are independent. **Lohars.**

210. Of the Sutárs 53 per cent. are carpenters, 25 agriculturists, 4 in personal service and 13 'others.' **Sutars.**

211. Of the Bhavsars 44 per cent. follow the caste occupation of weaving and dyeing, 10 per cent. agriculture, 7 service, 9 per cent. commerce and 18 per cent. 'others.' **Bhavsars.**

212. Of the Ghánchis, 74 per cent. are oil pressers and extractors, 13 per cent. agriculturists, 6 in service and 6 in commerce. **Ghanchis.**

213. Of the fishermen 34 per cent. follow their caste occupation ; 48. are agriculturists, 7 are boatmen and 2 independent. **Machhis.**

214. Of the corn-threshers 80 per cent. are such ; 8 per cent. are in personal service and 5 per cent. in agriculture. **Golas.**

215. Of the low-caste Dheds 49 per cent. follow the occupations of village service and agriculture ; 19 per cent. are weavers and 4 per cent. are independent. **Dheds.**

216. Of the scavengers 67 per cent. work as such ; 19 per cent. are agriculturists and 5 independent. **Bhangis.**

217. Of the 44 castes selected, all follow agriculture more or less, from 81 per cent. of Lewá Kunbis to 4 per cent. of Prabhus ; 10 castes have over 50 per cent. agriculturists ; the smallest ratios are for the trading Vániás. Each caste also figures in administration or holds some appointment in the State—from a minister down to the village watchmen. But the percentages are not so great as for agriculture. The highest are 38 per cent. for the Prabhus (writer class), 31 per cent. for the Kokanasthas who mostly have come for State service and 22 per cent. of Maráthás, the caste of the Ruler. The Nágars show 15 per cent. and the Anávalá Bráhmans 18 per cent. in State service. The Parsis are about 4 per cent. and the Musalmans 8. All castes also appear in personal service from 70 per cent. Barbers, and 30 per cent. Deshasthas and 38 per cent. scavengers to 2 per cent. Anávlás, Lewás, Gosais and Kapol Vániás. Heads IX and X (Building and Vehicles and Vessels) are almost blank ; also workers in metals and precious stones. Every caste appears in XX, learned and artistic professions, including Dheds and Bhangis, schools for whom are opened in many places. Bráhmans, Gosais and Sadhus figure heavily in this head. The percentages for Dheds and Bhangis are 88 and 32 respectively. All castes, excepting the Anávalá Bráhmans, figure in the head of independents. The Bráhmans show off largely in it ; there are 7 per cent. Maráthas and 6 per cent. Káthis ; 4 per cent. are Dheds and 6 per cent. Bhangis. The large per cent. of Brahman independents means large numbers of them living merely on gifts or donations without following any regular occupation. **General Remarks.**

27. TATTOOING IN SOME CASTES.

Tattooing.

232. The Census Commissioner having proposed some questions for enquiry, as regards Tattooing in some castes, I transcribe here the replies sent to him in a narrative form.

From the information received from the District Officers, I find that tattooing, locally known as *Tráiwáns* or *Chhundandáns*, does obtain among many of the castes, tribes and races constituting the general population of this State. It obtains to a lesser extent and in a lesser variety among the higher classes than among the lower ones. The males of the superior classes, as a general rule, never get themselves tattooed; but on the other hand those of the lower ones, specially the Rabáris, Wághris, Kolis and Bhils, do so. How and whence this custom came into existence among these people is not known and is impossible to be traced for want of any knowledge thereon among them. The tradition current regarding its introduction is, as mentioned in the Vishnu Purán, as follows:— On one occasion, the three Worlds (Trailokya), i.e., the Earth, the Lower Regions and the Heavens, were so cruelly harassed by a certain Demon that all the gods headed by Brahmá and Shiva went to Vaikunth, the abode of Vishnu, and implored his help for destroying thê Demon. The God Vishnu consented and promised to accompany them for the purpose of vanquishing the monster. But, while Vishnu was preparing to leave on this mission, his consort Laxmi implored him not to leave her alone and unprotected at the place, as she greatly feared that during his absence she might be molested by the demons. Vishnu assured her that she need not be afraid of them, and in order to guard her against all evil, he sketched on her body the figures of his four weapons, and also of the Sun, the Moon and the Basil (Tulsi) plant; and ordained that those of his devotees who would get such marks made on their bodies would remain free from all danger and evil.

From this time forward, the practice of tattooing seems to have come in vogue. The system, however, appears to have its origin in the people's belief that these marks beautify the person of those that are tattooed. Some surmise that they are intended to ward off the evil effects of an evil eye; and some attribute it to certain medical and curative properties, viz., that the *Rasoli* (tumours) if they are tattooed, do not increase in size but remain of the same size as when tattooed, if they do not actually decrease under the operation; and that if a portion of the stomach is tattooed, it will serve as a preventive against cholera (*amboi*). All the three surmises appear to receive some corroboration of the truth if we look to the parts of the body that are more largely tattooed. As a general rule, the principal parts of the body that are tattooed are the face, arms, hands, feet and chest; the thighs and the back being never tattooed in this part of the country. The whole face is not tattooed but only the centre of the forehead, the portion between the eye-brows, the centres of the cheeks and the chins. The arms below the elbow and the backs of the hands and fingers are tattooed. Similarly the feet below the ankles are tattooed. As regards the chest, as a general rule, the portion above the breasts and below the throat, which is not covered by the native *Kánchali* (bodice), is tattooed; the covered portion remaining free from these marks. The reason why these parts are tattooed is

obviously that the Hindu females in this part of India leave them open to view. Combining these two facts, one can naturally infer that it is nothing but a feeling of their beautifying effect that has led the females to tattoo these parts. There is one more significant fact which lends colour to this supposition, viz., that, as said above, though the males rarely resort to it, the females generally do it. Again, the marks generally tattooed are a single round point on the portions of the face indicated above, and not intricate and awkward figures as on the other parts of the body. This fact also, I think, discloses a connection with the idea of beauty. The second surmise, warding off the evil eye, receives corroboration in the following way. It is commonly believed that a distinct spot or a mark attracts to itself the sole attention of the person who gazes at an object in the same way as in the operations of mesmerism, where the subject is made to look upon a dark spot by his operator. When the attention is thus fixed on a spot or mark, it is supposed to cease to have any other effect. Again, the fact of some of the superstitious among the natives, marking temples, Tulsi-leaves and names of Ráma and Krishna may be intended to ward-off evils by the potency of these marks and names. Those marks may also be taken to denote the religious fervour of the persons so tattooed. This surmise is strengthened by the fact that the males of those communities that do not generally tattoo, undertake it, if they are suffering from tumours. One more supposition may be ventured regarding the tattoo marks among the Rabáris. The males of this caste have always a camel marked on their shoulder or arm. This may be supposed to denote their caste or profession from the fact of their rearing camels. There appear to be no other objects for tattooing in this State, than those mentioned above. It is neither connected with worship nor ritual nor is it a mark of marriage, nor religious dedication. These marks have, and still do, become usefull in identifying a lost or deceased person; they are, however, never utilised here by illiterate persons in the place of signatures.

Tattooing does not require any initial ceremony; but is done whenever the party wishes it. It is generally performed on the females between the ages of 8 and 20. If it is resorted to as a cure from pains on any male or female, it is performed, of course, whenever the necessity arises. Some females are said to add tattoo marks even at an advanced age, if they think that the addition is likely to enhance their personal charms. Tattooing is, as a rule, performed by the hands of females, only from notions of delicacy. The lower class females do it with their own hands; they do not require any extraneous aid; but those of the superior classes get it done for money at the hands of Wághri or Rávaliá women. These are low castes and have not any special consideration of dignity shown to them for doing the tattooing work. The tattoo marks, when minutely examined, are found to be of three sorts; black, greenish and red. Of these, the greenish are found generally to prevail; black marks come next, and red last. The pigments used for the black marks are lamp-black and oil; for the greenish, the lamp-black is mixed with a decoction of *Bea-wood* bark and the juice of the green leaves of the *Val* creeper; and for the red, to the soot and oil is added *kumkum* or vermilion. There are no set drawings or designs for the same with any class or community, nor are they prepared at the time of tattooing; but only the portion to be

How perform-
ed.Marks how
made.

Designs.

tattooed is, before the operation commences, lined out with the mixture for tattooing and if the subject of the operation approves, it is done mostly with a fine needle or, sometimes, in its absence, with the thorn of an accacia. The person operated upon has neither to abstain from any food nor to stick to a particular food for any period, nor to avoid any vessel for eating or drinking purposes. He is allowed to act just in the same way after being operated upon, as before it. But he is enjoined very strictly not to apply any water to the parts of the body tattooed; perhaps to prevent water entering the small punctures and producing painful swellings. After the tattooing is over, turmeric powder is applied to the portion punctured; and when the portion heals up, it drops of itself. This operation leaves no other trace behind it but the figure or mark tattooed in the colour employed. The designs employed in tattooing are diverse and are difficult to obtain, as the women have them on different parts of their body. I have, however, given two plates showing as many as I have been able to obtain. These designs can be divided into two classes; one for the females of the higher classes and the other for those of the lower ones. It will be seen that the marks for the former are simpler, while those for the latter are more elaborate and mixed; secondly, that the marks with a single exception for the former class do not represent any object, while those for the latter do. From a narrative of these differences, it is not to be understood that the females of the lower class do not have marks like those on plate A; they are tattooed with both sorts of marks. Of the various designs, the temple, the camel, and the *choli* (bodice) are almost peculiar to the Rabáris, among whom, it is a common saying that a girl should always, before she is sent to her mother-in-law, be dressed in a *choli* (bodice) thereby meaning not a real one but one that is made of tattoo marks.

Some higher classes, who are now advancing in education and civilisation, have begun to view this practice with disfavour and are, consequently, giving it up; and it is believed on good grounds that the lower classes also who always imitate their superior neighbours will, in a few years, do the same.

The practice of getting the names of beloved ones punctured on certain parts of the body, by members of the opposite sex, is not to be found existing to any appreciable degree; though there is one male who has got tattooed on his arm the name of his wife; and I am told by some persons that this practice prevails to a very small extent among both males and females of the lower classes. These marks are reported to be made either in the thighs or on the breasts or on the arms.

PLATE A.








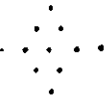

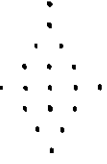



Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
1		Trájavun ... त्राजवुं	Tattoo-mark ...	Fore-head, chin, cheeks, fingers and chest.
2		Choful ... चोफुल	A flower with four petals.	Fingers, arms and feet.
3		Tribhuvanian. त्रीभुवनीयां	Marks showing three worlds.	Arms, feet and chest.
4		"	No. 4, Sometimes on forehead and cheeks.
5		"	
6		"	6, Do. as 4.
7		Bij ... बीज	Crescent ...	Fore-head between the eye-brows.
8		Pándadi ... पांदडी	Ear-drop ...	Back of the hand, arms, feet and chest.
9		Ládu ... लाडू	Sweet-ball ...	Do.
10		Chogati ... चोगटी	Square ...	Do.
11		Ful ... फुल	Flowers ...	Do.
12		Bij ... बीज	Crescent ...	Fore-head between the eye-brows.
13		Sathio ... साथियो	A holy and mystic symbol.	Fore-head, fingers and arms.

PLATE B.



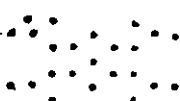
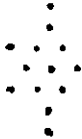


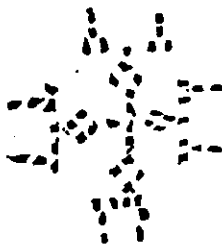

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
14		Morlo मोरलो	Peacock	Arms, back of the hand.
15		Kevadio केवडीयो	Probably a leaf of Pandanus fasciculacis.	Arms, feet and chest.
16		Ghodiun घोडीयुं	Native hammock for babies.	Do.
17		Bávalio बावळीयो	Babul-tree	Do.
18		Derdi देरडी	Small temple	Do.
19		Unt... उंट	Camel... ..	Shoulders of males.
20		Chori चोरी	A rectangular space enclosed on four corners by piles of seven chatties where the bride and bridegroom, after their hands are joined, perform a homa, i. e., a sacrifice ...	Arms, chest.
21		Derun देरुं	Temple	Do. and feet.

PLATE B—contd.

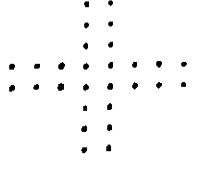
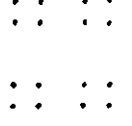

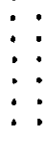

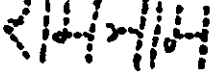

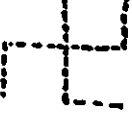

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
22		Chopat ... चोपाट	A piece of cloth as in the diagram with three rows of squares in each of the four arms on which conical pieces of wood are played with dice or couries	Arms and chest.
23		Sogatan .. सोगटां	Conical pieces of wood, green, red, black and yellow for playmen in the above.	Do.
24		Shri Ráma ... श्रीराम	Name of the seventh incarnation of Vishnu	Arms, and sometimes chest also.
25		Páñchiká ... पांचिका	Round pieces of stone for play.	Fingers, arms and back of the hand.
26		Tulsi Patra ... तुलसीपत्र	Leaf of a Basil plant...	Arms, and sometimes forehead.
27		Rámanáma ... रामनाम	Name of the seventh incarnation of Vishnu.	Arms, and sometimes the chest.
28		Trishula ... त्रिशुल	Trident	Arms, back of the hand.
29		Sáthio ... साथियो	A holy and mystic symbol.	Arms, sometimes chest.
30		Kanthi ... कंठी	Necklace	Round about the throat.

PLATE B—*contd.*


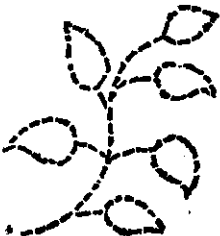
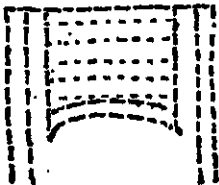




Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
31		Zád झाड़	Tree	Arms and back of the hand only.
32		Vel ... वेल	Creeper	Do.
33		Choli चोली	Bodice	{ That portion of the chest and of each of the upper arms that is generally covered by the bodice.
34		Putali पुतळी	Doll	Arms.
35		Bhimpachhedī भिमपळेडी	The scarf of Bhima, the hero of the Mahá-bhárat	Arms, feet.
		Do.	Do.	Do.
		Do.	Do.	Do.

PLATE B—contd.

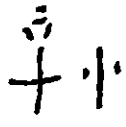
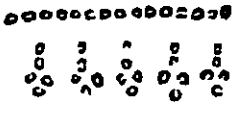

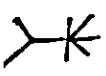
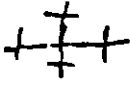


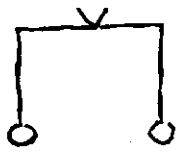
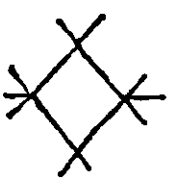
Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
36		Paniári पणीयारी	... A female water-bearer.	Arms.
37		Sánkalu साकळुं	... Armlet ...	Do.
38		Ful ... फुल	... Flower ...	Arms, back of the hand.
		Do.	Do.	Do.
		Do.	Do.	Do.
39		Mákhí माखी	... Fly ...	Arms, chest.
40		Goli & Ravái. गोळी तथा रवाई	Churn and Churning pot.	Arms.
42		Kávad कावड	... A brace of baskets for begging hung on a bamboo stick.	Do.
43		Katharot कथरोट	... Wooden tray ...	Do.

PLATE B—contd.

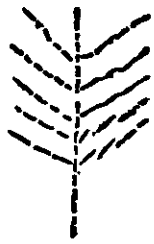

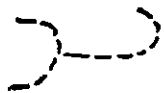

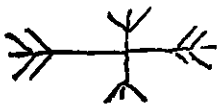
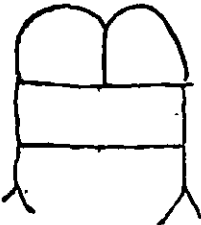
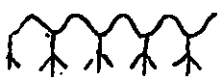
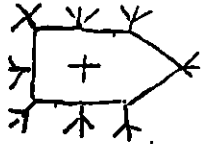

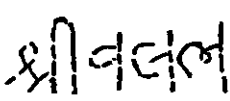
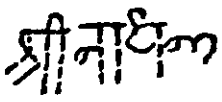
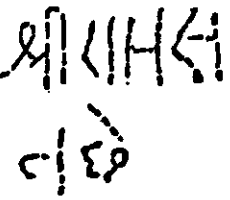



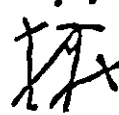

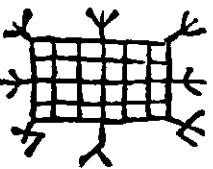

Serial No.	Design of the Mark.	Its Vernacular Name	Its meaning in English.	On what part of the body it is made.
44		Khajurinu zad. खजुरीनुं झाड	Palmyra tree ...	Arms.
45		Vinchhi ... वीछी	Scorpion ...	Do.
		Do. ...	Do. ...	Do.
46		Bhensnu shin- gadu. भेसनुं शींगडुं	Horns of a buffalo ...	Do.
47		Harman ... हरमान	Hanumân ...	Do.
48		Pániyaru ... पाणीयारु	A place for keeping drinking water pots.	Do.
49		Sânkâl ... सांकळ	Armlet ...	Do.
50		Katâri ... कटारी	Dagger ...	Do.
51		Shri Krishna.. श्रीकृष्ण	The name of "the eighth incarnation of Vishnu.	Do.
52		Shri Valabha.. श्रीवल्लभ	The name of the Vaish- nava preceptor Val- labhâchârya.	Do.

PLATE B—concl'd.

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
53		Shri Nathaji... श्रीनाथजी	Name of the holy Shrine at Nathdwar in Rajputana.	Arms.
54		Shri Ráma sa- ta chhe. श्रीरामसतते	Ráma is ever existent...	Do.
55		Shokya ... शोक्य	A second wife while the first is alive or a co-wife.	Do.
14		Morlo ... मोरलो	Peacock ...	Arms, back of the hand.
		Do. ...	Do. ...	Do.
		Do. ...	Do. ...	Do.
16		Ghodiun ... घोडीयुं	Native hammock for babies.	Arms, feet and chest.
		Do. ...	Do. ...	Do.
31		Zád ... झाड	Tree ...	Arms and back of the hand.

Appendix I.

List of Surnames, Gotras and other details of the Maráthá Families.

No.	Name of the Family.	Gotra.	Kul-deva (Family god).	Old seat of Government.	Colour of the Family Flag.	Colour of the Family Gadi.	Colour of the Family Horse.	Weapons worshipped on the Dasara Day.	Mudrá.	Mantra.	Devak.
1	Surve	Vashistha	Mahálakshmi Mata.	Ayodhya	Yellow	Yellow	Red	Sword	Khechari	Tarak	Surya-ful.
2	Pawár	Bháradváj	Khanderao	Páya-gadh	Yellow	Yellow	Yellow	Sword	Alaksha	Bij	Kadamba.
3	Bhonsle	Shaunaka	J a g d a m b á Mata.	Nagpur	Bhagva	Bhagva	Green (nila)	Biechva (dager.)	Bhuchari	Tarak	Conch.
4	Ghorpade	Vashistha	Khanderao	Paithana	White	White	Red	Katyar (dager.)	Agoohari	Panchákshari	Cotton.
5	Ráne	Jámadagni	Mahes h w a r i Mata.	Udepur	Red	Red	Red	Sword	Chachari	Shadákshari	Surya-kant flower.
6	Sinde	Kaundinya	Jotiba	Gwalior	Yellow	Yellow	Yellow	Sword	Alaksha	Tarak	Cotton.
7	Salunke	Vishvamitra	Hinglai Mata.	Delhi	Yellow	Yellow	Yellow	Sword	Agoohari	Bij	Lotus flower with its stem.
8	Sisodia	Gautam	Ambika Mata.	Tuljapur	.....	.....	.....	Dagger	Bhuchari	Panchákshari	Haldi (Turmeric).
9	Jagtáp	Dálabhya	Khanderao	Bharatpur	White	White	White	Sword	Khechari	Shadákshari	Leaves of Pipal.
10	More	Brahma	Khanderao	Kashmir	Bhagva	Bhagva	Bhagva	Dagger	Agoohari	Mrityunjaya	Peacock feathers.
11	Mohite	Gárgya	Khanderao	.....	White	White	White	Tegá...	Alaksha	Bij	Kadamba flower.
12	Chaván	Kapil	Jotiba and Khanderao.	Punjab	Yellow	Yellow	Yellow	Sword (small)	Chachari	Nrisinha	Vasundri crooper.
13	Dábháde	Shándilya	Jotiba	Dwarka	Bhagva	Bhagva	Yellow	Dagger	Agoohari	Tarak	Kadamba flower.
14	Gaekwar	Sanatkumar	Khanderao	Gujarat	Bhagva	Bhagva	Red	Tegá...	Bhuchari	Mrityunjaya	Umbar flower.
15	Sánvat	Durvása	Jotiba	Sanvatvadi	Bhagva	Bhagva	.....	Sword	Chachari	Nrisinha	Tusk of an Elephant and Kadamb flower.
16	Mhárika	Malvavant Rishi.	Katyayani	Bagalkot	Green	Green	Green	Sword or dagger.	Khechari	Panchákshari	Kadamb or Pipal.
17	Távade	Vishvavasu	Jogeshwari	Indore	White	White	White	Dagger	Agoohari	Shadákshari	Kadamb or Pipal or Sami-leaf.
18	Dhulap	Do.	Khanderao	Nasik Triambak.	Bhagva	Bhagva	Bhagva	Sword	Bhuchari	Mrityunjaya	Kadamba or Sami or Turmeric leaf.
19	Vágava	Shaunaka	Maha Kali	Vijavdurga	Do.	Do.	Do.	Sword	Bhuchari	Nrisinha	Kadamba.
20	Shirke	Shaunaka	Maha Kali	Bundi-Kota	White	White	White	Sword	Cháchri	Bij	Kadamba.
21	Tovar	Gárgyan	Jogeshwari	Ahmedabad	Yellowish	Yellowish	Yellow	Tagá...	Bhuchari	Nrisinha	Umbar leaf.
22	Jádhav or Yádhav.	Kaundinya	Jogeshwari or Khanderao.	Savnur (Karnatic) Mathurá.	Yellow	Yellow	Yellow	Sword	Alaksha	Panchákshari	Kadamba, Mango or Umbar.

Appendix II-A.

An Alphabetical list of the Gotras obtaining among the various castes of the Gujarati Brahmans, in the Baroda State, as given by them.

Serial No.	Name of Gotra.	Serial No.	Name of Gotra.	Serial No.	Name of Gotra.
	A	46	Gargoe.	90	Mankhas.
1	Agastya.	47	Gárgya	91	Mudgala.
2	Álambáyana.	48	Gautama.		
3	Álobhána.	49	Gaurishrava.		P
4	Angirá.	50	Ghrit-Kaushika.	92	Paingya.
5	Antariksha.	51	Girnará.	93	Páninya.
6	Ártas.	52	Gobhila.	94	Párashara.
7	Ashnas.	53	Gopála.	95	Paulastya.
8	Ashvaláyana.			96	Paunas.
9	Atikáyana.		H	97	Pipláda.
10	Atreya.	54	Harikar.	98	Pippaláyana.
11	Atri.	55	Hártish.	99	Purapa.
12	Audálíka.	56	Hárita.		
13	Aukshanas.	57	Haritasya.		S
	B		J	100	Samánas.
14	Baijvápas.	58	Jaimini.	101	Sanakas.
15	Bandilya.	59	Jamadagni.	102	Sánkhya.
16	Bárhaspátya.	60	Játukarņa.	103	Sánkhyaána.
17	Bhagirathia.			104	Sánkritya.
18	Bhágali.		K	105	Sárkas.
19	Bhádova Rishi.	61	Kabista.	106	Sákaráksha.
20	Bháradwája.	62	Kapila.	107	Shándilya.
21	Bhárgava.	63	Kapinjah.	108	Shvetátri.
22	Bhrigu.	64	Kápishtala.	109	Shravanas.
23	Bhríta-Kaushika.	65	Karnasya.	110	Shriyánas.
		66	Kashyapa.	111	Saumanas.
		67	Kátyáyana.	112	Shannaka.
	C	68	Kaundinya.		U
24	Chándalya.	69	Kaunas.	113	Udabala.
25	Chándila.	70	Kaurandála.	114	Upamanya.
26	Chandrásya.	71	Kaushala.		
27	Chandrátri.	72	Kaushika.		V
28	Chavana.	73	Kautsyáyana.	115	Valmika.
29	Chitránusa.	74	Krisbnátri.	116	Váehhápat.
30	Chhándogya.	75	Krishnátroya.	117	Vaiyátri.
		76	Kuranamatchhas.	118	Vakshas.
	D	77	Kushika.	119	Váikhilya.
31	Dadhicha.	78	Kutchhas.	120	Vaishampáyana.
32	Dálabhya.	79	Kútsa.	121	Varáha.
33	Darbhas.			122	Vashánas.
34	Dhananjaya.		L	123	Vasistha.
35	Dhárnaksha.	80	Lakshmana.	124	Vásimá.
36	Dhármas.	81	Lambanáyana.	125	Vatchhas.
37	Droņa.	82	Lankanas.	126	Vatsas.
		83	Laudavan.	127	Vidhátro.
	E	84	Laugáksha.	128	Vidyádihara.
38	Gachchhas.	85	Logákshi.	129	Vishvámitra.
39	Gagashoola.			130	Vishnu.
40	Galar.		M	131	Vishnu-Vridhha.
41	Gángáyana.				
42	Gángeyas.	86	Mándavya.		Y
43	Gángyánas.	87	Mándilya.		
44	Garga.	88	Máthar.		
45	Gárgasya.	89	Mauna.	132	Yadnyavalkya.

Appendix II-B.

List of some of the Brahman Castes with their Gotras.

Serial No.	Name of Caste.	Serial number in the Alphabetical List of the Gotras.
1	Vadnagará Nágara	3, 7, 9, 10, 13, 14, 16, 20, 30, 33, 40, 41, 48, 49, 53, 54, 60, 64, 66, 67, 68, 70, 71, 77, 80, 89, 93, 94, 97, 103, 104, 105, 106, 107, 113, 121, 127.
2	Prashnorá Nágara	20, 21, 23, 66, 72, 86, 103, 118, 125.
3	Sáohorá	20, 32, 66, 68, 72, 74, 107, 125.
4	Shrimáli	20, 26, 48, 57, 63, 66, 72, 83, 91, 94, 101, 107, 114, 125.
5	Chitrodá Nágara	40, 48, 106, 128.
6	Sathodará Nágara	3, 10, 20, 41, 43, 48, 80, 84, 94, 101, 106, 107, 123.
7	Visnagará Nágara	3, 13, 14, 20, 30, 33, 40, 43, 45, 48, 64, 66, 68, 94, 106, 114, 125.
8	Disawál	20, 66, 125.
9	Váyadá	20, 94, 125.
10	Udambar	1, 16, 20, 27, 48, 72, 125.
11	Chormai Mewádá	1, 20, 66, 123.
12	Bhárgava	20, 21, 46, 66, 114, 123.
13	Motálá	20, 45, 55, 66, 68, 74, 88.
14	Válam or Válmika	20, 72, 98, 114, 115, 123.
15	Nándora	20, 48, 66, 69, 94, 117, 123, 125.
16	Chovisa Mota	20, 72, 74, 107, 123, 125.
17	Dadhoha	20, 31, 68, 95, 107, 125.
18	Bhat Mewádá	47, 67, 74, 94, 107, 125.
19	Ráynkwal	48, 72, 107, 114, 123.
20	Kapil	20, 48, 62, 66, 68.
21	Pushkarná	66, 72, 107, 129.
22	Gayáwál	There are reported to be four Gotras in this Caste, but only No. 20 has been returned.
23	Setpál	20, 21, 48, 66.
24	Jhárolá	20, 48, 67, 72, 77, 94.
25	Jámbu	4, 5, 20, 48, 68, 74, 88, 94, 107, 123, 125, 130, 131.
26	Khedawál Bhitrá	20, 56, 60, 72, 81, 82, 94, 100, 131.
27	Shri Gaud Pravaláya	45, 66, 123, 125.
28	Rával	20, 66, 72.
29	Audich Sabasra	4, 11, 16, 20, 21, 32, 37, 44, 47, 48, 52, 59, 66, 67, 68, 72, 73, 74, 79, 89, 94, 95, 107, 114, 122, 125, 129.
30	Audich Tolakia	4, 11, 16, 20, 48, 59, 66, 68, 74, 95, 107, 114, 123, 126.
31	Shri Gaud	4, 11, 12, 18, 20, 25, 27, 32, 39, 45, 48, 66, 67, 68, 72, 75, 76, 86, 89, 94, 107, 108, 112, 114, 123, 125.
32	Khedawál Báj	4, 6, 10, 20, 29, 48, 68, 72, 82, 96, 99, 100, 107, 114, 125.
33	Travádi Mewádá	1, 4, 10, 11, 20, 22, 28, 33, 44, 48, 72, 74, 107, 123.
34	Vadádará	20, 125. There are 13 Gotras of this Caste, but only two are returned.
35	Modh	20, 36, 41, 42, 43, 48, 66, 72, 74, 77, 84, 86, 92, 112, 114, 126.
36	Borsadá	20, 68, 72, 91, 94, 107, 119, 123, 125.
37	Modh Chaturvedi	11, 20, 35, 46, 48, 58, 68, 72, 74, 78, 84, 86, 103, 114, 116, 120, 123, 125, 126.
38	Kandolia	4, 15, 20, 44, 48, 56, 62, 66, 72, 79, 94, 96, 104, 107, 112, 114, 123, 126.
39	Unevál	4, 8, 17, 48, 65, 66, 69, 72, 74, 89, 94, 107, 111.
40	Anávalá	11, 20, 23, 66, 67, 68, 69, 74, 94, 95, 102, 107, 110, 122, 123, 125, 129, 132.
41	Vadnagará Patni Nagar (Bárad).	11, 66, 68, 72, 105, 125.
42	Gugali	10, 20, 60, 66, 75, 86, 107, 123, 124, 125.
43	Somapura	11, 20, 21, 48, 66, 68, 72, 94, 103, 104, 109, 123, 124, 126.
44	Aboti	20, 24, 60, 66, 74, 107, 123, 124.
45	Sarasvat Sorathia	4, 20, 23, 66, 74, 94.

Appendix II-B.

List of some of the Brahman Castes with their Gotras.—contd.

Serial No.	Name of Caste.	Serial number in the Alphabetical List of the Gotras.
...	Náná Chovisa ...	31, 48, 123.
...	Achári ...	48, 74.
...	Káratíś ...	20, 74, 99.
...	Sajodara ...	2, 4, 20, 78, 123, 125.
...	Vyás ...	20, 50, 66.
...	Sárasvat Sindhya ...	20, 81, 48, 66.
...	Raj Gor ...	19, 20, 72.
...	Vanjhá Gor ...	20, 45, 66.
...	Máru ...	11, 20, 30, 36, 48, 60, 66, 72, 78, 85, 87, 90, 107, 125.
...	Shrigaud Motváł ...	20, 21, 47, 48, 51, 66, 72, 74, 125.
...	Sanádhya ...	20, 34, 44, 48, 61, 66, 67, 72, 94, 104, 107, 114, 123, 126.

APPENDIX II—C.

List of Exogamous groups among other Non-Brahman castes.

Name of Caste.	Gotras.
<i>Kshatriya.</i>	
Chandraseni Káyastha. Prabhu.	1. Agastya. 2. Átreya. 3. Bhargava. 4. Bhárgurya. 5. Bháradwája. 6. Bhrigu. 7. Devala. 8. Gandhamádan. 9. Garga. 10. Gautama. 11. Jamadagnya. 12. Kapila. 13. Kasyapa. 14. Kausika. 15. Kripáchárya. 16. Maitrayanya. 17. Naighruva. 18. Paingya. 19. Puláhacharya. 20. Raibhyáchárya. 21. Samirácharya. 22. Sánkhyáyana. 23. Śhándilya. 24. Vasistha. 25. Vyághrácharya.
Bhatia.	1. Bháradwája. 2. Devadá. 3. Madhuvasa. 4. Paráshar. 5. Rishi. 6. Sána. 7. Sudhar.
Vána.	
Agarwal.	1. Airan. 2. Bhattala. 3. Dholan. 4. Garga. 5. Gobhila. 6. Goil. 7. Gona (half). 8. Gvála. 9. Kasila. 10. Man-gala. 11. Mitala. 12. Sinhala. 13. Táyal. 14. Thingana. 15. Tingala. 16. Tittala. 17. Tundila. 18. Vátala.
Khadáyatá.	1. Bhatsyánu. 2. Gundánu. 3. Kalyán. 4. Kángránu. 5. Mervánu. 6. Midayánu. 7. Nánu. 8. Narssánu. 9. Sáčhelánu. 10. Sálisyánu. 11. Vaisbyanu.

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
1. Afghan ...	.....	Musalman	Military and other service.
" ...	Lodi ...	"	" "
" ...	Pathán ...	"	" "
2. Aghori Bāwá ...	.....	Hindu	Devotees.
3. Ahir ...	.....	"	Cattle brooding and grazing.
" ...	Gujarati ...	"	"
" ...	Hindustani ...	"	"
4. Akhund ...	.....	Musalman	"
5. Arab ...	.....	"	"
" ...	Khureshi ...	"	"
" ...	Saiad ...	"	"
" ...	Shaikh ...	"	"
6. Bajaniá ...	.....	Hindu	Tumblers and acrobats.
7. Baloch ...	.....	Musalman	"
" ...	Lobáni ...	"	"
" ...	Mdavaní ...	"	"
" ...	Makámani ...	"	"
8. Bandhárá ...	.....	Hindu and Jain	Calenderers and dyers.
9. Bandhárá Nágár ...	.....	Hindu	"
10. Báriá ...	.....	Hindu and Musalman	Cultivators and labourers.
11. Bárót (Bhát) ...	.....	Jain and Musalman	Genealogists.
12. Bāwá ...	.....	Hindu	Devotees.
" ...	Chodhari ...	"	"
" ...	Sanjogi ...	"	"
13. Bāvachá ...	.....	Hindu and Musalman	Domestic service, grooms, &c.
14. Bengáli ...	.....	Hindu	Writers.
15. Bhand ...	.....	"	Actors and mimes.
16. Bhandári ...	.....	"	Distillers and toddy drawers.
17. Bhangi ...	.....	Hindu, Musalman and Jain.	Scavengers.
18. Bharthari ...	.....	Hindu	Musicians and ballad reciters.
19. Bhárbhunjá ...	.....	Hindu and Musalman	Grain parchers.
20. Bharwad ...	.....	"	Shepherds and wool weavers.
21. Bhávasiyá ...	.....	Musalman	Actors and mimes.
22. Bhatiya ...	.....	Hindu	Traders and pedlars.
23. Bhatihára ...	.....	Musalman	Cooks, grain parchers, &c.
24. Bhávsár (Chhipá) ...	.....	"	"
" " ...	Dakshini ...	"	"
" " ...	Gujarati ...	"	"
25. Bhil ...	.....	Animistic	(Forest and hill tribe). Cultivation and general labour.
26. Bhisti ...	.....	Musalman	Water bearers, &c.
27. Bhoi (Kahár) ...	.....	"	"
" " ...	Dakshini ...	"	"
" " ...	Pardeshi ...	"	"
28. Bhojak ...	.....	Jain and Musalman	Priests.
29. Brahmachári ...	.....	Hindu	Devotees.
30. Brahmukshatri ...	.....	Hindu and Jain	Writers.

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
31. Brahman	.....	Hindu	Priests.
" 1	Aboti	"	"
" 2	Achári	"	"
" 3	Anávals	"	"
" 4	Andich	"	"
"	1 Gohelwádi	"	"
"	2 Jhaláwádi	"	"
"	3 Sahaera	"	"
"	4 Tolakiá	"	"
" 5	Bardái	"	"
" 6	Bhargav	"	"
" 7	Bhojak (degraded)	"	"
" 8	Bera ³	"	"
" 9	Brijnás	"	"
" 10	Chovisá	"	"
"	1 Motá	"	"
"	2 Náhaná	"	"
" 11	Dadhich	"	"
" 12	Derolá	"	"
" 13	Deshastha	"	"
"	1 Rigvedi	"	"
"	2 Yajurvedi	"	"
" 14	Devarukha	"	"
" 15	Disával	"	"
" 16	Divechariá	"	"
" 17	Drávidi	"	"
" 18	Gaud	"	"
"	1 Adyagaud	"	"
"	2 Panchgaud	"	"
" 19	Gayáwál	"	"
" 20	Girnárá	"	"
" 21	Golak (degraded)	"	Writers.
" 22	Gomtivál	"	"
" 23	Gugali	"	"
" 24	Gurav (degraded)	"	Temple servants and Musicians.
" 25	Jámbu (Jambusaria)	"	Priests.
" 26	Jhárolá	"	"
" 27	Kandolia	"	"
" 28	Kánava	"	"
" 29	Kánya-kubja	"	"
"	1 Kanojiá	"	"
"	2 Saravaria	"	"
" 30	Kapil	"	"
" 31	Karhárá	"	"
" 32	Karnátaki	"	"
" 33	Káratíá (degraded) (Káyntíá)	"	"
" 34	Karavatiá	"	"
" 35	Khedával	"	"
"	1 Báj	"	"
"	2 Bhitrá	"	"
" 36	Kokanastha (Chitpávan)	"	"

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
Brahman 37	Koligór (degraded)	Hindu...	Priests of low-castes.
" 38	Kriyagór (degraded.)	"	Priests.
" 39	Maithila ...	"	"
" 40	Máru ...	"	"
" 41	Mewádá ...	"	"
"	1 Bhatt	"	"
"	2 Choráshi	"	"
"	3 Travádi	"	"
" 42	Modh ...	"	"
"	1 Igyirasana ...	"	"
"	2 Cháturvedi ...	"	"
"	3 Dhinojá ...	"	"
"	4 Trivedi ...	"	"
" 43	Motálá ...	"	"
" 44	Nágar ...	"	"
"	1 Bárad	"	"
"	2 Chitrodá	"	"
"	3 Prashnorá	"	"
"	4 Sáthodará	"	"
"	5 Vadnagará	"	"
"	6 Visnagará	"	"
" 45	Nándorá...	"	"
" 46	Nápál ...	"	"
" 47	Pallivál ...	"	"
" 48	Paráshar...	"	"
" 49	Pushkaraná	"	"
" 50	Rájgor (degraded)	"	"
" 51	Rával ...	"	"
" 52	Ráynkvál ...	"	"
" 53	Rodhwál ...	"	"
" 54	Sáchorá ...	"	"
" 55	Sajodará ...	"	"
" 56	Sanádhya ...	"	"
" 57	Sanodiá ...	"	"
" 58	Sárasvat Hindustáni.	"	"
" 59	Sárasvat (degraded).	"	"
"	1 Bhát...	"	Genealogists.
"	2 Brahma Bhát.	"	"
"	3 Sárasvat	"	Priests.
" 60	Setpál ...	"	"
" 61	Sevak (degraded) ..	"	Temple servants.
" 62	Shenvi ...	"	Priests.
" 63	Shravana ...	"	Priests and temple servants.
" 64	Shrigaud ...	"	Priests.
"	1 Júná...	"	"
"	2 Málvi	"	"
"	3 Navá	"	"
"	4 Pravályá	"	"
" 65	Shrimáli ...	"	"
" 66	Sompará ...	"	"

Appendix III

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
Brahman 67	Soni	Hindu	Priests and Gold and Silver-smiths.
"	1 Mastán	"	" "
"	2 Trágad	"	" "
" 68	Somathís	"	Priests.
" 69	Talájis	"	"
" 70	Tailangi	"	"
" 71	Tapodhan	"	Temple servants.
" 72	Tragálá	"	Dancers and singers.
" 73	Udumbar	"	Priests.
" 74	Unewál	"	"
" 75	Utkala	"	"
" 76	Vadádará	"	"
" 77	Válmik (Válam)	"	"
" 78	Váyadá	"	"
" 79	Vidur (degraded)	"	Writers.
" 80	Vyás (Vyásdá) degraded.	"	Priests.
32. Burid	.....	Hindu...	Mat and basket makers and bamboo splitters.
33. Chamár	.....	Musalman convert	Leather workers and shoe-makers and repairers.
34. Chámbhár	.....	Hindu...	" "
35. Cháran (Gadavi)	.....	Hindu and Musalman.	Genealogists and Bards.
36. Chhipá	.....	" "	Calenderers, printers and dyers.
37. Chitárá	.....	Hindu...	Painters.
38. Chhovári	.....	"	Masons.
39. Chódhrá	.....	Animistic	(Forest tribe) Cultivators and general labourers.
40. Chodigar	.....	Musalman	Bracelets, &c., makers.
41. Dalavádi	.....	Hindu...	Potters and brick and tile makers.
42. Dabgar	.....	Hindu and Musalman.	Leather workers.
43. Darzi	.....	Hindu...	Tailors.
"	Dakshini (Shimpi).	"	"
"	Gujaráti	"	"
"	Hindustani	"	"
"	Márwádi	"	"
"	.....	Jain and Musalman	"
44. Dhangar	.....	Hindu...	Shepherds and wool weavers.
45. Dhed	.....	Hindu, Jain and Musalman.	Village watchmen and menials.
46. Dhedna-Sádhu	.....	Hindu...	Priests and devotees among the Dheds.
47. Dhobi	.....	"	Washermen.
"	Dakshini	"	"
"	Gujarati	"	"
"	.....	Jain and Musalman	"
48. Dhodiá	.....	Animistic	(Forest tribe) Field labourers and cultivators.
49. Dhuldhoiá	.....	Hindu and Musalman...	Goldsmith's dust and refuse washers and cleaners.

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
50. Dublá ...	.....	Animistic ...	(Forest tribe) Field labourers.
51. Eursians ...	.....	Christian.	
52. Europeans ...	.....	"
53. Fakirs ...	.....	Musalman ...	Ascetics and devotees among Musalmans.
54. Gádariá... ..	.....	Hindu ...	Shepherds and wool weavers.
55. Galíárá... ..	.....	" ...	Calenderers and dyers.
56. Gámít (Gámítá)... ..	.....	Animistic ...	(Forest Tribe) Field labourers.
57. Gandharva ...	.....	Hindu and Musalman.	Musicians, singers and ballad reciters.
58. Garodá ...	.....	Hindu... ..	Priests of Dheda.
59. Garásiá ...	.....	Hindu and Musalman.	Land-holders, &c.
60. Gavli ...	.....	Hindu ...	Cattle breeders and graziers.
61. Ghadasi ...	.....	" ...	Musicians and ballad reciters.
62. Ghánchi ...	.....	" ...	Oil pressers.
"	Dakshini ...	" ...	"
"	Gujarati ...	" ...	"
"	Modh ...	" ...	"
"	Pancholi ...	" ...	"
"	.....	Jain and Musalman ...	"
63. Golá ...	.....	Hindu and Musalman...	Rice pounders and huskers, and domestic servants.
64. Gondhali ...	.....	Hindu... ..	Musicians and ballad reciters.
65. Gorji ...	.....	Jain ...	Priests of Jaina.
66. Gossin ...	.....	Hindu... ..	Devotees.
"	Bhárathi ...	" ...	"
"	Giri ...	" ...	"
"	Nágá ...	" ...	"
"	Niranjani ...	" ...	"
"	Puri ...	" ...	"
67. Gulám ...	.....	Musalman ...	Domestic service (slaves).
68. Hajám ...	.....	Hindu... ..	Barbers.
"	Dakshini ...	" ...	"
"	Gujarati... ..	" ...	"
"	Hindustáni ...	" ...	"
"	Márwádi ...	" ...	"
"	.....	Jain and Musalman ...	"
69. Hijadá ...	.....	Hindu... ..	Miscellaneous and disreputable livers and dancers and singers.
70. Holár ...	.....	Hindu... ..	Musicians and ballad reciters.
71. Hulsvár ...	.....	" ...	Village watchmen and menials.
72. Jágari-Pátar ...	.....	" ...	Miscellaneous and disreputable livers.
73. Jains Dhundiá ...	.....	Jain ...	Merchants, traders, &c.

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
74. Jangam...	.....	Hindu...	Devotees.
75. Jews ...	.....	Jew ...	Merchants, &c.
76. Jingar ...	.....	Hindu...	Leather workers and native saddle makers.
77. Jogi ...	.....	" ...	Devotees.
78. Jogi Rával ...	.....	" ...	"
79. Kabutariá ...	.....	" ...	Tumblers and acrobats.
80. Káchhiá ...	.....	" ...	Cultivators and growers of vegetable products.
" ...	Ajváliá ...	" ...	" "
81. Kadiá ...	.....	Jain and Musalman ..	" "
" ...	.....	Hindu, Jain and Musalman.	Masons.
82. Kágni ...	.....	Hindu and Musalman.	Stationers.
83. Kalál ...	.....	" " "	Distillers and toddy drawers and liquor sellers.
84. Kaláigará ...	.....	Musalman ...	Liners of pots, &c.
85. Kandoi ...	.....	Hindu...	Confectioners.
" ...	Hindustáni ...	" ...	"
" ...	.....	Jain ...	"
86. Kansárá ...	.....	Hindu...	Brass and copper-smiths.
" ...	Dakshini...	" ...	"
" ...	Gujarati ...	" ...	"
87. Kansárá Máru ...	.....	Jain ...	"
88. Kápati ...	.....	Hindu...	Devotees.
89. Kasban ...	.....	Musalman ...	Disreputable liver.
90. Kasáí ...	.....	" ...	Butchers.
91. Káthi ...	.....	Hindu...	(Warrior class) Landholding and service.
92. Káthodiá ...	.....	Animistic ...	(Forest tribe) Field labourers, &c.
93. Kátpitá ...	.....	Musalman ...	Sellers of timber, &c.
94. Káyastha ...	.....	Hindu...	Writers.
" ...	Mathur ...	" ...	"
" ...	Suryavanshi ...	" ...	"
" ...	Válmiki ...	" ...	"
95. Kháki ...	.....	" ...	Devotees.
96. Khálpá(Chamárá).	.....	" ...	Leather workers, &c., and tanners.
97. Khamár ...	.....	" ...	Cultivators.
98. Khambhár ...	.....	" ...	"
99. Kharádi ...	.....	" ...	Carpenters and turners.
100. Khárvá... ..	.....	Hindu and Musalman.	Fishermen, boatmen, &c., and rope makers.
101. Khásdár ...	.....	Hindu...	Groom and syces.
102. Khatri (Vánzá)... ..	.....	Hindu and Musalman.	Weavers, calenderers and dyers.
103. Khavás ...	.....	Hindu...	Domestic servants.
104. Koli ...	.....	" ...	(Forest tribe). Field labourers and cultivators.
" ...	Chuváliá... ..	" ...	"
" ...	Khánt ...	" ...	"
" ...	Pátanvádiá ...	" ...	"
" ...	Talapadá... ..	" ...	"
" ...	.....	Jain and Musalman	"

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
105. Kokaná ...	.....	Animistic ...	(Forest tribe) Field labourers and cultivators.
106. Kolghá ...	.....	" ...	"
107. Komati ...	.....	Hindu ...	Necklaces, beads, &c., makers and sellers.
108. Kotwáliá	.....	Animistic ...	(Forest tribe) Field labourers, &c.
109. Kumbhár	.....	Hindu ...	Potters and brick and tile makers.
"	Gujarati ...	.....	"
"	Hindustáni	.....	"
"	Márwádi ...	.....	"
"	.....	Jain and Musalman	"
110. Kunbí	.....	Hindu and Jain	Cultivators.
"	Ánjaná ...	Hindu ...	"
"	"	Jain ...	"
"	Hindustáni	Hindu ...	"
"	Kadavá ...	"	"
"	"	Jain ...	"
"	Káradíá ...	Hindu ...	"
"	Lová ...	"	"
"	"	Jain ...	"
"	Matíá ...	Hindu ...	"
"	"	Musalman	"
"	Bushat ...	Hindu ...	"
"	Uda ...	"	"
"	Tailang ...	"	"
111. Kamáliá	.....	"	Acrobats and dancers.
112. Kshatriya	.....	"	Landholding and military service.
"	Hindustáni	"	"
113. Lakhavará	.....	"	Carpenters and turners.
114. Langhá ...	.....	Musalman.	"
115. Lodh (Lodhá)	.....	Hindu ...	Agriculture and trade in fodder.
116. Lohána ...	.....	Hindu and Jain	Traders and pedlars.
117. Lohár ...	.....	Hindu ...	Blacksmiths.
"	Dakshini ...	"	"
"	Gujarati ...	"	"
"	Márwádi	"	"
"	.....	Jain and Musalman	"
118. Máchhi ...	.....	Hindu ...	Fishermen, palki-bearers.
"	.....	Musalman	"
119. Mahrár ...	.....	Hindu ...	Village watchmen, &c.
"	Dakshini	"	"
120. Madári ...	.....	Musalman	Snake charmers and jugglers.
121. Malek ...	.....	"	Cultivators.
122. Máli ...	.....	Hindu ...	Agriculture, gardening and flower selling.
"	Dakshini ...	"	"
"	Gujarati ...	"	"
"	Márwádi ...	"	"
"	Tailangi ...	"	"
"	.....	Jain and Musalman	"

Appendix III

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
123. Máng (Rávat)	Hindu... ..	Village watchmen and menials.
124. Mapará	Musalman ...	Weighers of grain, &c.
125. Maniára	Hindu... ..	Makers of ivory and wood-bangles.
126. Maráthás	"	Warrior class, agriculture and service.
127. "	Jains	"
127. Múrwádi	Hindu... ..	Cloth-merchants.
128. "	Jains	"
128. Mávohi	Animistic ...	Field labourers.
129. Moghwál	Hindu... ..	Village watchmen and menials.
130. Meher	"	Cultivators.
131. Mená	"	Cultivators and general labourers.
132. Mirási	Musalman ...	Land-holders.
133. Moohi	Hindu... ..	Leather workers and shoemakers.
" ...	Dakshini... ..	"	"
" ...	Gujarati	"	"
" ...	Musalman	"	"
" ...	Multani	"	"
134. Moguls ...	Ghori	"	Military and other service.
" ...	"	"	"
135. Musalmans (caste not returned.)	"	"
136. Nágori	"	Cultivators, &c.
137. Nannakshai	Hindu	Devotees.
"	Musalman	"
138. Nat	Hindu	Tumblers and acrobats.
139. Native Christians.	Christians	Field labourers.
140. Náyak	Musalman	"
141. Náyaká (Náya-ká.)	Animistic	"
142. Od	Hindu	Earth-workers and stone dressers.
"	Musalman	"
143. Ótará	Hindu	Founders.
144. Pakháli	"	Water bearers.
145. Pardeshi	Hindu and Jain	Military service, &c.
146. Párlhi	Hindu	Hunters, fowlers, &c.
147. Párai	Parsi	Merchants, traders, &c.
148. Patavá	Hindu	Weavers and dealers in silken and embroidery goods.
149. Pinjárs	Hindu and Musalman... ..	Cotton cleaners.
150. Pindhárá	Musalman	Carriers and dacoits.
151. Pomalá	Hindu	Cultivators and tumblers, &c.
152. Poládi	Musalman	Iron smiths.
153. Prabhu Chandra Seni Kávastha.	Hindu	Writers.
154. Prabhu Pátáne	"	"

Appendix III.—contd.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
155. Rabári ...	.....	Hindu ...	Cattle breeders and graziers.
156. Rajgor ...	.....	" ...	Priests of the nuclear castes.
157. Rajputs ...	.....	Hindu and Jain ...	Warrior class. Landholding and service.
158. Rakhesar ...	.....	Hindu ...	Village watchmen and menials.
159. Rámdev píř ...	.....	" ...	Priests of nuclear castes.
160. Rangrej ...	.....	Hindu and Musalman...	Dyers.
161. Rávaliá ...	.....	Hindu ...	Carriers on pack animals.
162. Rával ...	.....	Hindu and Musalman...	Mat and basket-makers and village menials.
163. Rumi ...	.....	Musalman ...	Military and other service.
164. Sábaliá ...	.....	" ...	Carriers, &c.
165. Sádhu ...	.....	Hindu ...	Devotees.
" ...	Bodiwála ...	" ...	"
" ...	Bijvansi ...	" ...	"
" ...	Hindustáni ...	" ...	"
" ...	Sansari ...	" ...	"
" ...	.....	Jain ...	"
166. Sagariá ...	.....	Hindu ...	Cultivators.
167. Salát ...	.....	" ...	Masons and stone dressers.
" ...	Gujarati ...	" ...	"
" ...	Hindustani ...	" ...	"
" ...	Márwádi... ..	" ...	"
" ...	.....	Jain ...	"
168. Sálavi (Sali) ...	.....	Hindu ...	Weavers, calenderers and dyers.
169. Sanáyashi ...	.....	" ...	Devotees.
" ...	Parm-hansa ...	" ...	"
" ...	Swámi ...	" ...	"
170. Sathavará ...	.....	" ...	Cultivators.
171. Senavá ...	.....	" ...	Village watchmen and menials.
172. Sarániá ...	.....	" ...	Knife-grinders.
173. Shikligar ...	.....	Hindu and Musalman...	"
174. Shaikh Neo-Musalman.	.....	Musalman ...	Traders.
" ...	Khoja ...	" ...	"
" ...	Makaváná ...	" ...	Cultivators.
" ...	Molesalám ...	" ...	Traders and Pedlars.
" ...	Momaná ...	" ...	"
" ...	Vohorá ...	Musalman ...	Cultivators.
" ...	1. Aliá ...	" ...	Traders and Pedlars.
" ...	2. Dávoodi ...	" ...	"
" ...	3. Rávji ...	" ...	"
" ...	4. Sulemáni ...	" ...	"
175. Sikh ...	.....	" ...	Warrior class, military service.
176. Sindhi ...	.....	.....	.....
" ...	Babi ...	.....	.....
" ...	Bhánd ...	.....	Actors and mimes.

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
Sindhi—contd.	Bhāti ...	.....
"	Ilāchi ...	.....
"	Khokhar ...	.....
"	Sumrá ...	.....
177. Soni ...	.....	Hindu	Gold and silversmiths.
"	Dakshini ...	"	"
"	Damaniá ...	"	"
"	Gujarati ...	"	"
"	Hindustani ...	"	"
"	Márwadi ...	"	"
"	Modh ...	"	"
"	Parajís ...	"	"
"	.....	Jain and Musalman	"
178. Sutar ...	.....	Hindu	Carpenters.
"	Dakshini ...	"	"
"	Gujarati ...	"	"
"	Hindustani ...	"	"
"	Márwadi ...	"	"
"	.....	Jain and Musalman	"
179. Tadavi ...	.....	Animistic	(Forest tribe) Field-labourers.
180. Thakore ...	.....	Hindu	Land-holding and service.
181. Tai ...	.....	Musalman	Weavers of cloth.
182. Tamboli ...	.....	Hindu	Dealers in betel leaves.
183. Talavia ...	.....	Hindu and Musalman...	Field labourers.
184. Tirgar ...	.....	Musalman and Hindu...	Arrow-makers.
185. Turk ...	.....	"	"
186. Turi ...	.....	Hindu	Dancers and singers.
187. Tuvr ...	.....	Musalman	Cultivators.
188. Vádhol ...	.....	Hindu	Warrior class, agriculture.
189. Vádi ...	.....	"	Snake-charmers and jugglers.
190. Vághors ...	.....	"	Warrior class, agriculture.
191. Vávi ...	.....	Animistic	Field labourers.
192. Vániá ...	.....	Hindu	Traders.
" 1	Agarval ...	"	"
" 2	Báj ...	"	"
"	1. Dasá ...	"	"
" 3	Dakshini ...	"	"
" 4	Disawal ...	"	"
"	1. Dasá ...	"	"
"	2. Visá ...	"	"
"	.....	Jain	"
" 5	Gujjar ...	Hindu	"
"	1. Dasá ...	"	"
"	2. Visá ...	"	"
" 6	Hindustani ...	Hindu	Traders.
" 7	Jhárolá ...	"	"
"	1. Dasá ...	"	"
"	2. Visá ...	"	"
" 8	Kapol ...	"	"
" 9	Khudáyatá ...	"	"
"	1. Dasá ...	"	"
"	2. Visá ...	"	"
"	.....	Jain	"

Appendix III

Alphabetical List of Castes in the Baroda State, 1901—concl'd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
Vániá 10	... Lingáyat	... Hindu ...	Traders.
" 11	... Lád " ...	"
"	... 1. Dasá	... " ...	"
"	... 2. Visá	... " ...	"
" 12	... Ponchá	... " ...	"
"	... 1. Visa	... " ...	"
"	.....	Jain ...	"
" 13	... Márwádi	... Hindu...	"
"	.....	Jain ...	"
" 14	... Meshri ...	... Hindu...	"
" 15	... Mewádá ...	... Hindu and Jain	"
"	... 1. Dasá	... "	"
"	... 2. Visá	... "	"
" 16	... Modh "	"
"	... 1. Dasá	... "	"
"	... 2. Maleyá	... "	"
"	... 3. Visá	... "	"
" 17	... Nágur	... Hindu ...	"
"	... 1. Dasá	... " ...	"
"	... 2. Visá	... " ...	"
" 18	... Nándorá	... " ...	"
"	... 1. Dasá	... " ...	"
"	... 2. Visá	... " ...	"
Vániá 19	... Nimá ...	... Hindu and Jain	"
"	... 1. Visá	... "	"
" 20	... Porwád "	"
"	... 1. Dasá	... "	"
"	... 2. Visá	... "	"
" 21	... Oswál "	"
"	... 1. Dasá	... "	"
"	... 2. Visá	... "	"
" 22	... Shrimáli "	"
"	... 1. Dasá	... "	"
"	... 2. Visá	... "	"
"	... 3. SoniShrimáli Dasá & Visá.	... "	"
" 23	... Ráyakvál	... "	"
" 24	... Sorathia "	"
"	... 1. Dasá	... "	"
"	... 2. Visá	... "	"
" 25	... Umád "	"
"	... 1. Dasá	... "	"
"	... 2. Visá	... "	"
" 26	... Váyada ...	... Hindu ...	"
193. Vankar	.....	" ...	Weavers, &c.
194. Várli	.....	Animistic	Field labourers.
195. Vanzará	.....	Hindu	Carriers on pack animals.
196. Vasává	.....	Animistic	Field labourers.
197. Vánsfodá (Ghán- cha).	.....	Hindu	Bamboo-splitters and basket-makers.
198. Verági (Bairági).	.....	" ...	Devotees.
199. Other forest tribes.	.....	Animistic	Field labourers.
200. Wághri	.....	Hindu and Musalman.	Hunters, fowlers and thieves.

Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total Population of	
					Hindu.	All religions.
1	2	3	4	5	6	7
I. Such Brahmans as do not eat the food prepared by a member of any other sub-caste but their own; all other sub-castes of Brahmans, except some in Group II, can eat food prepared by them.	<i>Brahmans, Gujarati.</i>					
	<i>Brahmans.</i>					
	1. Vadnagará Nágur ...	1,852	990	862		
	2. Prashnorá ...	81	50	31		
3. Shrimáli ...	1,623	811	812			
	Total of Group I ...	3,556	1,851	1,705	0.23	0.18
II. Such as do not eat food prepared by a member of any other sub-caste but their own, and the first-mentioned caste in Group I, and whose cooked food all other Brahmans except those mentioned in Groups I & II, can eat.	1. Chitrodá Nágur ...	101	51	50		
	2. Sathodará Nágur ...	377	181	196		
	3. Visnagará Nágur ...	5,407	2,571	2,836		
	Total of Group II ...	5,885	2,803	3,082	0.38	0.3
III. Such castes as interline among themselves as well as eat food prepared by the castes in the first two groups.	1. Disáwál ...	127	62	65		
	2. Váyadá ...	13	6	7		
	3. Udambar ...	6	5	1		
	4. Choráshi Mewádá ...	531	281	250		
	5. Bhárgav ...	405	192	213		
	6. Motárá ...	12	7	5		
	7. Válam ...	737	361	376		
	8. Nándorá ...	1,011	543	468		
	9. Chovisá ...	498	235	263		
	10. Dadhich ...	96	61	35		
	11. Bhat Mewádá ...	1,836	870	966		
	12. Ráyakvál ...	247	137	110		
	13. Kapil ...	8	2	1		
	14. Pushkarná ...	51	30	21		
	15. Gayáwál ...	20	9	11		
	16. Shetpál ...	6	3	3		
	17. Zárolá ...	191	88	103		
	18. Jámbu ...	2,585	1,238	1,297		
	19. Bhitra Khedáwál ...	378	214	164		
	20. Shrigand Pravália ...	4	4	...		
	21. Rával ...	44	17	27		
	22. Audich Sahasra ...	26,116	13,170	12,996		
	23. " Tolakiá ...	3,227	1,596	1,631		
	24. Khedáwál Báj ...	187	91	96		
	25. Travádi Mewádá ...	2,190	1,133	1,057		
	26. Vadádará ...	153	94	59		
	27. Borsadá ...	392	190	202		

Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion—contd.

Group number,	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total Population of	
					Hindu.	All religions.
I	II	III	IV	V	VI	VII
Group III—concl'd.	28. Modh Chaturvedi ...	5,982	3,084	2,848		
	29. Kandolia ...	340	166	174		
	30. Uneval ...	1,360	678	687		
	31. Anavalá ...	10,862	5,800	5,062		
	Total of Group III ...	59,610	30,412	29,198	3.85	3
IV. Castes which, though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them.	1. Vadnagará Patani Nágar (Bárad.)	250	120	130		
	2. Gungalí ...	1,752	928	824		
	3. Somapurá ...	13	7	6		
	4. Gírnará ...	70	41	29		
	5. Abotí ...	498	261	237		
	6. Náná Chovísá ...	314	145	169		
	7. Achári ...	145	70	75		
	8. Káratís ...	99	53	46		
	9. Sajodará ...	15	5	10		
	10. Kriyá Gôr ...	18	7	6		
	11. Tapodhan ...	4,740	2,439	2,301		
	12. Vyás ...	754	400	354		
	Total of Group IV ...	8,668	4,476	4,187	0.56	0.44
V. Such castes as can eat and drink of even others than Brahmans, although they themselves belong to the class of Brahmans.	1. Sárasvat, degraded ...	108	82	26	...	...
	2. Rajgor ...	1,017	551	466	...	...
	3. Bhojak ...	51	24	27	...	...
	4. Tragálá ...	4,367	2,025	2,342	...	...
	Total of Group V ...	5,543	2,682	2,861	0.86	0.28
Total Brahmans, Groups I-V. ...	83,257	42,224	41,033	5.88	4.25	
<i>Brahmans, Gujarati, not grouped.</i>						
1. Audíoh, unspecified ...	11,831	5,981	5,850	0.7	0.6	
2. Khedáwál, unspecified.	3,355	1,806	1,549	0.22	0.17	
3. Modh, unspecified ...	3,186	1,720	1,466	0.2	0.16	
4. Brahma-Bhát and Bhát... ..	16,034	8,384	7,650	1.1	0.83	
5. Others ...	10,218	5,567	4,651	0.66	0.52	
Total ...	44,624	23,458	21,166	2.88	2.28	
Total Gujarati Brahmans ...	127,831	65,682	62,199	8.26	6.53	

Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion--contd.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total Population of	
					Hindu.	All religions.
1	2	3	4	5	6	7
	Maháráshtra or Dakshini					
	Brahmans ...	13,798	7,528	6,270	0.89	0.71
	Other Brahmans ...	2,956	2,095	861	0.19	0.15
	Total Brahmans ...	144,635	75,305	69,330	9.34	7.39
	<i>Kahatriyas.</i>					
	(a) Writer class ...	4,153	2,243	1,910	0.27	0.21
	(b) Warrior class ...	90,553	47,457	43,076	5.85	4.64
	(c) Trading class ...	11,514	5,982	5,532	0.74	0.59
	Total Kahatriyas ...	196,200	55,632	50,568	6.86	5.44
	<i>Vaishya.</i>					
	<i>Vániá Gujarati.</i>					
I. Such castes as do not practise purchase of brides.	1. Visá Nágar ...	1,196	619	577	...	...
	2. Dasá Váyadá ...	262	144	118	...	...
	3. Visá Mewádá ...	108	47	61	...	...
	4. Dasá Mewádá ...	463	245	218	...	...
	5. Dasá Porvád ...	1,253	614	639	...	...
	6. Báj Dasá ...	51	25	26	...	...
	7. Dasá Jhárolá ...	28	22	6	...	...
	8. Urnad ...	75	28	47	...	...
	9. Mewádá ...	82	43	39	...	...
	Total of Group I ...	3,518	1,787	1,731	0.23	0.18
II. Such castes as accept purchase money for the bride in some localities, but not in others.	1. Dasá Khadáyntá ...	1,384	742	642	...	...
	2. Visá Váyadá ...	172	90	82	...	...
	3. Visá Lád ...	2,991	1,499	1,492	...	...
	4. Dasá Nágar ...	1,757	876	881	...	...
	5. Dasá Jád ...	5,347	2,831	2,516	...	...
	6. Páncshá ...	262	130	132	...	...
	7. Kapol ...	2,547	1,340	1,207	...	...
	8. Agarvái ...	75	42	33	...	...
	9. Dasá Shrimáli ...	3,378	1,841	1,537	...	...
	10. Dasá Modh ...	758	399	359	...	...
	Total of Group II ...	18,671	9,790	8,881	1.21	0.96
III. Such castes as generally sell their daughters in marriage.	1. Shrimáli Soni ...	3,432	1,767	1,665	...	...
	2. Visá Khadáyntá ...	1,392	761	631	...	...
	3. Dasá Disáwál ...	3,021	1,562	1,459	...	...
	4. Visá Disáwál ...	1,133	567	566	...	...
	5. Sorathís ...	258	138	120	...	...

Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion—contd.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total Population of	
					Hindu.	All religions.
1	2	3	4	5	6	7
Group III—concl'd.	6. Visá Sorathiá ...	70	84	86	...	...
	7. Visá Shrimáli ...	673	356	317	...	...
	Total of Group III. ...	9,979	5,165	4,794	0·65	0·51
	Total Vániás, Groups I-III..	82,168	16,762	15,406	2·1	1·65
	Vániás Gujarati not grouped ...	15,478	8,028	7,445	1	·79
	Total Gujarati Vániás ...	47,641	24,790	22,851	3·08	2·44
	Other Vániás ...	220	126	94	...	...
	Total Vániás ...	47,861	24,916	22,945	3·09	2·45
	Kunbis ...	411,018	215,114	195,904	26·57	21
	Miscellaneous castes ...	278,027	188,488	184,544	17·65	13·98
	Religious mendicants ...	17,662	10,862	6,801	1·14	0·9
	Wandering and Low profession class ...	45,622	23,804	21,818	2·95	2·34
	Criminal class ...	337,165	175,482	161,683	21·79	17·27
	Unclean castes ...	163,176	82,153	81,023	10·55	8·36
	Unclassified List ...	570	362	208	...	...
	Arya & Brahma Samajists.	56	29	27	...	...
	Total Hindus ...	1,546,992	802,141	744,851	100	70·28
	<i>Jains.</i>					
	Vániás ...	39,509	20,214	19,295	81·82	2
	Other Jains ...	8,781	4,543	4,238	18·18	0·45
	Total Jains ...	48,290	24,757	23,533	100	2·47
	<i>Zoroastrians.</i>					
	Parsi ...	8,409	3,712	4,697	100	0·43
	<i>Musalmans.</i>					
	Arabs ...	29,714	15,366	13,348	18	1·52
I.	Afgháns ...	11,440	6,085	5,405	6·98	0·59
II.	Moguls ...	1,237	616	621	0·75	...
III.	Baloch ...	1,578	818	755	0·95	...
IV.	Sindhi ...	5,782	2,893	2,889	8·47	0·29
V.	Shaikh Neo-Musalman...	56,736	28,354	28,382	34·88	2·91
VI.	Converts who have still retained their Hindu names.	2,516	1,230	1,286	1·53	0·13
VII.						

Subsidiary Table I-A

Caste, Tribe or Race by Social Precedence and Religion—concluded.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of	
					Musal- man.	All reli- gions.
1	2	3	4	5	6	7
VIII.	Converts who have adopted the names of their professions as the names of their tribes.	19,002	9,489	9,513	11.52	0.97
IX.	Menials	9,161	4,728	4,443	5.55	0.47
X.	Unclean	604	350	254	0.37	...
	Religious order	4,725	2,570	2,155	2.86	0.24
	Foreign	122	70	52	...	...
	Unclassified and castes not returned.	22,452	11,820	10,632	13.61	1.15
	Total Mussalmans ...	165,014	84,339	80,675	100	8.44
	<i>Christians.</i>			<i>Christian.</i>		
	Christians	7,691	4,228	3,463	100	0.4
	<i>Animistics.</i>			<i>Animistic.</i>		
	Chodhrá	23,324	11,829	11,495		
	Dhodiá	15,861	8,023	7,838		
	Dublá	28,492	14,397	14,095		
	Náyaká (Náyaká)	6,970	3,487	3,483		
	Kokana	3,646	1,848	1,798		
	Gámit (Gámítá)	38,169	19,291	18,878		
	Vasvá	2,388	1,180	1,203		
	Várlí	610	294	316		
	Káthodiá	613	293	320		
	Bhil	27,650	19,322	18,258		
	Mávohi	879	464	415		
	Várlí	1,032	510	523		
	Kotwáliá	845	407	438		
	Dhánká	5,524	2,802	2,722		
	Kolghá	570	277	293		
	Tadvi	8,435	4,289	4,146		
	And others	1,246	640	606		
	Total of Animistics ...	176,250	89,423	86,827	100	9

Subsidiary Table I-B.

Distribution of Hindu Castes into five orders of Social Precedence.

Number.	ORDER.	BARODA STATE.			AMRELI DIVISION.			KADI DIVISION.			NAVSARI DIVISION.			BARODA DIVISION.							
		Number.	PERCENTAGE.		Number.	PERCENTAGE.		Number.	PERCENTAGE.		Number.	PERCENTAGE.		Number.	PERCENTAGE.						
			On the total of Hindus.	On the total Population.		On the total of the Order.	On the total of Hindus.		On the total Population.	On the total of the Order.		On the total of Hindus.	On the total Population.		On the total of the Order.	On the total of Hindus.	On the total Population.	On the total of the Order.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
1	Dwijas	158,765	10-26	8-13	100	20,834	18-87	12-	18	67,616	9-	8-1	48	18,461	14-58	6-14	11	51,854	9-9	8-	33
2	Sat Sudras	131,884	8-63	6-75	100	14,084	9-38	8-12	10	47,577	6-38	5-7	38	10,310	8-14	3-43	9	59,918	11-48	9-3	45
3	Jalácharniya Sudras	611,857	39-55	31-38	100	58,999	33-27	34-	9	303,584	40-69	36-37	49	36,724	29-	12-22	6	312,650	40-56	33-	36
4	Jalávyavahárya Sudras	468,086	29-93	23-73	100	39,344	26-12	23-63	10	343,492	33-49	29-	52	42,565	33-62	14-17	9	488,755	26-48	21-55	39
5	Asprishya Sudras	163,176	10-55	8-36	100	13,110	8-73	7-56	8	76,427	10-24	9-15	46	17,517	18-83	5-83	11	56,122	10-71	8-71	35
6	Unclassified	18,354	1-18	0-23	100	3,953	2-63	2-28	23	8,449	1-18	1-	46	1,047	0-83	0-85	8	4,905	0-93	0-75	24
	Total	1,546,993	100	79-23	100	150,321	100	36-62	9	746,145	100	42-14	50	126,834	100	42-14	9	523,999	100	81-36	33

Subsidiary Table II.

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. In- crease (+) or Decrease (-)		Net Variation Increase (+) or Decrease (-)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
Hindus	1,546,992	1,938,729	1,761,356	-20.2	+10.1	-214,364
I.—BRAHMANS						
(a) <i>Brahmans, Gujarati</i> ...	99,935	117,322	112,169	-14.81	+ 4.59	-12,234
Aohári	145	.....	.....	.....	.....	+ 145
Anaválá	10,862	11,148	10,385	- 2.56	+ 7.87	+ 527
Audiob	41,497	49,460	47,774	-16. 1	+ 3. 5	-6,277
Bhārgav	405	405	359	.....	+12.81	+ 46
Borsadā	892	522	500	-24. 9	+ 4. 4	- 108
Chovisā	498	1,064	1,245	-53.19	-14.54	- 747
Disāvāl	127	167	125	+23.95	+33. 6	+ 2
Gugali	1,752	1,884	1,831	- 7	+ 2.89	- 79
Jambu	2,582	3,777	4,012	-31.64	- 5.86	-1,430
Jhárolā	191	214	183	-10.75	+16.94	+ 8
Kundoliā	340	401	423	-15.21	- 5	- 83
Khadāwāl	3,920	4,255	3,917	- 7.87	+ 8.62	+ 3
Mowādā	5,888	7,014	6,719	-23.25	+ 4.39	-1,336
Modh	9,578	12,129	11,589	-21	+ 4.65	-2,011
Nāgar	8,144	11,543	9,938	-29.45	+16.15	-1,794
Nāndorā	1,011	1,596	1,440	-20.41	- 3	- 429
Rāyākwāl	247	353	355	-30	- 8.31	- 138
Sāohorā	259	351	284	-26.21	+23.59	- 32
Shrigaud	2,076	2,554	2,425	-18.71	+ 5.32	- 349
Shrimālī	1,623	2,100	1,924	-22.71	+ 9.14	- 301
Soni	824	.....	.....	.....	.....	+ 824
Unewāl	1,360	1,628	1,534	-16.46	+ 6.12	- 174
Vadādarā	153	314	267	-51.27	+17.6	- 114
Vālmika	737	1,155	920	-36.19	+25.54	- 183
And others	5,829	3,488	4,040	+67. 1	-13.6	+1,789
(b) <i>Degraded Brahmans</i> ...	27,948	34,900	31,589	-19.92	+10. 4	-3,643
Aboti	498	622	390	-19.93	+59.48	+ 108
Gurav	227	316	254	-28.16	+24.41	- 27
Karatia	99	113	2,247	-12.38	-94.97	-2,148
Rājgor	1,017	1,109	998	- 8.29	+11.12	+ 19
Sārasvat	108	125	280	-13	-55.35	- 172
Bhāt and Barot	16,034	21,432	21,280	-25.19	+ 0.71	-5,246
Tapodhan	4,740	5,451	5,187	-13	+ 5	- 447
Tragālā	4,300	4,747	.....	- 9.41	.....	+4,300
Vyās	754	801	724	- 5.87	+10.63	+ 30
And others	169	184	229	- 8.15	-20	- 60
(c) <i>Māhārastra or Dakshina Brahmans,</i>	13,798	16,634	15,098	-17	+10.17	-1,300
Desbastha	5,694	8,273	9,514	-31.17	-13	-3,820
Devrukhā	364	754	375	-51.72	+101	- 11
Karbādā	1,150	1,845	1,004	-37.66	+83.76	+ 146
Kokanastha	3,095	3,644	3,781	-15	- 3.62	- 686
Shenvi	453	319	212	+42	+50.47	+ 241
And others	3,042	1,799	212	+69. 1	+748.6	+2,830

Subsidiary Table II.

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (-)		Net Variation. Increase (+) or Decrease (-)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
(d) <i>Talangi Brahmans</i> ...	207	239	179	-13.38	+33.52	+ 28
(e) <i>Hindustani Brahmans</i> ...	2,465	3,287	3,028	-25	+ 8.55	- 563
Gaud ...	204	483	541	-57.76	-10.72	- 387
Kanya Kubja ...	1,588	2,206	2,175	-28	+ 1.42	- 587
Sarasvat ...	163	191	100	-18	+91	+ 63
And others ...	510	407	212	+25.3	+92	+ 298
(f) <i>Marwadi Brahmans</i> ...	238	172	125	+33.37	+37.6	+ 113
(g) <i>And other Brahmans</i> ...	46	89	95	-48.31	- 6.31	- 49
II.—KSHATRIYA ...	106,200	144,831	122,034	-26.7	+18.7	-15,834
(a) <i>Writer Class</i> ...	4,153	5,098	3,567	-18.5	+43	+ 586
Brahma Kshatri	826	1,709	1,214	-51.66	+40.77	- 388
Kayastha ...	477	457	190	+ 4.37	+140.52	+ 287
Chandraseni Kayastha Prabhu.	2,846	2,919	2,163	- 2.5	+34.95	+ 683
And others ...	4	13	.....	-69.23	.....	+ 4
(b) <i>Warrior Class</i> ...	90,533	127,676	108,122	-29.9	+18.9	-17,589
Garasia ...	3,758	.....	.....	.....	.....	+ 3,758
Kathi ...	3,401	3,741	3,325	- 9	+12.51	+ 76
Kshatriya Hindustani...	1,429	1,755	2,116	-18.62	-17	- 687
Marathi ...	17,886	19,953	19,424	-12.87	+ 2.72	- 2,088
Rajput ...	59,410	97,841	79,876	-38.66	+22.49	-20,466
Thakore ...	807	.....	.....	.....	.....	+ 807
Vagher ...	4,806	4,349	3,860	- 1	+29.46	+ 946
And others ...	36	36	21	.....	+71.43	+ 15
(c) <i>Trading Class</i> ...	11,514	12,057	10,345	- 4.5	+76.5	+ 1,769
Bhatia ...	1,067	958	1,513	+11.38	-36.68	- 446
Lohana ...	10,447	11,099	8,832	- 5.87	+25.67	+ 1,615
III.—VAISHYA ...	458,879	487,525	438,704	- 6	+11.1	+20,175
(a) <i>Vania, Gujarati</i> ...	47,641	47,778	45,934	- 0.29	+ 4	+ 1,707
Disawal ...	7,290	9,903	9,556	-26.38	+ 8.63	- 2,266
Jhrola ...	2,154	2,493	2,649	-13.59	- 5.89	- 495
Kapala ...	2,547	2,234	2,072	+14	+ 7.82	+ 475
Khandayat ...	2,852	3,726	3,425	-23.46	+ 8.78	- 573
Lad ...	3,381	8,943	10,306	- 6.27	-18.22	- 1,925
Mewada ...	653	710	639	- 8	+11.11	+ 14
Modh ...	3,744	3,777	3,697	- 0.87	+ 2.16	+ 47
Nagar ...	4,158	5,112	4,686	-18.76	+ 9	- 523
Pancha ...	262	183	459	+43.17	-60.13	- 197
Porwad ...	1,640	1,685	1,467	- 2.67	+14.86	+ 173
Shrimali ...	4,128	4,767	4,422	-13.51	+ 7.8	- 299
Soni Shrimali ...	4,117	804	13	+412	+6084.21	+ 4,104
Sorathi ...	331	554	398	-40.25	+39.11	- 67
Vayada ...	772	932	956	-17.16	- 2.51	- 184
And others ...	4,622	1,955	1,189	+136.4	+64.4	+ 3,433

Subsidiary Table II.—*contd.*

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (—)		Net Variation. Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
(b) And other Vánias ...	220	192	126	+14.58	+52.4	+ 94
(c) Kumbhs ...	411,018	439,555	390,644	— 6.5	+ 12.	+18,374
Anjaná ...	32,514	31,488	30,402	+ 3.26	+ 3.57	+ 2,112
Kalavá ...	175,570	200,058	175,264	— 12.24	+ 14.14	+ 306
Káradíá ...	6,456	.....	.....	.....	.....	+ 6,456
Lová ...	170,390	199,169	185,364	+ 14.44	+ 7.44	—14,974
Udá ...	1,885	1,550	954	— 21.61	+ 62.47	+ 931
And others ...	24,203	7,290	660	+232.	+1004.	+23,543
IV.—MISCELLANEOUS CASTES.	273,027	336,550	307,918	— 19.	+ 9.4	—34,891
Abir ...	4,316	5,214	4,714	— 17.22	+ 10.61	— 398
Bávncha ...	1,661	2,077	1,808	— 20.	+ 14.88	— 147
Bhárbbhunjá ...	384	367	392	— 9.	— 9.54	— 58
Bhandári ...	236	128	177	+ 84.37	— 27.68	+ 59
Bharwád ...	7,077	9,589	7,401	— 26.19	+ 29.56	— 324
Bhátúsár ...	6,066	7,750	7,911	— 21.7	— 2.	— 1,845
Bhoi ...	4,127	4,531	4,155	— 9.	+ 9.	— 28
Cháran ...	2,536	2,838	2,580	— 10.64	+ 10.	— 44
Dabgar ...	598	883	814	— 32.27	+ 8.48	— 216
Darzá ...	14,015	16,308	14,973	— 14.	+ 9.	— 958
Dhangar ...	543	813	979	— 33.21	— 16.96	— 436
Dhobi ...	2,583	2,889	2,948	— 10.6	— 2.	— 365
Ghándhí ...	12,132	14,048	11,425	— 13.64	+ 22.96	+ 707
Gola ...	5,660	5,984	5,223	— 5.41	+ 14.57	+ 437
Hájám ...	24,856	32,328	29,388	— 23.11	+ 10.	— 4,532
Jingar ...	115	86	132	+ 38.72	— 34.84	— 17
Káclhíá ...	8,190	8,912	9,857	— 8.1	— 9.59	— 1,667
Kadíá ...	789	834	1,268	— 11.39	— 34.23	— 529
Kalsl ...	1,089	1,626	1,521	— 33.	+ 6.9	— 432
Kandoi ...	471	380	119	+ 24.	+ 219.2	+ 352
Kansári ...	2,445	2,865	2,862	— 14.7	+ 0.1	— 417
Khambhár ...	663	.....	.....	.....	.....	+ 663
Kharádi ...	151	555	76	— 72.79	+ 630.26	+ 75
Kháirava ...	1,895	1,579	1,456	+ 20.	+ 8.45	+ 439
Khatri ...	4,441	4,254	3,870	+ 4.39	+ 9.92	+ 571
Khavás ...	288	129	215	+123.26	— 40.	+ 73
Kumbhár ...	41,375	49,853	43,560	—20.5	+14.45	—2,185
Lohár ...	19,045	24,186	22,109	—27.	+ 9.4	—3,064
Máclhí ...	7,930	9,694	9,309	—18.19	+ 4.14	—1,379
Máli ...	3,421	4,436	4,626	—22.9	— 3.97	—1,198
Márvádi ...	187	.....	.....	.....	.....	+ 187
Mochi ...	8,593	9,599	9,008	—10.5	+ 9.56	— 415
Od ...	1,800	1,969	1,732	— 8.58	+13.69	+ 68
Pardosi ...	410	460	.....	—10.87	.....	+ 410
Rabári ...	39,593	58,087	54,508	—31.84	+ 6.57	—14,915
Sagaríá ...	1,632	1,693	1,124	— 3.6	+50.71	+ 508

Subsidiary Table II—*contd.*

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (-)		Net Variation. Increase (+) or Decrease (-)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
MISCELLANEOUS CASTES—						
<i>contd.</i>						
Salát	1,245	1,672	1,345	-25.4	+24.3	- 97
Sathavára	5,362	6,606	5,633	-18.88	+17.28	- 271
Shikligar	481	571	551	-24.52	+ 8.62	- 120
Soni	6,968	12,251	12,832	-48.16	- 0.66	- 5,369
Sutár	22,554	25,313	24,031	-10.9	+ 5.38	- 1,477
Tamboli	580	672	601	-18.69	+11.81	- 21
Vankar	3,894	598	17	+556.7	+3388.23	+ 8,877
Vanzára	91	759	760	-88	- 0.13	- 669
And others	691	1,169	408	-41	+196	+ 283
V.—RELIGIOUS MENDICANTS						
Bává	5,512	3,702	5	+48.89	+73940.	+ 6,507
Bharthari	358	419	308	-15.75	+36.	+ 45
Gosáin	3,072	10,221	10,014	-44.6	+ 2.	- 4,832
Jogi	250	1,538	1,822	-83.74	-15.59	- 1,572
Sádhu	3,918	3,922	5,631	- 0.28	-30.85	- 1,718
Verági	1,250	1,294	2,270	- 3.4	-43.	- 1,020
And others	712	1,081	535	-34.1	+102.	+ 177
VI.—WANDERING AND LOW PROFESSION CLASS.						
Bajániá	1,719	2,936	2,896	-41.45	+ 1.38	- 1,177
Rávalia	19,672	28,785	25,894	-81.66	+11.17	- 6,222
Vádi	547	1,113	706	-50.85	+57.65	- 159
Wághri	23,264	34,819	30,177	-33.19	+15.88	- 6,917
And others	420	1,637	6,846	-74.3	-76.1	- 6,426
VII.—CRIMINAL CLASS						
Koli	337,165	490,848	451,652	-31.3	+ 8.7	-114,487
Talávia	324,527	474,017	430,034	-81.54	+10.23	-105,507
And others	12,551	16,700	21,494	-24.85	-22.8	- 8,943
And others	87	131	124	-33.6	+ 5.7	- 37
VIII.—UNCLEAN CASTES						
Bhangi	163,176	213,143	191,605	-23.4	+11.2	- 28,429
Burud	23,978	30,965	30,881	-22.56	+ 0.27	- 6,923
Dhed	188	136	114	+ 1.47	+19.29	+ 24
Dhed	94,376	124,340	110,040	-24.	+12.99	- 15,664
Garodá	5,919	7,453	7,719	-20.58	- 8.45	- 1,800
Khálpá	29,746	37,734	31,936	-21.17	+18.15	- 2,190
Máng	136	115	208	+18.26	-44.71	- 72
Máhar	867	1,472	1,440	-41.1	+ 2.23	- 573
Megwal	1,265	1,069	567	+18.84	+88.54	+ 698
Rával	367	.....	.....	.....	.....	+ 367
Senavá	5,209	7,587	6,718	-31.34	+12.93	- 1,509
Turi	982	1,693	1,626	-42.	+ 4.12	- 644
And others	193	579	256	-66.6	+62.6	- 163
I. Unclassified List						
And others	626	1,722	56	-63.6	+2975.	+ 566
II.—Sikh...						
And others	38	11	19	+245.6	-442.1	+ 19

Subsidiary Table II.—contd.

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (—)		Net Variation. Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1901.	
1	2	3	4	5	6	7
III.—Jains...	48,290	50,332	46,718	—4	+8	+1,572
(a) <i>Varāḥ</i> ...	39,509	47,078	44,711	—16.1	+5.29	—5,202
<i>Diwāl</i> ...	171	111	90	+54	+23.33	+81
<i>Khadayātā</i> ...	173	9	19	+1822.22	—52.63	+154
<i>Lād</i> ...	175	31	2	+464.52	+1450.	+173
<i>Mowādā</i> ...	845	924	707	—8.55	+30.69	+138
<i>Oswāl</i> ...	3,167	3,804	3,493	—16.75	+8.9	—326
<i>Porwād</i> ...	7,860	10,235	10,042	—23.2	+1.92	—2,182
<i>Shrimālī</i> ...	23,292	28,112	28,792	—17.14	—2.36	—5,500
<i>Sorathī</i> ...	263	22	.....	+1095.45	.....	+263
<i>Umād</i> ...	644	1,300	791	—59.43	+64.34	—147
<i>Other Vaniās</i> ...	2,919	2,530	775	+15.4	+226.4	+2,144
(b) <i>Other Jains</i> ...	8,781	3,254	2,007	+170.	+62.1	+6,774
<i>Bhāūsār</i> ...	1,312	1,810	1,045	—27.51	+73.2	+267
<i>Bhojak</i> ...	450	426	147	+5.63	+189.79	+303
<i>Kunbi</i> ...	1,251	748	273	+67.2	+174.	+976
<i>Kiarwālī</i> ...	141	.....	.....	.....	.....	+141
<i>And others</i> ...	5,627	270	542	+1948.	—50.	+5,085
IV.—Zoroastrians ...	8,409	8,206	8,118	+2.47	+1.	+291
<i>Parsi</i> ...	8,409	8,206	8,118	+2.47	+1.	+291
V.—Musalmans ...	165,014	188,740	174,980	—12.6	+8.	—9,966
(a) <i>Arab</i> ...	23,714	42,454	47,717	—30.	—11.	—18,003
<i>Sindī</i> ...	7,295	9,326	8,954	—21.67	+4.16	—1,659
<i>Khurshī</i> ...	3	3,105	2,147	—99.9	+44.64	—2,144
<i>Shaikh</i> ...	22,416	29,324	36,001	—23.55	—18.54	—13,585
<i>And others</i> ...	.....	699	615	—100.	+6.72	—615
(b) <i>Afghan</i> ...	11,440	18,070	14,239	—36.6	+26.91	—2,799
<i>Pathan</i> ...	11,402	17,976	14,235	—36.57	+26.28	—2,833
<i>And others</i> ...	38	94	4	—60	+2250.	+34
(c) <i>Mogul</i> ...	1,237	1,784	845	—30.7	+111.1	+392
<i>Ghori</i> ...	286	456	.....	—37.28	.....	+286
<i>And others</i> ...	951	1,328	845	—28.89	+27.16	+106
(d) <i>Baloch</i> ...	1,573	1,786	1,734	—11.9	+3.	—161
<i>Makrani</i> ...	536	467	415	+8.78	+12.53	+93
<i>And others</i> ...	1,065	1,319	1,319	—19.26	.....	—254
(e) <i>Sindhi</i> ...	5,732	4,864	3,591	+18.	+35.4	+2,141

Subsidiary Table II.—*contd.*

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (-)		Net Variation. Increase (+) or Decrease (-)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
IV.—Musalmans—<i>contd.</i>						
(f) <i>Shaikh-Neo-Musalman</i>	56,736	64,621	63,123	-12.2	+2.37	-6,387
Khojá	1,821	1,833	1,491	-0.66	+22.94	+330
Memán	7,607	6,621	5,462	+14.89	+21.22	+2,145
Moleslam	9,778	16,072	14,759	-34.16	-8.85	-4,981
Momaná	12,153	13,854	11,297	-12.28	+22.63	+856
Vohorá	25,372	26,078	30,004	-2.71	-13.1	-4,632
And others	5	168	110	-96.9	+48.18	-105
(g) <i>Converts who have still retained their Hindu names.</i>	2,516	383	181	+552.92	+111.6	+2,335
Bárot	199	222	110	-10.36	+101.32	+89
Bhoi	154	4	.....	+3750.	.....	+154
Girásiá	362	.....	.....	.....	.....	+362
Khatri	118	89	87	+32.53	+140.54	+81
Koli	806	1	.....	+80500.	.....	+806
Kunbi Matia	251	47	2	+434.	+2250.	+249
Máohhi	125	2	11	+6150.	-81.82	+114
Rabári	229	.....	.....	.....	.....	+229
Sábalia	176	18	21	+877.78	-14.28	+165
And others	96	.....	.....	.....	.....	+96
(h) <i>Converts who have adopted the names of their profession as the names of their tribes.</i>	19,002	20,284	18,203	-6.32	+11.43	+799
Bhisti	107	160	125	-33.13	+28.	-18
Chhipá	462	769	871	-39.92	-11.71	-409
Dhobi	225	357	165	-36.97	+110.86	+60
Gandharva	803	340	958	+136.18	-64.61	-155
Ghánohi	3,989	5,117	3,775	-23.22	+35.55	+154
Hajám	992	928	636	+6.89	+45.91	+356
Káohhiá	108	.....	29	.....	-100.	+74
Kadiá	519	463	356	+12.	+80.	+163
Kasni	851	1,091	910	-22.	+16.	-89
Kumbhár	816	949	837	-14.	+13.38	-21
Langhá	523	.....	.....	.....	.....	+523
Mochi	154	367	410	-7.	-10.5	-256
Nágori	156	305	276	-38.85	+10.67	-120
Pindhára	272	382	.....	-28.79	.....	+272
Pinjára	4,217	5,499	5,514	-23.81	-0.27	-1,297
Rangrej	263	378	253	-30.42	+49.41	+10
Sutár	639	401	815	+59.85	+27.3	+324
Tái	3,487	1,968	2,350	+76.17	-12.	+1,117
And others	444	810	393	-45.19	+106.11	+51
(i) <i>Menials</i>	9,161	12,086	10,576	-24.2	+14.3	-1,115
Golá	140	7	.....	+1900.	.....	+133
Malek	8,988	12,079	10,576	-25.59	+14.21	-1,588
And others	33	.....	.....	.....	.....	+33

Subsidiary Table II.—*concl'd.*

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation, Increase (+) or Decrease (—)		Net Variation, Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
(j) <i>Unclean</i>	604	13	13	+4546.15	.....	+591
Bhangi... ..	527	4	13	+13075	—59.23	+514
And others	77	9	.....	+755.5	.....	+77
(k) <i>Foreign</i>	122	26	31	+369.2	—18.13	+91
Turk	101	1	.....	+10000	.....	+101
And others	21	25	31	—16	—19.35	—10
(l) <i>Religious Order</i>	4,725	7,089	5,957	—33.35	+19	—1,232
Fakir	4,725	7,089	5,957	—33.35	+19	—1,232
(m) <i>Other Musalmans</i>	22,452	15,280	8,770	+47	+74.2	+13,682
VI.—Christians	7,691	646	771	+1090.56	—16.21	+6,920
European	91	152	818	—40.13	—52.2	—227
Eurasian	57	108	371	—47.22	—70.89	—314
Native Christian	7,543	241	82	+3030	+193.9	+7,461
And others ... ..	.....	145	.....	—100	.....	.....
VII.—Jews... ..	8	36	... ..	—77.78	.....	+8
VIII.—Animistics	176,250	228,693	193,034	—22.9	+18.5	—16,784
Bhil	37,650	59,541	56,690	—36.76	+5	—19,040
Chodhrá	23,324	29,496	32,217	—20.92	—8.44	—8,893
Dhánká	5,524	27,999	20,324	—80.27	+37.76	—14,800
Dhodiá... ..	15,861	16,961	13,485	—0.63	+18.36	+2,376
Dublá	28,492	32,186	20,706	—11.48	+55.44	+7,786
Gámit	38,169	41,615	31,141	—8.28	+33.31	+7,028
Káthodiá	613	284	229	+115.83	+24	+384
Kolghá... ..	570	2	198	+28400	—99	+372
Kokná	8,646	5,613	3,800	—35	+47.71	—154
Kotwáliá	845	661	888	+27.83	—25.56	—43
Mávohi... ..	879	1,889	450	—53.46	+319.77	+429
Náynkáá	6,970	8,616	7,244	—19.1	+18.94	—274
Tadavi	8,435	.....	.....	.....	.....	+8,435
Válvi	1,033	2,743	901	—62.34	+204.44	+132
Varli	610	1,381	.....	—55.83	.....	+610
Vasává... ..	2,883	.....	.....	.....	.....	+2,883
And others	1,246	706	4,761	+76.49	—85.17	—3,515
IX.—Other Religions Unspecified.	.....	3	9	—100	—66.67	—9
Grand Total	1,952,692	2,415,396	2,185,005	—19.16	+10.54	—232,313

Subsidiary Table III-A.
Civil Condition by Age for selected Castes.

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in												
	Total.		0-5.		6-12.		12-15.		15-40.		40 and over.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
HINDUS.													
Brahmans, Gujarati	37.2	22.2	98.3	97.2	86.7	73.2	62.8	30.7	22.3	2.3	5.5	.....
Anāvulā	85.79	23.84	95.54	100	78.61	82	68.44	17.55	27.78	1.45	16.48	.....
Audiol	37.24	20.84	97.74	95.59	88.31	74.49	62	27.82	20	1.12	3.59	.....
Jāmbu	81.77	24.13	100	100	100	74.32	62.15	47.61	21	7.87	.....	.....
Khedāwāl	83.49	20.84	100	100	96.96	92.71	72.76	89.6	18.2	4.84	1.39	.....
Mewādā	41.91	24.26	98.97	99.58	98.58	78.55	70.97	25.94	20.66	1.81	2.29	.....
Modh	36.94	21.96	99.72	99.76	87.24	69.15	57.4	17.47	20.93	1.48	6.82	.....
Nāgar	39.6	19.64	99.68	99.96	88.83	62.96	78.59	21.43	23.69	1.66	4.63	.....
Sārasvat	40.69	24	99.44	95.24	86	68.56	54.25	39.39	27	4	5.25	.....
Tapodhan	36.77	18.55	99.42	99.44	87.93	55.55	64.61	16.94	18.43	1.52	3.43	.....
Tragālā	42.37	21.78	98.42	94.46	89.22	70.89	65.83	10.52	23.33	1	7	.....
 Brahmans, Maharastra	 41.4	 24.9	 98.9	 98.6	 93.6	 82.6	 76.8	 50	 29.3	 1.2	 3.9	.....	
Deshastha	42.74	26.22	100.	100	96.41	86.79	81.25	60.97	32.4	0.19	2.27	.....
Kohanstha	43.9	19.28	94.85	93	90.86	66.67	74.45	65.45	35.54	.....	5.25	.....
 Kshatriya													
(a) <i>Writer Class</i>	29.4	21.7	100	97.9	71.5	55.9	43.2	38.6	17.7	3.2	12.8	5.9	
Chandra Soni Kayastha Prabhu	28.53	21.32	100	99	75.69	62.32	47.54	40.62	12.24	0.35	10.51	.....
(b) <i>Warrior Class</i>	43.1	27.2	95.5	95.1	88.3	81.1	68.9	44.1	24.4	3.8	3.7	1.2	
Girasia	50.42	27	99.31	97.37	95.23	78	79	33.86	34.64	5.84	7.72	.....
Kāthi	14.4	13	98.76	100	84.54	73.01	6.79	0.92	0.08	0.09	.....	.....
Marathā	35.69	19.53	92.57	89.29	91.22	83.23	79.53	66.84	9.69	3.49	10.6	2.47	
Rajput	45	27.86	96.19	95.52	86.13	78.35	67.42	41.22	29.76	30.1	6.48	0.73	
Vagher	67	61.82	100	100	99	99	98.43	100	40.17	19.64	32.6	.....

Subsidiary Table III-A.
Civil Condition by Age for selected Castes—(contd).

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in											
	Total.		0-5.		5-12.		12-15.		15-40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
(c) <i>Trading Class</i>	25.4	24.3	98.7	96.4	88.3	80.8	32.7	40.8	17.3	8.5	7.4	1.4
Lohána... ..	24.87	25.16	100	98.35	90.16	83.43	31.21	42.37	16.56	8.11	6.25	.....
Vaniya	38.1	25.4	99.5	95.2	79.2	80	53.6	34.1	19.4	2.4	4.5	0.1
Disáwáí	37.81	23.49	98.65	96.59	88.4	78.7	69.8	25.29	24.45	2.28	6.49	.....
Kapol	16.41	24.52	100	100	65.81	98.05	41.25	20.83	4.42	0.85	0.19	.....
Khadáyatá	88.87	25	100	98.28	88.74	85.18	67.74	30.69	19.56	2.89	1.7	.....
Lád	34.79	23.51	100	90.49	85.47	86	57.3	28.1	22.5	0.83	7.17	.....
Modh	26.1	28.95	100	100	66.94	87.5	53.29	40.57	14.59	4.74	3.1	.....
Nágar	36.13	21.67	100	99.44	88.14	72.83	67.05	36.6	25.18	2.42	4.82	.....
Shrimáli	32.41	25.26	98.26	97	73.13	75.28	55.86	41.5	20.82	1.1	8.18	.....
Soni	32.4	27	99.9	88.9	69.1	62.8	53.7	28.7	15.3	4.2	3.9	.....
Kunbi	40.8	22.8	96.4	94.3	87.3	69.6	71	27.4	18.9	1.2	12.1	0.2
Anjaná... ..	36	25.86	96.65	93.28	73.14	62.41	51.55	31.42	18.35	2.13	6.4	.....
Kadavá	38.39	23.44	98.63	97	81.98	62.93	72.95	11.40	12.19	0.43	4.66	.....
Kárudíá	62	26.5	100	100	97.5	80	99	92.4	63.8	.....	15.5	.....
Lowá	46.43	20.84	94.24	90.75	96.18	81	79.44	51.43	23.63	1.35	22.69	0.2
Miscellaneous Castes	36	25.5	97.6	96.3	75.9	64.6	54.9	35	17.4	3.4	2.7	0.2
Aliir (Gujarátí)	44.94	27.89	100	100	73.45	72.7	87.57	86.36	25.18	.....	6.13	.....
Bhávsar (Gujarátí)	36.5	23.5	95.9	94.2	82.1	66.1	61.3	29.7	19.9	4.1	2.4	.....
Bhoi (Káshár)	40.6	28.5	99.2	100	87.7	69.3	34.7	20.2	20.8	1.9	3.9	.....
Cháran	41.8	37	96.2	99.4	80.6	80.8	53.6	35.7	18.5	5.4	11.	.....

Subsidiary Table III-A.
Civil Condition by Age for selected Castes—(contd.)

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in											
	Total		0-5.		5-12.		12-16.		15-40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Miscellaneous Castes—contd.												
Darzi (Gujarāti)	41.6	26.9	99.4	98.6	82.3	69.6	63.1	40.8	18.9	4.5	1	0.3
Ghānohi	36.37	23.84	99.46	96.55	80.64	66.6	55.96	26.1	18	2.89	2.49	.....
Golā	84.5	22.8	91	75.2	68.1	58.8	49.3	21	14.5	1.6	6.5	.....
Hajām (Gujarāti)	84.7	25.5	97.7	96	73.2	56.9	52.4	35.9	17.1	5	1.8	.....
Kāchhia	27.5	19.2	96	96	44.7	46.9	41	24.5	21.3	1.7	1	.....
Khatri (Vānza)	27.1	24.3	96.5	98.4	72.4	67.8	54.3	40.2	10.5	2.4	1.9	.....
Kumbhār (Gujarāti)	85.2	22.5	95.8	93.9	75.6	57.8	48.3	26	15.4	2.4	3.2	0.2
Lohār	37.7	24.7	97.7	97	73.8	58.7	52.2	29.8	17.9	1.8	3.1	0.1
Māchhi... ..	45.0	28.3	99.3	98.3	92.9	78.9	65.8	30.5	16.7	2	1.6	2.9
Māli	85.4	25.5	96.6	97	77.8	74.9	54.3	26.4	20.2	3.5	6.4	.....
Mochi	39.3	30.	97.4	97.4	75.5	72.3	59.3	51.1	17.9	6.3	4.4	.....
Rabāri	85.	24.8	97.8	95.9	73.7	65.8	56.3	42.2	18.2	4.9	2.2	.....
Sathavārā	39.7	23.9	98.7	97	82.8	67.	48.2	26.1	17.6	2	0.7	.....
Soni	82.5	31.8	98.6	97.5	73.7	78.1	57.1	46.6	17.2	5.2	3.8	.....
Sutār	35.69	24.24	97.69	95.84	73.43	65.28	54.5	35.53	18.68	2	2.67	.....
Religious Mendicants												
Bāwā	49.9	31.2	96.6	89	77.8	77.9	61.6	62.2	42.9	12	32.9	1.3
Gosāin	42.4	32.5	90.5	76.5	65.6	68.9	44.4	70.7	34.7	15	28.7	.....
Bādhu	50.9	27.3	98.6	95.6	87.1	75.9	71.1	53.5	41.1	6.3	30	1.1
Bādhu	55.9	30	100	98.1	76.8	86.9	71.5	54.8	51.2	11.4	45.4	.....
Wandering and Low Profession Class												
Rāwālā	39.3	28.9	97.3	94.1	79	67	50.9	34.6	17.4	4.1	3.9	0.6
Wāgbri	37.1	24.6	96.7	89.6	73.7	61.7	49	25.6	15.7	2.6	3.4	.....
Wāgbri	41	32.2	97.8	97.4	83.2	70	52.3	39.1	18.5	5.2	2.3	0.8

Subsidiary Table III-A.
Civil Condition by Age for selected Castes—(contd).

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in											
	Total.		0-5.		5-12.		12-15.		15-40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Criminal Class	47.6	31.9	97.7	96.5	92.3	83.	84.3	58.9	28.3	4.7	5.4	0.4
Bária	89.17	26.98	95.1	94.31	96.23	74.48	89.41	47.59	19.46	2.40	6.81	0.88
Koli	48.98	32.61	98.	96.68	91.71	84.81	83.89	62.36	29.92	4.9	5.27	0.85
Tulávia	45.8	34.7	99.9	99.1	98.9	88.4	77.5	56.	19.7	0.7	1.4	0.1
Unclean Castes	42.1	29.2	96.4	95.4	83.4	65.8	56.6	34.1	17.7	3.9	3.5	0.6
Bhangi	38.63	28.72	96.1	92.6	78.	61.77	48.15	34.66	16.	5.	8.1	1.29
Dhod	42.72	27.85	96.7	96.	85.98	62.29	54.1	29.77	16.98	8.	8.51	0.8
Garoda	39.9	29.4	97.2	94.7	87.8	75.7	78.	29.8	12.9	2.7	2.5	.....
Khalpa (Chamar)	42.8	33.1	94.9	95.8	82.1	74.	59.6	41.4	19.1	4.1	4.	0.4
Sonva	46.4	32.3	99.2	96.6	89.6	81.2	76.3	46.6	21.2	3.3	2.1	.....
JAINS.												
Oswál	86.86	27.5	97.76	99.25	72.95	82.21	50.	52.	24.9	4.	6.82	.....
Porwád	41.4	25.15	97.87	98.2	89.94	90.5	81.81	42.79	28.36	1.78	8.38	.....
Shrimáli	44.	27.7	95.82	95.8	80.33	80.23	69.34	51.7	30.61	3.61	11.	0.2
ZOROASTRIANS.												
Parsi	54.79	33.68	100.	99.77	97.8	97.	95.38	87.8	41.25	13.1	2.16	.....

Subsidiary Table III-A.
Civil Condition by Age for selected Castes—(conold.).

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in												
	Total.		0-5.		5-12.		12-15.		15-40.		40 and over.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
	2	3	4	5	6	7	8	9	10	11	12	13	
MUSALMANS													
Saiyad ...	48.59	31.59	98.48	98.46	93.21	88.57	74.67	46.32	28.1	8.96	9.92	1.84	
Shaikh ...	45.15	29.43	94.8	99.37	92.35	88.56	59.8	39.87	28.41	3.99	5.1	0.1	
Pathán ...	47.97	31.44	99.53	98.3	89.62	90.83	70.9	51.56	29.48	6.1	5.8	5.6	
Maman ...	43.2	27.6	95.1	96.23	81.76	87.82	77.46	55.7	33.82	5.8	7.98	.....
Vohorá... ..	43.1	30.7	88.49	83.62	89.	79.2	63.59	26.11	33.65	12.44	6.34	0.57	
Molesalam ...	47.27	33.78	85.25	96.41	91.8	87.59	34.25	17.34	39.25	14.52	22.81	17.28	
Momná... ..	35.53	23.8	96.9	91.71	76.64	63.65	47.58	12.53	15.29	0.93	1.55	.....
Ghánchi ...	34.99	31.32	100.	95.4	85.65	85.93	72.89	49.32	16.98	6.21	3.25	0.28	
Pinjára... ..	39.6	27.8	95.5	96.7	75.1	78.7	65.8	35.6	19.	5.2	3.7	.....
Tai ...	32.41	28.43	100.	97.74	68.69	65.83	56.	35.46	15.85	9.15	6.	2.58	
Malek ...	47.38	32.32	95.2	99.57	87.94	88.56	72.7	47.11	23.86	20.38	22.12	0.1	
Fakir ...	40.93	28.07	100.	100.	92.46	86.37	66.25	34.9	24.81	4.39	8.15	.....
CHRISTIANS.													
Native Christians ...	37.26	23.	94.76	91.21	82.95	45.99	44.24	26.92	10.43	1.9	0.48	1.95	
ANIMISTICS ...	47.25	39.72	99.64	99.78	94.54	88.4	78.37	61.74	23.21	8.18	2.1	0.38	

Subsidiary Table III-B.
Civil Condition by Age for Selected Castes.

Selected Caste, Tribe or Race.	Percentage of each sex Married in												
	Total.		0-5.		5-12.		12-15.		15-40.		40 and over.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
HINDUS.													
Brahmans, Gujarati	52.	57.4	1.5	2.6	12.6	24.9	34.	64.4	67.7	80.8	67.0	45.9	
Anávalá	50.61	65.62	.....	.....	16.94	17.88	29.62	75.64	56.76	67.79	65.98	55.64
Audich	54.	57.23	2.26	4.	11.46	28.64	32.82	61.83	72.74	80.99	72.56	48.	
Jámbe	56.68	71.09	.....	.....	.....	25.68	37.85	62.39	77.13	90.9	61.	77.82
Kholáwál	55.7	68.77	.....	.....	3.	5.95	24.12	60.	78.36	88.78	68.67	68.72
Mowádá	47.8	51.86	1.	0.42	5.	20.	22.88	68.39	69.88	76.87	68.20	36.89	
Modh	51.92	56.27	0.28	0.24	12.61	30.41	40.46	79.72	71.4	74.84	60.68	48.29	
Nágar	49.86	53.95	0.32	1.46	10.69	38.17	20.85	72.62	67.	74.28	69.49	42.18	
Sáruvat	44.94	52.1	0.56	4.62	18.44	28.46	41.89	52.69	58.17	74.6	64.60	48.80	
Tapodhán	54.65	60.76	0.53	0.56	11.81	39.45	34.36	80.23	73.75	82.18	70.56	41.84	
Trugálá	40.72	48.6	0.2	0.8	4.4	15.9	18.8	48.4	65.8	81.2	66.0	28.2	
Brahmans, Maharastra	48.4	48.6	0.2	0.3	4.4	15.9	18.3	48.4	65.3	81.2	66.9	28.2	
Doshastha	47.	40.29	.....	.....	8.58	18.2	18.75	85.86	65.82	72.12	58.68	27.58
Kokanastha	48.5	53.99	0.81	0.7	4.	28.88	12.22	33.64	60.24	90.21	82.	8.60	
Kshatriya—													
(a) <i>Writer Class</i>	57.5	55.7	.....	0.7	28.1	35.7	54.	50.4	77.3	73.8	59.7	50.2
Chandra Soniya Kayasth Prabhu	60.5	57.48	.....	0.96	24.8	38.66	52.45	57.	79.59	78.64	62.85	58.52
(b) <i>Warrior Class</i>	46.2	49.3	3.5	4.	10.1	17.1	25.9	49.5	64.2	74.6	60.1	39.1	
Girániá	41.	46.25	0.60	2.63	4.77	20.78	18.3	59.	55.88	67.7	69.75	81.49	
Káthi	72.79	75.	1.24	.....	12.37	28.91	64.2	93.12	87.29	85.34	81.87	78.42
Maráthá	57.16	52.63	6.17	8.53	5.97	14.6	15.48	27.2	84.	80.93	69.	22.95	
Rajput	44.	48.72	2.93	3.66	12.44	10.85	29.	52.89	58.2	72.74	67.72	42.98	
Vághor... ..	18.25	25.44	.....	.....	0.94	0.96	1.97	.....	82.68	57.17	37.26	60.82

Subsidiary Table III—B.
Civil Condition by Age for Selected Castes—contd.

Selected Caste, Tribe or Race.	Percentage of each sex Married in												
	Total.		0-5.		5-12.		12-15.		15-40.		40 and over.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Kshatriya—contd.													
(a) <i>Trading Class</i>	56.1	58.8	1.3	1.6	11.2	17.5	64.8	55.8	64.5	76.3	60.7	55.6	
Lohána	57.85	60.73	.....	1.65	9.18	15.78	68.18	55.42	64.56	80.27	66.2	57.88
Vaiyas	55.5	52.3	0.5	4.8	20.4	18.5	40.	62.3	70.3	77.4	68.2	42.3	
Disáwál	50.63	51.78	1.35	3.41	16.6	19.92	29.	69.57	67.5	75.	64.44	42.61	
Kapol	72.47	54.19	.....	.....	34.19	1.95	58.75	60.5	87.69	83.19	79.2	50.92
Khadáyatá	49.68	54.78	.....	1.72	11.26	14.29	32.26	68.32	71.	82.32	58.16	37.81
Lád	55.82	54.17	.....	9.51	14.53	13.	41.76	73.46	70.6	80.26	68.87	42.6
Modh	64.9	50.28	.....	.....	33.	8.03	46.11	59.43	73.34	74.52	77.8	43.32
Nágar	51.11	49.66	.....	0.56	10.17	24.	31.79	58.17	64.91	74.09	65.59	34.1
Shrimáli	57.43	53.9	1.74	2.93	26.19	22.85	42.86	50.	68.72	82.1	71.37	43.33	
Soni	53.5	51.8	0.1	11.1	30.8	37.1	41.7	66.2	68.9	69.9	65.7	50.8	
Kunbi...	51.2	56.5	3.2	5.1	11.5	28.9	25.	66.2	73.5	83.	65.1	40.6	
Anjáná	55.39	52.43	3.28	6.66	25.25	35.88	45.76	63.98	73.56	77.74	69.19	39.79	
Kadava	54.56	58.03	1.34	2.44	17.27	35.41	24.26	81.81	78.12	86.	71.22	39.81	
Káradíá	20.8	49.8	.....	.....	2.5	20.	1.	7.6	24.6	67.1	61.7	63.
Lewá	47.57	56.15	4.94	8.4	3.29	17.69	15.31	43.73	71.2	82.29	57.24	37.13	
Miscellaneous Castes	52.3	54.	2.1	3.5	22.1	32.8	40.8	59.5	69.5	77.4	70.8	47.	
Áhir (Gujaráti)	37.79	54.42	.....	.....	26.55	27.3	10.65	63.64	62.28	81.53	31.37	41.81
Bhávsár (Do.)	51.2	54.3	4.1	5.1	17.3	31.6	33.8	57.9	69.1	76.9	66.3	47.7	
Bhoi (Kahár)	47.4	49.5	0.4	.....	5.8	23.4	61.7	70.8	65.2	73.	63.1	38.1
Cháran...	47.	49.9	3.2	0.6	15.6	16.3	41.4	56.1	68.	82.9	61.3	57.7	

Subsidiary Table III—B.
Civil Condition by Age for Selected Castes—contd.

Selected Caste, Tribe or Race.	Percentage of each sex married in											
	Total.		0-5.		5-12.		12-15.		15-40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Miscellaneous Castes—contd.												
Darzi (Gujarati)	48.1	52.3	0.6	1.4	16.3	28.1	31.7	53.7	69.2	77.6	72.1	45.
Ghanchi	54.29	54.44	0.54	3.1	18.26	31.85	40.53	67.22	74.73	78.35	69.27	46.18
Gola	55.1	55.1	9.	14.8	28.8	38.	44.3	61.1	74.9	81.1	67.1	38.1
Hazám (Gujarati)	51.2	53.3	2.1	3.7	24.9	39.1	43.	60.6	67.8	74.9	63.5	39.6
Kachhia	61.3	61.3	4.	4.	54.3	56.5	54.	69.2	67.7	79.3	71.7	49.8
Khatri (Vanza)	64.5	57.4	3.5	1.6	26.6	32.2	45.7	59.8	83.1	87.4	73.1	47.9
Kumbhar (Gujarati)	53.9	56.5	3.	5.7	22.2	39.8	47.6	69.2	72.	79.5	71.	39.7
Lohar (Do.)	51.9	54.2	2.2	2.9	24.9	39.5	43.1	65.7	67.7	76.7	76.9	48.1
Machhi	46.1	50.4	0.3	1.5	6.7	19.	33.9	63.2	72.3	79.6	78.5	45.
Mali	54.2	53.8	3.4	3.	22.2	25.1	44.3	69.6	69.3	78.4	65.	43.1
Mochi	48.8	49.7	2.4	2.6	22.7	27.	39.3	47.9	66.4	76.6	68.4	40.8
Rabari	51.4	54.7	1.9	3.5	21.1	30.1	37.3	52.5	64.5	73.1	76.2	59.6
Sathavara	52.3	54.5	1.3	2.9	15.5	29.	51.4	64.9	71.5	78.1	82.1	40.
Soni	53.7	46.1	1.4	2.5	25.1	20.6	40.6	46.6	67.3	69.1	67.8	49.5
Sutar (Gujarati)	53.	55.96	2.	3.89	25.61	32.75	40.74	56.84	69.24	79.1	71.2	51.42
Religious Mendicants												
Bawa	37.9	47.6	3.2	10.3	21.3	21.9	36.3	34.6	44.3	68.1	41.7	40.6
Gosain	40.5	42.6	9.5	23.5	34.2	31.1	54.4	25.3	43.3	59.2	85.9	28.7
Sadhu	39.3	52.2	0.9	3.9	12.	21.	28.	44.8	49.9	77.6	49.7	41.
Sadhu	33.6	50.5	.....	1.9	23.2	13.1	24.2	39.	40.7	69.1	32.5	52.4
Wandering and Low Profession Class...												
Rawaliá	50.	52.6	2.5	5.7	19.2	30.4	44.	58.	70.1	76.6	70.6	47.5
Waghri	52.3	55.8	2.9	10.2	22.9	35.8	45.5	68.4	72.1	78.9	73.3	46.6
Waghri	48.3	49.	2.1	2.4	16.2	27.2	42.6	53.5	68.8	74.	68.8	47.7

Subsidiary Table III—B.
Civil Condition by Age for Selected Castes—contd.

Selected Caste, Tribe or Race.	Percentage of each sex Married in											
	Total.		0-5.		5-12		12-15.		15-20.		20 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Criminal Class	42.2	46.2	1.9	3.8	7.	16.1	11.1	35.	58.9	74.9	73.1	41.1
Bāriā	47.40	47.85	4.55	5.23	2.31	27.25	3.37	49.	65.36	72.9	69.97	40.14
Koli	41.25	45.82	1.53	3.16	7.69	14.86	11.66	30.59	57.36	75.1	74.25	40.59
Talāvīa	44.9	48.8	.....	0.6	0.9	16.	22.	41.3	74.1	79.4	66.8	54.3
Unclean Castes	49.1	52.6	3.3	4.3	15.4	32.3	39.3	59.8	72.1	79.2	72.6	44.4
Bhangī	51.36	52.29	3.8	7.13	24.5	36.1	45.77	57.12	72.11	76.	69.8	39.75
Dhed	48.98	54.18	2.92	3.7	13.12	36.27	41.4	64.88	73.53	81.	74.24	45.1
Garodā	53.5	53.1	2.8	3.6	11.5	20.7	25.1	65.5	81.5	82.8	74.8	40.4
Khālpa (Chamār)	48.8	49.4	5.1	3.9	16.5	23.9	37.8	51.6	70.4	78.	73.3	46.7
Senvā	43.2	48.4	0.8	3.4	8.4	13.6	21.4	43.9	65.4	75.5	69.6	43.3
JAINS.												
Oswāl	52.23	47.5	2.24	.....	26.64	17.79	49.21	47.	63.87	74.	67.15	42.81
Porwād	49.3	48.27	2.33	1.	8.78	9.1	16.95	55.46	63.37	75.47	69.37	39.78
Shrimālī	45.96	47.24	3.63	4.1	10.31	18.53	25.42	46.97	60.97	74.63	64.88	39.38
ZOROASTRIANS.												
Parsi	39.49	47.22	.....	0.22	2.1	3.	4.61	11.14	54.93	77.87	78.99	48.27
MUSALMANS.												
Saiynd	42.31	44.76	1.52	1.54	6.79	11.29	23.56	53.68	60.3	72.59	63.29	38.88
Shaikh	46.16	46.85	4.	0.63	7.22	10.44	37.	55.7	63.14	79.63	72.9	34.6
Pathān... ..	41.53	47.47	0.16	1.7	8.89	9.17	28.1	46.49	60.39	74.5	61.2	40.
Meman... ..	38.	50.	4.9	1.32	18.12	11.89	15.5	36.1	48.51	76.	49.65	43.82

Subsidiary Table III—B.
Civil Condition by Age for Selected Castes—concl'd.

Selected Caste, Tribe or Race.	Percentage of each sex Married in											
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
	2	3	4	5	6	7	8	9	10	11	12	13
MUSALMANS—cont'd.												
Vohorá... ..	47.2	53.69	11.51	15.51	10.85	19.59	84.57	67.94	57.96	74.8	69.5	60.
Molosálám	44.99	41.7	10.57	1.65	5.	10.99	64.64	79.91	53.76	61.88	56.92	82.96
Momans	56.24	60.	3.1	7.7	22.35	35.27	50.35	85.43	78.52	87.86	71.88	45.94
Ghánohi	47.81	51.36	.....	2.	13.91	11.92	24.7	48.65	62.59	76.76	61.68	53.97
Pinjára	51.2	52.8	4.5	3.3	20.4	21.3	32.	61.1	72.4	79.8	72.8	42.
Tái	53.24	52.6	.....	2.26	28.98	31.66	32.	53.49	66.58	71.54	71.75	53.92
Malek	45.19	40.41	4.8	0.43	11.44	10.65	19.1	46.16	65.44	59.77	66.25	87.6
Fakir	46.85	53.64	.....	.....	5.53	12.7	27.5	64.63	64.2	77.41	59.87	57.81
CHRISTIANS—												
Native Christians	55.49	62.	4.13	7.1	14.99	51.84	50.75	70.19	80.67	88.	83.57	44.54
ANIMISTICS	44.66	49.35	0.34	0.18	5.36	11.51	21.24	37.68	64.47	81.36	72.27	63.1

Subsidiary Table III—C.
Civil Condition by Age for Selected Castes.

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in												
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10.	11	12	13	
HINDUS.													
Brahmans, Gujarati	10.8	20.4	0.2	0.2	0.7	1.9	3.2	4.9	10.	16.9	26.6	54.1	
Anávalá	13.61	10.54	4.46	.....	4.45	0.09	1.94	6.91	13.46	10.76	17.59	44.36
Aúdich	8.73	21.98	.....	0.37	0.23	1.87	5.18	7.85	7.2	17.89	23.85	56.97
Jámhu	8.55	4.78	.....	.....	.....	.....	.....	.....	1.86	1.23	36.	22.68
Khodáwál	10.81	10.39	.....	.....	.....	1.34	3.12	0.4	8.44	6.38	29.94	31.28
Mowádá	10.29	23.88	.....	.....	0.42	1.45	0.65	5.67	10.	21.32	29.45	68.11
Modh	11.14	21.77	.....	.....	0.16	0.44	2.14	2.81	7.67	19.18	32.7	56.71
Nágar	10.54	26.41	.....	0.58	0.48	3.87	0.56	5.95	9.24	24.	25.88	57.87
Sárasvat	14.37	23.9	.....	0.14	0.55	2.98	3.86	7.92	14.81	21.37	30.	56.61
Tapodhan	9.18	20.69	.....	.....	0.26	5.	1.	2.83	7.82	16.3	26.	58.15
Tragálá	10.91	21.13	.....	.....	0.6	1.14	3.34	8.	19.61	12.58	28.6	60.27
Brahmans, Maharastra	10.2	26.5	0.9	1.1	2.	1.5	4.9	1.6	5.4	17.6	29.2	71.8	
Desastha	10.18	33.48	.....	.....	.....	.....	.....	3.65	2.27	27.67	39.	72.41
Kokanastha	7.6	26.73	4.84	6.29	5.	4.45	13.33	0.91	4.22	9.79	12.75	91.31	
Kshatriyas.													
(a) <i>Writer Class</i>	13.1	19.6	.....	1.4	0.4	4.4	2.8	5.	11.	18.2	28.5	43.9
Chándra Soniya—													
Káyastha Prabhu	10.96	21.24	.....	.....	.....	2.	.....	2.34	8.16	20.99	26.63	46.47
(b) <i>Warrior Class</i>	10.7	23.5	1.	0.9	1.6	1.8	5.2	6.4	11.4	21.6	25.2	59.7	
Girásiá	8.56	26.71	.....	.....	.....	1.22	2.61	7.1	9.48	26.46	22.58	68.51
Káthi	12.81	11.98	.....	.....	3.1	2.18	29.	5.96	12.63	14.57	18.63	26.57
Maráthá	7.15	27.79	1.26	2.18	2.81	2.17	4.99	5.96	6.23	15.53	20.35	75.58	
Rajput	10.9	23.42	0.88	0.82	1.43	1.8	3.5	5.89	12.	24.16	25.8	56.34	
Vágher	14.66	12.74	.....	.....	.....	.....	.....	.....	27.15	23.19	30.14	39.18

Subsidiary Table III—C.

Civil condition by Age for selected Castes, &c.—(contd.)

Caste, Tribe
and Race.

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CHAPTER VIII.

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in												
	Total.		0-5.		5-12.		12-15.		15-40.		40 and over.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Kshatriyas—contd.													
(a) <i>Trading Class...</i>	18.5	16.9	.....	2.	0.5	1.7	1.5	3.4	18.2	15.2	31.9	43.
Lohána...	17.78	14.11	.....	.....	0.66	0.79	0.61	2.21	18.88	11.62	27.55	42.12
Vanias ...	11.4	22.3	.....	.....	0.4	1.5	1.4	3.1	10.3	20.2	27.3	57.1
Disáwal ...	11.56	24.78	.....	.....	.....	1.38	1.17	5.14	9.85	22.67	30.	57.89
Kapol ...	11.12	21.29	.....	.....	.....	.....	.....	16.67	7.80	16.46	20.61	49.
Khadáyatá ...	11.05	20.22	.....	.....	.....	0.53	.....	0.99	9.37	14.79	40.14	62.60
Lád ...	9.39	22.32	.....	.....	.....	0.94	0.94	1.04	6.9	18.91	25.96	57.4
Modh ...	9.	20.77	.....	.....	.....	3.57	0.6	.....	8.17	20.74	19.1	56.67
Nágar ...	12.76	28.67	.....	.....	1.69	3.15	1.16	5.23	9.91	23.49	30.1	65.9
Shrimali ...	10.16	20.84	.....	.....	0.68	1.87	1.78	3.5	10.46	16.7	20.45	56.67
Soni ...	14.1	21.2	.....	.....	0.1	0.1	0.1	4.6	15.8	25.9	30.4	49.2
Kunbi ...	8.	20.7	0.4	0.6	0.7	1.5	4.	6.4	7.6	15.8	22.8	59.2	
Anjaná ...	8.61	21.71	.....	.....	1.61	1.71	2.69	4.6	8.1	20.13	24.41	60.21
Kadvá ...	9.	18.53	.....	0.48	0.76	1.66	3.79	6.7	9.69	13.5	24.12	60.18
Káradíá ...	11.1	23.7	.....	.....	.....	.....	.....	.....	12.1	32.9	22.8	87.
Lová ...	6.	23.	0.82	0.85	0.53	1.23	5.25	4.84	5.17	16.36	20.	62.61	
Miscellaneous Castes	11.7	20.5	0.3	0.2	2.	2.6	4.3	5.5	13.1	19.2	26.5	52.8	
Áhír (Gujarátí) ...	17.27	17.69	.....	.....	.....	.....	1.78	.....	12.54	18.45	62.5	58.19
Bhávásár (Gujarátí) ...	12.8	22.2	.....	0.7	0.6	2.8	5.4	12.4	11.	19.	31.3	52.8
Bhoi (Kahár) ...	12.	22.	0.4	.....	6.5	7.3	8.6	9.	14.	25.1	33.	61.9
Cháran... ..	11.7	13.1	0.6	.....	3.8	2.9	.....	3.2	13.5	11.7	27.7	42.8

Subsidiary Table III—C.
Civil condition by Age for selected Castes—(contd.)

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in											
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Miscellaneous Castes—contd.												
Darzi (Gujarāti)	10.8	20.8	.....	.....	1.4	2.8	5.2	5.5	11.9	17.9	26.9	54.7
Ghānchi	9.34	21.72	.....	0.35	1.1	1.55	3.51	6.	7.26	19.26	28.23	53.82
Gola	10.4	22.1	.....	.....	3.1	3.2	6.4	17.9	10.6	17.3	26.4	61.9
Hajām (Gujarāti)	14.1	21.2	0.2	0.3	1.9	4.	4.6	3.5	15.1	20.1	34.7	60.4
Kachhia	11.2	19.5	.....	.....	1.	3.6	5.	6.3	11.	19.	27.3	50.2
Khātri (Vānza)	8.4	18.3	.....	.....	1.	.....	.....	.....	6.4	10.2	25.	52.1
Kumbhār (Gujarāti)	10.9	21.	1.2	0.4	2.2	2.4	4.1	4.8	12.6	18.1	25.8	60.1
Lohār (Gujarāti)	10.4	21.1	0.1	0.1	1.3	1.8	4.7	4.5	14.4	21.5	20.	51.8
Māohhi... ..	8.	21.3	0.4	0.2	0.4	2.1	0.3	6.8	11.	18.4	19.9	52.1
Māli	10.4	20.7	.....	.....	.....	.....	1.4	4.	10.5	18.1	28.6	56.9
Moohi	11.9	20.3	0.2	.....	1.8	0.7	1.4	1.	15.7	17.1	26.8	59.2
Rabāri	13.6	20.5	0.3	0.6	5.2	4.1	6.4	5.3	17.3	21.5	21.6	40.4
Sathvārā	8.	21.6	.....	.....	1.7	4.	0.4	9.	10.9	19.9	17.2	60.
Soni	13.8	22.1	.....	.....	1.2	1.3	2.3	6.8	15.5	25.7	28.4	50.5
Sutār (Gujarāti)	11.27	19.8	0.25	0.27	0.96	1.97	4.76	7.63	12.	18.9	26.13	48.54
Religious Mendicants												
Bāwā	12.2	21.2	0.2	0.2	0.4	1.2	1.6	3.2	12.3	19.9	25.4	53.1
Bāwā	17.1	24.9	.....	.....	0.2	.....	1.2	4.	22.	25.8	35.4	71.3
Gosāin	9.3	20.5	0.5	0.5	0.9	3.1	0.9	1.7	9.	16.1	20.3	57.9
Sādhu	10.5	19.5	.....	.....	.....	.....	4.3	6.2	8.1	19.5	22.1	47.6
Wandering and Low-profession Class.												
Rāwāin	10.7	18.5	0.2	0.2	1.3	2.6	5.1	6.6	12.5	19.3	26.5	51.9
Rāwāin	10.6	19.6	0.4	0.2	3.4	2.5	5.5	6.	12.2	18.5	23.3	53.4
Wāghri	10.7	18.8	0.1	0.2	0.6	2.8	5.1	7.4	12.7	20.8	28.9	51.5

Subsidiary Table III—C.
Civil condition by Age for selected Castes—(contd.)

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in											
	Total.		0—5.		5—12.		12—16.		15—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Criminal Class	10.2	21.9	0.4	0.2	0.7	0.9	4.6	6.1	12.3	20.4	21.5	58.5
Bária	18.43	25.22	0.35	0.46	1.46	1.27	7.22	8.88	15.18	24.63	28.22	59.
Koli	9.77	21.57	0.47	0.16	0.6	0.83	4.45	7.	12.72	20.	20.48	59.
Talávia	9.8	17.	0.1	0.3	0.2	0.6	0.5	2.7	6.2	18.9	31.8	45.6
Unclean Castes	8.8	18.2	0.3	0.3	1.2	1.9	4.1	6.1	10.2	16.9	23.7	55.
Bhangi	10.	18.99	0.1	0.27	2.5	3.13	6.	8.22	11.89	19.	27.1	58.96
Dhod	8.8	17.97	0.38	0.3	0.9	1.44	4.5	5.85	9.54	16.	22.25	54.6
Garoda	6.6	17.5	.....	1.7	0.7	3.6	1.9	4.7	5.6	14.5	22.7	59.6
Khálpá (Chamár)	8.4	17.5	.....	0.8	1.4	2.1	2.6	7.	10.5	17.9	22.7	52.9
Senva	10.4	19.8	.....	.....	2.	2.3	2.8	9.5	13.4	21.2	28.8	56.7
JAINS												
Oswál	11.41	23.	.....	0.75	0.41	.....	0.79	1.	11.23	22.	26.53	57.19
Porwád	9.8	26.58	.....	0.8	1.28	0.4	1.24	1.75	8.27	22.75	22.3	60.22
Shrimálli	10.	25.	0.55	0.6	3.36	1.44	5.	1.83	8.42	21.76	24.12	60.62
ZOROASTRIANS												
Parsi	5.71	19.	.....	.....	0.1	.....	.....	1.	8.8	9.	18.84	51.72
MUSALMANS												
Saiyad	9.1	23.65	.....	.....	.....	0.14	1.73	.....	11.6	18.45	21.79	59.78
Shnikh	8.69	23.72	1.2	.....	0.43	1.	3.2	4.43	8.45	16.33	22.	65.3
Pathán	10.5	21.1	0.81	.....	1.49	.....	1.	1.95	10.13	19.4	23.2	54.4
Meman	18.8	22.4	.....	0.45	0.12	0.29	7.	8.2	17.67	18.2	42.87	56.18

Subsidiary Table III—C.
Civil condition by Age for selected Castes—(conold.)

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in												
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Musalman—contd.													
Vohorá	9.73	15.61	.....	0.87	0.62	1.21	1.84	5.95	8.39	12.76	24.	39.44
Molosalám	7.72	21.5	4.17	1.92	3.2	1.4	1.1	2.73	6.98	23.59	20.26	50.35	
Momna	8.23	16.2	.....	0.59	1.	1.	2.	2.	6.19	11.21	26.62	54.
Gháuchi	17.7	17.32	.....	2.6	0.44	2.15	2.41	2.	20.43	17.	35.12	45.75
Pinjára... ..	9.2	19.4	.....	.....	4.5	.....	2.2	3.3	8.6	15.	23.5	58.
Tsi	14.35	18.97	.....	.....	2.33	2.51	12.	11.5	17.57	19.81	22.16	48.55
Malek	7.43	27.27	.....	.....	0.62	0.79	8.2	6.73	10.7	19.85	11.63	62.3
Fakir	12.22	18.29	.....	.....	2.	0.93	6.25	0.82	10.99	18.2	31.98	42.19
CHRISTIANS.													
Native Christians	7.25	15.	1.11	1.69	2.	3.17	5.	2.89	8.9	10.1	15.95	53.51	
ANIMISTICS													
... ..	8.	10.92	.....	...	.....	.....	0.39	0.56	8.3	10.44	25.62	36.51

Subsidiary Table IV.

Proportion of Sexes in selected Castes.

Selected Caste, Tribe or Race.	Number of Females per thousand Males.					
	At all ages.	0-5	5-12	12-15	15-40	40 and over.
1	2	3	4	5	6	7
HINDU.						
Brahman Gujarati	947	1,103	998	836	944	929
Anávalá	873	1,327	1,304	1,549	915	357
Audich	987	1,056	926	774	1,003	1,084
Jámhá	1,007	1,368	1,147	837	1,091	865
Khedáwál... ..	857	777	763	973	823	942
Mewáá	964	1,226	865	697	981	1,073
Modh	913	1,174	980	822	861	948
Nágar	1,030	1,106	975	947	1,033	1,068
Sárasvat	907	1,024	808	805	872	1,065
Tapodhan... ..	943	1,046	905	908	950	940
Tragáá	1,157	1,000	1,039	1,108	1,184	1,288
Brahman Maha. Ástra	833	1,214	811	482	814	895
Deshastha	772	1,217	760	270	662	1,008
Kokanasth	977	1,153	685	617	1,200	862
Kshatriya.						
(a) <i>Writer Class</i>	852	1,295	1,075	710	864	715
Chándraseniya Ká yasth Prabhu	880	1,212	1,099	699	882	794
(b) <i>Warrior Class</i>	908	839	830	744	873	1,125
Girásiá	961	1,056	870	830	951	1,117
Káthi	935	1,099	474	1,346	922	627
Marátha	890	635	574	507	903	1,586
Rajput	922	955	925	784	885	1,058
Vágher	906	859	1,298	726	625	1,000
(c) <i>Trading Class</i>	941	1,183	1,446	1,370	944	658
Lohána	934	1,195	1,662	1,509	908	637
Vania	921	1,402	999	801	870	887
Disáwál	960	1,185	1,065	742	894	1,050
Kapol	901	2,262	994	300	1,086	622
Khadáyatá	832	975	818	543	857	912
Lád	923	1,650	1,025	673	836	970
Modh	911	1,141	1,172	1,270	851	612
Nágar	956	1,047	1,076	884	921	962
Shrimáli	896	1,783	904	893	823	836
Soni	931	1,719	941	687	882	876
Kunbi	911	1,019	772	788	872	1,185
Ánjaná	980	1,317	966	921	852	1,193
Kadává	967	994	972	947	910	1,109
Káradíá	996	655	1,868	221	950	1,021
Lewá	842	1,022	520	529	855	1,318

Subsidiary Table IV.

Proportion of Sexes in selected Castes—(contd).

Selected Caste, Tribe or Race.	Number of Females per thousand Males.					
	At all ages.	0-5	5-12	12-18	18-40	40 and over.
1	2	3	4	5	6	7
Miscellaneous Castes...	972	1,070	917	902	932	1,096
Alir (Gujarāti) ...	914	913	904	586	1,067	705
Bhavsār (Gujarāti) ...	973	1,010	950	954	920	1,085
Bhoi (Kābār) ...	874	1,098	803	757	834	1,040
Chāran ...	875	1,000	1,165	645	849	738
Darzi (Gujarāti) ...	1,054	1,063	835	862	1,082	1,361
Ghānchi ...	920	1,038	884	840	832	1,126
Golā ...	1,038	1,413	912	631	1,025	1,281
Hujām (Gujarāti) ...	979	1,053	1,053	960	943	984
Kāchhiā ...	143	1,117	984	1,705	753	1,029
Khatri (Vānzā) ...	1,006	1,340	1,160	970	782	1,351
Kumbhār (Gujarāti) ...	965	1,160	851	820	918	1,251
Lohār (Gujarāti) ...	1,060	1,157	960	874	1,072	1,181
Māchhi ...	1,090	1,039	735	777	1,159	1,526
Māli ...	974	1,160	1,107	893	829	1,261
Mochi ...	921	913	967	786	814	1,296
Rabāri ...	940	883	857	927	946	1,014
Sathavārā... ..	995	1,010	713	862	1,120	1,063
Soni ...	964	1,282	1,382	844	799	1,000
Sutār (Gujarāti) ...	954	1,042	901	790	969	1,001
Religious Mendicants ...	626	1,059	693	657	583	569
Bāwā ...	703	1,679	656	681	742	756
Gosāin ...	691	865	809	729	650	650
Sādhu ...	447	874	551	549	426	347
Wandering and Low Profession Class ...	927	923	926	857	909	954
Rāvaliā ...	921	900	884	788	1,002	871
Wāghri ...	902	935	947	920	827	1,013
Criminal Class... ..	921	957	911	728	901	1,026
Bāriā ...	934	1,046	1,005	1,218	893	852
Koli ...	918	936	905	849	902	1,062
Talāviā ...	946	1,059	819	801	903	1,115
Unclean Castes ...	986	960	939	1,022	945	1,153
Bhangi ...	997	1,065	880	1,028	965	1,212
Dhed ...	906	895	952	1,124	964	1,152
Garodā ...	1,095	1,270	1,025	1,114	1,107	1,048
Khālpā (Chamār) ...	945	1,037	965	803	877	1,144
Sonavā ...	911	1,035	811	844	912	1,045
JAIN.						
Oswāl ...	788	754	851	810	787	770
Porwād ...	1,084	1,279	1,005	946	906	1,281
Shrimālī ...	960	1,174	956	2,153	872	1,142

Subsidiary Table IV.

Proportion of Sexes in selected Castes—(concl'd).

Selected Caste, Tribe or Race.	Number of Females per thousand Males.					
	At all ages.	0-5	5-13	13-15	15-40	40 and over.
1	2	3	4	5	6	7
ZOROASTRIAN.						
Parsi	1,265	967	969	883	1,351	1,673
MUSALMAN.						
Saiynd	982	1,231	782	604	884	1,572
Sbaikh	919	734	907	754	922	1,075
Pathan	897	831	746	642	907	1,208
Memán	950	794	895	683	1,073	877
Vohorá	1,067	1,579	1,040	1,237	938	1,133
Molesalám	956	892	1,032	1,011	799	1,262
Momans	950	1,015	932	789	954	979
Ghánchi	942	947	1,422	892	879	850
Pinjárú	950	799	912	497	1,046	1,073
Tai	1,144	1,066	1,481	1,376	1,048	1,094
Malek	937	711	624	945	876	1,608
Fakir	838	1,159	837	769	715	1,099
CHRISTIAN.						
Native Christians...	821	972	773	614	798	987
ANIMISTIC.						
Animistic	971	1,109	1,007	820	927	1,003

Subsidiary Table VI.
Occupation by Selected Castes, Tribes or Races.

Caste, tribe or race by selected occupation.	Percentage of actual workers following traditional occupation.	Percentage of actual workers following other occupation.															
		I Administration.	II Defence.	IV Provision and care of animals.	V Agriculture.	VI Personal household and sanitary services.	IX Buildings.	X Vehicles and vessels.	XII Textile, fabrics and dress.	XIII Metals and precious stones.	XV Wood, cane and leaves, &c.	XVI Drugs, gums, dyes, &c.	XVIII Commerce.	XIX Transport and Storage.	XX Learned and Artistic professions.	XXIV Independent.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1 MILITARY AND DOMINANTS—																	
Girásáí	4.24	8.39	0.85	2.	77.42	2.6	.....	.....	.....	.....	.....	.....	0.11	1.11	6.08	1.69	4.
Kathi	7.99	0.	1.9	0.26	51.25	3.67	.....	.....	4.78	.....	0.85	.....	1.97.	.....	1.9	5.7	21.68
Maráthá	40.46	22.85	18.11	.....	9.5	13.54	1.	.....	0.6	.....	1.54	.....	1.2	1.86	3.80	5.62	19.
Vágher	8.17	2.63	5.34	.....	69.	8.	.....	.....	0.68	.....	0.19	.....	.....	.....	.....	0.77	18.21
2a CULTIVATORS—																	
Kunbi Kadavá	91.39	0.64	.....	0.21	91.89	1.	.....	.....	.....	.....	0.2	.....	0.72	.....	.....	1.98	3.64
Kunbi Lewá	81.1	1.18	.....	4.43	81.1	1.62	.....	.....	0.62	.....	0.18	.....	0.64	0.12	0.85	0.24	8.98
Máti (Gujarátí)	48.87	1.29	.....	0.18	48.87	10.77	.....	.....	.....	0.81	8.83	.....	.....	0.12	0.12	8.67	80.16
Kolí	64.23	2.88	0.13	0.77	64.23	2.75	0.24	.....	.....	.....	0.48	.....	1.83	0.19	2.85	1.15	28.42
2b CATTLE-BREEDERS AND GRAZERS—																	
Babári	48.83	.....	0.21	48.33	82.7	2.18	.....	.....	4.	.....	.....	.....	0.25	0.11	0.58	0.78	10.86
3 PRIESTS—																	
Brahman Anválá	4.13	18.55	.....	.....	73.2	1.68	.....	.....	.....	.....	.....	.....	.....	.....	4.13	.....	0.56
" Audich	3.63	13.17	20.66	2.	2.	4.46	5.11	.....	2.5	3.	3.81	.....	0.26	3.21	5.53	23.93	13.15
" Khedáwál	12.88	9.32	1.	0.12	23.56	9.14	.....	.....	0.3	.....	0.11	.....	14.43	0.3	12.88	11.7	7.
" Mewárá	23.56	3.31	0.33	6.21	25.95	17.9	.....	.....	.....	.....	0.42	.....	5.40	1.2	23.55	8.49	7.99
" Mouh	25.44	7.	1.49	2.19	25.63	8.34	.....	.....	2.19	.....	3.65	.....	4.71	0.88	25.44	7.68	11.28
" Nágur	23.32	13.25	0.47	.....	27.18	16.69	.....	.....	0.26	.....	.....	.....	7.74	.....	22.32	4.85	6.17
" Dushnath	17.72	9.	0.59	.....	32.84	29.79	.....	.....	0.32	.....	.....	.....	0.42	.....	17.72	1.47	1.
" Kokanasth	18.78	21.76	4.26	.....	4.91	14.	.....	.....	0.56	.....	.....	.....	1.59	0.19	3.98	24.44	4.85
4 DEVOTRES—																	
Gosáin	45.	2.37	0.9	.....	10.	1.95	.....	.....	.....	.....	.....	.....	0.94	.....	45.	25.31	18.37
Bedhu	45.16	0.42	0.23	.....	8.74	2.79	.....	.....	0.19	.....	0.84	.....	.....	.....	45.16	84.	7.89

Subsidiary Table VI.—contd.
Occupation by Selected Castes, Tribes or Races.

Caste, tribe or race by selected occupation.	Percentage of actual workers following traditional occupation.	Percentage of actual workers following other occupation.																
		I Administration.	II Defence.	IV Provision and care of animals.	V Agriculture.	VI Personal, household and sanitary services.	IX Buildings.	X Vehicles and vessels.	XII Textile, fabrics and dress.	XIII Metals and precious stones.	XV Wood, cane and leaves, &c.	XVI Drugs, gums, dyes, &c.	XVIII Commerce.	XIX Transport and Storage.	XX Learned and Artistic professions.	XXIV Independent.	Others.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
5 TEMPLE SERVANTS—																		
Tapodhan	82.41	4.66	0.27	.....	32.41	8.	.....	.....	.....	.....	.....	.....	3.68	8.44	.....	82.41	8.99	9.97
6 GENEALOGISTS—																		
Narasvat (Bárot)	10.07	1.78	0.17	.....	55.01	7.92	.....	.....	.....	.....	.....	.....	3.28	0.11	.....	10.67	4.55	17.82
Cháran	2.5	0.88	0.15	22.53	55.62	8.42	.....	.....	.....	.....	.....	.....	0.78	.....	.....	2.5	4.71	9.94
7 WRITERS—																		
Chándraseni Káynath Prabhu	18.75	58.47	4.98	.....	8.08	15.12	.....	.....	0.38	.....	.....	.....	1.	0.67	.....	18.75	11.96	4.69
8 DANCERS AND SINGERS—																		
Tragáá	7.98	0.37	.....	.....	19.08	8.77	.....	.....	.....	.....	.....	.....	0.48	.....	.....	7.98	6.84	56.23
9 and 10 TRADERS AND PEDLARS—																		
Dináwái	88.76	8.97	.....	.....	4.55	18.17	.....	.....	1.06	0.69	.....	.....	88.76	0.75	.....	1.7	8.4	20.82
Kapol	12.82	10.88	0.68	.....	30.	1.98	.....	.....	.....	8.25	.....	.....	1.17	12.82	1.17	28.21	0.88	21.99
Khadáyatá	86.41	8.48	.....	.....	4.55	.....	.....	.....	8.28	.....	.....	.....	0.95	86.41	8.28	2.54	1.	84.89
Lád	88.82	4.09	0.88	.....	11.14	9.11	.....	.....	5.36	1.35	0.58	.....	1.61	88.82	1.87	2.82	6.74	21.84
Modh	82.82	4.81	0.87	.....	12.19	9.78	.....	.....	2.85	0.99	0.99	.....	82.82	0.68	.....	1.68	8.82	29.85
Nágar	82.07	14.65	.....	.....	12.04	21.12	.....	.....	0.87	0.81	.....	.....	82.07	0.67	.....	1.48	1.89	18.81
Shrimáá	40.	8.54	.....	.....	10.85	21.84	0.86	.....	4.	2.77	.....	.....	40.	0.68	.....	8.58	8.	9.89
Oswal	25.87	1.86	.....	0.22	8.51	0.41	.....	.....	1.	1.87	.....	.....	25.87	0.14	.....	0.14	0.87	49.49
Porwád	44.84	1.9	.....	.....	7.89	11.76	.....	.....	5.	0.28	.....	.....	44.84	1.	.....	0.92	1.9	24.87
11 CARRIERS—																		
Rávaliá	87.78	0.22	.....	3.3	87.78	2.1	.....	.....	8.50	.....	0.51	.....	0.41	0.19	.....	4.1	11.9	86.86

Subsidiary Table VI.—concl'd.
Occupation by Selected Castes, Tribes or Races.

Caste, tribe or race by selected occupation.	Percentage of actual workers following traditional occupation.	Percentage of actual workers following other occupation.															
		I Administration.	II Defence.	IV Provision and care of animals.	V Agriculture.	VI Personal, household and sanitary services.	IX Buildings.	X Vehicles and vessels.	XII Textile, fabrics and dress.	XIII Metals and precious stones.	XV Wood, cane and leaves, &c.	XVI Drugs, gums, dyes, &c.	XVIII Commerce.	XIX Transport and Storage.	XX Learned and artistic professions.	XXIV In dependent.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
12 GOLDSMITHS—																	
Soni (Gujarâti)	68·8	0·95	.....	.....	6·98	5·9	.....	.....	0·69	68·5	.....	.....	2·76	0·26	0·22	2·24	11·5
13 BARBERS—																	
Hajâm	70·14	1·8	0·18	0·49	15·4	70·14	.....	.....	0·89	... ..	.....	.....	.....	.....	0·24	0·34	11·
14 BLACKSMITHS—																	
Lohâr (Gujarâti)	41·91	0·69	.....	.....	21·	2·92	0·5	.....	.....	41·91	1·68	.....	1·19	.....	0·88	2·	26·95
15 CARPENTERS AND TURNERS—																	
Satar	53·	0·91	.....	.....	25·24	4·19	14·95	0·86	0·14	.....	39·	0·8	0·28	0·22	0·18	1·37	12·86
16 WEAVERS—																	
Bhâvsâr (Gujarâti)... ..	44·12	0·6	.....	.....	10·61	7·45	1·12	.....	32·42	.....	2·86	11·7	8·55	2·89	1·29	2·48	17·98
17 OIL PRESSERS—																	
Ghânchi	73·69	0·15	0·34	0·2	12·67	6·14	.....	.....	0·21	.....	.....	.....	5·87	0·18	.....	0·49	73·69
Mâchhi	33·77	2·51	.....	1·66	47·89	2·73	.....	7·54	.....	.....	.....	0·71	0·33	0·78	.....	2·	33·77
18 HUSKERS—																	
Gois	80·71	.....	0·11	0·26	4·54	8·51	.....	.....	0·27	.....	.....	.....	0·31	0·15	4·1	0·29	80·71
19 VILLAGE WATCHMEN—																	
Dhed	49·	0·86	.....	0·22	38·54	2·94	0·47	.....	19·31	0·86	1·4	.....	0·38	0·15	0·88	4·48	39·75
Bhangî	66·78	2·13	.....	.....	12·24	35·62	.....	.....	0·25	.....	2·28	.....	.....	0·16	3·21	5·81	28·11

Subsidiary Table VII.
Infirmities by Selected Castes, Tribes or Races.

Caste, Tribe or Race.	Percentage of afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>HINDUS.</i>															
<i>Brahmans—Gujarāti.</i>															
Anávalá	0.19	0.2	0.16	0.03	0.02	0.04	0.04	0.03	0.04	0.1	0.12	0.08	0.02	0.03	...
Andhoh... ..	0.12	0.13	0.1	0.02	0.02	0.01	0.08	0.08	0.03	0.07	0.08	0.06	...	...	...
Jámbu ... ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Khodáwál	0.49	0.52	0.44	0.03	0.05	...	0.02	0.19	0.22	0.26	0.28	0.22	0.02	...	0.04
Mowádlá	0.28	0.26	0.31	0.04	0.04	0.04	0.07	0.07	0.08	0.15	0.15	0.15	0.01	0.02	...
Modh	0.85	0.5	0.2	0.04	0.08	...	0.11	0.12	0.11	0.19	0.28	0.09	0.01	0.02	...
Nágar	0.14	0.24	0.04	0.02	0.02	0.02	0.05	0.1	...	0.06	0.10	0.02	0.01	0.01	...
Sárasvat	0.14	0.16	0.11	0.02	0.02	0.01	0.02	0.04	0.01	0.09	0.09	0.09	...	...	...
Tapodhan	0.1	0.12	0.8	0.02	...	0.04	0.02	0.04	...	0.06	0.08	0.04	0.02	0.05	...
Tragálá	0.28	0.35	0.21	0.05	0.1	...	0.07	0.1	0.04	0.14	0.1	0.17	...	...	...
<i>Brahmans—Mahárástrá.</i>															
Deshastha	0.13	0.24	0.1	0.05	0.09	...	0.07	0.09	0.04	0.01	0.6	0.06	...	...	...
Kokanastha	0.1	0.13	0.06	0.04	0.07	...	0.08	0.06	...	0.03	...	0.06	...	...	...
<i>Kshatriya.</i>															
<i>(a) Writer Class.</i>															
Chádrasoni Káyastha Prabhu	0.04	0.07	...	0.04	0.07	...	...	...	...	...	...	...	...	...	...

Caste, Tribe and Race.

Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races.—(contd).

Caste, Tribe or Race.	Percentage of afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among								
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.						
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16						
<i>(b) Warrior Class.</i>																					
Girásia	0.11	0.16	0.05	...	...	...	0.11	0.16	0.05	...	...	...
Káthi	0.18	0.23	0.12	...	...	...	0.15	0.23	0.06	0.03	...	0.06	...		
Maráthá	0.12	0.14	0.1	...	0.01	...	0.05	0.05	0.04	0.07	0.08	0.06	...		
Rajput	0.18	0.12	0.18	0.01	0.01	...	0.08	0.02	0.04	0.08	0.07	0.09	0.01	0.01	...
<i>(c) Trading Class.</i>																					
Loháná	0.21	0.26	0.14	...	...	...	0.09	0.13	0.04	0.11	0.11	0.1	0.01	0.02	...
<i>Váñias.</i>																					
Disáwál	0.08	0.08	0.09	...	...	...	0.01	...	0.03	0.07	0.08	0.06	...	...	...
Kapol	0.08	...	0.17	...	...	...	...	...	...	0.08	...	0.17	...	...	...
Khadáyatá	0.17	0.13	0.15	0.03	0.06	...	...	...	...	0.14	0.13	0.15	...	...	...
Lád	0.29	0.29	0.3	0.01	0.02	...	0.07	0.09	0.05	0.2	0.16	0.25	0.01	0.02	...
Modh	0.14	0.22	0.06	0.03	0.06	...	...	...	...	0.08	0.11	0.06	0.03	0.05	...
Nágar	0.29	0.32	0.25	0.05	0.09	...	0.12	0.09	0.15	0.12	0.14	0.10	...	...	...
Shrimáli	0.75	0.64	0.87	0.15	0.09	0.21	0.19	0.14	0.25	0.41	0.41	0.41	...	...	...
Soni

Subsidiary Table VII

Infirmities by Selected Castes, Tribes or Races—(contd.)

Caste, Tribe or Race.	Percentage of Afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among			
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>Agricultural Class.</i>																
Anjaná... ..	0.08	0.06	0.1	...	...	...	0.01	0.01	0.01	0.07	0.05	0.09	...	...	...
Kadová	0.08	0.07	0.08	0.01	0.01	...	0.02	0.02	0.01	0.05	0.04	0.07	...	...	...
Káraliá	0.02	0.03	...	0.01	...	...	...	...	...	0.02	0.03	...	...	...	...
Lowá	0.11	0.09	0.11	0.01	0.01	...	0.02	0.02	0.01	0.07	0.05	0.1	0.01	0.01	...	
<i>Miscellaneous Castes.</i>																
Ábir (Gujaráti) ... ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhávsár	0.13	0.13	0.14	...	...	...	0.05	0.03	0.07	0.08	0.1	0.07	...	...	...
Bhoi (Káhár)	0.08	0.05	0.11	...	...	...	0.08	0.05	0.11	...	...	...	...	...	...
Cháran... ..	0.28	0.22	0.34	...	...	...	0.28	0.22	0.34	...	...	...	...	...	...
Darzi (Gujaráti)	0.19	0.16	0.2	0.01	0.02	...	0.02	0.01	0.03	0.16	0.13	0.17	...	...	...
Ghánohi	0.33	0.43	0.22	0.6	0.01	0.02	0.04	0.05	0.03	0.18	0.2	0.15	0.05	0.08	0.02	
Golá	0.44	0.55	0.35	0.1	0.15	0.04	0.19	0.13	0.21	0.15	0.22	0.1	...	...	...
Hajám (Gujaráti)	0.17	0.18	0.17	0.02	0.01	0.02	0.03	0.03	0.03	0.12	0.13	0.12	...	0.01	...	
Káohhiá	0.02	0.02	0.03	...	...	...	0.01	...	0.03	0.01	0.02	...	...	...	...
Khatri (Vánzá)	0.11	0.13	0.09	0.02	0.04	...	...	...	...	0.09	0.09	0.09	...	...	...
Kumbhár (Gujaráti)	0.2	0.15	0.22	0.02	0.03	0.01	0.04	0.04	0.03	0.12	0.06	0.17	0.02	0.02	0.01	
Lohár (Do.)	0.17	0.2	0.13	0.01	0.02	0.01	0.07	0.08	0.05	0.08	0.1	0.06	0.01	...	0.01	
Máohhi	0.13	0.18	0.07	0.04	0.05	0.02	0.04	0.05	0.03	0.05	0.08	0.02	...	...	...
Máli	0.18	0.8	0.06	...	...	...	0.09	0.13	...	0.09	0.12	0.06	...	...	...

Subsidiary Table VII

Infirmities by Selected Castes, Tribes or Races—(contd.)

Caste, Tribe or Race.	Percentage of Afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>Miscellaneous Castes—conold.</i>															
Moohi ...	0.14	0.13	0.14	0.04	0.07	...	0.01	...	0.02	0.08	0.04	0.12	0.01	0.02	...
Rabári ...	0.17	0.12	0.22	0.01	0.01	0.01	0.02	0.03	0.02	0.13	0.07	0.19	0.01	0.01	...
Sathavárá ...	0.15	0.08	0.22	0.02	0.04	...	0.02	...	0.04	0.11	0.04	0.18	...	...	...
Soni ...	0.33	0.32	0.34	0.02	0.04	...	0.23	0.24	0.21	0.08	0.14	0.18	...	...	...
Suthár ...	0.15	0.19	0.12	...	...	...	0.05	0.07	0.04	0.1	0.12	0.08	...	...	...
<i>Religious Mendicants.</i>															
Báwá ...	0.27	0.22	0.33	...	...	...	...	...	...	0.27	0.22	0.33	...	...	...
Gosáin ...	0.17	0.18	0.16	0.02	0.03	...	0.1	0.09	0.12	...	...	...	0.05	0.06	0.04
Sádhú ...	0.32	0.37	0.24	...	...	...	0.07	0.11	...	0.23	0.22	0.24	0.02	0.04	...
<i>Wandering and Low-profession Castes.</i>															
Rávaliá ...	0.1	0.08	0.11	0.01	0.01	0.01	0.02	0.01	0.03	0.07	0.06	0.08	...	...	...
Wághri ...	0.05	0.03	0.08	...	...	...	0.03	0.03	0.03	0.02	...	0.05	...	...	...
<i>Criminal Class.</i>															
Báriá ...	0.06	0.06	0.05	...	...	...	0.01	0.01	...	0.04	0.04	0.04	0.01	0.01	0.01
Koli ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Taláviá ...	0.26	0.41	0.1	0.01	0.02	...	0.2	0.33	0.07	0.03	0.03	0.03	0.02	0.03	...

Subsidiary Table VII
Infirmities by Selected Castes, Tribes or Races—(contd.)

Caste, Tribe or Race.	Percentage of afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>Unclean Castes.</i>															
Bhangi...	0.15	0.14	0.16	0.01	0.02	.....	0.08	0.09	0.02	0.08	0.04	0.12	.....	0.01	.....
Dhod ...	0.18	0.14	0.18	0.01	0.01	0.01	0.02	0.03	0.02	0.09	0.09	0.09	0.01	0.01	0.01
Garodá...	0.22	0.21	0.22	.....	.....	.....	0.08	0.07	.....	0.17	0.14	0.19	0.02	.....	0.03
Khálpá (Chamár)	0.08	0.1	0.06	0.01	0.01	0.01	0.04	0.05	0.03	0.02	0.03	0.01	0.01	0.01	0.01
<i>JAINS.</i>															
Oswál ...	0.03	0.06	.....	0.03	0.06	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Shrináli ...	0.07	0.09	0.06	.....	0.01	.....	.....	.....	.....	0.07	0.08	0.08	.....	.....	.....
<i>ZOROASTRIANS.</i>															
Parsi ...	0.15	0.15	0.14	0.05	0.09	0.02	0.05	0.08	0.06	0.05	0.03	0.06	.....	.....	.....
<i>MUSALMÁNS.</i>															
Saiyad ...	0.11	0.13	0.08	0.01	0.03	.....	0.03	0.05	.....	0.07	0.05	0.08	.....	.....	.....
Shaikh ...	0.21	0.18	0.24	0.04	0.03	0.04	0.03	0.06	0.04	0.11	0.08	0.15	0.01	0.01	0.01
Pathán...	0.23	0.24	0.23	0.03	.....	0.06	0.06	0.08	0.09	0.11	0.15	0.08	0.03	0.03	.....
Moinan ...	0.18	0.11	0.16	.....	.....	.....	0.03	0.03	0.03	0.1	0.08	0.13	.....	.....	.....

Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races—(concl'd.)

Caste, Tribe or Race.	Percentage of Afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>MUSALMANS—concl'd.</i>															
Vohorá	0.12	0.16	0.09	0.01	0.01	0.01	0.01	0.02	...	0.1	0.12	0.08	...	0.01	...
Molesalám	0.06	0.08	0.04	.....	...	...	0.03	0.04	0.02	0.02	0.02	0.02	0.01	0.02	...
Momaná	0.11	0.16	0.06	0.02	...	0.03	0.02	0.05	...	0.06	0.09	0.03	0.01	0.02	...
Ghānclī	0.13	0.19	0.05	0.03	0.05	...	0.03	0.05	...	0.07	0.09	0.05	...	...	...
Pinjárā	0.19	0.14	0.24	0.05	0.09	...	0.05	...	0.1	0.09	0.05	0.14	...	...	...
Tāi	0.21	0.3	0.11	0.06	0.12	...	0.06	0.12	...	0.09	0.06	0.11	...	...	...
Malak ... ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fakir	0.1	0.12	0.08	0.02	0.04	...	0.04	0.04	0.04	0.02	...	0.04	0.02	0.04	...
<i>CHRISTIANS.</i>															
Native Christians	0.13	0.11	0.15	...	...	...	0.01	0.02	...	0.08	0.02	0.15	0.04	0.07	...
<i>ANIMISTICS.</i>															
Animistics	0.23	0.24	0.2	0.01	0.01	0.01	0.04	0.04	0.03	0.12	0.11	0.12	0.06	0.08	0.04

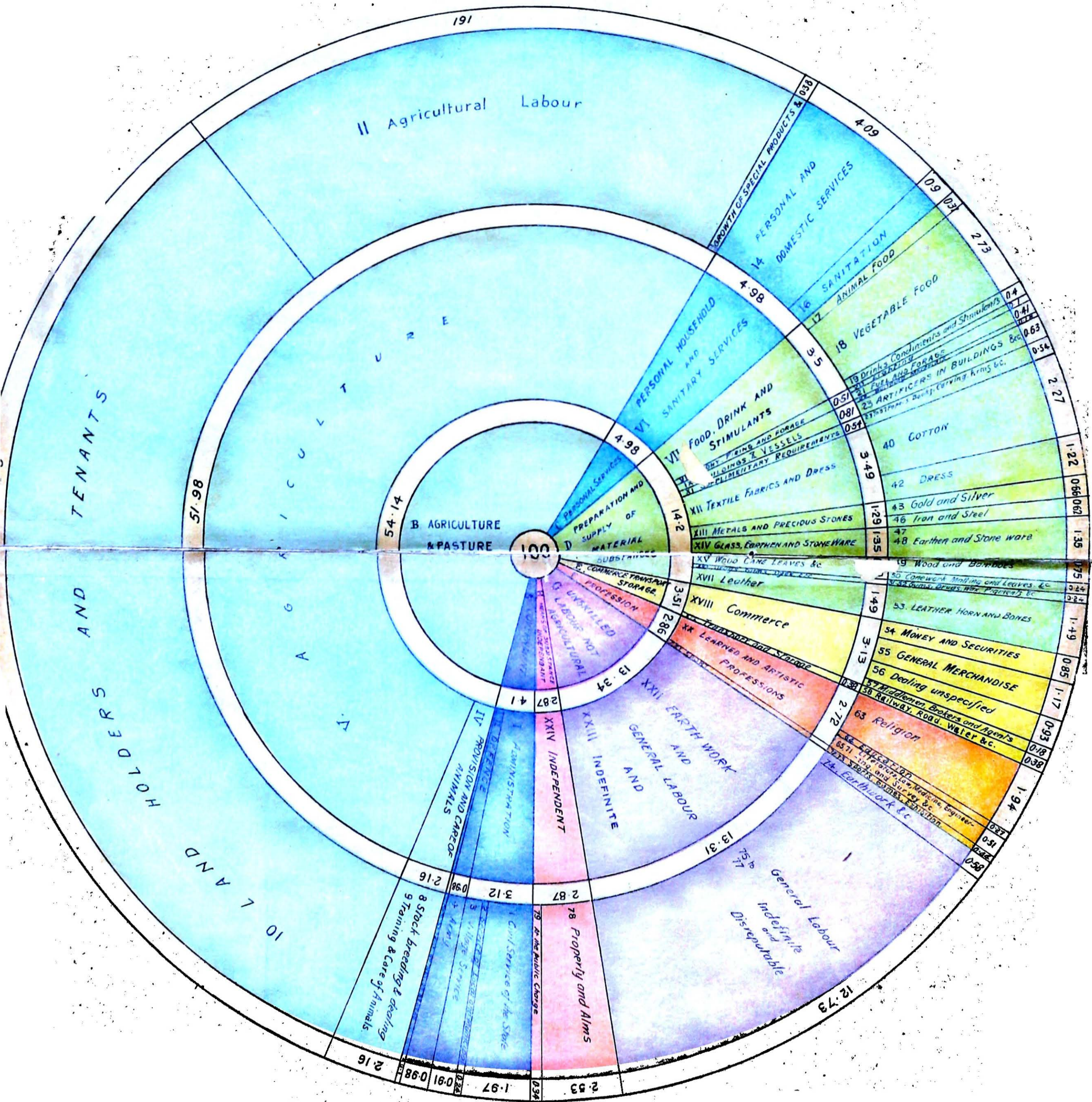
CHAPTER IX.

OCCUPATION.

1. DIFFICULTIES AS REGARDS OCCUPATION ENTRIES; INSTRUCTIONS TO ENUMERATORS.
2. CLASSES, ORDERS AND SUB-ORDERS.
3. OCCUPATION STATISTICS BY NUMBERS.
4. GENERAL DISTRIBUTION BY OCCUPATION.
5. PERCENTAGES OF WORKERS IN THE ORDERS AND SUB-ORDERS.
6. DISTRIBUTION OF AGRICULTURAL POPULATION BY DISTRICTS.
7. DISTRIBUTION OF THE INDUSTRIAL POPULATION BY DISTRICTS.
8. DISTRIBUTION OF THE COMMERCIAL POPULATION BY DISTRICTS.
9. DISTRIBUTION OF THE PROFESSIONAL POPULATION BY DISTRICTS.
10. DISTRIBUTION OF OTHER CLASSES.
11. COMPARISON WITH THE PREVIOUS CENSUS.
12. OCCUPATION OF FEMALES BY ORDERS.

DIAGRAM

SHOWING THE PERCENTAGES OF CLASSES, ORDERS AND SUB-ORDERS OF OCCUPATIONS TO THE TOTAL POPULATION OF THE BARODA TERRITORY.



REFERENCES.

1. Each colour represents the class therein named at the centre.
2. The space between each pair of thick radii represents the order and the sub-order therein named.
3. The figures in the innermost, middle and outer circles are those of percentages of class orders, and sub-orders respectively, to the total population of the whole territory.

NOTE.—Those orders and sub-orders have been omitted whose percentages are too small to be shown in the Diagram.

CHAPTER IX.

OCCUPATION.

1. DIFFICULTIES AS REGARDS OCCUPATION ENTRIES ; INSTRUCTIONS TO ENUMERATORS.

1. The present is the last chapter of this Census Report and deals with the subject of the occupations of the people in this *Raj* ; its treatment, it is needless to say, is not an easy task. It is specially liable to inaccuracies arising from confusion of ideas, misunderstanding, and faulty enumeration and tabulation. The enumerated are sure to be indifferent or careless in mentioning the occupations they follow ; sometimes they try to give a higher name to their callings ; the enumerators are as often liable to insert their own interpretation of what they hear ; and those working at the tabulations could hardly be expected to command the requisite patience for comprehending the exact significance of the entry and tabulating it under its proper sub-order or group, out of a confusingly large number of them. In certain cases it is suspected that the sorters have entered on the slips the occupation of a dependent as his actual occupation ; this false entry has thus added not a little to the difficulty of the tabulators and compilers.

Room for incorrect entries.

2. While in the schedule employed at the last Census there was only one column for entering occupations, there are now three columns ; one for entering actual occupations, another for subsidiary occupations and the third for the occupations of the dependents. More facility is thus afforded for a more correct return of occupations. On this point the Census Commissioner remarks :—“ In 1891 there was only one column for occupation and the instructions for filling it up in the case of multiple occupations said :—‘ If a person have two or more occupations enter only the chief one, except when a person owns or cultivates land in addition to another occupation, when both should be entered.’ On the results obtained under this system, Mr. Bourdillon, who was consulted on the subject of the schedule by the Bengal Government in 1899, remarked ‘ the figures collected in 1891 were lamentably incomplete, as Mr. O’Donnell confesses in paragraph 391 of his report ; but this is rather a question of compilation than of enumeration. I mention it here only because the statistics, if they could be properly recorded, would be of the greatest interest and importance, both *per se* and for purposes of comparison at different times and in different areas.’ My own view of the matter was that the failure in 1891 was due to the attempt to put too much into one column. The people whom we have to employ as enumerators are really not capable of carrying out a conditional instruction such as that which I have quoted. If they can be got to enter one fact correctly in one column, that is as much as we can expect. For this reason, and also in view of the practice in some European countries, I introduced a separate column for subsidiary occupation. The immediate object of this column was to secure a more accurate re-

The three columns in the schedules.

cord of the cases where agriculture is the subsidiary occupation ; but it was clear from the first that by recording subsidiary occupations generally, we should gather a mass of facts which might be combined in an indefinite number of forms. * * * In writing on this subject in Chapter IV of his report, Mr. Baines remarked :—‘ It will be seen from the rules that only one class of such cases has been recognised, namely, where the second means of livelihood is connected with the land. This is in India by far the most prevalent form of such pluralism ; the next to it is, perhaps, money-lending, which is practised to a greater or less extent by most men of substance, except Musalmans ; and then comes a miscellaneous group of occupations which are associated under the name of the caste which exercises them. Both these last have been lost to us in the Census return, owing to the selection of the main employment only ; and as regards the first of the two, it is very doubtful whether the return would have been anything like complete had it been prescribed, because the inquisitiveness about subsidiary sources of income would possibly have raised suspicions connected with taxation, from which, as it was, the proceedings were fortunately free. The omission of the second is undoubtedly to be deplored.’ ”

The history of the addition of an extra column for the dependents can be traced to 1881. In this year it was ordered that “ only such persons are to be shown in this column as actually do work contributing to the family income.” In addition to this, in the schedules, the word ‘ dependent ’ (nisbat) was added in the occupation column for all such as were not actual workers. But as this distinction was not marked in the tabulation for fear of extra work, this information became useless ; and consequently in 1891 Mr. Baines wrote to Government that “ the attempt to obtain a complete return of those who actually do work as distinguished from those who are supported by others, in spite of clear instructions to enumerators, notoriously failed ; and the highly important question of the relative strength of the agricultural class, for example, was treated on a different basis in each province. It was accordingly resolved unanimously to propose a return of classes living by each occupation, insisting, that is, upon an entry under this head for every person enumerated, a requirement which can be fulfilled by dint of timely instruction to the enumerators, more easily than that under which those officers had to solve questions about the relative independence of the occupations of the women and children in the household.” This led to a fundamental alteration in the occupation entry in 1891. While the Census in 1881 tried to obtain the number of persons male and female actually engaged in occupations with numbers, the Census of 1891 aimed at collecting the numbers supported by each occupation. But the information thus collected having been found to be of little economical value, a change was deemed necessary in the entry of this important branch of inquiry. Looking to the experiences of the past two Censuses, no better plan could have been devised than the breaking up of the single occupation column into three distinct ones, each dealing with a separate and distinct topic. The entries thus obtained have been duly tabulated also. Whether the present plan is a success or otherwise can only be seen from a comparison of the statistics obtained in different provinces, and to a lesser extent by a close scrutiny of the entries obtained in any one province also.

3. But to ensure as correct a return as possible on the three heads, and to avoid the pit-falls of 1881, such as that with regard to the occupation of females or of children, elaborate instructions were issued to the Enumerators and Supervisors :—(Translation). Instructions to enumerators.

“Rule 9—Column 9—(PRINCIPAL OCCUPATION OF ACTUAL WORKERS).—Enter the principal occupation or means of livelihood of all persons who actually do work or carry on business, whether personally or by means of servants, or who live on private property such as house-rent, pension, &c. The column will be blank for dependents; but for females, children or others having independent income, enter the occupation from which such income is derived.”

“Rule 10—Column 10—(SUBSIDIARY OCCUPATION OF ACTUAL WORKERS).—Enter here any other occupation which actual workers pursue in addition to their principal occupations. If they have no additional occupation enter in this column the word “none.” The column will be blank for dependents.”

“Rule 11—Column 11—(MEANS OF SUBSISTENCE OF DEPENDENTS).—For children, women and others who do not work or carry on business either personally or by means of servants, or who own no private property, enter the principal occupation of the head of the family or of the person who supports them. The column will be blank for actual workers; but women and children who work at any occupation of whatever kind must have the occupation entered in this column, whether they earn wages or not.”

From the recital of these rules it will appear that they were sufficiently clear to ensure a correct return of actual workers and dependents. In addition to these, the following supplementary instructions were issued as being found necessary for clearing certain difficulties :—(Translation).

Column 9.—(1) Persons who get their livelihood from actual workers are to be looked upon as dependents, *e. g.*, children, females &c.; but a *gumasta* of a merchant, or a cook or a sepoy are not to be considered dependents; because they maintain themselves by actual work. Similarly, those who may be obtaining their livelihood from charity are also not to be entered as dependents. Such persons should be considered as actual workers according to the nature of the work they do. (2) The term service is very common, therefore the nature of the service rendered should be shown. Thus when a person returns service as his occupation, you should show what particular kind of the following service it is :—(a) Government service (1) Service of this State, (2) Service of the British Government, (3) Service of other Native States; (b) Local or Municipal service; (c) Railway service; (d) Village service; (e) Service of private individuals. After showing any of these five kinds, you should show the branch in which he serves, his rank as well as the nature of his work. With respect to (e) you should show whose and what service he is doing. (3) In case of traders show the nature of the goods each is selling.

(4) If agricultural labour is returned, you should show it ; but labour other than that, is used in a very general sense ; therefore you should show the distinct nature of the labour done ; and distinguish between earth-workers, labourers in mines, stating the substance mined, such as coal, stone, gold &c ; and those operating in mills or factories, stating the kind of mill or factory. (5) When occupation of writing is returned, you should show the exact nature of the work done. (6) In case of mercantile business, the nature of the merchant's dealings must be shown. (7) If a person himself makes the articles he sells, he should be shown as both maker and dealer of those articles. (8) In the case of persons who live on alms, the exact nature of their calling should be shown, that is whether he is a religious mendicant or a vagrant, or otherwise depends on others for subsistence. (9) Show pensioners as either Civil or Military. (10) In case of gumastaship, you should show the profession of the master whose clerk he is, and the nature of the work done by him. (11) Show persons who live on the rent of lands or buildings in towns as land-lords ; but mortgagees are not to be so entered as said in (12). (12) Show persons who live on money lent at interest or on stocks, bonds, or other securities, as capitalists. (13) In the case of agriculture, distinguish (a) Rent receivers, (b) Actual cultivators, (c) Field labourers, separating those who work by the day from those who work by the job, (d) Gardeners and growers of special products such as betel, pepper, cardamoms, or betel-leaves, &c., separately. (14) If a man cannot show which of the two occupations he is following, is his principal one and which is his subsidiary one, that on which he spends the most time should be returned as his principal, and the other his subsidiary occupation. (15) If a man has several subsidiary occupations enter only that on which he spends the most time. (16) In the case of a joint-family, several members of which earn money, enter the principal occupation of the eldest. (17) Domestic servants are not to be classed as dependents but actual workers."

2. CLASSES, ORDERS AND SUB-ORDERS.

Classification of occupations.

4. I give below a list of the classes, orders and sub-orders of the various occupations that have been grouped at this Census, by the Census Commissioner, in order to make the matter of this chapter intelligible, and to show to the general reader how all the occupations are grouped under certain heads as sub-orders.

Classification of Occupations and Means of Livelihood (General).

Class.	Order.	Sub-Order.
A.—Government	... {	I.—Administration ... {
		II.—Defence ... {
		III.—Service of Native and Foreign States. {
		1. Civil Service of the State.
		2. Service of Local and Municipal Bodies.
		3. Village Service.
		4. Army.
		5. Navy and Marine.
		6. Civil Officers.
		7. Military Officers.

Classification of Occupations and Means of Livelihood (General)—contd.

Class.	Order.	Sub-Order.			
B.—Pasture and Agriculture.	IV.—Provision and Care of Animals.	8. Stock Breeding and Dealing. 9. Training and Care of Animals.			
	V.—Agriculture ...	10. Landholders and Tenants. 11. Agricultural Labour. 12. Growth of Special Products. 13. Agricultural Training and Supervision, and Forests.			
C.—Personal services ...	VI.—Personal, Household and Sanitary Services.	14. Personal and Domestic Services. 15. Non-Domestic Entertainment. 16. Sanitation.			
	VII.—Food, Drink and Stimulants.	17. Animal Food. 18. Vegetable Food. 19. Drinks, Condiments and Stimulants.			
	VIII.—Light, Firing and Forage.	20. Lighting. 21. Fuel and Forage.			
	IX.—Buildings ...	22. Building Materials. 23. Artificers in Building.	24. Railway and Tramway Plant.		
			X.—Vehicles and Vessels	25. Carts, Carriages, etc. 26. Ships and Boats.	
	D.—Preparation and Supply of Material Substances.	XI.—Supplementary Requirements.	27. Paper. 28. Books and Prints. 29. Watches, Clocks and Scientific Instruments. 30. Carving and Engraving. 31. Toys and Curiosities. 32. Music and Musical Instruments. 33. Bangles, Necklaces, Beads, Sacred Threads, etc. 34. Furniture. 35. Harness. 36. Tools and Machinery. 37. Arms and Ammunition.		
			XII.—Textile Fabrics and Dress.	38. Wool and Fur. 39. Silk. 40. Cotton. 41. Jute, Hemp, Flax, Coir, etc. 42. Dress.	
				XIII.—Metals and Precious Stones.	43. Gold, Silver and Precious Stones 44. Brass, Copper and Bell-Metal. 45. Tin, Zinc, Quicksilver and Lead. 46. Iron and Steel.
					XIV.—Glass, Earthen and Stoneware.
			XV.—Wood, Cane and Leaves, etc.	49. Wood and Bamboos. 50. Canework, Matting and Leaves etc.	
				XVI.—Drugs, Gums, Dyes, etc.	51. Gum, Wax, Resin and similar Forest produce.
			XVII.—Leather ...	52. Drugs, Dyes, Pigments, etc. 53. Leather, Horn and Bones, etc.	54. Money and Securities.
					XVIII.—Commerce ...	55. General Merchandise. 56. Dealing unspecified. 57. Middlemen, Brokers and Agents. 58. Railway.
			XIX.—Transport and Storage.	59. Road. 60. Water. 61. Messages. 62. Storage and Weighing.	

Classification of Occupations and Means of Livelihood (General)—concl'd.

Class.	Order.	Sub-Order.
F.—Professions	XX.—Learned and Artistic Professions.	63. Religion.
		64. Education.
		65. Literature.
		66. Law.
		67. Medicine.
		68. Engineering and Survey.
		69. Natural Science.
		70. Pictorial Art, Sculpture, etc.
		71. Music, Acting and Dancing.
		72. Sport.
G.—Unskilled Labour not Agricultural.	XXI.—Sport	73. Games and Exhibitions.
	XXII.—Earthwork and General Labour.	74. Earthwork, etc.
	XXIII.—Indefinite and Disreputable occupations.	75. General Labour.
H.—Means of Subsistence Independent of Occupation.	XXIV.—Independent	76. Indefinite.
		77. Disreputable.
		78. Property and Alms.
		79. At the Public charge.

Occupations not found in this State.

5. The table given below enumerates those occupations which are mentioned in the groups suggested by the Census Commissioner, but are not returned by the population of this State:—

Occupations found in the Census Commissioner's List, but not in the Baroda Returns.

Number of Occupation in the Census Commissioner's List.	Name of Occupation.	Number of Occupation in the Census Commissioner's List.	Name of Occupation.
1	The Viceroy, the Heads of Local Governments, Administrations and Agencies, and their families.	47	Tea Plantations : Owners and Managers and Superior Staff.
17	Naval Officers.	48	Tea Plantations : Labourers and other Subordinates.
18	Naval Engineers, Warrant Officers, and Seamen.	50	Cardamom and Pepper Growers.
19	Naval Administrative Staff.	51	Cocoanut Growers.
41	Cinchona Plantations : Owners, Managers and Superior Staff.	88	Collectors of Edible Birds' Nests.
42	Cinchona Plantations: Labourers and other Subordinates.	87	Flour Mills : Owners, Managers and Superior Staff.
43	Coffee Plantations : Owners, Managers and Superior Staff.	89	Oil mills : Owners, Managers and Superior Staff.
44	Coffee Plantations : Labourers and other Subordinates.	91	Rice Mills : Owners, Managers and Superior Staff.
45	Indigo Factories : Owners, Managers and Superior Staff.	93	Sugar Factories : Owners, Managers and Superior Staff.
		94	Sugar Factories : Operatives and other Subordinates.

*Occupations found in the Census Commissioner's List but not in the
Baroda Returns—contd.*

Number of Occupation in the Census Commissioner's List.	Name of Occupation.	Number of Occupation in the Census Commissioner's List.	Name of Occupation.
111	Distilleries : Owners, Managers and Superior Staff.	225	Machinery and Engineering Workshops : Owners, Managers and Superior Staff.
112	Distilleries : Operatives and other Subordinates.	232	Mechanics other than Railway Mechanics.
115	Ice Factories : Owners, Managers and Superior Staff.	234	Sugar Press Makers.
121	Water-works : Managers and Superior Staff.	237	Arsenals : Superior Staff.
122	Water-works : Workmen and other Subordinates.	238	Arsenals : Operatives and other Subordinates.
136	Gas-works : Owners, Managers and Superior Staff.	239	Gun Powder Factories : Managers and Superior Staff.
140	Petroleum Refineries : Owners, Managers and Superior Staff.	240	Gun Powder Factories : Operatives and other Subordinates.
141	Petroleum Refineries : Workmen and other Subordinates.	241	Gun-Carriage Factories : Managers and Superior Staff.
146	Collieries : Owners, Managers and Superior Staff.	247	Sellers of Swords, Spears and other Weapons.
147	Collieries : Miners and other Subordinates.	248	Carpet Weavers.
153	Stone and Marble Works : Owners, Managers and Superior Staff.	249	Shawl Weavers.
159	Thatch Dealers and Thatchers.	255	Silk Filatures : Owners, Managers and Superior Staff.
160	Cement Works : Owners, Managers, and Superior Staff.	257	Silk Mills : Owners, Managers and Superior Staff.
161	Cement Works : Operatives and other Subordinates.	259	Silk-worm Rearing and Cocoon Gatherers.
170	Paper Mills : Owners, Managers and Superior Staff.	269	Tent Factories : Owners, Managers and Superior Staff.
180	Paper Mills : Operatives and other Subordinates.	273	Cotton Carpet and Rug Makers.
218	Furniture Factories : Owners, Managers and Superior Staff.	274	Cotton Carpet and Rug Sellers.
219	Furniture Factories : Operatives and other Subordinates.	282	Tent Sellers.
223	Saddle Cloth Makers, Embroiderers and Sellers.	283	Jute Presses : Owners, Managers and Superior Staff.
		286	Jute Mills : Operatives and other Subordinates.
		287	Rope Works : Owners, Managers and Superior Staff.

*Occupation found in the Census Commissioner's List but not in the
Baroda Returns.—concl'd.*

Number of Occupation in the Census Commissioner's List.	Name of Occupation.	Number of Occupation in the Census Commissioner's List.	Name of Occupation.
296	Hosiery Factories : Owners, Managers and Superior Staff.	363	Soap Factories : Owners, Mana- gers and Superior Staff.
297	Hosiery Factories : Operatives and other Subordinates.	364	Soap Factories : Operatives and other Subordinates.
298	Umbrella Factories : Owners, Managers and Superior Staff.	365	Saltpetre Refiners.
299	Umbrella Factories : Operatives and other Subordinates.	366	Saltpetre Sellers.
300	Umbrella Factories : Operatives and other Subordinates.	370	Borax Refiners.
309	Gold Mines : Owners, Managers and Superior Staff.	371	Borax Sellers.
310	Gold Mines : Operatives and other Subordinates.	373	Antimony Preparers and Sellers.
311	Jade Miners.	380	Bone Mills : Owners, Managers and Superior Staff.
319	Pearl-divers.	381	Bone Mills : Operatives and Subordinates.
320	Brass Foundries : Owners, Managers and Superior Staff.	382	Brush Factories : Owners, Mana- gers and Superior Staff.
326	Iron Foundries : Owners, Managers and Superior Staff.	383	Brush Factories : Operatives and other Subordinates.
331	Glass Factories : Operatives and other Subordinates.	395	Bank Clerks, Cashiers, Bill Col- lectors, Accountants, etc.
334	Pottery Works : Owners, Managers and Superior Staff.	403	Auctioneers, Auditors, Actuaries, Notaries Public, etc.
340	Carpentry Works : Owners, Managers and Superior Staff.	426	Dockyards : Owners, Managers and Superior Staff.
342	Saw Mills : Owners, Managers and Superior Staff.	427	Dockyards : Workmen and other Subordinates.
350	Cutch Factories : Owners, Managers and Superior Staff.	430	Pilots.
351	Cutch Factories : Operatives and other Subordinates.	437	Telephone : Managers and Su- perior Staff.
352	Lac Factories : Owners, Man- agers and Superior Staff.	460	Solicitors and Attorney.
353	Lac Factories : Operatives and other Subordinates.	462	Kazis.
361	Chemical Factories : Owners, Managers and Superior Staff.	470	Oculists.
362	Chemical Factories : Operatives and other Subordinates.	480	Botanists, Naturalists, and Offi- cers of Scientific Institutions.
		481	Metallurgists.
		509	Witches, Wizards, Cow-poison- ers, etc.

There are some of these occupations which, from the very nature of things, do not exist in this State, like cinchona, coffee or tea plantations, or indigo and jute factories, or borax refiners and sellers, as the raw materials are not found here. Arsenals and gun-factories, the Navy, dockyards, and pilots are also unknown; so also attorneys and solicitors, botanists and men of scientific institutions, do not exist. There being no minerals yet discovered, though a geological survey has been made, all occupations connected with gold, iron, and brass and other minerals are naturally non-existent. The occupations for which there is a scope, but which are not followed owing to want of capital, enterprise or State help are flour, rice and oil mills, carpet and shawl weaving, cotton-carpet and rug-making, pottery and carpentry works, bone mills, and soap factories. It is not only from this State that these trades and occupations are absent, but rarely is any one of them found in the whole of Gujarat.

6. The indigenous occupations still found in this State are carried on, on a very limited scale and in the old traditional methods. They are *Patolan*-making, the pottery of Patan, and the wood enamelling of Sankheda. These are not in a thriving condition. The *patolans* or silken *sarees* of a peculiar make, which formerly were highly prized by the women-folk are now less sought after and considered unfashionable by the Hindu women, who give preference to the China and European silks. The pottery of Patan is found wanting in finish and durability and is therefore not much in demand. The ware turned out by the Patan potters is glazed by a special process, which is an art secret; but beyond forming articles for the drawing room they have no ordinary use for the people, and, therefore, command no market. Their being extremely cheap and fragile is also against them for mercantile purposes. A few Kumbhár families in Patan turn out this glazed work, which is admired and purchased by European and other visitors, merely as mementos of the place. They are so cheap that a basketful of them could be had for a rupee. In Sankheda, the Kharádís turn out beautiful wood-work with lac and gold dyes, such as bedsteads, vases, bowls, cups, rose-water sprinklers, stools and small tables, cradles and such other ware. But as is the case with the majority of the Indian artists, these workers are lazy to a degree; they do not keep a stock in hand; much less do they try to advertise their wares. When an order is placed in their hands, such a long time is taken in executing it that the charm in the purchase is lost. Thus, these Sankheda lacquer-work makers live in a poor way and their art is unknown and unappreciated. In Dabhoi, there are carpenters who are very skilful in wood-carving as is seen from the elaborate carving one finds in the beautiful façades, pillars and door-posts of houses. But this also does not appear to receive any encouragement now, probably because the people are too poor to pay for these ornamentations. In Visnagar there is a thriving occupation of brass-pot makers. These are held in great estimation and command a good sale.

Indigenous
occupations.

3. OCCUPATION STATISTICS BY NUMBERS.

7. We now take a survey of the figures of the different occupations supplied by Imperial Table XV. The first five columns give the class, the order, the sub-order, the group, and the name of the occupation as required by the

Figures as
given in Table
XV.

Census Commissioner. The sixth column gives the number of people supported by an occupation; *i. e.* gives the number of actual workers and dependents combined. The seventh and eighth columns give the numbers of actual workers, male and female, respectively, in the whole State; the ninth and the tenth show how many of the actual workers of both sexes carry on agriculture as a subsidiary occupation; and the eleventh column shows the dependents of both sexes on the occupation. The next five columns give the same information as above and in the same order for the Amreli Division; and so on, for the other Divisions and the City.

Numbers of
workers and
dependents.

Imp. XV.

8. The total population supported by all the occupations is 1,952,692, whereof the number of actual workers of both sexes is 919,906, or about 47 per cent., and the number of dependents of both sexes is 1,032,786, thereby showing that the actual workers are less than the dependents. Of these actual workers, 628,384 or nearly 68 per cent. are males and 291,522 are females. In the Amreli Division, the total population supported is 173,436; out of which the number of actual workers of both sexes is 86,102, and that of the dependents is 87,334, a number slightly in excess of the former. Among the actual workers there are 58,258 males and 27,844 females. In the Kadi Division, the total population supported is 834,744; whereof the number of actual workers of both sexes is 374,248, and that of the dependents is 460,496, a number in excess of the former. Among the actual workers, there are 262,084 males and 112,164 females. In the Navsari Division, the total population supported is 300,441; whereof the number of actual workers of both sexes is 150,371, and that of the dependents is 150,070, a number slightly less than that of the actual workers. Among the actual workers there are 89,913 males and 60,458 females. In the Baroda Division, the total population supported is 540,281; the number of actual workers of both sexes is 259,873 and that of the dependents is 280,408, a number in excess of the former. Among the actual workers there are 180,655 males and 79,218 females. The total population supported in the City is 103,788; the number of actual workers of both sexes is 49,310, and that of the dependents is 54,478, a number in excess of the former. Among the actual workers, there are 37,474 males and only 11,836 females. Summing up, we find that in all the Divisions of the State, except Navsari, the number of dependents is in excess of that of the actual workers; while in the latter the numbers are almost equal; and that in all of them the number of male actual workers is greater than that of the females. So far as the numbers only are concerned, the excess of dependents over actual workers in Amreli, Kadi, Baroda and the City is 1,232, 86,248, 20,535 and 5,168 respectively, and arranging them according to these figures of excess, we find that Amreli stands first or lowest, the City second, Baroda third and Kadi fourth. The real positions according to percentages will be seen later on.

Workers and
dependents in
the Classes;
Administra-
tion.

9. Looking to the figures for the classes among which the occupations have been distributed, we find that in Class A.—Government, the total population supported in the whole State is 80,108, whereof the number of actual workers of both sexes is 34,410, including 33,699 males and 711 females, and that of the dependents is 45,698. To this number Amreli contributes 3,998 actual workers (3,943 males and 55 females) and 4,676 dependents; Kadi 9,121 actual workers

(8,931 males and 190 females) and 12,544 dependents; Navsari 3,981 actual workers (3,834 males and 97 females) and 5,068 dependents; Baroda 6,473 actual workers (6,374 males and 99 females) and 8,450 dependents; and the City contributes 10,837 actual workers (10,567 males and 270 females) and 14,960 dependents. The City which is the Capital of the State, where all the head offices and the regiments are located, and which includes within its limits, for census purposes, the Baroda Cantonment, shows the highest number of actual workers of this class; Kadi being the most extensive of all the Divisions follows it; then comes naturally Baroda. Amreli, though smaller in extent than Navsari, precedes it because it contains two military regiments of Infantry and thus shows a greater number of Government servants. As regards the dependents the same sequence is observed; except that Amreli and Navsari herein interchange places for the same reason for which Amreli shows superiority of numbers in actual workers. The infantry regiments there are recruited mostly from foreigners who generally leave their families behind; thus, in spite of the superiority in actual workers, Amreli is lower in dependents. This order is found in all the Divisions of this State in the numbers each of them returns as supported by Government service. The totals for the City, Kadi, Baroda, Navsari and Amreli are 25,797; 21,665; 14,913; 9,049; 8,674, respectively. The number of actual female workers in this Class requires to be explained. These numbers represent those who are employed in palace service and those women whose names continue in the lists of Asamdars and village-servants in place of their husbands and other relatives, though they may be rendering only nominal service.

10. Class B relates to Pasture and Agriculture. In this class the total **Agriculture.** population supported is 1,057,211; whereof the number of actual workers is 479,067 (339,116 males and 139,951 females) and the number of dependents is 578,064. Of these actual workers, 36,297 (25,472 males and 10,825 females) are in Amreli; 200,984 (149,139 males and 51,845 females) in Kadi; 101,087 (59,427 males and 41,660 females) in Navsari; 138,516 (103,219 males and 35,297 females) in Baroda and 2,185 (1,859 males and 326 females) in the City. In this class Kadi naturally comes first, as it is a very extensive level plain, having large areas under cultivation. It is followed immediately by Baroda for the same reason; Navsari and Amreli follow in order; and the City naturally stands last. The number of dependents is made up of the Divisional contributions of 30,216; 274,428; 101,959; 158,812; and 2,649. Herein as well as in the total number of people supported by this Class of occupations, the various Divisions stand in the same order as they do in the case of actual workers.

11. Class C relates to personal services. In this Class the total number of population supported is 97,152; wherein the number of actual workers is 50,645 (30,742 males and 19,903 females); and 46,507 are dependents. To these numbers of actual workers and dependents, Amreli contributes 3,452 actual workers (2,354 males and 1,098 females) and 3,496 dependents; Kadi contributes 20,997 actual workers (10,354 males and 10,643 females) and 19,580 dependents; Navsari contributes 4,676 actual workers (3,524 males and 1,152 females) and 4,763 dependents; Baroda contributes 16,026 actual workers (10,271 males and

Personal Service.

5,755 females) and 12,936 dependents; and the City contributes 5,511 actual workers (4,256 males and 1,255 females) and 5,753 dependents. From this statement of figures we find that the dependents are about equal to the workers, except in the Baroda Division, where they are three-fourths of the workers, and that in all the Divisions except Kadi, the male workers preponderate over the females.

**Preparation
and supply of
material sub-
stances.**

12. In class D, preparation and supply of material substances, the total number of population supported is 277,313; wherein the number of actual workers is 126,946 (89,241 males and 37,705 females) and of dependents is 150,367. The contribution to these by Amreli is 16,920 (11,225 males and 5,695 females) and 18,466, respectively; that by Kadi is 53,394 (38,798 males and 14,596 females) and 63,319 dependents; that by Navsari is 14,914 (9,538 males and 5,376 females) and 18,123; that by Baroda is 27,972 (20,358 males and 7,614 females) and 35,137; and that by the City is 13,746 (9,322 males and 4,424 females) and 15,322, respectively. It will be seen that in this class the dependents are more than the workers in all Divisions; in the whole State the dependents are 25 per cent. more than the workers.

**Commerce
and Storage.**

13. Class E, Commerce and storage, supports 68,437 persons. Among them 46,262 are actual workers including 22,602 males and 3,660 females; and 42,175 are dependents. The female workers are due to a few independent women carrying on business, and chiefly to the widows who invest their own *Paliàn* and other money at interest and thus derive income from that source. There are 2,612 actual workers (2,288 males and 324 females) and 5,390 dependents in Amreli; 14,316 actual workers (12,113 males and 2,203 females) and 21,068 dependents in Kadi; 1,771 actual workers (1,547 males and 224 females) and 4,142 dependents in Navsari; 5,041 actual workers (4,405 males and 636 females) and 7,750 dependents in Baroda and 2,522 actual workers (2,249 males and 273 females) and 3,825 dependents in the City. Kadi seems to have greatly contributed to the number of actual workers in this class.

**The Profes-
sions.**

14. The professions, Class F, support 55,960 people; the actual workers therein being 26,357 and the dependents 29,603. Among the actual workers there are 21,952 males and 4,405 females. The large number of female actual workers appears at first sight not credible; but it is really due to the inclusion of priests and ministers of religion in this class. It is well-known that widows and sometimes other females do perform these functions at the holy shrines and at other places like Dwárká, Siddhapur and Karnáli. Similarly, there are female workers as female mendicants, and inmates of monasteries and convents, astrologers, chroniclers and circumcisors, midwives and nurses, sculptors and singers, fortune-tellers and acrobats. In Amreli there are 3,448 actual workers (2,906 males and 542 females) and 3,505 dependents. In Kadi there are 11,355 actual workers (9,062 males and 2,293 females) and 11,678 dependents; Navsari has 3,028 actual workers (2,704 males and 324 females) and 3,284 dependents. Baroda has 5,496 actual workers (4,511 males and 985 females) and 6,476 dependents; and the City has 3,030 actual workers (2,769 males and 261 females) and 4,660 dependents.

15. In Class G, unskilled labour not agricultural, the total population supported is 260,556; wherein the number of actual workers is 146,686 (71,628 males and 75,058 females) and that of the dependents is 113,870. Both these excesses, *i. e.*, the excess of female over male actual workers and that of the actual workers over dependents are such as are to be expected in this class; because such labourers are drawn generally from both sexes of the lower and the poorer classes who, in order to get a living, cast aside all sentimental objections and engage themselves in labour in large numbers. In Amreli the number of actual workers is 15,563 (7,461 males and 8,102 females) and that of the dependents is 8,798; in Kadi the number of workers is 52,849 (26,376 males and 26,473 females) and that of the dependents is 45,853; in Navsari the number of the former is 19,809 (8,594 males and 11,215 females) and that of the latter is 11,996; in Baroda the number of the former is 52,543 (26,648 males and 25,895 females), and that of the latter is 43,929; and in the City the number of the actual workers is 5,922 (2,549 males and 3,373 females) and that of the dependents is 3,294.

Unskilled
labour, not
Agricultural.

16. In the last Class H, Means of Subsistence independent of occupations, we find the total number so living to be 56,035. In this Class there cannot be actual workers. The number of such persons in the Table is 29,535 and that of their dependents is 26,500. The defect of dependents in this Class is to be expected, because it includes prisoners who can have no dependents while they are in gaol. In this Class there are over 14,000 male mendicants and more than half that number of female mendicants with an equal number of dependents. There are 1,600 prisoners and over 500 pensioners; and about the same number of lunatics. Amreli has 3,827 of this Class (2,621 males and 1,206 females) and 2,786 dependents; Kadi 11,232 persons (7,311 males and 3,921 females) and 12,026 dependents; Navsari 1,105 persons (695 males and 410 females) and 736 dependents; Baroda has 7,806 persons independent of work (4,869 males and 2,737 females) and 6,918 dependents; and the City has 5,565 (3,908 males and 1,657 females) with 4,034 dependents.

Independent of
occupation.

4. GENERAL DISTRIBUTION BY OCCUPATION.

17. Having discussed the actual figures of the various Classes, we now turn to the proportions borne by the persons supported and actual workers to the total population, the ratios of actual workers and dependents, and their percentages in cities and rural areas. For this purpose we shall refer to Subsidiary Table L. From this Table we find that Class A, Government service, supports 4.1 per cent. of the population; out of which 1.77 per cent. are actual workers as compared with the total population. Class B, Pasture and agriculture, supports 54.14 per cent. of the population, whereof 24.54 are workers. Class C, Personal services, supports 4.98 per cent., whereof 2.59 per cent. are workers. Class D, Preparation and supply of material substances, supports 14.2 per cent. of the people, whereof 6.32 are workers. Class E, Commerce and storage, supports 3.5 per cent. of the population, whereof 1.34 are actual workers. Class F, Professions, supports 2.86 per cent., whereof 1.33 are workers. 13.34 per cent. depend for their livelihood upon Class G, Unskilled non-agricultural labour; the

Percentages of
persons sup-
ported and
workers and
dependents in
the classes and
their divisions.

Sub. I.—22

number of workers therein being 7·52 per cent. 2·87 per cent. of the population have means of subsistence independent of occupation, Class H ; of this number, 1·51 are so independent. Summing up we find that, having regard to the number of persons supported by all the Classes, Class B, Agriculture, supports the largest percentage of the population, over 50 per cent. and Classes F and H the smallest, each going to no more than 2·8 per cent. Class D, those who prepare and supply material substances, and Class G, those who labour as ordinary unskilled labourers, but not in the fields, support almost the same percentages of the population,—14·2 and 13·3. These two, therefore, take up 27·5 per cent., or more than a quarter of the population ; and the three classes—agriculturists, suppliers of material substances, and unskilled labourers—take up 82 per cent. of the population. So only 18 per cent. is maintained by the 5 remaining classes. Of these, 5 per cent. are maintained by personal service, 4 by Government service, 3·5 by commerce, and, as said above, 2·8 each by professions and independent means of livelihood. Commerce and the professions ought to show better figures. Looking to the percentages for actual workers, Class B, Agriculturists, stands first, as they present 25 per cent. workers out of 47 per cent. total workers. Class G, Unskilled labour, comes next with 7·5 per cent. of total workers. Those who prepare and supply material substances come next with 6·3 workers. The percentages of workers for the other classes are very small. There are 2·6 for personal services ; and all the rest are below 2 per cent. ; and range between 1·77 for Government service and 1·33 for Professions.

Ratios of actual workers to dependents.
Sub. I.—4, 5.

18. The ratios of actual workers and dependents in each Class are given below :— 42·9 workers : 57·1 dependents in A ; 45·32 : 54·68 in B ; 52·13 : 47·87 in C ; 45·78 : 54·22 in D ; 38·37 : 61·63 in E ; 47·1 : 52·9 in F ; 56·3 : 43·7 in G ; and 52·7 workers : 47·3 dependents in H. Almost all the occupations require above 40 per cent. of workers for supporting all those who are included in that Class, excepting Commerce and Storage, which has 38 per cent. of workers. Viewed in the light of the persons engaged in any occupation, the largest percentage of actual workers, 56·3, is in G, which requires neither brains nor capital and where women and children also could work, and the smallest in E, Commerce, for the opposite reasons. Class H comes second, as prisoners of all classes and inmates of asylums are not in a position to support dependents. State pensioners may, in some cases, have relations to support ; but, generally, in their old age, they could extend that support to very few only, if at all to any. Class C comes next ; those who have to live by personal service cannot be in a position to support others ; and the women and children also can work as servants to maintain themselves. The professions have 47 workers to 53 dependents ; while the suppliers of material substances have even less workers, 46 per cent. to 54 of dependents ; and the ratio for the agriculturists is the same. Those in Government Service have the still smaller ratio of workers to dependents, 43 to 57. Only those who are qualified can enter the service, and so women and children find no place ; while those in employment are sufficiently well-off to support many dependents.

Percentages of actual workers in the City and Rural areas.
Sub. I.—6, 7.

19. Columns 6 and 7 of the same Table show the percentages of actual workers in cities and rural areas. In this State there is only one City, the Capital City ; hence these columns show the percentages for the Capital on one side, and for the rest of the State, on the other. It is, therefore, natural that the

percentages for the City should always be lower than those for the rural areas, owing to the comparatively very small population therein. Thus, the percentages of actual workers in Class B are quite insignificant in the City, 0·46; for the additional reason that persons employed in agriculture and pasturage are rarely to be met with in the City. The percentage of G also, Unskilled labour, though higher than that of B, 4 per cent., is, as compared with the percentages of other classes, very low, for the reason that the City has less demand for such unskilful and untrained workers. All the other occupations but those in A and H bear on an average the same ratio, about 11 per cent. in the City; Class H, a percentage of over 15, because the Central Jail is located in the City, and also because many persons of independent means, in receipt of State allowances in one form or another, are also to be found there. Class A shows a very high percentage of actual workers in the City, viz., 32 to 68, because the chief seat of Administration is in the City and because the regiments also are in the City. In the head of Defence 76 per cent. are in the City.

20. Columns 8 and 9 denote the percentages of dependents to actual workers in the City and in the districts. From these we find that in all classes, except the last two, G and H, there is an excess of dependents over actual workers in the City, and also in rural areas except in Class C, where the dependents are less than the actual workers. The excess of dependents is 38 per cent. over the actual workers in the City and 30 per cent. in the villages in Class A; it is 21 per cent. both in the City as well as in villages in Class B; in Class C it is 4 per cent. in the City; in Class D it is 11 per cent. in the City and 19 per cent. in villages; in Class E it is 52 and 62 per cent., respectively, and in F, 54 and 7 per cent. for the two areas, respectively. The dependents in Class C for rural areas are less than the actual workers by 10 per cent., and those in G and H are less by 44 and 28 per cent., respectively, in the City and 21 and 6 per cent. in the rural areas. It will also be noted that the dependents of the occupations of the Classes A, B, C and F show a percentage higher in the City than in rural areas. This may be attributed to the City people following these occupations, as has already been said, to a greater extent, and the absence, as a rule, of their women and children from such works. In the rural areas, on the other hand, such is not the case. On the contrary, the dependents in Classes D, E, G and H, circumstanced as they are, show a smaller percentage in the City than in the rural areas, because in the districts women and children can take part in these occupations, and they are such as are greatly in vogue in the rural areas.

5. PERCENTAGES OF WORKERS IN THE ORDERS AND SUB-ORDERS.

21. From a discussion of the figures and percentages of the actual workers and dependents in the classes, we may now turn to a discussion of the same in the Orders and sub-orders into which the classes are divided. The same Table gives these percentages. Class A, Government, is divided into 3 Orders; I Administration, II Defence, and III Service of Native and Foreign States. The first two are split up into two sub-divisions, viz., service of the Baroda State and that of the Imperial Government; because the Cantonment is included in the population of this State. The first sub-order under Order I, Service of the Baroda

Percentages of dependents to actual workers in the City and Rural areas.

Sub. I—S, 9.

Order I—Administration.
Sub. I.

State, supports in all 37,402 persons, out of whom 15,446 are actual workers, including 15,113 males and 333 females and 21,956 dependents. The percentages of the total number of persons supported and of the actual workers on the total population are, respectively, 1·9 and ·8 ; the ratio of actual workers to dependents is 41 : 59 ; the percentages of actual workers of this class in the City and rural areas are 25 and 75 ; and those of the dependents to workers for the same areas are 199 and 123. Thus about 2 per cent. of the population is supported by State servants ; the dependents are 50 per cent. more than the workers and the employes in the City alone are one-fourth of the total number of State servants. The Imperial Government service supports in all 983 persons, among whom 286 are workers (284 males and 2 females) and 697 are dependents. The percentage of the total number of persons supported is naturally very small, being only 5 out of 10,000 ; and the percentage of actual workers is only 0·02 or 2 in 10,000 of the population ; while the ratio of workers to dependents is 29 : 71 ; the percentage of workers being only two-thirds of that in State service.

**Village ser-
vice.**

The third sub-order relates to village service, wherein the State supports 17,543 persons, among whom the number of actual workers is 7,648 (7,482 males and 166 females), and that of the dependents is 9,895. The percentages of the total population supported and of the actual workers are 0·89 and 0·39 ; the ratio of workers to dependents is 43·1 to 56·9 ; the percentages of workers in cities and villages are 0·69 and 99·31 ; and those of the dependents to actual workers in the same areas are 128 and 129. Thus 89 persons per 10,000 are supported by village service. The City shows a decided inferiority to the rural areas as regards the actual workers, because the name of this sub-order precludes the possibility of there being many of them in the City. In the first Order, Administration, the total number of persons supported is 59,553, and of the workers is 24,963 (24,377 males and 586 females) ; and that of the dependents is 34,590. The percentages of the total number of persons supported and the actual workers are 3·05 and 1·28 ; the ratio of actual workers to dependents is 41·9 : 58·1 ; the percentages of actual workers in cities and rural areas are 17·1 and 82·9 ; and the ratios of the dependents to actual workers are 188 and 128, for the City and villages, respectively. These figures show that about 312 persons out of 10,000 in this State are maintained by State and Government service ; that 130 of them are workers and 182 dependents ; the ratio being that of 42 : 58. Out of every 100 such workers, 18 work in the City and 82 in the districts. The percentage of the dependents to workers being higher in the City than in the districts shows that officers having their homes in the City have to work in the districts, leaving their families behind.

**Order II—De-
fence.**

22. In the second Order, Defence, the State army supports 16,596 persons, of whom the actual workers are 7,922 (7,848 males and 74 females) and 8,674 are dependents. The presence of females in this sub-order is due to their serving as menials and partly to the system of registering a widow's name in the place of a deceased *Silledar*. Of this army, the regular branch consists of 4,713 actual workers, including 55 officers and 4,658 sepoy, swars, &c., and the irregular consists of 1,901 actual workers, including 28 officers and 1,873 men. The percentages of the total number of persons supported by the whole Order

and of actual workers are .87 and .42 ; the ratios of actual workers in the City and the rural areas are 76 and 24 ; and those of the dependents are 99 and 103 in the City and in the rural areas, respectively. The Imperial Government has a body of 260 men, the number of dependents on them being 156, thus making the total number of persons supported 416. The figures of this Order show that 87 people out of 10,000 are supported by the army expenditure ; of these, 41 are workers and 46 are dependents ; the ratio being 48 : 52 per 100. Three-fourths of these actual workers are in the City and only one-fourth in the rural areas. As the dependents are only 99 per cent. of the workers in the City, and 133 per cent. in the districts, it appears that a good number of persons so employed come to the City, leaving their families behind ; about 17 per cent. are from the rural areas.

23. The third Order relates to Service of Native and Foreign States ; it supports 2,176 persons wherein the actual workers are 874, including 827 males and 47 females, and the dependents are 1,302. The percentages of the total number of persons supported and actual workers are 0.11 and 0.05, i.e., only 11 persons out of 10,000 are maintained by such service, of whom only 5 are workers. Those employed outside having left their families behind, the ratio of dependents in the City is 175 and in the districts it is 147.

**Order III—
Service of
Native and
Foreign States.**

24. Class B, Pasture and Agriculture, contains 2 Orders and 6 sub-orders. The first of those Orders supports 42,204 persons, of whom the number of actual workers is 20,388 (16,163 males and 4,225 females) and that of the dependents is 21,816. The percentages of the total population supported and of the actual workers are 2.16 and 1.05 ; the ratio of actual workers to dependents is 48.3 : 51.7, the percentages of actual workers in the City and rural areas are 1.6 and 98.4, owing to the broad reason that these men can ply their trade in rural areas only and hardly in the cities, and the percentages of dependents in those areas are 118 and 107, respectively. Thus 216 persons out of 10,000 are supported by the occupation of provision and care of animals ; 105 of these are workers ; there being 52 dependents for 48 workers. In the rural areas, which contain 98.6 per cent. of workers, there are 107 dependents to every 100 workers.

**Order IV—
Provision and
care of
animals.**

Sub. I.

25. The fifth Order, the most important one, Agriculture, supports so many as 1,014,927 people, of whom the actual workers are 458,679 (322,953 males and 135,726 females) and the dependents are 556,248. The percentages of the total population supported and of the actual workers are 51.98 and 23.49 ; the ratio of actual workers to dependents is 45.2 : 54.8. Of the percentages of actual workers in the City and rural areas the former is naturally far lower than the latter, viz., 0.4 and 99.6 ; and those for the dependents to actual workers for the same are 122 and 121. These figures show that such a high percentage of the population as 52 per cent. is supported solely by agriculture ; of these 23.5 per cent. are actual workers and 28.5 are dependents. Of a thousand workers there are only 4 in the City to 996 in the rural areas. The dependents in cities and districts bear the same percentage, 122 to 100 workers. Of the four sub-orders into which this Order is sub-divided, the first, i.e., the landlords and the tenants, supports in all 634,683 people ; the number of actual workers among whom is 264,180, and that of the dependents is 370,508. The percentages of the total

**Order V—
Agriculture.**

**Landlords and
Tenants.**

population supported and of the actual workers are 32.5 and 13.53; the ratio of actual workers to dependents is 42 : 58; the ratios of actual workers in the City and rural areas are 0.33 and 99.67; and those for the dependents to actual workers are 131 and 140. These figures show that over 60 per cent. of those supported by agriculture are maintained by landholders and tenants; less than 40 per cent. being supported by field-labour. The second sub-order, agricultural labourers, supports 372,964 persons, of whom 191,124 (117,631 males and 73,493 females) are actual workers and 181,840 are dependents. The percentages of total population supported and of the actual workers are 19.1 and 9.8; the ratio of actual workers to dependents is 52:48; the percentages of actual workers in the City and rural areas are 0.26 and 99.74 and those of the dependents to actual workers are 98 and 95. Thus 19 per cent. of the population is supported by field-labour. In this case the dependents are less than the actual workers in the ratio of 48:52. The dependents being less than the workers is rare in any order; and is due in this order to the fact that women and children also go for field-work. The dependents are less than the workers both in the City and in the districts. The third sub-order relates to the growers of special products and supports in all 5,027 persons, of whom the number of actual workers is 2,378 (1,622 males and 756 females), and that of the dependents is 2,649. The fourth sub-order relates to agricultural training and supervision and forests, and supports in all 2,248 persons, of whom the actual workers are 997 including 808 males and 189 females and the dependents are 1,251. The presence of females is due to the fact of their being returned under the occupation (No. 56) of agents and managers of landed estates, and (No. 57) clerks, bailiffs and petty rent-collectors. The entry under the latter head appears to be a mistake; properly speaking, these figures should have gone under (56); because there are some widows who manage estates and *vántas* and fields on behalf of their infant sons. Some of them, perhaps, should have been classed under (36), rent receivers. Summing up the results of these four sub-orders, we find that the first, landholders and tenants, supports nearly 32 per cent. of the population and agricultural labourers 19 per cent. Growth of special products supports only 0.26 per cent. of the population, thereby showing that the mass of the people have not as yet given up their primary notions and habits of agriculture. Even this percentage owes its existence to the cultivation of poppy, vegetables and betel-leaf. In the second sub-order the actual workers naturally exceed the dependents, because the females of this class generally assist their husbands in field-work, in removing the weeds, in cutting the crops when ready, and in also separating the corn from the stalks and husks. Even young girls eight years old are seen doing this sort of work.

Agricultural labourers.

Growers of special products.

Agricultural training and Supervision and Forests.

Animal breeders and dealers.

In Order IV of Class B, there are 329 horse, mule and ass breeders and dealers, supporting 280 dependents; there are 3,428 cattle-breeders and dealers, on whom there are 3,614 dependents. The numbers of herdsmen and shepherds and goat-herds are 6,173 and 6,424, respectively. These two occupations support in all 12,355 and 13,463 persons, respectively. Sheep and goat-breeders and dealers support in all 7,996 persons, of whom there are 2,785 male and 932 female workers and 4,279 dependents. Camel-breeding and dealing is carried on by 92 males and 41 females and supports in all 248 persons. All these various

classes of persons excepting the horse, mule and ass breeders are mostly drawn from the Áhir, Rabári and Bharwád castes, whose number is, as appears from Imperial Table XIII, large enough to admit of so many persons following their traditional occupations. Elephant catching has 114 workers supporting 285 persons entered in the schedules. This occupation is not in existence in this State. There could not be such a large number of immigrants. It is certain that these men are the Mithuts or Sathmárs, in the service of this State for driving elephants and for purposes of elephant fights. Pig breeding and dealing supports only 58 persons and is pursued as an occupation by only 20 persons. In the ninth sub-order, there are 38 veterinary surgeons, farriers, &c., supporting 114 persons. Horse and elephant trainers are only 9, supporting only 31 persons. This small number is apparently a mistake and is due to most of them being entered as elephant catchers, as said above. There are only 3 vermin catchers.

The tenth sub-order of the V Order, landlords and tenants, is divided into rent receivers, rent payers and cultivators. According to the figures tabulated, the first sub-division supports 78,569 persons; of whom 24,445 males and 8,055 females are actual workers and 46,069 dependents. 16,266 persons are entered as supporting themselves by rent-paying; in other words, 4,854 males and 1,681 females cultivate fields belonging to others and pay rent for doing the same. So this class supports in all 16,266 persons. The difference in the numbers of rent receivers and payers is very large, and on the wrong side; that is, the receivers exceed largely the payers. This is unaccountable. That there has been much confusion in the minds of the enumerators in regard to these three sub-divisions is obvious, if a reference is made to the actual figures given in Table XV for the different divisions. In Amreli, 18,055 males and 5,034 females are all put down as rent-receivers, and only 77 males and 8 females as rent payers, and only 149 males as cultivators; the dependents are assigned only to the rent-receivers and they are so many as 34,861, and not a single one to cultivators. As a contrast, in the Kadi Division, there are only 5,431 persons as rent-receivers, 3,643 as rent-payers and 89,127 as cultivators, with no less than 147,363 dependents on cultivators. No deductions could, therefore, be drawn for each of the sub-divisions separately. This is unfortunate. It appears that the figures for Amreli are wrong, while those of the three larger divisions are, *prima facie*, accurate enough. We can, therefore, discuss safely the total figures only of this sub-order. These show that there are 634,638 persons maintained by the occupation of land holders and tenants, that there are 202,892 male workers and 61,288 female workers, and 370,508 dependents.

In the twelfth sub-order, growers of special products, labour in the indigo factories is done by 25 persons to support 85. There are no factories, but in one or two talukas of this *Ráj* indigo is cultivated to a small extent and manufactured as a home industry. Betel-leaf and areca-nut growing supports 241 persons and is resorted to by 75 males and 34 females. It is only the betel-leaf cultivation that supports this small number. Growing of fruits and vegetables supports 2,063 persons and is done by 618 males and 368 females. 2,633 persons support themselves by growing products other than those mentioned above. In the next sub-order we find that 'ageutship and management of landed estates'

Rent receivers
and payers.

Growers of
special pro-
ducts.

is pursued by 84 persons and supports 402 persons. There are 777 clerks, bailiffs, &c., on whom there are 768 dependents. There are 24 Forest Officers supporting 70 persons, and 110 forest rangers, guards, &c., supporting 228 persons.

**Order VI—
Personal,
Household and
Sanitary
services.**

26. Class C, relating to Personal, Household and Sanitary Services, is sub-divided into 3 sub-orders, the last of which, sanitation, is maintained from the general expenses of the State. This whole Order supports 97,152 persons of whom the actual workers are 50,645, including 30,742 males and 19,903 females; and the dependents are 46,507. The percentages of the total population supported and of the actual workers on total population are 5 and 2.6, the ratio of actual workers to dependents being 52 : 48; out of 100 actual workers in this Order, there are 11 in the City and 89 in the villages; while the ratios per cent. of dependents to actual workers in the City and villages are respectively 104 and 90. The dependents are thus in excess of the actual workers in the City. The peculiarity in this Order is that the dependents are less than the workers,—the reason of it is given when treating of the whole Class C.

Barbers.

In the fourteenth sub-order of the sixth Order under C, 7,844 males and 1,088 females are returned as actual workers under the occupation of barbers. These female actual workers do not, as a rule, practise the art of shaving, but are doing the other equally necessary service of attending in labour cases. A few are engaged in sweeping the houses of rich folks, and a few more in making torches, which are carried by their lords lighted in processions. They thus contribute in many ways to the income of the family. These actual workers support 19,869 persons.

**Cooks and
Others.**

There are 1,015 male and 392 female cooks, who by their labour support 2,745 persons. There are 57 door-keepers who support 110 persons. Grooms, coachmen and dog-boys muster 769 males and 92 females and support in all 1,689 persons. There are 4,951 males and 7,268 females doing duty as in-door servants, and supporting 21,081 persons. It is to be observed that the women are about 50 per cent. more than the men. 991 are washermen and 67 washerwomen, who support between themselves in all 2,968 persons. 590 males and 735 females are water-carriers, who support in all 2,362 persons. Here also the females are more in numbers than the males. Most of these are Brahmans known as Pánkás, and owe their existence to the religious doctrine prevailing among some of the high caste orthodox Brahmans of using water for drinking fetched by Brahmans alone. There are only 21 male shampooers who support 5 dependents. 8,606 males and 6,330 females carry on miscellaneous and unspecified services and thereby support 28,515 persons.

**Non-domestic
Entertainment.**

In sub-order fifteenth there are 54 males and 14 females who keep hotel and lodging houses, &c., and support 129 persons. They are locally known as Vishiválds. These are often mere eating-rooms. The majority of the population being Hindus, generally poor, and there being so many caste distinctions, hotels as usually understood are not to be found. Rest-house, serai &c. owners and managers, number 71 persons, of whom the actual workers are 53. There are 4 club secretaries who support in all 7 persons.

Sanitation.

In the next sub-order, there are 150 males and 4 females in the Sanitary Offices of Government, and they support 308 persons. There are 291 Sanitary Inspectors, supporting by that duty 957 persons. Sweepers and scavengers num-

ber in all 15,624 persons ; but the actual work is done by 5,171 males and 3,206 females, the rest being dependents. 206 males and 70 females work as dust and sweeping contractors and maintain thereby 691 persons. In this sub-order it is to be noted that the actual workers are in excess of the dependents both in the City and in villages.

27. Class D, Preparation and Supply of Material Substances, is divided into 11 Orders and sub-divided into 37 sub-orders. Of these the first Order relates to food, drink and stimulants and supports 68,402 persons, of whom the actual workers are 30,213, including 20,520 males and 9,693 females, and the dependents are 38,189. The percentages of the total population supported and of the actual workers are 3.5 and 1.55 respectively ; the ratio of actual workers to dependents is 44 : 56 ; the percentages of actual workers in the City and rural areas are 16 and 84 ; and the ratios there of dependents to workers are 103 and 131 respectively. In this Order there are three sub-orders. The first, 'Provision of Animal Food' supports 7,235 souls or 0.37 per cent. of the total population. The sub-order 'Provision of Vegetable Food' supports 53,351 souls, or 2.73 per cent. of the total population. Thus they are over 7 times those who provide animal food, including ghee. The third sub-order is that of 'Provision of Drink, Condiments and Stimulants.' It supports 7,766 persons, or .4 per cent. of the population ; 3,009 of these are actual workers, 2,596 males and 413 females. From these figures we see that of these three sub-orders, vegetable food supports the greatest number of people ; because of the fact that a majority of the population of this State is vegetarian. Again if we exclude the number of people returned under the heads (77) cheese-makers and sellers, 18, (78) cow and buffalo keepers and milk and butter sellers, 1,937, and (82) ghee preparers and sellers, 677, from the number of people supported by the provision of animal food and add them on to the other sub-order, as some would wish to do, the difference will be still greater. In the sub-order, Provision of animal food, there are 1,317 butchers (420 actual workers and 897 dependents) ; 1,330 persons live on fishing and fish curing ; among them 322 males and 222 females are actual workers and 786 dependents ; 1,844 persons live by fish curing, the number of actual workers among them being 497 males and 548 females. In the eighteenth sub-order, gram and pulse dealers head the list with 19,341 persons supported thereby ; the actual workers among them being 6,048 males and 1,157 females. Next to them in point of numbers are vegetable and fruit-sellers, &c., 11,216 ; the actual workers being 3,332 males and 2,267 females. The number of the latter is comparatively larger because many Knnhi females do this business independently of their husbands. The oil pressers with 7,368 persons come next ; flour grinding supports 3,776 persons ; the actual workers being 132 males and 2,360 females. The females preponderate over the males in this occupation, because many widows and poor women maintain themselves by grinding flour for the well-to-do people. Oil sellers with 3,570 persons come next to them. Gram-parchers and sweetmeat sellers and makers support less than 1,000 persons ; but still show a sufficiently large number owing to the habits of the people to use these things largely on festive days, as well as when they travel and are unable to procure food otherwise. The number of

Order VII—
Food, Drink
and Stimu-
lants.

bakers is proportionately very small, *viz.*, 163, because the Hindus do not purchase ready-made bread. Makers of sugar, molasses and *gur* are only 53 males and 10 females. In the Navsari Division, the plantation of the sugarcane is carried on largely, and those who own sufficiently large acres of land (chiefly the Anávalás and the Parsis) press out the sugarcane juice in a sort of revolving mill turned by bullocks. After the juice is boiled, it turns to *gur* (molasses). But this occupation is now falling off on account of the competition of the cheaper qualities of Cawnpore and Sangli. In the sub-order relating to Provision of drink, condiments and stimulants, the largest number of persons supported is 2,673 under (124), grocers and general condiment sellers; but the number of actual workers is only 911 males and 43 females. Then follows (134) wine and spirit sellers, supporting 1,257 persons; the actual workers being 364 males and 99 females. Tobacco and snuff-sellers support 1,152 persons, the business being actually done by 401 males and 82 females. These figures show how widely spirituous drinks and tobacco are used by the people. Betel-leaf and areca-nut selling business supports as many as 575 persons. These luxuries are favoured more by the people of Gujarat, because among almost all Hindus it is the fashion to chew a little of them after every meal. It is also the custom to offer these to all visitors; and certain ceremonial functions are not considered complete without the offer of these things. Aërated waters and sharbat support a very small number of persons; probably because the people are too poor to afford that luxury and also because the orthodox object to such drinks. The entry under the head of opium factory is due to the State exercising the right of manufacturing opium in its own depôt.

Order VIII—
Light, Firing
and Forage.

28. Order VIII relates to Light, Firing and Forage, and is sub-divided into sub-orders 20 and 21; the former including the first two occupations and the latter the last to which the Order relates. The whole Order supports in all 9,964 persons, of whom the actual workers are 6,506, including 2,801 males and 3,705 females; and the dependents are 3,458. The preponderance of female actual workers is due to the inclusion of hay, grass and fodder sellers, and of firewood, charcoal and cow-dung sellers, which occupations are mostly done by females. The percentages of the total population supported and of the actual workers, are 0·51 and 0·33; the ratio of actual workers to dependents is 65·29 : 34·71; the percentages of actual workers in the City and rural areas are 8 and 92. The ratio of dependents is one of equality with that of the actual workers in the City; but in the villages it is only one-half and is due to the fact of even young boys and girls, 5 or 6 years old, being told off to collect cow-dung and to sell small bundles of grass and fuel. For this reason, in the last sub-order the ratio of actual workers to dependents is 70 : 30. In sub-order 20, the pressers of vegetable oil are 320, and the sellers thereof are 359, supporting respectively 597 and 944 persons. Petroleum, which is largely used by the people for lighting purposes, supports 358 persons. Hay, grass and fodder selling supports in all 3,982 persons; the actual work being done by 858 males and 1,908 females; and firewood, charcoal and cow-dung-selling supports 3,985 persons, a number almost equal to the first; and the actual work is done by 1,223 males and 1,606 females. In both these, females greatly preponderate. Coal-dealing business is almost unknown in this State.

29. Order IX relates to buildings and is sub-divided into two sub-orders, viz., (22) relating to building materials and (23) to artificers in buildings. This Order supports 15,729 persons ; because people always must have some shelter to protect them from the variations of weather. Again, the people here are extremely fond of having their own houses, be they of brick, mud or leaves. Even small areas, hardly ample to cover a room in an ordinary house, appear to be sufficient to meet the popular idea of the comfort of a house. Of the persons supported, the actual workers are 7,015 (5,803 males and 1,212 females) and the dependents, 8,714. The percentages of the number of persons supported and of the actual workers are 0·81 and 0·36 ; the ratio of actual workers to dependents is 45 : 55 ; the percentages of actual workers in cities and in rural areas are 21 and 79 ; the dependents are less than the actual workers in the City by 16 per cent. but they are more than the latter by 6 per cent. in villages. In sub-order 22, brick and tile-making supports 1,614 persons, the materials being actually turned out by 484 males and 182 females. These are different from potters (No. 336) which claim the support of 22,458 individuals. In sub-order 23, masons and builders figure prominently, the number of men supported being 10,315. Building contractors are only 207, because private citizens do not, as a rule, make a requisition for their aid in building houses ; which is done by their own ingenuity alone. It is the Government system of getting buildings erected by contracts that has brought this class into being. Thatching supports 1,202 persons. There are 57 painters, plumbers and glaziers supporting in all 229 persons. Stone and marble workers are only 86 and support 189 persons. The number is so small owing to there being hardly any useful stone quarries in this State and to the houses being generally built of bricks.

Order IX—
Building.

30. Order X, vehicles and vessels, supports only 1,938 persons, of whom the actual workers are 565 males and 17 females and the dependents are 1,354. The percentages of the population supported and of the actual workers are 0·11 and 0·04 ; the ratio of actual workers to dependents is 32·68 and the percentages of actual workers and dependents in the city and rural areas are 4 and 96. There are no tram cars in this State ; the railway factory figures are very small ; and so also are the figures for the makers, sellers and painters of coaches and carriages. The third sub-order (26), ships and boats, supports proportionately a larger number of persons than the previous two sub-orders, because, navigable rivers like the Narmadá, Tapti and Mahi flow through some parts of this State and there are small creeks and the sea-board near Dwárká, Beyt, Kodinár and Billimorá where native boats are built for short distances. Hence under (175), shipwrights and boat builders, there are 468 actual workers supporting 1,543 persons ; there are 38 sail-makers who support 111 persons ; ship and boat painting supports 186 persons, but the actual work is done by only 43 persons. There are 33 dealers in marine stores ; they on their part support 96 persons.

Order X—Vehi-
cles and ves-
sels.

31. The eleventh Order, dealing with supplementary requirements, is sub-divided into eleven sub-orders. This Order supports 8,416 persons of whom the actual workers are 4,024 (males 2,474 and females 1,550) and the dependents are 4,392. The percentages of the people supported and of the actual workers are 0·43 and 0·2 ; the rates of actual workers to dependents is 48·52 ; the

Order XI—Sup-
plementary
requirements.

percentages of actual workers and dependents in the City and rural areas are 23 and 77 ; the excess of dependents over actual workers is 45 per cent in the City and only 2 per cent in villages. This Order consists of many occupations that exist not for their usefulness, but because they supply the wants of luxury. It includes, however, bangles which are not considered as a luxury but a necessity, on account of the religious ordinance that married females should never remain without their *chudis*, i.e. bracelets, on their arms. But as the initial expenses of these *chudis* are greater than those for bangles people have taken to the latter. There are 10 paper-makers and sellers who support 44 persons; and 74 stationers supporting 107 persons. There are 21 owners of printing presses supporting by that occupation 39 persons and employing 173 operatives who, in their turn, maintain thereby 404 persons. Hand-press proprietors, lithographers and printers number 25 persons and support 26 persons. Book-binding supports 110 persons on the actual work of 61 persons. There are 10 book-sellers on whom there are 6 dependents; newspaper proprietors there are only 3, one male and 2 females; but this appears to be an inaccurate return since there are three local newspapers in the City and one in Navsari. Print and picture-selling supports 72 persons, but is actually dealt out by 33 males. There are 27 watch and clock-makers supporting 71 persons. These are not makers of new things but only repairers. There are 6 persons who deal in photographic apparatus. This occupation supports 10 persons. 5 persons are supported by occupation (193), other scientific instrument makers, sellers and menders; of these, the actual workers are only 2. In sub-order 30, the principal workers are turners and lacquerers numbering 87 males and 4 females; their dependents number 160. These persons are by caste Kharadis, a sub-division of Sutars (carpenters) and are found in almost all the Divisions; but the work turned out at Sankhedá in the City, and at Dhári and Dabhoi is of a superior quality; the best being, as said before, the Sankhedá work. There are 11 wood and ebony carvers and 22 ivory carvers. The numbers of other occupations being very small need not be mentioned in detail. In the sub-order of toys and curiosities, 39 males and 26 females make and sell toys, kites and cages, by which they support in all 107 persons. Búkká business is carried on by 13 persons having 26 dependents. There are 10 males and 12 females *papier-mache* workers and the total number of persons supported is 59. Curiosities support 73 persons, out of whom 15 males and 30 females carry on the actual business. Kite-making and selling business supports a comparatively larger class of persons, because kite-flying is indulged in largely by almost all classes of people, after the monsoon is over and specially on the Makar-Sankráti day. On this day people are seen flying kites from verandahs, roads, house tops and terraces. Crowds of boys and young men are seen running about with large bamboo poles to catch a falling kite and enjoy the luxury of flying it gratis. *Papier-mache* here means only the cheap flowers, garlands, plants and other pretty objects made out of coloured paper largely by Musalmans. There are 46 musical instrument-makers and 10 sellers; they support 102 and 20 persons, respectively. Baroda State is famous for its *Sitárs* and *Táwus*, both of them being stringed native musical instruments; and hence such a large number of makers in this class. In sub-order 33, the largest contributors to the numbers

supported and employed are the makers and sellers of spangles, lingams and sacred threads, with the number of supported 1,390, and that of the workers, 66 males and 788 females ; it thus indicates that the females take to this work more largely, owing to its being an indoor work. Navsari contributes such a large number as 773 females, who are mostly Parsis. The Parsis wind round their waist the sacred thread which is woven in a special manner by the wives of Mobeds ; no others can do it. After them come flower garland-makers and sellers. They are 339 males and 223 females. This occupation supports in all 924 persons. These people are generally known as Mális and Málans and are seen selling flowers, garlands and bouquets in the evenings at their shops or in the streets. Flowers, beyond being required for use or decoration in houses, are also required in worship and as presents to friends, visitors and guests. Rosary-makers and sellers support 668 and 296 persons ; the work being actually done by 270 and 118 persons. The Vaishnavas and the Swami Náráyans think it an act of impiety to go without a necklace of Tulsi bead ; and consider it incumbent upon them to count the beads of a rosary while repeating the names of Shri Krishna ; to drop a bead at every name. Bangles of glass and also of materials other than wood, are in much demand in the whole of Gujarat ; glass bangles are made by 109 persons and sold by 212 persons ; whereas the other bangles are made by 235 persons and sold by 22 persons. The glass bangles locally made are not so fine and good-looking as foreign ones which are imported very largely. Hence the sellers preponderate so much over the makers. The bangle trade supports 1,487 persons. Furniture-making supports 45 persons and is carried on by 12 persons ; but its selling supports 352 persons, of whom the actual sellers are 112. Many of the latter are importers of furniture made in foreign countries. Harness-making supports only 28 persons and so does not appear to be a thriving business at all ; though hides and shoe-makers are found in very large numbers. This may be due to want of capital and skill. The thirty-sixth sub-order, plough and agricultural implement-makers, supports a good number of persons. Knife and tool-grinders come next to them with 166 actual workers ; because the scythes of cultivators, the razors of barbers, and other tools require constant grinding. Knife and tool-making supports 185 persons and is done by 41 males and 17 females ; their sale is conducted by 13 males and supports 27 persons. Weaving of cotton cloth as a hand industry is carried on in most of the towns and villages in this State and so has become the occasion of returning 17 persons as actually making and selling looms and loom-combs. In the last sub-order 118 persons are supported by the work of 37 males and 25 females, in making ammunition, gunpowder and fireworks, and 275 are supported in the sale thereof by 94 males and 25 females. All these are firework makers and sellers and have nothing to do with ammunition and gunpowder-making or selling. Twenty-five persons make swords, spears, &c., and support 30 persons.

32. The twelfth Order, dealing with textile fabrics and dress, has 5 sub-orders. The population supported is 63,213 ; of whom 33,410 persons (21,902 males and 11,508 females) are actual workers, and 34,803 persons are dependents. The percentages of the total population supported and of the actual workers are 3.49 and 1.71 ; the ratio of workers to dependents is 49 : 51 ; the percentages of

Order XII—
Textile Fabrics
and Dress

workers in the City and towns are 9 and 91; and the ratios for the dependents are on equality with those of the actual workers in the City, as well as in the District. Cotton supports the largest number and is naturally immediately followed by dress, while silk and wool support the least numbers. The remaining sub-order, on account of rope-making being included in it, supports a population larger than the two last sub-orders do. In the first of these sub-orders, 38—wool and fur, felt and pashm-making supports 66 persons and is actually done by 17 persons. There are 21 males, and 19 females who are actually occupied with blankets, woollen cloth and yarn, furs, feathers and natural wool. The joint labour of these supports 63 persons. Wool-carding is carried on by 96 males and 72 females and is the means of supporting 406 persons. Only one female dyes wool and supports 3 persons. These workers in wool are probably the Bharwads who, from the wool of the sheep they breed and tend, prepare blankets and rough clothing. Dealing in woollen goods, fur and feathers supports 105 persons and is practised by 32 males and 33 females. In sub-order 39, silk, silk-carding, spinning, weaving and making of silk braid and thread support 95 persons, of whom the actual workers are 47 males and 19 females; the selling of the same supports 199 persons, of whom 64 males and 32 females are actual workers. Silk-dyeing occupies 64 males and 14 females and supports in all 146 persons. The next sub-order, 40, 'cotton' is a very important one; it supports such a large number as 43,332 souls, of whom 13,837 males and 7,356 females are actual workers. On the whole population, the percentage of persons supported is 2.2 and of actual workers 1. Of these numbers the largest, as will be seen further on, fall under the heading of hand industry in cotton. There are 69 males and 21 females who are owners and managers of cotton ginning, cleaning and pressing mills and who support 238 persons; and there are 293 males and 468 females who are operatives therein supporting 933 persons. In the cotton spinning, weaving and other mills, the owners, managers and superior staff are 29 males and 5 females, supporting 56 persons; and operatives and other subordinates are 712 males and 422 females supporting 2,394 persons. Nine thousand three hundred and forty-one males and 4,744 females carry on the business of cotton weaving as a hand industry and support a population of 29,284 souls. One hundred and twenty-nine males and 134 females spin and size cotton and support 427 persons. There are 1,105 males and 725 females who are either cotton cleaners, pressers or ginners; this industry supports 3,244 persons. Two hundred and sixty-seven males and 146 females are calenderers, fullers and printers and support 818 persons. Cotton dyeing supports 2,588 persons, but is actually done by 822 males and 310 females. Cotton, yarn and thread-selling supports 158 persons, but is worked by 65 males and 5 females. There are 912 males and 333 females who are tape-makers, and 95 males and 33 females who are tape-sellers; they support 2,933 and 243 persons, respectively. Tent-making supports 16 persons, and is done by 10 men only. In sub-order (41), 31 persons support themselves by dealing in raw fibres on the actual work of 16 males and 8 females. Rope, sacking and net-making, as well as their selling supports 1,050 and 566 persons, respectively; the actual workers in the former being 259 males and 317 females and in the latter being 93 males and 143 females. Fibre matting and bag-making

as also their selling supports 368 and 53 persons, respectively; the actual workers in the first being 151 males and 65 females and in the second 27 males only. In sub-order (42), relating to dress, clothing agencies support in all 1,485 persons; 21 as managers and superior staff and 1,464 as operatives and workmen. Among the former 6 males and 2 females are workers, and among the latter, 501 males and 257 females. Umbrella-selling supports 26 persons but the business is carried on by 10 men only. There are 37 males and 353 females actually working as embroiderers and lace and muslin-makers; they support in all 434 persons. This industry is largely patronised by females. 252 males and 114 females are either hat, cap, and turban-makers or sellers; the presence of females in this branch of industry and in the preceding one is worth noting. This industry supports 835 persons. Dealing in piece-goods supports 5,369 persons, of whom the actual workers are 1,808 males and 160 females. 36 males and 20 females make shoes of materials other than leather and support by their labour 100 persons. There are 4,511 males and 2,512 females actually working either as tailors, milliners, dress-makers, or darners and they support thereby 13,433 persons. This is also a large industry.

33. The thirteenth Order relates to metals and precious stones. It is sub-divided into four sub-orders, viz :—(43) gold, silver and precious stones, (44) brass, copper and bell-metal, (45) tin, zinc, quicksilver and lead, and (46) iron and steel. The total number of persons supported in this Order is 25,029, or 1·28 per cent. of the total population of the State; 0·49 per cent. (8,552 males and 1,035 females) are actual workers; the rest, 15,442, being dependents. Nearly more than half the number, or 12,893 persons are maintained in the first sub-order, which thus carries a percentage of 0·66; of these, 0·25 per cent. are actual workers, 4,411 males and 417 females. The next sub-order worth noting is (46), Iron and steel, which supports 9,596 souls. More female actual workers are of course to be found working in iron and steel than in gold, 513. Out of every 100 persons, 38 on an average actually carry on the work, while the remaining 62 are dependents. Of the actual workers 15 per cent. are employed in the City and 85 per cent. in towns and villages. The dependents exceed the actual workers by 69 per cent. in the City and 59 per cent. in the districts. It will thus be seen that working in gold, silver and precious stones supports the largest number and is quite in keeping with the habits of the people. The gentler sex, whatever their worldly or social position, must have an ornament or two for the adornment of their body. Some ornaments have come to be regarded as symbolical of a married life and hence females will not do without them. Again, the majority of the people being idolatrous, they are always in need of one ornament or another for the images of their gods. These notions are, therefore, responsible for such a large number of workers in gold and silver, or of persons belonging to the Soni or gold-smith castes. Next to them are iron and steel workers. Brass, copper and bell-metal workers, or the Kansáris, come after them; because the Kansáris flourish in towns and cities only, whereas workers in iron and steel are in demand even in villages. Tin and zinc workers stand at the bottom of this Order since their occupation is such as can flourish only in larger towns. Goldsmith's dust washers are 142 males and 82 females and support a popu-

Order XIII—
Metals and
precious
stones.

lation of 365 persons. They are known as Dhuldhoys (dust-washers). There are 50 males and 11 females engaged in gold and silver wire-drawing and they support 114 persons. Gold thread-making and selling supports 258 persons and is done by 118 males and 22 females. 84 males and 6 females ply business as *zaripurānāh wālās*. These people purchase old and faded gold and silver thread laces or brocades by daily street-crying and in exchange either give money, pearls or other trinkets. Their dealings are generally with females and they are thus able to successfully carry on a brisk trade. These 90 actual workers support a population of 224 people. There are 591 males and 53 females working in gold and silver and supporting 1,727 persons. Gold and silver sellers are 173 males and 8 females and number in all 534 persons. The assaying of these metals occupies 121 males and supports 379 persons. Both these classes of persons are locally known as the *Chokshis*. These people buy ready-made ornaments of gold and silver from the needy, and if they find it risky or unprofitable to sell them in the shape bought, they melt them and sell the resulting precious metal. Engraving in gold and silver supports 251 persons and is done by 68 males. There are 53 males and 4 females working as jewel silvers; this occupation supports 146 persons. 35 males and 1 female deal in gold, silver and precious stones, and support 104 persons. 101 males and 3 females deal in pearls and support 378 persons. There are 8 males working as *Pronigars*, i. e., stringers of pearls; the total number of people supported by the occupation is 14.

In the 44th sub-order, 154 males and 17 females work in brass, copper and bell-metal and support 399 persons; 19 males and 2 females cast and sell brass images and support 43 persons; 60 males and 35 females sell second-hand brass and copper utensils and thereby support 211 persons. There are 316 males and 29 females who sell brass, copper and bell-metal vessels and support 921 persons. There are 2,940 males and 496 females working in iron and hardware; they support 8,747 persons; selling thereof occupies 304 males and 17 females and supports 849 persons.

Order XIV.—
Glass, earthen
and stone-
ware.

34. The fourteenth Order is sub-divided into 2 sub-orders,—(47) glass and Chinaware and (48) earthen and stoneware. This order supports 26,284 persons, of whom the actual workers are 8,872 males and 3,837 females, total 12,709, and the dependents are 13,575. Of these, the first supports 119 persons, of whom the actual workers are 40 males and 12 females, total 52, and the dependents are 67; and the second sub-order alone supports 26,165 persons of whom the actual workers are 8,832 males and 3,825 females, total 12,657, and the dependents are 13,508. The percentages of the total population supported and of the actual workers are 1.35 and 0.65, both for the order and the second sub-order; the ratio of actual workers to dependents is 48 : 52. In the other sub-order, potters support 22,458 persons; the work is done by 7,599 male and 3,297 female Kumbhars. These people are found to exist in almost all villages, because a majority of people use clay vessels for keeping and fetching water, for cooking and for dishes at meals. 897 males and 318 females sell pottery-ware and support 2,595 persons. Grindstone and mill-stone making and mending supports 327 persons and is done by 120 males and 56 females; their selling supports 603 persons.

35. The fifteenth Order, wood, cane, leaves, &c., is sub-divided into 2 sub-orders,—(49) wood and bamboo and (50) cane-work, matting and leaves, &c. This order supports 19,364 persons, or 1 per cent. of the population of whom a little less than half the number are actual workers (6,915 males and 1,715 females) total 8,630; the dependents are 10,734 persons. Three-fourths of the number are supported by wood and bamboos, 14,663 persons; three-fourths of these again, 11,159, are carpenters, of whom one-third are actual workers. The second sub-order supports 4,701 persons, of whom the actual workers are 1,513 males and 1,190 females, total 2,703; and the dependents are 1,998. The percentages of the total population supported and of the actual workers in this Order are 0.99 and 0.44. To these percentages of 0.99 and 0.44, wood and bamboo-work contributes 0.75 and 0.3, and cane-work contributes 0.24 and 0.14, respectively. 3,897 males and 312 females actually work as carpenters and support 11,159 persons. 103 males and 5 females deal in timber and bamboos and support 319 persons. 36 males and 5 females deal in old timber and support 102 persons. 800 hundred males and 130 females work as wood-cutters and sawyers and support 1,823 persons. The second sub-order is such as employs women and children who work almost equally with men. 954 males and 883 females work as baskets, mats, fans, brooms, &c. makers and sellers, and support 3,285 persons. 332 and 229 females make and sell combs and tooth-sticks and support 1,002 persons. Tooth-sticks are made by cutting small branches of babul trees generally lopping off the thorns and leaves on them and tying up bundles of small sticks. Leaf-plate making and selling supports 408 persons and occupies 225 males and 78 females. This business flourishes because in all the caste dinners of the Hindus, food is invariably served in leaf-plates and leaf-cups. These are made generally of Palash, Vad or Mahuda leaves, at home.

Order XV—
Wood, Cane
and Leaves, &c.

36. The sixteenth Order is sub-divided into two sub-orders, (51) gums, wax, resins and similar forest produce, and (52) drugs, dyes, pigments &c.; it supports 4,621 persons, of whom 1,426 males and 443 females, total 1,869, are actual workers and 2,752 are dependents. The first of its two sub-orders supports 346 and the second 4,275 persons, of whom 1,280 males and 419 females, total 1,699, are actual workers and 2,576 are dependents. The percentages of the total population supported and of the actual workers are 0.24 and 0.11.

Order XVI—
Drugs, Gums,
Dyes, &c.

In the sub-order (51), gums, wax, resins and similar forest produce, 15 males and 6 females, in all 21 persons, maintain themselves. The Animistics or forest tribes follow these occupations, when they are free from the field work. 93 males and 7 females prepare catechu and support 202 persons; they are known as Káthodias. 28 males and 11 females sell it and support thereby 98 persons. Two males only are returned as collecting and selling wax, honey, &c., and supporting 9 persons. This appears to be evidently an understatement, because we see many persons selling honey in its season in the City alone; it is probably due to the sellers following some other occupations and selling honey in addition. The next sub-order, dye works, occupies 93 males and 35 females as owners or superior staff therein and maintains

285 persons ; and 143 males and 45 females act as operatives and support 468 persons. 29 males and 3 females work as chemists and druggists and support 142 persons ; 10 males sell soap and support 34 persons. 7 males work and deal in madder, saffron, and logwood and support 18 persons. 12 males make and sell ink and support 25 persons. 15 males and 10 females prepare perfumes, incense and sandalwood and support 40 persons ; their sale occupies 27 males and supports 74 persons. 322 males and 38 females are occupied with miscellaneous drugs and support 1,045 persons. 622 males and 288 females are occupied with miscellaneous dyes and support 2,144 persons.

**Order XVII—
Leather, &c.**

37. This is both an Order and a sole sub-order. It feeds 29,173 souls, that is, $1\frac{1}{2}$ per cent. of the population. The actual workers are 9,312 males and 2,987 females or a total of 12,299 ; while the dependents are 16,874 persons. The items under (386) 'Leather dyers' and (388) 'Tanners, curriers and hide sellers' include the class of people known as Khálpás and Chamárs or Chámadiás, who are considered unclean. These two groups can, therefore, be combined into one. Persons supported by this order are even more numerous than those maintained by Order XIII or XIV. The recent famine was a windfall for them as thousands of cattle died for want of fodder. Those who deal in the much cleaner occupation of shoe-making number 9,404, or $\frac{1}{3}$ of the total persons in the Order. A large quantity of horns and bones is exported to England. The Dheds generally collect and sell them. These people also had a good time of it. If the agriculturists were to use the bones as manure for fertilising their soil they would be greatly benefited ; but they are generally ignorant of the use of bones for manure ; some refrain from using it from religious prejudices ; they consider the mere touch of bones to be defilement. The percentages of the total population supported and of the actual workers in this order are 1.49 and 0.63 ; the ratio of actual workers to dependents is 42 : 58 ; the percentages of actual workers in the City and rural areas are 3.3 and 96.7, and those of the dependents to actual workers are 118 and 138, respectively, for the same areas.

**Order XVIII—
Commerce.**

38. Class E—Commerce, transport and storage, is divided into two Orders, XVIII Commerce and XIX Transport and storage. Order XVIII is subdivided into 4 sub-orders,—(54) money and securities, (55) general merchandise, (56) dealings unspecified and (57) middlemen, brokers and agents. It supports 61,080 persons, of whom 19,926 males and 3,369 females, total 23,295, are actual workers and 37,785 are dependents. In the first sub-order there are only 16,582 persons returned, of whom 4,889 males and 1,134 females, total 6,023, are actual workers and 10,559 are dependents. Thus, this sub-order hardly maintains 9 per 1,000 of the population. The second sub-order supports 22,779 persons, of whom 7,186 males and 1,296 females, total 8,482, are actual workers and 14,297 are dependents. The third sub-order supports 18,212 persons, of whom 6,719 males and 834 females, total 7,553, are actual workers and 10,659 are dependents. The fourth sub-order supports 3,507 persons of whom 1,132 males and 105 females, total 1,237, are actual workers and 2,270 are dependents. The percentages of the total population supported and of the actual workers in this order are 3.13 and 1.19 ; the ratio of actual workers to dependents is

38 : 62 ; the percentages of actual workers in the City and rural areas are 7 and 93, and those of the dependents to actual workers for the same areas are, respectively, 165 and 162. General merchandise supports the largest number of people, and middlemen, brokers, &c., the least. The first and third, i.e., money and securities, and dealing unspecified, are almost equal.

In the first sub-order, banking and money-lending is carried on by 1,701 males and 328 females ; and it supports 6,089 persons. The females carry on this business through their *gumástás* or *munims* (clerks). Agentship of Insurance Companies supports 14 persons and is in the hands of 6 males. Money-changing and testing supports 10,479 persons and occupies 3,182 males and 806 females. There being recently a change in the currency of the State, a large number of these people will be found relieved in the next Census for other occupations. More than half the number in the second sub-order figure as merchants, managers, accountants, assistants, clerks, &c., and a little less than half as general merchants. In the next sub-order, 3,737 males and 521 females work as shop-keepers and support 10,374 persons. 797 males and 53 females work as the servants of either shop-keepers or money-lenders and support 1,901 persons. 594 males and 18 females work as pedlars, hawkers, &c., and support 1,488 persons. In the 57th sub-order, 371 males and 16 females work as brokers and agents and support 1,165 persons. 62 males work as auctioneers, actuaries or auditors and support 116 persons. 18 males work as farmers of cattle-pounds, tolls, ferries, markets, &c., and support 42 persons. 76 males and 9 females work as farmers of liquor, opium, &c., and support 282 persons. Contractors unspecified are 134 males and 2 females and support 430 persons. Clerks employed by middlemen are 442 males and 55 females and support 1,266 persons. It may generally be remarked that the numbers of females in these and such other occupations, where they are not usually seen working, is due to misapprehension in the entries ; in a few cases the women may have clerks or agents to work for them.

39. The nineteenth Order is sub-divided into 5 sub-orders, viz. :—(58) Railway, (59) Road, (60) Water, (61) Messages, and (62) Storage and weighing. It supports 7,357 persons, of whom the actual workers are 2,676 males and 291 females, total 2,967, and the dependents are 4,390. There is still a further scope of development in this Order ; for, in these days of progress, railways, roads and canals are bound to grow in volume and to support a larger population every year. The railway supports 2,863 persons, of whom the actual workers are 1,084 males and 87 females, and the dependents are 1,692. Road supports 2,129 persons, of whom 770 males and 55 females are actual workers. Transport by water is very insignificant in this State and supports 849 persons, of whom 234 males and 17 females are actual workers. Messages support 565 persons, of whom 240 males and 2 females are actual workers. Storage and weighing supports 951 persons, of whom 348 males and 129 females are actual workers. The percentages of the total number of people supported and of the actual workers in this Order are 0.38 and 0.15. For the railway 89 males and 1 female are returned as clerks on railways : they support 217 persons ; 52 males and 2 females work either as station masters, assistants, inspectors or overseers, and support 187

Order XIX—
Transport and
Storage.

persons. 477 males and 16 females work as pointsmen, shunters, porters, signallers, &c., and support 1,095 persons; 386 males and 68 females do unspecified railway service, and support 1,190 persons. In the sub-order about road, 153 males and 3 females work as cart-owners or drivers and support 489 persons. 266 males and 30 females keep livery stables, and support thereby 831 persons; 169 males and 5 females work as drivers or stable boys and support 327 persons; 63 males are palki-bearers and support 160 persons; 19 males and 10 females own and drive pack bullocks and support 77 persons; 99 males and 8 females own and drive pack camels and support 243 persons. In the sub-order relating to messages, 14 males work as superior officers and 192 males as clerks, messengers, &c., in post offices and support, respectively, 46 and 433 persons; 145 males and 49 females are employed as workmen in warehouses and support 382 persons; 130 males and 79 females work as porters and support 406 persons; 37 males and 1 female are weighmen and measurers and support 74 persons; 35 males are engaged as watchmen at store-houses, and support 76 persons.

**Order XX.—
Learned and
Artistic Pro-
fessions.**

40. Class F is divided into two Orders, XX—Learned and artistic professions and XXI—Sports. The first of these Orders is sub-divided into 9 sub-orders:—(63) Religion, (64) Education, (65) Literature, (66) Law, (67) Medicine, (68) Engineering and Survey, (69) Natural Science, (70) Pictorial art sculpture, &c., and (71) Music, acting and dancing. This Order supports 53,263 persons, of whom the actual workers are 20,780 males and 4,147 females, total 24,927; and the dependents are 28,336 persons. This large number is thankful to the enlightened and liberal policy pursued by His Highness the present Maharaja for advancing the interests of the people committed to his care. Religion supports 37,916 persons, of whom the actual workers are 14,704 males and 3,536 females, total 18,240; and the dependents are 19,676. Education supports 5,384 persons, of whom the actual workers are 2,373 males and 204 females, total 2,577; and the dependents are 2,807. Literature supports 1,080 persons, of whom the actual workers are 499 males and 59 females, total 558; and the dependents are 522. Law supports 1,487 persons, of whom the actual workers are 485 males and 1 female, total 486; and the dependents are 1,001 persons. Medicine supports 2,243 persons, of whom the actual workers are 767 males and 132 females, total 899; and the dependents are 1,344 persons. Engineering supports 1,339 persons, of whom the actual workers are 454 males only and the dependents are 885 persons. Natural science supports 130 persons, of whom 44 males and 7 females, total 51, are actual workers; and 79 are dependents. Pictorial art supports 985 persons, of whom 425 males and 93 females, total 518, are actual workers; and 467 are dependents. Music and dancing support 2,699 persons, of whom 1,029 males and 115 females, total 1,144, are actual workers and 1,555 are dependents. The percentages of the total population supported and of the actual workers in this Order are 2.72 and 1.27; the ratio of actual workers to dependents is 47 : 53; the percentages of actual workers in the City and rural areas are 11 and 89; and those of the dependents to actual workers for the same areas are respectively 157 and 108.

From this we see that Religion supports the largest number of persons in this order and Natural Science the smallest; Education comes next to Religion; Music

follows it; Medicine comes next; Laws and Engineering support an equal number of persons. Literature supports a slightly smaller number than these, and Pictorial Arts supports a smaller number still.

Under the head of Religion 9,927 males and 2,414 females work as priests or ministers, and support 25,732 persons; 289 males and 62 females work as officers and servants of charity and support 686 persons; 1,214 males and 325 females are engaged as catechists and readers or in church and mission service, and support 3,503 persons. Of these 86 males are engaged in the occupation of exercising evil spirits and maintain 170 persons. The existence of this occupation is a proof, if one were needed, of the prevalence of the superstitious belief in ghosts, notwithstanding the civilizing influences of education. 1,146 males and 247 females act as church or temple service conductors and maintain 2,404 persons; among these are included those who conduct burial and burning-ground services also. Some of the Hindu castes have special Bráhmans for this purpose. They have formed a caste for this purpose, the members of which are known as Káyatis. 206 males and 108 females have taken to the occupation of performing circumcision and thereby maintain 738 persons. This occupation is in its nature confined to the Musalmáns only. Astrology and horoscope-making is carried on by 700 males and 98 females for the support of 1,485 persons. These men are known to the natives of the province as Joshis or *Bhogal Bhatías*. The latter term is a sort of nickname, from the fact of some of them keeping in their turban a long roll of a paper almanack. They are not so learned as the Joshis and therefore flourish more in villages than in towns. All the Hindus and Jains, without exception, consult the astrologers on occasions of marriages. Horoscopes are always ordered to be cast by all classes of people to be consulted whenever there is any auspicious occasion or any illness or calamity in the family. On every occasion of consultation the Joshis are paid either in corn or in money; on auspicious occasions they are paid more handsomely than on other occasions. 225 males and 21 females act as *Vahivancháas*, meaning readers of chronicles. They generally act in that capacity to Barots, Rajputs and other Girasiás; and are by themselves members of the Bhát caste. They keep their records in large books wherein the name of every member of a family is written down very carefully. These books are therefore invariably the records of family pedigrees. This occupation supports 498 persons. 110 males occupy themselves as almanack-makers and sellers and support 214 persons. These almanacks are called *Panchangs*. They usually contain all the ordinary particulars of an almanack and also a list of days propitious for marriages, Upanayanam, and journey, signs of evil or good omens, and also a general description of the turn the year and the seasons are likely to take. Under the head of Education, 32 males and 4 females appear as administrative and inspecting officials; and they support 95 persons; 783 males and 37 females are either principals, professors or teachers and support 1,739 persons; 1,558 males and 163 females are clerks and servants connected with education, and support 3,550 persons; 4 males work as either authors, editors, or journalists and support 17 persons; only 2 males have returned themselves as reporters; 446 males and 57 females are writers and private clerks and support 959 persons; 33 males work as public scribes

and copyists and support 60 persons ; 14 males and 2 females are in service in libraries and literary institutions and support 42 persons. Under the head of Law, 259 males work as Barristers or Pleaders and support 996 persons ; and 135 work as Mukhtyars and support 301 persons. These latter are, under the rules in force in the State, entitled to plead only in Criminal and Revenue Courts. These men of the law taken both together number 394 and thus they stand to the total population in the ratio of 1 : 4,956 or, in other words, there is one pleader to every 5,000 of the population. If we compare this number with the number of courts and cutcherries wherein their services are utilized, we shall find that the ratio comes to 394 : 100, i.e., 4 Vakils to every Court. Considered either way, their number is not excessive. This result is possibly due to the State having discontinued its Law examinations after two or three examinations had been held. An injurious effect of this has been the want of competition, resulting in the indifference of the men in practice to keep themselves up to the mark. Only 23 persons are employed as lawyers' clerks and they support 108 persons. The proportion of clerks to Vakils, therefore, comes to 1 : 18 ; i.e., there is one clerk to 18 Vakils. This paucity of clerks is either an understatement or is due to the majority of the Vakils themselves doing that duty and thus effecting a saving in their petty incomes. 59 males work as petition-writers and support 108 persons ; and 10 males work as stamp-vendors and support 27 persons. Under Medicine, we find that 17 males and 1 female belong to the administrative and inspecting staff and support 36 persons ; 108 males and 6 females are practitioners with diploma, license or certificate and support 315 persons ; 395 males and 11 females are practitioners without a diploma and support 1,217 persons. 91 males and 16 females work as vaccinators and support 118 persons ; 27 females work as midwives and support 41 persons ; 2 males and 52 females keep leeches and support 62 persons ; 151 males and 18 females work either as compounders, matrons, nurses or as hospital and dispensary servants and support 441 persons. We see that there are so many as 406 persons practising medicine without a diploma ; these must be native Vaidyas and Hakims. Their number is an indication of the people's faith in the efficacy of indigenuous drugs and modes of treatment. Under the next sub-order, Engineering and Survey, there are 4 males, who belong to the administrative staff and they support 10 persons ; 10 males are Civil Engineers and Architects and support 36 persons ; 13 males work as Revenue Surveyors and support 27 persons ; 10 males work as either draughtsmen or overseers and support 34 persons ; and 417 males work as clerks in the Engineering and Survey Offices of this State and support 1,232 persons. The return under some of the heads is below the actual number of persons employed and is probably the result of some of them having returned themselves as Government servants without specifying the particular branch of administration in which they served. In the sixty-ninth sub-order 2 males work as astronomers ; and 42 males and 7 females are occupied with other branches of science and support only 128 persons. Under the sub-order about Pictorial Art and Sculpture, 45 males and 2 females work as painters and support 116 persons ; 302 males and 57 females work as sculptors and support 696 persons ; 33 males work as photographers and support 51 persons ; 45 males and 34 females work

as tattooers and support 122 persons. Under the head of Music, acting and dancing we find 18 males and 2 females as music composers and teachers who support thereby 46 persons; 43 males and 2 females are either band-masters or players, and support 80 persons; 48 males and 3 females who support 125 persons are piano-tuners,—a return evidently incorrect; perhaps tuners of other instruments are included. 22 make play on string instruments and support 46 persons; 43 males are pipers who support 93 persons; 191 males and 17 females are drummers and support 457 persons; 173 males and 12 females are players on musical instruments other than those specified, and support 472 persons. 386 males and 67 females are actors, singers or dancers and support 1,152 persons; 103 males and 12 females work as farce and fun makers and support 228 persons. The castes of Tragálás and Bhánda are popularly believed to be following, respectively, the last two occupations. There is a wide discrepancy between the numbers of these in the caste tables and in the occupation tables. This is due to these exhibitions having lost favour with the people at large and to their being supplanted by other occupations.

41. The twenty-first Order is sub-divided in two sub-orders, (72) Sport and (73) Games and Exhibitions, and supports 2,697 persons, of whom 1,172 males and 258 females, total 1,430, are actual workers and 1,267 persons are dependents. In the sub-order Sport, the total population supported is 869, of whom the actual workers are 417 males and 48 females, total 465, and the dependents are 404. In the sub-order (73) Games and Exhibitions, the total number of persons supported is 1,828, of whom the actual workers are 755 males and 210 females, total 965, and the dependents are 863. The percentage of total population supported and of the actual workers in this Order are 0·14 and 0·07; the ratio of actual workers to dependents is 42: 58. In sub-order 72, Race-course service, trainers, &c., there are 293 males and 48 females; and they support 661 persons. 19 males are Shikaris and support 29 persons; 9 males are whippers-in and huntsmen, and support 45 persons; 16 males are in charge of fighting animals and support 31 persons; 78 males are *Sathmárs*, i.e. elephant-sporters; 2 males are catchers of elephants by tongs and support 4 persons. In the last occupation the numbers returned seem to be underestimated. In the sub-order relating to Games and Exhibitions, 33 males and 5 females are owners and managers of places of public entertainment and support 48 persons; 62 males and 8 females are engaged in service and support thereby 140 persons; 61 males and 4 females exhibit trained animals and support 127 persons; 80 males and 68 females are circus owners, managers, &c., and support 274 persons; 276 males and 80 females work as conjurors, buffoons and reciters and support 653 persons. These persons belong either to the *Madári* (i.e. snake charmers) or Bhánd castes. 206 males and 34 females work as tumblers, acrobats, wrestlers, &c., and support 472 persons. The acrobats and tumblers are known as *Nats* and perform wonderful feats on rope. The wrestlers are known as *Mulls* and a majority of them is in State service. The wrestling matches are held in an arena in the City on public occasions. 37 males and 11 females keep swings and support 114 persons.

42. Class G is divided into two Orders, XXII—Earthwork and General Labour and XXIII—Indefinite and Disreputable Occupations. The first of these Orders is sub-divided into two sub-orders, viz., (74) Earthwork and (75) General

Order XXI—
Sports.

Order XXII—
Earthwork
and General
Labour.

Labour ; and supports 259,989 persons, of whom 71,445 males and 74,862 females, total 146,307, are actual workers and 113,682 are dependents. Earthwork supports 11,434 persons, of whom 3,569 males and 3,392 females, total 6,761, are actual workers and 4,673 are dependents. General labour supports 248,555 persons, of whom 68,076 males and 71,470 females, total 139,546, are actual workers and 109,009 are dependents. The percentages of the total population supported and of the actual workers are 13·31 and 7·49; the ratio of actual workers to dependents is 56:44; the percentages of actual workers in the City and rural areas are 4 and 96; and those of the dependents to actual workers for the same areas are, respectively, 56 and 79. In the first of these two sub-orders 609 males and 468 females are engaged in well-sinking and support 2,014 persons; 736 males and 260 females are engaged in digging or excavating tanks and support 2,056 persons; 1,759 males and 2,355 females work as road, canal and railway labourers and support 6,495 persons; 265 males and 309 females are working as miners (unspecified) and support 869 persons. These last must be quarry-men, as there are no mines in this State.

**Order XXIII—
Indefinite and
Disreputable
occupations.**

43. The twenty-third Order is sub-divided into two sub-orders, *viz.*, (76) Indefinite and (77) Disreputable, and supports 567 persons; of whom 183 males and 196 females, total 379, are actual workers and 188 are dependents. In the first sub-order the total population supported is 326; of whom 116 males and 66 females, total 180, are actual workers and 144 persons are dependents; and in the second, the total population supported is 241, of whom the actual workers are 67 males and 130 females, total 197, and the dependents are 44. The percentages of the total population supported and of the actual workers in this Order are very small; the ratio of actual workers to dependents is 67:33; the percentages of actual workers in the City and rural areas are 20 and 80 and those of the dependents to actual workers for the same areas are, respectively, 45 and 51.

127 females are prostitutes and support 156 persons; 58 males and 3 females work as procurers or pimps and support 65 persons. Nine males are returned as receivers of stolen property; they support 20 persons. It is extremely doubtful that anyone should have returned himself as following this last occupation; we are, perhaps, indebted for this information to the knowledge otherwise acquired by the enumerators.

**Order XXIV—
Independent.**

44. Class H has only one Order in it, *viz.*, XXIV—Independent, which supports 56,035 persons, of whom 19,404 males and 10,131 females, total 29,535, are actual workers and 26,500 are dependents. The first of the two sub-orders into which this Order is sub-divided, *viz.*, (78) Property and Alms, support 49,402 persons, of whom 16,563 males and 9,501 females, total 26,064, are actual workers and 23,338 are dependents. The second sub-order (79), 'at the State expense' supports 6,633 persons, of whom 2,841 males and 630 females, total 3,471, are actual workers and 3,162 are dependents. The percentages of the total population supported and of the actual workers in this Order are 2·87 and 1·51; the ratio of actual workers to dependents is 52·7:47·3; the percentages of actual workers in the City and rural areas are 15·45 and 84·55 and those of the dependents to actual workers for the same areas are, respectively, 72 and 94. To these percentages of 2·87 and 1·51, property and alms contribute 2·53 and 1·33 and maintenance at the public charge contributes 0·34 and 0·18. The high percentage of the population

supported in this Order is owing to the too lavish gifts of *Asmīs*, *Varshāsans*, &c., in the time of former *Mahārājās*. But what we now consider a weakness was perhaps an act of diplomacy in the times when those were granted; because the rulers had to establish their sway in a foreign country, among strange people and had, therefore, to make them amenable to the new order of things and to make such large gifts to the more daring and influential among them. 1,037 males and 1,255 females are in receipt of house-rent and shares and support 4,250 persons; 1,302 males and 536 females receive allowances from patrons and relatives and support 3,448 persons; 73 boys and 18 girls receive scholarships and support 327 persons; 14,151 males and 7,692 females are actual beggars and support by mendicancy 41,377 persons; 284 males and 117 females receive civil pensions from the Baroda State and support 938 persons; 21 males and 1 female receive such pensions from the Imperial Government and support 38 persons; 46 males and 45 females receive military pensions from the Baroda State and support 193 persons; 14 males and 4 females receive such pensions from the Imperial Government and support 48 persons; 3 males receive pensions from other States and support 5 persons; 431 males and 175 females receive pensions (unspecified) from this State and support 2,077 persons; 25 males and 3 females receive them from the Imperial Government and support 107 persons. 305 males and 233 females are inmates of asylums and support 1,463 persons; 121 males and 13 females were prisoners under trial; 3 males were prisoners for debt; 1,588 males and 39 females were prisoners convicted. These three classes have naturally no dependents.

45. So much has been said already for each occupation that it would be Summary superfluous to compare the percentages of the different Orders. But in order to have them all under one view, the following statement is given, supplying the important figures for the 24 Orders in the order of precedence:—

Number of Order.	Name.	Number supported.	Percentage on total population of		Number of Order.	Name.	Number supported.	Percentage on total population of	
			Persons supported.	Workers.				Persons supported.	Workers.
V	Agriculture	1,014,937	52·1	25·5	XIII	Metals and Precious Stones.	25,029	1·3	0·6
XXII	Earth-work and Labour.	259,989	13·3	7·5	XV	Wood, cane and leaves	19,364	1	0·4
VI	Personal, Household and Sanitary services.	97,152	5	2·6	II	Defence... ..	17,012	0·9	0·4
VII	Food, Drink and Stimulants.	68,402	3·5	1·5	IX	Buildings	15,729	0·8	0·3
XII	Textile, Fabrics and Dress.	68,213	3·5	1·7	VIII	Light, Firing and Forge.	9,964	0·5	0·3
XVIII	Commerce	61,080	3·1	1·3	XI	Supplementary requirements.	8,416	0·4	0·2
I	Administration	60,920	3·1	1·3	XIX	Transport and Storage.	7,337	0·4	0·1
XXIV	Independent	36,034	2·9	1·5	XVI	Drugs, Gums, Dyes, &c.	4,621	0·2	0·1
XX	Learned and Artistic professions.	33,363	2·7	1·3	XXI	Sport	2,637	0·1	—
IV	Provision and care of animals.	42,304	2·2	1	III	Service of Foreign States.	2,176	0·1	—
XVII	Leather.	39,173	1·5	0·6	X	Vehicles and Vessels ...	2,118	0·1	—
XIV	Glass, Earthen and Stoneware.	26,264	1·3	0·5	XXIII	Indefinite and Disreputable.	567	—	—

The diagram.

46. As in the previous Chapter I prefix to this a diagram, giving at one view the percentages of the Classes, Orders and sub-orders of occupations to the total population of this State. A short study of the diagram will afford almost all the necessary information on the subject. The eight classes of occupations, given above, are represented by eight colours. The colours in the inmost circle denote the extent and percentages of each class, as shown on the surrounding rim; the middle circle gives the magnitude of the 24 Orders, maintaining the colour of the class to which they are subordinate; they also show the percentages on the circumscribing rim; the class and order colours are further extended to the outer circle denoting the 79 sub-orders and their comparative magnitudes. In the inner circle attention is attracted at once by the comparative magnitude of Class B (Pasture and Agriculture). It covers more than a semi-circle, 54.14 out of 100 equal divisions of the circle. The percentages of the classes and orders detailed in the previous paragraphs have been represented by their relative magnitudes in the diagram.

6. DISTRIBUTION OF AGRICULTURAL POPULATION BY DISTRICTS.

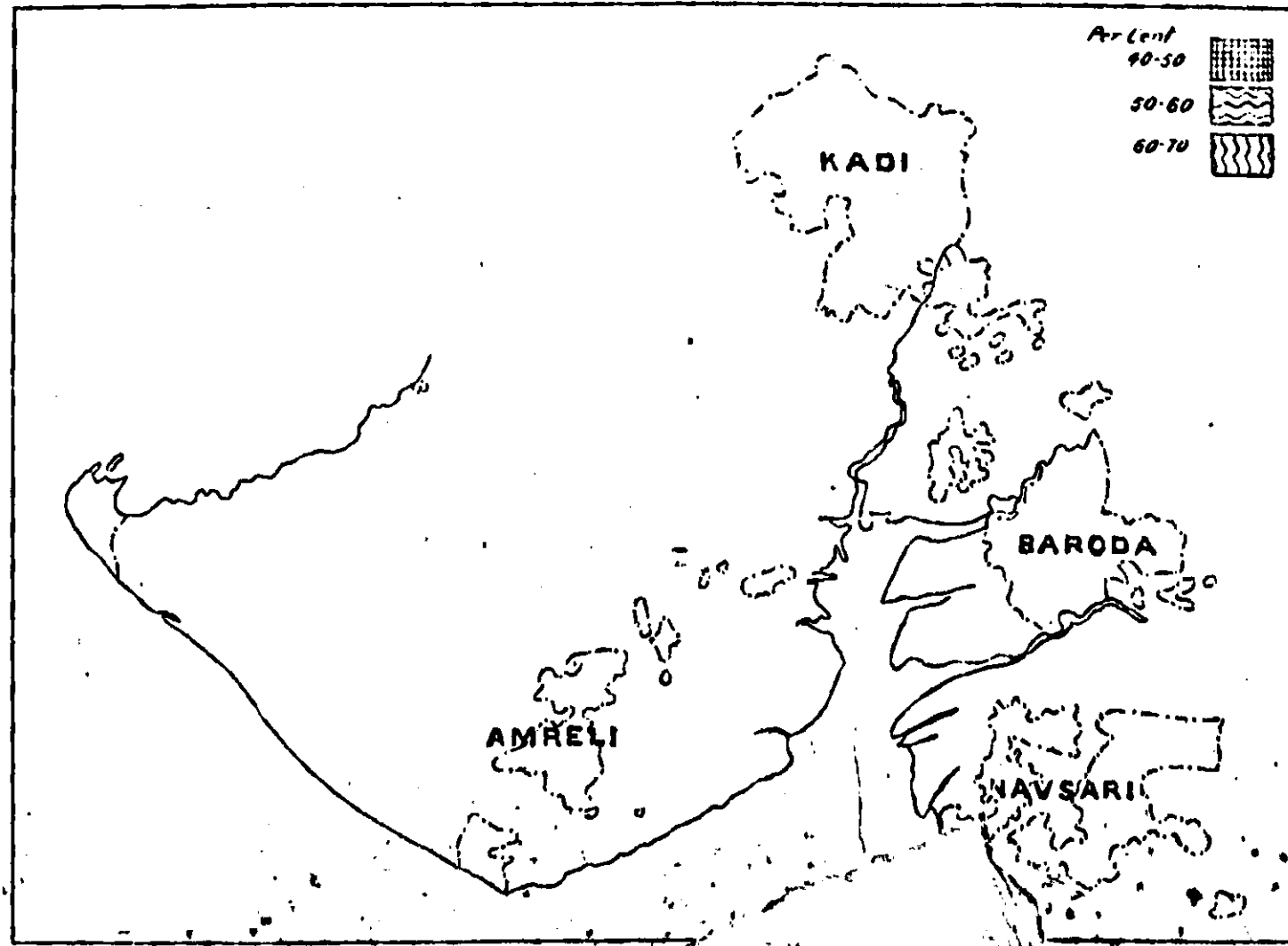
Population supported by Agriculture.

Sub. II—2, 8.

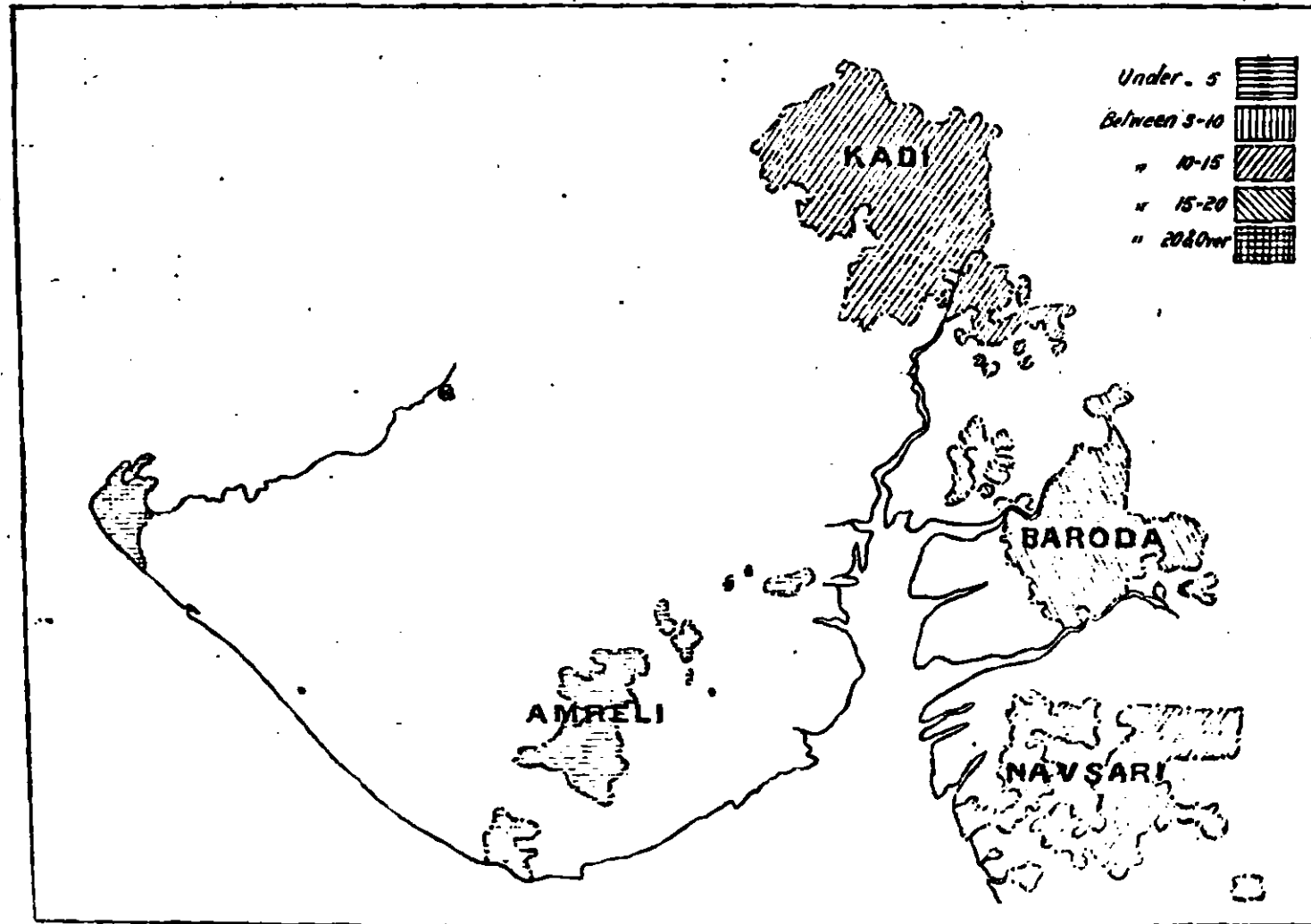
47. Subsidiary Table II shows the distribution of the agricultural population by natural Divisions and Districts. From this we find that in the whole State there are 1,014,927 persons, or 51.98 per cent. of the total population, who are supported by agriculture; among them 45 per cent. are actual workers and 55 per cent. are dependents. Out of this large number Amreli supports 72,328 persons, or 41.7 per cent. of its population. It supports by agriculture less than the average because many of the talukas having hard soil do not afford the facilities for cultivation which the other Divisions do. Kadi and Baroda support 455,269 and 284,456 persons, or 54.5 and 52.6 per cent. of their respective populations. Thus, they support more than the average for the State, because both possess rich and fertile soil; and as Baroda has hilly tracts in some of its talukas, it shows a smaller percentage than Kadi. Navsari supports 198,757 persons, or 66.15 per cent. of its population,—a percentage highest of all—because all the forest tribes inhabiting that region do not follow any other occupation but that of agriculture; though the crops are not rich and the forest soil not well adapted for cultivation. The City supports 7,114 persons, or 3.97 per cent. only of its population, as was to be expected. This small number even is due to landholders, who do not actually cultivate, living in the City and to the lands of small villages about it being cultivated by people who live in it for the sake of convenience. The percentage of actual workers for the whole State in the agricultural population is 45.19; that for the City approximates to it. The percentages for Amreli and Baroda are 47 and 46.41, a little in excess of the average. The percentage of Kadi stands in defect of the average by 2.97 per cent., probably because a considerable portion of cultivators is Musalman, Rajputs and Barots therein, who do not utilize their females in field-work. On the contrary, Navsari shows an excess over the average by 4.45 per cent. because all those of the forest tribes of all ages and both sexes work in the fields. The percentages of dependents are naturally in the inverse ratio to those of the actual workers.

Sub. II—4, 5.

Map showing distribution of the Agricultural population by Districts



Map showing Distribution of the Industrial population by Districts.



48. The subjoined Map, No. 15, is given at the recommendation of the **Map No. 15.** Census Commissioner, illustrating, on the graphic scale, the percentages of the population supported by agriculture in each of the Divisions, as mentioned in the previous paragraph.

7. DISTRIBUTION OF THE INDUSTRIAL POPULATION BY DISTRICTS.

49. Subsidiary Table III gives the distribution of the industrial population by Natural Division and Districts. The industrial population for the purposes of this Table means that population which is engaged in the preparation and supply of material substances ; that is, persons supported by class D. **Population supported by industry.** As has been previously remarked, many of the modern industries carried on in factories and falling in this class are absolutely non-existent ; and some there are that are as good as non-existent. The reasons for such a state of things are : the poverty of the people, their ignorance in science and art, and their inactivity and aversion to taking to new modes of earning and occupations. This state of things is responsible for the low percentages of this class. The whole State supports 277,313 persons, or only 14·2 per cent. of its population, by industry. **Sub. III—3, 3.** Turning to the figures for the Divisions, we find that Amreli supports by it 35,386 persons, or 20·4 per cent. of its population. In this Division the Vánjhás and the Dheds very largely follow cotton-weaving work as hand industry ; and hence there is this large percentage. Kadi supports 115,862 persons, or 13·88 per cent. of its population, a figure slightly in defect of the average, but superior to the figures for Navsari and Baroda, because it contains towns more populous than the latter Divisions, wherein the industries of weaving, brass and copper-metal working and others are more largely carried on. Again it being very near to Ahmedabad, the most thriving centre of industry in Gujarat and second only to Bombay in this Presidency, many of its people resort thither and are employed in the cotton mills. Navsari supports 33,017 persons, or 10·98 per cent. of its population ; this is just in keeping with the nature of the population and requires, therefore, no comment. Baroda supports 13,109 persons, or 11·68 per cent. of its population ; because some of its outlying Talukas of Tilakwádá, Sankheda, &c., are inhabited by Anárya people who, as a rule, do not follow any industry. Their number depreciates the general percentage of the Division. The City supports 29,068 persons, or 28 per cent. of its population, by industrial occupations. This percentage is almost double the average for the State ; because it is the City only which can command industries on a large scale owing to the patronage and ready sale it affords for the products of industries. Again it possesses a cotton mill, a workshop and two or three factories ; and thus has an advantage over the Divisions. The percentage of actual workers for the whole State is 45·51 ; Kadi and Navsari are about the average with 45·38 and 45·18 per cent., respectively. **Sub. III—4, 5.** Baroda comes lower and shows only 44·33 per cent., Amreli and the City exceed the average by 2·31 and 1·79 per cent., respectively, probably because the industrial population is larger there. Amreli's superiority over the Baroda City can be explained by the fact that, as remarked before, the weaving industry is done as a home industry and so affords scope for female work also.

Subsidiary Table IV of the Census Commissioner is not prepared because **Sub. IV.** as already stated, there are no Factory Industries in this State.

Map No. 16.

50. As in the previous section, I give here also a map, No. 16, which illustrates graphically the percentages of the industrial population in each of the Divisions. The cross-line scale represents the highest percentages of Amreli, over 20 ; Kadi and Navsari with between 10 to 15 per cent. industrial population are represented in slanting lines running from right to left ; while Baroda with City having more than 15 per cent. is represented in similar slanting lines from left to right.

8. DISTRIBUTION OF THE COMMERCIAL POPULATION BY DISTRICTS.

Population supported by Commerce. Sub. V—3, 8.

51. Subsidiary Table V gives the distribution of the commercial population by Natural Division and Districts. From this we find that the whole State supports thereby 61,080 persons, or 3.12 per cent. of its population only. The Industrial population is about 27 per cent. of the agricultural, and the commercial population is only 6 per cent. of the agricultural, and 22 per cent. of the Industrial. Amreli supports 7,406 persons, or 4.85 per cent. of its population ; Kadi supports 33,578 persons, or 4 per cent. of its population by commerce ; Navsari supports 4,800 persons, or 1.59 per cent. only ; Baroda supports 2 per cent. of its population, or 11,283 persons, and the City 4,015 persons, or 3.8 per cent. It should be noted that in preparing this Table the population supported by Transport and Storage has been omitted by order of the Census Commissioner. The population supported by money-lending, merchandise and other miscellaneous dealings is shown in this Table. We might approximately gauge the number of borrowers from the extent of the strength of the commercial population in any district ; because, besides the actual money-lenders, shopkeepers, merchants and even brokers do, as a matter of fact, carry on money-lending business. It might therefore be presumed that the greater the number of money-lenders, the greater is the number of borrowers. The number of borrowers may be due either to the total absence of money or partial absence of it ; the first may be called indebtedness and the latter credit and loan. But the latter has small room to exist to any appreciable extent from the fact of the absence of industries, which require organised capital. Hence the number of money-lenders is, at least in this State, a direct inference of its indebtedness. Taking this as a test, we find that Amreli is the most indebted ; and if we examine the actual state of the Province we find it corroborated. Because the Kathis of that Province are notoriously indebted owing to their false pride in being called Girasias and thus in incurring large expenses on marriage and other occasions. Similarly, Káradias and other such poor cultivators are utterly in the grip of the money-lenders. Amreli is followed immediately by Kadi, where castes like Anjanás, Kadvás and Karvatiás with Kathi-like false pride, reside in large numbers and swell the number of money-lenders by their foolish and reckless expenses. Then comes the City, with its large number of money-lenders and exchangers. Baroda follows next, for the very good reason that the Lewá Patidar and the Momná population are by habit thrifty, and also that the soil of many of the talukas is very fertile and consequently yields abundant crops and, therefore, does not afford occasion for resorting to money-lenders. The Navsari Division stands at the bottom, owing to nearly $\frac{1}{3}$ rd of its population being forest tribes who, on account of their simplicity

in food and living very rarely have reason to fall into debt. The percentage of actual workers in this class is 38·14 for the whole State. This percentage falls so low as that, because the principal occupation of this class is such as to preclude the possibility of females and children joining their husbands and fathers in the actual work, or of carrying it on independently. Sub. V—4, 5.

9. DISTRIBUTION OF THE PROFESSIONAL POPULATION BY DISTRICTS.

52. Subsidiary Table VI shows the distribution of the professional population by Natural Division and Districts. The professional population, as can be seen from the occupations supporting it, includes also priests, astrologers and such others. From this Table we find that the Professions support 53,263 persons, or 2·72 per cent. only of the whole population of the State. It is even less than that supported by commerce in the ratio of about 15 : 13. Amreli supports 6,828 persons, or 3·93 per cent. of its population by professions; Kadi 21,078 persons, or 2·52 per cent.; Navsari 6,176 persons, or 2·05 per cent.; Baroda 11,835 persons, or 2·19 per cent.; and the City 7,346 persons, or 7·07 per cent. of its population. In this Table the Order about sport is excluded according to the instruction of the Census Commissioner. The State percentage of actual workers is 46·8; and the Divisions show percentages not far removed on either side from it. The City shows much below the average. Population supported by Professions.
Sub. VI—2, 3.

10. DISTRIBUTION OF OTHER CLASSES.

53. The classes which have been omitted in this description of details for Districts in the Census Commissioner's list are Government, Pasture, Transport and Storage, Sport, Unskilled labour, and means of subsistence independent of occupations. Tables for these are prepared on a similar plan for local use. From Subsidiary Table A, we find that the total population supported by Government service is 80,108 or 4·1 per cent. of the total population. It is a third more than that supported by commerce. Out of this number, Amreli supports 8,674 persons or 5 per cent. of its population; Kadi 21,665 persons, or 2·59 per cent.; Navsari 9,049 persons, or 3·01 per cent.; Baroda 14,923 persons, or 2·76 per cent. and the City 25,797 persons, or 24·85 per cent. of its population. The percentage for the Baroda Natural Division comes to 2·94 per cent. Thus we see that Kadi, Navsari and Baroda are approximately about the average. Whatever difference we find, therein is either due to the comparative sizes of the Divisions or to the strength of the Railway service in each, or to both combined. The percentage in Amreli is nearly 2 per cent. higher than that for the Natural Division, because two regiments of infantry are located in that Division. The City shows a far higher percentage on account of the fact of its being the Capital of the State and, therefore, containing the whole military force of the State and all the head offices. The percentage of actual workers in this class is 43; and the Divisions except Amreli show a percentage approximately equal to it and call for no remarks. Amreli shows a little higher percentage due to a majority of the servants therein being immigrants with their families in their native places. Population supported by Government service.
Sub. A.

54. Subsidiary Table B shows the distribution of the population supported by pasture by Natural Division and Districts. From this Table we find that the total population supported thereby is 42,204 persons, or 2·16 per cent. of the whole Population supported by Pasture.
Sub. B.

population. It is only about 4 per cent. of that supported by agriculture. Out of this number, Amreli supports 4,183 persons, or 2·41 per cent. of its population; Kadi 20,143 persons, or 2·41 per cent.; Navsari 4,289 persons, or 1·43 per cent.; Baroda 12,872 persons, or 2·38 per cent.; and the City 717 persons, or 0·69 per cent. of the population in it. The Baroda Natural Division supports 2·24 per cent. of its population. Amreli, Kadi and Baroda show percentages approximately approaching the percentage for the Natural Division. Navsari supports less. The City cannot afford it on a large scale and hence it has the least percentage. The percentage of actual workers for the Natural Division is 48·36, but the percentages of all the Districts vary far from it in one direction or the other, probably on account of the varying habits of the people in each. Thus, where the people are inclined to attach even their children to this work, they show a higher percentage and *vice versa*.

Population supported by Transport and Storage.

Sub. C.

55. Subsidiary Table C gives the distribution of the population supported by Transport and Storage by Natural Division and Districts. The total number of persons supported is 7,357, or 0·37 per cent. of the total population. Of this number, Amreli supports 596 persons, or 0·34 per cent. of its population; Kadi 1,808, or 0·21 per cent.; Navsari 1,113 or 0·37 per cent.; Baroda 1,508 persons, or 0·27 per cent., and the City 2,332 persons, or 2·24 per cent. The percentage of the Natural Division, 0·27, varies slightly from those of Amreli, Kadi and Navsari and much more from that of the City, because the latter possesses a number of hired vehicles for passengers as well as goods traffic. The percentages of Amreli and Navsari are somewhat higher for the same reason. The difference between the latter and the City is due to the number of vehicles for hire in each.

Population supported by Sport.

Sub. D.

56. Subsidiary Table D shows the distribution of the sporting population by Natural Division and Districts. This occupation supports 2,697 persons or 0·14 per cent. of the total population. Out of this number, Amreli supports only 125 persons or 0·07 per cent. of its population; Kadi 1,955 or 0·21 per cent.; Navsari 136 or 0·04 per cent.; Baroda 137 or 0·02 per cent., and the City 344 or 0·33 per cent. Amreli and Navsari fall short of the average because the people are too poor to afford this luxury. Baroda also falls short because it is too near the capital, where a large number of such persons can naturally resort for earning a living. The Kadi Division being a home of the Tragáls shows a higher percentage than the other divisions.

Population supported by Unskilled Labour, &c.

Sub. E.

57. Subsidiary Table E shows the distribution of the labouring population by Natural Division and Districts. The total population supported in this Class is 260,556 persons or 13·34 per cent. of the total population of this State. Out of this number, Amreli supports 24,361 persons or 14·04 per cent. of its population; Kadi 98,702 persons or 11·83 per cent.; Navsari 31,805 persons or 10·58 per cent.; Baroda 96,472 persons or 17·8 per cent., and the City 9,216 persons or 8·88 per cent. of its population. This varying percentage in each is the result of the demand of such labour in each district.

Population supported by means of subsistence independent of occupation.

Sub. F.

58. Subsidiary Table F gives the distribution of the population who have independent means of subsistence by Natural Division and Districts. The total population supported in this Class is 56,035 persons, or 2·87 per cent. of the whole population of the State. Out of this number, Amreli supports 6,613 persons or

3·81 per cent. of its population ; Kadi 23,258 persons or 2·78 per cent. ; Navsari 1,841 persons or 0·61 per cent. ; Baroda 14,724 persons or 2·72 per cent., and the City 9,599 persons or 9·25 per cent. of the population. The percentage of Amreli is higher, probably because it contains the celebrated shrines at Dwarka and Beyt, where this State pays very handsome sums as donations, and Navsari shows the least. The City naturally shows a higher percentage, because it contains the Central Jail, the Lunatic Asylum, and an Orphanage also.

11.—COMPARISON WITH THE PREVIOUS CENSUS.

59. Subsidiary Table VII compares the number of persons returned under each Order at the present Census with that returned in 1891. At the outset it is to be considered that the total population having been greatly reduced by 19 per cent. in the decade, it is reasonable to expect a reduction in all the chief occupations like that of agriculture. Percentages of variation since 1891.

60. From the table we find that out of the twenty-four Orders under which the various occupations have been distributed, the following ten have developed, namely,—III Service of Native and Foreign States, VI—Personal household and sanitary services, IX—Buildings, X—Vehicles and Vessels, XI—Supplementary requirements, XVI—Drugs, Gums, Dyes, &c., XVIII—Commerce, XXI—Sports, and XXIV—Independent. Of these, III, X, XVI and XXI show an increase of over 100 per cent. ; the percentages of their variations are so high as 195, 359, 254 and 186. The other Orders do not show such great increases. If we enquire about the reasons, we find that the increase under Order III must be due to larger numbers getting admission into the service of Native and Foreign States, leaving their families behind. To this increase all the divisions except the City contribute in a varying degree. All three sub-orders under Order VI show an increase, but that shown by the sub-order (15) Non-domestic entertainment, and (16) Sanitation, of 152 and 154 per cent. respectively, is the greatest ; this indicates that more care has been bestowed on sanitation in the last decade. The increase in (15) is absolutely not worth consideration ; the number having risen from 82 to 207. The fourteenth sub-order, Personal and domestic services, does not show an increase greater than 22 per cent. This is due to an increase in the number of grooms, coachmen, dogboys, &c., in-door servants and miscellaneous and unspecified, as compared with the figures at the last Census. The increase of 13 per cent. in Order IX, Buildings, is due to an increase in the number of masons and thatchers principally. The increase in Order X, vehicles and vessels, is practically due to a very great increase in the sub-order (26), ships and boats ; the other two sub-orders, (24) and (25), show a decrease of 65 and 49 per cent., respectively. All the occupations in the twenty-sixth sub-order show an increase over 1891. Order XI—Supplementary requirements—shows an increase of 82 per cent. This increase is due to an increase in its sub-orders (28) Books and print, (31) Toys and curiosities, (32) Music and musical instruments, (33) Bangles, necklaces, beads, sacred threads, &c., (34) Furniture and (35) Tools and machinery. The remaining 5 sub-orders show a decrease. Order XVI,—Relating to Drugs, Gums, Dyes, &c., shows an increase of 254 per cent. due to a very heavy increase in the sub-order (52) Drugs, Dyes and Pigments, &c. Commerce shows an increase of 33·6 per cent. due to an increase in all its sub-orders except (54), relating to money Orders showing an increase. Sub. VII.

and securities. Order XXI, Sport, shows an increase of 186·3 per cent. and is the result of an increase in both of its sub-orders (72) Sport and (73) Game and exhibition. The next Order to show an increase is XXII, Earthwork and labour. This result is also due to an increase in both its sub-orders (74) Earthwork and (75) General labour. The last Order to show an increase is XXIV, Independent. Both the sub-orders (78) Property and alms, and (79) 'At the State expense' show an increase.

Orders showing a decrease.

61. The Orders showing a decrease over 1891, are I, II, IV, V, VII, VIII, XII, XIII, XIV, XV, XVII, XIX, XX and XXIII. The first Order, Administration, is sub-divided into 3 sub-orders. The second sub-order, Service of local and municipal bodies, had no entry at the last Census; and so a comparison could not be made. If the number returned under this head is included in the number returned under sub-order 1, then the percentage of decrease will be diminished. This decrease and that under sub-order (3), Village service, bring about the net decrease of 32 per cent. in the Order. The decrease in the fourth sub-order, Army, is responsible for that of 14 per cent. in Order II, Defence. The Military force appears to have been lessened by this ratio. In Order IV, Provision and care of animals, the sub-orders (8) Stock-breeding and dealing, and (9) Training, with decreases of 22 and 72 per cent. respectively, have contributed to the net decrease of 22·9 in the principal Order. In Order V, Agriculture, there is a decrease of 27 per cent. It is only the sub-order (10), Landlords and tenants, with a decrease of 46·5 per cent. which is responsible for this decrease, since all the three remaining sub-orders show an increase. This decrease in the important agricultural class, and such other decreases, are due to the total heavy reduction of population. The decrease of 31·3 per cent. in Order VII, Food, Drink and Stimulants, is due to a decrease in all its three sub-orders. To similar causes is due the decrease of 71·5 per cent. in Order VIII. Order XII—Textile, Fabrics and Dress, shows a decrease of 45 per cent. Out of the 5 sub-orders into which it is sub-divided, the only sub-order to show an increase is (41) Jute, Hemp, Flax, etc., which, after all, have very small numbers. The decrease in Order XIII, Metals and Precious stones, of 31 per cent. is the result of the unavailing increase of 55 per cent. in sub-orders (44), Tin, Zinc, etc., against a joint decrease in the remaining 3 sub-orders, viz. :—of 13 per cent. in Gold, Silver and Precious stones, of 56 per cent. in Brass, Copper and Bell-metal and of 45 per cent. in Iron and Steel. Order XIV, Glass, Earthen and Stoneware, shows a decrease of 25·5 per cent. on account of both its sub-orders showing a decrease. Order XV—Wood, Cane and leaves—shows a decrease of 52 per cent. for similar causes. Order XVII, relating to leather, shows a decrease of 21 per cent. Then comes Order XIX, Transport and Storage, with a decrease of 44 per cent. Analysing this decrease we find that it is due to a decrease in all its sub-orders, except (62) Storage Weighing, which shows an increase of 36 per cent. Order XX, Learned and artistic professions, shows a decrease of 43·7 per cent. This result is due to six of its sub-orders (63) Religion, (65) Literature, (66) Law, (67) Medicine, (69) Natural Science, and (71) Music, acting, etc., showing a decrease varying from 12 to 88 per cent., against a smaller increase in the remaining three sub-orders (64) Education, (68) Engineering and Survey and (70) Pictorial art and

Sculpture. Order XXIII, Indefinite and Disreputable occupations, shows a decrease of 58·2 per cent. ; this is the result of both its sub-orders (76) Indefinite and (77) Disreputable showing decreases of 62·8 and 49·6 per cent, respectively.

12. OCCUPATION OF FEMALES BY ORDERS.

62. Subsidiary Table IX shows the occupation of females by Orders, or the percentages of female actual workers to males. The presence of females in some of these Orders is unaccountable, as has been already stated. Females are found working in all Orders and their ratio to males varies from ·91 in II—Defence, to 132 in VIII—Light, Firing and Forage. They can be divided into 5 groups according to their percentages, viz., (1) those Orders in which they exceed the males, (2) those in which their percentages are over 50, (3) over 25, (4) over 10, and (5) under 10 per cent. In the first group there are Orders VIII—Light and Forage—XXII—General labour—and XXIII—Indefinite and Disreputable. The percentages for these are 132, 104·7 and 107, respectively. The first two of them are the proper fields for females of the lower Orders to work in independently of the males, as they are carried on by the lower castes and classes whose females and children go out for work. Four Orders, viz., VI—Personal, Sanitary and Household services, XI—Supplementary requirements, XII—Textile, Fabrics and Dress and XXIV—Independent, show their strength over half that of the males, with percentages of 64·7, 62·6, 52·5 and 52, respectively. These occupations afford facilities to females for independent work, though in a smaller degree than those afforded by the first group. There are six Orders which show the percentages of female actual workers therein above 25 per cent. They are :—IV—Provision and care of animals, V—Agriculture, VII—Food, Drink and Stimulants, XIV—Glass, Earthen and Stoneware, XVI—Drugs, Gums, Dyes, &c., and XVII—Leather. They present 26, 42, 47, 43, 31 and 32 as their percentages respectively. This falling-off in the female percentages may be attributed to the greater risk or exertion involved in the pursuit of occupations coming under these heads, as compared with those going before. In the fourth group there are seven Orders, viz. :—IX—Buildings, XIII—Metals and Precious stones, XV—Wood, Cane and leaves, XVIII—Commerce, XIX—Transport and Storage XX—Learned and Artistic professions and XXI—Sports. These show the female percentages to be 20·9, 12, 24·8, 16·9, 10·8, 19·9, and 22, respectively. These various Orders require strength and sinews as in Sport and Metals and Wood, or intellectual work as in Commerce and the Learned professions ; hence the ratios of females are so low. In the last group, which requires the exercise of skill, talent and vigour and for which women have not yet made way as in Government service, the ratios have gone down very low ; almost below 5 per cent. in all the four Orders falling within it. These Orders are :—I—Administration, II—Defence, III—Service of Foreign States and X—Vehicles and vessels. The percentages of females in these Orders are 2·38, 0·91, 5·68 and 3·01, respectively. Summing up, we can say that the presence of females as actual workers in any one Order is generally speaking in the inverse ratio of the measure of skill and strength required in pursuing the different occupations falling under it.

Percentage of
female actual
workers to
males.

Sub. IX.

Subsidiary Table I
General Distribution by Occupation.

Order and Sub-order.	Percentage on Total Population.		Percentage in each Order and sub-order of		Percentage of Actual workers employed		Percentage of Dependents to Actual workers	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In Cities.	In Rural areas.	In Cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
I. ADMINISTRATION ...	3.12	1.3	41.61	58.39	18.1	81.9	189	129
a. Service of the Baroda Government ...	3.05	1.28	41.9	58.1	17.1	82.9	188	128
1. Civil Service of the State ...	1.92	0.79	41.3	58.7	25.	75.	199	128
2. Service of the Local and Municipal bodies..	0.24	0.1	40.56	59.44	29.11	70.89	114	160
3. Village Service ...	0.89	0.39	43.1	56.9	0.69	99.31	128	129
b. Service of the Imperial and Provincial Government...	0.07	0.02	23.46	71.54	28.28	71.72	255	250
1. Civil Service of the State...	0.05	0.02	29.1	70.9	33.57	66.43	202	265
2. Service of the Local and Municipal bodies.	...	...	53.61	46.80	...	...	...	...
3. Village Service ...	0.02	...	17.77	82.23	27.45	72.55	621	408
II. DEFENCE ...	0.87	0.42	48.1	51.9	75.84	24.16	99	133
4a. Army of the Baroda Government...	0.85	0.41	47.89	52.11	74.9	25.1	102	80
4b. Army of the Imperial Government...	0.02	0.01	62.5	37.5	98.15	1.85	51	270
III. SERVICE OF NATIVE AND FOREIGN STATES ...	0.11	0.05	40.16	59.84	5.83	94.17	175	147
6. Civil Officers...	0.09	0.04	43.1	56.9	6.21	93.79	172	128
7. Military ...	0.02	0.01	19.55	80.45	...	100.	...	409
Total Class A—Government ...	4.1	1.77	42.9	57.1	31.49	68.51	138	130
IV. PROVISION AND CARE OF ANIMALS ...	2.16	1.05	48.3	51.7	1.6	98.4	118	107
8. Stock Breeding and Dealing ...	2.15	1.04	48.35	51.65	1.43	98.57	118	107
9. Training and Care of Animals ...	0.01	0.01	33.78	66.22	72.	28.	167	271
V. AGRICULTURE ...	51.98	23.49	45.2	54.8	0.4	99.6	122	121
10. Land-holders and Tenants ...	32.5	13.53	41.62	58.38	0.33	99.67	131	140
11. Agricultural Labourers ...	19.1	9.79	52.32	47.68	0.26	99.74	98	95
12. Growers of Special Products ...	0.26	0.12	47.3	52.7	17.	83.	106	113
13. Agricultural Training and supervision and Forests ...	0.12	0.05	44.35	55.65	6.22	93.78	292	114
Total Class B—Pasture and Agriculture ...	54.14	24.54	45.32	54.68	0.46	99.54	121	121

Subsidiary Table I.—(contd.).

General Distribution by Occupation.

Order and Sub-order.	Percentage on Total Population.		Percentage in each Order and sub-order of		Percentage of Actual workers employed		Percentage of Dependents to Actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In Cities.	In Rural areas.	In Cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
VI. PERSONAL, HOUSEHOLD AND SANITARY SERVICES	4.98	2.59	52.13	47.87	10.87	89.13	104	90
14. Personal and Domestic Services	4.07	2.12	52.19	47.81	11.89	88.31	108	90
15. Non-Domestic Entertainment	0.01	...	60.38	39.62	23.2	76.8	114	51
16. Sanitation	0.9	0.47	51.75	48.25	7	93	78	94
Total Class C.—Personal Services	4.98	2.59	52.13	47.87	10.87	89.13	104	90
VII. FOOD, DRINK AND STIMULANTS	3.5	1.55	44.15	55.85	15.67	84.33	103	131
17. Provision of Animal Food	0.37	0.17	45.4	54.6	18.86	81.14	140	116
18. Provision of Vegetable Food	2.73	1.22	44.79	55.21	15	85	89	129
19. Provision of Drink Condiments and Stimulants	0.4	0.16	38.74	61.26	24.82	75.18	135	166
LIGHT, FIRING AND FORAGE	0.51	0.33	65.29	34.71	8.16	91.84	99	49
20. Lighting	0.1	0.05	45.49	54.51	20.7	79.3	151	130
21. Fuel and Forage	0.41	0.28	70.22	29.78	6.14	93.86	71	40
BUILDINGS	0.81	0.36	44.58	55.42	20.59	79.41	84	106
22. Building Materials	0.18	0.07	42.88	57.12	28.5	71.5	83	153
23. Artificers in Building	0.63	0.29	45.06	54.94	18.55	81.45	84	130
X. VEHICLES AND VESSELS	0.11	0.04	82.29	67.71	3.8	96.2	181	211
24. Railway and Tramway Plant ... ..	...	...	50	50	24	76	266	50
25. Carts, Carriage, etc.	0.01	0.01	57	43	25.58	74.42	161	44
26. Ships and Boats	0.1	0.03	30	70	0.17	99.83	200	232
XI. SUPPLEMENTARY REQUIREMENTS	0.43	0.2	47.81	52.19	23.13	76.87	145	102
27. Paper	0.01	...	55.63	44.37	25	75	114	65
28. Books and Prints	0.03	0.02	48.65	51.35	63.49	36.51	110	96
29. Watches, Clocks and Scientific Instruments	0.01	...	39.28	60.72	63.63	36.37	193	87
30. Carving and Engraving	0.02	0.01	43.75	56.25	35.37	64.63	152	111
31. Toys and Curiosities	0.01	0.01	52.15	47.85	75.86	24.14	118	89
32. Music and Musical Instruments	0.01	...	45.9	54.1	50	50	107	128
33. Bangles, Necklaces, Beads, Sacred threads, etc.	0.24	0.12	50	50	11.65	88.35	167	91
34. Furniture	0.02	0.01	33.75	66.25	23.88	76.12	172	224

Subsidiary Table I.—(contd).

General Distribution by Occupation.

Order and Sub-order.	Percentage on Total Population.		Percentage in each Order and sub-order of		Percentage of Actual workers employed		Percentage of Dependents to Actual workers	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In Cities.	In Rural areas.	In Cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
XI. SUPPLEMENTARY REQUIREMENTS— <i>concl.</i>								
35. Harness ...	...	...	50	50	21.43	78.57	200	73
36. Tools and Machinery.	0.06	0.02	42.71	57.29	3.74	96.26	128	134
37. Arms and Ammunition.	0.02	0.01	48.71	51.29	10	90	186	96
XII. TEXTILE, FABRICS AND DRESS.	3.49	1.71	49	51	8.56	91.44	99	100
38. Wool and Fur ...	0.03	0.02	45.25	54.75	5.15	94.85	140	118
39. Silk ...	0.02	0.01	53.83	46.17	32.81	67.60	133	68
40. Cotton ...	2.22	1.08	48.9	51.1	6	94	81	106
41. Jute, Hemp, Flax, Coir, etc.	0.11	0.06	52.17	47.83	26.60	73.31	86	98
42. Dress ...	1.11	0.54	48.82	51.18	11.16	88.84	119	103
XIII. METALS AND PRECIOUS STONES.	1.28	0.49	38.31	61.69	15.18	84.82	169	159
43. Gold, Silver and Precious Stones.	0.66	0.25	37.44	62.56	21.64	78.36	171	166
44. Brass, Copper and Bell-metal.	0.08	0.03	40.44	59.56	21.89	78.11	156	146
45. Tin, Zinc, Quicksilver and Lead ...	0.05	0.02	38.11	61.89	17.44	82.56	172	100
46. Iron and Steel ...	0.49	0.19	39.15	60.85	5.54	94.46	161	155
XIV. GLASS, EARTHEN AND STONWARE.	1.35	0.65	43.35	56.65	3.26	96.74	101	107
47. Glass and Chinaware.	0.01	...	43.69	56.31	32.69	67.31	241	74
48. Earthen and Stoneware.	1.34	0.65	48.46	51.54	3.14	96.86	94	107
XV. WOOD, CANE AND LEAVES, &c.	0.99	0.44	46.73	53.27	12.54	87.46	123	124
49. Wood and Bamboos..	0.75	0.3	49.42	50.58	12.67	87.33	144	147
50. Canework, Matting and Leaves, &c.	0.24	0.14	57.49	42.51	12.24	87.76	107	71
XVI. DRUGS, GUMS, DYES, &c.	0.24	0.1	40.44	59.56	5	95	150	147
51. Gums, Wax, Resins and similar Forest Produce.	0.02	0.01	49.13	50.87	58.82	41.18	.....	103
52. Drugs, Dyes, Pigments, &c.	0.22	0.09	39.74	60.26	5.41	94.59	150	152
XVII. LEATHER, &c. ...	1.49	0.63	42.16	57.84	3.3	96.7	118	138
53. Leather, Horn and Bones.	1.49	0.63	42.16	57.84	3.3	96.7	118	138
Total Class D.—Preparation and Supply of Material Substances.	14.2	6.32	45.78	54.22	10.83	89.17	111	119
XVIII. COMMERCE ...	3.13	1.19	38.14	61.86	6.63	93.37	165	162
54. Money and Securities.	0.85	0.31	36.32	63.68	9.68	90.32	188	174
55. General Merchandise.	1.17	0.43	37	63	1	99	208	168
56. Dealing Unspecified.	0.93	0.38	41.47	58.53	5	95	148	141
57. Middlemen, Brokers and Agents.	0.13	0.07	35.27	64.73	37.43	62.57	143	208

Subsidiary Table I.—(concl'd.)
General Distribution by Occupation.

Order and Sub-order.	Percentage on Total Population.		Percentage in each Order and sub-order of		Percentage of Actual workers employed		Percentage of Dependents to Actual workers	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In Cities.	In Rural areas.	In Cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
XIX. TRANSPORT AND STORAGE	0·38	0·15	40·33	59·67	34·	66·	131	157
58. Railway (excluding police on Railway).	0·15	0·06	40·9	59·1	16·	84·	140	145
59. Road	0·11	0·04	39·	61·	54·24	45·76	150	167
60. Water	0·04	0·01	29·55	70·45	19·52	80·48	163	256
61. Messages	0·03	0·01	42·83	57·17	28·43	71·57	137	133
62. Storage and Weighing.	0·05	0·03	50·15	49·85	53·88	46·12	83	118
Total Class E—Com- merce, Transport, Storage.	3·51	1·34	38·37	61·63	9·6	90·4	152	162
XX. LEARNED AND ARTISTIC PROFESSIONS.	2·72	1·26	46·8	53·2	11·44	88·56	157	108
63. Religion	1·94	0·93	48·11	51·89	5·	95·	150	106
64. Education	0·27	0·13	47·86	52·14	18·16	81·84	133	103
65. Literature	0·06	0·02	47·13	52·87	47·74	52·26	155	46
66. Law	0·07	0·02	32·68	67·32	32·1	67·9	255	183
67. Medicine	0·11	0·04	40·	60·	31·48	68·52	177	136
68. Engineering and Survey	0·07	0·02	33·9	66·1	85·	15·	194	188
69. Natural Science ...	0·01	...	39·23	60·77	2·29	97·71	...	158
70. Pictorial Art and Sculpture.	0·05	0·03	52·59	47·41	9·65	90·35	168	81
71. Music, Acting, Dancing, &c.	0·14	0·07	42·39	57·61	30·	70·	106	149
XXI. SPORT	0·14	0·07	53·	47·	12·45	87·55	93	88
72. Sport	0·04	0·02	53·51	46·49	25·8	74·2	72	92
73. Games and Exhibitions	0·1	0·05	52·79	47·21	60·1	39·9	136	87
Total Class F—Profes- sions.	2·86	1·33	47·1	52·9	11·5	88·5	154	107
XXII. EARTHWORK AND GE- NERAL LABOUR.	13·31	7·49	56·27	43·73	4·	96·	56	79
74. Earthwork, &c. ...	0·58	0·34	59·13	40·87	1·14	98·86	66	69
75. General Labour ...	12·73	7·15	56·	44·	4·13	95·87	55	79
XXIII. INDEFINITE AND DIS- REPUTABLE OCCU- PATIONS.	0·03	0·03	66·84	33·16	20·31	79·69	45	51
76. Indefinite	0·02	0·02	55·83	44·17	8·24	91·76	93	78
77. Disreputable	0·01	0·01	85·28	14·72	31·	69·	33	18
Total Class G—Un- skilled labour not Agricultural.	13·34	7·52	56·3	43·7	4·	96·	56	79
XXIV. INDEPENDENT ...	2·87	1·51	52·7	47·3	15·45	84·55	72	94
78. Property and Alms ...	2·53	1·33	52·75	47·25	13·39	86·61	69	93
79. At the State Expense ...	0·34	0·18	52·31	47·69	59·8	40·2	78	110
Total Class H—Means of subsistence inde- pendent of Occupa- tion.	2·87	1·51	52·7	47·3	15·45	84·55	72	94
Total Baroda State ...	100	46·92	47·11	52·89	5·36	94·64	110	112

Subsidiary Table II.

Distribution of the Agricultural Population by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by Agriculture.	Percentage of Agricultural Population to District Population.	Percentage on Agricultural Population of	
			Actual Workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	1,020,810	52.38	45.85	54.15
Amreli Division	72,328	41.7	47	53
Kadi ,,	455,269	54.54	42.22	57.78
Navsari ,,	198,757	66.15	49.64	50.36
Baroda ,,	284,456	52.65	46.41	53.59
Baroda City	7,114	3.97	45.11	54.89
Total	1,014,927	51.98	45.19	54.81

Subsidiary Table III.

Distribution of the Industrial Population by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by Industry.	Percentage of Industrial Population to District Population.	Percentage of Industrial Population of	
			Actual Workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	248,245	13.42	45.32	54.68
Amreli Division	35,386	20.4	47.82	52.18
Kadi ,,	115,862	13.88	45.35	54.65
Navsari ,,	33,017	10.98	45.18	54.82
Baroda ,,	63,109	11.68	44.33	55.67
Baroda City	29,068	28	47.30	52.7
Total	277,313	14.20	45.51	54.49

Subsidiary Table V.

Distribution of the Commercial Population by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by Commerce.	Percentage of Commercial Population to District Population.	Percentage on Commercial Population of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	57,065	3.09	38.17	61.83
Amreli Division	7,406	4.85	32.65	67.35
Kadi „	33,578	4.02	40.54	59.46
Navsari „	4,800	1.59	28.83	71.17
Baroda „	11,283	2.09	38.75	61.25
Baroda City	4,015	3.86	37.67	62.33
Total ...	61,080	3.12	38.14	61.86

Subsidiary Table VI.

Distribution of the Professional Population by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by Profession.	Percentage of Professional Population to District Population.	Percentage on Professional Population of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	45,917	2.48	48.08	51.92
Amreli Division	6,828	3.93	49.02	50.98
Kadi „	21,078	2.52	49.21	50.79
Navsari „	6,176	2.05	47.25	52.75
Baroda „	11,835	2.19	45.94	54.06
Baroda City	7,346	7.07	38.83	61.17
Total ...	53,263	2.72	46.8	53.2

Subsidiary Table VII.

Occupations by Orders, 1901 and 1891.

Order.	Population supported in 1901.	Population supported in 1891.	Percentage of Variation (+) or (-).
1	2	3	4
I. Administration	60,920	89,812	— 32·16
II. Defence	17,012	19,815	— 14·14
III. Service of Native and Foreign States ...	2,176	786	+ 195·65
IV. Provision and Care of Animals	42,204	54,742	— 22·9
V. Agriculture	1,014,927	1,391,450	— 27·05
VI. Personal Household and Sanitary Services.	97,152	71,987	+ 34·95
VII. Food, Drink and Stimulants	68,402	99,558	— 31·29
VIII. Light, Fire and Forge	9,064	35,001	— 71·53
IX. Buildings	15,729	13,008	+ 18·18
X. Vehicles and Vessels	2,118	461	+ 359·43
XI. Supplementary Requirements	8,416	6,872	+ 22·46
XII. Textile, Fabrics and Dress	68,213	124,111	— 45·03
XIII. Metals and Precious Stones	25,029	36,442	— 31·31
XIV. Glass, Earthen and Stoneware	26,284	35,811	— 25·56
XV. Wood, Cane and Leaves, &c.	19,364	40,730	— 52·45
XVI. Drugs, Gums, Dyes, &c.	4,621	1,806	+ 253·82
XVII. Leather	29,178	37,176	— 21·52
XVIII. Commerce	61,080	44,058	+ 38·63
XIX. Transport and Storage	7,357	13,228	— 44·33
XX. Learned and Artistic Professions...	53,263	94,594	— 43·69
XXI. Sport	2,697	942	+ 186·3
XXII. Earthwork and General Labour	259,989	156,880	+ 63·72
XXIII. Indefinite and Disreputable Occupation ...	567	161,463	— 99·64
XXIV. Independent	56,035	41,698	+ 34·33

Subsidiary Table VIII.

Occupations by Sub-orders, 1901 and 1891.

Sub-order.	Population supported in 1901.	Population supported in 1891.	Increase (+) or Decrease (-).	Percentage of Variation (+) or (-).
1	2	3	4	5
I. Administration ...	60,920	89,812	-28,892	-32.16
1. Service of the Imperial and Provincial Government and Baroda State Service ...	38,885	45,162	-6,777	-15.
2. Service of the Local and Municipal bodies.	4,705	.....	+4,705	.....
3. Village Service ...	17,850	44,650	-26,820	-60.
II. Defence ...	17,012	19,815	-2,803	-14.14
4. Army ...	17,012	19,815	-2,803	-14.14
5. Navy and Marine ...	...	.....	.....	.....
III. Service of Native and Foreign States...	2,176	736	+1,440	+195.65
6. Civil Officers ...	1,905	666	+1,239	+186.36
7. Military Officers ...	271	70	+201	+287.14
IV. Provision and care of Animals ...	42,204	54,742	-12,538	-22.9
8. Stock Breeding and Dealing ...	42,056	54,205	-12,149	-22.41
9. Training and Care of Animals	148	537	389	-72.44
V. Agriculture ...	1,014,927	1,391,450	-376,523	-27.
10. Land holders and Tenants ...	631,688	1,196,580	-561,892	-46.49
11. Agricultural Labourers	372,964	190,896	+182,068	+95.38
12. Growers of Special Products ...	5,027	3,963	+1,064	+26.85
13. Agricultural Training, &c., Supervision and Forests ...	2,248	11	+2,237	+20,336.36
VI. Personal, House hold & Sanitary Services ...	97,152	71,987	+25,165	+34.95
14. Personal and Domestic Services ...	79,365	64,998	+14,367	+22.1
15. Non-Domestic Entertainment ...	207	82	+125	+152.44
16. Sanitation ...	17,580	6,907	+10,673	+154.52
VII. Food, Drink and Stimulants ...	68,402	99,558	-31,156	-31.29
17. Animal Food...	7,285	9,385	-2,100	-22.38
18. Vegetable Food ...	53,851	75,732	-22,381	-29.55
19. Drinks, Condiments and Stimulants ...	7,766	14,441	-6,675	-46.22
VIII. Light, Firing & Forage	9,964	35,001	-25,037	-71.53
20. Lighting ...	1,985	17,659	-15,674	-88.76
21. Fuel and Forage ...	7,979	17,342	-9,363	-53.99
IX. Buildings...	15,729	13,903	+1,826	+13.13
22. Building Materials ...	8,346	3,247	+99	+ 3.
23. Artificers in Building...	12,383	10,656	+1,727	+16.21

Subsidiary Table VIII.—*contd.*

Occupations by Sub-orders, 1901 and 1891.

Sub-order.	Population supported in 1901.	Population supported in 1891.	Increase (+) or Decrease (—)	Percentage of Variation (+) or (—)
I	2	3	4	5
X. Vehicles and Vessels ...	2,118	461	+1,657	+359.43
24. Railway and Tramway Plant ...	26	71	—48	—64.86
25. Carts, Carriages, &c. ...	156	808	—152	—49.35
26. Ships and Boats ...	1,936	79	+1,857	+2,350.68
XI. Supplementary Re-quirements ...	8,416	6,872	+1,544	+22.46
27. Paper ...	151	249	—98	—39.36
28. Books and Prints ...	670	321	+349	+108.72
29. Watches, Clocks, and Scientific Instruments	112	140	—28	—20.
30. Carving and Engraving.	336	664	—328	—49.4
31. Toys and Curiosities ...	278	152	+126	+82.9
32. Music and Musical Instruments ...	122	74	+48	+64.86
33. Bangles, Necklaces, Beads, Sacred Threads, &c. ...	4,769	4,038	+731	+18.1
34. Furniture ...	397	76	+321	+422.87
35. Harness ...	28	244	—216	—88.52
36. Tools and Machinery ...	1,126	473	+653	+188.
37. Arms and Ammunition.	447	441	—14	—3.17
XII. Textile, Fabrics and Dress ...	68,213	124,111	—55,898	—45.
38. Wool and Fur ...	643	768	—145	—18.53
39. Silk ...	483	2,840	—2,357	—82.99
40. Cotton ...	43,332	90,751	—47,419	—52.25
41. Jute, Hemp, Flax, Coir, &c. ...	2,008	1,555	+513	+32.99
42. Dress ...	21,687	28,177	—6,490	—23.
XIII. Metals and Precious Stones ...	25,029	36,442	—11,413	—31.31
43. Gold, Silver and Precious Stones ...	12,893	14,758	—1,905	—12.87
44. Brass, Copper and Bell-metal ...	1,577	3,562	—1,985	—55.73
45. Tin, Zinc, Quicksilver and Lead ...	963	619	+344	+55.57
46. Iron and Steel ...	9,596	17,463	—7,867	—45.
XIV. Glass, Earthen and Stone Ware ...	26,284	35,311	—9,027	—25.56
47. Glass and China Ware.	119	192	—73	—38.
48. Earthen and Stone Ware.	26,165	35,119	—8,954	—25.5
XV. Wood, Cane and Leaves, &c. ...	19,364	40,730	—21,366	—52.45
49. Wood and Bamboos ...	14,663	29,057	—14,394	—49.54
50. Canework, Matting and Leaves, &c. ...	4,701	11,673	—6,972	—59.73
XVI. Drugs, Gums, Dyes, &c.	4,621	1,306	+3,315	+253.82
51. Gum, Wax, Resin and similar Forest Produce	346	420	—74	—17.62

Subsidiary Table VIII—(concl'd.)

Occupation by Sub-orders, 1901 and 1891.

Sub-order.	Population supported in 1901.	Population supported in 1891.	Increase (+) or Decrease (—)	Percentage of Variation (+) or (—)
1	2	3	4	5
XVI. Drugs, &c.—concl'd.				
52. Drugs, Dyes, Pigments, &c.	4,275	386	+3,889	+582·51
XVII. Leather	29,173	37,176	—8,003	—21·52
53. Leather, Horn and Bones, &c.	29,173	37,176	—8,003	—21·52
XVIII. Commerce	61,080	44,058	+17,022	+38·63
54. Money and Securities.	16,582	21,806	—5,224	—23·96
55. General Merchandise.	22,779	3,412	+14,367	+168·87
56. Dealing unspecified ...	18,212	10,555	+7,657	+72·54
57. Middlemen, Brokers and Agents... ..	3,507	3,225	+282	+8·74
XIX. Transport and Storage.	7,357	13,228	—5,871	—44·38
58. Railway (Excluding Police on Railway)...	2,863	2,971	—108	—3·63
59. Road	2,129	6,234	—4,205	—66·39
60. Water	849	2,114	—1,265	—59·84
61. Messages	565	1,111	—546	—49·14
62. Storage and Weighing.	951	698	+253	+36·25
XX. Learned and Artistic Professions	53,263	94,594	—41,331	—43·69
63. Religion	37,916	73,166	—35,250	—48·18
64. Education	5,384	4,537	+847	+18·67
65. Literature	1,080	1,718	—638	—37·13
66. Law	1,487	1,806	—319	—17·66
67. Medicine	2,243	2,550	—307	—12·
68. Engineering and Survey	1,339	1,175	+164	+13·96
69. Natural Sciences ...	180	1,099	—969	—88·17
70. Pictorial Art, Sculpture, &c.	985	215	+770	+358·14
71. Music, Acting and Dancing	2,699	8,328	—5,629	—67·59
XXI. Sport	2,697	942	+1,755	+136·3
72. Sport	869	330	+539	+163·33
73. Games and Exhibitions.	1,828	612	+1,216	+198·69
XXII. Earthwork and General Labour	259,989	160,107	+99,882	+62·38
74. Earthwork, &c.	11,434	3,227	8,207	+254·32
75. General Labour	248,555	156,880	+91,675	+58·44
XXIII. Indefinite and Disreputable Occupations...	587	1,356	—789	—58·19
76. Indefinite	326	873	—552	—62·87
77. Disreputable	241	478	—237	—49·58
XXIV. Independent	56,035	41,698	+14,337	+34·38
78. Property and Alms ...	49,402	37,931	+11,471	+30·24
79. At the Public Charge...	6,633	3,767	+2,866	+76·

Subsidiary Table IX.

Occupation of Females by Orders.

Order.	Number of Actual Workers.		Percentage of Females to Males.
	Males.	Females.	
1	2	3	4
I. Administration	24,764	588	2·38
II. Defence	8,108	74	0·91
III. Service of Native and Foreign States ...	827	47	5·68
IV. Provision and Care of Animals	16,163	4,225	26·13
V. Agriculture	322,953	135,726	42·
VI. Personal, Household and Sanitary Services ...	30,742	19,903	64·74
VII. Food, Drink and Stimulants	20,520	9,693	47·23
VIII. Light, Firing and Forage	2,801	3,705	132·27
IX. Buildings	5,803	1,212	20·88
X. Vehicles and Vessels	664	20	3·
XI. Supplementary Requirements	2,474	1,550	62·65
XII. Textile, Fabrics and Dress	21,902	11,508	52·54
XIII. Metals and Precious Stones	8,552	1,035	12·1
XIV. Glass, Earthen and Stoneware	8,872	3,837	43·24
XV. Wood, Canes and Leaves, &c.	6,915	1,715	24·8
XVI. Drugs, Gums, Dyes, &c.	1,426	443	31·
XVII. Leather	0,312	2,987	32·
XVIII. Commerce	19,926	3,369	16·9
XIX. Transport and Storage	2,676	291	10·87
XX. Learned and Artistic Professions	20,780	4,147	19·95
XXI. Sport	1,172	258	22·
XXII. Earthwork and General Labour	71,445	74,862	104·78
XXIII. Indefinite and Disreputable Occupations ...	183	196	107·1
XXIV. Independent	19,404	10,131	52·21

Subsidiary Table A.

*Distribution of Population supported by Government Service
by Natural Division and Districts.*

Natural Divisions and Districts.	Population supported by the Class Government.	Percentage of the Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Government of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	54,311	2.94	43.4	56.6
Amreli Division	8,674	5.	46.	54.
Kadi ,,	21,665	2.59	42.1	57.9
Navsari ,,	9,049	3.	44.	56.
Baroda ,,	14,923	2.76	43.38	56.62
Baroda City	25,797	24.65	42.	58.
Total	80,108	4.1	43.	57.

Subsidiary Table B.

*Distribution of Population supported by Pasture by Natural
Division and Districts.*

Natural Divisions and Districts.	Population supported by the Class Pasture.	Percentage of the Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Pasture of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	41,487	2.24	48.36	51.64
Amreli Division... ..	4,183	2.41	55.18	44.82
Kadi ,,	20,143	2.41	44.	56.
Navsari ,,	4,289	1.43	56.42	43.58
Baroda ,,	12,872	2.38	50.37	49.63
Baroda City	717	0.69	45.75	54.25
Total	42,204	2.16	48.31	51.69

Subsidiary Table C.*Distribution of Population supported by Transport and Storage by Natural Division and Districts.*

Natural Divisions and Districts.	Population supported by the Class Transport and Storage.	Percentage of Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Transport and Storage of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	5,025	0·27	39·	61·
Amreli Division	596	0·84	32·55	67·45
Kadi „	1,808	0·21	39·1	60·9
Navsari „	1,113	0·87	34·77	65·23
Baroda „	1,508	0·27	44·36	55·64
Baroda City	2,332	2·24	43·81	56·69
Total ...	7,357	0·27	40·82	59·68

Subsidiary Table D.*Distribution of Population supported by Sport by Natural Division and Districts.*

Natural Divisions and Districts.	Population supported by the Class Sport.	Percentage of Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Sport of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	2,353	0·13	53·21	46·79
Amreli Division	125	0·07	80·8	19·2
Kadi „	1,955	0·21	50·23	49·77
Navsari „	136	0·04	80·88	19·12
Baroda „	137	0·02	43·07	56·93
Baroda City	344	0·33	51·74	48·26
Total ...	2,697	0·14	53·	47·

Subsidiary Table E.

Distribution of Population supported by Unskilled Labour not Agricultural by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by the Class Unskilled Labour not Agricultural.	Percentage of the Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Unskilled Labour not Agricultural of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	251,340	13.54	56.	44.
Amreli Division	24,361	14.	63.89	36.11
Kadi „	98,702	11.83	53.54	46.46
Navsari „	31,805	10.58	62.28	37.72
Baroda „	96,472	17.86	54.36	45.64
Baroda City	9,216	8.88	64.15	35.85
Total ...	260,556	13.34	56.29	43.71

Subsidiary Table F.

Distribution of Population by Natural Division and Districts supported by Means of Subsistence independent of Occupation.

Natural Divisions and Districts.	Population supported by the Class Means of Subsistence independent of Occupation.	Percentage of the Population supported by the Class to the Total Population of the District.	Percentage on Population in the Class Means of Subsistence independent of Occupation.	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	46,436	2.51	51.62	48.38
Amreli Division	6,613	3.81	57.87	42.13
Kali „	23,258	2.78	48.29	51.71
Navsari „	1,841	0.61	60.	40.
Baroda „	14,724	2.72	51.66	48.34
Baroda City	9,599	9.25	57.93	42.02
Total ...	56,035	2.87	52.71	47.29