



Census of India, 1931

VOLUME XII

CENTRAL PROVINCES & BERAR

PART I—REPORT

BY

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OF THE INDIAN CIVIL SERVICE

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INTRODUCTION

It has been stated that the Superintendent of Census Operations is the most fortunate of Government servants. For a period of two years or more he is generally secure from the cares of district administration and from the attentions of frequent *mulakatis*.* When his work is ended few can question the accuracy of his statements or the figures upon which he bases them, for it is unlikely that, in a busy age, any one will go so far as to attempt to check even the totals of the Tables for which he is responsible. He has the somewhat invidious reputation of being an authority on most matters connected with provincial statistics and upon many questions concerning ethnology and anthropology. If he is careful he may be able to preserve this reputation, at least among those who have not studied the subject more deeply than himself, and after working in his appointment for a few months he is almost bound to become an enthusiastic amateur statistician and anthropologist. If he has high mathematical qualifications such as those possessed by Mr. Roughton, the Superintendent of 1921, his position is almost unassailable.

The task of taking the census is, however, not quite the joyous affair that it was twenty or thirty years ago, when apart from the dry field of figures there was a vast virgin field of research upon which to work. Past Superintendents, and perhaps chief among them the late Mr. Russell, laboured in that field so well that it is difficult to add much to their publications and considerable temerity is needed to challenge anything that they have written.

It has, in fact, now become the business of a census report simply to present the latest information regarding the population, its character, its mode of living and its means of livelihood to a very limited public—and to draw from the figures collected any obvious deductions which may prove change, whether in the way of development or deterioration, during the last decade.

The progress which takes place in the east in the space of ten years is not expected to be very clearly marked. But in the Central Provinces, as in the whole of the vast sub-continent of India, change (and in some communities decay) has probably occurred more rapidly between 1921 and 1931 than in any previous inter-censal period. By change is meant not such upheavals as are brought about by conquests and revolutions but development in matters affecting the daily life of the people and alterations in their customs and ideas such as ultimately create the history of a nation.

It is true that in these Provinces reforms and improvements come slowly, caste customs firmly imposed by mothers-in-law die hard and the man who tries to hurry the east still digs for himself an early grave. But even while the peasant in the interior generally follows agricultural processes handed

*Visitors who come upon public or private business. A few years ago the Deputy Commissioner of a northern district used to receive up to forty a day.

down from Tubal Cain and the Marias of Chanda and Bastar pursue almost the same mode of life as their forefathers of centuries ago, the amazing improvement of internal combustion engines has made development of motor traffic (in India as elsewhere) one of the most remarkable features of the past decade and the intense political activity of the last few years, stimulated by a minority in the population, has probably done more to break down caste and communal prejudices than any amount of missionary effort. To pass an opinion as to whether such changes are good or bad, for the happiness of the individual or for the prosperity of the masses, is not the function of this report. Yet it would perhaps be not irrelevant to recall here the view expressed by an aged rustic of Saugor district to a young Indian Assistant Commissioner. The latter was riding along a road one day when an aeroplane passed overhead. He noticed the old peasant walking with his head bent and eyes upon the ground and asked him why he did not look up and see the wonderful air-craft. The old man with his eyes still fixed on the ground said in vernacular "Sahib, a very great disaster has befallen us".

However that may be, in the chapters which follow an endeavour has been made to trace clearly the changes and progress of the last decade under their appointed heads and to draw from figures such deductions as are irrefutable. Where temptation to express opinion was strong, prudence has generally substituted modest suggestion. It must, however, be clearly understood that where the writer has expressed any definite opinion it is his own and no responsibility for it can be assigned to Government. Repetition of what was written in past reports, upon which improvement does not appear possible, has been avoided except where for the sake of lucidity it was necessary. When such necessity arose, the method of direct quotation has been adopted.

It has, in the past, been usual at the beginning of the report to give some account of the organization of the census operations and, although fuller details will be found in the administrative volume, it seems proper to follow precedent in this introduction. The system which has always been adopted since the first census of the people of these provinces, as now constituted, has been to make local officials, as far as possible, responsible for the enumeration in their districts or States. The Provincial Superintendent of Census Operations issues instructions for their guidance from time to time and keeps in very close touch with them. In many western countries it is customary to have the census schedules filled by the head of the household to be enumerated, if he is literate, but in India such a system is clearly unworkable owing to the large percentage of illiteracy. The schedules are therefore, in almost every case, written by trained enumerators under the supervision of the district or State officials. The results have generally proved more accurate than those obtained by any other method and for this reason in 1931 many western Governments also followed the same course. There is, however, a difference between a census taken in the greater part of India, including the Central Provinces, and one taken in most other countries, because the actual work of enumeration here is carried out either by honorary workers or by Government servants, who perform the duty in addition to their normal work, and no expenditure is therefore incurred on staff except on that of the Provincial Superintendent's office. How creditable it is to the spirit of all those who co-operate in this important public service is sometimes overlooked.

Preliminary arrangements in districts and States have to be made well ahead of the actual date of enumeration and for this purpose the Provincial

Census Superintendent's office is opened about 10 months before the census is taken. Lists are prepared of every village in the provinces to ensure that none is excluded during the numbering of the people. This is a simple matter because except in the most remote States complete land records are now maintained. For the purpose of collecting statistics of the population towns and villages are grouped into charges, circles and blocks. The general principle is that there should be about 40 houses in a block, 12 blocks in a circle and 15 circles in a charge. For such an organization the land revenue system of the Central Provinces is peculiarly well adapted and in most cases the Revenue Inspector automatically became the Charge Superintendent and the *Patwari* the Circle Supervisor. In certain States the land records are kept according to a method different to that of the Central Provinces, but as far as possible a similar census organization was adopted, and it was well understood. Under the control of the Census Supervisors, enumerators were made responsible for each block. In rural areas they were often village officials, schoolmasters, etc., but the majority were non-official volunteers of sufficient education to ensure the proper discharge of their honorary duties and were themselves residents of the blocks for which they had to write the final schedules. The value of such a system is that the Supervisor, who was generally the official maintaining the land records of his circle, and the enumerator, who was a neighbour of those to be enumerated in his block, were both of them familiar with the households with which they had to deal and with their family history. In towns the organization had to be slightly different, and there Charge Superintendents and Circle Supervisors were normally members of municipal committees or municipal servants.

Lists of possible census officials were made by Deputy Commissioners and State Census Officers during the hot weather of 1930, but before blocks were finally allotted to each enumerator a number had to be marked on every residence in the province and house lists were then prepared. This was done during the months of October and November 1930. In order that no individual might escape enumeration it was necessary to give numbers to all places where members of the public might conceivably spend the night of the census, and district officials had to make very careful inspections to ensure that the work was properly carried out particularly in urban areas where owing to the political situation the attitude towards the census was not always as friendly as in villages. In the course of these inspections it was sometimes found that the zeal of subordinates had been excessive. For instance in more places than one census numbers were painted on latrines; and in trying to secure absolute accuracy enumerators in several cases entered the names of Hanuman or other gods to whom temples were dedicated, as householders in their block lists. Some residences are of such a kind that it is impossible to paint a number upon them and therefore an expedient had to be devised to ensure that the numbering was properly effected. In one part of a village in the Sironcha tahsil where it had been necessary to write the house numbers upon wooden labels to be hung on the houses of the Buruds I found that a lazy *patwari* after inscribing the serial numbers upon these labels had dealt them out to the householders like a pack of cards so that there was no series at all in the quarter concerned.

During the preliminary organization the Provincial Superintendent has to visit as many districts and States as possible, to satisfy himself that the numerous instructions issued are understood and obeyed. Arrangements have also to be made for providing a sufficient but not excessive

supply of census forms for every local unit, a somewhat difficult task. Unfortunately in the month of July I was recalled to Saugor district for four months, when the civil disobedience movement was most acute, and found that this break, when it was possible to devote less time to census work than was really essential, produced a large crop of worries at the time of enumeration and slip-copying. The Department was fortunate in obtaining the services of Mr. N. R. Chandorkar, Extra-Assistant Commissioner, as Officer on Special Duty during my absence in Saugor, and he did much valuable touring. I would, however, recommend that no future Provincial Superintendent should be required to fill two posts at the same time.

After the house-numbering had been completed the final selection of enumerators was made. Their total number was 104,839 working under 8,928 Circle Supervisors and 728 Charge Superintendents. The fact may again be stressed that for the whole province the only payment made to them was Rs. 246 on account of travelling expenses.

During the months of November and December the census staff was thoroughly trained in its duties, to which end Deputy Commissioners and their Assistants held frequent conferences, and during January and the first half of February a record of preliminary enumeration was made. The value of this record was that it was continually checked by touring officers in the districts and States, so that by the day of the actual census, which was held on February 26, 1931, it was, in most rural areas, remarkably accurate. In the towns the same degree of accuracy could not be expected but as will be shown in the chapters which follow it is not considered that there have been any serious errors in the statistics of population. It was during this period of inspection and correction of mistakes that an entry was discovered wrongly classing Mr. Roughton, the Provincial Superintendent of 1921, as a Presbyterian. This attracted a good deal of attention in the Bombay Press, in which it was suggested that all superior Europeans must be Presbyterians and by that token Scotsmen. At a later date I was able personally to rectify the classification to Mr. Middleton-Stewart, District Superintendent of Police, Akola, and his wife as Indian Christians. Such misclassifications were happily rare.

Special arrangements were made for the proper enumeration of travellers by road or rail on the night of the census; and on February 26th between 7 p.m. and midnight the preliminary records, which had in most cases been actually written by, or under the instructions of, the supervisors, were finally checked and brought up to date by the enumerators, who excluded from the lists all who had died or left their places of residence since the preliminary census and added new arrivals. In a few remote tracts, owing to their inaccessibility, a non-synchronous census had to be taken. This course is not considered to have affected the ultimate totals of the population. As soon as the schedules were ready the enumerators met at appointed places and prepared statements showing the number of the houses and the population of their blocks. The figures were then compiled by the supervisor into a summary for his circle and taken to the charge superintendent, who compiled a similar summary for his charge and sent it to the district or State headquarters where the totals were added together and were reported by telegram. Elaborate arrangements made beforehand for the collection of the totals have been detailed in the Census Administration Report and need not be mentioned here. Sarangarh State reported its population first, as at the two previous censuses, and broke its own record for speed by despatching its telegram at 1 a.m. on February

27th, only an hour after the completion of the schedules. Raigarh State wired its figures only 40 minutes later. Drug would probably have been the first of the British districts but owing to telegraphic communication being broken the Settlement Officer, Mr. P. S. Rau, had to send his report by a special messenger. Seoni results therefore arrived earlier. Of the bigger districts Amraoti, Saugor and Hoshangabad are to be congratulated on sending very prompt returns while the States of Bastar and Surguja once more found no hindrance in difficulty of communication. The hazardous nature of census work in some parts of the province may be appreciated from the fact that a tiger charged a car in which Mr. Grigson, the Administrator of Bastar State, was personally bringing in some census results and only missed his quarry owing to the speed at which it was travelling. The last district to telegraph its figures was Yeotmal at 12-45 on the 4th of March. It is interesting to note how small the difference between the provincial totals, telegraphed a few hours after the census was completed, and the final totals, abstracted from the records collected, was in the case of the units particularly noticed above. This difference in Raigarh was nil, in Sarangarh 2 only, in Drug 158, in Amraoti 371, in Hoshangabad 1,723, in Saugor 742, in Bastar 2,438 and in Surguja 1,824. The difference between the provincial totals and the final totals for the whole province was .2 per cent only, the larger discrepancies being 17,465 or 2.2 per cent in the Jubbulpore district and 13,333 or .9 per cent in the Bilaspur district.

In 1931 as in 1921 the census was taken during a time of intense political upheaval and it is remarkable that, on the whole, operations were carried through without effective obstruction or non-co-operation. In the States, of course, there was no trouble whatever and one or two reports from Ruling Chiefs even mention enthusiasm on the part of the general public. In the British districts the attitude might be summed up in the words of the Deputy Commissioner, Seoni: "The public displayed the usual apathy, but seldom any actual hostility." Some house-numbers were erased in Wardha, and this form of nuisance occurred in various places. It was more often than not the work of mischievous boys and had no effect. In Jubbulpore City, Nagpur, Wardha, Bhandara, Buldana and Raipur, District Census Officers had various troubles on account of the civil disobedience movement but the success of the census was unaffected. There was some fear that in Nagpur City and Jubbulpore City the agitators might secure destruction of the enumeration books, and a confidential circular was sent out to the Deputy Commissioners of these districts and of others, where trouble appeared likely, requesting them to make due precautions. In most such places the preliminary record had been prepared in duplicate and so hostile action would have been foiled. In Wardha and Hinganghat towns and Nagpur City processions were organized to interfere with the actual census. The final enumeration was however made either before or after the processions were taken out—and this kind of obstruction proved quite abortive.

Prosecutions under the Census Act were very few. The total number was in fact 28 only, 26 of which resulted in convictions. The fines imposed amounted to Rs. 188. These figures reflect the tact of the district census authorities and the good-sense and co-operation of the general public.

After the census the task of abstraction and tabulation of the statistics collected had to be undertaken. In order that the entries in the schedules regarding the 17,990,937 individuals, who make up the population of these

impossible to select any officials for separate notice. If I single out Mr. Ahmedulla Khan of Sarangarh and Mr. M. C. Joshi of Kanker, it is because I saw something of their organization myself. That of some others may have been equally good, as the results appear to indicate.

In the special census staff the energy and industry of the Officer on Special Duty and the three Deputy Superintendents has been appreciated in the remarks preceding. My own office was for many months weak and disorganized, but eventually it was possible to produce a very good team indeed under the Head Clerk, Mr. G. K. Mohoni, whose cheerful industry deserves acknowledgment. Among the rest the name of my first stenographer and camp clerk, Mr. S. K. V. Raman, a young man of great promise, whose untimely death from typhoid fever occurred when the Report was half-completed, must not be forgotten.

Those who kindly recorded notes which have added greatly to the interest of Appendix III have been mentioned in it, and my thanks are specially due to Rai Bahadur Hira Lal, the collaborator of the late Mr. Russell, for his ready advice at all times on various problems of language and ethnology. Mr. C. F. Waterfall, I.C.S., Commissioner of Settlements, greatly facilitated the organization of Tabulation Offices by helping me to select suitable supervisors from the disbanded settlement staff, and by putting the Land Records staff at the disposal of the Census Department to carry out slip-copying in many districts. The numerous census forms were mostly issued from the Nagpur Central Jail Press and the courteous co-operation of Major N. S. Jatar, D.S.O., I.M.S., must not be overlooked. The Report only was printed at the Government Press in 1921, but on this occasion the ambitious work of printing the tables volume was also undertaken there. The quality of the production speaks for itself. With operatives who were mostly inexperienced in this type of work Mr. G. C. Natarajan, the Superintendent, Government Printing, by his personal interest ensured most satisfactory results. The difficulties of reproducing masses of statistics are obvious and the work of composition and proof-reading was most tedious and laborious. I fear my own impatience was sometimes almost offensive. The result of the diligence and enthusiasm of all concerned has, however, been to secure the publication of the tables ten months earlier than in the previous census and of the Report three months earlier.

Lastly, before closing this long introduction I must express my deep personal gratitude to Dr. Hutton, the Census Commissioner for India, for his ready advice and patience and sympathy in all the difficulties of a Provincial Superintendent.

CENSUS REPORT

OF THE

CENTRAL PROVINCES AND BERAR

CHAPTER I

DISTRIBUTION AND MOVEMENT OF THE POPULATION

1. This report deals with the census statistics for the whole of the territory known as the Central Provinces and Berar, which is situated in the centre of the Indian peninsula between latitudes $17^{\circ} 47'$ and $24^{\circ} 27'$ North and longitudes $75^{\circ} 57'$ and $84^{\circ} 24'$ East and includes the fifteen Central Provinces States. The Central Provinces were first constituted as an administrative unit in 1861. The history of the tracts from which they were formed, and of subsequent alterations in their area will be found in the Gazetteers, in the decennial administration reports and in past census reports. The four Berar districts, which formerly had been indefinitely "assigned" to the Government of India and administered on its behalf by the Resident at Hyderabad, were by an agreement made in 1902 leased in perpetuity from His Exalted Highness the Nizam, at an annual rental of Rs. 25,00,000 and have been administered by the Government of the Central Provinces since 1903. Scope of the Report.

2. The boundaries of the province remained unchanged during the decade 1921 to 1931. The area now shown in the Census Tables is 43 square miles greater than it was in 1921, and the latest figure, supplied by the Surveyor-General after the Tables had been printed, indicates a further increase of no less than 1,955 square miles. This difference is due to recalculation of forest areas, and to the accuracy of the survey operations now in progress. A statement has been drawn up at the end of this chapter to show density of population by districts according to the Surveyor-General's figures beside those calculated from the figures appearing in the Imperial Tables. The variation is generally small. It was impossible to make use of the revised statistics for the purposes of this report because they are not yet available for tahsils or other areas smaller than districts. Changes in Area.

3. The administration is controlled by a Governor in Council, who replaced the Chief Commissioner in the year 1919, upon the introduction of the Montagu Chelmsford reforms. At the time of the census the province was for political purposes still separated into the five Commissioners' divisions, which had been in existence for the previous twenty years. At the end of the year 1931 the Nerhudda division was abolished and the districts of Damoh, Narsinghpur and Seoni were amalgamated with Saugor, Hoshangabad and Chhindwara respectively. As all the census figures had been tabulated according to the old administrative divisions before this Political divisions.

* Note.—British districts only.

preliminary and final enumeration secured their success. As explained in past reports, apart from the very slight danger of inaccuracy in the preparation of the enumeration books, the main sources of error in the census would be failure to enumerate travellers, failure to exclude from the lists already prepared persons absent from their houses on the census night and failure to take into consideration changes occurring in the non-synchronous area between the actual date of enumeration and the census. The last source of error is entirely negligible. For counting travellers by railway train and motor lorry special arrangements were made and as the inhabitants of this province who travel by road by night nearly always halt at well-known camping grounds it is unlikely that any considerable number of them escaped the vigilance of the enumerators, who were appointed to deal with those camping grounds, or of the police, whose duty it was to take the census of persons found on the roads. The difference between the total population reported in the telegrams received at the Provincial Census office from the various districts and States and the total eventually abstracted at the Tabulation offices from the schedules was only 40,477 or less than .22 per cent, a surprisingly small variation considering the speed with which totals had to be struck by the 104,849 enumerators concerned, and the superior staff controlling them. There is then no question of any error in the abstraction of the provincial figures when they were tabulated, and it may once more be stated with confidence that accuracy of the statistics of population compares not unfavourably with that in other countries.

Summary of statistics of area and population.

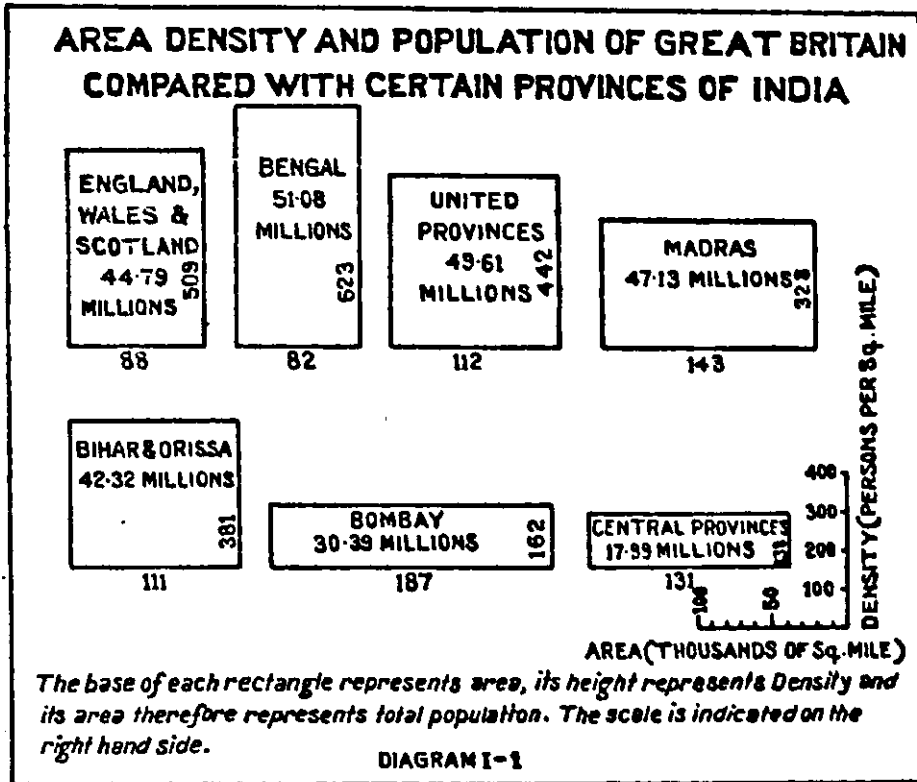
6. The area of the Central Provinces and Berar, as shown in the census tables, is 131,095 square miles/ of which the Central Provinces British districts occupy 52,153 square miles, Berar 17,767 square miles and the fifteen States 31,175 square miles. *7,377 square miles out of the whole are occupied by Government reserve forest and a further *12,773 by other tree forest which although it appears in subsidiary Table I as cultivable is up to now uncultivated. It has been already explained that the latest survey figure for the area of the province, which is 133,050 square miles and details of which are shown at the end of the chapter, could not be used for purposes of this report. The total population on February 26th, 1931, was 17,990,937 of whom 12,065,885 were enumerated in Central Provinces British districts, 3,441,838 in Berar and 2,483,214 in the States. In the statement below figures for other provinces of India and for certain other countries have been shown for the purpose of comparison. As remarked in previous reports the density of the population in this province (that is, persons per square mile) approximates to that in the less developed parts of Southern Europe. It is considerably greater than that found in America or Australia; but does not approach that obtaining in the more populous parts of India or in some other oriental countries, such as Japan.

Area, population and density per square mile.

Provinces of India.				Other countries.			
Province.	Area.	Population.	Density	Country.	Area.	Population.	Density.
Burma	233,492	14,667,146	63	Argentina	1,132,000	10,500,000	8
Bombay	187,115	30,398,247	162	Mexico	769,000	16,400,000	21
Madras	143,870	47,193,602	328	Egypt	363,000	14,000,000	38
Punjab	136,726	28,490,857	208	Japan	260,800	84,000,000	321
Baluchistan	134,638	868,617	6	France	213,000	41,000,000	192
Central Provinces	131,095	17,990,937	138	Spain	196,700	21,763,000	110
Rajputana Agency	129,059	11,225,712	87	Germany	182,000	63,000,000	348
United Provinces	112,191	49,614,833	442	Newfoundland	162,750	276,000	2
Bihar and Oris a	111,702	42,329,593	381	Finland	150,000	3,640,000	24
Jammu and Kashmir States.	81,516	3,646,243	43	Iraq	150,000	3,000,000	20
Bengal	82,985	51,087,338	622	Norway	125,000	2,810,000	22
Assam	67,334	9,247,857	137	Italy	120,000	43,000,000	358
				New Zealand	105,000	1,461,000	13
				Great Britain	88,000	44,790,000	509

* Note.—These figures refer to British districts only.

The diagram below illustrates some of the figures in the statement. The contrast in the size of the population of the Central Provinces and Berar with that of Bengal, a considerably smaller province is a striking feature.



Of the administrative divisions into which the British districts were grouped at the time of the census the largest was the Nagpur division with an area of 22,760 square miles, and the order of the others was as follows:— Chhattisgarh division 22,051 square miles, Jubbulpore division 18,956 square miles, Nerbudda division 18,386 square miles and Berar division 17,767 square miles. The respective populations are Nagpur division 3,602,108, Chhattisgarh division 3,745,745, Jubbulpore division 2,463,466, Nerbudda division 2,254,566 and Berar division 3,441,838.

Province.	Average area of divisions.	Average population of divisions.
Assam	13,753	2,155,563
Bengal	12,920	8,352,334
Bihar and Orissa	16,611	7,535,515
Bombay	24,736	4,366,120
Burma	24,697	1,871,721
Central Provinces and Berar (pre-census).	19,984	3,101,545
Central Provinces and Berar (post-census).	24,984	3,876,931
Punjab	19,805	4,716,170
United Provinces	10,625	4,810,876

For the sake of convenience the area, population and density of population per square mile in the four administrative divisions as constituted since the close of census operations is shown below:—

Division.	Area.	Population.	Density.
Nagpur	27,306	3,589,266	131
Jubbulpore	25,747	3,344,776	130
Chhattisgarh	29,096	5,131,813	176
Berar	17,789	3,441,838	194

The marginal statement gives comparative figures of the average area and average population of the administrative divisions in other provinces.

7. Among the twenty-two British districts for which statistics are shown in this Report the biggest is Raipur which has an area of 9,717 square miles and also holds the largest population (1,527,573). The most thickly populated district is Nagpur with an area of 3,834 square miles and a population of 940,049. The average area of districts was at the time of the census 4,542 square miles, and is now 5,259. The average district population was 704,895 (now 816,196). Comparative statistics for other provinces are shown in the table on the next page. The distribution of the population in

Distribution of the population.

smaller local areas is dealt with in paragraphs 21 to 50 but it may be noticed here that the most thickly populated tahsil is Nagpur with 465 persons per square mile followed by Janjgir tahsil in the Bilaspur district with 367 per square mile.

Province or State.	Average area of districts.	Average population of districts.	Largest district.	Area.	Most populous district.	Population.
	Sq. Miles.			Sq. Miles.		
Bengal	2,769	1,779,786	Mymensingh	6,237	Mymensingh	5,130,262
Madras	5,474	1,797,698	Vizagapatam	17,186	Malabar	3,533,944
Bihar and Orissa	3,995	1,704,179	Ranchi	7,102	Darbhanga	3,166,094
Assam	4,271	713,617	Lushai Hills	8,092	Sylhet	2,724,342
Punjab	3,411	813,133	Kangra	9,610	Lahore	1,378,570
Burma	4,549	344,791	Chinduris	16,037	Akyab	637,580
Hyderabad	4,855	849,185	Warangul	7,944	Karimnagar	1,241,405

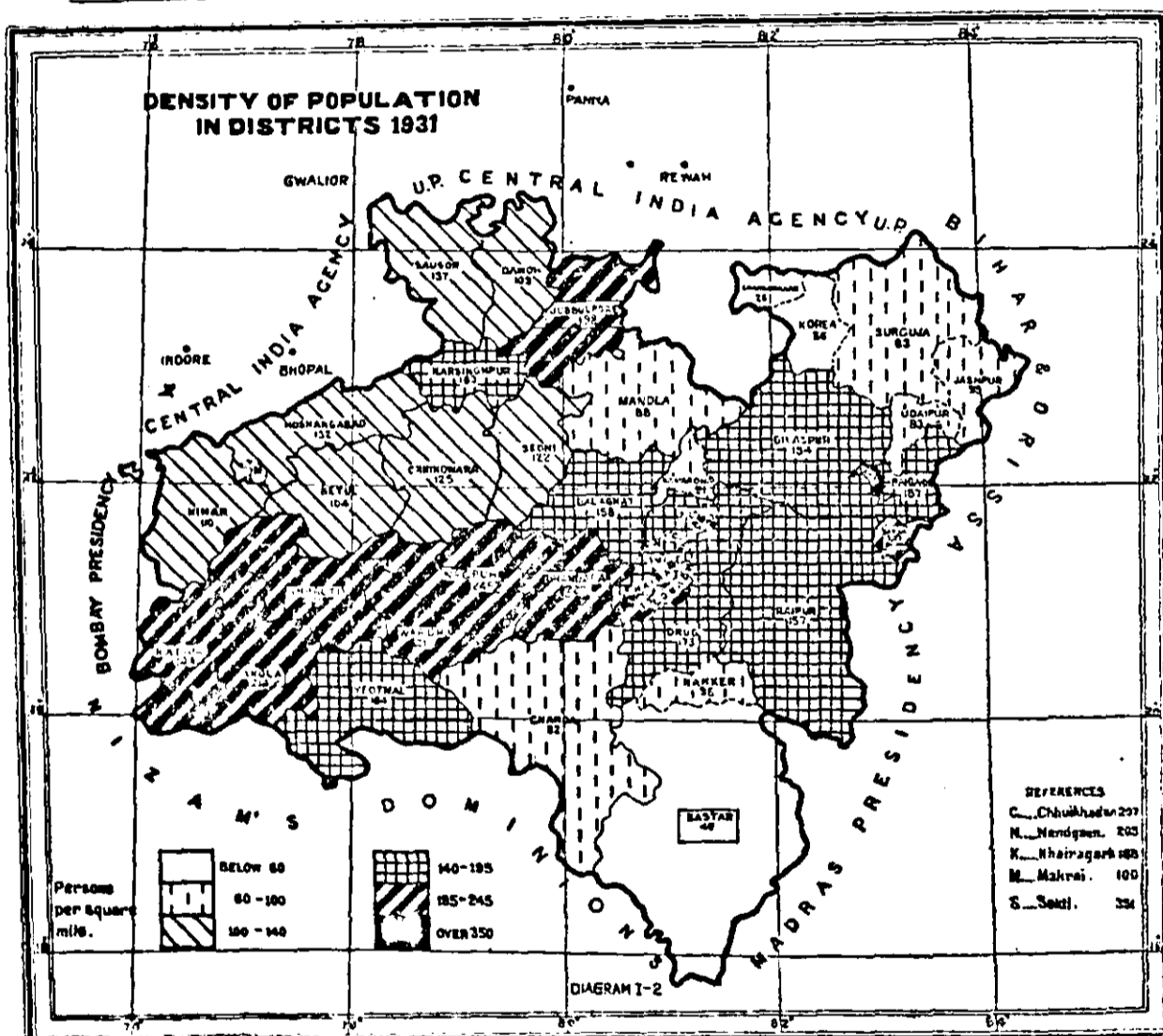
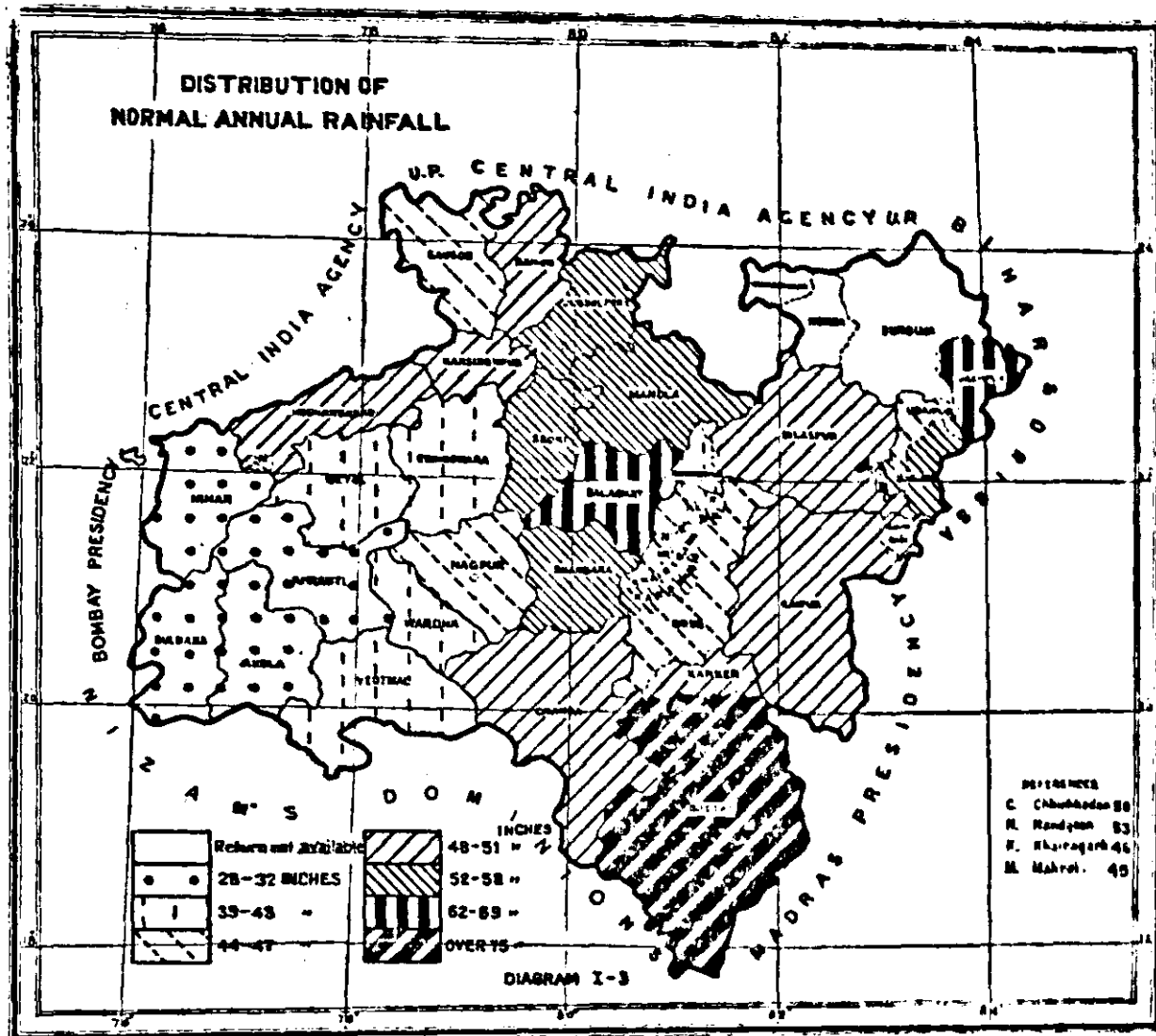


Diagram I-2 illustrates the distribution of the population over the districts of the province; the figures of density upon which it is based will be found in subsidiary Table I. By density of population, it may be explained, is meant the number of persons dwelling upon a unit area of land; the unit adopted for the report is generally a square mile. It is not, however, to be supposed that the persons within this unit area are uniformly distributed over it. Usually they are not. The ratio is one of convenience and variations of density within the area under consideration are tacitly assumed. The natural features of the country, the class of soil, the cropping, the rainfall, the climate and the industries are all factors which may be expected to have their effect upon the density of the population. A statement showing the highest maximum temperature and lowest minimum temperature for each year of the decade at various meteorological stations is given at the end of

this chapter. Diagram I-3 shows the average rainfall of the decade in each district,* while for the distribution of the principal crops and the industrial centres a reference may be made to the third diagram in Chapter III. Full details of cropping are given in Subsidiary Table I.



It is not surprising to find the greatest density in the cotton-growing

Division.	Population.	Percentage on population of province
Nerbudda Valley...	2,914,526	16.2
Plateau ...	1,819,022	10.1
Maratha Plain ...	7,043,916	39.2
Chhattisgarh Plain	5,305,861	29.5
Chhota Nagpur ...	907,583	5.0

country of the Maratha plain, where although the rainfall is low the rich soil productive of a valuable crop, provides maintenance for a large population which is particularly concentrated in and around the large industrial city of Nagpur. The districts of Chanda, Balaghat and Bhandara, which are included in the Maratha plain division produce comparatively little cotton and cannot be regarded as homogeneous with the others. The Chhattisgarh plain division comes next to the Maratha plain in respect of density, but the average there is considerably reduced

by the inclusion of Bastar State, a wild and extensive tract, the features of which, resembling only the adjacent Sironcha and Garchiroli tahsils of Chanda district in the Maratha plain division, are dissimilar to those of the major part of the natural division. The Chhota Nagpur division, in spite of a big increase of population in the last ten years, is still the most sparsely populated in the province, and Changbhakar state, with only 26 persons per square mile, is even less developed than Bastar.

*Note.—A larger map showing details by zones will be found in the Central Provinces Irrigation Department Manual. There are of course considerable variations within districts.

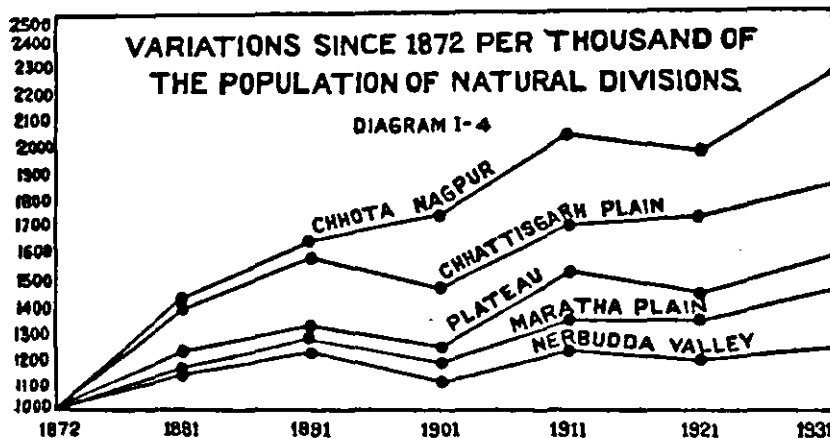
Movement of the population.

8. The first census of the area which then comprised the Central

Decade ending.	Persons.	Males.	Females.	Variation since last census.	Decennial variation per cent of population	Density.
1872	10,879,381	5,552,860	5,326,524	...	...	83
1881	13,330,657	6,757,203	6,573,454	+2,451,273	+22.5	102
1891	14,761,534	7,436,060	7,325,474	+1,430,877	+10.7	113
1901	13,602,502	6,738,327	6,864,265	-1,158,942	-7.9	104
1911	16,033,310	7,984,022	8,049,288	+2,430,718	+17.9	122
1921	15,979,660	7,980,797	7,998,863	-53,650	-0.3	122
1931	17,990,937	8,997,203	8,993,734	+2,011,277	+12.6	138

Provinces was taken in 1866, and from 1872 a decennial census has been held. The statement in the margin which summarizes the detailed figures given in Imperial Table II shows for the areas adjusted

according to the present composition of the province the variations in population during the last sixty years, and Diagram I-4 graphically illustrates the proportionate variations in natural divisions. The graphs and the state-



ment inset below in the margin, upon which they are based illustrate to a remarkable degree the fluctuations of population in different tracts owing to the varying conditions prevalent in each decade. It may be assumed that the enormous

increase of population in the Chhattisgarh Plain Division and the Chhota Nagpur Division from 1872 to 1881 was due partly to faulty enumeration at the earlier censuses, but the figures clearly indicate the tendency of the population to multiply in the less developed tracts and

Natural Division.	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1872 to 1881
Nerbudda Valley	+67	-28	+107	-104	+62	+140
Plateau	+143	-69	+273	-72	+98	+206
Maratha Plain	+132	+8	+139	-68	+81	+166
Chhattisgarh Plain	+121	+30	+233	-102	+171	+396
Chhota Nagpur	+289	-67	+294	+99	+212	+424

particularly where an aboriginal population is predominant. The percentage of the increase of population in sixty years is shown in the small table inset. The total number of persons enumerated at the first census in the newly-formed Central Provinces was 9,036,983 which had increased slightly to 9,223,534 by 1872 in spite of a severe famine in 1869.

These figures are for the old area, while those in the statement are adjusted for the area as it now stands after exchanges of territory made from time to time, and include the population of Berar. During the decade 1872—1881

Natural Division.	Increase per cent in population since 1872.
Nerbudda Valley	+24.6
Plateau	+72.9
Maratha Plain	+52.9
Chhattisgarh Plain	+109.19
Chhota Nagpur	+195.13

there was a rapid recovery from the effects of the famine of 1869, checked only by epidemics of cholera and small-pox, and the census of 1881 showed an increase in population of 20 per cent in the Central Provinces British districts, 49 per cent in the States and 20 per cent in Berar. Some allowance may reasonably be made for errors

at the earlier censuses. Between 1881 and 1891 the condition of the people continued on the whole to be prosperous, though the latter part of the period was marked by some seasons of scarcity and high prices culminating

in a very unhealthy year in 1889. The increase in population during the decade was 9.5 in the British districts, 23 per cent in the States and 8.4 in Berar. The years between 1891 and 1901 were remarkable for continued calamity. In seven of them there were severe epidemics of cholera and besides the two great famines of 1898 and 1900 there were partial failures of crops in four seasons. As a result the population of the British districts decreased by 9.2 per cent, that of the States by 4.8 per cent and that of Berar by 5 per cent. Conditions between 1901 and 1911 are summarized in the 1921 Report, which may well be quoted:—

“During the following decade the Province recovered from the disasters of the preceding 10 years. Up to the harvest of 1907 there was no general crop failure although the rice crop failed in the Wainganga valley in 1904-05 and in 1905-06 in part of Chhattisgarh, and in the former season also the wheat crop in the north of the Province was considerably damaged by frost. The period however was marked by some extremely good harvests, those of 1903-04 and 1906-07 being particularly fine, and the effects of the great famine disappeared. A set-back, however, occurred in the following year owing to the early cessation of the monsoon, but though distress appeared, it was due more to high prices than to actual shortage of food stocks. The remaining two years were ones of prosperity in spite of scattered epidemics, and at the census of 1911 the population of the Province had increased to 16,033,310 or by 17.9 per cent. In times of stress the aborigines and other backward tribes are the first to suffer, and their recovery is correspondingly quick. It is not therefore surprising that in the Feudatory States the population during this period increased by 29.8 per cent. In Berar and the Central Provinces the increase, though not so marked, amounted to 11.0 and 17.8 respectively.”

The very complex agricultural and economic history of the years 1911—1921 had a marked effect on the census statistics. Until the autumn of 1918, in spite of two poor harvests in 1913-14 and 1917-18, the seasonal fluctuations were more or less normal for a country so largely dependent upon agriculture. In fact, although temporarily affected by a slump in cotton due to the outbreak of the Great War, the Province benefited greatly by the rise in the prices of produce as the war progressed. The *kharif* crop of 1918 was however less than half the normal, and as the result of drought the *rabi* area shrank by 30 per cent. Famine or scarcity were declared over an area of over 51,000 square miles inhabited by 6½ million people. Distress was aggravated by the appearance in September 1918 of the fatal influenza epidemic, which was officially estimated to have increased the death rate during the last three months of the year by 52.59 of the deduced population, and continued well into 1919. The Census Report for India, 1921, stated that the actual number of deaths from this cause in the Province was 24,949. A crisis resulted from the combination of calamities, which the province weathered with a wonderful power of resistance—but in 1920-21 the monsoon again failed and famine or scarcity were once more declared over large areas. The Jubbulpore and Berar divisions suffered most and the distress among the aborigines owing to the influenza scourge must be mentioned. The graphs for the Chhota Nagpur Division and the Plateau Division between the years 1911 and 1921 are suggestive. It is not surprising that the census of 1921 disclosed a decrease in the population, details of which have been fully discussed in Mr. Roughton's report. It must be noted, however, that the perfection of relief measures based on previous experience mitigated the primary effect of famine on the census statistics, and though famine was at its height when the census of 1921 was taken, very little abnormal migration of population was apparent. There was an inrush of poverty-stricken labourers from Rewah to the cement works and neighbouring railway construction works in Jubbulpore district and some 4,000 Gonds migrated from Surguja to the Bilaspur district, while there was an increase of emigrants to Jamshedpur and the Bengal coal-fields, but on the whole the actual distribution of the population in 1921 may be regarded as normal for the purposes of comparison with the statistics of this report, and it can definitely be stated that the only considerable cause of the tragic fall in the census figures in 1921 was influenza.

9. The conditions of the years between 1921 and 1931 have to be dealt with in some detail, but before they are examined, the variations in the density of the population of the Province since earlier censuses demand

Variations in density.

notice. The actual figures by districts are shown in subsidiary Table III. They indicate that since 1881 there have been no very remarkable changes in the nature of the distribution of population over the Province. It is worth mention that in the last half-century the density of population has actually decreased in Saugor, Damoh and Narsinghpur districts and in Khairagarh, Chhuikhadan and Kawardha States, but the variation is comparatively small. The figures for natural divisions are reproduced below :—

Natural Division.	Density of population (persons per square mile).					
	1881.	1891.	1901.	1911.	1921.	1931.
Nerbudda Valley	129	137	122	139	132	141
Plateau	79	86	80	102	95	109
Maratha Plain	132	143	134	152	154	174
Chhattisgarh Plain	85	100	90	111	114	128
Chhota Nagpur	38	46	50	65	61	78

A statement of the density of population of the Province at successive enumerations as the number of acres per person instead of persons per square mile may give a clearer conception of its meaning. The figures are given below together with others to show the distance which would separate each individual inhabitant from the next if all were equally distributed over the country. The formula for this calculation is $d^2 = \frac{200}{n\sqrt{3}}$ where 'd' is the distance between the persons and 'n' is the number of persons per 100 square miles. For the sake of comparison corresponding figures for England and Wales have been shown.

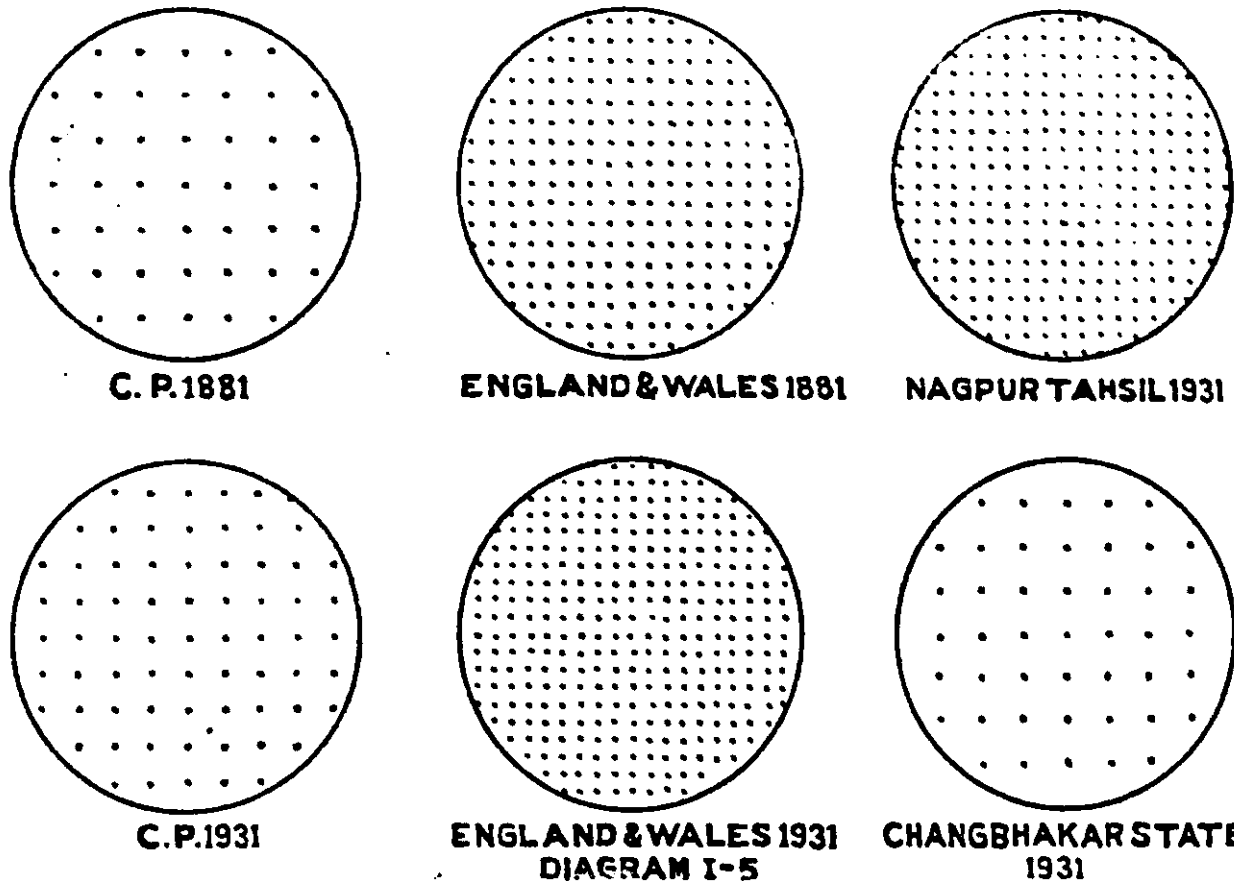
Date of Census.	Persons per square mile.		Acres per person.		Proximity in yards.	
	Central Provinces.	England and Wales.	Central Provinces.	England and Wales.	Central Provinces.	England and Wales.
1872	83	389	7.70	1.64	209	96
1881	102	445	6.27	1.44	188	90
1891	113	497	5.66	1.29	178	85
1901	104	558	6.15	1.15	187	81
1911	122	618	5.24	1.04	172	76
1921	122	649	5.24	0.99	172	74
1931	138	688	4.63	0.93	162	73

The variation in proximity of persons for the five natural divisions for twenty years are noted below :—

Natural Division.	Proximity in yards.		
	1931.	1921.	1911.
Nerbudda Valley	159	165	160
Plateau	181	194	187
Maratha Plain	143	152	153
Chhattisgarh Plain	167	177	179
Chhota Nagpur	214	242	232

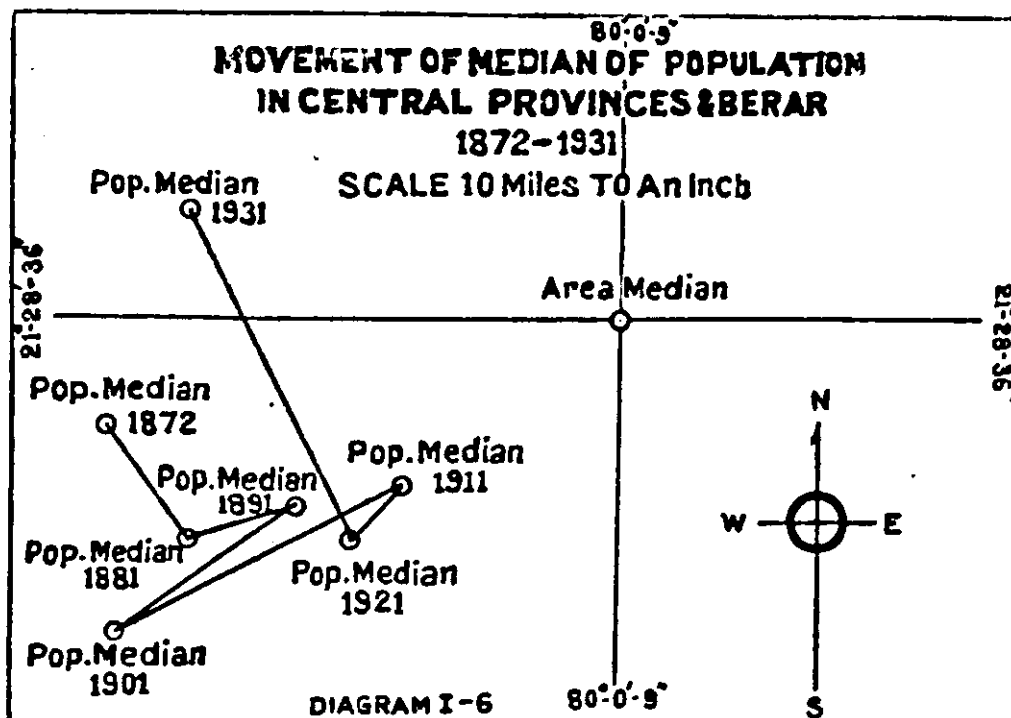
To illustrate these figures diagram I-5 shows comparisons for the Province and for the most densely and least densely populated units in it.

**PROXIMITY OF POPULATION IN YARDS
SCALE 2 INCHES TO 1 MILE**



10. The median of area of the Central Provinces and Berar, the The median of point such that straight lines drawn north and south and east and west population. through it each divide the Province into two parts approximately equal in area, lies in Gangajheri village in Bhandara district, at latitude $21^{\circ} 28' 36''$ and longitude $80^{\circ} 0' 9''$. The median of population, which is a numerical centre of population, being the point of intersection of a north and south line which divides the population equally with an east and west line, likewise dividing it equally, lies in Lendejheri village in Bhandara district and is about 21.3 miles to the west of the median of area.

From diagram I-6 it will be seen that with fluctuations of population due to the varying conditions of each decade the median of population has at the last seven censuses moved within a radius of 8 miles only. Figures are given in the statement on the next page to show its position from time to time relative to the median of area :—



The variations are inconsiderable. The dense population of the Maratha plain, excluding Chanda, has always kept the median of population

Census year.	Position of median of population relative to the median of area.		Names of villages.
1872 ...	25.3 miles west	5.3 miles south	Andbargaon village in Bhandara.
1881 ...	21.3 miles west	10.6 miles south	Tumsar Road Railway Station in Bhandara.
1891 ...	16.0 miles west	9.3 miles south	Dhiwara village in Bhandara.
1901 ...	24.6 miles west	15.3 miles south	Koka village in Bhandara.
1911 ...	10.6 miles west	8.0 miles south	Two miles towards the west of Sukli village in Bhandara.
1921 ...	13.3 miles west	10.6 miles south	Kolari village in Bhandara.
1931 ...	21.3 miles west	5.3 miles north	Lendejheri village in Bhandara.

well to the west of the median of area. The relatively heavy increase of population in Nimar, Chhindwara, Mandla, Bilaspur, Surguja, Jashpur and Udaipur has since 1921 tended to draw the median of population further north while, although four of those places are in the north-east of the Province, the increase in density maintained in the cotton districts has continued to draw it slightly westwards. The position of the points plotted indicates, however, that the population is, with due regard to the physical variations and consequent variations of density within each natural division, quite evenly distributed over the total area of the Province.

The conditions of the decade.

11. The last decade opened badly. The Province had suffered in the influenza epidemic more than any other of the larger Provinces of India, and the results were still apparent. In fact the effect upon women of child-bearing age is evident even in the census statistics of 1931 for certain age-groups. The monsoon of 1920 had been one of the worst on record and the scarcity which followed was in respect of crop failure and

Rainfall in inches 1921-1931.				
Years.	Early monsoon (June to August).	Late monsoon (September to November).	Cold weather monsoon (December to February).	Hot weather monsoon (March to May).
Average for 54 years for Central Provinces.	35.18	21	1.47	1.24
Average for 28 years for Berar.	22.44	7.62	1.20	1.04
Average for Central Provinces and Berar.	32.86	9.78	1.43	1.43
1921-22 ...	32.57	8.80	1.87	.30
1922-23 ...	29.27	13.91	.57	1.62
1923-24 ...	34.48	10.62	1.30	.76
1924-25 ...	26.63	13.27	.63	1.46
1925-26 ...	33.45	7.65	2.08	5.10
1926-27 ...	34.11	12.66	1.03	1.25
1927-28 ...	34.09	9.51	2.27	.65
1928-29 ...	30.31	8.80	3.80	.45
1929-30 ...	33.74	8.00	1.37	1.49
1930-31 ...	31.88	9.55	1.03	.97
Average for the decade.	32.05	10.28	1.60	1.41

high prices one of the severest ever experienced although owing to the increased resisting power of the people, ascribed to the comparatively favourable conditions of preceding years, it was one of the mildest in respect of the visible degree of distress. To complete the gloomy picture, trade was suffering unparalleled depression, the finances of the Province were at a low ebb and the non-co-operation agitation reached its zenith early in 1921. The history of 1921-22 on the other hand was one of remarkable recovery from these adverse conditions. Good harvests removed the effects of famine, prices fell substantially, trade showed considerable recovery, the financial position improved and the non-co-operation agitation subsided. Nevertheless for the period up till the 31st December 1921 public health was not

good. The death-rate rose by nearly 4 per mille and the birth-rate fell by more than 1 per mille. Famine conditions had considerably weakened the people who succumbed easily to disease, and shortage of water in the period immediately succeeding the census led to a severe outbreak of cholera which was responsible for nearly 60,000 deaths. There was a serious epidemic of plague especially around Jabulpore and nearly 80,000 deaths were caused by epidemic malaria in the east of the province. The satisfactory monsoons of 1921-22, however, considerably reduced mortality and the death-rate for 1922 fell from 44.01 per mille to only 29.31 per mille although there was a further decrease in the birth-rate from 37.90 per mille

to 35.80, mainly the result of influenza and the ravages of malaria among women.

1922-23 witnessed a further improvement in economic conditions. 1922-23. Harvests were again good and prices continued to fall. Progress was still hampered by financial stringency but on the whole prospects were very bright. In the cotton districts suspensions given in the famine were generally recovered with ease along with the land revenue of the current year. *Kharif* crops, although somewhat inferior to those of the preceding years, were good while the wheat crop was better than that reaped for many years. It is worth noting that the price of cotton was over 100 per cent above that of 1920-21. The exceptionally healthy year 1922 was again followed by a satisfactory twelve months in 1923 during which there were no really serious epidemics.

The following year saw the province maintaining progress towards 1923-24. normal prosperity. More good harvests and steady prices accompanied by a general improvement in the economic condition of the people helped in the process of recovery and the Local Government reported a remarkable improvement in the financial position. The monsoon of 1923 was again favourable and both autumn and spring crops were up to the average. The health of the year was also good.

The steady march towards normal conditions continued during 1924-25. 1924-25. 1924-25 and in the field of politics, in which the influence of the non-co-operation movement of 1928 had been felt for several years, a gradual return from blind obstruction to sanity and sobriety was noted. Funds became available in every nation-building department for the initiation and execution of a forward policy and the increasing prosperity of the people was shared by the Government. The monsoon of 1924 was more favourable to *rabi* than to *kharif* crops but on the whole the outturn was about the same as in the previous year, the inferiority of *kharif* being balanced by the superiority of *rabi*. The year was again a healthy one. Prices remained steady and ample employment on high wages was available for both labourers and agriculturists. The volume of trade increased by 10 per cent but its value fell by 2 per cent.

The monsoon of 1925 was heavy but badly distributed. Crops how- 1925-26. ever were satisfactory except in two or three districts where suspensions of land revenue were necessary. Conditions cannot be regarded to have been as favourable as those of the previous year but health was good. The death rate was 27.27 per mille as against 32.29 in 1924, the Province was again free from serious epidemics, the birth-rate remained high and, although wages were not as good as in 1924, employment was available for all classes.

In 1926-27 the general economic conditions were not so good as those 1926-27. of the years immediately preceding. There were epidemics of plague and cholera in several parts of the province and floods in the riverain tracts of the Mandla, Jubbulpore, Narsinghpur and Hoshangabad districts in September 1926 did great damage to life and property. The monsoon was more favourable to rice and *juar* than to other *kharif* crops while for *rabi* crops the season was indifferent. There was a slump of 19 per cent in the price of cotton and the consequent contraction of credit led to the cultivator in the cotton country having less money to spend than he had in the previous years of inflated prices. This had the effect of lowering the wages of labourers which had in the years of prosperity reached a high level, particularly in Berar. In other parts of the province the rise in the prices of food grains improved the condition of the cultivator and agricultural labourer and on the whole the year was marked by continued prosperity.

1927-28 was a season of good expectations not fully realized. It 1927-28. marked the commencement of three years of scarcity which almost ruined the agriculturists in the three northern districts of the province—Saugor, Damoh and Jubbulpore. The wheat outturn there varied between 2 annas and 5 annas as the crop had been practically destroyed by an attack of rust. The *kharif* crops in these districts had also suffered considerably and relief

on a large scale was found to be necessary. Health in this area consequently deteriorated, and although in other parts of the province conditions of comparative prosperity prevailed, this year may be said to be the first of a series which led down to the depression of 1930. The slump in the coal and the manganese markets, which for some years had maintained a high level, resulted in a fall in the revenue from the mines and many of the smaller manganese mines had to be closed down during the year.

1928-29.

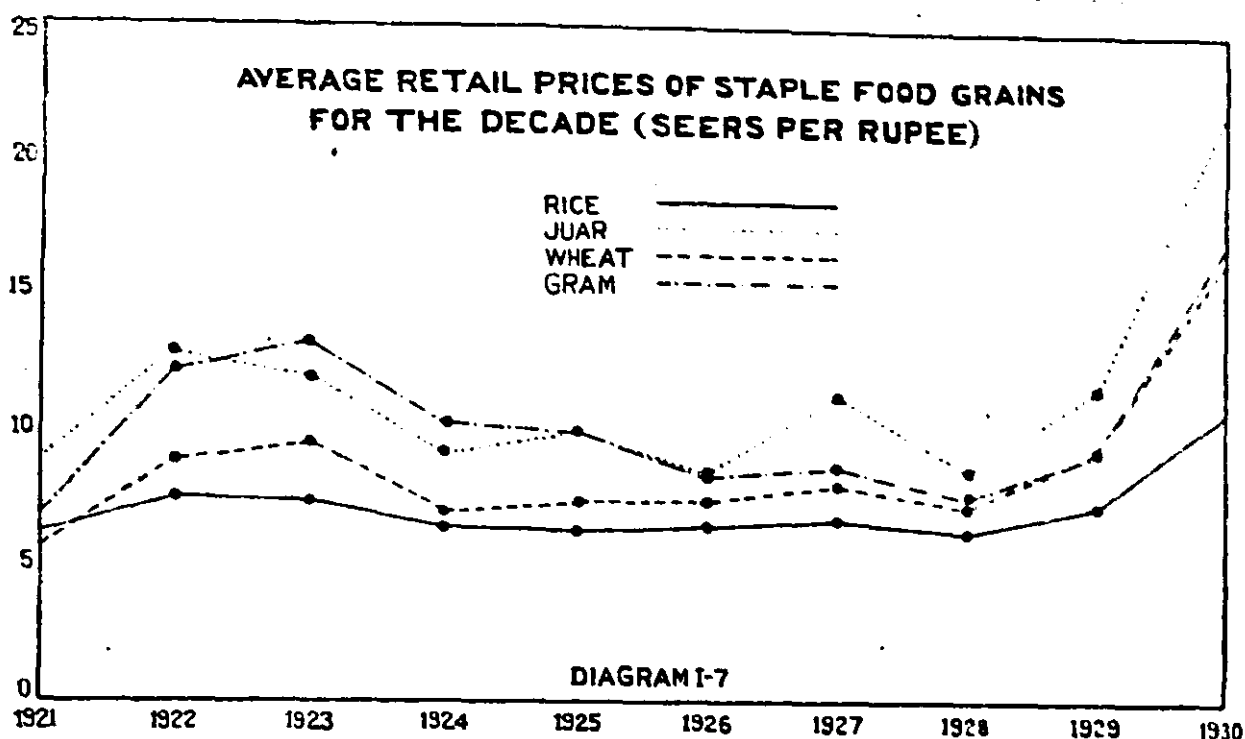
In 1928-29 there was again a failure of the *rabi* crops in the Jubbulpore Division and the Narsinghpur district owing to heavy frost in February 1929. Suspensions and remissions of revenue on a large scale were granted, and about 85,000 people were relieved at scarcity works. The total out-turn for the province was 85 per cent of the normal in the Central Provinces, and 87 per cent in Berar and so the famine in the north was not reflected in other parts. At the same time the slump in the cotton industry continued during the year and the volume of trade in the province decreased by 6 per cent. The shadow of future depression was in fact becoming more evident.

1929-30.

The year 1930 which closed the decade is historically important on account of the Civil Disobedience Movement. There is no doubt that this movement found a fruitful field owing to the economic depression and increasing unemployment among the educated classes. A feature of the campaign was the policy of spreading disaffection in the villages, and attempting, sometimes successfully, to excite the aboriginal tribes. At the end of the year there was an outbreak of agrarian agitation in the Buldana district which was directed entirely against the landlords and money-lenders. Its origin may be traced to the distress consequent on the general trade depression and the slump in prices but its growth was certainly fostered by the ideas of mass action and the defiance of constituted authority preached by the Congress. The famines of the two preceding years in the north of the Province were followed by another unsatisfactory agricultural season in some of the northern districts, while Berar suffered from the exceptionally low prices of cotton. On the whole the season proved favourable both for *khari* and *rabi* crops in the Nagpur and Chhattisgarh Divisions but distinctly unfavourable to *rabi* and less so to *khari* over the rest of the province. The year was marked by the extraordinary fall of the prices of food grains and while it had been possible to battle with all the conditions of famine in the north of the Province during the previous years by imports of wheat from Australia and the Punjab, and of rice from Burma, the fact that the foreign supplies were and are, if necessity arises, so readily available although it meant comparative prosperity to the labourer and to the artisan or menial on a fixed wage, spelt ruin to the agriculturists for whom the comparatively good crops of 1930 brought in no return adequate for meeting losses. The Public Health Report of 1929-30 disclosed an unhealthy year. Cholera, plague, small-pox and a mild form of influenza were present in several districts; malaria caused heavy mortality from the month of August onwards. Trade decreased both in volume and value and a depression in the textile trade naturally made itself felt in the cotton-producing districts. The decade ends in fact on a note of pessimism due partly to the critical financial position of the Government, partly to continual bad seasons experienced by agriculturists, partly to political disturbances, but chiefly to the world-wide trade depression which is the principal cause of the gloomy outlook at present apparent in the province. It must however be acknowledged that the statistics of the decennial census reflect a period of comparative prosperity which should indicate that the depression marking the end of the decade is as ephemeral as that at the beginning of it.

Prices and wages.

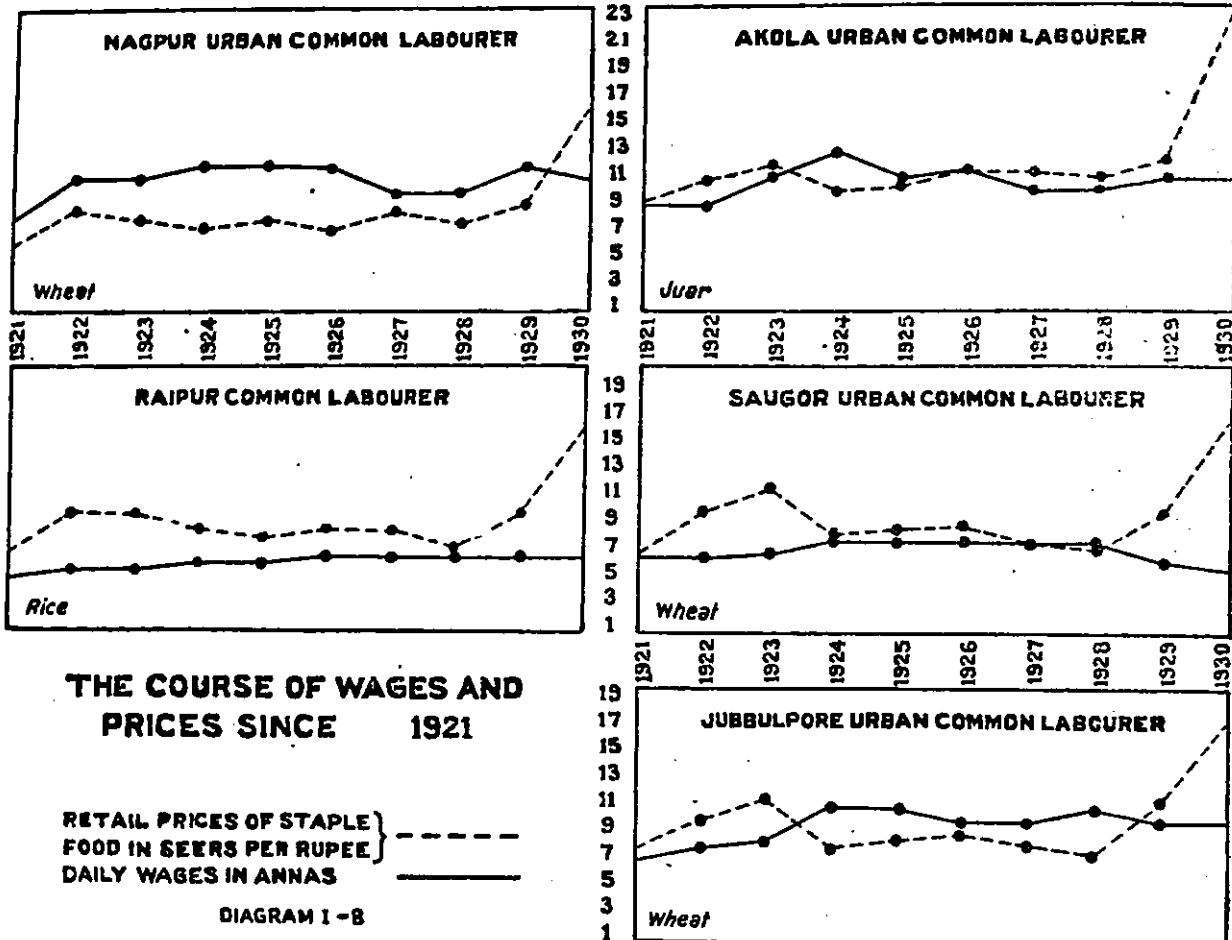
12. The economic conditions of the decade sketched in the preceding paragraph are reflected in fluctuations in the prices of agricultural produce and in wages. The statement on the next page gives the prices in each year of the staple food grains in seers of 2 lbs. per rupee and of cotton per maund of 40 seers. Columns 2 to 4 are illustrated for whole Province by diagram 1-7.



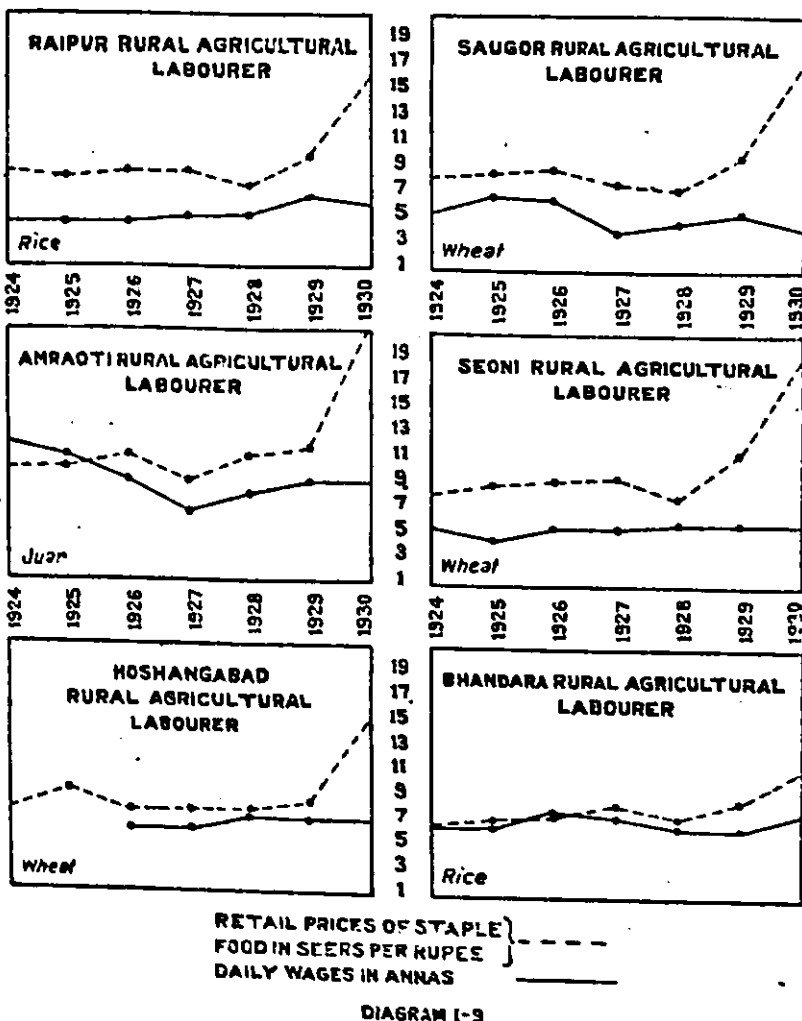
Prices of staple food grains.
(In terms of Imperial seers, of 80 tolas, per rupee.)

Province or Natural Division.		Rice.	Juar.	Wheat.	Gram.	Cotton ginned per maund of 40 seers.
Central Provinces and Berar	1921	6.2	8.9	5.7	6.7	Rs. a. 32 15
	1922	7.5	12.8	8.3	12.2	42 15
	1923	7.3	11.9	9.5	13.2	57 11
	1924	6.4	9.2	7.0	10.2	44 12
	1925	6.3	9.8	7.3	9.9	32 5
	1926	6.4	8.5	7.4	8.4	76 12
	1927	6.7	11.3	8.0	8.7	31 12
	1928	6.3	8.6	7.3	7.6	28 3
	1929	7.3	11.6	9.4	9.3	21 2
	1930	10.8	22.2	16.6	17.1	15 6
Nerbudda Valley division (excluding Makrai state).	1921	5.7	9.1	6.2	7.1	32 3
	1922	6.3	14.5	9.0	13.3	42 11
	1923	6.6	13.0	10.0	14.4	57 3
	1924	5.8	9.7	7.0	10.1	46 11
	1925	5.7	9.3	7.7	10.3	32 6
	1926	5.5	7.3	7.5	8.9	27 13
	1927	5.6	13.9	7.1	9.3	31 12
	1928	5.5	7.5	6.6	7.9	27 15
	1929	6.4	10.5	8.7	9.9	21 12
	1930	9.6	23.3	15.8	21.3	16 1
Plateau division	1921	6.3	9.2	5.9	7.2	...
	1922	7.7	10.7	9.4	13.6	...
	1923	7.0	11.1	9.7	13.4	...
	1924	6.6	8.4	7.3	10.1	...
	1925	6.1	9.7	6.3	10.6	...
	1926	6.3	8.5	7.9	9.2	...
	1927	6.8	10.3	8.6	9.8	...
	1928	6.5	8.3	7.5	8.4	...
	1929	7.5	12.1	9.8	9.9	...
	1930	9.6	19.9	18.0	18.2	...
Maratha Plain division	1921	5.8	8.3	5.0	5.8	33 11
	1922	7.4	12.8	7.4	9.7	43 3
	1923	6.9	11.5	7.7	10.8	58 3
	1924	6.0	9.6	6.4	9.7	43 1
	1925	6.3	10.3	7.3	8.5	32 4
	1926	6.1	9.7	6.1	7.4	25 11
	1927	6.7	9.7	7.1	7.5	31 12
	1928	6.5	10.0	7.0	6.8	28 6
	1929	6.7	12.1	7.8	7.7	20 8
	1930	10.3	23.3	13.2	11.8	14 11
Chhattisgarh Administrative division.	1921	6.8	...	5.7	6.7	...
	1922	8.5	13.1	9.4	12.2	...
	1923	8.5	...	10.6	14.1	...
	1924	7.1	...	7.4	10.8	...
	1925	7.0	...	8.0	10.0	...
	1926	7.7	...	8.2	8.2	...
	1927	7.8	...	9.1	8.0	...
	1928	6.8	...	8.0	7.1	...
	1929	8.5	...	11.2	9.8	...
	1930	13.7	...	19.2	17.1	...

The figures for 1930 show the extraordinary slump in agricultural produce which has been noticed as a feature of the world-wide depression at



the end of the decade. The wages of agricultural and other classes of labourers fell with the prices of agricultural produce and the only people who really benefitted from the low cost of living were those who had fixed salaries or incomes, and had not adopted a European standard of living. Diagrams I-8 and I-9 show for selected tracts the course of wages and retail prices. It must be observed that prices are calculated at the number of seers per rupee, and therefore with the natural tendency of wages to fall as prices fall, especially where payment is made partly in kind, the two lines in the graphs naturally begin to separate. It will be noticed that except in the north of the Province wages fell very little towards the end of the decade even though the prices were so low.



The reduction of labourers' earnings in the cotton districts from the high level which they reached in 1924 is however very obvious.

13. In considering the conditions obtaining in a Province principally dependent upon agriculture it is necessary to know the areas over which the more important crops are cultivated. These are shown for the decade in the statement below. It will be observed that although the figures given are more or less constant there is a steady rise in the area under rice, due presumably to increased irrigation, while that under wheat which reached its maximum in 1926-27 fell considerably after that season. This was due largely to the scarcity in the north of the Province during the last three seasons of the decade and the low figures of 1921 also reflect the conditions then prevalent. The boom in cotton in 1922—1924 is reflected in the steady increase in the area sown with it up to 1925-26. The reduction in the areas under cotton and wheat in the last year of the decade is balanced by an increase in that under juar, a less profitable crop. If a slight fall in 1929-30 is neglected it will be found that the total cultivated area has been rising throughout the ten years, but not keeping pace with the growth of the population, since the actual increase in the number of acres under the plough is less than 1 per cent. It must however be remembered that the extent of the net cropped area in each year depends very greatly upon the character of the season, and that the margin of profit to the cultivator is bound to fluctuate with the market. Thus land which is worth cultivating when the price of produce is high, might prove a source of loss to the farmer when prices are low :—

Areas under principal food and commercial crops (in thousands of acres).

	1921-22	1922-23	1923-24	1924-25	1925-26	1926-27	1927-28	1928-29	1929-30	1930-31
<i>Food crops.</i>										
Rice ...	4,174	4,182	4,222	4,274	4,246	4,328	4,432	4,445	4,452	4,513
Juar ...	4,984	4,526	4,078	4,167	3,838	4,159	4,273	4,169	4,293	4,716
Wheat ...	2,448	3,007	3,277	3,306	3,524	3,734	3,661	3,184	2,983	3,098
Kodon and kutki	1,631	1,662	1,581	1,588	1,411	1,541	1,501	1,585	1,634	1,592
<i>Commercial crops.</i>										
Cotton ...	4,414	4,857	4,933	5,247	5,385	4,861	4,796	5,078	5,175	4,750
Til ...	773	666	555	614	433	458	553	637	496	577
Linseed ...	767	1,019	1,299	1,093	1,118	1,001	917	929	754	739
Total ...	19,191	19,819	19,945	20,319	19,985	20,085	20,136	20,027	19,787	19,985
Total cultivated area	23,585	24,236	24,383	24,895	24,869	24,747	24,913	25,134	25,015	25,364

14. Further to show the course of the material expansion of the Province during the last ten years additional statistics for British territory only are tabulated below :—

Year.	Rail borne traffic excluding treasure and animals.		Actual net cropped area in acres.	Land Revenue demand in rupees.	Length of roads in miles.		Length of railway in miles.	Migration to Assam.
	Weight in maunds.	Value in rupees.			Metalled.	Unmetalled.		
1921-22	82,424,000	603,409,000	23,585,215	20,187,608	4,212	3,912	2,428.52	12,156
1922-23	82,553,000	583,103,000	24,235,767	20,250,384	4,255	3,900	2,509.52	7,068
1923-24	78,438,000	580,728,000	24,382,205	20,316,697	4,344	3,808	2,612.52	5,875
1924-25	85,996,000	569,247,000	24,845,284	20,360,454	4,483	3,809	2,612.52	4,114
1925-26	82,122,000	481,802,000	24,870,181	20,683,726	4,641	3,772	2,614.52	3,871
1926-27	78,930,000	4,85,529,000	24,747,381	21,022,973	4,674	3,771	2,614.52	7,066
1927-28	105,440,000	549,872,000	24,913,304	21,329,114	4,751	3,754	2,614.52	5,950
1928-29	99,638,000	578,594,000	25,131,780	21,589,132	4,878	3,651	2,617.60	10,446
1929-30	92,868,000	511,821,000	25,014,810	21,880,713	5,000	3,592	2,708.02	8,951
1930-31	85,938,000	368,879,000	25,364,376	21,989,504	5,130	3,527	2,708.02	5,343

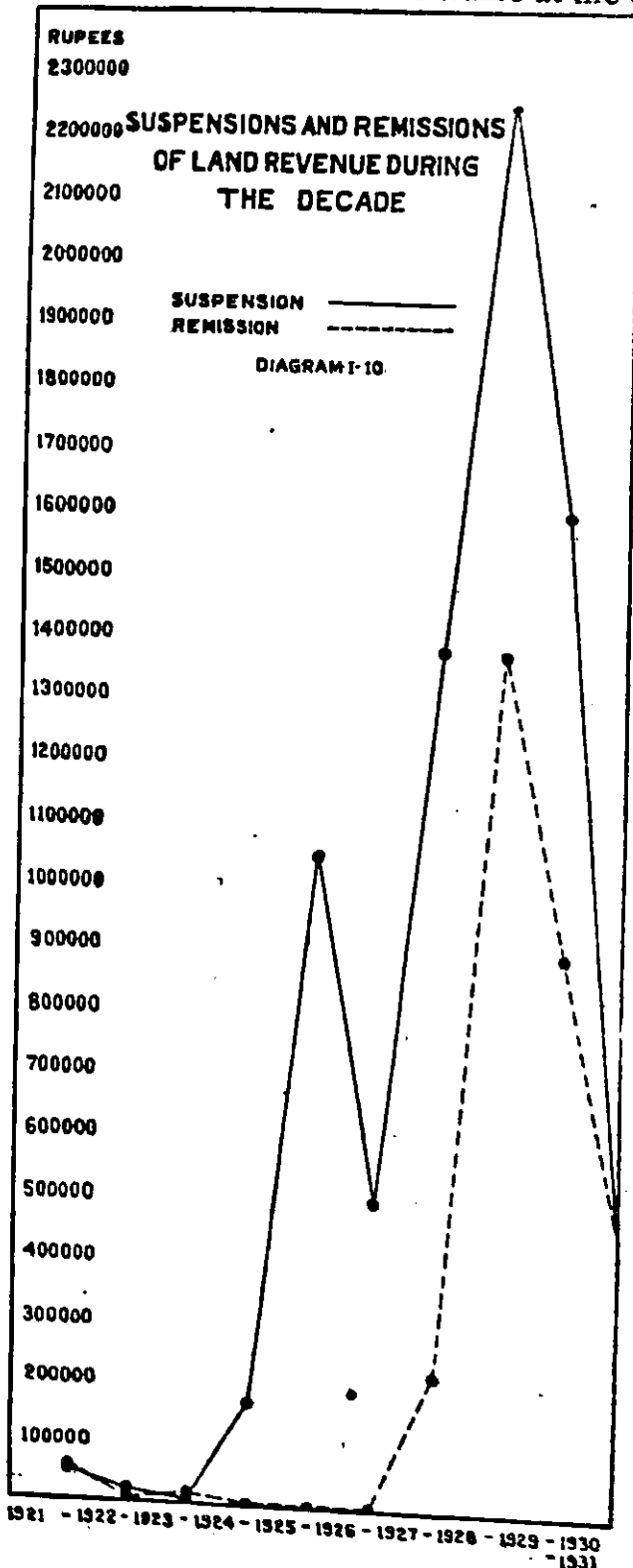
Details of the increase of irrigation are given on the next page. The road system of the Central Provinces compares very favourably with that in

most other parts of India and its utility has been definitely enhanced during

	1921	1931
Number of irrigation tanks.	135 tanks, canals.	2133 tanks, canals.
Length of irrigation	2,672.5 miles	3,823.9 miles.
Land actually irrigated.	348,541 acres	423,231 acres.
Private tanks	Not available	55,634 (1,307 aided and 54,327 un-aided).
Area irrigated by private tanks.	Do.	706,791 acres.
Total area irrigated	Do.	1,130,022 acres.

the past five years by the construction of a number of new bridges. The more important of these were the Wain-ganga bridge at Bhandara, the Tapti bridge at Burhanpur, and several bridges over the Purna river in Berar. The Kanhan bridge at Ramakona and the Nerbudda bridge near Jubbulpore were completed soon after the Census.

The extensive grain traffic in 1920-21 and the previous year, due to the famines of that period, was regarded as the cause of the rise in the volume of rail-borne traffic at the end of the decade 1911—1921. The



rise continued however after the census of 1921, and reflects the revival of trade following the two bad years which came after the war. The brief prosperity of the manganese industry and the general high level of prices are both illustrated in the statistics for the first part of the decade 1921—1931. As already indicated the middle years of the inter-censal period were the most prosperous and the decline in the fortunes of the Province in 1930 was due as much to politics as to the world slump in trade although the low price of cotton affected railway traffic very much. In considering other figures given in the statement the importance of the completion of the railway line connecting Raipur with the port of Vizagapatam cannot be exaggerated. Export of rice to the Telugu country has already increased enormously. Large numbers of sacks of the grain may be seen in the open season at most of the wayside stations in the Mahasamund tahsil, and agents and brokers are busy in tracts which were formerly land-locked. Chhattisgarh rice can now conveniently be exported overseas, and the effect of its competition in markets hitherto dominated by Burmah will be interesting.

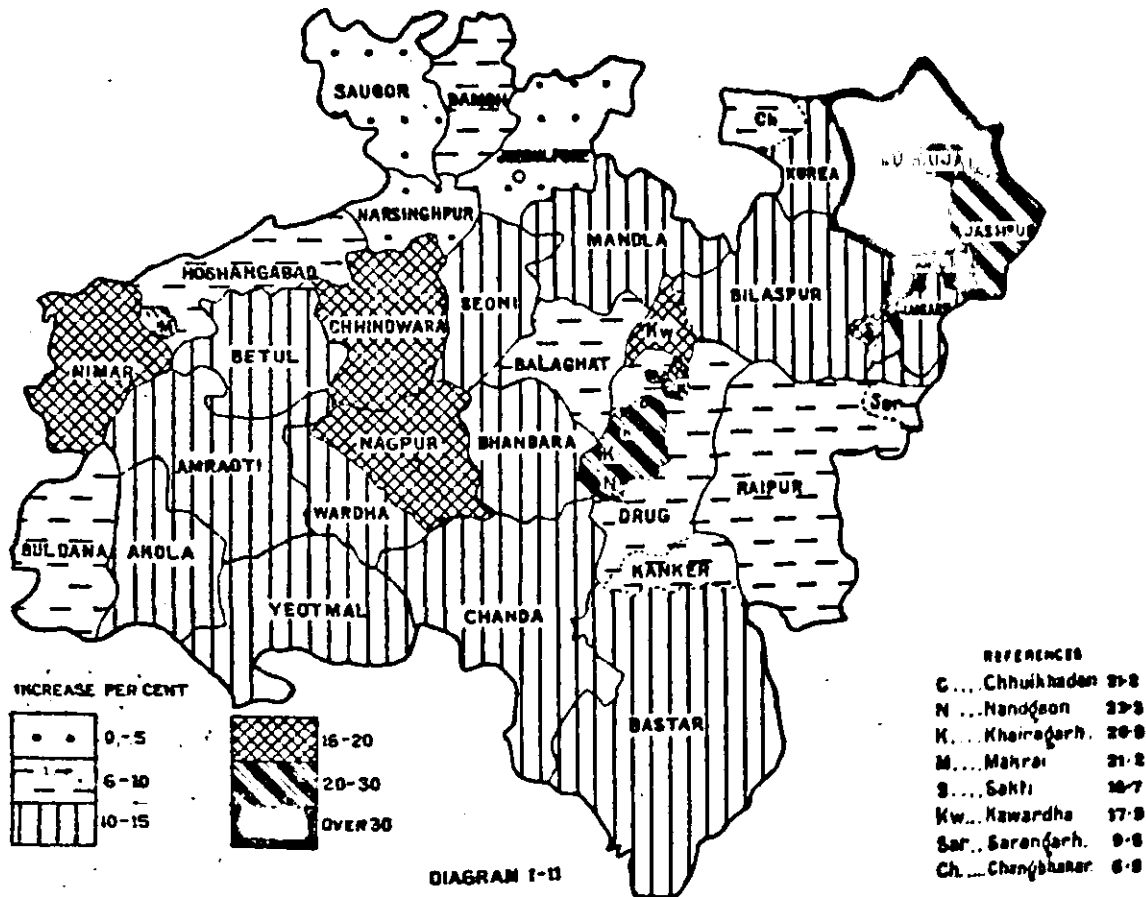
The high figures of emigration to Assam in 1921-22 echo the famine of the previous season while those for 1928-29 and 1929-30 were due to the scarcity conditions prevailing in certain parts of the Province in those years, which are again illustrated

by the graph in diagram 1-10 showing the suspensions and remissions of revenue granted by Government during the decade. In 1925-26 these were practically confined to the district of Buldana, and in 1926-27 to the Berar division. In 1927-28 and the two years following the three northern districts of the Jubbulpore division received the major portion of the relief given, but in the first year heavy suspensions were also granted in Akola, in the second in Narsinghpur and Seoni and in 1929-30 in Akola, Buldana and Amraoti. The agricultural seasons as already indicated were in fact comparatively satisfactory in most years of the decade and in most parts of the Province. Economic conditions were therefore such that in the absence of serious epidemic, and except in certain tracts, the maintenance of a steady growth of population might be expected.

15. As seen from the Table inset in the margin of paragraph 8 the actual growth in population for the whole Province was from 15,979,660 in 1921 to 17,990,937 in 1931, or by 12.6 per cent. The increase was 11.3 per cent in the Central Provinces British districts, 11.8 per cent in Berar and 20 per cent in the Central Provinces States. There was no district in the Province where the population did not rise, and the percentage of increase in each district is shown in diagram 1-11. Details are discussed in paragraphs 22 to 50 which deal with variations in natural divisions. Here it is sufficient to notice that the growth of population was very small in the four northern districts which experienced three such bad years at the end of the decade, and very heavy in Chhota Nagpur, the room for expansion in which has already been mentioned.

Variations of population between 1921 and 1931.

VARIATIONS OF POPULATION OF DISTRICTS 1921-1931



Variations in density, that is, the increase of the pressure of population on the land, which does not necessarily mean a corresponding increase of pressure on means of subsistence, are illustrated for districts in diagram 1-12. The increase is greatest in the tiny State of Sakti, but it is also very considerable in Nagpur as might be expected, in the three homogeneous States of Nandgaon, Khairagarh and Chhuikhadan and in the district of

Bhandara. These variations are examined in more detail with reference to local conditions in paragraphs 22 to 50.

VARIATIONS IN DENSITY OF POPULATION 1921-1931

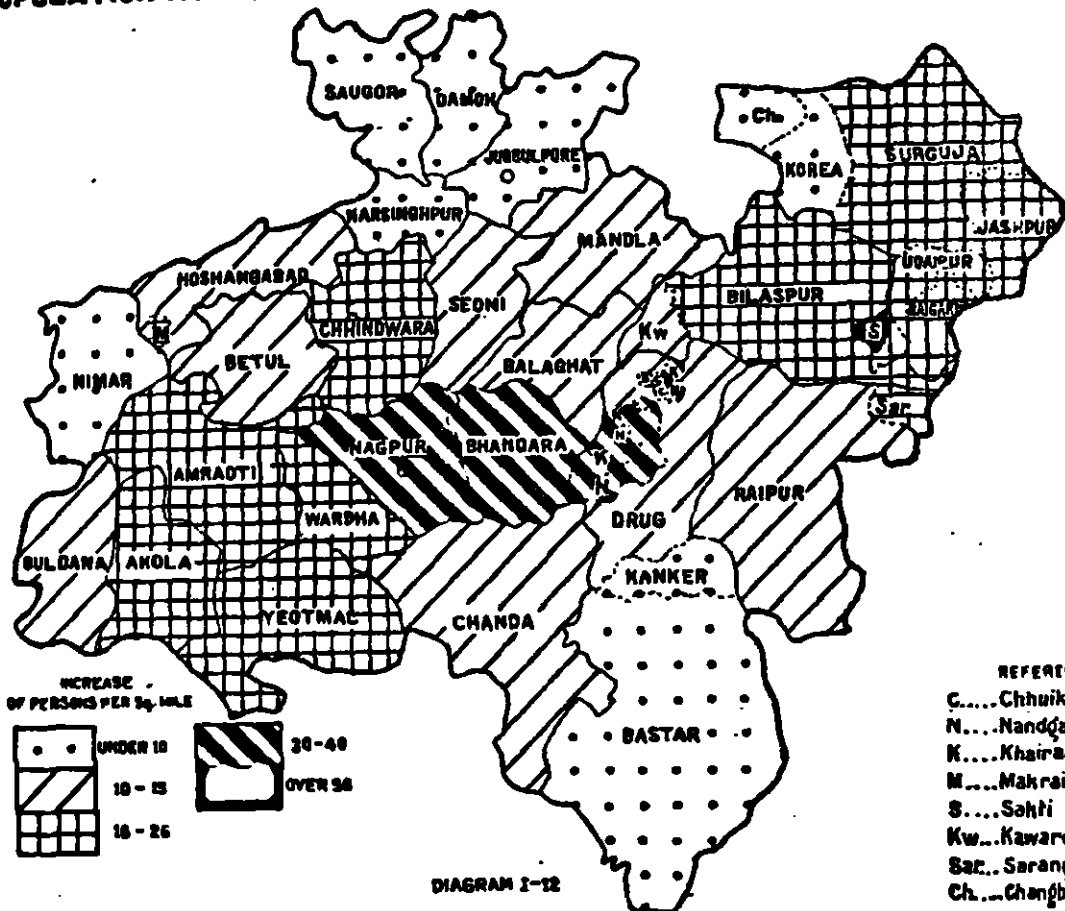


DIAGRAM I-12

Effect of agricultural seasons upon the population.

16. The effect of the fertility of the land upon the movement of population is of great importance in an agricultural country. The general conditions of the decade have already been described in paragraph 11 and certain agricultural statistics have been set out in paragraphs 12 and 13. Now that the actual numerical variation of the population of districts has been indicated, it is proper, before examining variations in smaller units, to consider the figures in their relation to the character of the seasons during

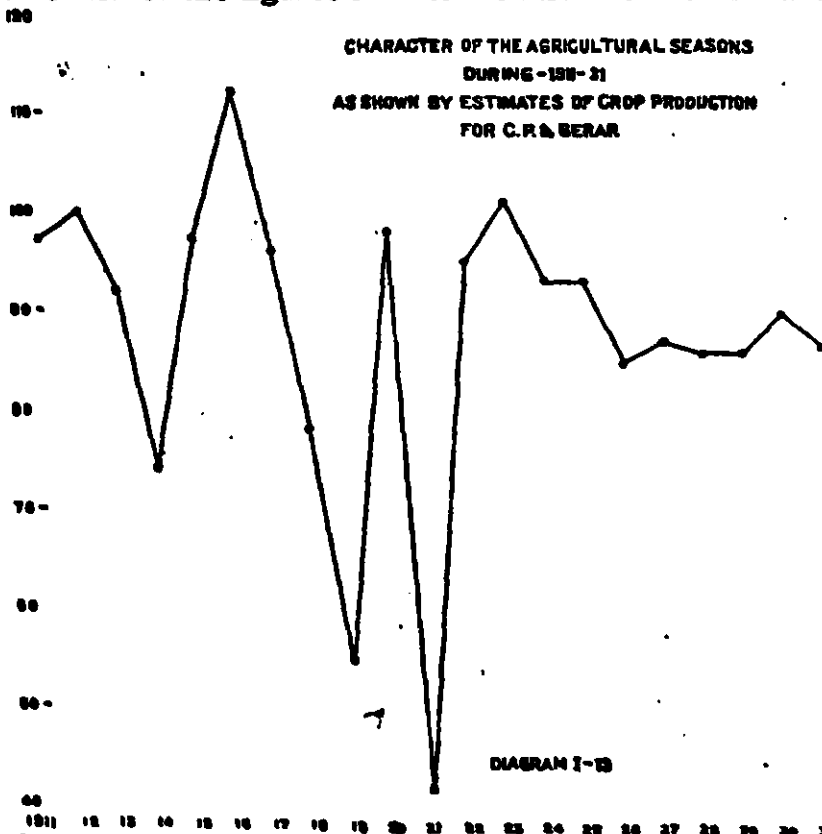


DIAGRAM I-13

the ten years. By the courtesy of Mr. F. J. Plymen, C.I.E., Director of Agriculture, Central Provinces and Berar, a very suggestive note upon this subject has been prepared by Mr. P. D. Nair, M.A., L.Ag., of the Agriculture Department, and this is reproduced below:—

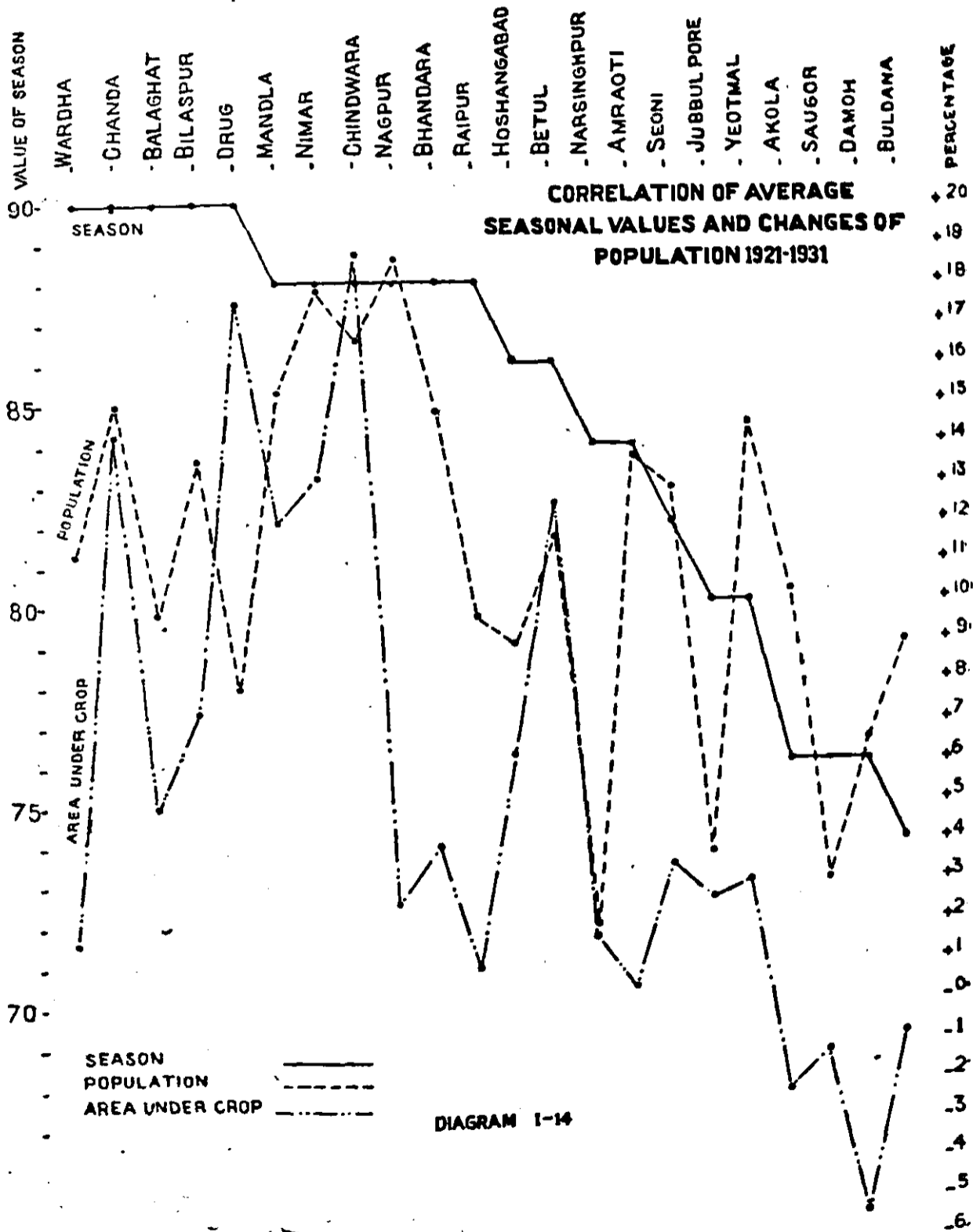
“On the whole, the seasons between 1922 and 1931 were very satisfactory from the agricultural point of view. It witnessed none of the violent fluctuations that characterized the previous inter-censal period. Diagram I-13 gives a fair idea of the steadiness of the conditions during the last decade in contrast to the

fair idea of the steadiness of the conditions during the last decade in contrast to the

abrupt rises and falls of the previous decade. Between 1912 and 1921 the annual estimate of crop production for the province as a whole fluctuated between 112 per cent and 42 per cent of the normal, showing a difference of 70 between the best and the worst years; while between 1922 and 1931 it only fluctuated between 101 per cent and 85 per cent showing a difference of only 16.

"For the purpose of bringing to light any relation that might exist between the character of the season and the increase or decrease of population diagram 1-14 has been prepared. In it an attempt is made to correlate the trend of the 3 factors—season, area under crop and population. To represent the seasonal factor for each district the percentage which the year's crop represents of the normal crop over the normal area, as given in the season and crop report, is taken as the basis (See table A). These percentages are then classified and each class is given a value as shown in the table below:—

80 per cent and above	Class.	Value.
60 to 80 per cent	Good	9
40 to 60 per cent	Very fair	7
Below 40 per cent	Fair	5
	Bad	3



The total of the seasonal values for each district during the inter-censal period is then calculated and the districts arranged in the descending order of their values as shown

in table B. Against each district is shown the percentage change in population and 'area under crop' during the period. These figures are then plotted as shown in diagram I-14. The result though not very striking is sufficiently indicative of a tendency. Both the 'population' and the 'area under crop' curves show a tendency to correspond to the 'Seasonal Curve'. The largest increase both in cultivated area and population, occur in districts having high seasonal values. The reduction in the area under crop occurred in districts with low seasonal values. In an old country with a large population mainly dependent on the produce of its own soil for subsistence, a permanent increase in population must go hand in hand with a corresponding increase in food supply. It will be possible to illustrate this with reference to conditions in several parts of India. The fact that this tendency is not very well marked in this province suggests that, low as the standard of living is, we have not yet reached the limits of subsistence when marked variation in the character of the season will produce a corresponding effect on population. Per head of population we have relatively more cultivated area in this province than in the United Provinces or Bengal; the average holding is much bigger and in most districts there is still scope for expanding cultivation. But this tendency of population in India to follow the trend of the season is undoubtedly indicated in the chart."

Table A showing outturn of crops in percentages of normal during 1922—31.

District.	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931
Saugor	101	115	110	103	106	89	41	44	43	79
Damoh	105	107	116	113	101	104	40	53	44	74
Jubbulpore	99	114	98	115	96	95	54	48	81	77
Mandla	90	132	110	125	95	102	90	76	87	80
Seoni	75	101	82	93	80	72	85	63	83	70
Narsinghpur	110	130	112	141	114	92	87	64	78	78
Hoshangabad	85	108	78	98	98	81	82	95	77	84
Nimar	92	104	94	91	75	93	105	97	96	102
Betul	100	113	75	113	79	98	107	101	85	94
Chhindwara	85	120	83	79	84	92	101	94	87	84
Wardha	100	97	92	105	87	79	95	95	98	96
Nagpur	90	107	79	91	86	85	85	98	101	95
Chanda	93	101	95	89	90	83	105	95	101	105
Bhandara	91	99	105	95	85	106	98	86	106	76
Balaghat	90	96	106	100	93	104	91	80	104	87
Raipur	108	112	100	77	87	108	96	91	110	89
Bilaspur	99	111	110	89	106	118	92	96	128	97
Drug	83	101	106	96	99	100	109	95	105	96
Amraoti	90	80	89	86	76	73	91	96	81	78
Akola	103	79	77	78	63	60	70	90	64	81
Buldana	105	94	79	76	50	60	73	80	77	76
Yeotmal	86	78	85	86	64	57	75	83	91	91
Average for Central Provinces and Berar.	95	101	93	93	85	87	86	86	90	87

Table B to compare agricultural seasons with changes in population and area under crop.

District.	Value of season.	Percentage changes in population.		Percentage changes in area under crop	
		Increase.	Decrease.	Increase.	Decrease.
Wardha	90	11.34	...	1.6	...
Chanda	90	15.00	...	14.3	...
Balaghat	90	9.77	...	5.0	...
Bilaspur	90	13.68	...	7.4	...
Drug	90	8.03	...	17.5	...
Mandla	88	15.35	...	12.1	...
Nimar	88	17.75	...	13.2	...
Chhindwara	88	16.56	...	18.7	...
Nagpur	88	18.61	...	2.6	...
Bhandara	88	14.87	...	4.1	...
Raipur	88	9.68	...	1.0	...
Hoshangabad	86	9.18	...	5.0	...
Betul	86	11.69	...	12.5	...
Narsinghpur	84	2.01	...	1.7	...
Amraoti	84	13.74	...	0.4	...
Seoni	82	12.86	...	3.4	...
Jubbulpore	80	3.77	...	2.6	...
Yeotmal	80	14.46	...	3.0	...
Akola	76	10.26	...	...	2.3
Saugor	76	3.07	...	...	1.3
Damoh	76	6.42	...	...	5.4
Buldana	74	8.95	...	0.9	...

17. Some of the factors already noticed as affecting the variations and movement of population disclosed by the census merit more detailed discussion. Such are the birth-rate and mortality of the decade, immigration and emigration. Migration is dealt with fully in Chapter III, where the necessity of using the term immigrant to mean foreign-born and the term emigrant in a corresponding sense is explained, and the different kinds of migration are defined. It must be remembered that the figures of migration quoted in this report do not distinguish between temporary and permanent migrants, and include numbers of people who migrated before 1921. In this chapter only those figures are considered which influence the statistics shown in the subsidiary Tables at the end of it. Owing to financial stringency the details of inter-district migration and of emigration from districts could not be abstracted, and so the natural population could only be calculated for the Province as a whole—and even for that calculation the figures of emigration are incomplete. A migration index for the Province and its districts has been drawn up below. If the registration of vital statistics was dependable this index would give a very fair idea of the volume of emigration from each unit. The figures in columns 2 and 3 must however be accepted in some cases with great caution. They are more fully examined in paragraphs 21 to 50.

Further discussion of factors affecting population statistics.

Migration Index obtained by comparing separately for each sex the difference between births and deaths (recorded), difference between the population enumerated in 1921 and 1931 in Birth Registration Districts, and immigrants to each District.

District.	Difference between births and deaths 1921 to 1930. Excess of births (+). Excess of deaths (-).		Difference between census figures 1921 and 1931. Increase (+). Decrease (-).		Unaccounted for difference on comparing columns 2 and 4, and 3 and 5.		Immigrants to each district.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Central Provinces and Berar.	+670,129	+753,479	+810,419	+784,544	+140,290	+31,065	346,157	309,417
Nerbudda Valley Divn. excluding Makrai State.	+97,909	+104,458	+91,918	+88,452	-5,991	-16,006	...	...
Saugor ...	+20,321	+18,794	+8,087	+8,122	-12,234	-10,674	4,804	6,740
Damoh ...	+9,624	+11,415	+7,877	+10,565	-1,747	-850	5,462	10,177
Jubbulpore ...	+17,265	+17,273	+14,690	+13,436	-2,575	-3,837	19,327	20,324
Narsinghpur ...	+8,253	+8,990	+3,072	+3,247	-5,181	-5,743	8,503	11,256
Hoshangabad	+20,027	+22,156	+21,594	+19,303	+1,567	-2,853	10,873	15,534
Nimar ...	+22,419	+25,828	+36,598	+33,779	+14,179	+7,951	24,131	23,689
Plateau Division.	+91,060	+99,181	+114,898	+113,235	+23,829	+14,054	...	...
Mandla ...	+19,191	+21,436	+29,276	+30,044	+10,085	+8,608	11,029	10,645
Seoni ...	+19,680	+20,228	+21,840	+23,021	+2,160	+2,793	9,695	14,099
Betul ...	+21,385	+23,531	+21,523	+20,992	+138	-2,542	8,325	9,536
Chhindwara	+30,813	+33,983	+42,259	+39,178	+11,446	+5,195	14,859	20,118
Maratha Plain Division.	+334,844	+367,651	+430,027	+392,375	+95,183	+21,724	...	...
Wardha ...	+27,636	+30,623	+26,320	+26,250	-1,316	-4,573	35,067	49,159
Nagpur ...	+49,595	+51,099	+78,377	+69,151	+28,782	+18,052	44,378	54,937
Chanda ...	+33,817	+35,925	+52,240	+46,825	+18,421	+10,900	14,686	18,334
Bhandara ...	+44,893	+46,892	+54,290	+52,459	+9,392	+2,567	19,113	40,795
Balaghat ...	+18,862	+25,558	+25,095	+24,873	+6,233	-645	22,395	26,527
Amraoti ...	+42,613	+46,759	+61,791	+51,946	+19,178	+5,187	44,139	56,477
Akoia ...	+34,029	+37,578	+42,973	+38,542	+8,941	+964	34,570	45,160
Buldana ...	+41,161	+42,512	+33,362	+29,579	-7,799	-12,933	11,833	16,993
Yeotmal ...	+42,233	+50,505	+55,579	+52,750	+13,316	+2,245	43,939	51,637
Chhattisgarh Administrative Division.	+146,307	+182,189	+173,576	+190,482	+27,269	+8,293	...	...
Raipur ...	+51,808	+69,717	+62,178	+72,627	+10,370	+2,910	22,877	19,755
Bilaspur ...	+68,198	+79,259	+82,159	+86,324	+13,911	+7,065	13,399	12,607
Drug ...	+26,301	+33,213	+29,239	+31,531	+2,938	-1,682	9,552	11,508
Central Provinces States.	...	...	+205,987	+210,327	...	...	...	...

Vital Statistics.

18. The system of registration of vital statistics is described in the appendix to Chapter IV of this report.

Province.	Birth-rate.	Death-rate.
Assam ..	42.56	31.45
Bengal ..	28.50	25.30
Bihar and Orissa ..	36.50	26.50
Bombay ..	35.85	26.84
Burma ..	27.57	20.95
Central Provinces 1911 ..	50.00	36.00
Central Provinces 1921 ..	43.00	41.00
Central Provinces 1931 ..	42.00	38.00
Punjab ..	42.20	30.30
United Provinces ..	35.10	26.40

The opinion expressed at past censuses was that whereas reporting of actual occurrences is fairly accurate the classification under the diseases which caused death is very untrustworthy. The excess for the Province of Births over Deaths during the decade was 1,592,360, the growth in the actual population was 2,011,277, the number of immigrants enumerated at the census was 655,574 and the

number of known emigrants was 421,390. The figures prove that for purposes of demography the vital statistics must be treated with care. In certain places, as will be indicated in the more detailed discussion hereafter, registration is tolerably efficient. In others, especially in the backward tracts and in some of the States, it is quite unreliable. The birth-rates and death-rates per 1000 of the population for various provinces and in various decades for this Province are compared in the margin.

Infant Mortality.

19. Columns 4 and 5 of subsidiary Table V, after due allowance has been made for the possibility of inefficient reporting in some units, indicate that in most places in the Province the number of births does not exceed the number of deaths by the percentage which might be expected in a decade in which deaths from extraordinary epidemics were not remarkably numerous. The reason is not far to seek. It lies in the amount of infant mortality, which, appalling as it is for the whole of India, is according to the latest Government report even higher in the Central

Deaths at age 0—1 per mille of births in the last two decades by Natural Divisions.

Natural Division.	1911—20		1921—30	
	Males.	Females.	Males.	Females.
Nerbudda Valley Division (excluding Makrai State).	294	273	259	236
Plateau Division ..	276	245	224	197
Maratha Plain Division ..	285	246	258	217
Chhattisgarh Administrative Division.	293	260	249	219

Provinces than elsewhere. The statement in the margin shows the proportion of deaths in the first year of life to the total births in the Natural Divisions of the Province during the last two decades. The fall in the proportion for 1921—1930 cannot be regarded as a reliable index of any improved care of child life, because the total number of births between 1911 and 1920 was according to the registration of vital statistics only 234,233 in excess of the

deaths and, in view of the actual decrease of population in that decade, may have been even less. The toll of babies taken by the influenza epidemic was presumably proportionate to their number. The Report of 1921 does

Natural Division.	Mean birth-rate during the decade as a percentage of the population of 1921.	Proportion of infant deaths per thousand births.
Central Provinces and Berar.	43.72	235
Nerbudda Valley Division (excluding Makrai State).	43.68	247
Plateau Division ..	42.28	211
Maratha Plain Division ..	44.98	238
Chhattisgarh Administrative Division.	42.20	234

not specify its probable extent but has pointed out the heavy mortality among women of child-bearing age, which would naturally be attended by corresponding mortality among their babies, and the comparatively large number of survivors from 5—15 years of age. The further calculations shown in the margin and diagram I-15 demonstrate in a clear form the extreme gravity of the problem of infant mortality, and figures for each year of the decade will be found in the next paragraph.

It was suggested in the Bengal Census Report of 1921 that the prevalence of malaria, and the epidemic of influenza

were both dependent on economic conditions. In other words the Malthusian theory that nature limits the growth of population to the exact extent of the existing means of subsistence, was followed to its logical conclusion. The pressure upon the means of subsistence in this Province is discussed in paragraph 54, but in view of the rapid growth of the population in the last ten years during which time the increase of 12.6 per cent has more than made up for the losses from influenza in the previous decade, it becomes a question whether the high rate of infant mortality, sad as it seems, is after all such a real tragedy. Birth control is practically unknown in the Province, except among the most enlightened people, or as a means to avoid the shame of producing illegitimate children. Although many vernacular papers now advertise contraceptives, it is generally only in the larger towns that they are sold in any quantity, and most of the Deputy Commissioners from whom enquiries were made upon the subject appeared rather shocked at the mere suggestion that people in their districts should think of taking measures to limit the size of their families. The State of Mysore, where birth-control clinics have been instituted, is more advanced in these matters. Whether the high infant mortality in this Province is due to neglect of female children in certain strata of society will be considered in Chapter V, but the general conclusion to be drawn here is that in conjunction with their determined efforts to spread the knowledge of elementary domestic hygiene, so necessary for the preservation of infant life, social reformers will also shortly have to consider how far the country can support a population upon the growth of which one of nature's cruellest but most potent checks will, it is hoped, soon have been partly removed owing to their efforts.

20. For a proper appreciation of the relation between the census figures and vital statistics it is necessary to examine the details of births and deaths in each year of the decade. The statement below gives the mortality, in British districts only, due to particular diseases :—

Births and deaths in each year.

Year.	Cholera.		Small-pox.		Dysentery and Diarrhoes.		Fever.		Plague.	
	Total.	Ratio per mille.	Total.	Ratio per mille.	Total.	Ratio per mille.	Total.	Ratio per mille.	Total.	Ratio per mille.
1921 ...	58,331	4.19	1,787	.13	43,486	3.13	327,939	23.57	5,467	.39
1922 ...	64	.005	407	.03	25,618	1.84	237,164	17.05	6,119	.45
1923 ...	1,090	.08	275	.02	24,321	1.75	233,575	16.79	15,867	1.14
1924 ...	9,704	.70	978	.07	32,723	2.35	210,914	17.32	11,081	.80
1925 ...	124	.01	3,145	.23	24,024	1.73	204,667	14.71	5,223	.38
1926 ...	4,565	.33	3,644	.26	36,658	2.64	252,609	18.16	6,486	.47
1927 ...	16,311	1.17	2,809	.20	31,317	2.25	224,068	16.11	3,368	.24
1928 ...	12,198	.88	1,399	.10	27,787	2.00	259,109	18.62	3,770	.27
1929 ...	6,168	.44	1,391	.10	29,934	2.15	271,054	19.48	2,808	.20
1930 ...	23,250	1.67	4,954	.36	33,077	2.38	287,330	20.66	871	.06
Total...	131,805	.95	20,789	.15	308,945	2.22	2,538,450	18.24	61,090	.44

The diagnosis of local village officials is of course very fallible, but the figures are accurate enough for the purpose of observing tendencies and variations. In paragraph 11 mention has been made of the fluctuations of public health from year to year and this statement merely bears out what was recorded there. In 1921 the people, debilitated by two years of famine, were an easy prey to all kinds of disease, and the year was more unhealthy than any other of the decade. How much the physical well-being of the people is influenced by economic conditions is proved by the fact that in 1930, the worst year since 1921, the mortality from all the diseases recorded, except plague, was higher than it had been throughout the intervening years. The number of deaths from small-pox was particularly large, and, although in the northern districts the majority of the labourers on the famine camps were inoculated and thus fully protected, elsewhere cholera took a larger toll than in any of the previous eight years. The most satisfactory feature in the statistics is the steady fall in the number of deaths from plague which must

definitely be attributed to growing confidence in prophylactic treatment and to the vigour of campaigns for the elimination of rats in various towns. Epidemic diseases did not on the whole have any extraordinary influence upon the annual vital statistics, as can be seen from the statement shown in

Births and deaths per mille calculated on adjusted figures of population from 1921 to 1930 (excluding States).

Year.	Births.	Deaths.
1921	37.90	44.01
1922	35.81	29.33
1923	44.97	31.09
1924	43.05	31.75
1925	42.09	26.14
1926	43.65	32.55
1927	42.64	29.29
1928	43.00	31.12
1929	38.27	31.27
1930	43.34	34.28

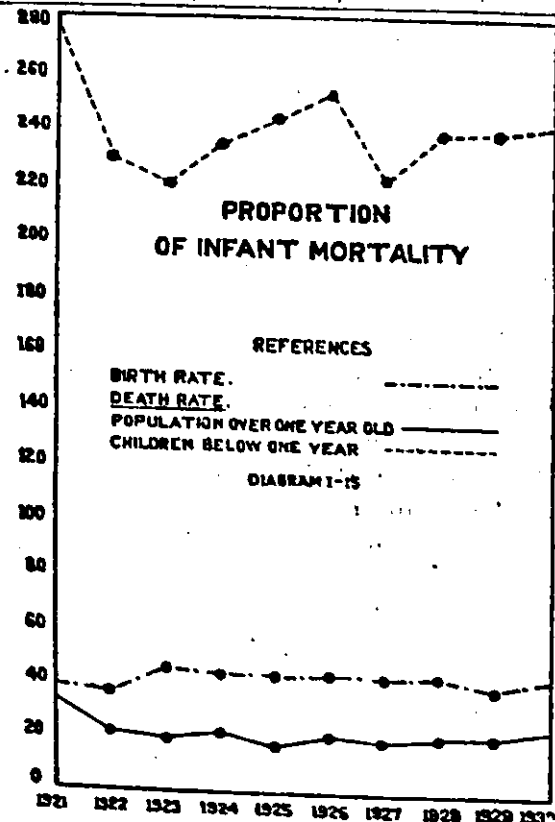
the margin. It is true that in 1921 the death rate was, as might be expected from observations already made, higher than in any of the following years, while the birth-rate was lower than in any later period except 1922; but it must also be noted that the percentage of births per mille in 1930 more than balanced the increased number of deaths in spite of the particularly unfavourable conditions in the north of the Province and in parts of Berar. The figures given must however be studied with due attention to the fact that they have been calculated on a basis of a regular geometrical rate of increase of population during the years between the two censuses. The estimates are of course only approximately true, but are sufficiently near the truth for practical purposes.

The same is the case with the figures in columns 2 and 3 of the state-

Year.	Birth rate per mille on deduced population.	Death rate over one year in each year per mille of deduced population over one year of age.	Proportion of infant deaths per thousand births.
1	2	3	4
1921	37.90	33.07	279
1922	35.81	20.96	229
1923	44.97	19.98	220
1924	43.05	21.42	235
1925	42.09	17.38	244
1926	43.65	21.26	253
1927	42.64	19.65	222
1928	43.00	20.65	238
1929	38.27	21.34	240
1930	43.34	23.55	242

ment showing further details and comparing the ratio of infant mortality to that of mortality in the population of the British districts over one year of age, and with the graph in diagram I-15, which illustrates the statement. The enormous excess of infant deaths over those of people at higher ages is clearly brought out by this diagram and may be even better appreciated by examination of diagrams 7-10 of Chapter IV. It is also clear that there is no definite sign of the proportion of infant mortality dropping.

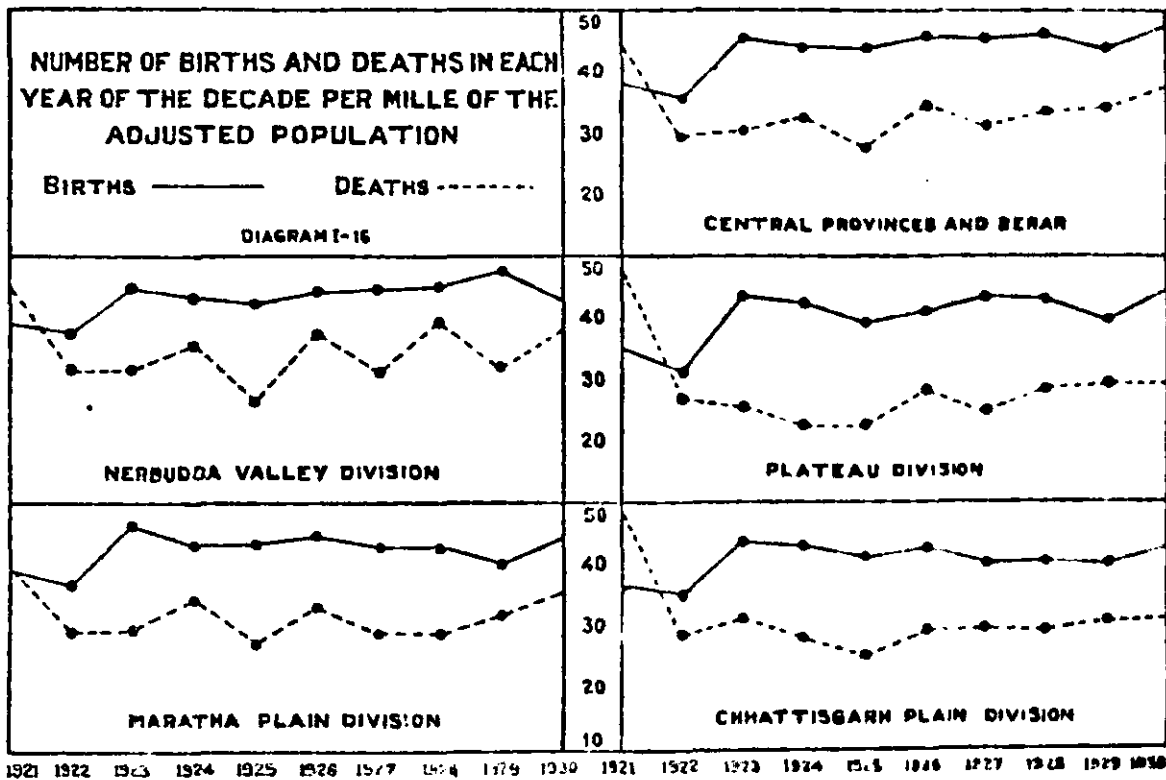
It is not within the scope of this report to draw any but the more obvious and necessary conclusions from the statistics presented, but in order that full figures may be available to the student who wishes to delve deeper into local conditions the number of births and deaths annually during the inter-censal period have been tabulated on the next page by Natural Divisions.



Number of births and deaths per mille in each Natural Division during the decade 1921 to 1930.

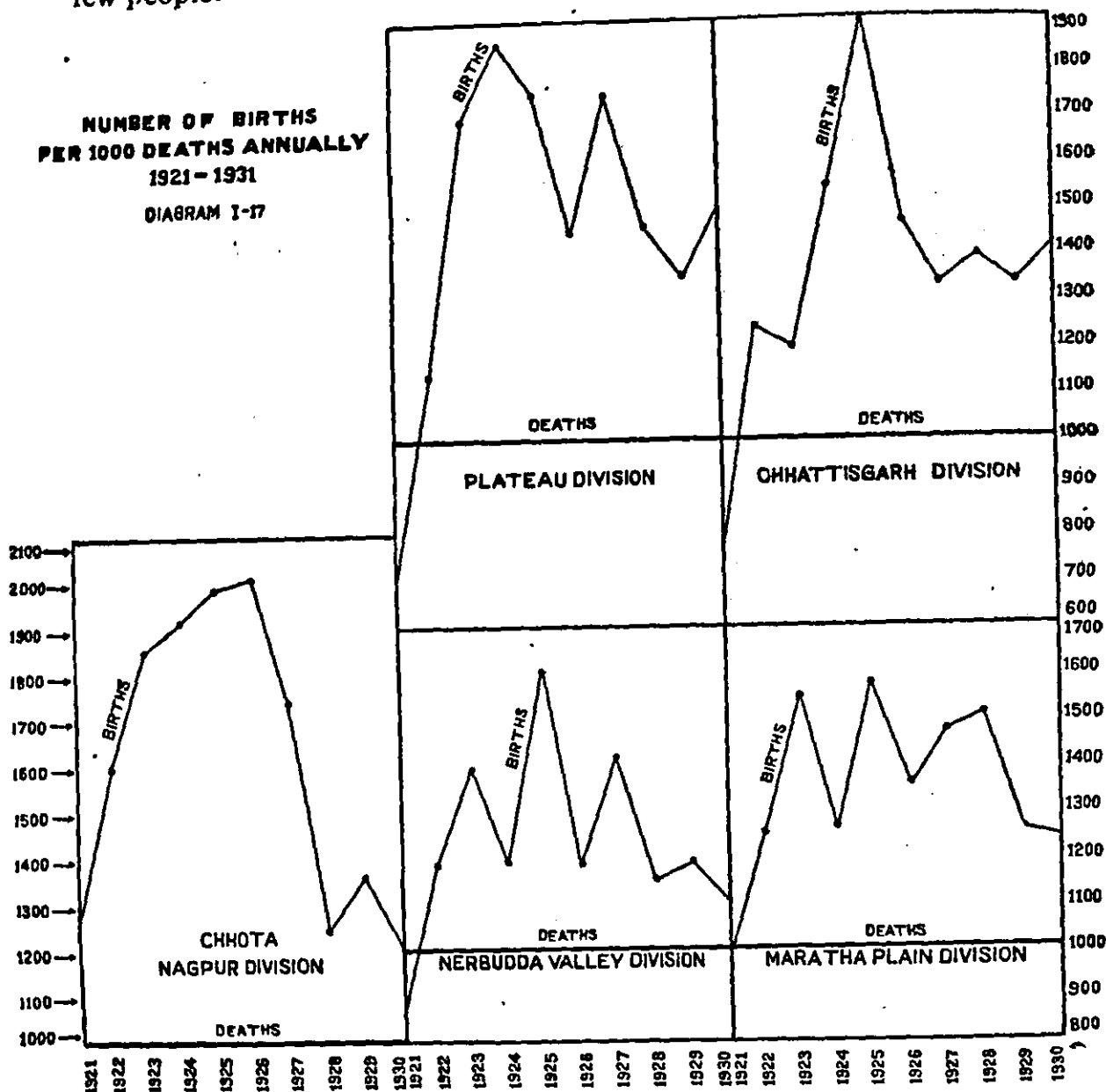
Year.	Central Provinces and Berar		Nerbudda Valley Division (excluding Makrol.)		Plateau Division		Maratha Plain Division		Chhattisgarh Administrative Division.	
	Births.	Deaths.	Births.	Deaths.	Births.	Deaths.	Births.	Deaths.	Births.	Deaths.
1921	37.90	44.01	39.62	45.69	31.87	47.73	39.35	39.84	36.41	48.46
1922	35.80	29.31	37.70	31.78	30.93	26.95	36.79	29.37	34.72	28.53
1923	45.63	30.53	44.62	31.91	43.48	25.75	46.28	29.83	43.71	31.20
1924	44.18	32.59	43.63	37.08	42.24	22.83	43.08	34.20	43.01	28.03
1925	43.90	27.27	42.42	26.50	39.32	22.59	43.22	27.41	41.14	25.25
1926	46.03	34.33	44.12	37.30	40.84	28.39	44.88	33.23	42.41	29.62
1927	45.58	31.31	44.40	31.31	43.77	25.22	42.93	29.19	40.13	29.90
1928	46.51	33.66	45.51	39.63	43.04	29.25	43.34	28.87	40.44	29.30
1929	43.96	34.13	47.70	31.81	39.39	29.74	40.04	31.50	39.96	30.68
1930	47.74	37.67	42.51	37.95	44.37	29.83	44.12	35.51	42.36	31.38

A more definite impression of the figures is obtained from their reduction to a graphic form. Diagram I-16 shows the fluctuations of mortality and fertility very clearly and requires little comment. Only in 1921 did the number of deaths exceed the number of births everywhere, except in the Chhota Nagpur Division (not shown in this diagram), registration of vital statistics for which, as pointed out by Mr. Roughton, was probably unreliable. It is interesting to see, however, that in the Maratha Plain Division the deaths exceeded births in that bad year by a negligible number.



A different way of illustrating the proportions is that adopted in diagram I-17 in which the number of births for each thousand deaths has been shown. The points to notice are that the birth graph rose highest above the line for deaths in 1925 in the Nerbudda Valley, Maratha Plain and Chhattisgarh Division, in 1924, in the Plateau Division and in 1926 in the Chhota Nagpur Division. There are local rises and falls during these three years which will be discussed in dealing with the units of the separate natural divisions but it must be acknowledged that proportion of births to deaths reflects to a remarkable degree the period of extreme prosperity in the middle of the decade. After 1927 the graph drops steeply everywhere except in the Plateau and in the Chhattisgarh Plain, where the general depression of the last few years was not nearly as marked as elsewhere.

It is suggestive that the fall of prices was not accompanied by any corresponding rise in the proportion of births to deaths, which demonstrates that it marked a slump in the principal industry of the Province and benefitted few people.



The population of the smaller administrative units.

21. The general factors by which the growth and movement of population was determined in this Province during the past ten years and during previous census periods have been set forth and their effect upon the distribution of population in the Province has been roughly examined. The discussion can now be carried into more detailed analysis of the distribution and movement of the population in the smaller local units. The variations for these prior to the year 1921 have already been examined in previous census reports, but a certain amount of recapitulation is necessary. In order to portray clearly the situation as regards the population in the different tahsils and States of the natural divisions three maps have been prepared for each to show—

- (i) the density of population (persons per square mile),
- (ii) variations in population since 1921 and
- (iii) variation in density of population since 1921.

Subsidiary Table II of this chapter classifies the tahsils according to density of population and Subsidiary Tables VI (a) and VI (b) set forth the variations since 1891. Those who study these tables must bear in mind the fact that a comparison of the density of tahsils or of districts is often misleading as it so frequently depends on the amount of Government or private forest included in the tahsil. Thus, the fact that a tahsil has a low average density

does not preclude the possibility of some considerable part of it being fairly densely populated and this phenomenon actually occurs in several cases of tahsils whose mean population per square mile is less than 150. The figures tabulated speak for themselves, and those of individual units are discussed below.

Nerbudda Valley Division.

22. The varying conditions in the units of this Division are shown up Nerbudda clearly by comparison of the statistics of density with those of the previous Valley. census. The Nerbudda river flows through the districts of Jubbulpore, Narsinghpur, Hoshangabad and Nimar, and the valley is famous for its fertile alluvial soil and the wheat which it produces. The crop failures of the last three years of the decade however affected Jubbulpore, and to some extent Narsinghpur, as well as the two northern districts lying on the Vindhyan Plateau. Hoshangabad escaped and so did Nimar, which in many ways resembles the districts of the Maratha Plain and the population of which increased proportionately more than that of any other district in the Division.

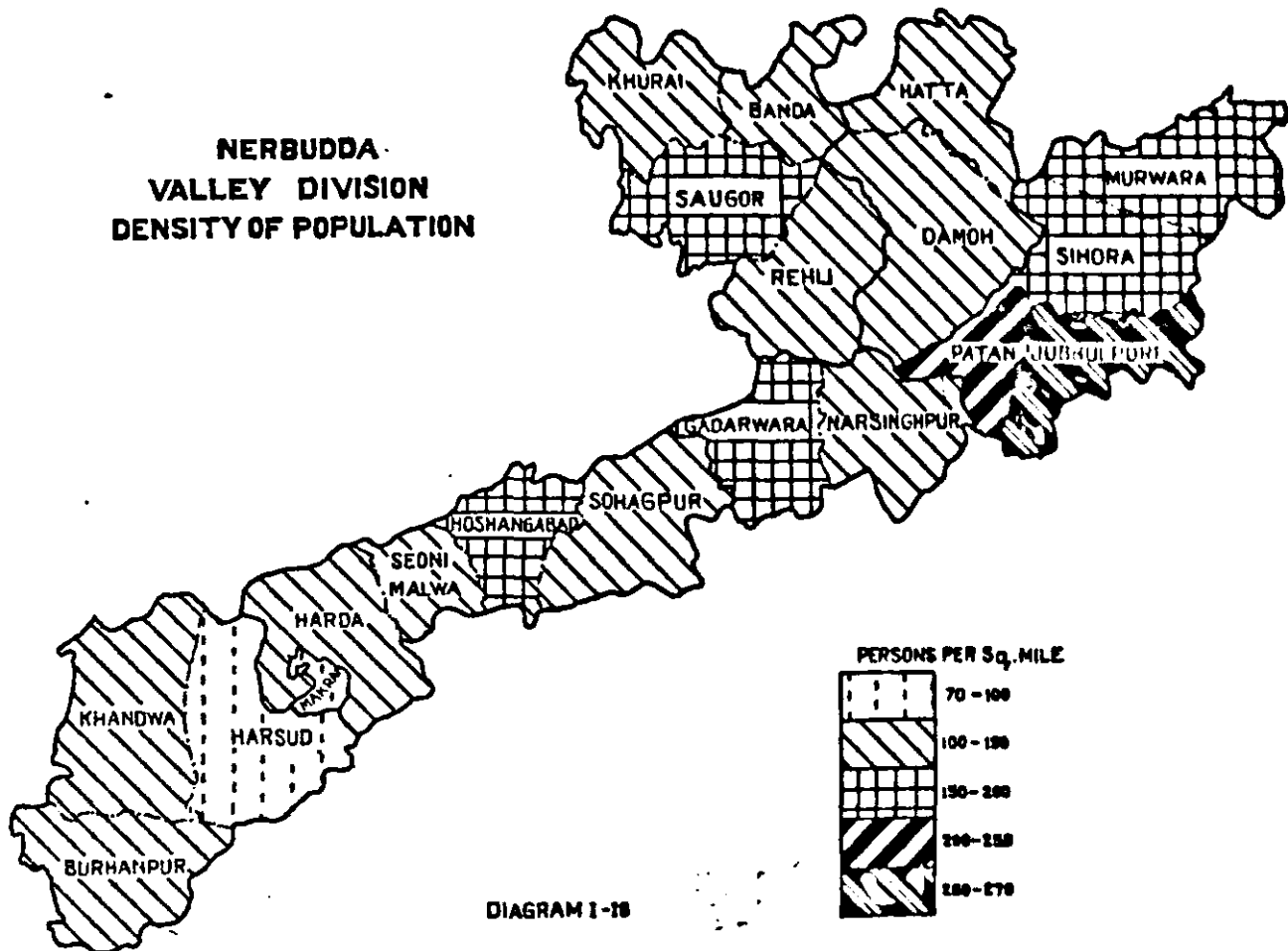


DIAGRAM 1-10

23. These two districts are situated at an average height of 2,000 feet above sea level and have been amalgamated for administrative purposes since the census. The population of both has actually dropped since 1881 and although there is good alluvial soil in the Sonar valley and normally 40 per cent of the cultivated area is under wheat, while in Saugor the trade in ghee is flourishing, Government has generally found in this northern tract of the Province a source of anxiety and loss. It is therefore necessary to discuss the conditions of the years before the census

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Saugor	178	1.40	2
Khurai	135	3.80	5
Rehli	118	2.46	3
Banda	113	7.23	7
Damoh	107	6.85	7
Hatta	114	5.72	6

therefore necessary to discuss the conditions of the years before the census

rather more fully than will be done in the case of other districts. During the last decade there was a slight increase of population in each tahsil, the lowest, in Saugor tahsil, being 1.40 per cent only in spite of a heavy rise in the town population. Banda tahsil's increase was the heaviest—7.23 per cent—and Damoh tahsil came second with 6.85 per cent. The population of Damoh town rose by 35.51 per cent, but this was partly due to the tendency of the population to concentrate round towns in times of scarcity. These accretions of population have hardly compensated for the losses of 1911—1921 due to the influenza epidemic when the figures for Banda showed a decrease of 8.80 per cent, those of Damoh town a decrease of 10.24 per cent and those of Damoh tahsil excluding the town a decrease of 15.36 per cent. In appreciating the figures due consideration must be given to the effect of the date of the census, being three weeks earlier in 1931 than it was in 1921, which meant that the stream of *Chaitaras* or wheat-harvesters, which annually migrates into parts of the northern districts when the *rabi* crops are ripe, had hardly begun to flow when the enumeration was made. In 1921 over 8,000 of these temporary immigrants were returned in the schedules of Saugor district, although the population of Damoh was unaffected. From Subsidiary Table IV it will be found that the number of immigrants recorded in Saugor was some 4,000 less than in 1921 and those in Damoh nearly 6,000 less. The difference in the first case may well be due to the absence of *Chaitaras*; in the second the effect of economic conditions is apparent. A reference to the immigration index in paragraph 17, proves however that there was apparently much emigration from Saugor during the decade.

The crop failure in these two districts in the years 1928, 1929 and 1930 followed a succession of seven comparatively good years. Economic and agricultural history had indeed been satisfactory since the famine of 1899 except in the years 1907-08, 1918-19, and 1920-21 when the harvest failed in certain tracts. The chief cause of disaster in 1928 was the capricious nature of the rainfall during 1927-28 resulting finally in excessive moisture in the soil which produced an epidemic of rust in wheat and linseed and a plague of caterpillars in gram. It was only in isolated fields on high ground or where the soil was light, and in places where wise cultivators had sown rust-proof seed that the crops escaped to any extent. To make things worse in the following cold weather rain damaged the *juar* and *til* on the threshing floors in many villages. This loss varied in intensity from tract to tract. In Saugor the Barodia tract of Khurai tahsil, the Shahgarh tract of Banda and the Kesli tract of Rehli were particularly affected, while the similar poor soil tracts in Damoh and Jubbulpore lost enough to make another failure of the *rabi* crops of 1929 more serious.

"The conditions for the *rabi* sowings were as nearly as possible perfect, and good cold weather rain produced the promise of a bumper harvest in 1929. But the prospect changed in a single night. Rust had developed in the linseed early in January, and a sudden heavy frost at the end of the month caught most of the wheat in the ear and destroyed it. Tur and all but early sown masur perished, and serious damage was done to gram and linseed." (Review of the Commissioner, Jubbulpore Division, on the scarcity operations of 1928 and 1929.)

Unequal distribution of the rainfall during the monsoon of 1929, and its abrupt cessation on September 7th was responsible for the third consecutive failure of the crops of 1929-30 which affected both the *kharif* and the *rabi* harvest. The outturn of the principal crops during these three years is shown below:—

Outturn of crops in annas.	Wheat.			Gram.			Linseed.			
	District.	1927-28	1928-29	1929-30	1927-28	1928-29	1929-30	1927-28	1928-29	1929-30
Saugor	...	3	4	5	6	2	3	4	1	3
Damoh	...	2	4	4	4	6	4	...	2	4

Details of this disastrous period will be found in scarcity reports of the districts concerned. It is to be noted that the failure of 1927-28 and 1928-29

caused the diversion to *khari* of a large area normally under *rabi* crops. Juar especially was sown, and it suffered very badly from the unfavourable monsoon of 1929. As their effect upon the well-being of the population is important it is necessary to record a brief note of the measures for the relief of the people taken by Government. These were—

- (1) Opening of relief works.
- (2) Payment of monthly doles to kotwars.
- (3) Suspension of land revenue, rents and sub-rents.
- (4) Suspension of taccavi instalments.
- (5) Grant of taccavi (agriculturists loans and land improvement loans).
- (6) Purchase and supply of good seed grain for cultivators.
- (7) Throwing open of Government forests for the free extraction of minor produce.
- (8) Mobilization of private charity and eventually distribution of gratuitous relief to paupers.

The table below showing the statistics for the principal of these measures reflects the extensive nature of the failure.

	Maximum number of relief works open at one time.			Maximum number of labourers attending works on any day.			Maximum number (including Kotwars) granted gratuitous relief in one month.			Suspensions of land revenue in rupees.			Remissions of land revenue in rupees.		Agriculturists and Land Improvement Loans in rupees.	
	1928	1929	1930	1928	1929	1930	1928	1929	1930	1928	1929	1930	1929	1930	1928-29-30	1929-31
Saugor	21	30	27	7,048	22,710	11,123	4,287	9,260	7,137	5,19,464	5,94,573	7,42,030	5,19,464	5,89,183	18,07,146	4,84,995
Damoh	Not available			7,001	21,216	3,693	1,244	6,217	3,002	3,02,485	2,14,978	3,14,524	3,01,485	2,48,087	11,40,000	1,09,175

It is interesting to find that among those who attended Government Relief Camps in Saugor district during 1929 the monthly percentage of labourers was between 75 and 80, that of cultivators between 5 and 10 and that of cultivators who were also labourers between 13 and 18. In 1930 when cultivators were beginning to feel the continuation of distress the corresponding percentages were—labourers from 49 to 59, cultivators from 12 to 32, cultivators who were also labourers from 22 to 37. Similar figures for Damoh are not forthcoming. The percentage of the population relieved on works in various tahsils is shown below :—

Year.	Saugor.	Khurai.	Rehli.	Banda.
1928	2.09	1.58	1.60	1.90
1929	5.31	3.89	5.34	5.63

These figures are not however a proper index of the extent of distress. They represent only the proportion of the working population which received relief and not their dependants. It must further be remembered that large numbers of forest people supported life by extracting minor produce from the Government Reserve, and larger numbers of agriculturists maintained themselves by the aid of loans. It is worth recalling that in the big famines of 1896-1897 and 1899-1900 in the Saugor district only 1.37 and 1.92 respectively of the population were relieved on works.

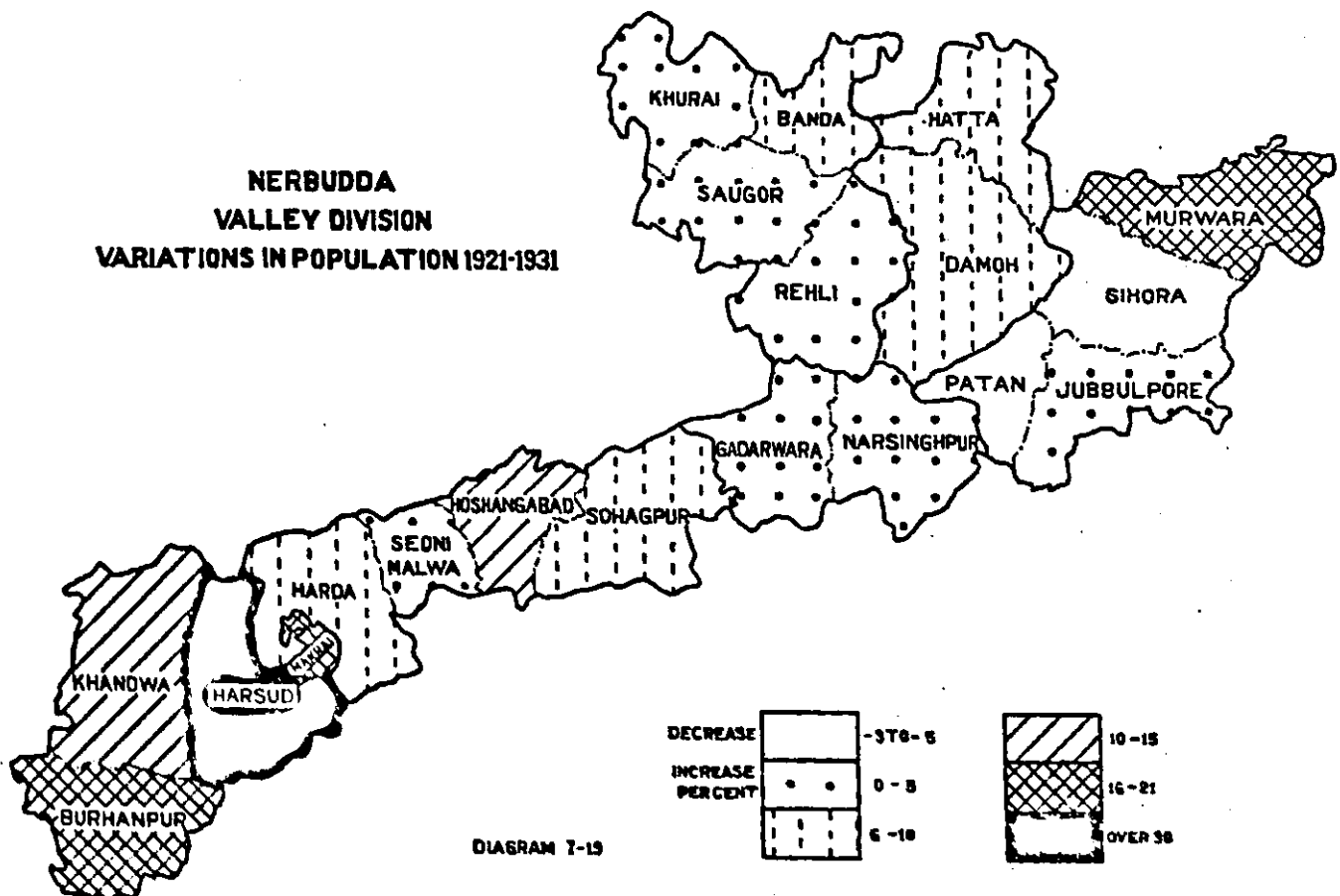
The effect upon vital statistics of a continuous scarcity of the magnitude indicated was bound to be considerable. The Commissioner of the Jubulpore Division remarked that from the year 1923 when the effects of the famine of 1920-21 ceased to operate, up to and including the year 1928, the figures of births and deaths resulted in a steady increase in the deduced population. This increase was checked in 1929 in Saugor and Damoh where the population either lost slightly or remained stationary. The chief feature of the statistics was however the drop in the birth-rate in that year. In Saugor it fell from 41.57 per thousand in 1928 to 32.10 per thousand in 1929, and in Damoh from 49.05 per thousand in 1928 to 36.78 per thousand in

1929. In 1929 in fact the number of deaths exceeded the number of births in Saugor while the figures were practically equal in Damoh. In 1930 there was a slight rise in both districts to 35.73 and 39.82 respectively. The death-rate on the other hand was comparatively little affected. Statistics supplied by the Deputy Commissioners are given below :—

Year.	Saugor.					Damoh.	
	Births.	Deaths.	Mortality from epidemics.			Deducted population.	Increase or Decrease.
			Plague.	Cholera.	Small-pox.		
1921	21,048	20,054	40	542	...	287,126	...
1922	19,238	16,351	1	1	1	286,483	- 643
1923	22,223	14,377	...	1	3	290,160	+3,677
1924	22,274	16,358	1	72	35	293,964	+3,786
1925	21,100	14,162	...	...	12	299,009	+5,063
1926	22,019	18,299	60	238	165	300,877	+1,868
1927	23,673	16,074	35	346	65	305,624	+4,747
1928	23,434	10,699	...	631	43	308,761	+3,140
1929	18,240	19,116	42	750	24	308,766	+2
1930	21,379	20,310	...	451	24	309,941	+1,175

Figures for 1921 and 1929 are compared in the margin. It must be remembered that Saugor suffered much less than Damoh in 1921 but as the Commissioner of the Division has remarked : "The contrast in the figures of the two years is of course largely due to the fact that the scarcity of 1928—30 followed seven good years and the resisting power of the people was considerable, while in addition the division was comparatively free from disease. All the three Deputy Commissioners of the worst affected districts insist that the fact that distress was taken in hand early, and liberal relief was given from the beginning of the trouble, has preserved the population generally in a condition only very slightly below the average of ordinary years. The figures of the birth-rate, how-

	Death rate.	
	1921	1929
Saugor	37.93	34.12
Damoh...	60.06	36.78



ever, are probably only one illustration of the undoubted reduction in the vitality particularly of the poorer classes, which must have resulted from

the economic distress of the past two years, and I suspect that if we were visited by an epidemic of influenza or any similar disease the havoc caused would be considerable."

24. The Jubbulpore district is described in the last census report as somewhat composite in character. The Murwara tahsil resembles the

Year.	Births.	Deaths.
1921	24,879	46,626
1922	26,225	24,603
1923	31,160	26,016
1924	31,101	26,745
1925	30,337	19,922
1926	33,341	25,923
1927	33,854	25,788
1928	34,361	25,649
1929	25,705	22,182
1930	31,524	25,411

Vindhyan districts, while in the tahsils to the west the rice-growing country gives place to the wheat-growing valley of the Nerbudda. The economic history of the district during the last few years of the decade was much the same as that of Saugor and Damoh. Fluctuations of population are shown in the margin. In 1921-22 there was an epidemic of plague in the towns and in 1924 there was another, but otherwise until the scarcity of 1928-30 there was no cause for any abnormal variation in the

statistics. As an index of the extent of the distress due to the recent crop failures a statement similar to that shown in the preceding paragraph is given below:—

Jubbulpore district.

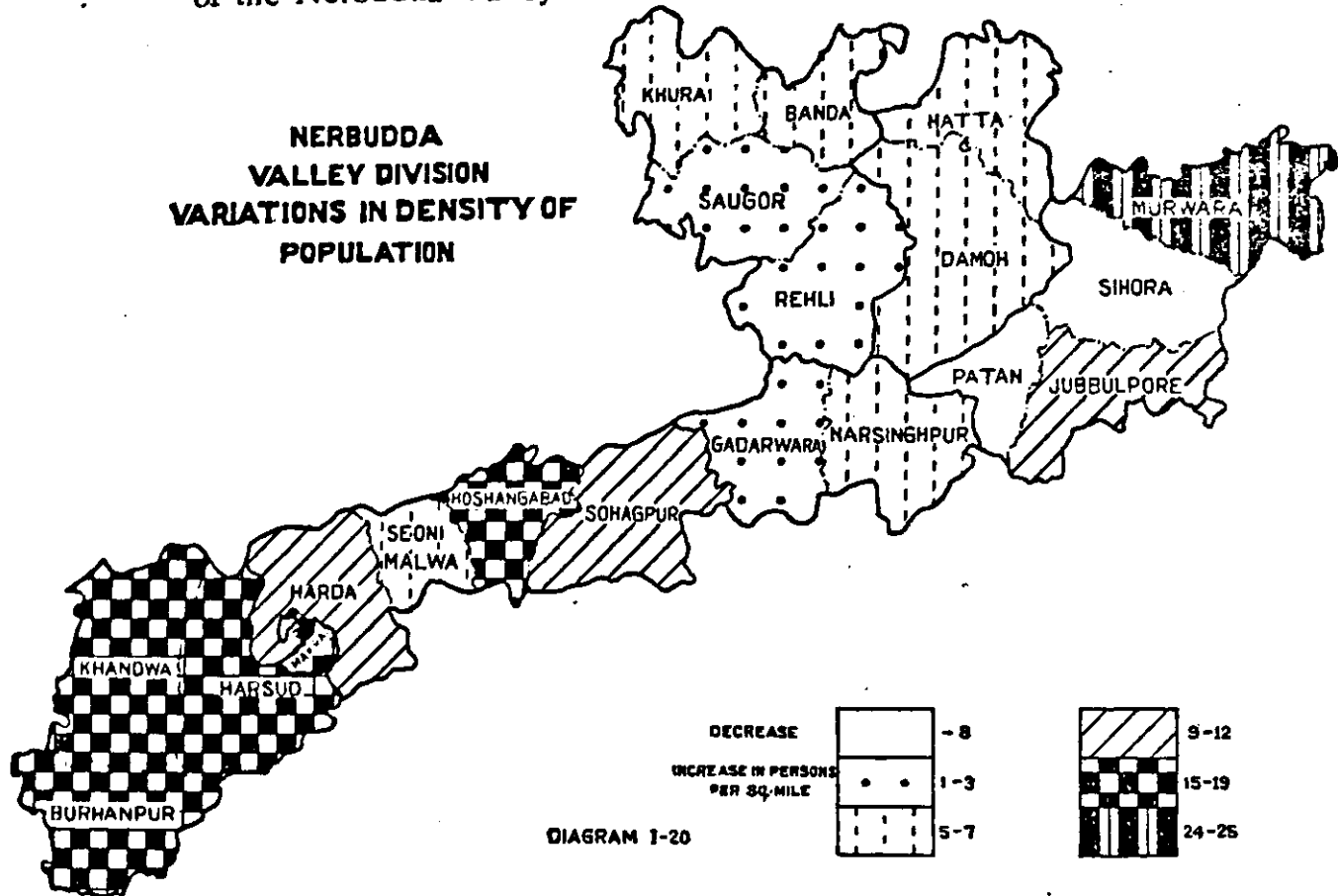
Maximum number of relief works open at one time.			Maximum number of labourers attending on any day.			Maximum number (including Kotwars) granted gratuitous relief in one month.			Suspension of land revenue in rupees.			Remissions of land revenue in rupees.		Agriculturists and Land Improvement Loans in rupees.	
1928	1929	1930	1928	1929	1930	1928	1929	1930	1928	1929	1930	1929	1930	1928-29-30	1930-31
Not available.			6,015	27,881	2,547	2,661	9,773	279	1,57,970	7,58,033	7,00,830	5,57,099	53,525	20,02,667	1,10,437

The increase in the actual population of the district recorded in 1931 was only 3.77 per cent of the population of 1921. Immigration particularly from Rewa State was considerable and study of the figures both for this district and for others in the Province should be made with due reference to the index of migration appearing in paragraph 17. It was in fact Jubbulpore City and Murwara tahsil, with its important headquarters at Katni and its potteries and cement works, which were responsible for such increase as there was in the district population. In the rural population of Jubbulpore tahsil there was actually a decrease of 2.27 per cent, in Sihora tahsil a decrease of 4.39 per cent and in Patan tahsil a decrease of 3.73 per cent. These figures do not, however, prove that Jubbulpore suffered at the end of the decade any more than its northern neighbours. The contrast between

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Variation of persons per square mile since 1921.
Jubbulpore	269	+4.76	+12
Sihora	166	-4.39	-8
Murwara	166	+17.33	+24
Patan	204	-3.73	-8

the figures of 1921 and 1931 must, as in the case of Saugor, be analysed with reference to the number of wheat-harvesters enumerated at the census. According to the district report the number of these seasonal immigrants returned on March 18th, 1921 was 29,000, whereas by February 26th, 1931 the stream of labourers had only just begun to enter the district. Curiously enough, however, the difference between the actual number of persons returned as born outside the district in 1931 and the corresponding return of 1921 was, in round figures 14,000 which corresponds to the number of *Chaittharas* shown in the 1921 schedules. The estimate in the district report is probably the more correct since, as remarked above, immigration to the industrial centres of Jubbulpore certainly increased considerably at the end of the decade and was probably even heavier than at the time of the scarcity of 1920-21. The rise in population in Jubbulpore City was 20.19 per cent and in Katni-Murwara town 11.57 per cent. It is worth

noticing that the density in Murwara increased more than in any other tahsil of the Nerbudda Valley Division.



Narsinghpur.

25. In 1911 the late Mr. Marten remarked that in spite of the advantage of a heavy wheat-growing soil, an ample rainfall and a railway running through the length of the district the rural population of Narsinghpur was found to be either stationary or declining. The 1931 figures once more prove the truth of his statement. The distress in the neighbouring tracts of Saugor and Jubbulpore in the years immediately preceding the census was certainly felt in the district but was never acute. It cannot therefore explain the comparatively small rise in the population of Narsinghpur tahsil of 3.22 per cent since 1921 and the negligible rise of 0.87 per cent in Gadarwara. A difference of about 5,000 in the number of immigrants returned in 1921 and those returned in 1931 was probably due to the presence of wheat-harvesters in the former year but would not affect the percentage to any marked degree.

Tahsil	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Narsinghpur ...	147	3.22	5
Gadarwara ..	181	0.87	1

The vital statistics recorded during the ten years are given in the margin. It will be observed that according to them, in two years the number of deaths exceeded the number of births while in two others the excess of births was very small.

Year.	Births.	Deaths.
1921	12,019	13,965
1922	12,631	9,370
1923	13,427	10,067
1924	13,881	12,843
1925	13,473	8,129
1926	14,171	14,050
1927	13,603	10,465
1928	14,476	16,276
1929	12,514	9,805
1930	13,683	11,665

During the previous decade a large number of people had died from plague, cholera and influenza. In 1921 and 1928 cholera accounted for about 1,800 deaths (some 3,600 in all). The increase in deaths in other years of the decade and partly also in these two years was due to fever. Plague was not responsible for many deaths. The climate of Narsinghpur is good and on the whole it is a healthy district; epidemics cannot be blamed because the figures of population there have actually decreased by 12.5 per cent since 1881, in fact have never made up for the losses in the disastrous years

between 1891 and 1901. The average density of population even though it is now lower by 24 per square mile than it was in 1891, is greater than in any other district of the Nerbudda Valley except Jubbulpore, where various industries have attracted large numbers of immigrants and the Gadarwara tahsil with 181 persons per square mile finds a place below only Jubbulpore, Patan and Hoshangabad in order of density. Madak-smoking which has made the name of Narsinghpur familiar even in Geneva must undoubtedly have affected the birth-rate in some tracts but although the vice has gripped both men and women in a few villages it has no influence in the greater part of the district. It seems therefore that in this case nature has adjusted the population to suit the resources of the district, although, as pointed out by Mr. Roughton, the cultivator does not attempt to add to those resources. But the last word may be left with Mr. Bourne, who, in his report on the Land Revenue Settlement effected during the years 1923—26, observed:—

“Much has been written with regard to the failure of the Narsinghpur district to attain once more to the total population of 1881, but the determining factor upon the population of the district has been, I think, the construction of the railway with the resulting decay of local cottage industries which followed the increasing importations of manufactured articles. In this fully occupied and closely populated district there has been a normal increase of the agricultural population in normal years, but by 1881 the non-agricultural population in rural areas had already commenced to decline as trade developed. Although, therefore, the fall in numbers among the agricultural classes during the famine years caused by high mortality and emigration during this period might be expected to be made up again in due course, no economic reason existed, as has been already explained, to make possible a return of the reduced population of non-agriculturists in rural areas to the high figures of 1881.”

26. In the Census Reports of 1911 and 1921 it was suggested that causes which had led to the decline of the Narsinghpur population held good for Hoshangabad also. Mr. Marten pointed out that practically all available land was under the plough and doubted whether under the existing conditions of cultivation the tract could support a larger rural population. Since then it is to be observed that in the Harda tahsil adjoining Nimar district, cotton has in many fields taken the place of wheat. In fact the percentage of the gross cultivated area of the district under cotton is now 8 per cent as against 5 per cent in 1921. The growth in the population of Harda has been 9.60 per cent since 1921. Of the other tahsils it was 10.57 per cent in Hoshangabad, 9.57 in Sohagpur and 4.63 in Seoni-Malwa. These increases much more than compensate for loss of population between 1911 and 1921, and do not support the views expressed in the last twenty years that the district was doomed to stagnation. The number of immigrants enumerated here in 1931 was in fact about 6,500 higher than the number in 1921 in spite of the fact that the latter included no less than 18,000 *Chaitaras*. The excess of births over deaths, which has been steadily increasing throughout the decade since the bad opening year, was 42,183 for

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Hoshangabad ...	152	10.57	17
Harda ...	176	9.60	11
Sohagpur ...	109	9.57	9
Seoni-Malwa ...	125	4.63	5

Hoshangabad and Harda tahsils and the district figure for which is higher than that of 1881 though still 2 per square mile below that of 1891.

27. The normal rainfall of Nimar is only 30.30 inches in the year contrasting with 56.48 inches in Jubbulpore, 46.72 inches in Saugor and 48.37 inches in Hoshangabad. The soil is lighter than in most other parts of the Nerbudda Valley and cotton occupies 39 per cent of the cultivated area. Only 4 per cent is under wheat. The land actually cultivated amounts to 62 per cent of the area cultivable, which is a higher proportion than that for any other unit of the Natural Division except Makrai State, but owing to the

extent of uncultivable hill country the percentage of the total area which is cultivated is less than in any other district of the valley except Damoh, and this accounts for the comparatively low density of the population particularly in the Harsud tahsil where there is much forest land. Yet the

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Khandwa ...	125	14.10	15
Burhanpur ...	128	16.90	19
Harsud ...	72	30.55	17

growth of population in that tahsil is greater than in any other rural tract of the British districts, being 30.55 per cent of the 1921 population. It has been suggested that this figure may partly be explained by an increase of cattle-breeding. It is therefore interesting to find that 11,554 Ahirs were returned in the district at the

1931 census against only 3,685 in 1921. On the other hand the extraordinary fertility of the Korkus, whole villages of whom were almost wiped out in the influenza epidemic of 1918, must not be overlooked. Figures are given below :—

	Harsud.		Burhanpur.		Khandwa.	
	1921	1931	1921	1931	1921	1931
Number of Korkus ...	18,671	23,960	15,418	20,194	7,028	8,018

The growth of the urban population of the district has been considerable. In Khandwa town the rise was 29.10 per cent, in the rural area of Khandwa tahsil 11.79 per cent, in Burhanpur town 22.69 per cent and in the rest of Burhanpur tahsil 14.56 per cent. The increase in density in every tahsil was very marked and was exceeded in the division only by Murwara and Hoshangabad. The chief factor in the movement of population in Nimar was stated in 1911 to be migration. The district suffered less than any other in this Province in the famine decade 1891 to 1901 and was the only one in the Division which registered an increase of population in 1921, in spite of the fact that owing to plague the recorded number of deaths greatly exceeded the births in the previous ten years. Subsidiary Table IV shows that the number of immigrants enumerated in 1931 was again very high and in fact exceeded by nearly 20,000 the return for the previous census. The total number of births registered during the decade exceeded the deaths by 48,247. The excess of births was shared by every part of the district, and occurred in every year of the ten except 1930 when there was a large number of deaths from cholera, small-pox and fever in many places and the vital statistics showed 1,217 less births than deaths. Subsidiary Table V discloses that the birth-rate, 52 per cent of the population of 1921, was higher than anywhere else in the Province. This was partly balanced by the fact that the death-rate, 41 per cent, was also higher. As the actual increase in population recorded since 1921 has been, in round numbers, 70,000 it would appear that there is comparatively little emigration. To sum up Nimar shows greater evidence of prosperity as indicated by growth of population than any other British district in the Central Provinces and Berar. The percentage of 83.9 on the figure in 1881 is far above that recorded in other districts, Yeotmal being next in order with a rise of 65.4 per cent since that year. It may be mentioned, on the other hand, that the proportion of the cultivable land under the plough has only increased by 3 per cent since 1921. The growing population is in fact supported partly by the diversion of *rabi* land to cotton, partly by the diversion of *birs* used during the war for grass farms to other cultivation, partly by industries in the towns of Khandwa and Burhanpur and partly, it seems, by increased cattle farming.

Makrai State

28. The little State of Makrai with an area of only 155 square miles contains 69 villages. It is situated between the Harda tahsil of Hoshangabad district and the Harsud tahsil of Nimar, and has many of the characteristics of these units. Cotton occupies 29 per cent of the cultivated area and wheat 8 per cent. 84 per cent of the cultivable area is actually

under crops, which is a greater proportion than in any British district in the Nerbudda Valley and is exceeded in the Province only by Chhuikhadan State and three Berar districts. The population, 100 to the square mile, is not very thick on the ground. It has grown by 21.2 per cent since 1921 and there are more persons to the square mile than there were at the last Census.

Plateau division.

29. The greater part of the Plateau Division lies on the plateau of the Satpura hills about 2,000 feet above sea level. Plateau division.

In the map in chapter III the lesser millets are shown to be the principal crop there. These are suited to the soil which is generally much poorer than that found in the Nerbudda Valley and in the Maratha plain. There is fairly extensive wheat cultivation in the more fertile tracts lying in the valleys, especially in the Seoni district, in the east of which rice is also a staple crop. The tract is however agriculturally altogether poorer than any other in the British Central Provinces and Berar. This may be appreciated from the marginal statement of the value of the average net outturn per occupied acre of agricultural land after deducting the cost of maintenance, cultivation and marketing and the amount of rent paid. This statement has been borrowed from the Report of the Central Provinces Banking Enquiry Committee, 1929-30, which contains much information regarding the economic condition of the people of the Province relevant to this chapter.

Central Provinces and Berar.	Average net value of produce per occupied acre.
	Rs. a. p.
Cotton zone ...	14 15 0
Rice zone ...	21 3 0
Wheat zone ...	14 13 0
Plateau zone...	11 6 0

**PLATEAU DIVISION
DENSITY OF POPULATION**

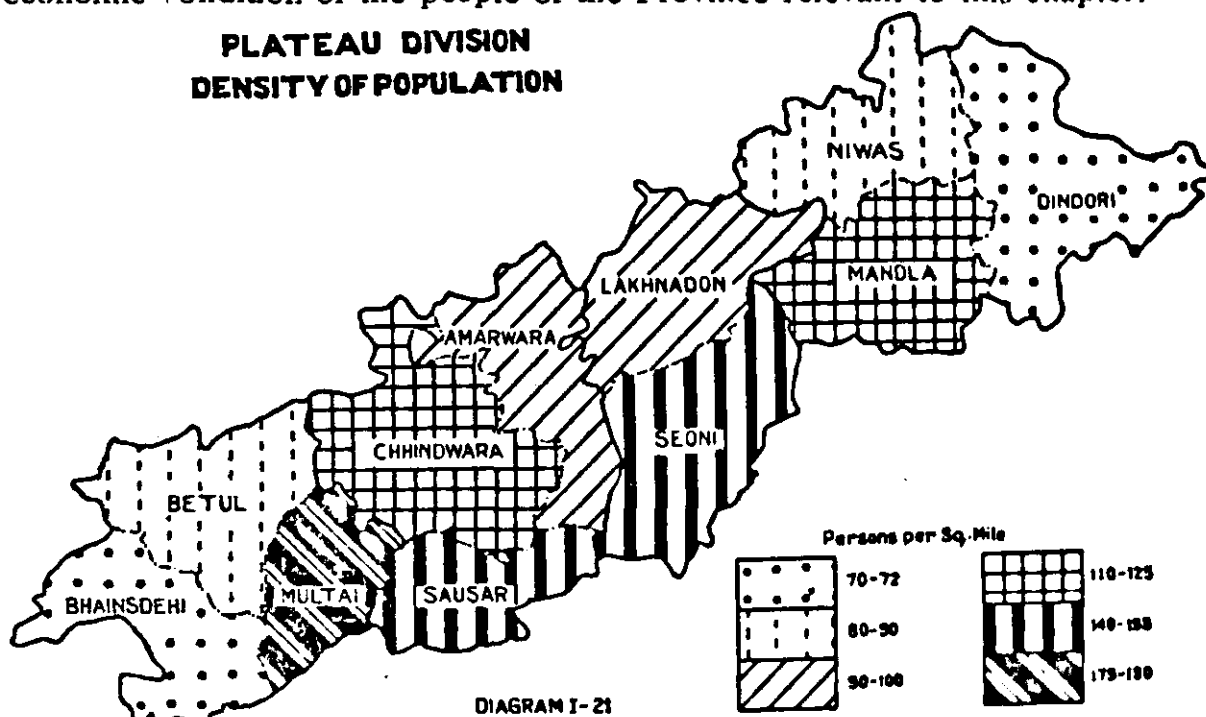


DIAGRAM I-21

30. The Betul district contains extensive forest areas and Gonds or other aborigines form 38 per cent of the population. Less than half of the area shown as cultivable by the Director of Land Records has been brought under the plough and the percentage of the total area which is at present cultivated is 29 only. Betul.

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Variation in numbers per square mile since 1921.
Betul	89	10.12	+17
Multai	176	12.26	+19
Bhainsdehi	70	13.09	*-5

visitors. The census figures of the population show an increase of 42,515

*Due to revised survey figures.

while according to the vital statistics the increase was 44,922. Presuming the latter to be accurate it may be inferred that there was more emigration than immigration. Subsidiary Table III indicates that apart from the usual set-backs in the decades 1891—1901 and 1911—1921 there has been a steady increase of population in the district since 1881. In the famines and epidemics of the past the aboriginal population has suffered heavily but its natural fertility rapidly repairs breaches in its ranks. Multai tahsil includes more open country than the other two and the density of the population there is similar to that in the Maratha plain which it adjoins. In Bhainsdehi and Betul the population is less thick on the ground but the increase in all three has been more or less equal to the average of that for the whole province for the decade.

**PLATEAU DIVISION
VARIATIONS IN POPULATION 1921-1931**

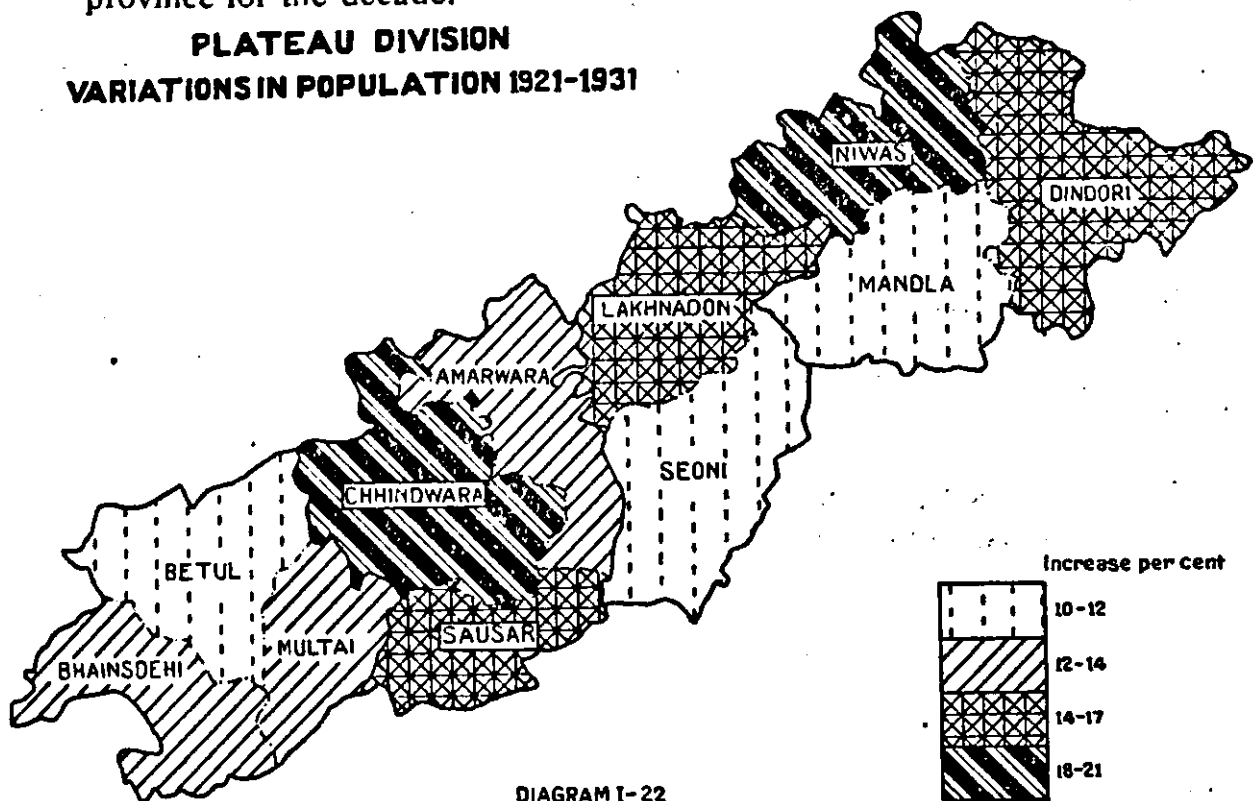


DIAGRAM I-22

Chhindwara.

31. As he passes across the northern plateau of the Chhindwara district in September the traveller is struck by the carpet of yellow flowers which stretches over so much of the cultivated area. This is the *ram tili* or *jagni* crop, which is widely sown in the district. Further south, below the ghats, the Sausar tahsil, where Marathi is the predominant language, has many of the characteristics of the Maratha plain country. In the *jagirs* bordering the districts of Narsinghpur, Hoshangabad and Betul there are large forest tracts inhabited principally by aborigines. The Pench Valley coal fields and the manganese mines have made the district of some industrial importance. Sausar tahsil with a density of population of 154 per square mile is the most thickly populated, and the increase of 21 persons per square mile in the last decade is the highest in this natural division. Chhindwara has however acquired a greater increase in actual population—18.64 per cent of that of 1921. The density of Amarwara—94 per square

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Chhindwara ..	123	18.64	19
Amarwara ...	94	13.80	11
Sausar -	154	15.57	21

mile—is comparatively low but nevertheless the growth in population has been considerable in each sub-division of the district. Births exceeded deaths by a big margin throughout the decade except in 1921 when the effects of the influenza epidemic were still felt. There were a few outbreaks of plague but the influence on the vital statistics was

negligible. According to the records of the Public Health Department the total excess of births over deaths for the ten years was 64,796. Subsidiary Table IV shows nearly 10,500 more immigrants than in 1921 although the

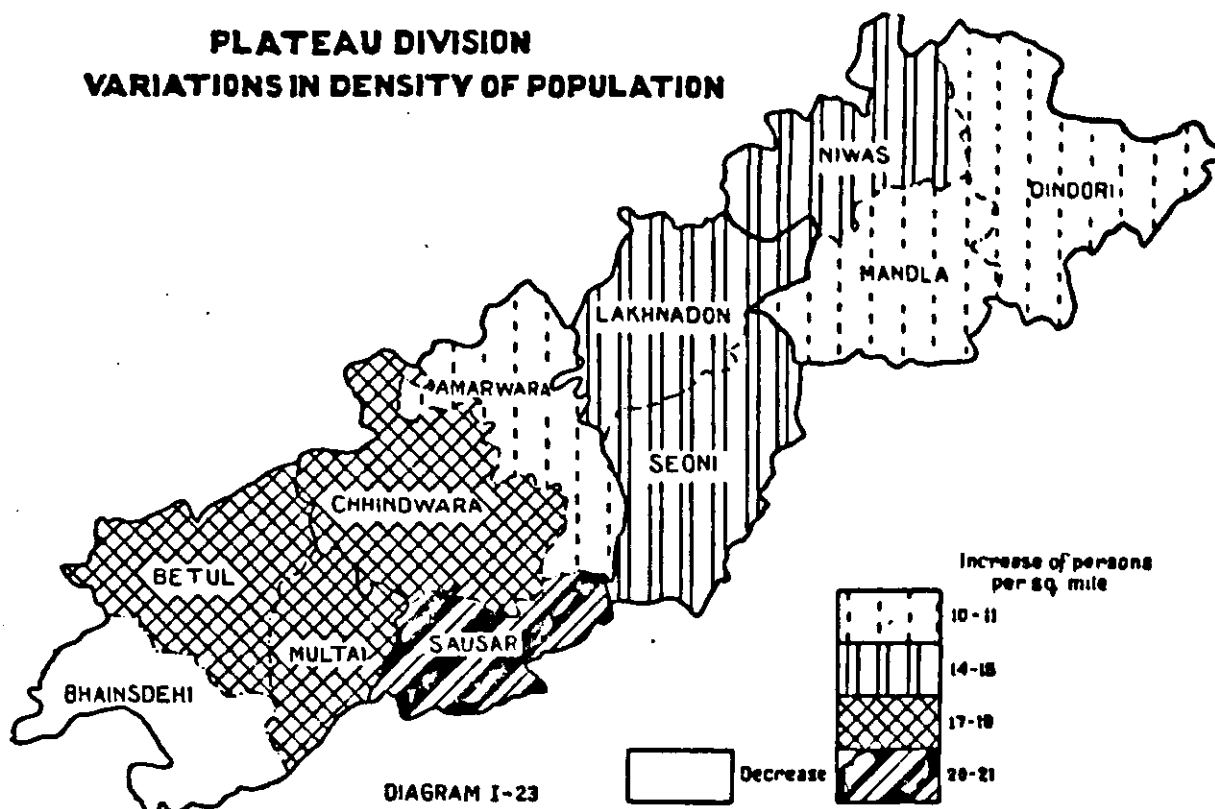
Deputy Commissioner has remarked that many of the smaller mining concerns have closed down and decayed, while larger ones though prosperous have not increased their labour sufficiently to account for the increase in immigrants, since a good deal of the mining labour is local. The excess

Increase of population.	Excess of births over deaths.	Increase of immigrants
81,437	64,796	10,488

of births in the decade and number of fresh immigrants taken together do not amount to the figure of the increase of population disclosed by the census. This is probably due to some extent to failure on the part of the aborigines to register births but the local authorities are inclined to question the figures

of the 1921 census when there was a strike of Patwaris in the district. There may of course have been a decrease in the volume of emigration, but since the heavy increase of population has its parallel in all the other Plateau districts probably the vital statistics are at fault.

**PLATEAU DIVISION
VARIATIONS IN DENSITY OF POPULATION**



32. The forests of Seoni were the home of Mowgli, the hero of Kipling's "Jungle Book". Around Seoni town there is a good wheat-growing tract and the area sown with wheat is 32 per cent of the whole cropped area; rice occupies 14 per cent. The natural features of the district are generally characteristic of the Plateau country but Seoni tahsil with a density of 143 persons per square mile is more thickly populated than other parts of the division except Multai and Sausar which like itself connect the Maratha Plain division with the Plateau. Lakhnadon with 98 persons per square mile has increased its population by 16.92 per cent during the decade, while that of Seoni has only grown by 10.68 per cent. The general health of the district was good throughout the years after 1921 when 5,224 persons died from cholera. In 1928 and 1929 conditions were affected by the vagaries of climate which caused famine in Jubbulpore, Saugor and Damoh. In the Lakhnadon tahsil, where both *kharif* and *rabi* crops were damaged and the people who generally work as *chaitharas* in the spring were unable to find the usual employment in neighbouring districts, distress was severe.

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Seoni	143	10.68	14
Lakhnadon	98	16.92	15

The rice haveli of Barghat and Ugli continued to prosper. In the wheat

belt around Seoni town conditions varied. The south-western portion of it escaped very heavy damage but the eastern part suffered severely in both years. The situation in Seoni however never approached the gravity of that in the Northern districts and there appears to have been no effect upon the growth of population. The Deputy Commissioner's figure for the deduced population at the beginning of the year 1931 is 389,395. The census figure is 393,811. Immigrants to the district were nearly 6,000 more in 1931 than in 1921. It may be assumed that most of these came from neighbouring tracts as a result of inter-district marriages. The numbers naturally fell in 1921 owing to the effects of influenza. Emigration of a similar type would account for the small difference in figures after immigrants have been included—and the progress of the district may be regarded as quite normal.

Mandla.

33. Mandla is the largest and most sparsely inhabited district in the Plateau, and, although with the advent of the motor lorry communications in it are improving, large tracts are still cut off from the outer world during a considerable part of the year. 18 per cent of the cultivated land is under wheat, 18 per cent under rice and the rest under miscellaneous crops. Only

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Mandla	110	11.67	11
Dindori	72	16.72	10
Niwas	83	20.14	14

21 per cent of the total area is cultivated, which is less than elsewhere in the British districts except Chanda. There are 88 persons per square mile in the district; in Chanda there are 82 only. The figures for tahsils are shown in the margin. In his report on the revision of the Land Revenue Settlement effected during the years 1927—1930 Mr. Lillie wrote:—

"The decade ending in 1911 was a period of recovery from the famines of the nineties, and the very sharp rise in the population is the index of the completeness of the recovery. In the next decade the normal surplus was converted into a deficit for the district as a whole, of 5 per cent, by the influenza epidemic which fell with special severity on the more backward groups of the Niwas and Dindori tahsils. The provisional figures of the census of 1931 are now available and show that the population is now 446,133; this is an increase of 15.4 per cent, the highest recorded in the Jubbulpore division and since there has been no immigration a clear sign of agricultural prosperity.

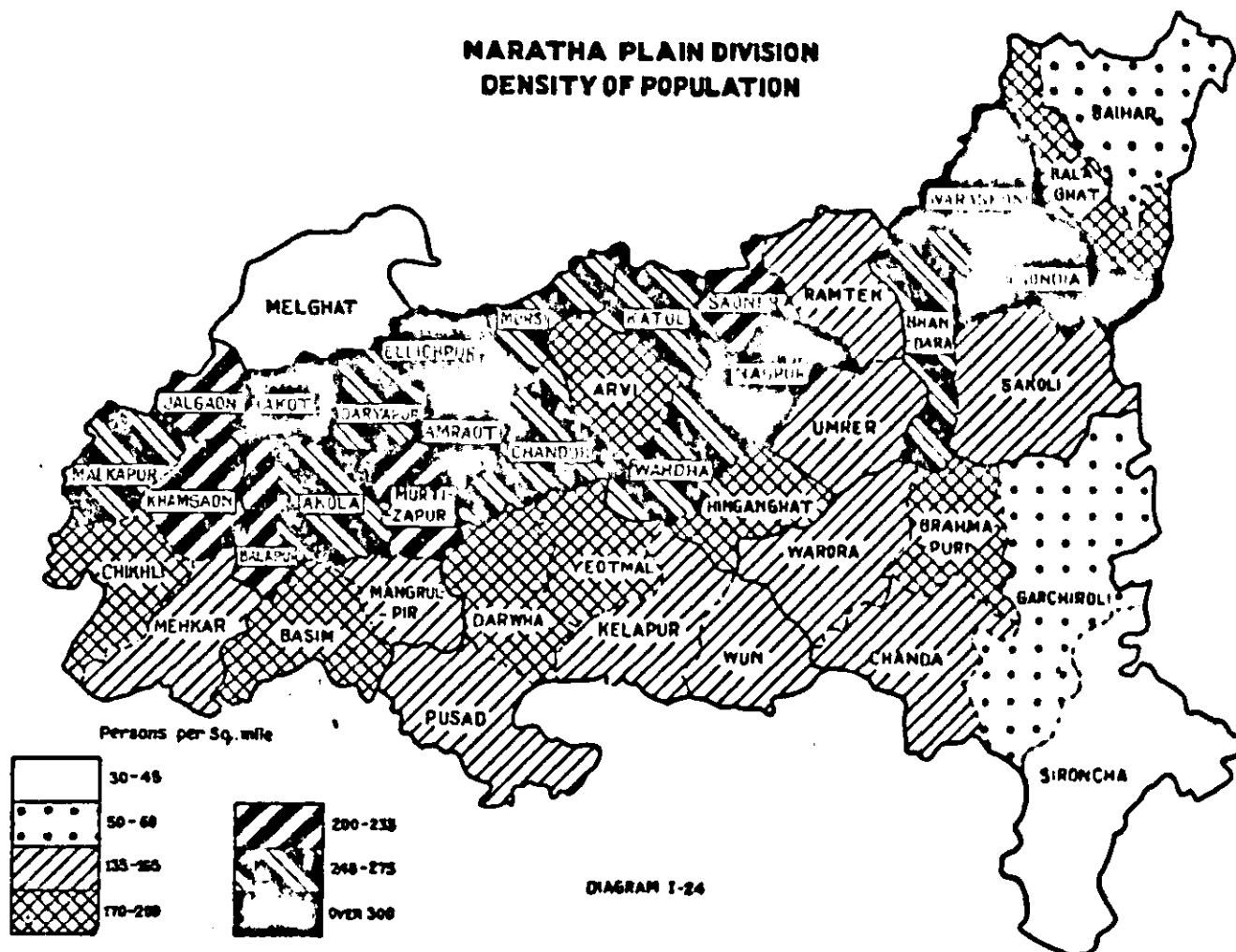
"The tenantry is predominantly aboriginal. Gonds are 55 per cent of the total tenantry in the Niwas and Dindori tahsils, Baigas and other aboriginals 6 per cent, while of the remainder, 14 per cent are low caste Hindus, Ahirs, Pankas, Kols and Mehras who settle readily with aboriginals. The cultivating castes of the province are represented only by small colonies such as the Lodhi colony at Narayanganj and at Niwas. In Dindori tahsil the Rathors have already been mentioned, as cultivators of above the local average of industry and skill, but they form only 12 per cent of the total tenantry of the tahsil. In the Mandla tahsil, the non-aboriginal population is slightly larger and is of importance in the *Haveli* from which the aboriginal population has largely been driven out. Gonds and other aboriginals form 51 per cent, and 19 per cent of the population are of good cultivating castes, Kachhis, Marars, Kurmis, Lodhis and Kirars. Thus in the district as a whole, aboriginals who swamp all other castes are 54 per cent and good cultivating castes are 11 per cent, an insignificant proportion of the total tenantry. In *raiya-wari* villages as might be expected aboriginals have an even stronger footing, 69 per cent of the *raiya*s of the Mandla tahsil being aboriginals, while in the Niwas and Dindori tahsils they are 79 per cent and 68 per cent respectively."

The district suffered to a certain extent in the scarcity of 1928-29, but in the first year serious damage was confined to the Nainpur tract and in 1929 it was necessary to give relief only in a restricted area. The effect on the population was negligible. In 1921 when malaria, cholera, small-pox and plague were prevalent the number of deaths recorded exceeded births by nearly 13,863, but after that disastrous year the number of births was higher throughout the decade and exceeded that of registered deaths by 40,627. Only 7,000 more immigrants were recorded than in 1921 and so it appears that as usual in backward tracts the registration of vital statistics was probably inaccurate, since the rise in actual population disclosed by the census was 59,320.

The Maratha plain division.

34. The following description of the division is given in the Census Report of 1921 :— The Maratha Plain.

“The Maratha plain division contains the cotton country consisting of the four districts of Berar, excluding the Melghat taluq of Amraoti, which is a wild hilly tract similar to the country found in the adjoining plateau division, and the districts of Wardha and Nagpur; to the east of this lies the Wainganga valley, containing rice country of considerable fertility, while on the south-eastern corner of the division lies the sparsely populated district of Chanda, in which rice is the principal crop. In spite of the inclusion of the Melghat and Chanda and the hilly tahsil of Baihar in Balaghat, the division is the most thickly populated in the province, and has a density of 154 persons per square mile. The greater portion of the four Berar districts lies in the valley of the Purna river, and the black soil found there is famous for the production of cotton. To the south, however, portions of the Buldana, Akola and Yeotmal districts lie on a plateau standing about 1,000 feet above the plain and gradually sloping towards the Hyderabad border. To the north of the Amraoti district lies the Melghat taluq, which stretches into the Satpura hills, and is entirely different to the rest of Berar. The climate is dry and hot, but on the whole healthy. Berar is the most prosperous portion of the province and no less than 83.7 per cent of the cultivable area is under crops. Indeed the uncultivated area is barely sufficient for the other needs of the people.”



Cotton is the main crop in Berar and now covers 48 per cent of the gross cultivated area, as against 45 per cent in 1921. Juar, the staple food crop, occupies 33 per cent of the cultivated area. The local food supply is however insufficient and grain has to be imported. The level of prices is therefore generally higher than in the Central Provinces. Wages are also normally higher, but have during the decade, as graphically shown in diagrams I-7 and 8, depended very greatly upon the state of the cotton market, fluctuations in which have been described in paragraph 11.

35. Between 1911 and 1921 the population of Amraoti district Amraoti. declined by 45,000, but this deficiency has been more than repaired

during the last decade. Figures for taluqs are shown in the margin. It will be observed that the density of population in the taluqs of

Taluq.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Amraoti	323	19.10	52
Morai	268	15.12	35
Chandur	245	8.32	19
Ellichpur	329	12.82	37
Daryapur	271	13.08	32
Melghat	31	15.91	4

Amraoti and Ellichpur is now greater than in any other part of the province except Nagpur tahsil and Janjgir tahsil. The development of industry and consequent growth of the urban population, which will be analysed in Chapter II, is of course one of the determining factors. Regarding fluctuations in the population the Deputy Commissioner has made the following observations:—

"In the last ten years mortality decreased by 89,365 while the net increase in the total population is only 113,591 or 14 per cent over last census. The increase is due to the fact that this decennial period was free from virulent epidemics like the terrible visitation of influenza in 1918 which affected the previous period. The difference of 24,226 between the deduced population and the final census may be attributed partly to inaccurate or faulty figures of vital statistics, considerable immigration into the district, and the mistake committed in the Tabulation Office at the last census in incorrectly recording the population of Amraoti Camp at a figure much lower than the real one."

Subsidiary Table IV shows that the number of foreign-born returned in the district in 1931 was over 19,000 above that of 1921.

Akola.

36. The taluqs of Akola district are more or less homogeneous but the increase in population in Balapur and Mangrulpir is considerably less

Taluq.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Akola	250	12.64	28
Akot	279	9.54	24
Balapur	212	5.39	11
Basim	186	13.50	23
Mangrulpir	160	5.60	28
Murtizapur	218	9.22	21

than in the others. The percentages of area under the various crops have hardly changed since the last census. The most considerable growth of population has been in and around urban areas. In spite of epidemics of influenza and plague the population of the district rose between 1911 and 1921 by 1.12 per cent. In the last decade it has again risen by more than nine times that figure, although there were crop failures involving sus-

pension of land revenue in certain tracts in 1925-26, 1926-27 and 1929-30. Births recorded exceeded deaths by 71,607. The figures for immigrants were 11,000 or more above those of 1921. The sum of these statistics is roughly equal to the actual increase in the population, and as it may be assumed that in a fairly open tract the registration of vital statistics is tolerably accurate the inference is that a good deal of semi-permanent immigration occurs, while emigration is negligible. The figures for casual emigrants and immigrants should of course normally almost balance each other.

Buldana.

37. From the social map it will be found that the population of Buldana is in its composition homogeneous with that of Akola. The percentage of land under cotton is slightly less, but in many ways the economic

Year	Births.	Deaths.	Excess of births.
1921	25,074	22,183	2,891
1922	27,809	22,907	5,002
1923	37,408	22,837	14,571
1924	32,215	29,661	2,554
1925	34,236	21,389	12,847
1926	34,851	25,651	9,170
1927	32,237	23,687	8,550
1928	35,235	21,589	13,646
1929	34,506	25,211	9,295
1930	32,430	28,928	3,502

history of the districts has been similar. At the same time during the last decade Buldana suffered from adverse seasons far more than the other parts of Berar, its average was in fact the worst in the province, and as already shown in paragraphs 11 and 14 suspensions and remissions of land revenue were granted in 1925-26, 1926-27 and 1929-30. The number of immigrants returned at the census was 6,000 less than in 1921, and in discussing the vital

statistics displayed on the previous page the Deputy Commissioner has recorded the following remarks :—

“In the years 1921 and 1922, the birth-rate was not much higher than the death-rate and the development of the population was below normal. In 1923, there was abnormal increase in births and in spite of the prevalence of plague which took a heavy toll (3,409), the population increased by 14,571 or about 2.0 per cent. In 1924, the prevalence of cholera and plague increased the number of deaths and consequently the deduced population did not increase normally. From 1925 to 1929, the birth rate was much higher than the death rate and there were no epidemics prevalent, with the result that there was substantial addition of 53,508 or 7.5 per cent to the deduced population. In 1930, there was again a drop in the normal growth of the population due to prevalence of small-pox and cholera.

“From the details given above, it may be seen that except in the years 1924 and 1930 the death rate was normal throughout the whole of the decade, and, with abnormal increase in births in some of the years, the deduced population shows a considerable increase, i.e., 82,058 or 11.7 per cent. The difference between the deduced population and the population as found according to the provisional figures of the census of 1931, is, however, large and no satisfactory explanation can be furnished. It may be noted that the past few years have not been very prosperous and the general depression resulted in the substantial reduction in the immigration of labourers and others who usually visit the district in large numbers in harvest time. It appears from the District Census report 1921 that, due to scarcity, a large influx of families from the Bombay Presidency and His Exalted Highness the Nizam's Dominions had visited this district in 1921 to stay permanently. Most of the families have probably gone back on account of the depression.”

In the circumstances detailed it is not altogether surprising to find that

Taluq.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Chikhli ...	187	12.80	13
Mehkar ...	168	4.68	19
Khamgaon ...	218	5.87	12
Jalgaon ...	209	3.87	4
Malkapur ...	272	13.16	31

in most taluqs of the district the growth of population has been less than elsewhere in the Maratha plain division. The uplands of Chikhli and Mehkar are less fertile than other parts of the district, but Chikhli shows an increase of population rather above the normal. It is however clear that as the vital statistics indicate an excess of births over deaths amounting to 83,673 the com-

paratively limited growth of population is due entirely to the migration factor.

38. Yeotmal is not so fully developed as the rest of Berar, always Yeotmal. excepting the Melghat, and contains fairly extensive forests peopled by primitive tribes. There has been practically no change in the cultivated area since 1921 but 5 per cent more of it has been brought under cotton. The growth of population has been considerable and was shared by all

Taluq.	Number of persons per square mile	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Yeotmal ...	181	12.02	20
Kelapur ...	154	12.41	15
Wun ...	157	13.44	19
Darwha ...	187	17.15	27
Pusad ...	147	16.45	21

taluqs. It is to be noticed that in this district as elsewhere the population shows the biggest increase in the more backward tracts where in times of comparative plenty the aboriginal population always tends to multiply rapidly. The district was attacked by cholera in 1921 and again in 1930; otherwise except for sporadic outbreaks of plague and other epidemics the decade was

healthy. The total rise in population was 108,329 and the difference between the figures of immigrants in 1921 and in 1931 is negligible. The vital statistics show an excess of births over deaths of 92,818. The natural increase is considerable, but no more considerable than that in Buldana, which proves how necessary it is to consider the effects of migration when analysing any movement of population. There is a difference of 16,695 in the deduced population of the district and the census population. As this cannot be explained by the figures of immigration it appears that the registration of births and deaths must be deficient. The difference is most

apparent in the six towns where it amounts to 11,828—but it is probable that while the town population is swelled by people from the villages the real error in registration is in the more remote tracts.

Wardha.

39. Wardha district resembles the neighbouring country in Berar in its physical characteristics. 82 per cent of the cultivable land is under the plough, that is 2 per cent more than in 1921. 42 per cent of the gross cultivated area grows cotton, 30 per cent juar and 10 per cent wheat. As

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Wardha ...	252	9.65	22
Arvi ...	197	6.19	15
Hinganghat ...	186	21.78	33

remarked in 1921 there is in this very open tract little land available for expansion of population. Its growth in the last ten years was most considerable in the Hinganghat tahsil where there was the most scope for it. The rise of 31.40 per cent in Hinganghat town is suggestive. In

explanation of the figures for different parts of the district the Deputy Commissioner, Mr. Oulnam, sent the following note:—

"The increase of population for the whole district is 11.3 per cent. There was no scarcity during the decennial period and there were serious epidemics only in the years 1921 (influenza), 1926 (small-pox, plague and influenza), 1927 (cholera) and 1930 (cholera). For the greater part of the period the people were prosperous and health conditions were satisfactory. But for a large increase in the Hinganghat tahsil, however, the increase would have been considerably less. As was to be expected the population of the larger towns has increased at a much higher rate, and Wardha and Arvi towns show increases of over 20 per cent. With the exception of Sindi, the small towns of 5,000 to 10,000 show only small increases and evidently they are losing ground to the larger communities. There is evidence also of continued migration to the towns, the rural increase in the Arvi and Wardha tahsils being only 6½ per cent. The total increase in the towns represents between 2 and 3 per cent of the rural population. Probably the real rate of increase in the rural areas therefore is 7½ to 8 per cent. In the Hinganghat town and tahsil abnormal factors appear to have been at work for there is an increase of 30 per cent in Hinganghat and no less than 20 per cent in the rural area. As far as Hinganghat town is concerned the increase of 30 per cent (5,436) is easily comprehensible. There are two large mills there, and while the mills themselves have not extended their activities during the past decade they serve as an attraction to labour and there has undoubtedly been considerable immigration from the Chanda district and, with the construction of the Grand Trunk Railway, from even further south. The municipal area has also been extended since the last census. The enquiries instituted in regard to the rural area of this tahsil, however, have proved inconclusive. The general opinion is that there has been some immigration from the south while it is also stated that at the time of the final enumeration bodies of labourers were returning to their homes in Chanda from Berar. The increase of 18,914, however, is not adequately explained."

The excess of births over deaths in the decade was 58,459; the actual increase in population is 52,570. There is little difference between the figures of immigrants shown in Subsidiary Table IV for 1931 and those of 1921. The deficit of 6,000 is probably due to emigration unless the vital statistics are at fault.

Nagpur.

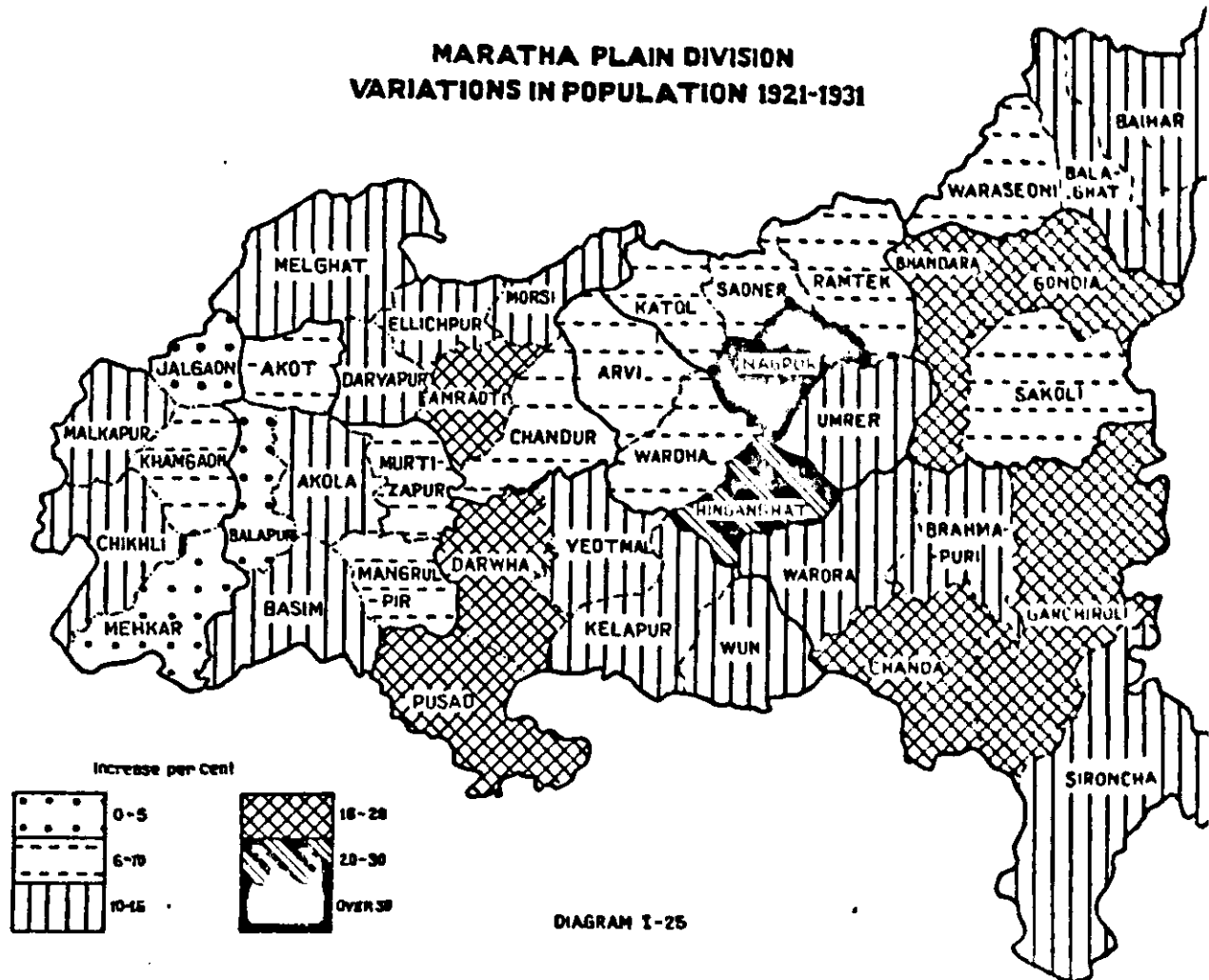
40. 28 per cent of the cultivated area of Nagpur district is under cotton, 35 per cent under juar, 13 per cent under wheat and 24 per cent under other crops. It is in the eastern portion of the district, where the rainfall is heavier than in the cotton country that wheat, gram and other winter crops are popular. The area under cotton has increased by 6 per cent

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Nagpur ...	465	34.02	118
Ranitek ...	150	9.65	13
Umrer ...	159	15.34	21
Katol ...	242	8.70	19
Saoner ...	231	6.40	13

and that under wheat contracted by 4 per cent since 1921. As already observed the density of population in Nagpur tahsil is greater than that anywhere else in the province. This is of course due to the presence of Nagpur City, the enormous rise of 48.19 per cent in which greatly affects the tahsil figure. The increase in the rural population, excluding that of Nagpur City and

Kamptee Municipality and Cantonment, is 16.94 per cent on the population

of 1921. Owing to the commercial importance of the capital of the province the population has naturally tended to concentrate around it and the growth has been rapid. The increase in the figure of immigrants to the district since 1921 is over 36,000 according to the figures in Subsidiary Table IV. The deduced population calculated from vital statistics by the District Census Officer for the beginning of the year 1931 was 892,119. The census population was 940,049. As the increase in the number of immigrants is insufficient to make up the difference even if emigration was negligible it must be assumed that the registration of vital statistics was again incomplete.



41. Chanda is perhaps the most interesting of the British districts. Chanda but is intensely hot in the summer, and all the southern portion, which is covered with dense teak and bamboo jungle is very unhealthy for a great part of the year. Only the northern tracts of the Brahmapuri and Warora tahsils really possess any of the characteristics of the Maratha plain division in which the district lies geographically. 13 per cent of the cultivated area is under cotton, 28 per cent under rice, 7 per cent under wheat and 25 per cent under juar, which is widely sown there as a rabi crop. Other crops occupy 27 per cent of the cultivated area, which forms only 15 per cent of the total area of this vast heterogeneous district and 32 per cent of the area classed by the Land Records Department as actually cultivable. The average density of population is much lower than that in any other British district and lower also than that in most of the States. The actual order is Changbhakar 26 per square mile, Bastar 40, Korea 56 and Chanda 82. It will be observed that in the wild Sironcha tahsil which borders on Bastar State the aboriginal population is almost as scattered as in the State itself, but has grown enormously since the last census when the density was only 20 per square mile. Conditions in the forest areas of the Garchiroli tahsil resemble those in Sironcha, the home of the Maria and the haunt of the man-eating tiger.

The development of population was normal throughout the decade

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Chanda	160	17.77	24
Warora	136	11.79	15
Brahmapuri	173	10.97	17
Garchiroli	59	17.71	9
Sironcha	41	15.13	8

except in the year 1921 when cholera was responsible for an unusual number of deaths. There was another outbreak in 1924, but vital statistics were not seriously affected, and for the ten years the excess of births over deaths was 69,742. The increase of population according to the census figure was 99,065, and

there was a rise of about 11,000 in the number of immigrants recorded over the 1921 figure. Two new collieries opened at Mahakali and Halpeth are said to have attracted a certain number of immigrants, and to have encouraged the increase in population in Chanda town, which as shown in Provincial Table I rose by 22.44 per cent. Warora, a town with 9,811 inhabitants, has also gained about 1,000 during the decade, being the centre of the cotton business of the district and the rail-head for the rich taluq of Wun in Yeotmal district.

**MARATHA PLAIN DIVISION
VARIATIONS IN DENSITY OF POPULATION**

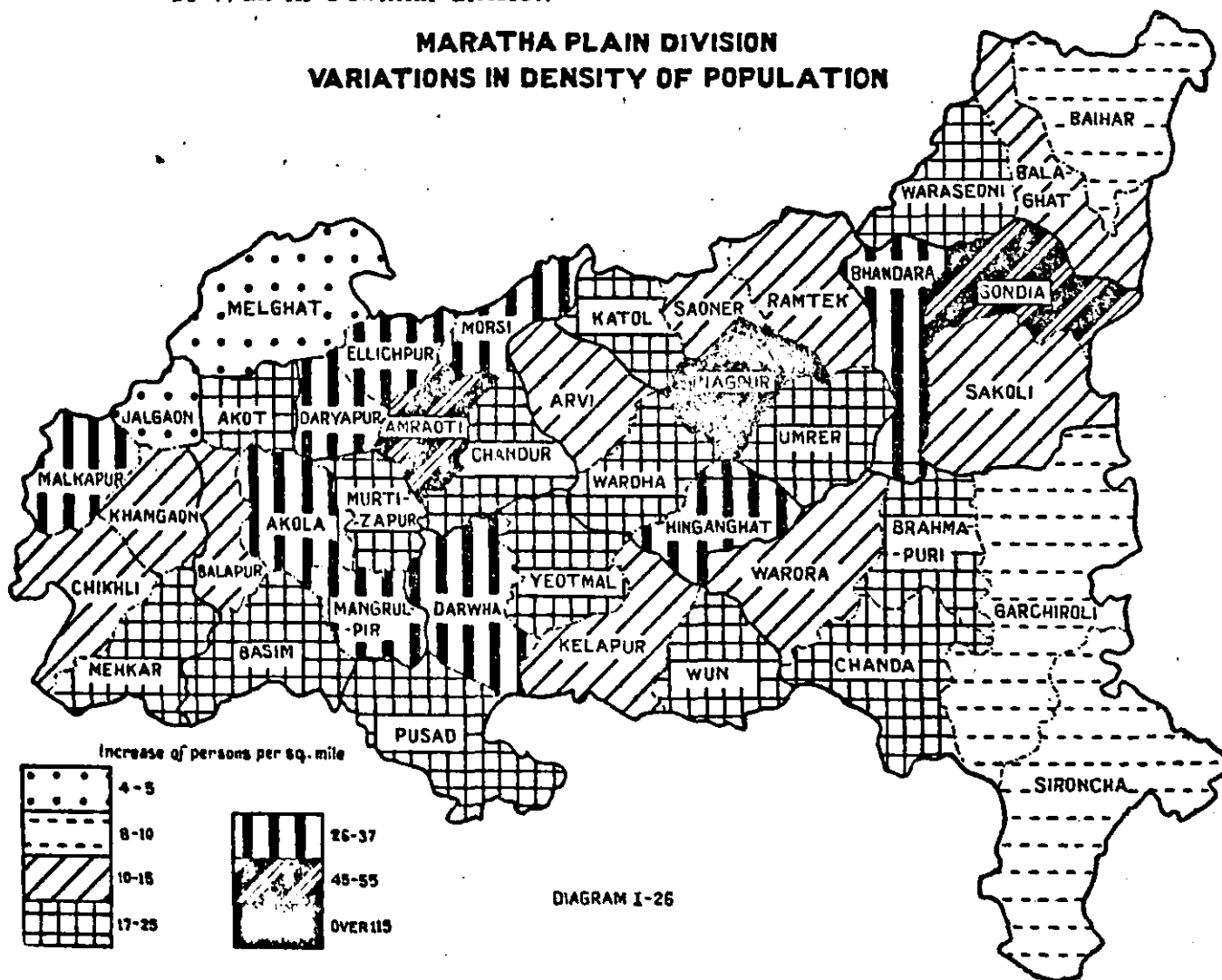


DIAGRAM 1-26

Bhandara and Balaghat.

42. Both these districts which were in the Nagpur administrative division at the time of the census have now been transferred to the Chhattisgarh Division. Lying as they do in a rice-growing tract they could almost be treated as a part of the Chhattisgarh plain which they link with the cotton-growing country. Mr. Marten wrote of this tract in 1911:—

“The valley of the Wainganga is the only portion of the Provinces where the rice crop has been to any considerable extent protected and improved by systematic irrigation. The Kohlis and Ponwars, who settled in this valley, are traditionally skilful in the planning and construction of irrigation tanks, and their example was followed by the Kunbis and other cultivators, so that, long before the question of protective irrigation was seriously taken by Government at the beginning of this decade, the greater part of the rice area was already under irrigation, though not always of a stable character. The discovery of manganese deposits at the end

of the last decade and the subsequent rapid development of that industry, the construction of the Satpura Railway and of irrigation works large and small and the improvement and extension of road communication has created a demand for labour and forced up the rates of wages. Even so there is not sufficient local employment for the enormous labouring population which annually overflows into Berar for cotton picking. The Baihar tahsil of the Balaghat district in the north of the tract, which belongs properly to the Plateau Division, has a large proportion of forest and unculturable area and has comparatively recently been connected with the larger markets by rail and road."

There are now 28 tanks under the Irrigation Department in Balaghat district, and the Wainganga canal which was still under construction at the beginning of the decade was completed during the inter-censal period, thus greatly benefitting big areas in both districts.

The Gondia, Bhandara and Waraseoni tahsils have more of the

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Bhandara	261	16.31	37
Gondia	302	17.82	49
Sakoli	155	9.44	13
Balaghat	183	10.23	14
Baihar	57	14.64	8
Waraseoni	290	7.72	21

characteristics of the Maratha plain than the others, and in the two first named the expansion of industry and consequent growth of population has been remarkable. In the other parts of the districts and particularly in Baihar tahsil, with its famous sal forests, there is less scope for development of agriculture. In fact in the whole Balaghat district the cultivated area amounts

to only 24 per cent of the total area, 56 per cent of which is held to be cultivable. There were nearly 22,000 more immigrants in Bhandara in 1931 than were returned in 1921, while in Balaghat the number fell by nearly 26,000. The cause of the decrease in the latter case was undoubtedly the slump in manganese which has in the past been considered to be one of the main sources of wealth of the district. But as there was only a difference of 9,000 between the census figures of Bhandara and the population deduced from vital statistics, it appears that there has been considerable emigration as well as immigration. Numbers of people find their way to Nagpur which is only 37 miles distant from Bhandara town and something is recorded regarding migration from this district in Chapter III. Provincial Table I shows that Gondia town has gained 40.88 per cent on the population of 1921. The expansion of the *bidi* trade in the district may have something to do with this. In Balaghat district in 1921 malaria of a malignant type is reported to have caused 8,000 deaths. During the rest of the decade the population steadily increased.

Chhattisgarh Plain Division.

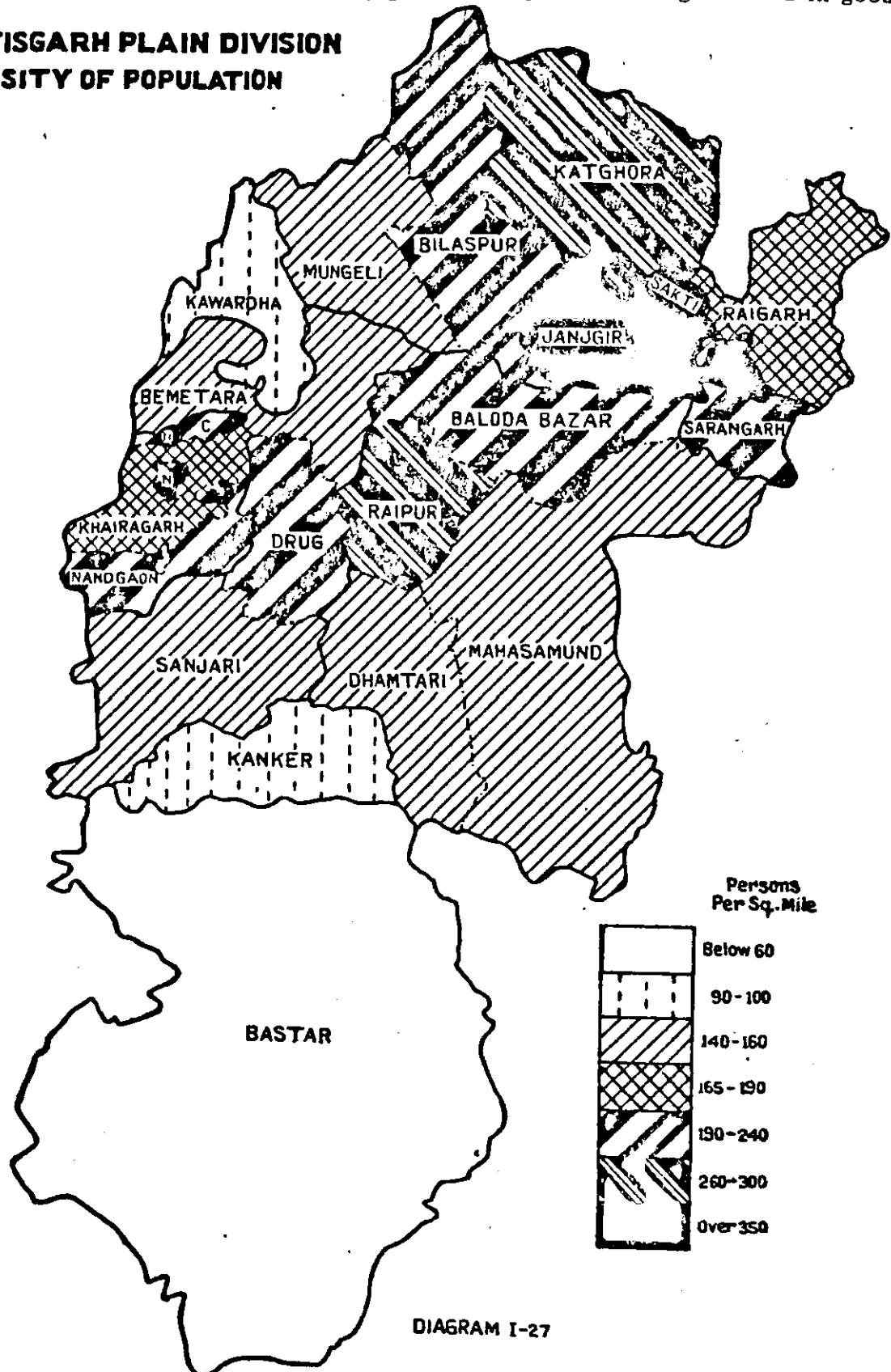
43. The description of the Chhattisgarh Plain Division given in the Census Report of 1911 is reproduced below :—

The Chhattisgarh Plain.

"The Chhattisgarh Plain proper comprises the open country forming the upper basin of the Mahanadi. It is divided from the valley of the Wainganga on the west by hilly and broken country formed by the eastern spurs of the Satpura Range. The hills are continued along the north of Chhattisgarh by the Maikal Range, which merges to the north-east in the wild and rugged country of the western Chhota Nagpur States. To the south and south-east the country is equally difficult and Kanker and Bastar States have only comparatively recently been penetrated by road and rail. The broad expanse of level country, which includes most of the khalsa portion of the Raipur, Bilaspur and Drug districts as well as parts of the Feudatory States of Kawardha, Chhuikhadan, Khairagarh, Nandgaon, Saragarh, Raigarh and Sakti, is thus shut up on all sides by hill and forest-clad tracts, most of which form the estates of chiefs and zamindars whose ancestors, originally officials under the ruling dynasties of Chhattisgarh, had, by virtue of the wild and difficult character of the tracts they administered and their remoteness from the headquarters of the paramount power, obtained an hereditary independence and a quasi-proprietary status which was acknowledged by the later Governments. The country which was originally the home of primitive tribes of the Munda and Dravidian races, was colonized by settlers who came in from the north through the Jubbulpore and Mandla districts. The Haihaya Rajput dynasty for centuries ruled over Chhattisgarh from their principal seat at Ratanpur and, isolated as it was and by virtue of its physical characteristics almost exempt from immigration and change of inhabitants, the tract developed an individuality of its own. Thus in his language and his religion as well as in many aspects of

his social life the Chhattisgarhi remains distinct from his neighbours and has only recently begun to respond to the influences of the higher civilization on his western borders. The average rainfall of the Chhattisgarh plain is 49 inches and is favourable for the growth of rice which flourishes on the red or yellow soils which cover the greater part of the plain. The heavier black soil which lies in stretches along the Sheonath and Mahanadi rivers and elsewhere in the hollows and depressions of the undulating country, is an excellent wheat-growing soil, but since the early nineties, when the sudden rise in the price of wheat temporarily stimulated the growth of that crop, the area under wheat has steadily declined and rice now occupies over 50 per cent of the gross cultivated area, being grown mainly without irrigation and in good

**CHHATTISGARH PLAIN DIVISION
DENSITY OF POPULATION**



land double-cropped with wheat, linseed or one of the spring pulses. The tract is almost entirely agricultural, the only large towns being Raipur and Bilaspur. It is traversed from east to west by the Bengal-Nagpur Railway and is connected with the northern markets by the Katni-Bilaspur branch of the Bengal-Nagpur Railway. A branch railway runs from Raipur to the south-west to Dhamtari, and feeder roads now traverse the tract and connect it with most of the centres of trade."

The completion of the Raipur-Vizianagram Railway at the end of the decade under examination is of great importance and has already had a considerable effect upon the trade of the tract. In the past the export trade was almost entirely with the western centres of Nagpur, Berar and Bombay, and with Jubbulpore in the north-west. The markets of the Telugu country have now been opened to Chhattisgarh rice which can therefore compete with that from Burma and Orissa. The safety of the crop over large areas has also been ensured by the big irrigation projects undertaken in the British districts of the division during the last twenty years. Work on the Tandula canal in Drug district and on the Mahanadi canal in Raipur district was completed during the decade under review, whilst that on the Maniari and Kharung projects in the Bilaspur district was almost finished. In Raipur 147,282 acres are now irrigated, in Drug 112,388 and in Bilaspur 43,807. The areas irrigable from the existing sources are considerably greater.

**CHHATTISGARH PLAIN
DIVISION
VARIATIONS IN POPULATION 1921-
1931**

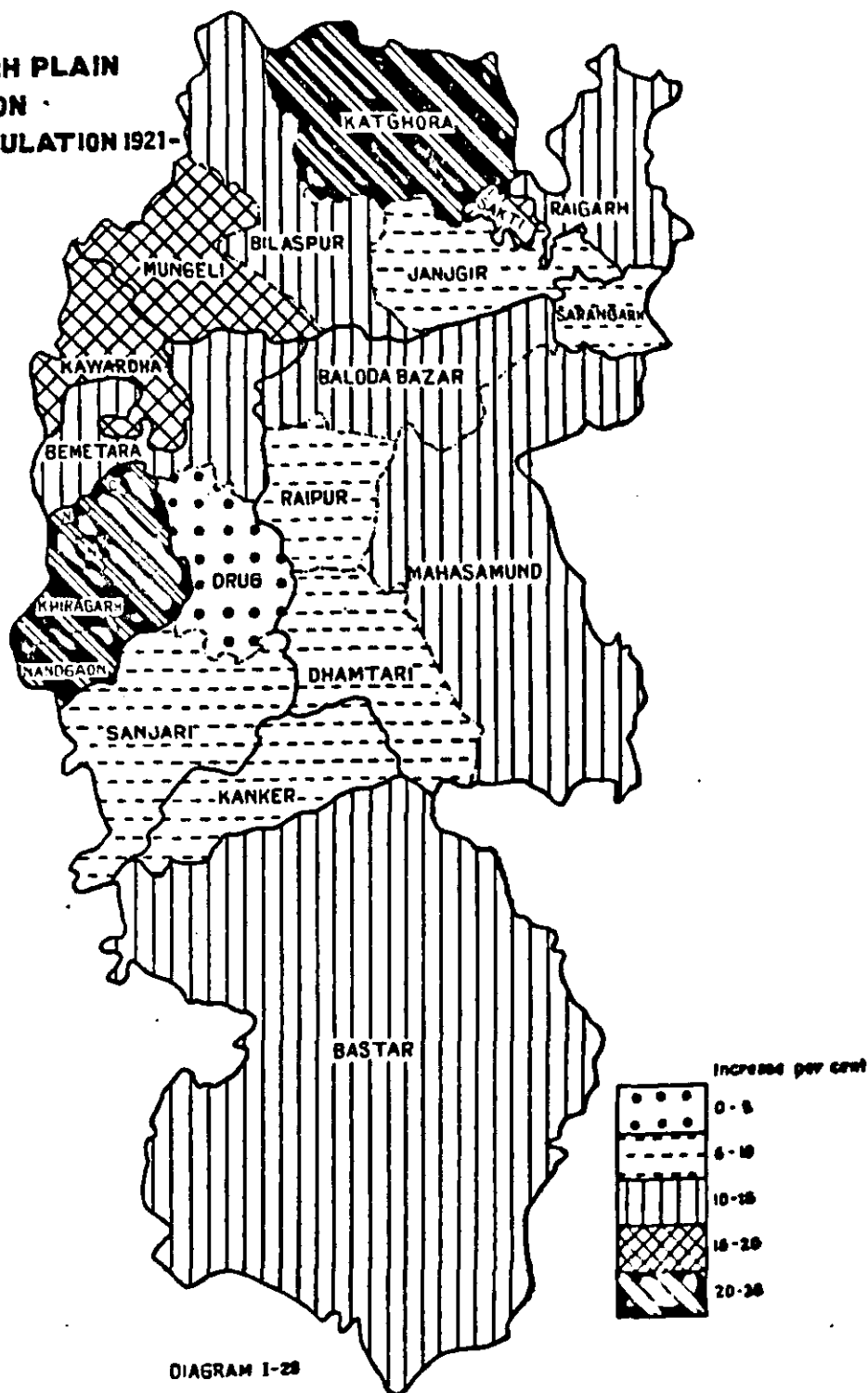


DIAGRAM 1-28

44. Raipur with an area of 9,717 square miles is the biggest district in the Province. It is divided into two portions by the Mahanadi river—the western of which contains the typical flat rice-growing country of

Raipur.

Chhattisgarh, while in the eastern, principally occupied by zamindaris, open cultivated tracts alternate with larger expanses of jungle up to the borders of Orissa, where there is a long strip of country in which perhaps

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Raipur	267	8.75	17
Baloda Bazar	214	10.33	22
Mahasamund	143	11.11	9
Dhamtari	151	6.43	9

the best rice of the Province is grown. It may be noted that the increase in population in the Raipur town since 1921 has been 18.39 per cent and that of the rural area of the tahsil 7.17 per cent. The growth of population in the zamindaris which are peopled largely by primitive tribes has been more rapid than in other parts of the district as may be

seen from Provincial Table I, but density in most of them is inconsiderable. Mr. Waterfall who revised the Land Revenue Settlement of most of the Raipur and Drug Zamindaris between 1921 and 1924 writes:—

✓ “It is in the aboriginal country that the population is so sparse and has diluted itself over such waste areas. The Gond, the Binjhar and their congeners decline to live in large and crowded *bastis*, preferring to scatter themselves in tiny hamlets or *paras* over the countryside, where they are never far from the jungles on which they depend to supplement the resources of their cultivation.”

To these remarks may be added those of Mr. C. D. Deshmukh who settled the Phuljhar, Bilaigarh, Katgi and Bhatgaon Zamindaris in 1930 and 1931:—

“In the two northern zamindaris the autochthonous (*e.g.*, Binjhar) and the semi-aboriginal element (*e.g.*, Gond, Ganda, Saonra) is now very limited and the bulk of the population consists of later immigrants from the khalsa, *e.g.*, Satnamis, Telis, Raots, Kewats, Marars, Pankas and Channahu Kurmis. In Phuljhar, there is just a trace of Bhoinas, who are credited to have been the builders of some of the ancient forts now in ruins (like the one at Pirda) but there is a substantial stratum of other aboriginals such as Binjhars and Konds and a large proportion of the semi-aboriginal tribes like the Gonds, Saonras and Gandas. The bulk of the population, however, consists of Uria and Laria (Chhattisgarhi) immigrants, the most important of whom are Kultas from Sambalpur and Agharias from Chandrapur and Sarangarh. It is principally the industry and enterprise of these last two castes that has made Phuljhar the flourishing tract it is today. Immigration has practically stopped in the two northern estates and has diminished to a mere trickle in Phuljhar.”

The Deputy Commissioner has observed that the development of population during the years 1922 to 1930 was normal. In 1921, the first year of the decade, in Raipur as in many other places the number of deaths was great. Cholera, dysentery and diarrhoea accounted for 10,399 of them and fever (possibly the last of the influenza) for 39,925. Births in the decade exceeded deaths by 121,525, while the growth in population disclosed by the census figures was 134,805. Immigrants returned were less than 3,000 more than in 1921 and emigration was very probably less than at the time of the previous census. The rise in the natural population is therefore obviously greater than disclosed by the vital statistics. Only 55 per cent of cultivable area is reported to be under cultivation and so the population has not yet outgrown the resources of the land.

Bilaspur.

45. 57 per cent of the cultivated area in Bilaspur is occupied by rice, 5 per cent by wheat and 38 per cent by other crops. The physical features of the district are very similar to those of Raipur but in the north-west there are high forest-clad hills, which join up with the Plateau Division

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Bilaspur	200	12.66	23
Mungeli	152	17.14	23
Janjgir	367	7.72	56
Katghora	288	22.95	9

on the borders of the Mandla district and in the east at the junction of Udaipur and Surguja States the country is similar. It is in these tracts that the wild and sparsely populated zamindaris of the Mungeli and Katghora tahsils are situated, which contrast sharply with the rice-growing country of Bilaspur Khalsa and Janjgir, the latter one of the most

thickly peopled tahsils in the Province. To supplement the statistics

shown in the margin on the previous page some further figures from Provincial Table I are quoted below :—

	Area in square miles.	Percentage of variation in population since 1921.	Density.
Mungeli Tahsil Khalsa	940	15.46	162
Mungeli Tahsil Zamindari	512	20.88	141
Janjgir Tahsil Khalsa	1,300	9.50	365
Janjgir Tahsil Zamindari	105	24.63	400
Katghora Tahsil Zamindari	2,550	23.14	84

These figures speak for themselves. In his interesting report of the Land Revenue Settlement of the Bilaspur Zamindaris Mr. Jayaratnam wrote in the last year of the decade :—

"The diverse physical characteristics of the different zamindaris have, as may be expected, given rise to striking contrasts both in agricultural practice and in the economic development of the people inhabiting the different tracts. The villages in the plains are old established and compact, with an average area of 780 acres. There is generally only a single *abadi* or *basti*, and the cultivated area is spread round it in a continuous and compact block. The tendency is for the formation of large central villages in which the natural rate of expansion of population is ahead of that of the surrounding villages. Development is, as it were, centripetal, while in the hill estates an exactly opposite process is at work. Cultivation is as a rule, scattered with belts of forest or jungle intervening, and the *nars* (channels) are first won for the plough, while the *khar*—the spread of embanked fields—is generally restricted in an area and expands but slowly. Each village has several inhabited hamlets, called *paras* or *tolas*, which have sprung up near the original centres of cultivation. Houses in the *bastis* are set further apart and the *badis* are large and spacious. The *badi* of the open country is here called a *kolha* or backyard. The average size of the Satgarh village (excluding the Korba open country) is 1,763 acres, and there are many villages over 3,000 acres in extent.

"These conditions are reflected in the character of the people, the cropping, outturn, and in all matters affecting the organization of village life. The balance of advantage undoubtedly lies with the people of the plains. But the abundance of land, the extensive *nistar* facilities, the products of the forest, absence of cutthroat competition and the general spaciousness of life compensate the hill cultivator for his isolation. He does not yearn for the life of the crowded plains, and retreats further—a migration which has now been considerably retarded—when the old time conditions in his village change with the march of events.

"The hill country is, therefore, backward, soils are poorer, cultivation diffuse and values, generally, on a lower level. Allowance must, therefore, be made for these conditions in drawing inferences from statistics, or in judging the level of agricultural prosperity from them.

"The population is purely rural. The most important centre is Champa Khas.

Satgarh.
Pendra Zamindari.
Kenda.
Matin.
Lapha.
Uprora.
Chhuri.
Korba.

The open estates.
Champa Zamindari
Kanteli.
Pandaria.

The other villages with a mixed population are Pendra, Kota and Gaurella. In the Satgarh there are, in all, four villages with over 2,000 inhabitants and 13 with over 1,000. The corresponding numbers in the three open estates are three and seven. It is difficult to give any precise idea of the distribution of the rural population, but it may be said generally that the less hilly the country the greater the density of population. In Uprora and Matin, for instance, there are wide desolate stretches with not a village in sight, while in the south of Korba conditions are more akin to the open plains. There are only 10 uninhabited surveyed villages in the Satgarh and 16 in the open country. The Satgarh can comfortably absorb a much larger population even on the methods of agriculture prevailing there now.

"The composition of the people in the three open country estates is very similar to that in the *khalsa* of the district. The principal castes are Satnami, Teli, Kurmi, Gond, Raot, Brahman, Marar, Panka and Mahar. No separate description of them is necessary here. But it is impossible to refrain from stating that the standard of living of these people is incredibly low. They have, to all appearances, found rock bottom, and I was credibly informed by village *gaontias* that the majority of the average open country people find, on the average, two to three annas a day sufficient for their maintenance. This is not a matter for commiseration, for it is due to a defect in character born of generations of aimless existence, and an utter lack of enterprise and ambition. During the last three decades the terrors of famine and

pestilence have been very greatly mitigated by the efforts of Government, with the result that the standard of living constitutes the principal check on the expansion of a naturally prolific people. The cost of living, as I have said, has touched rock-bottom. Emigration is, therefore, inevitable and this is what is taking place. The coal fields of Bihar, the factories of Calcutta and other places near by, steadily attract numbers of people from the open tracts of the district. My view is that the destiny of the open country Chhattisgarhi is not agriculture. He is the grist for the mill of the great industries of India of the future. The very geographical situation of the tract would seem to lend support to this speculation.

"Of the people of the hill country one has a different tale to tell. They are a happy, simple people with more cohesion and character. Candour and truthfulness are their most striking characteristics. The tribes in point of numbers rank in the following order:—Gond, Kanwar, Panka, Binjhar, Bhaina, Ganda, Dhanuwar, Majhwar, Pab, Kol, Khairwar, Bhumia, Binjhia, Uraon, and a few other less important ones."

Many of these observations are true of all the more backward country in the Chhattisgarh Plain Division. The *Khalsa* of Bilaspur has however been described by the Settlement Officer, Rai Saheb Chhote Lal Verma, as a rolling expanse of paddy densely populated and closely cultivated, in which there are no hills or jungles worth the name except the Dalha peak, rising isolated to a height of 2,447 feet above sea-level.

In spite of the influenza epidemic the population of the district rose by 7.46 between 1911 and 1921. From 1921 to 1931 it rose by 13.68. In the decade before the census of 1931 the excess of births over deaths was 147,457. There was however a fall of over 22,000 in the number of immigrants returned and the increase in natural population is as in Raipur clearly greater than that indicated by the vital statistics especially in view of the considerable emigration from the district to Bengal and Bihar and Orissa.

Drug.

46. The Drug district was separated from Raipur in 1906. 40 per cent of the cultivated area is now under rice compared to 37 per cent in 1921. Wheat occupies 8 per cent. 46 per cent of the cultivable area is actually under the plough, which is more than in either Raipur (33 per cent) or Bilaspur (35 per cent). It will be seen from Subsidiary Table III that since 1881 the growth of population in the district has been far less

Tahsil.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Drug	217	3.14	12
Bemetara	153	13.16	17
Sanjari	140	8.65	15

than in the other two of the Division. An increase as small as that in the headquarters tahsil during the last ten years has a parallel only in the northern districts of the Nerbudda valley and in Buldana. Density of population there is however considerable. The figures printed in Provincial Table I prove that the growth of population in the zamindaris has been rapid in the last ten years during which public health was good except in 1921 when there was a heavy death-rate owing to cholera and malaria. The appendix to Table XVIII indicates that the increase was greatest among Gonds and other tribesmen. The number of immigrants returned in the district were 16,000 less in 1921 than in 1911 and 11,500 less in 1931 than in 1921. The excess of births over deaths recorded in the decade was 59,514—the actual increase of population recorded at the census was 60,770. The inference from the figures is that there is as much emigration as there is immigration.

Kanker and Bastar States.

47. Dhamtari in Raipur district is the nearest railway station to Kanker, which separates the vast Bastar State from the rest of the Chhattisgarh Plain Division. Two roads motorable in the open season connect Jagdalpur, the capital of Bastar with Raipur, through Kanker and Rajnandgaon, but during a great part of the year the State is more or less isolated from the rest of the Province. For the ethnologist who would study the tribes of the Province in their most primitive condition and who believes that contacts with alien culture are disastrous to their happiness the result is satisfactory, but it is unlikely that the motorist and the educationalist will for long allow the Maria, the Muria, the Parja and the Gond to remain in

his natural unspoiled state. Within the States themselves communications have lately been greatly improved. The Administrator of Bastar observes:—

“There has been a great spread of communication in the past 20 years in Bastar, and there are good roads now to all parts of the State. But so far remarkably little use is being made of the roads by the aboriginals except in the most civilized parts of Jagdalpur tahsil, connected with the main road from the Madras border to the Kanker border, the similar portions of Kondagaon tahsil, the north of the Antagarh tahsil and the south of the Bhopalpatnam Zamindari and Konta tahsil. These are as might be expected, except for parts of Jagdalpur and Kondagaon tahsil, the portions of the State close to the border and the main export routes.

**CHHATTISGARH PLAIN DIVISION
VARIATIONS IN DENSITY OF
POPULATION**

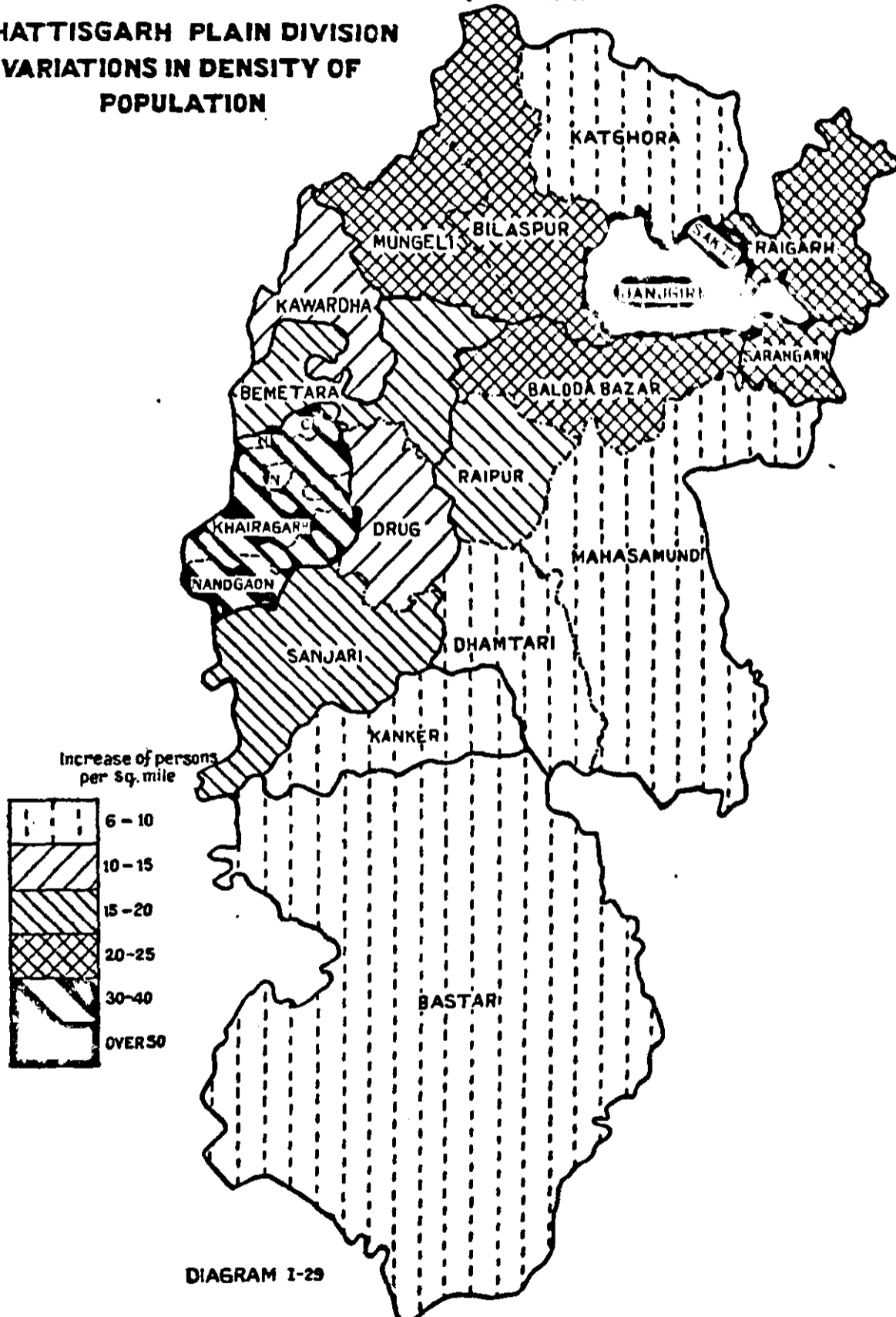


DIAGRAM 1-29

“The average aboriginal’s attitude towards carts and bullocks is that he has never learned to drive bullocks or even, in vast areas, to yoke them to a plough; his fathers did not do so before him, and even if the State gave him a cart he would not risk

breaking his neck by trying to drive it. Despite however this conservatism, it is becoming common for aboriginals to take their cattle and grain far afield to markets on the border or even outside the State in order to get better prices. For example, since the opening of the new forest road by the ghats from Konta tahsil into the Dantewara tahsil, it has become common for Dandami Marias around Kuakonda to carry *kanwar* loads of rice to Konta for sale, where the prices are far higher than elsewhere in Bastar and approximate to the prices in the adjacent East Godavari and Warangal districts. Similarly cattle are taken from the Kuakonda tract out as far as Chanda or driven along the Raipur road to Dhamtari. The operations of sleeper, *lac* and *hurra* contractors have led to a large increase in the number of carts in the Kondagaon and Antagarh tahsils, and the resulting earnings have led to the introduction of a Hindu style of dress and an increase in the consumption of opium. In the Konta tahsil opium is being replaced to a considerable extent by mercury, which has far more pernicious effect. I understand that the same phenomenon was found along the coastal tracts of the Vizagapatam and East Godavari districts when a Government Committee investigated opium consumption there."

Kanker contains some fairly open country but the tract occupied by the two States is largely composed of forest-clad hills. Bastar except for

State.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Kanker	95	8.9	8
Bastar	40	12.9	6

Changbhakar is still the most sparsely populated part of the Province. With an area of 13,062 square miles it is much bigger than any British district and is about the same size as the Berar Division less Amraoti. The State Census Officer of Bastar has estimated that 10 per

cent of the deaths and 50 per cent of the births are unreported. The difference between the figures for vital statistics and the census increase therefore requires no discussion. Migration is a negligible factor in both States. In Kanker the years 1921 to 1930 were marked by a series of satisfactory harvests and by the absence of famine and plague, cholera or other epidemics.

The Western Chhattisgarh States.

48. A glance at the map shows how inextricably the territories of Nandgaon, Kawardha and Chhuikhadan States are connected with each other. On the main road from Nagpur to Raipur in fact the traveller is reminded half a dozen times that he is alternately passing through small portions of Nandgaon and of Khairagarh. These three States and Kawardha, which is separated from them by part of the Bemetara tahsil, form a homogeneous group in which much of the country is level and open, although there are forest tracts in each of them and a portion of Kawardha lies on the spurs of the Satpura Range. This State is less thickly populated than the others. The percentage of the cultivable area which is under the plough is large, varying from 71 per cent in Kawardha to 86 per cent in Chhuikhadan. Rice and miscellaneous crops occupy the greater part of the land but there is also a large wheat-growing area. In Kawardha alone is the percentage sown with cotton sufficient to be shown in Subsidiary Table I and there it is but one per cent of the cultivated area. It is therefore rather curious that there are big cotton mills at Rajnandgaon, which lies on the main line of the Bengal-Nagpur Railway running from Nagpur to Calcutta. Rajnandgaon and Dongargarh are in fact both railway stations of importance and there is a colony of railway officials at the latter. Facility of communication indeed renders the characteristics of the western Chhattisgarh States very different to those of Kanker and Bastar. The heavy increase

State.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Nandgaon	209	23.3	39
Khairagarh	169	26.9	36
Chhuikhadan	267	21.2	37
Kawardha	91	17.9	14

of population in all four units is an indication of their prosperity during the last decade. The number of immigrants returned in each of them has gone up since 1921 but only to a very limited extent, except in Khairagarh where the difference between the returns for the two

years is nearly 17,000, a figure which is cancelled by a drop of nearly 22,000

in 1921 from the return of 1911. At the beginning of the decade owing to the conditions of scarcity prevalent in the tract a large number of people migrated to the industrial centres of Bihar and Bengal, but the comparative prosperity of the agriculturists during the last seven years more than made up for the losses of the first year or two, and the development of population was unaffected by plague or epidemic. It seems probable that a number of the foreign-born returned in 1931 were children of people who had temporarily emigrated before 1921.

49. Sakti, Raigarh and Sarangarh lie on the east of the Chhattisgarh plain, and the last two form part of the border of the Central Provinces marching with Bihar and Orissa. The cultivated area occupies 84 per cent of that cultivable in Sakti, 83 per cent in Sarangarh and 68 per cent in Raigarh. The greater part of it is sown with rice. The small State of

The Eastern Chhattisgarh States.

State.	Number of persons per square mile.	Increase per cent since 1921.	Increase of persons per square mile since 1921.
Sakti	351	16.7	50
Raigarh	187	11.9	24
Sarangarh	239	9.5	21

Sakti is more densely populated than any part of the Province except the Janjgir tahsil and Nagpur tahsil. The forest area is very limited. Mr. Roughton pointed out that there is little room for further expansion in these States unless they develop some industries such as the

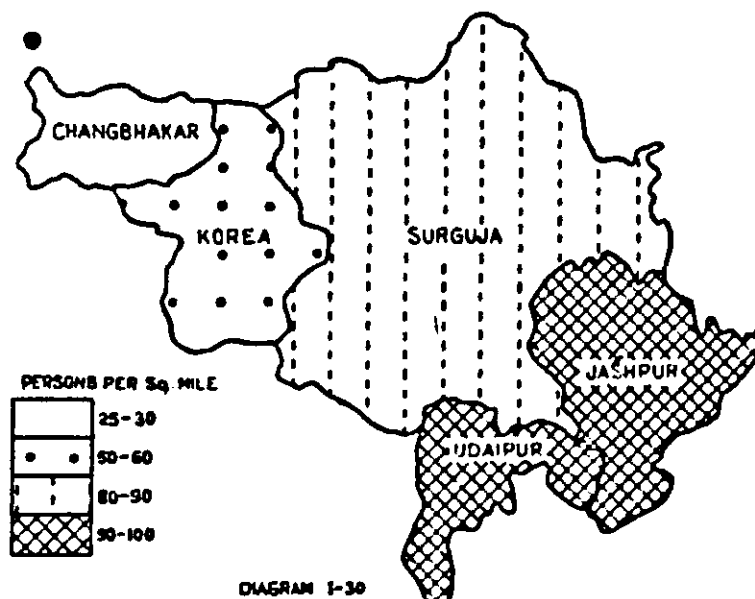
two limestone quarries working in Sakti, but the census of 1931 discloses a considerable rise in population and the people of the tract have the appearance of a contented rural community. The difference between the growth of population shown at the census and that deduced from the vital statistics is small in Sakti and Sarangarh. In Raigarh it is over 10,600; the number is made up, it would appear from Subsidiary Table IV, by an increase in the number of immigrants since 1921. If the number of emigrants had increased proportionately the effect of this factor upon the figures would be reduced.

Chhota Nagpur Division.

50. The five states of the Chhota Nagpur Plateau which were transferred to the Central Provinces from Bengal in 1905, include more or less homogeneous tracts of country consisting largely of forest and hill, with here

The Chhota Nagpur States.

**CHHOTA NAGPUR DIVISION
DENSITY OF POPULATION**



and there extensive table-lands lying at an elevation of over 2,000 feet or wide basins shut in by the surrounding hills. The population is principally aboriginal practising the most primitive type of agriculture but a good many

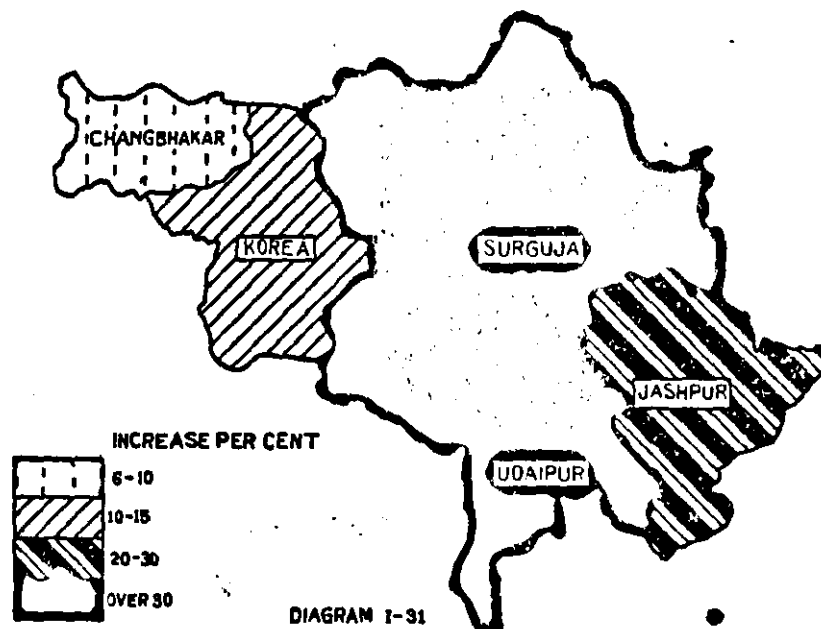
Hindu immigrants have taken to farming the land in the more open tracts, and it is in this part of the country that terraced cultivation almost, if not quite, unknown in the rest of the Province may be found. Rice is the principal crop but the percentage of cultivable area is small and the number of people to each square mile is less than in any other Natural Division. At the same time there is very considerable scope for expansion and the growth of population under favourable conditions in the last decade has

State.	Number of persons per square mile.	Increase per cent since 1921	Increase of persons per square mile since 1921.
Changbhakar ...	26	6.9	2
Korea ...	56	14.8	7
Surguja ...	83	32.2	21
Udaipur ...	93	37.4	26
Jashpur ...	99	25.7	20

been remarkable in the three eastern States. There are no railways in this division and although road communication has been improved in recent years in Udaipur and Jashpur, it is still extremely poor in the other three States. Changbhakar and Korea are characterized as a tangled and dense mass of hills, ravines and plateaux.

To the student of ethnology this division affords a field of greater interest than any other in the Province except Bastar State and the Sironcha tahsil upon its border.

CHHOTA NAGPUR DIVISION
VARIATIONS OF POPULATION



The number of those born outside the States but enumerated there at the census has remained more or less stationary in Surguja for the last thirty years; in Korea the figure has fallen by about 5,000 since 1921 and in Changbhakar it has risen by 3,000. For Udaipur and Jashpur it is interesting to notice the figures of immigrants for three decades.

	1911	1921	1931
Udaipur ...	14,310	8,743	22,094
Jashpur ...	16,663	12,443	18,852

The rise in 1931 appears to indicate little more—in view of the increased population—than a return to normal after the adverse conditions prevalent during the latter part of the decade 1911—1921, and a good deal of the immigration is undoubtedly casual. It must however be mentioned that large numbers of labourers emigrate from Jashpur, through Ranchi, which is easily accessible by road, to Assam. They generally return after a few years and probably bring with them numbers of children born in the other

Province. As a contrast recruitment of labour, or emigration of any kind, is strongly opposed by the administration of Surguja State.

**CHHOTA NAGPUR DIVISION
VARIATIONS IN DENSITY OF POPULATION**

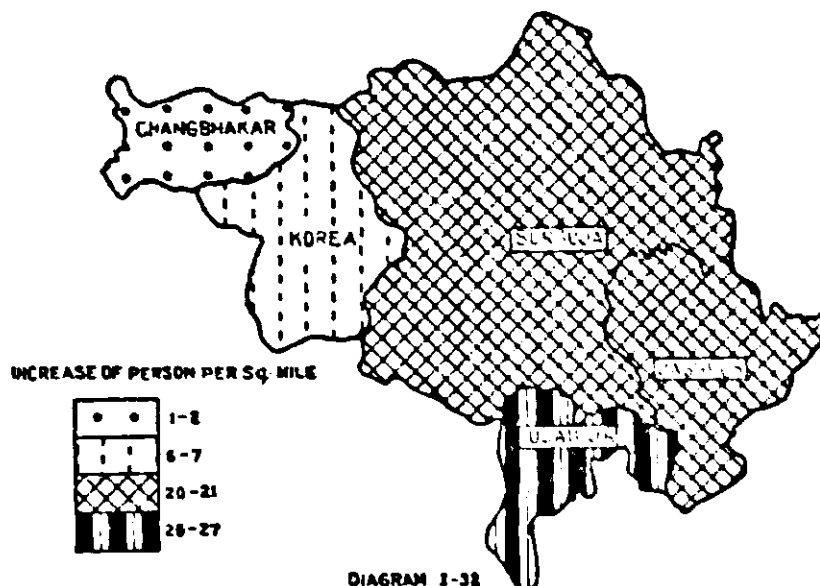


DIAGRAM 1-32

51. In the Central Provinces and in most other parts of India the farmstead standing in its own land, so familiar in Europe and elsewhere, is almost unknown. The population of the village is concentrated in one common residential site, known as the *abadi* in the Central Provinces and the *gaothan* in Berar. The reason for this is partly historical. Before rights in land were granted during the early settlements after the formation of the province the individual cultivator was usually a tenant-at-will. When the British took over the administration, they found in the local *patel*, the predecessor of the *malguzar*, little more than a revenue collector liable to change from year to year. He was responsible for paying the land revenue of the village and distributed land for cultivation among the villagers on his own terms. Cultivators often changed their lands from year to year, and cultivation in those days was largely on a communal basis. Without any assured rights in any particular portion of land it was clearly unlikely that an individual cultivator would build a residence upon the land which he happened at the time to be cultivating. Apart from that before the establishment of the Pax Britannica there was little security of person or property, and the residents of the village were constrained to erect their houses close together for self defence. In many villages the remains of old forts still exist. In Saugor district they are particularly numerous, and some are still of considerable strength, recalling the days of frequent invasions from the north and the raids of the Pindaris and Bundelas. Throughout Berar the village *gurhi* is found—the ruins of a mud fort, in which the local headman resided and within which villagers collected together for safety when free-booters were active in their neighbourhood. The old custom has outlived its necessity but it is still the rule always to define at settlement an area in which houses may be constructed. The description of the ordinary village house in the Central Provinces has been repeated many times in census reports and other Government reports. It cannot be reproduced better than in the words of Mr. Roughton:—

“When a village is established a site is selected near the water-supply, but sufficiently high to avoid the monsoon floods, and in this site every cultivator of the village has the right to house room. Owing to the manure they receive, the fields round the *abadi*, as it is called, in course of time become the most fertile; and if the village develops into a prosperous one it quickly becomes very congested. The result is that it would be impossible for the cultivator, even if he had the will, to build pretentious buildings. When the village site is completely filled, or where for social reasons any class is segregated separate hamlets are established, which may be situated at some little distance from the main *abadi*. These hamlets for all administrative purposes, including that of the census, are treated as portions of the main village, of which indeed their inhabitants are accepted as a portion of the population. In the larger

villages, where some traders and money-lenders congregate, there may be found solid two-storied structures of stone, where the owners reside with their families and goods; but what architectural beauty they possess is obscured by the narrow lanes and mean huts that press them in on every side.

"In villages where the commercial class is only represented by the petty shop-keeper, the most pretentious dwelling belongs to the headman. As the allotment of the village sites is in his hands, considerations of space are not so important and if he is a man of substance he may have a compound 50 or 60 yards square. The house will usually be built round three sides of the central space usually called the *chauk*, and at the other end there will be sufficient room for sheds for cattle and the implements of agriculture. The smaller cultivator is generally content with two huts, one for himself and one for his cattle. The materials of which the dwelling-places are built vary with the locality and the means of the inhabitants. In the wealthier cotton tracts they may be built of brick or stone, while elsewhere the ordinary cultivator will be satisfied with mud walls. Further afield, where the forests are more frequent, and the soil poorer, the houses are little better than sheds with thatched roofs carried by poles, the spaces between which are filled by strips of bamboo plaited together like a basket; and even less permanent structures, consisting of a few rags or some grass and twigs fixed over a pole like a tent, with a maximum height of 3 or 4 feet, form the dwelling places of various gipsy tribes, who settle in one spot for a few weeks and then continue their wanderings. With the variety of houses to be found and the ease with which new ones spring up almost in a day, it is not a matter of surprise if the census official sometimes finds it difficult to decide what constitutes a house."

Definition of a house.

52. For purposes of the census the following definition of a house was adopted in 1931 as at the previous census:—

"House means a building which has a separate main entrance from the common way, space or compound and is used as the dwelling place of one or more families."

It was stated that a family consists of persons who are in the habit of living and messing together, and includes their resident dependents and resident servants. Sometimes several families live in one enclosure; in that case there may be several houses in the common space of the enclosure. In order to obviate mistakes the following explanation were added to the definition in the Census Code:—

- (i) One person who habitually lives and messes alone may with his resident dependents or servants (if any) constitute a family.
- (ii) The common way, space or compound referred to above may be "common" to the public or (as in the case of enclosure containing several dwelling places) to two or more families as defined above.
- (iii) In hotels and *serais* each room, or suite of rooms, allotted to a different traveller or family should be treated as a separate house, and in the case of houses occupied by Europeans and Anglo-Indians, or Indian gentlemen living in European style, each tenement in a row of servants' quarters should be treated as a separate house. Similarly in coolie lines, chawls, etc., each tenement should be given a separate number and treated as a separate house.

Persons per house.

53. From the above it may be appreciated that the 3,592,022 dwellings found occupied in the Central Provinces and Berar on the night of February 26th included every class of dwelling from the forest hut to the Raja's palace. But the latter while itself being treated as a single house would contain within its courtyards many other census houses occupied by servants. By the same token a double-storied house in a town, if occupied by more than one family and having more than one entrance from the street, might be treated as two or more houses. From the census figures therefore, it is not easy to form any conclusion regarding the overcrowding of dwellings in any particular areas. Subsidiary Table VII shows that at every census since 1891 the average number of persons per house has been 5. It is highest in the Chhota Nagpur Division where the families of the aborigines are large and where the average number of houses per square mile is least. The figures in the Table indicate in fact that the number of houses constructed keeps pace with the growth of the population. No attempt was made at the 1931 census to obtain statistics of overcrowding in towns, since investigation upon the subject can very easily be made at any time by local bodies or by the Public Health Department. It may be noted, however, that in 1921 from information supplied by six Municipal Committees the Superintendent of Census Operations formed the following opinion:—

"The conclusion based on the statistics is that, whether we look at the number of persons per house or the number of houses per acre, there is nothing at all comparable with the congestion in large cities in India, to say nothing of the slums of European

countries. Indeed from a sanitary point of view it is probable that there is much more danger to the public health, arising from imperfect facilities for drainage, breeding grounds for mosquitoes formed by stagnant water, and impure water-supply, than there is from the too great pressure of humanity on space."

Conditions in urban areas have certainly not changed for the worse since 1921. The larger towns are growing but at least some attempt is being made to direct their growth in the right channels by sensible methods of town planning. In particular some of the bigger employers of labour have provided improved housing accommodation for those working in their factories and mills. The scheme for establishing a model village at Indora, a suburb of Nagpur, for the employees of the Empress Mills deserves special mention.

54. In paragraphs 21 to 50 the density of the population, that is its pressure upon the ground, in each separate district and State has been discussed in detail. It now remains to form some appreciation of the pressure of the population of the Province upon the means of subsistence available. To treat this subject fully would require a separate volume, and here the main points connected with it can only be sketched in the briefest form. For the economist who wishes to analyse thoroughly the population problem as far as it affects the plains and highlands administered by the Government of the Central Provinces there is, however, ample material upon which to work in the pages of this Report.

Pressure of population.

Without further introduction it can definitely be stated that there is no acute pressure of population in any part of the Central Provinces such as exists in some other parts of the world. But as the population increases the problem is obviously liable to develop. The statistics at the beginning of this chapter illustrated by diagram I-1 demonstrate that the number of persons per square mile in this Province as a whole is incomparably less than in other important provinces and countries. Density generally varies according to whether the principal crop of the tract concerned is cotton, rice, wheat or millet, the capacity of each to employ labour being according to the order in which they are named. As long as the people have money to buy it, there is never any danger of scarcity of food. In normal times the Province can more than support itself, and in times of famine, with modern facilities of transport, it is always possible to relieve any area affected by supplies from outside. For instance in the recent lean years in the north of the Province rice was freely imported from Chhattisgarh and Burma, and wheat from the Punjab and Australia. It was an amazing example of the value of improved methods of cultivation that Australian wheat could be sold in the markets of the Jubbulpore Division more cheaply than the local varieties. Unfortunately neither this nor Punjab wheat was suitable for seed purposes in the districts concerned without a protracted process of acclimatization.

The weight of pressure of population depends to a great extent upon what the people demand. Among the poorer ranks of the Central Provinces' agriculturists the standard of living is generally stated to be very low. A careful survey of the position of cultivators and labourers on the land in different zones has been made in the Report of the Central Provinces Banking Enquiry Committee of 1929-30, which is available to the student. Paragraphs 364 to 370 of that Report may be quoted:—

"Mr. V. S. Dhagat, Secretary, Central Bank, Damoh, who appeared before us as a witness (witness No. 108), expressed the opinion that the average cultivator obtained less to eat than the prisoner in jail. A number of witnesses in their written replies to our questionnaire or in their oral evidence have expressed similar views, and there is undoubtedly a widespread opinion that the average cultivator does not obtain enough from agriculture to provide him and his family with sufficient food. We have referred elsewhere to the great variations in crop outturns from year to year, and there is no doubt that in years of poor harvest the outturn received by many cultivators is not sufficient to cover their expenses on maintenance, cultivation and rent until next harvest. But in estimating the ordinary requirements for maintenance and clothing we have not budgetted for a state of affairs in which the average cultivator does not get enough to eat; or 'gets less to eat than the prisoners in jail', to quote Mr. Dhagat. It may be thought that in some cases our estimate is too high. There are certainly many families living on considerably less than Rs. 214 per annum or Rs. 18 per mensem. The agricultural labourer certainly

lives on considerably less. Our aim, however, has been to draw up a budget showing the income and requirements for expenditure in a normal year of the average cultivator according to the ordinary local standard of comfort prevailing in rural areas. It should also be noted that this estimate for maintenance and clothing does not include other incidental expenditure, which is discussed hereafter.

The agricultural labourers' standard of living is much simpler than that of the average cultivator: for instance, they will not ordinarily use wheat, while their clothing requirements will be fewer. We have found many persons who were able to maintain themselves and their families on a wage of Rs. 10 per mensem and we shall be on very safe ground if we take Rs. 150 as the average amount in cash and grain required for the food and clothing of the average family of agricultural labourers and farm servants for the province as a whole. In Berar of course they will spend more, while in some places they will spend less."

After a full appreciation of the position of different grades of agriculturists the Committee has summed up the economic position of the hypothetical average cultivator as follows:—

"The provincial average produces the following figures for the average cultivator:—

		In a normal year.	When the crop is 25 per cent below normal.
		Acres.	Rs.
Size of holding	...	21	...
Value of gross crop outturn after deducting marketing expenses.		Rs. 491	369
Income from subsidiary sources	...	50	50
Total income	...	541	419
Cost of maintenance and clothing	...	214	214
Cultivating expenses	...	157	158
Rent	...	21	21
Total necessary expenses	...	392	392
Balance	...	149	27

Out of this balance of surplus, the cultivator has to incur other expenditure. He will spend certain sums on marriages and funerals, etc., on repairs of his house, on journeys, on repayment of debts and on interest charges if he has borrowed money, possibly on the education of his children, and on whatever little luxuries such as pan, tobacco, etc., etc., he is able to afford. The provincial census shows an average of three surviving children to the average parents. This implies at least three marriages per generation or about one marriage every seven years. These marriages may come in close succession if the difference in the children's ages is slight. There will also be periodic funerals. Some cultivators put by some savings towards these expenses, while others raise money by sale of cattle, but many take loans for these ceremonies. The average total expenditure involved on these ceremonies will be equivalent to not less than Rs. 40 per annum as is explained hereafter: in many cases it will be far more. But it is clear that the margin after these and other similar charges have been met is small, even in a normal year; while when a crop falls to 25 per cent below normal there is practically no surplus for meeting any expenses beyond those of maintenance, cultivation and rent, while in many cases there is a deficit. We have next to consider the class of agricultural labourers.

We have already explained that our estimate of the cost of cultivation provides an average wage in cash and grain of Rs. 151 per family of farm servants and agricultural labourers. In some parts of the province they earn more, while in others they earn and need less. We have further estimated their average income from non-agricultural sources at Rs. 25 per annum. This provides an average income of Rs. 176 per family. It is often contended that these persons do not get enough to eat. It appears that in normal years they obtain enough for their maintenance according to their simple standard of living. However near large towns and industrial centres many of them undoubtedly also earn substantial incomes from urban employment. The above figures are a useful cross-check on our estimates of the costs of cultivation. The agricultural labouring class and farm labourers, having no credit, are not habituated to borrowing money, although they occasionally take advances in grain or petty sums in cash from their employees, which they usually repay in labour, or by deductions from their wages. It is not necessary to consider in detail the debts or indebtedness of this class, as our enquiries show that they are insignificant. Under no circumstances have they such credit as to make it possible for anybody to lend them large sums. This class, however, does at times resort to the Pathan and Rohilla money-lenders."

It may be mentioned that the normal debt of a cultivator is said to average Rs. 227, which if years are normal he will be able to repay in time. A full survey of indebtedness has been made in the pages of the interesting Report quoted. Although loans are frequent and interest is generally excessive it must be pointed out that any successful commercial venture is always supported by borrowed capital, and that a debt which is not beyond his means to repay is obviously a business advantage to the cultivator. The gloomy picture drawn by those who consider that a large proportion of the agricultural population has insufficient for its maintenance is not supported by the conclusion of the Banking Enquiry Committee. It is a lamentable fact that the thrift habit is little practised by the rural population, but it must be remembered that stores of grain set by and purchases of jewellery made in the good years, are both of them an insurance against the bad. The large sales of jewellery made in Saugor during 1929 and 1930 proved in what way much of the reserve resources of the district were invested. It is often suggested that the agriculturist in India has no amusements and few amenities of life, but except in the case of the most poverty-stricken the life of the Indian peasant is, with due allowance for different climate and different temperament, not dissimilar to that of his European brother before the War. The amenities of life in modern towns have, in a pleasure-loving age, tended to obscure the sentiment of mankind as to what it may reasonably demand from life. The amusements of the rural population throughout the world have until quite recently been centred in the weekly market, Church on Sunday, village games, periodical fairs or circuses, and occasional weddings. Such simple pleasures are justly comparable to the village bazaar, the annual or biennial fair, the country games, the occasional dancing at festivals, and the marriage parties which make up the relaxations of the humble resident of the countryside of this Province.

“Let not ambition mock their useful toil,
 Their homely joys and destiny obscure;
 Nor Grandeur hear with a disdainful smile
 The short and simple annals of the poor.”

The position of the industrial worker is slightly different and is best described in the words of the Director of Industries, who framed authoritative budgets to illustrate the standard of life workers of different classes. There is not room to reproduce these budgets here, but the Director's remarks regarding them cannot be omitted:—

“The majority of working class families in this province live in *busties* (colonies) where they build their own houses or huts, and so do not pay any rent, except small ground rents in a few cases. Consequently the budgets that include expenditure on rent are small in proportion, and if averaged for all the families, the rent figure would be very low. Average of only those families that are paying rent has been taken in calculating the figures of rent.

Families, with incomes of less than Rs. 20 per month, are as a class in perpetual debt at centres like Nagpur and Akola. The average total monthly expenditure of families in this income class is slightly higher than the maximum earnings of individual families in the class at the above two centres. It is not so at Jubbulpore and Gondia, and the reason is that at the latter two centres the workers with smaller wages are drawn from a class of labour containing a large percentage of backward people like Chamars, Kols and Kaiars, whose standard of life is distinctly lower. The indigence of this class is also, however, clear from the table which shows a decidedly higher average expenditure than the average income of the class. The majority of the families of the next group with incomes between Rs. 20 and Rs. 30 per month are indigent in Nagpur and Akola, but are just able to live on their income in Jubbulpore and Gondia. Families in the other two income classes are comparatively better off, with the remarkable exception in Jubbulpore of the class with an average income of Rs. 36-4-0, having an average expenditure of Rs. 39-12-0. This is a peculiar feature of Jubbulpore. The lower income classes there mainly consist of unskilled pottery workers, while the higher income class beginning with Rs. 30 mainly represents skilled workers like fitters. The latter workers in Jubbulpore are drawn from a socially higher class (including even some Brahmins) with a decidedly higher standard of living than that of the low-paid pottery workers. Consequently the poorer members of this class cannot live within their income and the deficit is met partly by incurring debts and partly by contributions from relatives. The workers of this class have always the hope of earning higher wages as they become more and more skilled and expect to be able to liquidate their debts in time. This view is confirmed by the balance of income over expenditure in the next higher income class.

As only such working class families, of which the total income does not exceed Rs. 50 a month, have been considered, the majority belongs to the poorer classes, and on an average nearly 65 per cent of the income is spent on food. The percentage of expenditure on food does not decrease with the rise of incomes, as one would expect from Engel's Law. This is due to there being a higher number of persons per family in the higher income classes and also due to many workers in the higher income classes having their own houses and thus not having to spend a portion of their income on rent. The operation of Engel's Law will, however, be clearly discernible if we make allowance for these two factors; and it would be more or less apparent that an increase in income is attended with a tendency to decrease the percentage expenditure on food and increase that on others. Percentage expenditure on rent and clothing does not show the expected increase according to Engel's Law. This is due to the fact that the standard of housing and clothing observed amongst Indian labour does not vary so much with income, as with social standing, and local and communal custom. Moreover, the families in the higher income classes prefer building their own houses and save the rent if they have the means to do so. As for clothing, the minimum requirements in Indian climate, specially in the plains, are limited, and clothes of better quality are considered a luxury to be indulged in only on festive occasions.

Expenditure on household requisites is very low, both absolutely and in proportion to the total expenditure. This really means that the bare necessities of life are cut down to the lowest possible minimum, and indicates a low standard of living. Furniture is practically unknown, and bedding and utensils are of the cheaper kind. Mosquito curtains are hardly ever used, and malarial fever is most common amongst these workers. Improvised bedding and a limited number of cheap utensils do not promote cleanliness, and the former is not adequate to ward off occasional dampness and exposure to changes of climate. Such conditions lower the vitality and decrease the power of resistance to disease.

Miscellaneous expenditure includes expenditure on luxuries, conventional necessities and social amenities, and is the real indication of affluence of the working class families under consideration. It follows Engel's Law closely. It is to be noted, however, that the standard of living in the higher income classes is not proportionately higher as their families are comparatively bigger.

The analysis of all the budgets gives the following percentage expenditure on the main groups of commodities. A comparison is also made with the corresponding percentages in the Bombay City:—

	Central Provinces.	Bombay (1921-22).
	Per cent.	Per cent.
Food	64·15	56·8
Fuel and lighting	4·29	7·4
Rent	2·73	7·7
Clothing	9·03	9·6
Household requisites	2·16	...
Miscellaneous	17·64	18·5

The size of the families averaged is not the same, and the greater percentage of expenditure on food in the higher income classes is mainly due to their families consisting of a large number of persons. As the size selected is of the standard family of one man, one woman and two children, which happens to be the mode, the results have been tabulated for the two important centres for a comparative study of the standard of living."

From what precedes it is clear that although the standard of life of the more humble classes in this Province is not so low as some critics suggest, it is susceptible of very great improvement. The question to be faced is whether, with no birth-control and with the numbers of mouths to be fed likely to increase at the rate of 10 per cent or more in every decade, the resources of the land are sufficient to admit improvement in the economic condition of the people and also to support a growing population. That there is no immediate cause for anxiety is evident from the fact that emigration is comparatively limited, and the number of immigrants to the Province greatly exceeds the number of emigrants. In a thoughtful little book entitled "Population Problem in India" Mr. B. T. Ranadive has drawn a somewhat gloomy picture of the future of the sub-continent basing his arguments largely upon the law of diminishing returns and the rapid multiplication of the people. His conclusion is that birth-control has become a necessity. As already explained the prospect in this Province is not so alarming as elsewhere. Perusal of the statistics supplied by the Director of Land Records and included in Subsidiary Table I show that, except in Berar and in some of the Chhattisgarh states, hardly more than 50 per cent

of the area cultivable is actually under cultivation, but yet in spite of the heavy increase of population since 1921 there is no appreciable change in the net area cultivated. The figures in column 3 of the Table exclude Government forest, land under water, hill or rock, land occupied by roads and buildings, etc., but include private or communal tree forest and scrub jungle. Much of this would of course be of little value if broken up for cultivation but remarks upon the subject made by the late Mr. Marten twenty years ago are still forcible.

"The present distribution of forest is to a large extent of an arbitrary character. It would seem that the colonists, who came from the northern, eastern and western borders of the Provinces along the natural passes made by the rivers and gaps in the hills, settled in the more open tracts along the main rivers, the Nerbudda Valley in the north and the Berar, Nagpur and Chhattisgarh plains in the south. Here they were content to open out the more fertile land to cultivation and cut back the forests to the edge of the surrounding hills. Immigration, however, must have been fitful; and, in the disturbed political conditions of the country and with a constant battle against famine and epidemic diseases, the growth of the population never created any great pressure on the land. Few ventured to leave the valleys and cross the barriers of the hills, while those who did so were exposed to the decimating ravages of malaria which is endemic throughout the more wooded tracts. Thus while the open country developed, large villages were formed, and some of these by the natural advantages of their position as central markets for the exchange of produce or by some political opportunity, or by both, grew into towns and became centres of urban industries and urban life, large tracts of fertile country have remained almost uncleared of forest and inhabited only by the unenterprising aboriginal who had retreated before the advancing settler. Much of the eastern and southern portion of the Chanda district, the lower valleys of the Wainganga and the Banda rivers are as culturable as any of the land in Bhandara, while the rich forests of the Allapilli reserve in the Chanda district and parts of the Banjar valley in the south of the Mandla and north of the Balaghat districts cover as promising rice land as can be found in the Provinces. There is indeed evidence of inscriptions recently discovered that part of the upper Banjar valley was once the scene of a flourishing Rajput settlement dating back to the 7th or 8th century. All these tracts, however, were remote from the centres of early enterprise and civilization, and some are cut off from the highways of migration and trade by stretches of wild and hilly country, which has only lately been penetrated by road and railway.

The influence of history still prevails. Later administrations accepted conditions as they stood. The settlement of Government forest area was based on the distribution of existing forests and on economic considerations and is undergoing considerable modifications. The introduction of scientific methods of agriculture, the development of artificial irrigation and the extension of communications are changing the conditions, and if many of the tracts under zamindari and Government forest are not in the future opened out to the settlement of a flourishing cultivating population it will be due to political and economic considerations and not to any lack of cultivability in much of the land itself. It will be seen, therefore, that the principal determining factor of the general distribution of the population in the Central Provinces and Berar was not so much the rainfall but the physical characteristics of the country which decided the routes by which the immigrant colonists approached and penetrated the Provinces and the tracts in which they could settle and expand."

It may be argued that much of the wealth of the Province lies in its forests, to divert forest to cultivation is in most places illegal, and such diversion would deprive the aborigines of the minor produce upon which they largely maintain themselves and the villagers of fuel and grazing grounds, when cattle in some tracts already have to go long distances to reach suitable pasture. The reply to such arguments is that any steps to deal with a future population problem would naturally be undertaken with a due sense of proportion. Government forest has not been shown in the cultivable area and much of the other forest shown as cultivable contains timber that is valueless. As to grazing, the superiority of the stall-fed oxen of Berar over those in the east of the Province is proverbial and the remedy is fairly obvious. Proper control of cattle-breeding would ensure the ultimate elimination of the thousands of useless animals for which standing room and pasturage have now to be provided. Progress in this direction is already being made but is very slow. As stated above, considerable areas shown in this and earlier census reports as cultivable are of negligible value for agricultural purposes and so without a special survey it would be impossible to judge the exact extent to which the occupied area could be expanded. Dr. Clouston, some time Director of Agriculture in this

Province, once stated, for instance, that if irrigated the *bhata* waste of Chhattisgarh would provide some of the finest agricultural land in the Province. In any case certain main facts are undeniable :—

- (1) Without seriously affecting rights of *nistar* or abstraction of timber there is still room for extension of the cultivated area in many tracts.
- (2) Improved and intensive methods of agriculture, which under the guidance of the Department concerned are being very slowly adopted, are calculated to produce a better outturn from land already under the plough. The only commercial crop of any importance now grown in the Province is cotton, but the diversion of much land under less valuable crops to more profitable purposes is acknowledged to be a possibility.
- (3) Finally, the development of industries, which has recently been occupying the attention of many leading politicians must obviously in future provide suitable occupation for a larger proportion of the population than at present. In a country so largely dependent upon agriculture it would be unwise to look forward to an Industrial Revolution—and such an event would, in the end, be a most questionable blessing. But definite progress towards increased industrialism is obviously both probable and desirable.

After ten years then the last words upon this subject must be identical with those written by Mr. Roughton in 1921 :—

“The conclusion appears irresistible that if economic pressure really called into being a struggle for existence in this province which provided a stimulus to the population to seek for a real increase in the means of subsistence, the time is still far distant when the economic law of decreasing returns would come into operation.”

Figures of area and density of population according to latest survey, compared with figures available at the Census.

[See paragraph.]

Name of district.	Figures of area and density as per Census Tables.			Name of district.	Figures of area and density as per figures of area supplied by Surveyor General.		
	Area.	Population.	Density.		Area.	Population.	Density.
1	2	3	4	5	6	7	8
Central Provinces and Berar	131,095	17,990,937	138	Central Provinces and Berar	133,050	17,990,937	135
Saugor	3,964	544,589	137	Saugor	6,754	850,157	126
Daiboh	2,807	305,568	109	Jubbulpore	3,919	773,811	197
Jubbulpore	3,912	773,811	198	Hoshangabad	5,705	808,111	142
Hoshangabad	3,693	486,630	132	Nimar	4,228	466,931	110
Narsinghpur	1,978	321,481	163	Mandla	5,141	445,766	87
Mandla	5,057	445,766	88	Cbhindwara	7,933	967,004	122
Nimar	4,227	466,931	110	Betul	3,835	406,252	105
Seoni	3,216	393,732	127	Wardha	2,435	516,266	212
Betul	3,910	406,252	104	Nagpur	3,836	940,049	245
Cbhindwara	4,578	573,272	125	Chanda	9,217	759,695	82
Wardha	2,434	516,266	212	Bhandara	3,580	824,496	230
Nagpur	3,834	940,049	245	Balaghat	3,614	561,602	155
Chanda	9,312	759,695	82	Amraoti	4,092	941,604	199
Bhandara	3,623	824,496	228	Akola	4,720	876,362	214
Balaghat	3,557	561,602	158	Buldana	3,739	766,584	205
Amraoti	4,691	941,604	201	Ycotmal	5,238	857,288	164
Akola	4,091	876,362	214	Raipur	9,543	1,527,573	160
Buldana	3,766	766,584	204	Bilaspur	7,529	1,400,248	186
Ycotmal	5,219	847,288	164	Drug	4,830	817,924	169
Raipur	9,717	1,527,573	157				
Bilaspur	7,618	1,400,248	184				
Drug	4,716	817,924	173				
Central Provinces States	31,175	2,483,214	80	Central Provinces States	33,112	2,483,214	75
Makrai	155	15,516	100	Makrai	151	15,516	103
Bastar	13,062	524,721	40	Bastar	15,237	524,721	34
Kanker	1,431	136,101	95	Kanker	1,401	136,101	97
Nandgaon	871	182,380	209	Nandgaon	806	182,380	226
Khairagarh	931	157,400	169	Khairagarh	914	157,400	172
Chhuikhadan	153	31,668	207	Chhuikhadan	148	31,668	214
Kawardha	798	72,820	91	Kawardha	805	72,820	90
Sakti	138	48,489	351	Sakti	130	48,489	373
Raigarh	1,486	277,569	187	Raigarh	1,415	277,569	196
Sarangarh	540	128,967	239	Sarangarh	533	128,967	242
Changbhakar	906	23,322	26	Changbhakar	899	23,322	26
Korea	1,631	90,886	56	Korea	1,647	90,886	55
Surguja	6,055	501,939	83	Surguja	6,058	501,939	83
Udaipur	1,055	97,738	93	Udaipur	1,045	97,738	94
Jaahpur	1,963	193,698	99	Jaahpur	1,923	193,698	101

STATEMENT OF HIGHEST MAXIMUM AND LOWEST MINIMUM TEMPERATURES DURING THE DECADE

	1921		1922		1923		1924	
	Temperature.	Date.	Temperature.	Date.	Temperature.	Date.	Temperature.	Date.
1	2	3	4	5	6	7	8	9
Central Provinces								
Khandwa .. Maximum ..	114.5	2nd May	113.4	17th May	115.2	1st June	112.6	23rd Apl. ..
Minimum ..	40.7	26th Jan.	37.6	27th Dec.	41.4	3rd Jan.	43.1	27th Nov. ..
Hoshangabad .. Maximum ..	112.7	2nd, 3rd and 17th May.	111.9	21st May	116.1	4th June	112.3	8th June ..
Minimum ..	43.2	26th Jan.	41.2	28th Dec.	39.4	2nd Jan.	46.4	27th Nov. ..
Jaugor .. Maximum ..	111.4	4th May	111.2	21st May	112.8	3rd June	111.2	9th June ..
Minimum ..	45.8	23rd Jan.	43.0	26th Dec.	44.8	30th Dec.	45.2	22nd Jan. ..
Jubbulpore .. Maximum ..	111.1	4th May	110.8	21st May	112.3	2nd and 3rd June	112.8	11th June ..
Minimum ..	40.7	2nd Jan.	38.5	28th Dec.	37.7	2nd Jan.	43.9	23rd Dec. ..
Jeoni .. Maximum ..	110.0	4th May	111.6	21st May	110.8	3rd June	109.0	9th June ..
Minimum ..	41.9	12th Dec.	41.1	27th Dec.	43.3	3rd Jan.	47.9	4th Dec. ..
Nagpur .. Maximum ..	114.6	4th May	113.1	21st May	116.0	3rd June	114.5	9th June ..
Minimum ..	46.9	26th Jan.	44.4	27th Dec.	44.9	3rd Jan.	50.5	7th Dec. ..
Pendra .. Maximum ..	109.7	27th and 30th May	109.2	22nd May	110.3	3rd June	110.3	10th June ..
Minimum ..	43.4	26th Jan.	40.6	28th Dec.	41.6	4th Jan.	46.0	17th, 22nd and 23rd Dec. ..
Raipur .. Maximum ..	114.5	30th May	112.9	22nd May	114.5	1st June	113.2	8th June ..
Minimum ..	49.7	5th Jan.	45.9	27th Dec.	45.6	3rd Jan.	50.7	1st Jan. ..
Chanda .. Maximum ..	115.9	16th May	114.5	22nd May	116.5	7th June	116.4	9th June ..
Minimum ..	44.0	26th Jan.	42.0	29th Dec.	42.2	3rd Jan.	47.2	31st Dec. ..
Sagdalpur .. Maximum ..	114.6	27th May	107.2	4th May	109.0	8th June	109.6	26th May ..
Minimum ..	44.1	14th Dec.	40.3	29th Dec.	40.3	3rd Jan.	46.1	1st Jan. ..
Berar								
Akola .. Maximum ..	115.6	3rd May	113.1	26th Apl.	117.2	1st June	114.8	24th Apl. ..
Minimum ..	43.5	26th Jan.	40.0	27th Dec.	43.0	2nd Jan.	45.5	27th Nov. ..
Amraoti .. Maximum ..	114.6	2nd May	111.6	26th Apl.	115.6	2nd June	112.6	24th Apl. ..
Minimum ..	51.1	27th Jan.	49.3	26th, 27th and 28th Dec.	50.5	2nd Jan.	53.0	11th Feb. ..

AT CERTAIN STATIONS (KINDLY SUPPLIED BY THE INDIAN METEOROLOGICAL DEPARTMENT)

1925		1926		1927		1928		1929		1930	
Tem- pera- ture.	Date.	Tem- pera- ture.	Date.	Tem- pera- ture.	Date.	Tem- pera- ture.	Date.	Tem- pera- ture.	Date.	Tem- pera- ture.	Date.
10	11	12	13	14	15	16	17	18	19	20	21
113.8	23rd Apl. ..	113.7	12th June ..	112.3	22nd May ..	113.2	6th May ..	114.4	5th May ..	112.0	4th and 9th May.
38.2	24th Jan. ..	36.6	27th Dec. ..	43.5	13th Jan. ..	41.8	22nd Dec. ..	33.0	1st Feb. ..	41.0	18th Jan.
113.1	21st May ..	113.7	12th June ..	113.1	23rd May ..	114.7	9th May ..	113.3	5th May ..	114.0	30th May.
39.6	23rd Jan. ..	40.4	27th Dec. ..	45.2	27th Nov. ..	43.4	4th and 5th Jan.	36.8	2nd Feb. ..	41.0	18th Jan.
107.2	23rd Apl. and 21st May.	111.2	12th June ..	109.2	6th June ..	110.2	24th May ..	110.4	22nd May ..	111.0	31st May.
41.2	24th Jan. ..	39.6	27th Dec. ..	40.0	24th Feb. ..	43.4	4th Jan. ..	34.0	1st Feb. ..	43.0	16th Jan.
108.9	21st May ..	112.1	12th June ..	109.9	7th June ..	111.9	25th May ..	111.1	31st May and 1st June.	112.0	31st May.
36.8	24th Jan. ..	36.7	26th and 27th Dec.	37.9	18th Jan. ..	39.5	5th Jan. ..	33.9	2nd Feb. ..	37.0	2nd and 23rd Dec.
107.5	30th Apl. ..	109.4	13th June ..	108.6	25th May ..	110.5	25th May ..	109.8	6th May ..	110.0	31st May.
40.5	24th Jan. ..	40.7	27th Dec. ..	43.7	26th Nov. ..	42.5	5th Jan. ..	38.3	1st Feb. ..	43.0	7th, 13th, 14th Feb. and 21st and 24th Dec.
111.5	21st May ..	113.5	13th June ..	113.6	24th May ..	115.6	24th May ..	114.3	31st May ..	116.0	31st May.
44.2	24th Jan. ..	43.6	27th Dec. ..	47.8	14th Jan. ..	44.8	23rd Dec. ..	42.8	2nd Feb. ..	45.0	23rd and 24th Dec.
106.9	22nd May ..	107.5	12th June ..	109.5	25th May ..	111.0	25th May ..	108.1	31st May ..	108.0	30th and 31st May and 1st and 2nd June.
40.0	24th Jan. ..	41.6	11th Jan. ..	41.9	1st Jan. ..	42.2	22nd Dec. ..	35.1	2nd Feb. ..	40.0	18th Jan.
110.4	27th May ..	114.1	12th June ..	113.8	24th May ..	116.6	26th May ..	114.5	31st May ..	116.0	31st May, 1st 2nd and 3rd June.
46.0	24th Jan. ..	47.0	28th Dec. ..	49.9	19th Jan. ..	45.1	21st Dec. ..	43.4	2nd Feb. ..	46.0	26th and 27th Dec.
113.3	22nd May ..	116.5	10th June ..	115.5	23rd May ..	117.0	26th May ..	117.6	1st June ..	118.0	30th May.
41.4	24th Jan. ..	42.0	28th Dec. ..	48.2	27th Nov. ..	42.6	21st and 22nd Dec.	39.3	2nd Feb. ..	45.0	23rd and 24th Dec.
104.4	16th Apl. ..	107.7	30th May ..	108.1	26th May ..	110.7	26th May ..	106.4	28th May ..	110.0	31st May.
43.9	24th Jan. ..	44.4	2nd Dec. ..	47.3	27th Nov. ..	41.3	20th and 21st Dec.	42.4	30th Dec. ..	42.0	22nd and 23rd Dec.
114.5	24th Apl. ..	115.5	11th June ..	115.5	3rd June ..	114.9	8th May ..	117.1	4th May ..	113.0	4th, 30th and 31st May.
39.5	23rd Jan. ..	42.1	28th Dec. ..	48.0	13th Jan. ..	44.5	4 days in Dec.	36.5	1st Feb. ..	43.0	4th Feb.
112.0	22nd and 25th Apl.	114.2	12th June ..	111.8	23rd May ..	113.8	24th May ..	112.8	31st May ..	114.0	30th May.
47.3	22nd Jan. ..	49.7	27th Dec. ..	52.4	22nd Nov. ..	50.2	23rd Dec. ..	43.8	1st Feb. ..	48.0	3rd Feb.

SUBSIDIARY TABLE I.—DENSITY, WATER-SUPPLY AND CROPS

District and Natural Division.	Mean density per square mile.	Percentage of Total area of		Percentage of cultivable area of		Percentage of gross cultivated area which is irrigated.	Normal rainfall.	Percentage of gross cultivated area under				
		Cultivable.	Net cultivated.	Net cultivated.	Double cropped.			Rice.	Wheat.	Cotton.	Juar.	Other crops.
1	2	3	4	5	6	7	8	9	10	11	12	13
Central Provinces and Berar	138	59	35	59	5	4	..	33	11	17	15	24
<i>Nerbudda Valley Division</i>	141	68	36	53	2	1	..	6	30	10	10	44
1. Saugor	137	76	36	48	1	.8	46.72	3	42	1	12	42
2. Damoh	109	58	28	49	2	1.5	48.16	12	39	..	10	39
3. Jabulpore	198	76	38	50	6	1.4	56.48	18	29	1	3	49
4. Narsinghpur	163	82	46	57	2	.5	49.21	8	22	4	5	61
5. Hoshangabad	132	69	38	56	1	.4	48.37	1	44	8	6	41
6. Nimar	110	54	33	62	1	1.0	30.30	2	4	39	21	34
7. Makrai	100	44	36	84	..	..	44.55	1	8	29	5	57
<i>Plateau Division</i>	109	66	30	43	3	2	..	8	22	5	13	52
8. Mandla	88	53	21	39	5	.2	54.98	18	18	..	..	64
9. Seoni	122	75	35	47	3	3.7	52.18	14	32	2	4	64
10. Betul	104	63	29	45	2	1.4	43.10	2	21	4	19	48
11. Chhindwara	125	77	33	43	1	1.2	40.84	1	18	11	24	54
												46
<i>Maratha Plain Division</i>	174	66	44	67	3	6	..	10	6	36	28	20
12. Wardha	212	81	67	82	..	.4	41.27	..	10	42	30	18
13. Nagpur	245	78	54	68	..	1.6	46.56	2	13	28	35	22
14. Chanda	82	46	15	32	18	17.5	49.62	28	7	13	25	27
15. Bhandara	228	75	34	46	12	24.0	53.60	47	9	1	8	35
16. Balaghat	158	56	24	42	14	22.1	63.84	54	6	..	1	39
17. Amraoti	201	63	55	86	..	.4	30.02	..	3	54	30	13
18. Akola	214	84	73	87	..	.3	28.04	1	4	50	33	12
19. Buldana	204	79	67	84	1	.5	32.00	..	4	44	34	18
20. Yeotmal	164	68	53	78	..	.1	40.00	1	2	44	36	17
<i>Chhattisgarh Plain Division</i>	128	47	28	59	12	4	..	86	4	..	3	7
21. Raipur	157	61	33	55	14	6.7	50.83	59	1	1	..	39
22. Bilaspur	184	68	35	51	12	2.4	48.59	57	5	..	..	38
23. Drug	173	78	46	59	16	8.1	47.05	40	8	..	..	52
24. Bastar	40	10	7	68	3	.2	76.00	55	..	..	27	18
25. Kanker	95	33	25	77	4	.2	49.00	53	..	..	12	35
26. Nandgaon	209	69	55	81	19	.3	53.00	35	8	..	..	57
27. Khairagarh	169	72	53	73	11	.2	45.72	25	16	..	..	59
28. Chhuikhadan	207	77	66	86	7	.2	49.60	18	19	..	..	63
29. Kawardha	91	36	26	71	1	.8	39.00	18	14	..	34	33
30. Sakti	351	61	52	84	16	9.2	62.82	77	..	..	..	23
31. Raigarh	187	52	36	68	2	1.3	58.10	75	..	..	..	20
32. Sarangarh	239	49	41	83	9	2.4	50.00	77	1	..	..	21
<i>Chhota Nagpur Division</i>	78	35	21	61	3	..	..	56	..	12	3	29
33. Changbhakar	26											
34. Korea	56											
35. Surguja	83											
36. Udaipur	93	26	19	75	3	..	47.00	66	..	1	6	27
37. Jashpur	99	40	22	56	3	0.1	68.90	51	..	18	1	30

Note.—(1) The statement shows the average of the years 1920-21 to 1929-30 for the Central Provinces and Berar districts. The figures for States are normal figures and were furnished by the States concerned.

(2) The figures for cultivable area of British districts are those supplied by the Land Records Department. They exclude Government forest but include other tree forest and scrub jungle.

(3) The normal rainfall represents the average of 62 years for all Central Provinces districts except Drug for which it represents the average for 59 years. For the Berar districts the average is for 36 years. The figures for States are normal figures, and were furnished by the States concerned.

SUBSIDIARY TABLE II.—DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY

District and Natural Division.	Tahals with a population per square mile of							
	Under 150.		150—300.		300—450.		450 and over.	
	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).
1	2	3	4	5	6	7	8	9
Central Provinces and Berar	77,041 58.8	6,622 36.8	49,433 37.7	9,716 54.0	8,810 2.9	1,280 7.1	811 0.6	377 2.1
<i>Nerbudda Valley Division</i>	14,075 67.9	1,646 56.4	6,661 32.1	1,270 43.6	..	..	..	..
1. Saugor	2,900	355	1,064	190	..	..	..	..
2. Damoh	2,807	306	..	..	..	..	..	..
3. Jubbulpore	..	..	3,912	774	..	..	..	..
4. Narsinghpur	1,069	157	909	164	..	..	..	..
5. Hoahangabad	2,917	345	776	142	..	..	..	..
6. Nimar	4,227	467	..	..	..	..	..	..
7. Makrai	155	16	..	..	..	..	..	..
<i>Plateau Division</i>	14,675 87.6	1,478 81.2	2,086 12.4	343 18.8	..	..	..	..
8. Mandla	5,057	446	..	..	..	..	..	..
9. Seoni	3,216	394	..	..	..	..	..	..
10. Betul	2,938	236	972	171	..	..	..	..
11. Chhindwara	3,464	402	1,114	172	..	..	..	..
<i>Maratha Plain Division</i>	11,628 28.7	753 10.7	25,821 63.7	5,198 73.8	2,267 5.6	716 10.2	811 2.0	377 5.9
12. Wardha	..	..	2,434	516	..	..	811	377
13. Nagpur	..	..	3,023	563	..	..	..	..
14. Chanda	7,241	417	2,071	343	..	..	..	..
15. Bhandara	..	..	2,518	486	1,105	338	..	..
16. Balaghat	1,556	99	2,001	463	..	..	..	..
17. Amraoti	1,546	48	1,983	515	1,162	378	..	..
18. Akola	..	..	4,091	876	..	..	..	..
19. Buldana	..	..	3,766	767	..	..	..	..
20. Yeotmal	1,285	189	3,934	669	..	..	..	..
<i>Chhattisgarh Plain Division</i>	25,053 60.4	1,837 34.6	14,865 35.9	2,905 54.8	1,547 5.7	564 10.6	..	..
21. Raipur	5,194	616	4,523	912	..	..	..	..
22. Bilaspur	2,553	215	3,660	670	1,405	516	..	..
23. Durg	2,015	272	2,701	546	..	..	..	..
24. Bastar	13,062	525	..	..	..	..	..	..
25. Kanker	1,431	136	..	..	..	..	..	..
26. Nandgaon	..	..	871	182	..	..	..	..
27. Khairagarh	..	..	931	157	..	..	..	..
28. Chhukhadan	..	..	153	32	..	..	..	..
29. Kawardha	798	73	..	..	138	46	..	..
30. Sakti	..	..	..	..	..	..	..	..
31. Raigarh	..	..	1,486	277	..	..	..	..
32. Sarangarh	..	..	540	129	..	..	..	..
<i>Chhota Nagpur Division</i>	11,610 100.0	908 100.0	..	..	..	..	..	..
33. Changbhakar	906	23	..	..	..	..	..	..
34. Korca	1,631	91	..	..	..	..	..	..
35. Surguja	6,055	502	..	..	..	..	..	..
36. Udaipur	1,055	98	..	..	..	..	..	..
37. Jashpur	1,963	194	..	..	..	..	..	..

Note.—Figures in italics indicate the proportion per cent, which the area and population of each density group bear to the total area and population of the natural division or Province.

SUBSIDIARY TABLE III.—VARIATION IN RELATION TO DENSITY SINCE 1881

District and Natural Division.	Percentage of variation of population Increase (+) and decrease (-).					Net variation per cent 1881 to 1931.	Mean density per square mile (number of persons).					
	1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	1881 to 1891.		1931.	1921.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
Central Provinces and Berar	+12.6	-0.3	+17.9	-7.9	+10.7	+35.0	138	122	122	104	113	102
Nerbudda Valley Division ..	+6.7	-2.8	+10.7	-10.4	+6.2	+9.3	141	132	139	122	137	129
1. Saugor ..	+3.1	-2.4	+15.3	-20.4	+4.8	-3.2	137	133	137	118	149	142
2. Damoh ..	+6.4	-13.8	+16.7	-12.4	+4.0	-2.4	109	102	118	101	116	111
3. Jabulpore ..	+3.8	-0.03	+9.6	-9.0	+8.9	+12.6	198	191	191	174	191	176
4. Narsinghpur ..	+2.0	-3.2	+3.2	-14.5	+0.4	-12.5	163	159	165	160	187	186
5. Hoshangabad ..	+9.2	-2.5	+2.4	-9.6	+6.4	+4.8	132	121	124	121	134	126
6. Nimar ..	+17.7	+1.4	+19.5	+14.3	+12.7	+83.9	110	94	93	77	68	60
7. Makrai ..	+21.2	-14.8	+15.2	-29.7	+10.6	-7.4	100	83	97	84	120	108
Plateau Division ..	+14.3	-6.9	+27.3	-7.2	+9.8	+38.1	109	95	102	80	86	79
8. Mandla ..	+15.3	-4.6	+27.3	-6.5	+13.0	+47.9	88	76	80	63	67	60
9. Seoni ..	+12.9	-11.9	+20.7	-11.6	+10.4	+17.1	122	108	123	102	115	105
10. Betul ..	+11.7	-6.8	+35.6	-11.9	+6.4	+32.4	104	94	101	74	84	79
11. Chhindwara ..	+16.6	-4.9	+26.7	+0.1	+9.3	+53.7	125	107	113	89	89	81
Maratha Plain Division ..	+13.2	+0.8	+13.9	-6.8	+8.1	+31.2	174	154	152	134	143	132
12. Wardha ..	+11.3	+0.6	+19.4	-3.9	+3.5	+33.0	212	191	189	159	165	159
13. Nagpur ..	+18.6	-2.0	+7.7	-0.8	+8.7	+35.0	245	207	211	196	197	182
14. Chanda ..	+15.0	-2.5	+26.9	-14.6	+6.2	+29.0	82	71	73	57	67	63
15. Bhandara ..	+14.8	+4.7	+16.7	-10.7	+8.6	+36.0	228	198	189	162	182	167
16. Balazhat ..	+9.8	+7.5	+19.0	-14.1	+11.7	+34.7	158	144	134	112	131	117
17. Amraoti ..	+13.7	-5.1	+8.1	-4.7	+9.2	+21.4	201	176	186	172	181	165
18. Akola ..	+10.2	+1.1	+4.5	-0.5	+3.2	+19.6	214	194	192	184	185	179
19. Buldana ..	+8.9	+4.5	+9.0	-9.4	+5.5	+18.6	204	187	179	164	181	172
20. Yeotmal ..	+14.5	+3.4	+25.5	-5.6	+17.9	+65.4	164	144	139	111	117	99
Chhattisgarh Plain Division ..	+18.18	+3.0	+23.3	-10.2	+17.1	+49.9	128	114	111	90	100	85
21. Raipur ..	+9.7	+6.3	+21.1	-2.4	+13.1	+55.8	157	143	134	111	114	101
22. Bilaspur ..	+13.7	+7.5	+24.8	-12.2	+18.8	+58.9	184	162	150	121	137	116
23. Drug ..	+8.0	-4.1	+14.4	-16.6	+11.0	+9.6	173	161	167	146	176	158
24. Baster ..	+12.9	+7.2	+41.4	-1.4	+58.4	+167.4	40	36	33	23	24	15
25. Kanker ..	+8.9	-1.8	+22.7	+25.6	+29.5	+113.6	95	87	89	72	58	45
26. Nandgaon ..	+23.3	-11.6	+32.4	-31.3	+11.9	+11.0	209	170	192	145	211	189
27. Khairagarh ..	+26.9	-20.2	+13.0	-24.1	+9.1	-5.3	169	133	167	148	195	178
28. Chhuikhadan ..	+21.2	-16.1	+18.1	-27.3	+10.0	-4.0	207	170	204	172	236	214
29. Kawardha ..	+17.9	-20.4	+35.1	-37.4	+6.3	-15.7	91	77	97	72	115	108
30. Sakti ..	+16.7	+20.3	+54.9	-12.1	+11.2	+112.5	351	301	250	162	184	165
31. Raigarh ..	+14.9	+10.4	+25.1	+3.8	+30.7	+115.3	187	163	147	118	113	87
32. Sarangarh ..	+9.5	+15.4	+27.7	-4.0	+16.7	+80.9	239	218	189	148	154	152
Chhota Nagpur Division ..	+22.08	-6.7	+29.4	+9.9	+21.2	+107.2	78	61	65	50	46	38
33. Changbhakar ..	+6.9	-10.6	+24.9	+5.5	+37.6	+73.2	26	24	27	22	20	15
34. Korem ..	+14.8	+26.9	+76.9	-3.1	+21.4	+204.5	56	49	38	22	22	18
35. Surguja ..	+32.9	-11.9	+22.1	+8.2	+20.1	+85.7	83	62	71	58	54	45
36. Udaipur ..	+37.4	+9.7	+42.9	+20.9	+10.5	+187.8	93	67	61	43	36	32
37. Jaashpur ..	+25.7	-11.6	+32.1	+16.3	+25.9	+114.6	99	79	89	67	58	46

SUBSIDIARY TABLE IV.—VARIATION IN ACTUAL POPULATION

District and Natural Division.	Population in 1931.		Population in 1921.	
	Actual population.	Immigrants.	Actual population.	Immigrants.
1	2	3	4	5
CENTRAL PROVINCES AND BERAR	17,990,937	655,574	15,979,660	609,504
<i>Nerbudda Valley Division</i>	<i>2,914,526</i>	..	<i>2,731,443</i>	<i>290,426</i>
1. Saugor	544,589	51,531	528,340	55,254
2. Damoh	305,568	31,065	287,126	16,941
3. Jabulpore	773,811	114,775	745,685	128,335
4. Narsinghpur	321,481	24,610	315,162	29,860
5. Hoshangabad	486,630	54,305	445,733	47,766
6. Nimar	466,931	108,384	396,554	89,641
7. Makrai	15,516	5,241	12,803	3,632
<i>Plateau Division</i>	<i>1,819,022</i>	..	<i>1,590,889</i>	<i>66,990</i>
8. Mandla	445,766	30,851	386,446	23,870
9. Seoni	393,732	26,400	348,871	20,559
10. Betul	406,252	21,275	363,737	15,449
11. Chhindwara	573,272	43,898	491,835	33,410
<i>Maratha Plain Division</i>	<i>7,043,946</i>	..	<i>6,221,544</i>	<i>332,479</i>
12. Wardha	516,266	97,668	463,698	96,411
13. Nagpur	940,049	134,773	792,521	98,520
14. Chanda	759,695	51,576	660,610	40,454
15. Bhandara	824,496	66,191	717,747	44,229
16. Balaghat	561,602	52,953	511,614	78,365
17. Amraoti	941,604	134,404	827,867	115,329
18. Akola	876,362	130,413	794,847	119,194
19. Buldana	766,584	83,856	703,643	89,419
20. Yeotmal	857,288	150,903	748,959	149,617
<i>Chhattisgarh Plain Division</i>	<i>5,305,860</i>	..	<i>4,731,810</i>	<i>126,271</i>
21. Raipur	1,527,573	90,773	1,392,768	87,978
22. Bilaspur	1,400,248	78,592	1,231,761	100,095
23. Drug	817,924	54,632	757,154	65,171
24. Bastar	524,721	19,431	464,407	23,517
25. Kanker	136,101	42,328	124,928	11,829
26. Nandgaon	182,380	41,066	147,906	39,905
27. Khairagarh	157,400	31,239	124,008	14,516
28. Chhuikhadan	31,668	8,447	26,122	7,027
29. Kawardha	72,820	14,187	61,783	12,140
30. Sakti	48,489	18,083	41,554	14,067
31. Raigarh	277,569	30,663	241,634	24,381
32. Serangarh	128,967	15,865	117,781	22,712
<i>Chhota Nagpur Division</i>	<i>907,583</i>	..	<i>703,974</i>	<i>70,917</i>
33. Changbakar	23,322	5,113	21,826	2,114
34. Koresa	90,846	22,790	79,169	27,945
35. Surguja	501,939	41,102	377,679	42,171
36. Udaipur	97,738	22,094	71,124	8,743
37. Jashpur	193,698	18,852	154,156	12,443

Note.—The "Natural" population of districts that is the population deduced from the available vital statistics and figures of immigration and emigration could not be shown for the 1931 Census, because provinces did not tabulate the necessary figures for emigrants. The natural population of the province was* 17,756,753 against 15,776,892 in 1921.

*This figure does not include the figures of emigrants to Madras and outside India.

SUBSIDIARY TABLE V.—COMPARISON WITH VITAL STATISTICS

District and Natural Division.	In 1921 to 1930 total number of		Number per cent of population of 1921 of		Excess (+) or deficiency (-) of births over deaths.	Actual population.
	Births.	Deaths.	Births.	Deaths.		
1	2	3	4	5	6	7
GENERAL PROVINCES AND BERAR	6,669,089	5,076,729	42	38	+1,592,360	17,990,937
<i>Nerbudda Valley Division</i>	1,192,746	989,835	44	36	+202,911	2,914,526
1. Saugor	214,628	175,511	41	33	+39,117	544,589
2. Damoh	130,011	108,972	45	35	+21,039	305,568
3. Jabulpore	303,403	268,865	41	36	+34,538	773,811
4. Narsinghpur	133,878	116,635	42	37	+17,243	321,481
5. Hoshangabad	201,800	159,617	45	34	+42,183	486,630
6. Nimar	203,742	155,495	52	41	+48,247	466,931
7. Makrai	5,284	4,740	41	37	+544	15,516
<i>Plateau Division</i>	672,700	482,450	42	30	+190,250	1,819,022
8. Mandla	148,230	107,603	38	28	+40,627	445,766
9. Seoni	146,542	106,634	42	30	+39,908	393,732
10. Betul	161,192	116,273	44	32	+44,919	406,252
11. Chhindwara	216,736	151,940	44	31	+64,796	573,272
<i>Maratha Plain Division</i>	2,795,658	2,103,083	45	34	+692,575	7,043,946
12. Wardha	211,882	153,423	46	33	+58,459	516,266
13. Nagpur	381,483	280,789	48	35	+100,694	940,049
14. Chanda	282,452	212,710	43	32	+69,742	759,695
15. Bhandara	302,173	210,383	42	29	+91,790	824,496
16. Balaghat	188,492	144,072	37	28	+44,420	561,602
17. Amraoti	382,753	303,381	46	37	+79,372	941,604
18. Akola	369,361	297,754	46	37	+71,607	876,362
19. Buldana	330,881	247,208	47	35	+83,673	766,584
20. Yeotmal	346,181	253,363	46	34	+92,818	857,288
<i>Chhattisgarh Plain Division</i>	1,836,465	1,394,891	39	29	+441,574	5,305,860
21. Raipur	565,890	444,365	40	31	+121,525	1,527,573
22. Bilaspur	526,165	378,708	43	30	+147,457	1,400,248
23. Durg	335,217	275,703	45	37	+59,514	817,924
24. Bastar	93,500	72,225	20	16	+21,275	524,721
25. Kanker	36,256	21,348	29	17	+14,908	136,101
26. Nandgaon	69,248	52,153	47	35	+17,095	182,380
27. Khairagarh	47,219	38,865	38	31	+8,354	157,400
28. Chhuikhadan	9,728	7,283	37	28	+2,445	31,668
29. Kawardha	29,234	23,397	47	38	+5,837	72,820
30. Sakti	14,942	10,402	36	25	+4,540	48,489
31. Raigarh	71,811	46,501	29	19	+25,310	277,569
32. Saragarh	37,255	23,941	31	20	+13,314	128,967
<i>Chhota Nagpur Division</i>	171,520	106,470	24	15	+65,050	907,583
33. Changbakar	3,636	2,926	16	13	+710	23,322
34. Koren	24,890	19,758	31	25	+5,132	90,886
35. Surguja	82,632	49,641	22	13	+32,991	501,939
36. Udaipur	23,199	11,308	32	16	+11,891	97,738
37. Jashpur	37,163	22,837	24	15	+14,326	193,698

SUBSIDIARY TABLE VI.—VARIATION BY TAHSILS CLASSIFIED ACCORDING TO DENSITY

(a) ACTUAL FIGURES

Natural Division.	Decade.	Variation in tahsils with a population per square mile at the commencement of decade of			
		Under 150.	150 to 300.	300 to 450.	450 and over.
1	2	3	4	5	6
Central Provinces and Berar	1891—1901	- 445,777	- 606,146	+ 1,675	..
	1901—1911	+ 1,451,184	+ 519,081	- 25,409	..
	1911—1921	+ 554,722	- 1,056,797	+ 498,677	..
	1921—1931	- 45,204	+ 1,150,768	- 196,017	+ 95,725
Nerbudda Valley Division (excluding Makrai State).	1891—1901	- 126,053	- 162,798	..	..
	1901—1911	+ 190,117	+ 79,649	..	..
	1911—1921	+ 105,695	- 181,547	..	..
	1921—1931	- 33,717	+ 214,087	..	..
Plateau Division	1891—1901	- 102,157	..	..	..
	1901—1911	+ 366,287	..	..	..
	1911—1921	- 115,441	- 2,564	..	..
	1921—1931	+ 37,910	+ 190,193	..	..
Maratha Plain Division	1891—1901	- 178,406	- 220,737	+ 1,675	..
	1901—1911	+ 483,281	+ 295,826	- 25,409	..
	1911—1921	+ 299,268	- 276,045	+ 32,166	..
	1921—1931	+ 100,989	+ 521,420	+ 104,268	+ 95,725
Chhattisgarh Administrative Division	1891—1901	- 39,161	- 222,611	..	..
	1901—1911	+ 411,499	+ 143,606	..	..
	1911—1921	+ 265,200	- 596,641	+ 466,511	..
	1921—1931	- 530,956	+ 845,621	+ 49,393	..

(b) PROPORTIONAL FIGURES

Natural Division.	Decade.	Variation in tahsils with a population per square mile at the commencement of decade of			
		Under 150.	150 to 300.	300 to 450.	450 and over.
1	2	3	4	5	6
Central Provinces and Berar	1891—1901	- 6	- 10	..	..
	1901—1911	+ 21	+ 11	..	..
	1911—1921	+ 9	- 14	+ 200	..
	1921—1931	- 1	+ 16	- 14	+ 34
Nerbudda Valley Division (excluding Makrai State).	1891—1901	- 8	- 13	..	..
	1901—1911	+ 12	+ 8	..	..
	1911—1921	+ 7	- 15	..	..
	1921—1931	- 2	+ 20	..	..
Plateau Division	1891—1901	- 7	..	..	..
	1901—1911	+ 27	..	..	..
	1911—1921	- 7	- 2	..	..
	1921—1931	+ 3	+ 125	..	..
Maratha Plain Division	1891—1901	- 8	- 7	..	..
	1901—1911	+ 22	+ 11	- 8	..
	1911—1921	+ 21	- 6	+ 13	..
	1921—1931	+ 16	+ 11	+ 17	+ 34
Chhattisgarh Administrative Division	1891—1901	- 2	- 13	..	..
	1901—1911	+ 24	+ 15	..	..
	1911—1921	+ 12	- 32	..	..
	1921—1931	- 33	+ 66	..	..

SUBSIDIARY TABLE VII.—PERSONS PER HOUSE AND HOUSES PER SQUARE MILE

Natural Division.	Average number of persons per house					Average number of houses per square mile.				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
	2	3	4	5	6	7	8	9	10	11
Central Provinces and Berar	5	5	5	5	5	27	24	25	21	23
Nerbudda Valley Division	5	5	5	4	5	31	27	28	18	29
Plateau Division	5	5	5	5	5	22	20	20	16	17
Maratha Plain Division	5	5	5	5	5	35	30	32	28	29
Chhattisgarh Plain Division	5	5	5	5	5	25	22	22	18	20
Chhota Nagpur Division	6	6	6	6	5	12	10	11	8	9

CHAPTER II

THE POPULATION OF CITIES, TOWNS AND VILLAGES

Reference to statistics.

1. The figures for urban and rural population are separated in Imperial Table I, but this chapter deals mainly with the statistics contained in Imperial Tables III, IV and V. In Table III the population is divided according to the size of the city, town or village in which it resides. In Table IV towns are classified according to the size of their population and the figures for the Census of 1931 are compared with those for previous censuses. In Table V the population of the towns is distributed according to religion and the towns are arranged territorially. Certain additional details regarding the number of occupied houses in the more important towns, and literacy in urban and rural areas according to religion are given in Provincial Tables I and II. Four subsidiary tables appear at the end of the chapter and set forth :—

I.—The distribution of the population between towns and villages.

II.—The number per mille of the total population of each main religion who live in towns.

III.—Towns classified by population and their growth.

IV.—Cities and their growth.

Definition of city.

2. For the purposes of the Census a city was defined as every town containing not less than 100,000 inhabitants and any other town which the Provincial Superintendent with the sanction of the Local Government might decide to treat as a city. Nagpur and Jubbulpore are the only two places in the province with a population of over 100,000 and as at previous censuses were alone treated as cities.

Definition of town.

3. In towns were included every municipality, all civil lines not falling within municipal limits, every cantonment, and every other continuous collection of houses, inhabited by not less than 5,000 persons, which the Provincial Superintendent might decide to treat as a town. Enumeration in compact suburban areas not actually within Municipal limits was done with that of the town to which they naturally belonged. In the Census Tables for 1931 the population of cantonments has for the first time been shown separately from that of the towns adjoining them. This procedure has obvious advantages because separate statistics are so often needed but in analysing figures it must be remembered that sometimes a municipality and a cantonment, or two adjoining municipalities, for instance Amraoti and Amraoti Camp, geographically form a single unit. In Table IV it will be found that eight places in British India and three places in the States with less than 5,000 inhabitants have been treated as towns. Five of these boasted municipal committees and therefore had to be included. The other six all had marked urban characteristics and were included on the advice of the district authorities concerned, who were instructed that it was undesirable to classify as towns overgrown villages with no urban characteristics and that in approaching the question they should pay regard to the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade and its historic associations. In spite of the application of these principles, there is bound to be some inconsistency in the classification of towns. For instance a State headquarters like Sakti, which now has a municipal committee, is not comparable in its urban characteristics to the cotton markets in the Maratha Plain Division. The distribution of towns over the province which is analysed later in this chapter proves however that they have been carefully classed.

Definition of village.

4. In England and Wales the parish is the Census division and not the village, which has been found to be the convenient unit in India. It has been observed in Chapter I that in the Central Provinces it is unusual to find agriculturists living in widely scattered farm-houses as they do in many other countries. The ordinary village is a close collection of houses belonging to the cultivators and labourers employed on the land for two or three miles around. The picture of the village in earlier days drawn in the report of the Central Provinces Banking Enquiry Committee of 1929-30 is in many respects a true picture of the modern village.

"The village was self-sufficing. The cultivators produced the grain, the oil-seeds and the cotton, etc. The weavers manufactured the hand-woven cloth. The Ahirs bred cattle, and tended the village cattle as communal village servants. The Sonars made the ornaments of gold and silver for the few who required them. The Chhamar made the shoes; the bangle-maker the glass bangles for the women. The local dyers coloured the country cloth with local dyes produced from *al*, which was then a valuable crop. The Telis pressed out with their bullock-power oil-press the vegetable oil required for food and for lighting. The Kalars manufactured country liquor from mahua where demand existed. The carpenter and the blacksmith produced the agricultural implements of wood and iron and the doors and door-posts for houses, the country carts, etc. The Kumhars (potters) made the earthen utensils, the bricks and the tiles from the clay deposits on the bank of the local stream, and so on. In the smaller villages, possibly, not all these manufacturers of commodities existed. But they were always to be found in the bazar villages.

"The bazar village corresponded, and still corresponds in many respects, though on a smaller and more primitive scale, with the small market town in rural areas in England. A large village with a weekly or bi-weekly bazar will be found all over the province at distances of 5 to 10 miles, serving the surrounding villages. Go through any of those surrounding villages in the afternoon of the bazar day, and you will find it practically deserted. But if you proceed on to the bazar village, you will find all the countryside collected. Many of these village bazars are now under the management of the district council, who arrange for the sanitation and have often constructed *chabutras* or raised platforms for stalls, sometimes covered in to keep off the sun and rain, and make charges in return for the use of these sites for stalls. Here will sit, with their wares spread out before them, the purveyors of all those commodities required in rural life. The local Kachis or market gardeners will be there with their onions, pumpkins, melons, vegetables, etc. There will be the grocers with their salt condiments, *haldi* (turmeric), etc., and the oil-sellers with sweet oil and the coarse red kerosene oil which is now used for lighting, and which is purchased by the bottle. There will be the weavers with the home-made saris and dhotis, etc., while nowadays there may be some mill-made cloth imported from outside. There will be stalls for the sale of glass bangles, cheap anklets and bracelets of silver alloy, combs and cheap hand looking-glasses, etc., so popular nowadays. There will be some leather workers with the gaily decorated country shoes; and some sellers of country tobacco and *pan*, etc., etc. Cartwheels, carved doors, whips, leather thongs, rope, etc., and numerous other articles will be for sale here, all of local manufacture. To many of these bazars the small cultivators still take small quantities of grain which they sell retail and with the proceeds make their petty purchases. The larger bazars may also have risen to the rank of cattle markets and here cattle, young and old, will be brought for sale to cultivators who require them, or in some tracts to the *Kasai* (butcher) for slaughter, although in many tracts Hindu sentiment is proving too strong for this latter class. Sometimes the local bazar is also a grain market, where dealers come for purchase and wholesale export to the rail head. Sometimes *ghee* also may be purchased for export in the same way. To the bazar nearly every one will go, sometimes from considerable distances, in their country carts or *damuis*. The womenfolk particularly will be there in large numbers, often decked out in their best clothes. They go not always to make purchases, but here they meet their friends, wander about and hear the latest gossip of the country side, and enjoy the weekly outing. In fact, with the exception of occasional visits to the large religious fairs such as Burman-ghat on the banks of the Nerbudda in Narsinghpur, or to marriages, etc., the weekly visit to the bazar village is one of the few outings which occur to break the monotony of village life. In the tracts more cut off from the towns grain is still the chief medium of exchange and the supply of money required for implementing the exchange of commodities at some of these bazars is sometimes surprisingly small. But the money changer, who changes silver into copper coins for a small charge, will still usually be found. Some of these petty tradesmen reside in the bazar village if it is a big one, but nowadays, with improved communications, there are numerous petty grocers or hawkers who travel round to the various small bazars selling their wares and often purchasing small quantities of *ghee* and grain in exchange. Thus the needs of the villager, food, grain, clothing, cattle, etc., were, and still can be, met in or near his village in the countryside."

Every such village including perhaps a few scattered huts built in the surrounding fields, a forest department outpost or a railway level crossing naturally forms the Census unit, and so, as in previous decades, every area demarcated as a *mauza* for revenue purposes was a Census village. Hamlets included in the area of the *mauza* were not treated as separate villages.

5. In 1931 there were 122 towns and 48,722 villages in the Central Provinces and Berar, against 120 towns and 47,576 villages in 1921. The rural population has risen from 14,538,230 at the preceding census to 16,236,326 and the urban population from 1,441,430 to 1,754,611. The percentages of increase were 11.7 and 21.8 respectively. These figures

Distribution of the population.

give a correct idea of the distribution of the population between towns and villages, and of the comparative rates of increase, for only eight places, with a total population of 45,481, were classed as towns which were not treated as such in 1921, while ten of the towns of 1921 have been omitted from the revised list because they have ceased to retain truly urban characteristics. Their population in 1921 was 51,584 and so the resultant net variation in the urban population returned is minus 6,103 only. The actual number of towns is higher than that in 1921 owing to cantonments being treated as separate units. There were no disturbing influences at the time of the Census, such as evacuation due to plague or temporary religious or secular gatherings. The distribution of population recorded in the tables may therefore be regarded as normal. There were, as shown in the Subsidiary Table I, 98 persons per mille in 1931 living in towns and 902 per mille in villages. In 1921, 90 per mille were found in towns and the figure was exactly the same

Urban population per mille from 1881 to 1931.	Central Provinces.	United Provinces.	Bombay.	Madras.	Bihar and Orissa.	England and Wales.
1881	70	107	178	96	43	...
1891	72	105	172	95	35	720
1901	90	106	186	110	37	770
1911	76	100	181	117	31	781
1921	90	106	211	124	37	793
1931	98	112	212	136	40	799

in 1901. The progress of urbanization for the Province as a whole is therefore extremely slow. The figures in the margin which facilitate a comparison with the distribution of population in other provinces and in England and Wales are of considerable interest. Four of the British provinces which border the Central Provinces contain a considerably higher proportion of residents in towns. The statistics for England and Wales show the extraordinary contrast between a country in which industries are fully developed and one in which they are not.

6. Since the changes in classification of towns from census to census may render attempts to show the comparative proportion of persons residing in cities, towns and villages respectively uncertain and possibly even fallacious a table has been prepared to show variations in the proportion of the population residing in places of various sizes irrespective of their classification. Diagram II-1 illustrates this table. These figures again show

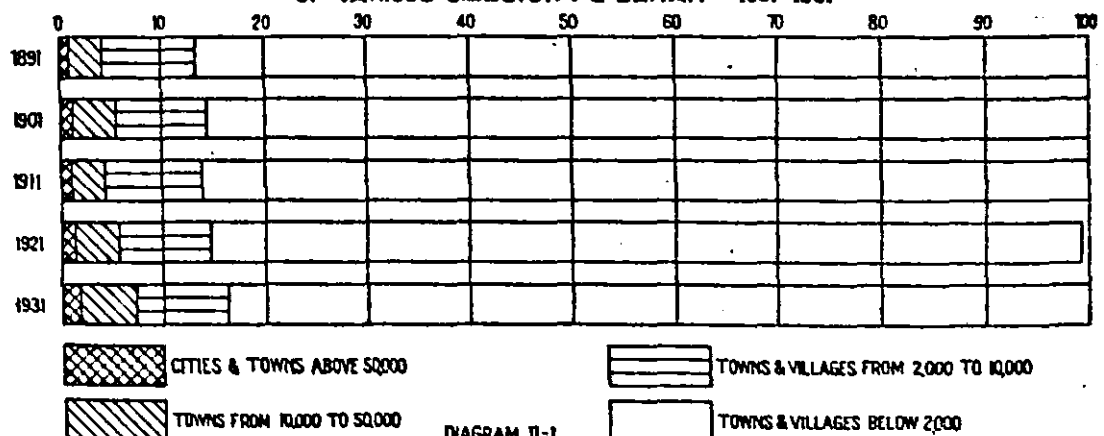
Progress of urbanization.

Number per mille enumerated in places with a population of	1891	1901	1911	1921	1931
100,000 and over	7	9	13	16	18
50,000 to 100,000	5	6	...	...	...
20,000 to 50,000	14	16	12	19	28
10,000 to 20,000	17	25	20	23	26
5,000 to 10,000	30	30	27	28	28
2,000 to 5,000	62	59	67	62	62
1,000 to 2,000	117	106	120	125	135
500 to 1,000	247	221	255	254	260
Under 500	501	523	486	472	443
Total	1,000	1,000	1,000	999	1,000
Unclassed	...	...	...	1	...

These figures again show

sification. Diagram II-1 illustrates this table.

PERCENTAGE OF DISTRIBUTION OF THE POPULATION AMONG PLACES OF VARIOUS SIZES. C.P. & BERAR 1891-1931



*Note.—Owing to an error in the local tabulation office, detected after this chapter was printed the strictly military population of Saugor, 938 males and 317 females, was included in the Municipality figure instead of in those of the Cantonment. The result is that Saugor Cantonment has been classed as town of between 5,000 and 10,000 inhabitants where as its real population is 10,345. The mistake does not affect the conclusion in this chapter. Saugor Cantonment is in fact geographically and demographically one unit with Saugor town, and was only treated separately at the request of the Military authorities. See also note 2 under Subsidiary Table I.

how slowly the urbanization of the province is proceeding. They also demonstrate that while the proportion of those residing in towns of over 10,000 inhabitants is increasing, the type of place which is losing to them is apparently the small village of under 500 inhabitants. The statistics must not however be misunderstood. The marginal table will be helpful in elucidating them. The deterioration in villages of under 500 inhabitants is in fact only

Size.	Number of places of various sizes.			
	Number.		Total population.	
	1921	1931	1921	1931
Under 500 ...	39,755	39,591	7,539,065	7,561,869
500 to 1,000 ...	5,968	6,898	4,055,897	4,684,544
1,000 to 2,000 ...	1,516	1,828	1,996,442	2,128,141
2,000 to 5,000 ...	352	403	993,771	1,119,954
5,000 to 10,000 ...	66	71	444,832	499,759
*10,000 to 20,000 ...	27	35	368,812	473,829
20,000 to 50,000 ...	10	16	310,123	497,612
50,000 to 100,000 ...	...	...	...	...
100,000 and over ...	2	2	253,986	319,432

apparent. It will be noticed that those in the next two classes have grown both in number and population which shows that the smaller villages of 1921 have gone up in class while the total population in those still containing under 500 inhabitants has also actually risen. On the other hand the middle-sized places of from 2,000 to 10,000 inhabitants, while increasing

in number, have relatively to that number gained considerably less in population than the rest, and the proportion of residents in them is exactly the same as in 1921, by which it is proved that the growth in places of above 10,000 inhabitants is really at their expense. (Inclusion of Saugor Cantonment and Mandla Municipality in the class of towns of above 10,000 inhabitants would strengthen this argument. See footnotes.)

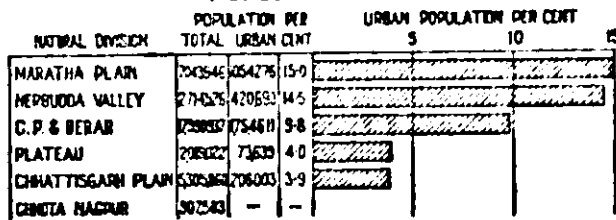
7. It is to be expected that there should be in the cotton-growing districts a larger number of towns and a heavier proportion of urban population than elsewhere. The figures available will be analysed when the growth of the urban population is examined. In this paragraph it is sufficient to

Distribution of population in Natural Divisions.

Natural division.	Towns.	Villages.
Nerbudda Valley division ...	24	8,927
Plateau division ...	7	6,781
Maratha Plain division ...	73	13,625
Chhattisgarh Plain division ...	18	15,364
Chhota Nagpur division ...	...	3,022

compare the statistics for the natural divisions. The number of towns and villages in each is given in the margin and Diagram II-2 illustrates the percentage of the urban population on the total population for the same units. More detailed information will be found in Subsidiary Table I from which the distribution of the population in towns and villages of different sizes can be ascertained for each district, State and natural division. The salient points are that in the Maratha Plain Division which contains the City of Nagpur and most of the big cotton centres, 150 per mille of the population live in towns. The Nerbudda Valley Division with the city of Jabulpore and the important towns of Burhanpur,

URBAN POPULATION PER CENT IN THE TOTAL POPULATION 1931



Saugor and Khandwa follows closely with an urban population of 115 per mille. In the Plateau Division and the Chhattisgarh Division the number of town-dwellers is almost negligible—40 per mille and 39 per mille respectively, while in the Chhota Nagpur Division there are none. The increase per mille in town-dwellers during the last decade is 17 in the Nerbudda Valley Division, 11 in the Maratha Plain Division, 5 in the Chhattisgarh Plain Division, and there is a decrease of 1 per mille in the Plateau Division. It must be noted, however, in considering these figures that no less than eight towns of 1921 in the Maratha Plain Division have been degraded to the status of villages and only four new towns substituted.

8. Although the comparative statistics show that the rate of increase of the population in towns has been considerably greater than in rural areas,

Character of the population.

*Note.—See footnote page 76 and note 2 under Subsidiary Table I of the Chapter.

the fact that in ten years the proportion of town-dwellers has risen by less than 1 per cent confirms the observation made in the last Census Report that the inhabitants of this province are nearly all at heart agriculturists and take much more readily to the traditional life of an Indian village than to existence in towns. It is generally economic pressure which drives the poorer classes to the towns, as pointed out in the following passage from the Report of the Royal Commission of 1931 on labour in India :—

"In our opinion the chief cause (of the retention of the village connection) is to be found in the fact that the driving force in migration comes almost entirely from one end of the channel, i.e., the village end. The industrial recruit is not prompted by the lure of the city life or by any great ambition. The city, as such, has no attraction for him and, when he leaves the village, he has seldom an ambition beyond that of securing the necessities of life. Few industrial workers would remain in industry if they could secure sufficient food and clothing in the village; they are pushed, not pulled, to the city.

A contributory cause is the joint family system, which by linking the emigrant to the village and even to its soil, serves to keep connections alive in many cases. Moreover, the comparative scarcity of employment for women and children in factories encourages the practice of leaving the family in the village, where their maintenance is more simple and less costly. In the perennial factories as a whole more than three-quarters of the workers are males over 15 years; and the children form a small proportion of the remainder. On the other hand the village offers at least intermittent work for everyone, even for small children. Further, where migration has resulted less from the lack of land than from the precarious character of its yield, there are obvious economic advantages in retaining interests in it. Even where relatives have not been left in the village, the ties of generations are strong. To a large extent Indian life is a community life and the more individualistic existence inseparable from a city is strange and unattractive to the villager.

Finally, an important cause of the desire of the factory workers to maintain village connections is to be found in the environment in which they must live while employed in factories. We deal with this later and merely observe here that no one who is familiar both with village conditions and with the factory areas can be surprised that so few workers are ready to establish in the latter a permanent home. We do not desire to suggest that the village is always, or even generally, an idyllic place: but the average factory worker, contrasting the scenes in which he has to live with his memories of his native place, must welcome every opportunity of returning there and must cherish constantly the hope that, sooner or later, he can leave the city finally behind."

Mr. Raughton explained in 1921 that the growth of industries does not necessarily result in the establishment of towns. The coal and manganese mines of the province are manned by village labour and it is only really in the cotton-growing districts that markets and mills have begun to attract people to the towns. Urban industries have indeed grown little, with the exception of *bidi* making. Of eleven cotton mills working in the province, two only have been opened since 1921. The Model Mills at Nagpur which started work in 1923 employ over 3,000 operatives and the Vidarbha Mills at Ellichpur have since 1926 been employing more than 700, but the working population of the other nine large mills existent before 1921 is much the same as it was in that year. There are a few other big industrial or commercial establishments. This subject is further discussed in Chapter VIII, Subsidiary Tables I (a) and (b) of which are relevant.

9. The Report of the Banking Enquiry Committee has stressed the fact that in this province, as indeed elsewhere, the gulf between the town and the country is very wide, and it is difficult for the rustic to assimilate his ideas to those of the more highly trained intellect of the towns. The extremely parochial nature of the average cultivator's interests is well described in the sixth chapter of that Report :—

"A slow but regular improvement in communications continues. The total length of roads at present is as follows :—

Total length of Class I roads	...	M. lcs. 49,435
Total length of Class II roads	...	2,484

There is a railway line passing through each district of the province, and each district contains a number of first class roads converging on the rail heads. Communications, however, differ materially in various parts of the province. For instance, the Itarsi-Jubbulpore branch of the Great Indian Peninsula Railway, which runs along the whole length of the Nerbudda Valley, places most villages in the Hoshangabad, Narsinghpur and the western portion of the Jubbulpore districts within 10 or 15 miles of a railway station. The hinterland of Mandla, Chanda and

Communications between urban and rural areas.

Chhattisgarh and parts of the Satpura plateau, however, are situated at a much greater distance from the railway and, although with the exception of the more hilly and most backward tracts, there are now few villages more than 20 miles from a first class road, there are still considerable areas more than 50 miles distant from the railway. In certain backward tracts, such as those mentioned above, pack-bullocks are still used as a means of transport, but these tracts are relatively unimportant, and communications now suffice for the moving of produce by country carts from nearly all cultivated areas to the wholesale markets. In the cotton zone and in other tracts where money crops are produced for sale, a large number of the cultivators carry their own produce in their own carts to the nearest market town, but in other cases, with the exception of that small percentage of persons who are habituated to litigation, and who are mostly persons who either owe or are owed considerable sums of money and who are not typical of the real villagers, the majority of the dwellers in rural areas rarely visit the town. Their lives centre round the village in which they dwell. Our chairman noted in the Narsinghpur district, which has possibly the best railway communications in the province, when inspecting a primary school in 1925 at 10 miles distance from headquarters, that out of the highest class of 14 boys four stated that they had never seen the headquarters town, while only one of them had been 50 miles by railway to the town of Jabulpore. Current events in the town are often not matters of much interest in the village, where interests centre round the prospects of the coming harvest and other rural matters of that kind. The marriage celebrations of a big man in the village, disputes over some petty encroachment of land, trespass of the cattle of one villager into the field of another, local scandals and gossip of the village, or the highhandedness of some petty local official, etc., etc., are all matters of much greater interest than the more important events of the outside world, and may be discussed far into the night when the villagers collect together to smoke the *chilum* at the village *batthok* or under the village pipal tree."

In spite of the truth of what precedes there is one remarkable feature of the last decade which is likely in the near future to bring villagers and townspeople into closer and closer contact. That is the rapid development of motor transport. In Saugor in 1929 officers on famine relief, touring in motor-cars to villages only seven miles from main roads on which lorry services were running and only twenty miles from district headquarters, found there people who had never before seen a motor vehicle. The statistics below collected for 1931 from districts and States seem to indicate that such a state of affairs is not likely to last for long. It will of course be observed how much greater the number of motor vehicles in the cotton districts is than elsewhere. In their returns the States have not in some cases included the private conveyances of the Ruling Chiefs:—

Name of district or State.	Number of private motor-cars licensed.	Number of taxi cabs and lorries.	Name of district or State.	Number of private motor-cars licensed.	Number of taxi cabs and lorries.
Central Provinces and Berar.	2,565	2,261	<i>Maratha Plain Division—concl'd.</i>		
			Buldana	117	313
			Yeratmal	98	189
<i>Nerbudda Valley Division.</i>			<i>Chhattisgarh Plain Division.</i>		
Saugor	81	34	Raipur	185	89
Damoh	27	12	Bilaspur	141	43
Jabulpore	413	93	Drug	41	30
Narsinghpur	30	6	Bastar	26	20
Hoshangabad	129	83	Kanker	8	4
Nimar	53	94	Nandgaon	3	51
Makrai	...	...	Khairagarh	12	17
<i>Plateau Division.</i>			Cbhuikhadan	14	7
Mandla	25	17	Kawardha	2	2
Seoni	28	24	Sakti	...	...
Retul	51	25	Raigarh	35	15
Chhindwara	90	45	Sarangarh	...	...
<i>Maratha Plain Division.</i>			<i>Chhota Nagpur Division.</i>		
Wardha	91	104	Changbhanur	...	...
Nagpur	748	299	Koree	...	3
Chanda	77	38	Surguja	31	21
Bhandara	82	76	Udaipur	4	2
Balaghat	71	17	Jashpur	...	...
Amraoti	323	427			
Akola	135	289			

Figures for 1921 are in most cases not available but where they are forthcoming they contrast remarkably with those given above, for instance, in Bhandara in 1921 there were 4 private motor vehicles and one taxi in

Hoshangabad 17 private vehicles and 7 taxis; in Jubbulpore 28 private vehicles and no taxis, in Chhindwara 1 private car and no taxis and in Nagpur 72 private cars and 12 taxis.

The growth of the urban population.

10. The growth of the urban population in the last fifty years is disclosed by the following figures obtained at successive censuses :—

Census.	Urban population.	Variation, increase or decrease.	Increase or decrease per cent.	Urban population as percentage of whole population.
1881	1,006,763	...	...	7.0
1891	1,138,959	+132,196	+13	7.2
1901	1,316,533	+177,574	+16	9.0
1911	1,213,049	-103,484	-8	7.6
1921	1,441,430	+228,384	+19	9.0
1931	1,754,611	+313,181	+22	9.8

Why the tendency to urbanization in this province is comparatively negligible has already been discussed in paragraph 8. Subsidiary Table III which gives fuller details of the variation of population in towns of all sizes shows that since 1881 the increase per cent has been 57 for towns classed as such in that year and 74 in the total urban population compared with the corresponding total of 1881. The figures in columns 6, 8 and 9 of the table differ from those given above because the former were calculated on adjusted statistics, and the latter on the actual urban population returned at each census. It should be noted that the figures for 1911 did not give the real urban population owing to the extreme prevalence of plague at the time of the census of that year. That the proportionate increase in the number of those living in towns during the past ten years is almost double that of those living in villages is due rather to immigration than to any greater fecundity or any less mortality in urban areas may be appreciated from the statement printed at the end of this chapter which shows the number of births and deaths per mille of the urban and rural population separately for the Census years 1921 and 1931. An accurate average could not be calculated for the intervening years for want of adequate statistics. In considering the details for the different districts it must be remembered

Deaths and births per mille of population.	Urban.	Rural.
Births 1921	37.6	37.9
Deaths 1921	46.5	43.7
Births 1931	39	43.2
Deaths 1931	31	34

that the urban area in some of them is very limited in extent. Figures for the whole province are shown in the margin. 1921 was an unhealthy year, and hence in both cases the proportion of deaths was greater than that of births. The table indicates that natural increase of population is generally slightly greater in villages than in towns but there is very little in it. A comparison of the figures of 1921 for those born outside the district of enumeration, who were resident in the two cities of the province at the time of the Census, with the corresponding figures of 1931 further proves how much the growth of urban population is due to immigration. Subsidiary Table IV gives percentages and the subject is further examined in paragraph 13 :—

	Born in district of enumeration.		Born elsewhere in Central Provinces.		Born in other parts of India.		Born outside India.	
	1921	1931	1921	1931	1921	1931	1921	1931
Nagpur City	107,628	150,258	22,487	41,628	14,751	22,922	327	357
Jubbulpore City	68,949	74,725	8,462	13,059	29,320	34,246	2,062	2,352

During the day the actual population of the cities is also increased to some extent by another form of migration, which with greater facility of transport is becoming more frequent, that is what may be called daily migration, the practice of living outside some large urban area and coming and going daily for business of one kind or another. This form of migration will be noticed in the next chapter.

The growth of population has been greatest in towns of between 20,000 and 50,000 inhabitants in which the actual rise has been 61 per cent. There were 16 such towns in 1931 against 10 only in 1921; eight of them lie in the Maratha Plain Division and six in the Nerbudda Valley Division. It must however be pointed out that at previous censuses Jubbulpore Cantonment, the present population of which is 20,065 has always been included with Jubbulpore City which makes a corresponding difference to the population of the towns in class III (20,000 to 50,000 inhabitants) and to that of the cities (over 100,000 inhabitants), although it hardly affects the percentage of increase since the population of the cantonment for 1921 has now been shown in class III also and was actually 1,932 more in that year than now. The second highest increase is 28 per cent in class IV for towns of between 10,000 and 20,000 inhabitants of which there are now 35 against 27 in 1921; and the next is 26 per cent in the two cities. On the other hand to confirm the conclusions in paragraph 6, towns of between 5,000 and 10,000 inhabitants show an increase in population of 1 per cent only and those of below 5,000 inhabitants a decrease of 54 per cent. The figures from 1881 to 1931 given in columns 10 and 11 of Subsidiary Table III show relatively the same order of variation. It is clear then that as a class what may be called country towns or market towns have deteriorated whilst the larger industrial towns continue to develop and flourish. It has already been pointed out that of 16 towns in class III (20,000 to 50,000 inhabitants) 8 are in the Maratha Plain Division, and it may be mentioned that in one more of them, Burhanpur, there are large cotton mills. Of the 32 towns in class IV (10,000 to 20,000) no less than 22 lie in the Maratha Plain Division. This urban concentration in the principal cotton growing areas is shown more clearly in the table set out below, the figures in which speak for themselves.

Statement showing Urban concentration in Principal cotton-growing areas.

District, Division or Province.	1881		1891		1901		1911		1921		1931		Percentage variation 1881-1931.
	Urban population.	Number per mille.	Urban population.	Number per mille.	Urban population.	Number per mille.	Urban population.	Number per mille.	Urban population.	Number per mille.	Urban population.	Number per mille.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Berar districts	100,110	116	160,711	124	470,441	152	160,704	120	413,574	147	481,807	131	68.89
Wardha and Nagpur.	230,122	218	262,403	220	283,843	250	235,568	201	311,000	248	404,624	281	73.06
Chanda Bhandara and Balaghat.	63,100	47	62,114	34	66,157	42	76,963	42	98,251	54	123,711	58	91.82
Whole Maratha Plain Division.	608,437	120	685,227	117	760,451	140	708,327	114	863,426	130	1,054,976	190	71.18
Whole province	1,007,685	70	1,318,533	72	1,316,532	60	1,213,040	70	1,441,430	60	1,734,611	68	74.18

11. The growth of population in the Cities and the biggest towns (those of over 40,000 inhabitants) is illustrated in Diagram II-3, which has been based on the figures set out below:—

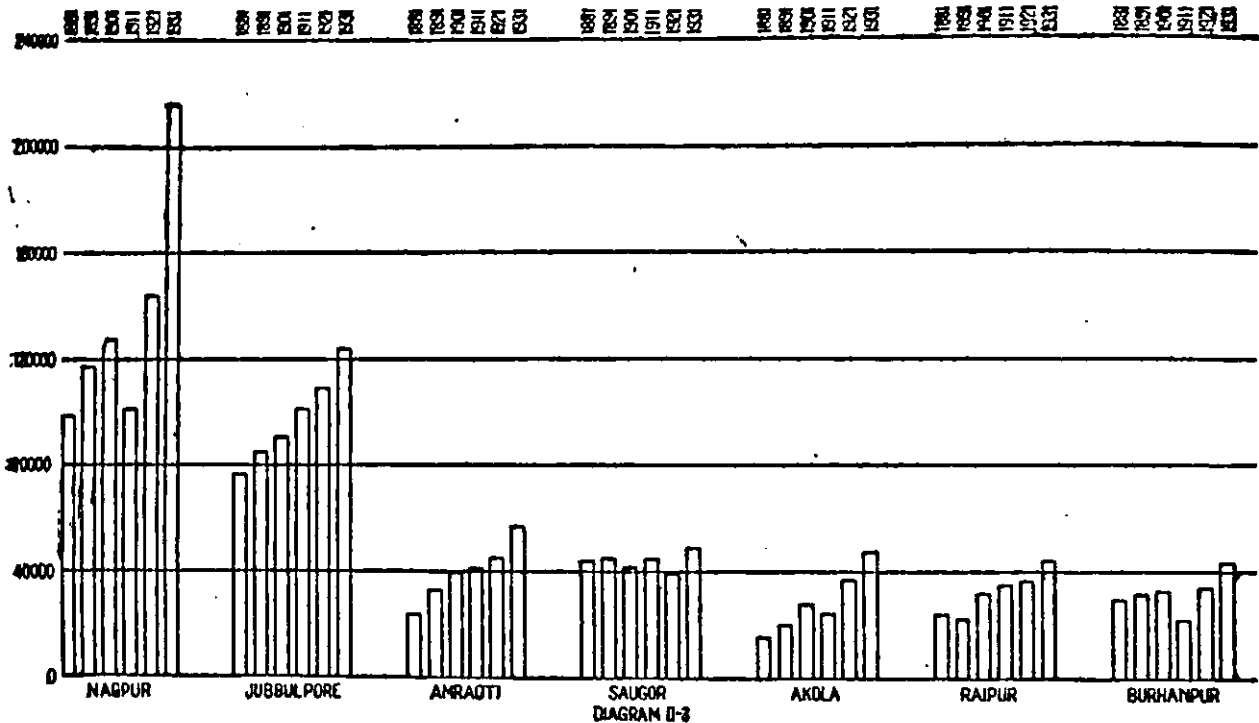
Growth of Cities and big towns.

Name of town.	Population.					
	1931	1921	1911	1901	1891	1881
Nagpur	215,165	145,193	101,415	127,734	117,014	98,209
Jubbulpore (including Cantonment)	124,382	108,793	100,651	90,533	84,682	76,023
Amraoti (with Amraoti Camp)	57,100	45,469	40,610	39,511	33,655	23,550
Saugor (including Cantonment)	48,862	39,319	45,908	42,330	44,674	41,416
Akola	47,632	37,864	25,826	29,289	21,470	16,614
Raipur	45,390	38,341	35,335	32,114	21,759	24,948
Burhanpur	44,066	35,916	22,777	33,341	32,252	30,017

To give a truer picture of the real state of affairs the population of the cantonments adjoining the Municipalities of Jubbulpore and Saugor has been included with that of each of those towns and the population of Amraoti Camp has been added to that of Amraoti Municipality. By this accretion Amraoti gains its proper place next to the two cities of the province, and as the sole town in class II (50,000 to 100,000 inhabitants). But for the extreme scarcity of water it would undoubtedly have grown even more;

owing to this cause it is reported to have lost a proportion of its population to Nagpur City, and Ellichpur, formerly a decaying place, seems also to have retained some importance at the expense of Amraoti. Water scarcity in fact appears to have caused stagnation or hindered growth in several Berar towns.

GROWTH OF POPULATION IN PLACES OF OVER 40000 INHABITANTS



Causes of fluctuations.

12. In examination of the figures for the urban population of 1931 in contrast to those of previous decades two important factors must be considered—the first is the influenza epidemic of 1918 which affected the urban population of 1921 even more than the rural population and the second, already mentioned in paragraph 10 was the epidemic of plague, the effect of which upon the census of 1911 in Akola and Burhanpur is plain from the Diagram II-3. In spite of these set-backs six out of the seven places have grown enormously since 1881. The last, Saugor, is a town the glories of which have mostly departed. It has little industrial importance except as a centre of the growing *bidi* trade, and retains its position as the fifth town in the province principally owing to its cantonment, its equable climate and its extremely pleasant situation. The effect of agricultural distress in the north of the province on the Census figures of Jubbulpore and Saugor must also be borne in mind.

Proportion of the sexes in towns.

13. In Subsidiary Table III and Subsidiary Table IV will be found figures of sex distribution in urban areas, full details of which appear in Imperial Table IV. For the whole province the number of females to every thousand males is 999.61 whilst for urban areas it is 890 only. It must be noted however that the principal deficiency in women is in places of over 20,000 inhabitants. The small table below helps considerably in the appreciation of the character of the population of towns of various types. In it the following towns have been classed as of major industrial importance:—Amraoti, Akola, Burhanpur, Saugor, Raipur, Khandwa† Bilaspur, Murwara, Ellichpur, Yeotmal, Khamgaon, Kamptee, Hinganghat, Shegaon, Chanda, Gondia, Malkapur, Unrur and Karanja. For a few others which might be regarded as equally important separate statistics were not available.

Number of females per 1,000 males.

Places.	1931	1911	1901	1891
Nagpur City	846	861	889	928
Jubbulpore City	796	762	796	880
Other towns of major industrial importance	872	903	930	934
Country towns	930	911	931	970
Villages	1,012	1,012	1,013	1,025
Central Provinces and Berar	999	1,003	1,001	1,019

It is obvious from the figures that in the industrial towns there is more immigration either from rural areas or from other provinces and States than formerly, which explains why the number of females per thousand males has steadily decreased. It will be noticed that in villages the figures are fairly constant since 1911, and in country towns in spite of a fall in 1921, due possibly to influenza, the proportion in 1921 and in 1911 was practically equal. To abstract separate figures of immigration and sex distribution in each town for Part II of this report was forbidden by the expense, but Subsidiary Table IV gives the essential information for the cities of Nagpur and Jubbulpore while a scrutiny of the statistics in Imperial Tables VI and VII for those units is interesting and supports the deduction made from the figures overleaf.

A summary of the more important figures is given below:—

City.	Sex.	Total.	Born in district of enumeration.	Born elsewhere in Central Provinces and Berar.	Born in other parts of India.
Nagpur	Male	116,403	80,051	21,702	14,335
	Female	98,712	70,197	19,836	88,587
Jubbulpore	Male	69,258	39,757	7,245	20,848
	Female	55,124	35,473	5,814	13,408

The balance of the population not shown was born outside India and is almost negligible. Statistics are not available of those born in the cities themselves but the figures for Nagpur district and Jubbulpore district given in the statement are a useful guide. It may be assumed that the heavy preponderance of males even among those born in the district of enumeration is due chiefly to migration of men from neighbouring rural areas, some of them merely temporarily in connection with their work. Among those born elsewhere in Central Provinces and Berar the excess of males is not so great, because large numbers of them come to the big cities with their wives and children. But the disparity is most accentuated in the figures of those born in other parts of India. In these is found a real picture of merchant and labourer immigrants leaving their families in their own country. As the Jubbulpore figures include those for the cantonment it must be remembered that at least 7,794 of the population there is military. This figure includes both Europeans and Indians, with of course very few women, which accounts for the proportion of females to males being considerably lower than in Nagpur.

Further relevant facts appear in Imperial Table VII, Age, Sex and Civil Condition. It discloses that up to the age of 20 the figures for the sexes in the cities are practically equal, between the ages of 20 and 40 males are enormously in excess, and after 40 the numbers gradually become equal again. Also while there are few adult women unmarried, the unmarried men in the prime of life are comparatively numerous. The obvious inference is that a large number of young men migrating to cities go there only temporarily. There is no reason to believe that the same deductions are not true in a minor degree of the larger towns.

14. The marginal table gives certain figures from Subsidiary Table IV

	Number per 10,000 of urban population.				
	Hindu.	Tribal.	Muslims.	Christians.	Others.
Central Provinces and Berar.	7,815	50	1,787	175	173
Nerbudda Valley Division	7,127	38	2,369	277	279
Plateau Division ...	7,771	250	1,628	164	187
Maratha Plain Division ...	7,695	33	1,748	115	139
Cohattigarh Plain Division.	8,450	85	1,054	281	128
Chhota Nagpur Division...	...	...	...	...	...

of Chapter XI—Religion. They prove that the minorities are proportionately more numerous in towns than in the country. The cause is not far to seek. The Marwari Bania, the Sikh soldier and contractor,

the Bohra or Cutchi merchant, the Parsi business-man, and the Punjabi Muslim sepoy will all be found in towns and cantonments, whilst the

presence of Europeans or Anglo-Indians and of Mission schools in towns induces Indian Christians to concentrate there. In other words the religious distribution also provides further proof of the immigrant nature of a large proportion of the urban population.

It is interesting to examine the Census figures from another aspect. Subsidiary Table II printed at the end of this Chapter gives the proportion of the people in the province of each religion who live in towns, and a similar proportion for each Natural Division. The proportion in the case of those following Tribal religions is negligible and has not been shown. Rather less than half the Muslims reside in towns, with the highest proportion in the Nerbudda Valley Division. Muslim soldiers at Jubbulpore and Saugor must help to swell the figure. The provincial proportion for Christians is greatly reduced by the Oraons who after conversion have continued to follow their traditional occupation of agriculture, but in the Maratha Plain Division no less than 735 in every thousand Christians are townfolk. Practically all the Parsis are found in urban areas. In fact the figures of the table bring out again the preference of minorities for towns.

**Fluctuations
by Natural
Divisions.**

15. In paragraph 7 the distribution of the population in towns and villages by natural divisions has been analysed and in paragraph 10 the outstanding feature of urban concentration in the cotton-growing districts has been fully demonstrated. All that remains therefore is to discuss briefly the causes of fluctuations of the urban population within each separate Natural Division.

**Nerbudda
Valley Division**

16. There are 24 towns in the Nerbudda Valley Division, a single unit, the small notified area of Piparia in Hoshangabad district, having been added since 1921. The city of Jubbulpore is the most important place in the Division and although the growth of its population from 86,796 in 1921 to 104,317 in 1931 is not as remarkable as the enormous rise in Nagpur, it is a sufficient indication of prosperity. A fall in the separate Cantonment population from 21,997 to 20,065 is negligible. In the city area are included the Gun Carriage Factory settlement and the railway colony, which is fairly considerable since the station lies at a junction of the Great Indian Peninsula Railway, the East Indian Railway and the Satpura branch of the Bengal-Nagpur Railway. The average number of persons per 100 houses in the city is 440 which does not imply overcrowding. The four other big towns of the division Burhanpur, Khandwa, Saugor and Damoh all returned a heavy increase in population. As remarked in the Census Report of 1921 the two first, as big cotton markets have many characteristics of the towns of the Maratha Plain. Apart from the ordinary course of migration to centres of trade and education, there was in the case of Saugor and Damoh and also in that of Jubbulpore City a special cause for increase of population in the failure of crops in the north of the Jubbulpore Division for three successive years at the end of the decade, which resulted in rural unemployment and induced agriculturists and labourers to concentrate in large towns. Only two small towns in the Natural Division showed a decrease in population. These were Sihora and Chhota Chhindwara. They are both typical country towns and their trade was no doubt affected partly by agricultural distress and partly by the tendency for concentration in bigger towns already noticed as a feature of the decade. The comparative stagnation of some other small towns also bears out what was written in paragraph 10.

**The Plateau
Division.**

17. It is unlikely that the Plateau Division will ever become urbanised. One place classed as a town in 1921, Mohpa, has now been excluded and out of the seven towns remaining the biggest is Chhindwara with a population of 17,080, the headquarters of a district where the coal mining industry is of considerable importance. One small town of the seven, Betul Bazar, has actually decreased in population while Sausar which more properly belongs to the Maratha Plain Division, has in 50 years increased only from 4,311 to 5,919 inhabitants. Betul Bazar lies in a district inhabited chiefly by primitive tribes. The slight fall in population there is however more than compensated by the rise in that of Betul Municipality, the district headquarters, from 6,954 in 1921 to 9,614 in 1931.

18. Of the 112 towns in the British districts no less than 73 lie in the Maratha Plain Division, the comparatively urban characteristics of which have already been analysed in paragraph 7. Nagpur City as the capital of the province and a busy trade centre is of course the most important place in the division. The rise in population since 1921 has been remarkable and a steady increase since 1881 when 98,299 inhabitants were returned until this census when 215,165 were entered in the schedules, places the city amongst the first fourteen in India. As mentioned in paragraph 8 during the past decade the Model Mills with a working population of about 3,000 have been opened. The Empress Mills which have been working since 1877 employ 6,596 operatives so that the mill population alone has increased by nearly 50 per cent in the last few years. Since 1921 a new branch line to Itarsi has been completed which has increased the importance of the railway junction and opened a direct line, through the coal and timber centre at Balharshah, in the Chanda district, to Madras. Lying therefore almost exactly in the centre of India, Nagpur is now linked by direct communication to the most important places elsewhere in the peninsula. The area of the city including the civil station is 20.34 square miles and the population is therefore about 10,578 per square mile with an average number of persons per 100 houses of 526. This density does not however give a true figure of the pressure of population in the heart of the city owing to the large area of the civil station where an increasing number of Government officials and professional or business gentlemen, are taking up their residence. Of the other towns in the Division, Akola and Amraoti have increased enormously although with a better water supply both might have grown still more. Ellichpur shows barely 2,000 inhabitants more than in 1881 and but for the existence of the cotton mills there would probably not have grown at all. Among the smaller towns in general the percentage of increase of population since 1881 varies enormously. How far it has been governed by physical advantages or disadvantages is a point of interest which cannot be elaborated here but the general deductions made in paragraph 10 may be regarded as correct, and in most cases the growth of the towns has largely been affected by the expansion or contraction of the cotton trade. The actual increase per cent in the average population of towns since 1921 in each district of the division is shown in the margin. The

Maratha Plain Division.

District	Average Urban population.		Increase.
	1921	1931	
			Per cent.
Wardha ...	10,154	12,183	20
Nagpur ...	19,999	24,873	24
Chanda ...	8,391	9,978	19
Bhandara ...	10,297	13,570	32
Balaghat ...	7,300	9,605	32
Amraoti ...	9,109	13,100	41
Akola ...	11,721	13,799	18
Buldana ...	9,900	11,641	18
Yeotmal ...	8,891	10,251	15

increase in Amraoti district appears the highest, but is partly due to the reduction of the number of towns there from 20 to 14. Eight of the 1921 towns with an average population of about 5,000 have been excluded and only two new places, Pathrot (5,218) and Daryapur Barosa (8,556) have been added. The rise in the average of Bhandara district is considerable because there are only four towns, all of growing importance, especially Tumsar and Gondia, a centre of the tobacco industry. In Balaghat district there is only a single town,

which is responsible for the heavy increase, while in Yeotmal district which has gained two new towns, Pandharkaoda and Ghatanji the difference in the average since 1921 is lower than elsewhere.

19. As pointed out in the last Census Report these divisions are essentially rural. There are no towns in the Chhota Nagpur Division and of the 18 towns in the Chhattisgarh Plain Division, 8 are headquarters of States of which 2 only—Rajnandgaon, where there are cotton mills and Khairagarh, which contains a railway settlement, are of importance. In the British districts Ratanpur, which was once the capital of the Haihai-bansi Rajas, has been omitted from the list of towns because it has ceased to possess urban characteristics. Raipur and Bilaspur are the two most populous towns and fall in class III, between 20,000 and 50,000 inhabitants. The population of Raipur has grown from 38,341 in 1921 to 45,390 in 1931. Railway communication with the new port of Vizagapatam has just been

Chhattisgarh Plain and Chhota Nagpur Divisions.

established and must add considerably to the importance of the biggest town in Chhattisgarh. Expansion of the considerable trade in rice and timber is to be expected and the still undeveloped zamindari and State areas in the division may perhaps yield unexpected wealth. The figure for Bilaspur is 31,374 against 24,295 in 1921 and 7,775 only in 1881. The place has merely acquired importance as a large railway centre, but, with Raipur, is likely to develop commercially now that the line to the Madras coast has been opened. It is worth repeating from the 1921 report that railway communication with Chhattisgarh has only been established for about 35 years and that in 1872 the only towns with more than 5,000 inhabitants were Raipur and Kawardha, the capital of the State of that name. The latter now contains 633 inhabitants less than it did in 1881.

The villages.

20. The distribution of population over urban and rural areas and the composition of the towns have been fully analysed. Little need be added regarding the villages. The essentially agricultural nature of the population was demonstrated in paragraphs 4 and 9 where a description has been given of the general rural economy of this province. Columns 10 to 13 of Subsidiary Table I show the proportion of the rural population living in villages of various sizes. But in spite of the fact that the increase in the total number of villages, which is a feature of the more prosperous tracts of all units, has been confined to those of over 500 inhabitants the average population of each village is still very small. The Provincial average is 333 as against 306 in 1921. It is highest in the Maratha Plain Division with a figure of 440, and lowest in the Plateau Division when it is 257. The highest average for a district is 549 in Buldana, and Amraoti shows the greatest proportion of people living in villages of over 5,000 inhabitants which is obviously due to the degradation of eight towns of 1921 to the status of villages. A single big village is responsible for the comparatively high proportion in Balaghat district.

The province then is really a land of small villages. The actual increase recorded in the total number was from 47,576 in 1921 to 48,722 and is proportionately most marked in the Chhattisgarh Plain and Chhota Nagpur Divisions. Elsewhere it is generally the cumulative result of comparatively small increases in tahsils or taluks, due often to expansion of agriculture or settlement of forest villages and in some cases, as pointed out by the Deputy Superintendents, to misclassification in the past. In a few units where an actual decrease in the number of villages was found it was usually due to the inclusion of hamlets as separate villages in 1921. In the forest areas of *khalsa* tracts and in backward parts of the zamindaris and States it is common to find new villages springing up, and old villages here and there entirely deserted. This happens wherever the primitive people practise shifting cultivation, and is especially true of the forest tracts of Chhattisgarh and Chhota Nagpur where the wild tribes are taking to agriculture in increasing numbers. An unnatural death is also often considered a good reason for abandoning a village site and may result in the colonization of two villages where formerly only one existed. The State Census Officer of Bastar reported:—

"In this State (particularly in the Paralkot Ilaqa of Antagarh tahsil and in the Katur Zamindari) the Marias want to shift as their spirit moves them. Tigers in these jungly tracts do havoc in the villages with the result that wholesale emigration sometimes takes place. But one thing is sure and that is that the Marias and Murias do not generally go out of the State. Thus every year some villages are deserted and new sites are occupied."

The increase in the actual number of villages has had little effect upon the figures of the mean distance between them which are shown on the next page. The calculations of course assume that the village areas are regular in shape and evenly distributed all over the country. The truth is however that they are concentrated in the open fertile tracts and widely distributed in the hills or forests. In the Chhattisgarh Plain Division, although the *khalsa* portions of the Raipur and Bilaspur districts are densely populated, the sparsely populated areas in Bastar and Kanker States and in some of the zamindaris have a natural effect upon the figure. On the Chhota Nagpur Plateau, in

spite of a big increase in population, villages are relatively far apart and in the Maratha Plain Division the average distance between them is comparatively big because they are of larger size than elsewhere. The differences between the calculations made in 1931 and those published in the 1921 report are not considerable.

	Mean distance between villages in miles.		Mean distance between villages in miles.
Whole province ..	1.76	<i>Maratha Plain Division—cont'd.</i>	
<i>Nerbudda Valley Division</i> ..	1.63	Buldana ..	1.83
Saugor ..	1.56	Yeotmal ..	1.93
Damoh ..	1.67	<i>Chhattisgarh Plain Division</i>	1.90
Jubbulpore ..	1.38	Raipur ..	1.59
Narsinghpur ..	1.51	Bilaspur ..	1.59
Hoshangabad ..	1.78	Drug ..	1.45
Nimar ..	2.08	Bastar ..	2.48
Makrai ..	1.60	Kanker ..	1.73
<i>Plateau Division</i> ..	1.67	Nandgaon ..	1.38
Mandla ..	1.70	Khatnagarh ..	1.40
Seoni ..	1.53	Chhuikhadan ..	1.30
Betul ..	1.90	Kawardha ..	1.54
Chhindwara ..	1.65	Sakti ..	1.13
<i>Maratha Plain Division</i> ..	1.85	Raigarh ..	1.43
Wardha ..	1.73	Sarangarh ..	1.17
Nagpur ..	1.64	<i>Chhota Nagpur Division</i> ..	2.10
Chanda ..	2.10	Changbhakar ..	2.86
Bhandara ..	1.67	Korea ..	2.43
Balaghat ..	1.83	Surguja ..	2.06
Amraoti ..	1.83	Udaipur ..	2.13
Akola ..	1.78	Jashpur ..	1.90

Statement showing Births and Deaths per mille of the urban and rural population of British districts in the years 1921 and 1931 (see paragraph 10).

Locality.	Births.				Deaths.			
	1921		1931		1921		1931	
	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.
Central Provinces and Berar ...	37.6	37.9	39	43.2	46.5	43.7	31	34
<i>Nerbudda Valley Division, excluding Makrai State.</i>	37.9	39.7	38.1	42.7	59.4	43.8	30.6	39.3
Saugor ..	41.0	39.7	44.4	38.3	39.5	37.7	37.7	37.2
Damoh ..	41.8	41.7	41.4	41.9	68.7	51.1	37	38.5
Jubbulpore ..	28.4	34.4	31.8	43.2	81.6	58.3	20.4	35.9
Narsinghpur ..	38.6	38.1	48.5	42.1	51	43.8	34.8	36.4
Hoshangabad ..	49.8	43.7	40	44.9	41.9	30.5	38.7	38.8
Nimar ..	45.1	46.2	38.1	46.8	46.1	33.3	33.4	60.9
<i>Plateau Division</i> ..	38.4	32.4	47.5	43.2	48.3	47.7	33.2	29.1
Mandla ..	37.8	24.7	60.5	39.3	70.1	60.7	37.4	25.2
Seoni ..	39.7	34.6	41	44	41.5	51.3	33.9	31.7
Betul ..	52.1	38.3	51	35.6	51.9	31.9	38.8	31.9
Chhindwara ..	33.2	32.8	46.1	44.3	43.6	46.5	29.6	28.2
<i>Maratha Plain Division</i> ..	38.4	39.4	40	43.9	40.6	39.6	31.4	35.4
Wardha ..	37.6	48.3	39.8	44.7	38.6	41.7	26.6	33.3
Nagpur ..	41	41.3	41.9	49.2	48.6	40.8	32.6	34.6
Chanda ..	24.7	36.1	30.8	44.3	32.5	41.9	22.9	32.5
Bhandara ..	38.1	37.4	40.1	42.9	45.7	40.9	24.6	27.2
Balaghat ..	73	32.3	28	38.6	32.5	41.8	19	25.4
Amraoti ..	36.8	41.6	42.8	42	31.8	35.7	32.6	34.2
Akola ..	41.2	41.4	40.2	43.4	39.3	35.9	34.3	41.8
Buldana ..	42.8	42.4	42.8	42.5	42.9	35.4	35.4	38
Yeotmal ..	37.7	41	31.1	47	43	44.8	30.4	48.4
<i>Chhattisgarh Administrative Division.</i>	28.5	36.6	36.2	42.4	49.7	48.4	28.2	31.1
Raipur ..	34.1	35.9	36.7	41.6	57.1	46.8	28.9	3.04
Bilaspur ..	21.4	36.6	34.4	41.2	31.4	44	25.9	2.28
Drug ..	34	38	41.5	46	77.6	58.4	32.3	36.3

SUBSIDIARY TABLE I.—DISTRIBUTION OF THE POPULATION BETWEEN TOWNS AND VILLAGES.

District and natural division.	Average population per		Number per mille residing in		Number per mille of urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Central Provinces and Berar.	14,382	333	98	902	466	270	240	24	5	67	438	490
<i>Nerbudda Valley Division</i> ..	20,033	279	145	855	700	*148	134	18	..	52	392	556
1. Saugor ..	16,108	249	148	852	607	*135	258	..	..	35	368	597
2. Damoh ..	20,728	248	68	932	1,000	..	..	..	..	46	384	570
3. Jabulpore ..	50,702	261	197	803	962	..	38	..	..	51	333	616
4. Narsinghpur ..	7,942	300	74	926	..	465	381	154	..	60	426	514
5. Hoshangabad ..	9,258	316	133	867	..	620	319	61	..	57	436	507
6. Nimar ..	39,344	340	169	831	1,000	..	..	..	..	69	446	485
7. Makrai ..	..	225	..	1,000	..	..	..	..	..	..	414	586
<i>Plateau Division</i> ..	10,520	257	40	960	..	†607	393	..	..	47	351	602
8. Mandla ..	7,997	217	18	982	..	†	1,000	..	..	32	157	811
9. Seoni ..	16,081	239	41	959	..	1,000	..	..	..	21	295	684
10. Betul ..	7,496	313	37	963	..	..	1,000	..	..	47	418	535
11. Chhindwara ..	11,523	279	60	940	..	829	171	..	..	76	340	584
<i>Maratha Plain Division</i> ..	14,442	440	150	850	431	288	264	17	12	111	532	345
12. Wardha ..	12,183	459	165	835	265	421	314	..	..	132	529	339
13. Nagpur ..	24,873	375	344	656	730	89	152	29	10	129	401	460
14. Chanda ..	9,978	293	79	921	470	..	449	81	8	92	453	447
15. Bhandara ..	13,570	514	66	934	..	1,000	..	..	..	102	618	280
16. Balaghat ..	9,605	451	17	983	..	..	1,000	..	10	53	603	334
17. Amraoti ..	13,100	470	195	805	412	248	340	..	63	155	484	298
18. Akola ..	13,790	486	173	827	314	478	208	..	8	123	531	338
19. Buldana ..	11,644	549	137	863	224	515	261	..	..	154	569	277
20. Yeornal ..	10,251	477	96	904	256	154	542	48	..	65	585	350
<i>Chhattisgarh Plain Division</i>	11,445	312	39	961	373	309	269	49	2	37	403	558
21. Raipur ..	17,841	325	47	953	636	161	203	..	6	36	406	552
22. Bilaspur ..	15,467	394	33	967	676	..	324	..	..	76	490	434
23. Drug ..	13,172	313	16	984	..	1,000	..	..	..	12	363	625
24. Bastar ..	10,128	211	19	981	..	1,000	..	..	..	27	363	610
25. Kanker ..	5,305	238	39	961	..	..	1,000	..	..	..	232	768
26. Nandgaon ..	15,977	318	88	912	..	1,000	..	..	..	..	365	635
27. Khairagarh ..	6,346	294	81	919	..	..	672	328	..	18	310	672
28. Chhuikhadan ..	..	304	..	1,000	..	..	..	..	..	115	155	730
29. Kawardha ..	5,052	176	69	931	..	..	1,000	..	..	..	238	762
30. Sakti ..	3,240	365	67	933	..	..	..	1,000	..	..	465	487
31. Raigarh ..	7,812	329	56	944	..	820	..	180	..	8	392	600
32. Saragarh ..	7,046	267	55	945	..	..	1,000	..	..	..	351	649
<i>Chhota Nagpur Division</i> ..	..	300	..	1,000	..	..	..	..	..	13	408	57
33. Changbhakar ..	..	182	..	1,000	..	..	..	..	..	..	182	818
34. Korea ..	..	287	..	1,000	..	..	..	..	..	..	418	582
35. Surguja ..	..	303	..	1,000	..	..	..	..	..	10	416	574
36. Udaipur ..	..	344	..	1,000	..	..	..	..	..	47	473	480
37. Jashpur ..	..	303	..	1,000	..	..	..	..	..	10	376	614

*See footnote to paragraph 6 of the chapter. The inclusion of Saugor cantonment in this class would slightly alter the figures.

†The population (2,708 persons) of the villages of Lalipur and Maharajpur and of the Maharajpur Railway Station was included at the census in that of the rural area of Mandla district. These places are situated within the limits of Mandla Municipality, the population of which would have been 10,705 if that of these suburban areas had been shown with it.

SUBSIDIARY TABLE II.—NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS

Natural division.	Number per mille who live in towns.					
	Total population.	Hindu.	Muslim.	Christian.	Jain.	European trans.
1	2	3	4	5	6	7
Central Provinces and Berar	98	91	444	301	324	934
Nerbudda Valley Division	145	120	559	603	264	896
Plateau Division	40	53	228	380	216	583
Maratha Plain Division	150	134	445	735	402	906
Chhattisgarh Plain Division	39	38	375	354	422	969
Chhota Nagpur Division .. .. .	..	..	..	..	..	..

SUBSIDIARY TABLE III.—TOWNS CLASSIFIED BY POPULATION

Class of towns.	Number of towns of each class in 1931.	Proportion to total urban population.	Number of females to 1,000 males.	Percentage of variations increase (+) and decrease (—) in the population of towns as classified at previous censuses.					Increase per cent in urban population of each class from 1881 to 1931.	
				1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	1881 to 1891.	(a) In towns as classed in 1881.	(b) In total of each class in 1931 as compared with the corresponding total in 1881.
1	2	3	4	5	6	7	8	9	10	11
Total ..	122	100	890	+23	+18	-8	+8	+8	+87	+74
I. 100,000 and over	2	18	847	+26	+26	-21	+9	..	(c) ..	..
II. 50,000—100,000	..	..	..	..	..	+11	+7	+9	+53	..
(II). 20,000—50,000	16	29	864	+61	+18	-17	+7	+4	+43	+233
(d) IV. 10,000—20,000	35	27	910	+28	+18	-13	+12	+6	+47	+89
V. 5,000—10,000	58	24	933	+1	+9	-2	+5	+9	+53	+5
VI. Under 5,000 ..	11	2	906	-54	+42	+7	+12	..	+109	..

(c) Percentage has not been given as there was no town in this class in 1872.

(d) See footnote 2 to paragraph 6 and note 2 under Subsidiary Table I of the chapter.

SUBSIDIARY TABLE IV.—CITIES

City.	Population in 1931.	Number of persons per square mile.	Number of females to 1,000 males.	(e) Proportion of foreign born per mille.	Percentage of variation.					
					1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	1881 to 1891.	Total 1881 to 1931.
1	2	3	4	5	6	7	8	9	10	11
Jubbulpore ..	124,382	7,897	796	399	+14	+8	+11	+7	+11	+64
Nagpur ..	215,165	10,578	848	302	+48	+43	-21	+9	+19	+119

(e) Foreign born means persons born outside the districts in which the cities are situated.

CHAPTER III

BIRTH-PLACE

Reference to statistics.

1. This chapter deals with the figures given in Imperial Table VI, which shows the population of the districts, States and cities of the Central Provinces and Berar distributed according to birth-place, and with the figures in the corresponding tables for other provinces which indicate the whereabouts of persons who were born in this province but were enumerated in other parts. On account of the urgent need for economy it was decided that figures for migration should be tabulated for provinces only and not for individual districts and States. Table VI, therefore, while setting forth for each district the number of people born in the district of enumeration and the numbers born in other districts of the Central Provinces and Berar, as well as the numbers born in each State, in provinces and States beyond the Central Provinces and Berar, in other Asiatic countries and in places outside Asia, does not, as at past censuses, show separately the names of the actual districts in which those enumerated outside the district of their birth were born; and so any full analysis of inter-district migration is impossible. Three subsidiary tables appear at the end of the chapter:—

I.—Immigration (actual figures).

II.—Emigration.

III.—Migration between the province and other parts of India.

Value of the statistics.

2. The instructions to enumerators were—

“Column 13 (Birth district). Enter the district or State in which each person was born; and if the person was not born in the Central Provinces and Berar add the name of the province to the district of birth. If the person was born out of India, enter the country, as Nepal, Afghanistan, Ceylon. The names of villages, tahsils, etc., are not to be given.”

These instructions presented no difficulty and, although at the time of tabulation some references were necessary regarding entries of birth-places which could not immediately be identified, the returns as a whole may be regarded as quite accurate. Statistics of birth-place are of importance for two reasons. They enable the natural growth of population of the province and of the several parts of it to be ascertained, and they show the extent to which people move from one part of India to another. Thus they supply a means of ascertaining the “natural population”, the variations in which have already been examined in chapter I, and of setting forth the changes of population in each of the units which make up the province as has been done there. The object of this chapter is to review the statistics of birth-place in so far as they show the direction and extent of migration both in and out of the province. The true emigrant is, of course, an individual, who, being a permanent resident of one region, leaves it and becomes a permanent resident of another; and that is the sense in which the terms “emigrant” and “immigrant” are commonly used. But there is no possible criterion for defining “permanent”; and there are many persons who are not permanently residents of any region. Consequently it is necessary to use the terms “emigrant” and “immigrant” throughout this chapter in the absence of any satisfactory word for “a person born in one place but enumerated in another”.

Types of migration.

3. At the censuses of 1911 and 1921 five different types of migration were distinguished in India. The definitions given below are exactly those adopted in the past:—

(1) *Casual migration*.—Or the minor movements between adjacent villages. These affect the returns only when the villages in question happen to lie on opposite sides of the line which divides one district from another but it will be found that a large volume of migration between adjacent districts and between the border districts and neighbouring provinces or States is of such a kind. In this type of migration females

generally preponderate. It arises largely from the very common practice amongst Hindus of taking a wife from another village, and from the fact that young married women often go to their parents' homes, for their first confinement. Thus many persons who are really permanent residents of a district were by reason of this custom born outside it.

- (2) *Temporary migration*.—Due to journeys on business, visits to places of pilgrimage and the like, and the temporary demand for labour when new roads and railways are under construction. There was at the end of the last decade much migration of this nature in the north of the province owing to the scarcity conditions prevalent there. By the date of the census most of the labour had returned to its home, but as mentioned in the last chapter a proportion of it stayed on in the towns.
- (3) *Periodic migration*.—Such as the annual migration which takes place in different tracts at harvest time, and the seasonal movements of pastoral nomads. The amount of temporary and periodic migration varies greatly at different seasons of the year. It is usually near the maximum at the time when the census is taken, but in 1931 the annual movement of labour in the north of the province for the harvesting of the wheat crop, which had a marked effect upon the figures of the previous census, had hardly commenced.
- (4) *Semi-permanent migration*.—The natives of one place reside and earn their living in another but retain their connection with their own homes, where they leave their families, and to which they return in their old age and at more or less regular intervals in the meantime. Such migration has been noticed in discussing the composition of the urban population. It is confined to particular classes engaged in trade, such as Marwaris and Bohras, or to European officials, and Missionaries.
- (5) *Permanent migration*.—That is where overcrowding drives people away from their homes or the superior attractions of some other locality induce them to settle there. In less developed areas agricultural expansion may lure migrants of this kind, but within this province, the cotton mills of the Maratha plain, the pottery and cement works of Jubulpore and the coal and manganese mines of Chanda, Chhindwara and Balaghat are the typical attractions to them, and, outside it, the tea gardens of Assam or Bengal and the industrial centres of Bengal and Bihar and Orissa.

The census figures do not of course distinguish between the different types of migration, but some clue to them may be obtained from the proportion of the sexes, the distance of the place of enumeration from the district of birth and the economic conditions known to have been prevailing during the decade. For instance something has already been written in chapter II regarding temporary and semi-permanent migration to urban areas. In the case of casual migration, as stated above, females are usually in excess; and the same is the case with periodic migration, so far as it is due to visits to places of pilgrimage. The bulk of periodic migrants and of semi-permanent migrants, however, are men; while, where the movement is a permanent one, both sexes are usually found in fairly equal numbers. Periodic migration, of course, often tends to become semi-permanent, and semi-permanent migration to become permanent.

4. Of the total population of 17,990,937 enumerated in the province, 17,335,363 were born in the province and the remainder, amounting to nearly 3.7 per cent of the whole, were immigrants from elsewhere. Out of 15,507,723 resident in British territory, 13,873,895 were born in the district in which they were enumerated, and of 2,483,214 in the Central Provinces States, 2,238,344 were born in one or another of those States. Of the immigrant population of the province, 553,975 or over 84 per cent

Summary
of the statistics.

came from provinces and States adjacent to Central Provinces territory and 94,468 or 14 per cent from other provinces and States in India. The balance was made up of 1,905 born in other Asiatic countries, 4,206 born in Europe, 87 born in Africa, 279 born in America, 21 born in Australasia, 1 born at Sea and 11 whose birth-place was unspecified or not returned.

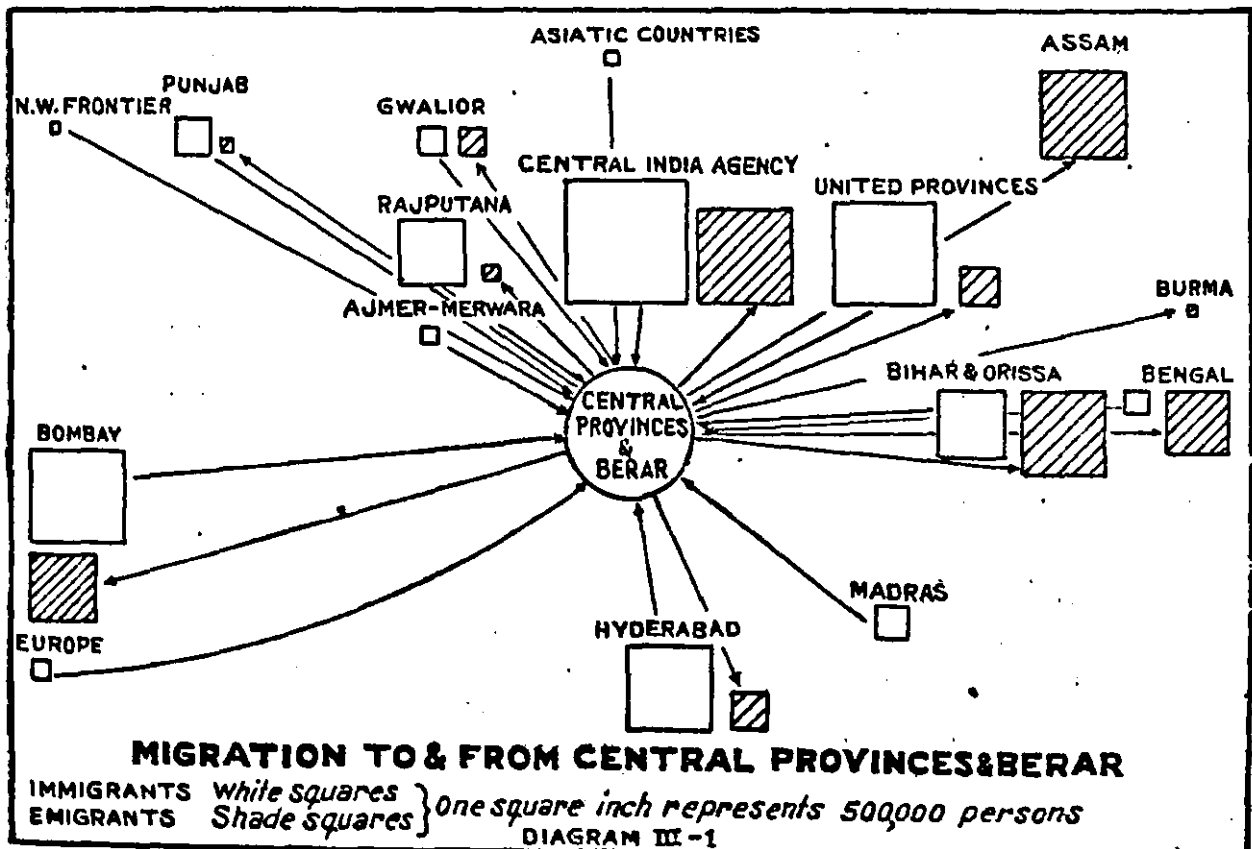
	Percentage of population.	
	Born in district where enumerated.	Immigrant.
Bengal	96	4
Bihar and Orissa	96	4
United Provinces	94	6
Bombay	88	12
Madras	96	4
Central Provinces and Berar	90	10

The statement in the margin compares the population born in the district or State of residence with that of some of the other provinces of India. As pointed out in the Census Report of 1921 the figures illustrate the tendency of the inhabitant of India to spend all his life in one place.

The proportionate figures, in each thousand of the total population, and each thousand males and females, of home-born and immigrants are given below :—

Number of persons born in—	Persons.	Males.	Females.
	(1) District of enumeration	771	777	766
(2) Other parts of province	65	57	72
(3) Central Provinces States	128	128	128
(4) Other adjacent provinces	31	31	30
(5) Other parts of India	5	6	4
(6) Outside India	...	1	...

The preponderance of women among intra-provincial immigrants at once point to casual migration and the very slight excess of men entering the Central Provinces from adjacent tracts would appear to indicate either casual or periodic migrations.



Migration between the Central Provinces and other parts.

5. Details of the number of immigrants to the province from other parts and the number of emigrants from it to other provinces and States are given in Subsidiary Tables I and II. The more important of these are illustrated by digram III-1. The area of each square is proportionate to the number of migrants, white squares representing immigrants and shaded squares emigrants. The total figures for emigrants and immigrants are given against the places concerned in the statement on the next page.

	Immigrants to Central Provinces and Berar.	Emigrants from Central Provinces and Berar.		Immigrants to Central Provinces and Berar.	Emigrants from Central Provinces and Berar.
Ajmer-Merwara	3,429	457	Gwalior	8,806	9,013
Asiatic countries	1,905	...	Hyderabad (Deccan)	91,065	14,289
Assam	597	82,045	Madras	13,045	Not abstracted
Bengal	6,946	45,844	North-West Frontier Province.	1,167	338
Bihar and Orissa	51,919	89,317	Punjab and Delhi	16,570	3,281
Bombay	105,613	55,442	Rajputana	51,621	2,985
Central India Agency	176,802	100,067	United Provinces	118,753	15,217
Europe	4,206	...			

6. The number (1,905) returned as born in Asiatic countries outside India is very small, but is 999 more than the corresponding figure of the last census. Those born in the United Kingdom and Ireland were 4,021, slightly more than the number returned in 1921, 3,680. The total of European immigrants was 4,206 against 4,173 in 1921. The majority of these are soldiers in the garrisons at Jubbulpore and Kamptec. The remainder are Government officials, railway officers, missionaries or business men. Migration to and from places beyond India.

Emigration of any kind from the province to places outside India is unusual. A few students and public men go to Europe, a few domestic servants accompany their masters on their travels and a few find their way to Africa. The only figures of emigration beyond India available are those for Ceylon where 21 males and 12 females born in the Central Provinces were enumerated and for Hong-Kong which returned a single man from this province.

7. The neighbouring tracts of the Central India Agency, the United Provinces, Bombay and Hyderabad State supply the largest number of visitors to, or settlers in, this province. All of them receive from the Central Provinces less population than they send to it, but while there are about 57 emigrants to the Central India Agency for every 100 immigrants arriving from there and 52 emigrants to Bombay for every 100 immigrants the proportion for Hyderabad is only 15.5 per cent and that for the United Provinces only 12.7 per cent. The other two neighbouring tracts are Gwalior and Bihar and Orissa. The two figures for the former are almost equal; for the latter the emigrant figure is much the greater. No figures of emigration from the Central Provinces to Madras are available. Migration between the Province and adjacent tracts.

8. Of outlying provinces Assam and Bengal receive most emigrants from the Central Provinces, while a large number of immigrants come from Rajputana and the Punjab. How far the migration is casual, temporary or periodic and how far it is permanent may be estimated from the analysis of district figures in paragraph 13. From the provincial figures the three currents of semi-permanent or permanent emigration mentioned in paragraph 3 are clearly indicated—to the tea gardens of Assam, to the industrial centres of Bihar and Orissa and to the tea gardens and industrial centres of Bengal. Economic conditions have their effect upon the number of emigrants to those three provinces, but the flow of labour going there is fairly constant and that to Bihar and Orissa is steadily increasing as will appear from the figures given in the following paragraph. Migration between the Province and remoter tracts.

9. Comparative statistics of emigration and immigration for different units in 1921 and 1931 are given in Subsidiary Table IV. Analysis of the changes since 1921.

The proportion of immigrants recorded was practically the same in 1921 as it is now. There are in fact few added attractions for the settler. No considerable cultivable areas remain unoccupied and the tracts, over which, as is clear from the Social and Linguistic maps, various waves of migration passed in pre-census days have now ceased to provide a livelihood for the foreigner. Slumps in coal and manganese have resulted in the employment of less labour in the mines. Nevertheless the figures in the

margin show that the absolute number of immigrants to Central Provinces and Berar from various parts of India has increased.

	Immigrants to Central Provinces and Berar.	
	1921	1931
From Provinces and States, adjacent	512,445	553,975
From other Provinces and States ...	90,993	94,468

These figures tell their own story. An increase in migration is to be expected in view of increased facilities for travelling but it is a very small increase.

In fact during the decade the total rise in the number of those born in other parts of India and enumerated in the Central Provinces was 7.5 per cent, while the number of emigrants rose by 3.6 per cent. At the same time, as will be seen from the next two sets of figures, the number of immigrants is substantially less than in 1911, and the number of emigrants about 100,000 more. The following statement shows in a summarized form and in round numbers some of the principal figures given at the end of this chapter :—

Province or State.	Immigrants from it to Central Provinces (thousands).			Emigrants to it from Central Provinces (thousands).		
	1911	1921	1931	1911	1921	1931
Assam	...	...	1	77	91	82
Bengal	6	3	7	21	55	46
Bihar and Orissa	123	32	52	53	77	89
Bombay	86	107	105	35	52	55
Madras	10	7	13	7	...	...
United Provinces	130	102	119	15	11	15
The Punjab	10	10	16	1	3	2
Rajputana Agency	56	49	52	1	1	3
Ajmer-Merwara	...	2	3	...	1	...
Hyderabad	92	91	91	18	25	14
Whole Central India Agency	198	194	177	80	86	100
(Rewa)	88	105	84	•	•	•
(Panna)	20	19	20	•	•	•
(Bhopal)	32	23	27	•	•	•
Gwalior	•	3	9	•	8	9

*Note.—Details are not available for these places.

Below are given statistics of the distribution of the total enumerated population of the Central Provinces by birth-places for three previous censuses compared with those of 1931. Only the figures in the last two columns can be found in the subsidiary tables :—

	1901	1911	1921	1931
Total population	14,627,045	16,033,310	15,979,660	17,990,937
Born in Central Provinces and Berar British districts	11,891,752	13,285,281	13,414,360	15,032,035
Born in Central Provinces States	1,836,524	1,998,044	1,955,796	2,303,328
Total Central Provinces and Berar	13,728,276	15,283,325	15,370,156	17,335,363
Rest of India	893,403	743,067	603,924	649,064
Rest of Asia	1,460	1,533	906	1,905
Europe	3,776	5,132	4,173	4,206
Africa	17	46	75	87
America	93	145	374	279
Australia	16	60	51	21
At Sea	4	2	1	1
Birth-place not specified	...	...	...	11

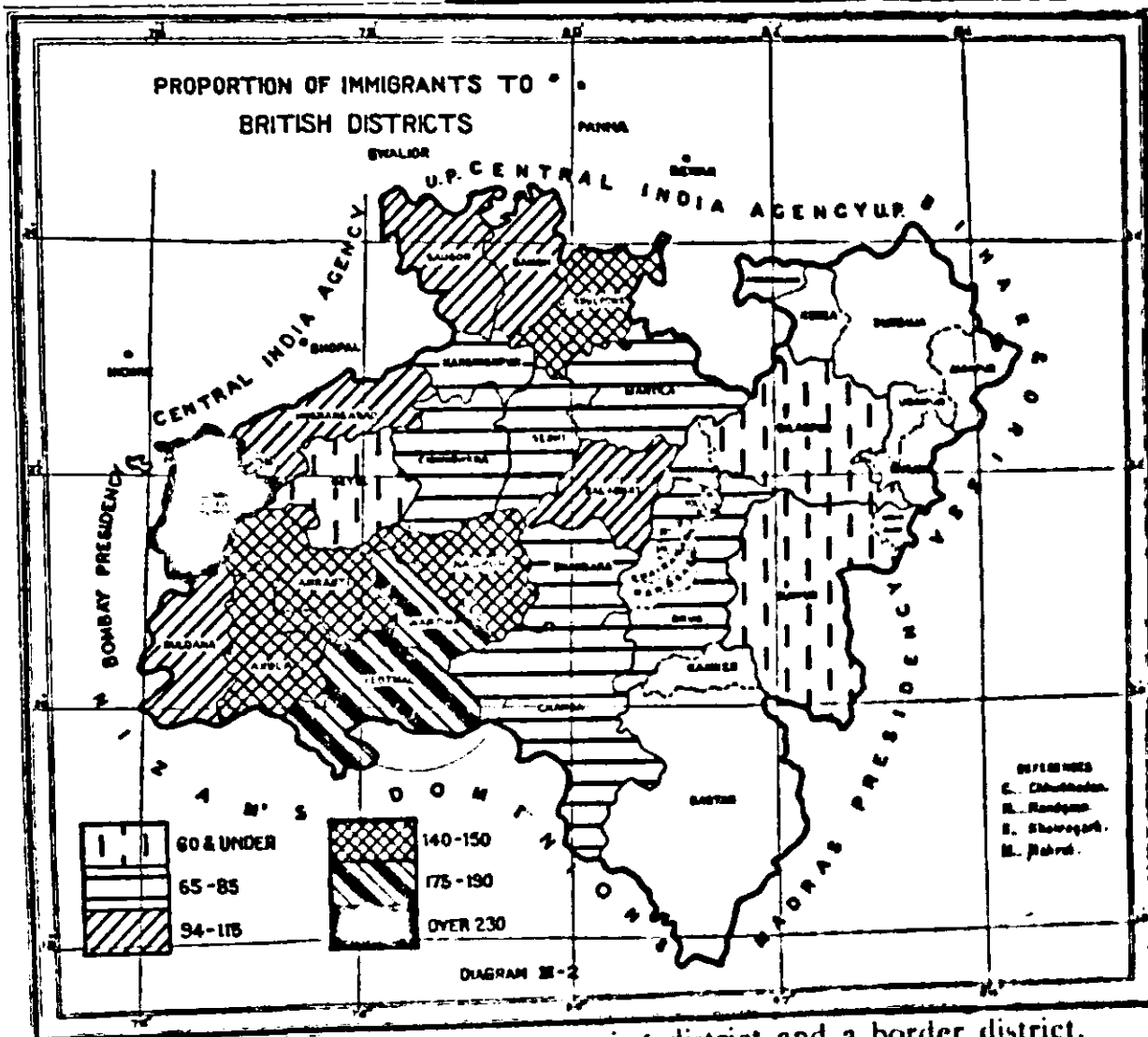
Proportion of immigrants in districts.

10. For a proper analysis of the types of migration which affected the census figures for this province it is interesting to notice the proportion of

immigrants to the total population of each district. The figures are as follows and are illustrated in the map in diagram III-2:—

Proportion of immigrants in districts and states of Central Provinces

District.	Number of immigrants per mille of actual population.			
	From other districts.	From Central Provinces States.	From other places.	Total.
Saugor	21	...	73	94
Damoh	51	...	50	101
Jubbulpore	51	...	97	148
Mandla	49	...	20	69
Seoni	61	...	7	68
Narsinghpur	61	...	15	76
Hoshangabad	50	2	60	112
Nimar	102	3	127	232
Betul	44	...	8	52
Chhindwara	61	...	16	77
Wardha	163	...	26	189
Nagpur	106	1	37	144
Chanda	43	2	22	67
Bhandara	73	...	7	80
Balaghat	87	...	7	94
Raipur	28	8	24	60
Bilaspur	19	13	25	57
Deog	26	36	5	67
Amraoti	107	...	36	143
Akola	91	...	58	149
Buldana	39	...	72	110
Yeotmal	111	...	64	175
*Central Provinces States	73	...	26	99



Nimar, which is both a cotton growing district and a border district, has by far the largest proportion of immigrants in its population, followed by the other six important cotton growing districts and by Jubbulpore, which is high in the list not only because it is a border district but because it contains a city and the largest number of troops in the province. The frontier districts on the north and west contain a more considerable population of immigrants from outside the province than the districts on the other

*For the separate figures of migration to each State see Subsidiary Table IV of Chapter I.

borders and in the interior. It is suggestive to find that the two most densely populated tracts in the province are the Nagpur district, a cotton area, and the Janjgir tahsil of Bilaspur district, a purely agricultural rice growing tract. The former certainly provides attractions for immigrants, but, as a contrast, their proportion in the population of Bilaspur district as a whole is only 25 per mille.

Inter-district migration.

11. The figures in the second column of the statement (above diagram III-2) show the extent of inter-district migration. It will be seen that they vary to a very considerable degree but they must be considered in their relation to those in other columns because so many districts lie on the border either of Central Provinces States or of other provinces and States. Apart from that, although the Central Provinces is an entirely agricultural country, most districts of the interior provide one attraction or another for immigrants from other places. Chhindwara has its coal mines, Balaghat its manganese mines, Wardha and Nagpur their cotton mills and Bhandara its manganese mines and *bidi* industry. Betul may fairly be selected as a district which is unlikely to attract immigration of semi-permanent or permanent nature*. Taking the figure for that district as a guide then, and in the absence of complete statistics, it may be assumed that normally about 4 per cent of the population is made up of casual immigrants. Other additions from outside will be due to periodic movements of labour to the seasonal cotton factories from the villages surrounding them and semi-permanent migration of tradesmen and labourers to the large industrial centres, or the mines. The fact that immigrants from the Central Provinces States seldom find their way beyond the three districts of the old Chhattisgarh Division proves that in their case the movement is almost always casual or temporary.

Border immigration.

12. Three statements have been abstracted from Table VI to show the distribution by sex of immigrants to border districts from neighbouring tracts :—

The Northern border.

District of enumeration.	Saugor.				Jubbulpore.				Damoh.			
	1921		1931		1921		1931		1921		1931	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
United Provinces ...	9,908	10,924	8,462	8,907	10,595	5,557	10,255	6,534	1,186	972	776	522
Rewa ...	421	1,683	102	51	24,602	22,292	18,007	13,850	548	433	79	47
Panna ...	656	1,187	828	1,564	3,541	4,091	3,057	3,859	3,465	4,766	2,995	4,840
Bhopal ...	1,264	2,115	1,760	3,159	159	3,967	271	236	115	52	47	69
Other States of Central India Agency.	4,167	5,212	2,877	3,823	5,181	5,012	4,824	5,346	4,543	4,453	2,516	2,351
Gwalior ...	33	...	1,912	3,389	37	2	23	148	...	...	60	38
Indore ...	...	...	...	...	...	...	...	...	...	...	...	...

District of enumeration.	Nimar.				Hoshangabad				Bilaspur.			
	1921		1931		1921		1931		1921		1931	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
United Provinces ...	3,106	2,889	5,606	3,045	2,828	2,043	2,889	1,891	4,477	3,220	5,250	3,590
Rewa ...	419	294	407	183	411	339	435	502	5,779	7,030	6,407	7,495
Panna ...	34	115	104	69	13	24	51	33	49	13	131	92
Bhopal ...	1,056	1,135	1,863	1,736	2,990	6,393	4,293	8,175	82	149	31	40
Other States of Central India Agency.	481	605	1,399	1,180	277	294	612	300	234	312	152	215
Gwalior ...	477	337	565	445	343	355	455	438	82	8	16	5
Indore ...	3,706	3,552	4,035	5,701	1,055	1,843	1,211	1,905	119	80	31	19

Of the other districts on the northern frontier of the province the following received substantial accretion of population from neighbouring States :—Mandla, 2,796 males and 3,197 females from Rewa State, and Narsinghpur 945 males and 2,063 females from Bhopal.

The figures provide an indication of the nature of the migration, although unfortunately the corresponding figures of emigration are not available by districts. The scarcity in the three northern districts at the end of the decade did not have the effect on the figures which might be expected. Conditions were similar in the lower United Provinces, Panna and Rewa, and in some of the other neighbouring States. Numbers of people from outside, particularly from the United Provinces, where no relief works were opened and from Panna State, came to works in this province but these had been closed down before the census. A few of these immigrants in search of work remained in the province, especially in urban areas but the majority of the foreign born enumerated in the border districts, always excepting the case of Jubbulpore and Nimar, were either periodic emigrants coming for the wheat harvesting, or casual emigrants, whose numbers are comparatively great on the northern and western borders since there is little change of race and language in the adjacent provinces and States. The sex distribution proves the different character of the immigration to Jubbulpore and Nimar. The Jubbulpore city figures which were included in those of the district are exhibited in the margin. They

Birth-place.	Males.	Females.
United Provinces ...	7,498	4,585
Rewa ...	4,393	3,652
Panna ...	875	717
Smaller States of Central India Agency ...	1,560	1,157

prove that while immigrants to the district from the neighbouring States are chiefly of the same type as in the other border districts those from the United Provinces are either merchants, or professional workmen attracted to

an industrial centre. (It may be noticed that 4,300 males and 2,439 females enumerated in Nagpur city also were born in the United Provinces). While claiming importance as a cotton growing district, Nimar contains industrial centres in the towns of Burhanpur and Khandwa. The western border of the district marching with Bombay Presidency is longer than the northern border, bounded by the Central India Agency. It is not surprising then to find that, apart from the figures of immigration already shown 12,528 males and 14,092 females enumerated in the district were born in Bombay Presidency. The corresponding figures of 1921 were 11,007 and 11,320 when Mr. Roughton pointed out that the figures plainly indicated a large influx of population for colonization.

Western and South Western border.

Birth-place.	Bombay.				Hyderabad.			
	1921		1931		1921		1931	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
District of enumeration								
Akola ...	8,372	7,371	7,403	6,211	7,881	9,587	6,570	9,156
Yeotmal ...	5,384	4,197	6,383	3,724	13,803	16,900	15,228	17,643
Buldana ...	10,915	11,994	8,821	12,278	14,495	17,262	8,875	15,301
Amraoti ...	3,525	2,774	4,308	3,653	787	208	993	979
Chanda ...	755	371	498	360	2,856	3,189	5,918	6,464

Akola, Yeotmal and Chanda border on Hyderabad State only. Buldana borders on both Hyderabad and Bombay Presidency. In the table above females from the border tracts are always in excess, indicating much casual migration. The balance of the migration is partly periodic to the seasonal cotton factories, and partly semi-permanent or permanent to the textile mills or to the large industrial centres or to the mines in Chanda.

The Eastern border.

Birth-place.	Bihar and Orissa.				Madras.			
	1921		1931		1921		1931	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Place of enumeration.								
Raipur ...	2,484	3,261	9,023	9,763	211	213	902	957
Central Provinces States ...	6,594	8,291	10,323	12,302	932	670	1,713	1,656

Raipur is the only British district on the eastern boundary of the province, which is formed chiefly by the States. The tract of Madras adjoining the Central Provinces is dense and hilly and affords a natural boundary. There is a conglomeration of languages there and so there is little migration casual or otherwise. In the zamindaris which adjoin Bihar and Orissa, especially in Khariar and Phuljhar, there is a large percentage of persons who returned their mother-tongue as Oriya. How far the residents of Cuttack could understand the mixture of Oriya and Chhattisgarhi that is spoken is not relevant to this chapter. It is however obvious that in the villages which lie along either side of the provincial boundary the same mixed languages would be spoken and there must be a good deal of casual emigration of the kind already shown to exist along the other frontiers of the province. The large increase in the number of immigrants since 1921 appears to explode the theory propounded at the last census that the considerable influx into Chhattisgarh at the end of the last century and beginning of this century, consequent on the opening of through railway communication, which became a permanent stream of migration, has now dried up. The explanation of the fluctuation appears to be in fact that the influenza epidemic of 1918 and the famines of 1919—21 had a considerable effect upon the figures of migration. Casual or periodic visitors had no incentive to visit Chhattisgarh in the winter of 1920-1921 and the mortality from influenza in the tract had been heavy. At the same time it must be remembered that there are a large number of Oriya settlers on the borders of Raipur and of the States. Mr. Waterfall, who did the settlement of the Raipur zamindaris, states definitely that much of the Oriya population there is not indigenous. The fact that over 39,000 Gonds returned Oriya as their mother-tongue is significant of the influence of settlers in the past, and there is no doubt that a certain amount of permanent immigration is even now in progress especially in the States where there is still scope for colonization and agriculturists are tempted to settle owing to low rents and facilities for forest exploitation. Many *thekadars* and *gaontias* in the States and zamindaris are foreigners to Chhattisgarh. It must be mentioned that three of the Chhota Nagpur States—Korea, Changbhakar and Surguja—form part of the northern frontier of the province and the figures of immigration to the States from the United Provinces (4,789 males and 3,558 females) and Rewa State (9,286 males and 8,049 females) are of interest. In each case males are in excess and the indication is that a large proportion of the migrants come to obtain employment, or for purposes of trade and cultivation.

Immigration
to districts
from distant
places.

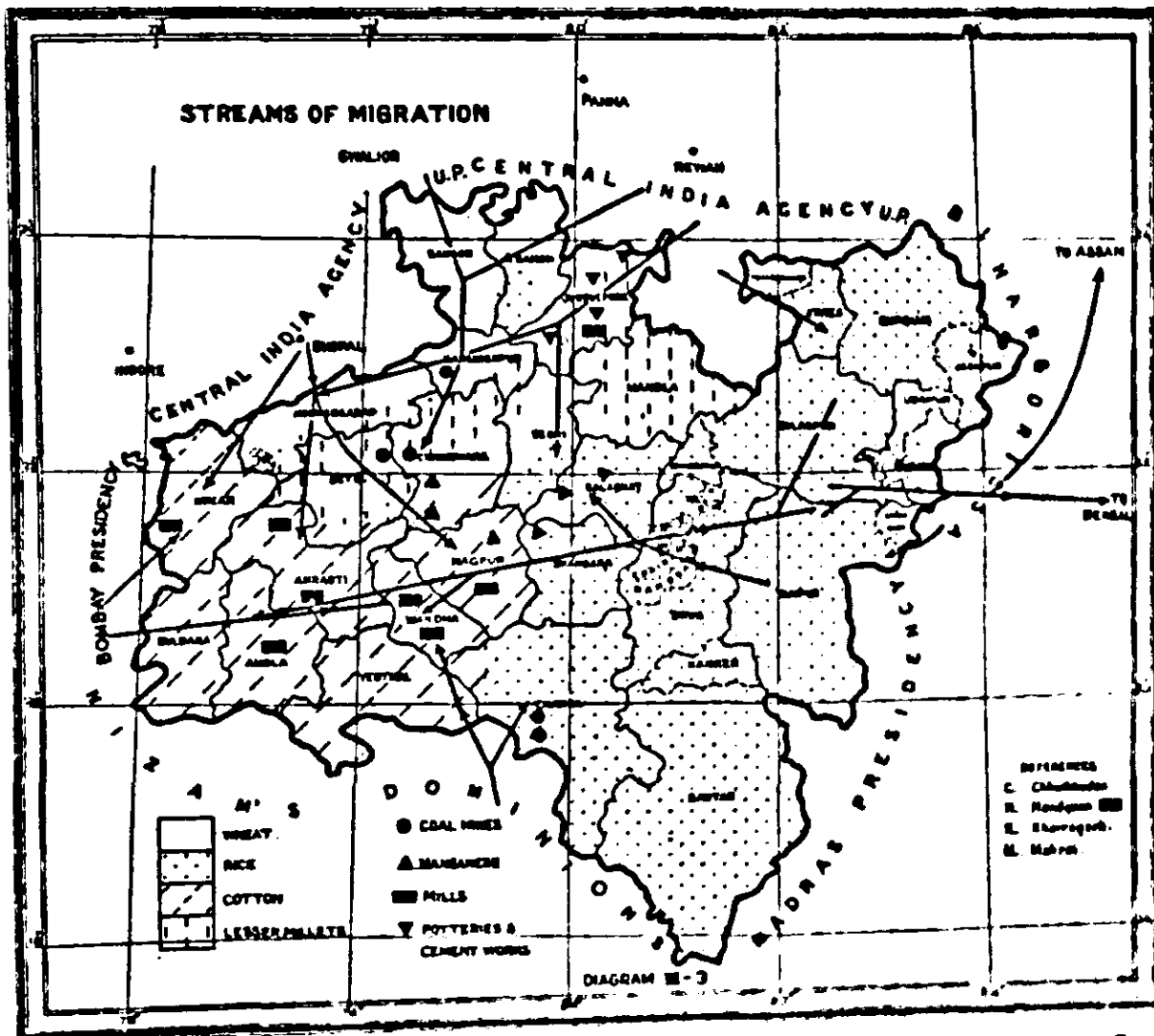
13. Of those places which do not border on the Central Provinces only three supply it with any considerable population, the Punjab 15,775, the Rajputana Agency 51,621 and Bengal 6,946.

From the Punjab a very large number of the immigrants are to be found in the regiments at Jubbulpore, Saugor and Kamptee. It also supplies the Central Provinces with a considerable number of its carpenters, mechanics and reserve police—and so the growth in the figures shown in the table in paragraph 9 is not surprising. Of the immigrants from that province 3,668 are in Jubbulpore district and 2,360 in Nagpur.

From Rajputana a large semi-permanent population of merchants has settled in the province. They are found chiefly in Nagpur, Nimar, Wardha, Amraoti, Akola, Buldana, Yeotmal and Raipur—in fact in the industrial centres where the Marwari would naturally be. The Bengalis in the Central Provinces are mostly officials, clerks and professional men. From Madras, although a border Province, there is, as already remarked, little casual emigration and most of the immigrants are officials, clerks or domestic servants with their wives and families. Important streams of this permanent or semi-permanent emigration from remote places are from the United Provinces and Rewa State to places in the interior far from their borders and especially to the cotton districts. The number of natives of the United Provinces in Nagpur city has already been mentioned in paragraph 12. In Yeotmal there were at the census 4,621, in Akola 6,108, in

Amraoti 9,182, in Raipur 5,181, in Wardha 2,863 and in Chhindwara, presumably attracted by the coal mines, 3,247. Males were in each case greatly in excess. From Rewa 2,046 immigrants were found in Chhindwara 3,154 in Wardha, 3,157 in Nagpur and 3,448 in Amraoti. This migration is partly for purposes of trade but generally in search of employment.

In the seasonal factories there is practically no permanent labour force, but according to statistics supplied for this province to the Royal Commission on Labour, in the cotton mills the extent of the permanent labour force ranges from 90 to nearly 100 per cent, as in the Empress Mills at Nagpur and the Berar Manufacturing Mills in Badnera. At Akola, however, the permanent labour varies from 60 to 75 per cent. Of the labour force employed by the Central Provinces and Berar Manganese Mining Company 43 per cent is permanent. In the Chhindwara coal mines it is reported to be less than 50 per cent. Trade fluctuations affect the size of the labour force in both the coal and manganese mines. Moreover many of the manganese and other quarries suspend operations during the monsoon; and hence the extent of casual labour in the mining industry is very high. In the cement and pottery works permanent labour amounts to about 60 to 70 per cent of the total. In the Gun Carriage Factory, Jubbulpore, it is about 85 per cent. These figures give some index of the types of immigration that may be expected in industrial centres and lead up to the subject of the next paragraph.



14. The map in diagram III-3 is intended to illustrate the directions of the migration which affects the province and the various parts of it. While not giving the actual volume of extra-provincial migration as far as it concerns the Central Provinces, it shows a certain amount of district detail which is not evident from diagram III-1, and it also illustrates much of the analysis made in the preceding paragraphs.

Comment upon the streams of immigration depicted in the diagram, as far as they represent an influx of labour, cannot be made more clearly than in the words of the Government of Central Provinces in their memorandum submitted to the Royal Commission on Indian Labour, the conclusions in which regarding changes during the last decade are supported by the figures already given.

The movement of industrial labour follows the same lines as that of the general immigrant population, since an appreciable portion of the total migration is caused by the demands of industries. The main labour-recruiting grounds for this province are—

- (a) In the north the Bundelkhand and Rewa States, which supply the hereditary earth workers, Kols, for the mining industry as well as high caste unskilled recruits for the mills. Trained or semi-skilled labour from various parts of the United Provinces mingles with this stream, as temporary unemployment or the disappearance of hereditary occupation induces them to seek employment and higher wages elsewhere.
- (b) In the south-east, Mahars, Gonds and Chamars are recruited from Bhandara and the Chhattisgarh districts as well as from the Indian States of Chhattisgarh.
- (c) In the south a number of Telugu castes (known as Telangas) come from His Exalted Highness the Nizam's Dominions and the Sironcha tahsil (Chanda district) mainly for employment in the Chanda coal mines.
- (d) In the south-west, several districts of the Bombay Presidency (mainly Ahmednagar, Poona and Sholapur districts) supply a certain amount of specialized labour mostly for the seasonal cotton factories of Berar.

Stream (a) is particularly strong in the northern districts and Berar, supplying the cement factories and potteries, the seasonal cotton factories of the Hoshangabad and Nimar districts, the textile mills of Berar, as well as the mining areas in the northern and eastern parts of the province.

Stream (b), which was the strongest until the scarcity in the northern districts and Central India in recent years, is still one of the main sources of labour supply in the province, specially for the manganese mines and textile mills of Nagpur and Akola.

Stream (c) and stream (d) are much weaker and the former is mainly restricted to coal mines and seasonal factories in the south, while the latter distributes itself over the cotton tract of the province (the Maratha Plain division).

The approximate distribution of local and immigrant labour in the cotton industries at the following centres is given in the table below:—

	Stream (a).	Stream (b).	Stream (c).	Stream (d).	Local.
	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.
Jubbulpore	10	...	...	...	90
Nagpur	6	10	2	2	80
Hinganghat	4	2	6	3	85
Amraoti	20	8	2	5	65
Akola	25	*30	...	15	30

*Includes workers from Bhandara, Nagpur and the neighbourhood.

In the decade ending in 1921, the extent of migration from different sources was approximately as follows:—

	Percentage of immigrants in 1921 decade.
Central India Agency States	... 24
United Provinces	... 12
Bombay Presidency	... 11
His Exalted Highness the Nizam's Dominions	... 11
Bhandara district	... 9
Chhattisgarh districts	... 33

It appears that there are two main streams of migration. The one comes in a southwesterly direction from the United Provinces and the Central India Agency States, which is caused by the general poverty and periodic scarcity in Central India and the lure of good wages and opportunities for obtaining work in the industrial centres of the Central Provinces. The other comes in a westerly direction from the Chhattisgarh Plain division and Bhandara district, which is caused by the poverty of the not very fertile land-locked plain* and periodic failure of crops in the same region, as also the prevalence of a higher standard of wages in the developed portion of the province.

These two streams are streams (a) and (b) which have been described above. The third stream, which flows to the north-east from the bordering districts of the Bombay

*Note.—The development of irrigation schemes and the completion of the Raipur Vizianagaram railway are now having a definite effect.

Presidency and the Hyderabad State, is on the wane on account of the development and more settled conditions of these parts. This north-easterly flow consists of stream (c) and part of stream (d).

The principal causes of migration are enumerated as famine and scarcity, unemployment, either permanent or temporary, the disappearance of hereditary occupations or cottage industries, the prospect of higher wages in urban areas, and inability of hereditary occupation to absorb an increasing population.

Migration of labour has thus followed the path of easy subsistence, that is, labour has congregated where the means of subsistence are in excess of the demands of the indigenous population. This general tendency is traceable in the above-mentioned streams of migration.

Movements of labour like those of commodities originate from places where it is abundant and proceed to places where the demand exceeds the supply. The census figures indicate the existence of a surplus of labour at the origins of the particular streams of migration and a demand in excess of the local supply at the places to which the streams converge.

There is no information to justify any definite conclusion. It, however, appears that acute scarcity in the Central India Agency States and in districts situated on the northern border of the province in recent years has resulted in a greater influx of labourers by the south-westerly stream, and a considerable proportion of it has been deflected further south into the cotton districts and industrial centres by reason of failure of the wheat crop in the Nerbudda Valley division, which usually attracts a quantity of this labour at the time of the wheat harvest. Moreover, there being a direct route provided by the opening of the Nagpur-Itarsi railway line, the southern influx to the industrial centres is gaining in strength.

Agricultural development in the Chhattisgarh districts due to the provision of irrigation facilities has to some extent reduced migration from this source. At the same time the large irrigation works under construction in Chhattisgarh have absorbed a considerable number of labourers during the last decade. In 1927-28 the irrigation works employed 8,600 labourers, most of whom were recruited locally.

* * * * *

The labourers in the cotton mills generally visit their villages once a year or once in two years, either for the purpose of renewing their home relationships or for marriage or social ceremonies. In Nagpur, however, textile workers are much more permanent in their holds and the average frequency of return to villages does not exceed once in four years and the workers are mostly permanently settled in Nagpur. In the manganese mines about 30 per cent of the labour force returns to its villages yearly on leave for a period varying from four to twelve weeks.

In the unorganized industries, labour is mostly local and lives in surrounding villages. A few skilled workers from Mirzapur in the United Provinces are employed in the lac factories and a few from Maharashtra in the glass factories. The former return home after four to six months' work and the latter about once in two years.

15. As shown in paragraph 5 the number of emigrants from the Central Provinces enumerated in other adjacent provinces and States (except Madras for which figures were not abstracted) was 283,345 and that in the rest of India was 138,045. The various Provincial Reports of 1921 give some indication of the nature of this emigration. The growth of the stream to Bengal between 1911 and 1921 was attributed partly to the rapid opening up of this province and to the direct action of the tea industry in indenting to this province for labour, but it was also admitted that emigrants to Bengal from the Central Provinces included a considerable number engaged in trade. More than 80 per cent of those from this province who were enumerated in Bengal at the Census of 1921 were born in three districts, Bilaspur, 10,353, Raipur 5,142 and Nagpur 7,095. In the iron and steel works at Jamshedpur in Bihar and Orissa a considerable number of skilled workers are recruits from the Central Provinces and in 1921 by far the greatest number of foreigners among the unskilled workers were born in the Central Provinces. This was partly due to the scarcity then prevalent but it has already been noticed that there has since the last census been an increase of emigration to Bihar and Orissa. In 1921 at the coal fields of Manbhum 5,400 workers, many of them Chamars, had come from Bilaspur and 2,400, mostly Chamars, from Raipur. Figures for 1931 will probably be found in the Bihar and Orissa report for this census.

The statement on the next page shows the figures of labourers recruited in this province for the Assam tea districts during the decade. In 1921 large numbers of them returned to the recruiting districts during the exodus from Assam engineered by political agitators. Others must have returned from time to time either to work as recruiting *sirdars* or to find occupations

again in their own country. The actual number of persons born in Central Provinces and enumerated in Assam in 1931, was, it may be recalled, 82,045.

Emigrants to Assam during the decade (1921—31.)

Name of district	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931
Saugor	3	68	19	26	6	32	55	162	383	480	18
Damoh	63	25	25	26	26	22	58	237	1,231	2,154	154
Jubbulpore	1,753	1,689	784	933	430	373	496	499	1,903	742	64
Mandla	1,588	755	526	353	133	131	263	204	382	306	176
Seoni	33	121	122	139	58	67	74	74	175	60	84
Narsinghpur	67	33	36	21	9	32	38	34	71	51	46
Hoshangabad	12	25	20	18	7	20	182	316	384	333	254
Nimar	30	38	36	13	4	7	20	2	17	...	...
Betul	...	5	2	11	13	27	69	57	17	...	3
Chhindwara	38	36	63	50	2	8	11	9	3	...	...
Chanda	...	...	...	731	265	203	3,032	1,287	387	267	345
Bhandara	35	102	87	70	42	34	49	34	31	26	7
Balaghat	212	170	136	101	72	44	32	32	34	22	7
Raipur	1,365	2,602	2,350	1,389	1,169	1,221	828	720	563	926	1,133
Bilaspur	3,121	2,916	2,108	1,258	1,231	989	1,408	1,938	4,523	3,403	2,792
Drug	2,411	3,569	1,654	1,036	647	661	451	315	342	181	260
Total	10,731	12,156	7,968	5,875	4,114	3,871	7,066	5,950	10,446	8,951	5,343

There were no emigrants from Berar, or from Wardha and Nagpur.

Figures for the States are not forthcoming but at the beginning of the decade a large number of Marias and others emigrated to Assam from Bastar and a continual stream of migration flows from Jashpur, where the tea gardens have a very good reputation.

Conclusions.

16. The conclusion to which this chapter and the two before it lead is that at present the population problem in the Central Provinces is not such as that in many other provinces. The attraction of an area to migration is to be measured rather by the excess of immigration over emigration than by the proportion of immigrants in the population. It is the proportion which the excess of immigrants over emigrants bears to the total number of persons born in each area that is to be considered in relation to economic pressure. For districts as already explained it has been impossible to collect figures of emigration, except to Assam. The statistics presented for the whole province, however, clearly show that in the past ten or twenty years economic pressure has induced only a very small proportion of the population to emigrate permanently. It may be recalled that the total number of emigrants from the Central Provinces recorded in other parts of India, excluding Madras Presidency, is 421,390 only, against 655,563 immigrants to the Central Provinces. The analyses made in preceding paragraphs indicate that a greater development of industry would certainly attract more immigrants but apart from the occasional disaster of crop failure general economic conditions drive comparatively few people from the province.

Daily migration.

17. Finally mention must be made of that form of migration, comparatively new to India, which has already received passing notice in chapter II. At the last census of England and Wales a column to show the place of work was for the first time included in the census schedule. The experiment was interesting enough to merit explanation in the words of the census report of those countries for 1921.

At the 1921 census, occupied persons in England and Wales were asked for the first time to give particulars of their place of work.....So far as the Department is at present aware, this is almost the first occasion upon which statistics of work places have been obtained and presented by any country in the world.

The importance of this new factor in demography will be readily appreciated. In a less highly organized and industrialized community localities may tend to be more or less self-sufficient, each local resident population being served and supplied with the bulk of its needs by the same population in its working capacity, and thus experiencing little necessity for interaction with other localities apart from the occasions of periodical fairs or markets. Where such conditions prevail, work-place and residence will ordinarily be near enough to be both represented by a single classification on the basis of the latter, or on the basis of the normal census distribution which accepts place of enumeration as a criterion of residence.

c. But this stage has long been passed in the history of this country for the great majority of its workers. As these conditions were due, it may be said, to the dispersion of necessary services and production which, in the absence of transport facilities, had to be located in proximity to the population served, so the great development of transport and communications fostered a concentration which has changed the whole face of industry. The growth of large manufacturing, distributing and commercial centres has not only given rise to concentrations of workers beyond the residential capacity of their immediate neighbourhoods, but has exaggerated that deficiency by substituting factories, warehouses and offices for dwellings in the centres themselves; while the very development of transport which has made it necessary for the worker to live at a distance from his work has also made it possible for him to do so.

Thus it happens that at the present time in many parts of the country masses of population move in tides of daily ebb and flow. These movements obviously have a direct bearing upon many difficult problems of traffic, transport and housing, and it has seemed necessary that there should be some means of measuring their direction and volume. Statistically considered, moreover, the new position is important. The resident population of any locality is no longer the sole matter of concern to that locality. During the day it may be peopled by a body of workers numerically far exceeding and even very differently composed from its so-called permanent population. Local public services must be provided for these invading armies, and for many practical and administrative purposes we have now to reckon with the fact that, for localities situated within a region of highly organized industry, separate account must be taken of both a night and a day population, the two often differing widely from each other in number and constitution.

The increasing divorce between residence and work-place has called for re-consideration of the areal basis of some census statistics. While it is relevant to present the working population in its occupational capacity as part of the resident population of which it constitutes the bread-winning element, an industrial tabulation by area of residence will clearly give a distorted picture of the industrial map. Hence in presenting the industrial classification of the people, its local distribution was based not upon the area of enumeration but upon that of work-place, the man-power of the several industries being thus shown in relation to the local seats of the industries themselves. Occupation (as distinct from industry) has a close connection with the health, mortality and other personal aspects of the individual, and its statistical presentation cannot lightly depart from the residence-distribution upon which the great body of comparable statistics on those subjects is based. But in retaining the residence basis as an index to some important aspect of environmental influence, it must not be forgotten that a full half of the waking day—even, it may be said, a full half of the active life—of the worker is often spent in an entirely different environment, which cannot fail to leave its mark upon him.

Thus, even apart from those problems upon which the subject of work place seemed directly to bear, it gave promise of breaking new ground in so many fields of administration or study that a serious attempt to explore it statistically appeared to be called for, notwithstanding the difficulties inherent in the enquiry.

No such enquiry has yet been included in the scope of the census of India, but there is no doubt that daily migration to the Cities and some of the larger towns is becoming quite common, and in ten years' time it may be necessary to record work places in industrial areas. The Deputy Commissioners of Nagpur and Jubbulpore have given interesting notes upon the subject. The first supplied the following information:—

A large number of people come every day into Nagpur for work from the surrounding villages, principally of the ordinary labouring classes. This is so much the case that in the villages around Nagpur where the crops failed last year I was commonly told by villagers that suspension was not necessary as they could earn sufficient money by labouring in Nagpur to pay their rents. This is an old phenomenon, and in no recent famine has any relief measure been necessary in the villages outside Nagpur.

A good many office *chaprassis* and low paid clerks live in villages, such as Sonegaon, old Indora and Pardi, well outside the municipal limits. The municipal boundaries now include a number of old villages such as Ambajhiri, Phutara and Telinkheri, separated from the rest of the town and Civil Station by fields. There has been a marked tendency in recent years for this land to be developed for residential purposes. I would instance the clerks settled in new Dharampeth and the new Telinkheri lay-out, which is peopled principally by low paid clerks and menial Government employees. On the other side, there are the large industrial settlements springing up in Bezon Bagh, Indora and Pachpaoli, which a few years ago were well outside Nagpur; the problem of providing transport for getting these workmen into the mills every day is becoming serious. A number of well-to-do people are building houses outside the municipal limits along the various main roads entering Nagpur.

Further afield, some persons reside in Kamptee and come into Nagpur every day for work. I even know of some cases of clerks who reside in Ramtek and work in Nagpur, the morning and evening trains being timed exactly to suit such an arrangement.

I should say that as municipal rates and taxes increase and communications improve the tendency will become even more marked.

A visit to the railway station at the time when the morning trains arrive from Kamptee and other neighbouring places will convince the observer how daily migration to Nagpur city is really increasing. The following villages supply a daily population to Jubbulpore city, the details given regarding which require no comment:—

- (i) *Kajarmara*.—Two miles from the cantonment and 4 miles from the city. About 350 persons from Rewa and other States have built houses there and go daily to the city to work in the Sadar Bazar, the Government Dairy farm, the grass farm, etc. They are principally Chamars, Mehras and Kols.
- (ii) *Laxmipur*.—Part of the village lies within municipal limits and part outside. About 250 Kols have taken up their residence in the latter and go to work daily in the city.
- (iii) *Ranipur*.—This village also lies partly within municipal limits and partly outside. In the outside portion about 40 Kols have settled, who work daily in the city.
- (iv) *Madotal*.—Only a small portion of this village lies within municipal limits. In the other part there are about 40 Kols who daily go to the city.
- (v) *Gurha*, (vi) *Kachpura* and (vii) *Purma*.—These three villages all lie within the municipal area but are in fact about three miles away from the city. They supply a number of daily immigrants; about 300 from Gurha, 25 from Kachpura and 100 from Purma, all of whom work in the Raja Gokuldas Mills. They are Koshtis, Koris and Chamars by caste.

SUBSIDIARY TABLE I.—IMMIGRATION (ACTUAL FIGURES IN THOUSANDS)

District and State of enumeration.	Born in																							
	District.			Other districts of Central Provinces and Berar.			Central Provinces States.			Contiguous.						Other non-contiguous.						Outside India.		
										Provinces.			States.			Provinces.			States.					
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	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	17	18	19	20	21	22	23	24	25	
Central Provinces British Districts and Berar.	13,874	6,989	6,885	1,158	509	649	2,303	1,163	1,150	277	153	124	277	129	148	29	20	9	65	40	28	6	8	1
<i>Nerbudda Valley Division excluding Mahara.</i>	2,514	1,291	1,223	..	..	..	3	1	2	84	46	38	121	57	68	8	7	1	8	5	3	5	4	1
Saugor	493	257	236	12	5	7	..	..	..	18	9	9	20	8	12	1	1	..	1	1	..	1	1	..
Damoh	274	142	132	15	5	10	..	..	..	12	1	1	14	6	8	..	..	..	..	..	..	..	..	..
Jubbulpore	659	331	328	39	19	20	..	..	..	21	13	8	46	22	24	5	4	1	1	1	..	3	2	1
Narsinghpur	297	151	146	20	9	11	..	..	..	11	1	1	3	1	2	..	..	..	..	..	..	..	..	..
Hoshangabad	432	223	209	24	11	13	1	..	1	17	4	3	19	7	12	1	1	..	2	1	1	1	1	..
Nimar	359	187	172	48	24	24	2	1	1	35	18	17	19	9	10	1	1	..	4	2	2	..	..	..
<i>Plains Division</i>	1,696	841	855	..	..	..	..	..	..	9	7	2	11	6	5	1	1	..	..	..	..	..	..	..
Mandla	415	205	210	22	11	11	..	..	..	2	2	..	7	3	4	..	..	..	..	..	..	..	..	..
Seoni	367	181	186	24	10	14	..	..	..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..
Betul	385	191	194	18	8	10	..	..	..	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Chhindwara	529	264	265	35	15	20	..	..	..	4	3	1	3	2	1	1	1	..	..	..	..	..	..	..
<i>Maratha Plain Division</i>	6,141	3,150	2,991	..	..	..	3	2	1	105	60	45	108	51	57	12	7	5	41	26	15	1	1	..
Wardha	419	218	201	84	35	49	..	..	..	5	3	2	4	3	1	..	..	..	4	2	2	..	..	..
Nagpur	805	414	391	99	44	55	1	1	..	19	12	7	6	4	2	5	3	2	3	2	1	1	1	..
Chanda	708	357	351	33	15	18	2	1	1	3	2	1	13	6	7	1	1	1	1	1	..	..	..	..
Bhandara	759	366	373	60	19	41	..	..	..	2	1	1	..	..	..	..	..	..	1	1	..	..	..	..
Balaghat	509	252	257	49	22	27	..	..	..	1	1	..	1	1	..	..	..	..	1	1	..	..	..	..
Amruti	807	421	386	100	44	56	..	..	..	17	10	7	7	4	3	1	1	1	8	5	3	..	..	..
Akola	746	366	364	80	35	45	..	..	..	20	12	8	18	8	10	1	1	..	12	8	4	..	..	..
Buldana	682	353	329	29	12	17	..	..	..	23	10	13	25	9	16	1	1	..	7	4	3	..	..	..
Yestmal	706	363	343	96	44	52	..	..	..	15	9	6	34	16	18	1	1	..	5	3	2	..	..	..
<i>Chhattisgarh Administrative Division</i>	3,527	1,707	1,836	..	..	..	2,297	1,150	1,147	79	48	39	37	19	18	8	5	3	16	9	7	..	..	..
Raipur	1,418	693	744	43	23	20	12	6	6	27	14	13	2	1	1	2	1	1	5	3	2	..	..	..
Bilaspur	1,322	647	675	26	13	13	15	7	11	15	8	7	16	8	6	2	1	1	2	1	1	..	..	..
Drug	764	367	397	21	10	11	29	11	16	2	1	1	..	..	..	1	1	..	1	1	..	..	..	..
Central Provinces States	..	..	..	181	76	105	2,236	1,126	1,112	35	17	18	19	10	9	2	2	1	8	4	4	..	..	..

SUBSIDIARY TABLE II.—EMIGRATION
PART A.—SUMMARY (FIGURES IN THOUSANDS)

Province of birth.	Enumerated in											
	Province.			Contiguous parts of other provinces.			Non-contiguous parts of other provinces.			Outside India.		
	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
Central Provinces and Berar.	17,335	8,651	8,684	283	134	149	138	77	61	..	..	..

*Note.—Figures for Madras Presidency were not abstracted and so have not been included.

SUBSIDIARY TABLE II—PART B.—DETAILS OF PERSONS BORN IN CENTRAL PROVINCES AND BERAR AND ENUMERATED OUTSIDE THE PROVINCE

Province, Country or State of enumeration.	Persons.	Males.	Females.
1	2	3	4
<i>Total</i>	421,390	210,886	210,504
British territory	271,021	147,566	123,455
Andamans and Nicobars	433	373	60
Assam	82,045	44,436	37,609
Baluchistan	203	120	83
Bengal	45,844	26,837	19,007
Bihar and Orissa	68,351	33,817	34,534
Bombay	54,375	32,219	22,156
Burma	1,033	910	123
Delhi	862	535	327
North-West Frontier Province	275	209	66
Punjab	2,419	1,055	1,364
United Provinces	15,181	7,055	8,126
Indian States	150,369	63,320	87,049
Baroda	651	382	269
Bihar and Orissa	20,966	10,048	10,918
Bombay	1,067	630	437
Central India Agency	100,067	39,473	60,594
Gwalior	9,013	4,194	4,819
Kashmir	45	32	13
Cochin and Travancore	27	22	5
Mysore	693	371	322
Rajputana	2,995	1,145	1,850
United Provinces	36	17	19
Hyderabad	14,289	6,702	7,587
North-West Frontier Province	63	63	..
Ajmer-Merwara	457	241	216

**SUBSIDIARY TABLE III.—MIGRATION BETWEEN THE CENTRAL PROVINCES AND BERAR
AND OTHER PARTS OF INDIA**

PART I.—CENTRAL PROVINCES AND BERAR

Serial No.	Province or State.	Immigrants to Central Provinces and Berar.			Emigrants from Central Provinces and Berar.			Excess (+), deficiency (-), Immigration over emigration.	
		1931	1921	Variation.	1931	1921	Variation.	1931	1921
1	2	3	4	5	6	7	8	9	10
	<i>Total</i> ..	649,064	603,913	+45,155	421,390	406,599	+14,791	+227,674	+197,314
	British territory ..	306,272	241,358	+64,914	271,678	259,481	+11,997	+34,794	-18,123
1	Bihar and Orissa ..	47,082	25,568	+21,514	68,351	55,691	+12,660	-21,269	-30,123
2	Bengal ..	6,771	3,232	+3,539	45,844	52,162	-6,318	-39,071	-48,910
3	United Provinces ..	118,475	101,378	+17,097	15,181	11,072	+4,109	+103,294	+90,306
4	Bombay ..	98,867	91,353	+7,514	54,375	30,756	+23,619	+44,492	+60,597
5	Madras (including Travancore and Cochin). ..	12,878	6,494	+6,384	..	12,528	-12,528	..	-6,034
6	Assam ..	581	113	+468	82,045	91,370	-9,325	-81,464	-91,257
7	North-West Frontier Province ..	1,158	637	+521	275	69	+206	+883	+568
8	Punjab ..	15,021	9,143	+5,878	2,419	2,424	-5	+12,602	+6,719
9	Baluchistan ..	709	635	+74	203	128	+75	+506	+507
10	Burma ..	156	80	+76	1,033	1,425	-392	-877	-1,345
11	Delhi ..	795	781	+14	862	329	+533	-67	+452
12	Ajmer-Merwara ..	3,429	1,934	+1,495	457	1,043	-586	+2,972	+891
13	Andamans and Nicobars ..	96	1	+95	433	476	-43	-337	-475
14	Coorg ..	254	9	+245	..	8	-8	+254	+1
	Indian States ..	342,792	362,555	-19,715	149,912	147,118	+2,794	+192,880	+218,437
15	Bihar and Orissa ..	4,837	6,871	-2,034	20,966	21,632	-666	-16,129	-14,761
16	Bengal ..	175	42	+133	..	2,648	-2,648	+175	-2,606
17	United Provinces ..	278	726	-448	36	41	-5	+242	+685
18	Punjab ..	754	502	+252	..	91	-91	+754	+411
19	Central India Agency ..	176,802	194,203	-17,401	100,067	85,701	+14,366	+76,735	+108,502
20	Hyderabad ..	91,065	90,930	+135	14,289	25,416	-11,127	+76,776	+65,514
21	Baroda ..	509	393	+116	651	565	+86	-142	-172
22	Kashmir ..	273	197	+76	45	30	+15	+228	+167
23	Mysore ..	711	470	+241	693	823	-130	+18	-353
24	Rajputana ..	51,621	49,207	+2,414	2,995	629	+2,366	+48,626	+48,578
25	Sikkim ..	12	9	+3	..	..	..	+12	+9
26	Gwalior ..	8,806	2,519	+6,287	9,013	8,073	+940	-207	-5,554
27	Travancore and Cochin ..	167	59	+108	27	258	-231	+140	-199
28	Assam ..	6	13	-7	..	22	-22	+6	-9
29	Bombay ..	6,146	15,915	-9,769	1,067	1,166	-99	+5,079	+14,749
30	North-West Frontier Province ..	9	13	-4	63	23	+40	-54	-10
31	French and Portuguese Settlements ..	528	466	+42	..	..	..	+528	+486
32	India Unspecified ..	93	..	+93	..	..	..	+93	..

**SUBSIDIARY TABLE III.—MIGRATION BETWEEN THE CENTRAL PROVINCES AND BERAR
AND OTHER PARTS OF INDIA**

PART II.—CENTRAL PROVINCES AND BERAR

British Districts.

Serial No.	Province or State.	Immigrants to British territory of the Central Provinces and Berar.			Emigrants from British territory of the Central Provinces and Berar.			Excess (+), deficiency (-) Immigration over emigration.	
		1931	1921	Variation.	1931	1921	Variation.	1931	1921
1	2	3	4	5	6	7	8	9	10
	<i>Total</i> ..	585,326	552,921	+32,405	398,316	371,221	+27,095	+187,010	+181,700
	British territory ..	268,579	214,000	+54,579	253,499	229,006	+24,493	+15,080	-15,006
1	Bihar and Orissa ..	24,457	10,683	+13,774	63,223	45,885	+17,338	-38,766	-35,202
2	Bengal ..	5,558	3,021	+2,537	45,702	49,246	-3,544	-40,144	+46,225
3	United Provinces ..	110,128	93,551	+16,577	14,579	8,519	+6,240	+95,369	+85,032
4	Bombay ..	98,422	90,573	+7,849	54,375	30,386	+23,989	+44,047	+60,187
5	Madras (including Travancore and Cochin). ..	9,509	4,892	+4,617	..	12,376	-12,376	..	-7,784
6	Assam ..	432	92	+340	70,192	77,064	-6,872	-69,760	-76,972
7	North-West Frontier Province ..	1,109	593	+516	248	69	+179	+861	+524
8	Punjab ..	13,630	7,261	+6,369	2,288	2,121	+167	+11,342	+5,140
9	Ajmer-Merwara ..	3,380	1,929	+1,451	457	1,043	-586	+2,923	+886
10	Andamans and Nicobars ..	92	1	+91	415	469	-54	-323	-468
11	Baluchistan ..	709	635	+74	203	127	+76	+506	+508
12	Burma ..	147	68	+79	775	1,425	-650	-628	-1,357
13	Coorg ..	251	9	+242	..	8	-8	+251	+1
14	Delhi ..	755	692	+63	862	268	+594	-107	+424
	Indian States ..	316,747	338,921	-22,174	144,817	142,215	+2,602	+171,930	+196,706
15	Bihar and Orissa ..	1,031	6,870	-5,839	18,350	16,932	+1,418	-17,319	-10,062
16	Bengal ..	175	42	+133	..	2,507	-2,507	+175	-2,465
17	United Provinces ..	276	687	-411	36	41	-5	+240	+646
18	Bombay ..	5,853	15,793	-9,940	1,067	1,166	-99	+4,786	+14,627
19	Travancore and Cochin ..	167	11	+156	..	258	-258	+167	+10
20	Assam ..	6	12	-6	..	18	-18	+6	-6
21	North-West Frontier Province ..	9	13	-4	32	..	+32	-23	+13
22	Punjab ..	579	413	+166	..	56	-56	+579	+357
23	Central India Agency ..	158,905	176,874	-17,969	98,166	85,701	+12,465	+60,739	+91,173
24	Hyderabad ..	90,743	90,909	-166	14,289	25,416	-11,127	+76,454	+65,493
25	Baroda ..	501	376	+125	647	565	+82	-146	-189
26	Kashmir ..	270	56	+214	45	30	+15	+225	+26
27	Mysore ..	691	452	+239	693	823	-130	-2	-371
28	Rajputana ..	48,184	43,417	+4,767	2,914	629	+2,285	+45,270	+42,788
29	Sikkim ..	12	1	+11	..	..	..	+12	+1
30	Gwalior ..	8,736	2,509	+6,227	8,578	8,073	+505	+158	-5,564
31	French and Portuguese Settlements ..	525	486	+39	..	..	..	+525	+486
32	India Unspecified ..	84	..	+84	..	..	..	+84	..

SUBSIDIARY TABLE III—MIGRATION BETWEEN CENTRAL PROVINCES AND BERAR
AND OTHER PARTS OF INDIA

PART III.—STATES OF CENTRAL PROVINCES

Serial No.	Province or State.	Immigrants to Central Provinces States.			Emigrants from Central Provinces States.			Excess (+) deficiency (-), Immigration over emigration.	
		1931	1921	Variation.	1931	1921	Variation.	1931	1921
1	2	3	4	5	6	7	8	9	10
	<i>Total</i> ..	63,738	50,992	+12,746	23,074	35,378	-12,304	+40,664	+15,614
	British territory ..	37,693	27,358	+10,335	17,979	30,475	-12,496	+19,714	-3,117
1	Bihar and Orissa ..	22,625	14,885	+7,740	5,128	9,806	-4,678	+17,497	+5,079
2	Bengal ..	1,213	211	+1,002	142	2,916	-2,774	+1,071	-2,075
3	United Provinces ..	8,347	7,827	+520	422	2,553	-2,131	+7,925	+5,274
4	Bombay ..	445	780	-335	..	370	-370	..	+410
5	Madras (including Travancore and Cochin).	3,369	1,602	+1,767	..	152	-152	+3,369	+1,450
6	Assam ..	149	21	+128	11,853	14,306	-2,453	-11,704	-14,265
7	North-West Frontier Province ..	49	44	+5	27	..	+27	+22	+44
8	Punjab ..	1,391	1,882	-491	131	303	-172	+1,260	+1,579
9	Ajmer-Merwara ..	49	5	+44	..	..	..	+49	+5
10	Andamans and Nicobars ..	4	..	+4	18	7	+11	-14	-7
11	Baluchistan ..	..	..	..	..	1	-1	..	-1
12	Burma ..	9	12	-3	258	..	+258	-249	+12
13	Coorg ..	3	..	+3	..	..	..	+3	..
14	Delhi ..	40	89	-49	..	61	-61	+40	+28
	Indian States ..	26,045	23,634	+2,411	8,095	4,903	+192	+20,950	+18,731
15	Bihar and Orissa ..	3,806	1	+3,805	2,616	4,700	-2,094	+1,190	-4,699
16	Bengal ..	..	..	..	..	141	-141	..	-141
17	United Provinces ..	2	39	-37	..	..	..	+2	+39
18	Bombay ..	293	122	+171	..	..	..	+293	+122
19	Travancore and Cochin ..	..	48	-48	27	..	+27	-27	+48
20	Assam ..	..	1	-1	..	4	-4	..	-3
21	North-West Frontier Province ..	..	..	..	31	23	+8	-31	-23
22	Punjab ..	175	89	+86	..	35	-35	+175	+54
23	Central India Agency ..	17,897	17,329	+568	1,901	..	+1,901	+15,996	+17,329
24	Hyderabad ..	322	21	+301	..	..	..	+322	+21
25	Baroda ..	8	17	-9	4	..	+4	+4	+17
26	Kashmir ..	3	141	-138	..	..	..	+3	+141
27	Mysore ..	20	18	+2	..	..	..	+20	+18
28	Rajputana Agency ..	3,437	5,790	-2,353	81	..	+81	+3,356	+5,790
29	Sikkim ..	..	8	-8	..	..	..	..	+8
30	Gwalior ..	70	10	+60	435	..	+435	-365	+10
31	French and Portuguese Settlements ..	3	..	+3	..	..	..	+3	..
32	India Unspecified ..	9	..	+9	..	..	..	+9	..

CHAPTER IV

AGE

Reference to
Statistics.

1. This chapter deals with the distribution of the population by age, given in Census Table VII for the adherents of each religion, in Table XIV for selected castes, and in Table XIX for Europeans and Anglo-Indians. At the end of chapter there are eleven Subsidiary Tables :—

- I.—Age distribution of 10,000 of each sex in the Central Provinces and Berar and in each Natural Division.
- II.—Age distribution of 10,000 of each sex in each main religion.
- III.—Age distribution of 10,000 of each sex in certain castes.
- IV.—Proportion of children under 14 and of persons over 43 to those aged 14—43 in certain castes and also of married females aged 14—13 per 100 females.
- V.—Proportion of children under 10 and of persons aged 60 and over to those aged 15—40; also of married females aged 15—40 per 100 females.
- V-A.—The same as V but by religions in Natural Divisions.
- VI.—Variation in population for three censuses at certain age periods.
- VII.—Reported birth-rate by sex and Natural Division for each year of the decade.
- VIII.—Reported death-rate by sex and Natural Division for each year of the decade.
- IX.—Reported death-rate by sex and age in the decade and in selected years per mile living at same age according to census of 1921.
- X.—Reported deaths from certain diseases per mile of each sex.

The age statistics are often deemed the most important feature of a census. "In connection with a study of death-rates and causes of death a knowledge of age distribution is fundamental. As a factor in vital statistics it is more important than sex or nationality or parentage or occupation or any other particular characteristic."* But owing to the inaccuracy of the returns of age and the incompleteness of the registration of vital statistics in India the material is lacking for many of the interesting correlations possible in more advanced countries. An attempt will be made, however, to deal with the subject in rather more detail than has been done in the past. To this end, since experts will draw their own conclusions from the figures set down here, and the use made of them by others will be limited, it has been thought best to illustrate the statistics abstracted from the census returns by means of a number of diagrams, and to sermonize upon them as little as possible.

The nature of
the return of
age.

2. At earlier enumerations it was the rule, except in the case of infants aged less than twelve months, to enter the number of years which each person had completed. But on this occasion the instructions for filling in column 7 (age) of the census schedules were :—

"Enter the number of years to the nearest birth-day or the nearest age (in years) known. For infants less than six months old, enter 0 and for infants over six months enter 1."

*Whipple, Vital statistics.

Further orders were given to the enumerators that if a person did not know his age enquiry should be made from his relatives, or a guess made from his appearance. The procedure would appear to be simple enough, but, as has been pointed out in the past, the difficulty is that most of the people of this Province have only a vague knowledge of their age. The reply of the average villager when questioned in this matter will as likely as not be "twenty or thirty" or "fifty or sixty". The case is different to that of Europe and other continents where Christianity is the principal religion, and for hundreds of years it has been the custom, at least of the upper and middle classes, to teach children to keep festival on their birthdays and to impress the date upon their minds by the very effective method of giving them presents. The custom survives from the time of the Roman Empire or earlier, but the idea was no doubt fostered by observance of the great birthday feast of Christmas. Indian children seldom keep their birthdays in the same way, and, even among the educated classes, only a comparatively small proportion of people can state with any certainty how old they are. It is exceptional to see in an Indian newspaper any notice of the birthday of a public man, or any definite mention of his actual age when he dies. It is true that the *kotwar*, the village watchman, in rural areas and the municipal authorities in towns keep a register of all births, but owing to the fact that the name of the child is not generally entered in that register, which will ordinarily record that a son or daughter was born to so-and-so on a certain date, the issue of birth-certificates so familiar to the British is quite an unusual procedure in India. The custom is for those who are seeking even high appointments in Government service to produce before the District Magistrate the horoscope in which the astrologer has noted the day, hour and minute of birth, a school entrance certificate or a Matriculation certificate, but anything else in the form of evidence of age is not expected.

3. The various forms of mis-statement of age either unintentional or deliberate have been discussed in previous census reports. The subject must however be dealt with again in order that a further estimate may be formed of the value of the statistics. The usual inaccuracies are a tendency to return numbers ending in 0 or 5, a preference for certain numbers such as 2 and 8, a tendency to exaggerate the age of the old, and of certain classes at certain ages, as for instance of young married women, and to understate the age of others, for example unmarried girls and elderly bachelors and widowers. Boys who are attaining the age of puberty are also apt to claim to be older than they are. The case of women observing *pardah* creates difficulty, for the enumerators must depend entirely upon the statement of the head of their family regarding their age. The more primitive the people are the greater is the chance of error and it may be recalled that an old man informed the last Superintendent of Census Operations that his age was four years, the period to which his memory extended.

4. In the conditions described the returns of age entered in the census records by enumerators obviously cannot be regarded as reliable, and yet it can be stated with confidence that the enquiry made upon the subject at the Indian Census is by no means valueless. The law of averages comes into operation. Mistakes tend to cancel each other and when due allowance has been made for the effect of all factors influencing the figures they show a convincing continuity from census to census. This is due to a great extent to the system of grouping ages which helps to neutralize some of the forms of mis-statement just detailed. Even a rough estimate of age by a villager is likely to be within the decenary groups adopted for adults in Parts B and C of Table VII, while parents in most places may be assumed to have a tolerably correct knowledge of the ages of their children below five years old. At this census it can be claimed that the grouping has been rendered more accurate by the adoption of a method of smoothing the figures recommended by the Government Actuary. It must be explained that whatever its result, the procedure of sorting the returns direct into

quinary groups for the Provincial figures and tabulating them in larger groups for the district figures was followed in the past solely on account of the need for expedition and economy, and that the smoothed age groups given now are given not as an alternative to the actual returns but as an alternative to the actual returns sorted direct into quinary groups. But how much more satisfactory the procedure has been than any previously followed may be fully appreciated from a comparison of Diagram IV-1 with the diagram on page 70 of the 1921 report which shows the actual returns for males at each age, and fully demonstrates the preference for figures ending in 0 or 5, especially 0. The new system is further justified by comparison of the curves for three decades in Diagram IV-2. The irregularity of those for 1911 and 1921 is at once noticeable. The object of smoothing the figures was in fact to secure a truer representation of the age distribution of the population than in the past and in making any comparisons with the statistics of previous censuses it must in the first instance be borne in mind that the statement of age as age to the nearest birthday instead of age at the last birthday, as in 1921 and earlier, should have an obvious effect upon results. It is however doubtful whether the change in procedure has made any substantial difference since it was adopted because the Government Actuary considered that people were really in the past stating their age to the nearest birthday, in so far as they could guess when that was. In accordance with his directions, therefore, when sorting of the census returns was in process the preference for ages ending with 0 over those ending in 5, and for both over any others was overcome by dividing the population into ternary and quinary groups alternately. Ages ending in 0 were placed in the middle of a five year group and those ending in 5 in the middle of a three year group. Thus 7 to 13 was one group, 14 to 16 the next, followed by 17 to 23 and so on. The smoothing was then done according to the following instructions given in the Actuary's note:—

"The process by which the numbers recorded in the ternary and septenary groups will first of all be redistributed in the ordinary quinary groups, namely over 5 and under 10, over 10 and under 15 and so on, is the very simple one of adding exactly half of the number recorded in each group to half of the number recorded in the next succeeding group. It will be found that the sum of these two halves will in each case represent the number in each of the ordinary quinary groups with considerable accuracy.

In similar way the number aged under 1 full year will be taken to be those recorded as of nearest age 0, *i.e.*, under 6 months, added to half those between 6 and 18 months.

The number aged between 1 and 2 years will be taken to be half of those between $\frac{1}{2}$ and $1\frac{1}{2}$ years added to half of those between $1\frac{1}{2}$ and $2\frac{1}{2}$ years.

The number between 2 and 3 years will be taken to be half of those between $1\frac{1}{2}$ and $2\frac{1}{2}$ added to half of those between $2\frac{1}{2}$ and $3\frac{1}{2}$.

The number between 3 and 4 will be taken to be half of those between $2\frac{1}{2}$ and $3\frac{1}{2}$ added to one-sixth of those between $3\frac{1}{2}$ and $6\frac{1}{2}$.

The number between 4 and 5 will be taken to be one-third of those in the last mentioned ternary group.

From a consideration of what is stated in my report, it will be evident that the method of grouping ages previously adopted, namely, the method by which the numbers living at ages which are multiples of five were always treated as the youngest in each group, and with ages stated as age last birthday, produced less accurate results than would be obtained by any other method for which the smallest semblance of justification could be advanced. It therefore would be useless to continue to ascertain these incorrect and misleading results, and wrong to publish them, when reasonably accurate results can be obtained so easily by the method now proposed. All that is necessary is that the ages should be stated as at the nearest birthday, *i.e.*, the person's nearest age; the entry will then be recorded in the age group to which it belongs. The numbers thus recorded would then be redistributed by the simple process described in the previous paragraph.

This method of redistribution which I recommend introduces a small error due to no allowance being made for the continuous decrement which deaths cause in the numbers living in the successive age periods of every normal population. For instance the number living between $3\frac{1}{2}$ and 5 will exceed the number between 5 and $6\frac{1}{2}$. These

differences have not been allowed for. The adjustment which would be required to correct this defect can be made with considerable accuracy if the numbers in each of the quinary groups, the youngest age in each of which is a multiple of 10, be reduced by a transfer to the next younger group of the number in that older group multiplied by the mean of the rates of mortality applicable to the youngest and oldest ages respectively in the group. An approximation to the transfer to group 65-70 from the group 70 and over will be obtained by multiplying the number in the latter group by the rate of mortality at 65. A transfer will also require to be made to group 0-5 from group 5-10. It will be approximately equal to the number in the latter group multiplied by one-third of the rate of mortality at age 5. If these transfers be based on the rates of mortality for All India Males, deduced by me from the 1921 Census returns, it will lead to:—

- .84 per cent of group 5-10 being transferred to group 0-5.
- 1.24 per cent of group 10-15 being transferred to group 5-10.
- 1.55 per cent of group 20-25 being transferred to group 15-20.
- 2.38 per cent of group 30-35 being transferred to group 25-30.
- 3.66 per cent of group 40-45 being transferred to group 35-40.
- 5.09 per cent of group 50-55 being transferred to group 45-50.
- 6.87 per cent of group 60-65 being transferred to group 55-60.
- 7.43 per cent of group 70 and over being transferred to group 65-70."

The adjustments suggested above are comparatively small. It has been left to any readers who are interested in the subject to apply them to the figures in Table VII, if they consider it advisable. For the purposes of this Report it is sufficient to stress the possibility of some error in comparing the age statistics of the 1931 census with those of the past. If, however, decennial instead of quinquennial groups are considered this should not be appreciable, since the preference given to certain digits in returning ages is neutralized by taking a complete decennial group.

5. The larger errors in age returns are more or less constant at each census, and so the abstraction of the mean age of the population at different times forms a good general method of comparison. The mean age actually denotes the average age of the persons who were alive on the date of the census; it does not coincide with the mean duration of life, except when births and deaths exactly balance each other, which would be most exceptional. In a growing population with a large number of children therefore the mean age will be less than in a decadent one where the children are relatively few in number. A low mean age may also be due to comparatively early deaths among adults. The formula for calculating this index laid down by the Census Commissioner followed that adopted at the Census of France in 1891. Briefly the totals showing the number of persons living at each quinquennial period were multiplied by 5 and raised by $2\frac{1}{2}$ times the total number of persons dealt with, and the sum thus obtained was divided by the number of persons. The mean age of the population reflects the results of the influenza epidemic, further noticed below in paragraph 6, to a marked degree. The statistics by Natural Divisions for five censuses are given in Subsidiary Table I, but for convenience the figures for the Province are reproduced here. The fact that in 1921 the mean age increased did not indicate greater longevity in the population, but was due to the presence of a smaller proportion of very young children and a larger number of old people resulting from the epidemic. Since those in the prime of life suffered most, apart from infants, it is clear that there should be a lower proportion of old people at the present census and a higher proportion of the comparatively young. This accounts for a figure of mean age lower than any previously recorded. Variations in Natural Divisions are generally small. The figures for the Chhota Nagpur States are much lower than any others. The reason for this is made clear in paragraph 11.

The mean age.

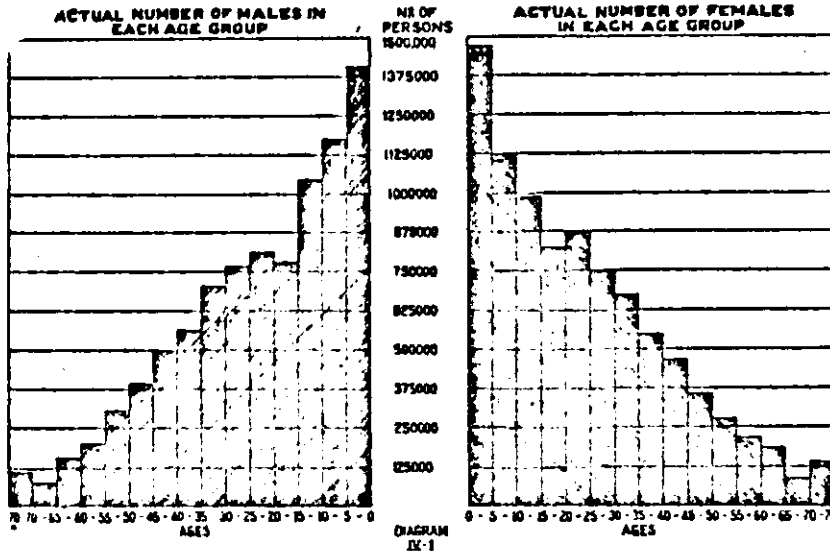
Census of	Mean age.	
	Males.	Fe- males.
1891	24.04	24.02
1901	24.11	24.67
1911	24.18	24.48
1921	24.39	24.72
1931	23.65	23.77

comparatively young. This accounts for a figure of mean age lower than any previously recorded. Variations in Natural Divisions are generally small. The figures for the Chhota Nagpur States are much lower than any others. The reason for this is made clear in paragraph 11.

The mean ages of certain countries were calculated on the same graduated age distribution by quinquennial periods from the census figures of 1911 and it is of interest to show them here. Owing to the disturbing influence of the Great War 1921 figures are unsuitable for purposes of comparison and the 1931 figures are not yet available. The mean expectation of life at birth in western countries is of course very much higher than in this Province. In fact the average span of life from birth in England and Wales is reported to be 54 years as compared with 25 years in India.

Year 1911.	Mean age in years.
Germany ...	27.38
France ...	32.50
Union of South Africa ...	26.15
England and Wales ...	28.00
Wales. { Females	29.12

Present age distribution in the Province.



6. Subsidiary Table I shows the age distribution of the population of the Province for five censuses and diagram IV-1 illustrates the actual figures for 1931. The steady descent in the numbers of the successive age groups shown in the diagram is very noticeable. Only at the periods 15—20 and 65—70 for each sex there is a break in

the regularity of the steps down the "pyramid". That the total number of persons above the age of seventy is greater than the number in the group 65—70 is no phenomenon. The period covered by this final group is one extending over at least thirty years and though those included in it are comparatively few, they would naturally be more than those in the preceding group covering five years only. Beyond this there is the consideration that in view of the general tendency to exaggerate longevity numbers of persons slightly below 70 probably returned themselves as above that age. In comparing the statistics with those of past censuses the remarks already recorded in regard to the smoothing of the 1931 figures must be borne in mind, but it will be observed that the fall in the graph shown in diagram IV-2 at the age group 65—70 and its rise thereafter is similar for each of the last three enumerations. The relatively low returns in the age-group 15—20, are, as will be seen from Subsidiary Tables I and II, common to all religions and to all natural divisions. A further study of the tables discloses that the distribution of the figures at earlier censuses in this group has been much the same except that in 1921 the number of males between 20 and 25 was even lower than that between 15 and 20, an obvious result of the influenza epidemic. A reference to the figures of previous decades in other parts of India proves that the deficiency in the 15—20 group is not peculiar to the Central Provinces. It should, of course, be possible to follow the variations in the numerical composition of each age-group of the population from census to census, since those who were in the 5 to 10 group in 1921 should be in the 15 to 20 group in 1931. The inaccuracy of the returns unfortunately discounts the value of such an analysis, but a comparison of figures is interesting from the fact that it discloses this very inaccuracy. The statistics of infant mortality have already been noticed in Chapter I. It is acknowledged that they are appalling. But from the graph in diagram IV-7 and the figures in Subsidiary Table IX it may clearly be seen that between the ages of 10 and 20 the average number of deaths is far lower than at any other age period in the last decade. The corresponding Table of 1921 shows a similar state of affairs and in the report of

that census it was pointed out that the only favourable feature of the influenza epidemic was the comparatively large number of survivors from 5—15 years of age. Nevertheless for two normal decades 1921 to 1931 and 1901 to 1911 the contrast in the figures returned in the two age groups under examination are remarkable. In 1921, 1,618 males and 1,613 females were shown per 10,000 in the age-group 5—10 and yet in 1931 the corresponding numbers between 15 and 20 years of age were 866 and 912 only. In 1901, 1,380 males and 1,368 females per 10,000 of the population came into the 5—10 group, but in 1911 there were only 683 males and 663 females per 10,000 in the 15—20 group. The recorded death-rate per mille between 5 and 10 in the last decade was 12.6 for males and 11.8 for females, between 10 and 15, 7.8 for males and 7.2 for females, and between 15 and 20, 9.1 for males and 9.4 for females. Such a death-rate would in no way account for the differences noticed above, nor are the figures of emigration, although they are not available by age groups, sufficient to account for them. It must in fact be recognized that for some reason or other the returns of age between 15 and 20 are deficient, the probability being that the ages of young people just below twenty are exaggerated and those just above fifteen are under-estimated.

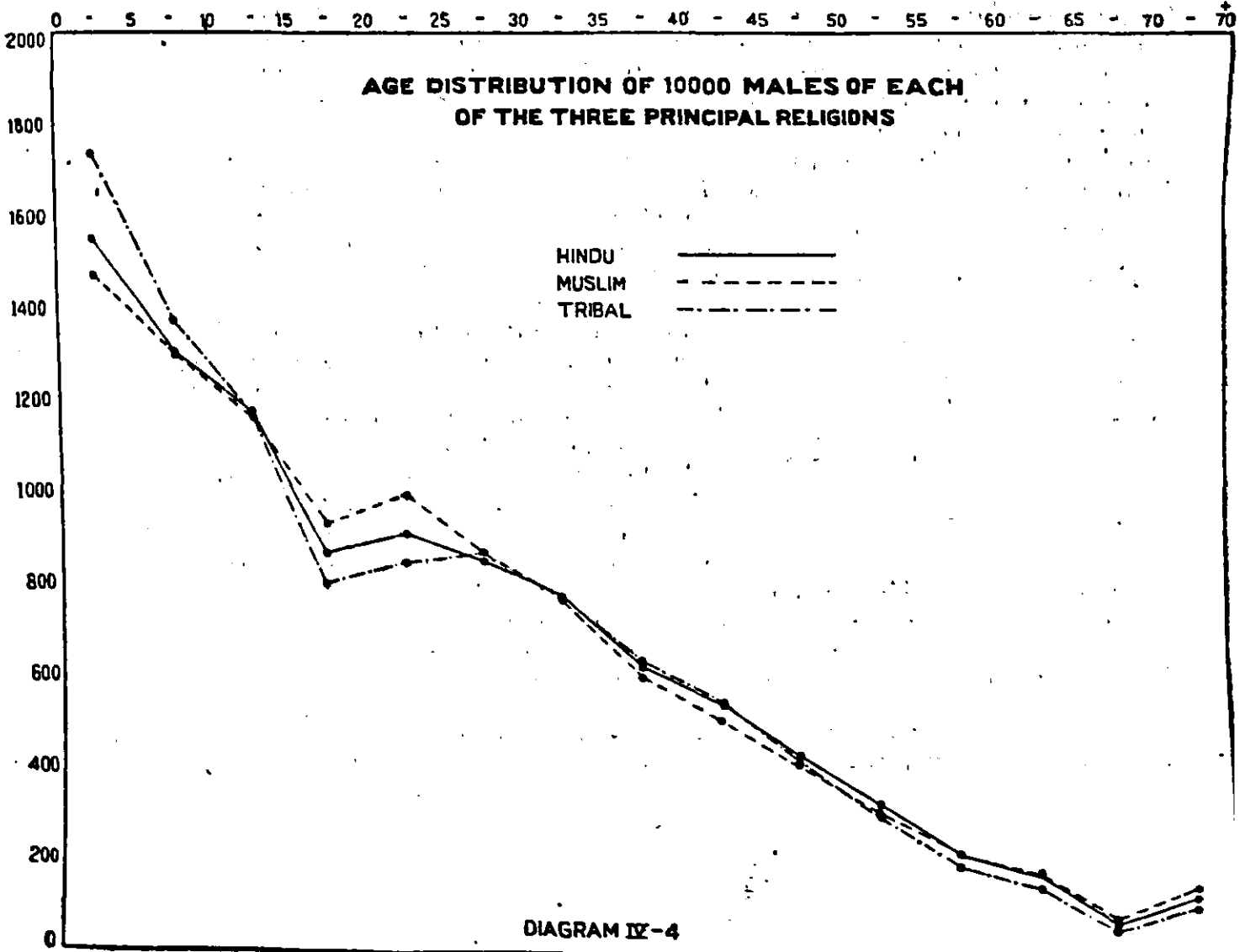
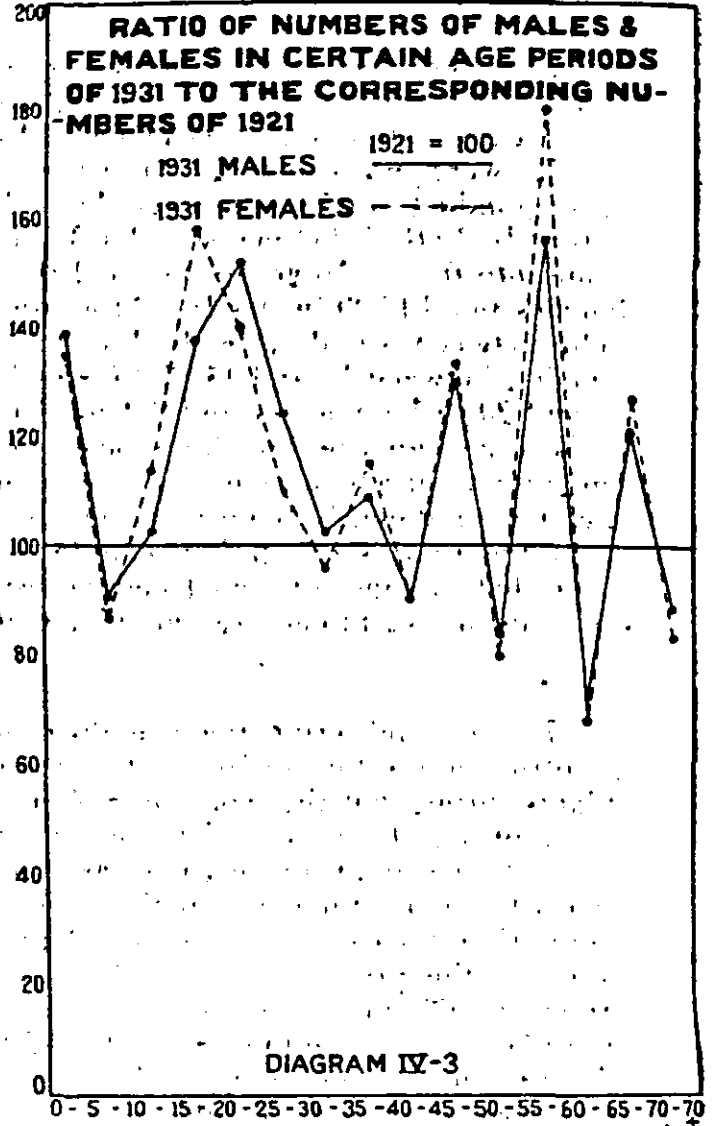
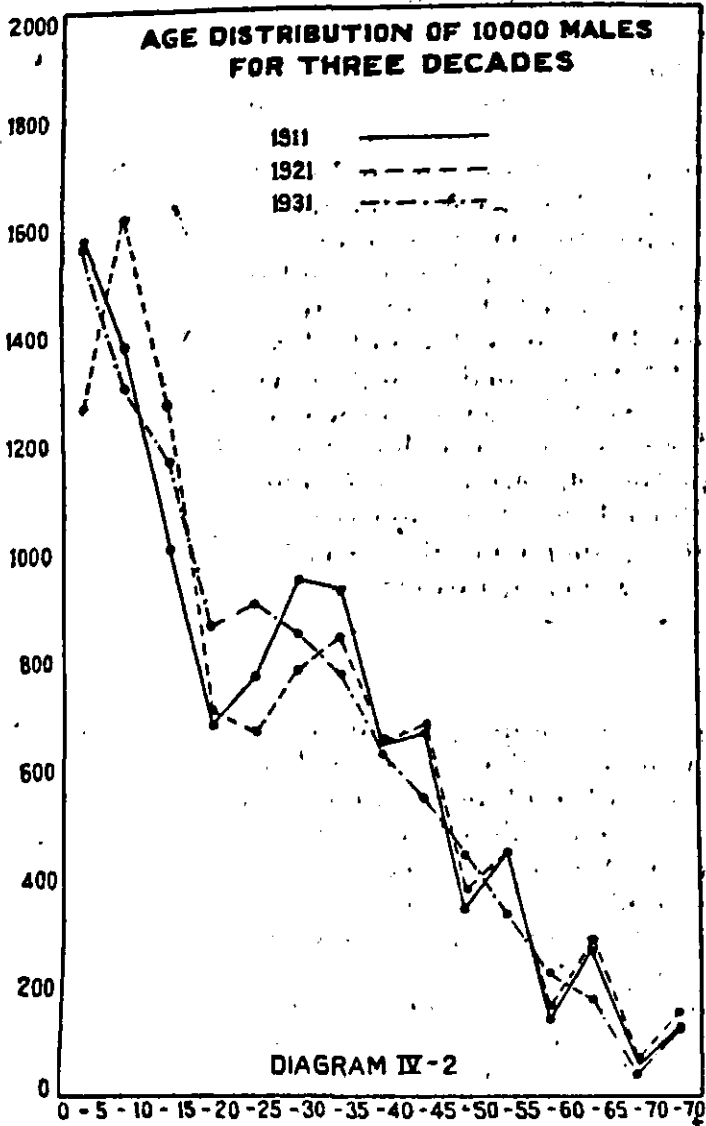
7. In considering the age distribution of the population of western countries beside that in India, it must be remembered that the mortality of infants throughout the world is higher than that of adolescents or of those in the prime of life, and of those who survive, even with a low death-rate, obviously a proportion in each age group must disappear every year. It stands to reason then that at the census the number of persons in any age group after 0—5 years will be less than that in the corresponding lower age group of the previous census—for instance the total of the 35 to 40 age group of 1931 must, unless special circumstances have influenced the statistics, be less than the total of the 25 to 30 age group of 1921. Migration of course has a considerable effect upon figures in the west, but otherwise, except when unusual calamities such as the war of 1914—1918 or the influenza epidemic occur, the continuity of the figures can be expected to be quite regular. In such circumstances it is obvious that the age pyramid for almost any country will have steps gradually descending from zero to the highest age, the contrast between those for eastern countries and those for western being that in the former the steps down are much more steep and rapid. Diagram I-1 has already given the necessary illustration for this Province. To demonstrate the situation in a more advanced country in normal times, thirty years ago, the age distribution of a standard million

Contrast with age distribution in western countries.

England and Wales standard million.		
Age group.	Males.	Females.
0—5	57,039	57,223
5—9	53,462	53,747
10—14	51,370	51,365
15—19	49,420	50,376
20—24	45,273	50,673
25—34	76,425	85,154
35—44	59,394	63,455
45—54	42,924	46,298
55—64	27,913	31,828
65—74	14,691	18,387
75	5,632	7,949

in England and Wales in 1901 is given in the margin. It will be observed that the descent in the figures is regular. The groups after the age of 24 are for periods of ten years and so the reader must not be misled by the apparent rise in figures, which catches the eye at the group 25—34. The factors which operate to contrast the figures shown in diagram IV-1 with those in the statement for England and Wales are, in the Central Provinces as well as in the rest of India, a high birth-rate, heavy infant mortality and low expectation of life.

How much a tropical climate is responsible for the presence of these factors need hardly be mentioned. Natural fecundity, especially among the more primitive tribes, is encouraged by the religious beliefs of many of the people. As stated in chapter I, birth-control is seldom practised. Poverty, ignorance, neglect, scarcity of medical aid and adherence to old social customs all join with climate in taking their toll of infant life. The frequent epidemics of the past, and periodic famines have combined with endemic malaria to make the expectation of life of



average man or woman uncertain, and it is unusual for them to reach a very old age. All these facts are brought out by the figures tabulated.

8. At this point the theory of the Swedish Statistician Sundburg may be mentioned. This is that, in western countries at any rate, the number of persons aged 15--50 is uniformly about half the population and that any variations which occur in the age constitution take place in the other two age-groups 0--15 and 50 and over. Where the population is growing the number in the former group is much greater than in the latter, but where it is stationary the numbers in the two groups approach equality. The figures for the 1931 census are given below for the Central Provinces and Berar :—

Sundburg's theory.

Age-period.	Population.			Per mille of total population.		
	Males.	Females.	Total.	Male.	Female.	Total.
0—15	3,635,687	3,582,812	7,218,499	404	393	402
15—50	4,509,696	4,491,546	9,001,242	501	500	500
50 and over	851,870	919,376	1,771,196	95	102	98

In England and Wales in 1921 the corresponding figures per mille of the population were :—

0—15 :—277 ; 15—50 :—533. 50 and over.—190.

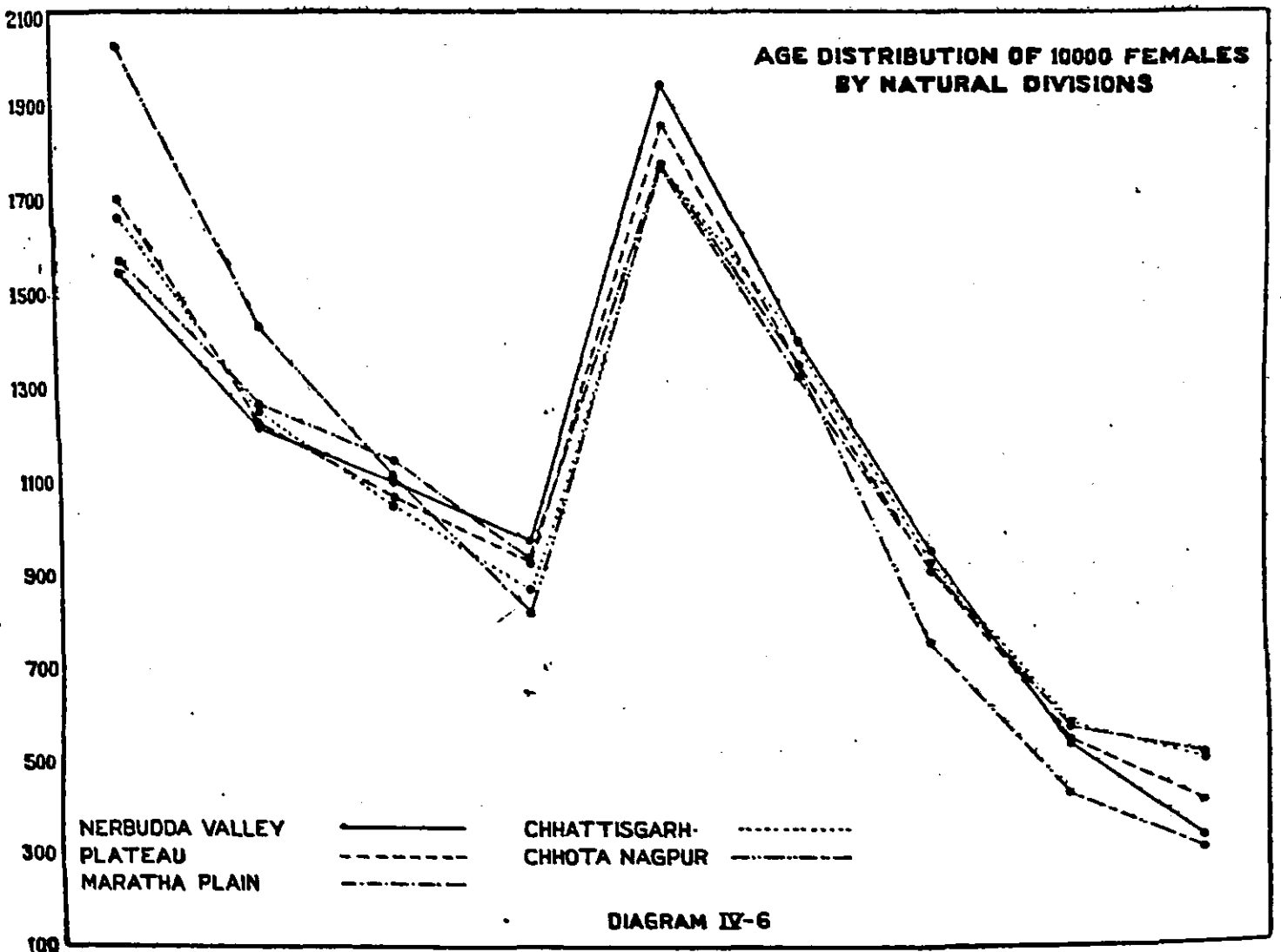
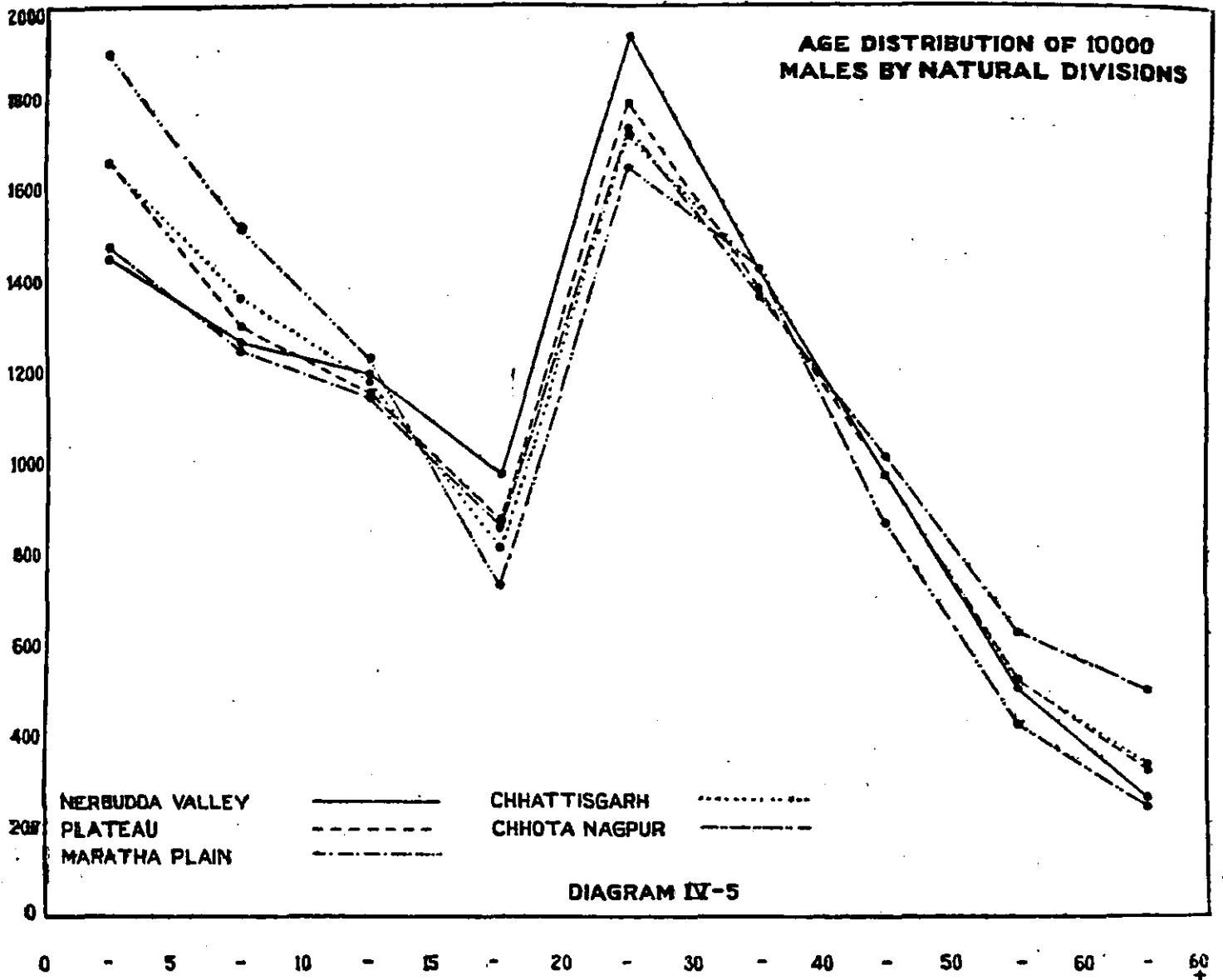
In this Province the number of persons between 15—50 is exactly 50 per cent of the population and the theory is therefore applicable. The statistics clearly indicate a growing population the increase in which is likely to be at a rate much more rapid than that of the western country.

9. Certain lessons are to be learned from Diagrams IV-2 and IV-3. The heavy mortality from influenza among children below the age of five in the year 1918 is very clearly indicated therein as is the comparative immunity of those aged between 5 and 10. The effect of the smoothing of the figures upon the curve of 1931 has already been noticed and in comparing the figures for ages after 40 for the last three censuses the contrast in the age distribution for 1931 with those of 1911 and 1921, the curves for which almost coincide, has been explained in paragraph 5. The comparative immunity from influenza of those advanced in age is reflected in the deficit in 1921 of persons between 20 and 35. Nature's process of readjustment has been so rapid that the influenza epidemic has left little obvious mark on the figures of 1931, unless the deficiency of persons between 15 and 20 is regarded as a result of the conditions of 1918, in spite of what has been explained in paragraph 6.

Age distribution of previous Censuses compared.

10. The proportional age distribution in the principal religions is set out in Subsidiary Table II and partly illustrated in diagram IV-4. The course of each of the curves in that diagram is much the same. What is specially brought out is the fertility of the aborigines following tribal religions and the comparative brevity of their lives. More Muslims than Hindus live beyond the age of 60, and if the deficit in the age-group 15—20 were held to be a result of the influenza it would appear that aborigines suffered most from it (which is a fact) and Muslims probably least. At the same time the aborigines mature early and a majority of boys above the age of 16 years have the appearance of young men of 20 and probably like to be regarded as such. Proportionate figures for Christians and Jains also appear in Subsidiary Table II. The Jains have a proportion of women between 15 and 40 slightly larger than that for Hindus and considerably larger than that for followers of other religions, but they are less fertile. On the other hand the number of aged in the community is high. The diagrams in Chapter VI are of interest in relation to these figures. The proportion of old people among the Christians is small. This is partly due to the fact that conversion to the religion continually proceeds and converts are often made at an early age, and partly due to the influence of the figures for Europeans who generally leave India before they are much more than 50.

Distribution by religion and caste.



while over 80 per cent of the adult males of the community in this Province are young men in the Army. The Census Report of 1921 forecasted that the prolificness ascribed to forest tribes would not be so prominent in the decade now under examination, and that Hindus would increase at a higher rate than Muslims. But the figures in this chapter and in Chapter VI clearly prove that this view was mistaken. Subsidiary Table III is of interest in connection with these observations. The age groups of this table and of Subsidiary Table IV are not the quinary groups of other tables but septenary groups of the crude ages as returned. The high proportion of children below 6 among the primitive tribes and the low proportion of old people are at once striking. The Oraons, Marias, Baigas, Korkus, Bharias and Kols have a higher proportion of children than any Hindu caste, except the Dohors, a depressed community, who come next in order to the Marias. The Gandas, another untouchable caste, follow the Kols in the numerical list. The figures speak for themselves.

11. Diagrams IV-5 and IV-6 showing the distribution in Natural Divisions further confirm observations made in the preceding paragraph. It must be remembered that in these diagrams the graphs have been plotted to decenary groups after 15—20. The Chhota Nagpur Division peopled by some of the most primitive tribes in the Province contains far more children and considerably less old people than any other Division. Those who know the Oraon villages with their swarms of babies will appreciate the figures in Subsidiary Table IV which bear out the correctness of the impression conveyed by the graphs. As at the last census the Nerbudda valley has a more favourable age distribution than other tracts, since the population in the prime of life from 20 to 30 predominates in both sexes, but the scarcities towards the close of the decade affecting several districts of the division and resulting in a birth rate lower than normal are reflected in the deficit in children, and especially girls up to the age of 10 and in the small proportion of persons over 60 years old. In the Maratha plain the proportion of male children is almost as low as in the Nerbudda valley, but the effect of immigration upon the figures must not be overlooked. This would account for some addition to the proportion of men in the prime of life at the expense of the figures for boys. The comparatively large number of aged people in the Maratha plain is due to the fact that in spite of its heat and deficiency of rain it is, except for certain tracts, probably the most healthy as well as the most advanced tract of the Province. The distribution of age in the Plateau Division and in the Chhattisgarh Division for both sexes is very similar and approximates to an average for the Province. It is safe to state that if no extraneous influences are at work in the current decade the present age distribution in the Province is such as is likely to produce a further heavy increase in population. The Nerbudda Valley Division in particular is so situated that, even making allowances for the effect of immigration upon the figures of the present census, the stagnation of the population in certain units during the last ten years appears likely to be ended by a considerable rise before 1941.

Distribution in various tracts.

12. Something has been recorded in Chapter I regarding the vital statistics of the Province, and they have been analysed there for each separate district. The system of registration is explained in Appendix A to this chapter. It is necessary however for a full appreciation of the figures of age collected at the Census, to attempt here some further examination of the birth-rate and death-rate at different periods. The statistics published annually for the years 1921 to 1930 are analysed and brought together in the Subsidiary Tables VII to X at the end of this chapter, and the figures contained in them are of use in tracing the progress year by year which has brought the population of 1921 to the number and distribution which the Census of 1931 shows it to have reached. The inaccuracy of the vital statistics for various tracts has already been demonstrated, but for the indication of general facts and tendencies connected with the subject they are most valuable. The proportionate figures published during the 10 years, the birth-rates, the death-rates, etc., were

Analysis of vital statistics.

based on the numbers of the population of 1921. Each year the birth-rate for example was given as the number of births per mille of the population of 1921 but in point of fact the population even for the year 1921 was not exactly the same as that enumerated on March 18th of that year, and as the years passed the probabilities were that the average population for the year was further and further removed from the population according to the census statistics. In England and other European countries some adjustment of the census figures is made each year before birth-rates and death-rates are calculated. Owing to the violent fluctuations to which the birth-rate is often liable and to the comparative inaccuracy of the vital statistics

Province or country.	Birth-rate per mille of population.	Death-rate per mille of population.
Assam ...	42.56	31.45
Bengal ...	28.5	25.3
Bihar and Orissa ...	36.5	26.5
Bombay ...	35.85	26.84
Burma ...	27.57	20.95
Punjab ...	42.2	30.3
Great Britain and Northern Ireland 1929.	16.7	13.6
Central Provinces ...	43.72	33.50

such adjustment has not yet been adopted in this Province, but the small tables given in paragraph 20 of the first chapter of this report attempt by an adjustment of the intercensal population by geometrical progression to convey a more accurate picture than that actually shown by the subsidiary tables of this chapter. The birth-rate and the death-rate of the province is shown in the marginal table against those of other important provinces and of England and Wales. It will be seen that the figures for the Central Provinces and Berar are the highest in each case. The rates given for the Indian Provinces are the average for the decade 1921 to 1931. No comment is needed. The average birth-rates and death-rates of the Province by sexes for the last three decades are contrasted below:—

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	Birth-rate per thousand of total population.		Death-rate per thousand of each sex.	
	Males.	Females.	Males	Females.
1901—1910	25.4	21.2	37.9	34.1
1911—1920	23.3	22.2	46.1	42.2
1921—1930	22.43	21.29	35.23	32.13

The birth-rate has dropped slightly, and so has the death-rate. In studying the figures it must be remembered that the birth-rate is calculated on the whole population, but the death-rate only on the sex population. The birth-rate of course greatly exceeds the death-rate as already shown.

Deaths at various ages.

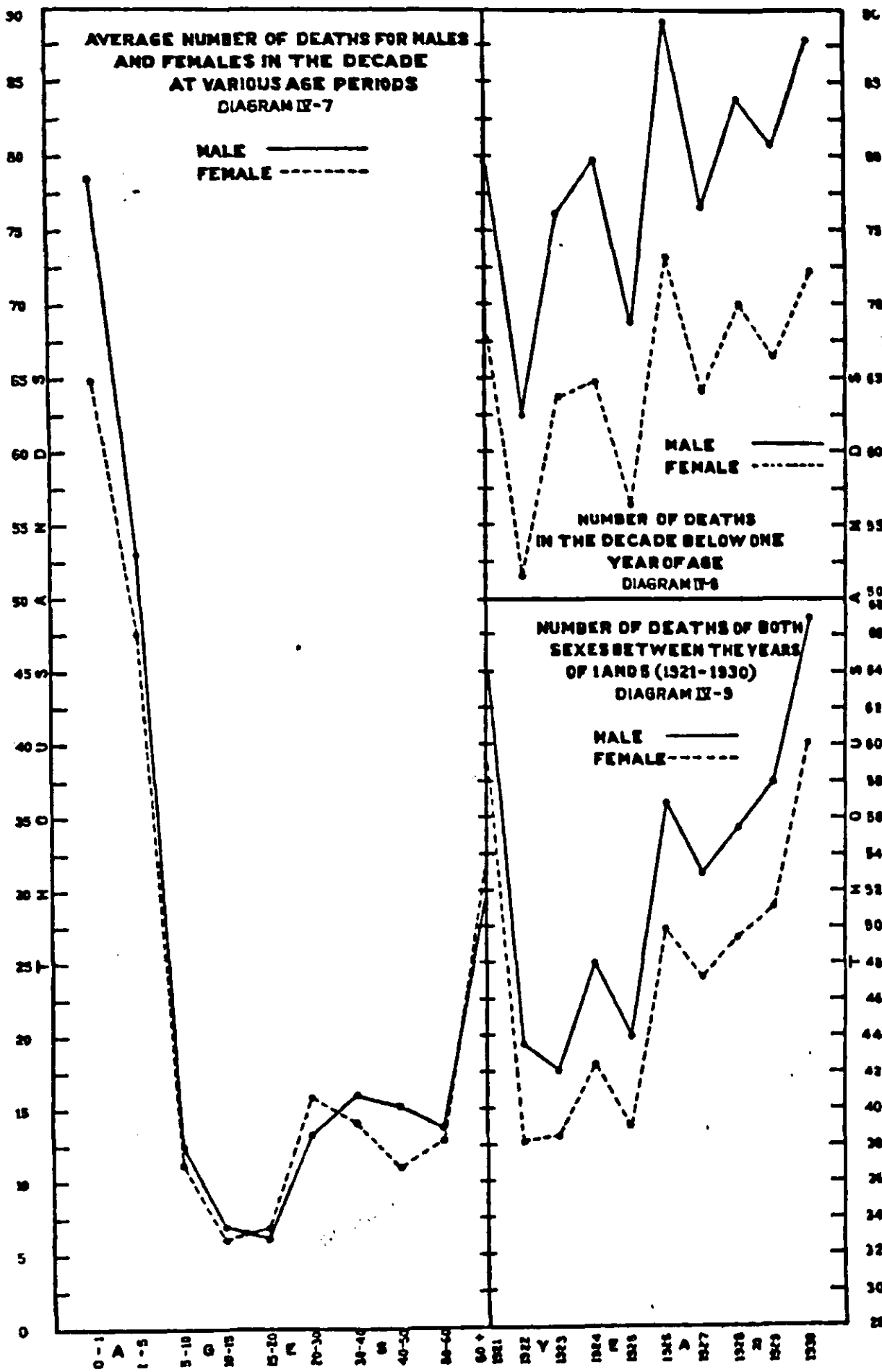
13. Diagrams IV-7 to IV-10 which illustrate some of the figures given in the subsidiary tables show the average number of deaths at various age-periods for the whole decade and the actual number of deaths at selected ages in each year of the decade. Correlations between the birth-rate and

Death-rate of below one year of age.	
Central Provinces and Berar (1931 Census).	330
Chile ...	315
Russia ...	245
Hungary ...	204
Japan ...	156
France ...	126
United States of America	124
England and Wales ...	117
Sweden ...	78
Norway ...	70
New Zealand ...	70

NOTE.—Figures for other countries are taken from the Indian Census Report of 1921

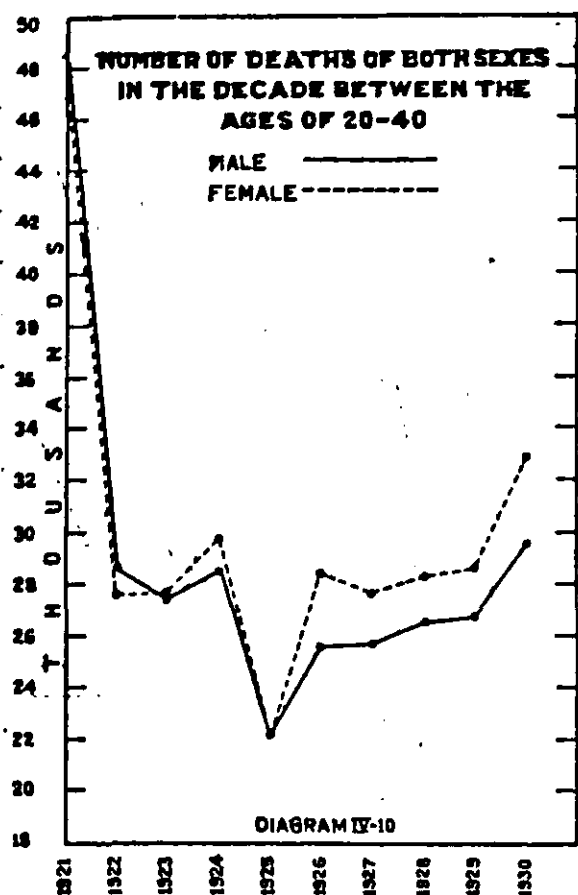
the death-rate have already been indicated in Diagram I-15. It will be noticed that except at advanced ages and between the ages of 15 to 30, that is in the period of child-bearing, the number of male deaths exceeds that of females. The amount of infant mortality and the comparatively limited expectation of life is marked for both sexes, but deaths among male babies heavily exceed those among females. It has been seen from Subsidiary Table I that up to the age of five the proportion of girl children exceeds the proportion of boys, although it will be found from the next chapter that more boys than girls are actually born. Fewer deaths of men than of women are registered at advanced ages because as illustrated in Diagrams IV-12 and IV-13 men do not live so long in this Province as women do. The preponderance of male deaths between 30 and 50 is a feature of the statistics.

The figures for Natural Divisions for each year of the decade may be studied in statement I of Appendix B to this chapter.



14. The lessons of Diagrams IV-8, 9 and 10 are interesting. 1921 was easily the most unfavourable year of the decade for reasons already given in detail in the first chapter. This comes out most clearly in the fluctuation of vital statistics during the decade.

diagram showing deaths between the ages 20 to 40. Male deaths at these



ages preponderated in 1921 and 1922 but thereafter the line for females was above that for men until the end of the decade. The figures for the birth-rate in Subsidiary Table VII show that it was extremely low in the first two years and rose considerably thereafter. The actual proportion of births per mille on adjusted figures would not be so high as that shown, but the increase in births is quite enough to explain the preponderance of adult female deaths. Between 1923 and 1928 the figures may be regarded as normal. Before that there were various abnormal influences at work, while in 1929 and 1930 the scarcity in the north of the Province and general economic conditions had a natural effect. There is nothing curious in the comparatively low number of deaths in the first year of life in 1921 shown in Diagram IV-8.

The deficiency on normal of the proportion of infants in the population of that year was necessarily attended by a lower number of infant deaths, but it was considerably higher than that in 1922 because 1921 was generally unhealthy, and the numbers rose to a maximum in 1926 simply because with a birth-rate returning to normal the number of infant deaths naturally increased. The rise and fall of the number of deaths shown in this diagram during the remainder of the decade conforms to the rise and fall of the birth-rate. The almost identical tendency of the curves for males and females is suggestive. The deaths of boy infants exceeded those of girls throughout the decade.

The curves in Diagram I-9 follow in a somewhat exaggerated degree those in Diagram I-10, until the last two years of the decade when conditions were more unfavourable to growing children than to adults whose power of resistance is greater. The high death-rate for the years 1928 to 1930 in the Nerbudda Valley Division shown in Subsidiary Table VIII supplies all the explanation necessary for the sudden rise in the number of deaths shown in both the diagrams in the last years of the decade. In 1930 there was considerable mortality from cholera in the Nerbudda Valley and heavy mortality in the Maratha plain. The course of the graphs definitely follow the fluctuations of the seasons and the student will find it worth while to study them with reference to Subsidiary Table X (Reported deaths from various diseases) and to the sketch of the conditions of the decade given in paragraph 11 of Chapter I.

Conclusions from vital statistics.

15. There are certain obvious conclusions from the preceding observations. First it is clear that in these Provinces except in the abnormal years 1921 and 1922, and 1928 to 1930 the birth-rates and death-rates tend to run parallel. The figures may be studied in Subsidiary Tables VII and VIII, but it must be noted that the birth-rate there has been calculated for each sex on the total population, while the death-rate has been calculated separately on the population of each sex. Secondly the unrestricted family does not tend to give a high survival rate. This is evident from the heavy infant mortality and from the result of investigations explained in the appendix to Chapter V. It is true that mortality between the ages of 5 and 20 is comparatively low, and this is no doubt partly due to the fact that those who are able to survive the dangers of

infancy in this Province may be expected to weather the minor dangers of childhood. But apart from abnormal factors such as famine and epidemics, there are other quite ordinary factors the influence of which is ever present. Child-birth at immature ages and successive confinements at short intervals affect the vitality of both mother and child. The expense of large families naturally means that children among the poor are often neglected and ill-nourished. Early marriages are a handicap to numbers of young men of all classes in the Province. Above all the effect of malaria on the health and efficiency of the population of large tracts of country cannot be exaggerated. It must be remembered that in spite of the good work of travelling dispensaries, and in spite of measures to make quinine available at all post offices, the former have to deal with such vast areas and the latter are so widely scattered that their influence is at present nugatory. The great majority of the population know little of modern prophylactic measures, to find any but the most advanced sleeping under mosquito nets is exceptional, and the number of deaths from fevers shown in Subsidiary Table X is only a slight indication of the damage done by malarial and other fevers. It has been suggested that the aborigines, who reside generally in the most infected tracts, have unconsciously protected themselves to some extent by the liberal consumption of alcohol, which is often used in connection with religious ceremonies. (The idea of clothing expediency with a religious meaning is older than the Mosaic law.) At censuses in the past it has been customary to discuss the effect of the consumption of alcohol upon the age distribution of the population in certain tracts, and the conclusion was reached in 1921 that excessive liquor drinking shortens life. This assertion is not to be disputed, but it is generally a fact that where most alcohol is consumed there the visitor finds the danger of malaria greatest and it seems highly probable that the comparatively low expectation of life in such tracts is due not to the use of alcohol but to the effects of malaria. Expert opinion upon this subject has been quoted in Appendix C.

16. Before the analysis of the vital statistics of the Province is closed it is interesting to consider the statistics of births and deaths as registered for British territory in each month of the decade. The two statements below set out the actual figures. Seasonal fluctuations have already been discussed and the variations of the figures can be easily explained by reference to the subsidiary tables (especially in regard to diseases) and to the full description of the conditions of the decade in different areas given in Chapter I.

Births registered in the Central Provinces and Berar during each month from the year 1921 to 1930 (excluding states).

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total births registered for the year.
1921	42,403	39,754	46,623	46,431	45,339	40,591	42,068	47,589	45,086	45,329	43,621	42,449	527,283
1922	37,252	32,203	35,075	33,449	30,750	30,772	37,693	47,242	50,843	56,006	54,997	51,735	498,017
1923	49,037	43,543	50,403	49,449	53,400	48,246	51,349	59,298	58,297	61,350	56,227	54,254	634,862
1924	48,111	45,316	51,381	51,379	47,777	46,735	48,614	59,635	58,518	57,179	52,128	47,895	614,668
1925	42,781	37,638	42,951	45,058	46,005	44,972	51,809	62,090	63,503	59,285	57,013	57,627	610,732
1926	51,106	45,171	56,832	52,645	50,686	49,787	55,232	58,200	57,295	58,696	54,008	50,711	640,403
1927	49,097	41,349	43,914	46,908	50,648	47,468	52,101	63,143	65,411	64,161	57,039	52,990	631,129
1928	50,584	45,394	50,248	47,884	48,540	50,349	54,061	63,562	64,306	64,549	54,378	53,260	647,136
1929	47,747	40,647	48,176	48,016	51,091	46,072	49,660	56,306	57,127	61,153	53,762	51,809	611,566
1930	48,515	42,399	51,736	51,234	51,469	49,942	55,135	64,805	64,901	66,147	60,928	57,006	664,217
Average	46,662	41,341	47,733	47,249	47,570	45,454	49,772	58,189	58,528	59,386	54,410	51,963	608,301

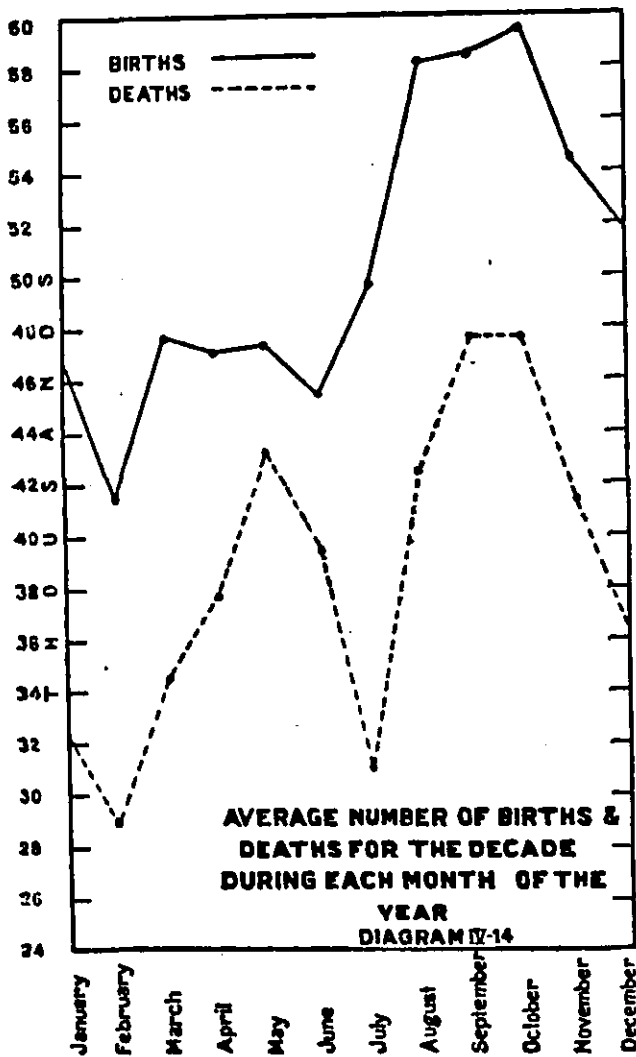
Monthly statistics.

Statement showing total number of deaths for Central Provinces and Berar from 1921 to 1930 (excluding States)*

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total deaths registered for the year.
1921	39,670	35,944	42,363	45,795	55,867	62,543	45,900	70,282	65,633	56,965	50,999	40,341	612,322
1922	33,937	30,400	35,165	36,431	38,095	20,751	24,898	32,055	35,274	39,958	38,663	36,200	407,827
1923	32,633	27,728	32,469	32,619	39,742	41,504	24,924	32,760	39,497	48,127	38,718	34,068	424,789
1924	30,007	28,025	33,288	31,184	36,496	39,073	31,289	43,107	51,817	50,254	42,285	33,537	453,362
1925	31,325	26,296	29,751	32,723	33,728	27,593	27,923	31,443	35,194	35,244	32,725	35,408	379,352
1926	30,475	28,653	36,865	34,161	38,001	45,160	32,777	39,332	50,622	56,513	46,818	37,648	477,655
1927	30,205	25,608	31,031	33,571	42,494	30,624	32,066	44,578	47,694	42,589	37,251	31,848	435,559
1928	28,238	26,359	32,193	33,253	43,696	40,744	36,051	46,227	47,620	47,336	43,081	40,523	468,321
1929	33,811	29,355	43,659	46,406	56,529	37,816	29,910	40,082	45,524	44,317	41,239	36,194	474,872
1930	32,578	31,555	40,748	48,023	49,261	43,867	34,212	47,551	58,816	55,668	44,198	38,365	473,189
Average	32,288	28,992	34,753	37,717	43,441	39,567	31,295	42,741	47,769	47,703	41,598	36,413	460,724

* Figures by months are not available for States.

In Diagram IV-14* the average number of total births and deaths for each month during the decade has been shown in graphic form.

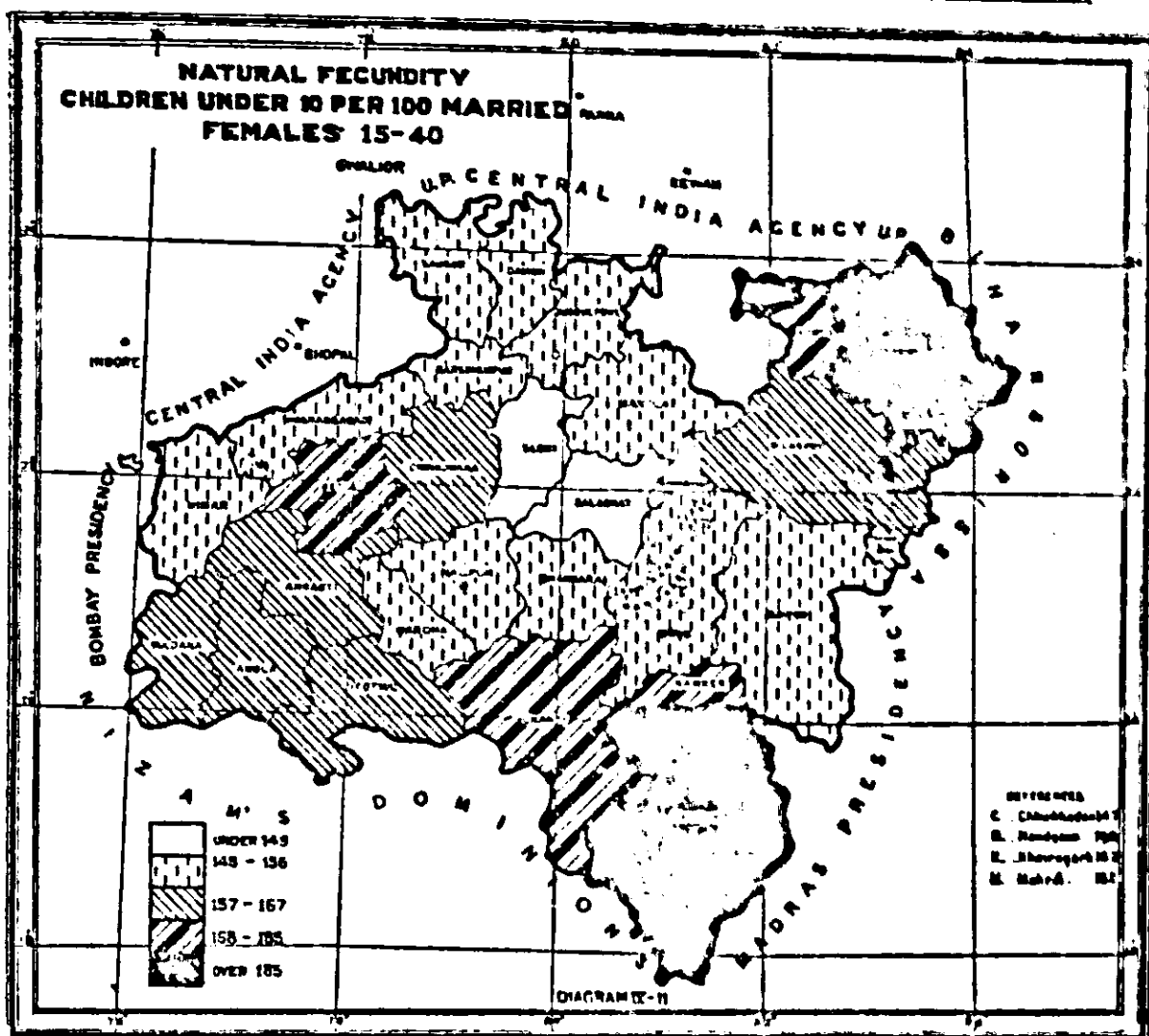


Mortality naturally fluctuates according to the variations of climate from month to month. The highest number of births take place in August, September and October, whilst deaths, the curve for which runs parallel to that of births almost throughout the year, are also most in September and October—reflecting again the extent of infant mortality. The diagram certainly illustrates the old English saying "In the spring a young man's fancy lightly turns to thoughts of love", for December and January resemble the European spring-time more than any other months and it is then that the *rabi* or so-called spring crops are growing. The lowest number of births and also deaths is in December and February. Separate figures by Natural Divisions for deaths in each month of the decade will be found in Statement II of Appendix B to this chapter.

Natural fecundity.

17. In columns 2, 3 and 4 of Subsidiary Table V is given the proportion of children under ten to persons aged between 15 and 40 for each district and State in the Central Provinces at the last three censuses, but a better measure of the natural fecundity of the population is obtained from the figures given in columns 5, 6 and 7 which show the number of children under ten of both sexes per cent of the married females between 15 and 40, that is in the reproductive period of their age. Diagram No. IV-11 illustrates the figures for 1931 and Subsidiary Table VI gives similar statistics by caste and tribe. Little comment is required. Where the aborigines form the greater part of the population fecundity is greatest. From

* Owing to rearrangement of the matter after the diagrams had been prepared Diagram IV-14 has to appear before Diagrams IV-11 to 13.



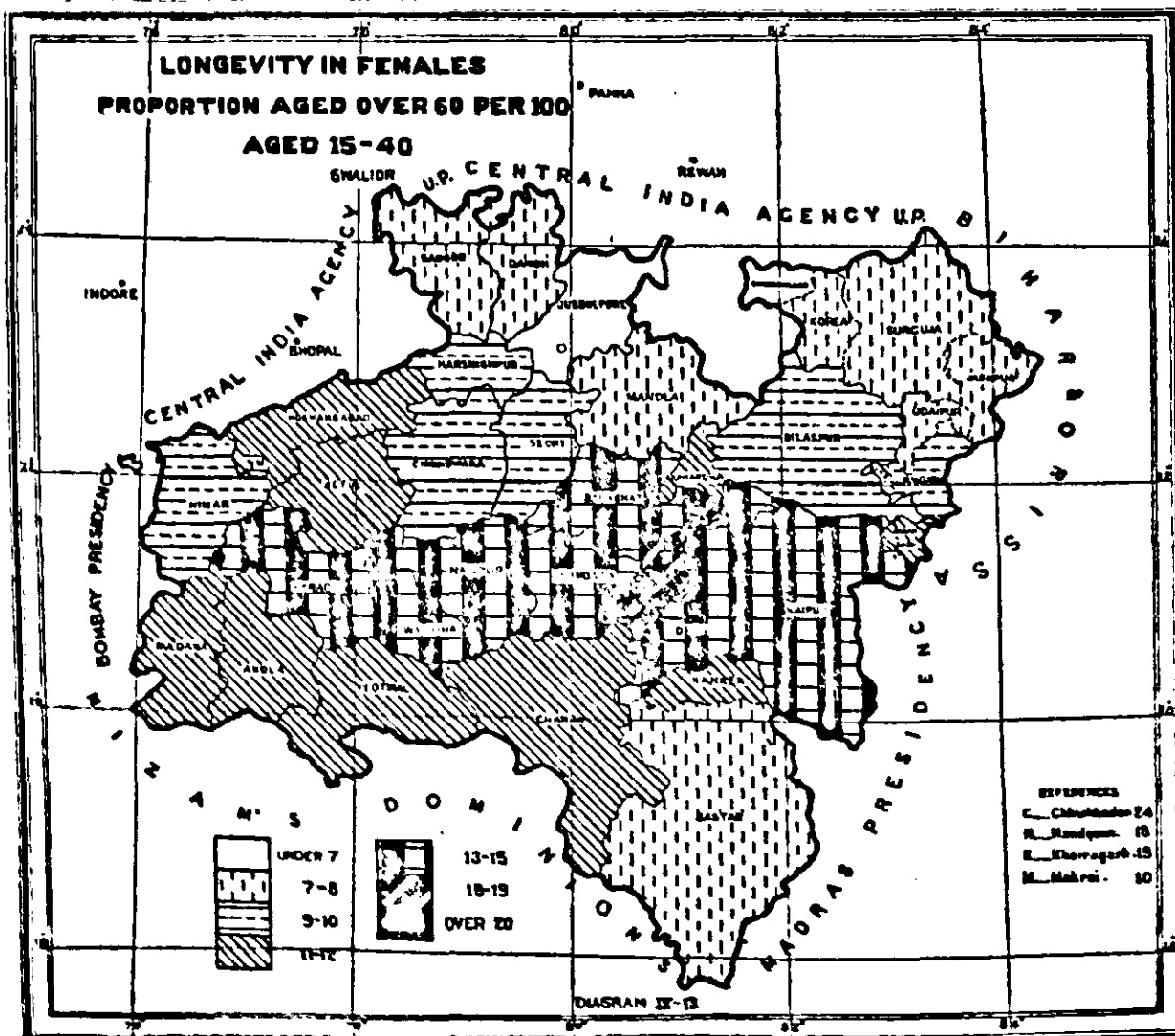
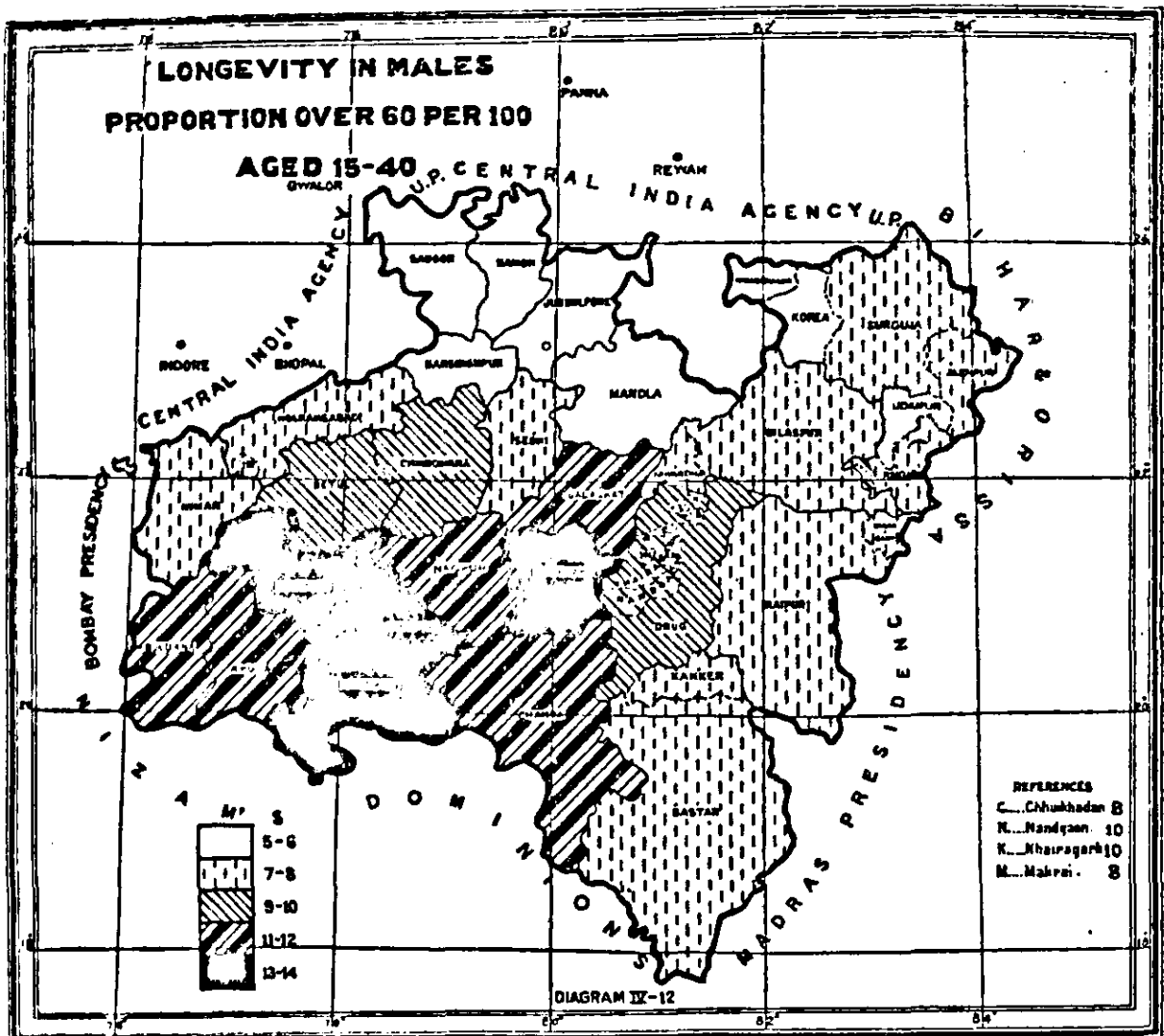
column 6 of Table IV it will be observed that the number of women of child-bearing age available in individual primitive tribes is, proportionately to their total population, in many cases very considerably greater than the number available among higher caste Hindus, although Table V-A shows that on the total population of religions the proportion of such women among Hindus is slightly greater than among those worshipping Tribal Gods and the calculations in paragraph 13 of Chapter VI confirm this. The comparatively low fecundity in Seoni and Balaghat is surprising. The proportion of children to the women between 15 and 40 is very considerably less in these districts than in 1921, but this is a phenomenon common to all units and the high proportion at the last census was clearly due to the deficiency in the number of women at these ages caused by influenza. The figures for the different religions vary from tract to tract but generally there is clearly greater fertility among Muslims than among Hindus. Their numbers are not enough to affect the statistics for the total population.

18. Columns 8 to 13 of Subsidiary Table V give statistics of longevity and these have been illustrated in Digrams IV-12 and IV-13. As already noticed in paragraph 11 it will be seen that there are more old women than old men and roughly speaking the expectation of long life is greatest in the Maratha Plain and least in the northern districts of the Nerbudda Valley and in those tracts where the population is chiefly aboriginal. Subsidiary Table V-A shows a very definite drop in the proportion of the aged in the population since the last census. As in the case of the fecundity figures the disturbance of the proportions is due to the effect of influenza on the 1921 population, and not to any tendency for lives to become shorter. The figures for different religions shown in the subsidiary table exhibit no great variety but it has already been indicated by Diagram IV-4 that the proportion of aged men among the Muslims is more than that in other communities.

Longevity.

19. As usual a number of persons were returned as centenarians at the census. There is always a tendency to exaggerate the age of those

Centenarians.



over 70 years or more and consequently claims to extreme longevity have to be treated with caution. A few cases were specially investigated. There are in Khamgaon two Muslims now confined to their beds, who are both reputed to be aged more than a hundred years. In Mandla town a small shopkeeper named Sardar Khan is acknowledged locally to be aged about 110 and there seems to be no reason to doubt that the case is authentic. His grandfather came from Kandahar and he himself was born in Jubbulpore. He cannot now move about and his hearing is defective, but he still reads the Koran daily. Probably the oldest man in the Province is Siddi Wastad, a retainer of the family of Sirdar Venkatrao Gujar of Nagpur City. I am indebted to the Head Clerk of the Census office, Mr. G. K. Mohoni, for examining the evidence regarding the history of this grand old man and am satisfied that his age must be very great. In Nagpur he is generally supposed to have passed his 150th year. The father of Siddi Wastad was a Siddi (Negro) and his mother an Arab. Wastad was one of the famous wrestlers at the court of His Highness the Maharaja Khanderao Gaikwar*, father of the present Ruler of Baroda, and must have been almost past his prime as an athlete in about 1850 A.D. He claims to remember the war in Mysore and the death of Tippu Sultan as incidents of his youth. He also saw the last Moghul Emperor and his predecessor. The old man, of course, remembers the Indian Mutiny of 1857 very well and recalls that when he first went to Lahore from Baroda he travelled by road, because there was no railway.

He visited Nagpur twice when he was residing at Baroda and was eventually employed as a professional wrestler and instructor in physical training for Krishnarao Abasaheb, the father of Sirdar Venkatrao Gujar. This was about the year 1855 and, as Siddi Wastad was reputed to have a son of 60 years in Baroda at the time, it would seem probable that the date of his own birth was soon after 1775 A.D. When he came to Nagpur to live with the Gujar family there was no railway line, but land had been acquired for constructing a rail road and earth work was in progress. His arrival in the city was just before the destruction of the Mahal by fire. Even allowing for considerable exaggeration, his age would be about 130.

Sirdar Venkatrao's father who was, when Siddi Wastad was first employed as his trainer, about 16 or 17 years of age has been described as "of a very bulky size". Strict discipline under Siddi Wastad soon improved his physique and he became an adept in the art of wrestling. The old athlete has now been living in Sardar Venkatrao Gujar's house for over 75 years and his influence in the family has been very great indeed. It has been the custom in the past for every famous wrestler visiting Nagpur to make a point of paying his respects to Siddi Wastad before giving any exhibition. His own final public contest was with a sepoy in the old military cantonment at Amraoti. He defeated this man and became unpopular among the troops as a result.

Until the year of the influenza epidemic of 1918 this remarkable man remained in perfect health. He was himself attacked by the scourge and in the ten years following is reported to have had attacks of paralysis and cholera. Since then he has gradually lost his teeth and his hair has turned white. Until 1918 it was not his habit to lie down or to go to bed. A short nap in a chair at night was quite enough for him and he offered his prayers five times a day. His diet up to that time was about 6 lbs. of flour for one meal, apart from vegetables, rice, mutton and 4 seers of milk each day. His meal used to take him three full hours when his teeth were sound and he now eats, apparently heartily, on his hardened gums. When ill he has never taken doctor's drugs, but he prepares his own medicines and medicated oils and treats himself.

How greatly he is held in awe by the family of his employer and friends is indicated by the fact that he will not allow the room, in which he resides, to be swept by anybody. Once during his absence Sirdar Venkatrao himself ventured to attempt to clean the room, and he found three large scorpions underneath the prayer rug, "with the result", (writes Mr. Mohoni), "that he was severely admonished for this venture!"

* The present ruler is of course an adopted son.

SUBSIDIARY TABLE I.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE CENTRAL PROVINCES AND BERAR AND EACH NATURAL DIVISION

Age.	1931		1921		1911		1901		1891	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
CENTRAL PROVINCES AND BERAR										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-1 ..	349	356	277	277	380	377	1,233	1,270	287	296
1-2 ..	289	317	167	178	226	236			195	213
2-3 ..	305	328	230	249	309	329			306	342
3-4 ..	321	320	296	333	345	379			330	379
4-5 ..	300	310	299	313	313	317			312	333
5-10 ..	1,306	1,255	1,618	1,613	1,381	1,362	1,380	1,368	1,538	1,534
10-15 ..	1,169	1,098	1,276	1,077	1,005	836	1,319	1,134	1,178	988
15-20 ..	866	912	707	649	683	663	815	769	677	665
20-25 ..	905	964	670	773	768	938	3,276	3,349	707	848
25-30 ..	858	841	782	846	952	977			856	910
30-35 ..	774	750	847	878	935	894			927	897
35-40 ..	624	610	645	597	639	569			558	508
40-45 ..	545	518	679	646	662	629			1,610	1,614	753	666
45-50 ..	441	400	382	338	355	318	297	243		
50-55 ..	336	314	446	440	447	449	472	445		
55-60 ..	227	246	164	154	143	141	104	102		
60-65 ..	180	208	283	344	271	340	367	496	503	631
65-70 ..	81	96	75	86	58	65				
70 and over ..	124	157	157	209	128	181				
Mean age ..	23.65	23.77	24.39	24.72	24.18	24.48	24.11	24.67	24.04	24.02

(1) NERBUDDA VALLEY DIVISION

Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ..	1,466	1,544	1,165	1,248	1,503	1,559	1,330	1,329	1,316	1,447
5-10 ..	1,267	1,210	1,499	1,514	1,364	1,336	1,121	1,080	1,486	1,482
10-15 ..	1,192	1,101	1,356	1,165	1,038	848	1,256	1,121	1,252	1,028
15-20 ..	976	977	852	747	758	665	933	856	761	686
20-40 ..	3,349	3,335	3,144	3,217	3,446	3,520	3,349	3,371	3,130	3,307
40-60 ..	1,485	1,495	1,616	1,613	1,539	1,612	1,710	1,861	1,670	1,551
60 and over ..	265	338	368	496	352	460	301	382	385	499
Mean age ..	23.60	24.00	23.90	24.45	23.67	24.39	24.23	25.08	23.89	24.11

(2) PLATEAU DIVISION

Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ..	1,664	1,702	1,212	1,274	1,635	1,675	1,466	1,467	1,493	1,612
5-10 ..	1,300	1,225	1,680	1,676	1,479	1,450	1,272	1,253	1,593	1,591
10-15 ..	1,157	1,070	1,421	1,188	997	839	1,290	1,129	1,259	1,071
15-20 ..	875	926	743	666	655	627	888	856	698	691
20-40 ..	3,172	3,202	2,848	3,048	3,280	3,428	3,324	3,329	2,969	3,093
40-60 ..	1,509	1,462	1,664	1,573	1,567	1,449	1,490	1,559	1,529	1,369
60 and over ..	323	413	432	575	387	532	270	407	459	573
Mean age ..	23.55	23.95	23.79	24.36	23.48	23.84	23.09	23.86	23.13	23.12

SUBSIDIARY TABLE I.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE CENTRAL PROVINCES AND BERAR AND EACH NATURAL DIVISION—*concl.*

Age.	1931		1921		1911		1901		1891	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
(3) MARATHA PLAIN DIVISION										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5 ..	1,471	1,570	1,234	1,348	1,489	1,582	1,057	1,121	1,357	1,50
5—10 ..	1,254	1,266	1,513	1,587	1,273	1,300	1,330	1,376	1,391	1,44
10—15 ..	1,146	1,141	1,264	1,085	984	844	1,352	1,192	1,191	97
15—20 ..	869	932	663	637	618	676	750	743	618	64
20—40 ..	3,106	3,085	2,880	3,018	3,253	3,320	3,285	3,352	3,077	3,16
40—60 ..	1,653	1,490	1,783	1,607	1,767	1,619	1,765	1,654	1,809	1,57
60 and over ..	501	516	663	718	596	659	461	562	617	69
Mean age ..	24.5	23.85	25.55	25.09	25.66	25.14	25.39	25.29	25.53	24.6
(4) CHHATTISGARH PLAIN DIVISION										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5 ..	1,660	1,664	1,380	1,412	1,700	1,712	1,302	1,290	1,605	1,72
5—10 ..	1,367	1,246	1,788	1,650	1,455	1,370	1,626	1,540	1,766	1,66
10—15 ..	1,181	1,049	1,176	969	973	786	1,296	1,046	1,123	91
15—20 ..	818	864	661	596	705	656	799	719	664	61
20—40 ..	3,140	3,169	2,945	3,132	3,303	3,382	3,274	3,403	2,984	3,11
40—60 ..	1,497	1,510	1,593	1,570	1,485	1,481	1,394	1,475	1,399	1,25
60 and over ..	337	498	457	671	379	611	309	527	458	64
Mean age ..	23.55	24.60	23.82	24.90	23.23	24.39	22.87	24.35	22.56	23.7
(5) CHHOTA NAGPUR DIVISION										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0—5 ..	1,898	2,029	1,375	1,505	1,640	1,821	1,514	1,822		
5—10 ..	1,513	1,428	1,772	1,823	1,678	1,722	1,734	1,712		
10—15 ..	1,231	1,113	1,398	1,168	1,263	1,030	1,457	1,169		
15—20 ..	734	819	756	705	700	680	806	716		
20—40 ..	3,073	3,126	2,927	3,141	3,038	3,174	2,823	2,982	Not available.	Not available
40—60 ..	1,305	1,180	1,420	1,254	1,357	1,157	1,324	1,196		
60 and over ..	246	305	352	404	324	416	342	403		
Mean age ..	21.90	21.75	22.42	22.13	21.91	21.52	21.67	21.30		

SUBSIDIARY TABLE II.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN EACH MAIN RELIGION

Age.	1931		1921		1911		1901		1891	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
(1) HINDU										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ..	1,548	1,609	1,260	1,342	1,558	1,618	1,221	1,256	1,427	1,561
5-10 ..	1,300	1,246	1,607	1,599	1,359	1,343	1,373	1,361	1,523	1,521
10-15 ..	1,171	1,097	1,268	1,069	1,006	836	1,315	1,127	1,164	974
15-20 ..	869	912	709	651	687	664	812	763	673	657
20-40 ..	3,160	3,163	2,953	3,095	3,299	3,374	3,279	3,355	3,060	3,173
40-60 ..	1,561	1,501	1,679	1,593	1,622	1,567	1,625	1,631	1,643	1,476
60 and over ..	391	472	524	651	469	598	375	507	510	638
Mean age ..	24.22	24.25	24.50	24.86	24.34	24.68	24.24	24.82	24.19	24.16
(2) TRIBAL										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ..	1,735	1,776	1,342	1,395	1,716	1,761	1,334	1,360	1,521	1,638
5-10 ..	1,368	1,289	1,777	1,721	1,527	1,454	1,477	1,418	1,673	1,619
10-15 ..	1,161	1,084	1,334	1,117	988	819	1,363	1,168	1,193	1,000
15-20 ..	804	898	664	615	642	645	822	793	627	648
20-40 ..	3,126	3,205	2,797	3,084	3,214	3,410	3,201	3,340	2,892	3,117
40-60 ..	1,483	1,353	1,639	1,503	1,532	1,391	1,502	1,497	1,590	1,367
60 and over ..	323	395	447	565	381	520	301	424	504	611
Mean age ..	23.13	23.18	23.50	23.97	23.15	23.49	23.12	23.76	23.41	23.35
(3) MUSLIM										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ..	1,469	1,670	1,182	1,341	1,353	1,518	1,157	1,259	1,232	1,386
5-10 ..	1,293	1,342	1,379	1,543	1,302	1,396	1,238	1,332	1,316	1,420
10-15 ..	1,161	1,160	1,253	1,079	1,050	884	1,261	1,125	1,123	953
15-20 ..	934	956	779	707	723	679	829	767	702	668
20-40 ..	3,233	3,079	3,154	3,118	3,393	3,332	3,398	3,278	3,322	3,245
40-60 ..	1,484	1,356	1,670	1,554	1,643	1,557	1,683	1,697	1,746	1,619
60 and over ..	426	437	583	658	536	634	434	542	559	709
Mean age ..	24.2	23.3	25.24	24.69	25.07	24.73	24.99	25.01	25.51	25.29
(4) CHRISTIAN										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ..	1,752	1,865	1,393	1,620	1,591	1,919	898	1,094	1,007	1,448
5-10 ..	1,398	1,410	1,640	1,838	1,399	1,570	1,365	1,813	978	1,560
10-15 ..	1,237	1,237	1,373	1,272	1,123	985	1,571	1,785	799	1,065
15-20 ..	948	986	807	653	784	905	831	969	661	1,024
20-40 ..	3,140	2,991	3,247	3,003	3,754	3,134	3,971	2,980	5,043	3,322
40-60 ..	1,298	1,217	1,208	1,205	1,103	1,122	1,141	1,103	1,246	1,236
60 and over ..	227	294	332	409	246	365	223	256	266	345
Mean age ..	22.0	21.7	22.00	21.66	21.67	21.14	22.77	21.02	24.62	22.23
(5) JAIN										
Total ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ..	1,379	1,506	1,175	1,224	1,208	1,353	1,131	1,218	1,088	1,212
5-10 ..	1,163	1,174	1,077	1,276	1,169	1,222	977	1,069	1,189	1,264
10-15 ..	1,108	1,066	1,203	1,072	1,098	921	1,156	983	1,181	948
15-20 ..	986	959	864	842	851	741	959	915	841	751
20-40 ..	3,302	3,194	3,275	3,157	3,443	3,396	3,489	3,447	3,371	3,336
40-60 ..	1,667	1,613	1,777	1,722	1,741	1,730	1,873	1,808	1,818	1,607
60 and over ..	395	488	629	707	490	637	415	560	512	682
Mean age ..	25.0	24.96	26.27	26.02	25.56	25.90	25.96	26.17	25.91	26.41

SUBSIDIARY TABLE III.—AGE DISTRIBUTION OF 1,000 OF EACH SEX IN CERTAIN CASTE

Caste.	Males.						Females.					
	Number per mille aged.						Number per mille aged.					
	0-6	7-13	14-16	17-23	24-43	44 and over.	0-6	7-13	14-16	17-23	24-43	44 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13
Twice-born ..	169	157	67	132	308	167	186	157	64	131	290	172
Bania ..	171	154	65	132	308	170	184	153	66	131	289	171
Brahman ..	160	151	65	135	318	171	185	158	61	131	288	171
Rajput ..	178	165	71	126	299	161	186	159	66	128	290	171
Higher Cultivators ..	189	170	68	115	288	170	196	162	63	127	281	171
Ahir (Hindu) ..	207	176	68	112	295	142	211	160	65	125	284	155
Do. (Tribal) ..	213	157	63	95	305	166	198	131	57	107	310	177
Kunbi ..	178	166	67	114	279	196	186	167	61	125	276	183
Kurmi ..	195	169	68	125	296	147	204	154	59	132	289	162
Lodhi ..	197	176	72	121	297	137	196	160	59	126	308	159
Mali ..	189	174	67	109	286	175	198	165	61	123	276	175
Maratha ..	170	161	68	123	290	188	180	159	70	139	273	79
Higher Artizans ..	186	167	69	120	292	166	196	162	63	131	282	167
Barhai ..	175	170	71	114	296	174	196	162	61	126	290	165
Sunar ..	194	165	67	125	289	160	195	162	61	135	277	168
Serving Castes ..	203	172	66	116	292	151	206	164	64	127	290	149
Dhimar ..	210	173	66	112	289	150	212	165	67	126	289	141
Kewat ..	209	174	74	102	304	137	226	142	73	124	305	110
Nai ..	194	172	65	126	299	143	195	158	59	131	295	162
Mhali ..	180	164	68	126	286	176	188	170	65	125	279	173
Lower Artizans and Traders.	206	176	68	113	280	157	208	165	62	126	276	163
Banjara ..	224	182	70	116	261	147	228	167	74	136	249	146
Kalar ..	193	170	68	117	292	169	201	159	61	127	284	164
Lohar ..	201	167	66	115	296	155	210	160	62	123	289	156
Teli ..	207	178	68	111	277	159	206	167	61	125	275	166
Primitive Tribes ..	215	172	68	105	292	148	217	186	64	123	289	161
Gond (Hindu) ..	204	173	65	103	296	159	206	153	62	122	290	167
Do. (Tribal) ..	209	167	68	106	296	154	210	155	63	122	295	159
Halba ..	205	185	77	117	278	138	229	171	68	126	275	155
Kawar ..	212	184	79	112	268	145	215	169	68	124	270	163
Korku ..	242	169	65	102	288	134	242	169	64	103	288	135
Orson (Tribal) ..	307	188	61	82	253	109	322	181	67	102	235	96
Do. (Christian) ..	280	200	65	92	258	105	285	180	55	109	253	118
Beiga (Hindu) ..	238	163	69	102	294	134	232	159	66	127	294	126
Do. (Tribal) ..	241	166	67	93	290	143	258	139	68	127	282	126
Bharia or Bhumia (Hindu).	229	168	65	116	295	127	220	142	72	137	301	128
Bharia or Bhumia (Tribal).	250	153	72	109	294	122	237	135	73	129	279	147
Bhil ..	200	174	60	112	319	135	207	173	64	144	299	113
Kol (Hindu) ..	225	164	68	116	300	127	216	147	62	125	325	123
Do. (Tribal) ..	236	172	72	94	326	109	253	143	61	133	311	99
Maria ..	256	178	64	108	289	106	258	167	72	127	279	97
Sawara or Seor ..	213	176	73	115	275	146	210	166	63	125	291	145
Depressed Classes ..	207	174	68	113	284	154	211	162	67	129	278	153
Chamar ..	215	179	69	117	279	141	216	158	70	128	280	146
Dhobi ..	203	173	66	116	289	153	208	164	59	130	282	157
Kumhar ..	198	171	72	119	295	145	211	166	64	130	278	151
Mehra or Mahar ..	204	173	67	110	281	165	210	166	68	128	275	153
Panka ..	199	168	61	108	295	169	196	140	56	120	296	192
Ganda ..	227	179	80	103	275	134	216	162	67	137	261	157
Balahi (Hindu and Tribal).	194	159	74	129	311	133	260	167	68	146	287	132
Balahi (Christian) ..	223	186	65	136	277	113	236	190	53	129	292	110
Basor ..	217	178	68	124	295	118	266	164	69	139	306	116
Dobor ..	242	194	95	101	249	119	250	175	95	129	244	116
Ghasia ..	209	185	57	105	298	146	205	153	56	124	297	165
Kori ..	178	151	74	131	328	138	192	140	64	143	314	148
Mang ..	215	178	62	114	283	142	223	170	72	130	260	145
Mehar ..	205	177	65	127	309	117	217	165	66	138	294	119
Bohra (Muslim) ..	141	224	142	162	178	153	203	184	73	158	244	136
Indian (Christian) ..	192	180	83	131	258	150	184	183	88	156	264	121
Anglo-Indian ..	180	179	72	131	301	137	200	168	74	144	281	133

SUBSIDIARY TABLE IV.—PROPORTION OF CHILDREN UNDER 14 AND OF PERSONS OVER 43 TO THOSE AGED 14—43 IN CERTAIN CASTES, ALSO OF MARRIED FEMALES AGED 14—43 PER 100 FEMALES

Castes.	Proportion of children both sexes per 100.		Proportion of persons over 43 per 100 aged 14—43.		Number of married females aged 14—43, per 100 females of all ages.
	Persons aged 14—43.	Married females aged 14—43.	Male.	Female.	
1	2	3	4	5	6
Twice-born	67	179	64	73	49
Banis	67	177	64	73	49
Brahman	65	186	62	77	49
Rajput	70	173	66	70	48
Higher Cultivators	79	176	72	77	44
Ahir (Hindu)	89	182	63	62	47
Do. (Tribal)	73	159	78	66	49
Kunbi	82	175	81	101	38
Kurmi	74	170	64	63	49
Lodhi	75	177	60	61	49
Mali	78	177	76	76	46
Maratha	70	169	75	77	48
Higher Artizans	74	177	68	72	48
Barhai	74	174	68	74	48
Sunar	75	180	67	70	48
Serving Castes	78	178	63	63	48
Dhimar	80	181	62	60	48
Kewat	77	175	55	54	50
Nai	74	171	62	63	49
Mhali	74	176	70	77	47
Lower Artizans and Traders	85	182	70	68	46
Banjara	89	215	65	64	46
Kalar	76	175	68	68	48
Lohar	78	179	65	66	47
Tell	88	179	78	69	46
Primitive Tribes	81	183	68	64	48
Gond (Hindu)	78	176	81	75	47
Do. (Tribal)	78	179	67	63	48
Halba	84	207	57	59	47
Kawar	84	194	68	65	46
Korku	88	201	56	54	47
Oran (Tribal)	126	298	51	52	40
Do. (Christian)	116	270	53	54	42
Baiga Hindu	83	183	57	53	49
Do. (Tribal)	87	118	60	56	48
Bharis or Bhumis (Hindu)	77	173	56	48	51
Do. (Tribal)	81	187	57	55	48
Bhil	76	167	41	49	51
Kol (Hindu)	76	170	53	37	67
Do. (Tribal)	80	185	40	40	51
Maria	92	229	44	43	48
Sawara or Saor	81	185	64	60	48
Depressed Classes	81	181	67	64	47
Chamar	81	184	62	62	48
Dhobi	79	178	67	65	47
Kumhar	78	184	61	64	48
Mehra or Mahar	82	182	70	67	47
Do. (Christian)	81	287	46	65	50
Panka	75	163	81	74	47
Ganda	85	192	66	62	47
Balahi (Hindu)	71	162	52	53	50
Do. (Christian)	87	182	46	47	47
Basor	76	174	47	46	51
Dohor	95	221	52	53	46
Ghasia	80	172	72	62	48
Kori	63	239	54	55	52
Mang	85	193	65	62	46
Mehtar	76	189	45	49	50
Bohra (Muslim)	79	197	65	56	47
Indian Christian	76	225	58	52	53
Anglo-Indian	72	279	51	57	50

SUBSIDIARY TABLE V.—PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS AGED 60 AND OVER TO THOSE AGED 15—40; ALSO OF MARRIED FEMALES AGED 15—40 PER 100 FEMALES

District and natural division.	Proportion of children both sexes per 100.						Proportion of persons aged 60 and over per 100 aged 15—40.						Number of married females aged 15—40 per 100 females of all ages.		
	Persons aged 15—40.			Married females aged 15—40.			1931		1921		1911		15—40 per 100 females of all ages.		
	1931	1921	1911	1931	1921	1911	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	1931	1921	1911
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
C. P. and Berar	71	79	74	159	183	164	21	21	14	17	11	15	36	32	36
<i>Nerbudda Valley Division</i>	64	68	69	150	167	158	6	8	9	15	8	11	37	35	37
Saugor	64	71	69	154	175	164	6	7	9	12	8	10	37	35	37
Jubbulpore	63	66	69	149	167	160	5	6	7	10	8	11	38	35	37
Damoh	62	68	71	150	169	163	5	7	8	11	8	9	37	35	37
Narsinghpur	65	70	68	150	163	153	6	9	8	13	7	11	37	34	37
Hoshangabad	64	67	66	150	160	149	8	11	12	16	10	13	37	35	37
Nimar	64	67	68	151	164	154	8	8	12	15	11	12	38	34	38
Makrai	64	72	75	152	176	167	8	10	11	13	11	14	36	32	35
<i>Plateau Division</i>	72	80	78	159	187	169	8	10	17	15	10	13	37	31	36
Mandla	73	80	79	156	181	169	6	8	9	12	7	10	36	33	38
Seoni	66	72	74	145	172	158	7	10	11	16	9	11	37	31	37
Betul	76	89	80	172	205	178	9	11	14	18	12	14	34	30	35
Chhindwara	73	79	79	162	190	172	9	11	14	16	11	15	36	30	35
<i>Maratha Plain Division</i>	70	79	72	158	181	159	13	13	19	20	15	16	36	32	36
Wardha	69	73	68	154	165	148	14	13	19	19	17	17	36	31	37
Nagpur	67	72	71	154	165	157	12	13	18	20	18	19	36	31	35
Chanda	73	88	76	168	200	167	12	12	18	18	14	16	35	31	36
Bhandara	69	86	74	154	199	158	13	15	19	22	15	17	36	30	36
Balaghat	66	87	75	145	205	160	12	15	21	24	12	17	37	29	36
Amraoti	67	73	68	157	170	155	14	13	21	20	17	16	36	32	36
Akola	69	75	68	159	172	152	12	12	18	18	15	16	36	31	36
Buldana	72	79	71	165	182	159	11	12	16	18	13	14	35	32	36
Yeotmal	73	82	75	165	184	164	13	12	18	18	14	15	36	32	36
<i>Chhattisgarh Plain Division</i>	74	85	77	160	187	167	9	12	13	18	10	15	36	32	36
Raipur	72	85	76	154	184	162	8	13	13	19	10	17	36	31	36
Bilaspur	75	83	79	161	190	171	8	10	13	17	9	14	36	31	36
Drug	72	83	72	151	176	151	9	15	15	21	10	8	36	33	38
Bastar	81	85	84	194	203	198	7	8	9	9	8	9	34	31	35
Kanker	82	103	85	183	261	199	8	12	12	16	10	11	34	27	33
Nandgaon	71	89	77	149	187	150	11	18	14	23	10	18	36	32	37
Khairagarh	73	98	77	152	214	160	11	19	20	36	10	19	36	28	37
Chhuikhadan	70	84	79	147	100	163	8	25	11	23	10	18	36	30	37
Kawardha	69	74	74	144	159	159	8	12	13	22	10	13	38	33	39
Sakti	79	89	80	164	189	168	9	11	13	19	10	14	36	34	38
Raigarh	76	82	82	165	184	183	8	10	9	11	8	12	36	34	35
Sarangarh	77	85	76	164	185	163	8	12	10	15	9	13	36	34	37
<i>Chhota Nagpur Division</i>	91	86	90	199	211	206	6	8	10	11	9	11	35	31	34
Changbhakar	77	85	83	189	209	194	9	6	7	8	8	10	35	32	35
Korea	75	72	88	178	213	195	6	8	12	7	7	9	36	29	36
Surguja	94	83	88	198	199	200	6	9	9	11	9	10	36	32	34
Udaipur	94	95	95	200	231	223	6	7	9	9	10	11	35	31	32
Jashpur	94	97	96	213	236	218	7	8	9	12	8	11	35	30	33

SUBSIDIARY TABLE V-A.—PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS OVER 60, TO THOSE AGED 15—40; ALSO OF MARRIED FEMALES AGED 15—40 PER 100 FEMALES

Religion and natural division.	Proportion of children both sexes per 100.						Proportion of persons over 60 per 100 aged 15—40.						Number of married females aged 15—40 per 100 females of all ages.		
	Persons aged 15—40.			Married females aged 15—40.			1931		1921		1911				
	1931	1921	1911	1931	1921	1911	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	1931	1921	1911
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
C. P. and Berar ..															
All religions ..	71	79	74	159	183	164	21	21	14	17	11	15	36	32	36
Hindu ..	69	78	72	157	180	163	21	21	14	17	12	15	36	32	37
Muslim ..	70	70	69	173	177	170	20	22	15	17	13	16	35	32	34
Tribal ..	77	87	78	171	203	167	19	17	13	15	10	13	36	30	36
Nerbudda Valley Division															
All religions ..	64	69	69	150	167	158	6	8	9	13	8	11	37	33	37
Hindu ..	63	68	69	149	166	157	6	8	9	12	8	11	37	33	37
Muslim ..	67	64	65	167	106	159	8	9	12	14	10	13	36	34	36
Tribal ..	66	80	77	147	185	162	6	8	10	13	8	11	37	31	37
Plateau Division															
All religions ..	72	80	78	159	187	169	8	10	12	15	10	13	37	31	36
Hindu ..	71	76	77	159	178	168	8	10	12	16	11	14	37	32	36
Muslim ..	70	68	74	167	172	168	8	9	11	15	11	15	36	32	35
Tribal ..	73	86	80	158	201	171	8	10	11	15	9	12	37	30	37
Maratha Plain Division															
All religions ..	70	79	72	158	181	159	13	13	19	20	15	16	36	32	36
Hindu ..	69	79	71	157	179	157	13	13	19	20	15	17	36	32	36
Muslim ..	74	74	72	183	185	174	12	12	17	18	16	17	34	32	33
Tribal ..	70	87	76	157	198	162	12	13	20	19	14	15	31	30	36
Chhattisgarh Plain Division															
All religions ..	71	85	77	160	187	167	9	12	13	18	10	15	36	32	36
Hindu ..	120	85	76	156	186	162	9	53	13	18	10	16	36	32	37
Muslim ..	58	62	59	139	164	145	3	11	12	16	9	18	37	32	36
Tribal ..	83	88	77	192	208	169	8	9	11	15	10	18	34	28	35
Chhota Nagpur Division															
All religions ..	89	86	90	199	211	206	6	8	10	11	9	11	35	31	34
Hindu ..	90	83	..	194	204	..	6	8	10	11	..	..	35	32	..
Muslim ..	67	67	..	157	168	..	7	9	11	16	..	..	38	32	..
Tribal ..	94	89	..	210	221	..	6	7	9	9	..	..	34	31	..

SUBSIDIARY TABLE VI.—VARIATION IN POPULATION AT CERTAIN AGE PERIODS

Natural division.	Period.	Variation per cent in population (increase +, decrease -).					
		All ages.	0—10	10—15	15—40	40—60	60 and over.
1	2	3	4	5	6	7	8
Nerbudda Valley Division ..	{ 1901—1911 ..	+10.7	+31.2	-12.0	+9.2	-2.4	-31.5
	{ 1911—1921 ..	-2.8	-8.4	+30.1	-7.7	-0.2	+3.3
	{ 1921—1931 ..	+6.71	+7.92	-3.00	+15.7	-1.56	-25.47
Plateau Division ..	{ 1901—1911 ..	+27.3	+45.5	-3.3	+21.1	+25.8	+72.6
	{ 1911—1921 ..	-6.9	-12.8	+32.4	-14.8	..	+2.0
	{ 1921—1931 ..	+14.3	+15.26	-2.34	+27.95	+4.97	-16.44
Maratha Plain Division ..	{ 1901—1911 ..	+13.9	+31.7	-18.1	+10.5	+12.8	+39.7
	{ 1911—1921 ..	+0.9	+1.5	+29.7	-8.0	+1.0	+11.0
	{ 1921—1931 ..	+13.2	+10.7	+10.1	+25.7	+4.9	-16.5
Chhattisgarh Plain Division ..	{ 1901—1911 ..	+23.3	+33.6	-7.2	+21.0	+27.4	+45.7
	{ 1911—1921 ..	+3.0	+4.2	+26.4	-5.5	+12.1	+18.3
	{ 1921—1931 ..	+12.13	+13.17	+9.78	+18.69	+6.59	-16.87
Chhota Nagpur Division ..	{ 1901—1911 ..	+29.4	+30.9	+13.0	+34.0	+29.1	+28.3
	{ 1911—1921 ..	-6.7	..	..	..	..	..
	{ 1921—1931 ..	+28.9	+0.51	+80.76	+64.1	+19.87	-6.18
Total ..	{ 1901—1911 ..	+17.9	+33.5	-11.3	+15.0	+15.0	+42.2
	{ 1911—1921 ..	-0.3	-2.1	+27.4	-8.1	+3.0	+10.3
	{ 1921—1931 ..	+12.6	+10.8	+8.5	+23.4	+4.8	-17.5

SUBSIDIARY TABLE VII.—REPORTED BIRTH RATE BY SEX AND NATURAL DIVISIONS

Year.	Number of births per 1,000 of total population (Census of 1921).										Remarks.
	Central Provinces and Berar.		Nerbudda Valley Division.		Plateau Division.		Maratha Plain Division.		Chhattiagarh Plain Division.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11	12
1921	19.50	18.40	20.37	19.14	16.78	15.93	20.25	19.06	18.50	17.92	Figures for Central Provinces States by sex are not available and their population has therefore been omitted while calculating proportions.
1922	18.31	17.47	19.41	18.27	15.72	14.89	18.95	18.03	17.55	16.98	
1923	23.38	22.25	22.99	21.90	22.46	21.36	24.20	23.10	22.58	21.39	
1924	22.62	21.56	22.81	21.61	22.27	21.13	22.86	21.57	22.19	21.70	
1925	22.50	21.40	22.57	21.32	21.11	19.98	23.26	22.02	21.68	20.98	
1926	23.58	22.45	23.61	22.33	22.21	21.02	24.44	23.15	22.59	21.96	
1927	23.42	22.16	24.14	22.79	24.16	23.16	23.71	22.43	21.92	20.70	
1928	23.89	22.65	25.24	23.09	23.81	23.24	24.32	22.95	22.08	21.32	
1929	22.60	21.34	20.98	19.40	22.58	21.47	23.61	22.26	22.06	21.18	
1930	24.50	23.24	23.20	21.63	25.48	24.25	25.28	23.74	23.64	23.15	
Total	22.432	21.291	22.535	21.148	21.658	20.643	23.088	21.831	21.479	20.728	
1931	25.2	23.9	25.3	23.6	25.5	24.3	25.5	24.0	24.4	23.9	

SUBSIDIARY TABLES

SUBSIDIARY TABLE VIII.—REPORTED DEATH-RATE BY SEX AND NATURAL DIVISION

Year.	Number of deaths per 1,000 of sex concerned (Census of 1921).									
	Central Provinces and Berar.		Nerbudda Valley Division.		Plateau Division.		Maratha Plain Division.		Chhattisgarh Plain Division.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
1921	46.02	42.01	46.85	44.89	50.06	45.46	41.33	38.28	52.36	44.81
1922	31.03	27.56	32.83	30.57	29.39	24.75	30.76	28.15	31.27	25.50
1923	32.14	28.92	33.27	31.22	27.76	24.17	31.84	29.15	33.94	28.96
1924	34.43	30.73	35.57	35.85	25.12	21.82	37.06	33.47	31.29	26.09
1925	28.96	25.56	28.28	26.51	25.55	21.70	30.28	27.15	28.71	23.81
1926	35.95	32.71	39.54	38.08	32.22	27.87	36.44	33.96	33.76	28.63
1927	32.81	29.78	33.30	32.62	28.88	25.55	32.69	30.07	34.55	29.09
1928	35.36	31.97	42.90	41.15	33.96	30.84	33.01	30.14	34.22	29.01
1929	36.03	32.22	35.01	32.84	34.69	30.98	36.71	33.32	36.28	30.38
1930	39.61	35.88	41.72	39.46	35.69	31.17	44.11	37.99	37.31	31.66
Total	35.23	32.13	36.92	35.31	32.33	28.43	35.42	32.16	35.36	29.79
1931	39.83	36.04	44.37	41.71	35.15	30.83	40.30	37.52	37.49	31.73

Note.—Figures for Central Provinces States by sex are not available and their population has therefore not been taken into consideration while calculating the proportions.

SUBSIDIARY TABLE IX.—REPORTED DEATH-RATE BY SEX AND AGE IN DECADE AND IN SELECTED YEARS PER MILLE LIVING AT SAME AGE ACCORDING TO THE CENSUSES OF 1921—1931

Age.	Average of		Census of 1921.										Census of 1931.	
	Decade.		1921		1923		1925		1927		1929		1931	
	Male.	Female.	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	14	15
All ages	31.6	28.5	46.0	42.0	32.1	28.9	29.0	25.6	32.8	29.8	36.0	32.2	36.9	34.9
0—5	110.8	91.0	176.3	136.8	124.5	110.4	129.6	102.6	148.9	120.0	159.6	126.7	140.4	115.9
5—10	12.6	11.8	21.3	18.3	10.9	10.5	8.5	7.8	9.6	8.5	9.8	8.8	13.1	12.4
10—15	7.8	7.2	13.8	12.8	7.9	8.5	6.2	6.5	7.1	7.4	6.8	7.3	7.2	7.2
15—20	9.1	9.4	18.7	20.1	11.7	13.1	9.8	11.5	12.0	15.4	12.4	15.7	10.5	12.8
20—40	11.8	12.2	23.6	22.1	13.4	12.9	10.8	10.3	12.6	12.7	13.9	13.3	11.4	13.3
40—60	23.9	29.3	37.4	31.6	23.3	18.6	19.8	15.6	20.8	16.8	24.9	19.1	25.5	12.5
60 and over	94.9	86.2	105.7	95.8	68.4	58.3	63.5	54.0	68.9	60.9	87.4	74.0	112.0	101.8

Note.—Figures for Central Provinces States by sex and age are not available and their population has therefore not been taken into consideration while calculating the proportions.

SUBSIDIARY TABLE X.—REPORTED DEATHS FROM CERTAIN DISEASES PER MILLE OF EACH SEX

Name of diseases.	Year.	Central Provinces and Berar.					Actual number of deaths in								
		Actual number of deaths.			Ratio per mille of each sex.		Nerbudda Valley Division.		Plateau Division.		Maratha Plain Division.		Chhattisgarh Plain Division.		
		Total.	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	14	15	
Cholera.	1921	59,331	30,074	28,257	4.33	4.06	4,149	4,097	8,379	8,244	8,157	7,610	9,389	8,306	
	1922	64	43	21	.01	..	16	4	..	..	16	9	11	8
	1923	1,090	572	518	.08	.07	10	11	..	..	453	425	107	82
	1924	9,704	4,913	4,791	.71	.69	684	691	22	26	4,043	3,960	164	114	
	1925	125	65	59	.01	.01	1	4	..	..	15	15	49	39
	1926	4,565	2,380	2,185	.34	.32	775	798	..	..	514	420	1,062	954
	1927	16,311	8,469	7,842	1.20	1.13	1,256	1,144	162	194	3,757	3,615	3,294	2,889	
	1928	12,198	5,974	6,274	.85	.90	3,383	3,734	437	470	1,444	1,490	661	580	
	1929	6,168	3,063	3,105	0.44	0.45	563	510	53	44	2,301	2,402	146	149	
	1930	23,250	11,602	11,648	1.67	1.67	2,183	2,183	304	311	8,353	8,426	762	728	
Smallpox.	1921	1,787	913	874	.13	.13	156	150	271	232	316	304	170	188	
	1922	407	200	207	.03	.03	29	27	7	6	110	117	54	57	
	1923	275	135	140	.02	.02	18	20	6	8	106	103	51	9	
	1924	978	486	492	.07	.07	125	139	18	12	316	318	27	21	
	1925	3,145	1,625	1,520	.23	.22	18	28	37	39	1,547	1,410	23	25	
	1926	3,644	1,906	1,738	.27	.25	361	322	76	90	1,353	1,225	116	101	
	1927	2,809	1,503	1,306	.22	.19	456	416	146	158	649	549	252	183	
	1928	1,399	761	638	.11	.09	155	145	23	147	247	235	126	111	
	1929	1,391	726	665	.10	.10	145	113	58	72	218	183	305	297	
	1930	4,954	2,544	2,410	.37	.35	444	412	128	130	1,790	1,729	182	139	
Fever.	1921	327,930	169,843	158,087	24.43	22.71	36,152	34,029	20,136	19,141	59,642	54,748	53,913	50,166	
	1922	237,164	124,617	112,547	17.93	16.17	27,377	25,205	14,422	13,424	46,087	41,515	36,731	32,401	
	1923	233,575	122,019	111,556	17.55	16.02	27,064	25,098	13,237	12,218	43,808	39,369	37,910	34,871	
	1924	240,944	126,732	114,212	18.23	16.41	29,837	27,732	11,970	11,086	50,283	44,012	34,642	31,362	
	1925	204,667	107,885	96,782	15.52	13.90	22,620	20,969	12,103	11,060	41,698	36,437	31,464	28,116	
	1926	252,589	131,081	121,508	18.86	17.46	31,158	29,708	14,592	13,618	49,307	45,156	36,014	31,076	
	1927	224,068	116,315	107,753	16.73	15.48	24,841	23,915	13,023	12,317	43,944	39,527	34,507	31,994	
	1928	259,109	134,877	124,232	19.40	17.85	33,239	31,492	15,037	14,682	48,221	42,976	38,380	35,082	
	1929	271,054	142,214	128,840	20.46	18.51	29,282	27,105	16,261	15,300	55,598	49,175	41,073	37,260	
	1930	287,330	149,858	137,472	21.56	19.75	34,629	32,378	16,711	15,514	56,682	51,077	41,836	38,503	
Diarrhoea and Dysentery.	1921	43,486	22,682	20,804	3.26	2.99	3,295	3,149	1,497	1,350	13,907	13,198	3,983	3,107	
	1922	25,618	13,150	12,468	1.89	1.79	1,640	1,444	604	538	9,074	9,029	1,832	1,457	
	1923	24,321	12,589	11,732	1.81	1.69	1,856	1,728	608	520	8,042	7,846	2,083	1,638	
	1924	32,723	16,903	15,820	2.43	2.27	2,460	2,313	805	506	11,711	11,359	2,127	1,642	
	1925	24,024	12,369	11,656	1.78	1.67	1,407	1,390	503	407	8,564	8,324	1,894	1,515	
	1926	36,658	18,835	17,823	2.71	2.56	2,567	2,428	773	769	13,153	12,640	2,342	1,986	
	1927	31,317	16,312	15,005	2.35	2.24	1,890	1,851	858	714	11,127	10,492	2,417	1,928	
	1928	27,787	14,448	13,339	2.08	1.92	2,369	2,148	995	904	8,919	8,420	2,165	1,867	
	1929	29,934	15,173	14,461	2.23	2.08	1,679	1,563	726	670	10,496	10,165	2,572	2,063	
	1930	33,077	17,004	16,073	2.45	2.31	1,918	1,812	1,069	1,013	11,660	11,407	2,357	1,841	
Respiratory Diseases.	1921	41,695	24,200	17,495	3.48	2.51	9,019	6,915	2,025	1,162	9,647	7,450	3,509	1,968	
	1922	36,383	21,179	15,204	3.05	2.18	7,945	5,856	2,043	1,199	8,353	6,660	2,818	1,489	
	1923	35,023	20,137	14,886	2.90	2.14	8,110	6,288	1,831	1,182	7,167	5,617	3,029	1,799	
	1924	37,136	21,287	15,849	3.06	2.28	8,184	6,488	1,583	921	8,604	6,725	2,916	1,715	
	1925	31,710	18,466	13,244	2.66	1.90	7,426	5,663	1,467	870	6,684	5,192	2,887	1,519	
	1926	40,251	22,878	17,373	3.29	2.50	9,293	7,482	2,100	1,179	8,379	6,904	3,106	1,808	
	1927	34,885	19,909	14,946	2.86	2.15	8,244	6,822	1,716	1,041	7,046	5,562	2,903	1,521	
	1928	37,576	21,826	15,750	3.14	2.26	9,245	7,080	2,055	1,320	7,551	5,648	2,995	1,702	
	1929	38,269	22,306	15,963	3.21	2.29	7,787	6,054	2,507	1,628	9,044	6,789	2,968	1,492	
	1930	39,441	22,759	16,682	3.27	2.40	8,909	6,728	2,138	1,307	9,023	7,215	2,689	1,412	
Plague.	1921	5,467	2,674	2,793	.38	.40	2,319	2,421	56	69	298	303	1	..	
	1922	6,149	2,932	3,217	.42	.46	1,365	1,731	302	299	1,265	1,187	..	..
	1923	18,867	8,079	7,788	1.16	1.12	1,072	1,223	344	368	6,663	6,197	..	..
	1924	11,081	5,554	5,527	.80	.79	2,255	2,543	238	282	3,059	2,701	2	..	
	1925	5,223	2,605	2,618	.37	.38	597	682	155	186	1,853	1,750	..	..
	1926	6,486	3,114	3,372	.45	.48	659	801	354	424	2,105	2,147	..	..
	1927	3,368	1,520	1,848	.22	.27	960	1,158	230	293	330	397	..	..
	1928	3,770	1,824	1,946	.26	.28	664	729	659	676	501	541	..	..
	1929	2,808	1,317	1,491	.19	.21	174	225	744	822	399	444	..	..
	1930	871	374	497	.05	.07	11	24	196	254	167	219	..	..

Note.—Figures for Central Provinces States by diseases are not available and they are therefore not taken into consideration while calculating the proportions.

APPENDIX A

Note on the registration and compilation of vital statistics in the Central Provinces and Berar by Major C. M. Ganapathy, M.C., M.B., D.P.H., I.M.S., Director of Public Health.

1. *Registration of vital statistics in municipal towns, notified areas and cantonments.*—In all municipal towns, notified areas and cantonments it is compulsory on the head of the family to report every case of birth, death or still birth occurring in his house, at the nearest police station-house or outpost where statistics are compiled. A definite period is allowed for making these reports, *i.e.*, the events are to be reported within 3 to 7 days from the date of occurrence. Deaths from epidemic diseases, such as plague, cholera, small-pox, influenza, relapsing fever, cerebro-spinal meningitis, acute poliomyelitis, anthrax, epidemic pneumonia, encephalitis lithargica, diphtheria, measles, scarlet fever, typhus, typhoid, mumps, dysentery, whooping cough, tuberculosis of the lungs, chicken-pox and puerperal fever or any case of sudden death are reported at once, and the period allowed for such reports does not ordinarily exceed 24 hours.

In order to provide a check on these figures the municipalities collect this information independently through their conservancy staff and compare it with the police figures. The police registers are compared weekly at the police station-house with the municipal or cantonment registers by the Municipal Secretary or Health Officer or any other approved official entrusted with the duty, who ensures that all corrections are entered in red ink in the police registers and submits a list of the defaulters who have failed to report to the police, to the municipal committee or the cantonment authority for legal action against them. The defaulters thus detected are prosecuted and adequate fines are inflicted on them for failure to report the occurrences.

The police send to the Civil Surgeon's office on the dates and for the period specified in the foregoing paragraph a weekly return. The return contains the corrected figures, *i.e.*, those embodying both items reported to them and items taken from the municipal or cantonment registers.

In addition to the weekly returns referred to above, the police in all district head-quarter towns, cantonments and other towns, the population of which is 10,000 and upwards, submit to the Civil Surgeon a weekly return showing births and total deaths registered from all causes and also deaths from cholera, small-pox, plague, fever, respiratory diseases, dysentery and diarrhoea. These returns are prepared weekly commencing on Sunday and ending on Saturday, and are submitted so as to reach the Civil Surgeon's office every Monday. The Civil Surgeon then compiles a district return, and submits it so as to reach the Director of Public Health's office every Wednesday for publication in the local Gazette.

2. *Registration of vital statistics in rural areas.*—In rural areas the registration of births, deaths and still-births is not legally obligatory on the head of the household; the duty of making such reports is laid on the mukaddams and village kotwars in the Central Provinces and on the police patels in Berar. All births, deaths and still-births are reported at fixed intervals at the police station-house of the circles in which the village is situated. The report books are written by the mukaddams, malguzars, patels or by any literate person in the village under the direction of the mukaddam or patel. The report books are taken by kotwars at fixed intervals to the police station-houses of the circle in which the village is situated. This agency is bound to report at once the occurrence of epidemic outbreaks such as plague, cholera, small-pox, influenza, relapsing fever, etc., at the nearest police station. When such reports are received, the officer in charge of the police station-house forwards them without delay to the Civil Surgeon who takes prompt action.

The officer in charge of each police station enters village by village, each birth or death reported to him in a register and sends to the Civil Surgeon's Office on the dates and for the periods specified below a copy of the totals of khalsa and zamindari figures separately recorded:—

On the 3rd of each month, for the period intervening between the 22nd and last day of the preceding month.

On the 10th of each month, for the week ending on the 7th of the current month.

On the 17th of each month, for the week ending on the 14th, and

On the 24th of each month, for the week ending on the 21st.

For the checking of vital statistics in rural areas, the following instructions have been issued which are followed by officers of the Revenue, Medical and Police departments:—

- (1) The entries in the kotwar's books should be checked in the village by all revenue and medical officers including the vaccination staff, the method being to assemble the villagers, and question them as to the births and deaths which have occurred in the village and as to the correctness of the entries made in the book.
- (2) The vaccination staff should also make enquiries at all houses which they visit in the course of their vaccination work, in order to ascertain that all births and deaths have been correctly reported.

- (3) Enquiries in the villages should not be made by police officers, this work not being part of their legitimate duties.
- (4) The entries in the police register should be checked by (a) all revenue officers not below the rank of Naib-Tahsildar; (b) all medical officers not below the rank of Assistant Medical Officer; (c) Superintendents and Assistant Superintendents of Vaccination and (d) all police officers not below the rank of Circle Inspector.

The above officers are required to submit to the Deputy Commissioners, Civil Surgeons and District Superintendents of Police, on the first day of every quarter, reports showing the results of checking done by them.

The result of checking is tabulated each quarter as received, and a consolidated statement forwarded by the Deputy Commissioner and the District Superintendent of Police to the Civil Surgeon before the 10th of the first month of the quarter. In this statement checks made by the Deputy Commissioner and the District Superintendent of Police personally are to be included. These statements are used by the Civil Surgeon for compiling the information required for the Annual Public Health Report.

3. *Registration of vital statistics within Railway limits and Forest areas.*—Births and deaths occurring within Railway limits are reported to the nearest police-station by certain officers of the railway administrations concerned, in accordance with arrangements made with them by the Local Government. In Forest villages the kotwars, who are appointed by the Forest Department, report the vital occurrences in Forest areas to the Range Officers, and the Range Officers send the monthly statistics to the Civil Surgeon before the 10th of the month following that to which they relate.

4. *Compilation of vital statistics.*—From the materials furnished to the Civil Surgeon by the police two statements are compiled by him each month. In one is entered the account of all births, deaths and still-births registered in rural circles (showing khalsa and zamindari separately) of the district, and in the second all births, deaths and still-births registered in towns. The term "town" includes (1) all municipalities, (2) all notified areas, (3) all headquarters of districts, (4) all cantonments and (5) places with a population of 5,000 or more. These statements are, as soon after the close of the month as possible, submitted by the Civil Surgeon, to the Deputy Commissioner of the district, by whom they are transmitted to the Director of Public Health. The Civil Surgeon carefully scrutinizes the figures contained in the statements, and addresses the Deputy Commissioner on such points as may call for remarks. These remarks, with the Deputy Commissioner's orders thereon, are forwarded to the District Superintendent of Police, and a copy of the same is sent to the Director of Public Health. Care is taken that the returns reach the Director of Public Health by the 15th of the month following that to which the statistics relate.

On receipt of the monthly statements from all districts the Director of Public Health has two statements (vital statistics return of towns and vital statistics return of rural areas) for the province compiled in his office and published in the Supplement to the *Central Provinces Gazette*.

5. *Director's views as regards the accuracy and working of registration of vital statistics.*—The most important purposes of preventive medicine are the prevention of such diseases as are preventable and the preservation of the life and health of the individual and the success of measures instituted for the attainment of these objects is directly proportionate to the relative accuracy of the records of births and deaths. It is, therefore, of utmost importance that the registration of births and deaths should be as accurate as possible and with this end in view the Director of Public Health scrutinizes this subject during the course of his inspections and brings to the notice of the registration officials the defects and irregularities noticed. The defects generally observed from the frequent inspections of vital statistics registers in municipal towns are noted below :—

- (1) Municipal peons do not report all the vital occurrences at the municipal office.
- (2) In several towns the work of registration is left entirely to the municipal and police writers, who make weekly comparisons and the omissions in either register are reconciled without bringing defaulters to book.
- (3) With regard to the enforcement of byelaws on the registration of vital statistics, the municipal committees continue to shirk their responsibilities and the members of these committees fail to demonstrate that they place their duty above cheap popularity.
- (4) In a few cases defaulters are prosecuted but the amount of fine imposed is generally so insignificant that it does not have a deterrent effect.
- (5) In some towns kotwars and police constables are in the habit of reporting vital occurrences to the police although it is not their legitimate duty.

In addition to the above, other minor irregularities are often pointed out to the municipal committees and the District Superintendents of Police at the time of inspection in the hope that they will take necessary steps to remedy the defects, as a result of which some improvement has been noticed but there is still room for considerable improvement.

APPENDIX B
STATEMENT I

ACTUAL NUMBER OF DEATHS AT DIFFERENT AGES IN EACH YEAR OF THE DECADE BY NATURAL DIVISIONS

Year.	0—1	1—5	5—10	10—15	15—20	20—30	30—40	40—50	50—60	60 and over.
(a) Nerbudda Valley Division (excluding Makrai State)										
1921	28,824	22,733	9,288	5,219	4,214	10,895	11,918	10,166	8,206	13,281
1922	23,691	14,214	4,967	2,907	2,717	6,565	8,036	7,029	5,973	10,143
1923	28,741	15,760	4,612	2,693	2,563	5,889	6,658	6,129	5,205	9,452
1924	29,881	19,920	5,530	3,663	3,212	6,997	7,519	6,670	5,719	10,710
1925	24,299	14,450	3,586	2,244	2,208	4,692	5,262	5,032	4,485	8,248
1926	35,720	22,061	4,893	2,883	3,008	6,393	6,714	6,423	5,824	11,614
1927	29,404	19,446	4,430	2,844	3,001	6,041	5,925	5,284	4,605	8,639
1928	35,277	25,096	6,161	3,342	3,755	7,803	7,618	6,902	6,307	12,019
1929	26,940	18,913	4,287	2,476	2,887	6,271	6,368	6,864	6,141	11,123
1930	30,928	25,001	5,750	2,974	3,702	7,887	7,790	7,760	6,791	11,803
Average	29,370	19,759	5,350	3,124	3,126	6,943	7,380	6,826	5,925	10,703
(b) Plateau Division										
1921	13,640	12,893	6,183	3,607	3,014	7,271	7,868	6,556	5,533	9,373
1922	10,393	7,479	2,529	1,380	1,215	2,936	3,637	3,412	3,390	6,117
1923	14,054	6,650	2,074	1,210	1,110	2,663	3,028	2,738	2,617	5,134
1924	12,776	6,356	1,727	1,227	1,097	2,341	2,643	2,441	2,293	4,415
1925	12,897	7,135	1,853	1,163	1,066	2,132	2,377	2,229	2,192	4,521
1926	15,898	9,937	2,097	1,257	1,319	2,803	3,001	2,852	2,579	6,023
1927	14,686	9,628	1,900	1,196	1,201	2,412	2,519	2,322	2,230	5,150
1928	16,451	11,691	2,708	1,622	1,615	3,150	2,962	2,763	2,525	6,031
1929	15,128	11,768	2,381	1,484	1,557	3,235	3,118	3,333	3,275	6,923
1930	15,917	13,497	2,443	1,314	1,525	3,192	2,958	2,956	2,957	6,368
Average	14,184	9,703	2,589	1,546	1,471	3,213	3,411	3,160	2,959	6,005
(c) Maratha Plain Division										
1921	67,243	53,086	15,138	7,075	6,034	15,329	15,821	13,053	14,265	40,737
1922	54,758	40,992	9,276	4,657	4,250	9,867	10,697	9,217	10,052	29,570
1923	61,381	35,895	10,361	6,480	5,271	11,579	11,892	10,082	10,085	26,720
1924	70,127	44,872	10,198	6,446	5,885	12,882	12,948	11,005	11,569	33,567
1925	59,774	43,414	7,556	4,685	4,250	8,985	8,810	7,864	8,386	25,020
1926	75,654	51,436	8,194	5,088	5,287	11,291	10,309	9,057	9,944	32,894
1927	64,101	46,759	8,286	4,841	5,165	10,899	9,886	8,571	8,737	28,136
1928	67,624	43,190	7,846	4,547	4,874	10,475	9,440	8,295	9,035	29,593
1929	69,457	51,717	8,641	4,955	5,575	11,626	10,672	9,762	10,367	35,237
1930	75,236	58,930	11,629	6,225	7,343	14,665	12,482	11,141	11,349	36,444
Average	66,544	47,029	9,712	5,500	5,393	11,760	11,296	9,805	10,379	31,792
(d) Chhattisgarh Administrative Division										
1921	37,660	33,947	13,130	5,938	4,991	13,012	13,615	11,197	10,800	19,569
1922	25,067	18,961	6,551	2,845	2,597	6,810	7,748	6,818	6,632	11,732
1923	35,678	22,297	6,695	2,956	2,680	6,590	6,852	5,961	5,696	10,658
1924	31,628	19,285	6,206	2,754	2,659	6,337	6,670	5,664	5,320	10,213
1925	27,891	17,858	4,945	2,261	2,424	5,758	6,272	5,449	5,296	19,383
1926	34,991	23,230	4,723	2,526	2,793	6,716	6,887	6,022	5,770	11,546
1927	32,335	24,286	5,368	3,032	3,494	7,808	7,727	6,427	5,379	11,459
1928	34,934	24,215	5,279	2,750	3,073	6,733	6,667	5,816	5,583	11,554
1929	35,553	26,643	5,213	2,624	3,185	7,095	7,035	6,158	5,976	12,919
1930	38,449	29,632	5,325	2,705	3,300	6,996	6,468	5,772	5,556	12,095
Average	33,418	24,035	6,343	3,039	3,119	7,385	7,594	6,528	6,200	12,212

STATEMENT II

ACTUAL NUMBER OF DEATHS IN EACH MONTH OF THE DECADE BY NATURAL DIVISIONS

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
(a) Nerbudda Valley Division (excluding Makral State)												
1921	9,628	8,656	10,976	12,862	12,862	9,735	6,510	9,529	11,599	12,706	11,028	8,653
1922	7,703	6,639	7,413	6,922	8,529	6,691	5,086	6,378	6,952	8,545	8,158	7,228
1923	6,841	6,002	7,193	6,746	7,683	7,862	5,038	6,476	7,529	10,016	9,170	7,124
1924	6,454	7,083	8,452	7,423	7,419	8,364	6,720	8,622	10,610	11,888	9,906	7,160
1925	6,314	5,706	6,192	6,754	6,649	5,363	5,755	5,818	6,591	6,519	6,170	6,610
1926	6,598	6,639	8,002	7,227	8,395	9,707	7,600	8,255	10,126	12,427	11,797	8,560
1927	6,908	6,035	7,096	6,815	7,509	7,995	6,983	7,780	8,161	8,916	8,627	6,765
1928	6,138	6,332	8,147	7,994	10,871	11,641	9,737	10,746	10,705	11,944	10,866	9,160
1929	6,928	6,154	7,128	8,463	9,056	7,335	5,945	6,616	8,105	9,414	8,965	7,941
1930	7,287	7,515	9,946	11,697	10,582	8,825	6,559	8,140	10,092	12,413	9,843	7,687
Average	7,080	6,676	8,054	8,290	8,935	8,352	6,593	7,840	9,089	10,455	9,453	7,691
(b) Platgau Division												
1921	5,026	4,338	4,458	4,563	6,517	12,501	6,336	8,043	6,665	6,633	6,221	4,637
1922	3,868	3,243	4,334	4,375	3,403	2,810	2,578	2,943	3,270	3,861	4,111	3,692
1923	3,135	2,852	3,380	3,127	3,778	4,170	2,692	3,172	3,578	4,551	3,642	3,201
1924	2,867	2,541	2,682	2,795	2,810	3,077	2,442	3,030	3,747	4,162	4,071	3,092
1925	2,827	2,600	2,970	2,786	2,772	2,716	2,785	3,020	3,481	3,631	4,093	3,923
1926	3,357	3,100	4,169	3,864	3,806	4,356	3,472	3,620	4,492	5,282	4,566	3,662
1927	3,039	2,662	3,196	3,217	3,572	3,392	3,337	3,788	4,441	4,687	4,414	3,568
1928	3,050	3,134	3,517	3,511	3,773	3,939	3,772	5,207	5,435	5,808	5,371	5,001
1929	4,085	3,921	4,476	5,682	5,185	3,717	3,070	3,787	4,799	4,875	4,516	4,089
1930	3,530	3,403	3,859	4,595	4,950	4,630	3,646	4,531	5,263	5,474	4,879	4,367
Average	3,478	3,179	3,704	3,851	4,056	4,531	3,413	4,114	4,517	4,896	4,586	3,923
(c) Maratha Plain Division												
1921	16,590	15,376	18,620	17,981	20,584	15,361	18,096	32,887	30,899	23,759	20,853	16,775
1922	14,152	14,071	16,756	16,027	14,252	10,320	11,011	15,121	17,757	19,094	17,791	16,982
1923	15,260	13,001	15,700	15,306	16,223	15,831	9,288	13,806	19,396	23,063	17,478	15,306
1924	13,877	12,583	15,165	16,303	16,261	16,331	14,737	22,584	28,669	26,480	20,757	15,742
1925	14,910	12,578	14,571	16,179	15,008	11,423	11,686	15,073	17,383	17,756	15,484	16,693
1926	13,951	13,224	17,600	15,879	15,966	17,374	12,837	17,985	21,750	29,296	22,050	17,242
1927	13,475	11,293	13,185	15,570	17,573	12,516	12,030	21,570	25,759	21,207	18,224	14,478
1928	11,712	10,834	13,412	14,288	17,815	13,620	13,079	20,009	21,393	21,000	19,588	18,906
1929	15,168	12,619	14,289	23,051	24,612	14,885	12,370	19,647	23,081	21,498	19,387	16,912
1930	14,762	14,636	19,425	22,585	19,672	16,416	14,291	24,245	32,875	28,372	20,541	17,714
Average	14,386	13,021	15,872	17,316	17,790	14,407	12,942	20,312	24,296	23,160	19,095	16,700
(d) Chhattisgarh Administrative Division												
1921	8,426	7,574	8,309	10,389	15,904	24,946	14,958	19,823	16,490	13,867	12,897	10,276
1922	8,214	6,447	6,662	9,107	11,911	6,930	6,223	7,613	7,295	8,460	8,601	8,298
1923	7,397	5,873	6,196	7,440	12,058	13,641	7,908	9,306	8,994	10,475	8,428	8,347
1924	6,809	5,818	6,989	7,663	10,006	11,301	7,390	8,871	8,771	8,024	7,551	7,543
1925	7,274	5,412	6,017	7,004	9,299	8,091	7,697	7,512	7,719	7,318	7,012	8,162
1926	6,569	5,690	7,094	7,191	10,434	13,723	8,868	9,472	10,054	9,518	8,385	8,184
1927	6,783	5,618	7,554	7,969	13,900	12,721	9,716	11,440	9,333	7,759	7,485	7,017
1928	7,338	6,059	7,117	7,460	14,237	11,544	9,463	10,265	10,087	8,502	7,156	7,376
1929	7,630	6,661	7,766	9,210	17,676	11,879	8,525	9,812	9,359	8,568	8,171	7,172
1930	6,999	6,001	7,518	9,146	14,760	13,996	9,716	10,635	10,566	9,409	8,935	8,597
Average	7,344	6,115	7,122	8,258	13,018	12,877	9,046	10,474	9,869	9,191	8,462	8,099

STATEMENT III

Statement showing the average number of births by sexes in British Districts of Central Provinces and Berar for each month in the decade.

Year.	January.		February.		March.		April.		May.		June.		July.		August.		September.		October.		November.		December.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	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	14	15	16	17	18	19	20	21	22	23	24	25
1921 ..	21,327	21,076	20,539	19,215	24,051	22,572	23,643	22,762	23,250	22,089	21,076	19,515	21,705	20,363	24,602	22,081	23,155	21,031	23,409	21,024	22,339	21,222	21,560	20,829
1922 ..	18,571	18,681	16,611	15,592	17,294	17,121	17,234	16,215	15,868	14,822	15,876	14,806	19,624	18,069	24,361	22,221	25,297	24,046	22,676	27,330	22,131	26,866	24,260	25,475
1923 ..	25,260	23,777	22,424	21,059	25,212	24,525	25,529	23,020	27,427	25,013	24,763	23,421	26,426	24,023	30,260	29,038	29,079	28,312	30,954	30,425	22,559	27,662	27,740	26,516
1924 ..	24,402	23,709	23,354	21,062	26,537	24,244	26,220	25,089	24,503	23,274	24,136	22,599	25,132	22,422	30,750	28,825	29,767	28,751	22,091	22,222	26,562	25,566	24,030	23,702
1925 ..	21,204	20,977	18,551	19,097	22,127	20,824	23,274	21,724	23,725	22,220	22,292	21,674	26,757	25,052	31,945	30,145	32,429	31,014	30,332	28,053	24,174	27,839	29,421	28,146
1926 ..	25,911	25,129	23,400	21,771	29,224	27,542	26,923	25,702	25,892	24,722	25,335	24,452	22,423	26,809	29,923	22,277	29,272	22,017	30,104	22,592	27,571	26,437	25,024	24,727
1927 ..	24,972	24,123	21,474	19,875	22,556	21,352	24,143	22,765	26,004	24,554	24,501	22,067	27,575	24,526	32,429	30,654	31,355	32,056	32,472	31,623	29,142	27,291	26,026	25,004
1928 ..	25,722	24,230	23,202	22,026	25,602	24,550	24,512	23,366	24,265	23,675	25,270	24,479	27,534	26,327	32,222	30,760	33,044	31,262	32,023	31,626	27,246	26,532	27,102	26,152
1929 ..	24,222	23,420	20,023	19,724	24,950	23,217	24,664	23,352	26,543	24,542	23,239	22,233	25,557	24,103	22,059	27,347	29,344	27,723	31,263	29,290	27,723	25,079	26,320	25,429
1930 ..	24,672	22,243	21,272	20,521	26,629	25,107	26,329	24,095	26,275	25,194	25,571	24,371	22,740	26,395	33,525	31,220	33,571	31,530	33,424	32,723	31,226	29,622	29,039	27,067
Total ..	226,922	229,792	212,522	200,992	245,852	221,722	242,597	229,822	244,502	221,197	224,267	220,667	227,472	239,049	299,792	222,122	299,279	222,602	302,499	291,494	272,299	262,792	262,292	224,222
Average ..	22,692	22,979	21,252	20,099	24,585	22,172	24,260	22,982	24,451	22,120	22,427	22,067	22,747	23,905	29,979	22,219	29,922	22,261	30,249	29,149	27,229	26,279	26,229	22,407

Note.—These figures are taken from the manuscript registers in the Office of the Director of Public Health. Those for 1928 do not agree with the totals given in the statement in paragraph 16 of Chapter IV, obtained from registers of the same department.

APPENDIX C

MALARIA IN FOREST TRACTS

In a very fascinating book entitled "Civilization and Climate" Professor Ellsworth Huntington has written the following:—

"Up to a certain point in my investigations, I saw no ground for appealing to anything except economic and political factors in explanation of the apparent connection between civilization and climate. Then a little book on *Malaria: A Neglected Factor in the History of Greece and Rome*, by W. H. S. Jones, convinced me that climatic changes have altered the conditions of health as well as the economic situation. Later studies indicate that in other countries such as Central America, Indo-China, Java, and Egypt, as well as Greece and Rome, changes in the amount and virulence of such diseases as malaria and yellow fever may have been potent factors in diminishing the vitality of a nation. In fact it now seems probable that through their effect on bacteria, on the water supply, on the breeding places of insects, on the quality of the food, and perhaps in other ways climatic changes may exert quite as much effect as through the more direct economic channels."

Apart from the general effect upon the vitality of the people of this Province in certain tracts of bad climate, a factor which has been of considerable influence upon the history of the world in general, the particular effect of malaria in reducing the expectation of life of the aboriginal tribes merits some notice. In connection with the suggestions made upon this subject in paragraph 15 of the preceding chapter the Inspector-General of Civil Hospitals, Colonel F. E. Wilson, I.M.S., was consulted and has very kindly collected opinions from local officers in certain forest tracts, some of which are reproduced below.

The Civil Surgeon of Nimar, Mr. N. P. Shrivastava, writes:—

"The aboriginal tribes are mostly denizens of the forest and their surroundings are invariably the hot-beds of mosquitoes. These tribes by tradition and custom are notorious for excessive indulgence in liquor on all ceremonial occasions. Likewise during the febrile conditions and plague epidemics I have noticed that the aborigines drink liquor freely to act probably as a febrifuge (Dutch courage). During the early years of my service in Akola, I noted that nearly 85 per cent of the aboriginal population in the Melghat forest were suffering from enlarged spleen and thus malaria is obviously responsible for cutting short the span of life of these tribes. I agree with the Census Superintendent in deducing that liquor is drunk as a febrifuge and that malaria and not liquor is responsible for cutting short the longevity of the aboriginal tribes."

In forwarding the collected opinions of Assistant Medical Officers serving under him, the Civil Surgeon, Amraoti, remarks—

"My own view is that the chief agent in shortening life and reducing the aborigines to a state of misery and poor physique is malaria. They are probably driven to take alcohol to make life seem gay and they may imagine that it cures malaria because it relieves them from the misery due to malaria."

The Assistant Surgeon, Balaghat states—

"In my opinion the life of the aborigines is cut short not so much by wine as by frequent attacks of malaria. Most of them have enlarged spleens and secondary anæmia which eventually leads to early death. I do not think that they take liquor definitely as a febrifuge. They usually drink it to ease off the effects of a hard day's labour and in the end contract the habit. They do, however, use liquor as a stimulant when they find that a patient is getting exhausted as a result of fever or any other continued illness. This use, however, is limited to certain occasions only."

Other views given by Assistant Medical Officers consulted are given below:—

The Assistant Medical Officer, Talegaon Dashasar: "There is a practice among the lower classes of using liquor on all festival occasions and of administering the drug for most ailments. I do believe that this may be acting as a febrifuge."

The Assistant Medical Officer, Warud: "I have noticed that the aborigines take liquor freely in connection with religious ceremonies and in cholera and plague cases. In malaria it is not used as a febrifuge."

The Assistant Medical Officer, Anjangaon: "Moderate drinking may bring immunity from fever, but drink in excess undoubtedly lowers the natural resistance and exposes the person to all sorts of infection."

The Assistant Medical Officer, Kelapur: "Generally the aboriginal population uses liquor for bringing down fever and as a stimulant against exhaustion but not specifically for preventing attacks of malaria. The short expectation of life of these people is probably due to repeated attacks of malaria."

The Assistant Medical Officer, Chikhald: "The span of life of the aborigines is not cut short by heavy drinking but by malaria. In most districts the people of the hills in general and the aborigines in particular are constantly in danger of getting frequent attacks of malaria, for the fever is very common in the jungles and

hilly tracts. I do not consider that liquor produces immunity from malaria. It is no doubt taken by these people as a febrifuge, but how far it acts to produce immunity or cure malaria is not known. It certainly acts as a temporary stimulant. I personally think that these people get natural immunity after a while owing to previous attacks of malaria. However the main point that malaria cuts short their life is more or less correct."

The Assistant Medical Officer, Dharni: "I agree that malaria cuts short the lives of the aboriginal population."

The Assistant Medical Officer, Chandur Bazar: "I have served for several years in the tracts inhabited by aboriginal tribes and where malaria is most prevalent. I am inclined to hold a view that in these regions it is malaria which cuts short the life of the aborigines and not intoxicating liquor. I cannot give a definite opinion regarding the qualities of liquor as a febrifuge, but I have come to regard it as a necessity for the aborigines, residing as they do in cold and wet regions with scanty clothing and little food and having few of the amenities of life to keep them in good spirits and consequently in good health."

In forwarding these opinions, Colonel Wilson himself has expressed the view that alcohol is not a febrifuge and does not keep away mosquitoes. He states, however, that Vermouth seems to have some febrifuge effect on account of the worm-wood or artemisia root which it contains. What is definitely established by the medical opinion collected is the fact that malaria is responsible for short lives among the forest tribes. Whether or not the rice-beer or toddy (often unfermented), which form a favourite item of their diet and which they consume whenever funds and opportunity permit, have any prophylactic or curative value in cases of malaria probably requires careful study and analysis. The general view, however, seems to be that the aborigines themselves have a certain amount of faith in liquor as a medicine, probably owing to its stimulating qualities.

It may be recalled here that a special malarial survey was made in this Province in the years 1912 and 1913 by Major W. H. Kenrick, I.M.S., whose report was very full and extremely interesting. Much information regarding the prevalence of malaria in various tracts is available in its pages. Major Kenrick found, in fact, that the proportion of the population with enlarged spleens in many of the backward tracts varied from 75 per cent to 95 per cent. Such statistics speak for themselves. Much has been done since 1914 to cope with this scourge but if a further survey were made it would, no doubt, be found that in the hills and jungles it still has a strong hold over the inhabitants. The conclusions at which Major Kenrick arrived regarding endemic malaria as it prevailed in these Provinces at the time of his survey were briefly as follows:—

- (1) Its close association with forests and wild uncultivated country in their neighbourhood.
- (2) Its natural prevalence among jungle tribes and aborigines, who quickly become immune to the more serious consequences of the infection, and act as habitual carriers of the parasites.
- (3) Its continual distribution beyond the limits of the great hyperendemic foci, spreading in all directions towards the borders of the open cultivated country, chiefly along the main lines of traffic to and from the forests, the halting camps and *paraos* forming so many centres for the dissemination of the disease.
- (4) The advantages of a thorough clearance of jungle and undergrowth in its mitigation; in other words decreasing the amount of shade and shelter from sun and wind, and increasing the exposure to light and air."

CHAPTER V

SEX

1. All the census Tables except Imperial Table III divide the population into males and females. Differences of sex are an important consideration in discussion of each class of the statistics set out in this report, and references to them will be found in the appropriate paragraphs of most of the chapters. In this particular chapter the comparative distribution of the sexes is the principal subject for examination and to present the statistics in a clearer form six subsidiary tables have been appended as at the last census:—

- I.—General proportions of the sexes by natural divisions and districts.
- II.—The number of females per 1,000 males at different age-periods by religions at each of the last three censuses.
- III.—Number of females per 1,000 males at different age-periods by religions and natural divisions.
- IV.—Number of females per 1,000 males for certain selected castes and tribes.
- V.—Actual number of births and deaths reported for each sex during the decades 1901—10, 1911—20, 1921—30.
- VI.—Number of deaths of each sex at different ages.

The instructions on the cover of the enumerator's book were as follows:—

"Enter whether male (M) or female (F) even though the word female occurs in column 3 already."

The following subsidiary instruction was issued:—

"Enter the sex of infants also. Enter a eunuch or hermaphrodite as male."

2. The returns may be regarded as quite accurate. At the census of 1911 certain imputations regarding those for females, made by foreign critics of earlier Indian Census reports, were very ably refuted. It had been suggested that because in India, unlike European countries, there is generally an excess of males over females, there must have been some defect in the enumeration. Facts and statistics efficiently disposed of that argument, and there is no need to repeat here the details given in past reports. It is indeed very unlikely that any considerable number of women are ever omitted at the enumeration in this Province. Any reticence which may exist exists among the higher classes only, and their numbers are relatively insignificant. It does not at all affect the villages, where the great proportion of the population is to be found. The enumerators and supervisors, who themselves are neighbours of those for whom they write the census schedules, of course know all about the family affairs of the latter. There is no reason for the head of a family in a rural area to give an incorrect return of the female members of his household, and, if he did, the omission would be detected. The *purdah* system is little observed in country places—and the continuity of the figures from one census to another is sufficient indication that they are correct. If there had been any error in the past it certainly would not be expected that the proportion of females to males would be less in 1931 than previously: yet in this Province as may be seen from Subsidiary Table I that proportion has actually been falling since 1901.

Value of the statistics.

The proportion of the sexes.

3. At the recent census there were in the province 8,997,203 males and 8,993,734 females. For all practical purposes the proportions are equal, but it is to be noted that this is the first occasion since 1891 on which the number of males has actually exceeded the number of females. The figures for the natural population of the Province, that is, for the population actually born in the Province irrespective of the place of enumeration, were 8,861,932 males and 8,894,821 females, which proves that the deficiency of females in the actual population is really due to the effect of the migrations. It is in urban areas in fact that males preponderate and not in the villages as is proved by the figures in the margin taken

Urban population.		Rural population.	
Males.	Females.	Males.	Females.
928,157	826,454	8,069,046	8,157,280

from Imperial Table I. The proportion of the sexes in towns has been fully analysed in paragraph 13 of Chapter II.

The Subsidiary Tables give the figures for three censuses for all districts. The sex composition of 1,000 of the actual population for the principal regions of the province since 1872 is shown in the statement below:—

Regions.	Proportion of each sex in every 1,000 of the population.													
	1872		1881		1891		1901		1911		1921		1931	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Central Provinces and Berar	510	490	507	493	504	496	495	505	498	502	499	500	500	500
Central Provinces British districts	509	492	504	496	501	499	492	508	495	506	497	504	498	503
Central Provinces States	506	494	505	495	504	496	498	502	498	502	98	502	497	503
Berar	518	483	516	484	515	485	506	494	514	493	509	491	511	489
Nagpur city	Not available								529	471	537	463	541	459

It will be observed that in Berar which generally has a larger number of immigrants in the population than elsewhere there has been a preponderance of males for the last sixty years.

Comparison with other countries.

Provinces.	Proportion of females per thousand males.		
	Census of		
	1931	1921	1911
All India	941	949	951
Bihar and Orissa	1,008	1,029	1,042
Bombay	910	911	933
Madras	1,022	1,023	1,027
United Provinces	904	909	915
Central Provinces	1,000	1,002	1,008
England and Wales	1,087	1,093	1,067
France	Not available	1,103	1,035
Japan	990	990	989
United States of America.	976	961	943

4. For purposes of comparison the number of females to every thousand males for three censuses in other parts of India and in certain foreign countries are shown in the marginal statement. It is interesting to find that in Japan there are considerably less females than males which suggests that in Eastern countries such a state of affairs is not unusual. The marked deficiency in America is, of course, due to the large proportion of immigrants in a new country. Other figures giving the proportions for the natural population as well as for the actual population of certain units are given on the next page. They furnish an index of the relative

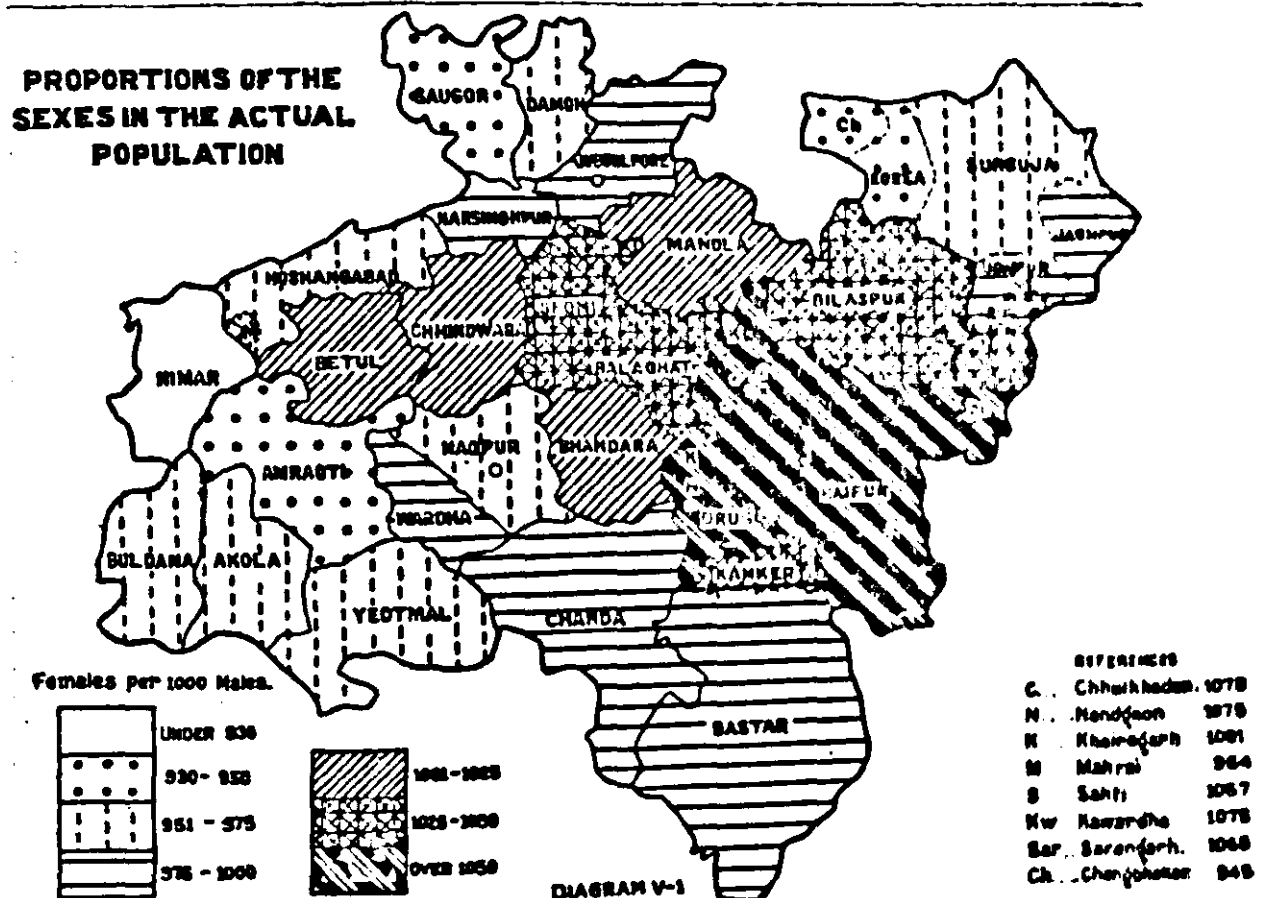
greater amount of migration among men than among women. It is noticeable, however, that the disparity is not now so great as it was twenty or thirty years ago.

5. To form any conclusions regarding the factors affecting the distribution of sex in the Province as a whole, it is necessary to examine the figures for the various units of which it is composed, and for the various religions and communities which predominate in them. As a supplement to the details given in the subsidiary tables the following statement shows for natural divisions the proportion of each sex in every 1,000 of the population for seven censuses :—

Distribution of sexes in natural divisions.

Proportion of females per 1,000 males in the actual and natural population.		
Province.	In actual population.	In natural population.
Central Provinces and Berar, 1911.	1,000	1,074
Central Provinces and Berar, 1921.	1,002	1,006
Central Provinces and Berar, 1911.	1,003	1,018
Central Provinces and Berar, 1901.	1,019	1,026
Bombay, 1931	910	923
Bengal, 1931	923	942
Burma, 1931	958	1,025
United Provinces, 1931	904	867

Natural division.	1872		1881		1891		1901		1911		1921		1931	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Nerbudda Valley Division	522	478	516	484	509	490	500	500	495	510	490	510	490	510
Plateau Division	509	491	504	496	500	499	489	511	494	506	493	507	495	505
Maratha Plain Division	509	490	509	491	508	492	500	500	502	497	504	495	507	493
Chhattisgarh Plain Division	503	497	498	502	494	505	486	514	488	512	487	513	486	513
Chhota Nagpur Division	506	494	508	492	509	491	507	493	507	493	509	491	507	493



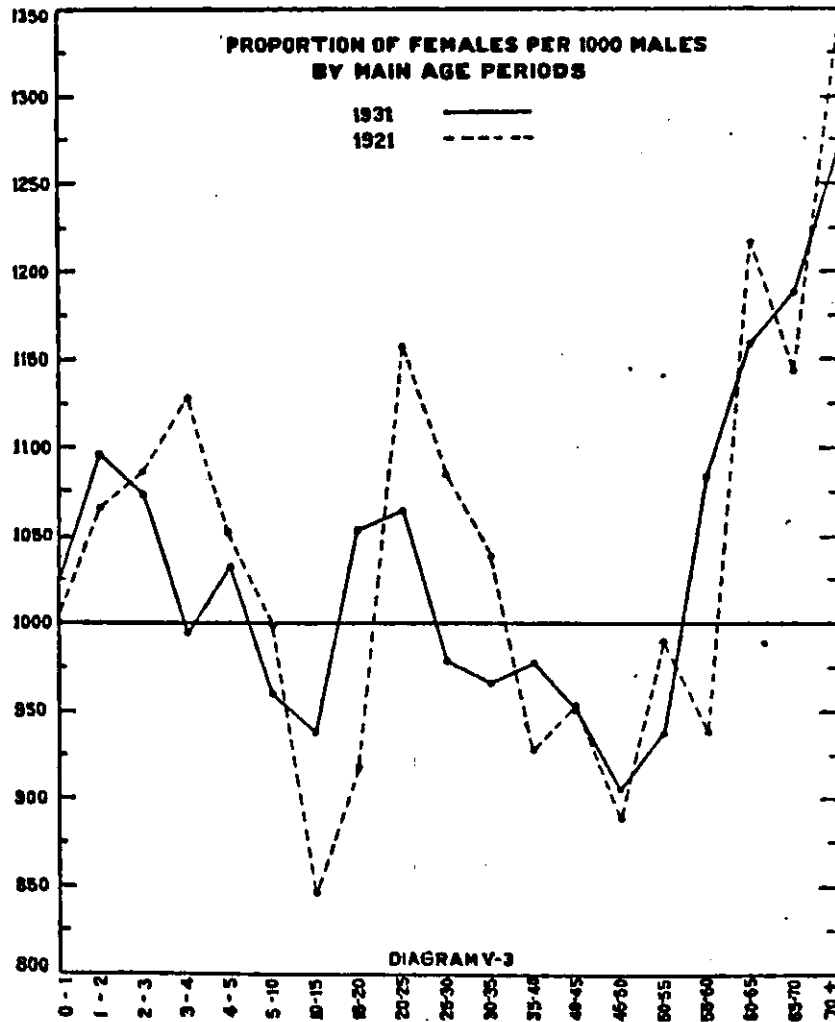
Owing to the fact that complete figures of emigration are not available it has been impossible to show the corresponding proportions for the natural population, which is of course the best guide. Similarly in presenting the statistics for districts it is possible to give them only for the actual population and not for the natural population as was done in the Census Report of 1921. Diagram V-1 illustrates the figures and shows at a glance the details given in column 2 of Subsidiary Table I.

Comparison of age distribution with figures of previous decade.

9. The figures for all religions in columns 2 and 3 of Subsidiary Table II up to the age group 25—29 are illustrated in diagram V-3. That table gives the statistics for the remaining groups for periods of ten years, while for purposes of the diagram quinary groups have been adopted. The actual figures for the two censuses after the age of 30 are therefore reproduced for reference in the margin. Something has been recorded regarding the contrasts of the statistics of the two years in chapter IV. The diagram like diagram V-2 brings out the high mortality among females in the earlier years of fertility due to the influenza epidemic of 1918, and shows also the effect of the heavy number of deaths among men in the prime of life. The comparative longevity of women is once more stressed.

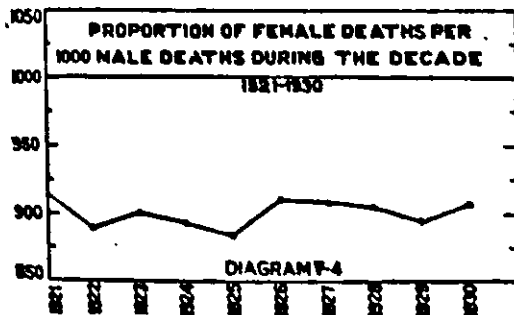
Proportion of females to 1,000 males. All religions.		
Age-group.	1931	1921
30—35	967	1,039
35—40	978	928
40—45	951	953
45—50	905	888
50—55	938	989
55—60	1,083	919
60—65	1,159	1,217
65—70	1,188	1,144
70 and over	1,268	1,335

9. The figures for all religions in columns 2 and 3 of Subsidiary Table II up to the age group 25—29 are illustrated in diagram V-3. That table gives the statistics for the remaining groups for periods of ten years, while for purposes of the diagram quinary groups have been adopted. The actual figures for the two censuses after the age of 30 are therefore reproduced for reference in the margin. Something has been recorded regarding the contrasts of the statistics of the two years in chapter IV. The diagram like diagram V-2 brings out the high mortality among females in the earlier years of fertility due to the influenza epidemic of 1918, and shows also the effect of the heavy number of deaths among men in the prime of life. The comparative longevity of women is once more stressed.



Statistics of separate years.

10. Properly to appreciate the figures it is necessary to insist upon the effect of the fact recorded in Subsidiary Table VI that in the whole population the number of female deaths is noticeably less than that of male deaths and has been throughout the last decade. The tendencies in each year are obvious from diagram V-4.



Analysis by age for castes.

11. The figures for different age periods shown for Natural Divisions in Subsidiary Table III are in proportion to the general distribution of the sexes in the various tracts, and roughly bear out what has already been stated in previous paragraphs. An analysis of those figures for any particular tract is superfluous in this report. It can

be made from the material supplied whenever necessity arises. Those following tribal religions in all the Natural Divisions, except Chhota Nagpur, Hindus in the Plateau and Chhattisgarh Plain Divisions, and Christians in the Chhattisgarh Plain alone now have an excess of females. In 1921 the situation was similar. The influences peculiar to each religion have already been mentioned. It was pointed out in the 1921 report that Hindus in the Chhattisgarh Plain are mostly distinctly low in the caste hierarchy and are often of Dravidian origin. The same is true of the Plateau Division. Christians and Muslims generally show a small proportion of women. The figures for both are affected by immigration and those for the former to a certain extent by the higher number of male converts. Except in the Chhota Nagpur Division, where their numbers are small, the migration factor also partly explains the comparatively low proportion of females among Jains. The sex ratio according to religions is however of little value because it is so greatly affected by regional and other considerations. In examining details, the age distribution for the castes and tribes set out in Subsidiary Table IV is, on the other hand, as already mentioned in paragraph 6, of primary importance. Of the important castes appearing in

Actual figures for Province.		
Caste.	Males.	Females.
Bania ...	80,715	73,053
Banjara ...	77,901	76,325
Bhil ...	14,927	14,833
Brahman ...	277,925	239,820
Barhai ...	58,078	53,874
Basor ...	26,150	25,980
Dohor ...	3,331	3,285
Kumhar ...	65,842	64,368
Kunbi ...	654,171	627,001
Mhali ...	32,021	30,225
Mehtar ...	16,219	15,676
Nai ...	66,715	66,390
Lohar ...	99,365	98,244
Marathas ...	145,575	141,611

the table Banias, Brahmans, Rajputs, Kunbis, Marathas, Barhais, Nais, Mhalis, Banjaras, Lohars, Kumhars, Basors, Dohors and Mehtars are deficient in women in their total population. Except for the Bhils the primitive tribes with a similar deficiency have already been mentioned. According to the crude age-groups, however, girls below six years old are in marked deficiency only among Sunars, Mhalis, Dohors and Mehtars. There are 99 girls under six years of age to every 1,000 boys among Brahmans and Nais. In almost every caste and tribe shown there are more boys than girls between the ages of 7 and 16, and these groups need not be discussed except to note that the proportion of Brahman girls, between 14 and 16, which is 814 to every thousand boys, stands out as remarkably lower than the corresponding figure for any other caste. In the age-group 17-23 Banias, Brahmans, Rajputs and Mhalis are alone in their deficiency of women while at 24 to 43 these three castes share the deficiency with all those already mentioned in this paragraph and a number more besides. A further analysis of these figures will be found in paragraph 11 of Chapter VI, where some repetition of what is stated here is unavoidable. The proportions in the total population of each caste in 1921 were similar except in the case of Nais among whom women were then in excess. It is probable that other castes following the same occupation were wrongly amalgamated with them for certain units. Among Sunars ten years ago the deficiency of women was not so marked as now. Comparisons by age-periods cannot be made as the grouping was different in 1921. The obvious explanation of the comparatively small proportion of Bania and Rajput women and possibly of Brahmans, Barhais and women of some other castes at adult ages is that there are large numbers of adult male immigrants to the Province from these castes. Paragraph 13 of Chapter II is relevant to the statement. This can however only be a partial explanation since there was a deficiency for the whole of India in 1921 of women in all the castes mentioned, except Mhalis for whom figures were not abstracted, as well as for Kayasthas and some other important communities which do not find a place in Subsidiary Table IV.

At past censuses certain general reasons for the low proportion of females in the population of India have been given. They were--infanticide, neglect of female children, the evil effects of early marriage and premature child-bearing, the high birth-rate and primitive forms of midwifery, harsh treatment accorded to women and especially to

widows, and lastly to hard work done by a large class of women. Infanticide was known to be common until quite recent times among the Rajputs of Central India as well as in certain other castes. Its effect upon the figures of the Indian Census is probably still apparent but as far as this Province is concerned, there is no need to consider the custom as a factor influencing the proportion of females in society; for female infanticide among Brahmans for instance, has never been suggested and whatever the customs of the past, the actual figures for children up to the age of 6, even among the most primitive people, do not support the theory that infanticide still persists. The other factors mentioned do however, even now, have a very unfavourable effect upon the female population—although it would be difficult to prove that they operate more in the case of the castes among whom women are in a marked deficiency than in the cases of others. It was pointed out in the last Census Report that generally the proportion of women is highest in those communities which are intellectually the most developed. This is to a great extent true and it is also true that, with notable exceptions such as the Marias and Oraóns, the aboriginal tribes have a high proportion of women. In fact it appears that, subject to what has been recorded in paragraph 5, women generally preponderate in the more primitive tracts and men in the more advanced areas. The field for theorizing is great. It may be suggested that in the forests risks to men are greater and those to women are less. There is no *purdah* system, and little immature marriage and the women in backward tracts live an open air life under comparatively healthy conditions, marred only by the continual menace of malarial fever. Given such favourable conditions a normal woman, who is physically stronger than a man, is therefore better fitted for the great ultimate test of child birth than her sister in more developed tracts.

Conclusion.

12. In the appendix to this chapter certain sex tables have been presented and the discussion will be continued regarding relative fertility and mortality in the different strata of society. Meanwhile, although scientists have not yet been able definitely to specify all the various factors in sex distribution, the conclusions to which the foregoing analysis leads may be summarized as follows:—

(1) The proportion of males to females has been steadily declining in this Province since 1901, both in the actual population and in the natural population. Since 1921 however the decline was only 2 per mille in each case, whereas since 1901 it has been 19 per mille in the actual population and 22 per mille in the natural population. The difference in the incidence of these last two figures is attributable to the increase of female immigration during the last thirty years. There appear to be two causes of this steady fall in the proportion of females. The first was the influenza epidemic of 1918 which is known to have attacked women more violently than men and reduced their proportion in the population enumerated in 1921. The further reduction since that census is, as shown above, only slight. Plague has a similar preference for female victims but has not been a serious menace in this Province during the last decade. The second cause is the almost complete absence in recent years of famine mortality owing to the perfection of relief measures rendered possible under modern conditions. In the past more males than females used to die in times of famine but, although the result of the crop failures in the north of the Province from 1928—1930 was a decreased birth-rate and increased death-rate there in the year 1929, by means of which nature adjusted herself to existing conditions, there were no deaths reported to be directly due to starvation, and very few due to epidemics such as those which attended the famines of the last century. A factor definitely unfavourable to the male population has therefore been eliminated, with natural results.

(2) It is difficult to judge whether the two causes mentioned fully account for the change in sex distribution. The figures for separate castes and tribes have shown that, with certain exceptions, in those whose members generally follow sedentary occupations, there is an excess of males. The inference is obvious. The seclusion of women, observed by

many of them and particularly by the Rajputs, although Rajputs cannot be included among those who live a sedentary life, is likely, in an age which has outlived the *purdah* system, to have obvious effects on those who often get neither proper air nor proper exercise. The figures of tuberculosis given in chapter VII are interesting, but unfortunately they were not available for the sexes separately. It will be observed that more cases were treated in the cotton districts than elsewhere, which indicates that the disease is a menace even in tracts where the *purdah* system is seldom honoured. Climate and other factors have obviously to be considered, and, although statistics are not available, the deficiency in women among the Kunbis and Marathas might well be examined in the light of these remarks.

(3) The comparatively high proportion of boys born and the tendency to masculinity at birth throughout the world was fully discussed in the 1921 Census Report for India. It is mentioned there that Mr. S. de Jastrzebski in his essay on "Sex Ratio at Birth" endeavoured to show that masculinity at birth is affected by race, that it is greater in rural than in urban populations, that it is probably slightly greater in first than in subsequent births and that, so far as available evidence goes, war raises the ratio of masculinity. The first three theses are of great importance in examination of the preponderance of males in certain castes. First, the estimation in which male life is held among Indians is generally infinitely higher than that for females. The Hindu religion particularly requires that a man should for his salvation have a son or sons. The more advanced the caste the more definite is the feeling on this subject. It is therefore not unreasonable to suggest that this undeniable attitude of mind has had a very real influence, whether prenatal or otherwise, on the actual sex distribution of some of the castes mentioned in paragraph 11. (In a country where the castes and tribes almost without exception observe

City.	Actual population.		Population excluding immigrants.	
	Male.	Female.	Male.	Female.
Jubbulpore	69,258	55,124	39,252	35,473
Nagpur ...	116,403	98,762	80,061	70,197

endogamy, but have within their own community exogamous divisions, the opportunity of studying the influence of race on sex is excellent.) Secondly, the Central Provinces is essentially a rural tract. According to Mr. Jastrzebski's argument greater masculinity is therefore to

be expected here. In connection with this the figures of the sex distribution of the actual population of the two cities of the Province and of the population excluding immigrants are interesting. (The latter, it must be remembered includes also all born in the rural areas of Nagpur and Jubbulpore districts.) Thirdly, sex Table I in the appendix to this chapter does show that in the families examined there was a very definite preponderance of boys among the first born children.

Finally, it may be observed, a prophecy made in the Census Report of 1921 that the tendency for the increase of males would now be checked, and the pendulum, given normal conditions, probably swing in the opposite direction, has not yet proved to be correct although, except in the north of the Province and perhaps in Buldana district, conditions may fairly be stated to have been normal during the last decade.

SUBSIDIARY TABLE I.—GENERAL PROPORTIONS OF THE SEXES BY NATURAL DIVISIONS AND DISTRICTS

Districts and Natural Divisions.	Number of Females to 1,000 Males.							
	1931		1921		1911		1901	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.
1	2	3	4	5	6	7	8	9
Central Provinces and Berar	1,000	*1,004	1,002	1,006	1,008	1,018	1,019	1,026
<i>Nerbudda Valley Division</i> ..	961		961	968	981	991	1,000	997
Saugor ..	942		940	942	960	974	973	970
Damoh ..	974		954	951	982	979	989	969
Jubbulpore ..	976		978	1,004	999	1,015	1,028	1,029
Narsinghpur ..	992		990	999	1,013	1,003	1,040	1,038
Hoshangabad ..	960		967	961	983	995	1,004	1,003
Nimar ..	929		930	937	948	970	948	938
Makrai ..	964		948	792	995	886	1,008	916
<i>Plateau Division</i> ..	1,021		1,026	1,027	1,025	1,036	1,046	1,047
Mandla ..	1,014		1,012	1,003	1,017	1,022	1,027	1,033
Seoni ..	1,046		1,045	1,051	1,053	1,056	1,068	1,082
Betul ..	1,020		1,025	1,024	1,011	1,031	1,040	1,041
Chhindwara ..	1,011		1,026	1,030	1,020	1,032	1,046	1,032
<i>Maratha Plain Division</i> ..	974	Not available.	982	988	990	1,000	1,000	1,010
Wardha ..	983		973	972	983	995	987	997
Nagpur ..	953		967	987	981	1,000	990	1,004
Chanda ..	993		1,008	1,006	1,007	1,013	1,026	1,025
Bhandara ..	1,017		1,025	1,012	1,039	910	1,071	940
Balaghat ..	1,028		1,032	1,026	1,087	1,281	1,065	1,316
Amraoti ..	939		953	972	959	976	960	
Akola ..	952		958	964	968	988	968	
Buldana ..	971		979	974	985	981	992	(a) 988
Yestmal ..	966		968	978	980	991	988	
<i>Chhattisgarh Plain Division</i> ..	1,056		1,053	1,052	1,051	1,059	1,058	1,068
Raipur ..	1,064		1,055	1,072	1,053	1,064	1,059	1,087
Bilaspur ..	1,047		1,047	1,034	1,052	1,073	1,059	1,075
Drug ..	1,095		1,097	1,087	1,079	1,077	1,103	1,081
Bastar ..	993		978	991	988	991	969	981
Kanker ..	1,027		1,031	998	1,016	1,012	1,007	1,000
Nandgaon ..	1,075		1,093	638	1,084	1,058	1,102	1,066
Khairagarh ..	1,081		1,103	1,081	1,080	1,082	1,094	1,074
Chhuikhaden ..	1,078		1,098	1,128	1,061	1,059	1,093	1,069
Kawardha ..	1,075		1,098	1,454	1,071	1,096	1,055	1,078
Sakti ..	1,057		1,052	1,022	1,048	962	1,049	991
Rajnagarh ..	1,030		1,023	1,037	1,029	1,050	1,021	1,035
Sarangarh ..	1,065		1,063	1,002	1,048	1,050	1,063	1,051
<i>Chhota Nagpur Division</i> ..	971		966	973	971	981	972	981
Changbhanur ..	945		930	997	960	932	954	
Korea ..	944		954	968	950	969	956	
Surguja ..	969		961	965	969	983	972	
Udaipur ..	978		981	1,006	978	984	964	
Jashpur ..	988		980	975	982	984	982	

*Figures for emigrants to Madras and to several countries outside India are not available and the figure is erroneous to that extent.
(a) Figures by districts not available.

SUBSIDIARY TABLE II.—NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE PERIODS BY RELIGION AT EACH OF THE PAST THREE CENSUSES

Age.	All Religions.			Hindus.			Tribal Religions.		
	1931	1921	1911	1931	1921	1911	1931	1921	1911
1	2	3	4	5	6	7	8	9	10
0-1 ..	1,020	1,002	999	1,022	1,004	998	1,029	996	1,001
1-2 ..	1,095	1,067	1,054	1,102	1,072	1,049	1,074	1,065	1,079
2-3 ..	1,074	1,086	1,072	1,071	1,084	1,067	1,095	1,108	1,101
3-4 ..	994	1,128	1,107	982	1,132	1,102	1,054	1,122	1,129
4-5 ..	1,032	1,052	1,020	1,037	1,049	1,016	1,011	1,076	1,017
Total 0-5 ..	1,041	1,067	1,049	1,041	1,067	1,045	1,052	1,078	1,069
5-10 ..	960	999	994	961	997	994	969	1,004	992
10-15 ..	939	846	839	938	845	817	959	868	861
15-20 ..	1,053	919	979	1,050	919	973	1,149	960	1,047
20-25 ..	1,065	1,157	1,231	1,065	1,159	1,227	1,151	1,241	1,164
25-30 ..	979	1,085	1,034	979	1,080	1,023	1,047	1,201	1,147
30-40 ..	972	991	937	976	986	917	999	1,075	968
Total 0-40 ..	999	998	1,001	999	997	997	1,035	1,019	1,042
40-50 ..	930	930	939	939	935	910	906	927	899
50-60 ..	997	975	1,010	1,005	979	1,011	999	990	1,016
60 and over ..	1,200	1,242	1,293	1,209	1,246	1,284	1,258	1,313	1,423
Total 40 and over ..	1,003	1,016	1,038	1,013	1,021	1,043	995	1,036	1,041
Total all ages (actual population)	1,000	1,002	1,008	1,002	1,002	1,007	1,028	1,037	1,042

Age.	Muslims.			Christians.			Others.		
	1931	1921	1911	1931	1921	1911	1931	1921	1911
1	11	12	13	14	15	16	17	18	19
0-1 ..	999	969	1,004	966	1,046	1,016	876	1,004	1,018
1-2 ..	1,023	1,022	1,047	1,013	914	998	1,033	846	1,073
2-3 ..	1,070	1,066	1,061	1,055	1,086	1,099	1,096	918	1,090
3-4 ..	1,050	1,098	1,111	1,028	1,099	1,098	1,068	1,066	1,107
4-5 ..	1,005	1,031	1,029	979	1,042	1,047	1,032	936	959
Total 0-5 ..	1,029	1,037	1,050	1,008	1,046	1,052	1,010	962	1,047
5-10 ..	939	1,023	1,003	955	1,008	979	933	1,105	964
10-15 ..	904	787	987	947	833	763	877	812	780
15-20 ..	926	829	880	984	726	1,006	865	859	816
20-25 ..	916	990	1,038	887	734	694	846	993	880
25-30 ..	844	904	913	857	880	684	862	782	745
30-40 ..	834	856	854	944	871	795	833	852	868
Total 0-40 ..	918	919	934	946	892	856	898	919	885
40-50 ..	828	850	880	857	883	829	832	834	864
50-60 ..	826	851	899	948	926	999	896	958	949
60 and over ..	928	1,032	1,107	1,126	1,105	1,294	1,105	1,023	1,208
Total 40 and over ..	850	897	941	938	942	961	902	916	963
Total all ages (actual population)	905	914	936	947	900	872	898	914	902

Subsidiary Table III.—NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE PERIODS BY RELIGION AND NATURAL DIVISIONS (CENSUS OF 1931)

Age.	Nerbudda Valley Division.						Plateau Division.						Maratha Plain Division.		
	All Religion.	Hindu.	Tribal.	Muslim.	Christian.	Jain.	All Religion.	Hindu.	Tribal.	Muslim.	Christian.	Jain.	All Religion.	Hindu.	Tribal.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0-1	986	988	1,021	992	897	777	1,030	1,022	1,042	1,009	1,021	1,029	1,017	1,019	1,029
1-2	1,033	1,028	1,115	1,028	1,004	998	1,056	1,036	1,087	1,070	852	978	1,046	1,047	1,071
2-3	1,062	1,055	1,115	1,087	1,072	1,117	1,091	1,082	1,108	1,194	1,036	966	1,083	1,218	1,122
3-4	1,021	1,014	1,057	1,053	1,003	1,116	1,050	1,053	1,051	997	902	963	1,053	1,052	1,081
4-5	968	962	1,000	992	1,009	1,028	996	994	1,004	954	770	953	1,000	997	1,050
Total 0-5	1,017	1,008	1,060	1,030	994	980	1,044	1,038	1,058	1,024	911	980	1,040	1,039	1,070
5-10	918	915	961	905	991	943	962	962	965	934	928	928	982	982	1,027
10-15	887	884	943	863	1,033	890	944	937	958	915	1,024	913	969	970	1,040
15-20	962	961	1,097	895	809	855	1,081	1,040	1,164	962	1,187	979	1,043	1,049	1,149
20-25	992	999	1,108	883	555	921	1,111	1,073	1,190	979	1,243	963	1,036	1,043	1,117
25-30	935	943	997	816	589	901	1,009	982	1,064	895	1,060	904	943	945	1,069
Total 0-30	952	952	1,024	906	810	921	1,021	1,004	1,054	957	1,031	947	1,004	1,006	1,073
30-40	946	951	1,030	823	850	879	993	963	1,051	887	892	1,068	936	940	1,023
40-50	940	948	955	819	752	925	959	976	966	927	749	861	880	884	902
50-60	1,020	1,031	1,044	864	817	1,005	1,046	1,038	1,071	919	903	912	875	881	883
60 and over	1,225	1,242	1,291	1,014	1,061	1,206	1,304	1,278	1,374	1,091	1,107	1,153	1,003	1,009	1,103
Total 30 and over	979	987	1,031	848	830	949	1,023	1,006	1,059	926	855	984	918	923	973
Total all ages (actual population).	961	963	1,026	889	815	930	1,021	1,005	1,055	947	978	959	974	976	1,037

Age.	Maratha Plain Division.			Chhattigarh Plain Division.			Chhota Nagpur Division.								
	Muslim.	Christian.	Jain.	All Religion.	Hindu.	Tribal.	Muslim.	Christian.	Jain.	All Religion.	Hindu.	Tribal.	Muslim.	Christian.	Jain.
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
0-1	990	984	994	1,043	1,045	1,028	1,079	980	950	1,002	1,007	995	1,011	973	..
1-2	1,011	1,068	1,111	1,073	1,074	1,066	1,009	1,027	1,000	1,063	1,073	1,038	1,271	1,009	1,000
2-3	1,056	1,048	1,099	1,101	1,105	1,178	1,055	1,220	1,269	898	836	1,061	1,362	1,030	..
3-4	1,051	1,088	1,041	1,065	1,066	1,055	1,081	1,102	1,254	738	632	1,023	1,086	1,012	..
4-5	1,011	1,088	1,015	1,011	1,009	1,020	1,048	950	1,169	1,515	1,719	958	1,036	967	1,000
Total 0-5	1,024	1,053	1,050	1,058	1,059	1,049	1,056	1,052	1,108	1,038	1,047	1,015	1,137	998	500
5-10	954	1,005	932	963	963	962	941	1,028	1,382	916	913	930	898	915	1,000
10-15	923	986	904	938	930	937	893	1,085	832	877	865	928	854	861	..
15-20	922	856	968	1,115	1,112	1,154	997	1,275	806	1,083	1,078	1,121	1,125	1,021	3,000
20-25	909	709	966	1,132	1,132	1,160	984	1,255	779	1,110	1,112	1,099	1,004	1,095	1,000
25-30	843	757	936	1,044	992	1,058	882	1,081	733	989	999	964	860	986	500
Total 0-30	940	903	962	1,032	1,032	1,037	962	1,118	873	990	991	995	977	967	1,143
30-40	820	835	877	1,037	1,054	941	906	1,100	670	921	915	943	880	948	1,500
40-50	804	678	865	1,004	1,026	840	974	923	697	837	835	819	786	968	..
50-60	765	660	875	1,178	1,191	1,004	1,108	1,140	717	956	969	895	889	1,028	..
60 and over	846	811	1,071	1,557	1,596	1,268	1,328	1,461	1,368	1,203	1,200	1,135	1,248	1,370	..
Total 30 and over	808	780	898	1,104	1,126	953	1,001	1,078	744	925	923	919	885	1,001	750
Total all ages (actual population).	896	866	939	1,056	1,063	1,011	972	1,104	826	971	969	974	946	976	1,000

SUBSIDIARY TABLE IV.—NUMBER OF FEMALES PER 1,000 MALES FOR CERTAIN SELECTED CASTES

Caste.	Number of females per 1,000 males.						
	All ages.	0-6	7-13	14-16	17-23	24-43	44 and over.
1	2	3	4	5	6	7	8
Twice-Born	910	1,001	913	868	907	856	935
Bania	913	1,004	906	921	919	857	920
Brahman	863	999	903	814	849	788	870
Rajput	960	1,002	925	899	969	933	1,017
Higher Cultivators	989	1,027	886	909	1,089	1,118	990
Ahir (Hindu)	1,010	1,031	918	969	1,119	974	1,009
Ahir (Tribal)	1,107	1,030	921	985	1,248	1,198	1,178
Kunbi	959	1,006	963	901	1,049	947	892
Kurmi	1,029	1,078	936	901	1,084	1,003	1,116
Lodhi	1,008	1,004	912	815	1,051	1,017	1,170
Mali	1,001	1,048	946	950	1,150	965	1,000
Maratha	973	1,032	960	987	1,100	918	927
Higher Artizans	948	999	919	882	1,038	911	961
Barhai	928	1,038	882	792	1,033	908	883
Sunar	965	970	950	904	1,036	927	1,011
Serving Castes	994	1,008	948	969	1,086	987	983
Dhimar	1,004	1,014	960	1,011	1,136	1,002	946
Kewar	989	1,069	808	985	1,196	991	935
Nai	905	999	917	899	1,019	982	1,114
Mhali	944	985	977	898	939	921	930
Lower Artizans and Traders	1,023	1,031	962	938	1,146	1,009	1,088
Banjara	983	1,002	901	1,042	1,158	918	973
Kalar	1,017	1,057	963	917	1,098	995	1,040
Lohar	989	1,032	949	933	1,058	964	998
Teli	1,038	1,030	972	924	1,175	1,032	1,087
Primitive Tribes	1,038	1,047	946	991	1,210	1,030	1,089
Gond (Hindu)	1,054	1,063	935	1,002	1,241	1,032	1,113
Gond (Tribal)	1,043	1,049	966	966	1,198	1,040	1,049
Halba	990	1,090	916	873	1,059	977	975
Kawar	1,039	1,056	900	888	1,149	1,048	1,168
Korku	1,006	1,034	939	1,079	1,295	952	904
Orason (Tribal)	965	1,015	941	982	1,208	897	854
Orason (Christian)	976	994	877	818	1,165	956	1,100
Baiga (Hindu)	1,007	999	971	968	1,276	1,015	966
Baiga (Tribal)	1,000	1,071	840	1,010	1,355	972	879
Bharia-Bhumia (Hindu)	1,070	1,044	924	1,201	1,285	1,108	1,096
Bharia-Bhumia (Tribal)	1,010	958	893	1,078	1,193	959	1,216
Bhil	989	1,025	981	1,046	1,272	926	819
Kol (Hindu)	1,023	1,010	936	930	1,123	1,127	1,007
Kol (Tribal)	950	1,019	788	805	1,349	906	940
Maria	998	1,007	935	1,117	1,178	969	904
Sawara or Saonr	1,043	1,025	982	910	1,159	1,101	1,021
Untouchables	1,024	1,042	954	1,000	1,174	997	1,020
Chamar	1,014	1,022	899	1,018	1,118	1,018	1,053
Dhobi	1,034	1,059	984	977	1,165	1,006	1,056
Kunthar	980	1,047	956	872	1,069	924	1,012
Mehra or Mahar (Hindu, Tribal and Muslim).	1,023	1,052	981	1,030	1,192	1,002	953
Mehra or Mahar (Christian)	653	833	580	424	955	687	411
Panka	1,075	1,059	892	985	1,193	1,082	1,223
Ganda	1,057	1,008	956	894	1,405	1,002	1,213
Balahi (Hindu and Tribal)	998	1,026	1,048	918	1,133	923	986
Balahi (Christian)	1,001	1,061	970	817	942	1,054	975
Basor	966	921	888	977	1,085	1,001	945
Dobor	954	986	861	958	1,130	934	929
Ghasia	1,117	1,091	927	1,091	1,321	1,117	1,262
Kori	1,005	1,085	931	859	1,090	964	1,081
Mang	1,024	1,058	979	1,201	1,167	942	1,002
Mehrar	926	979	869	934	1,012	882	959
Bohra (Muslim)	1,167	1,882	966	602	1,138	1,595	1,018
Indian Christian	919	986	1,013	1,099	1,231	1,076	852
Anglo-Indian	1,033	1,019	864	942	1,009	857	895

SUBSIDIARY TABLE V.—ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX DURING THE DECADES, 1901—1910, 1911—1920 AND 1921—1930

Year.	Number of births.			Number of deaths.		
	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7
1901	177,045	167,432	344,477	151,805	138,370	290,175
1902	305,364	291,551	596,915	171,306	156,723	328,029
1903	275,117	261,891	537,008	222,939	207,957	430,896
1904	324,869	309,339	634,208	199,859	186,380	386,239
1905	327,988	314,211	642,199	231,573	210,810	442,383
1906	314,101	300,515	614,616	268,105	248,508	516,613
1907	319,847	303,682	623,529	257,483	238,120	495,603
1908	323,051	310,524	633,575	239,476	217,605	457,081
1909	316,194	301,793	617,987	209,711	186,424	396,135
1910	340,552	322,848	663,400	281,090	256,162	537,252
Total 1901—1910	3,024,128	2,883,786	5,907,914	2,233,347	2,047,059	4,280,406
1911	352,260	336,172	688,432	254,705	227,792	482,497
1912	343,127	328,171	671,298	307,773	281,512	589,285
1913	350,797	334,760	685,557	223,360	198,035	421,395
1914	365,018	349,899	714,917	268,655	241,997	510,652
1915	341,163	326,177	667,340	259,180	240,502	499,682
1916	311,814	298,423	610,237	290,085	265,914	555,999
1917	343,016	326,826	669,842	262,788	239,046	501,834
1918	307,751	294,073	601,824	721,221	706,629	1,427,850
1919	244,686	232,867	477,553	316,708	285,012	601,720
1920	279,140	265,941	545,081	293,553	264,575	558,128
Total 1911—1920	3,238,772	3,093,309	6,332,081	3,198,028	2,951,014	6,149,042
1921	270,658	256,625	527,283	319,885	292,437	612,322
1922	255,003	243,014	498,017	215,883	191,944	407,827
1923	325,251	309,611	634,862	223,465	201,324	424,789
1924	314,644	300,024	614,668	239,401	213,961	453,362
1925	312,947	297,785	610,732	201,387	177,965	379,352
1926	328,034	312,369	640,403	249,927	227,728	477,655
1927	325,771	308,358	634,129	228,170	207,389	435,559
1928	332,484	314,651	647,135	245,825	222,496	468,321
1929	314,472	297,094	611,566	250,526	224,346	474,872
1930	340,799	323,418	664,217	275,465	249,880	525,345
Total 1921—1930	3,120,063	2,962,949	6,083,012	2,449,934	2,209,470	4,659,404

Year.	Difference between columns 2 and 3. Excess of latter over former (+) and deficit (-).	Difference between columns 5 and 6. Excess of latter over former (+) and deficit (-).	Difference between columns 4 and 7. Excess of former over latter (+) and deficit (-).	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
1	8	9	10	11	12
1901	-9,613	-13,435	+54,302	946	911
1902	-13,813	-14,583	+268,886	955	915
1903	-13,226	-14,982	+106,112	952	933
1904	-15,530	-13,479	+247,969	952	933
1905	-13,777	-20,763	+199,816	958	910
1906	-13,586	-19,597	+98,003	957	927
1907	-16,165	-19,363	+127,926	949	925
1908	-12,527	-21,871	+176,494	961	909
1909	-14,401	-23,287	+221,852	954	889
1910	-17,704	-24,928	+126,148	948	911
Total 1901—1910	-140,342	-186,288	+1,627,508	954	917
1911	-16,088	-26,913	+205,935	954	894
1912	-14,956	-26,261	+82,013	956	915
1913	-16,037	-25,325	+264,162	954	887
1914	-15,119	-26,658	+204,265	959	901
1915	-14,986	-18,678	+167,658	956	928
1916	-13,391	-24,171	+54,238	957	917
1917	-16,190	-23,742	+168,008	953	910
1918	-13,678	-14,592	-826,026	956	980
1919	-11,819	-31,696	-124,167	952	900
1920	-13,199	-28,978	-13,047	953	901
Total 1911—1920	-145,463	-247,014	+183,039	955	923
1921	-14,033	-27,448	-85,039	948	914
1922	-11,989	-23,939	+90,190	953	889
1923	-15,640	-22,141	+210,073	952	901
1924	-14,620	-25,440	+161,306	953	894
1925	-15,162	-23,422	+231,380	951	883
1926	-15,665	-22,199	+162,748	952	911
1927	-17,413	-20,781	+198,570	947	909
1928	-17,833	-23,329	+178,814	946	905
1929	-17,378	-26,180	+136,694	945	895
1930	-17,381	-25,585	+138,872	949	907
Total 1921—1930	-157,114	-240,464	+1,423,608	949	902

ANNEXURE TO SUBSIDIARY TABLE V.—ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX BY NATURAL DIVISIONS

Natural Division.	Births.			Deaths.			Difference between columns 2 and 3. Excess of latter over former (+) and deficit (-).	Difference between columns 5 and 6. Excess of latter over former (+) and deficit (-).	Difference between columns 4 and 7. Excess of former over latter (+) and deficit (-).	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Male.	Female.	Total.	Male.	Female.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
Nerbudda Valley Division.	612,522	574,940	1,187,462	514,613	470,482	985,095	-37,562	-44,131	+202,367	919	914
Plateau Division	344,398	328,302	672,700	253,329	229,121	482,450	-16,096	-24,208	+190,250	943	904
Maratha Plain Division	1,436,818	1,358,760	2,795,578	1,101,974	991,109	2,093,083	-78,058	-110,865	+702,493	945	899
Chhattisgarh Plain Division.	726,325	700,947	1,427,272	580,018	518,758	1,098,776	-25,376	-61,260	+328,496	965	894

SUBSIDIARY TABLE VI.—NUMBER OF DEATHS OF EACH SEX AT DIFFERENT AGES

Age.	1921		1922		1923		1924		1925		1926	
	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
0—1	79,411	67,956	62,444	51,465	76,101	63,753	79,629	64,783	68,622	56,239	89,074	73,189
1—5	63,760	58,899	43,419	38,227	42,033	38,569	47,960	42,473	43,965	38,892	56,757	49,907
5—10	23,486	20,253	12,113	11,210	12,109	11,633	12,173	11,488	9,149	8,591	10,453	9,454
10—15	12,245	9,594	6,398	5,391	6,994	6,345	7,460	6,630	5,470	4,883	6,034	5,720
15—20	9,192	9,061	5,354	5,425	5,726	5,898	6,174	6,668	4,792	5,156	5,644	6,761
20—30	21,989	24,518	12,372	13,806	12,414	14,307	13,090	15,467	10,010	11,537	11,833	15,370
30—40	26,210	23,012	16,243	13,875	15,039	13,391	15,474	14,306	12,137	10,584	13,848	13,065
40—50	23,587	17,385	15,484	10,992	14,608	10,302	14,869	10,911	12,146	8,428	13,893	10,461
50—60	20,766	18,038	14,166	11,881	13,050	10,553	13,762	11,139	11,307	9,052	13,015	11,102
60 and over	39,239	43,721	27,890	29,672	25,391	26,573	28,810	30,095	23,569	24,603	29,376	32,701
Total	319,885	292,437	215,883	191,944	223,465	201,324	239,410	213,961	201,387	177,966	249,927	227,728

Age.	1927		1928		1929		1930		Total.		Average number of female deaths per 1,000 male deaths.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	14	15	16	17	18	19	20	21	22	23	24
0—1	76,518	64,008	84,313	69,973	80,763	66,315	88,474	72,146	785,349	649,827	827
1—5	52,836	47,283	55,643	49,548	57,907	51,134	66,951	60,109	531,231	475,042	894
5—10	10,564	9,420	11,525	10,469	10,798	9,724	13,240	11,907	125,810	114,149	907
10—15	6,332	5,581	6,470	5,791	6,043	5,496	6,923	6,295	70,369	61,726	877
15—20	5,932	6,929	6,145	7,172	6,112	7,082	7,198	8,672	62,269	68,823	1,105
20—30	12,031	15,129	12,460	15,701	12,548	15,679	14,279	18,461	133,046	159,975	1,202
30—40	13,667	12,390	14,051	12,636	14,227	12,964	15,312	14,386	156,208	140,609	900
40—50	13,132	9,472	13,722	10,054	15,396	10,721	15,898	11,731	152,735	110,457	878
50—60	11,549	9,402	12,804	10,646	14,288	11,471	14,664	11,989	139,371	115,275	827
60 and over	25,609	27,775	28,692	30,505	32,444	33,758	32,526	34,184	293,546	313,587	1,068
Total	228,170	207,389	245,825	222,496	250,524	224,344	275,465	249,880	2,449,924	2,209,470	902

APPENDIX

SIZE AND SEX CONSTITUTION OF FAMILIES

Nature of the enquiry.

1. In 1911 and in 1921 certain statistics were collected regarding the size and sex constitution of families in this Province. In 1931 also an attempt was made to obtain rather more detailed information upon this subject, since the ordinary census returns throw little light upon it. A form was issued on a model prescribed by the Census Commissioner for India in which the following particulars regarding married women had to be entered :—

- (1) Caste.
- (2) Age.
- (3) Occupation of husband.
- (4) Age of husband.
- (5) Duration of married life (*i.e.*, number of years since commencement of co-habitation).
- (6) Sex of first child (whether quick or still-born).
- (7) Number of children born alive.
- (8) Number of children still living.
- (9) Age of children still living.

The instructions to those filling in the forms were :—

- (1) Only persons who can give their exact age should be asked these questions.
- (2) The age should be given to the number of completed years, *e.g.*, a man of 35 years and 5 months of age should be shown as 35.
- (3) Families about which information is given should be the offspring of the same father and mother.
- (4) Choose families in which the father and mother are still both alive

It was clearly impossible for such an enquiry to be conducted by the ordinary census staff and in order to complete it the co-operation of certain Deputy Commissioners, of the Director of Public Health, of the Honorary Secretary of the Central Provinces Red Cross Society and of others was enlisted. Curiously enough one or two of those who were requested to assist in the investigation took exception to the direct nature of the questions to be asked although various ways of modifying them were suggested. A proposal that school-mistresses should be allowed to collect statistics was rejected by the Education Department. In the end it was possible to obtain satisfactory details for 21,643 marriages, 2,256 of which were cases of completed fertility,—that is to say the wife had passed the age of forty years. That the number of families examined was so small is disappointing, and of course the evidence of such limited statistics must be treated with caution. Owing to the conditions prevailing at the time of the census it was, however, particularly difficult to carry out an investigation of such a searching nature and it may be hoped that more material will be collected in the near future by those most interested.

Sources of error.

2. Certain sources of error are bound to be present in a specialized enquiry of this nature. They are fairly constant from census to census and those summarized in the report of 1921 must still be taken into consideration before drawing any hasty conclusions from the figures.

- (i) The families examined were not selected at random, but generally according to the discretion of the person making the investigation. There is the danger that families larger than the average might be selected, and that childless marriages might be ignored.
- (ii) Supervision of the work was difficult.
- (iii) Information regarding age is very inaccurate in India as has already been explained in Chapter IV.
- (iv) The date of the marriage ceremony is liable in some cases to be returned instead of that of first co-habitation.
- (v) Children born alive but subsequently dying may be omitted through oversight.

The danger of error from the sources mentioned was to some extent obviated by the employment of touring medical officers and responsible agents of similar status for collection of the information required but it is of course impossible to vouch for the complete accuracy of the statistics.

The statistics.

3. From the figures available six tables have been prepared, which are printed at the end of this appendix. They are—

- I.—Sex of first born.
- II.—Size of families by occupation of husband.
- III.—Size of families by caste or religion.
- IV.—Size of families correlated with age of wife at marriage.
- V.—Proportion of fertile and sterile marriages.
- VI.—Duration of marriage correlated with caste or religion of family.

In most cases the figures speak for themselves and it will be necessary to comment only very briefly on each Table. Comparison with statistics collected at previous censuses is generally impossible as they were presented in a different form.

Sex Table I confirms the observation so often made that there are more male

Natural Division.	Number of female first-born to 1,000 male.	
	1911	1931
Whole Province	864	794.8
Nerbudda Valley	845	712.4
Plateau	939	749.6
Maratha Plain ...	836	832.8
Chhattisgarh Plain.	893	798.7
Chhota Nagpur...	855	790.5

first-born than female. The ratio of female first-born to male in different Natural Divisions is somewhat different to that of 1911 as will be seen from details in the margin. Comparison of the proportions for the limited returns collected are suggestive in connection with the increased and apparently increasing masculinity of the Province noticed in the foregoing chapter. The low proportion of female first-born among advanced Hindus in the Nerbudda Valley and in Chhota Nagpur and among Christians for the Province are of interest with reference to paragraph 7 of the chapter, in relation to the remarks in which the Table may well be studied.

Sex Table II has two salient features. The average number of children born alive is generally highest in families the father of which is following some active out-door occupation and lowest in those where the father's occupation is sedentary. In the whole Province the average number of children for completed marriages is 6.7. In view of the small number of slips examined for separate occupational groups it would be unsafe to frame any conclusions from the figures shown against each. The proportion of children surviving per thousand born is 708 only for all families examined and 588 for completed marriages. On the total figures the highest rate of survival is in the families of labourers—whilst it is high also among those of schoolmasters, pleaders and other well-educated people. For completed marriages however the proportion of children surviving, especially among labourers, is much lower. The statistics for Natural Divisions do not exhibit very much variety.

For the purposes of Tables III and VI the returns of caste, tribe or race included under each main social group were as follows:—

- Twice-born.*—Bania, Parwar, Jain, Brahman, Thakur, Rajput, Chatri.
- Higher cultivators.*—Ahir, Gaoli, Kachi, Kunbi, Kurmi, Lodhi, Mali, Marar, Maratha.
- Higher Artizans.*—Barhai, Sunar, Sutar.
- Serving Castes.*—Dhimar, Kewat, Nai.
- Lower Artizans and Traders.*—Bahna, Banjara, Kalal, Kalar, Koshti, Kori, Lohar, Khati, Teli.
- Primitive Tribes.*—Gond, Raj Gond, Gowari, Halba, Kavar, Mawasi, Korku, Kotwar, Oraon, Pardhan, Kol, Bhil, Bhilala, Bhoi.
- Depressed Classes.*—Chamar, Dhobi, Ganda, Kumhar, Mahar, Mang, Mehra, Padka, Panka.
- Others.*—Muslims, Christians, etc., and any others not shown above for whom returns were received.

According to *Table III* the average size of families in all social divisions is fairly equal except among "others". In the last Census Report it was suggested that Muslims, who form over 20 per cent of those grouped as "Others", are especially fecund, and some of the statistics set forth in this report give a similar impression. In this case the grading has been by social rather than by religious divisions, but in view of the large number of Muslims in the last group the figures for it are certainly interesting. The Primitive Tribes show a larger proportion of surviving children than the rest, but the details abstracted vary from tract to tract and no positive deduction can be made from them. Climatic and social conditions differ considerably from place to place within each separate natural division and as it was not found possible to collect returns sufficient to be of value as an index for small selected areas it is equally difficult to define tendencies within natural divisions. It may be mentioned, however, that at the enquiry made in 1921 also Primitive Tribes were found to have the highest average of survivors per family.

Table IV discloses that in the great majority of the families examined the wife was married before the age of 19. The average number of children born to wives who were married in their thirteenth year or earlier is less than the corresponding number born to women whose married life began at a more mature age, except in the families selected for the Plateau Division. The proportion of children surviving, shown in columns 23 to 36 of the Table, varies so much that the influence on the figures of the age of a woman when first she goes to live with her husband cannot be gauged.

All that is definitely to be learned from *Table V* is that the percentage of sterile marriages disclosed by the investigation was very small. It has to be remembered however that those who prepared the returns were unlikely in the first instance to select families in which there were no children, and it is impossible to estimate from those returns what the percentage of sterile marriage for the whole Province is likely to be.

Similarly an analysis of the figures in *Table VI* cannot point to positive conclusions. At most a few hints may be forthcoming from them regarding the apparent extent of the fertility of marriages of varying duration in different strata of society, which indicate suggestions to be confirmed or contradicted when fuller statistics can be collected. For instance the average number of quick children born in wedlock of under ten years' duration in the families selected for the Plateau Division was higher in almost every group than it was in other divisions. The contrast does not seem to be fortuitous. In all tracts and in every stratum of society examined the average number of children rises as the duration of effective married life increases. The table gives some idea of the normal frequency of births. In all classes in the Province from 2 to 4 children are generally born in the first ten years of wedded life. Thereafter it may be stated as a general proportion that on the average the size of families grows by one in every ten years. As pointed out in 1921 the average number of children per year of married life is bound to decrease with the advancing age of the parents.

Special enquiries.

4. A few special statistics were abstracted in regard to women working in mines and factories. Those in the small table below indicate the average size of families :—

Occupation of mother.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion surviving per 100 born.
Mine worker, Ba'aghat ...	69	78	1.1	36	46
Mine worker, Chhindwara (surface) ...	49	116	2.3	103	89
Mine worker, Chhindwara (underground) ...	50	54	1.0	49	91
Factory worker, Amraoti ...	192	575	2.9	310	54
Factory worker, Akola ...	8	67	8.3	26	39
Mill worker, Nandgaon ...	28	124	4.4	69	56

The figures speak for themselves, but the absence of details regarding the age of the women and the duration of the marriages discounts their value. Some returns were also collected from the Empress Mills at Nagpur. As no distinction was made in these between women working in the factory and the wives of men employed there, the statistics have been included in the sex tables with those for the Maratha Plain. It may be noted that according to the report received, in 300 families examined at the Empress Mills there was no case of sterility.

Conclusion.

5. On the whole the tables afford evidence too slender to support conclusions of any particular value. It was, however, worth printing them as a guide to future research—and those who are interested may find it possible to cull a number of additional lessons from the figures.

SEX TABLE I.—SEX OF FIRST BORN

Natural Division.	All religions.	Advanced Hindus.	Aboriginals.	Depressed class.	Other Hindus.	Muslims.	Christians.
1	2	3	4	5	6	7	8
Central Provinces and Berar							
Number of slips examined ..	21,643	9,584	2,283	3,338	4,736	1,306	101
Number of males first born ..	11,747	5,231	1,246	1,872	2,574	712	108
Number of females first born ..	9,336	4,143	973	1,513	2,086	571	80
Number of females first born per thousand males first born.	794.8	792	780	808.2	798.9	801.9	740.8
MARATHA PLAIN DIVISION							
Number of slips examined ..	9,501	4,480	1,035	2,076	1,311	544	49
Number of males first born ..	5,059	2,375	554	1,099	713	296	19
Number of females first born ..	4,213	2,037	447	891	562	254	23
Number of females first born per thousand males first born	832.8	857.7	806.8	810.7	788.2	854.7	1210.5
PLATEAU DIVISION							
Number of slips examined ..	1,078	514	189	107	213	49	6
Number of males first born ..	595	292	95	54	123	28	3
Number of females first born ..	446	214	81	50	79	19	3
Number of females first born per thousand males first born.	749.6	732.8	852.6	923.9	642.3	678.6	1,000
NERBUDDA VALLEY DIVISION							
Number of slips examined ..	9,860	2,037	217	500	846	449	15
Number of males first born ..	2,201	1,183	116	169	467	255	10
Number of females first born ..	1,568	801	95	121	360	185	5
Number of females first born per thousand males first born.	712.4	677.1	819	716	770.8	725.5	500
CHHATTISGARH PLAIN DIVISION							
Number of slips examined ..	5,776	2,353	588	918	1,565	246	86
Number of males first born ..	3,119	1,261	348	488	844	124	54
Number of females first born ..	2,491	1,021	237	405	688	109	31
Number of females first born per thousand males first born.	798.7	809.7	681	829.8	815.2	879	574
CHHOTA NAGPUR DIVISION							
Number of slips examined ..	1,428	200	254	117	801	15	41
Number of males first born ..	773	120	133	62	427	9	22
Number of females first born ..	618	70	112	46	367	5	18
Number of females first born per thousand males first born.	799.5	583.3	842.1	741.9	859.5	555.5	818

SEX TABLE II.—SIZE OF FAMILY

Serial No.	Occupation.	Central Provinces and Berar.				Maratha Plain Division.					
		Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.
	1	2	3	4	5	6	7	8	9	10	11
1	Pasture and agriculture— Cultivation	10,363 <i>1,186</i>	41,573 <i>8,069</i>	4 <i>6.8</i>	28,294 <i>4,921</i>	680.5 <i>609.7</i>	2,848 <i>342</i>	9,332 <i>2,345</i>	3.2 <i>6.7</i>	6,750 <i>1,310</i>	723.3 <i>563.4</i>
2	Cultivation of special crops— Gardeners	34 <i>3</i>	168 <i>30</i>	4.6 <i>10</i>	112 <i>16</i>	666.6 <i>533.3</i>	31 <i>3</i>	162 <i>30</i>	5.2 <i>10</i>	108 <i>16</i>	644.4 <i>533.3</i>
3	Forestry— Forest contractors, lac workers, etc.	65 <i>4</i>	256 <i>21</i>	3.9 <i>5.2</i>	186 <i>10</i>	726.6 <i>476.1</i>	38 <i>..</i>	110 <i>..</i>	2.9 <i>..</i>	84 <i>..</i>	763.7 <i>..</i>
4	Stock raising— Herdsman, cattle dealers, etc.	155 <i>19</i>	528 <i>111</i>	3.4 <i>5.8</i>	415 <i>69</i>	785.9 <i>621.6</i>	33 <i>5</i>	96 <i>27</i>	2.9 <i>5.4</i>	71 <i>19</i>	739.6 <i>703.7</i>
5	Fishing and hunting— Fishers, hunters	124 <i>16</i>	513 <i>95</i>	4.1 <i>5.9</i>	348 <i>60</i>	678.4 <i>631.5</i>	64 <i>8</i>	265 <i>45</i>	4.1 <i>5.6</i>	174 <i>24</i>	656.6 <i>544.4</i>
6	Exploitation of non-metallic minerals Coal cutters, mining coolies, etc.	243 <i>9</i>	711 <i>56</i>	2.9 <i>6.2</i>	465 <i>32</i>	654.0 <i>571.4</i>	206 <i>9</i>	632 <i>56</i>	3.06 <i>6.2</i>	401 <i>32</i>	634.5 <i>571.4</i>
7	Textile industry— Weavers, dyers, etc.	1,371 <i>93</i>	5,182 <i>571</i>	3.7 <i>6.1</i>	3,500 <i>344</i>	675.4 <i>602.4</i>	1,174 <i>34</i>	4,184 <i>208</i>	3.5 <i>6.1</i>	2,711 <i>116</i>	647.9 <i>557.6</i>
8	Wood industry— Carpenters, bamboo workers, etc.	305 <i>31</i>	1,230 <i>180</i>	4.0 <i>5.8</i>	888 <i>120</i>	721.9 <i>666.6</i>	111 <i>8</i>	461 <i>46</i>	4.2 <i>5.7</i>	327 <i>29</i>	709.2 <i>630.4</i>
9	Industry connected with metals— Goldsmiths, blacksmiths, coppermiths, etc.	404 <i>55</i>	1,598 <i>367</i>	3.9 <i>6.6</i>	1,145 <i>219</i>	716.5 <i>596.6</i>	126 <i>16</i>	458 <i>101</i>	3.6 <i>6.3</i>	375 <i>63</i>	818.7 <i>623.7</i>
10	Ceramics— Potters	58 <i>1</i>	238 <i>6</i>	4.1 <i>6</i>	146 <i>4</i>	613.5 <i>666.6</i>	21 <i>1</i>	81 <i>6</i>	3.9 <i>6</i>	58 <i>4</i>	716 <i>666.6</i>
11	Production of trade in chemicals— Oil sellers, kerosine oil sellers, etc.	58 <i>9</i>	278 <i>79</i>	4.8 <i>8.8</i>	180 <i>45</i>	649.6 <i>569.6</i>	28 <i>4</i>	148 <i>42</i>	5.2 <i>10.5</i>	87 <i>23</i>	587.8 <i>547.5</i>
12	Food industries— Grain purchasers, butchers, etc.	138 <i>5</i>	438 <i>22</i>	3.1 <i>4.4</i>	303 <i>16</i>	691.7 <i>727.2</i>	51 <i>1</i>	199 <i>5</i>	3.9 <i>5</i>	157 <i>3</i>	788.9 <i>600</i>
13	Industries of clothing and toilet— Shoemakers, tailors, barbers, etc.	571 <i>61</i>	2,337 <i>454</i>	4.0 <i>7.4</i>	1,560 <i>285</i>	667.4 <i>627.7</i>	276 <i>24</i>	213 <i>160</i>	4.3 <i>6.6</i>	810 <i>97</i>	667.7 <i>606.2</i>
14	Building industry— Masons, building contractors, etc.	77 <i>7</i>	383 <i>54</i>	4.9 <i>7.7</i>	229 <i>28</i>	597.8 <i>518.5</i>	66 <i>5</i>	14 <i>45</i>	4.8 <i>9</i>	185 <i>21</i>	589.2 <i>466.6</i>
15	Construction of means of transport— Cycle shopkeepers, fitters, etc.	35 <i>2</i>	137 <i>19</i>	3.9 <i>9.5</i>	76 <i>10</i>	554.7 <i>526.3</i>	22 <i>1</i>	80 <i>10</i>	3.6 <i>10</i>	48 <i>4</i>	600 <i>400</i>
16	Miscellaneous and undefined industries— Printing press workers, watchmakers, etc.	100 <i>10</i>	307 <i>87</i>	3.0 <i>8.7</i>	233 <i>44</i>	759.1 <i>505.7</i>	71 <i>5</i>	198 <i>33</i>	2.8 <i>6.6</i>	166 <i>17</i>	838.3 <i>515.1</i>
17	Transport by road— Palkhi bearers, cartmen, etc.	97 <i>8</i>	356 <i>54</i>	3.6 <i>6.7</i>	264 <i>32</i>	741.6 <i>592.5</i>	64 <i>5</i>	234 <i>35</i>	3.6 <i>7</i>	170 <i>17</i>	726.4 <i>485.7</i>
18	Transport by rail— Engine drivers, railway guards, etc.	194 <i>9</i>	721 <i>46</i>	3.7 <i>5.1</i>	541 <i>30</i>	750.2 <i>652.1</i>	66 <i>..</i>	268 <i>..</i>	4 <i>..</i>	164 <i>..</i>	611.9 <i>..</i>
19	Postal service— Postmasters, postal clerks, etc.	35 <i>2</i>	107 <i>4</i>	3.0 <i>2</i>	75 <i>4</i>	700.9 <i>1,000</i>	18 <i>..</i>	65 <i>..</i>	3.6 <i>..</i>	41 <i>..</i>	630.8 <i>..</i>
20	Bank service— Managers, clerks, etc.	9 <i>..</i>	19 <i>..</i>	2.1 <i>..</i>	18 <i>..</i>	947.3 <i>..</i>	9 <i>..</i>	19 <i>..</i>	2.1 <i>..</i>	18 <i>..</i>	947.3 <i>..</i>
21	Brokerage commission agency, etc.— Dalals, money-lenders, etc.	140 <i>19</i>	558 <i>141</i>	3.9 <i>7.4</i>	399 <i>72</i>	715.1 <i>510.6</i>	93 <i>9</i>	401 <i>79</i>	4.3 <i>8.7</i>	295 <i>38</i>	735.6 <i>481</i>
22	Trade in textiles— Cotton merchants, gin workers	93 <i>17</i>	361 <i>122</i>	3.8 <i>7.4</i>	255 <i>60</i>	706.3 <i>491.8</i>	56 <i>5</i>	193 <i>45</i>	3.4 <i>9</i>	140 <i>22</i>	725.3 <i>489.8</i>
23	Trade of other sorts— General merchants, store-keepers, etc.	828 <i>84</i>	3,138 <i>578</i>	3.7 <i>6.8</i>	2,353 <i>342</i>	749.8 <i>591.7</i>	319 <i>17</i>	1,188 <i>113</i>	3.7 <i>6.6</i>	765 <i>73</i>	643.9 <i>646.0</i>

Notes.—The figures in italics are for

BY OCCUPATION OF HUSBAND

Plattam Division.					Nerbudda Valley Division.					Chhattisgarh Plain Division.					Chhoti Nagpur Division.					Serial No.
Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
632	2,626	4.1	1,767	673.8	2,994	13,635	4.9	9,532	699.3	2,824	12,037	4.2	7,115	591.2	1,069	3,941	3.7	3,110	791.8	1
58	396	6.8	248	623.3	198	1,378	6.9	945	684.2	475	3,271	6.8	1,910	583.9	113	699	6.1	510	739.7	
..	..	..	..	..	..	..	..	..	..	3	6	2	4	666.6	..	..	..	..	..	2
1	7	7	3	428.6	2	3	1.5	1	333.3	23	132	6	94	712	2	4	2	4	1,000	3
1	7	7	3	428.5	1	6	6	3	500	2	8	4	5	625	..	..	..	..	..
7	24	3.4	14	579.3	8	7	0.87	5	714.4	63	240	3.8	197	821	44	161	3.6	128	791	4
..	..	..	..	..	..	..	..	..	..	10	60	6	34	566.6	4	24	6	16	666.6	
5	17	3.4	17	100.0	12	38	3.2	29	762.8	41	188	4.6	123	655.7	2	5	2.5	3	1,000	5
..	..	..	..	..	2	11	5.2	11	1,000	6	39	6.5	25	641	..	..	..	..	..
35	76	2.1	62	815.8	2	3	1.5	2	666.6	..	..	..	..	..	..	..	..	..	..	6
..	
7	17	2.4	12	706	11	54	4.9	33	611	162	862	5.3	689	799.3	17	65	3.8	55	846.3	7
..	..	..	..	..	13	74	5.7	42	567.5	46	289	6.2	186	643.5	..	..	..	..	..
9	28	3.1	26	928.5	44	191	4.3	111	581.2	118	488	4.1	372	760.2	23	62	2.7	52	818.7	8
..	..	..	..	..	15	78	5.0	61	802.6	7	49	7	26	530.6	1	9	9	4	444.4	
22	84	3.8	55	654.8	84	278	3.3	217	780.7	147	689	4.7	430	624	25	89	3.6	68	764	9
3	17	5.6	10	588.2	12	81	6.7	56	691.3	22	160	7.2	89	531.2	2	8	4	5	625	
..	
3	8	2.6	6	750	..	..	..	..	..	28	138	4.9	72	521.7	6	11	1.8	10	909	10
..	
4	25	6.2	18	720.1	9	46	5.1	34	739.1	13	50	3.8	34	680	4	9	2.2	7	777.7	11
2	17	8.5	10	588.2	2	12	6	8	666.6	1	8	8	4	500	..	..	..	..	..
..	
2	6	3.0	5	833.3	60	123	2.0	72	585.3	23	103	4.4	62	601.9	2	7	3.5	7	1,000	12
..	..	..	..	..	..	..	..	..	..	4	17	4.2	13	764.7	..	..	..	..	..
36	165	4.6	108	654.5	87	237	2.7	189	780.9	140	616	4.3	368	597.3	32	106	3.3	89	839.6	13
1	9	9	3	333.3	15	133	8.8	88	661.7	17	124	7.2	75	604.8	4	28	7	22	783.6	
..	
2	18	9	14	777.7	3	14	4.6	8	571.4	6	37	6.1	22	594.6	..	..	..	..	..	14
..	..	..	..	..	1	5	5	4	800	1	4	4	3	750	..	..	..	..	..
7	8	1.1	8	1,000	2	8	4	2	250	4	41	10.1	18	439	..	..	..	..	..	15
..	..	..	..	..	..	..	..	..	..	1	9	9	6	666.6	..	..	..	..	..
..	
3	19	6.3	12	631.6	10	20	2	15	750	16	70	4.4	40	571.4	..	..	..	..	..	16
..	..	..	..	..	4	45	11.2	26	577.7	1	9	9	1	111.1	..	..	..	..	..
1	6	6	5	833.3	7	14	2	10	714.2	25	102	4.0	79	790	..	..	..	..	..	17
..	..	..	..	..	..	..	..	..	..	3	19	6.3	15	789.4	..	..	..	..	..
3	10	3.3	6	600	11	31	2.8	21	677.4	114	412	3.6	350	849.9	..	..	..	..	..	18
..	..	..	..	..	2	9	4.5	5	555.5	7	37	5.3	25	675.7	..	..	..	..	..
1	4	4	4	1,000	2	2	1	1	500	14	36	2.6	29	805.5	..	..	..	..	..	19
1	4	4	4	1,000	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	20
..	
17	47	2.7	32	680.8	10	25	2.5	18	720	19	80	4.2	51	636.3	1	9	9	3	600	21
1	3	3	2	666.6	2	19	9.5	7	368.4	4	25	6.2	15	600	3	15	5	10	666.6	
18	91	4.9	57	626.3	11	34	3.0	24	705.8	7	41	5.8	32	780.4	1	2	2	2	1,000	22
2	16	8	10	625	13	90	7	24	266.6	3	12	4	4	333.3	..	..	..	..	..
61	206	3.3	124	601.9	70	289	4.1	220	761.2	349	1,363	4.0	1,179	840.6	29	92	3.1	71	721.7	23
3	22	7.3	9	409.1	42	294	7	178	605.4	22	149	6.7	82	550.3	..	..	..	..	..

cases of completed fertility only.

SEX TABLE II.—SIZE OF FAMILY

Serial No.	Occupation.	Central Provinces and Berar.				Maratha Plain Division.					
		Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.
	1	2	3	4	5	6	7	8	9	10	11
24	Trade in hides and skins— Leather merchants ..	4	15	3.7	10	666.7	2	10	5	7	700

25	Trade in chemical products— Druggists and chemists ..	5	17	3.4	11	647.1	2	14	7	9	642.8

26	Hotels, restaurants Hotel-keepers, liquor sellers, etc. ..	29	88	3.0	66	749.3	18	55	3.0	43	745.4
	..	7	52	7.4	34	653.7	1	9	9	1	111.1
27	Trade in other food-stuffs— Dairy products, grocers, etc. ..	303	1,055	3.4	720	682.5	122	445	3.6	311	698.8
	..	43	253	5.8	133	525.7	23	125	5.4	63	504
28	Trade in articles of luxury and glass Bangle sellers, glass sellers, etc. ..	35	143	4.1	87	608.4	21	87	4.1	51	586.2
	..	3	17	5.6	4	235.2	3	17	5.6	4	235.2
29	Public force— Police, village watchmen, etc. ..	328	1,187	3.6	747	629.2	101	411	4.0	277	673.9
	..	20	168	8.4	85	505.9	3	27	9	16	592.5
30	Public administration— Public servants, P. W. D. Services, etc. ..	35	158	4.5	110	702.5	7	27	3.8	16	592.6
	..	222	854	3.8	523	612.4	136	532	3.9	327	614.6
	..	684	2,486	3.6	1,896	762.6	386	1,466	3.8	1,188	810.4
	..	76	516	6.7	322	624	38	236	6.2	136	576.2
31	Religion— Proachers, mission service, etc. ..	132	669	5.1	515	769.8	67	358	5.3	229	639.7
	..	12	86	7.1	53	616.2	2	16	8	13	812.5
32	Law— Pleaders, etc. ..	154	648	4.2	487	751.5	92	398	4.3	289	726.1
	..	11	77	7	50	649.3	9	67	7.4	44	656.7
33	Medicine— Doctors, compounders, etc. ..	80	233	2.9	156	715.0	45	163	3.6	100	613.5
	..	10	66	6.6	40	666.0	7	51	7.2	28	549
34	Instructions— Teachers, etc. ..	280	783	2.7	649	828.7	174	469	2.6	399	850.7
	..	7	32	4.5	14	437.5	..	..	..	..	..
35	Letters, arts and sciences— Photographers, astrologers, etc. ..	87	405	4.6	250	617.2	69	336	4.9	195	580.3
	..	8	83	10.3	42	506.0	6	62	10.3	28	451.6
36	Persons living on their own income— Pensioners, etc. ..	56	337	6.0	225	673.9	43	259	5.9	176	688.8
	..	30	209	6.9	121	578.9	22	151	6.7	90	596
37	Domestic service— Khansama, syco, etc. ..	1,532	5,261	3.4	3,765	715.7	792	2,682	3.4	1,992	742.9
	..	108	764	7.0	390	510.5	39	331	8.4	159	480.3
38	Inadequately described occupations ..	46	174	3.7	126	724.3	16	56	3.5	37	660.7
	..	8	71	8.8	42	591.2	2	16	8	10	625
39	Unproductive occupations— Beggars, fakirs, etc. ..	107	428	3.9	294	686.9	54	246	4.5	177	719.6
	..	28	215	7.6	108	502.3	12	93	7.7	47	505.3
40	Unspecified— Labourers, madar makers, etc. ..	2,027	9,626	4.7	8,121	843.7	1,563	7,740	4.9	6,525	842.9
	..	235	1,546	6.5	827	534.8	156	978	6.2	497	508.1
	Grand Total ..	21,643	85,704	3.9	60,743	708.7	9,501	36,055	3.7	26,453	733.6
	Grand Total ..	2,256	15,321	6.7	9,028	588.9	825	5,590	6.7	3,064	548.1

Note.—The figures in italics are for

BY OCCUPATION OF HUSBAND—*concl.*

Plateau Division.					Nerbudda Valley Division.					Chhattisgarh Plain Division.					Chhota Nagpur Division.					Serial No.
Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
..	..	..	..	..	..	..	..	..	..	2	5	2.5	3	600	..	..	..	..	..	24
1	1	1	..	..	..	..	..	..	..	2	2	1	2	1,000	..	..	..	..	..	25
2	4	2	3	750	3	3	1	2	666.6	6	26	4.3	18	692.3	..	..	..	..	..	26
..	..	..	..	..	2	11	5.5	8	727.2	6	32	8	25	781.2	..	..	..	..	..	..
49	109	2.2	78	715.5	53	173	3.2	108	674.2	75	310	4.1	209	674.1	4	18	4.5	14	777.7	27
..	..	..	..	..	9	51	5.6	26	509.8	10	74	7.4	40	540.5	1	5	3	3	1,000	..
5	20	4.0	15	750.0	2	3	1.5	2	666.6	6	30	5.0	16	533.3	1	3	3	3	1,000	28
..
24	97	4.0	74	762.8	23	107	4.6	63	588.7	178	566	3.1	327	577.7	2	6	3	6	1,000	29
1	8	8	2	250	2	12	6	7	583.3	12	109	8.3	50	458.7	1	12	12	10	833.3	..
5	16	3.2	14	875.0	..	..	..	..	..	22	103	4.6	70	679.7	1	12	12	10	833.3	30
12	39	3.2	23	589.7	26	74	2.8	45	608.1	48	209	4.3	128	612.4	..	..	..	..	..	..
42	134	3.1	108	806.0	80	191	2.3	166	869.2	173	687	3.9	410	625.9	3	8	2.6	4	500	..
..	..	..	..	..	17	113	6.6	80	707.9	21	167	7.9	106	634.8	..	..	..	..	..	..
1	2	2	2	1,000	..	..	..	..	..	61	291	4.7	271	931.2	3	18	6.0	13	722.2	31
..	..	..	..	..	2	11	5.5	7	636.3	7	48	6.8	27	562.2	1	11	11	6	545.4	..
7	29	4.1	23	799.9	20	55	2.7	49	890.7	35	166	4.8	126	759.0	..	..	..	..	..	32
..	..	..	..	..	1	1	1	..	..	1	9	9	6	666.6	..	..	..	..	..	..
4	8	2	7	888.8	20	29	1.4	22	758.6	11	33	3	27	818.1	..	..	..	..	..	33
..	..	..	..	..	2	12	6	10	833.3	1	3	3	2	666.6	..	..	..	..	..	..
10	45	4.5	32	711.1	13	21	1.6	14	666.6	80	240	3	198	825.0	3	8	2.6	6	750	34
..	..	..	..	..	6	24	4	11	458.3	1	8	8	3	375	..	..	..	..	..	..
5	21	4.2	18	857.1	5	9	1.8	4	444.4	6	36	6	30	833.3	2	3	1.5	3	1,000	35
..	..	..	..	..	..	..	..	..	..	2	21	10.5	14	666.6	..	..	..	..	..	..
..	..	..	..	..	5	17	3.4	14	823.3	8	61	7.5	35	573.8	..	..	..	..	..	36
..	..	..	..	..	5	42	8.4	20	476.1	3	16	5.3	11	687.5	..	..	..	..	..	..
8	28	3.5	17	607.0	85	328	3.8	281	856.7	549	1,940	3.5	1,274	650	98	263	2.7	201	764.2	37
1	2	2	1	500	25	192	7.6	92	479.2	34	208	6.1	121	581.7	9	31	3.4	17	548.3	..
..	..	..	..	..	14	49	3.5	32	653.0	16	69	4.3	57	826.2	..	..	..	..	..	38
1	11	11	5	454.5	5	44	8.8	27	613.6	..	..	..	..	..	..	..	..	..	..	..
2	6	3	6	1,000	6	18	3	17	944.3	35	135	3.8	77	570.5	10	23	2.3	17	792.0	39
..	..	..	..	..	9	81	9	40	493.8	7	41	5.8	21	512.2	..	..	..	..	..	..
25	80	3.2	63	787.4	66	254	4.0	174	659.1	325	1,391	4.3	1,217	899.2	48	151	3.0	122	807.9	40
..	..	..	..	..	35	257	7.3	163	634.2	42	299	7.1	156	521.7	2	12	6	11	916.6	..
1,078	4,131	3.8	2,838	688.5	3,860	16,393	4.2	11,533	703.4	5,776	24,051	4.1	15,839	640.9	1,428	5,074	3.5	4,030	794.3	..
75	512	6.8	307	599.5	637	3,043	6.9	1,946	640	778	5,324	6.8	3,097	577.9	141	852	6.0	614	720.7	..

cases of completed fertility only.

SEX TABLE III.—SIZE OF FAMILIES BY CASTE OR RELIGION OF FAMILY

Caste or religion and division.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families with wife married at				
						Under 13.	13—14	15—19	20—29	30 and over.
1	2	3	4	5	6	7	8	9	10	11
TWICE BORN										
Central Provinces and Berar ..	4,012 <i>400</i>	16,040 <i>2,732</i>	3.9 <i>6.8</i>	11,044 <i>1,617</i>	688.5 <i>591.8</i>	698 ..	1,840 <i>158</i>	1,397 <i>166</i>	133 <i>21</i>	10 <i>8</i>
Maratha Plain Division ..	1,690 <i>139</i>	6,533 <i>933</i>	3.9 <i>6.7</i>	4,636 <i>550</i>	705.2 <i>589.4</i>	218 ..	735 <i>46</i>	657 <i>60</i>	56 <i>7</i>	8 <i>4</i>
Plateau Division ..	179 <i>8</i>	640 <i>50</i>	3.6 <i>6.2</i>	436 <i>28</i>	681.3 <i>560.0</i>	38 ..	84 <i>4</i>	47 <i>1</i>	5..	....
Nerbudda Valley Division ..	1,055 <i>132</i>	4,505 <i>933</i>	4.3 <i>70.6</i>	3,075 <i>554</i>	682.5 <i>593.8</i>	209 ..	632 <i>70</i>	265 <i>47</i>	28 <i>3</i>	1 <i>1</i>
Chhattisgarh Plain Division ..	991 <i>111</i>	4,078 <i>769</i>	4.1 <i>6.9</i>	2,675 <i>458</i>	655.8 <i>595.6</i>	198 ..	365 <i>35</i>	403 <i>54</i>	34 <i>9</i>	1 <i>2</i>
Chhota Nagpur Division ..	97 <i>10</i>	284 <i>47</i>	2.9 <i>4.7</i>	222 <i>27</i>	781.8 <i>574.4</i>	35 ..	24 <i>3</i>	25 <i>4</i>	10 <i>2</i>	.. <i>1</i>
HIGHER CULTIVATORS										
Central Provinces and Berar ..	2,604 <i>285</i>	9,996 <i>1,959</i>	3.8 <i>6.4</i>	7,112 <i>1,057</i>	711.5 <i>539.5</i>	422 ..	1,017 <i>86</i>	827 <i>130</i>	134 <i>30</i>	23 <i>15</i>
Maratha Plain Division ..	1,589 <i>154</i>	5,823 <i>1,034</i>	3.7 <i>6.1</i>	4,015 <i>515</i>	689.5 <i>498.0</i>	250 ..	649 <i>40</i>	591 <i>74</i>	72 <i>15</i>	11 <i>9</i>
Plateau Division ..	139 <i>8</i>	602 <i>48</i>	4.3 <i>6.0</i>	377 <i>27</i>	626.2 <i>562.5</i>	42 ..	60 <i>2</i>	31 <i>3</i>	13 <i>2</i>	2 <i>1</i>
Nerbudda Valley Division ..	496 <i>68</i>	2,017 <i>484</i>	4 <i>7.1</i>	1,683 <i>293</i>	834.1 <i>605.4</i>	50 ..	161 <i>31</i>	113 <i>26</i>	19 <i>2</i>	7 <i>3</i>
Chhattisgarh Plain Division ..	343 <i>53</i>	1,460 <i>379</i>	4.3 <i>7.1</i>	959 <i>212</i>	656.7 <i>559.3</i>	56 ..	143 <i>13</i>	81 <i>26</i>	27 <i>10</i>	3 <i>2</i>
Chhota Nagpur Division ..	37 <i>2</i>	94 <i>14</i>	2.5 <i>7.0</i>	78 <i>10</i>	829.9 <i>714.3</i>	24 ..	4 ..	11 <i>1</i>	3 <i>1</i>	....
HIGHER ARTIZANS										
Central Provinces and Berar ..	520 <i>49</i>	2,257 <i>327</i>	4.3 <i>6.6</i>	1,438 <i>204</i>	637.1 <i>623.8</i>	85 ..	194 <i>17</i>	162 <i>20</i>	23 <i>6</i>	1 <i>1</i>
Maratha Plain Division ..	205 <i>21</i>	841 <i>140</i>	4.1 <i>6.7</i>	579 <i>86</i>	688.5 <i>614.3</i>	33 ..	88 <i>7</i>	63 <i>11</i>	12 <i>2</i>	....
Plateau Division ..	44 <i>1</i>	157 <i>7</i>	3.6 <i>7.0</i>	110 <i>5</i>	700.6 <i>714.3</i>	6 ..	8 ..	27 ..	3 ..	1 <i>1</i>
Nerbudda Valley Division ..	130 <i>9</i>	569 <i>76</i>	4.4 <i>8.4</i>	346 <i>49</i>	608.1 <i>644.7</i>	24 ..	34 <i>4</i>	32 <i>2</i>	2 <i>1</i>	....
Chhattisgarh Plain Division ..	128 <i>18</i>	650 <i>104</i>	5 <i>5.7</i>	369 <i>64</i>	567.6 <i>615.3</i>	22 ..	61 <i>6</i>	37 <i>7</i>	5 <i>3</i>	....
Chhota Nagpur Division ..	13 ..	40 ..	3 ..	34 ..	842.2 ..	.. ..	3 ..	3 ..	1..	....
SERVING CASTES										
Central Provinces and Berar ..	566 <i>73</i>	2,419 <i>446</i>	4.3 <i>6.7</i>	1,592 <i>289</i>	658.1 <i>582.6</i>	84 ..	206 <i>19</i>	219 <i>42</i>	25 <i>3</i>	2 <i>1</i>
Maratha Plain Division ..	159 <i>20</i>	661 <i>116</i>	4.2 <i>5.8</i>	437 <i>74</i>	661.1 <i>637.9</i>	25 ..	47 <i>3</i>	69 <i>10</i>	14 <i>3</i>	.. <i>1</i>
Plateau Division ..	29 <i>3</i>	142 <i>27</i>	4.8 <i>9</i>	89 <i>11</i>	626.7 <i>407.4</i>	3 ..	6 ..	13 <i>2</i>	.. ..	1 ..
Nerbudda Valley Division ..	152 <i>16</i>	586 <i>119</i>	3.8 <i>7.4</i>	400 <i>59</i>	682.5 <i>495.8</i>	14 ..	52 <i>6</i>	48 <i>8</i>	5..	....
Chhattisgarh Plain Division ..	220 <i>32</i>	1,011 <i>222</i>	4.6 <i>6.9</i>	649 <i>136</i>	641.9 <i>612.6</i>	27 ..	98 <i>10</i>	86 <i>20</i>	6 ..	1 ..
Chhota Nagpur Division ..	6 <i>2</i>	19 <i>12</i>	3.2 <i>6.0</i>	17 <i>9</i>	894.7 <i>750.0</i>	15 ..	3 ..	3 <i>2</i>	....	....

Note.—The figures in italics are for cases of completed fertility only.

SEX TABLE III.—SIZE OF FAMILIES BY CASTE OR RELIGION OF FAMILY—*concl'd.*

Caste or religion and division.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total 1,000 born.	Number of families with wife married at				
						Under 13.	13-14	15-19	20-29	30 and over.
1	2	3	4	5	6	7	8	9	10	11
LOWER CLASS ARTIZANS AND TRADERS										
Central Provinces and Berar ..	1,882 247	7,520 1,755	3.9 7.1	8,348 1,065	711.1 606.8	443	663 86	689 120	74 12	10 3
Maratha Plain Division ..	837 69	3,060 493	3.7 7.1	2,348 297	767.3 603.6	166	312 19	311 39	30 6	7 3
Plateau Division ..	123 11	480 72	3.9 6.5	327 43	681.2 597.2	35	40 2	30 5	6 2	..
Nerbudda Valley Division ..	204 18	728 126	3.6 7.0	516 13	716.2 579.8	76	43 6	38 8	9 1	..
Chhattisgarh Plain Division ..	671 147	3,099 1,053	4.6 7.2	2,021 646	652.1 613.6	153	25 57	250 67	26 8	3 ..
Chhota Nagpur Division ..	47 2	153 12	3.2 6.0	116 6	748.2 500.0	13	513 ..	11 1	3..	..
PRIMITIVE TRIBES										
Central Provinces and Berar ..	2,283 183	8,595 1,143	3.8 6.2	6,415 715	746.4 625.5	469	676 39	1,052 97	195 30	15 3
Maratha Plain Division ..	1,035 66	3,885 416	3.8 6.3	2,916 238	755.7 572.1	105	206 13	626 36	64 12	9 3
Plateau Division ..	189 20	695 140	3.7 7.0	478 95	687.8 678.6	30	48 2	76 13	25 2	4 2
Nerbudda Valley Division ..	217 24	810 154	3.7 6.4	583 85	719.8 551.9	43	53 9	96 11	20 3	1 ..
Chhattisgarh Plain Division ..	588 61	2,396 377	4.0 6.2	1,697 245	708.3 649.6	58	215 13	190 36	60 9	..
Chhota Nagpur Division ..	254 12	809 56	3.1 6.7	721 52	891.2 928.6	233	64 2	64 5	26 6	1 ..
DEPRESSED CLASSES										
Central Provinces and Berar ..	3,538 340	14,147 2,243	3.9 6.5	9,731 1,205	687.7 537.2	552	1,219 93	1,218 157	203 39	19 13
Maratha Plain Division ..	2,076 150	8,434 1,009	4.0 6.7	6,050 533	717.9 528.2	302	823 41	750 67	94 20	4 6
Plateau Division ..	107 7	463 46	4.3 6.0	302 25	652.3 543.6	22	29 1	42 3	9 1	1 1
Nerbudda Valley Division ..	300 26	1,310 198	4.3 7.6	769 122	586 616.2	75	101 6	94 14	15 1	6 1
Chhattisgarh Plain Division ..	938 151	3,611 950	3.8 6.3	2,313 489	640.5 514.7	114	244 45	307 69	79 16	8 5
Chhota Nagpur Division ..	117 6	329 40	2.8 6.6	297 36	902.7 900	39	22 ..	45 6	9 1	..
OTHERS										
Central Provinces and Berar ..	6,238 679	24,730 4,474	3.9 6.6	18,063 2,673	730.4 597.4	1,442	2,054 170	2,691 360	402 69	26 16
Maratha Plain Division ..	1,910 206	6,818 1,411	3.6 6.8	5,452 739	799.7 523.7	443	676 53	761 116	110 19	14 5
Plateau Division ..	268 17	952 104	3.6 6.0	719 67	755.9 614.6	49	67 3	115 9	36 3	4 2
Nerbudda Valley Division ..	1,306 144	5,868 987	4.5 6.8	4,141 614	705.7 622	336	515 43	557 70	63 9	3 3
Chhattisgarh Plain Division ..	1,897 205	7,746 1,302	4.0 6.3	5,206 776	672 596	538	537 47	915 101	148 27	15 6
Chhota Nagpur Division ..	857 107	3,346 665	3.9 6.2	2,545 477	760.6 717.3	76	259 24	345 64	45 11	..

Note.—The figures in italics are for cases of completed fertility only

SEX TABLE IV.—SIZE OF FAMILY CORRE-

Natural division.	Number of families.							Number of children born alive.						
	Age of wife at marriage.							Age of wife at marriage.						
	Under 13	13	14	15—19	20—24	25—29	30 and over.	Under 13.	13	14	15—19	20—24	25—29	30 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Central Provinces and Berar.	4,195	3,371	4,498	8,275	952	236	116	15,248	13,007	18,487	32,315	3,851	982	620
Maratha Plain Division ..	1,542	1,318	2,308	3,828	320	132	53	5,158	4,600	8,968	14,081	1,315	661	338
Plateau Division ..	225	164	178	401	78	19	13	918	573	664	1,492	292	81	65
Nerbudda Valley Division ..	827	720	871	1,263	145	16	18	3,469	3,150	3,792	5,223	486	70	114
Chhattisgarh Plain Division	1,166	974	944	2,276	318	67	31	4,491	4,024	4,376	9,532	1,385	162	100
Chhota Nagpur Division ..	435	195	197	507	91	2	1	1,312	660	687	1,987	373	8	3
		16	13	81	19	..	1	..	85	78	514	103	..	8

SEX TABLE V.—PROPORTION OF FERTILE

Age of wife at marriage.	Natural division.	Duration of	
		0—4	
		Fertile.	Sterile.
1	2	3	4
0—13	Central Provinces and Berar ..	198	2
	Maratha Plain Division ..	134	1
	Plateau Division ..	8	..
	Nerbudda Valley Division ..	23	1
	Chhattisgarh Plain Division ..	25	..
	Chhota Nagpur Division ..	8	..
13—14	Central Provinces and Berar ..	629	85
	Maratha Plain Division ..	364	35
	Plateau Division ..	24	2
	Nerbudda Valley Division ..	81	13
	Chhattisgarh Plain Division ..	138	33
	Chhota Nagpur Division ..	22	2
15—19	Central Provinces and Berar ..	891	126
	Maratha Plain Division ..	421	56
	Plateau Division ..	16	22
	Nerbudda Valley Division ..	99	13
	Chhattisgarh Plain Division ..	335	93
	Chhota Nagpur Division ..	20	2
20—24	Central Provinces and Berar ..	76	5
	Maratha Plain Division ..	34	1
	Plateau Division ..	4	3
	Nerbudda Valley Division ..	11	..
	Chhattisgarh Plain Division ..	23	1
	Chhota Nagpur Division ..	2	..
25—29	Central Provinces and Berar ..	20	3
	Maratha Plain Division ..	12	..
	Plateau Division ..	5	2
	Nerbudda Valley Division ..	1	..
	Chhattisgarh Plain Division ..	2	1
	Chhota Nagpur Division ..	..	..
30 and over	Central Provinces and Berar ..	10	..
	Maratha Plain Division ..	2	..
	Plateau Division ..	2	..
	Nerbudda Valley Division ..	..	..
	Chhattisgarh Plain Division ..	6	..
	Chhota Nagpur Division ..	..	..

LATED WITH AGE OF WIFE AT MARRIAGE

Average observed.							Number of children surviving.							Average observed.						
Age of wife at marriage.							Age of wife at marriage.							Age of wife at marriage.						
Under 13.	13	14	15-19	20-24	25-29	30 and over.	Under 13.	13	14	15-19	20-24	25-29	30 and over.	Under 13.	13	14	15-19	20-24	25-29	30 and over.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
3.7	3.9	4.1	3.9	4.0	4.2	8.3	10,476	8,503	12,227	23,857	2,662	629	389	2.5	2.5	2.7	2.9	2.8	2.6	3.3
	7.1	7.1	6.7	6.5	5.3	7.2	..	1,445	1,238	4,586	676	102	266	..	4.0	4.0	4.0	4.7	3.7	4.2
2.9	3.5	3.9	3.7	4.1	5.0	6.4	3,764	3,146	6,229	11,456	946	400	200	2.4	2.4	2.6	2.9	2.9	3.0	3.8
	7.3	7.3	6.6	5.7	7.1	2.6	..	407	504	1,549	239	57	110	..	4.3	3.9	3.8	3.0	4.2	3.7
4.1	3.5	3.7	3.7	3.7	4.3	5.0	628	380	460	1,030	211	53	54	2.8	2.4	2.6	2.6	2.7	2.8	4.2
	8.4	6.5	7.0	6.6	..	6.1	..	27	33	148	40	..	37	..	5.6	3.6	4.1	4.0	..	5.9
4.1	4.4	4.4	4.1	3.4	4.4	6.3	2,034	2,120	2,389	3,812	342	47	67	2.4	2.9	2.7	3.0	2.4	2.9	3.7
	7.1	6.5	6.4	13.1	2.7	11.0	..	519	200	796	180	7	59	..	4.2	3.9	4.3	10.6	2.7	7.0
3.9	4.1	4.6	4.2	4.4	2.4	3.2	2,990	2,499	2,768	6,444	997	118	68	2.6	2.6	2.9	2.8	3.1	1.8	2.3
	6.8	7.3	7.0	5.8	4.4	4.7	..	445	443	1,529	237	45	48	..	3.7	4.1	4.0	3.7	2.8	3.2
3.0	3.4	3.5	3.9	4.0	4.0	3.0	1,060	350	373	1,115	116	3	..	2.0	1.8	1.9	2.2	1.8	1.5	..
	5.3	6.0	6.3	5.4	..	8.0	..	51	58	364	80	..	4	..	3.2	4.5	4.5	4.2	..	4.0

AND STERILE MARRIAGES

marriage years.

5-9		10-14		15 and over.		Total.	
Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
5	6	7	8	9	10	11	12
811	30	3,050	85	19	..	4,078	117
332	12	1,027	29	7	..	1,500	42
35	..	182	..	..	..	225	..
202	11	564	15	11	..	800	27
148	..	962	30	1	..	1,116	30
94	7	315	11	..	..	417	18
1,734	48	1,809	26	2,495	44	7,667	202
887	23	851	13	1,412	21	3,534	92
95	1	86	1	131	2	316	6
276	8	382	5	822	4	1,361	30
350	10	413	6	953	15	1,854	64
126	6	77	..	157	2	382	10
1,650	43	1,542	20	3,965	38	8,049	227
854	22	756	8	1,690	21	3,721	107
88	4	88	3	179	1	371	30
271	7	212	3	656	2	1,238	25
331	6	372	4	1,183	12	2,221	55
106	4	114	2	257	2	497	10
192	11	198	4	460	6	926	26
63	..	68	..	152	2	317	9
21	4	14	3	27	..	68	10
39	4	31	1	59	..	140	5
57	3	63	..	167	4	310	8
12	..	22	..	55	..	91	..
58	1	81	1	72	..	231	5
36	1	52	..	31	..	131	1
5	..	2	1	4	..	16	3
1	..	9	..	5	..	16	..
16	..	16	..	32	..	66	1
..	..	2	..	..	..	2	..
21	..	18	1	66	..	115	1
6	..	9	..	36	..	53	..
4	..	3	..	4	..	13	..
2	..	2	..	14	..	18	..
8	..	4	1	12	..	30	1
1	..	..	..	..	..	1	..

SEX TABLE VI.—DURATION OF [MARRIAGE] CORRELATED WITH CASTE OR RELIGION OF [FAMILY]

Natural division.	Caste or religion of husband.	Duration of marriage.																		Remarks.
		Under 10 years.			10 years.			Between 11—19 years.			Between 20—31 years.			32 years.			33 years and over.			
		Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Central Provinces and Berar ..	Twice born ..	1,164	2,285	1.1	236	773	3.2	1,268	5,204	4.1	960	5,436	5.7	53	358	6.1	331	2,205	6.6	Number of families. 4,012
Maratha Plain Division ..		502	977	1.9	77	260	3.3	587	2,375	4.0	395	2,250	5.7	18	116	6.4	111	709	6.4	
Plateau Division ..		103	340	3.3	11	66	6	31	153	4.9	23	124	5.3	4	21	5.2	7	39	5.5	
Nerbudda Valley Division ..		240	388	1.6	54	158	2.9	304	1,221	4	298	1,619	5.4	19	136	7.2	140	967	6.9	
Chhattisgarh Plain Division ..		293	546	1.9	86	268	3.1	313	1,347	4.3	219	1,341	6.1	10	73	7.3	70	480	6.9	
Chhota Nagpur Division ..		26	34	1.3	8	21	2.6	33	108	3.2	25	102	4.1	2	12	6	3	10	3.3	
Central Provinces and Berar ..	Higher cultivators ..	677	1,378	2.0	154	448	2.9	873	3,502	4	694	3,773	5.4	29	152	5.2	177	1,286	7.3	2,604
Maratha Plain Division ..		444	872	1.9	78	237	3	560	2,243	4	422	2,267	5.4	14	53	3.8	71	452	6.4	
Plateau Division ..		47	169	3.5	11	33	3	44	214	4.8	22	141	6.4	..	..	..	15	131	8.7
Nerbudda Valley Division ..		90	151	1.7	34	87	2.6	157	569	3.6	138	706	5.1	10	59	5.9	67	499	7.5	
Chhattisgarh Plain Division ..		84	169	2	26	81	3.1	101	449	4.4	104	633	6.1	4	31	7.7	24	204	8.5	
Chhota Nagpur Division ..		12	17	1.4	5	10	2	11	27	2.4	8	26	3.2	1	9	9	..	..	..
Central Provinces and Berar ..	Higher artisans ..	132	290	2.2	35	120	3.5	197	838	4.3	115	680	5.9	5	25	5	36	273	7.6	520
Maratha Plain Division ..		44	86	2	11	35	3.2	92	360	3.9	43	225	5.2	1	6	6	14	96	6.9	
Plateau Division ..		19	71	3.7	4	30	7.5	20	119	5.9	1	7	7	..	..	..	..	..	..
Nerbudda Valley Division ..		29	52	1.8	9	23	2.6	43	148	3.4	35	191	5.5	3	18	6	11	88	8	
Chhattisgarh Plain Division ..		36	76	2.1	9	29	3.2	38	193	5	34	247	7.3	1	1	1	10	83	8.3	
Chhota Nagpur Division ..		4	5	1.2	2	3	1.5	4	18	4.5	2	10	5	..	..	..	1	6	6

Central Provinces and Berar ..	Serving castes ..	129	269	2.0	40	105	2.6	172	700	4.1	171	1,042	6.1	8	51	6.4	46	331	7.2	566
Maratha Plain Division ..		36	87	2.4	9	26	2.9	49	217	4.4	47	251	5.3	2	14	7	16	101	6.3	
Plateau Division ..		11	29	2.6	3	12	4	8	29	3.6	5	43	8.6	..	..	..	2	17	8.5	
Nerbudda Valley Division ..		32	63	1.9	13	31	2.4	50	181	3.6	44	290	6.6	1	6	6	12	85	7.1	
Chhattisgarh Plain Division ..		49	89	1.8	14	32	2.2	64	270	4.2	74	452	6.1	4	28	7	15	119	7.9	
Chhota Nagpur Division ..		1	1	1	1	4	4	1	3	3	1	6	6	1	3	3	1	9	9	
Central Provinces and Berar ..	Lower artisans and traders	465	943	2	92	300	3.3	608	2,473	4.0	522	2,945	5.6	30	198	6.6	165	1,135	6.9	1,882
Maratha Plain Division ..		243	488	2	37	112	3	298	1,228	4.1	197	1,083	5.5	12	71	5.9	50	305	6.1	
Plateau Division ..		40	98	2.4	11	62	5.6	36	154	4.2	29	182	6.3	2	10	5	5	29	5.5	
Nerbudda Valley Division ..		35	61	1.7	9	19	2.1	59	208	3.5	79	392	5	4	24	6	18	118	6.6	
Chhattisgarh Plain Division ..		137	278	2	32	100	3.1	195	815	4.2	203	1,236	6.1	12	93	7.7	92	685	7.4	
Chhota Nagpur Division ..		10	18	1.8	3	7	2.3	20	68	3.4	14	52	3.7	..	..	..	..	..	..
Central Provinces and Berar ..	Primitive tribes	748	1,348	1.8	154	421	2.7	769	3,244	4.2	466	2,506	5.4	34	215	6.3	112	737	6.6	2,283
Maratha Plain Division ..		415	758	1.8	66	198	3	327	1,488	4.6	164	887	5.4	19	90	6	48	307	6.4	
Plateau Division ..		51	110	2.1	19	40	2.1	67	331	4.9	40	237	5.9	3	16	5.3	9	62	6.8	
Nerbudda Valley Division ..		58	101	1.7	13	45	3.4	89	356	4	41	204	5	3	25	8.3	13	94	7.2	
Chhattisgarh Plain Division ..		169	309	1.9	33	89	2.7	176	723	4.1	171	953	5.6	6	33	5.5	33	213	6.4	
Chhota Nagpur Division ..		55	70	1.2	23	49	2.1	110	346	3.1	50	225	4.3	7	51	7.2	9	61	6.7	
Central Provinces and Berar ..	Depressed classes	943	1,785	1.9	226	700	3.1	1,184	5,080	4.5	842	4,848	5.8	114	721	6.3	229	1,838	6.7	2,828
Maratha Plain Division ..		636	1,235	2	119	374	3.2	736	3,253	4.4	477	2,751	5.8	9	68	7.5	99	665	6.7	
Plateau Division ..		23	75	3.2	15	72	4.8	33	172	5.2	24	137	5.7	..	..	..	12	95	7.9	
Nerbudda Valley Division ..		66	117	1.7	22	61	2.8	106	450	4.2	84	463	5.5	1	4	4	21	161	7.7	
Chhattisgarh Plain Division ..		184	320	1.7	58	168	2.8	264	1,067	4	235	1,396	5.9	104	649	6.2	93	593	6.3	
Chhota Nagpur Division ..		34	38	1.1	12	25	2	45	138	3	22	101	4.5	..	..	..	4	24	6	
Central Provinces and Berar ..	Others	1,434	3,175	1.9	349	1,075	3.1	1,960	7,903	4.4	1,500	8,280	5.3	91	595	6.5	624	3,989	6.4	6,238
Maratha Plain Division ..		566	1,166	2	84	289	3.4	643	2,786	4.2	343	2,110	5.8	29	203	7	185	1,066	5.7	
Plateau Division ..		82	148	1.8	18	45	2.5	80	106	1.3	68	342	5	2	19	9.5	18	86	4.7	
Nerbudda Valley Division ..		209	386	1.8	57	173	3.0	320	1,274	4	437	1,937	4.4	26	140	5.4	257	1,730	6.7	
Chhattisgarh Plain Division ..		494	912	1.8	137	412	3	644	2,618	4	487	2,820	5.8	23	173	7.5	112	784	7	
Chhota Nagpur Division ..		263	563	2.1	53	156	2.9	253	1,119	4.4	225	1,171	5.2	11	60	5.4	52	323	6.2	
																			Grand total of	21,443

CHAPTER VI

CIVIL CONDITION

Reference
to statistics.

1. Imperial Table VII gives the number of married, unmarried and widowed persons by age and religion for the province, and for each district, city or State. In Imperial Table VIII are statistics of civil condition for certain selected castes. At the end of the chapter the following subsidiary tables will be found :—

- I. Distribution by civil condition of each sex, religion and main age period at each of the last five censuses.
- II. Distribution by civil condition of 1,000 of each sex at certain ages in each religion and natural division.
- III. Distribution by main age periods and civil condition of 10,000 of each sex and religion.
- IV. Proportion of the sexes by civil condition at certain ages for religions and natural divisions.
- V. Distribution by civil condition of 1,000 of each sex at certain ages for selected castes.

Meaning of
the statistics.

2. The returns of civil condition in this province may be regarded as generally accurate. The instructions on the cover of the Enumeration book were :—

"Enter each person, whether infant, child or grown up, as either married, unmarried or widowed. Divorced persons, who have not remarried, should be entered as widowed."

The last sentence is important, but the number of persons divorced is negligible compared with that in western countries, for divorce is generally followed by remarriage.

The following supplementary instructions were given in the Census Code :—

"A woman who has never been married must be shown as unmarried even though she be a prostitute or concubine but persons who are recognized by custom as married are to be entered as such even though they have not gone through the proper ceremony, e.g., widows who have taken a second husband by the rite variously known as *jat*, *sagai*, *karao*, *dharewa*, *natra*, etc., or persons living together whose religious or social tenets enjoin or allow cohabitation without preliminary formalities."

The criterion was in fact whether a woman was generally considered by the custom of her own caste to be married, even if her marriage were not recognized by high caste Hindus, as for instance remarriage of widows by the *Pat* ceremony. The principle was well understood and there is no reason to suspect any considerable error in the statistics.

Marriage ;
reform.

3. Past Census reports, especially that of 1911, have dealt very fully with marriage customs in the various communities and castes, and it is unnecessary to recapitulate here information which is already available in print. It is, however, of importance to examine any changes that have taken place in those customs during the last ten years, and, although towards

the end of the decade political agitation occupied the minds of thoughtful men to the exclusion of most other subjects, there have been very definite indications of a growing popular interest in social reform particularly in relation to Hindu marriages. This interest manifested itself during the decade in the resolutions passed at numbers of caste Sabhas held all over the province in which questions of dowry and expenditure on fireworks, dancing girls and other luxuries at wedding ceremonies were freely discussed, and almost universally condemned. As observed by Mr. Greenfield, Deputy Commissioner of Saugor, so far as dowries are concerned all the platform oratory and newspaper rhetoric have failed to produce any perceptible change, but dancing girls are really being eschewed at weddings and are likely to disappear from these functions in the course of time. There is also a noticeable decrease in the use of fireworks. These reforms are due as much to economic as to social pressure—but whatever the cause the result is the same.

With the curtailment of festivities the expenditure on weddings has been reduced among all classes, but it is in the more reputable section of the population residing in towns and in the advanced rural tracts, particularly in the cotton-growing districts, that other changes in time-honoured traditions, some of them already begun before the Census of 1921, have continued to take place. Early marriages are still popular in the interior, and as noticed in paragraph 8 statistics show a large increase in them throughout the province, but reports from almost every district state that with the growth of education there has been a real tendency to raise the age of marriage for both sexes. Widow remarriage among Brahmans, Kshatriyas and Vaishyas, who formerly condemned it, is becoming progressively commoner while inter-caste marriages are no longer unknown, and are apparently not very much reprobated by educated people, even if they are not imitated. The prohibition of unions between members of sub-castes is the first to be relaxed. For instance intermarriage between Jijhotia and Kanyakubja Brahmans, and Sarjuparia and Kanyakubja Brahmans has begun to take place though Kanyakubjas of 15 "biswas" or more are still reported to abstain from such connections. In fact it has been observed that in Nagpur City marriages are now common between Brahmans of widely differing sub-castes and places of origin, while in a few cases Brahmans have even intermarried with other castes. It is also significant that the Kalars, not only in the Central Provinces but in the whole of Northern India, simultaneously with a claim to establish their descent from Rajputs, have made successful efforts to amalgamate all their sub-castes. Rai Bahadur Hiralal writes:—

"Some six years ago it was at Jubbulpore that all sections dined together on the resolution being finally passed at the All-India Conference held there that they (the Kalars) were Haihaya Kshatriyas. This was soon followed by betrothal ceremonies of boys and girls belonging to different sub-castes. Since then marriages have actually taken place. In fact in the last All-India Conference held at Bhagalpur (Bihar and Orissa) a resolution was moved by the Raja of Purneah that as a rule marriage should be performed between boys and girls of different sub-castes of the community in the first instance. Failing to get matches in this way, matches may be arranged within the sub-caste. This was unanimously accepted and is being carried out without any hesitation."

Such liberal views are reflected in the amendment of the Special Marriage Act of 1872 regarding which a prominent member of the Hindu Mahasabha, the late Rao Bahadur R. V. Mahajani, has recorded the following note:—

"The Special Marriage Act used to be availed of in the last decade by persons who wanted to marry outside their religion. In some cases the aid of this legislation was also taken when a Brahmin wanted to marry a girl from a Kunbi or Parabhu caste, for example; but both the parties had then to declare under the provisions of the law as then existing that they were not Hindus. This was considered to be derogatory to one's self-respect and revolting to one's conscience. An amendment was therefore moved to this law by Dr. Sir Hari Singh Gour, which was passed in due course in the Legislative Assembly. Under the new provisions, if a Brahmin were to marry a Parabhu girl, the parties are not required to make a declaration as they were required to do before. The Hindu community as a whole

is not now so much averse to the celebration of such marriages and although the marriages are celebrated according to the procedure laid down in the Act, the marriages are afterwards celebrated in some cases according to the orthodox method also. In some cases the celebration of marriages in this form is resorted to in order to get over the difficulty of marrying one belonging to the same clan (*Gotra*). I know of an instance in which a distinguished lawyer of experience had advised to resort to this way of celebrating marriages as even the giving in adoption of the girl in another family would not in his opinion get over the legal difficulty. I also know of a case in which troubles have arisen because the marriage was celebrated only in an orthodox way, after the girl was given in adoption in another family. It would thus be seen that society is prepared to make an advance while sticking to the old ways as far as possible."

Another significant change upon which several Deputy Commissioners have dwelt is that Brahman priests are no longer regarded universally as indispensable at wedding ceremonies, which are now often performed by the elder members of the community interested. This is held to be largely the result of the revolt of the non-Brahmans. It is however interesting to note that among Gonds and other primitive people, simultaneously with a distinct tendency to regard themselves as Hindus, the custom of employing Brahmans at weddings and other festivals is arising in some tracts. The Superintendent of Kanker State remarks that among the tribesmen there, although old marriage customs still prevail, the wilder features are disappearing. For instance the picturesque ceremony in which the bride and bridegroom jumped seven times over the body of the Dosi or caste priest, lying between two reeds in a river bed, and then casting off their wet garments ran naked to their dry clothes, donned them and never looked back until they reached their home, has generally been discarded in favour of more sober Hindu ritual.

Legislation
affecting
marriage.

4. A certain amount of legislation has been the result of the awakening interest in marriage reform of the more enlightened members of the public. Sir Hari Singh Gour's amendment to the Special Marriage Act of 1872 has been mentioned above. This distinguished Central Provinces lawyer also drafted a bill to provide for divorce for Hindu women*, which is understood to have been introduced in response to a definite demand among the women themselves. It is suggested that the active part taken by Hindu women in the political agitation at the end of the decade broadened their vision and stimulated attempts to awaken the conscience of Hindus to the injustice done to their women by the denial of divorce in deserving cases. The fact that two recent Marathi novels† in dealing with the problem of married unhappiness have supported the right of a wife to claim release from an uncongenial union is in itself an indication of the feeling of some members of the community upon the subject.

The most important piece of social legislation of the decade was Act No. XIX of 1929 to restrain the solemnization of child marriages, commonly known as the Sarda Act. The Hindu law peremptorily lays down that the marriage of a girl must be performed, if not earlier, at any rate by the time she attains puberty. Poor people by necessity and, as mentioned above, some educated people by choice have begun to disregard this commandment but the masses still respect it and so among them the Sarda Act is reported to be practically a dead letter. The fact that cases under it must be instituted on complaint makes prosecutions more or less dependent upon the sentiments of the public, and up to now its only evident effect has been to produce a mass of child marriages at the end of the decade which have remarkably affected the Census figures.

The univer-
sality of
marriage.

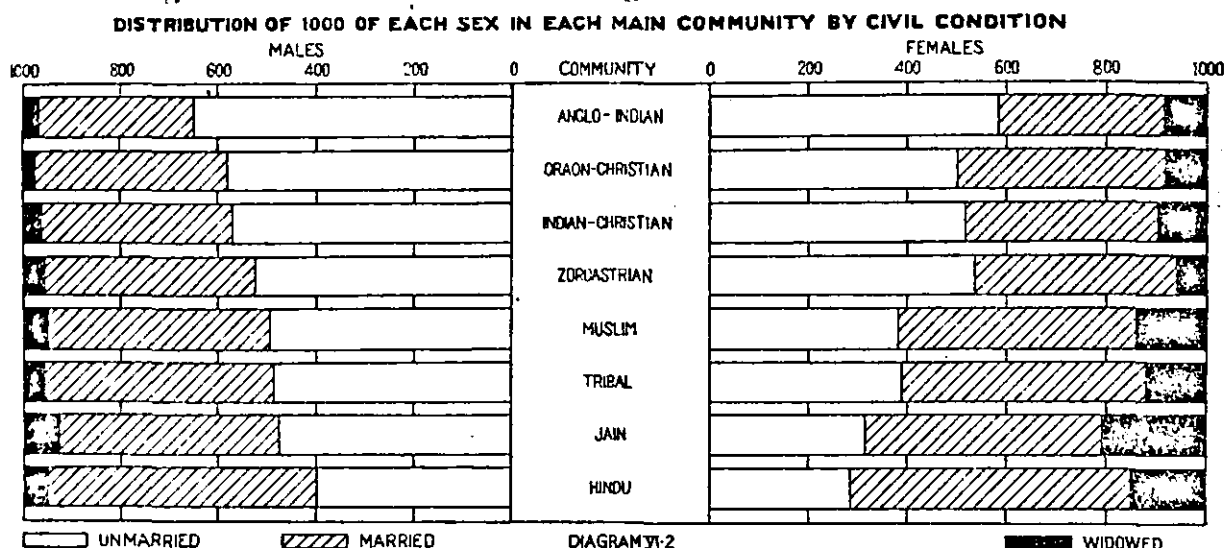
5. The universality of marriage in India has always been a subject for comment in Census Reports, but it must be remembered that what is remarkable about it is only the contrast with the custom of western countries where different social and economic conditions have imposed an artificial restraint on the feeling that marriage is really the natural state for grown

* Bill No. 22 of 1931.

† *Bandhamukta* by Mrs. Kamlabai Bambawale, B.A., of this province, and *Janmacha Bandivas* by W. V. Joshi of Baroda.

Analysis by religion.

6. Diagram VI-2 shows at a glance the attitude towards marriage among the followers of different religions.



Unless he be a devotee it is unusual to find an adult Hindu who is unmarried. According to the old writers whose dicta have acquired an almost sacred authority the main object of marriage is the procreation of male offspring, as the state of dying sonless is believed to hinder spiritual progress. By the law of the religion marriage is regarded as a sacrament and not as a contract. Hence it is not surprising to find that the proportion of those married among the Hindus is greater than in other religions. The high percentage of those widowed in both sexes among the Jains proves that in that community, remarriage, particularly by women, is still regarded with deep disapproval. Anglo-Indians follow European customs, although marriage is more universal among them than it is in Europe, while in both the Christian and Zoroastrian communities the fact that marriage is generally adult is reflected in the figures given below upon which the diagram is based.

Distribution of 1,000 of each sex in each main religion or community by civil condition.

Religion.	Unmarried.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
(i) Anglo-Indians	647	581	322	334	31	85
(ii) Oraon Christians	581	502	392	414	27	84
(iii) Indian Christians (excluding Oraons).	570	515	394	383	36	102
(iv) Zoroastrians	527	537	432	404	41	59
(v) Muslims	492	386	458	472	50	142
(vi) Tribals	485	391	475	489	39	120
(vii) Jains	474	313	455	477	71	210
(viii) Hindus	397	290	553	560	50	150

Further to demonstrate the state of affairs prevailing among the followers of the principal religions the marginal table sets forth the total number per thousand females aged 15 and over who are married and widowed in the leading communities.

Analysis by age and sex.

Religion.	Per mille females aged 15 and over.	
	Married.	Widowed.
Hindu	740	242
Muslim	723	242
Christian	694	162
Tribal Religion.	750	204

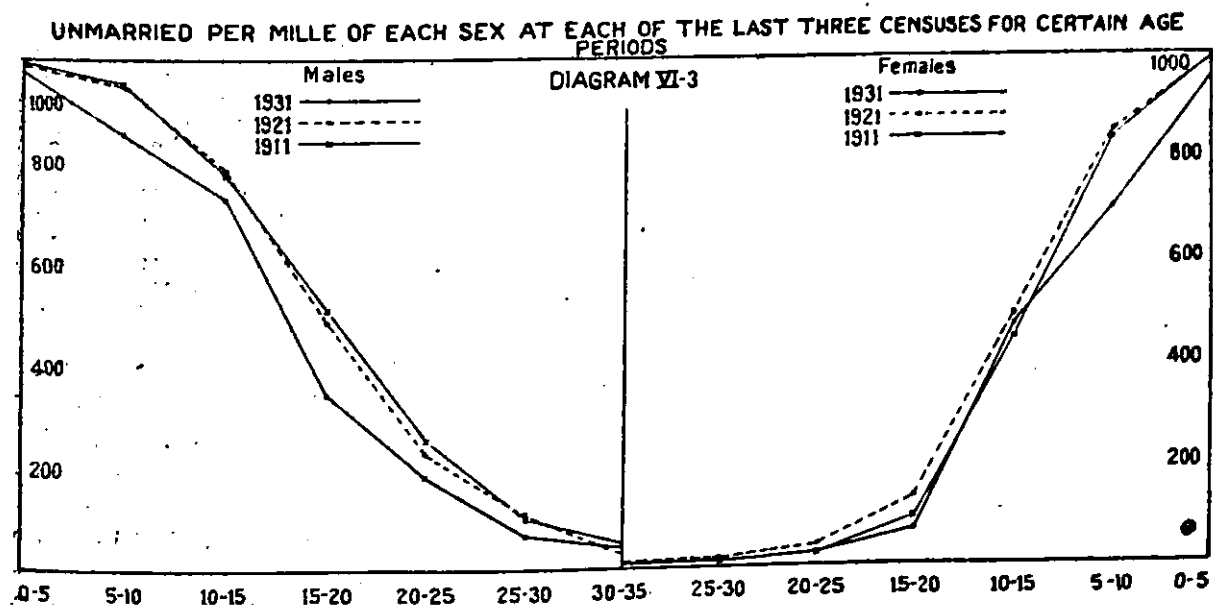
7. The table on the next page in which percentages of those married, unmarried or widowed in each age-group at the last three Censuses have been given for all religions will illustrate changes or progress during thirty

Percentage in each age group for all religions of those unmarried, married and widowed.

Males	Unmarried.			Married			Widowed.		
	1911	1921	1931	1911	1921	1931	1911	1921	1931
All ages	44.2	45.3	41.3	51.3	48.6	51.0	4.5	6.1	4.7
0-5	99.4	99.1	97.3	.6	.9	2.6	...	...	.1
5-10	95.4	95.1	85.4	4.5	4.7	14.3	1	2	3
10-15	77.9	78.3	73.0	21.6	21.1	26.6	.5	.6	4
15-20	51.1	49.0	35.1	47.8	49.3	63.4	1.3	1.7	1.5
20-40	11.1	10.9	8.9	81.5	82.3	86.7	4.3	6.8	4.4
40-60	2.3	3.2	2.3	87.0	82.5	81.5	10.7	14.3	13.2
60 and over	2.1	2.6	2.0	71.8	69.5	70.5	26.1	21.9	27.5

Females	Unmarried.			Married.			Widowed		
	1911	1921	1931	1911	1921	1931	1911	1921	1931
All ages	32.5	34.2	30.5	52.2	49.7	54.9	15.3	1.1	14.6
0-5	98.2	98.2	95.0	1.7	1.7	4.9	1.1	1	1
5-10	83.7	85.1	69.3	15.9	11.3	30.1	.4	6	.6
10-15	44.3	48.8	46.9	51.4	49.2	52.1	1.3	2.0	1.0
15-20	9.7	13.3	7.0	88.2	83.1	90.6	2.1	3.6	2.4
20-40	1.5	2.5	1.4	89.9	83.9	88.0	8.6	11.6	10.6
40-60	.6	1.4	.8	52.9	54.5	51.5	46.5	44.1	47.9
60 and over	.6	1.2	.5	14.8	19.9	19.7	81.6	78.9	79.8

In considering the figures of 1921, the effect of the influenza scourge of 1918 must not be forgotten, but the percentages for the different ages do not vary very much at each Census except for the group 5-10 of both sexes and the group 15-20 for males in which there is a remarkable increase in the total number of married at the 1931 Census. The rise of 10 per cent married males and 16 per cent females in the former group and of 14 per cent among the married males in the latter can only be explained by a determined attempt to anticipate the application of the provisions of the Sarda Act. It will be most interesting to learn from the figures of the next decade whether the working of the Act and the weight of public opinion will secure a proportionate fall in the corresponding percentages. The crusade against early marriage has certainly had no effect upon statistics up to now, and it may be observed that as far as the general figures are concerned comparison of the proportion of widows to widowers does not indicate that widow remarriage has gained popularity among the masses. The slight fall from the figure of 1921 in the total number of those widowed in both sexes is probably only an echo of the influenza epidemic.



Child marriage.

8. Diagram VI-3 gives a further illustration of the rise in the number of early marriages in the last decade, and the marginal table gives in a convenient form relevant figures for fifty years abstracted from subsidiary Table I.

Year.	Number unmarried per mille males aged.		Number unmarried per mille females aged.	
	10-15	15-20	10-15	15-20
1931 ..	730	351	469	70
1921 ...	783	490	488	133
1911	779	511	449	97
1901	809	538	538	169
1891	781	486	465	112
1881	761	480	408	90

The graphs in paragraph 13 showing the proportions of effective marriages among Hindus, Jains, Muslims, Christians and followers of tribal religions indicate that it is among Hindus that very early marriages are most prevalent and that Jains come next in order. More than 7 Hindu girls in every *hundred in the province are married before passing their tenth year and more than 4 Jain girls.

In the statement below the figures for selected castes in areas where they are most numerous have been arranged in order of frequency of child marriage:—

Castes arranged in order of frequency of child marriage.

No.	Caste, Tribe or Race.	Total female Population.	Married females under 13 years.	Proportion percent of married females under 13 years to total female population.	No.	Caste, Tribe or Race.	Total female population.	Married females under 13 years.	Proportion percent of married females under 13 years to total female population.
1	Golar ..	1,130	248	21.9	41	Ghasia ..	17,894	1,138	6.4
2	Dohor ..	1,453	218	15.0	42	Gozain ..	10,486	693	6.4
3	Bhamta ..	583	81	13.3	43	Halba ..	17,015	1,061	6.2
4	Teli ..	520,929	71,667	13.8	44	Lodhi ..	159,902	9,966	6.2
5	Kunbi ..	623,217	85,176	13.6	45	Ganda ..	89,392	5,071	5.7
6	Koli ..	13,651	2,448	13.1	46	Kawar ..	92,069	4,994	5.4
7	Mali ..	313,383	39,779	12.7	47	Kahar ..	6,477	350	5.4
8	Mhali ..	30,121	3,743	12.4	48	Bania ..	111,505	5,900	5.3
9	Mang ..	47,791	5,941	12.4	49	Bhaina ..	7,670	398	5.2
10	Bhoyar ..	35,744	3,966	11.1	50	Banjara ..	75,443	3,775	5.0
11	Mana ..	24,923	2,712	10.9	51	Basor ..	15,570	695	4.5
12	Wanjari ..	22,733	2,478	10.8	52	Bhilala ..	7,654	340	4.4
13	Dhobi ..	95,361	10,029	10.5	53	Mehtar ..	9,247	408	4.4
14	Moratia ..	141,613	14,373	10.2	54	Bijnhwar ..	27,216	1,195	4.4
15	Balahi ..	27,481	2,714	10.1	55	Gond ..	1,156,960	48,500	4.2
16	Kurmi ..	159,483	15,925	9.9	56	Kori ..	14,319	605	4.2
17	Andh ..	28,718	2,837	9.9	57	Baiga ..	14,168	590	4.2
18	Wadlar ..	31,467	334	9.6	58	Deswali ..	3,407	140	4.1
19	Barhai ..	53,893	5,083	9.4	59	Maria ..	90,312	3,497	3.9
20	Kumhar ..	64,991	5,809	9.1	60	Dahayat ..	4,467	169	3.8
21	Chamar ..	309,999	27,998	9.0	61	Sawara or Saonr ..	42,872	1,520	3.6
22	Kalar ..	110,512	9,873	8.9	62	Brahman ..	239,829	8,381	3.5
28	Ahir ..	411,112	32,398	8.8	63	Kol ..	38,750	1,310	3.4
24	Mehra (Mahar) ..	611,200	55,211	8.3	64	Dhanwar ..	6,403	218	3.4
25	Madgi ..	2,499	208	8.3	65	Katia ..	14,090	440	3.1
26	Panka ..	89,626	7,369	8.2	66	Bhunjia ..	3,672	104	2.9
27	Sunar ..	69,991	5,701	8.1	67	Dhanuk ..	2,652	76	2.9
28	Kewat ..	6,167	499	8.1	68	Bharia-Bhumia ..	19,827	491	2.5
29	Darzi ..	25,019	2,025	8.1	69	Chadar ..	13,014	305	2.3
30	Nai ..	66,452	5,316	8.0	70	Khengar ..	5,438	117	2.2
31	Gowari ..	81,473	6,076	7.5	71	Kaynath ..	18,495	407	2.2
32	Komti ..	1,827	134	7.3	72	Ornon ..	49,156	1,018	2.1
33	Rajput ..	247,856	17,837	7.2	73	Majhwar ..	4,397	90	2.1
34	Lohar ..	101,109	7,247	7.2	74	Korku ..	72,990	1,343	1.8
35	Dhimar ..	161,754	11,476	7.1	75	Rajjhar or Lajjhar ..	1,858	33	1.8
36	Kolta ..	7,244	505	7.0	76	Bhulia ..	2,051	37	1.7
37	Bhil ..	12,425	852	6.9	77	Paik ..	2,309	37	1.6
38	Daraiba ..	326	22	6.8	78	Bohra ..	1,407	11	.8
39	Beldar ..	2,821	190	6.7	79	Indian Christian ..	20,220	113	.4
40	Bairagi ..	19,966	1,221	6.4	80	Anglo-Indians ..	2,425	40	.2

Of the castes of special importance in the province Telis, who, it will be seen from paragraph 10, practise polygamy, show the highest proportion of child marriages, followed by the Kunbis who are very conservative in this matter. The two most advanced castes, Brahmans and Kayasths, come very low in the list, as would be expected, but it is interesting to find them there in company with some of the castes which are regarded as untouchable, and with a few aboriginal tribes. The latter generally favour a mature age for

*Calculated on the female population of married and widowed.

marriage but among the Kolis and Andhs, both tribes which have been entirely Hinduized, child-marriage is now common.

The position of Indian Christians and Anglo-Indians at the bottom of the list needs no explanation. Regarding Bohras the Sub-Divisional Officer, Burhanpur, submitted the following note:—

“On enquiry I found that the usual marriageable age among women in the Bohra community could be put at between 15 to 18 years. The reason being that no Bohra thinks of marrying his daughter before her *misak* ceremony is performed as a rule. The real import of this ceremony is that after a girl attains the age of puberty she has to take an oath of allegiance to the Imam and Dai of the time and this is considered to be one of the chief essentials of a Dawoodi Bohra. Unless and until it is done the marriages of the girls are as a rule not performed.

But some departure from the aforesaid rule is made in a few special cases, viz., if a rich Bohra performs one or two other marriages of his wards and if some girl of his is below the general marriageable age, which I have defined above, then he performs her marriage also with a view to save cost. Another reason for the departure from the usual rule is when a father or a grandfather is on his death-bed and he is not sure if the future guardian of his daughter or granddaughter would exercise a good and proper discretion in deciding the choice of the husband of the girl.

It may here be stated that according to the Bohra law only a father or a grandfather of a girl has the privilege of marrying her, when she is a minor. Other guardians cannot marry unless the girl becomes major i.e., when she attains puberty, which generally takes place between 13 to 15 years. Marriages of girls by other guardians, besides their fathers or grandfathers are usually done at the ages of 14 to 15 and even at a more advanced age. The consummation ceremony is not, as a rule, done before 16 on an average.”

HINDU GIRLS MARRIED PER THOUSAND AGED 0-10

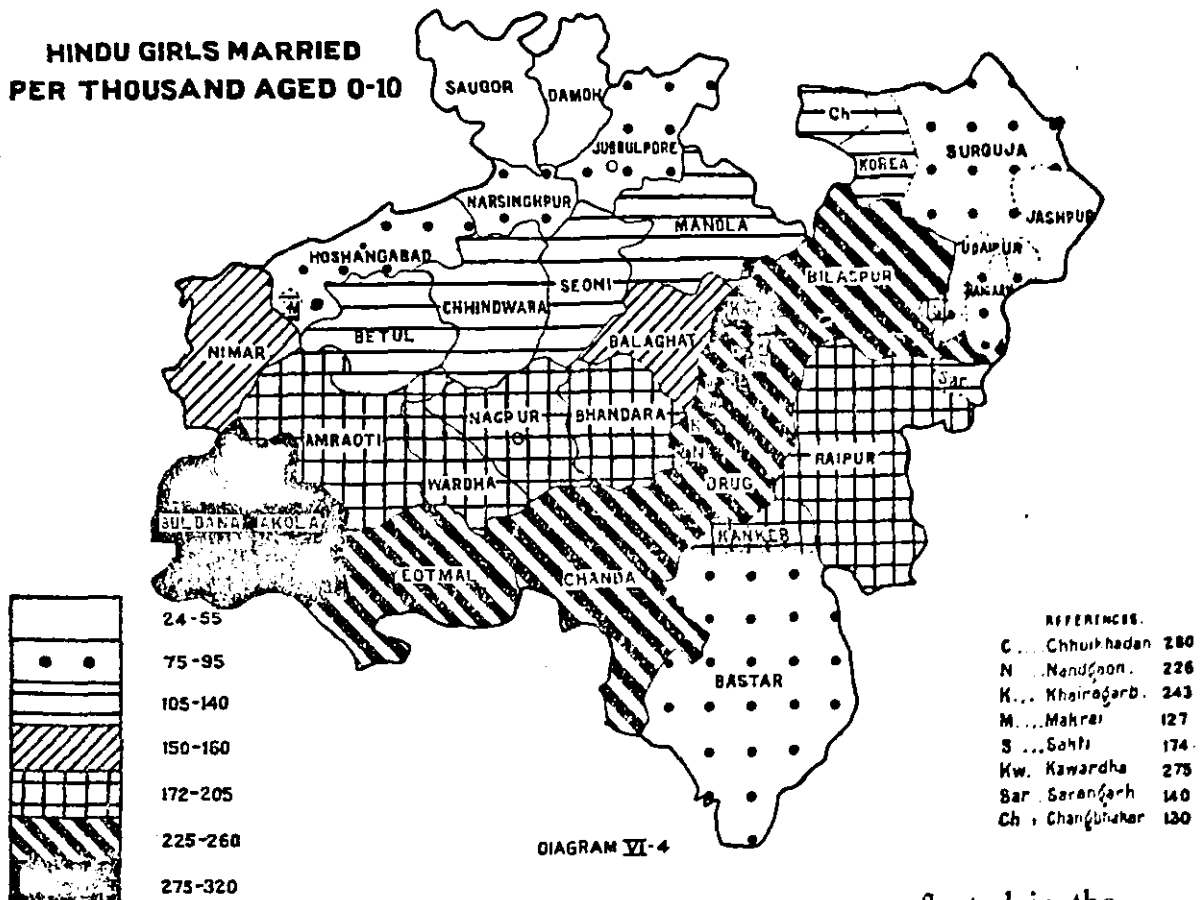


DIAGRAM VI-4

The state of affairs in different castes is to a great extent reflected in the figures for natural divisions shown in the margin and illustrated for districts by the map in diagram VI-4. There are more Brahmans and Kayasths in the Nerbudda Valley than elsewhere in the province and these castes give a lead to others in the matter of social reform. Many of them are schoolmasters and patwaris in rural areas and as such they have an ample opportunity of influencing the opinions of those with whom they come into contact. It is noticeable that in units of this natural division the figures of child marriages are high only in the Makrai State and in Nimar, a district where conditions are similar to those in the

Hindu females married per thousand aged 0-10.	Percentage
Central Provinces and Berar	179
Nerbudda Valley	86
Plateau Division	119
Maratha Plain	222
Chhattisgarh Plain	203
Chhota Nagpur Division	53

Maratha Plain. The Chhota Nagpur Plateau contains more persons following Tribal religions and more Christians than any other natural division; the proportion of early marriages is therefore small. In the Chhattisgarh Plain on the other hand the large population of Telis, Chamars and Mahars (*vide* Imperial Table XVII) contributes to keep the proportion comparatively high while in the Maratha Plain, the most advanced tract in this province, the fact that child-marriage is still far more prevalent than anywhere else in the province recalls the number of Kunbis, Marathas and Mehras there.

Age of marriage.

9. From the statistics examined in the preceding paragraphs it is possible to draw some conclusions regarding the normal age of marriage for each sex. The figures of 1931 show that in this province although the total number of those married is equally balanced for all ages, up to the age of 15 there are about 50 per cent more girls married than boys. The proportions become almost equal in the middle age period but between forty and sixty the number of married men is 845 per mille against only 515 women while 479 per mille of the latter are widows. Two deductions may be made. Wives are generally much younger than their husbands, and widowers, at any rate below the age of 60, generally remarry. It is interesting to notice that this seems to be true of all religions. The proportions may be studied in Subsidiary Tables I and II. In the Bengal Census Report of 1921 the average ages of the bride and of the bridegroom at marriage were calculated by a simple formula to be 12.03 years and 20.73 years respectively, and although in arriving at that figure certain influences could not be taken into account, for practical purposes it was regarded as authoritative. As ages have been grouped at this Census, expense forbade such calculations for the Central Provinces but the general figures indicate that the Bengal averages of 1921, or an average rather lower for girls, may be taken as very near the truth for this province also.

Polygamy or polygyny.

10. Of a population of 8,997,203 males and 8,993,734 females there are 4,865,243 males married and 4,939,892 females. This certainly indicates a comparatively low degree of polygamy, or rather polygyny, where the custom is recognized and permitted in the principal religions. Imperial Table VI shows that of those born outside the province whether in India or elsewhere 346,157 were males and only 309,417 females, but although it has been decided in Chapter II that a large number of the males in excess are unmarried men in the prime of life, the proportion of these figures on the whole population is insufficient to affect the deduction made above. The comparative figures by natural divisions for thirty years are

Natural Division.	1911	1921	1931
Central Provinces and Berar ...	1,027	1,023	1,015
Nerbudda Valley (excluding Makrai).	1,021	1,004	1,006
Plateau ...	1,013	1,049	1,052
Maratha Plain ...	1,014	999	988
Chhattisgarh Administrative Division.	1,009	1,058	1,040
Central Provinces States	1,022	1,059	1,014

given in the margin. In spite of a slightly rising proportion in the Plateau Division, polygamy has obviously not been popular in this province for many years and is definitely on the decrease. One of the reasons is presumably that the numbers of the sexes are so equally balanced.

Among Muslims and Jains indeed the

Natural Division.	1911	1921	1931
Central Provinces and Berar ...	936	914	933
Nerbudda Valley (excluding Makrai).	910	876	938
Plateau (excluding Mandla and Betul).	997	991	1,002
Maratha Plain (excluding Balaghat).	935	968	920
Raipur and Bilaspur districts ...	974	937	925
Central Provinces States	975	1,010	982

number of married men exceeds that of married women, which is clearly the result of immigration of businessmen from Cutch, Marwar and elsewhere, without their families. This is further discussed in the next paragraph. The marginal table shows proportional figures for Muslims in different tracts.

Examination of Table VIII discloses that the excess of married women is considerable

among Dhimars, Ghasias, Gandas, Kawars, Korkus, Lodhis, Mangs, Marias,

Caste.	Number married in			
	1921		1931	
	Males.	Females.	Males.	Females.
Dhimars ...	60,199	60,216	85,354	88,309
Ghasias ...	3,525	4,417	8,772	9,985
Kawars ...	20,542	21,252	46,424	48,379
Korkus ...	24,505	30,358	32,050	31,713
Lodhis ...	66,627	67,759	11,906	84,137
Mangs ...	20,870	21,982	27,035	28,168
Paika ...	121	135	911	1,169
Pankas ...	29,987	30,972	49,204	52,279
Ahirs ...	96,458	96,839	223,476	227,676
Gonds ...	438,891	458,950	565,731	574,511
Mehras ...	287,722	296,449	356,031	369,134
Telis ...	235,687	242,521	312,854	321,384

Paiks and Pankas and most noticeable amongst Gonds, Ahirs, Telis and Mehras. The marginal statement compares the figures of 1921 for areas in which these people are specially numerous. With one or two exceptions those named are either primitive tribes or low castes. The obvious explanation is that in those communities it is cheaper to marry an extra wife than to keep an extra servant; but the percentage of excess is not more than 28 in any of the castes named. In Nagpur district polygamy is said to be

still common among the Koshtis who need more than one helper for weaving. Figures for this caste were not abstracted but those in the report for 1921 show a very small excess of married females over males in the Maratha Plain Division. In the Bohra colony of Nimar there are 375 married men and 582 married women, from which it may be inferred that the Bohras exercise their privilege of polygyny, although the figures may to some extent have been disturbed by the temporary absence of men on business in other provinces.

11. In certain castes and tribes the number of married men exceeds that of married women. Most of these have already been mentioned in Chapter V, Sex, for they are generally those particular castes in which there is a definite deficiency in women. The difference is slight among Bhainas, Bhilalas, Mehtars, Lohars, Darzis, Mhalis, Kayasths, Kols, Kolis, Koltas and Kumhars, but very definite among Baniyas, Rajputs, Brahmans and Barhais. A scrutiny of the caste-table for All India in 1921 discloses that, ignoring Bhainas and Mhalis, figures for which were not shown, there was throughout India deficiency in women in all the other castes named except Kols, Kolis and Koltas. The Kols and the Koltas in this province are largely immigrants and so among them the relatively low number of married women is not surprising. Among Baniyas and Rajputs, relevant figures for whom for the last two Censuses are shown in the margin along with

Absence of polyandry.

Caste.	1921		1931	
	Males.	Females.	Males.	Females.
<i>Baniyas.</i>				
Total population...	1,7,232	97,268	122,156	111,505
Number married...	48,848	45,849	58,348	55,122
<i>Rajputs.</i>				
Total population...	2,9,607	225,815	258,231	247,856
Number married...	96,988	92,826	136,658	133,466
<i>Brahmans.</i>				
Total population...	244,919	212,158	277,536	239,829
Number married...	108,095	95,422	126,319	111,010
<i>Barhais.</i>				
Total population...	50,767	46,279	58,097	53,893
Number married...	26,448	24,665	31,907	30,907

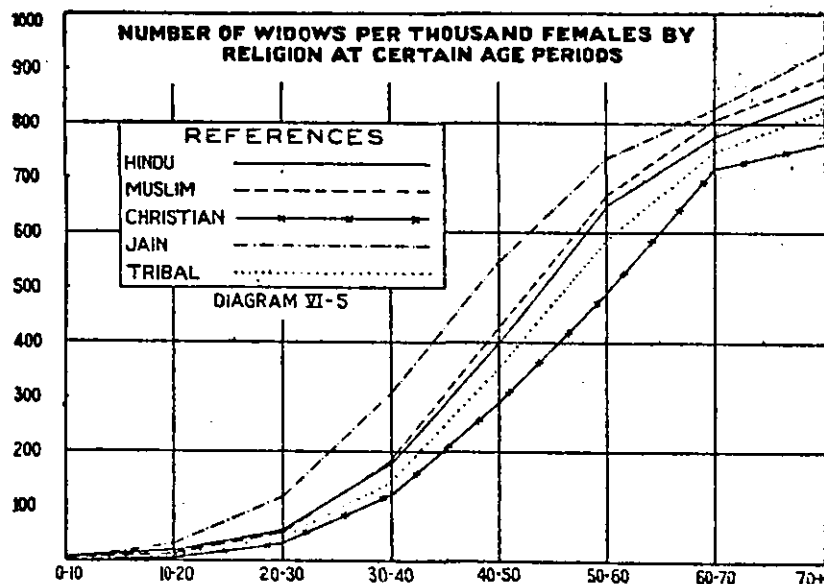
those of Brahmans and Barhais, there are, as indicated in Chapter III, so many immigrants to this province, that, quite apart from the universal deficiency of females in these castes all over India in 1921, a number of married women lower than that of married men is to be expected here. The analysis of statistics of immigration to cities already made in Chapter II supports this

conclusion, while the districts showing an excess of married males over females are Nagpur, Wardha, Amraoti, Akola, Nimar and Yeotmal, all of them centres of the cotton business with a large immigrant population, in which, besides the four castes shown in the margin, Lohars, Darzis, Kayasths and Kols might be expected to preponderate. There seems very little reason to suspect that the lower number of married women than of married men in any of the communities mentioned indicates the survival of the practice of polyandry. Of them all Bhainas and Koltas alone showed in

the total population a larger number of females than of males. Mr. Marten in an interesting note on polyandry in the Census Report of 1911 mentioned that among Bhainas and other lower Muhammadan castes the levirate or custom by which a younger brother takes as his wife his elder brother's widow is still followed. This is a survival of fraternal polyandry, but is really likely to lead to polygyny, as it may have done among the Telis, for instance, with whom the custom is usual. The actual excess of married men among Bhainas (111) and Kolis (221) is negligible and it may be assumed the causes of that excess are the same as those of similar differences for castes in which the total figures for women are actually less than those for men. Possibility of any serious mistake in the figures tabulated may be excluded since the proportions for the sexes were generally similar at previous censuses. Apart from the effect of immigration therefore the excess of married men in the castes concerned is susceptible of a number of explanations. Three at once suggest themselves. It may have been due to marriages with women of other castes, or to the tendency of some widowers to return themselves as married men, or to parents returning as unmarried certain girls who had gone through a betrothal ceremony the other party to which entered himself as married in the census records. With the cases covered by the first two explanations would be included those of men keeping women of other castes than their own.

Widows.

12. The figures in paragraph 6 have already proved that, except among the Jains, widowers until they reach an advanced age generally remarry, but that the movement in favour of widow-remarriage has as yet had no noticeable effect upon statistics. In the graph in diagram VI-5 the figures for widowed women in different religions are contrasted at various age periods.



The effect of early marriage among Jains, Hindus and Muslims is shown by the height to which the curves rise above those for Christians and followers of Tribal religions. It is a little surprising to find that

Number of married and widowed per thousand aged 15 and over.

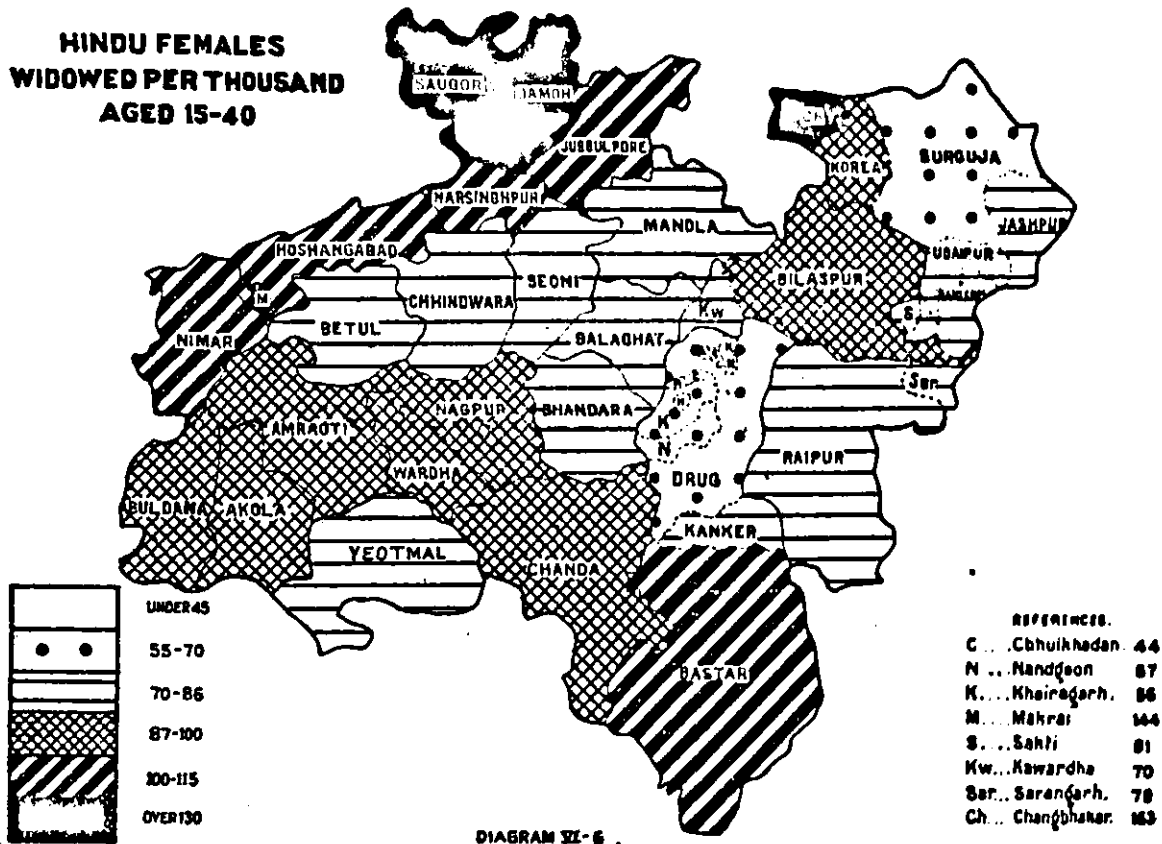
	Aged 15 and over.			
	Married.		Widowed.	
	Males.	Females.	Males.	Females.
Central Provinces				
1911	811	733	73	246
1921	773	702	102	266
1931	817	742	78	239
England and Wales, 1921	584	520	51	112

although Islam countenances widow remarriage the Muslim graph crosses that for Hindus between 30 and 40 and runs above it at all subsequent ages. The figures are of course considerably influenced by the inclusion of the Hindu fold of about a million and three-quarters members of aboriginal tribes, who while adopting the principal features of Hinduism have not always abandoned

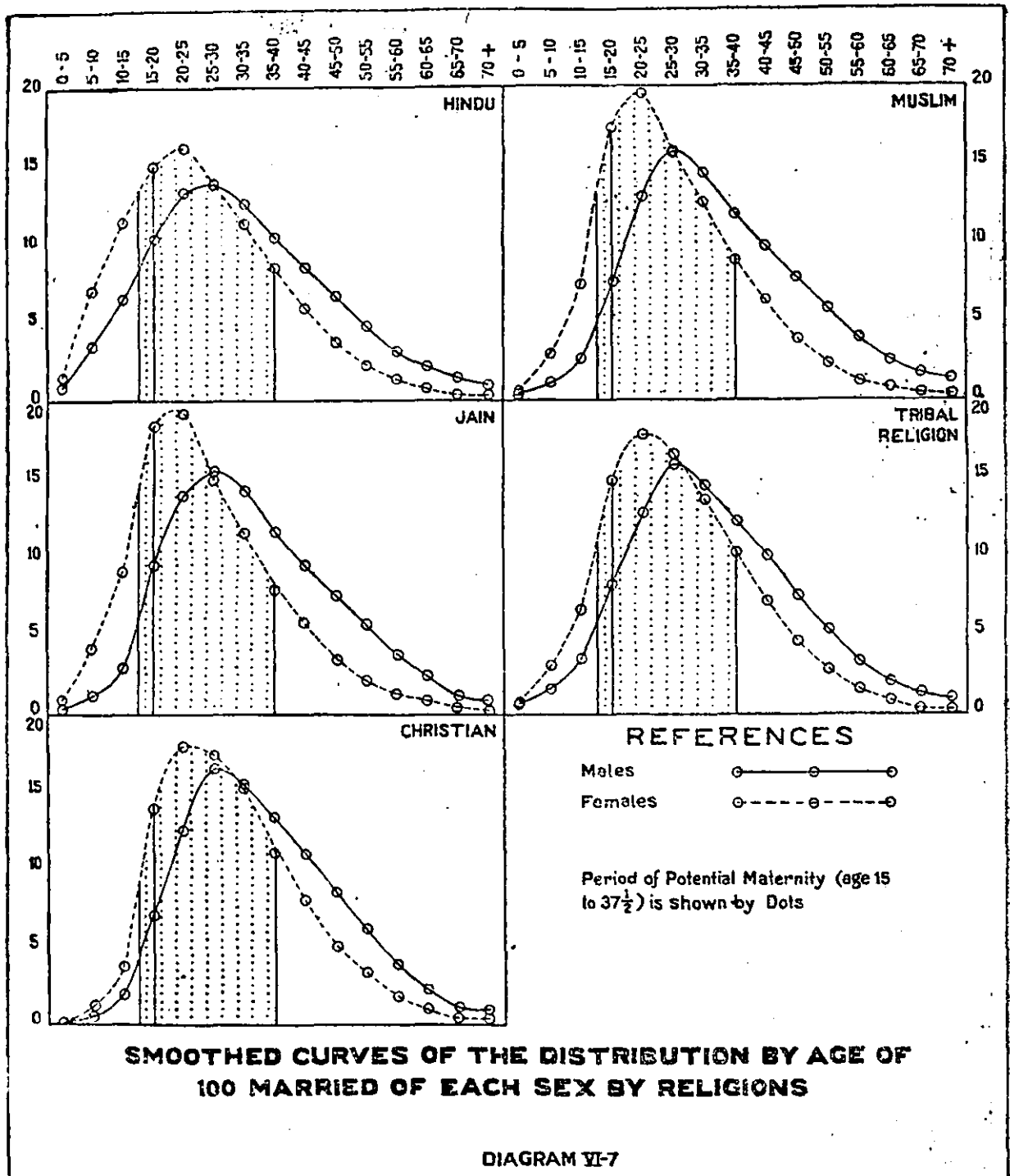
Number per thousand females aged 15 and over married and widowed.

Religions.	Aged 15 and over.	
	Married	Widowed.
Hindu	740	242
Muslim	723	242
Christian	694	162
Tribal Religion	750	204

their old beliefs and so do not generally condemn widow remarriages. The table on the previous page illustrates the contrast in the attitude to remarriage in England and Wales with that in these provinces and confirms the conclusion that there has been no change since 1911. The smaller table inset here illustrates the graph and supports the deductions already made.



To demonstrate the position of widows in the principal religion of the province diagram VI-6 shows by districts the number of Hindu females widowed per thousand aged 15-40. Variation is from 44 in Sakti State to 163 in Changbhakar State. For the British districts the lowest proportion is 73 in Raipur and the highest 150 in Damoh where child-marriage is least, contrasting the position in the Chhattisgarh Plain where unorthodoxy prevails and in the Nerbudda Valley where Brahmans predominate. In the Natural Divisions the figures per mille are Nerbudda Valley—118, Plateau—79, Maratha Plain—89, Chhattisgarh Plain—79, Chhota Nagpur—75. The statistics confirm the well-known fact that apart from individual reformers members of the most advanced castes, while abandoning child marriage, still look with horror upon second marriages among women, while, as stated above, the aboriginal tribes who favour adult marriage are not strongly opposed to widow remarriage.



Proportions of effective marriages.

13. In the diagram above are shown the percentage distribution by age periods of 100 married males and 100 married females in each of the five principal religions of the province. The values shown are not the number of married in the total for each age period, but the number in each age period for the total married. The following table shows the percentages given by the crude figures :—

Distribution by age of 100 married by each sex in each main religion.

Age periods.	Males.					Females.				
	Hindu.	Jain.	Muslim.	Tribal.	Christian.	Hindu.	Jain.	Muslim.	Tribal.	Christian.
0-5	.8	.4	.4	.6	.1	1.5	.8	.6	.7	.1
5-10	3.8	1.3	1.1	1.6	.5	7.5	4.2	2.9	2.9	1.0
10-15	6.2	2.5	1.9	3.1	1.3	11.0	9.0	7.3	6.6	3.5
15-20	10.5	9.5	7.6	8.1	7.0	15.0	18.1	17.3	14.8	13.8
20-25	13.3	14.0	12.9	12.6	12.4	16.3	19.4	19.7	17.7	17.9
25-30	13.9	15.5	15.8	15.9	16.5	13.5	14.9	15.5	16.5	17.4
30-35	12.7	14.5	14.7	14.6	15.5	11.6	11.6	12.6	14.1	15.6
35-40	10.1	10.9	11.7	11.9	13.1	8.2	7.7	8.9	9.6	11.0
40-45	8.7	9.7	9.8	10.2	11.4	6.3	6.0	6.6	7.2	8.4
45-50	6.8	7.5	7.7	7.6	8.2	3.7	3.4	3.7	4.0	4.8
50-55	5.1	5.7	5.8	5.6	6.2	2.5	2.2	2.4	2.7	3.3
55-60	3.2	3.5	4.0	3.3	3.5	1.3	1.3	1.1	1.4	1.6
60-65	2.5	2.5	3.1	2.5	2.5	.9	.9	.8	1.0	1.0
65-70	1.4	1.2	1.4	1.0	.8	.3	.3	.3	.3	.2
70 and over	1.0	1.3	2.1	1.4	1.0	.4	.2	.2	.5	.4

Smoothed curves have been passed through the points plotted on the diagram from the figures shown above. Following a hypothesis adopted in the Bombay Census Report for 1921, the effective period of marriage or period of potential maternity for all religions has been assumed to be generally between the ages of 15 and 37½. The same period has been selected for Christians as for others because the Christian figures, especially of the married, consist mainly of Indian Christians. The inclusion of a fair number of Europeans and Anglo-Indians, however, must affect the diagram for Christians to a certain extent. The results are interesting. In the areas of potential maternity for Jains, Hindus and Muslims the weight is all towards the early ages, especially when the inner period 17½ to 37½ alone is considered. This is true particularly in the case of the Jains the graph for whom is very suggestive. The distribution of individuals in the diagram for women following Tribal Religions is much more balanced and, over that for married Christians the women falling in the age period 17½ to 37½ are evenly spread, the weight being in the centre from 22½ to 32½. It may safely be deduced from these diagrams that the majority of children among Hindus, Muslims and Jains should be born to mothers between the ages of 17½ and 27½, the age of effective marriage for Jains commencing even earlier. To women of tribal religions children should generally be born between the ages of 17½ and 32½ and to Christians during the age period 22½ to 32½.

The percentage values for the following age periods calculated from the same statistics are as follows :—

Percentage of married females in period of potential maternity to total married females in the main religions.

Age-period.	Hindu.	Jain.	Muslim.	Tribal.	Christian.
15—17½	7.1	8.2	7.6	6.4	5.8
17½—22½	15.7	19.1	19.1	16.7	16.4
22½—27½	15.0	17.1	17.9	17.3	17.8
27½—32½	12.4	13.1	14.1	15.0	16.4
32½—37½	9.9	9.7	10.6	11.8	13.1
Total ... 17½—37½	53.0	59.0	61.7	60.8	63.7
Grand total	60.1	67.2	69.3	67.2	69.5

These percentages show only the proportions of married females in the age periods classified as effective. Unequal proportions of married females in the different communities prevent the percentages being a guide to the child-bearing capacity of the community. But an arbitrary index of child-bearing capacity can be found by combining the percentages calculated above with the percentages of married females to total females which can be got from the subsidiary tables. The two sets of percentages are given in the margin.

Community.	Percentage of married females in effective age periods to total married females.	Percentage of married females (all ages) to total females.
Hindu ...	60.1	56.0
Jain ...	67.2	47.7
Muslim ...	69.3	47.2
Tribal ...	67.2	48.9
Christian ...	69.5	39.9

The products of these percentages with the decimal point readjusted are as follows :—

Percentage of married females in the effective age-periods to total females in the principal religions.

Hindu.	Jain.	Muslim.	Tribal Religions.	Christian.
33.7	32.1	32.7	32.9	27.7

It was not possible to get this information from the tables. It was only possible to read it off from the curves of the graphs and this method, especially when dealing with graphs drawn to so small a scale as those in

the diagram, is necessarily only an approximation. If this method is not approved the particular age-groups shown in the Census Tables must be selected as the effective age periods. When 15—35 is taken as the convenient age-group the following exact percentage will be found :—

Percentage of married females at age periods 15—35 for Hindu, Jain, Muslim, Tribal and Christians to total females.

Hindu.	Jain.	Muslim.	Tribal.	Christian.
31.7	30.6	30.8	30.8	25.8
<i>The same adding in age periods 35—40 to all.</i>				
36.3	34.2	35.0	35.6	30.2

The percentage values obtained from the smoothed curves necessarily fall between the two values calculated from the tables. The conclusions to be drawn from the diagram are :—

- (1) While only 5.3 per cent of the total Christian women married are under 15 years of ages, the figures for Hindus are about 21 per cent, for Jains 17 per cent, for those following tribal religions 11.4 per cent and for Muslims 11.1 per cent.
- (2) The areas of potential maternity, especially when the inner period $17\frac{1}{2}$ to $37\frac{1}{2}$ alone is considered, show that with an equal proportional incidence of births, the average age of mothers is lowest among Jains—25, a little older among Hindus and Muslims—25.8, older still for followers of tribal religions, 26.25, and oldest of all for Christians, 27.5.
- (3) If the percentage of married females in the effective age periods to total females in the religions considered is accepted as the index, it is evident that there are proportionately more married females of child-bearing age available amongst Hindus, slightly less among followers of tribal religions and Muslims, less still among Jains, and fewest of all among Christians. The percentages calculated from the Census tables confirm these conclusions.

**SUBSIDIARY TABLES
OF
CHAPTER VI**

SUBSIDIARY TABLE I.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE PERIOD AT EACH OF THE LAST FIVE CENSUSES

Religion, sex and age.	Unmarried.					Married.					Widowed.				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ALL RELIGIONS															
MALES	413	453	442	451	452	540	486	513	488	502	47	61	45	61	46
0-5	973	991	994	992	994	26	9	6	8	6	1	..	..	..	..
5-10	854	951	954	955	958	143	47	45	43	41	3	2	1	2	1
10-15	730	783	779	809	781	266	211	216	181	214	4	6	5	10	5
15-20	351	490	511	538	486	634	493	476	437	502	15	17	13	25	12
20-40	89	109	111	125	108	867	823	846	805	849	44	68	43	70	43
40-60	23	32	23	25	24	845	825	870	822	864	132	143	107	152	112
60 and over	20	26	21	20	16	705	695	718	692	725	275	279	261	288	259
FEMALES	305	342	325	328	342	549	497	522	495	510	146	161	153	177	148
0-5	950	982	982	986	984	49	17	17	13	15	1	1	1	1	1
5-10	693	851	837	868	845	301	143	159	127	152	6	6	4	5	3
10-15	469	488	443	538	465	521	492	544	442	522	10	20	13	20	13
15-20	70	133	97	169	112	906	831	882	781	866	24	36	21	50	22
20-40	14	25	15	25	14	880	839	899	831	896	106	116	86	144	90
40-60	6	14	6	8	6	515	545	529	491	558	479	441	465	501	436
60 and over	5	12	6	6	4	197	199	148	166	163	798	789	846	828	833
HINDU															
MALES	397	439	427	437	440	553	499	526	501	513	50	62	47	62	47
0-5	971	990	993	992	993	28	10	7	8	7	1	..	..	..	..
5-10	835	944	945	952	952	162	54	53	46	47	3	2	2	2	1
10-15	700	754	742	790	752	295	239	252	200	242	5	7	6	10	6
15-20	314	444	463	502	442	670	537	524	472	545	16	19	13	26	13
20-40	77	96	99	110	95	878	835	857	820	861	45	69	44	70	44
40-60	21	32	22	26	23	844	822	866	824	864	135	146	112	150	113
60 and over	20	25	21	20	16	705	691	715	687	724	275	284	264	293	260
FEMALES	290	325	306	313	328	560	510	536	508	522	150	165	158	179	150
0-5	943	980	979	985	983	55	19	20	14	16	2	1	1	1	1
5-10	655	827	802	847	819	339	167	193	147	177	6	6	5	6	4
10-15	424	428	370	484	408	566	549	615	494	578	10	23	15	22	14
15-20	52	97	62	139	82	923	865	916	812	894	25	38	22	49	24
20-40	11	21	12	22	11	881	861	899	835	897	108	118	89	143	92
40-60	5	13	5	8	5	513	540	525	489	555	482	447	470	503	440
60 and over	5	12	5	6	4	196	196	147	161	160	799	792	848	833	836
TRIBAL															
MALES	486	523	507	513	518	475	425	460	428	442	39	52	33	59	40
0-5	982	993	996	994	995	17	7	4	6	5	1	..	..	..	..
5-10	943	981	988	968	984	56	18	12	30	15	1	1	2	1	1
10-15	870	913	924	890	916	128	84	74	103	82	2	3	2	7	2
15-20	508	687	696	681	692	480	300	296	295	299	12	13	8	24	9
20-40	126	148	139	174	154	836	784	827	755	808	38	68	34	71	38
40-60	30	32	22	23	20	856	848	896	812	884	114	120	82	165	96
60 and over	22	28	20	17	12	719	721	744	721	742	259	251	236	262	246
FEMALES	391	427	405	401	426	489	435	469	439	450	120	138	126	160	124
0-5	980	993	994	993	993	19	6	6	6	6	1	1	..	1	1
5-10	885	960	968	959	966	112	37	30	37	32	3	3	2	4	2
10-15	699	769	754	780	766	296	221	241	208	280	5	10	5	12	4
15-20	176	339	258	303	287	806	633	727	641	699	18	28	15	56	14
20-40	30	42	28	37	30	883	853	906	812	900	87	105	66	151	70
40-60	8	16	9	12	9	553	590	571	519	608	439	394	420	469	383
60 and over	6	12	8	8	6	221	222	164	206	198	773	766	828	786	796

SUBSIDIARY TABLE I.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE PERIOD AT EACH OF THE LAST FIVE CENSUSES—*concl'd.*

Religion, sex and age.	Unmarried.					Married.					Widowed.				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
MUSLIM															
MALES	492	499	493	498	491	458	444	459	446	459	50	57	48	56	50
0-5	985	995	994	992	995	14	5	6	7	4	1	..	..	1	1
5-10	960	979	982	972	986	39	20	17	27	13	1	..	..	1	1
10-15	923	923	934	912	934	75	73	63	83	64	2	4	3	5	2
15-20	616	747	772	744	762	372	242	220	240	231	12	11	8	16	7
20-40	174	201	206	229	214	781	742	747	714	745	45	57	47	57	41
40-60	25	46	33	44	44	844	821	861	816	840	131	133	106	140	116
60 and over	14	34	25	31	28	702	709	721	716	704	284	257	254	253	268
FEMALES	386	382	363	368	357	472	454	465	443	459	142	166	172	189	184
0-5	982	994	990	980	992	17	6	9	19	7	1	..	1	1	1
5-10	894	949	952	939	952	103	48	45	58	45	3	3	3	3	3
10-15	698	696	680	743	680	296	295	311	247	313	6	9	9	10	7
15-20	122	167	135	274	140	857	807	839	687	836	21	26	26	39	24
20-40	24	37	25	36	24	869	849	868	815	865	107	114	107	149	111
40-60	9	17	11	15	14	477	517	485	459	475	514	466	504	526	511
60 and over	10	16	10	11	11	156	182	134	144	117	834	802	856	845	872
CHRISTIANS															
MALES	595	605	616	658	684	377	349	361	306	290	28	46	23	36	26
0-5	997	991	999	996	1,000	3	8	1	4	..	..	1	..	..	..
5-10	985	991	992	985	991	15	7	7	15	9	..	2	..	..	..
10-15	959	961	955	961	989	40	37	43	37	11	1	2	2	2	..
15-20	714	792	812	879	951	280	198	182	115	49	6	10	6	6	..
20-40	282	309	376	503	655	691	638	603	463	331	27	53	21	34	14
40-60	54	51	47	85	103	850	808	875	791	804	96	141	78	124	93
60 and over	31	46	24	23	43	715	638	746	638	664	254	316	230	339	293
FEMALES	512	521	498	553	512	399	380	407	342	385	89	99	95	105	101
0-5	998	993	999	997	1,000	2	6	1	3	..	..	1	..	..	..
5-10	973	983	980	983	995	27	16	19	17	5	..	1	..	..	..
10-15	886	856	829	905	935	112	137	165	86	62	2	7	6	9	9
15-20	428	483	431	571	576	560	510	556	409	419	12	7	13	20	5
20-40	104	104	83	139	143	826	818	852	753	779	70	78	67	108	78
40-60	40	54	43	63	41	591	586	570	500	568	369	360	387	437	397
60 and over	49	42	20	31	..	219	223	172	152	170	732	735	808	817	830
JAIN															
MALES	474	463	470	433	454	455	445	460	478	479	71	92	70	89	67
0-5	985	972	993	987	997	15	27	6	12	3	..	1	1	1	..
5-10	949	962	987	958	986	49	35	12	37	13	2	3	1	5	1
10-15	896	901	888	810	853	101	91	108	176	144	3	8	4	14	3
15-20	551	579	602	546	540	439	403	385	419	448	10	18	13	35	12
20-40	191	212	207	187	200	757	710	737	733	752	52	78	56	80	48
40-60	59	79	68	73	70	720	699	761	708	765	221	222	171	219	165
60 and over	33	54	62	54	41	588	562	559	584	592	379	384	379	362	367
FEMALES	313	306	278	252	257	477	463	477	499	492	210	231	245	249	251
0-5	974	985	990	989	991	24	14	9	10	8	2	1	1	1	1
5-10	824	904	878	867	846	172	88	116	122	150	4	8	6	11	4
10-15	585	458	344	334	289	404	509	631	630	684	11	33	25	36	27
15-20	53	86	18	23	13	901	857	921	907	929	46	57	61	70	58
20-40	7	31	8	8	3	801	753	785	757	789	192	216	207	235	208
40-60	4	22	4	4	2	379	423	363	388	380	617	555	653	608	618
60 and over	3	9	3	4	1	135	178	97	165	82	862	813	900	831	917

SUBSIDIARY TABLE II.—DISTRIBUTION BY CIVIL CONDITION OF

		Males.																		
		All ages.			0—5			5—10			10—15			15—40			40 and over.			
Religion.		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
CENTRAL PROVINCES																				
All religions	..	413	540	47	973	26	1	854	143	3	730	266	4	145	817	38	27	886	87	
Hindu	..	397	553	50	971	28	1	835	162	3	700	295	5	128	833	39	22	816	162	
Tribal	..	486	475	39	982	17	1	943	56	1	870	128	2	204	763	33	29	831	140	
Muslim	..	492	458	50	985	14	1	960	39	1	923	75	2	273	689	38	22	813	165	
Jain	..	474	455	71	985	15	..	949	49	2	896	101	3	273	684	43	54	695	251	
Christian	..	595	377	28	997	3	..	985	15	..	959	40	1	382	596	22	50	830	120	
NERBUDDA VALLEY																				
All religions	..	462	484	54	991	9	..	947	52	1	864	133	3	204	754	42	30	769	201	
Hindu	..	457	489	54	992	8	..	943	56	1	855	142	3	194	763	43	29	965	206	
Tribal	..	475	486	39	989	11	..	975	25	..	922	77	1	211	753	36	23	824	153	
Muslim	..	489	460	51	985	15	..	962	37	1	918	80	2	255	700	45	28	794	178	
Jain	..	505	418	77	993	7	..	982	18	..	951	46	3	301	652	47	61	652	287	
Christian	..	647	326	27	1,000	..	..	968	32	..	907	91	2	582	398	20	145	743	112
PLATEAU																				
All religions	..	454	504	42	986	14	..	921	78	1	819	178	3	176	791	33	24	825	151	
Hindu	..	438	519	43	984	16	..	903	96	1	788	209	3	158	808	34	21	821	158	
Tribal	..	475	486	39	989	11	..	944	56	..	859	139	2	195	773	32	28	832	140	
Muslim	..	504	454	42	993	7	..	975	25	..	938	60	2	275	692	33	22	825	153	
Jain	..	474	460	66	991	9	..	954	46	..	910	90	..	250	709	41	32	738	230	
Christian	..	626	357	17	993	7	..	987	13	..	985	10	5	448	541	11	62	860	78	
MARATHA PLAIN																				
All religions	..	388	556	56	970	29	1	843	153	4	705	289	6	140	820	40	24	803	173	
Hindu	..	378	567	55	968	30	2	828	167	5	680	313	7	124	885	41	23	803	174	
Tribal	..	455	496	49	971	27	2	935	62	3	868	129	3	217	748	35	38	807	155	
Muslim	..	503	448	49	986	13	1	964	35	1	932	66	2	289	674	37	22	808	170	
Jain	..	430	506	64	971	28	1	903	94	3	819	176	5	228	736	36	47	736	217	
Christian	..	625	350	25	993	4	3	970	28	2	945	52	3	544	440	16	76	828	96	
CHHATTISGARH PLAIN																				
All religions	..	385	577	38	962	37	1	782	216	2	634	362	4	104	862	34	16	856	128	
Hindu	..	367	595	38	959	40	1	756	242	2	587	299	4	85	881	34	14	858	128	
Tribal	..	513	453	34	981	19	..	942	57	1	879	119	3	223	745	32	31	838	131	
Muslim	..	448	519	33	977	23	..	935	63	2	880	118	2	240	731	29	16	883	101	
Jain	..	501	431	68	992	8	..	974	26	..	926	74	..	343	608	49	70	691	239	
Christian	..	533	431	36	990	10	..	985	15	..	966	33	1	329	642	29	37	837	126	
CHHOTA NAGPUR																				
All religions	..	489	478	33	982	18	..	935	63	2	843	152	5	144	818	38	13	870	117	
Hindu	..	480	485	35	982	18	..	933	65	2	837	158	5	139	821	40	12	870	118	
Tribal	..	500	470	30	977	22	1	930	69	1	830	166	4	146	821	33	19	871	110	
Muslim	..	418	545	37	977	23	..	866	128	6	763	227	10	167	794	39	12	883	105	
Jain	..	454	455	91	1,000	..	..	1,000	..	..	..	..	..	1,000	..	..	..	500	500
Christian	..	581	392	27	999	1	..	996	4	..	973	26	1	204	771	25	6	860	134	

1,000 EACH SEX AT CERTAIN AGES IN EACH RELIGION AND NATURAL DIVISION

Females.																		Religion.
All ages.			0-5			5-10			10-15			15-40			40 and over.			
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37		38

AND BERAR

305	549	146	950	49	1	693	301	6	469	521	10	22	817	161	6	439	555	All religions.
290	560	150	943	55	2	655	339	6	424	566	10	20	890	90	5	437	558	Hindu.
391	489	120	980	19	1	885	112	3	699	296	5	62	867	71	7	478	515	Tribal.
386	472	142	982	17	1	894	103	3	698	296	6	47	866	87	9	399	592	Muslim.
313	477	210	974	24	2	824	172	4	585	404	11	18	823	159	4	323	673	Jain.
512	399	89	998	2	..	973	27	..	886	112	2	184	760	56	41	519	440	Christian.

DIVISION

328	507	165	985	15	..	831	166	3	582	410	8	23	863	114	4	371	625	All religions.
321	511	168	984	16	..	821	176	3	565	427	8	19	863	118	4	364	632	Hindu.
358	503	139	889	11	..	890	108	2	687	309	4	54	870	76	4	439	557	Tribal.
373	485	142	983	17	..	887	111	2	672	323	5	35	877	88	6	392	602	Muslim.
340	440	220	993	6	1	921	76	3	690	301	9	18	804	178	2	311	687	Jain.
501	416	83	995	5	..	901	99	..	824	173	3	247	699	54	83	507	410	Christian.

DIVISION

344	520	136	976	24	..	810	187	3	586	408	6	36	890	74	4	437	559	All religions.
323	535	142	971	29	..	753	243	4	513	479	8	24	806	80	4	424	572	Hindu.
371	502	127	984	16	..	889	110	1	687	309	4	53	882	65	4	460	536	Tribal.
386	468	146	991	8	1	926	72	2	752	245	3	47	869	84	5	395	600	Muslim.
321	474	205	982	18	..	847	144	9	592	395	13	18	832	150	5	329	666	Jain.
568	351	81	996	4	..	991	9	..	972	28	..	323	631	46	77	487	436	Christian.

DIVISION

281	569	150	932	66	2	616	378	8	395	593	12	25	887	88	6	436	558	All religions.
268	581	151	926	72	2	582	410	8	358	629	13	20	891	89	6	436	558	Hindu.
362	501	137	973	24	3	861	135	4	666	326	8	62	859	79	10	472	518	Tribal.
401	461	138	984	15	1	900	97	3	710	285	5	53	862	85	11	404	585	Muslim.
273	527	200	942	56	2	679	316	5	445	542	13	18	844	138	6	338	656	Jain.
578	346	76	996	4	..	965	33	2	906	91	3	324	618	58	145	476	379	Christian.

DIVISION

295	566	139	938	60	2	650	344	6	434	557	9	27	895	78	6	467	527	All religions.
276	581	143	931	67	2	611	382	7	887	603	10	19	903	78	5	465	530	Hindu.
428	466	106	980	19	1	899	99	2	746	249	5	80	846	74	10	504	486	Tribal.
325	504	171	965	32	3	861	137	2	665	320	6	44	860	96	6	380	614	Muslim.
347	463	190	990	7	3	916	84	..	635	353	12	10	841	149	7	308	685	Jain.
480	395	125	895	5	..	977	22	1	939	59	2	242	687	71	28	468	504	Christian.

DIVISION

415	485	100	981	18	1	874	122	4	670	320	10	39	887	74	7	525	468	All religions.
406	490	104	980	18	2	868	127	5	661	329	10	36	889	75	6	519	475	Hindu.
426	483	91	974	24	2	865	130	5	650	342	8	41	885	74	10	546	444	Tribal.
343	524	133	975	22	3	797	193	10	562	413	25	31	877	92	7	450	543	Muslim.
364	454	182	1,000	..	..	1,000	..	..	..	..	..	125	625	250	..	..	..	Jain.
503	414	83	1,000	..	..	993	7	..	876	122	2	70	879	51	3	558	439	Christian.

**SUBSIDIARY TABLE III.—DISTRIBUTION BY MAIN AGE PERIODS AND CIVIL CONDITION
OF 10,000 OF EACH SEX AND RELIGION.**

Age.	Males.				Females.			
	Unmarried.	Married.	Widowed.	Total.	Unmarried.	Married.	Widowed.	Total.
1	2	3	4	5	6	7	8	9
All Religions								
0—10	2,638	228	5	2,871	2,418	457	10	2,885
10—15	854	310	5	1,169	516	573	11	1,100
15—40	584	3,291	153	4,028	110	3,609	357	4,076
40 and over	43	1,579	310	1,932	11	852	1,076	1,939
Total	4,119	5,408	473	10,000	3,055	5,491	1,454	10,000
HINDU								
0—10	2,589	254	5	2,848	2,333	511	11	2,855
10—15	820	345	6	1,171	466	619	12	1,097
15—40	518	3,356	156	4,030	83	3,628	365	4,076
40 and over	41	1,593	317	1,951	10	860	1,102	1,972
Total	3,968	5,548	484	10,000	2,892	5,618	1,490	10,000
TRIBAL								
0—10	2,993	107	3	3,103	2,882	178	5	3,065
10—15	1,010	148	3	1,161	757	320	6	1,083
15—40	804	2,997	129	3,930	254	3,556	294	4,104
40 and over	53	1,501	252	1,806	12	836	900	1,748
Total	4,860	4,753	387	10,000	3,905	4,890	1,205	10,000
MUSLIM								
0—10	2,690	70	2	2,762	2,842	166	5	3,013
10—15	1,071	88	2	1,161	810	343	6	1,159
15—40	1,139	2,871	157	4,167	189	3,497	350	4,036
40 and over	43	1,552	315	1,910	16	715	1,061	1,792
Total	4,943	4,581	476	10,000	3,857	4,721	1,422	10,000
CHRISTIAN								
0—10	3,124	25	1	3,150	3,232	42	2	3,276
10—15	1,186	50	2	1,238	1,097	136	2	1,237
15—40	1,561	2,435	91	4,087	731	3,023	222	3,976
40 and over	77	1,265	183	1,525	63	665	783	1,511
Total	5,948	3,775	277	10,000	5,123	3,868	1,009	10,000
JAIN								
0—10	2,462	77	2	2,541	2,432	240	7	2,679
10—15	1,064	112	3	1,179	623	431	12	1,066
15—40	1,106	2,931	183	4,220	72	3,421	661	4,154
40 and over	110	1,432	518	2,060	8	678	1,415	2,101
Total	4,742	4,552	706	10,000	3,135	4,770	2,095	10,000

SUBSIDIARY TABLE IV.—PROPORTION OF THE SEXES BY CIVIL CONDITION AT CERTAIN AGES FOR RELIGIONS AND NATURAL DIVISIONS.

Natural division and religion.	Number of females per 1,000 males.														
	All ages.			0—10			10—15			15—40			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

CENTRAL PROVINCES AND BERAR

All religions	741	1,016	3,073	916	1,975	1,994	603	1,801	2,109	188	1,096	2,335	258	539	3,464
Hindu	730	1,015	3,082	903	2,020	1,982	569	1,797	2,104	160	1,082	2,344	251	542	3,476
Tribal	827	1,058	3,207	990	1,718	2,148	771	2,223	1,993	325	1,220	2,346	247	573	3,672
Muslim	706	933	2,704	956	2,142	2,191	685	3,556	2,365	150	1,103	2,016	341	417	3,053
Jain	614	972	2,748	728	2,878	3,000	531	3,581	3,215	571	1,083	3,264	655	429	2,533
Christian	816	1,000	3,048	980	1,552	429	876	2,632	1,444	353	1,175	2,314	772	586	3,448

(1) NERBUDDA VALLEY DIVISION

All religions	682	1,006	2,937	915	2,724	2,711	598	2,726	2,607	108	1,096	2,583	144	485	3,126
Hindu	677	1,007	2,961	908	2,735	2,837	585	2,651	2,635	92	1,089	2,659	132	484	3,122
Tribal	777	1,070	3,240	978	3,134	2,667	703	3,798	2,867	269	1,218	2,265	197	549	3,745
Muslim	678	938	2,456	937	2,240	1,500	631	3,495	2,000	118	1,067	1,679	196	429	2,936
Jain	626	978	2,653	938	3,017	4,500	646	5,802	3,000	51	1,096	3,352	25	476	2,393
Christian	632	1,042	2,512	964	3,235	..	938	1,978	1,500	293	1,225	1,851	468	553	2,968

(2) PLATEAU DIVISION

All religions	623	830	2,567	768	1,796	2,313	544	1,722	1,728	179	922	1,797	155	433	2,946
Hindu	743	1,034	3,304	931	2,343	2,879	611	2,143	2,326	155	1,118	2,393	186	538	3,751
Tribal	824	1,089	3,453	992	1,804	1,976	768	2,130	1,540	302	1,264	2,247	164	588	4,169
Muslim	725	977	3,290	963	2,302	5,000	736	3,742	1,400	157	1,036	2,401	224	458	3,728
Jain	650	989	2,965	905	2,762	..	594	4,032	..	70	1,159	3,600	143	416	2,709
Christian	891	963	4,571	900	600	..	1,010	3,000	..	780	1,262	4,571	1,062	484	4,800

(3) MARATHA PLAIN DIVISION

All religions	701	998	2,670	880	2,401	1,663	551	1,990	1,993	172	1,065	2,151	248	492	2,927
Hindu	692	1,001	2,667	866	2,418	1,648	510	1,946	1,968	159	1,055	2,140	231	496	2,930
Tribal	824	1,047	2,930	1,015	1,798	1,798	798	2,628	2,518	309	1,240	2,453	260	550	3,142
Muslim	714	923	2,521	961	2,207	2,000	703	3,972	2,583	158	1,112	2,015	411	401	2,745
Jain	597	977	2,941	874	2,873	2,000	491	2,779	2,500	77	1,065	3,568	112	419	2,356
Christian	801	855	2,668	1,029	1,171	333	945	1,714	1,000	481	1,132	2,833	1,358	400	2,725

(4) CHHATTISGARH PLAIN DIVISION

All religions	806	1,036	3,913	939	1,563	2,453	642	1,443	2,200	277	1,116	2,519	411	631	4,762
Hindu	801	1,037	4,011	929	1,565	2,451	608	1,418	2,204	239	1,107	2,529	439	639	4,900
Tribal	842	1,041	3,145	993	1,489	2,426	795	1,960	2,037	378	1,197	2,454	301	580	3,561
Muslim	707	947	5,125	961	1,880	2,714	675	2,470	4,250	173	1,103	3,110	409	465	6,521
Jain	573	886	2,293	1,002	2,455	1,000	571	3,956	3,000	21	1,024	2,264	77	354	2,278
Christian	997	1,012	3,715	1,040	1,074	1,000	1,049	1,939	2,000	863	1,258	2,911	786	595	4,258

(5) CHHOTA NAGPUR DIVISION

All religions	824	985	2,913	959	1,586	2,691	697	1,844	1,886	270	1,092	1,956	459	561	3,712
Hindu	821	980	2,881	961	1,598	2,945	683	1,803	1,895	259	1,089	1,887	454	551	3,735
Tribal	828	1,001	3,005	939	1,579	2,591	727	1,914	1,848	288	1,095	2,239	471	562	3,641
Muslim	776	909	3,405	996	1,305	2,250	629	1,556	2,500	173	1,042	2,250	545	453	4,577
Jain	800	1,000	2,000	600	..	..	..	..	..	1,000	1,250	2,000	..	..	..
Christian	844	1,030	2,997	..	963	1,043	746	4,035	3,000	345	1,145	2,051	409	681	3,445

SUBSIDIARY TABLE V.—DISTRIBUTION BY CIVIL CONDITION

Serial No.	Caste and locality.	Distribution of 1,000 males of each age by civil condition.																				
		All ages.			0—6			7—13			14—16			17—23			24—43			44 and over.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
	The twice born ..	445	488	67	981	18	1	874	123	3	684	308	8	407	574	19	222	644	134	51	699	250
1	Bania, C. P. and Berar ..	448	478	74	979	19	2	894	103	3	719	268	13	381	597	22	117	807	76	57	670	273
2	Brahman, C. P. and Berar ..	474	454	72	985	14	1	937	60	3	796	198	6	510	473	17	138	792	70	62	670	268
3	Rajput, C. P. and Berar ..	413	529	58	976	24	..	802	195	3	559	433	8	301	680	19	82	855	63	35	747	218
	Higher cultivators ..	364	576	60	966	33	1	720	274	6	396	585	19	164	808	28	38	894	68	17	780	203
4	Ahir (Hindu), C. P. and Berar ..	400	549	51	967	32	1	762	234	4	450	534	16	188	780	32	40	896	64	18	799	183
	Ahir (Tribal), C. P. and Berar ..	475	483	42	996	4	..	938	62	..	766	234	..	436	549	15	67	886	47	28	814	158
5	Kunbi ..	336	597	67	968	30	2	687	303	10	340	640	20	125	848	27	33	897	70	15	774	211
	Maratha Division ..	334	598	68	967	31	2	682	308	10	336	644	20	124	849	27	33	895	72	16	772	212
	Chhindwara ..	333	608	59	976	24	..	695	303	2	281	702	17	81	893	26	20	917	63	6	798	196
	Nimar ..	355	567	78	987	13	..	834	157	9	443	506	51	200	782	18	39	887	74	10	710	280
	Betul ..	370	578	52	984	16	..	741	254	5	400	579	21	158	819	23	27	921	52	9	804	187
6	Kurmi ..	364	581	55	941	58	1	680	315	5	400	587	13	180	787	33	41	890	69	22	779	199
	Nerbudda Valley ..	417	520	63	986	14	..	857	141	2	558	429	13	287	685	28	55	867	78	35	724	241
	Plateau Division ..	432	517	51	997	3	..	914	85	1	613	382	5	217	766	17	48	890	62	45	739	216
	Chhattisgarh Administrative Division ..	319	629	52	912	86	2	538	456	6	241	746	13	91	871	38	28	907	65	12	812	176
	Nine States of Chhattisgarh Plain Division ..	320	643	37	890	108	2	550	443	7	247	744	9	137	813	50	49	915	36	12	870	118
7	Lodhi, C. P. and Berar ..	434	516	50	977	22	1	829	169	2	585	408	7	260	722	18	59	881	60	28	758	214
8	Mali, C. P. and Berar ..	336	605	59	961	37	2	653	340	7	288	689	23	113	859	28	24	910	66	12	794	194
9	Maratha, C. P. and Berar ..	378	551	71	977	22	1	803	191	6	505	472	23	231	740	29	54	865	81	19	760	221
	Higher artisans ..	403	535	62	976	24	..	830	147	23	534	414	52	231	743	26	52	882	66	17	789	194
10	Barhai, C. P. and Berar ..	380	549	71	979	20	1	793	159	48	479	433	88	204	766	30	46	890	64	16	789	195
11	Sunar, C. P. and Berar ..	421	524	55	973	26	1	860	136	4	583	396	21	252	725	23	58	875	67	18	788	194
	Serving castes ..	408	542	50	973	26	1	819	177	4	522	464	14	200	775	25	32	912	56	19	791	190
12	Dhimar, C. P. and Berar ..	424	530	46	977	22	1	843	153	4	555	432	13	219	761	20	30	917	53	18	800	182
13	Kawat ..	417	540	43	985	13	2	789	204	7	546	443	11	162	821	17	25	933	42	106	703	191
	Jubbulpore ..	445	513	42	992	6	2	787	202	11	486	498	16	215	762	23	38	915	47	125	685	190
	Narsinghpur ..	430	521	49	1,000	..	..	1,000	..	..	333	667	..	227	773	..	1,000	..	..	..	667	333
	Chanda ..	389	567	44	978	21	1	782	214	4	471	519	10	104	883	13	14	94	38	98	717	185
14	Nai, C. P. and Berar ..	394	553	53	961	38	1	791	206	3	506	480	14	198	773	29	37	902	61	16	779	205
15	Mhali, Maratha Division ..	355	585	60	968	31	1	759	235	6	389	596	15	132	830	38	32	902	66	18	788	194
	Lower artisans and traders ..	364	588	48	950	49	1	666	329	5	347	641	12	140	837	23	29	917	54	22	800	178
16	Banjara ..	494	457	49	979	21	..	887	108	5	628	357	15	330	638	32	65	878	57	93	712	195
	Plateau Division ..	529	422	49	984	16	..	930	66	4	840	160	..	560	424	16	160	782	58	62	738	200
	Maratha Division ..	483	468	49	976	23	1	870	123	7	575	407	18	277	690	33	45	902	53	107	698	195
	Chhattisgarh Administrative Division ..	480	468	52	977	22	1	866	132	2	691	306	3	349	587	64	93	845	62	43	775	182
	Eight States of Chhattisgarh Plain Division ..	440	503	57	979	21	..	887	113	..	482	518	..	336	570	94	89	850	61	26	793	181
	Nimar ..	560	397	43	990	10	..	977	22	1	865	132	3	541	445	14	108	828	64	39	758	203
	Bastar ..	512	419	69	997	3	..	936	64	..	723	253	24	458	523	19	156	730	114	44	752	204
17	Kalar, C. P. and Berar ..	385	563	52	958	40	2	762	234	4	473	516	11	193	786	21	43	897	60	24	789	187
18	Lohar, C. P. and Berar ..	412	542	46	969	30	1	831	165	4	542	449	9	226	754	20	43	902	55	26	808	166
19	Teli, C. P. and Berar ..	330	623	47	940	59	1	580	415	5	237	750	13	79	898	23	18	929	53	10	814	176

OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES

Distribution of 1,000 females of each age by civil condition.

All ages.			0-6			7-13			14-16			17-23			24-43			44 and over.			Serial No.
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44		45
308	500	192	962	37	1	696	296	8	172	797	31	29	915	56	11	768	224	7	314	679	
304	495	201	955	44	1	702	292	6	115	859	26	21	927	52	16	743	241	13	274	713	1
329	463	208	977	22	1	796	196	8	220	745	35	35	898	67	11	734	255	5	291	704	2
289	538	173	951	48	1	597	395	8	155	815	30	28	927	45	9	805	186	6	354	640	3
260	587	153	902	96	2	434	556	10	96	878	26	27	938	35	8	837	155	5	399	596	
309	554	137	935	64	1	585	410	5	153	830	17	37	932	31	8	851	141	5	406	589	4
348	506	146	996	4	..	866	134	..	370	630	..	109	876	15	12	874	114	5	391	604	
223	620	157	867	130	3	312	674	14	53	910	37	26	939	35	7	843	150	3	415	582	5
221	622	157	862	135	3	309	677	14	55	907	38	28	936	36	8	842	150	3	419	578	
220	623	157	866	131	3	243	742	15	21	955	24	6	970	24	1	860	139	1	381	618	
247	599	154	987	12	1	476	518	6	16	975	9	1	985	14	2	834	164	1	323	676	
251	589	160	944	55	1	384	604	12	29	951	20	5	971	24	3	855	142	3	380	617	
264	579	157	909	88	3	457	532	11	63	919	18	16	953	31	5	826	169	5	369	626	6
288	544	168	971	29	..	641	354	5	84	893	23	23	934	43	4	805	191	3	310	687	
311	515	174	989	11	..	670	327	3	141	850	9	17	962	21	3	810	187	3	274	723	
245	606	149	868	128	4	328	658	14	33	952	15	8	969	23	5	841	154	8	402	590	
236	618	146	861	137	2	323	674	3	89	889	22	48	932	20	12	862	126	2	466	532	
304	526	170	964	35	1	648	347	5	145	834	21	15	949	36	4	802	194	2	338	660	7
245	609	146	889	108	3	348	642	10	87	888	25	24	944	32	7	854	139	5	421	574	8
254	568	178	885	113	2	479	510	11	120	859	21	36	914	50	13	789	198	10	356	634	9
280	559	161	943	56	1	524	470	6	78	901	21	21	942	37	7	822	171	7	358	635	
273	573	154	942	57	1	479	514	7	68	911	21	25	943	32	6	847	147	6	360	634	10
285	548	167	943	56	1	558	436	6	85	894	21	19	940	41	8	802	190	7	357	636	11
301	555	144	948	51	1	573	421	6	113	867	20	22	947	31	6	840	154	4	359	637	
319	546	135	955	44	1	622	373	5	129	850	21	23	946	31	6	845	149	4	391	605	12
294	554	152	960	39	1	501	489	10	82	896	22	7	955	38	4	813	183	3	313	684	13
316	525	159	992	8	..	599	385	16	116	849	35	14	942	44	3	803	194	..	311	689	
343	582	75	1,000	..	..	909	91	..	..	1,000	..	..	1,000	..	..	1,000	..	..	412	588	
271	579	150	927	71	2	371	623	6	57	931	12	..	966	34	4	816	180	5	312	683	
283	559	158	942	57	1	561	434	5	94	888	18	22	947	31	5	833	162	2	354	644	14
241	598	161	914	82	4	351	639	10	65	913	22	21	951	28	6	834	160	4	362	634	15
271	593	136	907	91	2	421	572	7	98	883	19	28	944	28	11	857	132	7	413	580	
382	488	130	971	28	1	732	262	6	244	722	34	73	878	49	27	817	156	22	423	555	16
365	462	173	994	6	..	912	88	..	341	647	12	44	931	25	8	839	153	2	249	749	
390	491	119	968	31	1	702	290	8	240	722	38	84	864	52	32	820	148	26	465	509	
330	470	200	960	39	1	826	171	3	297	670	33	63	881	56	17	799	184	12	334	654	
322	493	185	932	68	..	725	275	..	398	570	32	77	877	46	63	738	199	32	384	584	
367	497	136	991	8	1	848	150	2	154	835	11	16	956	28	6	837	157	2	280	718	
367	448	185	987	10	3	839	152	9	367	608	25	67	886	47	40	697	263	52	318	630	
286	563	151	931	67	2	519	475	6	127	845	28	27	937	36	10	836	154	7	386	607	71
314	547	139	955	44	1	602	391	7	138	841	21	30	940	30	12	855	133	8	390	602	18
243	623	134	873	125	2	323	670	7	59	928	13	20	957	23	9	868	123	5	421	574	19

SUBSIDIARY TABLE V.—DISTRIBUTION BY CIVIL CONDITION

Serial No.		Caste and locality.		Distribution of 1,000 males of each age by civil condition.																				
				All ages.			0—6			7—13			14—16			17—23			24—43			44 and over.		
				Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23		
20	Primitive tribes	456	502	42	979	21	..	881	117	2	643	347	10	298	681	21	52	898	50	24	812	164		
	Baiga (Hindu)	484	489	27	991	9	..	905	95	..	617	376	7	328	655	17	74	894	32	24	862	114		
	Jubbulpore	522	448	30	1,000	..	..	947	53	..	658	342	..	434	543	23	83	877	40	15	849	136
	Mandla	471	504	25	989	11	..	884	116	..	615	374	11	260	724	16	60	911	29	18	879	103		
	Balaghat	420	546	34	..	1,000	..	1,000	..	..	474	526	..	478	522	..	250	727	23	250	563	187
	Baiga (Tribal)	477	496	27	986	14	..	900	100	..	604	390	6	274	704	22	71	892	37	27	877	96		
	Jubbulpore	540	420	40	1,000	..	..	1,000	..	..	941	59	..	650	350	..	71	881	48	..	818	182
	Mandla	458	515	27	780	20	..	887	113	..	533	461	6	227	751	22	60	902	38	23	882	95		
	Balaghat	525	448	27	998	2	..	932	68	..	774	220	6	382	592	26	101	863	36	38	867	95		
21	Bharia or Bhumia (Hindu).	465	507	28	991	9	..	926	73	1	633	356	11	245	739	16	35	934	31	18	849	132		
	Jubbulpore	465	507	28	991	9	..	925	74	1	627	362	11	243	742	15	35	935	30	19	849	132		
	Narsinghpur	472	491	37	984	16	..	958	42	..	875	125	..	279	674	47	19	923	58	31	861	108		
	Chhindwara	396	585	19	1,000	..	..	1,000	..	..	..	1,000	..	500	500	..	913	87	..	..	857	143
	Bharia or Bhumia (Tribal).	499	470	31	990	10	..	941	59	..	661	336	3	331	656	13	62	896	42	40	818	142		
	Jubbulpore	400	400	200	1,000	1,000	..	400	600	1,000	1,000	..	
	Narsinghpur	483	483	34	1,000	..	..	978	22	..	732	268	..	446	554	..	58	901	41	56	761	183
	Chhindwara	502	468	30	989	11	..	935	65	..	652	344	4	307	677	16	63	895	42	37	830	133		
22	Bhil, Nimar	405	546	49	993	7	..	912	86	2	476	520	4	120	867	13	12	928	60	10	783	207		
23	Gond (Hindus), C. P. and Berar.	423	535	42	976	23	1	846	151	3	585	406	9	242	731	27	39	911	50	17	832	151		
	Gond (Tribal), C. P. and Berar.	462	494	44	981	19	..	911	88	1	706	289	5	338	647	15	57	891	52	33	795	172		
24	Halba	467	490	43	982	18	..	841	158	1	608	378	14	312	668	20	81	855	64	30	812	158		
	Chanda	464	485	51	990	10	..	891	109	..	754	246	..	411	584	5	118	829	53	15	767	218		
	Bastar	506	440	54	992	8	..	884	115	1	667	311	22	379	589	32	110	799	91	23	787	190		
25	Kawar	421	524	55	964	35	1	784	214	2	422	537	41	212	738	50	45	890	65	26	781	193		
	Chanda	447	515	38	971	29	..	905	95	..	481	481	38	164	818	18	30	935	35	19	832	149		
	Chhattisgarh Administrative Division.	448	508	44	965	34	1	817	181	2	523	471	6	247	731	22	46	898	56	20	799	181		
	Nine States of Chhattisgarh Plain Division.	381	548	71	965	35	..	727	270	3	329	599	72	165	746	89	44	872	79	35	753	212		
26	Kol (Hindu)	447	515	38	986	14	..	901	98	1	621	370	9	207	770	23	32	921	47	19	822	159		
	Jubbulpore	450	512	38	986	14	..	917	82	1	640	351	9	211	765	24	32	922	46	19	819	162		
	Mandla	423	551	26	990	10	..	846	143	11	529	448	23	117	876	7	29	943	28	21	867	112		
	Chhota Nagpur States	400	553	47	988	12	..	625	375	..	200	800	..	170	798	32	41	865	94	..	856	144		
	Kol (Tribal)	379	592	29	968	32	..	530	464	6	513	373	114	111	867	22	31	948	21	18	872	110		
	Jubbulpore	356	578	66	1,000	..	..	1,000	..	..	1,000	..	..	167	833	..	..	846	154	..	909	91
	Mandla	405	575	20	957	43	..	756	241	3	442	558	..	106	894	..	27	956	17	11	869	120		
	Chhota Nagpur States	342	617	41	984	16	..	228	761	11	585	184	231	120	822	58	38	939	23	35	879	86		
27	Korku (Hindu)	510	457	33	988	12	..	961	38	1	804	193	3	389	595	16	49	913	38	13	836	151		
	Hoshangabad	499	460	41	995	4	1	982	18	..	880	120	..	454	533	13	60	892	48	10	820	170		
	Amraoti	515	454	31	979	21	..	937	61	2	788	208	4	392	592	16	59	902	39	20	840	140		
	Nimar	499	473	28	992	8	..	975	25	..	765	233	2	323	660	17	24	943	33	5	855	140		
	Betul	547	413	40	996	4	..	976	24	..	887	109	4	506	477	17	78	884	38	9	797	194		
	Korku (Tribal)	519	441	40	989	11	..	981	19	..	851	145	4	425	561	14	56	899	45	14	807	179		
	Hoshangabad	496	456	48	982	18	..	988	12	..	893	99	8	486	501	13	60	875	65	13	809	178		
	Amraoti	495	464	41	996	4	..	926	68	6	840	160	..	333	657	10	32	929	39	19	803	178		
	Nimar	501	465	34	985	15	..	980	20	..	786	211	3	335	653	12	32	926	42	15	826	159		
	Betul	546	413	41	994	6	..	987	13	..	891	105	4	513	471	16	78	881	41	13	793	194		
28	Maria	533	431	36	984	16	..	878	120	2	634	355	11	418	569	13	127	824	49	29	793	178		
	Chanda	521	435	44	975	24	1	903	95	2	749	245	6	469	517	14	116	827	57	21	784	195		
	Bastar	536	430	34	986	14	..	873	126	1	611	378	11	406	581	13	129	823	48	31	795	174		
29	Oraon (Tribal)	565	407	28	976	24	..	961	38	1	795	195	10	351	632	17	33	932	35	24	822	154		
	Chhota Nagpur Division	551	421	28	957	43	..	930	69	1	685	296	19	307	674	19	44	920	36	41	811	148		
	Oraon (Christian) Jashpur	581	392	27	1,000	..	..	994	6	..	908	90	2	394	591	15	22	944	34	4	836	160

OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES—contd.

Distribution of 1,000 females of each age by civil condition.

All ages.			0-6			7-13			14-16			17-23			24-43			44 and over.			Serial No.
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45
367	507	126	972	27	1	774	222	4	305	677	18	69	904	27	18	887	128	9	429	562	20
373	521	106	986	14	..	734	264	2	224	772	4	39	944	17	30	869	101	14	406	580	
408	477	115	996	4	..	781	219	..	427	560	13	89	890	21	44	820	136	23	359	618	
367	533	100	982	18	..	728	272	..	147	853	..	17	966	17	23	891	86	8	433	559	
160	672	168	..	..	..	500	462	38	125	875	..	71	929	..	48	857	95	48	238	714
378	533	89	979	19	2	741	256	3	187	803	10	49	938	13	9	909	82	6	496	498	
452	394	154	976	24	..	931	69	..	..	1,000	..	250	750	..	77	712	211	42	292	666
360	554	86	974	26	..	702	294	4	148	840	12	34	953	13	6	914	80	4	516	480	
422	485	93	992	3	5	824	176	..	297	698	5	79	905	16	12	912	76	6	460	534	
360	493	147	951	26	23	841	135	24	300	586	114	55	931	34	12	834	154	4	375	621	21
361	495	144	949	27	24	843	132	25	304	579	117	34	945	21	13	834	153	4	380	616	
331	438	231	1,000	..	..	698	302	..	160	840	..	78	469	453	6	832	162	..	262	738
321	490	189	1,000	..	..	1,000	..	..	1,000	..	..	1,000	..	..	..	750	250	..	400	600
375	492	133	995	5	..	833	167	..	191	802	7	61	905	34	13	849	138	8	380	612	
364	636	..	1,000	..	..	850	150	..	..	1,000	..	..	1,000	..	..	1,000	..	..	509	491
405	503	92	1,000	..	..	824	176	..	258	742	..	81	865	54	..	897	103	..	367	624
371	490	139	994	6	..	835	165	..	185	808	7	59	911	30	15	842	143	9	367	624	
313	564	123	983	16	1	618	377	5	18	956	26	6	962	32	2	852	146	1	358	641	22
332	528	140	965	34	1	700	295	5	239	738	23	48	922	30	15	855	130	10	418	572	
369	502	129	973	26	1	818	179	3	365	625	10	78	900	22	18	861	121	5	418	577	
361	498	141	973	26	1	667	330	3	233	754	13	58	908	34	14	788	198	4	399	597	24
337	477	186	968	29	3	616	377	7	192	780	28	59	875	66	22	713	265	5	298	697	
399	455	146	981	18	1	734	260	6	294	687	19	86	821	93	22	757	221	3	341	656	
347	526	127	962	37	1	706	290	4	203	772	25	54	882	64	15	844	141	20	499	481	25
358	500	142	958	42	..	726	273	1	135	846	19	60	880	60	39	802	159	8	384	608	
363	512	125	960	39	1	722	274	4	225	761	14	76	895	29	17	840	143	12	476	512	
323	547	130	964	35	1	679	317	4	180	784	36	28	865	107	10	852	138	32	531	437	
366	509	125	986	14	..	827	171	2	288	701	11	46	935	19	13	845	142	8	375	617	26
369	505	126	986	14	..	845	153	2	307	683	10	49	934	17	13	845	142	8	376	616	
308	555	137	975	25	..	574	426	..	42	937	21	6	948	46	13	803	184	9	269	722	
334	567	99	1,000	..	..	585	409	6	80	900	20	15	949	36	6	898	96	9	426	565
351	549	100	957	42	1	654	342	4	132	859	9	36	922	42	9	867	124	1	450	549	
333	616	51	1,000	..	..	833	167	..	250	750	..	..	1,000	..	..	1,000	..	..	714	286
314	586	100	939	60	1	534	461	5	47	953	..	13	974	13	2	900	98	..	434	566	
409	491	100	985	15	..	827	170	3	237	742	21	73	840	87	19	820	161	5	484	511	
425	476	99	989	10	1	897	102	1	338	655	7	71	909	20	18	879	103	13	424	563	27
390	488	122	990	10	..	903	97	..	322	669	9	57	925	18	12	891	97	5	386	609	
452	462	86	985	14	1	896	103	1	375	621	4	94	880	26	30	871	99	10	480	510	
405	492	103	992	8	..	877	121	2	255	734	11	40	944	16	8	875	117	5	387	608	
449	454	97	997	3	..	951	49	..	510	490	..	118	869	13	15	903	82	6	437	557	
429	476	95	992	8	..	896	102	2	391	603	6	80	905	15	12	898	90	7	446	547	
402	486	112	984	16	..	894	98	8	422	574	4	97	889	14	16	881	103	10	404	586	
384	546	70	996	4	..	537	458	5	257	736	7	41	932	27	9	920	71	4	547	449	
422	490	88	990	10	..	900	99	1	274	717	9	36	948	16	6	897	97	7	462	531	
449	453	98	995	5	..	955	45	..	516	480	4	122	865	13	16	902	82	5	438	557	
452	461	87	982	17	1	792	205	3	403	563	34	174	805	21	50	833	117	22	476	502	28
469	425	106	980	19	1	894	105	1	545	442	13	213	768	19	45	829	126	20	363	617	
449	469	82	982	17	1	768	228	4	367	593	40	165	814	21	51	835	114	23	507	470	
507	422	71	974	26	..	928	71	1	396	590	14	87	895	18	27	897	76	25	507	468	29
511	430	59	954	46	..	872	126	2	311	670	19	89	893	18	45	888	67	52	523	425	
503	413	84	1,000	..	..	990	10	..	500	491	9	85	897	18	9	905	86	2	439	505

SUBSIDIARY TABLE V.—DISTRIBUTION BY CIVIL CONDITION

Serial No.	Caste and locality.	Distribution of 1,000 males of each age by civil condition.																				
		All ages.			0-6			7-13			14-16			17-23			24-43			44 and over		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
30	Sawara or Saonr (Hindu)	445	516	39	964	35	1	899	101	..	623	372	5	233	748	19	27	922	51	11	836	153
	<i>Saugor</i>	486	483	31	998	2	..	977	22	1	819	175	6	320	663	17	31	934	35	14	849	137
	<i>Damoh</i>	470	498	32	1,000	..	..	981	19	..	851	149	..	430	567	3	51	914	35	8	860	132
	<i>Chhattisgarh Administrative Division.</i>	455	503	42	934	65	1	896	103	1	537	458	5	189	793	18	24	917	59	12	813	175
	<i>Nine States of Chhattisgarh Plain Division.</i>	367	586	47	980	20	..	757	243	..	443	551	6	148	826	26	15	921	64	10	850	140
	Depressed classes	396	561	43	961	38	1	772	224	4	464	522	14	176	801	23	32	920	48	15	823	162
31	Balahi	379	574	47	995	5	..	840	158	2	380	614	6	114	874	12	22	912	66	5	816	179
	<i>Hoshangabad</i>	372	582	46	996	4	..	846	151	3	424	572	4	98	891	11	12	937	51	5	801	194
	<i>Nimar</i>	380	574	46	994	6	..	834	165	1	342	649	9	130	858	12	30	894	76	4	835	161
	<i>Makrai</i>	388	547	65	1,000	..	..	883	117	..	506	494	..	87	905	8	15	916	69	13	712	275
	<i>Balahi (Christian), Nimar</i>	414	543	43	1,000	..	..	825	171	4	378	622	..	70	907	23	11	923	66	7	810	183
32	Basor, Nerbudda Valley	461	500	39	981	19	..	897	101	2	636	346	18	224	756	20	48	901	51	36	802	162
33	Chamar, C. P. and Berar	383	579	38	937	63	..	699	298	3	434	555	11	146	832	22	25	930	45	16	832	152
34	Dhobi, C. P. and Berar	368	586	46	952	46	2	714	282	4	385	604	11	130	847	23	30	919	51	16	811	173
35	Dohor, Buldana	393	570	37	943	52	5	580	373	47	345	597	49	130	838	32	16	950	34	17	901	82
36	Ganda	432	526	42	968	30	2	816	180	4	419	548	33	190	777	33	42	906	52	20	835	145
	<i>Chhattisgarh Administrative Division.</i>	445	518	37	972	25	3	837	161	2	431	561	8	183	789	28	49	904	47	20	831	149
	<i>Nine States of Chhattisgarh Plain Division.</i>	386	567	47	955	42	3	740	257	3	349	563	88	177	793	30	23	922	55	20	849	131
	<i>Surguja</i>	501	457	42	955	45	..	915	76	9	615	323	62	206	763	31	82	858	60	36	835	129
	<i>Jashpur</i>	497	440	63	984	16	..	931	41	28	513	444	43	288	621	91	46	870	84	19	788	193
37	Ghasia	414	547	39	949	47	4	824	174	2	452	542	6	192	757	51	47	910	43	20	851	129
	<i>Chhattisgarh Administrative Division.</i>	405	558	37	940	55	5	816	182	2	471	524	5	182	783	35	41	916	43	22	853	125
	<i>Nine States of Chhattisgarh Plain Division.</i>	433	524	43	969	29	2	844	156	..	414	579	7	216	694	90	61	896	43	16	846	138
38	Kori, Nerbudda Valley	419	526	55	993	7	..	921	76	3	630	355	15	273	696	31	38	894	68	60	744	196
39	Kumhar, C. P. and Berar	384	564	52	959	40	1	750	242	8	437	553	10	183	787	30	39	904	57	15	787	198
40	Mang, Maratha Division	384	579	37	969	29	2	729	264	7	334	654	12	113	867	20	31	930	39	16	840	144
41	Mehra (Mahar), C. P. and Berar.	405	551	44	973	26	1	810	186	4	500	487	13	199	781	20	32	923	45	13	821	166
42	Mehtar	477	475	48	979	21	..	910	87	3	652	325	23	364	608	28	76	859	65	30	781	189
	<i>Nerbudda Valley</i>	491	457	52	986	13	1	943	55	2	689	284	27	386	584	30	78	851	71	34	758	208
	<i>Nagpur</i>	449	512	39	974	26	..	823	168	9	500	491	9	309	668	23	73	875	52	21	833	146
	<i>Raipur</i>	383	587	30	873	127	..	831	169	..	542	458	..	229	750	21	59	916	25	16	857	127
43	Panka	362	590	48	949	49	2	715	282	3	387	593	20	142	824	34	39	899	62	15	846	139
	<i>Mandla</i>	464	511	25	985	15	..	898	101	1	612	382	6	279	709	12	62	901	37	29	884	87
	<i>Seoni</i>	448	516	36	985	15	..	900	100	..	729	254	17	202	777	21	61	889	50	37	835	128
	<i>Balaghat</i>	470	479	51	991	6	3	897	99	4	772	210	18	404	557	39	59	875	66	17	817	166
	<i>Chhattisgarh Administrative Division.</i>	345	604	51	943	56	1	686	310	4	331	654	15	123	840	37	31	901	68	14	840	146
	<i>Nine States of Chhattisgarh Plain Division.</i>	346	604	50	939	57	4	684	312	4	354	605	41	86	876	38	47	895	58	9	853	138
	Others	574	389	37	996	4	..	965	34	1	892	106	2	668	328	4	124	819	57	48	811	141
44	Bohra (Muslim), Nimar	644	311	45	965	35	..	974	26	..	906	94	..	831	164	5	140	767	93	16	806	178
45	Indian Christian, C. P. and Berar.	570	394	36	997	3	..	964	35	1	890	108	2	656	340	4	123	822	55	50	811	139
46	Anglo-Indian, C. P. and Berar.	647	322	31	1,000	..	..	994	6	..	989	11	..	890	104	6	294	677	29	91	748	161

OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES—*concl'd.*

Distribution of 1,000 females of each age by civil condition.																						Serial No.
All ages.			0—6			7—13			14—16			17—23			24—43			44 and over.				
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.		
24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	
363	517	120	980	19	1	794	204	2	246	738	16	42	924	34	12	832	156	13	509	478	30	
379	504	117	999	1	..	872	127	1	254	736	10	26	954	20	4	845	151	2	405	593		
395	495	110	1,000	..	..	925	75	..	370	621	9	48	927	25	1	866	133	..	477	523	
380	496	124	983	16	1	829	107	4	272	716	12	31	938	31	12	822	166	5	492	503		
300	580	120	947	53	..	548	451	1	124	837	39	87	849	64	24	825	151	34	617	349		
304	563	133	932	65	3	550	441	9	142	837	21	36	934	30	11	882	137	9	423	568		
269	586	145	960	40	..	442	552	6	14	969	17	4	975	21	2	825	173	..	311	689	31	
245	593	162	923	77	..	439	557	4	20	969	11	5	980	15	1	824	175	..	303	697		
282	585	133	979	21	..	444	549	7	10	969	21	3	972	25	2	831	167	1	319	680		
259	556	185	954	46	..	421	567	12	26	961	13	..	982	18	3	761	236	..	254	746		
319	556	125	1,000	..	..	454	546	..	30	955	15	..	981	19	..	826	174	..	360	640	
337	531	132	986	14	..	740	255	5	131	846	23	15	950	35	4	839	157	3	336	661	32	
306	572	122	921	77	2	528	465	7	156	823	21	42	931	27	16	851	133	13	454	533	33	
277	581	142	916	82	2	456	536	8	93	886	21	22	947	31	8	844	148	7	397	596	34	
279	596	125	862	110	28	248	701	51	116	768	116	23	966	11	17	856	127	18	414	568	35	
350	533	117	935	63	2	728	267	5	221	756	23	74	896	30	16	856	128	6	502	492	36	
345	534	121	925	72	3	737	258	5	205	783	12	64	911	25	20	851	129	7	453	540		
339	543	118	937	61	2	657	339	4	223	731	46	94	867	39	8	856	136	3	572	425		
388	528	84	989	11	..	776	216	8	133	745	122	40	934	26	12	927	61	..	550	450		
443	471	86	999	1	..	927	69	4	352	634	14	98	865	37	15	878	107	3	614	383		
315	558	127	916	81	3	684	308	8	473	458	69	46	911	43	19	863	118	6	490	504	37	
292	579	129	901	95	4	644	344	12	148	833	19	31	940	29	18	869	113	5	476	519		
365	512	123	947	51	2	765	233	2	281	672	47	78	852	70	21	848	131	9	524	467		
308	522	170	988	11	1	711	286	3	117	863	20	33	929	38	12	806	182	23	269	708	38	
303	556	141	932	67	1	540	452	8	143	836	21	27	942	31	8	840	152	8	382	610	39	
283	589	128	901	94	5	381	608	11	109	869	22	31	935	34	13	839	148	12	433	555	40	
307	558	135	940	56	4	558	431	11	136	842	22	34	937	29	9	855	136	8	408	584	41	
366	509	125	979	19	2	750	241	9	194	780	26	53	913	34	23	824	153	22	371	607	42	
374	489	137	991	7	2	808	184	8	203	773	24	58	901	41	30	802	168	30	324	646		
367	543	90	949	49	2	633	355	12	152	800	48	28	958	14	5	876	119	..	524	476		
234	641	125	947	53	..	559	441	..	190	810	..	98	869	33	..	911	89	..	409	591		
268	583	149	915	83	2	518	472	10	142	843	15	37	933	30	8	868	124	7	444	549	43	
328	549	123	965	35	..	708	285	7	171	814	15	34	954	12	9	884	107	4	402	594		
329	505	166	1,000	..	..	769	231	..	107	893	..	9	938	53	7	832	161	..	254	746	
337	507	156	968	32	..	836	164	..	260	740	..	42	935	23	6	837	157	..	312	688		
252	592	156	909	89	2	458	529	13	129	857	14	23	944	33	8	867	125	9	429	562		
280	583	137	893	103	4	561	434	5	158	819	23	92	878	30	9	870	121	4	525	471		
513	385	102	999	1	..	970	30	..	823	174	3	380	602	18	62	817	121	31	425	544		
482	414	104	1,000	..	..	958	42	..	806	184	10	230	766	4	20	907	73	5	370	625	44
515	383	102	999	1	..	970	30	..	824	174	2	391	590	19	64	811	125	33	429	538	45	
581	334	85	1,000	..	..	990	10	..	932	62	6	600	366	34	153	768	79	121	446	433	46

APPENDIX

The result of the process of smoothing the figures and grouping the population for different age-periods, explained in Chapter IV, is that within the ternary and septenary groups of persons of different marital conditions the distribution by single year or smaller age periods is not proportionately the same. That is to say, that in the adjusted groups of all civil conditions aged 5—10 and 10—15 there will, for instance, be an undue number of married females who should have gone into the groups 10—15 and 15—20, respectively, because in the ages 7—13 there will be more married at the 13 end than at the 7 end. There will by the same token be similar room for error in the next group. The septenary and ternary groups from 5 to 23 for civil condition have therefore been extracted mathematically and are given below for the total population and separately for the principal religions, so that it may be possible to compare them with the figures shown in Imperial Table VII, and examined in the foregoing chapter.

STATEMENT I.—The population distributed by septenary and ternary age groups from 4 to 23.

Age.	Population.			Unmarried.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7
4—6 ..	1,649,064	811,653	837,411	1,518,663	772,506	746,157
7—13 ..	2,958,754	1,539,140	1,419,614	2,053,756	1,235,420	818,336
14—16 ..	1,120,254	564,646	555,608	408,754	300,592	108,162
17—23 ..	2,079,172	993,596	1,085,576	253,708	246,514	7,194
Total .. 4—23 ..	7,807,244	3,909,035	3,898,209	4,234,881	2,555,032	1,679,849

Age.	Married.			Widowed.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	8	9	10	11	12	13
4—6 ..	126,387	37,728	88,659	4,014	1,419	2,595
7—13 ..	889,780	299,050	590,730	15,218	4,670	10,548
14—16 ..	697,892	259,452	438,440	13,608	4,602	9,006
17—23 ..	1,776,190	728,260	1,047,930	49,274	18,822	30,452
Total .. 4—23 ..	3,490,249	1,324,490	2,165,759	82,114	29,513	52,601

STATEMENT II.—The population in the main religions by septenary and ternary age groups from 4 to 23.

Age.	Population.			Unmarried.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7
<i>Hindu.</i>						
4-6	1,333,722	669,602	664,120	1,241,558	633,921	607,637
7-13	2,516,348	1,294,636	1,221,712	1,633,782	1,007,088	626,694
14-16	912,986	474,960	438,296	310,232	232,120	78,112
17-23	1,800,694	839,042	961,652	193,662	180,544	13,118
Total .. 4-23	6,563,750	3,277,970	3,285,780	3,379,234	2,053,673	1,325,561
<i>Muslim.</i>						
4-6	65,436	32,631	32,805	63,729	31,917	31,812
7-13	120,500	63,248	57,252	108,924	60,186	48,738
14-16	43,308	22,770	20,538	24,782	19,182	5,600
17-23	90,088	46,470	43,618	25,678	23,476	2,202
Total .. 4-23	319,332	165,119	154,213	223,113	134,761	88,352
<i>Tribal Religion.</i>						
4-6	202,464	100,701	101,763	196,326	98,082	98,244
7-13	320,550	164,898	155,652	282,066	152,384	129,682
14-16	121,322	60,590	60,732	65,254	43,728	21,526
17-23	214,224	95,566	118,658	45,882	35,832	10,050
Total .. 4-23	858,560	421,755	436,805	589,528	330,026	259,502
<i>Christian.</i>						
4-6	10,404	5,256	5,148	10,335	5,217	5,118
7-13	18,312	9,432	8,880	17,772	9,248	8,524
14-16	7,002	3,570	3,432	5,602	3,214	2,388
17-23	12,762	6,388	6,374	5,706	3,898	1,808
Total .. 4-23	48,480	24,646	23,834	39,415	21,577	17,838

Age.	Married.			Widowed.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	8	9	10	11	12	13
<i>Hindu.</i>						
4-6	88,631	34,418	54,213	3,533	1,263	2,270
7-13	868,246	283,148	585,098	14,320	4,400	9,920
14-16	590,722	238,492	352,230	12,032	4,078	7,954
17-23	1,564,038	641,962	922,076	42,994	16,536	26,458
Total .. 4-23	3,111,637	1,198,020	1,913,617	72,879	26,277	46,602
<i>Muslim.</i>						
4-6	1,569	669	900	138	45	93
7-13	11,358	3,000	8,358	218	62	156
14-16	18,142	3,474	14,668	384	114	270
17-23	62,584	22,286	40,298	1,826	708	1,118
Total .. 4-23	93,653	29,429	64,224	2,566	929	1,637
<i>Tribal Religion.</i>						
4-6	5,820	2,517	3,303	318	102	216
7-13	37,844	12,318	25,526	640	196	444
14-16	54,996	16,486	38,510	1,072	376	696
17-23	164,380	58,272	106,108	3,962	1,462	2,500
Total .. 4-23	263,040	89,593	173,447	5,992	2,136	3,856
<i>Christian.</i>						
4-6	66	36	30	3	3	..
7-13	530	186	350	10	4	6
14-16	1,366	342	1,024	34	14	20
17-23	6,910	2,446	4,464	146	44	102
Total .. 4-23	8,872	3,004	5,868	193	65	128

CHAPTER VII

INFIRMITIES

Reference to statistics.

1. As at former Censuses four infirmities were recorded—insanity; deaf-mutism, total blindness and leprosy. The statistics appear in Imperial Table IX, and in the three subsidiary tables at the end of this chapter the following further details are given:—

I.—Number afflicted per 100,000 of the population of each sex at each of the last five censuses.

II.—Age distribution of 10,000 infirm of each sex (five censuses).

III.—Number afflicted per 100,000 persons of each sex at each age-period and number of females afflicted per 1,000 males.

Utility of the statistics.

2. The instructions for filling column 18 of the General Schedule were:—

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

These instructions are simple enough but it must at once be acknowledged that owing partly to the difficulties in the way of an accurate diagnosis and partly to intentional concealment the statistics in these tables are far less reliable than most of the other Census figures. At the Census of 1921 in England and Wales it was decided to omit the enquiry as to infirmities included in previous schedules in view of the generally recognized fact that reliable information upon these subjects cannot be expected in returns made by or on behalf of the individuals afflicted, and it has likewise seriously been proposed to drop the enquiry altogether in India. But as there are few ordinary means of obtaining statistics of any kind regarding infirmities and as the errors are to some extent constant the statistics of distribution and variation are of interest for purposes of comparison. In the tables discussed hereafter the sex ratios, age distribution and distribution by locality of those afflicted for successive Censuses show a continuity in the figures which proves them to be of some value.

Increase in infirmities.

3. Diagrams Nos. VII-1 to VII-4 show in graphic form the number per 100,000 of the population who were afflicted with each of the four infirmities dealt with in 1911, 1921 and 1931. They illustrate for three decennia the detailed figures given in subsidiary tables I and II. The proportions for all

Infirmity.	1931		1921		1911		1901		1891		1881	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Insanity	35	21	28	17	19	11	18	9	20	12	29	17
Deaf-mutism	92	63	104	72	54	39	54	40	51	37	70	53
Blindness	210	313	204	307	173	239	155	201	166	192	220	288
Leprosy	88	51	61	39	58	33	78	36	91	39	103	39

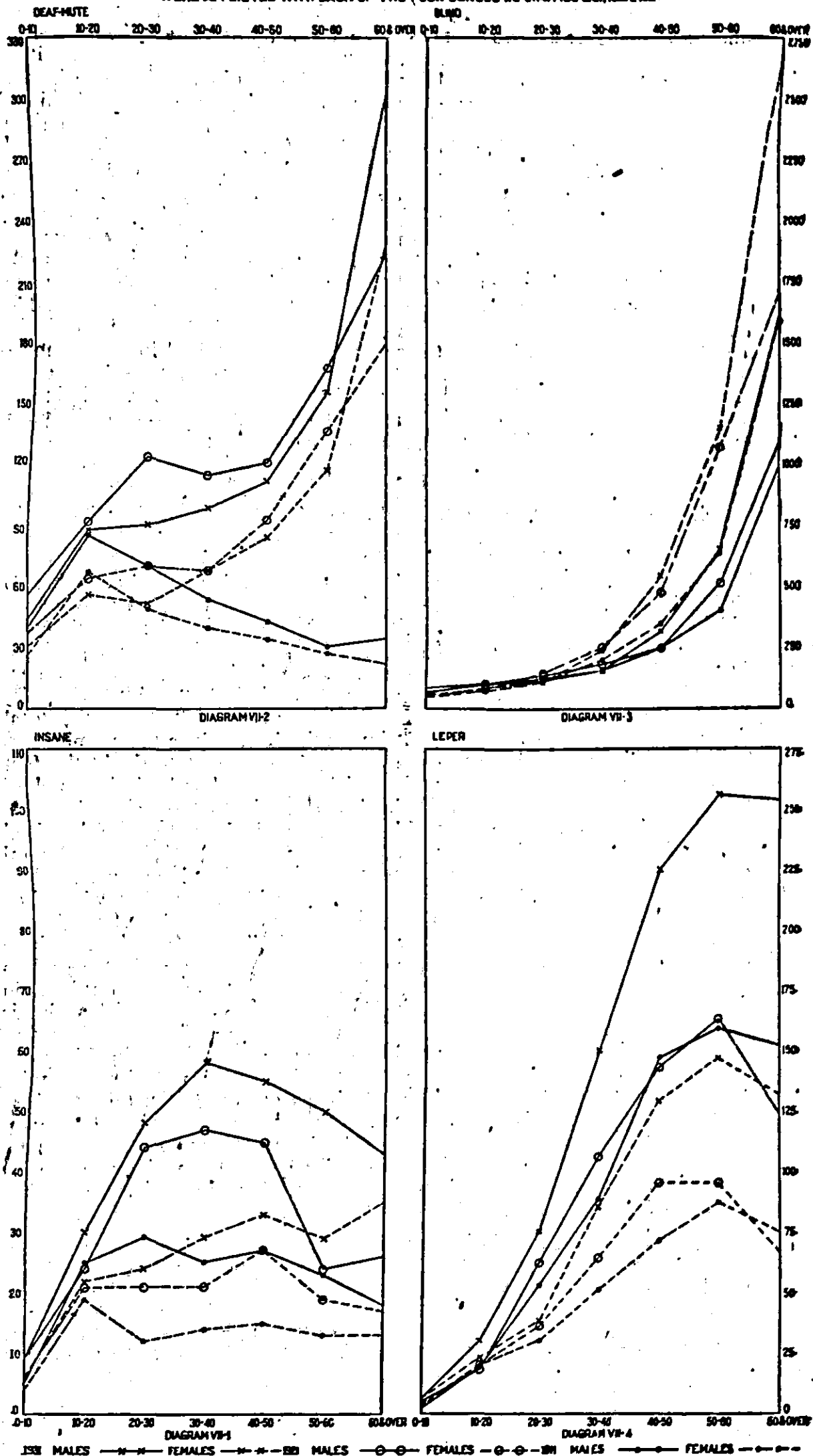
ages for the last fifty years are summarized in the marginal table. It will be observed that for three decades there has, in this province, been a general rise in the number

of those afflicted by each infirmity except that deaf-mutism is less than in 1921. This is in contrast to the state of affairs for India as a whole at the last Census when the Census Commissioner wrote:—

“There has been a continuous decline in the total number as well as in the proportion of persons recorded as afflicted up to 1901. This fall has been ascribed, partly, to a progressive improvement in the accuracy of the diagnosis and, partly, to an actual decrease in the prevalence of the infirmities, owing to the improvement in the material condition of the people, to better sanitation and (especially in the case of blindness) to the increasing number of cures effected with the aid of modern medical and surgical science.”

Mr. Marten's remarks are most probably true of the Central Provinces as well as of other provinces until 1901. The fall in the figures at that Census is generally acknowledged to have been due to the two particularly

NUMBER PER 100,000 OF THE TOTAL POPULATION AT EACH AGE PERIOD WHO WERE AFFLICTED WITH EACH OF THE FOUR CENSUS INFIRMITIES 1931, 1931 & 1936



severe famines of the preceding decade, at a time when facility of transport had not rendered scarcity administration as easy as it now is. Inefficiency in the abstraction offices in that year, when the system of slip-copying was adopted for the first time, must also not be ignored and it is well to treat the 1901 statistics in this case with caution. The rise in the figures for all infirmities between 1911 and 1931 is to be ascribed chiefly to improved enumeration but will be examined later under each separate head. It is surprising that the proportion of those afflicted did not fall after the great influenza epidemic. It must however be recognized that those who are most incapable of maintaining themselves are under modern conditions the first to receive relief from Government in times of distress. The halt, the lame, the blind and the beggars become the care of the State as soon as private charity begins to contract. Their condition is well-known to village officials and so when distress is most acute they receive regular doles for their maintenance, and are by no means the first to fall a prey to epidemic or famine. In the case of lepers there is little doubt that improved organization for their treatment has resulted in the numbers recorded at the Census being noticeably higher than they have been since 1891, when the possibility of those suffering from leucoderma and similar diseases being recorded as lepers was greater than it now is. The figures for the different infirmities are separately analysed below.

INSANITY

The figures.

4. There were 3,161 males and 1,872 females returned as insane in 1931 against 2,248 and 1,328 respectively in 1921. Diagram VII-1 shows at a glance the very heavy increase. The figures per mille already appear in paragraph 3. Even in Europe it has been found almost impossible to distinguish at a Census between that violent form of mental derangement, which constitutes true insanity, and simple idiocy. In India the difficulty in separating the two classes of mental disease is much greater, and the figures collected by enumerators must naturally include a number of persons who are merely weak-minded, and not qualified for the title of lunatic. The extent to which the two classes individually contribute to the total shown as insane can only be guessed but as the instructions to Enumerators have been similar for all past censuses there is no reason to doubt the fact of the increase shown. The number of insane per hundred thousand of the population in England and Wales in 1911, when figures were last collected at the Census, was 295, which does not include 153 per hundred thousand who were imbecile or feeble-minded. In 1931 in the Central Provinces the corresponding number was 28. It has been suggested in past reports that the high proportion of insanity in western countries when compared with India is due partly to the greater complexity of life in the former and partly to the larger consumption of liquor by the working classes. During the last twenty years the latter cause has disappeared to a very great extent and it would be interesting to know the result upon figures. In any case it is questionable whether that cause of insanity is more potent than drug-taking in India. The reports of the district committees appointed to enquire into the consumption of opium in this province in 1927 are suggestive in an analysis of the statistics of either insanity or deaf-muteness, but ganja is the more dangerous drug. In this Province alcohol certainly contributes very little to the causes of insanity, and therefore, unless the steady increase since 1901 is due simply to improved enumeration, it must presumably be ascribed to the growing complexity of life in a tract where a previously backward population has only just begun to develop.

Distribution by age and sex.

5. The ages at which the largest number of men were returned as insane were between 25 and 50 at the last three censuses and the peak figure was in the period 30—40 both in 1921 and 1931. The smoothing of the figures for the latter year makes little difference to the comparison. In 1911 the peak came earlier, in the period 20—30. The proportion of insanity among women is distinctly marked in diagram VII-1 at the period

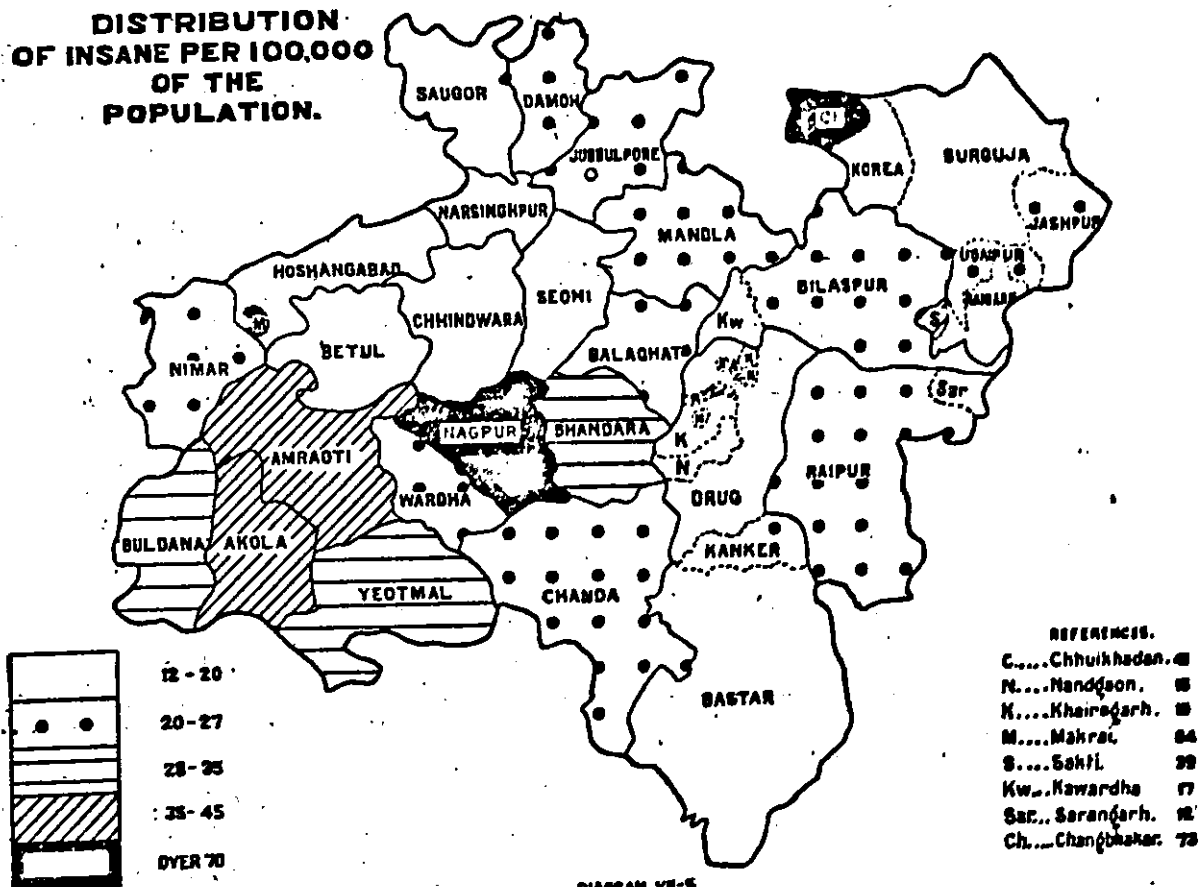
40—50 for each census, but the figure in 1931 was actually highest at ages 60 and over, which is probably an indication of the tendency of old women to become feeble-minded. There is a slight decrease in the proportion of insane returned in the age-period 0—10 which points to a smaller number of the congenitally weak-minded having been enumerated. The statistics since 1881 show that there has always been more insanity among men in this Province than among women. Such a disability in a man is of course more likely to be common knowledge of his neighbours, than a similar infirmity in a woman. The effect of drugs and the effect of sexual excesses at certain ages, which have been frankly exposed by the Opium Enquiry Committees, must also not be ignored.

6. It is interesting to find that, while the number of insane is greater in more developed neighbouring provinces than it is in the Central Provinces, lunacy among men is everywhere more than among women. It may be noted that the number per mille of insane in Madras has gone up from 20 in 1921 to 33 in 1931. The map (diagram VII-5) on this page illustrates the figures in Imperial Table IX and shows the distribution of the insane in the districts and States of the Province. The numbers are noticeably high in Makrai State, Nagpur, Changbhakar State, Amraoti and Chhuikhadan State. Next to them come Akola, Sakti State and Buldana.

Number of insane per 100,000 of population.			
Provinces.	Persons.	Males.	Females.
Bengal	44	50	38
Bombay	42	51	32
Madras	33	39	27
United Provinces	23	29	16
Bihar and Orissa	21	28	15
Punjab	29	36	21
Hyderabad State	15	18	12
Central Provinces and Berar	28	35	21
Central India Agency	23	28	18

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DISTRIBUTION OF INSANE PER 100,000 OF THE POPULATION.



The actual increase of insane in Makrai since the last census is 9, for 10 persons were returned insane against 1 only in 1921. The total population of the State is no more than 15,516, and so the figures call for no special explanation. The total number of insane in Nagpur is 687 but this figure includes 318 persons from other districts confined in the Mental Home. After deduction of the latter the proportion of those afflicted in the

district is still 39 per hundred thousand, but this is no greater than is to be expected in a well-developed area containing the only really big city in the Province. In Sakti State the absolute increase is from 6 to 19 which is negligible, especially in view of the tendency of inefficients to reproduce themselves. The case of Chhuikhadan is similar. Changbhakar State and the three Berar districts of Amraoti, Akola, Buldana also showed a high proportion of insane at the 1921 Census. At that time Mr. Roughton observed :—

“The fact that the proportion of insane is high in the districts of Mandla and Betul and in three out of the four Berar districts suggests that the use of intoxicants is certainly a contributing cause of insanity, although the actual number returned is so small that no exact conclusions can safely be based on them.”

It is interesting to notice in Subsidiary Table I that the proportion per 100,000 of male insane has fallen in Mandla and Betul since 1921 from 42 to 29 and from 30 to 27 respectively, while that of females has fallen from 32 to 20 and from 22 to 13. To ascribe these variations in figures to the excise policy of Government aiming at total prohibition, or to the Hinduization of the primitive tribes and consequent abstinence from liquor is unfortunately impossible, for a glance at the figures for previous decades shows that not only in Betul and Mandla but also in the three Berar districts the proportion of insane had risen noticeably in the decade ending in 1921. Apart from that, insanity among the primitive tribes with whom strong drink is particularly popular was found to be negligible in 1921. It seems unsafe therefore to draw any definite deductions from the variations in district figures. There is only one mental home in the Central Provinces—at Nagpur. The number of those confined there during the last decade is given in the marginal statement. The effect of the existence of the Mental

1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931
384	341	340	375	390	397	409	414	431	413	431

Home in Nagpur upon the figures shown by the map has already been noticed. The following table shows the difference between the actual proportion of insanity illustrated in diagram VII-5 and the proportion adjusted according to the birth place of those confined in the home :—

District.	Number born in the district who are in the Home.	Actual number of insane per mille as shown in map.	Adjusted figure.	District.	Number born in the district who are in the Home.	Actual number of insane per mille as shown in map.	Adjusted figure.
Nagpur	102	73	39	Chhindwara	6	18	19
Bhandara	7	30	30	Hoshangabad	18	19	23
Wardha	10	24	25	Narsinghpur	8	20	23
Chanda	18	23	25	Nimar	12	24	26
Balaghat	7	27	28	Raipur	24	27	29
Jubbulpore	28	25	28	Bilaspur	9	25	26
Saugor	13	18	20	Drug	4	16	17
Damoh	8	23	25	Amraoti	35	45	48
Seoni	4	16	16	Akola	25	40	43
Mandla	5	25	26	Buldana	13	32	34
Betul	6	20	21	Yeotmal	14	29	30

It will be seen that the difference in the adjusted figures is inconsiderable except in the case of Nagpur, which would go down a class if these figures were adopted. Balaghat, Jubbulpore, Mandla, Betul, Hoshangabad, Narsinghpur, Raipur and Amraoti would each go up one class, while in the order of prevalence of insanity in British districts Amraoti comes first followed by Akola and Nagpur—all very developed tracts.

DEAF-MUTISM

The figures.

7. The number of deaf-mutes returned in 1931 was 13,970 against 14,082 in 1921, and Subsidiary Table I shows the corresponding proportions. Diagram VII-2 indicates that it is only in the age-periods over sixty that

deaf-mutism has at all increased. The graph in fact discloses apparent errors in enumeration. At the Census up to and including that of 1911 it was laid down in the instructions that only those persons should be shown who were deaf and dumb from birth. The effect upon the graphs for 1911 is clear, for the line falls steadily after the age-group 10 to 20. Now deaf-mutism is a congenital defect, very often due to hereditary syphilis, and persons suffering from it are relatively short-lived. The proportion of such persons to the total number living at each age-period should therefore show a steady decline. Instead of this there is a steady rise in the figures for both sexes for 1931 and a more or less steady rise in those for 1921, which can only be due to the erroneous inclusion of persons who lost their hearing late in life. It is not usual for such people to become dumb as well as deaf, and so it must be admitted that the value of these figures is questionable. The diagram does however show that in the age-periods 0—10 and 10—20 the proportion of deaf-mutes in the population has fallen considerably in the last decade. The proportion for females is in fact lower even than that of 1911, which is satisfactory. The inference is that congenital deaf-mutism is on the decrease.

8. The number of those suffering from this affliction is noticeably larger than in other important and neighbouring provinces.

Deaf-mutes per 100,000 of population.			
Province.	Persons.	Males.	Females.
Bengal	70	81	58
Bombay	68	81	53
Madras	71	81	62
Punjab	68	78	55
United Provinces	52	62	42
Bihar and Orissa	63	77	49
Hyderabad State	26	30	22
Central India Agency	29	32	25
Central Provinces and Berar	78	92	64

Distribution by locality. The prevalence of syphilis in certain areas may account for this, or inclusion in the figures of old people who are deaf only. As in the case of insanity and leprosy the proportion of males afflicted is much greater than that of females.

DISTRIBUTION OF DEAF-MUTES PER 100,000 OF THE POPULATION.

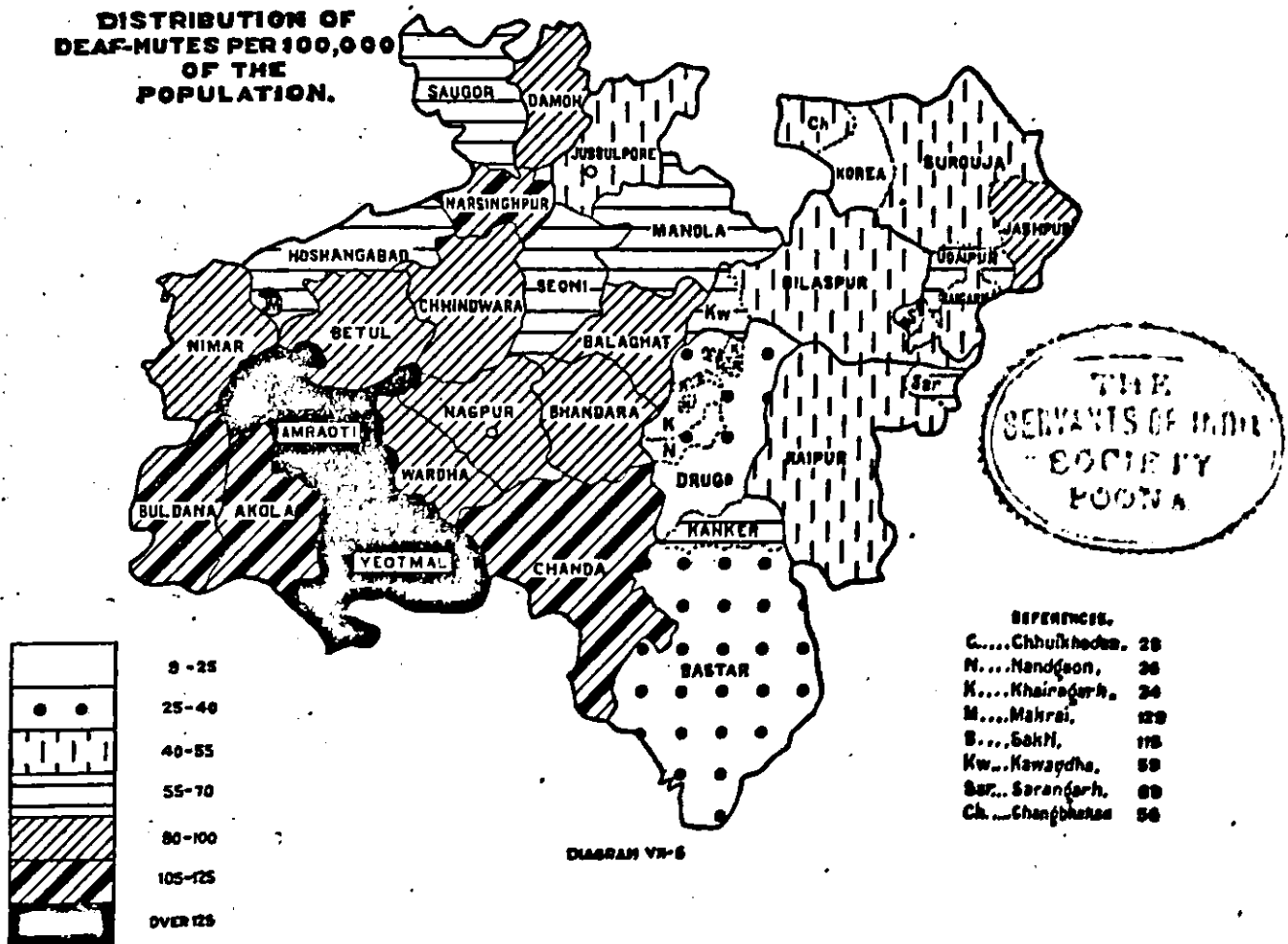


Diagram VII-6 illustrates the distribution of the affliction in districts and States. The incidence is heaviest in the four Berar districts; Narsinghpur and Chanda and Sakti and Makrai States. In the two States comparatively low absolute numbers bear a big percentage on a small population, as in the case of insanity. In 1921 also Narsinghpur and the four Berar districts had the highest proportion of deaf-mutes. The climate of Narsinghpur is good and the district is on the whole healthy, but it is famous for the prevalence of madak-smoking—which is suggestive. The intense heat of the Berars and the bad climate of Chanda presumably account to some extent for the high figures there. The statement in paragraph 16 showing the number of cases of syphilis treated at Government dispensaries is relevant, but syphilis is certainly most prevalent in Chhattisgarh where the number of deaf-mutes returned is not exceptionally high.

BLINDNESS

The figures.

9. 18,887 males and 28,184 females were returned blind against 16,272 and 24,564 in 1921. Among the blind, enumerators are liable to enter those who have lost the sight of only one eye and those whose sight has become dim in old age. The graph in Diagram VII-3 rises very sharply after the age 50 and although any officer who has experience of famine relief knows well that there are an enormous number of totally blind, especially women, above that age, it is not improbable that a certain number only partially afflicted may have been included in the returns. For comparative purposes however the figures are useful. Blindness, like deaf-mutism, is often a congenital infirmity due to venereal disease. The negligible variation in the figures of those afflicted in all age groups up to 40 for the last three decades, seems however to indicate that congenital blindness

Number of Blind per 100,000 of population.			
Province.	Persons.	Males.	Females.
Bengal	73	76	70
Bombay	155	145	166
Madras	111	105	116
United Provinces	293	260	330
Punjab	241	235	249
Bihar and Orissa	126	121	131
Hyderabad State	87	88	85
Central India Agency	206	165	248
Central Provinces	262	210	313

is at any rate not increasing in the Province. The very noticeable feature of the figures for all censuses has been the preponderance of women among the blind after the age of 20, which is far more marked in the Central Provinces than elsewhere as may be seen from the marginal table. The cause is not far to seek. The glare of the sun and the dust of the dry weather naturally affect men and women alike. But women

Operations for cataract.		
Decade ending.	Operations	Number cured.
1911	8,363	7,295
1921	10,563	8,558
1931	7,761	6,802

have also to endure the smoke of the cooking-fire, generally made from cow-dung fuel; and long periods spent over their domestic duties in a vitiated atmosphere, alternating with changes from comparative darkness to dazzling sunlight, must have a natural effect. The usual village remedies for sore eyes are harmful rather than beneficial. In the treatment of cataract people have come to appreciate the value of operations, but in spite of a high percentage of successes the Medical Department returns disclose that in the last decade the number of such operations performed was less even than that for the decade ending 1911. A Provincial Blind Relief Association was established in March 1928 and opened a school and home for the blind at Nagpur in August of that year. There are now about eighteen boys in the home, who are given industrial and vocational training. The main object of the Association, which is still in its infancy, is to afford facilities for the prevention

and cure of blindness, and to render the afflicted useful citizens. About 20 blind persons are also fed and clothed by the Mission at Baloda Bazar, and there is another small home for blind Christian widows at Khairagarh but these are the only unofficial institutions of the kind in the Province.

DISTRIBUTION OF BLIND PER 100,000 OF THE POPULATION.

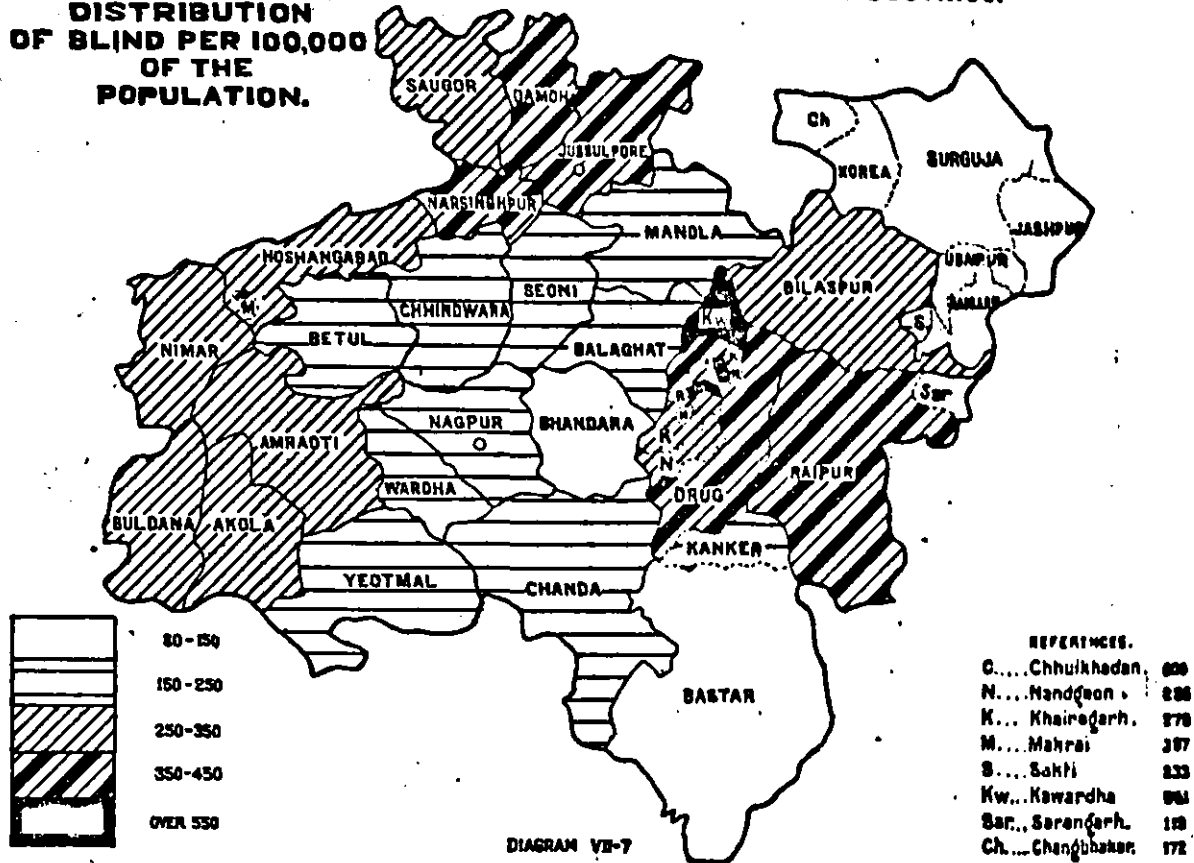


DIAGRAM VII-7

10. From the statistics of the Blind given in the previous paragraph it may be seen that in the "green" provinces where the atmosphere is humid and consequently dust and glare are less, the numbers afflicted are much lower than in the Central Provinces. Diagram VII-7 discloses that in this Province blindness is most prevalent in Chhuikhadan State, Kawardha State, Makrai State, Raipur and Drug. It is not surprising to find that this is the case in two Chhattisgarh districts, which returned similarly high figures in 1921 with Bilaspur not far below, and in two Chhattisgarh States. Apart from the fact that in the dry weather that tract is particularly hot and dusty, venereal disease is extremely prevalent there and the general standard of hygiene is exceptionally low. Makrai State lies in the same homogeneous tract as the Hoshangabad district, and the returns of blindness in both have been heavy since 1921. That in the scorching plains of the Maratha Division the amount of blindness is not excessive in comparison with other parts of the Province reflects a more advanced condition among the people of a tract where at any rate the first elements of hygiene are now appreciated. The proportion of blindness has in fact fallen in most of the cotton-growing districts.

LEPROSY

11. It is usually difficult for an amateur to distinguish leprosy from other diseases such as leucoderma, yaws and syphilis and in the earlier stages a layman cannot detect the disease at all. As pointed out by Mr. Roughton confusion is all the more likely to arise because in Hindi there is only one word for both leprosy and leucoderma. The number of lepers returned in the Province was 12,519 of whom 7,951 are males and 4,568 females against 8,025 (4,888 males and 3,137 females) in 1921. The rise of over 50 per cent is not however to be attributed to any greater laxity of diagnosis, but partly to the activities of the Public Health Department and partly to a diminishing tendency to conceal the affliction. Those afflicted have begun to learn the great benefit of treatment in the early stages of the disease, with natural

The figures.

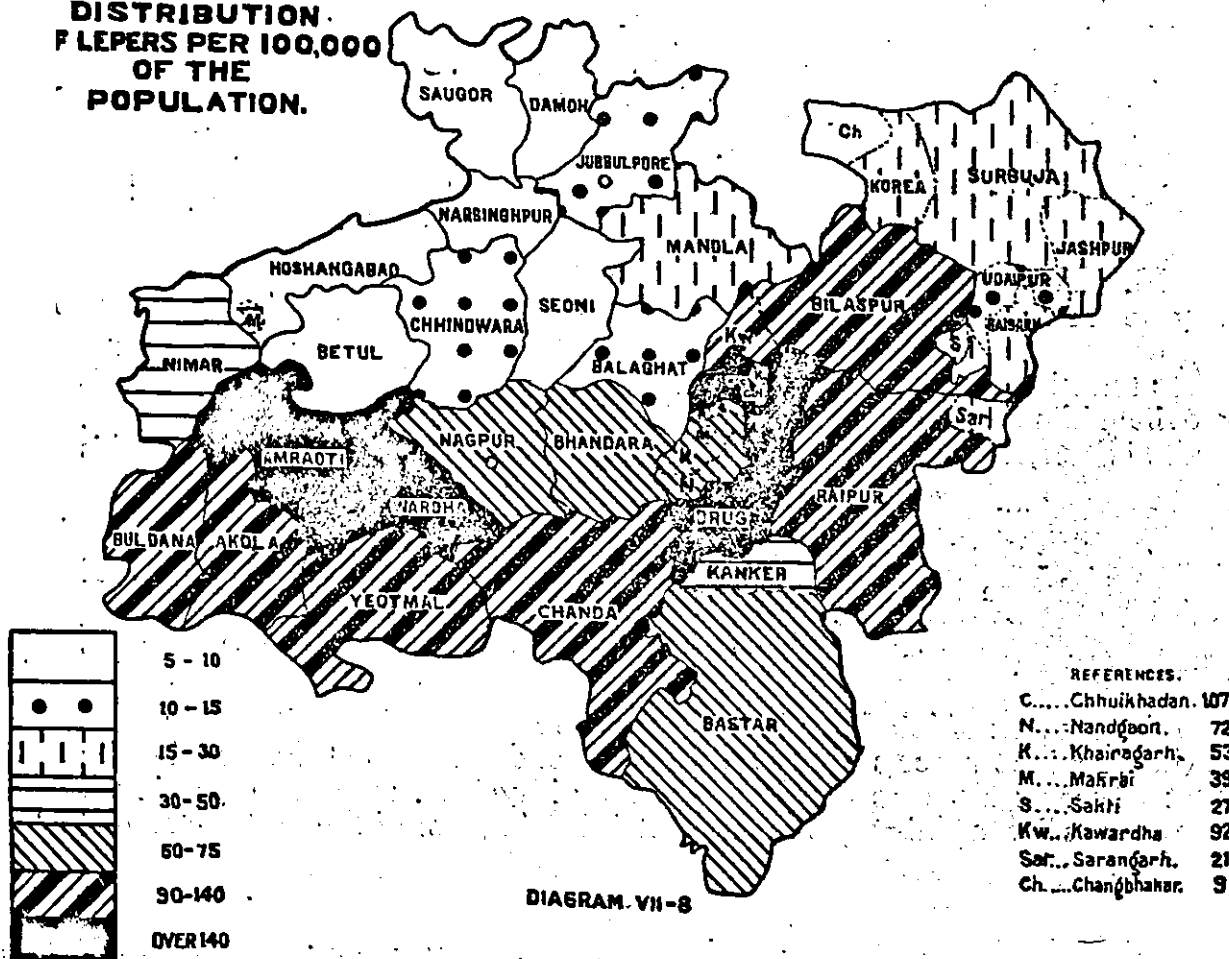
results. It will be observed from Diagram VII-4 that at most censuses and more markedly in 1931 the number of lepers rises rapidly in the age periods 30 to 60. When the disease has not been arrested it is obvious that it is likely to reach a stage difficult to conceal at the more advanced ages. The largest returns have always been between the ages of 25 and 45 but this does not indicate so much that the disease is contracted at an adult age, as that

Number of lepers per 100,000 of population.			
Province.	Persons.	Males.	Females.
Bengal	42	59	23
Bombay	35	47	22
Madras	71	107	35
Punjab	10	12	6
United Provinces	30	47	11
Bihar and Orissa	54	79	29
Hyderabad State	26	36	16
Central India Agency	16	22	10
Central Provinces and Berar	70	88	51

it takes some years to develop. Leprosy is of course not congenital but the children of lepers run every risk of contagion. No special reason can be given for the preponderance of males afflicted, although it is true that they are liable to greater dangers of infection, and the affliction is certainly concealed more easily and more deliberately by women. The

figures for both sexes are higher than those of the past two decades in all age groups. The numbers of males afflicted are similarly higher in other Provinces. The proportion of lepers in this Province is greater than that in most others. No satisfactory explanation of this is forthcoming.

DISTRIBUTION OF LEPEERS PER 100,000 OF THE POPULATION.



Distribution by locality.

12. Diagram VII-8 illustrates the figures of leprosy shown in Subsidiary Table I. The districts and States most affected are Amraoti, Wardha, Drug, Chanda, Yeotmal, Akola, Chhuikhadan and Buldana. Seoni, Betul and Damoh are more immune than other districts, and past statistics also confirm this. It was found in 1921 that Chhattisgarh had much the largest proportion of lepers, followed by the cotton districts. In 1931 the returns of those afflicted from the cotton districts are heavier than those for Chhattisgarh. The Department of Public Health has concentrated most of its relief measures in the latter area, and so while returns are probably fairly accurate there the numbers afflicted have not risen to any marked extent. In the

past the prevalence of the disease in the east of the Province has been explained by the insanitary conditions of life and the lack of precautions taken to isolate those infected. In the cotton districts the standard of cleanliness is much higher but the dry hot climate appears to be favourable to the development of the scourge, and a Tahsildar from Berar reports :—

“From what I have observed in some villages it appears that the illiterates in general are not very particular in their dealings with lepers, who are allowed to move freely in society. I have seen lepers engaged as watchmen in temples, allowed to vend eatables and doing other sundry jobs. It is high time that the regulations regarding the segregation and treatment of lepers are so enforced as to ensure prevention of further propagation of the disease”

Although Government travelling dispensaries have lately effected much by propaganda, the danger of contagion with leprosy is certainly not yet realized by the majority of uneducated people. It is not unusual to find lepers travelling unheeded in railway trains, and a further instance of the generally careless attitude towards them is related by a Deputy Commissioner of Saugor, who, going out to shoot before dawn one morning, was horrified to find when it got light that the man engaged to carry his spare gun was a leper.

13. There are nine leper asylums in this Province all of which were also in existence in 1921. Seven of them are in Chhattisgarh and they are all managed by Missionary bodies aided by small Government grants. According to the provisions of the Lepers Act of 1898, as amended up to 1920, pauper lepers may be compulsorily detained in asylums and the Government of the Central Provinces has selected a part of the asylum at Chandkhuri for the purposes of the Act. It has been pointed out however that this action is not intended to interfere with the sphere of usefulness of private asylums. Experience has shown that, owing to the absence of the power to enforce restraint, private asylums do not meet the wants of the community in regard to the most importunate and offensive among the persons for whose shelter and relief they are established and maintained. It does not follow however that all those who by public exhibition of their sores and the like make their presence so offensive and dangerous as to call for action under the Act are sent to the asylum at Chandkhuri. For if the Manager of any recognized private leper asylum is willing to take over a leper and the leper prefers this to being sent to Chandkhuri his consignment to the care of the Manager of such asylum is invariably allowed. One of the nine asylums in the Province, that at Birsampur, a model Christian village, deals with out-door patients only. The numbers actually in residence at the other asylums at the beginning and end of the decade are given below :—

Year.	Champa.	Rajnandgaon.	Kothara, Amraoti.	Jarhagaon.	Patpara, Mandla.	Pandritarai, Raipu.	Chandkhuri.	Shantipur, Dhamtari.
1921	365	38	40	117	11	61	403	251
1931	502	50	60	81	Not available.	89	472	187

The figures vary very little from those of 1921. Most of the inmates of the asylums are drawn either from among persons born in the district where they are situated or from contiguous districts as is shown by the statistics below for the actual asylums in Chhattisgarh :—

Name of asylum.	District or State.	Number of inmates born in district of asylum.	Number born elsewhere in Chhattisgarh Plain Division.	Number born elsewhere in Province.	Number born elsewhere in India.
Pandritarai	Raipur	62	17	...	10
Shantipur	Raipur	113	59	7	...
Champa	Bilaspur	303	180	2	30
Jarhagaon	Bilaspur	42	6	...	...
Chandkhuri	Drug	206	292	8	23
Rajnandgaon	Nandgaon	33	17	...	...

Of the inmates of the Kothara asylum 62 were born in the district in which it is situated, Amraoti, 24 elsewhere in Berar, 14 in other parts of the Province and 9 outside the Province. This proves that the presence of an asylum in any district does not greatly affect the proportion of lepers in the natural division concerned, and Diagram VII-8 may be regarded as accurate. The actual effect on the figures is shown in the note to Subsidiary Table I. The slight difference in figures in the two statements preceding is due to the fact that the first was prepared from the records of the asylums for the close of each year and the second gives figures collected at the Census itself.

Anti-leprosy
campaign.

14. In February 1929 the Director of Public Health initiated a revised scheme for the intensive treatment of leprosy in the Chhattisgarh Division. A triangular block of thirty-three Police station-houses, including five existing leper asylums, and sixteen dispensary towns was selected in a well populated area in the heart of the division. Four Assistant Medical Officers already trained in the treatment of leprosy at Calcutta, who had previously been working under the guidance of an officer appointed and paid by the Indian Council of the British Empire Leprosy Relief Association, were appointed as senior Assistant Medical Officers commanding Propaganda-Treatment-Survey Units each assisted by four other Assistant Medical Officers trained in the treatment of leprosy. A leprosy specialist was selected to control the whole scheme. Each Propaganda-Treatment-Survey Unit spent a month in a thana. Members visited each village, made a survey of the disease, gave lectures with the help of magic lanterns and posters, and having stimulated interest in leprosy opened one or more centres for treatment. At the end of the month the Unit packed up and proceeded to repeat operations in another station-house area. As regards treatment centres, where there is a dispensary the Assistant Medical Officer in charge of it was trained to continue the treatment; where there are no dispensaries and no private practitioners trained and willing to carry on the treatment, one of the members of the Unit had to remain for the purpose and another man was called in to fill his place with the Unit. The survey work of the whole block of 33 Police station-houses was completed in February 1930 and Propaganda-Treatment-Survey Units were disbanded. As a result of survey operations 32 leprosy treatment centres were established out of which 17 are managed by Assistant Medical Officers attached to the Public Health Department, 13 have been handed over to Assistant Medical Officers in charge of the existing dispensaries and the remaining two to private medical practitioners. At one Police station-house no separate centre was established as the lepers of that area are treated at the Chandkhuri asylum. The Director of Public Health states that the scheme worked well. The principal object of the Government in starting the anti-leprosy campaign in Chhattisgarh was to demonstrate the possibility of stamping out the disease by means of intensive efforts. Although the campaign has yielded valuable results, it is evident that with the heavy incidence of leprosy in that area there is little likelihood of attaining the end in view at the present rate of cure. It is proposed therefore shortly to formulate a revised scheme which will concentrate efforts in a smaller area forming a compact block. Experimental work of leprosy survey and treatment has also been carried out in Berar and in the Nimar district. It has as yet yielded no striking results but has proved that the preliminary work will not be fruitful unless arrangements for continuous treatment by medical officers wholly engaged on the work can be made.

Infirmity by
caste or
village.

15. Unfortunately owing to financial stringency it was not possible to abstract figures for infirmity by caste in 1931; but an analysis of past statistics will be found in previous Census reports. Perusal of the Census schedules shows that the four infirmities of which returns were collected are not especially prevalent in any particular tract of the districts in which they are most found.

Other
infirmities.

16. There are some other infirmities which are to be regarded as important for purposes of the Census in view of their definite effect upon the population. Among these may be mentioned filariasis, yaws, syphilis, ankylostomiasis and tuberculosis. To collect statistics of these afflictions

and to define the areas in which they are most prevalent would require an intensive medical survey. The following figures supplied by the Inspector-General of Civil Hospitals are however of interest as indicating those districts in which treatment is given to large numbers of those suffering from the infirmities mentioned.

STATEMENT I
Cases of syphilis and tuberculosis treated in Government and State hospitals during the decade 1921 to 1931.

District or State.	Syphilis		Tuberculosis.		Remarks.
	Treated.	Died.	Treated.	Died.	
1	2	3	4	5	6
Saugor and Damoh	4,708	...	1,040	...	
Jubbulpore	6,721	13	1,539	82	
Mandla	797	...	76	1	Figures for 1921 not available.
Narsinghpur and Hoshangabad	3,243	...	1,146	9	
Nimar*	3,567	3	1,978	43	
Betul	13,79	...	607	4	
Chhindwara and Seoni	1,931	2	445	16	
Wardha	1,910	28	309	14	
Nagpur*	10,128	8	3,268	118	
Chanda	1,222	...	174	...	
Bhandara	1,466	1	199	1	
Balaghat	1,074	...	126	2	
Raipur*	11,164	2	1,103	26	
Bilaspur	24,142	35	2,615	80	
Drug*	2,606	...	235	6	
Amraoti	6,444	2	1,350	13	
Akola	5,692	6	2,228	26	
Buldana*	4,424	3	1,461	20	
Yeotmal	3,538	6	766	11	Figures for 1921, 1922 and 1923 not available.
Makrai	7	...	5	...	
Kanker	457	...	56	...	Figures for 1921 to 1925 not available.
Nandgaon	1,248	...	42	...	Figures for 1921, 1925, 1926 and 1927 not available.
Chhuikhadan	583	...	2	...	
Sakti	...	...	37	...	
Raigarh	2,118	...	82	...	
Sarangarh	275	...	41	...	
Udaipur	323	...	9	...	Figures for 1921 to 1926 not available.
Jashpur	385	...	48	...	

Note.—In case of districts marked* figures for certain hospitals are not available for the whole decade.

It is interesting to compare the statements regarding syphilis with the figures of deaf-muteness and blindness for districts. The number recorded as having been treated for yaws and filariasis are negligible, the two largest returns being 40 from Bhandara and 13 from Nagpur, both for filariasis. This is strange, for the prevalence of elephantiasis in Ratanpur, in Bilaspur district, due perhaps to the many dirty tanks there, is notorious, and yaws is certainly found among the primitive tribes of Chanda and Chhattisgarh. Presumably these people seldom seek treatment.

STATEMENT II

Cases of syphilis and tuberculosis treated during the decade in certain districts by age-groups, in Central Provinces and Berar.

District.	Cases treated for syphilis during decade at ages.						Cases treated for tuberculosis during decade at ages.					
	1-10	10-20	20-30	30-40	40-50	50 and over.	1-10	10-20	20-30	30-40	40-50	50 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13
Cbhindware	*	528	924	39	88	...	*	112	184	117	32	...
Wardha	55	475	751	422	149	58	28	108	94	43	33	3
Nagpur	118	754	2,417	1,014	418	138	34	240	524	234	88	13
Buldana	129	138	349		10	5	2	246	303	52	1	...
Akola	31	161	303	180	49	10	2	30	45	19	3	5
Jubbulpore	*	285	608	231	146	...	*	80	115	97	18	...
Mandla	*	56	129	83	57	...	*	2	9	18	4	...
	1 to 14		14 to 21		21 and over		1 to 1		14 to 21		21 and over	
Drug	139		551		1,156		6		17		158	
Raipur	300		950		3,748		44		57		186	

*Figures of this age-group are included in those of 10 to 20.

Note.—The totals of this statement do not agree with those of statement I as information by age groups is not available for certain hospitals of the districts mentioned.

STATEMENT III

Statistics for ankylostomiasis in the Jails of the Central Provinces and Berar for the decade 1921 to 1931.

Jails.	Number of co worm cases.	Number of cases which resisted treatment.	Number of cases in which cure expected.	Remarks.
1	2	3	4	5
Jubbulpore	1,419	318	151	Figures for 1921 to 1931 not available.
Narsinghpur	175	*	...	*No cases resisted treatment. All were cured during the same year in which they were treated
Nagpur	657	...	...	Figures for 1921 to 1926 not available.
Raipur	1,246	*31	*	Report not available for 1921. *Figures previous to 1929 not available.
Akola	394	4	390	Reports for 1921 and 1922 not available.
Amraoti	3,154	436	2,719	
Kanker	59	...	...

Conditions among the primitive tribes.

17. Reports received from the States, in most cases, establish little except that fairly large numbers of people are treated for syphilis in the State dispensaries and that tuberculosis and ankylostomiasis are frequently found. From Bastar, however, an extremely interesting note has been submitted by the Administrator, Mr. Grigson, dealing more particularly with the effects

upon the health of primitive tribes of contacts with alien races. No excuse is needed for re-producing this. He writes :—

“Side by side with the deterioration of houses comes the effect of the introduction of clothes to which the people are unaccustomed. They have not learned the use of soap, though this is now gradually coming in. Generally the clothes are worn all day and all night without ever being washed. The general attitude is that if you wash clothes, they wear out too quickly. A noticeable result of the general dirt is the wide-spread incidence of skin diseases, itch, scabies, ringworm and so on, the successful treatment of which is prevented because the patient has no change of clothes and refuses to give up the infected clothes.

Inquiries made into the spread of venereal diseases have yielded a diversity of opinion and, dispensary registers having been eliminated, it is difficult to ascertain whether venereal disease is on the increase or not. The almost universal opinion of the score of Medical Practitioners in the State is that venereal disease is not truly endemic amongst the aborigines, but is spread amongst them by petty Hindu and Mohammedan officials, traders, etc. In 1928 and 1929 in 9 of the 14 dispensaries in the State, 119 aborigines and 836 non-aborigines were treated for gonorrhoea, and 585 aborigines and 638 non-aborigines for syphilis. Of course it is unsafe to rely too much on these figures, because, with the exception of the Keskal travelling dispensary and perhaps the Konta and Narainpur dispensaries, comparatively little use has been made of the dispensaries by the aboriginal population. The figures are swollen also by the very high return in 1928 and 1929 of 146 and 401 aboriginal syphilis patients from Konta dispensary. I suspect that these contain a good many cases of yaws. It is however clear from the report of two Sub-Assistant Surgeons who have served at Konta, that the incidence of syphilis amongst the Koyas is far higher than amongst the aborigines elsewhere in the State. There are many good cart tracks connecting the tahsil with Bhadrachalam, Kunavaram, Dummagudem and adjacent villages. The Sub-Assistant Surgeon who was in charge in 1929 stated that most of the Koya syphilis cases which he treated came from the East Godavari Districts, and not from the Bastar Koya. He remarks on the chastity of the Bastar aboriginal women as being a well-established fact and says that it is only where the Koyas are most in contact with the Telugu neighbours that venereal disease is increasing and that gonorrhoea is not common among the Koyas but very common among Telugus. His successor at Konta, a fellow-Madrasi, goes rather to the opposite extreme and holds that venereal disease is as common among the Koyas as amongst Telugus and has been with them for many generations. His contentions however are not supported by figures or by the same experience of the neighbourhood as those of the former Sub-Assistant Surgeon. If the Koyas have received venereal diseases from the Telugus, they have paid them back with yaws, known in the State as *Gondi* or *Siwai* which is alarmingly prevalent among all the aborigines and particularly the hill tribes. It is in Konta especially that the importation of mercury has been introduced; it gives some relief to yaws and to syphilis and gonorrhoea. The spread of Telugu clothing and ornamentation and language amongst the Koyas of the south is very noticeable and now there is little to distinguish between a rich Koya and his Telugu neighbour.

If the Konta figures are excluded the incidence of venereal disease elsewhere in the State is low and it is remarkable that it is practically non-existent amongst aborigines except in the areas served by the Keskal travelling dispensary and new Narainpur dispensary. In the latter case the aborigines affected are mostly immigrant Chhattisgarhi Gonds, who in Bastar are not true aborigines. Keskal, Antagarh and Narainpur are border regions, so that again what evidence there is points to the introduction of venereal disease from outside. At Kondagaon dispensary 135 venereal cases were treated in 1928 and 145 in 1929, all non-aborigines. It is the same tale, everywhere except in Konta; figures are not available from Bhopalpatnam and Madder.

The term non-aboriginal of course includes various low castes residing in the State such as Rauts, Mahras and Halbas. Venereal disease is particularly common amongst Mahras. It is the women of these low castes who are most readily accessible to the touring chaprassis and constables.

The illnesses imported into Bastar have after all little effect in comparison with those endemic in Bastar. Malaria is universal, bowel complaints of all kinds are rife; hook worm is rampant (the medical officer says that on the basis of jail statistics as many as 80 per cent of the population are infected) bronchial complaints are common and there is a fair amount of tuberculosis. Of all diseases those of the skin, itch, ringworm, etc., are most common, and as has been pointed out, these are being spread by the introduction of alien clothing.

Another change which possibly leads to the spread of contagion is the substitution of aluminium and brassware for the leaf plates and cups still used by a vast majority of the people. This change is noticeable in the south of the State adjoining the East Godavari District around Jagdalpur and in the bigger villages in the north of the State. Another evil custom spreading from the Telugus is the eating of dried fish, a very common article of food amongst low caste Telugus. This fish is generally badly preserved and often worm ridden.

Yaws.—This disease is perhaps the most readily noticeable complaint amongst the aboriginals of Bastar. It is uncommon in the very open tracts in the Jagdalpur, tahsil; only 18 cases could be detected in the Jagdalpur, Nagarnar and Bhanpuri Police Station areas. But as soon as the hilly and forest tracts begin the incidence of the disease spread. Kondagaon tahsil had 161 cases in a population of 83,000; this tahsil also contains large tracts of open country and more civilized people so that the incidence is comparatively low. In the Darbha Thana area, the hilliest and wildest portion of Jagdalpur, 108 persons were found infected and in the adjacent Kuakonda tract of Dantewara tahsil inhabited by the same Dandami Marias, there were 278 cases. Both these thanas are however thickly populated, so that the incidence of the disease is not so high as in the thinly populated Maria tracts in the Narainpur, Paralkot and Kutur Thanas, from which 240, 49 and 250 cases respectively were reported. There is no doubt that many cases have not been reported, because Yaws was in a secondary stage and the aboriginal thinks that the disappearance of overt symptoms of the disease after the primary stage means that the disease is no longer infected. Moreover when I toured in these areas especially the Maria villages of the Narainpur Thana, I found a record number of cases in every village so much so that it was necessary to put a Sub-Assistant Surgeon on special duty to treat Yaws cases. Dantewara Thana is another oasis of open country in the middle of forest and only 31 cases of Yaws were found; similarly the Sukma Zamindari, is more open and yielded only 90 cases. But in the very thinly populated south of the State there were high returns, 258 from Bhopalpatnam Thana, 212 from Bijapur and 154 from Konta. The disease is very common in the lower Indravati valley both in Bastar and on the Chanda bank and the Bhopalpatnam dispensary gets many cases from across the river in Chanda. Thence all through the wild undeveloped country between the Bailadila hills and the Godavari, the most sparsely populated portion of Bastar, the disease is very common. In fact it is commonest, with the possible exception of the fairly advanced Bhopalpatnam tract, in the wildest parts of the State especially amongst the Marias, Dandami Marias, Koyas, Dorlas and the Manne Gonds and Bottra Gonds. These people are not the dirtiest people in the State, for their houses are often the best in aboriginal Bastar, and they wear fewer clothes than any others, generally have a daily bath in the river or small tank. But all these people are alike in the consumption of very little rice but quantities of small hill millets, beans and forest fruits and fermented juice of the toddy and sago palms. It should be easy to control the disease as now more funds are available for travelling dispensaries. There is no difficulty in Bastar in persuading people to undergo inoculation. The disease yields quickly to a few injections of neosalvarsan or other preparations. The word has gone round amongst the aboriginals that many cases have been cured, and they are now beginning to come into dispensaries for treatment.

It might be mentioned here that smallpox is not common in Bastar because for 20 years or more there has been compulsory vaccination, and compulsion has been strictly enforced, the only persons who tried to avoid it being occasional Hindu immigrants. In wildest parts of the State you will seldom find a child over four months of age who has not been vaccinated. There was opposition when vaccination began, 35 years ago and there were one or two cases in which vaccinators were murdered, but for thirty years there has been no opposition, the fact that compulsion should have been so easily enforced in wildest parts of the Central Provinces is a commentary on reluctance of the authorities of British India to make vaccination compulsory in rural areas. The value of vaccination is so appreciated by the people that re-vaccination is quite common and is commonly asked for when cases of smallpox are introduced into the State from outside (generally from the Vizagapatam and East Godavari Agencies). Similarly, during the recent cholera epidemics there has been a rush of people to get inoculation which has taxed the medical resources of the State."

CHAPTER VII

SUBSIDIARY TABLE I.—NUMBER AFFLICTED PER 100,000 OF THE POPULATION, OF EACH SEX AT EACH OF THE LAST FIVE CENSUSES

Serial No.	District and natural division.	Insane.					Deaf-muts.					Blind.					Lepor.					Serial No.																																											
		Males.			Females.		Males.			Females.		Males.			Females.		Males.			Females.																																													
		1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891		1931	1921	1911	1901	1891																																						
I																										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	35	36	37	38	39	40	41
1	G. P. and Berar	35	28	19	18	20	21	17	11	9	12	92	104	54	54	51	63	72	39	40	37	210	204	173	155	166	313	307	249	201	192	88	61	58	78	91	51	39	32	28	29																								
2	Nashua Valley division	34	23	18	26	20	17	15	11	10	14	80	105	69	61	62	60	74	38	47	41	210	201	173	155	166	313	307	249	201	192	88	61	58	78	91	51	39	32	28	29																								
3	Saugor	24	20	15	15	18	12	14	11	6	14	80	87	62	51	55	54	78	39	43	30	224	210	216	165	222	312	303	285	226	316	12	17	34	18	31	8	11	12	7	17	17																							
4	Damoh	28	20	15	14	16	22	15	11	3	9	114	100	61	65	53	80	71	47	43	41	276	228	242	192	208	449	393	338	307	249	7	11	7	18	11	6	6	10	6	2	2	2																						
5	Jubbulpore	28	21	13	14	10	17	15	12	21	15	66	100	64	68	52	43	66	35	49	33	289	216	236	226	241	471	434	354	317	355	12	10	23	21	33	7	13	5	10	17	4	3	3																					
6	Narsinghpur	23	24	13	14	16	18	13	11	3	22	126	145	74	68	52	102	106	53	57	59	288	222	224	204	261	410	400	293	303	302	12	15	21	17	50	8	10	7	7	27	5	5																						
7	Hoshangabad	23	20	13	14	16	15	10	10	8	12	77	95	63	62	47	47	63	36	52	57	258	222	224	204	261	410	400	293	303	302	12	15	21	17	50	8	10	7	7	27	5	5																						
8	Nimar	30	26	10	18	20	17	10	13	10	13	104	114	60	61	45	69	72	26	34	22	231	246	208	183	171	281	345	265	253	216	43	46	58	60	56	21	22	26	21	20	20	20																						
9	Makrai	76	15	13	...	21	83	163	61	40	31	128	92	80	80	46	160	203	213	168	124	214	378	502	240	46	200	51	15	27	41	26	14	14	10	11	11	7	7																						
10	Plain division	33	27	15	16	23	14	10	14	11	11	101	108	78	84	74	77	81	47	45	57	171	167	137	110	187	270	246	177	151	19	17	12	12	41	11	12	14	1	1	1	1	1																						
11	Mandla	29	23	10	18	25	20	12	18	10	16	82	120	84	50	57	43	51	55	36	53	149	171	155	121	118	213	209	247	100	146	22	27	39	30	20	16	21	22	11	12	8	8																						
12	Seoni	16	10	10	10	20	15	12	8	10	16	75	83	52	55	57	51	53	31	43	52	153	152	134	124	180	281	274	255	161	217	8	9	10	13	22	2	10	7	7	10	10	10																						
13	Betul	27	10	18	15	24	13	12	17	23	15	93	93	53	51	65	66	74	50	52	50	192	161	124	100	127	217	240	189	128	158	7	14	12	19	11	4	9	1	1	1	1	1																						
14	Chhindwara	20	24	14	17	24	16	12	12	10	19	103	104	53	60	50	76	70	50	41	44	186	174	136	90	127	270	246	177	151	19	17	12	12	41	11	12	14	1	1	1	1	1																						
15	Maratha Plain division	41	34	24	17	25	22	10	18	9	14	174	121	87	61	68	84	84	40	87	84	384	374	308	288	317	554	504	403	364	367	184	184	127	127	127	127	127	127	127	127	127	127	127	127																				
16	Wardha	28	25	22	11	17	22	10	13	8	17	109	137	53	48	54	81	98	43	39	44	208	218	161	161	220	243	276	239	151	238	203	77	47	121	100	92	58	17	56	67	13	13	13																					
17	Nagpur	108	62	68	38	40	46	12	24	15	10	107	117	51	48	50	73	87	37	31	52	165	160	144	111	157	193	252	185	122	170	91	58	33	108	150	87	56	14	37	53	13	13	13																					
18	Chanda	39	10	14	11	11	15	15	11	10	10	134	126	56	58	55	85	91	45	43	60	167	154	114	108	103	232	253	183	150	139	149	63	33	108	150	89	31	26	43	28	14	37	53	13																				
19	Ihandara	39	22	14	12	13	20	15	7	6	8	111	110	47	52	61	72	74	40	41	52	125	157	111	87	103	154	157	140	80	111	70	36	16	78	84	24	18	12	12	41	19	19	19																					
20	Amraoti	51	36	17	13	13	20	21	14	5	13	95	101	62	46	66	66	67	43	33	42	136	127	99	99	120	209	198	124	121	159	21	21	16	22	30	9	9	9	9	9	9	9	9																					
21	Akola	46	33	10	10	20	25	18	13	14	16	148	143	57	45	45	110	106	42	43	19	242	273	199	183	230	331	330	216	194	235	221	121	112	165	220	98	53	37	75	67	17	17	17																					
22	Buldana	46	33	10	10	20	25	18	13	14	16	148	143	57	45	45	110	106	42	43	19	242	273	199	183	230	331	330	216	194	235	221	121	112	165	220	98	53	37	75	67	17	17	17																					
23	Yestmal	46	33	10	10	20	25	18	13	14	16	148	143	57	45	45	110	106	42	43	19	242	273	199	183	230	331	330	216	194	235	221	121	112	165	220	98	53	37	75	67	17	17	17																					
24	Chhattisgarh Plain division	32	32	17	15	18	24	12	8	14	14	181	134	42	44	17	104	76	38	38	14	261	302	245	226	253	318	374	305	257	267	126	62	84	124	172	64	56	47	97	76	10	10																						
25	Raipur	35	21	16	12	12	19	13	8	6	7	63	81	57	44	48	42	52	37	30	31	278	214	192	162	128	522	506	324	301	158	112	81	80	83	82	74	66	63	52	54	21	21	21																					
26	Bilaspur	32	20	13	13	14	19	15	8	7	7	53	71	55	55	54	44	50	42	33	31	228	200	175	137	141	372	311	260	201	169	103	68	78	77	68	90	72	53	54	54	54	54																						
27	Drug	33	24	13	11	10	48	61	50	28	35	31	...	279	261	215	491	493	370	158	150	172	128	128	126																						
28	Bastar	19	17	15	13	16	18	13	10	43	71	54	24	61	30	60	45	21	45	73	80	81	64	75	160	110	85	78	64	68	78	104	65	10	59	74	107	52	6	6																							
29	Kanker	31	23	14	14	24	14	6	12	76	70	53	27	32	25	60	45	21	15	140	133	106	50	92	290	241	300	81	52	48	33	49	12	78	41	43	64	6	6	6																							
30	Nandgaon	25	13	11	10	24	8	10	1	48	72	34	49	34	42	54	16	12	21	203	104	110	78	289	178	395	154	135	361	306	176	225	164	71	32	50	65	54	27	23	102	25	24																				
31	Khairagarh	19	13	0	12	12	11	14	10	24	58	43	44	54	27	54	18	12	23	189	178	154	113	113	359	360	304	145	91	158	66	26	...	11	61	59	51	15	15	15																							
32	Chhuikhadan																																																																

SUBSIDIARY TABLE II.—AGE DISTRIBUTION OF 10,000 INFIRM OF EACH SEX (FIVE CENSUSES)

Age.	Insane.										Deaf-mute.									
	Males.					Females.					Males.					Females.				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0-5 ..	117	173	110	100	114	134	226	142	200	135	379	344	455	353	371	403	414	488	392	499
5-10 ..	598	703	593	892	588	727	836	809	860	684	1,000	1,212	1,713	1,727	1,460	983	1,102	1,510	1,782	1,421
10-15 ..	832	863	1,077	1,351	935	1,015	1,107	1,147	1,290	1,357	1,065	975	1,516	1,754	1,329	993	883	1,455	1,520	1,210
15-20 ..	930	801	1,096	934	802	1,085	1,062	1,400	1,260	1,121	888	776	1,127	1,145	869	774	648	1,106	1,096	758
20-25 ..	1,088	1,045	1,180	892	962	1,100	888	1,148	1,091	1,031	879	799	1,161	1,033	917	755	707	1,316	973	907
25-30 ..	1,329	1,246	1,393	1,318	1,222	1,004	1,122	940	1,137	908	849	924	1,056	1,017	856	727	857	1,062	868	845
30-35 ..	1,288	1,277	1,244	1,234	1,556	972	889	1,016	968	1,368	821	810	971	905	976	744	716	1,062	904	900
35-40 ..	1,038	1,223	761	817	942	956	949	765	507	740	694	832	580	563	598	711	684	441	523	470
40-45 ..	876	1,081	883	826	1,109	844	934	885	968	930	626	638	524	547	775	645	660	539	566	699
45-50 ..	642	596	554	551	494	614	640	404	384	426	576	594	287	251	350	571	603	282	269	295
50-55 ..	487	271	503	442	628	454	301	557	785	572	491	528	244	312	577	496	565	317	385	579
55-60 ..	307	245	193	259	134	326	384	109	76	168	465	457	83	87	128	541	565	95	87	160
60 and over ..	468	476	413	384	514	769	662	675	476	560	1,267	1,111	283	306	794	1,657	1,596	327	635	1,257

Age.	Blind.										Leper.									
	Males.					Females.					Males.					Females.				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41
0-5 ..	348	369	478	340	486	170	173	239	168	304	47	57	41	25	32	85	115	64	57	88
5-10 ..	495	737	610	655	733	219	326	291	313	419	147	162	48	93	96	243	207	168	174	211
10-15 ..	519	554	494	872	712	228	239	240	458	454	244	248	214	320	236	379	408	411	443	530
15-20 ..	460	410	411	562	541	235	207	266	355	355	444	325	345	406	316	532	472	475	557	474
20-25 ..	482	399	575	678	603	269	286	383	457	441	607	583	583	624	592	595	583	774	803	698
25-30 ..	465	564	643	839	708	355	486	534	565	571	887	878	993	961	821	744	902	954	921	810
30-35 ..	463	551	792	847	814	427	484	679	703	750	1,087	1,231	1,278	1,405	1,262	987	1,077	1,208	1,322	1,365
35-40 ..	580	760	612	626	534	607	697	523	556	498	1,294	1,363	1,109	1,169	1,047	1,279	1,317	1,047	1,095	933
40-45 ..	669	576	895	886	890	690	556	816	925	884	1,312	1,299	1,543	1,659	1,734	1,222	1,243	1,238	1,549	1,463
45-50 ..	814	810	520	536	453	877	905	544	517	429	1,195	1,187	1,029	827	888	1,108	1,141	785	746	709
50-55 ..	790	646	963	890	883	875	703	1,117	1,166	1,007	958	908	1,213	1,306	1,376	915	781	1,167	1,144	1,025
55-60 ..	945	884	388	256	263	1,177	1,364	441	385	318	673	716	406	290	325	709	657	381	216	284
60 and over ..	2,970	2,740	2,619	2,013	2,380	3,871	3,534	3,927	3,402	3,570	1,105	1,043	1,198	915	1,275	1,202	1,097	1,328	973	1,410

SUBSIDIARY TABLE III.—NUMBER AFFLICTED PER 100,000 PERSONS OF EACH SEX AT EACH AGE PERIOD AND NUMBER OF FEMALES AFFLICTED PER 1,000 MALES

Age.	Number afflicted per 100,000.								Number of females per 1,000 males.			
	Insane.		Deaf-mute.		Blind.		Leper.		Insane.	Deaf-mute.	Blind.	Leper.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
1	2	3	4	5	6	7	8	9	10	11	12	13
0-5	3	2	22	16	47	33	3	3	676	735	729	1,054
5-10	16	12	70	50	80	55	10	10	720	679	660	949
10-15	25	19	84	57	93	65	18	18	722	644	657	892
15-20	38	25	94	54	112	81	45	30	690	602	762	688
20-25	42	24	89	50	112	87	59	31	599	594	833	563
25-30	54	25	91	55	114	132	91	45	448	592	1,138	482
30-35	58	27	97	63	126	178	124	67	447	627	1,375	522
35-40	59	33	102	74	195	312	183	106	546	709	1,562	568
40-45	57	34	106	79	258	418	213	120	570	712	1,540	533
45-50	51	32	120	91	388	688	239	141	567	685	1,607	533
50-55	51	30	134	100	494	870	252	148	552	697	1,653	549
55-60	48	28	188	140	875	1,500	262	147	629	805	1,859	606
60 and over	43	35	303	228	1,622	2,629	254	132	973	904	1,945	625
Total	35	21	92	63	210	313	88	51	592	691	1,492	575

CHAPTER VIII OCCUPATION.

Reference to statistics.

1. The statistics of the occupations of the population of the Province are contained in the voluminous pages of Table X. Table XI shows the occupations of certain selected castes and tribes. No attempt was made in 1931 to take an elaborate industrial census such as that of 1921, as it was considered that such a survey could under present conditions be more efficiently made by the Department concerned; but at the request of the Director of Industries the census staff was used for the collection of certain industrial statistics upon special schedules, with which he has dealt in his own office. The Census Department itself also tried to obtain information regarding the number of persons employed in organized industries, for which purpose a special column was included in the ordinary census schedule. Economy, unfortunately, rendered it necessary to abandon the idea of tabulating the figures collected in that column. For the same cause the interesting Table showing separately the subsidiary occupations of agriculturists could not be produced on this occasion.

The following subsidiary tables appear at the end of this chapter :—

- I.—(a) General distribution of occupation.
- I.—(b) The same, for subsidiary earners only.
- II.—Distribution of the population by occupational sub-classes in Natural Divisions and districts.
- III.—Occupations of females.
- IV.—Comparative figures of selected occupations for 1921 and 1931.
- V.—Occupations of selected castes.
- VI.—Number of persons employed in Railways, Posts and Telegraphs and Irrigation.

Instructions to enumerators

2. Columns 9, 10 and 11 of the General Schedule contained all the information sorted for Table X. Column 12 gave that for organized industries. The instructions to enumerators for filling up the first three columns were as follows.

Column 9.—(Worker or dependent). Enter "earner" or "dependent". A woman who does house work is a dependent, so is a son who works in the fields but does not earn separate wages. A cultivator cultivating as a principal occupation is an earner. Women and children who are working and who are paid wages for their work, should be entered as 'earners' in column 9 and the work with which they are occupied should be entered in column 10.

Column 10.—(Principal occupation of actual workers.) Enter the principal 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 house-rent, pension, etc. Enter the exact occupation and avoid vague terms such as "service" or "writing" or "labour". Replies such as are given to a Magistrate in court are not enough. For example, in the case of labour, say whether in the fields, or in a coal mine, or oil factory, or cotton mill or lac factory or earth-work, etc. In the case of agriculture distinguish between persons who do not cultivate personally, who cultivate their own land, who cultivate rented land and who are hired labourers. If a person makes the articles he sells he should be entered as "maker and seller" of them. Women and children who work at any occupation which helps to augment the family income must be entered in column 9, and in column 11. For dependents make X only in column 10.

Column 11.—(Subsidiary occupations of actual workers). Enter here any occupation which actual workers pursue at any time of the year in addition to their principal occupation. Thus if a person lives principally by his earnings as a boatman, but partly also by fishing, the word "boatman" will be entered in column 10 and "fisherman" in column 11. If an actual worker has no additional occupation a cross (X) will be put. Dependents who help to support the family by subsidiary work, e.g., a woman who helps in the fields as well as doing house work will be shown in this column.

The returns regarding occupation have always presented more difficulty than any others made at the census. For instance, the distinction between

earners and dependents, however clear to the trained intelligence, is very liable to be misunderstood by the average enumerator, and requires much explanation. The following additional instructions for filling column 11 were therefore issued:—

“Only those women and children will be shown as earners who help to augment the family income by permanent and regular work for which a return is obtained in cash or in kind. A woman who looks after her house and cooks the food is not an earner but a dependent. But a woman who habitually collects and sells firewood or cow-dung is thereby adding to the family income and should be shown as an earner. A woman who regularly assists her husband in his work (e.g., the wife of a potter who fetches the clay from which he makes his pots) is an all-time assistant, but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle is a dependent, but one who is a regular cowherd and earns pay as such in cash or in kind should be recorded as earner in column 9 and as ‘cowherd’ in column 10. Boys at school or college, should be entered as dependents. Dependents who assist in the work of the family and contribute to its support without actually earning wages should be shown as dependents in column 9 and under subsidiary occupation in column 11. Only the most important subsidiary occupation should be given. Enter domestic servants in column 10 as Cook, Bhisti, etc., and in column 9 as earners. If a person is out of employment, show his previous occupation.”

Even when enumerators had mastered the definitions involved it was often a problem for them to extract from villagers the information needed to ensure the accuracy of the record and obviously there were dangers of mistakes occurring in the records prepared by the less zealous census officials. Similarly there were opportunities of perpetrating mistakes in entering the actual occupations followed in columns 10 and 11. The necessity of entering the occupation of working dependents in column 11 especially puzzled certain of the census staff. To meet such cases the additional instructions already quoted were amplified as detailed below:—

“If a man has two or more occupations the principal one is that on which he chiefly relies for support and from which he gets the larger income. If a man works at a subsidiary occupation for only part of a year (e.g., fishing or carting) still enter it. But enter only one subsidiary occupation, viz., the most important. Be careful in the case of workers in factories or gins which do not continue working all the year round that the subsidiary occupation, if any, is also given. It may happen that the work in the factory is a subsidiary occupation and that the chief occupation is something else, e.g., cultivation. Do not use general or indefinite terms such as Government service, shop-keeping, writing, labour, etc. Find out and state the exact kind of service, the goods sold and the class of writing or labour, e.g., Civil Court clerk, in Government service, grocery seller, petition-writer, or agricultural labourer.

If a man says his occupation is service, distinguish Government service, Municipal or Local Fund service, Village service and state in each case his rank, what branch he serves in, and the nature of his work, e.g., Tax Collector, Army Officer, Civil Court clerk, *patwari*, lawyer's clerk, etc.

Show pensioners as Military or Civil, as the case may be. Show persons who live on the rents of land in towns or buildings in towns as landlords. Show persons who live on money lent at interest, or on stock, bonds or other securities as capitalists. In the case of agriculturists if a person cultivates himself, enter agriculturist (cultivates himself). If he receives rent for his land, enter agriculturist (leases); do not enter the details of rights. A person who has severed connection with his land by mortgaging the same with possession for a long period should be shown under the occupation by which he lives.

Where a person cultivates part of his land and sublets part he should be shown in column 10 as a cultivator and in column 11 as a landlord, if he gets the greater part of his income from the land which he cultivates himself, and *vice versa* otherwise.

Distinguish field servants permanently employed from casual labourers paid by the day or the job, do not enter the work *mazduri* alone in any case. In the case of miscellaneous agricultural labourers of whom you can give no definite description, write field labourer.

Show separately gardeners and growers of special products such as cardamoms, pepper, betel, etc. In the case of traders specify carefully the kind of trade. If the person makes the articles he sells, he should be entered as maker and seller of them. If a person lives on alms state whether he is a religious mendicant or an ordinary beggar.

In the case of weavers it should be stated whether they weave in silk or tassar or cotton. If they weave in both silk and cotton, or both tassar and cotton, this should be stated.

In the case of persons employed in mines or factories or other concerns occupying many labourers, distinguish between those employed on clerical duties, those

who have to be trained in the work they do, such as mechanics, fitters, etc., and unskilled labourers such as coolies who dig coal.

In the Northern Division show the labourers who move about for wheat cutting as *Chaithara* after the words Agricultural labourer. A *Chaithara* is a person who ordinarily lives outside the district in which he is enumerated and on being questioned describes himself as a *Chaithara*."

The value of the record.

3. In spite of constant reiteration of instructions and constant checking of records by district officials, there were a certain number of incomplete entries in the schedules as finally prepared. For instance, although the necessity of avoiding such vague terms was so greatly stressed, some careless enumerators actually allowed entries like "service," "cultivation" and "labour" to stand in their books. These were as far as possible reclassified in the Tabulation Offices, but at those offices also, as has been pointed out in the past, there was a further danger of mistake in discriminating between occupations of a similar nature. The four types of agriculturist in particular were not always easy to separate, especially in view of the fact that there are so many differing systems of land tenure in the Province. The vigilance of the Deputy Superintendents however generally succeeded in obviating any serious errors on the part of the lower-paid officials of their offices.

The difficulties connected with the returns of occupation have been sketched only briefly above, because their probable nature is fairly obvious and they have been described very fully in past census reports, which are easily accessible for reference. For the information of the officials responsible for the next census, notes regarding the possibility of securing greater accuracy in the returns of occupation in future have been left in the separate Census Administration Report. The necessity of adopting somewhat clearer instructions if a census of organized occupations is to be taken in 1941 has been particularly stressed and correspondence upon the subject will be found in the files preserved for the Census Superintendent's office.

The fact that the same accuracy cannot be claimed for the occupation Tables as for most others, with the exception of that for Infirmities, does not mean that there is any reason to doubt the utility of the figures set forth in them for purposes of administration or demography. The general accuracy of the Indian census, as already explained, is greater than that of most other countries owing to the method adopted, and so the occupation return may be regarded as sufficiently exact for all practical purposes. The greater number of the entries in the schedules, especially from rural areas, are of course of comparatively few and very well defined occupations, since most of the population is employed in agriculture of one sort or another, and this in itself ensures that the possible margin of error is inconsiderable.

System of classification.

4. The system of classification adopted for Table X and for the connected Subsidiary Tables, is based upon that originally drawn up by M. Bertillon and recommended for universal use by the International Statistical Institute. It was first introduced into India, with certain modifications, at the census of 1911 and has been used ever since. Under this classification scheme occupations are divided into four main classes and the twelve sub-classes detailed below:—

Class.	Sub-classes.
A.—Production of raw material	I.—Exploitation of animals and vegetation.
B.—Preparation and supply of material substances.	II.—Exploitation of minerals.
C.—Public Administration and liberal arts	III.—Industry.
	IV.—Transport.
	V.—Trade.
	VI.—Public force.
	VII.—Public Administration.
	VIII.—Professions and liberal arts.
	IX.—Persons living on their incomes.
D.—Miscellaneous	X.—Domestic service.
	XI.—Insufficiently described occupations.
	XII.—Unproductive.

These classes and sub-classes have remained the same since 1911, but the orders and group into which the sub-classes are divided have been modified from time to time. In the 1921 Census Report figures were tabulated for 56 orders and 191 groups but the number of orders has now been reduced by 1 to 55 by amalgamating the three orders of (a) Mines, (b) quarries of hard rock and (c) salt, etc., into two only of (a) metallic and (b) non-metallic minerals. The number of groups has been slightly increased in the 1931 Report from 191 to 195.

The justice of the complaint made in paragraph 3 that in spite of the very definite orders to the contrary vague and incomplete entries were often made in the schedules may here be proved by mentioning that under sub-class XI—Insufficiently described occupations, no less than 95,113 male and 64,682 female earners (principal occupation) had to be entered. Of these 82,671 males and 64,927 females were labourers or workpeople, of whom a proportion were presumably agricultural labourers who had not specified the fact.

Apart from such cases it has already been mentioned that classification by the subordinate staff in Tabulation offices was liable sometimes to be inaccurate. But, as Deputy Superintendents made references to myself regarding cases coming to their notice in which they felt any doubt, the general results may be regarded as satisfactory and consistency was secured.

5. Subsidiary Table I-A shows the general distribution of the population according to occupation. There are 7,550,262 earners (42.0 per cent of the total population), 1,951,169 working dependents (10.8 per cent) and 8,489,506 non-working dependents (47.2 per cent). In 1921 the number of dependents was 6,648,786 and the number of workers which included also such persons as have been classed as working dependents in this Report and also no doubt many women engaged in house work only and now classed as non-working dependents, was 9,330,874. In 1931, the earners (principal occupation) consisted of 5,114,115 males and 2,436,147 females—showing a proportion of 477 female per 1,000 male earners as against 812 female workers to 1,000 males in 1921. The following statement shows the proportion of earners, working dependents and non-working dependents by sex per mille of the population for various provinces and states :—

General proportion of workers and dependents.

Province.	Earners.		Working dependents.		Non-working dependents.	
	Males.	Females.	Males.	Females.	Males.	Females.
Central Provinces and Berar.	284	135	29	80	187	285
Assam.	274	61	46	71	203	345
United Provinces	331	87	11	58	183	330
Bihar and Orissa	282	118	7	9	209	375
North-West Frontier	304	10	30	10	209	437
Bengal	244	31	6	7	270	442
Burma	258	97	32	37	220	356
Hyderabad State	225	108	68	69	217	313
Punjab	280	19	36	33	230	402
Delhi	348	30	16	28	217	361
Mysore	295	63	19	78	197	548
Travancore	219	71	32	151	252	275
Jammu and Kashmir	206	15	61	245	265	208
Central India Agency	315	151	18	27	180	309

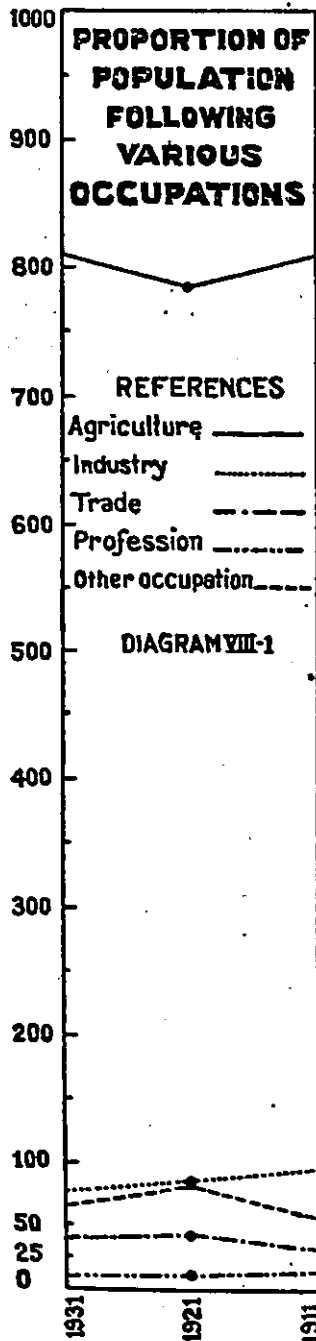
The high proportion of female workers in the Central Provinces is noticeable.

General distribution of occupations.

6. In the table given below the total strength of workers (earners

Sub-class of occupation.	Strength of earners and working dependents.	Proportion of earners and working dependents in each occupation per 1,000 in 1931.	Proportion of persons supported in each occupation per 1,000 of population in 1921.
1. Exploitation of animals and vegetation	7,746,124	815	776
2. Exploitation of minerals	22,553	2	2
3. Industry	735,645	77	92
4. Transport	104,365	11	11
5. Trade	359,862	38	44
6. Public force	44,172	5	5.6
7. Public administration.	44,378	5	8
8. Professions and liberal arts	81,470	9	12
9. Persons living on their own income	5,498	1	0.4
10. Domestic service	108,310	11	14
11. Insufficiently described occupations	178,895	19	26
12. Miscellaneous	69,559	7	9

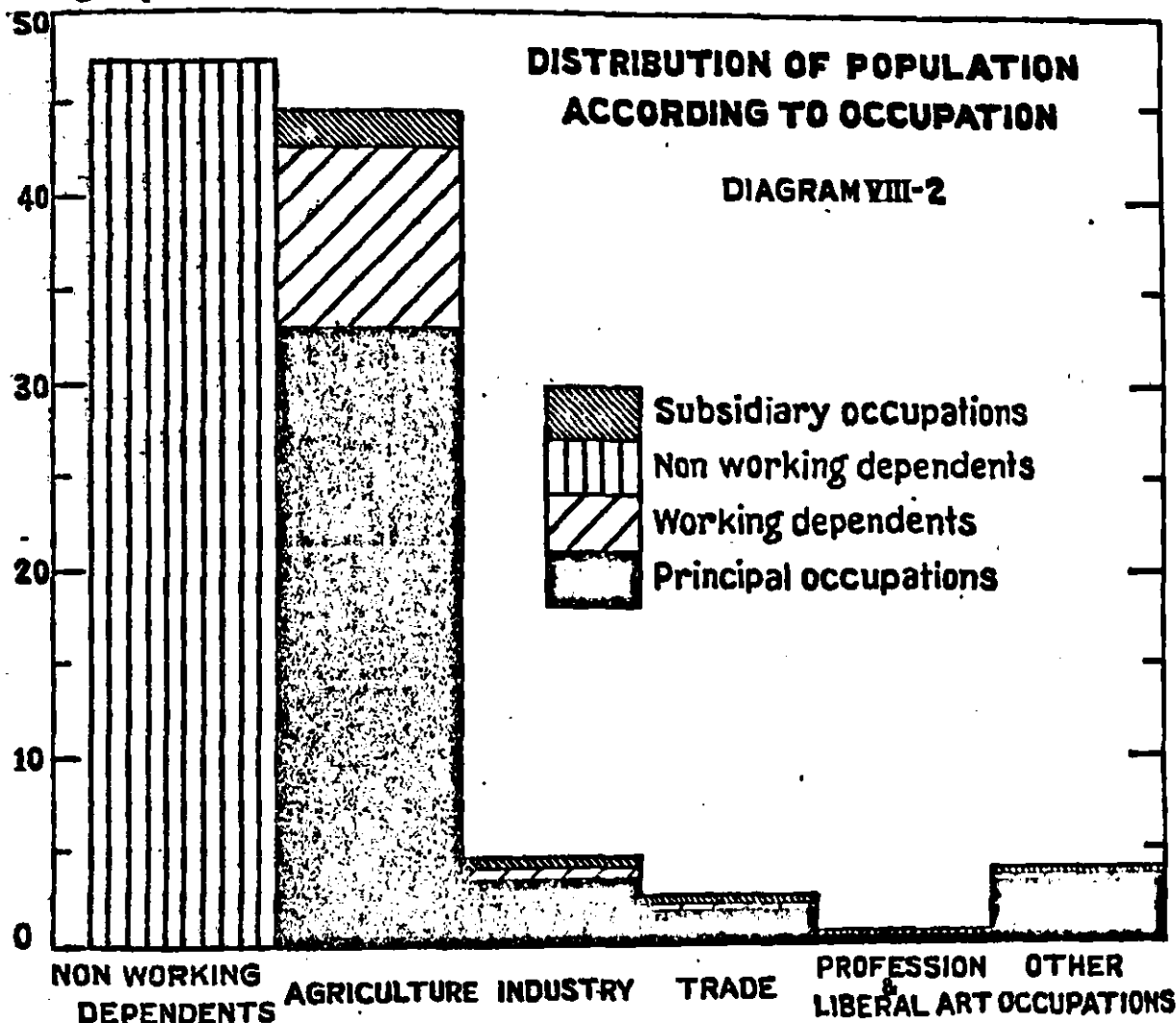
and working dependents) in each of the 12 sub-classes of occupation is



shown and comparative proportions per mille of the population for the two censuses are indicated as far as comparison is possible. The 1931 proportions are calculated on the number of earners and working dependents taken together, but the proportions of 1921 are those of the total number supported by each class of occupation, that is both earners and dependents. Although for this reason a definite comparison cannot be made the figures do not show that the functional distribution of the population has changed since 1921. Sub-class I—exploitation of animals and vegetation—certainly appears to contain a considerably larger proportion than in 1921 but this cannot be taken to prove a relatively increased attention to agriculture. The proportion shown is, on paper, larger than that for the previous decade because the working dependents, included in the calculation for 1931, form a much more important element in agriculture than in any other occupation. By the same token the numbers supported by nearly all the remaining sub-classes of occupation in 1921 were comparatively larger than the corresponding numbers for the recent census because the number of dependents of actual workers in them make up a larger proportion of the total population supported than for instance, among agriculturists. Some of the principal statistics discussed in this paragraph are illustrated in diagram VIII-1 in the margin and diagram VIII-2 on the next page. The fall in the number of those following “other occupations” is due partly to more complete returns in 1931 and

partly to factors already mentioned above. It must be remembered that the inclusion of subsidiary earners is additional to diagram VIII-2 since the

figures for them are of course included also in those of principal earners in one group or another.



7. The occupational distribution for the natural divisions and cities is shown in Subsidiary Table II-A. For convenience a summary is given below:

Distribution by
Natural
Divisions.

Proportion of workers in each occupation per 1,000 of total workers

Sub-class.	Central Provinces and Berar.	Nerbudda Valley Division.	Maratha Plain Division.	Plateau Division.	Chhattisgarh Plain Division.	Chhota Nagpur Division.	Nagpur city.	Jubbulpore city.
1. Exploitation of animals and vegetation.	815	724	786	852	878	874	46	65
2. Exploitation of minerals	2	1	4	4	...	...	1	...
3. Industry	77	108	92	53	52	69	400	309
4. Transport	11	20	10	12	8	2	85	78
5. Trade	38	65	39	42	24	22	109	150
6. Public force	5	8	4	8	3	2	9	60
7. Public administration	5	7	6	4	2	4	46	31
8. Professions and liberal arts	9	12	11	7	5	4	36	42
9. Persons living on their own income.	1	1	1	1	...	...	9	10
10. Domestic service	11	21	10	8	11	7	65	90
11. Insufficiently described occupations.	19	23	29	4	10	11	182	151
12. Miscellaneous	7	10	8	5	7	5	12	14

The population is most predominantly agricultural in the Plateau, Chhattisgarh Plain and Chhota Nagpur divisions. The proportion of agriculturists is slightly less in the Nerbudda Valley and Maratha Plain where, as shown in chapter II, the urban population is greatest and where it will be noticed the number of people engaged in industry is also larger than elsewhere. It is somewhat surprising that the proportion of industrialists in the Nerbudda Valley is considerably higher than in the Maratha plain, but it must be remembered that although there are more industrial centres in the Maratha plain the total population there is much greater and generally more dense upon the ground than elsewhere in the province, and that cotton

cultivation there employs a much larger proportion of the resident agricultural population than wheat cultivation can do in the northern districts. The numbers employed in trade in the Nerbudda valley are also relatively larger than they are in other parts. This is only to be expected in a division where Brahmans, Kayasthas, Banias and other well-educated castes are definitely concentrated, as has been mentioned in other chapters. The comparatively high proportion of domestic servants in the same tract is to be explained to some extent by the existence there of three cantonments, three large railway settlements and, at the time of the census, the headquarters of two Commissioners' divisions. The number of Twice-born in the population is also a contributory factor since those among them who can afford it like to keep at least one servant. That far more persons follow the learned professions in the two more advanced divisions than in the others calls for little comment. Where the urban population is greatest, literacy most considerable and the higher castes most numerous, there obviously the professions and liberal arts have most opportunity of flourishing. The city figures speak for themselves Diagram VIII-3 illustrates the statement for the principal occupations.

DISTRIBUTION OF OCCUPATION BY NATURAL DIVISIONS

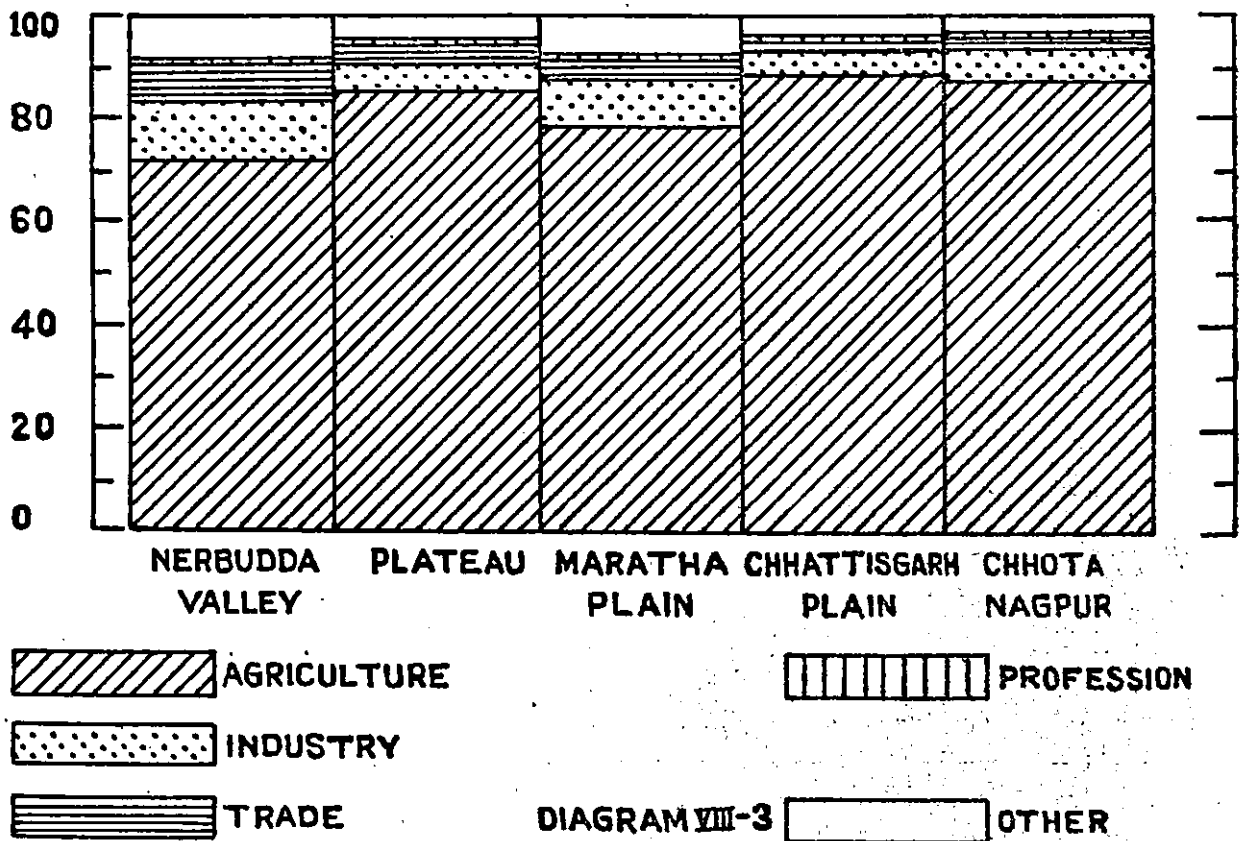


DIAGRAM VIII-3

Non-working dependents.

8. The number of non-working dependents returned in the Province

Natural Divisions and cities.	Proportion of non-working dependents per 1,000 of each sex.		
	Persons.	Males.	Females.
Nerbudda Valley Division.	522	391	658
Plateau Division ..	476	381	569
Maratha Plain Division.	451	363	542
Chhattisgarh Plain Division.	455	373	532
Chhota Nagpur Division.	565	393	742
Nagpur City ...	611	439	814
Jubbulpore City ...	600	410	830

forms almost half the total population. Misunderstanding in certain tracts as to the distinction between working dependents and non-working dependents is probably responsible for the heavy proportion of non-working dependents returned there. The figures appear in column 2 of Subsidiary Table II (a). The marginal table shows the variations in the proportion by Natural Divisions. The scope for the employment of working dependents in agricultural pursuits needs no stressing and it is natural to find that the proportion of the non-working dependents is least

where the population engaged in cultivation or pasturage is greatest. The somewhat exceptional figures for the Chhota Nagpur Division are explained:

in the paragraph 10, and the large number of aborigines living in the forests of the Plateau Division indicates a similar explanation of a higher proportion of non-working dependents there than in the Maratha Plain and Chhattisgarh Plain.

9. Working dependents have been included with earners in the figures illustrated by diagrams VIII-1 and 2. The definition of a working dependent has been given in paragraph 2. That it was rather difficult for the less acute enumerators to master this definition has been admitted, and consequently it is likely that in some cases those who should have been classed as working dependents have been shown either as earners or non-working dependents and the converse. The proportion of working dependents to earners in the twelve occupational sub-classes has been shown in the small table given below :—

Occupation of working dependents.

Sub-class of occupation.	Total earners showing occupation as principal.	Total working dependents.	Proportion of working dependents per 1,000 earners.
All occupations	7,550,262	1,951,169	258
1. Exploitation of animals and vegetation	5,984,232	1,761,892	294
2. Exploitation of minerals	22,046	507	23
3. Industry	627,053	108,592	173
4. Transport	100,374	3,991	40
5. Trade	323,308	36,554	113
6. Public Force	44,210	562	13
7. Public Administration	43,892	486	11
8. Professions and Liberal arts	78,646	2,824	35
9. Persons living on their own income	5,043	455	90
10. Domestic service	95,934	12,376	129
11. Insufficiently described occupations	160,795	18,100	113
12. Miscellaneous	64,729	4,830	75

It is to be expected that the greatest proportion of dependent workers should be in the occupation of agriculture, not only because it is the principal occupation of the Province but because there is so much agricultural work in which dependents can give useful aid to the head of the family. Industry, which supports 121 less working dependents per 1,000 earners than agriculture, comes next in the statistics shown. Public Administration, Public Force and the exploitation of minerals are the sub-classes of occupation which contain the lowest proportions of working dependents. It is in fact difficult to appreciate how there can be even the limited number of working dependents which was returned under Public Administration and Public Force. Presumably boy orderlies, young clerks and others who earn a limited salary but are really supported by their families are included in the returns.

10. From the contents of the preceding paragraph it is clear that in most occupations the majority of the working dependents will be women—and this is borne out by figures in the marginal table. It is to be noted that the percentage of female working dependents to the total female dependents is 27.9 and that of male working dependents to the total male dependents is 15.4. There is nothing unusual in these figures. As soon as a boy is able to earn his own living or to contribute towards it he is naturally sent out to do so—a custom obtaining in other countries as well as in India,—and especially in connection with cultivation there are very many duties which are more suitably performed by females than by males—weeding rice, picking cotton,

Distribution of working dependents by sex.

Occupation.	Number of female working dependents per 1,000 male working dependents.
Cultivation	3,076
Pasturage	248
Industry	3,201
Transport	879
Trade	3,215
Others	2,532

etc. A cultivator with a family will therefore make the fullest use of his female dependents for such work. As shepherds and cowherds small boys are particularly useful and male working dependents are consequently in a majority in that grade as well as in transport.

Distribution of working dependents by locality.

11. The distribution of working dependents according to Natural Divisions is shown by the table below. Remarks recorded in the last five paragraphs are *mutatis mutandis* applicable to the figures now displayed, comment upon which seems superfluous:—

The number of working dependents per 1,000 earners by sub-classes and the number of male working dependents per 1,000 male earners and of female working dependents per 1,000 female earners.

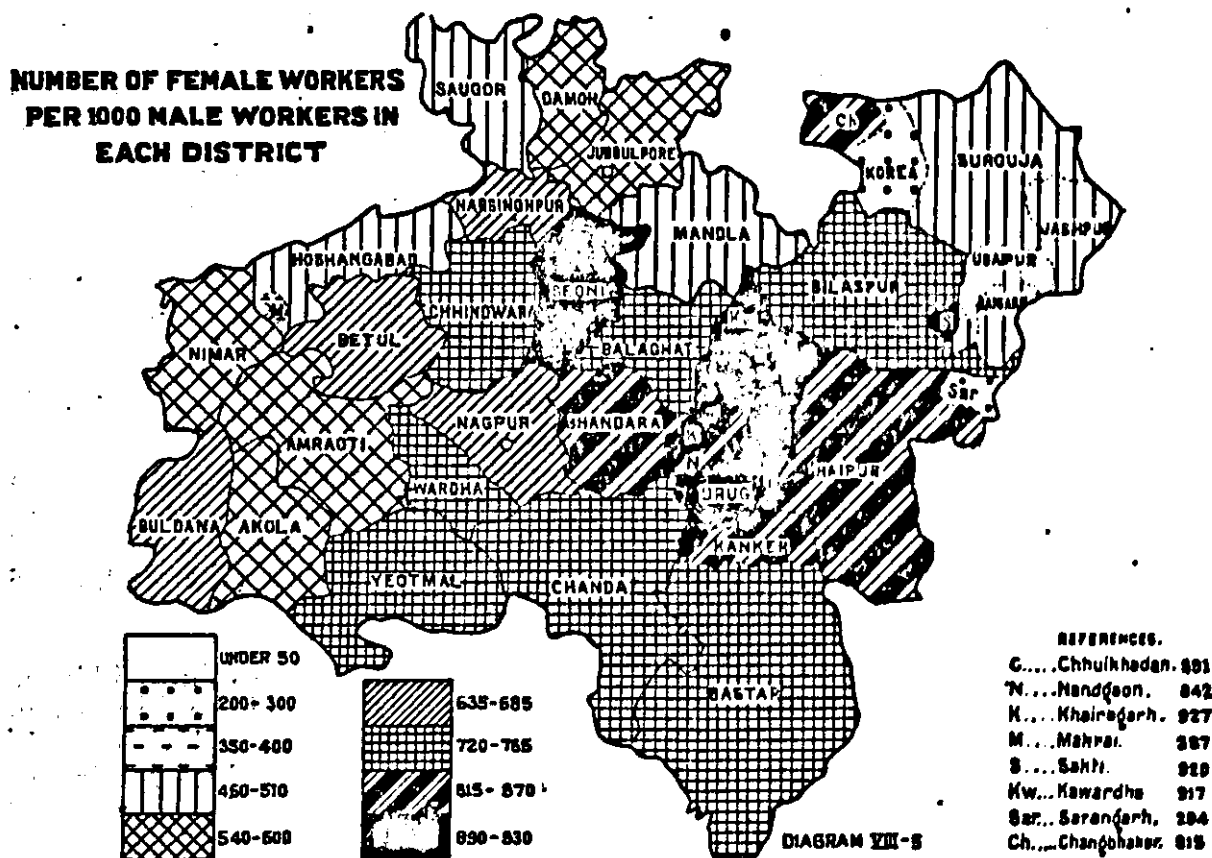
Sub-classes.	Central Provinces and Berar.		Nerbudda Valley Division.		Plateau Division.		Maratha Plain Division.		Chhattisgarh Plain Division.		Chhota Nagpur Division.							
	Proportion of working dependents per 1,000 earners.	Proportion of male working dependents per 1,000 male earners.	Proportion of female working dependents per 1,000 female earners.	Proportion of working dependents per 1,000 earners.	Proportion of male working dependents per 1,000 male earners.	Proportion of female working dependents per 1,000 female earners.	Proportion of working dependents per 1,000 earners.	Proportion of male working dependents per 1,000 male earners.	Proportion of female working dependents per 1,000 female earners.	Proportion of working dependents per 1,000 earners.	Proportion of male working dependents per 1,000 male earners.	Proportion of female working dependents per 1,000 female earners.						
1. Exploitation of animals and vegetation.	294	120	632	239	95	582	384	99	1,079	155	69	283	485	200	1,111	422	165	2,258
2. Exploitation of minerals.	23	10	46	11	8	20	6	4	8	20	10	39	252	105	850	604	...	1,452
3. Industry	173	50	595	104	33	401	167	35	79	111	32	388	402	154	1,015	451	80	2,416
4. Transport	40	24	146	33	22	160	13	5	43	18	13	86	98	61	212	43	9	270
5. Trade	113	36	282	105	38	256	78	21	205	79	29	217	194	69	345	485	45	1,895
6. Public force...	13	8	835	4	4	65	28	28	...	15	4	1,618	9	5	655	6	6	...
7. Public administration.	11	9	64	19	10	115	27	22	85	7	6	22	5	5	...	7	7	...
8. Professions and liberal arts.	36	24	104	56	37	144	42	27	104	25	16	92	45	34	85	27	24	104
9. Persons living on their own income.	90	19	534	72	19	331	467	72	2,405	53	13	338	6	6	...	...	...	...
10. Domestic service.	129	25	512	127	27	30	487	56	919	143	298	520	56	12	102	142	19	495
11. Insufficiently described occupations.	113	36	224	60	16	113	32	5	81	153	46	320	46	27	71	56	10	109
12. Miscellaneous	75	67	91	69	67	76	24	10	65	82	73	105	79	79	77	119	76	217

Proportion of female workers.

12. In diagram VIII-5* the proportion of female workers to male workers is illustrated for each district and state. The figures adopted include both earners and working dependents. It is however doubtful whether

*Owing to the rearrangement of matter during the proof stage the diagrams of this chapter are not numbered in serial order.

the picture is entirely reliable. The comparatively small number of female workers in Korea State and Udaipur State, for instance, is probably due to the fact that women who are really working dependents have been recorded as non-working dependents. The map should be studied in comparison with diagram V-1, from which it will be noticed that in these two states and in other units where the proportion of female earners is low, males are actually in a considerable majority in the total population. In the open tracts of the Chhota Nagpur Plateau the population is essentially agricultural and rice is the most important crop. The forest tribes, however, live principally on the produce of the jungles supplemented when permissible by *dahia* cultivation. Of course the women, as well as the men, go out to collect roots and berries and other edible products, but while one set of enumerators might class such women as working dependents, since they actively contribute to the support of the family although they are not actually earners, others might regard them merely as non-working dependents. The result is bound to be a certain amount of inconsistency as is brought out by the diagram. It may be possible to produce a formula to obviate



this at the next census. Outside the Chhota Nagpur Division the proportions shown are probably more accurate and are easily explained. In the districts of Saugor, Damoh, Jubbulpore and Hoshangabad where there is less employment for women in the wheat fields than there is in the rice tracts of Chhattisgarh, or the cotton tracts of the Maratha plain, and where much of the harvesting is done by imported labour the proportion of female to male workers is bound to be less than elsewhere. It is also in the north of the Province that the *purdah* system is widely observed by the Muslims and by the higher castes. The comparatively large number in the population of these tracts, of Brahmans, Rajputs, Kayasths and Banias, whose women are not generally expected to perform any but domestic duties has already been noticed in this report. Such factors must have an obvious effect on the figures. The information given in column 3 of Subsidiary Table V, proves that the proportion of female workers which is generally 50 per cent or more of the males in the more humble castes, is lowest among those named above, while it is low also among Sunars, educationally one of the most advanced castes. This proportion of course varies very much according to social grades and therefore according to the position held

by each caste in the Hindu hierarchy. Apart from what precedes, in parts of the Province where the number of immigrants is highest the strength of the female working population is generally relatively weak. Nimar as well as other Nerbudda valley districts, and Nagpur, Amraoti, Akola and Buldana are examples. In the eastern and southern tracts of the province, tracts which are almost entirely agricultural the proportions of workers in each sex are generally most balanced.

Occupation of females.

13. In Subsidiary Table III the actual numbers of females employed in various occupations by sub-classes and selected orders and groups, have been contrasted with the numbers of men, and the proportion of females to males in each has been shown. The figures speak for themselves. In group (172) midwives, vaccinators, compounders, nurses, masseurs, etc., there are four times as many women as there are men. The other groups in which the proportion of females exceeds that of males are (7) agricultural labourers, (46) wool carders, spinners, and weavers, (56) basket makers and workers in similar materials, (72) grain parchers (119) traders in wood, (129) grain and pulse dealers and (145) dealers in firewood, charcoal, cowdung, etc. In the last group it is not surprising to find 2,326 female workers to every 1,000 males. In groups (46) and (56) the number of males following wool-carding, etc., or basket making as a principal occupation are greatly in excess of females, whose proportion in the total number of workers is swelled by heavy majority over males among working dependents. The figures for group (119) trade in wood (not firewood) are somewhat strange—the total earners are 4,818 males and 6,618 females. In the Hoshangabad district the numbers are 174 males and 1,138 females. It seems likely that owing to incomplete entries in the schedules females selling firewood or females employed as labourers in timber businesses may have been included in the returns. The groups in which the proportion of females is noticeably low are (23)—herdsmen, shepherds, etc., (110) owners and drivers of pack animals, (144) dealers in pack animals, Order (44) Public Administration, group (166) servants in religious edifices, etc., (167) lawyers, (170) unregistered medical practitioners, (183) musicians, actors and dancers, (188) unspecified manufacturers and businessmen, and (189) unspecified cashiers, clerks, etc. None of the figures for the groups mentioned demand comment since obviously the number of female workers following the occupations included in them must be very limited.

Occupations in urban areas.

14. Table X does not show separately the occupations followed by the urban population and the rural population.

Occupation.	Central Provinces and Berar.		Cities.	
	1931	1921	1931	1921
Exploitation of animals and vegetation	815	793	53	183
Industries including mines:	80	86	367	310
Commerce and transport	49	52	207	177
Professions and arts ...	9	10	38	38
Others ...	47	59	335	292

Figures were however abstracted for the two cities of Nagpur and Jubbulpore—and in the marginal table comparisons have been drawn between the statistics of 1921 and those disclosed by the present census. As the system of classification has been changed, calculations have again been made only on those following an occupation as their principal means of subsistence in 1931 and on the actual workers returned in 1921. It has to be acknowledged that the census in the cities was generally not so thorough and accurate in its details as that in rural areas and was much hampered by the unwise attitude of certain politicians, but the figures displayed give a sufficient indication of the distribution of occupations in the cities as compared to their distribution in the whole Province and of the increased proportions of those employed there in Industries and Commerce. The figures again reflect the decay of cottage industries. Certain statistics which were abstracted for the Indian

Franchise Committee give some idea of the distribution of occupations in industrial towns as contrasted to that in the villages, and these are set forth below :—

Occupational items.	Total for whole of Central Provinces British Districts and Berar (Rural and urban area combined).			A Twenty-one industrial towns and cities of Nagpur and Jabalpur combined.			B Nagpur city.			C Jabalpur city.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
I. Group 1—Non-cultivating proprietors.	54,018	44,370	9,648	7,07	7,493	847	346	304	42	803	175	62
II. Group 5—Cultivating owners.	2,719,091	1,877,770	841,321	14,230	10,096	2,134	1,320	1,137	190	1,424	1,320	104
III. Group 6—Tenant cultivators.	221,373	93,668	127,705	2,483	2,224	259	97	86	11	10	9	1
IV. Group 7—Agricultural labourers.	3,455,625	1,452,120	2,003,495	16,601	9,340	7,261	841	553	288	305	218	147
V. Remainder of sub-class I—Exploitation of animals and vegetation.	308,077	271,697	36,380	7,818	6,428	1,390	1,207	1,170	97	1,220	943	277
VI. Class "C"—Public Administration and liberal Arts.	163,327	148,428	14,899	33,444	30,215	3,229	7,593	6,743	840	6,653	5,842	811
VII. Sub-class V—Trade.	332,890	216,252	116,638	52,300	41,586	10,714	9,154	7,134	1,920	7,441	6,939	502
VIII. Total of sub-classes II, III and IV—Exploitation of minerals industry and transport.	774,290	562,702	211,588	139,932	111,293	28,639	40,645	30,309	10,336	19,125	16,821	2,304
IX. Groups 190 and 191—Mechanics otherwise unspecified and labourers and workmen otherwise unspecified.	158,908	82,884	76,024	48,115	31,372	16,743	14,190	9,416	4,774	6,911	4,711	2,200

A Included also in columns 2, 3 and 4
 B Included also in columns 2 and 3.
 Note.—Separate urban figures for four towns (i.e. Saugor, Murwara, Khandwa and Barhaspur) were available only for male religions i.e., Hindus, Muslims, Tribal religions.

Further to demonstrate the contrast between the pursuits of the population of the cities and those for the whole of the Province (including the cities) fuller details for important occupations are shown in the marginal table. In the cities there is naturally a concentration of those employed in the public services and in the learned professions. Domestic servants, tradesmen, prostitutes and beggars are also, for obvious reasons, found there in greater numbers than in the rural areas. On the other hand the proportion of agriculturists is comparatively low in the cities. The figures require no special explanation.

Occupation.	Number per 1,000 earners and working dependents in	
	Whole Province.	Cities.
General trade	38	124
Textile industries	22	181
General labour	22	167
Trade in textiles	3	8
Rent from land	6*	4*
Ordinary cultivation	780	41
Field labour	393*	9*
Pasturage	30	10
Public force	5	28
Public administration	5	41
Independent means (living on income).	1	10
Transport	11	82
Professions and liberal arts.	9	38
Industries of dress and toilet.	15	39
Food industries	8	26
Domestic service	11	74
Unproductive	7	13

* Included also in ordinary cultivation.

15. In the preceding paragraphs the general distribution of the population according to different classes of occupation has been examined. The discussion can now be carried on to an analysis of the numbers falling in those groups which are of the greatest importance in the Province. In all 1,540 different forms of occupation were returned in the census schedules, and these had to be classified into the 195 groups shown in Table X. The variety of the returns found in the occupational list for the Province was great. Some of them were rather unique—

- (i) Driving away epidemics by charms, (ii) Searcher for conch shells, (iii) Cradle swinger, (iv) Wizard, (v) Ear wax remover, (vi) Charity receiver on burial ground, (vii) Water pourer on gods, (viii) Congress man, (ix) Setting gold nails in teeth.

Individual groups and unusual occupations.

- (x) Averter of hailstorms, (xi) Professional identifying witness, (xii) Breaking the horns of dead bullocks, (xiii) Sucking bad blood from the human body by means of horn tubes, (xiv) Binding the hair of women and massaging their legs.

Finally a return from Bilaspur, which caused some perplexity, may be mentioned. It was found that four members of the I.C.S. were recorded in that district although it was known that only two were employed there. An examination of the schedules and a visit by the Deputy Superintendent disclosed that the additional entries were made by two young men, whose wit had hitherto failed to obtain them any appointment, and stood for "I Can't Serve".

Agriculture.

16. The category of agriculture includes groups 1 to 16 of the classified scheme :—

(a) Cultivation.

1. Non-cultivating population taking rent in money or kind.
2. Estate Agents and Managers of owners.
3. Estate Agents and Managers of Government.
4. Rent collectors, clerks etc.
5. Cultivating owners.
6. Tenant cultivators.
7. Agricultural labourers.
8. Cultivation of *jhum* and shifting areas.

(b) Cultivation of special crops—planters, managers, clerks and labourers.

9. Cinchona.
10. Coconut.
11. Coffee.
12. Ganja.
13. Pan vine.
14. Rubber.
15. Tea.

16. Market gardeners, flower and fruit growers.

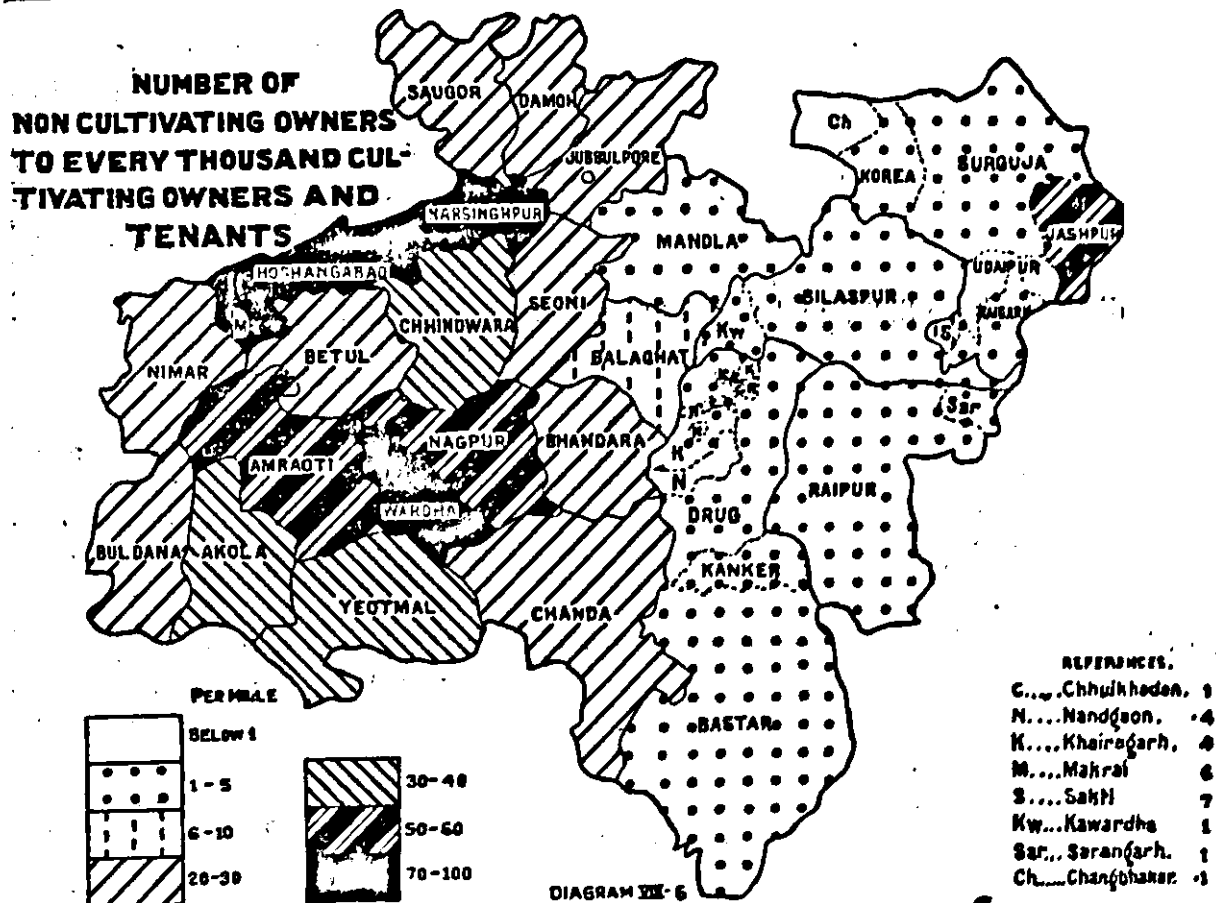
In groups 8 and 9 there were no returns for this Province, while those for groups 12, 14 and 15 must have been made by persons from other provinces temporarily resident here. For instance those occupied in tea-cultivation are presumably recruiting *Sirdars* from the estates of Assam and Bengal. There is some coffee cultivation in the Amraoti district, which boasts a few gardens in the Melghat, and 14 males returned as their principal occupation in Jubbulpore. Cultivators of the coconut palm were found at the census only in Nimar (53), Chhindwara (21), Mandla (8) and Betul (3). Limited numbers of pan vine growers were recorded in every British district except Damoh, Seoni, Betul, Wardha, Bhandara and Raipur. The largest return was from Amraoti district. The great majority of agriculturists everywhere are of course employed in ordinary cultivation.

Ordinary cultivation.

17. At the census of 1931, the 1921 classification of those occupied in ordinary cultivation into rent-payers, rent-receivers, field-labourers and farm servants was abandoned and instead of these classes the four already mentioned in paragraph 2 were selected. The identification of non-cultivating owners, of whom there were 58,066 returned forming .8 per cent of the total population engaged in cultivation, and of agricultural labourers—in all 3,733,393 forming 50.5 per cent of that population—presented no difficulty. (It may be mentioned that in 1921 the total number of field labourers and farm servants returned among actual workers was altogether 2,922,904.) Great care was, however, necessary in drawing the distinction between cultivating owners and cultivators of rented land, in view of the many varieties of land tenure in this Province. The *malguzar* who pays

land revenue to Government and cultivates his own home-farm could be classed as a cultivating owner without question. But the *raiyyat* of Berar and parts of Central Provinces who pays rent direct to Government as his landlord is just as much owner of the land to which he has a title as the *malguzar* is. Similarly occupancy tenants and absolute occupancy tenants, although they hold land from *malguzars* on certain conditions, have very definite rights of ownership over that land which can only be forfeited if they alienate it contrary to the conditions laid down in the Tenancy Act. In fact, although their official designation is "tenants" and they actually pay rent to a landlord, who in his turn pays revenue to Government, such persons clearly fall within the class of "cultivating owners" as defined in the instructions given to census enumerators. The returns for districts show that local officials in all cases did adopt the interpretation sketched above, for the number of cultivating tenants returned was surprisingly small. The rights under which land was held were not entered in the census schedules, but in practice all having any permanent rights over their land including *malguzars*, *malik makbuzas*, absolute occupancy tenants, occupancy tenants, Government *raiyyats*, etc., were classed as cultivating owners, while all those who take land on contract or lease, that is, sub-tenants, ordinary *thekadars*, *bataidars*, etc., were classed as cultivating tenants. Comparison with the figures of the Land Records Department is impossible, since the statistics appearing in its reports are almost all for "holdings" only. The distribution per mille of the working population living by cultivation (including principal earners and working dependents) is shown for the principal tracts of the Province in the summary below :—

Natural division.	Total.	Non-cultivating owners.	Cultivating owners.	Cultivating tenants.	Agricultural labourers.
Nerbudda Valley	1,000	12	393	5	600
Plateau	1,000	8	406	14	572
Maratha Plain	1,000	11	309	23	657
Chhattisgarh Plain	1,000	2	655	19	324
Chotta Nagpur	1,000	10	741	64	185



The number of non-cultivating proprietors is comparatively small. Their proportion to cultivating owners and tenants is shown in the map in

diagram VIII-6. It is highest in Wardha, Nagpur, Hoshangabad, Narsinghpur and Amraoti. A reference to Table X discloses that the largest numbers of tenant-cultivators were returned from Bilaspur, Yeotmal, Amraoti, Akola and Surguja State. In view of the change in the method of classification comparison with the figures of 1921 can be of no value. It may be mentioned that 213,088 males and 74,496 females returned cultivation as an occupation subsidiary to their principal occupation. These figures are further examined in paragraph 26.

Pasturage.

18. Comparative figures of 1931 and 1921 for those engaged in pasturage and cognate occupations have been inset in the margin. It will be observed that there are great contrasts between the two sets of figures in the separate groups—and this is certainly owing to differences in the method of classification. But, with due regard to the fact that in 1921 no distinction was drawn between earners and working dependents, the totals for the three groups indicate that the number supported or partially supported by stock raising has, relatively to the total population, varied little since 1921. Although the increase in the sub-order is only about 2 per cent in contrast to the growth of 12½ per cent in population it is probable that some of those who properly might be included as stock-raisers, etc., have been recorded as cultivators in sub-order (a), the comparative increase under which is considerably heavier. Those supported by pasturage are scattered all over the Province. The ratio of working dependents to principal earners is more than 1:3. Those following the occupation as subsidiary to another are comparatively numerous, but the number of female workers is of course quite small.

Group.	Earners and working dependents. 1931	Workers 1921
21. Cattle breeders and keepers.	80,930	28,043
22. Breeders of transport animals.	173	3,358
23. Herdsmen, sheepherds, etc.	187,859	233,603
Total ...	268,962	265,006

tion it is probable that some of those who properly might be included as stock-raisers, etc., have been recorded as cultivators in sub-order (a), the comparative increase under which is considerably heavier. Those supported by pasturage are scattered all over the Province. The ratio of working dependents to principal earners is more than 1:3. Those following the occupation as subsidiary to another are comparatively numerous, but the number of female workers is of course quite small.

Fishing and hunting.

19. The total number of earners occupied in fishing is 37,522 males and 6,015 females. The return in this group for working dependents was 1,661 males and 1,847 females, and no less than 11,097 males and 1,390 females follow the occupation as subsidiary to some other. The largest numbers in this group are found in the Chanda district where 8,427 males and 989 females were returned as principal earners and 1,314 males and 181 females as subsidiary earners. Bhandara came next in numerical order. 3,492 males and 280 females in the whole province state that hunting is their principal occupation. In the same group there are 423 male and 133 female working dependents and the number following the occupation as subsidiary to others is 1,113 males and 43 females. By far the highest number of hunters is in the Damoh district and Yeotmal comes next. It may be noticed that in the latter district the number of Pardhis is comparatively large.

Group.	1931	1921
Fishing ...	59,532	72,621
Hunting ...	5,484	3,068

some other. The largest numbers in this group are found in the Chanda district where 8,427 males and 989 females were returned as principal earners and 1,314 males and 181 females as subsidiary earners. Bhandara came next in numerical order. 3,492 males and 280 females in the whole province state that hunting is their principal occupation. In the same group there are 423 male and 133 female working dependents and the number following the occupation as subsidiary to others is 1,113 males and 43 females. By far the highest number of hunters is in the Damoh district and Yeotmal comes next. It may be noticed that in the latter district the number of Pardhis is comparatively large.

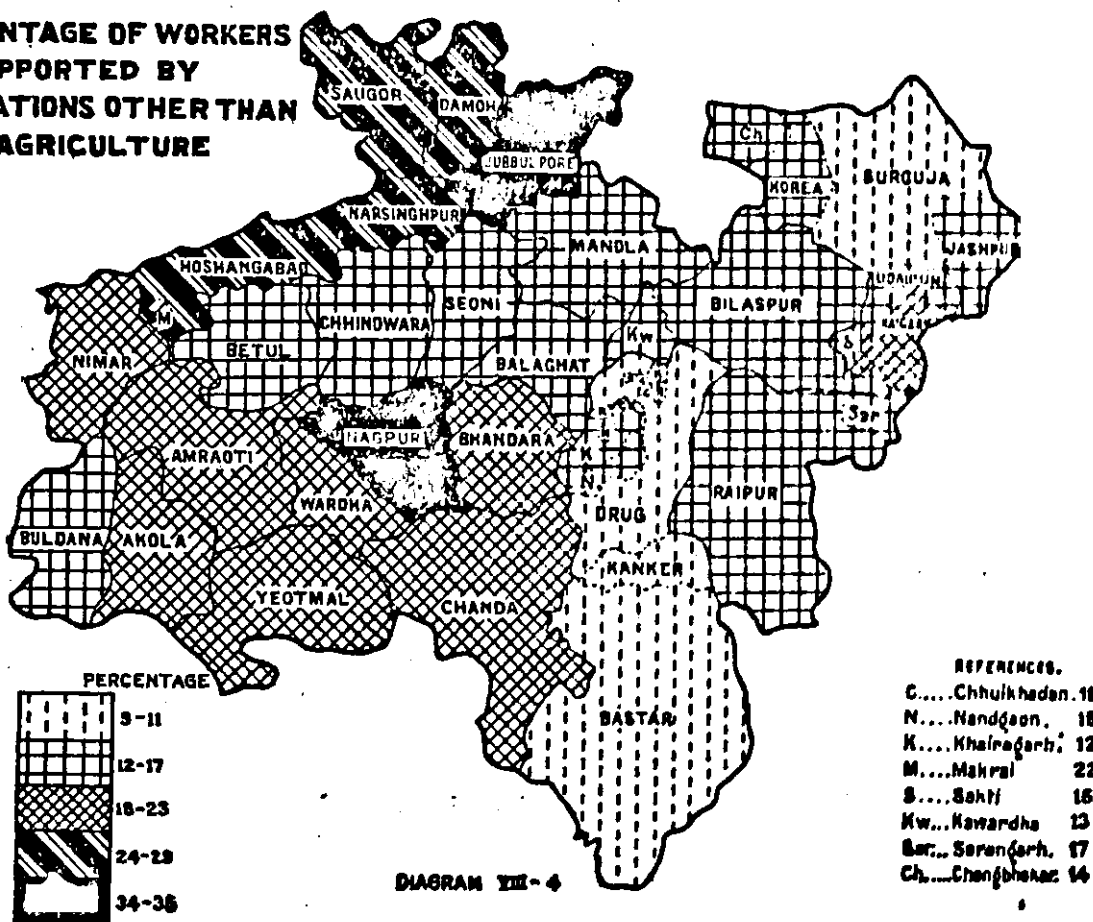
Exploitation of metallic minerals.

20. The only important group under this order is (32) manganese. 5,532 males and 4,411 females earn their living at the manganese mines and 304 males and 669 females find a subsidiary occupation there, but for the whole Province only 40 male and 69 female working dependents are shown in this group. In 1921 the total number employed in the order (Exploitation of metallic minerals) was practically the same as now. Early in the decade there was, as noticed in Chapter I, a boom in manganese, which afforded employment for large numbers of workers, principally immigrant Kols. But the general slump in the last few years has made it necessary to close down a number of mines, both before and since the census. The resident population in this group is confined to the Balaghat, Bhandara, and

Nagpur districts. The general situation of the mines may be seen from diagram III-3. There are now only 35 working in this Province against 40 in 1911 and 42 in 1921. The most important of these are owned by some half-a-dozen companies and proprietors. The Central Provinces mines are responsible for nearly 87 per cent of the manganese produced in India.

In regard to other metallic minerals it is interesting to notice that in the whole Province only 9 men and 7 women were returned in group 30-Iron. Figures are not available for 1921 but those for the recent census definitely indicate the death of an industry which was once important in certain districts. The seven men shown in the group for Saugor probably reside in Hirapur where before the coming of what the villagers call the "Government" iron, the extraction and smelting of the mineral supported a considerable non-agricultural population. From Tendukhera in the Narsinghpur district, where there are also considerable iron deposits, not a single return was classified in this group.

PERCENTAGE OF WORKERS SUPPORTED BY OCCUPATIONS OTHER THAN AGRICULTURE



21. Two groups in this order 35—Coal and 37—building materials, Order 4. Non-which include stone, and materials for the manufacture of cement and clays, metallic groups

Group.	Workers and subsidiary workers. 1931	Actual workers. 1921
35—Coal	7,515	2,111
37—Building materials.	5,405	1,787

support a fair number of persons. Comparative figures for two censuses are given in the margin. The 1921 figure for those employed in the coal mines is evidently wrong, for the Director of Industries has stated that the coal mines of the Province increased from five (employing 3,024 persons) in 1911 to 17 (employing 9,580 persons) in 1921. The increase in the number was due to the war

boom. The slump at the end of the decade with which this report deals has already been noticed. There are now approximately 24 mines working in the Province, producing about 700,000 tons each year or only 3½ per cent of the total annual output of Indian coal. During the last ten years the Mohpani coalfield in Narsinghpur district, which was opened in 1862, and the Warora coalfield in Chanda opened in 1873, have both been closed

down. The oldest mine now working is the Ghugus mine in Chanda, which was opened in 1870. All the others started work within the last 22 years. Two new collieries at Mahakali and Lalpeth in the Chanda district were opened as recently as 1921 and 1929. The actual distribution of those employed in the mines at the time of the census was earners males 4,741 and females 2,068,—working dependents—males 32 and females 51, and those whose principal occupation is something else—males 565 and females 58. The important returns were of course from Chhindwara and Chanda districts.

The increase in the number of persons actively employed in the extraction of building materials may be only an apparent one owing to the fact that the classification of 1921 was "quarries of hard rocks" and did not include the extraction of clay. At the same time group 90, which includes all employed in the building industry or in cement works, has also grown by more than 50 per cent since 1921, reflecting an increase in building and prosperity in the cement business. The distribution of those employed in group 37 is earners, 3,472 males and 1,435 females, working dependents 57 males and 135 females, subsidiary workers 246 males and 60 females.

Industry.

*22. The Director of Industries states that the industrial undertakings of the Central Provinces and Berar may be roughly divided into five classes one of which is mining, classified for census purposes under a different head. The statistics of the Department of Industries for the other four are given below:—

	Number of industrial establishments.	Average number of operatives employed daily.
I.—Cotton ginning and pressing factories in the cotton tract of the province (the four Berar districts, the Central Provinces districts of Wardha, Nagpur, Nimar and Chhindwara).	613	39,500
II.—Cotton spinning and weaving mills in the towns of Akola, Ellichpur, Badnera, Hinganghat, Pulgaon, Burhanpur, Nagpur and Jubbulpore.	15	19,500
III.—Other minor industries to which the Factories Act applies—	121	12,200
Operatives		
(a) Factories owned by the Government or local bodies (11)	3,000	
(b) Rice mills (seasonal) (33)	1,180	
(c) Engineering (18)	1,500	
(d) Food, drink and tobacco (11)	1,500	
(e) Chemicals, dyes, etc. (33)	1,750	
(f) Process relating to stone, wood and glass (11).	3,250	
Total	12,180	
IV.—Other industrial establishments, to which the Factories Act does not apply (bidi or tobacco factories, lac factories, etc).	850	30,000
Total	...	101,200

Census returns include cottage industries and so differ from the estimate above. As already explained in paragraph 6, as far as can be judged from figures compiled according to varying schemes, the total number of persons following industrial pursuits in the Province has not risen since 1921.

* See appendix IV on page 429 et seq.

There are 20 groups of industry in which the numbers employed are sufficiently large to merit special notice and the total figures for them given in Subsidiary Table IV are set out in somewhat more detail below :—

Group.	Total earners. Principal occupation.		Total working dependents.		Total following occupation as subsidiary to another.		Total actual workers in 1921.
	Males.	Females.	Males.	Females.	Males.	Females.	
42 Cotton ginning cleaning and pressing.	13,127	5,667	151	587	1,414	444	37,147
43 Cotton spinning, sizing and weaving.	98,930	24,704	8,225	38,361	14,955	2,357	217,645
47 Silk spinning and weaving.	4,043	870	340	686	124	21	1,449
51 Working in leather ...	14,618	2,295	578	1,335	1,621	212	6,454
55 Carpenters, etc. ...	34,479	366	727	227	5,520	66	38,284
56 Basket makers ...	21,951	18,547	1,392	5,851	6,169	3,139	46,367
59 Blacksmiths and workers in iron.	35,004	2,125	2,393	3,808	5,603	285	45,268
60 Workers in brass copper and bell metals.	4,331	448	291	408	378	18	6,879
63 Potters and makers of earthen ware.	19,487	8,855	1,829	7,178	3,938	804	54,488
64 Brick and tile makers	5,582	2,506	174	531	1,023	282	4,491
68 Manufacture and refining of vegetable oils.	6,731	4,096	844	2,803	3,460	598	15,576
72 Grain parchers, etc., ...	...	...	...	...	...	...	17,239
78 Manufacturers of tobacco.	27,416	17,961	1,073	1,109	3,748	1,768	972
82 Boot and shoe, etc., makers.	23,599	2,144	1,025	2,261	6,044	508	74,308
83 Tailors, milliners, etc ...	22,563	4,388	1,008	...	2,594	466	24,658
85 Washing and cleaning	18,665	12,887	1,053	5,633	4,371	1,986	45,767
86 Barbers, etc., ...	40,806	520	1,346	162	7,446	88	40,526
90 Lime burners, builders, etc.	22,708	5,508	495	865	2,924	521	19,978
98 Makers of jewellery and ornaments.	29,893	629	1,347	203	3,627	100	...
100 Scavenging ...	7,000	5,533	122	592	216	219	...

Close analysis of the figures given is unnecessary since they tell their own story. It has already been explained that comparison with the statistics of 1921 must be incomplete owing to the changed method of tabulation; and particular care must be taken not to form hasty conclusions regarding apparent contrasts in the various sets of figures in certain groups, because as will be further noticed in paragraph 24 there has probably been a little confusion between those who make and those who sell various articles. In other words figures indicate that the man who both makes and sells an article has in some cases been classed under trade instead of under industry at one or the other of the two censuses. A case in point is the increase of 100 per cent or more in those occupied in trade in textiles, which fully balances a decrease of some 15 per cent in preparation of textiles. At the same time it may be assumed that the figures are on the whole tolerably well classified and from them the one obvious lesson is that with the introduction of more machinery into India and consequent appearance of factory-made articles in most parts of the Province the number of those employed in cottage industries has continued to decrease. For instance, although there may have been some confusion between group 51, working in leather, and group 82, manufacture of boots, shoes, sandals, etc., and although there is a definite desire among many sections of the Chamars to give up what has been regarded as a degrading occupation, the apparently heavy fall in those employed in the latter group must be due to some extent to the introduction of factory-made articles. The growth of organized industries is very slow and mass production at present employs less people than cottage industries did in the past. The fall in the number engaged in groups 42 and 43 is clearly due to the slump in cotton at the end of the decade. The increase in building activity especially in towns has already been noticed, but the most remarkable contrast with the figures of 1921 is for manufacturers of tobacco, group 78. The great centre of *bidi* manufacture is the Bhandara:

district where 16,172 males and 14,310 females returned it as their principal occupation. Jubbulpore district with a corresponding return of 4,386 males and 1,302 females came next. The number of young children employed in the work is disgracefully large. The importance of this unregulated industry is growing to such an extent that it is worth quoting the memorandum of the Director of Industries to the Royal Commission on Indian Labour on the subject:—

“The *biri* factories are the most important of the unregulated establishments of this province falling within the scope of this memorandum. Approximately 866 of these establishments, which manufacture a type of indigenous cigarettes from Indian tobacco rolled up in tendu leaves, are scattered all over the province and provide employment to about 42,240 persons representing 80 per cent of the labour dealt with in this memorandum. The industry is, however, most concentrated in the Bhandara district where in 622 establishments 31,417 persons are employed. Jubbulpore district comes second with 80 establishments employing 3,321 persons. The growth of the industry has been remarkable in recent years. In the census of 1921 enumerated *biri* establishments were 164 employing 7,680 persons. In 1925 approximately 225 such establishments were recorded employing 12,400 persons, while in 1927, the establishments were 776 employing 30,065 persons, including 15,568 children under 15 years of age and as stated at present there are 866 establishments employing 42,240 persons. There is no doubt that the *Swadeshi* movement which started during the first decade of the present century, gave the industry a very great impetus. The present boycott movement has also further increased the demand for *biris*; and this trade is certainly not affected by the prevailing economic depression. Out of the 866 establishments, 185 belong to class (b) employing more than 50 persons a day, and 681 establishments to class (c) employing less. The total number of employees consists of 18,257 males, 10,073 females and 13,910 children. Of the children, 43 per cent or nearly 6,000 are not more than 12 years of age. The distribution of the industry by districts and the average number of men, women and children daily employed are shown below:—

Districts.	Establishments employing 50 persons or more.				Establishments employing less than 50 persons.			
	Number of <i>biri</i> factories.	Men.	Women.	Children under 15.	Number of <i>biri</i> factories.	Men.	Women.	Children under 15.
Bhandara	118	3,653	2,981	4,135	504	8,138	5,440	7,020
Jubbulpore	24	1,386	118	504	56	836	95	382
Nagpur	14	1,503	329	263	21	908	393	222
Balaghat	9	107	50	457	11	85	65	174
Chhindwara	...	...	...	...	1	...	...	10
Saugor	1	30	7	31	9	77	10	120
Damoh	3	141	13	117	2	27	...	5
Bilaspur	1	56	11	58	14	198	27	94
Raipur	4	172	33	100	24	249	44	184
Drug	...	...	...	...	9	106	32	32
Wardha	1	40	9	31	3	21	1	2
Chanda	...	...	...	...	2	15	10	5
Amraoti	2	93	39	18	3	30	17	26
Akola	1	40	5	5	2	7	5	2
Yeotmal	4	120	105	5	...	...	...	...
Buldana	1	20	46	5	4	12	12	...
Nimar	1	60	4	...	4	76	...	86
Hoshangabad	...	...	...	...	3	13	5	9
Narsinghpur	1	30	10	10	4	8	5	52
Total	185	7,451	3,760	5,559	681	10,806	6,313	8,351

In spite of the large number of women and children engaged in the industry no special facilities for women and children are provided at the work places. The long hours worked by children, especially those of 12 years of age or under, and the atmosphere in which they have to work have been the subject of adverse comment by executive officers who have visited some of the factories casually.

Separate accommodation for women is rarely provided, and in most cases men, women and children sit together either on verandahs or overcrowded rooms while making the *biris*. The Deputy Commissioner of Jubbulpore reported in 1927: “The long hours worked and the conditions under which the work is done are not at all conducive to the health of the operatives specially children and the primary schools in villages where these factories exist are depleted of their scholars.” Provision for separate rooms for males and females exists in less than half a dozen places, indiscriminate seating being the rule elsewhere. In many cases workers sit in family groups, while in several establishments men and women are seated in separate groups but in the same room or verandah.

The hours of work for women and children vary from 8 to 10 hours per day along with men, and manufacture of *biris* is rarely carried on at night, but where it is so done the lighting arrangements are reported to be sufficient.

Employees generally take leaves to their homes to cut them into proper shape at night for making *biris* the next day, but the actual manufacture is carried on at the employer's place in halls or big sheds or open verandahs, of various sizes. Decided overcrowding is reported from most centres, but lighting and ventilation are generally said to be satisfactory."

Something must be said about the distribution of other industries in districts. The majority of workers in groups 42 and 43 were naturally returned in districts where there are mills and where cotton is the principal crop. About 70 per cent of the silk spinners and weavers are in the Nagpur district. Those in the remaining industries are generally scattered all over the Province but there are of course few of them in the more backward tracts. This distribution may be summarized in the words of the Director of Industries :—

"The cotton area covers the four Berar districts, the Central Provinces districts of Nimar, Wardha, Nagpur and portions of the Chanda, Hoshangabad and Chhindwara districts. All the ginning and pressing factories belong to this area and also fourteen out of the fifteen cotton mills, the fifteenth mill being at Jubbulpore. It should be noted that the concern known as the Empress Mills at Nagpur consists of five separate mills. (One cotton mill in the Rajnandgaon State employs about 4,000 operatives daily.) Of the important minor industries, to which the Factories Act apply, the cement and pottery works are found in the Jubbulpore district, the seasonal rice mills are mostly in Bhandara and the Raipur and Bilaspur districts of the Chhattisgarh Division, while the remainder are scattered over the Province. The most important unorganized industries, to which the Factories Act has not been extended, are *bidi*, shellac and myrobalam-factories, of which a number are found in the town of Gondia, on the Bengal-Nagpur Railway in the Bhandara district; while the others are scattered over the province.

The first cotton mill established in the province was No. 1 Mill of the Empress Mills, established at Nagpur, in 1877, and by 1900 the number of such mills had increased to 7. Nine mills have been added during the first quarter of the present century. The number of workers employed per diem in these mills is as follows :—

1913	...	12,981
1923	...	17,630
1928	...	19,389

The progress of the growth of the cotton ginning and pressing factories is shown in the statement below :—

Year.	Number of factories.	Number of workers employed daily.
1903	128	Not known.
1913	454	30,800
1923	519	38,651
1928	613	39,351

But the increase in the number of registered factories is due to the extension of the definition of factory by the Factories Acts of 1911 and 1922 as well as to the industrial development of the province."

23. In this sub-class there are 104,365 earners including working dependents and 17,249 subsidiary workers contrasted with 98,344 total workers in 1921. There has of course been a notable development of mechanical transport in the Province during the last ten years. The number of those returned in group 112 (railway employees of all kinds other than porters and coolies) is 17,484 male, 412 female principal earners, 154 male and 9 female working dependents and 375 male and 10 female subsidiary workers. The return for workers in 1921 was 7,155 males and 2,867 females. The contrast between the two sets of figures is not so great if they are considered along with those in group 113 (labourers employed on railway construction and maintenance and coolies and porters employed on railway premises) in which there are 16,207 males and 1,625 female earners, 62 male and 30 female working dependents and 560 male and 171 female subsidiary workers, against 19,992 male and 6,988 female workers

in 1921. It is possible that at both censuses, owing to incomplete description in the enumeration books, persons who should have been classified in the one group were placed in the other. A considerable increase in the number of railway officials is however to be expected, since the new lines between Nagpur and Itarsi and from Raipur to the eastern border of the Province (for Vizianagaram) were opened during the decade, while the number of coolies on construction would naturally be less than it was ten years ago since at the time of the 1921 census the Itarsi line was actually being laid. According to the returns of the Railway Companies the total number of their employees in this Province on February 26th 1931, was 41,875. The excess of some 4,000 above the returns at the census is due partly to the classification of numbers of specialists in other groups and partly perhaps to inclusion in the departmental figures of persons who were not actually in the Province at the time of the census. The largest numbers of railway employees are at Nagpur, Bina, Jubbulpore, Itarsi and Bilaspur, where there are important settlements.

Group 107 requires special note. Among owners, managers and employees connected with mechanically driven vehicles there were 4,849 earners in 1931 against 4 workers only in 1921. The figure for the earlier census is obviously incorrect, but the very heavy increase in motor traffic has already been noticed in Chapter II. The largest numbers following this occupation are of course in Berar, and in the districts of Nagpur and Jubbulpore. The return of private motor drivers and cleaners (group 186) was 493 in 1931 against 479 in 1921, while those engaged in construction of, or repairing, motor vehicles and cycles (group 91) have increased from 34 to 427.

The figures in Subsidiary Table VI (b) showing the number of employees in the Postal and Telegraph departments have fallen from 6,207 in 1921 to 5,187 in 1931, presumably owing to retrenchment. The census returns were 1,701 male workers in 1921 and 2,992 male earners in 1931. The contrast in the two sets of figures is however due to the classification of various officials actually employed in the Postal Department under different more appropriate heads.

Trade and Commerce.

24. The number of persons occupied in sub-class V—Trade has been shown by Natural Divisions in paragraph 7. Figures for all groups are given in Subsidiary Table IV against the corresponding figures of the previous census and need not be repeated here. There are very marked increases of those returned in the following groups:—(115) Bank Managers, money-lenders, etc., (116) Brokers, commission agents, etc. (117) Trade in textile piece-goods, (119) Trade in wood, (124) Trade in pottery, (125) Trade in drugs, petroleum, explosives, etc., (127) Owners and employers of hotels, cookshops, etc., (130) Dealers in sweetmeats, (138) Trade in ready-made clothing, (140) Trade in hardware, cooking utensils, etc., (146) Dealers in precious stones and jewellery and (147) Dealers in bead necklaces, toys, etc.

On the other hand there is a substantial decrease in those working in the following groups:—(129) Grain and pulse dealers, (133) dealers in fodder for animals, (135—137) dealers in tobacco, opium and ganja, and (145) dealers in firewood. The variations in most of these groups are generally balanced by converse variations in the corresponding industrial groups. Articles are so often both made and sold by the same person that in spite of insistence upon the instruction that if the person makes the articles he sells he should be classed as a manufacturer, there were probably some errors in the enumerators' records at both censuses. For instance as already mentioned in paragraph 21 the fall in sub-class III Industry order V—Textiles since 1921, is more than balanced by a much heavier rise under order 25—Trade in Textiles. The decrease in the number of dealers in tobacco is not comparable to the increase in tobacco manufacturers, but the excess of the former in 1921 was no doubt due to the fact that many of them should have been classed as manufacturers. The case is similar for various other groups and conclusions can only be drawn from the figures if those who make each class of article and those who sell it are considered side by

side. Trade in wood and trade in firewood have obviously not always been properly separated, apart from the fact that the excess in dealers of firewood shown in the figures of 1921 is balanced by the large increase in collectors of forest produce in 1931. The negligible differences in the total figures for the two censuses for sub-class III—Industry and sub-class V—Trade—prove that the general distribution has hardly changed in the last ten years.

Deputy Commissioners of districts and the Rulers of States were requested to supply lists of the Inland Trade markets in the territories administered by them. The total figures are given below :—

Serial No.	District and Natural Division.	Number of markets.
	Central Provinces and Berar	2,208
	<i>Nerbudda Valley Division</i>	323
1	Saugor	46
2	Damoh	23
3	Jubbulpore	69
4	Narsinghpur	63
5	Hoshangabad	67
6	Nimar	52
7	Makrai	3
	<i>Plateau Division</i>	177
8	Mandla	54
9	Seoni	29
10	Retul	11
11	Chhindwara	83
	<i>Maratha Plain Division</i>	1,012
12	Wardha	94
13	Nagpur	93
14	Chanda	86
15	Bhandara	138
16	Balaghat	123
17	Amraoti	116
18	Akola	143
19	Buldana	118
20	Yeotmal	101
	<i>Chhattisgarh Plain Division</i>	631
21	Raipur	152
22	Bilaspur	232
23	Drug	28
24	Bastar	Not available.
25	Kanker	70
26	Nandgaon	51
27	Khairagarh	43
28	Chhuikhadan	8
29	Kawardha	11
30	Sakti	6
31	Raigarh	20
32	Sarangarh	10
	<i>Chhota Nagpur Division</i>	65
33	Changbhakar	2
34	Korea	15
35	Surguja	15
36	Udaipur	9
37	Jashpur	24

In the returns shown cotton markets, grain markets and other big daily markets have been included as well as some smaller *bazars* held once or twice a week.

If the area of Bastar and the population of Bastar is excluded it will be

Division.	Market per 1,000 square miles.	Markets per 100,000 of population.
Nerbudda Valley Division	16	11·11
Plateau Division	11	9·8
Maratha Plain Division	25	14·4
Chhattisgarh Plain Division	22	13·21
Chhota Nagpur Division	6	7·2

found that in each Natural Division the number of such markets per 1,000 square miles and per 100,000 of the population is as shown in the margin. A description of the typical bazar village of the Province has been given in chapter II.

Public Administration and liberal arts.

25. There has been hardly any change since 1921 in the proportion of the population employed in this class, but the

differences in certain orders, sub-classes or groups are worth noticing. In order 45.—Religion, the number of returns is only about half of those of the previous census. On the other hand, the figure for order 47—Medicine has been almost doubled, the principal increase being in group 172, mid-wives, vaccinators, nurses, etc., a proof of the increased participation of women in the service of mankind. Again in order 48—Instruction, the number of earners and working dependents is now 19,089 against 11,554 in 1921 while figures for musicians and entertainers are also substantially larger than ten years ago. Adjustment of figures in connected groups is in some cases necessary in this class as in others to explain unnatural differences in the statistics of the two censuses. Under this head it is suggestive to find that of the members of the local Legislative Council 28 are legal practitioners, 3 professional men of other kinds, and 18 landlords, while of the other non-officials two are engaged in mining and one in commerce. The only lady member is shown as dependent upon her husband.

Subsidiary occupations.

26. The more important occupations of the Province have now been considered. Statistics for the remainder can be studied in the Subsidiary Tables or in Imperial Table X. The number of those in each group following an occupation as additional to some other is shown in Subsidiary Table IV and has already been noticed in regard to general distribution and in regard to certain particular occupations in the course of this chapter. Subsidiary Table I (b) shows that in every 1,000 persons in the Central Provinces and Berar 33 have some form of secondary occupation. The subsidiary occupations most widely followed are of course those falling in sub-class I "Exploitation of animals and vegetation", and it is also the agriculturists who mostly seek some means of increasing the income which they gain from their principal-work. The wonder is however that the proportion of them with some secondary employment is not considerably greater than it is. The ordinary cultivator is practically without employment for periods varying from two to six months during the year according to the tract in which he lives, and it is for this class that the resuscitation and development of cottage industries is most desirable. Unfortunately the will to do any additional work is often absent. Any district officer who tours in the interior is familiar with the petitions of villagers that Government or the District Council should construct for them all-weather roads either through their village or to connect it with a main road. Yet the suggestion that they should all combine together and spend some of their idle days or hours in making more suitable roads around their own *abadi* nearly always falls on deaf ears. Not only is extra work unwelcome, but public spirit is too often lacking.

The actual proportion of those following agricultural pursuits as subsidiary to their principal occupation is 44 to every thousand earners in sub-class I. The figure varies little from tract to tract but as may be seen from Subsidiary Table II (b) is greatest in the Maratha Plain and least in Chhota Nagpur and the Nerbudda valley. Only two other sub-classes provide a subsidiary occupation for any considerable proportion of those employed. These are III.—Industry and V.—Trade, in which the proportions are 14 and 12 respectively per 1,000 principal earners. Industrial

occupations are followed as subsidiary to others by the largest proportion of persons in the Chotta Nagpur Division where the numbers of traders are least. This would indicate a comparatively larger number of cottage industries in a backward tract than are found elsewhere in places in which industry is partly organized. But in examining variations in different districts and states the remarks passed in paragraphs 22 and 24 regarding classification of different groups of Trade and Industry must not be ignored.

In considering group 115—Brokers, money-lenders, etc., it is worth recalling the evidence given before the Banking Enquiry Committee by Rai Sahib Laxminarayan of Noni in the Narsinghpur district, who expressed the view that only those malguzars and cultivators have accumulated wealth, who have combined money-lending with their agriculture.

27. Table XI is important as indicating the extent to which traditional occupations have been abandoned. Subsidiary Table V shows relevant statistics for selected castes. The figures are self-explanatory. To facilitate comparison with those for previous decades a statement is given below showing for certain castes the percentage of male workers following traditional occupations, but omitting those castes who regard agriculture or field labour as the pursuit of their ancestors.

Percentage of male workers following their traditional occupation.

Caste.	Occupation.	1911	1921	1931	Area dealt with.
Bania	Traders	60	55	50	Province.
Bahai	Carpenters	75	70	69	Province.
Basor	Bamboo workers	79	66	66	Nerbudda Valley Division.
Darzi	Tailors	75	72	69	Province.
Komti	Traders	65	64	71	Chanda.
Koshti	Cotton weavers	81	76	70	Jubbulpore, Seoni, Chhindwara, Nimer, Marathe Plain Division and Chhattisgarh Administrative Division.
Kumbar	Potters	73	67	59	Province.
Lohar	Iron smith	61	72	51	Province.
Madgi	Leather workers	77	69	57	Chanda.
Mehtar	Scavengers	78	75	78	Nerbudda Valley, Nagpur and Raipur.
Mhali	Barbers	74	71	70	Maratha Plate Division.
Nai	Barbers	67	63	61	Province.
Paik	Soldiers	8	62	1	Raipur.
Sunar	Goldsmith	69	65	63	Province.
Waddar	Earth workers	60	56	40	Yatmal.

It will be observed that in the last decade it is only among the Komtis of Chanda that there has been any increase of those following traditional occupations. Among other interesting castes it may be noted that rather more than 10 per cent of male Brahman earners still follow religious pursuits, about 20 per cent of Bairagis are devotees, some 13 per cent of Chadars are village-watchmen, 25 per cent of Chamars are leather workers, 8 per cent of Dhimars are water-carriers, 14 per cent of Gandas are cotton-weavers, 16 per cent of Gosains are devotees and between 4 and 5 per cent Malis are vegetable gardeners.

In the 1921 report Marathas and Rajputs were mentioned as specific cases of castes in this Province having almost completely abandoned their traditional occupation of soldiering, and there are numbers of other castes appearing in the Table or Subsidiary Table comparatively few members of which now follow the calling of their forefathers.

28. In connection with occupational distribution by caste it is relevant to quote a few sentences from the Report of the Central Provinces Banking Enquiry Committee of 1929-30 regarding cottage industries:—

"In the course of our intensive village enquiries we have given the question of subsidiary employment and cottage industries very close and careful attention. We have also examined the condition of these industries at some of the more important urban centres. It appears to us to be of great importance to stress the point that the industries of weaving, bell-metal, leather-tanning, basket-making, oil-pressing and in fact nearly all the cottage industries are confined to particular castes at present, and

Occupation of castes.

Cottage Industries.

that there are usually caste objections to any persons of another caste engaging in them. For instance, among Hindus nobody but Chamars will take part in an industry connected with the curing or manufacturing of leather articles. In the same way the Koshtas, Mahars and other sects of the weaving castes are usually the only persons who do weaving. The Telis alone do oil-pressing; and so on, and so on.

It is important to bear this fact in mind in considering the scope for developing each of these industries. In the same way the Koshtas, Mahars and other sects persuade people of different castes to take up new industries against which they have caste objections, although in course of time and with the spread of education these caste objections will be overcome. Unfortunately the dwellers in rural areas are specially conservative.

No responsible survey of the cottage industries of the Province has been made within recent years. The only survey made was under the direction of Mr. (now Sir), C. E. Low, who was Director of Agriculture in the year 1908-09, when an industrial exhibition was held at Nagpur. Mr. Low's survey was undertaken with the object of deciding which of the existing industries of the province deserved Government encouragement and to what extent the Government could render any assistance for the development of those industries. After reviewing the existing industries on such data as he could collect, Mr. Low selected some of the more important of those which appeared to have some vitality left, and were, therefore, capable of being revived and developed. The principles on which he selected these industries will appear from the following quotation from his survey:—

"The principles which have governed the selection of the particular industries which I am recommending for the assistance of the Government are the following:—

- (1) That the industry should be an important one, practised by a considerable number of persons; one of which the disappearance would be a loss to the province generally, and to an important section of its industrial population in particular.
- (2) That it should be one which special reasons exist for carrying on as a domestic industry.
- (3) That there are items in the process of the industry that seem at first sight to admit of improvement, while maintaining its character as a domestic industry.

On the above principles Mr. Low recommended Government assistance to the following cottage industries:—Weaving, pottery, brick and tile-making, tanning and leather working, oil-pressing, woollen industry, dyeing and calico printing, brass and bell metal industry, mat and basket making, cotton rope and tape making and toy-making."

The report goes on to complain of the unsatisfactory nature of census statistics of occupations. The figures in Table X of 1931 show the distribution of occupations in groups many of which have been examined in the course of this chapter, but owing to the need for strict economy it was impossible to separate the figures of cottage industries from those of definitely organized industries. A closer survey of the matter was regarded as the function of the Department of Industries. An attempt was made during the course of enumeration to obtain through district officials some details of the processes followed in decaying industries. Unfortunately no fresh information of much value was forthcoming, but those interested will find very full accounts of such processes in a series of monographs published by Government during the years 1895 and 1910. Few people are aware of the existence of these books, but they are available in the Secretariat Library and in many district offices. The subjects covered are:—Woollen fabrics, dyeing, cotton fabrics, silk fabrics, wood-carving, wire and tinsel manufacture, tanning and working in leather, stone-carving and inlaying, paper-making and papier maché, pottery and glassware, smelting and working of iron and steel, gold and silver ware, carpet-weaving, and the manufacture and casting of brass, copper and bell metal. The various distinguished officers appointed to study and record the processes employed in the cottage industries, with which these monographs dealt, have given faithful and interesting descriptions of every phase in the extraction of the raw material and production of the finished articles, with many excellent illustrations. The publications are specially mentioned, because although there is even now little to add to them, they are almost unknown to the local administrator and industrialist, while so few copies are forthcoming that the small expense of reprinting them at some future date would be well justified.

Unemployment. 29. No attempt was made during the progress of enumeration to collect statistics of general unemployment, but a return of unemployment among

those educated in English was recorded on special schedules. The result of this census of educated unemployment is analysed in chapter IX (Literacy). That the problem is serious throughout India is universally acknowledged and, until young men of education overcome social prejudices and look beyond Government service and the learned professions for their occupation, it is likely to grow more serious. The following statistics kindly furnished by the Registrar of the Nagpur University show the steadily increasing number of graduates in English and are suggestive in reference to the remarks in paragraph 19 of the following chapter.

Number of candidates who passed the final degree examinations.

	1924	1925	1926	1927	1928	1929	1930	1931
B. A.	65	98	77	115	91	156	147	146
B. Sc.	26	24	31	27	40	33	53	37
M. A.	5	13	20	15	22	24	25	33
M. Sc.	5	2	2	4	6	9	5	8
B. T.	13	18	19	22	20	25	25	27
LL. B.	52	45	46	55	96	61	43	84
B. Ag.	...	...	...	...	...	5	18	9

It is surprising to find that no record is kept in the University regarding the class of employment taken up by these young men upon completion of their studies.

To frame any estimate of the number of those unemployed who do not

Group.	Working population in 1931.		Actual workers 1921.
	Principal earners and working dependants.	Subsidiary earners.	
193 beggars and vagrants.	66,000	6,738	80,906
194 procurers and prostitutes.	1,530	56	2,456

belong to what may be called the educated classes is difficult. The profession of the mendicant and beggar has the approval of religion, and the statistics for this class add little to our knowledge, although the numbers in it have decreased very noticeably since 1921—a healthy sign. In this agricultural province the proportion of the unemployed is not in fact large, and except in times of famine Government has

never had to face such necessity for making provision for them as arises in western lands. At the same time it has already been pointed out in this chapter that agriculturists themselves, only a limited number of whom follow subsidiary occupations, are without work for varying periods during the year, the least being about two consecutive months in the cotton tracts where at other times there is generally something to be done in the fields. The joint family system also tends to conceal much unemployment, particularly among the upper classes. If a man can get no work he lives upon the generosity of his relatives as a matter of course, and it cannot be denied that, in this particular, the system militates against a spirit of self-determination. This is in many ways a land of spoiled sons, and among Government officials and the prosperous landed gentry it is only too often that we find fathers of the very finest qualities with lazy sons who neither have an occupation nor seek one.

It has been stated by the Secretary of the All India Depressed Classes Association that among the labourers drawn from the ranks of those classes unemployment is often considerable, and in connection with this the paragraph upon the subject may be concluded with a quotation from a note by the Director of Industries:—

“In the seasonal factories the skilled and semi-skilled labourer is thrown out of employment at the close of the season and often experiences considerable distress. The percentage of such labourers is, however, small. No accurate figures are available regarding unemployment in the perennial industries. The Empress Mills report that there is a good deal of unemployment both amongst the skilled and unskilled workers; they experience no difficulty in filling up vacancies and every fortnight many apply in vain for admission. Some of the other mills report that about 10 per cent of the applicants for work are turned away. Some of the manganese mines in

the Bhandara district report that owing to the present depression in the industry there is a certain amount of unemployment among local labour, but imported labour finds full employment. The Central Provinces and Berar Mining Association reports that since the inception of the manganese industry there has been little unemployment on account of shortage of work or excess of labour. Should, however, the cost of production of ore continue to increase, without a corresponding enhancement of market prices, the industry will no doubt have to face this question of unemployment. The Pench Valley collieries report that unemployment does not prevail in that area. There has been some unemployment caused by dismissals in some of the low grade manganese mines which have been recently compelled to close down on account of the depression in manganese ore. Unemployment insurance does not exist in any industry and all employers are of opinion that any such scheme would be unworkable."

**Economic
condition of
the people.**

30. This subject comes within the scope of the census in so far as it bears on the standard of life of the people which is one factor in determining the growth of population. Variations in economic condition are closely connected with occupational distribution and are associated with variations in the birth and death rates. Unfortunately statistics of age and birth and death rates combined with statistics of occupation are not available, but it is well-known that the population on the margin of life engaged in occupations that demand considerable energy increases at a greater ratio than occupations in higher strata of society. The economic position of cultivators in various zones has been most carefully surveyed in the Report of the Banking Enquiry Committee, which is available to those interested and relevant quotations from which appear in the last paragraph of chapter I. In that paragraph something has also been recorded regarding workers in organized industries, and in the course of this chapter the conditions of life for those engaged in *bidi* manufacture have been discussed. It is therefore unnecessary here further to dilate upon a subject, which has already been examined.

SUBSIDIARY TABLES

TO

CHAPTER VIII

SUBSIDIARY TABLE I (a).—GENERAL DISTRIBUTION BY OCCUPATION [EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDANTS]

Class, Sub-class and Order.	Percentage recorded.		
	Number per 10,000 of total population.	In cities.	In rural areas.
1	2	3	4
Non-working dependants	4,719	2	98
All occupations	10,000	2	98
[Earners (principal occupation) and working dependants]	5,281	1	99
A.—Production of raw materials	4,318	..	100
<i>I.—Exploitation of animals and vegetation</i>	<i>4,306</i>	<i>..</i>	<i>100</i>
1. Pasture and agriculture	4,277	..	100
(a) Cultivation	4,111	..	100
(b) Special crops	10	4	96
(c) Forestry	9	4	96
(d) Stock raising	146	..	100
(e) Raising of small animals and insects	1	..	100
2. Fishing and hunting	29	1	99
<i>II.—Exploitation of minerals</i>	<i>12</i>	<i>..</i>	<i>100</i>
3. Metallic minerals	6	..	100
4. Non-metallic minerals	7	..	100
B.—Preparation and supply of material substances	667	6	94
<i>III.—Industry</i>	<i>409</i>	<i>7</i>	<i>93</i>
5. Textiles	116	12	88
6. Hides, skins and hard materials from the animal kingdom	11	1	99
7. Wood	48	4	96
8. Metals	30	5	95
9. Ceramics	26	5	95
10. Chemical products properly so-called and analogous	10	1	99
11. Food industries	42	5	95
12. Industries of dress and toilet	80	4	96
13. Furniture industries	2	1	99
14. Building industries	16	8	92
15. Construction of means of transport .. .. .	..	22	78
16. Production and transmission of physical force .. .. .	..	51	49
17. Miscellaneous and undefined industries	28	9	91
<i>IV.—Transport</i>	<i>58</i>	<i>11</i>	<i>89</i>
18. Transport by air .. .. .	..	..	..
19. Transport by water	2	..	100
20. Transport by road	34	8	92
21. Transport by rail	20	15	85
22. Post office, telegraph and telephone service	2	14	86
<i>V.—Trade</i>	<i>200</i>	<i>5</i>	<i>95</i>
23. Banks, establishments credit exchange and insurance	12	6	94
24. Brokerage, commission and export	2	14	86
25. Trade in textiles	14	4	96
26. Trade in skins, leather and furs	1	5	95
27. Trade in wood	11	1	99
28. Trade in metals	1	5	95
29. Trade in pottery, bricks and tiles	2	..	100
30. Trade in chemical products	12	3	97
31. Hotels, cafés, restaurants, etc.	4	9	91
32. Other trade in food-stuffs	104	4	96
33. Trade in clothing and other toilet articles	4	5	95
34. Trade in furniture .. .. .	..	3	97
35. Trade in building materials	3	3	97
36. Trade in means of transport	2	6	94
37. Trade in fuel	7	3	97
38. Trade in articles of luxury and those pertaining to letters and the arts and sciences	10	4	96
39. Trade of other sorts	11	12	88
C.—Public administration and liberal arts	95	8	92
<i>VI.—Public force</i>	<i>25</i>	<i>8</i>	<i>92</i>
40. Army	2	58	42
41. Navy .. .. .	..	..	..
42.—Air force .. .. .	..	..	100
43.—Police	23	4	96
<i>VII.—Public administration</i>	<i>25</i>	<i>12</i>	<i>88</i>
44.—Public administration	25	12	88

SUBSIDIARY TABLE I (a).—GENERAL DISTRIBUTION BY OCCUPATION [EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDANTS]—concl'd.

Class, Sub-class and Order.	Percentage recorded.		
	Number per 10,000 of total population.	In cities.	In rural areas.
1	2	3	4
<i>VIII.—Profession and liberal arts</i>	45	6	94
45. Religion	14	5	95
46. Law	2	8	92
47. Medicine	7	10	90
48. Instruction	10	7	93
49. Letters, arts and sciences	12	5	95
D.—Miscellaneous	201	10	90
<i>IX.—Persons living on their income</i>	3	24	76
50. Persons living principally on their income	3	24	76
<i>X.—Domestic service</i>	60	9	91
51. Domestic service	60	9	91
<i>XI.—Insufficiently described occupation</i>	99	13	87
52. General terms which do not indicate a definite occupation	99	13	87
<i>XII.—Unproductive</i>	39	2	98
53. Inmates of jails, asylums and almshouses	1	12	88
54. Beggars, vagrants and prostitutes	38	2	98
55. Other unclassified non-productive industries .. .. .	..	..	100

SUBSIDIARY TABLE I (b).—GENERAL DISTRIBUTION BY OCCUPATION (EARNERS AS SUBSIDIARY OCCUPATION)

Class, Sub-class and Order.	Percentage recorded.		
	Number per 10,000 of total population.	In cities.	In rural areas.
1	2	3	4
ALL OCCUPATIONS (EARNERS AS SUBSIDIARY OCCUPATIONS)	334	1	99
A.—Production of raw materials	185	1	99
<i>I.—Exploitation of animals and vegetation</i>	184	1	99
1. Pasture and agriculture	177	1	99
(a) Cultivation	160	1	99
(b) Special crops	4	..	100
(c) Forestry	3	..	100
(d) Stock raising	9	..	100
(e) Raising of small animals and insects	1	..	100
2. Fishing and hunting	7	..	100
<i>II.—Exploitation of minerals</i>	1	..	100
3. Metallic minerals	1	..	100
4. Non-metallic minerals .. .. .	..	..	100
B.—Preparation and supply of material substances	166	1	99
<i>III.—Industry</i>	57	..	100
5. Textile	12	..	100
6. Hides, skins and hard materials from the animal kingdom	1	..	100
7. Wood	9	..	100
8. Metals	4	..	100
9. Ceramics	3	..	100
10. Chemical products properly so-called and analogous	2	..	100
11. Food industries	6	1	99
12. Industries of dress and toilet	14	..	100
13. Furniture industries	1	..	100
14. Building industries	2	1	99
15. Construction of means of transport .. .. .	..	..	100
16. Production and transmission of physical force .. .. .	..	22	78
17. Miscellaneous and undefined industries	3	1	99

SUBSIDIARY TABLE I (b).—GENERAL DISTRIBUTION BY OCCUPATION (EARNERS AS SUBSIDIARY OCCUPATION)—*concl'd.*

Class, Sub-class and Order.	Percentage recorded.		
	Number per 10,000 of total population.	In cities.	In rural areas.
1	2	3	4
IV.—Transport	10	1	99
18. Transport by air .. .. .	..	..	..
19. Transport by water .. .. .	..	..	100
20. Transport by road	9	1	99
21. Transport by rail	1	2	98
22. Post office, telegraph and telephone service .. .. .	..	..	100
V.—Trade	50	1	99
23. Banks, establishments credit exchange and insurance	5	1	99
24. Brokerage, commission and export .. .. .	..	5	95
25. Trade in textiles	3	1	99
26. Trade in skins, leather and furs .. .. .	..	1	99
27. Trade in wood	5	..	100
28. Trade in metals .. .. .	..	1	99
29. Trade in pottery, bricks and tiles .. .. .	..	..	100
30. Trade in chemical products	3	..	100
31. Hotels, cafes, restaurants	1	..	98
32. Other trade in food-stuffs	25	2	100
33. Trade in clothing and other toilet articles	1	1	99
34. Trade in furniture	1	..	100
35. Trade in building materials .. .. .	..	..	100
36. Trade in means of transport	1	1	99
37. Trade in fuel	3	2	98
38. Trade in articles of luxury and those pertaining to letters and the arts and sciences	1	1	99
39. Trade of other sorts	1	3	97
C.—Public administration and liberal arts	17	1	99
VI.—Public force	3	..	100
40. Army .. .. .	..	63	37
41. Navy .. .. .	..	..	..
42. Air force .. .. .	..	..	..
43. Police	3	..	100
VII.—Public administration	4	..	100
44. Public administration	4	..	100
VIII.—Profession and liberal arts	10	1	99
45. Religion	3	1	99
46. Law	1	..	100
47. Medicine	1	1	99
48. Instruction	1	3	97
49. Letters, arts and sciences	4	1	99
D.—Miscellaneous	16	1	99
IX.—Persons living on their income .. .. .	..	8	92
50. Persons living principally on their income .. .. .	..	8	92
X.—Domestic service	5	1	99
51. Domestic service	5	1	99
XI.—Insufficiently described occupation	7	1	99
52. General terms which do not indicate a definite occupation	7	1	99
XII.—Unproductives	4	2	98
53. Inmates of jails, asylums and almshouses .. .. .	..	..	..
54. Beggars, vagrants and prostitutes	4	2	98
55. Other unclassified non-productive industries .. .. .	..	..	..

SUBSIDIARY TABLE II.—DISTRIBUTION OF SUB-CLASSES IN NATURAL DIVISIONS AND DISTRICTS

(a).—Earners (Principal Occupation) and Working Dependants.

City, district and natural division.	Total 1,000		Number per mille of the total population occupied as earners (principal occupation) and working dependants in.												
	Non-working dependants.	Working dependants.	Earners principal occupation.	Sub-class I.—Exploitation of animals and vegetation.	Sub-class II.—Exploitation of minerals.	Sub-class III.—Industry.	Sub-class IV.—Transport.	Sub-class V.—Trade.	Sub-class VI.—Public force.	Sub-class VII.—Public administration.	Sub-class VIII.—Professions and liberal arts.	Sub-class IX.—Persons living on their own income.	Sub-class X.—Domestic service.	Sub-class XI.—Insufficiently described occupations.	Sub-class XII.—Misc.
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Central Provinces and Berar..	472	108	420	815	2	77	11	38	8	8	9	1	11	19	7
<i>Nerbudda Valley Division</i>	522	77	401	724	1	108	20	65	8	7	12	1	21	23	10
Saugor ..	551	64	385	735	..	106	21	71	9	6	14	1	22	6	9
Damoh ..	514	54	432	763	..	110	7	67	6	7	11	..	19	..	10
Jubbulpore ..	527	63	410	658	..	117	24	64	12	8	12	2	27	67	9
Narsinghpur ..	511	86	403	749	..	109	11	71	4	6	10	1	21	8	10
Hoshangabad ..	517	73	410	713	3	112	28	67	9	7	13	1	21	11	15
Nimar ..	495	133	372	784	..	90	19	51	6	7	11	1	13	9	19
Makrai State ..	540	72	388	783	3	75	7	73	8	19	7	4	5	1	15
<i>Plateau Division</i>	476	131	393	852	4	53	12	42	8	4	7	1	8	4	5
Mandla ..	635	63	302	855	..	57	18	55	7	5	6	1	6	2	8
Seoni ..	348	155	497	872	..	47	7	39	5	4	8	..	5	7	6
Betul ..	467	107	426	829	..	64	14	43	14	4	8	1	13	5	5
Chhindwara ..	448	185	367	849	12	60	10	38	5	5	7	1	7	1	5
<i>Maratha Plain Division</i>	451	68	481	786	4	92	10	39	4	6	11	1	10	29	8
Nagpur ..	454	37	509	654	10	160	20	51	7	12	16	2	18	44	7
Wardha ..	421	31	548	826	1	83	9	35	5	4	14	..	9	7	6
Chanda ..	456	80	464	799	5	94	6	38	4	4	9	..	10	27	4
Bhandara ..	398	85	517	745	6	143	6	46	3	3	6	..	9	27	5
Balaghat ..	420	200	380	856	10	71	4	33	3	3	8	1	4	2	5
Amraoti ..	490	45	465	802	1	77	11	44	3	6	15	1	11	18	11
Akola ..	489	37	474	807	2	67	12	40	4	7	13	1	10	26	6
Buldana ..	485	62	453	841	2	59	15	29	3	6	11	..	7	17	10
Yestmal ..	421	74	505	804	2	53	8	30	4	5	7	..	8	70	9
<i>Chhattisgarh Plain Division</i>	455	168	377	878	..	52	8	24	3	2	5	..	11	10	7
Raipur ..	431	145	424	865	..	57	10	29	3	3	6	..	12	8	7
Bilaspur ..	501	80	419	884	..	38	9	23	2	2	5	..	9	21	7
Drug ..	409	253	338	901	..	48	3	20	4	2	1	..	8	3	6
Bastar ..	471	256	273	916	..	48	2	13	1	3	1	..	7	6	3
Kanker ..	391	262	347	892	..	47	6	27	3	1	2	..	12	5	5
Nandgaon ..	380	259	361	850	..	79	6	27	4	3	7	..	13	7	4
Khairagarh ..	384	258	358	882	..	51	13	16	5	1	6	..	18	2	6
Chhuikhadan ..	416	267	317	811	..	80	5	33	9	4	6	..	18	16	18
Kawardha ..	373	29	598	878	..	52	4	28	7	1	6	..	19	..	6
Sakti ..	357	300	343	845	..	44	78	7	2	2	5	..	4	1	13
Raigarh ..	533	206	261	824	..	88	16	30	4	2	5	..	17	7	7
Sarangarh ..	639	78	283	836	..	74	8	31	10	2	8	..	16	4	11
<i>Chhota Nagpur Division</i>	565	126	309	874	..	69	2	22	2	4	4	..	7	11	5
Changbhar ..	424	37	539	858	..	32	..	12	1	1	1	..	19	70	6
Korea ..	637	21	342	848	..	47	3	15	2	22	6	..	11	42	4
Surguja ..	541	162	297	897	..	52	1	23	2	3	3	..	6	8	5
Udaipur ..	708	4	288	875	..	81	5	12	3	3	6	..	7	2	6
Jashpur ..	536	157	307	827	1	123	3	26	2	1	5	..	5	2	5
Jubbulpore City ..	600	10	390	65	..	309	78	150	60	31	42	10	90	151	14
Nagpur City ..	611	17	372	46	1	400	85	109	9	46	36	9	65	182	12

SUBSIDIARY TABLE II.—DISTRIBUTION BY SUB-CLASSES IN NATURAL DIVISIONS AND DISTRICTS

(b).—Earners (subsidiary occupation).

District and natural division.	Ratio per 1,000 earners (principal occupation) of earners having a subsidiary occupation in											
	Sub-class I.	Sub-class II.	Sub-class III.	Sub-class IV.	Sub-class V.	Sub-class VI.	Sub-class VII.	Sub-class VIII.	Sub-class IX.	Sub-class X.	Sub-class XI.	Sub-class XII.
1	2	3	4	5	6	7	8	9	10	11	12	13
Central Provinces and Berar.	44	..	14	2	12	1	1	2	..	1	2	1
<i>Nerbudda Valley Division</i>	53	..	18	5	18	1	1	3	..	2	2	2
Saugor ..	52	1	16	2	14	..	..	4	..	2	..	1
Damoh ..	63	..	25	3	21	..	2	3	..	4	..	3
Jubbulpore ..	65	..	27	9	19	1	1	3	..	3	4	2
Narsinghpur ..	50	..	14	4	20	..	1	4	..	3	..	2
Hoshangabad ..	55	..	10	7	18	..	1	3	..	2	5	2
Nimar ..	25	..	10	2	16	1	1	2	..	1	1	1
Makrai State ..	33	..	6	2	14	1	2	..	..	..	..	1
<i>Plateau Division</i>	44	1	11	4	16	1	1	2	..	..	..	1
Mandla ..	23	..	8	5	14	2	2	4	..	1	..	1
Seoni ..	54	..	9	2	10	1	1	2	..	1	..	1
Betul ..	45	..	16	7	26	1	2	2	..	..	1	1
Chhindwara ..	47	2	10	2	15	1	1	2	..	1	..	1
<i>Maratha Plain Division</i> ..	44	..	17	1	11	..	1	2	..	1	2	1
Nagpur ..	28	..	6	1	9	..	..	2	..	1	..	..
Wardha ..	43	..	6	1	7	..	..	2	..	1	1	1
Chanda ..	87	..	17	2	14	1	1	3	..	1	5	..
Bhandara ..	57	2	23	1	11	..	..	1	..	1	3	..
Balaghat ..	46	1	16	2	9	1	1	2	..	..	1	1
Amraoti ..	47	..	9	2	11	1	2	4	..	..	1	1
Akola ..	32	..	8	1	10	..	2	3	..	..	1	1
Buldana ..	36	..	9	2	11	..	1	2	..	1	1	1
Yeotmal ..	29	..	4	1	5	..	1	1	..	..	3	..
<i>Chhattisgarh Plain Division</i>	40	..	16	2	10	1	1	2	..	1	2	1
Raipur ..	36	..	15	1	10	1	1	2	..	1	..	1
Bilaspur ..	54	..	21	2	12	1	1	3	..	1	5	2
Drug ..	29	..	11	1	5	1	1	2	..	..	1	..
Bastar ..	13	..	9	1	4	2	1	..	..	..	1	..
Kanker ..	46	..	13	2	17	1	..	1	..	1	..	1
Nandgaon ..	12	..	9	2	4	1	..	2	..	..	1	..
Khairagarh ..	32	..	11	2	3	1	..	1	..	..	..	..
Chhuikhadan ..	37	..	17	4	9	1	..	2	..	4	2	..
Kawardha ..	48	..	14	2	25	..	..	1	..	2	..	1
Sakti ..	28	..	17	22	1	1	..	1	..	..	..	2
Raigarh ..	29	..	26	3	8	2	..	2	..	2	..	1
Sarangarh ..	136	..	25	1	10	3	..	4	..	1	..	1
<i>Chhota Nagpur Division</i> ..	34	..	20	1	6	1	..	3	..	1	1	1
Changbhakar ..	19	..	6	..	2	..	..	1	..	2	4	1
Korea ..	26	..	14	..	4	2	1	1	..	..	1	..
Surguja ..	18	..	21	..	8	1	..	3	..	1	1	..
Udaipur ..	16	..	17	..	4	1	..	3	..	..	..	1
Jashpur ..	93	1	25	1	6	2	1	4	..	1	2	1
Jubbulpore City ..	43	..	5	3	4	..	..	1	..	1	2	..
Nagpur City ..	8	..	2	..	4	..	..	1	..	..	1	2

SUBSIDIARY TABLE III.—OCCUPATIONS OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS

Group No.	Occupation.	Number of actual workers (earners principal occupation and working dependants).		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	ALL OCCUPATIONS	5,633,632	3,867,799	686
	Class A.—Production of raw materials	4,431,318	3,337,369	763
	<i>I.—Exploitation of animals and vegetation</i>	4,417,103	3,329,021	754
	1.—Pasture and agriculture	4,374,003	3,320,746	759
	(a) Cultivation	4,113,168	3,282,450	798
	Non-cultivating proprietors taking rent in money or kind	45,712	12,354	270
5	Cultivating owners	2,350,866	1,097,721	467
6	Tenant cultivators	109,662	38,070	191
7	Agricultural labourers	1,599,291	2,134,102	1,334
	(b) Cultivation of Special crops (planters manager's clerks and labourers)	11,454	5,842	510
13	Pan-vine	1,992	1,463	735
16	Market gardeners, flower and fruit growers	9,100	4,341	477
	(c) Forestry	11,447	5,187	453
18	Wood cutters and charcoal burners	3,202	548	171
19	Collectors of forest produce	2,791	4,329	155
	(d) Stock raising	236,980	26,646	112
21	Cattle and buffalo breeders and keepers	57,663	15,229	265
23	Herdsmen, shepherds and breeders of other animals	179,158	11,377	64
	(e) Raising of animals and insects	956	621	650
	2.—Fishing and hunting	43,098	8,275	192
27	Fishing	39,183	7,862	201
28	Hunting	3,915	413	105
	<i>II.—Exploitation of minerals</i>	14,215	8,338	587
	3.—Metallic minerals	5,695	4,649	816
32	Manganese	5,572	4,480	804
	4.—Non-metallic minerals	8,520	3,689	433
35	Coal (mines)	4,773	2,119	444
37	Building materials (including stone materials for cement manufacture and clays)	3,529	1,570	445
	B.—Preparation and supply of material substances	833,952	365,920	439
	<i>III.—Industry</i>	513,905	221,740	431
	5.—Textiles	132,149	76,534	579
42	Cotton ginning, cleaning and pressing	13,278	6,247	470
43	Cotton spinning, sizing and weaving	107,155	63,065	589
45	Rope, twine, string and other fibres	1,441	1,268	880
46	Wool-carding, spinning and weaving	1,879	2,320	1,235
47	Silk spinning and weaving	4,383	1,556	355
49	Dyeing, bleaching, printing, preparation and sponging of textiles	2,909	1,009	347
	6.—Hides, skins and hard materials from the animal kingdom	15,305	3,709	242
51	Working of leather	15,196	3,630	239
	7.—Wood	61,764	25,070	406
54	Sawyers	3,215	279	87
56	Basket-makers and other industries of woody materials including leaves and thatchers and binders, working with bamboo reeds or similar materials.	23,343	24,398	1,045
	8.—Metals	46,319	7,330	158
59	Blacksmiths, other workers in iron, makers of implements	37,337	5,933	159
60	Workers in brass, copper and bell metals	4,622	856	185
61	Workers in other metals (except precious metals)	1,549	245	158

SUBSIDIARY TABLE III.—OCCUPATIONS OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS—*contd.*

Group No.	Occupation.	Number of actual workers (earners principal occupation and working dependants).		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	9.—Ceramics	28,029	19,496	696
63	Potters and makers of earthenwares	21,316	16,033	752
64	Brick and tile makers	5,756	3,037	528
	10.—Chemical products properly so-called and analogous	10,003	8,402	840
68	Manufacture and refining of vegetable oils	7,575	6,899	911
70	Others	1,124	842	749
	11.—Food industries	40,342	34,771	862
71	Rice pounders and huskers and flour grinders	2,970	5,461	1,839
72	Grain parchers, etc.	2,784	9,303	3,342
73	Butchers	2,544	295	116
75	Sweetmeat and condiment makers	2,576	305	118
78	Manufacturers of tobacco	28,489	19,070	669
	12.—Industries of dress and the toilet	111,036	31,912	287
82	Boot, shoe, sandal and clog makers	24,624	4,415	179
83	Tailors, milliners, dress-makers and darners	23,571	6,912	293
85	Washing and cleaning	19,718	18,520	939
	13.—Furniture industries	2,813	286	102
	14.—Building industry	23,203	6,373	274
90	Lime burners, cement workers, excavators and well-sinkers, stone cutters and dressers, brick-layers and masons, builders (other than buildings made of bamboos or similar materials) painters, decorators of houses, tilers, plumbers, etc.	23,203	6,373	274
	17.—Miscellaneous and undefined industries	41,849	7,570	181
99	Other miscellaneous and undefined industries (toy-making taxidermy, etc.)	1,410	484	343
100	Scavenging	7,122	6,125	860
	IV.—Transport	89,740	14,625	163
	19.—Transport by water	2,982	1,016	341
104	Labourers employed on harbours, docks, rivers and canals	1,252	926	740
	20.—Transport by road	49,817	11,525	231
105	Persons (other labourers employed on the construction and maintenance of roads and bridges)	2,802	182	65
106	Labourers employed on roads and bridges	10,796	8,794	815
110	Pack elephant, camel, mule, ass and bullock owners and drivers	1,453	115	79
111	Porters and messengers	11,654	2,196	188
	21.—Transport by rail	33,907	2,076	61
113	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises.	16,269	1,655	101
	V.—Trade	230,307	129,555	563
	23.—Banks, establishments credit exchange and insurance	20,685	1,306	631
115	Bank managers, money-lenders, exchange and insurance agents, money changers and brokers and their employees.	20,685	1,306	631
	25.—Trade in textiles	22,386	2,556	114
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	22,386	2,556	114
	26.—Trade in skins, furs and leathers	2,304	528	229
118	Trades in skins, leathers, furs, feathers, horn, etc., and articles made from those	2,304	528	229
	27.—Trade in wood	9,020	10,563	117
119	Trade in wood (not firewood)	5,049	7,354	1,256
121	Trade in bamboos and canes	3,452	2,069	599

SUBSIDIARY TABLE III.—OCCUPATIONS OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS—*contd.*

Group No.	Occupation.	Number of actual workers (earners principal occupation and working dependants).		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	28.—Trade in metals	1,262	317	251
123	Trade in metals, machinery, knives, tools, etc.	1,262	317	251
	29.—Trade in pottery, bricks and tiles	2,128	1,659	781
124	Trade in pottery, bricks and tiles	2,128	1,659	781
	30.—Trade in chemical products	11,046	10,720	970
125	Drugs, dyes, paints, petroleum, explosives, etc.	11,046	10,720	970
	31.—Hotels, cafés, restaurants, etc.	5,633	986	175
126	Vendors of wine, liquors, aerated water and ice	2,426	625	258
127	Owners and managers of hotels, cook-shops, sarais, etc. (and employees)	2,967	280	94
	32.—Other trade in food-stuffs	108,239	79,447	734
129	Grain and pulse dealers	16,610	25,944	1,562
130	Dealers in sweet meats, sugar and spices	6,996	2,338	334
131	Dealers in dairy products, eggs and poultry	5,603	5,822	1,039
133	Dealers in fodder for animals	4,126	12,114	294
134	Dealers in other food-stuffs	68,052	40,977	602
135	Dealers in tobacco	5,616	2,137	381
	33.—Trade in clothing and other toilet articles	5,699	1,005	176
138	Trade in ready made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.),	5,699	1,005	176
	34.—Trade in furniture	3,810	1,380	393
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	3,043	1,217	400
	36.—Trade in means of transport	2,920	174	60
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	2,575	161	63
	37.—Trade in fuel	3,778	8,781	2,326
145	Dealers in firewood, charcoal, cow-dung, etc.	3,778	8,781	2,326
	38.—Trade in articles of luxury and those pertaining to letters and the arts and sciences.	11,908	6,550	533
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	2,104	278	132
147	Dealers in common bangles, bead-necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	9,094	6,011	661
	39.—Trade of other sorts	15,943	3,583	225
150	General store-keepers and shop-keepers, otherwise unspecified	14,106	2,605	185
151	Itinerant traders, pedlars and hawkers (of other than food, etc.)	1,085	586	540
	C.—Public administration and liberal arts	154,991	15,629	101
	VII.—Public administration	42,165	2,213	52
	44.—Public administration	42,165	2,213	52
161	Municipal and other local (not village) service	7,359	1,626	221
	VIII.—Professions and liberal arts	68,533	12,937	189
	45.—Religion	22,337	2,174	97
163	Priests, ministers, etc.	13,565	1,152	85
164	Monks, nuns, religious mendicants	2,035	463	227
165	Other religious workers	4,212	375	89
166	Servants in religious edifices, burial and burning grounds, pilgrims, conductors, circumcisers, etc.	2,525	194	77
167	Lawyers of all kinds, including quazis, law agents and mukhtars	2,738	137	50

SUBSIDIARY TABLE III.—OCCUPATIONS OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS—*concl'd.*

Group No.	Occupation.	Number of actual workers (earners principal occupation and working dependants).		Number of females per 1,000 males.
		Males.	Females.	
1	2.	3.	4	5
	47.—Medicine	5,028	6,954	1,383
170	Other persons practising the healing arts without being registered	2,010	193	96
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	1,593	6,677	4,191
	48.—Institutions	17,226	1,863	108
174	Professors and teachers of all kinds	16,486	1,659	101
	49.—Letters, arts and sciences (other than 44)	19,391	1,796	93
182	Musicians (composers and performers, other than military), actors, dancers, etc.	16,739	1,404	84
	D.—Miscellaneous	213,371	148,891	681
	IX.—Persons living on their own incomes	4,430	1,068	241
	50.—Persons living principally on their income	4,430	1,068	241
185	Proprietors (other than of agricultural land) fund and scholarship-holders and pensioners	4,430	1,068	241
	X.—Domestic service	62,710	45,600	727
	51.—Domestic service	62,710	45,600	727
187	Other domestic services	62,290	45,590	732
	XI.—Insufficiently described occupations	98,502	80,393	816
	52.—General terms which do not indicate a definite occupation	98,502	80,393	816
188	Manufacturers, business-men and contractors otherwise unspecified	2,370	119	50
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and ware-houses and shops.	9,331	673	72
191	Labourers and workmen otherwise unspecified	85,830	79,596	927
	XII.—Unproductive	47,729	21,830	457
	54.—Beggars, vagrants, prostitutes	45,727	21,803	477
193	Beggars and vagrants	45,648	20,302	445

SUBSIDIARY TABLE IV.—SELECTED OCCUPATIONS, 1931 AND 1921

Group No.	Occupation.	Working population in 1931.		Total actual workers in 1921.
		Principal earners and working dependants.	Total following subsidiary occupations.	
1	2	3	4	5
A.—Production of raw materials				
<i>I.—Exploitation of animals and vegetation</i>				
1.—Pasture and agriculture				
(a) Cultivation				
	Non-cultivating proprietors taking rent in money or kind	58,066	23,235	(a) 4,098,033
1	Estate agents and managers of owners	163	33	} 5,631
2	Estate agents and managers of Government	217	11	
3	Rent collectors, clerks, etc.	7,460	894	
4	Cultivating owners	3,448,587	109,944	(b)
5	Tenant-cultivators	147,732	17,655	(b)
6	Agricultural labourers	3,733,393	155,812	2,922,904
7	(b) Cultivation of special crops, fruits, etc. (planters, managers, clerks and labourers)	17,296	7,234	27,146
10	Coconut	85	45	} (c) 45
11	Coffee	63	..	
12	Ganja	25	..	
13	Pan-vine	3,457	410	(d) 27,103
14	Rubber	1	..	} (e)
15	Tea	225	50	
16	Market gardeners, flower and fruit-growers	13,441	6,729	(f)
(c) Forestry				
17	Forest officers, rangers, guards, etc.	5,614	665	2,031
18	Wood-cutters and charcoal burners	3,750	3,070	} 2,173
19	Collectors of forest produce	7,120	2,153	
20	Collectors of lac	150	253	(g) 1,478
(d) Stock-raising				
21	Cattle and buffalo breeders and keepers	72,922	8,008	28,043
22	Breeders of transport animals	169	4	3,358
23	Herdsmen, shepherds and breeders of other animals.	180,535	7,324	233,605
(e) Raising of small animals and insects				
24	Birds, bees, etc.	62	102	100
25	Silk-worms	36	..	20
26	Lac cultivation	1,479	1,632	(h)
2.—Fishing and hunting				
27	Fishing and pearling	47,045	12,487	72,621
28	Hunting	4,328	1,156	3,068
<i>II.—Exploitation of minerals</i>				
3.—Metallic minerals				
29	Gold	243	70	} 11,442
30	Iron	23	3	
32	Manganese	10,052	973	
34	Other metallic minerals	26	2	
4.—Non-metallic minerals				
35	Coal	6,892	623	2,111
37	Building materials (including stone materials for cement manufacture and clays)	5,099	306	1,787
40	Salt, saltpetre and other saline substances	11	..	} 54
41	Other non-metallic minerals	207	15	

- (a) Includes figures for groups Nos. 5 and 6.
- (b) Included in group No. 1.
- (c) Includes figures for groups Nos. 14 and 15.
- (d) Includes figures for group 16.
- (e) Included in group Nos. 10, 11 and 12.
- (f) Included in group No. 13.
- (g) Includes figures for group No. 26.
- (h) Included in group No. 20.

*Note.—Column 4 of this Table gives the total of those following the occupation named in column 2 as subsidiary to some other.

SUBSIDIARY TABLE IV.—SELECTED OCCUPATIONS, 1931 AND 1921—*contd.*

Group No.	Occupation.	Working population in 1931.		Total actual workers in 1921.
		Principal earners and working dependants.	Total following subsidiary occupations.	
1	2	3	4	5
	B.—Preparation and supply of material substances	1,199,872	208,681	1,268,182
	<i>III.—Industry</i>	735,645	102,215	785,985
	5.—Textiles	208,683	22,024	269,167
42	Cotton ginning, cleaning and pressing	19,525	1,858	37,147
43	Cotton spinning, sizing and weaving	170,220	17,312	217,645
44	Jute pressing, spinning and weaving	1,066	302	934
45	Rope, twine, string and other fibres	2,709	779	2,250
46	Wool carding, spinning and weaving	4,199	1,171	4,212
47	Silk spinning and weaving	5,939	145	1,449
48	Hair (horse-hair), etc.	25	..	15
49	Dyeing, bleaching, printing, preparation and sponging of textiles	3,918	290	5,356
50	Lace, crepe embroideries, fringes, etc. and insufficiently described textile industries	1,082	167	159
	6.—Hides, skins and hard materials from the animal kingdom	19,014	1,872	6,649
51	Working in leather	18,826	1,833	6,454
52	Furriers and persons occupied with feathers and bristles, brush makers	83	4	106
53	Bone, ivory, horn, shell, etc., workers (except buttons)	105	35	89
	7.—Wood	87,034	15,815	86,638
54	Sawyers	3,494	921	1,987
55	Carpenters, turners and joiners, etc.	35,799	5,586	38,284
56	Basket-makers and other industries of woody materials including leaves and thatchers and binders working with bamboo reeds or similar materials.	47,741	9,308	46,367
	8.—Metals	53,649	6,616	56,670
57	Smelting, forging and rolling of iron and other metals	1,094	79	3,982
58	Makers of arms, guns, etc.	2,009	14	44
59	Blacksmiths, other workers in iron, makers of implements	43,270	5,888	45,268
60	Workers in brass, copper and bellmetals	5,478	396	6,879
61	Workers in other metals (except precious metals)	1,794	239	492
62	Workers in mints, die-sinkers, etc.	4	..	5
	9.—Ceramics	47,525	6,056	59,054
63	Potters and makers of earthen wares	37,349	4,742	54,488
64	Brick and tile makers	8,793	1,305	4,491
65	Other workers in ceramics	1,383	9	75
	10.—Chemical products properly so called and analogous	18,405	4,459	16,944
66	Manufacture of matches, fireworks and other explosives	350	44	305
67	Manufacture of aerated and mineral waters and ice	70	10	71
68	Manufacturing and refining of vegetable oils	14,474	4,058	15,576
69	Manufacturing and refining of mineral oils	1,545	149	559
70	Others	1,966	198	433
	11.—Food industries	75,113	10,805	32,078
71	Rice pounders and huskers and flour grinders	8,431	860	4,401
72	Grain parchers, etc.	12,087	3,859	17,239
73	Butchers	2,839	182	6,593
74	Makers of sugar, molasses and gur	35	13	114
75	Sweetmeat and condiment makers	2,881	208	785
76	Toddy drawers	203	4	24
77	Brewers and distillers	599	82	1,487
78	Manufacturers of tobacco	47,559	5,516	972
81	Others	479	81	463
	12.—Industries of dress and the toilet	142,948	24,729	186,521
82	Boot, shoe, sandal and clog makers	29,039	6,552	74,308
83	Tailors, milliners, dress-makers and darners	30,483	3,060	24,658
84	Embroiderers, hat-makers and makers of other articles of wear	836	64	787
85	Washing and cleaning	38,238	7,340	45,767
86	Barbers, hair-dressers and wig-makers	42,834	7,534	40,526
87	Other industries connected with the toilet	1,518	179	475
	13.—Furniture industries	3,099	1,586	1,279
88	Cabinet makers, carriage painters, etc.	2,647	630	1,234
89	Upholsterers, tent-makers, etc.	452	956	45
	14.—Building industries	29,576	3,445	19,978
90	Lime-burners, Cement workers, excavators and well sinkers, stone-cutters and dressers, brick layers and masons, builders (other than building made of bamboos or similar materials), painters, decorators of houses, tilers, plumbers, etc.	29,576	3,445	19,978

SUBSIDIARY TABLE IV.—SELECTED OCCUPATIONS, 1931 AND 1921—*contd.*

Group No.	Occupation.	Working population in 1931.		Total actual workers in 1921.
		Principal earners and working dependants.	Total following subsidiary occupations.	
1	2	3	4	5
	15.—Construction of means of transport	736	82	151
91	Persons engaged in making, assembling or repairing motor vehicles or cycles	390	37	34
92	Carriage, cart, palki, etc., makers and wheel wrights	180	28	117
93	Ship, boat, aeroplane builders	166	17	..
	16.—Production and transmission of physical force	444	9	49
94	Heat, light, electricity, motive power, etc., gas works and electric light and power	444	9	49
	17.—Miscellaneous and undefined industries	49,419	4,717	50,807
95	Printers, engravers, book-binders, etc.	1,184	38	334
96	Makers of musical instruments	752	202	341
97	Makers of clocks and surgical or scientific instruments, etc.	270	16	202
98	Makers of jewellery and ornaments	32,072	3,727	35,863
99	Other miscellaneous and undefined industries (toy-making, taxidermy, etc.)	1,894	299	1,333
100	Scavenging	13,247	435	12,534
	IV.—Transport	104,365	17,249	98,344
	18.—Transport by air	..	..	..
	19.—Transport by water	3,998	550	1,766
102	Ship owners, boat owners and their employees, officers, mariners, etc., ship-brokers boatmen and towmen.	807	272	991
103	Persons (other than labourers) employed in harbours, docks, rivers and canals including pilots.	1,013	41	244
104	Labourers employed on harbours, docks, rivers and canals	2,178	237	1,131
	20.—Transport by road	61,342	15,477	57,697
105	Persons (other than labourers) employed on the construction and maintenance of roads and bridges.	3,084	250	226
106	Labourers employed on roads and bridges	19,590	2,403	37,142
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams).	4,920	161	4
108	Owners, managers and employees (excluding personal servants) connected with other vehicles.	18,049	10,415	15,376
109	Palki, etc., bearers and owners	281	203	203
110	Pack elephants, camel, mule, ass and bullock owners and drivers	1,568	501	1,217
111	Porters and messengers	13,850	1,544	3,529
	21.—Transport by rail	35,983	1,116	37,002
112	Railway employees of all kinds other than coolies	18,059	385	10,022
113	Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises.	17,924	731	26,980
	22.—Post office, telegraph and telephone services	3,042	106	1,879
114	Post office, telegraph and telephone services	3,042	106	1,879
	V.—Trade	359,862	89,217	383,853
	23.—Banks establishment, credit exchange and insurance	21,991	8,668	15,385
115	Bank managers, money-lenders, exchange and insurance agents, exchangers and brokers and their employees.	21,991	8,668	15,385
	24.—Brokerage, commission and export	3,401	673	1,972
116	Brokers, commission agents and commercial travellers, ware-house owners and employers.	3,401	673	1,972
	25.—Trade in textiles	24,942	5,491	14,035
117	Trade in piece-goods, wool, cotton, silk, hair and other textiles	24,942	5,491	14,035
	26.—Trade in skins, leather and furs	2,838	450	1,703
118	Trade in skins, leather, furs, feathers, horn, etc., and articles made from these	2,838	450	1,703
	27.—Trade in wood	19,511	9,315	3,714
119	Trade in wood (not firewood)	12,403	6,167	3,714
120	Trade in bark	101	12	
121	Trade in bamboos and canes	5,521	1,982	
122	Trade in that ches and other forest produce	1,558	1,154	

SUBSIDIARY TABLE IV.—SELECTED OCCUPATIONS, 1931 AND 1921—contd.

Group No.	Occupation.	Working population in 1931.		Total actual workers in 1921.
		Principal earners and working dependants.	Total following subsidiary occupations.	
1	2	3	4	5
	28.—Trade in metals	1,579	185	341
123	Trade in metals, machinery, knives, tools, etc.	1,579	185	341
	29.—Trade in pottery, bricks and tiles	3,784	357	1,474
124	Trade in pottery, bricks and tiles	3,784	357	1,474
	30.—Trade in chemical products	21,766	5,375	2,349
125	Drugs, dyes, paints, petroleum, explosive, etc.	21,766	5,375	2,349
	31.—Hotels, cafés, restaurants, etc.	6,619	831	7,172
126	Vendors of wine, liquors, aerated water and ice	3,051	521	6,596
127	Owners and managers of hotels, cook shops, sarais, etc. (and employees)	3,247	274	576
128	Hawkers of drink and food-stuffs	321	36	..
	32.—Other trade in food-stuffs	187,686	44,386	265,354
129	Grain and pulse dealers	32,554	6,214	47,513
130	Dealers in sweetmeats, sugar and spices	9,334	1,465	5,735
131	Dealers in dairy products, eggs and poultry	11,425	2,832	12,639
132	Dealers in animals for food	626	152	573
133	Dealers in fodder for animals	16,240	7,305	23,227
134	Dealers in other food-stuffs	109,029	24,606	158,167
135	Dealers in tobacco	7,753	1,607	..
136	Dealers in opium	402	90	17,500
137	Dealers in ganja	323	115	..
	33.—Trade in clothing and other toilet articles	6,704	855	2,753
138	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.)	6,704	855	2,753
	34.—Trade in furniture	4,890	809	3,473
139	Trade in furniture, carpets, curtains and beddings	630	147	974
140	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.	4,260	662	2,499
	35.—Trade in building materials	648	96	537
141	Trade in building materials other than bricks, tiles and woody materials	648	96	537
	36.—Trade in means of transport	3,094	1,269	3,380
142	Dealers and hirers of mechanical transport, motors, cycles, etc.	324	23	246
143	Dealers and hirers of other carriages, carts, boats, etc.	34	6	375
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	2,736	1,240	2,759
	37.—Trade in fuel	12,556	6,039	26,077
145	Dealers in fire-wood, charcoal, coal, cow-dung, etc.	12,556	6,039	26,077
	38.—Trade in articles of luxury and those pertaining to letters and the arts and sciences.	18,255	1,935	10,815
146	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	2,382	259	717
147	Dealers in common bangles, bead-necklaces, fans, small articles, toys, hunting, fishing tackle, flowers, etc.	15,105	1,552	9,233
148	Publishers, booksellers, stationers, dealers in music, pictures, musical instruments and curiosities.	768	124	811
	39.—Trade of other sorts	19,526	2,483	23,377
149	Dealers in rags, stable-refuse, etc.	66	4	7
150	General store-keepers and shop-keepers otherwise unspecified	16,711	1,965	19,051
151	Itinerant traders, pedlars and hawkers (of other than food, etc.)	1,671	311	1,711
152	Other trades (including farmers of pounds, tolls and markets)	1,078	203	2,471
	C.—Public administration and liberal arts	170,620	29,642	182,587
	VI.—Public force	44,772	5,459	46,651
	40.—Army	3,716	8	3,853
153	Army (Imperial)	3,715	8	3,674
154	Army (Indian States)	1	..	179

SUBSIDIARY TABLE IV.—SELECTED OCCUPATIONS, 1931 AND 1921—*contd.*

Group No.	Occupations.	Working population in 1931.		Total actual workers in 1921.
		Principal earners and working dependants.	Total following subsidiary occupation.	
1	2	3	4	5
	41.—Navy .. .. .	..	..	..
	42.—Air force	4	..	2
156	Air force	4	..	2
	43.—Police	41,052	5,451	42,796
157	Police	13,356	203	8,656
158	Village watchmen	27,696	5,248	34,140
	VII.—Public administration	44,378	7,028	43,748
	44.—Public administration	44,378	7,028	43,748
159	Service of the State	24,688	1,095	33,102
160	Service of Indian and Foreign States	2,903	108	1,242
161	Municipal and other local (not village) service	8,985	259	2,778
162	Village officials and servants other than watchmen	7,802	5,566	6,626
	VIII.—Profession and liberal arts	81,470	17,155	92,188
	45.—Religion	24,521	5,683	36,750
163	Priests, ministers, etc.	14,717	2,780	4,529
164	Monks, nuns, religious mendicants	2,498	368	43,883
165	Other religious workers	4,587	1,911	1,456
166	Servants in religious edifices, burial and burning grounds, pilgrim, conductors, circumcisera, etc.	2,719	624	6,882
	46.—Law	4,691	756	3 39
167	Lawyers of all kinds, including quazis, law agents and mukhtars	2,875	544	2,084
168	Lawyers, clerks, petition-writers, etc.	1,816	212	1,255
	47.—Medicine	11,982	2,038	6,000
169	Registered medical practitioners including oculists	1,048	90	(i) 2,502
170	Other persons practising the healing arts without being registered	2,203	662	
171	Dentists	23	7	(j) 3,498
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	8,270	1,278	
173	Veterinary surgeons	438	1	
	48.—Instructions	19,089	832	11,554
174	Professors and teachers of all kinds	18,145	788	11,189
175	Clerks and servants connected with education	944	44	365
	49.—Letters, arts and sciences (other than 44)	21,187	7,846	14,545
176	Public scribes, stenographers, etc.	13	1	..
177	Architects, surveyors, engineers and their employees (not being State servants)	217	15	447
178	Authors, editors, journalists and photographers	187	23	1,678
179	Artists, sculptors and image-makers	635	88	
180	Scientists (astronomers, botanists, etc.)	53	9	11 564
181	Horoscope casters, astrologers, fortune-tellers, wizards, witches and mediums	750	312	
182	Musicians (composers and performers, other than military) actors, dancers, etc.	18,133	7,348	
183	Managers and employees of places of public entertainments, race-courses, societies, clubs.	488	35	
184	Conjurors, acrobats, reciters, exhibitors of curiosities and wild animals, etc.	711	15	856
	D.—Miscellaneous	362,262	28,112	464,800
	IX.—Persons living on their income	5,498	467	2,401
	50.—Persons living principally on their income	5,498	467	2,401
185	Proprietors (other than of agricultural land), fund and scholarship-holders and pensioners.	5,498	467	2,401
	X.—Domestic service	108,310	7,808	124,690
	51.—Domestic service	108,310	7,808	124,690
186	Private motor drivers and cleaners	430	63	479
187	Other domestic service	107,880	7,745	124,211

(i) Includes figures for 173.

(j) Included in groups Nos. 169, 170 and 171.

SUBSIDIARY TABLE IV.—SELECTED OCCUPATION, 1931 AND 1921—concl.

Group No.	Occupations.	Working population in 1931.		Total actual workers in 1921.
		Principal earners and working dependants.	Total following subsidiary occupation.	
1	2	3	4	5
	<i>XI.—Insufficiently described occupations</i>	178,895	13,042	251,501
	52.—General terms which do not indicate a definite occupation ..	178,895	13,042	251,501
188	Manufacturers, businessmen and contractors otherwise unspecified ..	2,489	344	6,015
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and ware-houses and shops.	10,004	755	14,481
190	Mechanics otherwise unspecified ..	976	22	751
191	Labourers and workmen otherwise unspecified ..	165,426	11,921	230,254
	<i>XII.—Unproductive</i>	69,559	6,795	85,908
	53.—Inmates of jails, asylums and alms-houses	1,872	..	1,559
192	Inmates of jails, asylums and alms-houses	3,652	..	1,559
	54.—Beggars, vagrants and prostitutes	67,530	6,794	83,362
193	Beggars and vagrants	66,000	6,738	80,906
194	Procurers and prostitutes	1,530	56	2,456
	55.—Other unclassified non-productive industries	157	1	987
195	Other unclassified non-productive industries	157	1	987

SUBSIDIARY TABLE V.—OCCUPATION OF SELECTED CASTES

Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.	Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.
1	2	3	1	2	3
Ahir		438	Bania—concd.		
Graziers	214	134	Persons living on their income	18	145
Cultivators of all kinds	327	168	Domestic service	47	84
Field labourers, wood-cutters, etc.	326	1,109	Contractors, clerks, cashiers, etc., otherwise unspecified.	16	13
Raisers of live-stock, milkmen and herdsmen.	13	143	Labourers, unspecified	21	275
Artisans and other workmen	9	417	Other occupations	37	105
Labourers, boatmen, carters, palikibearers, etc.	11	99			
Trade	17	1,018	Barjara		687
Domestic service	45	1,938	Pack-bullock carriers	38	1,468
Labourers, unspecified	18	678	Income from rent of land	10	108
Other occupations	20	264	Cultivators of all kinds	249	176
		812	Field labourers, wood-cutters, etc.	607	1,081
Andh			Raisers of live-stock, milkmen and herdsmen.	26	48
Agriculturists	905	845	Artisans and other workmen	10	679
Field labourers, wood-cutters, etc.	46	598	Trade	21	538
Raisers of live-stock, milkmen and herdsmen.	12	5	Labourers, unspecified	20	1,033
Labourers, unspecified	27	1,217	Other occupations	19	838
Other occupations	10	178			
		407	Barhal		388
Bahna			Carpenters	543	21
Cotton carders	175	269	Cultivators of all kinds	101	171
Income from rent of land	7	175	Field labourers, wood-cutters, etc.	286	3,361
Cultivators of all kinds	211	89	Raisers of live-stock, milkmen and herdsmen.	9	91
Field labourers, wood-cutters, etc.	352	1,055	Artisans and other workmen	15	236
Raisers of live-stock, milkmen and herdsmen.	16	312	Trade	7	631
Artisans and other workmen	50	442	Labourers, unspecified	11	952
Labourers, boatmen, carters, palikibearers, etc.	22	70	Other occupations	28	248
Trade	86	256			
Domestic service	19	159	Basor		618
Labourers, unspecified	37	375	Bamboo workers	631	515
Other occupations	25	96	Cultivators of all kinds	30	109
		382	Field labourers, wood-cutters, etc.	195	1,168
Baiga			Raisers of live-stock, milkmen and herdsmen.	15	48
Agriculturists	421	30	Artisans and other workmen	9	245
Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc.	10	21	Domestic service	18	1,835
Field labourers, wood-cutters, etc.	464	927	Labourers, unspecified	18	457
Raisers of live-stock, milkmen and herdsmen.	8	65	Other occupations	84	907
Artisans and other workmen	25	112			
Trade	42	1,416	Beldar		861
Domestic service	5	800	Earth workers	417	392
Labourers, unspecified	14	1,564	Income from rent of lands	16	335
Other occupations	11	393	Cultivators of all kinds	73	915
		304	Field labourers, wood-cutters, etc.	239	1,580
Bairagi			Artisans and other workmen	61	188
Devotees	168	212	Trade	57	558
Income from rent of land	16	176	Domestic service	14	1,118
Cultivators of all kinds	368	181	Labourers, unspecified	72	713
Field labourers, wood-cutters, etc.	108	1,185	Other occupations	51	150
Artisans and other workmen	10	541			
Trade	25	536	Bhaina		662
Religious	25	101	Agriculturists	730	606
Domestic service	15	164	Field labourers, wood-cutters, etc.	215	1,110
Labourers, unspecified	13	484	Raisers of live-stock, milkmen and herdsmen.	8	18
Beggars and prostitutes	221	374	Domestic service	16	159
Other occupations	31	202	Labourers, unspecified	11	1,073
		634	Other occupations	20	83
Balahi					
Cotton weavers	26	95	Bharla-Bhumla		783
Cultivators of all kinds	122	22	Agriculturists	172	110
Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc.	16	7	Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc.	15	4,404
Field labourers, wood-cutters, etc.	730	1,037	Field labourers, wood-cutters, etc.	570	935
Raisers of live-stock, milkmen and herdsmen.	20	12	Raisers of live-stock, milkmen and herdsmen.	20	458
Other occupations	86	146	Artisans and other workmen	13	256
		160	Trade	32	1,717
Bania			Labourers, unspecified	164	1,061
Traders	507	114	Other occupations	14	547
Income from rent of land	24	227			
Cultivators of all kinds	186	108	Bhil		891
Field labourers, wood-cutters, etc.	96	867	Agriculturists	256	97
Artisans and other workmen	38	112	Field labourers, wood-cutters, etc.	709	953
Lawyers, doctors and teachers	10	97	Raisers of live-stock, milkmen and herdsmen.	15	12
			Other occupations	20	169

Note.—The figures were abstracted for the selected areas shown in Imperial Table XI.

SUBSIDIARY TABLE V.—OCCUPATION OF SELECTED CASTES—*contd.*

Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.	Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.
1	2	3	1	2	3
Bhillala ..	..	336	Dahayat ..	..	439
Agriculturists ..	437	39	Village watchmen ..	160	17
Income from rent of land ..	8	447	Cultivators of all kinds ..	244	149
Field labourers, wood-cutters, etc. ..	508	823	Field labourers, wood-cutters, etc. ..	343	1,257
Raisers of live-stock, milkmen and herds- men. ..	22	8	Artisans and other workmen ..	68	222
Other occupations ..	25	135	Domestic service ..	17	85
Bhoyar ..	..	435	Labourers, unspecified ..	130	833
Agriculturists ..	662	308	Other occupations ..	38	222
Field labourers, wood-cutters, etc. ..	280	972	Darzi ..	..	292
Raisers of live-stock, milkmen and herds- men. ..	23	52	Tailors ..	649	177
Labourers, unspecified ..	10	340	Cultivators of all kinds ..	91	141
Other occupations ..	25	295	Field labourers, wood-cutters, etc. ..	158	1,645
Bhunja ..	..	494	Artisans and other workmen ..	14	266
Agriculturists ..	400	87	Trade ..	33	166
Field labourers, wood-cutters, etc. ..	522	1,005	Domestic service ..	9	257
Raisers of live-stock, milkmen and herds- men. ..	19	833	Labourers, unspecified ..	13	596
Other occupations ..	59	913	Other occupations ..	33	124
Binjhwar ..	..	498	Deswali ..	..	276
Agriculturists ..	418	278	Agriculturists ..	479	72
Field labourers, wood-cutters, etc. ..	475	782	Income from rent of land ..	34	313
Raisers of live-stock, milkmen and herds- men. ..	15	34	Field labourers, wood-cutters, etc. ..	367	823
Fishing and hunting ..	31	400	Raisers of live-stock, milkmen and herds- men. ..	43	28
Artisans and other workmen ..	10	646	Labourers, unspecified ..	44	65
Trade ..	19	1,037	Other occupations ..	33	243
Labourers, unspecified ..	10	713	Dhanuk ..	..	744
Other occupations ..	22	371	Labourers ..	427	989
Brahman ..	..	122	Cultivators of all kinds ..	186	58
Priests ..	96	75	Field labourers, wood-cutters, etc. ..	266	1,003
Income from rent of land ..	34	237	Trade ..	96	2,169
Cultivators of all kinds ..	318	114	Other occupations ..	25	280
Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc. ..	13	18	Dhanwar ..	..	516
Field labourers, wood-cutters, etc. ..	77	439	Agriculturists ..	492	332
Artisans and other workmen ..	35	73	Field labourers, wood-cutters, etc. ..	316	1,008
Owners, managers, ships officers, etc. ..	14	1	Fishing and hunting ..	24	312
Trade ..	76	92	Artisans and other workmen ..	83	321
Religious ..	8	121	Trade ..	35	1,320
Lawyers, doctors and teachers ..	41	45	Domestic service ..	13	182
Persons living on their own income ..	13	118	Labourers, unspecified ..	25	494
Domestic service ..	70	100	Other occupations ..	12	341
Contractors, clerks, cashiers, etc., other- wise unspecified. ..	22	20	Dhimar ..	..	672
Labourers, unspecified ..	44	92	Water bearers ..	99	998
Beggars and prostitutes ..	47	453	Cultivators of all kinds ..	153	201
Other occupations ..	92	16	Field labourers, wood-cutters, etc. ..	301	1,553
Chadar ..	..	480	Raisers of live-stock, milkmen and herds- men. ..	19	65
Village watchmen ..	108	4	Fishing and hunting ..	216	165
Cultivators of all kinds ..	158	82	Artisans and other workmen ..	37	1,443
Field labourers, wood-cutters, etc. ..	612	893	Labourers, boatmen, carters, palki- bearers, etc. ..	11	93
Raisers of live-stock, milkmen and herds- men. ..	35	32	Trade ..	98	2,047
Artisans and other workmen ..	28	372	Domestic service ..	17	677
Trade ..	14	585	Labourers, unspecified ..	24	723
Labourers, unspecified ..	24	421	Other occupations ..	25	344
Other occupations ..	21	126	Dhobi ..	..	582
Chamar ..	..	559	Washermen ..	371	690
Leather workers ..	165	126	Cultivators of all kinds ..	242	233
Income from rent of land ..	9	125	Field labourers, wood-cutters, etc. ..	315	967
Cultivators of all kinds ..	291	229	Raisers of live-stock, milkmen and herds- men. ..	12	45
Field labourers, wood-cutters, etc. ..	429	136	Artisans and other workmen ..	9	336
Raisers of live-stock, milkmen and herds- men. ..	14	48	Trade ..	7	319
Artisans and other workmen ..	12	489	Domestic service ..	7	175
Labourers, boatmen, carters, palki- bearers, etc. ..	16	280	Labourers, unspecified ..	17	428
Trade ..	11	116	Beggars and prostitutes ..	7	1,021
Domestic service ..	8	322	Other occupations ..	13	164
Labourers, unspecified ..	29	132	Ganda ..	..	416
Other occupations ..	16	516	Cotton weavers ..	139	333
Dahayat ..	..	439	Cultivators of all kinds ..	305	159
Village watchmen ..	160	17	Field labourers, wood-cutters, etc. ..	400	863
Cultivators of all kinds ..	244	149	Raisers of live-stock, milkmen and herds- men. ..	36	254
Field labourers, wood-cutters, etc. ..	343	1,257	Labourers, boatmen, carters, palki- bearers, etc. ..	11	394
Artisans and other workmen ..	68	222	Trade ..	11	813
Domestic service ..	17	85	Domestic service ..	20	338
Labourers, unspecified ..	130	833			
Other occupations ..	38	222			

SUBSIDIARY TABLE V.—OCCUPATION OF SELECTED CASTES—*contd.*

Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.	Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.
1	2	3	1	2	3
Ganda—<i>concl.</i>			Kahar—<i>concl.</i>		
Labourers, unspecified ..	11	671	Trade ..	137	1,509
Other occupations ..	67	108	Domestic service ..	117	1,120
Ghasia ..		638	Labourers, unspecified ..	32	152
Labourers ..	507	867	Other occupations ..	21	234
Cultivators of all kinds ..	214	231	Kalar ..		387
Raisers of live-stock, milkmen and herdsmen. .	8	52	Distillers ..	27	127
Artisans and other workmen ..	52	929	Income from rent of land ..	12	168
Trade ..	96	1,331	Cultivators of all kinds ..	454	168
Domestic service ..	64	288	Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc. .	5	24
Labourers, unspecified ..	10	101	Field labourers, wood-cutters, etc. .	339	1,111
Other occupations ..	49	609	Raisers of live-stock, milkmen and herdsmen. .	10	47
Golar ..		1,158	Artisans and other workmen ..	22	244
Graziers ..	327	160	Labourers, boatmen, carters, palki-bearers, etc. .	10	29
Cultivators of all kinds ..	56	67	Trade ..	63	284
Field labourers, wood-cutters, etc. .	553	7,026	Domestic service ..	16	112
Other occupations ..	64	74	Contractors, clerks, cashiers, etc., otherwise unspecified. .	7	14
Gond ..		537	Labourers, unspecified ..	19	589
Agriculturists ..	511	322	Other occupations ..	16	107
Field labourers, wood-cutters, etc. .	400	983	Katia ..		468
Raisers of live-stock, milkmen and herdsmen. .	25	64	Spinners ..	36	270
Labourers, boatmen, carters, palki-bearers, etc. .	10	372	Income from rent of land ..	11	98
Artisans and other workmen ..	9	528	Cultivators of all kinds ..	312	36
Trade ..	10	1,650	Field labourers, wood-cutters, etc. .	458	1,365
Domestic service ..	8	420	Raisers of live-stock, milkmen and herdsmen. .	25	46
Labourers, unspecified ..	15	1,039	Artisans and other workmen ..	14	57
Other occupations ..	12	293	Trade ..	23	396
Gosain ..		355	Domestic service ..	9	299
Devotees ..	145	172	Labourers, unspecified ..	56	516
Income from rent of land ..	20	232	Other occupations ..	56	166
Cultivators of all kinds ..	327	181	Kawar ..		268
Field labourers, wood-cutters, etc. .	213	1,665	Agriculturists ..	682	200
Artisans and other workmen ..	12	250	Field labourers, wood-cutters, etc. .	272	1,090
Trade ..	43	197	Raisers of live-stock, milkmen and herdsmen. .	7	55
Religious ..	26	136	Domestic service ..	7	82
Lawyers, doctors and teachers ..	6	59	Labourers, unspecified ..	6	369
Domestic service ..	15	174	Other occupations ..	26	556
Labourers, unspecified ..	10	630	Kayasth ..		101
Beggars and prostitutes ..	139	276	Writers ..	91	10
Other occupations ..	44	390	Income from rent of land ..	34	202
Gowari ..		738	Cultivators of all kinds ..	246	144
Graziers ..	108	184	Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc. .	30	52
Income from rent of land ..	6	75	Field labourers, wood-cutters, etc. .	81	537
Cultivators of all kinds ..	122	217	Artisans and other workmen ..	31	141
Field labourers, wood-cutters, etc. .	655	1,174	Owners, managers, ships officers, etc. .	18	5
Raisers of live-stock, milkmen and herdsmen. .	19	34	Trade ..	67	94
Artisans and other workmen ..	23	645	Lawyers, doctors and teachers ..	54	51
Trade ..	7	483	Persons living on their income ..	16	92
Domestic service ..	13	533	Domestic service ..	65	43
Labourers, unspecified ..	33	771	Contractors, clerks, cashiers, etc., otherwise unspecified. .	20	13
Other occupations ..	14	104	Labourers, unspecified ..	53	92
Halba ..		508	Other occupations ..	194	19
Agriculturists ..	482	249	Kewat ..		669
Field labourers, wood-cutters, etc. .	406	958	Cultivators of all kinds ..	196	197
Raisers of live-stock, milkmen and herdsmen. .	19	491	Field labourers, wood-cutters, etc. .	369	1,625
Artisans and other workmen ..	29	545	Raisers of live-stock, milkmen and herdsmen. .	23	13
Trade ..	16	2,000	Fishing and hunting ..	267	424
Domestic service ..	14	779	Artisans and other workmen ..	17	177
Labourers, unspecified ..	15	634	Trade ..	26	1,719
Other occupations ..	19	184	Domestic service ..	17	1,438
Kahar ..		554	Labourers, unspecified ..	64	838
Palki-bearers ..	9	412	Other occupations ..	21	110
Cultivators of all kinds ..	261	323	Kahar—<i>concl.</i>		
Field labourers, wood-cutters, etc. .	288	838	Trade ..	137	1,509
Raisers of live-stock, milkmen and herdsmen. .	17	7	Domestic service ..	117	1,120
Fishing and hunting ..	110	39	Labourers, unspecified ..	32	152
Artisans and other workmen ..	8	260	Other occupations ..	21	234

SUBSIDIARY TABLE V.—OCCUPATION OF SELECTED CASTES—*contd.*

Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.	Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.
1	2	3	1	2	3
Khangar		384	Koshti		317
Village watchmen ..	74	3	Cotton weavers ..	716	254
Cultivators of all kinds ..	245	81	Income from rent of land ..	9	57
Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc. ..	64	5,543	Cultivators of all kinds ..	88	254
Field labourers, wood-cutters, etc. ..	402	687	Field labourers, wood-cutters, etc. ..	104	1,333
Raisers of live-stock, milkmen and herdsmen. ..	31	14	Artisans and other workmen ..	16	204
Artisans and other workmen ..	25	379	Trade ..	27	179
Owners, managers, ships officers, etc. ..	24	..	Domestic service ..	6	494
Trade ..	17	2,038	Labourers, unspecified ..	15	670
Labourers, unspecified ..	43	362	Other occupations ..	19	181
Other occupations ..	75	179	Kumhar		444
Kol		821	Potters ..	642	436
Agriculturists ..	160	249	Cultivators of all kinds ..	152	119
Field labourers, wood-cutters, etc. ..	560	1,161	Field labourers, wood-cutters, etc. ..	138	1,273
Raisers of live-stock, milkmen and herdsmen. ..	17	140	Artisans and other workmen ..	16	353
Artisans and other workmen ..	22	34	Trade ..	14	490
Labourers, boatmen, carters, palki-bearers, etc. ..	19	673	Labourers, unspecified ..	15	695
Trade ..	12	1,253	Other occupations ..	23	225
Domestic service ..	11	271	Kunbi		534
Contractors, clerks, cashiers, etc., otherwise unspecified. ..	17	1	Agriculturists ..	830	552
Labourers, unspecified ..	157	1,024	Field labourers, wood-cutters, etc. ..	79	910
Other occupations ..	25	3,431	Raisers of live-stock, milkmen and herdsmen. ..	23	125
Koli		738	Artisans and other workmen ..	13	159
Fishermen ..	19	1,315	Trade ..	10	151
Income from rent of land ..	12	51	Domestic service ..	7	135
Cultivators of all kinds ..	159	118	Labourers, unspecified ..	19	563
Field labourers, wood-cutters, etc. ..	721	1,083	Other occupations ..	19	108
Raisers of live-stock, milkmen and herdsmen. ..	11	12	Kurmi		314
Artisans and other workmen ..	17	137	Agriculturists ..	660	184
Trade ..	8	145	Income from rent of land ..	16	251
Labourers, unspecified ..	26	1,030	Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc. ..	8	4
Other occupations ..	27	243	Field labourers, wood-cutters, etc. ..	252	942
Kolta		149	Raisers of live-stock, milkmen and herdsmen. ..	12	77
Agriculturists ..	818	73	Trade ..	8	576
Field labourers, wood-cutters, etc. ..	151	726	Labourers, unspecified ..	13	397
Other occupations ..	31	554	Other occupations ..	31	179
Komti		139	Lodhi		337
Traders ..	707	118	Agriculturists ..	622	161
Income from rent of land ..	30	133	Income from rent of land ..	10	400
Cultivators of all kinds ..	147	107	Field labourers, wood-cutters, etc. ..	290	1,020
Field labourers, wood-cutters, etc. ..	29	1,750	Raisers of live-stock, milkmen and herdsmen. ..	17	31
Domestic service ..	26	208	Artisans and other workmen ..	14	322
Other occupations ..	61	131	Trade ..	9	464
Kori		472	Labourers, unspecified ..	25	438
Cotton weavers ..	231	234	Other occupations ..	13	203
Cultivators of all kinds ..	63	180	Lohar		402
Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors, etc. ..	20	15	Ironsmiths ..	421	57
Field labourers, wood-cutters, etc. ..	255	1,221	Cultivators of all kinds ..	178	230
Raisers of live-stock, milkmen and herdsmen. ..	12	91	Field labourers, wood-cutters, etc. ..	291	244
Artisans and other workmen ..	109	295	Raisers of live-stock, milkmen and herdsmen. ..	14	272
Labourers, boatmen, carters, palki-bearers, etc. ..	64	166	Artisans and other workmen ..	45	124
Trade ..	38	772	Trade ..	9	508
Domestic service ..	36	82	Labourers, unspecified ..	22	551
Labourers, unspecified ..	126	117	Other occupations ..	20	349
Other occupations ..	46	121	Madgi		466
Korku		411	Leather workers ..	432	88
Agriculturists ..	525	153	Cultivators of all kinds ..	38	432
Field labourers, wood-cutters, etc. ..	407	998	Field labourers, wood-cutters, etc. ..	248	5,579
Raisers of live-stock, milkmen and herdsmen. ..	27	35	Labourers, unspecified ..	233	283
Trade ..	8	284	Other occupations ..	49	261
Labourers, unspecified ..	16	2,000	Majhwar		73
Other occupations ..	17	473	Labourers ..	196	352
			Cultivators of all kinds ..	545	197
			Field labourers, wood cutters, etc. ..	109	43
			Raisers of live-stock, milkmen and herdsmen. ..	95	..
			Artisans and other workmen ..	36	43
			Other occupations ..	19	..

SUBSIDIARY TABLE V.—OCCUPATION OF SELECTED CASTES—contd.

Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.	Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.
1	2	3	1	2	3
Mall		517	Nal		293
Vegetable and fruit grower	52	790	Barbers	530	47
Income from rent of land	9	337	Cultivators of all kinds	231	205
Cultivators of all kinds	374	145	Field labourers, wood-cutters, etc.	148	3,152
Field labourers, wood-cutters, etc.	490	1,054	Artisans and other workmen	15	2,889
Raisers of live-stock, milkmen and herdsmen.	11	92	Trade	10	1,466
Artisans and other workmen	12	163	Domestic service	31	3,259
Trade	16	535	Labourers, unspecified	10	1,120
Domestic service	8	253	Other occupations	25	242
Labourers unspecified	16	149	Oron (Hindu and Tribal)		169
Other occupations	12	144	Agriculturists	847	109
			Field labourers, wood-cutters, etc.	100	360
			Raisers of live-stock, milkmen and herdsmen.	18	3,357
Mana		754	Trade	9	1,863
Agriculturists	907	838	Domestic service	7	558
Field labourers, wood-cutters, etc.	10	2,573	Other occupations	19	2,204
Raisers of live-stock, milkmen and herdsmen.	47	5	Oron (Christian)		38
Artisans and other workmen	11	172	Field labourers, wood-cutters, etc.	913	14
Other occupations	25	544	Artisans and other workmen	57	310
			Lawyers, doctors and teachers	7	1,205
Mang		889	Other occupations	6	134
Native musicians	139	76		17	254
Cultivators of all kinds	24	279	Palk		634
Field labourers, wood-cutters, etc.	612	1,225	Soldiers	10	..
Raisers of live-stock, milkmen and herdsmen.	18	29	Cultivators of all kinds	510	442
Artisans and other workmen	84	1,320	Field labourers, wood-cutters, etc.	335	1,210
Trade	25	1,765	Trade	59	2,237
Labourers, unspecified	30	766	Domestic service	37	..
Beggars and prostitutes	22	744	Other occupations	29	51
Other occupations	46	2,067	Panka		474
			Cotton weavers	83	191
Maratha		388	Cultivators of all kinds	422	263
Soldiers	11	4,954	Field labourers, wood-cutters, etc.	351	1,168
Income from rent of land	16	456	Artisans and other workmen	9	634
Cultivator of all kinds	347	105	Labourers, boatmen, carters, palki-bearers, etc.	12	383
Field labourers, wood-cutters, etc.	428	845	Trade	15	1,146
Raisers of live-stock, milkmen and herdsmen.	9	49	Domestic service	17	235
Artisans and other workmen	47	395	Beggars and prostitutes	9	1,094
Trade	23	165	Labourers, unspecified	15	862
Lawyers, doctors and teachers	6	44	Other occupations	67	26
Domestic service	17	301	Rajputs		268
Labourers unspecified	52	283	Soldiers	11	..
Other occupations	44	113	Income from rent of land	23	231
			Cultivators of all kinds	535	144
Mehra or Mahar		756	Agents and managers of landed estates, planters, forest officers and their clerks, rent-collectors.	15	646
Cotton weavers	53	256	Field labourers, wood-cutters, etc.	245	836
Cultivators of all kinds	151	186	Raisers of live-stock, milkmen and herdsmen.	17	63
Field labourers, wood-cutters, etc.	610	1,293	Artisans and other workmen	27	175
Raisers of live-stock, milkmen and herdsmen.	19	38	Trade	28	189
Artisans and other workmen	61	670	Domestic service	22	128
Labourers, boatmen, carters, palki-bearers, etc.	11	187	Labourers, unspecified	33	206
Trade	17	369	Other occupations	44	58
Labourers, unspecified	30	925	Sawara or Saonr		493
Other occupations	48	148	Agriculturists	274	201
			Field labourers, wood-cutters, etc.	635	657
Mehtar		681	Trade	27	182
Scavengers	828	738	Domestic service	6	427
Cultivators of all kinds	10	225	Labourers, unspecified	19	706
Field labourers, wood-cutters, etc.	35	655	Other occupations	43	189
Artisans and other workmen	12	520	Sonar		224
Labourers, boatmen, carters, palki-bearers, etc.	21	241	Goldsmith	555	16
Domestic service	32	669	Income from rent of land	10	264
Labourers, unspecified	10	643	Cultivators of all kinds	159	260
Other occupations	52	334	Field labourers, wood-cutters, etc.	173	2,124
			Artisans and other workmen	18	281
Mhall		486	Domestic service	10	503
Barbers	497	15	Lawyers, doctors and teachers	6	130
Cultivators of all kinds	122	336	Labourers, unspecified	15	908
Field labourers, wood-cutters, etc.	304	5,802	Other occupations	58	319
Raisers of live-stock, milkmen and herdsmen.	11	25			
Artisans and other workmen	20	2,708			
Trade	8	453			
Other occupations	38	491			

SUBSIDIARY TABLE V.—OCCUPATION OF SELECTED CASTES—*concl.*

Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.	Caste and occupation.	Number per 1,000 earners engaged on each occupation.	Number of female workers per 1,000 males.
1	2	3	1	2	3
Teli		498	Europeans		92
Oil-pressers ..	64	752	Owners, managers, clerks, etc. ..	30	17
Income from rent of land ..	7	141	Owners, managers, ships officers, etc. ..	38	28
Cultivators of all kinds ..	431	186	Commissioned and gazetted officers (Public Force.)	44	6
Field labourers, wood-cutters, etc. ..	387	1,161	Gazetted officers (Public administration).	24	33
Raisers of live-stock, milkmen and herdsmen.	16	188	Religious ..	54	524
Artisans and other workmen ..	17	330	Lawyers, doctors and teachers ..	36	2,380
Trade ..	30	322	Persons living on their income ..	15	405
Labourers, unspecified ..	24	403	Other occupations ..	759	25
Other occupations ..	24	253			
Waddar		746	Anglo-Indians		166
Earth workers ..	361	510	Artisans and other workmen ..	52	28
Cultivators of all kinds ..	51	975	Owners, managers, ships officers, etc. ...	299	7
Field labourers, wood-cutters, etc. ..	273	2,085	Labourers, boatmen, carters, palki-bearers, etc.	192	7
Raisers of live-stock, milkmen and herdsmen.	18	58	Lawyers, doctors and teachers ..	97	1,894
Artisans and other workmen ..	112	4	Persons living on their income ..	45	123
Trade ..	45	2,244	Domestic service ..	70	138
Labourers, unspecified ..	92	150	Other occupations ..	245	328
Other occupations ..	48	802			
Wanjari		601	Indian Christian (excluding Oraon Christians of Jashpur).		402
Carriers ..	12	865	Cultivators of all kinds ..	125	71
Income from rent of land ..	46	197	Field labourers, wood-cutters, etc. ..	226	888
Cultivators of all kinds ..	260	148	Artisans and other workmen ..	100	118
Field labourers, wood-cutters, etc. ..	591	1,087	Owners, managers, clerks, etc. ..	15	23
Raisers of live-stock, milkmen and herdsmen.	23	51	Trade ..	19	310
Artisans and other workmen ..	19	302	Religious ..	52	644
Trade ..	6	65	Lawyers, doctors and teachers ..	94	981
Labourers, unspecified ..	28	652	Domestic service ..	150	426
Other occupations ..	15	284	Labourers, unspecified ..	104	260
			Other occupations ..	115	263

SUBSIDIARY TABLE VI (a).—NUMBER OF PERSONS EMPLOYED ON THE 26TH FEBRUARY 1931 IN THE RAILWAY DEPARTMENT

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
	2	3
<i>Total persons employed</i>	875	41,000
Officers	49	17
Subordinates on scales of pay rising to Rs. 250 per mensem or over	322	113
Subordinates on scales of pay rising from Rs. 30 to Rs. 249 per mensem	499	7,417
Subordinates on scales of pay under Rs. 30 per mensem	5	33,453

SUBSIDIARY TABLE VI (b).—NUMBER OF PERSONS EMPLOYED ON THE 26TH FEBRUARY 1931 IN THE POST OFFICE AND TELEGRAPH DEPARTMENT

Class of persons employed.	Post Office.		Telegraph Department.	
	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.
1	2	3	4	5
<i>Total persons employed</i>	19	4,672	99	397
POSTS AND TELEGRAPHS				
Supervising officers (including probationary Superintendents and Inspectors of Post Offices and Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these).	2	24	20	7
Postmasters including Deputy Assistant, Sub and Branch Postmasters	3	278	..	..
Signalling establishment, including warrant officers, non-commissioned officers, military telegraphists and other employees.	..	..	72	29
Miscellaneous agents, schoolmasters, stationmasters, etc.	..	738	..	..
Clerks of all kinds	14	594	7	58
Postmen	1,118	..	..	..
Skilled labour establishment, including foremen, instrument makers, carpenters, blacksmiths, mechanics, sub-inspectors, linemen and line riders and other employees.	..	..	..	236
Unskilled labour establishment including line coolies, cable guards, battery-men, telegraph messengers, peons and other employees.	..	275	..	67
Road establishment consisting of overseers, runners, clerks and booking agents, boatmen, syces, coachmen, bearers and others.	..	1,087	..	..
RAILWAY MAIL SERVICE				
Supervising officers (including Superintendents and Inspectors of Sorting)	..	6	..	..
Clerks (selection grade)	..	4	..	..
Sorters	..	193	..	..
Mail guards, mail agents, van peons, porters, etc.	..	151	..	..
COMBINED OFFICERS				
Signallers	..	38	..	..
Messengers and other servants	..	166	..	..

SUBSIDIARY TABLE VI (c) (i).—NUMBER OF PERSONS EMPLOYED ON THE 26TH FEBRUARY 1931 IN THE PUBLIC WORKS IRRIGATION DEPARTMENT, CENTRAL PROVINCES

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
1	2	3
<i>Total persons employed</i>	13	15,933
Persons directly employed	13	7,682
Officers	12	26
Upper subordinates	1	103
Lower subordinates	..	186
Clerks	..	232
Peons, amins and other servants	..	700
Coolies	..	6,435
Persons indirectly employed	..	8,251
Contractors	..	153
Contractors' regular employees	..	204
Coolies	..	7,894

SUBSIDIARY TABLE VI (c) (ii).—NUMBER OF PERSONS EMPLOYED ON THE 26TH FEBRUARY 1931 IN GOVERNMENT AND QUASI-GOVERNMENT IRRIGATION WORKS WHICH ARE NOT UNDER THE CONTROL OF PUBLIC WORKS DEPARTMENT.

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
1	2	3
<i>Total persons employed</i>	..	369
Persons directly employed	..	306
Officers	..	3
Upper subordinates	..	4
Lower subordinates	..	11
Clerks	..	7
Peons and other servants	..	57
Coolies	..	224
Persons indirectly employed	..	63
Contractors	..	5
Contractors' regular employees	..	58
Coolies

CHAPTER IX

LITERACY

"In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

Ecclesiastes.

This chapter is commentary upon the statistics contained in Imperial Tables XIII and XIV and Provincial Table II. In the first the number of persons who are illiterate, literate and literate in English is shown by age periods for the Province as a whole, for each religion returned and also for the main religions in each district and city. In the second the same statistics for the population aged seven years and over are given either for the whole Province or in some cases for a part in which a particular section is numerically important for most of the castes, tribes or races of which separate statistics are given by districts in Imperial Table XVII. Provincial Table II shows literacy and literacy in English for the main religions in tahsils, cities and large towns, and includes figures for Brahmans and for the depressed classes. Eight subsidiary tables are appended to the chapter setting forth statistics of:—

Reference to statistics.

- I.—Literacy by age, sex and religion.
- II.—Literacy by age, sex and locality.
- III.—Literacy by religion, sex and locality.
- IV.—English literacy by age, sex and locality.
- V.—Literacy by caste.
- VI.—Progress of literacy since 1881.
- VII.—The proportion of literacy at certain ages.
- VIII.—The number of institutions and pupils at four censuses according to the returns of the Education Department.

2. In 1881 and 1891 the population was divided in respect of education into three categories—"learning, literate and illiterate". It was found, however, that the return of "learning" was vitiated by the omission, at the one end, of children who had not been long at school, and, at the other, of the more advanced students who were classed as "literate". There were thus great discrepancies between the Census return of the number of "learning" or children under instruction, and the corresponding statistics of the Education Department. It was therefore decided in 1901 to confine the entry in the enumeration schedules to the two main categories of "literate" and "illiterate". In order to fix a standard for these Provinces a literate person was defined as one who had passed the upper primary examination or who possessed knowledge up to that standard. It has been held that as a result of this definition the figures of 1901 give a false estimate of the literate population, and in the Census Report of 1911, Mr. Marten demonstrated that in Berar in particular the figures of 1901 were misleading and that the apparent decrease in the following decade was contrary to fact. The comparative statistics appear in Subsidiary Table VI. It must be remembered that the figures in Table XIII from which calculations for 1931 have been made were smoothed at the time of abstraction, but the effect upon percentages in making comparisons with the numbers in the same age groups for previous decades can be regarded as negligible. Crude figures are shown in Provincial Table II.

Early definitions of literacy.

3. In 1911 it was laid down for the whole of India that for Census purposes a person should be regarded as literate if he could write a letter to a friend and read the answer to it, but not otherwise. This definition has been repeated on subsequent occasions and for the 1931 Census the instructions on the cover of the enumerator's book for this Province were:—

The 1931 definition.

Column 16.—(Literate or illiterate). If literate in Hindi write Hindi; if literate in Urdu write Urdu. Otherwise enter against all persons who can both read and write a letter in any language, the word "Literate". For those who cannot, make a "X".

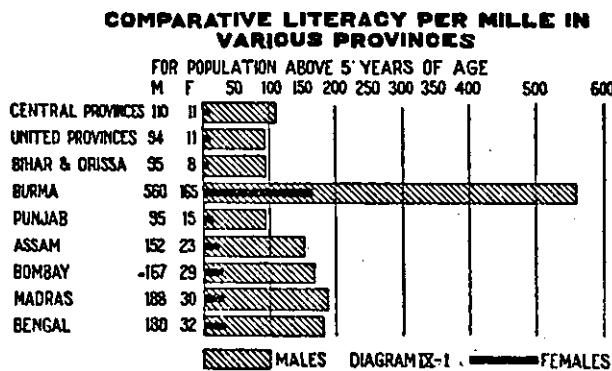
The first part of these instructions was inserted at the request of the Government of the Central Provinces. The figures are contained in an appendix to Imperial Table XIII, which shows also the number of persons educated up to the primary certificate standard, a census of whom was taken for the information of the Indian Franchise Committee in accordance with orders received from the Government of India. In the Census Tables of 1931 as in those of the previous Census literacy has been imputed to no child under five years of age. The statistics set forth in the Tables may be considered to be accurate. Those in the appendix to Table XIII should be accepted with some caution, and are discussed hereafter.

Imperial Table XII.

4. Imperial Table XII "Literate Unemployment" has been printed as an appendix to this chapter. The figures which are analysed in paragraph 19 are quite unreliable and it was not thought proper to include this Table in Part II of the report.

Extent of literacy.

5. In the Central Provinces and Berar 833,479 males and 79,949 females were returned as literate in 1931 against 609,249 males and 52,304 females in 1921, that is to say, 110 per mille of the male population aged 5 and over, and 11 per mille of the female population aged 5 and over have received some education. *By European standards the proportion of literacy is extremely low but the figures do not compare unfavourably with those of other Indian Provinces. Diagram IX-1 illustrates the comparative statistics.



Burma is far ahead of other places, because free education is given in the Buddhist monasteries and there is no *purdah* system to hamper the education of girls. This Province is however on the whole more educated than the United Provinces, the Punjab or Bihar and Orissa. It is of some interest to compare the rate of progress in education in the more important provinces

and to that end certain figures are given below:—

Province.	Literate per mille aged 5 and over.							
	Males.				Females.			
	1931	1921	1911	1901	1931	1921	1911	1901
Burma	560	510	431	437	165	112	70	52
Madras	188	173	171	137	30	24	20	11
Bengal	182	181	161	147	32	21	13	9
Bombay	167	138	139	131	29	24	16	10
Assam	152	124	*	*	23	14	*	*
Central Provinces	110	87	*	*	11	8	*	*
Punjab	95	74	72	†74	15	9	7	†4
Bihar and Orissa	95	96	88	87	8	6	4	3
United Provinces	94	74	69	66	11	7	6	3

*Figures not available for population below age of 13.
†Figures for North-West Frontier Province included.

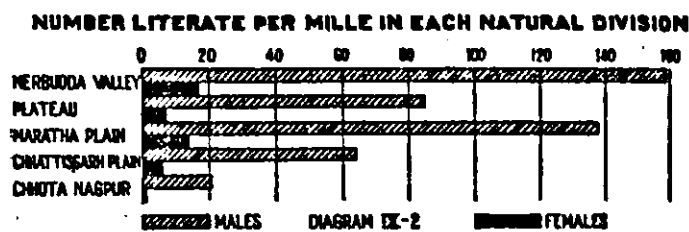
The table above speaks for itself, and in a provincial report no discussion of it is necessary. The comparatively low proportion of literacy among women in this Province is noticeable. The unexpectedly high standard of Assam is due chiefly to missionary activities. There has been an actual decrease in male literacy in Bihar and Orissa.

Variations according to Natural divisions.

6. The proportion literate in each of the natural divisions is shown in diagram IX-2, which illustrates figures given in Subsidiary Table II. The Nerbudda Valley Division comes first, and it is a little surprising to find it ahead of the Maratha Plain Division until it is recalled that the latter

*For figures comparing the percentage of illiteracy with that of various foreign countries see the statement printed below Subsidiary Table VIII.

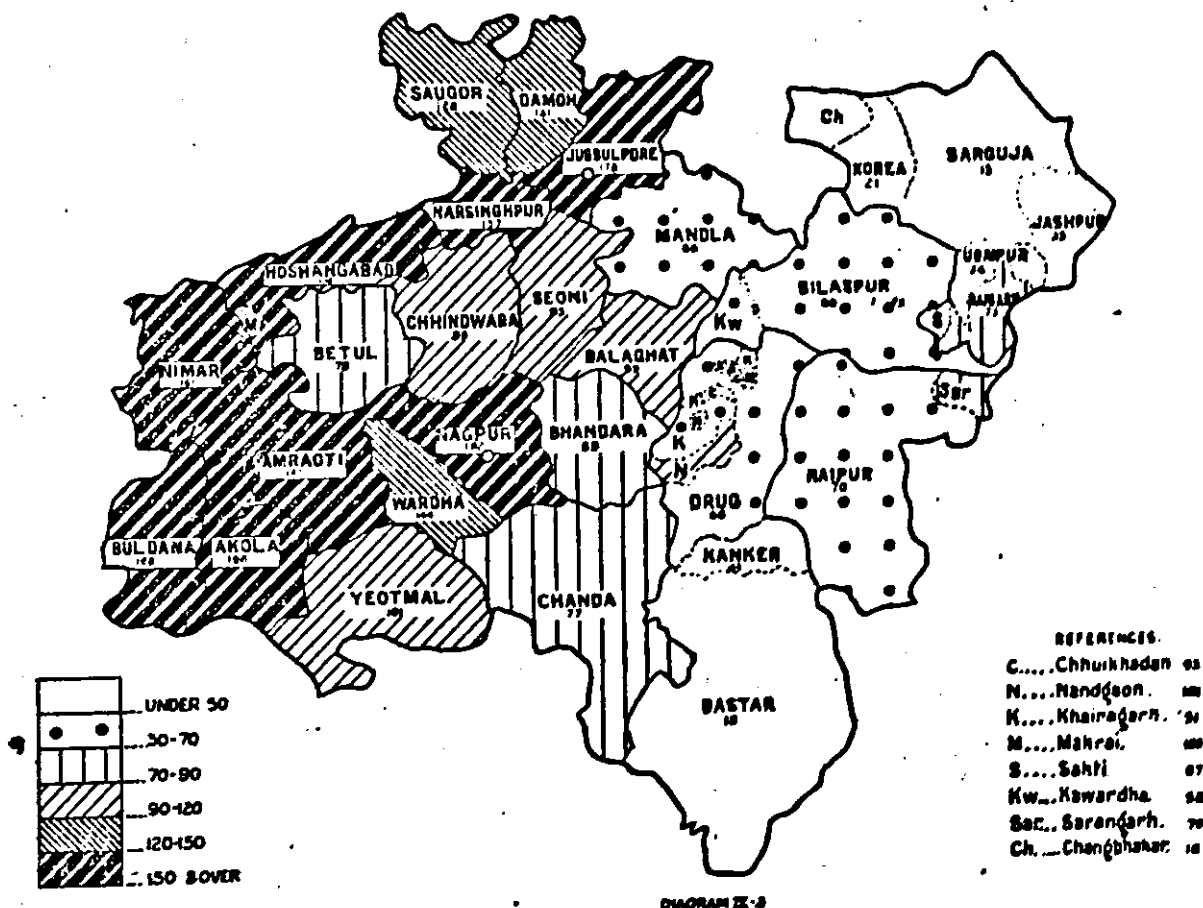
contains a vast backward tract in Chanda district, and large areas of forest inhabited principally by primitive tribes in Balaghat, Yeotmal, Bhandara and the Melghat. In the Nerbudda Valley Division there are considerable forest areas in each district, but communications are comparatively good and in the open tracts education is certainly popular. The most important factor of all is the character of



the population. A reference to diagram XII-1 shows that in the districts of the Nerbudda Valley there is a larger proportion of Brahmans than elsewhere in the Province, whilst from Table XVII it will be found that Banias and Kayasths also predominate there. Jubbulpore, Saugor and Hoshangabad contain numbers of Europeans, Anglo-Indians and Indian Christians, while the Bohra community is concentrated in Nimar district. The most literate communities are therefore found in much more strength in the Nerbudda Valley than elsewhere and the higher degree of literacy there is due to this fact rather than to the existence of greater facilities for education. Brahmans and Banias are also numerically important in the Maratha Plain Division. Chapter II moreover has stressed the fact that the urban population in the Maratha Plain Division and in the Nerbudda Valley Division is proportionately much higher than in other parts of the Province. This accounts largely for the higher proportion of literacy and much that is written in that chapter is relevant to the discussion of the distribution of education. Urbanization and education generally progress side by side.

Urbanization and education generally progress side by side.

NUMBER OF MALES LITERATE PER MILLE, 1931



7. Separate statistics of literacy in towns have been shown in Provincial Table II for 20 places only. Subsidiary Table II shows that in the two cities the proportion of males per mille literate is 370 and that of females 129. Variations according to districts.

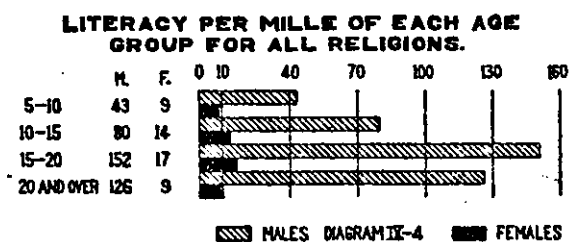
Diagram IX-3 indicates the extent of literacy among males of five years and over in the various districts and States of the Province. The map gives full information which needs little explanation. Jubbulpore and Hoshangabad, the most literate districts in 1921, have now given place to Amraoti and Nagpur, which stood third and fourth ten years ago. Apart from the fact that the two cities are the biggest centres of education in the Province and that the University of Nagpur with colleges at both Jubbulpore and Amraoti was incorporated during the last decade (in 1923), the presence of considerable military forces in Nagpur and Jubbulpore districts and of a large Anglo-Indian and immigrant trading population must necessarily have some effect upon the figures. In the Plateau districts, in the Chhattisgarh Plain and in Chhota Nagpur there are few towns and there is a large backward population. In the States especially, with the exception of Makrai which lies in the Nerbudda Valley Division, the number of persons literate is generally small, but the figures for Sakti, Raigarh and Sarangarh compare very favourably with those for the neighbouring British districts.

Literacy and age.

8. The statistics have been set forth in Table XIII so as to show the number literate between the ages of 5 and 10, 10 and 15, and 15 and 20 and the number literate over 20. Subsidiary Table II presents the statistics for districts and natural divisions. They are summarized below :—

Natural Division.	Literate per mille aged.							
	5—10		10—15		15—20		20 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Nerbudda Valley ...	60	14	109	22	193	26	186	16
Plateau ...	34	5	53	9	106	11	102	6
Maratha Plain ...	61	12	114	28	200	22	152	12
Chhattisgarh Plain ...	21	4	42	7	89	9	77	5
Chhota Nagpur ...	5	1	11	1	30	1	27	1

Diagram IX-4 illustrates the same figures for the whole Province. The



distribution of literacy in age groups in the different natural divisions is fairly constant and there are no marked contrasts calling for notice. In the Maratha Plain Division the drop in the figures after the age of 20 is greater than elsewhere, which can be explained either by a specially determined movement

in that division during the last decade to secure the education of children, or by a tendency there to lapse into illiteracy after leaving school. The fall in female literacy after the age group 10—15 in this Division favours the former explanation. There is in the figures of diagram IX-4 and of the preceding statements nothing surprising to anyone with a knowledge of the Province. The country is making determined efforts to improve its education, schools and similar institutions are being multiplied as may be seen from Subsidiary Table VIII but although adolescence is attained very early there is practically no provision for educating adults by means of evening classes, etc., nor is there any particular demand for them. This explains why the figures for literacy in this Province are higher in the age-group 15—20 than in any other (although as noticed in paragraph 13 they have fallen since 1921 in three natural divisions). In fact in a country where adult literacy cannot be universal for many years to come, they must be highest in this group and the proportions shown in the statements are hopeful for the progress of education. Comparison with the statistics of 1921 indicates that the tendency to relapse into illiteracy was greater than

than now—and in this matter the growing circulation of newspapers and vernacular novels has undoubtedly been a potent influence.

9. The figures given below showing the ratio of the returns of literates under 15 to the number of scholars in the vernacular primary schools of the British districts and States show that the extent of literacy has not been over-estimated. There may be in the schools a few pupils of over 15 years in age, but it is clear from the statistics that more than half of the scholars was returned as illiterate, either because they were not five years old, or because they had not yet attained the requisite standard of literacy.

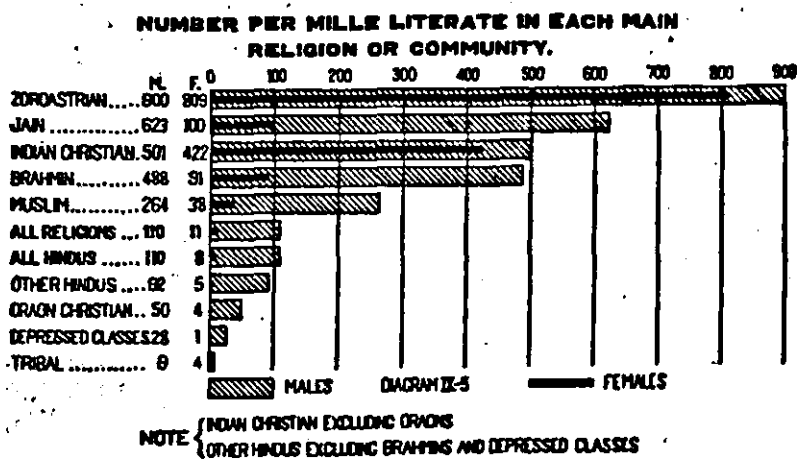
Literacy in Primary schools.

RATIO OF THE NUMBER OF LITERATES UNDER 15 TO THE NUMBER OF SCHOLARS IN THE VERNACULAR PRIMARY SCHOOLS INCLUDING CENTRAL PROVINCES STATES SCHOOLS

	1931		1921		1911		1901	
	Literate under 15 years.	Scholars.	Literate under 15 years.	Scholars.	Literate under 15 years.	Scholars.	Literate under 15 years.	Scholars.
1	2	3	4	5	6	7	8	9
Actual figures	158,721	347,151	117,749	276,983	70,490	242,813	67,633	158,699
Ratio	1	2	1	2	1	3	1	3

10. In diagram IX-5 can be seen the proportion of those literate in the more important religions and communities, illustrating Subsidiary Table III and to some extent Subsidiary Table V.

Literacy and Religion.



This diagram interprets itself but it must be explained that the figures for Brahmans, Depressed classes and other Hindus, being taken from Provincial Table II,

are calculated on the whole population while those for Christians (from Imperial Table XIV) are calculated on the population aged 7 years and over and those for other communities on the population aged 5 years and over. In the case of Christians the difference in figures can be ignored, but the actual proportion of Brahmans, depressed classes and other Hindus would be appreciably higher on the population of 5 years and over, since it will be observed from Subsidiary Table V that the proportion on that of 7 years and over in the case of Brahmans was 581 males and 122 females. As long as the above is borne in mind the figures for these three communities given in the diagram are quite good enough for purposes of the comparison which it is desired to draw. Oraon Christians have deliberately been separated from other Indian Christians because, as explained in Chapter XI, the greater part of the Oraon tribe in Jashpur has gone over in a body to Christianity while retaining its individuality and essentially agriculturist nature. The high percentage of literacy among Parsis, Jains and Christians has been noticed in past census reports and needs little comment here. The Parsi community is one of the most advanced in India. Followers of the

Jain religion are mostly business men and above the age of twenty the proportion of those literate does not fall to any very considerable extent. The valuable work done by Christian missionaries in the cause of education has always been recognized. It is suggestive to find from Subsidiary Table I that among Zoroastrians, Sikhs, Buddhists, Jews and Christians the number of males literate at the age of 20 and over is greater than that between 15 and 20. As explained in Chapter II members of the minor communities resident in this Province are mostly town-dwellers, and the first four mentioned are nearly all immigrants. At past censuses a high percentage of literacy has consistently been returned for all of them, and by reason of their occupation and customs they are unlikely to relapse into illiteracy. The negligible extent of literacy among those following tribal religions is only to be expected. In most tribes the natural consequence of education is the adoption of the Hindu religion. The progress of the Oraon Christians of Chhota Nagpur is of course due to the zeal of missionaries.

There is a marked contrast between the figures of literacy for Muslims and those for Hindus, in analysing which the observations recorded in Chapter II will be found relevant. The larger number of Muslims in this Province are merchants, industrialists, Government servants or soldiers. They therefore tend to concentrate in towns where there are facilities for education, while the nature of their occupations generally requires that they should be literate. The comparatively high literacy among their women is a feature of the figures and will be noticed again when the statistics for the Bohra community are examined. Female education is generally most advanced in the communities for which the figures of educated males are biggest. It has been considered unnecessary to show separately statistics for Europeans and Anglo-Indians among whom adult literacy is almost universal.

Literacy by
caste.

11. The proportion literate per mille of each sex aged 7 and over in the castes, tribes and races of importance in the Central Provinces and Berar is given in columns 2, 3 and 4 of Subsidiary Table V at the end of this chapter from the statistics of 1931. Columns 5, 6 and 7 give the proportion literate per mille of each sex aged 5 and over for 1921. As the system of abstraction was altered at this Census it was not possible to maintain the same grouping as in 1921, and so the actual progress in literacy in each caste may be slightly less, though it is not necessarily less, than would appear from the Table. The difference is in any case immaterial. The Subsidiary Table has been arranged in four groups to show (i) Communities particularly advanced in literacy, (ii) Other castes, (iii) Depressed classes and (iv) Primitive tribes. This arrangement of the figures makes it unnecessary to comment upon them at any length. The Bohra community as in 1921 shows the highest proportion of male literacy, but in female education the Indian Christians lead, with the Bohras second. In view of the strict seclusion of Bohra women a question was raised regarding the accuracy of the returns and the Sub-Divisional Officer of Burhanpur, where the community is most concentrated, submitted the following note:—

"In this place Urdu is written very fluently by practically all girls. Gujarathi which is also the mother-tongue of the Bohras is not popular here. English is confined to about 5 per cent of the population. The literacy of Bohra females is not confined merely to reading the Koran, although nearly every girl can read the book. There is a decreasing scale of literacy among women in the higher age groups. Among girls below 16 the percentage literate is much more than among women of 16 to 30 years of age or above 30. The real reason for the high percentage of literacy in Burhanpur is the opening of the Hakimia Coronation High School about 20 years ago. It grew from a small Urdu school to the standard of a high school and has done much to increase literacy among the Bohras. Although there are comparatively few girls in the school the spread of literacy among males is bound to react on the literacy of women, as literate men do need literate wives. The usual way in which the Bohra girls are educated is through private tutors at their homes or in the girls' schools. The recent opening of the Quacaria High School, developing a spirit of emulation with the Hakimia High School, will I am sure, further raise the standard of literacy."

As far as the men are concerned the high proportion of literates among the important trading communities—the Bohras, Baniyas and Komtis—is only

to be expected. The Brahmans and Kayasths by reason of their traditional callings as priests and writers, have always been the most educated of Hindu castes—and the position of Indian Christians (excluding Oraons) in the scale of literacy has already been explained.

Of other castes, Sunars with 416 males and 25 females literate per mille come first, followed by Darzis (337 males and 22 females), Bairagis (252 males and 21 females) Marathas (236 males and 20 females) and Gossains (227 males and 19 females). Table XI shows that by tradition Sunars are goldsmiths, Darzis tailors, Bairagis and Gossains devotees, and Marathas soldiers. No further explanation of the standard of literacy in these castes is necessary. It is interesting to notice that although literacy among the females of these castes is little, the order in the list is the same, with Sunars ahead of all other Hindus except Kayasths, Brahmans, Banias and Komtis. Among the depressed and semi-depressed classes Dahayats whose traditional occupation is that of village watchmen and who are regarded as untouchable in Damoh district only, show the highest proportion of literacy and Chamars and Madgis, the leather-dressing castes, the lowest. The Kolis, a tribe which has been almost entirely Hinduized are the most educated of the aboriginal tribes with 118 men per mille literate but only 2 women. The Korkus are the most backward of all for whom statistics have been abstracted with three men only per mille literate and no women. Tribes such as Marias, Korwas and others from the Chhattisgarh Plain and Chhota Nagpur Division are even lower in the scale.

12. As explained in paragraph 2 the changes which have been made in the manner of return of statistics of literacy from census to census from 1881 to 1911 render it somewhat difficult to obtain an accurate estimate of actual progress before 1911. The system of classification at earlier censuses probably increased the apparent number of literates and so the statistics in Subsidiary Table VI for before 1911 must be accepted with some caution. Those statistics show that in 50 years the literacy of males has increased by approximately 140 per cent while the proportion of female literacy is eleven

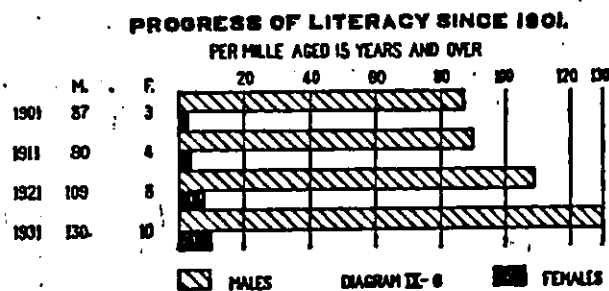
Progress of education.

times as much as it was in 1881. The actual progress must be considerably greater. Diagram IX-6 illustrates the proportionate figures since 1901 for the population of 15 years and over showing that in spite of recent setbacks owing to political unrest and financial stringency progress for the province as a

whole has been steadily maintained from 1911 to 1931. Changes in districts and natural divisions can be studied in the subsidiary table. The increase in literacy has been slow in Mandla and Betul, both backward districts, and in some of the States. In Bastar there has been no advance since 1921 and in Bhandara district and Changbhakar, Korea and Udaipur States the figures returned were actually lower than in 1921. The apparent retrogression in Bhandara district has been found to be due to a mistake in the abstraction of figures in 1921 when about 10,000 literates were shown in excess in the Gondia tahsil. The accuracy of the figures of the three States for 1921 is also questionable. Udaipur for instance returned the impossible figure of 57 girls literate per mille between the ages of 15 and 20 in 1921 against 1 at this Census and *nil* in 1911. The increase of literacy in the separate castes and communities can be seen at a glance from Subsidiary Table V.

13. The foregoing analysis would seem to indicate a satisfactory state of progress; but further examination of available statistics is necessary for proper appreciation of the facts. Subsidiary Table VII merits study and the statement on the next page showing the proportion per mille of literate persons in the age group 15—20 for four censuses furnishes a good guide to

Extent of effective instruction.



the number of children under effective instruction during the preceding quinquennia :—

Natural division.	Males.				Females.			
	1901	1911	1921	1931	1901	1911	1921	1931
Central Provinces and Berar ...	91	109	142	152	4	8	16	17
Nerbudda Valley ...	128	165	180	193	7	15	21	26
Platenu ...	61	90	112	106	2	5	15	11
Maratha Plain ...	113	128	180	200	5	8	17	22
Chhattisgarh Plain ...	56	70	91	89	2	5	11	9
Chhota Nagpur ...	7	15	36	30		1	8	1

In considering these figures allowance has to be made for the high standard for literacy adopted in 1911 and for the new system of smoothing age returns at the recent Census, but even so it is clear that the effective instruction of children has shown progress only in the Nerbudda Valley and Maratha Plain Divisions while it has actually deteriorated in the other three divisions. Some of the statistics of 1921 for the Chhota Nagpur Division are undoubtedly wrong, and the fall in the Plateau Division and the Chhattisgarh Plain Division is inconsiderable; yet the fact remains that there is a fall there and that the rise elsewhere is small. The boycott of educational institutions towards the end of the last decade was responsible for some stagnation; nevertheless the figures in the statement disclose an unsatisfactory state of affairs, the reason for which in the British districts is to be traced to the assumption of the control of education by local bodies. The old system by which the Deputy Commissioner and his Assistants used their influence to persuade laggard parents to send their children to school was certainly effective in securing continuity of education. Reviewing the present situation the Local Government in a Resolution on the report of the District Councils for the year ending March 31st, 1931 remarked :—

“No headway in this most important branch of nation-building activity seems to be possible until the finances of the councils and Government improve and the wealthy among the public realize their duty in the urgent task of banishing illiteracy from the province.”

The opinion above was however written at the end of a particularly disheartening year and is surely unduly pessimistic in view of the statistics set forth in the earlier paragraphs of this chapter and of the increase in the number of educational institutions and pupils since 1901 shown in Subsidiary Table VIII. In ten years the former has risen by 1,058 and the latter by roughly 127,000 in spite of the fact that owing to the civil disobedience movement of 1930 the number of recognized primary schools had fallen by 31 on the previous year's figure and the number of pupils by 4,789. Between 1921 and 1931 the number of private institutions for boys rose from 44 to 259, and that of those for girls from 5 to 28. It may also be mentioned that since the year 1923 compulsory education has been introduced in selected areas by seven district councils and twenty-two municipal committees. Details of the system can be found in the annual and quinquennial reports of the Education Department.

Standard of education.

14. The orders of Government that a census should be taken of those whose education had reached the primary certificate standard came late, with the result that instructions were not issued until the preliminary enumeration was already proceeding. The instructions were as follows :—

“For those who have passed a Primary School Certificate Examination or any equivalent examination the words P. C. will be added beneath the other entry in column 16. The statement that a person has passed the Primary Certificate or any equivalent examination, unless obviously untrue, may be accepted by the enumerator. There is no necessity to enter any particular educational qualifications. That is to say, a B.A., LL.B., will merely have P.C. entered under “literate” (or “Hindi” or “Urdu” as the case may be).”

The result of the enquiry was that 341,012 males and 23,711 females were returned as educated up to the primary certificate standard. The figures

represent 40 per cent and 27 per cent of the total number of literate of each sex—833,479 and 79,949. It appears that on the whole this is an underestimate, and probably the returns from some districts were incomplete owing to late receipt of the orders. For instance out of 33,374 males literate in Nimar district of whom 23,885 were adult only 7,283 were returned as educated up to this standard, a surprisingly low proportion.

15. At the request of the Education Department the separate returns of literacy in Hindi and Urdu were tabulated, with the result that 380,950 persons were found to be educated in the former and 44,247 in the latter language. The figure for Hindi appears low, but comparison of the district figures in the Appendix to Table XIII with those in the Table itself and in Table XV—Language, discloses no obvious errors. The returns may then be regarded as fairly accurate, but although the directions on the cover of the Enumerator's book were very simple, mistakes were often detected while the work of preliminary enumeration was being checked, and supplementary instructions had to be issued. The Deputy Commissioner of Amraoti observed :—

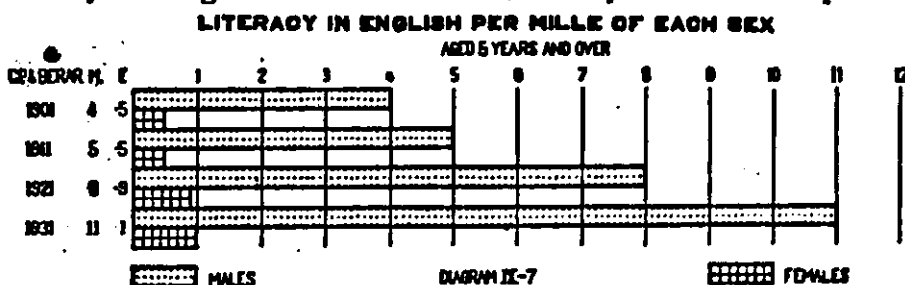
Hindi and Urdu literacy.

“The instruction regarding the entering of Hindi under the column for literacy was generally misunderstood. In fact the term “Hindi” in Berar is not understood. The language is confused with Urdu and generally termed “Musalmāni bat”. Many enumerators were unaware that such a vernacular of Hindus existed.”

In view of these remarks the possibility of some confusion between the returns of Hindi and those of Urdu in Marathi-speaking districts must be accepted. There is in fact little difference in this province in the two languages as spoken. Well-educated Muslims use Persian forms frequently, and the Hindi scholar favours Sanskrit words, but the colloquial language of the people is far removed both from pure Urdu and from the Sanskritic Hindi of literature and of the Education Department Manuals.

16. Diagram IX-7 illustrates Subsidiary Table IV and shows the progress of English education in the Province for the last thirty years. Among males literacy in English has increased relatively at a more rapid rate than

Literacy in English.



literacy in vernacular languages ; although among females the progress has been slower. It is surprising that in a Province where trade and industry are little developed and where only 11 per cent of the male population over 5 years of age is literate, more than 1 per cent is literate in English. From Subsidiary Table V it is interesting to find that while literacy in English is greatest in the six communities already noticed as most highly educated, the figures for Kayasths and Brahmans, (23 per cent and 13 per cent respectively of the male population over 7 years age) are incomparably larger than those for any other Hindus. This confirms an observation made at the last Census that the reason for the comparatively advanced stage to which secondary education has been pushed in this country, while primary education has still not touched the great mass effectively, lies mainly in the caste system which divides the population between a section whose tradition requires in them a knowledge of letters and whose traditional occupations are clerical and the great mass whom caste jealousy has in the past helped to keep in utter darkness. At the same time it must be recognized that the insistent demand for higher education among a few chosen castes and a few members of other castes is a sign of a creditable determination to attain social and economic improvement, while in certain agricultural castes and in the aboriginal and semi-aboriginal tribes considerable apathy towards any kind of education persists. Any official concerned can tell of overcrowded secondary schools in the towns, and poorly attended schools in many rural

areas. The unfortunate result of the high value set upon secondary education is, however, the creation of a product for which in an almost purely agricultural Province the demand is strictly limited. The result is the educated unemployment dealt with in paragraph 19. There is at present no sign among the peasants of the Central Provinces of that love of education for the sheer pleasure it brings, disclosed in the following passage written by Lady Oxford and Asquith regarding the later nineteenth century:—

“When I was fourteen I met a shepherd boy reading a French book. It was called ‘Le Secret de Delphine’. I asked him how he came to know French and he told me it was the extra subject that he had been allowed to choose for studying in his holidays. He walked eighteen miles a day to school—nine there and nine back—taking his chance of a lift from a passing vehicle. I begged him to read out loud to me, but he was shy of his accent and would not do it. The Lowland Scotch were a wonderful people in my day.”

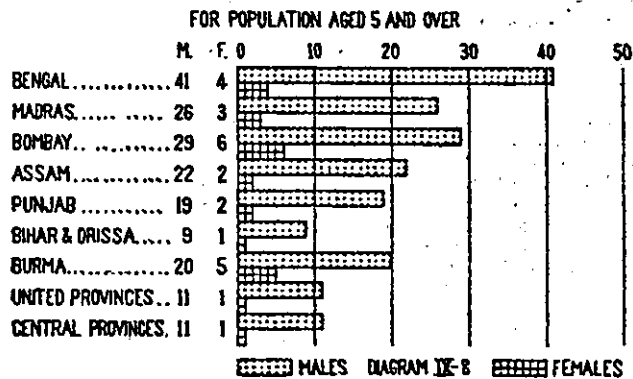
English literacy by religion.

17. English literacy by religion is shown in Subsidiary Table I. Zoroastrians are of course far ahead of others with 700 males per mille educated in English. The order in which other religions follow is much the same as that for vernacular literacy. It may be noticed that 35 per mille of male Jains and 34 per mille of male Muslims know English. It has been suggested that the trading castes in spite of a high proportion of persons who are able to read and write in some vernacular language usually have a low proportion of persons who are literate in English. This is not however true of the Central Provinces where the Baniyas and Komtis each with 4 per cent literate in English come next in the list to the Brahmans, whilst 21 per cent of the Bohras know the language.

English literacy by locality.

18. In spite of its remarkable ratio to vernacular literacy in the Central Provinces and Berar there is considerably less literacy in English than in any of the more important Provinces except the United Provinces and Bihar and Orissa. Diagram IX-8 illustrates the position in other parts of India.

LITERACY IN ENGLISH PER MILLE IN VARIOUS PROVINCES



It must be remembered in drawing comparisons that the inclusion of figures for the Central Provinces States with those of the British districts is bound to lower the average, and considering that the Province is a land-locked area, big tracts of which are still almost completely cut off from communication with the outside world for long periods in the year, that average is relatively high. Within the Province itself English literacy is

greatest in Nagpur (42 males per mille) followed by Jubbulpore (31 males per mille) and Hoshangabad (19 males per mille), Amraoti (17), Nimar (16), and Akola (15) come next. In the cities of Nagpur and Jubbulpore about 1 male in every 8 is educated in English. The presence of English troops is reflected in the figures for Jubbulpore. It will be seen from the Subsidiary Table that everywhere the proportion of literacy in English is very much greater in the age group 15—20 than in the age group 10—15. After 20 the proportion falls again. The natural deduction is that, except as a mother-tongue, literacy in English is not often attained before the age of fifteen and that a large number of those who claim a fair knowledge of the language are still studying it.

Educated unemployment.

19. Imperial Tables XII (i) and (ii) printed at the end of the chapter give the results of the attempt to take a census of educated unemployment. The information required was collected on a special schedule, which was distributed by the enumerators in the course of the preliminary enumeration to all male persons describing themselves as literate in English and at the same time without employment and wishful for the same. They were

returned to enumerators either during preliminary enumeration or at final enumeration. The total number of returns was 233 only and it would seem that the general public was suspicious of the intention of Government in collecting these statistics, for the figure does not in any way represent the true state of affairs, and is stultified by the number of applications for employment in the Census Tabulation Offices received early in 1931. The actual details are given in the margin. Owing to the reduction of the staff of many Government

Educational qualification.	Nagpur.	Jubbulpore.	Raipur.	Total.
Graduate	51	17	1	69
Under-Graduate	75	9	6	90
Matriculate	411	178	26	615
Non-Matriculate	69	400	435	1,525
Primary certificate holders and other vernacular knowing men.	258	298	163	719
Total	1,485	902	631	3,018

Departments since the close of Census Operations the number of such unemployed must have risen very considerably. It is clear from the marginal statement that out of 61,122 adult males in the Province literate in English at least 2,299 were unemployed when

the census was taken, that is to say, over 3 per cent and the figure is a low estimate since almost all the applications for employment came from local people. If the percentage on the population literate in English in Nagpur and Jubbulpore Cities and Raipur and Amraoti districts were taken, it would be over 10 per cent but the estimate made before the Census was 33 per cent. The Pope has said:—"Many Italians have taken the Fascist oath for the sake of bread and a career." It would be interesting to know how many young men in India have become political agitators for the same reason.

20. The importance of the influence of newspapers on the literacy of the Province has already been noticed, and some mention of their number and the growth of their circulation is relevant. The figures are in almost every case very low, when the standards of Europe, or even of Calcutta and Bombay are adopted, but the percentage of increase since 1921 is considerable, and it must be remembered that, especially in the poorer tracts, papers are handed from one reader to another and the actual number seeing a single copy is large. Within the Province only four daily papers were being published at the end of the decade—all in vernacular. The best known of them claimed a circulation of 13,000. The leading English periodical of the Central Provinces issued twice a week had a circulation of about 4,000. There were 5 Hindi, 13 Marathi, and 4 Urdu weeklies. The number of copies printed of each as far as information is available varied from 500 to 9,000. About half of them claimed to circulate over 1,000 copies each. There was one Anglo-Hindi weekly with a circulation of 1,750. Two Hindi papers were appearing each fortnight, and of the monthly magazines 9 were published in English, 20 in vernacular, and 4 in both. These dealt with a variety of subjects, some of them being purely technical or scientific. Finally three English, three Hindi, three Marathi, and three Anglo-vernacular periodicals were published quarterly and one Marathi and one Anglo-vernacular half-yearly including College and Church magazines. The circulation of most of these within the Province was quite limited and seldom exceeded a thousand copies.

Comparison with the statistics of 1921 shows that in that year only 57 periodicals were published as against 78 in 1931. The Marathi weekly paper which now has a circulation of 9,000, claimed one of 2,500 only ten years ago—and the English bi-weekly with a circulation of 3,500 then printed about 1,000 copies of each edition. These few figures give a fair indication of the increase in popularity of the local political or informative Press. It must, however, be remembered that most of the literature circulated in the Province is published in other parts of India. An attempt was made to collect statistics to show the rise in the number of the newspapers which are sold in the Central Provinces and Berar, though printed elsewhere. Figures are not generally available. The editor of one Anglo-vernacular journal:

issued in Poona stated that its daily circulation has risen from 3,000 in 1921 to 17,000 in 1931, and that it is read by a large section of the Marathi speaking public in this province. An Allahabad English daily newspaper, dealing principally with political subjects, in the number of copies sent to Central Provinces registered a rise from 200 in 1925 to 2,000 in 1931, and replies to references made to several other journals indicate that their sales in the Central Provinces and Berar have increased enormously in the last ten years although actual statistics are not available. It may be mentioned that the number of libraries in British districts according to the Education Department's returns rose from 103 in 1921 to 130 in 1931. There is no means of estimating the progress of the popularity of novels and *belles lettres* among the general public of the Province, but the fact that it is now the rule rather than the exception to find the humble class of domestic servant and many men in menial Government appointments reading cheap vernacular books in their spare time is a contrast to the conditions of even ten years ago.

Physical
culture.

21. Up to 1901 the heading of the Chapter of the Census Report to which this one corresponds was Education. The change in title may raise a question as to whether it is justifiable to include a paragraph regarding a most important branch of education. The awakening of popular leaders and of the general public to the vital importance of both physical and moral training in the task of nation-building has recently been so evident that no excuse seems necessary for including at the end of the chapter an appendix showing the figures of 1921 and 1931 for Boy Scout troops, Akhadas and sporting clubs. Those figures speak for themselves and no comment on the progress made is needed. It may be mentioned that some Deputy Commissioners, from whom the statistics were collected, appear to have included school teams among sporting clubs while others did not. There was no time to make a second reference to them, but the value of the figures for purposes of gauging progress is unaffected.

SUBSIDIARY TABLE I.—LITERACY BY AGE, SEX AND RELIGION

Religion.	Number per mille who are literate.											Number per mille who are literate in English.			
	All ages 5 and over.			5—10		10—15		15—20		20 and over.		Persons.	Male.	Female.	
	Persons.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
All religions ..	60	110	11	43	9	80	14	152	17	126	9	6	11	1	
Hindu ..	59	110	8	43	7	81	11	152	14	132	8	5	10	4	
Sikh ..	438	561	172	215	143	295	201	578	218	653	168	125	170	25	
Jain ..	373	623	100	251	89	451	142	736	164	720	82	22	40	1	
Buddhist ..	579	737	263	250	..	250	..	750	167	909	400	228	316	53	
Zoroastrian ..	863	900	809	695	635	717	792	961	879	978	864	670	778	544	
Muslim ..	156	264	38	111	25	192	40	333	59	306	32	19	35	1	
Christian ..	313	358	264	175	181	275	286	480	389	653	261	180	219	142	
Indian Christian (all ages 7 years and over excluding Orson Christians).	461	501	422	not available									183	211	148
Orson Christian (all ages 7 years and over).	28	50	4	not available								
Jew ..	813	849	760	1,000	571	857	800	750	1,000	879	786	642	781	560	
Tribal ..	5	9	4	4	2	7	4	13	7	10	4	07	1	02	

SUBSIDIARY TABLE II.—LITERACY BY AGE, SEX AND LOCALITY

District and natural division.	Number per mille who are literate.										
	All ages 5 and over.			5—10		10—15		15—20		20 and over.	
	Persons.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12
Central Provinces and Berar ..	60	110	11	43	9	80	14	152	17	126	9
<i>Nerbudda Valley Division</i> ..	90	159	17	60	14	109	22	193	26	189	16
Saugor ..	73	128	15	42	12	80	19	148	20	159	14
Damoh ..	77	141	12	50	10	100	16	181	18	165	10
Jubbulpore (a) ..	103	178	26	70	24	123	34	213	39	210	24
Narsinghpur ..	86	157	14	67	12	118	19	193	23	181	12
Hoshangabad ..	97	176	13	63	9	119	16	219	21	208	12
Nimar ..	92	161	15	60	12	113	19	201	23	190	14
Makrai ..	78	150	3	67	3	127	2	191	4	167	3
<i>Plateau Division</i> ..	46	85	7	34	5	53	9	106	11	102	6
Mandla ..	36	66	7	18	5	42	9	89	10	80	6
Seoni ..	51	95	9	30	7	64	12	121	14	113	8
Betul ..	41	78	5	23	3	44	6	89	8	99	3
Chhindwara ..	53	99	7	58	4	62	8	124	10	114	6
<i>Maratha Plain Division</i> ..	77	138	14	61	12	114	28	200	22	152	12
Wardha ..	80	144	13	67	19	129	24	201	17	156	8
Nagpur (a) ..	110	183	33	96	27	157	38	258	51	197	31
Chanda ..	42	77	6	31	5	58	7	104	10	88	5
Bhandara ..	48	90	7	41	6	71	8	123	11	100	6
Balaghat ..	51	99	5	41	5	71	7	125	8	115	5
Amraoti ..	106	187	18	82	16	157	26	271	29	203	10
Akola ..	93	166	14	67	12	132	19	244	23	183	12
Buldani ..	92	168	12	73	10	144	15	251	19	184	9
Yeotmal ..	57	102	10	48	8	84	13	160	19	109	8
<i>Chhattisgarh Plain Division</i> ..	34	64	6	21	4	42	7	89	9	72	5
Raipur ..	37	70	6	24	4	48	8	97	11	83	6
Bilaspur ..	37	68	7	28	6	48	9	91	11	81	7
Drug ..	35	66	4	20	3	41	6	90	8	79	4
Bastar ..	10	18	2	5	2	12	3	30	4	20	2
Kanker ..	22	41	3	10	2	22	4	65	5	53	4
Nandgaon ..	53	101	9	29	6	67	11	149	17	119	7
Khairagarh ..	26	51	3	14	2	29	4	69	4	68	3
Chhuikhadan ..	48	93	6	25	5	49	8	123	12	115	4
Kawardha ..	28	56	3	12	1	33	3	87	5	65	3
Sakti ..	44	87	4	17	1	48	4	132	8	109	4
Raigarh ..	39	73	5	19	2	40	4	97	7	94	5
Sarangarh ..	41	78	7	14	3	36	6	114	11	103	7
<i>Chhota Nagpur Division</i> ..	11	21	1	5	1	11	1	30	1	27	1
Changbhakar ..	6	10	1	2	..	3	..	9	..	14	1
Korea ..	11	21	1	6	1	13	1	29	2	25	1
Surguja ..	8	15	1	4	..	8	..	18	1	20	1
Udaipur ..	13	24	1	4	..	11	..	33	1	33	2
Jashpur ..	19	35	2	7	1	21	1	61	2	44	..
<i>Cities (Nagpur and Jubbulpore)</i> ..	264	372	130	201	101	335	154	480	331	388	121

(a) Includes figures of literacy for Cities.

SUBSIDIARY TABLE III.—LITERACY BY RELIGION, SEX AND LOCALITY

District and natural division.	Number per mille aged 5 and over who are literate.									
	Hindu.		Tribal.		Muslim.		Christian.		Jain.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
Central Provinces and Berar ..	110	8	9	4	264	38	358	264	623	100
<i>Nerbudda Valley Division</i> ..	149	12	9	1	287	43	667	529	621	114
Saugor ..	108	9	5	..	247	18	744	722	566	107
Damoh ..	129	9	24	..	287	25	875	638	603	88
Jubbulpore (a) ..	153	15	19	3	345	72	881	760	673	138
Narsinghpur ..	169	14	8	..	280	39	727	581	668	158
Hoshangabad ..	179	11	7	1	321	36	660	509	761	113
Nimar ..	161	11	5	..	237	38	187	131	753	126
Makrai ..	198	1	5	..	267	33	..	1,000	913	43
<i>Plateau Division</i> ..	115	7	9	..	305	33	613	549	696	147
Mandla ..	100	9	8	..	348	53	560	509	710	168
Seoni ..	132	11	12	..	267	30	682	571	755	302
Betul ..	96	5	5	..	395	39	573	572	601	27
Chhindwara ..	130	7	9	..	291	28	660	535	701	85
<i>Maratha Plain Division</i> ..	131	12	19	1	237	30	688	568	599	74
Wardha ..	146	13	15	..	279	15	746	568	428	132
Nagpur (a) ..	165	25	21	1	289	73	783	633	624	80
Chanda ..	79	5	11	..	366	28	626	503	687	39
Bhandara ..	85	6	36	4	364	42	925	508	391	..
Balaghat ..	99	4	34	..	392	41	629	486	736	201
Amraoti ..	182	16	8	..	228	22	422	440	647	78
Akola ..	158	12	38	7	192	23	627	411	620	65
Buldana ..	163	11	..	..	177	12	500	583	635	68
Yeotmal ..	91	8	7	4	232	40	680	578	583	54
<i>Chhattisgarh Plain Division</i> ..	64	4	5	..	385	50	403	400	712	152
Raipur ..	65	4	17	1	422	63	488	355	698	104
Bilaspur ..	65	5	6	..	374	42	524	489	640	109
Drug ..	62	3	5	3	323	34	365	353	771	64
Bastar ..	44	4	1	..	450	73	219	228	702	60
Kanker ..	73	7	9	..	398	49	583	400	521	16
Nandgaon ..	92	5	11	..	446	71	666	596	700	216
Khairagarh ..	42	1	..	..	316	34	691	607	715	26
Chhuikhadan ..	85	6	..	..	296	5	1,000	..	704	105
Kawardha ..	51	2	..	..	286	22	..	250	855	115
Sakti ..	88	3	111	54	375	66	667	..	1,000	..
Raigarh ..	71	4	..	..	377	70	245	60	652	133
Sarangarh ..	77	7	..	..	234	..	150	226	1,000	..
<i>Chhota Nagpur Division</i> ..	21	1	3	..	153	8	46	5	..	..
Changbhakar ..	28	3	1	..	105	..	..	..	..	..
Korea ..	51	3	4	..	182	15	1,000	1,000	..	..
Surguja ..	15	1	2	..	135	7	111	286	..	..
Udaipur ..	28	1	3	1	233	44	..	..	..	..
Jashpur ..	32	1	4	..	200	5	46	4	..	..
<i>Nagpur City</i> ..	337	93	66	6	311	132	774	663	654	112
<i>Jubbulpore City</i> ..	356	90	120	38	390	106	891	762	780	235

(a) Includes figures of literacy for Cities.

SUBSIDIARY TABLE IV.—ENGLISH LITERACY BY AGE, SEX AND LOCALITY SINCE 1901

District and natural division.	Literate in English per 10,000.										
	1931										
	All ages 5 and over.			5—10		10—15		15—20		20 and over.	
	Persons.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12
Central Provinces and Berar ..	62	111	13	23	8	61	14	179	21	133	12
<i>Nerbudda Valley Division</i> ..	108	185	28	40	18	90	28	247	39	226	25
Saugor ..	64	109	16	17	9	43	15	123	17	146	18
Damoh ..	42	80	3	13	1	39	1	100	5	102	4
Jubbulpore ..	194	319	66	83	48	160	83	411	101	394	60
Narsinghpur ..	49	94	3	14	1	50	2	169	7	110	3
Hoshangabad ..	105	192	15	34	4	102	9	285	18	231	17
Nimar ..	90	160	13	25	6	88	12	248	25	193	13
Makrai ..	28	55	..	20	..	11	..	81	..	67	..
<i>Plateau Division</i> ..	33	63	4	7	1	26	3	80	6	83	5
Mandla ..	33	63	4	3	2	20	2	90	4	84	5
Seoni ..	28	54	4	6	2	26	5	69	7	69	3
Betul ..	34	65	4	8	1	23	2	74	4	89	5
Chhindwara ..	37	68	6	9	2	32	3	85	9	88	7
<i>Maratha Plain Division</i> ..	87	154	16	36	11	94	18	266	28	177	12
Wardha ..	88	164	10	43	6	136	11	282	14	178	6
Nagpur ..	258	425	80	113	62	246	81	717	126	486	51
Chanda ..	36	66	5	10	4	38	8	104	10	81	4
Bhandara ..	28	53	3	11	2	33	3	81	8	64	3
Balaghat ..	25	47	3	12	2	30	3	63	6	57	3
Amraoti ..	97	174	14	23	8	89	20	322	30	200	12
Akola ..	82	151	8	20	4	78	7	261	13	179	8
Buldhana ..	60	111	6	20	3	75	5	197	9	128	6
Yectmal ..	56	104	4	59	1	93	5	204	9	102	4
<i>Chhattisgarh Plain Division</i> ..	24	42	6	7	3	22	6	65	11	53	5
Raipur ..	31	59	5	10	2	34	6	12	11	73	5
Bilaspur ..	30	50	11	10	7	24	14	71	20	64	10
Drug ..	14	27	2	4	..	13	1	37	2	34	2
Bastar ..	6	10	2	2	1	4	1	13	4	13	2
Kanker ..	14	28	..	4	..	14	..	57	..	35	..
Nandgaon ..	34	66	4	13	1	49	1	106	11	76	4
Khairagarh ..	41	67	17	18	9	36	14	71	26	85	18
Chhuikhadan ..	2	5	..	..	..	..	..	7	..	6	..
Kawardha ..	9	19	..	..	..	3	..	37	..	24	..
Sakti ..	3	7	..	..	..	..	..	..	..	11	..
Raigarh ..	11	21	1	1	..	12	..	51	2	24	1
Sarangarh ..	16	31	1	..	..	8	..	68	2	40	2
<i>Chhota Nagpur Division</i> ..	5	9	..	1	..	2	..	14	..	13	..
Changbhakar ..	2	3	..	..	..	..	..	..	..	5	..
Korea ..	14	27	1	5	..	11	..	41	..	35	1
Surguja ..	4	8	..	1	..	2	..	11	..	12	..
Udaipur ..	..	..	..	..	..	..	..	..	..	1	..
Jashpur ..	4	8	..	..	1	..	..	15	1	11	..

SUBSIDIARY TABLE IV.—ENGLISH LITERACY BY AGE, SEX AND LOCALITY SINCE 1901—*contd.*

District and natural division.	Literate in English per 10,000.										
	1921										
	All ages 5 and over.			5—10		10—15		15—20		20 and over.	
	Persons.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	13	14	15	16	17	18	19	20	21	22	23
Central Provinces and Berar ..	47	84	9	9	4	48	11	165	17	105	9
<i>Nerbudda Valley Division</i> ...	85	144	23	31	16	75	25	227	29	182	23
Saugor ..	52	90	11	15	8	31	8	112	16	126	12
Damoh ..	37	69	3	4	1	41	2	113	7	91	4
Jubbulpore ..	156	251	58	86	49	129	75	355	60	318	57
Narsinghpur ..	43	83	2	1	..	37	1	142	5	109	3
Hoshangabad ..	82	143	20	15	3	76	9	286	40	170	23
Nimar ..	67	123	5	5	2	91	3	230	7	145	7
Makrai ..	70	135	..	..	..	..	..	263	..	190	..
<i>Plateau Division</i> ..	28	53	3	1	1	26	1	82	7	100	4
Mandla ..	26	48	4	..	2	19	..	67	6	71	5
Seoni ..	27	51	3	1	..	18	4	65	6	75	3
Betul ..	30	57	4	2	..	39	..	102	11	75	5
Chhindwara ..	29	56	3	2	..	27	1	94	6	76	5
<i>Maratha Plain Division</i> ..	59	107	10	6	3	63	13	231	21	132	10
Wardha ..	64	121	4	3	1	84	3	289	14	139	4
Nagpur ..	175	302	42	29	17	172	56	543	86	372	41
Chanda ..	27	50	3	2	..	28	3	100	11	65	4
Bhandara ..	28	52	3	1	1	30	3	105	9	68	3
Balaghat ..	23	46	1	1	..	9	1	112	2	60	1
Amraoti ..	73	129	14	8	5	88	27	286	28	149	13
Akola ..	55	101	5	2	..	57	6	236	16	121	5
Buldana ..	40	75	3	5	1	52	2	182	7	87	4
Yezmal ..	27	50	2	1	..	24	1	117	6	63	2
<i>Chhattisgarh Plain Division</i> ..	18	34	4	4	1	23	4	81	8	41	4
Raipur ..	21	40	2	1	..	36	4	89	7	49	2
Bilaspur ..	28	49	8	10	1	27	8	116	20	58	9
Drug ..	10	20	1	1	..	9	1	35	1	27	1
Bastar ..	6	11	1	..	..	7	1	25	1	15	1
Kanker ..	8	16	1	..	..	7	3	46	..	24	..
Nandgaon ..	16	31	2	3	..	28	3	137	2	29	2
Khairagarh ..	35	57	15	24	7	30	17	86	17	72	16
Chhuikhadan ..	5	10	1	15	..	49	7	..	..	..	..
Kawardha ..	4	8	..	..	..	..	..	4	..	13	..
Sakti ..	35	71	..	..	..	..	..	..	..	61	..
Raigarh ..	13	24	1	3	..	23	..	885	..	29	1
Saragarh ..	6	12	1	..	..	14	1	63	4	29	1
..	..	..	..	..	..	6	2	25	..	16	..
<i>Chhota Nagpur Division</i> ..	10	18	2	5	..	17	4	33	8	20	1
Changbhakar ..	..	..	..	..	..	..	..	..	..	..	..
Korea ..	8	15	..	..	..	..	..	21	..	21	..
Surguja ..	3	6	..	..	..	2	..	11	..	8	..
Udaipur ..	66	116	15	42	..	158	40	267	90	113	5
Jashpur ..	3	5	..	..	..	1	..	3	..	10	1

SUBSIDIARY TABLE IV.—ENGLISH LITERACY BY AGE, SEX AND LOCALITY SINCE 1901—concl'd.

District and natural division.	Literate in English per 10,000.											
	1911										1901	
	All ages.		0-10		10-15		15-20		20 and over.		All ages.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	24	25	26	27	28	29	30	31	32	33	34	35
Central Provinces and Berar.	54	5	2	1	33	7	112	11	79	6		8
<i>Nerbudda Valley Division..</i>	102	13	5	3	61	19	186	28	150	16	64	9
Saugor ..	72	8	3	2	48	16	158	17	101	9	59	7
Damoh ..	48	2	1	..	32	3	87	3	73	3	27	1
Jubbulpore ..	193	32	12	9	110	50	262	71	300	57	107	20
Narsinghpur ..	50	2	1	..	37	2	149	2	67	3	31	1
Hoshangabad ..	89	10	2	..	51	9	220	19	120	14	61	9
Nimar ..	77	5	1	..	42	5	158	15	112	6	56	6
Makra i ..	35	..	..	..	76	..	74	..	41	..	12	..
<i>Plateau Division ..</i>	34	2	..	..	23	1	79	3	50	3	21	1
Mandla ..	35	2	1	1	17	1	79	3	54	3	22	1
Seoni ..	28	1	..	..	14	..	51	..	43	1	19	1
Betul ..	40	2	1	..	33	..	85	3	60	3	24	1
Chhindwara ..	32	3	..	..	27	2	97	4	44	4	19	1
<i>Maratha Plain Division ..</i>	68	6	3	2	40	7	150	13	96	7	60	6
Wardha ..	66	2	1	..	46	2	170	3	87	2	42	1
Nagpur ..	202	29	15	11	136	38	392	69	281	32	171	28
Chanda ..	38	1	1	..	26	..	89	2	54	2	19	1
Bhandara ..	29	2	1	1	12	2	58	6	43	2	16	1
Balaghat ..	36	2	..	2	26	3	85	3	51	2	15	..
Amraoti ..	77	6	2	2	37	11	178	8	105	7	81	9
Akole ..	56	2	2	..	22	..	141	4	77	3	39	3
Buldana ..	48	2	..	..	23	1	112	6	69	2	51	2
Yeotmal ..	25	1	..	..	10	..	53	3	38	1	24	..
<i>Chhattisgarh Plain Division</i>	21	2	..	..	14	1	45	7	31	2	15	2
Raipur ..	31	1	..	..	23	1	77	3	44	2	17	1
Bilaspur ..	20	3	..	..	9	4	32	4	33	3	..	..
Drug ..	16	1	..	..	6	..	25	1	25	1	7	..
Bastar ..	6	1	..	..	4	..	16	..	9	1	3	..
Kanker ..	8	..	..	..	4	..	25	..	12	..	22	2
Nandgaon ..	29	1	..	..	31	3	103	2	36	2	28	10
Khairagarh ..	33	9	4	4	22	5	88	8	45	12	8	..
Chhuikhadan ..	7	..	..	..	..	..	..	..	13	..	7	..
Kwardha ..	9	..	..	..	10	..	33	..	11	..	9	..
Sakti ..	14	1	..	..	..	..	8	..	27	2	4	..
Raigarh ..	8	..	..	..	..	..	18	..	13	..	3	..
Sarangarh ..	6	..	..	..	..	..	16	..	10	..	..	..
<i>Chhota Nagpur Division ..</i>	4	..	..	..	1	..	5	..	8	..	2	..
Changbhakar ..	6	..	..	..	14	..	..	..	8	..	1	..
Korea ..	7	..	..	..	3	..	10	..	12	1	2	..
Surguja ..	3	..	..	..	1	..	3	..	5	..	2	..
Udaipur ..	10	..	..	..	3	..	18	..	18	1	1	..
Jashpur ..	4	..	..	..	..	..	5	..	9	..	1	..

SUBSIDIARY TABLE V.—LITERACY BY CASTE, 1931 AND 1921

Caste.	Number per 1,000 who are literate.						Number per 10,000 who are literate in English.					
	1931			1921			1931			1921		
	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
Central Provinces and Berar (All castes).	51	93	9	42	76	7	52	93	11	41	73	8
Bohra	546	780	332	383	666	73	1,072	2,181	45	743	1,422	•
† Indian Christian	492	534	451	•	•	•	1,957	2,341	1,588	•	•	•
Kayasth	466	714	186	349	576	84	1,308	2,276	215	792	1,423	52
Brahman	373	581	122	267	434	72	779	1,341	103	514	913	46
Bania	350	598	74	279	487	47	249	462	11	122	225	7
Komti	330	657	21	219	433	4	213	440	•	61	121	•
Ahir	17	33	2	21	36	5	6	12	•	16	29	3
Bairagi	138	252	21	100	180	19	15	29	•	31	51	11
Banjara	12	23	1	12	21	1	3	5	•	4	7	1
Barhai	•	•	•	•	•	•	•	•	•	•	•	•
Beldar	67	131	6	60	108	13	38	77	•	60	110	11
Bhilala	25	48	•	18	37	1	2	3	•	27	57	2
Bhulia	18	37	1	25	59	4	•	•	•	•	•	•
Bhoyar	33	66	•	24	45	4	2	5	•	5	5	4
Darzi	184	337	22	147	257	22	75	145	1	100	173	16
Deshwali	43	83	•	36	68	1	3	7	•	6	12	•
Gossain	123	227	19	81	149	8	30	56	2	16	30	1
Gowari	14	26	2	10	19	1	6	7	5	2	5	•
Kahar	22	44	•	12	25	•	6	12	•	5	9	•
Kalar	90	169	10	75	145	7	40	70	11	35	67	4
Kewat	9	17	1	8	17	•	2	4	•	1	2	•
Kolta	55	109	2	11	20	2	3	5	•	7	14	•
Kunbi	76	144	4	46	88	3	27	51	2	14	27	1
Kurmi	63	125	3	48	95	3	14	27	•	11	22	•
Lodhi	45	87	3	37	70	3	6	12	•	13	25	•
Lohar	76	147	4	36	64	7	13	24	1	18	27	9
Mali	48	92	3	39	75	3	18	35	•	16	32	•
Mana	20	40	1	11	22	•	4	8	•	2	5	•
Maratha	130	236	20	92	172	10	107	202	7	67	125	8
Mhali	79	150	4	51	92	2	29	55	•	18	33	•
Nai	70	133	7	47	91	4	23	44	1	19	37	2
Rajput	114	209	15	87	116	13	88	165	6	97	181	10
Sunar	224	416	25	161	305	13	79	153	2	64	123	3
Teli	52	103	3	36	69	4	11	22	•	11	21	1
Waddar	3	5	•	1	3	•	2	4	•	•	•	•
Wanjara	38	71	3	13	23	2	10	21	•	1	3	•
Balahi	13	25	•	6	11	2	1	•	1	•	1	•
Basor	8	16	•	3	5	•	•	1	•	2	3	•
Chadar	25	49	1	14	27	1	3	5	•	•	1	•
Chamar	8	15	1	5	9	1	2	3	•	2	4	•
Dahayat	74	150	1	46	96	2	45	92	•	3	6	•
Dhimar	17	33	2	15	27	3	6	10	2	5	10	•
Dhobi	32	62	3	24	44	4	6	13	•	3	17	•
Dohor	27	52	1	1	3	•	•	•	•	•	•	•
Dom	21	40	2	•	•	•	•	•	•	•	•	•
Ganda	9	17	1	6	12	1	•	•	•	1	2	•
Ghasia	9	18	•	•	•	•	•	•	•	•	•	•
Katia	32	60	4	•	•	•	11	22	•	•	•	•
Khangar	67	125	6	46	89	4	32	63	•	17	33	2
Khatik	60	110	11	119	181	18	19	39	•	212	318	40
Kori	43	82	4	38	63	12	18	36	•	57	109	5
Kumhar	39	72	3	24	46	2	9	17	1	16	32	•
Mang	10	20	1	5	8	1	2	5	1	1	2	•
Mahar or Mehra	29	56	3	16	31	1	11	22	•	4	7	•
Mehtar	35	64	4	24	40	5	2	3	1	8	16	•
Madgi	7	12	•	4	5	4	21	37	•	•	•	•
Panka	24	48	1	18	35	2	1	3	•	8	17	•
Andh	11	20	1	4	8	•	1	1	•	•	•	•
Bharis or Bhumia	4	7	1	1	2	•	•	•	•	•	•	•
Baiga	22	43	•	2	3	1	32	64	•	•	•	•
Bhil	3	6	•	3	7	•	•	•	•	1	2	•
Gond	9	17	1	6	11	1	2	3	•	1	3	•
Halba	34	64	2	24	42	4	2	4	•	4	9	•
Kawar	10	19	•	•	•	•	•	•	•	•	•	•
Kol	4	7	•	2	4	•	1	1	•	•	•	•
Koli	62	118	2	37	63	11	6	11	•	7	14	•
Korku	2	3	•	1	3	•	1	1	•	•	•	•
Oraon (Hindu and Animist).	4	7	•	•	1	•	•	•	•	•	•	•
Oraon (Christian)	28	50	4	4	7	1	2	4	•	2	3	•
Sawara	10	16	3	•	•	•	2	3	•	•	•	•

† Excluding Oraons.

Note.—1. Asterisks denote that literacy figures for the caste were not abstracted during 1921 Census.

Note.—2. In 1921 proportions in this table were calculated on persons of 5 years and over while this year (1931) they have been based on population 7 years and over.

Note.—3. The figures are calculated for the selected areas shown in Imperial Table XIV.

SUBSIDIARY TABLE VI.—PROGRESS OF LITERACY SINCE 1881

District and natural division.	Number of literate per mille.															
	All ages 10 and over.												15-20			
	Male.						Female.						Male.			
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Central Provinces and Berar.	122	103	86	83	64	51	11	8	4	3	1	1	152	142	109	91
<i>Nerbudda Valley Division</i>	177	153	130	118	91	78	18	14	8	5	5	1	193	180	165	138
Saugor	144	135	122	99	90	80	15	14	9	5	3	2	148	116	145	90
Damoh	156	137	122	97	79	67	12	10	5	3	1	..	181	169	145	108
Jubbulpore	197	167	154	129	95	85	27	19	12	7	4	3	213	192	182	141
Narsinghpur	173	159	133	124	94	71	15	11	5	4	3	..	193	171	180	139
Hoshangabad	195	164	143	115	100	85	14	12	6	4	2	1	219	202	169	133
Nimar	179	144	141	143	130	113	16	12	6	4	3	3	201	180	159	173
Makrai	163	161	124	72	82	..	3	9	..	..	..	..	191	165	176	85
<i>Plateau Division</i>	95	82	70	55	41	29	7	7	3	2	2	..	106	112	90	61
Mandla	75	71	58	49	32	17	7	6	3	2	..	..	89	99	80	56
Seoni	106	91	70	58	49	32	9	13	3	2	1	1	121	125	94	72
Betul	89	81	75	51	42	33	5	6	2	1	..	..	89	115	84	63
Chhindwara	106	86	74	60	40	29	7	5	3	1	..	..	124	110	99	55
<i>Maratha Plain Division</i>	152	127	100	94	72	54	14	9	4	3	1	1	200	180	128	113
Wardha	157	137	120	94	79	65	12	9	3	2	1	..	201	193	167	125
Nagpur	198	160	130	116	98	81	34	21	10	7	6	5	257	218	165	140
Chanda	85	76	64	51	40	38	6	5	2	1	..	2	104	111	79	61
Bhandara	98	130	75	68	44	38	7	5	2	1	..	..	123	171	90	75
Balaghat	109	88	80	58	37	26	5	5	3	1	..	..	125	154	116	66
Amruti	204	166	128	129	96	66	18	12	5	5	3	..	271	231	165	160
Akola	183	139	110	105	86	56	15	10	3	4	1	1	244	197	135	129
Buldana	185	125	108	108	89	56	12	7	3	3	1	1	251	180	131	126
Yeotmal	191	92	71	73	53	..	11	5	2	2	2	..	160	125	90	86
<i>Chhattisgarh Plain Division.</i>	72	58	49	46	31	19	6	5	2	1	1	1	89	91	70	56
Raipur	79	65	58	50	35	20	7	6	3	1	1	..	97	102	79	60
Bilaspur	76	66	55	49	..	..	8	7	3	1	1	..	91	108	73	..
Drug	74	61	51	..	..	..	4	4	3	1	..	..	90	102	65	..
Bastar	20	20	17	16	12	..	3	3	1	1	..	..	30	31	27	22
Kanker	48	39	34	23	14	..	5	5	2	2	..	..	65	55	42	32
Nandgaon	114	81	58	47	26	..	9	6	2	2	..	..	149	109	100	56
Khairagarh	57	52	50	40	24	..	3	3	2	2	..	..	69	58	78	57
Chhuikhandan	105	72	61	49	24	..	6	3	2	2	..	..	123	96	126	46
Kawardha	68	32	49	40	24	..	3	3	2	2	..	..	87	41	80	47
Sakti	101	60	55	51	34	..	4	3	2	2	..	..	132	377	95	56
Raigarh	85	36	46	47	29	..	5	4	1	1	..	..	97	47	67	55
Sarangarh	92	81	59	84	56	..	7	3	4	4	3	..	114	128	90	92
<i>Chhota Nagpur Division</i>	24	21	..	..	..	..	1	3	..	..	..	..	30	35	15	7
Changbhakar	12	51	..	..	..	..	1	1	1	..	..	..	9	3	9	..
Korea	24	30	..	..	..	..	1	3	..	..	..	..	29	53	18	..
Surguja	17	14	..	..	..	..	1	1	..	..	..	..	18	14	13	..
Udaipur	29	62	..	..	..	..	1	15	..	..	..	..	33	203	29	..
Jashpur	42	18	..	..	..	..	2	1	..	..	..	..	61	20	16	..

SUBSIDIARY TABLE VI.—PROGRESS OF LITERACY SINCE 1881—concl'd.

District and natural division.	Number of literate per mille.											
	15—20				20 and over.							
	Female.				Male.				Female.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
18	19	20	21	22	23	24	25	26	27	28	29	
Central Provinces and Berar.	17	16	8	4	126	104	87	83	9	7	3	2
Nerbudda Valley Division.	26	21	15	7	189	160	139	124	16	12	6	4
Saugor	20	23	18	8	159	143	122	111	14	12	7	4
Damoh	18	17	8	4	165	140	120	100	10	9	4	3
Jubbulpore	39	26	22	10	210	178	157	130	24	17	10	5
Narsinghpur	23	18	10	8	183	169	132	129	12	9	4	3
Hoshangabad	21	18	13	5	208	168	143	125	12	11	5	4
Nimar	23	20	10	5	190	145	146	145	14	11	5	4
Makrai	4	10	2	..	167	175	135	81	3	7	2	..
Plateau Division	11	15	5	2	182	85	69	57	6	6	2	1
Mandla	10	11	4	2	80	71	57	51	6	5	2	1
Seoni	14	25	6	4	113	95	70	59	8	10	3	2
Betul	8	19	4	2	99	83	77	55	5	5	2	1
Chhindwara	10	7	5	1	114	89	72	62	6	4	2	1
Maratha Plain Division	22	17	8	5	152	126	101	97	12	8	3	3
Wardha	17	21	5	3	156	133	117	95	8	7	3	2
Nagpur	51	36	19	14	197	158	129	119	31	18	9	6
Chanda	10	10	4	2	88	77	65	56	5	4	2	1
Bhandara	11	10	5	1	100	131	76	70	6	4	2	1
Balaghat	8	10	5	1	115	80	74	63	5	4	2	1
Amraoti	29	22	9	8	203	164	131	129	10	10	4	4
Akola	23	19	8	7	183	139	112	106	12	8	2	3
Buldana	19	12	6	3	183	125	111	114	9	6	3	2
Yeotmal	19	9	4	3	109	94	73	76	8	4	2	1
Chhattisgarh Plain Division	9	11	5	2	77	57	50	48	5	4	2	1
Raipur	11	12	7	3	83	63	56	52	6	5	2	1
Bilaspur	11	19	6	3	81	63	54	52	6	6	2	1
Drug	8	8	3	1	79	59	51	4	4	3	1	1
Bastar	4	5	1	1	20	20	19	14	2	3	1	1
Kanker	5	9	4	1	53	39	37	22	4	5	1	1
Nandgaon	17	8	7	4	119	84	53	50	7	5	1	1
Khairagarh	4	4	3	4	61	56	50	42	3	5	3	2
Chhuikhadan	12	9	4	1	115	65	56	47	3	4	2	1
Kawardha	5	3	3	2	65	34	48	42	3	2	1	1
Sakti	8	13	10	1	109	41	52	55	4	2	1	1
Raigarh	7	9	3	..	94	39	47	50	5	4	1	1
Sarangarh	11	5	9	5	103	83	60	89	7	2	2	2
Chhota Nagpur Division	1	8	1	..	27	21	19	13	1	2	1	..
Changbhakar	..	2	..	..	14	6	20	..	1	1	1	1
Korea	2	5	..	..	25	29	17	..	1	3	..	..
Surguja	1	3	..	..	20	16	19	..	1	1	..	..
Udaipur	1	57	..	..	33	38	17	..	2	7	..	..
Jashpur	2	1	..	..	44	21	24	..	1	1	..	..

Not available.

No available.

Not available.

SUBSIDIARY TABLE VII.—PROPORTION OF LITERACY AT CERTAIN AGES

Age.	Total population.			Total literate.						Literate in English.					
	Persons.	Male.	Female.	Persons.	Percentage.	Male.	Percentage.	Female.	Percentage.	Persons.	Percentage.	Male.	Percentage.	Female.	Percentage.
1	2	3	4	5		6		7		8		9		10	
Central Provinces and Berar.															
7—13	2,958,746	1,539,137	1,419,609	112,494	3.8	95,534	6.2	16,960	1.2	5,966	.2	4,564	.3	1,402	.1
14—16	1,120,262	564,649	555,613	84,226	7.1	74,286	13.2	9,940	1.8	9,504	.8	8,212	1.4	1,292	.2
17—23	2,079,164	993,593	1,085,571	180,132	8.5	162,130	16.3	18,002	1.7	21,820	1.1	19,620	2.0	2,200	.2
24 and over ..	8,133,143	4,085,599	4,047,544	532,464	6.5	498,731	12.2	33,733	.8	55,752	.7	51,312	1.3	4,440	.1
G. P. British Districts.															
7—13	1,982,055	1,023,391	958,664	76,074	3.8	64,138	6.3	11,936	1.2	4,722	.2	3,504	.3	1,218	.1
14—16	741,085	384,353	356,732	53,516	7.2	46,848	12.1	6,868	1.9	6,694	.9	5,626	1.5	1,068	.3
17—23	1,430,127	676,143	753,984	118,812	9.0	106,148	15.4	12,664	1.7	15,710	1.1	13,872	2.1	1,838	.2
24 and over ..	5,482,935	2,720,124	2,762,811	361,780	6.6	336,777	12.4	25,003	.9	41,993	.8	38,155	1.4	3,838	.1
Berar.															
7—13	574,860	290,911	283,949	32,364	5.6	27,886	9.6	4,478	1.6	1,126	.2	964	.2	162	.1
14—16	212,490	107,857	104,633	26,510	12.5	23,806	21.1	2,706	2.6	2,606	1.2	2,390	2.2	216	.2
17—23	414,216	198,817	215,399	52,378	12.6	47,732	24.0	4,646	2.2	5,566	1.3	5,276	2.7	290	.1
24 and over ..	1,565,299	831,092	734,207	142,113	9.1	134,920	6.2	7,193	1.0	12,268	.8	11,785	1.4	483	.1
G. P. States.															
7—13	401,831	224,835	176,996	4,056	1.0	3,510	1.5	546	.3	118	.03	96	.04	22	.01
14—16	166,687	72,439	94,248	4,000	2.4	3,634	5.0	366	.4	204	.1	196	.3	8	.008
17—23	234,821	118,633	116,188	8,942	3.8	8,250	7.0	692	.4	544	.2	472	.4	72	.1
24 and over ..	1,084,909	534,363	550,526	28,571	2.6	27,034	5.1	1,537	.3	1,491	.1	1,372	.3	119	.02

SUBSIDIARY TABLES

SUBSIDIARY TABLE VIII.—NUMBER OF INSTITUTIONS AND PUPILS ACCORDING TO THE RETURNS OF EDUCATION DEPARTMENT IN THE CENTRAL PROVINCES AND BERAR (INCLUDING CENTRAL PROVINCES STATES)

Class of institutions.	1931		1921		1911		1901	
	Number of		Number of		Number of		Number of	
	Institu- tions.	Scholars.	Institu- tions.	Scholars.	Institu- tions.	Scholars.	Institu- tions.	Scholars.
1	2	3	4	5	6	7	8	9
TOTAL NUMBER OF INSTITUTIONS..	5,964	478,568	4,906	350,685	3,865	297,620	3,430	174,011
Arts Colleges	{ Boys .. 9	2,079	7	1,037	6	617	5	296
	{ Girls .. 1	8	..	..	..	..	..	..
English	5	1,602	4	744	3	514	3	262
Colleges for professional training	{ Boys .. 4	447	..	..	..	..	..	..
	{ Girls .. 1	8	..	..	..	..	..	..
Law	1	217	1	110	1	66	2	34
Science (Agriculture)	1	107	1	38	1	18	..	..
Teaching	{ For boys .. 1	140	1	145	1	19	..	..
	{ For girls .. 1	8	..	..	..	..	..	..
Intermediate and Secondary Grade	1	13	..	..	..	..	..	..
Secondary Schools	687	109,873	569	68,525	444	53,308	286	14,021
For boys	{ English .. 250	34,092	201	16,861	147	15,377	144	11,496
	{ Vernacular .. 369	69,131	310	47,624	259	35,875	150	2,263
For girls	{ English .. 29	1,646	21	579	13	259	10	187
	{ Vernacular .. 39	5,004	37	3,461	25	1,707	12	75
Primary Schools—	4,902	347,151	4,251	276,983	3,395	242,813	3,119	158,699
For boys	4,499	317,530	3,930	258,500	3,094	227,132	2,907	148,600
For girls	403	29,621	321	18,483	301	15,681	212	10,099
Schools for special instruction	68	3,883	30	2,348	20	982	20	1,075
Private institutions	297	15,574	49	1,792	..	..	..	..
For boys	259	13,282	44	1,592	..	..	..	..
For girls	38	2,292	5	200	..	..	..	..

STATEMENT TO COMPARE THE PERCENTAGE OF ILLITERACY IN VARIOUS COUNTRIES IN THE POPULATION ABOVE TEN YEARS OF AGE

Country.	Year.	Total number illiterate.	Percentage on population 10 and over.	Country.	Year.	Total number illiterate.	Percentage on population 10 and over.
Central Provinces	1931	11,958,873	93.3	Bulgaria	1926	1,639,000	39.7
Canada	1921	341,000	5.1	Greece	1928	2,076,000	43.3
Egypt	1927	8,817,000	85.7	Italy	1921	8,228,000	26.8
United States	1920	4,932,000	6.0	Portugal	1920	3,096,000	65.2
Mexico	..	6,879,000	64.9	France	1926	2,026,000	5.9
U. R. S. S.	1926	53,285,000	48.7	Australia	1921	70,000	1.7

APPENDIX A
IMPERIAL TABLE XII (1)
Educated Unemployment—(i) By class.

Class.	Total unemployed.	Aged 20—24		Aged 25—29		Aged 30—34		Aged 35—39	
		Unemployed for less than 1 year.	Unemployed for 1 year or more.	Unemployed for less than 1 year.	Unemployed for 1 year or more.	Unemployed for less than 1 year.	Unemployed for 1 year or more.	Unemployed for less than 1 year.	Unemployed for 1 year or more.
1	2	3	4	5	6	7	8	9	10
Brahmins	84	18	39	4	16	...	5	...	2
Depressed Hindus	4	...	4	...	...	...	...	...	...
Other Hindus	121	28	65	2	18	2	3	...	3
Muslims	15	1	7	2	4	...	1	...	...
Anglo-Indians	1	...	...	...	...	...	...	...	1
All other classes	8	2	5	...	...	...	...	1	...
Total	233	49	120	8	38	2	9	1	6
Total of English knowing unemployed under 20 years ... 31									
Do. do. over 40 years ... 1									
Total number of educated unemployed whose fathers were soldiers ... 121									
Do. do. do. cultivators ... 11									
Do. do. do. artisans ... 37									
Do. do. do. menials or servants ... 130									
Who have passed Matric or S. L. C. who though not totally unemployed failed to obtain employment with which they are satisfied ...									

IMPERIAL TABLE XII (2)
Educated Unemployment—(ii) By degree.

Degree.	Total unemployed.	Aged 20—24		Aged 25—29		Aged 30—34		Aged 35—39	
		Unemployed for less than one year.	Unemployed for 1 year or more.	Unemployed for less than 1 year.	Unemployed for 1 year or more.	Unemployed for less than 1 year.	Unemployed for 1 year or more.	Unemployed for less than 1 year.	Unemployed for 1 year or more.
1	2	3	4	5	6	7	8	9	10
British degrees	...	...	...	...	...	...	...	...	...
Continental degrees	...	...	...	...	...	...	...	...	...
American degrees	...	...	...	...	...	...	...	...	...
Other foreign degrees	...	...	...	...	...	...	...	...	...
<i>Indian degrees.</i>									
Medical	...	...	...	...	...	...	...	...	...
Legal	2	...	...	...	1	...	...	...	1
Agricultural	...	...	...	...	...	...	...	...	...
Commerce	...	...	...	...	...	...	...	...	...
M. A.	1	1	...	...	...	...	...	...	...
M. Sc.	...	...	...	...	...	...	...	...	...
B. A.	11	2	1	...	7	...	1	...	...
B. Sc.	1	...	...	...	...	...	1	...	...
B. Eng. or L. C. E.	...	...	...	...	...	...	...	...	...
B. T. or L. T.	...	...	...	...	...	...	...	...	...
S. L. C. or Matric	218	46	119	8	30	2	7	1	5
Total	233	49	120	8	38	2	9	1	6

CHAPTER X

LANGUAGE

1. The statistics of language are exhibited in Imperial Table XV, where they have been treated more fully than at previous censuses. In Part I the languages have been arranged according to their family affinity, the classification being based on the revised scheme of Sir George Grierson's linguistic survey. The main headings shown are—

A.—Vernacular of India—

- (i) Aryan sub-family of the Indo-European family.
- (ii) Dravidian family.
- (iii) Austro-Asiatic sub-family of Austric family—*Munda* branch.
- (iv) Unclassed languages—
 - (a) Gipsy.
 - (b) Others.

B.—Vernaculars of Asiatic countries beyond India.

C.—European languages.

An appendix at the end of this part of the table gives the figures for all languages having no local importance together with minor dialects, sub-dialects and forms of languages. Part II of the table—Bi-lingualism—shows figures, according to homogeneous tracts, of those who daily or very commonly use some vernacular languages other than their mother-tongue. The following subsidiary tables are placed at the end of this chapter:—

I.—Distribution of total population by Census according to mother-tongue.

II.—Part A.—Distribution by language (mother-tongue) of the population of each district.

Part B.—Distribution of subsidiary languages in each district and natural division.

III.—Comparison of caste and languages tables.

The linguistic map published with this volume illustrates Imperial Table XV, Part II.

2. The instructions printed on the cover of the Enumerators' book were—

Column 14 (Language).—Enter each person's mother-tongue. In the case of infants and deaf-mutes the language of the mother should be entered.

Column 15 (Subsidiary Language).—Enter the language or languages habitually spoken by each person in addition to his mother-tongue in daily or domestic life.

The Census is not supposed to take the place of a linguistic survey and for that reason no orders were issued for recording dialects in the schedules. There are in this province three distinct languages, which owing to their similarity have in the past often been grouped together and are in fact still grouped together for purposes of the linguistic map, and of Table XV, Part II. These are Western Hindi, Eastern Hindi and Rajasthani. The majority of people return at the Census the language Hindi, or Hindustani, without specifying it as Eastern or Western. In fact they do not know the distinction under these names, although they may recognize that certain dialects are quite distinct. The tendency to confusion was accentuated by the instruction in the Imperial Census Code that, in the case of both Hindi and Urdu, Hindustani was the proper entry for column 14. In these circumstances it would be better, if, in future, the heading to column 14 were altered to "Language (mother-tongue) or dialect" and supplementary orders were issued by the Provincial Superintendent to ensure that the entries in the schedules should make clear, by specifying the local name of the language returned, whether it is Eastern Hindi or Western Hindi. The classification of dialects in the appendix to Table XV, Part I, has at this Census been so comprehensive that it should be simple to separate

almost any dialect recorded to its proper head at tabulation offices in future. In 1931, in fact, well-known dialects, which have come to be regarded as language names, for instance Chhattisgarhi, were often recorded in the schedules. In such cases it was easy to distinguish between Eastern and Western Hindi, but where the entry made was simply Hindi the only guide for separating the two was to adopt a territorial classification or to divide the number of speakers in each district according to the percentages given in the Report of the Linguistic Survey of India. This could be done easily enough in the case of Mandla and Jubbulpore districts and Changbhakar State, for which Sir George Grierson has given the exact percentages speaking Eastern Hindi; but for the States and districts of the Chhattisgarh plain, some of the States of the Chhota Nagpur Plateau, and Balaghat, Chanda and Bhandara districts, where both Eastern and Western Hindi are spoken as well as other languages, the only possible way of separating the two was when dialects were recorded. Entries of Hindustani had to be classed under Western Hindi, with the result that for many units of the Chhattisgarh Plain and particularly for the Drug district and the Korea State the figures for Eastern Hindi must be regarded as enormously below the correct number. The same difficulty was felt to a less extent in regard to Rajasthani, since enumerators were apt to enter this language as Hindi. The actual figures of Rajasthani and Eastern Hindi returned are however very much higher than at most previous Censuses. For the smaller units it was obviously impossible to separate returns of the three languages satisfactorily. Against the linguistically homogeneous tracts selected for Table XV, Part II, and for the map they had, therefore, of necessity to be treated as a single language. In these circumstances the figures of the Linguistic Survey for the two kinds of Hindi and for Rajasthani must be accepted as showing more correct proportions than those of the Census. Apart from the fact, however, that a considerable number of persons speaking Eastern Hindi and a smaller number speaking Rajasthani must have been classed as speaking Western Hindi, there is no reason to suspect that the Census returns are not tolerably accurate.

The principal vernacular languages.

3. The Central Provinces is by reason of its history and of its geographical position one of the most complex cultural areas in India, and so one of the most interesting. There has in the past unfortunately been very little scientific research into the origin and migrations of its various communities. Language, of course, is an untrustworthy guide in ethnography, but the figures in the second part of Table XV, illustrated by the linguistic map, presenting as they do the distribution of languages and subsidiary languages in no less than 76, often comparatively small, homogeneous tracts must, it is felt, throw a certain amount of fresh light on the cultural affinities of the areas to which they pertain. The linguistic map may with advantage be studied with the social map.

In 1931, forty-six recognized vernaculars of India were returned as spoken by varying numbers of people in the Central Provinces, in which were included no less than 91 identified dialects and sub-dialects, 34 recognized forms of languages and 20 other returns of known dialects under local names, apart from two or three which could not be classified. Of these languages fourteen are the mother-tongues of a considerable proportion of the population native of one part or another of the province. They are Western Hindi, Rajasthani, Gujarati, Bhili, Oriya, Eastern Hindi, Marathi, Gondli, Kurukh or Oraon, Kolami, Telugu, Korku, Kharia and Kherwari. These languages are all shown in the linguistic map, but as already explained Western Hindi, Eastern Hindi and Rajasthani have been amalgamated. Kanarese is also a mother-tongue of some importance in the Chanda district on the border of His Exalted Highness The Nizam's Dominions where it is spoken by 3,318 people. Subsidiary Table I shows clearly the round figures returned for the various languages in 1921 and in 1931 and the parts in which they are chiefly spoken. In summary the Census figures show that 54 per cent of the population speak as mother-tongue Eastern or Western Hindi; 31 per cent Marathi, 7 per cent Gondli,

2 per cent other Dravidian languages, 2 per cent Oriya, 2 per cent Rajasthan, 1 per cent Munda languages and 1 per cent other languages. In fact in the words of Mr. F. J. Richards, this province is the meeting ground of the Gangetic culture of the north and the Maratha culture of the south overlying a strong Dravidian element.

4. The linguistic map and the Imperial and Subsidiary Tables show in such clear detail the distribution of the various vernaculars of the province, that it is only necessary here to compare the figures with those of previous Censuses and those of the linguistic survey and, where advisable, to analyse the distribution. For this purpose each language of any importance as a vernacular of the province will be examined separately. Distribution of language.

5. The two languages of Hindi must necessarily be dealt with together. No serious attempt has been made to separate them in the Census Tables since 1901, when the returns were adjusted according to information collected by the linguistic survey. The composition of the Central Provinces has changed slightly since then. But in the Census Report of All-India for 1911, when the province covered practically the same areas as at present, the estimates based upon the conclusions of the linguistic survey were that approximately 5,521,000 people spoke Eastern Hindi and 2,342,000 Western Hindi. These figures contrast greatly with those for the recent Census, 4,107,757 Eastern Hindi and 5,605,461 Western Hindi. The reason has already been explained. It may safely be assumed that a division of the total figures for Hindi according to the linguistic survey proportion would give a more accurate figure for the province as a whole, since Eastern Hindi in its various forms is certainly more widely spoken in the province than Western Hindi. There seems every hope that in 1941 if careful instructions are issued with reference to the territorial distribution of the two languages a tolerably correct Census of them can be taken. For Hindi as a whole the figures of the last three Censuses have been 1911, 8,906,073; 1921, 9,246,817; and 1931, 9,713,218. A greater precision in classification has to some extent reduced the figures. For instance Marwari, now recognized as a dialect of Rajasthan, was in 1911 treated as a dialect of Hindi. The only units in which there are striking contrasts in the figures of the last Census are Nimar where only 173,954 Hindi speakers were returned as against 262,654 in 1921 and Betul the figures for which were 150,661 in 1931 and 163,660 in 1921. Nimar is the home of that dialect of Rajasthan which takes its name from the district; yet in 1921 only 13,551 persons gave Rajasthan as their mother-tongue in contrast to 128,981 in 1931. In the same district the figures returned for Bhili at the previous Census, 16,182 increased surprisingly to 25,308 in 1931. The figure for Bhili in 1911 was 22,137; that for Rajasthan was not abstracted. It is true that this area receives more immigrants than any other in the province, but in view of the decrease in the return of Hindi speakers it is obvious that in 1921 a high proportion of those whose mother-tongue was Rajasthan and some perhaps whose mother-tongue was Bhili, were wrongly returned under Hindi. It may be recalled that Nimar was one of the districts specially commended for the efficiency of its recent census. In Betul the fact that in 1931 97,621 persons returned their mother-tongue as Marathi against only 63,692 in 1921, an increase disproportionate to the natural growth of population in a district to which there is less immigration than anywhere else in the province, indicates that in 1921 enumerators confused Hindi with Marathi there. This is supported by the fact that the figure for Marathi in 1911 was 89,833. Hindi.

6. Sir George Grierson recalls that Eastern Hindi is the vernacular of the country in which the hero Ramachandra was born; and that the Jain apostle Mahavira used an early form of it to convey his teaching to his disciples. It includes Awadhi, Bagheli and Chhattisgarhi. Ten sub-dialects or broken dialects appear in the appendix to Part I of Table XV. The three Eastern Hindi.

main dialects closely resemble each other and Sir George Grierson has observed that Bagheli differs so little from Awadhi that were it not popularly recognized as a separate speech he would be inclined to class it as a form of that dialect. Chhattisgarhi under the influence of Marathi and Oriya shows greater points of difference. In this province the Awadhi-Bagheli dialect is found principally in Changbhakar State and the districts of Mandla and Jabulpore, the Census figures for which, as already explained, have been adjusted to agree with the estimates of the linguistic survey. It is also spoken by some scattered tribes in the south and west of the province, as is apparent from the returns shown in Table XV. The dialect spoken by the Powars in the Bhandara district, about 4,000 of whom returned it as their mother-tongue, is included in the Census tables with Eastern Hindi. According to the linguistic survey Powari, a form of Bagheli, was spoken by 41,300 persons in Balaghat and 1,700 in Bhandara.

Chhattisgarhi covers the greater part of Chhattisgarh and the States of Korea, Udaipur and Surguja, with a portion of Jashpur. As already explained the census figures for many of the units concerned and especially those for Drug, Korea, Surguja and Jashpur show under Western Hindi a majority of persons who should have been classed as speaking Chhattisgarhi. The figures returned for the dialect at successive censuses are given in the margin. Since 1901 the States of Bamna, Rairakhol,

Chhattisgarhi speakers.			
1901	1911	1921	1931
3,189,502	999,472	1,955,940	3,011,124

Sonpur, Patna and Kalahandi have been taken from the province while Changbhakar, Korea and Jashpur have been added to it. But the figures collected in 1901 and 1931 are certainly nearer the true estimate than those of the intervening decade. The linguistic survey figure for the whole of India was 3,755,343, and since the returns for the recent Census were certainly incomplete in respect of certain units mentioned it may be assumed that at least 4,000,000 people in the province speak Chhattisgarhi as their mother-tongue.

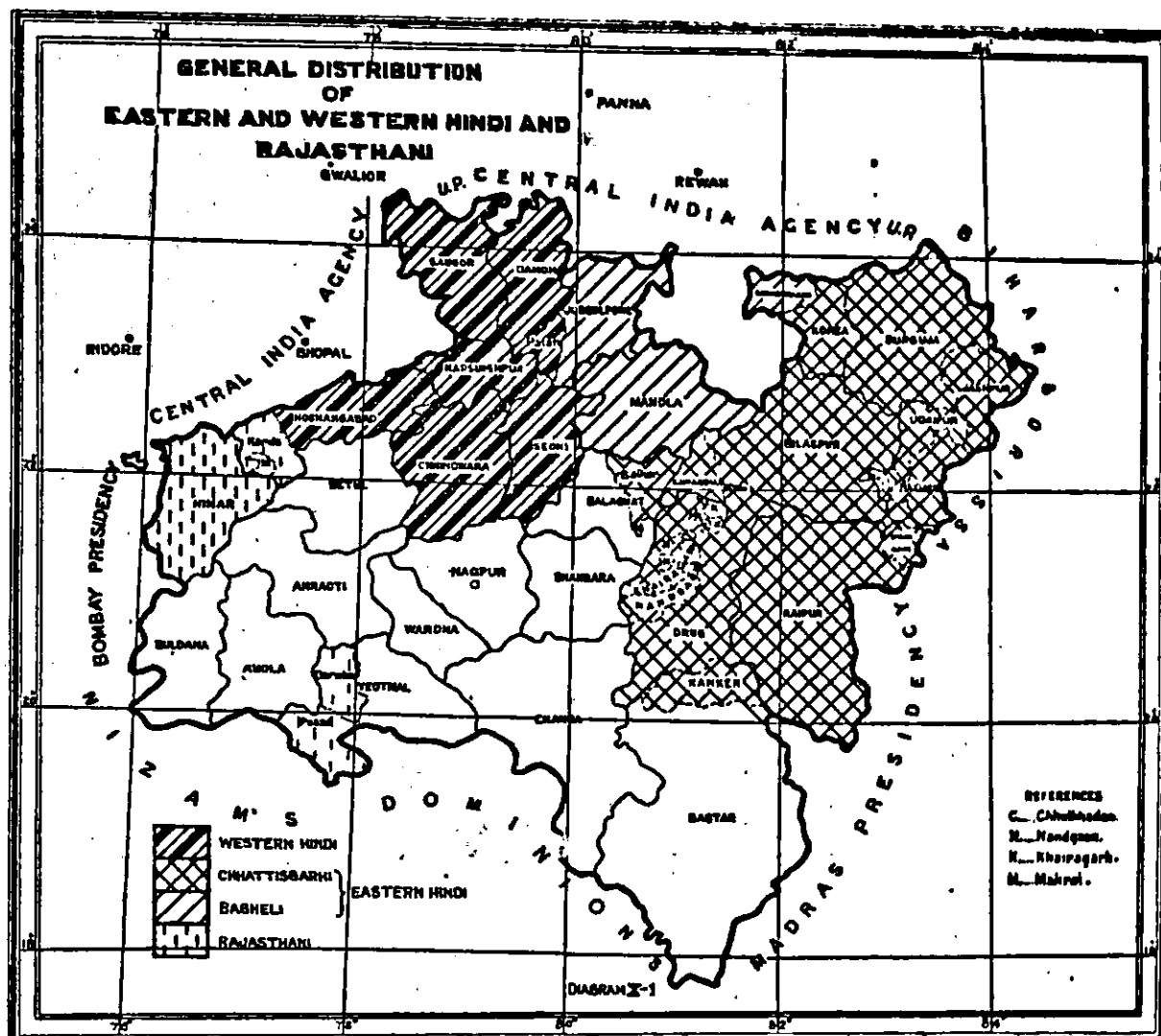
Western
Hindi.

7. The following information regarding the distribution of Western Hindi is taken from the introduction to the Linguistic Survey :—

“Western Hindi covers the country between Sahrind (Sirhind) in the Punjab and Allahabad in the United Provinces. This almost exactly corresponds to the Madhyadesa or midland which is the true pure home of the Indo-Aryan people. It is through this land that the mysterious river Sarasvati of Indian legend flows underground, from where it disappears in the sands of the Eastern Punjab to the Prayag, near Allahabad, where it mingles its waters with those of the Jamna and the Ganges. On the north, Western Hindi extends to the foot of the Himalaya, but on the south it does not reach much beyond the valley of the Jamna, except towards the east where it occupies most of Bundelkhand and a part of the Central Provinces. It has several recognized dialects of which the principal are Hindustani, Braj Bhasha, Kanuaji and Bundeli. Of these, Hindustani is now the recognized literary form of Western Hindi. Urdu is that form of Hindustani which is written in the Persian character and which makes a free use of Persian (including Arabic) words in its vocabulary. The name is said to be derived from the Urdu-e-mu'alla or royal military bazar outside the Delhi palace. It is spoken chiefly in the towns of Western Hindustan by Musalmans and by Hindus who have come under the influence of Persian culture.”

In Subsidiary Table I the districts in which Western Hindi is principally spoken have been shown. Figures for seven recognized dialects appear in the appendix to Imperial Table XV, as well as those for five identified forms and five other language names ascertained to indicate some sort of Western Hindi. Bundeli or its sub-dialects (Kirari, Raghubansi, Lodhi, Gawalinee and Dhamdi) was returned from all but seven of the British districts and from every division. Braj bhasha was returned in Nimar, Chanda, Akola, and Yeotmal; Pardeshi in Wardha, Amraoti, Akola, Buldana and Yeotmal; Deshwali in Hoshangabad; Jatu in Nimar and Kanauji in Chanda.

The Census statistics for dialects are too incomplete to permit any comparison of figures with those of past decennia. The diagram below shows the distribution by districts of the principal local dialects of Western and Eastern Hindi and Rajasthani where they are of major importance as mother-tongues.



8. The language of Rajasthan, in the sense given to that word by Rajasthanl. Tod, is spoken in Rajputana and the western portion of Central India, and also in the neighbouring tracts of the Central Provinces, Sind and the Punjab. It is very closely connected with Gujarathi and the two are stated in the linguistic survey to be little more than variant dialects of the same language. The actual expression Rajasthani is not in popular use and so in this province the returns of mother-tongues classified as such were chiefly those of three dialects important locally:—Marwari, Banjari and Nimari. 346,548 persons returned their mother-tongue as Rajasthani or one of its dialects against 166,286 in 1921. The increase is far greater than the proportionate increase in population and it has already been mentioned in paragraph 5 that this is to be attributed to more careful enumeration than in the past. Rajasthani, in the form of Marwari with its sub-dialects or variants Maheswari, Mewadi and Bagri, can be heard all over the province, where it has been carried by the immigrant trading community from the Rajputana States. It was returned as a mother-tongue by the greatest numbers in the Berar Division (45,854) and in the Hoshangabad district (10,588). Banjari or Labhani (Naiki), which is the language of the wandering tribe of carriers and cattle-traders, found all over Western and Southern India, was in the past classified as a gipsy language. Returns of this mother-tongue were made in all the British districts of the province but principally

in Yeotmal (62,049), Akola (19,702) and Nimar (15,051). The marginal statement showing for three censuses figures of Marwari and Banjari is of some interest. It is clear that there is no tendency on the part of those speaking them as a mother-tongue to abandon them in favour of Hindustani as a *lingua franca*. The figures in italics for the Banjara tribe indicate that the fall in the statistics for the dialect in 1921 was probably due to loss of population on account of the influenza epidemic.

Nimari or Gurvi was returned by 108,743 persons of whom 108,033 were enumerated in Nimar. Its home is in the north of the district and in the adjoining portion of the Bhopawar Agency of Central India, where the mixture of the Malvi dialect with Khandesi and the Bhil languages has produced what Sir George Grierson describes as a *patois* with peculiarities of its own rather than a definite dialect. Another form of Malvi of some importance shown in the appendix to Table XV is Bhoiyari, spoken by 14,085 persons in the Wardha district. The figures printed for the remaining dialects or forms of Rajasthani are negligible. It may be mentioned that the character used in Rajasthani literature is Nagari. The Marwari dialect is generally written in "Mahajani".

Gujarati.

9. As already remarked, Gujarati is closely related to Rajasthani. It has been carried into most parts of the Central Provinces by immigrant traders and was returned by varying numbers of people as a mother-tongue in every unit at the Census except in Changbhakar State. The total of the returns was 57,311 against 41,058 in 1921 and 46,125 in 1911 (Bhili which was classed as Gujarati in 1911 has been deducted from the figure given). It is, however, only in Nimar district, and in parts of the Berar Division that Gujarati can be regarded as a vernacular proper to the Central Provinces. The returns of the language from the former were 10,600 and from the latter 27,996. The Burhanpur and Khandwa tahsils of Nimar are the meeting ground of Gujarati, Bhili and Khandesi with Hindi and Marathi; while from Burhanpur this small stratum of Gujarati extends down into the definitely Marathi speaking tract

Taluq.	Return of mother-tongue Gujarati.	Percentage of population.
Akola, Akot, Bulapur and Murtizapur.	8,987	1.5
Burhanpur	7,673	5.4
Khandwa	2,609	1.1

of the four northern taluks of the Akola district. Figures to illustrate this are given in the margin. It may be mentioned that the mother-tongue of many members of the Bohra colony of 2,613 in Nimar district is reported to be Gujarati. Five dialects of the language—Kathiawari, Parsi, Memani, Nagari and Ghisadi—were returned in the province and one form, Jaini, but none by large numbers.

Bhili.

10. Bhili is spoken in the range of hills between Ajmer and Mount Abu. Thence, in numerous dialects, it covers the hill country dividing Gujarat from Rajputana and Central India, as far south as the Satpura Range in this province, and on the way it crosses the Nerbudda up which it extends for a considerable distance. Sir George Grierson has remarked that both Bhili and Khandeshi, languages closely allied to Gujarati, show traces of a non-Aryan basis which are too few to be certainly identified. He states that this basis may have been Munda or it may have been Dravidian, perhaps more probably the former, but has been completely overlaid by an Aryan superstructure, and they are both now thoroughly Aryan languages. Bhili in fact forms the bridge between Gujarathi and Rajasthani, and might with propriety be looked upon as an eastern dialect of Gujarati. It was returned as the mother-tongue of 30,756 persons in this province in 1931 against 18,338 in 1921 and 23,263 in 1911. Of the total speaking the language, 25,308 were enumerated in Nimar, 2,001 in Amraoti and 1,032 in Buldana. The figures include those for the Pardhi dialect.

The strength of the Bhil tribe in the province at the Census was 30,325 of whom 24,993 were enumerated in Nimar district, 94 in Amraoti, 1,155 in Buldana, 2,708 in Yeotmal and the remainder elsewhere. The Pardhis, who are chiefly nomads, number 15,627, but only 3,496 returned the language of the tribe as their mother-tongue. It was mentioned in the 1921 report that some people calling themselves Bhils in Berar speak a different language also called Bhili which is a dialect of Kolami.

11. Oriya is the Aryan language spoken in Orissa and in the country Oriya bordering on that province. Hence it is of importance as a mother-tongue in certain tracts in the east of Chhattisgarh and the neighbouring States. This importance has perhaps been exaggerated in the course of the recent enquiry in connection with fixing the boundaries of a new Oriya province. Interested people conducted a certain amount of propaganda in the Raipur district resulting in an increase of returns of Oriya as a mother-tongue, which would otherwise probably have been less marked. The figures for

	Total Oriya speakers.	Bhatri (included under Oriya).
1911 ...	302,635	Not available.
1921 ...	307,788	34,256
1931 ...	385,651	45,817

the last three censuses are shown in the margin. The Bhatri speakers, all except 17, came from Bastar State, where it forms a link between Oriya and Halbi, a dialect which as noticed later is considered by Marathi speakers to be Chhattisgarhi and by Chhattisgarhi speakers to be Marathi. Sir George Grierson holds, in fact, that Bhatri might equally well be classified

among the many forms of Halbi as among the dialects of Oriya. Halbi and Bhatri between them form the *lingua franca* of a most interesting polyglot state. Apart from Bastar the following tracts returned Oriya speakers in considerable numbers. The figures of bi-lingualism will be examined later, but to give a true picture they are shown in regard to Oriya here.

Estate or State.	Total population.	Persons speaking Oriya as mother-tongue.	Persons speaking Hindi as subsidiary to Oriya.	Persons speaking other languages as subsidiary to Oriya.	Persons speaking Hindi as mother-tongue.	Persons speaking Oriya as subsidiary to Hindi.
1	2	3	4	5	6	7
(i) Deori and Kauria Zamindaris ...	46,724	4,770	3,620	...	41,467	329
(ii) Kharis Zamindari ...	160,892	117,722	4,549	...	39,643	3,512
(iii) Phuljhar Zamindari ...	165,353	74,032	8,221	...	89,314	4,301
(iv) Palampur tract ...	23,773	20,962	227	...	2,623	2,147
(v) Raigarh State ...	277,569	33,368	15,046	...	233,678	254
(vi) Sarangarh State ...	128,967	25,271	5,803	...	101,462	302
(vii) Udipur State ...	97,738	4,204	3,229	...	77,412	368
(viii) Jashpur State ...	193,698	10,671	7,614	5	102,846	...

Note.—Column 6 of the statement includes the figures of Rajasthani.

The distribution of the two important languages in the units of the border tract is indicated above, and the proportions are plainly shown in the linguistic map. From every point of view however it is desirable to know the race-distribution of those who claim Oriya as their mother-tongue. It is a matter which will naturally be noticed in Chapter XII but meanwhile the figures will properly find a place here. In thirty castes of Oriya nationality in this tract 101,201 persons returned Oriya as their mother-tongue; in 18 castes recorded under names which are the Hindi equivalent of true Oriya castes 91,109 returned Oriya as mother-tongue; and in 73 other tribes and castes, all recorded under names typical of the Hindi-speaking tracts of the Central Provinces 182,629 gave Oriya as their mother-tongue. The figures reflect the considerable extent to which the language has been imposed by immigrants upon an indigenous population speaking principally tribal languages. Of 39,550 Gonds who were returned as Oriya speakers it seems highly probable that the majority were bi-lingual, speaking Gondi or

Chhattisgarhi in their homes but returned my enumerators as Oriya speakers, because they used that language for workaday purposes. It is worth here recalling from Chapter III that the number of immigrants from Bihar and Orissa have increased in Raipur from 5,737 in 1921 to 18,786 in 1931, in Bilaspur from 2,401 to 4,421, and in the Central Provinces States from 14,885 to 22,625. In considering these tracts it has further to be remembered that the mixture of Oriya and Lariya spoken by the majority of the people in Khariar would probably be quite unintelligible to the people of Cuttack. There is undoubtedly more bi-lingualism on the border than has been recorded, for practically all the people understand Hindustani. The returns from Bindranawagarh zamindari call for special notice. In 1921 it was officially reported that there was only a sprinkling of Oriya people in the south-west corner of the zamindari and that they merited no enquiry. At the Census of 1931, however, no less than 42 per cent of the inhabitants of the zamindari returned Oriya as their mother-tongue. To anyone with a knowledge of the tract these statistics were most surprising. The Deputy Commissioner of Raipur has explained that people in the south of the zamindari have really only a smattering knowledge of the language and speak a *patois* which has in it more Lariya than Oriya. When questioned they would say that they speak Oriya, and some of the considerable propaganda in favour of transfer to an Oriya province which was carried on in Khariar may well have spread to neighbouring places. This must be the explanation of the somewhat remarkable returns. The Oriya controversy in this province appears indeed to have been taken up without recognition of the fact that the identification of the boundaries of a language or even of a language itself is not always an easy matter. It is pointed out in the linguistic survey that, unless they are separated by great ethnic differences or by some natural obstacle such as a range of mountains or a large river, Indian languages gradually merge into each other and are not separated by hard and fast boundary lines. When such boundaries are spoken of they must always be understood as conventional methods of showing definitely a state of things which is in its essence indefinite. The arrangement of the map published with this report well illustrates this point. It must be remembered that on each side of the conventional line there is a border tract of greater or less extent, the language of which may be classed at will with one or the other. It is often found that two different observers report different conditions as existing in one and the same area, and both may be right.

Marathi.

12. "Marathi in its various dialects extends nearly across the Peninsula of India. It is spoken by nineteen millions of people, or two millions less than the population of Spain. In the Bombay Presidency it covers the north of the Deccan Plateau and a strip of country between the Ghats and the Arabian Sea, extending to about a hundred miles south of Goa. It is also the language of most of Berar and of a good portion of the north-west of His Exalted Highness the Nizam's dominions. It stretches across the south of the Central Provinces (except in a few localities in the extreme south where the language is the Dravidian Telugu) and occupies also a great part of the State of Bastar. Here it merges into Oriya through the Bhatri dialect of that language. It has to its north, in order from west to east, Gujarati, Rajasthani, Western Hindi and Eastern Hindi. The first three are languages of the inner sub-branch of Indo-Aryan languages, and Marathi does not merge into them. On the contrary there is a sharp border line between the two forms of speech. On the other hand, its most eastern dialect Halbi of Bastar shows such intimate connection with the Chhattisgarhi dialect of Eastern Hindi that it is a matter of opinion to which language it belongs. In other words Marathi merges into Eastern Hindi through the Halbi dialect. Further east it gradually shades off into Oriya which is also a language of the outer sub-branch."

Thus the Linguistic Survey. A reference to the map shows at a glance the areas in which Marathi is either the predominant language, or at least a mother-tongue of some importance. A line running east and west through the districts of Nimar, Betul, Chhindwara, Seoni and Balaghat forms the northern division between the strictly Hindi speaking areas and the Marathi speaking portion of the province. An almost corresponding physical division is formed by the eastward extension of the Satpura range. In the southern tahsils of the districts named, Burhanpur, Bhainsdehi, Multai, Sausar, Waraseoni and Balaghat, Marathi is generally of equal or greater importance than Hindi as a mother-tongue. In the northern tahsils

of the districts Hindi prevails, although both languages are familiar, while in the hills and forests Bhili, Korku and Gondi are the mother-tongues of the aboriginals. As the map shows Hindi is spoken as a minority language in the Maratha area throughout the province. The eastern border line of Marathi passes through the Gondia and Sakoli tahsils of Bhandara district along the western edge of the Sanjari Balod zamindaris and thus into the border country of Bastar State, where it merges through Halbi into Oriya, and into the eastern zamindaris of Chanda district where it meets Telugu, both languages being spoken by a comparatively small proportion of immigrant Hindus in a population composed chiefly of aboriginals, whose mother-tongue is Gondi. Table XV shows that Marathi is spoken as a mother-tongue by varying numbers of people in almost every corner of the province and notably by 14,380 in Raipur district, by 5,544 in Nandgaon State and 2,238 in Khairagarh, but there the proportion of these figures to the population is not sufficient to be shown in the linguistic map. The total number speaking the language throughout the province is 5,617,544 which is 31 per cent of the whole population, exactly the same proportion as in 1921. Of the dialects, something has already been recorded regarding Halbi, and how it entered Bastar will be discussed in Chapter XII. Years ago it became the palace language of the State and Mr. Grigson who was for several years Administrator observes that this is the language used by clerks and others in the State for polite correspondence. Sir George Grierson has recorded that while he and Dr. (now Professor) Sten Konow were working simultaneously but independently at Eastern Hindi and Marathi respectively, they finally met at the junction point where Halbi is spoken. From the point of view of Eastern Hindi, Sir George Grierson considered that it was a form of Marathi. On the other hand Dr. Konow looking at it through Marathi spectacles maintained that it was a form of Eastern Hindi. This bears out again what was written in paragraph 11. As the last word remained with Sir George Grierson the dialect appeared in the Marathi volume of the Survey, but if it had been put into the volume for Eastern Hindi he could not have said that it was wrongly placed. It is interesting to find that Mr. Grigson is strongly in favour of Professor Konow's classification. The fact is that Halbi is a mixed border language containing elements of Oriya as well as of Marathi and Eastern Hindi. The total number who returned it as their mother-tongue in 1931 was 174,681 of whom 171,293 were from Bastar State, 1,010 from Nagpur and 1,757 from Chanda. The corresponding total for 1921 was 165,407. The Muria form of Halbi was returned as their mother-tongue by 2,936 persons.

The Koshti dialect of Marathi is spoken by 11,555 persons of whom the majority were enumerated in the Nagpur district. The remaining recognized Central Provinces dialects were returned by 18,236 persons. A long list of these dialects and other dialects of Marathi, of forms of the language and of various language names identified as Marathi, will be found in the Appendix to Table XV. Of the dialects, Kamari spoken by 7,179 persons in Raipur district, and Kewati or Dhiorboli a dialect of mixed Marathi and Bagheli spoken by 4,442 in Chanda showed the heaviest returns. The Kamars will be mentioned later in this report. They are now found only in the Mahasamund and Dhamtari tahsils of Raipur district, and their language is stated to be of the same stamp as Halbi. Forms and idioms belonging to Chhattisgarhi, Oriya and Marathi are mechanically mixed together. There is even less uniformity in Kamari than in Halbi and Sir George Grierson remarks that the dialect has every appearance of having been adopted at a comparatively recent period. So little had it been assimilated at the time of the linguistic survey that even the use of the various case-suffixes was found to be vague and uncertain. This would appear to be a typical instance of a tribal language having been displaced by an Aryan dialect. Other local dialects of importance or interest are Katia returned in Chhindwara (2,204), Hoshangabad (462) and Nagpur (12), and Bhunjia returned by 2,137 in Raipur and 39 in Surguja. Katia, the language of the humble caste of

weavers and village watchmen was returned by only 920 people (in Betul and Balaghat) in 1921 but the linguistic survey estimate was that it is spoken by 18,000 people in Chhindwara and 700 in Narsinghpur. The Census figures are obviously incomplete. For Bhunjia no figures were recorded in 1921, but the officers employed in the survey reported that 2,000 persons spoke it in Raipur. It is a dialect closely related to Halbi. Another dialect also closely connected with Halbi is Nahari, estimated at the linguistic survey to be spoken by 482 persons only, all in Kanker State. Thirty-four people, 26 in Kanker, returned this dialect in 1931. The number of Nahars enumerated in the Central Provinces in 1891 when the figures for them were last tabulated was 994.

The minute differences between the numerous forms and dialects of Marathi which exist in this province have all been investigated in the pages of the linguistic survey. In the Introduction, however, four main dialects only are mentioned. These are Desi, Konkani standard, the Marathi of Berar and the Central Provinces and Konkani. No excuse appears to be needed for quoting again from a very large volume, which is generally available to students only, the remarks regarding these dialects as far as they affect this province:—

“Desi Marathi is the standard form of the language spoken in its purity round Poona. It has travelled far with the Maratha conquerors, and there are large colonies of its speakers in Baroda, in Saugor and in other parts of Central India. The dialect spoken in Berar, Central Provinces, and also in the Nizam's Dominions varies as little from the standard Desi as does Konkani standard. Here the principal difference is a tendency to shorten final vowels, and there are minor peculiarities which vary from place to place. The dialect of Berar and the neighbouring parts of the Nizam's Dominions is called *Vaihadi* (2,084,023 speakers). Historically it should represent the purest Marathi, for Berar corresponds to the ancient Vidarbha or Maharashtra; but in after centuries the political centre of gravity moved farther west, and with it the linguistic standard. The river Wardha, which separates the Central Provinces from Berar, may also be taken as the linguistic boundary between *Vaihadi* and the next sub-dialect, *Nagpuri*. The former is however also found in the District of Betul, in the Central Provinces, while on the other hand, the Marathi of the Basim taluq and of the western part of Buldana, both belonging to Berar, is not *Vaihadi* but more nearly approaches the Desi of Poona. The language of the southern half of the Central Provinces is also Marathi, the local form being called *Nagpuri* (1,823,475). It is practically the same as *Vaihadi*, but, as elsewhere, varies according to locality, diverging further from the standard as we go east. In the Saugor district the Marathi spoken is not *Nagpuri* but is the standard form of the language. This tract of country passed to us from the Peshwa, and not from the Nagpur Raj, and the Marathi speaking population came from Poona, not Nagpur. They regard the true Nagpur people with some contempt in consequence. The same is the case with the scattered Maratha families of Damoh and Jubbulpore. In the extreme east of the Nagpur area, in the district of Balaghat, the dialect has changed so much that it has a separate name and is called *Marheti*. In this part of the Central Provinces, the districts of Balaghat and Bhandara are the eastern outposts of Marathi. Further east we are met by *Chhattisgarhi*. To the south of this area, Marathi covers the north of the district of Chanda and gradually merges into Halbi.”

This passage makes it easy to realize why there were so many criticisms of the Marathi translations of the census forms and instructions and why in some cases quite clear directions translated into vernacular were misunderstood.

Gondi.

13. Gondi, the language of the principal tribe of this province, was returned as a mother-tongue by 1,280,421 persons against 1,177,031 in 1921 and 1,167,015 in 1911. The linguistic survey figure for the whole of the area in which the language is spoken was 1,322,190. The extent to which this and other mother-tongues of the pre-Aryan inhabitants of the province have been displaced by Aryan languages is discussed in paragraph 23. Gondi is the most important of the languages of the intermediate group of the Dravidian family. It is spoken mainly in the Central Provinces proper but overflows into Orissa, north-eastern Madras, the Nizam's Territories, Berar and the neighbouring tracts of Central India. The Linguistic Survey shows that it has a common ancestor with Tamil and

Kanarese and that it has little immediate connection with its neighbour Telugu. The linguistic survey figures for some of the numerous dialects for all territories in which they are spoken are compared in the margin with the Central Provinces figures for 1931. The two sets of figures confirm each other. The difference in those for Koya and Parji is due to the fact that both are spoken by large numbers of people in tracts of other Provinces or States adjoining Bastar and Chanda, but Maria and Gattu are not. In this Province Parji was returned only in Bastar State, and the other

	Gondi Dialects.	
	Survey estimate for India.	Central Provinces Census figure, 1931.
Koya ...	51,127	7,027
Maria ...	1,4,340	150,837
Parji ...	17,387	12,363
Gattu ...	2,033	2,500

dialects are practically confined to Bastar and Chanda. Sir George Grierson holds that the names of the dialects indicate tribal rather than linguistic differences. As far as can be ascertained those differences are of accent rather than of form, although that difference of accent is so great as to make Gondi-speaking tribes from different tracts almost, if not quite, unintelligible to each other. Gondi has no written character of its own and no literature, but portions of the Bible have been translated into it, and Mr. Chenevix Trench, some time Commissioner of Settlements in this province, in his excellent reading book has included a collection of Gond folktales and traditions.

The tracts where Gondi remains a mother-tongue of primary importance are in the hills and forests to which the more exclusive Gond tribes withdrew themselves before the invaders from the North. Those who remained in the open cultivated areas have to a considerable extent assimilated the Aryan languages as their mother-tongue. More is recorded upon this subject in paragraph 23. It is sufficient to note here that the proportion of persons returning their mother-tongue as Gondi was most considerable in the following tracts:—

Statement showing the number of persons speaking Gondi in different units.

Tahsil, state or other unit.	District.	Number of Gondi speakers.		
		Persons.	Males.	Females.
Mandla ...	Mandla ...	79,351	39,115	40,236
Niwās ...	Mandla ...	23,668	11,592	12,076
Seoni ...	Seoni ...	64,859	27,637	37,222
Lakhnadon ...	Seoni ...	27,945	13,896	14,049
Hoshangabad district (excluding Sohagpur tahsil) ...	Hoshangabad ...	21,576	10,557	11,019
Harsud ...	Nimar ...	5,505	2,795	2,710
Betul ...	Betul ...	58,732	28,674	30,058
Multai ...	Betul ...	30,348	14,605	15,743
Bhainsdehi ...	Retul ...	29,689	14,772	14,917
Chhindwara Khalsa ...	Chhindwara ...	56,791	27,398	29,393
Chhindwara Jagir ...	Chhindwara ...	19,553	9,555	9,998
Amarwara Khalsa ...	Chhindwara ...	9,146	4,354	4,792
Amarwara Jagir ...	Chhindwara ...	8,081	3,820	4,261
Suasar ...	Chhindwara ...	48,021	23,165	24,856
Wardha and Hinganghat ...	Wardha ...	27,950	13,680	14,270
Arvi ...	Wardha ...	20,768	10,396	10,372
Nagpur ...	Nagpur ...	14,167	6,919	7,248
Ramtek ...	Nagpur ...	16,004	8,019	7,985
Umrer ...	Nagpur ...	5,280	2,524	2,756
Saoner and Katol ...	Nagpur ...	16,698	8,297	8,391
Warora ...	Chanda ...	5,142	2,670	2,472
Brahmapuri ...	Chanda ...	4,446	2,121	2,325
Chanda ...	Chanda ...	19,876	9,860	10,006
Garchiroli Khalsa ...	Chanda ...	14,625	6,947	7,678
Garchiroli Zamindari ...	Chanda ...	31,426	15,074	16,352
Sironcha Khalsa ...	Chanda ...	6,162	3,190	2,972
Ahiri Zamindari ...	Chanda ...	28,155	13,945	14,210
Bhandara ...	Bhandara ...	12,485	6,073	6,412
Gondia ...	Bhandara ...	30,602	16,708	13,894
Sakoli Khalsa ...	Bhandara ...	5,127	2,843	2,284
Sakoli Zamindari ...	Bhandara ...	11,864	5,313	6,551
Balaghat ...	Balaghat ...	20,733	9,981	10,752
Baibar Khalsa ...	Balaghat ...	17,890	8,527	9,363
Baibar Zamindari ...	Balaghat ...	1,540	796	744

Tahsil, state or other unit.	District.	Number of Gondi speakers.		
		Persons.	Males.	Females.
Waraseoni	Balaghat	34,542	16,683	17,859
Sanjari Zamindari	Drug	20,996	10,119	10,877
Morsi	Amraoti	6,860	3,434	3,426
Chandur	Amraot	7,150	3,493	3,657
Yeotmal	Yeotma	14,474	7,454	7,020
Kelapur	Yeotma	23,913	14,210	14,703
Wun	Yeotma	11,925	7,058	4,867
Bastar	...	262,988	130,436	132,552
Kanker	...	50,087	25,809	24,278
Changbhakar	...	16,663	8,746	7,917

These figures show that in 44 out of the 76 linguistically homogeneous units shown in the Census map the old language of Gondwana is still widely spoken. The only places in which no Gondi was returned were the Jashpur, Udaipur and Surguja States and the Chandrapur-Padampur tract of the Bilaspur district. It is, however, interesting to observe how little the language is now found in the Nerbudda Valley, and in the Chhattisgarh plain (to which Bastar does not really belong). The causes are discussed in paragraph 22. A comparison of the figures with those for tahsils in Table XVIII is profitable.

Kurukh.

14. Kurukh was returned by 142,323 persons at the 1931 Census against 100,949 in 1921 and 103,764 in 1911. It is spoken only by the Oraons of the Chhota Nagpur Plateau and its neighbourhood, where it is scattered amid a number of Munda languages. The features of the language show that it must be descended (like Gondi) from the same Dravidian dialect that formed the common origin of Tamil and Kanarese. In this province, it is usually called Kisan, the language of the cultivators, Koda the language of diggers (a term liable to confusion with the Koda dialect of Kherwari), or Dhangari, the language of farm servants. In Bilaspur district and Raigarh and Sarangarh States the Oraons are generally known as Dhangars. Kurukh has no literature as it is unwritten, save for translations of parts of the Bible and a few small books written by missionaries. The only dialect returned at the Census was Mirdahi by 212 persons in Raipur and 606 in Raigarh State.

Kolami.

15. Kolami returned 28,362 speakers in 1931, 23,989 in 1921 and 24,074 in 1911. The linguistic survey figure was 23,295. This language is confined to the Yeotmal, Wardha, Amraoti and Chanda districts, and 25,647 of the persons who returned it were enumerated in Yeotmal. Sir George Grierson holds that the Kolams, from a philological point of view, must be looked upon as remnants of an old Dravidian tribe that has not been involved in the development of the principal Dravidian languages, or of a tribe that has not originally spoken a Dravidian form of speech. He adds—

“There are two other forms of speech, spoken by petty tribes, which are closely allied to Kolami, and which can most conveniently be looked upon as dialects of that language. In the Basim district of Berar there are three or four hundred Bhils. Most of these speak Bhili, which will be discussed under the head of the Indo-Aryan languages, but in the Pusad taluqa of that district there are some of these Bhils who speak a language almost identical with Kolami. Whether these people are really Bhils or not we must leave to ethnologists to decide. Suffice it to say here that they are locally called ‘Bhils’ and that their language, like that of any other language spoken by the tribe is locally known as ‘Bhili’. How many of the Basim Bhils speak this particular dialect is unknown their language having been returned as the same as that of the other Bhils of the district. It was not till the language specimens had been received that the existence of this Dravidian dialect was discovered by the Linguistic Survey. The other dialect is Naiki, the language of a few Darwe Gonds of Chanda district in the Central Provinces. It is almost extinct. It differs from Gondi and agrees with Kolami in many important points. The name ‘Naiki’ is not confined to this dialect. In the Central Provinces and in Berar it is commonly used as a synonym of Banjari, and in the Bombay Presidency ‘Naik-di’ is the name of a Bhil dialect. These are both Indo-Aryan.”

Kolami is said to agree with Telugu in some points, and in other respects with Kanarese and the connected forms of speech.

16. Telugu occupies the territory known as Andhra in Sanskrit geography and as Telingana to the Muslims. The Central Provinces is the northern boundary of the language which was returned as a mother-tongue by 142,430 persons here in 1931, by 115,786 in 1921 and by 140,413 in 1911. It is spoken by varying numbers of people in all the British districts and several of the States but is important as a vernacular of the province only

District or State.	Number returning mother tongue Telugu.		
	1911	1921	1931
Chanda ...	65,012	49,562	66,779
Yeotmal ...	29,188	28,889	34,552
Bastar ...	15,076	13,554	11,662

in the districts named in the margin, returns for which are shown for three censuses. The Chanda tahsil (23,469), Garchiroli Khalsa (9,113), and Sironcha Khalsa (22,427) are the homes of the language in Chanda district. In Yeotmal it is a comparatively important mother-tongue in Kelapur and Wun taluqs. 8,350 persons who returned the language in Nagpur tahsil were obviously immigrants of one kind or another.

17. Kherwari is the mother-tongue of 4,874 persons in Surguja State, 4,165 in Jashpur and 1,176 in Udaipur principally as the Korwa dialect, and of 1,170 persons in Raipur principally in the form of the Koda dialect. The total number who returned this language in the province was 12,134 against 10,305 in 1921 and 17,649 in 1911 (when Turi now classified as a form of Oriya was included in the figures). Kherwari is the principal of the Munda languages, which occupy a strong position in Central India. It has its headquarters at the north-eastern end of the Central Indian plateau, but has spread into, or left survivors in the plains at its foot. There are many dialects, the best known of which are Santali and Mundari. Others returned in the Central Provinces were Kol or Kolali and Birhole, as well as Koda and Korwa.

18. Kharia as a vernacular of the province is of sufficient importance to be shown in the linguistic map only in Jashpur State. It was, however, returned also in the States of Sakti, Raigarh, Sarangarh and Udaipur and in Bilaspur and Raipur, particularly in the Phuljhar Zamindari. The language is spoken exclusively by the tribe of the same name. The total number who returned the language as a mother-tongue was 9,076. The figure for 1921 was 5,926 and that for 1911, 8,238. The survey estimate for this province was 3,075. This included Birhole which was regarded as a form of the same speech but has been classified at this Census as a dialect of Kherwari. Kharia is said to be a dying language. The dialect is the same in Jashpur, Raigarh and Sarangarh. The vocabulary according to the linguistic survey is strongly Aryanized and Aryan principles have pervaded the grammatical structure. It is no longer a typical Munda language.

19. On the map in the introduction to the Linguistic Survey indicating the localities in which Austro-Asiatic and pronominalized Himalayan languages are spoken in India there stands out, prominent in its isolation, an island of Munda covering parts of the Nimar, Betul, Hoshangabad, Amraoti, Chhindwara and Narsinghpur districts of this province. The Munda languages are not found further west or further north in the Peninsula; while in the east, where they cover Orissa and form another island in the Ganjam and Vizagapatam districts of Madras, they are met for the first time in the parts of the Central Provinces bordering Orissa in the form of Kherwari and Kharia, as already noticed, and also in the part of the Bastar State adjoining the Jeypore Zamindari of Vizagapatam district in the form of Gadaba, the language spoken by the tribe of that name, which belongs to North-East Madras and is found in very small numbers in the Central Provinces. The area of this island of Munda is clearly traceable on the Central Provinces linguistic map. It includes much of the Burhanpur and Harsud tahsils of Nimar, the Melghat, Makrai State, the Harda, Seoni-Malwa and Hoshangabad tahsils of Hoshangabad, the Bhainsdehi and Betul tahsils of Betul district and the Chhindwara tahsil of the district of that name, in which places the numbers of the Korku tribe returning the tribal

language as their mother-tongue formed an appreciable proportion of the population. Figures for three censuses are given in the margin for the

District or State.	Number of Korku-speakers.		
	1911	1921	1931
Central Provinces and Berar.	134,829	112,194	161,975
Hoshangabad ...	11,719	8,347	12,550
Nimar ...	28,021	32,451	46,010
Betul ...	35,028	22,817	37,579
Chhindwara ...	15,120	10,830	18,303
Amraoti ...	41,484	31,166	35,400
Makrai ...	2,748	2,370	2,782

districts in which the linguistic units mentioned above lie. Statistics for smaller units than those mentioned are not available for previous censuses. The language was also returned by a few isolated Korkus in other districts, and by 1,419 in Akola, presumably in the Melghat area, and 1,307 in Buldana. Korku is essentially a language of the Central Provinces and is not found elsewhere. The Linguistic Survey estimate of the number speaking it was 111,684. As at previous censuses, a few Korku-speakers were returned from the east of the province, 6,355 in Surguja State and 263 in Bilaspur district. There is not the slightest doubt that those returning the language were Korakus, one of the names used for Korwas in Surguja State. At the next census similar returns should be reclassified under Korwa. Col. Dalton considered that the Korkus were a branch of the Korwas and Mr. Crooke held that probably both were sub-branches of the same tribe. The affinities of the two tribes will be discussed in the proper place. As far as the languages are concerned, Sir George Grierson's ruling that they are distinct, although members of the same branch, must be accepted. The confusion arose because in Surguja State the Korwas are sometimes called *Kora-ku*, young men, from *kora*, a boy. The word Korku or Kurku on the other hand is the plural of *koro*, a man which is identical with Mundari, *hara*, Santali *har*, a man.

Two forms of Korku were returned at the 1931 Census, Muwasi by 15,651 persons in the Chhindwara district and Nihali by 1,196 persons in Nimar, Amraoti and Buldana. The Linguistic Survey found that there was only one sub-dialect, Muwasi, which does not differ much from ordinary Korku. The Nihali dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Korku.

20. With the exception of Kanarese, already noticed in paragraph 3, the other languages spoken in the province are all the mother-tongues of immigrants and settlers. Details of the number returning them and of their distribution will be found in Table XV, Part I and its appendix. The principal returns were: Indo-European family, Aryan Sub-family—Punjabi 7,372 males and 2,758 females, Bengali 3,326 males and 2,581 females, Bihari 194 males and 84 females, other languages, 4,474 males and 1,561 females. The figures for the sexes show the immigrant nature of those speaking these vernaculars. Eleven languages were included under other languages of the family. The only important Dravidian languages not already discussed are Tamil and Bharia. The figure for the former was 9,754 including 1,786 Kaikadis, a vagrant tribe of mat-makers found in Bombay, Hyderabad and Central Provinces. Apart from the Kaikadis Tamil is spoken by immigrants from Madras, chiefly of the servant class. Bharia is, however, a tribal language proper to the province returned by 3,885 Bharias or Bhumias in the Chhindwara district. The Linguistic Survey figure is only 330. Under other Dravidian languages a few returns of Malayalam, or Malabari, and Coorgi were made. Unimportant tribal dialects of the Munda branch were Chick and Nagasia, while under gipsy languages 4,059 returns included eleven different vernaculars, the chief being Beldari (2,475) and Ladsee (1,401) both spoken in the Maratha plain.

21. Arabic is the mother-tongue of 447 people, 317 of them in Nagpur.* Persian was returned by 670 persons. It has been suggested at past censuses that such returns probably included those of Afghan or Balochi horse-dealers. There were, however, a good number of returns of Afghani,

*The descendants of the Arab mercenaries of the Bhonsala kings still sometimes return Arabic as their mother-tongue, according to report.

Other
mother-
tongues.
(All fami-
lies.)

Other
Asiatic
languages.

Balochi and Rohilli shown separately in the appendix. Japanese, Chinese, Mongolian, Singhalese, Turkish and Hebrew were all returned by a few people.

22. English is the mother-tongue of 11,529 persons in the Central Provinces. The return in 1921, was 13,269. The total number of European and allied races and Anglo-Indians is 10,715. The figures indicate the interesting fact that a limited number of Indians speak English as their mother-tongue. Eight other non-Asiatic languages were returned. It is worth mentioning that five Swiss missionaries returned their mother-tongue as Swiss instead of as German.

Non-Asiatic languages.

23. Past Census reports have dealt very fully with the displacement of non-Aryan by Aryan languages. Mr. Marten pointed out that a large number of tribes have wholly lost their language, traces of which can now only be found in some remote corner of the province, if at all. He continued:—

The displacement of non-Aryan by Aryan languages.

"It is true that sometimes the name of the language returned is the same as that of the tribe, but in these cases an examination shows that these tribal languages are merely Aryan languages with hardly any trace of any aboriginal element in them. In some cases, the tribal names, however, have acquired such a permanency that it has become difficult to reject them and even in the Linguistic Survey such dialects as Bhili and Halbi have found recognition, though they do not represent what the terms should indicate, viz., the original tribal language of Bhils and Halbas. Thus Bhili as spoken now is merely Gujarati* in the mouth of a Bhil and Halbi is no more than a mixture of three Aryan languages chiefly spoken by the Halba tribe whose original language, if any, has been wholly lost. The early colonization of the Chhattisgarh plain, the home of most of these tribes, by a Hindi speaking people from the north brought the aborigines of that part of the Province into contact with a stronger and more dominant language and it is interesting to notice that, while on the one hand the language which was brought by the colonists and impressed upon so many of the aboriginal inhabitants of Chhattisgarh, though modified by local influences into the quaint and expressive dialect now known officially and linguistically as Chhattisgarhi, still retained all the principal characteristics of Hindi, the moral, social and religious influence of these immigrants on the other hand seem to have made little impression on the aborigines, who succeeded in retaining their primitive customs more consistently in Chhattisgarh than in any other part of the Province."

Mr. Roughton observed that with the gradual opening up of communications in the province it would naturally be supposed that the tribal languages of the aborigines would tend to disappear by degrees, but that figures showed the process to be a very slow one. This statement is more than justified by the statistics of three censuses already examined for Gondi, Kurukh, Kolami, Korku and Kharia. Kherwari was the only non-Aryan language for which numbers substantially below those of 1911 were returned. In fact the apparent fall in 1921 of those speaking almost all tribal languages must evidently be attributed to the influenza epidemic, for it can be proved from the figures of the 1931 Census that, although the danger of their displacement is obvious, the actual state of affairs has not really been changing for many years past. A perusal of subsidiary table III appended to this chapter is most helpful in arriving at a proper appreciation of the present position. It suggests a number of conclusions. In the first place, except for Korku, the Munda languages have either disappeared or are, it seems, in process of disappearance in this province. Of 84,971 Sawaras or Saonrs enumerated not a single one returned the tribal language. There is no doubt that the Sawaras of Chhattisgarh and the territories outside the Central Provinces adjoining it are the same as the isolated tribe known as Saonrs in Saugor and Damoh. The cause of their separation will be discussed in Chapter XII. As already noticed some ethnologists have insisted that Korwas and Korkus are branches of the same tribe. If this is accepted the concentration of the Saonrs in the forests of the Vindhyan foothills, far from the Sawaras of Chhattisgarh, and the Korkus in the Mahadeo hills and the Melghat, far from the Korwas of the Chhota Nagpur plateau irresistibly suggests the withdrawal of those who spoke Munda languages

*Bhili has been classed as a separate language at this census.

in the first instance into the remote and isolated tracts of the province before the approach of Dravidian and Aryan languages. The Munda elements which remained in the local language in the open tracts merged into mixed jargons. Even in the hills Sawara also disappeared. Of the others Korku which is still spoken among themselves by the greater number of the members of the tribe, Korwa, Kharia and Gadaba alone survive. Gadaba, the mother-tongue of a handful of people in Bastar State numbering not more than 400, was returned by slightly more than that number of people at the Census. Sir George Grierson's remarks regarding Nihali, classed as a dialect of Korku, are relevant in connection with this discussion. Mentioning that there are many instances of tribes which even in historic times have abandoned one language and taken to another he wrote :—

“A striking example is afforded by the tribe of Nahals in the Central Provinces. These people appear to have originally spoken a Munda language akin to Korku. It came under Dravidian influence and has become a mixed form of speech, half Munda and half Dravidian. This in its turn has fallen under the spell of Aryan tongues, and is now in fair way to becoming an Aryan language. If we were to judge by language a hundred years ago we should have called the tribe Munda.”

Korku itself was returned as their mother-tongue by 161,975 members of the tribe out of a total population of 176,616, the corresponding figures having been 112,194 and 140,440 in 1921. It is to be observed that of these 54,716 males and 50,974 females speak the language of the tract in which they reside as subsidiary to their mother-tongue. On the other hand the number of persons returning mother-tongue Hindi or Marathi and subsidiary language Korku was negligible.

Apart from the few tribes which still speak Munda or Dravidian languages there are a number speaking either Aryan dialects, distinguished by the names of the tribes themselves or else the language of the tract in which they are found. Whether the original language of these tribes was Munda or Dravidian it is generally impossible to trace. For instance Bhili is now classed as a language of the Aryan sub-family; while the Kamars, Bhatras, and Halbas all speak dialects of Aryan languages. On the other hand the Baigas, a typical forest people numbering 37,086 in the province have now really no language of their own. Baigani returned by 3,641 persons, almost all in Balaghat, is merely a broken dialect of Chhattisgarhi. Others who have lost their original language, whatever it was, are Bhuinhars, Binjhvars, Kojis, Rautias, Kawars and Pandos. Binjhvari returned by 2,339 speakers in Raipur and Surguja is recognized as a sub-dialect of Chhattisgarhi. Bhuihari spoken by 28 persons in Korea and Pando by 502 in Udaipur have been identified by Rai Bahadur Hiralal to be broken dialects of Chhattisgarhi.

It is interesting to notice that among these tribes which have assimilated Aryan languages are some, if not all, of those regarded as the true aboriginals or autochthones of the Eastern Central Provinces—for instance the Binjhvars, the Kamars and the Baigas. The Gonds, Halbas and others have been classed as semi-aboriginals, probably outsiders who have been domiciled in the province since before historic times. Binjhvars, Baigas and Kamars have all been described by Russell as “Dravidian tribes”. It cannot be said what was the original form of their language but the claim that they are true aboriginals of the province appears to be just as strong as that for the Korkus who according to Russell, being an offshoot of the great Kol or Munda tribe, came much further west than their kinsmen and settled in the Mahadeo hills. According to their own traditions, however, they claim to be born of the soil and to have been especially created by Mahadeo as a population for his hills at the request of Rawan, the demon King of Ceylon. It may be recalled that an erroneous theory, almost entirely based upon linguistic data, was recorded in the Imperial Gazetteer that the Kolarian or Munda tribes from the north-east met the Dravidian tribes, held to come from the north-west, in Central India, where they crossed each other. The Dravidians were presumed to have proved the stronger, to have broken up the Kolarians, and thrust aside their fragments east and west.

"The Dravidians then rushed forward in a mighty body to the South".* The language distribution, if it could be regarded as in any way a reliable guide, would support such a theory. During the ethnographic survey of Bengal, however, Mr. Risley found that there was no real racial distinction between the so-called Kolarian and Dravidian tribes. It is understood that Baron Von Eickstedt's researches have led him to the same view. Dr. Hutton has also remarked that although the Gonds may speak a Dravidian language like the Oraons, he suspects all these tribes of being Munda or largely Munda in culture, and he is quite satisfied that the Marias, Kondhs, Koyas, Bhatras, Gadabas, Sawaras, and Parjas, a mixed company including what the earlier students of ethnology would have called both Dravidians and Kolarians, all have something in common with Indonesian culture. This opinion is supported by the linguistic research of Pater-Schmidt who has divided into two sub-families what he has named the Austric Family of languages. "Austro-Nesian" includes the languages of Madagascar, Indonesia and the Islands of the Pacific, and "Austro-Asiatic" comprises various languages scattered over nearer and further India including the Munda branch. If a scientific ethnological survey, such as is most urgently needed in this province can confirm the views recorded above, the somewhat unscientific theorizing of the past will be satisfactorily terminated. And further if the view that the main element in the "Dravidian" population is descended from a branch of the Mediterranean race, if that term be understood in its most extended sense, or at least a closely allied race, is correct, a most interesting link across three continents is established. This view which holds that the Dravidians came to India well before the Aryans between two and three thousand years before Christ, probably along a route following the sea-coast to the mouth of the River Indus, thus accounting for the presence of an otherwise almost inexplicable Dravidian element in Balochistan,—the Brahui tribe—is further developed in Dr. Gilbert Slater's book "The Dravidian element in Indian culture". In describing the struggle for existence between Sanscritic and Dravidian tongues that writer observes :

"All the Dravidian languages are extremely difficult. How much more difficult they are than Sanscritic languages may be estimated from the fact that where they are the vernaculars the language of communication between European employers and Indian servants is almost invariably English, whereas in the rest of India it is Hindustani. In Madras, when the Buckingham and Carnatic cotton mills were established under European management, it was soon decided to set up schools to teach half-timers and children of operatives English, as the only effective alternative to dependence on native interpreters. It is clear therefore, that whenever and wherever any small body of Aryan invaders established themselves as a ruling caste in a district populated by Dravidians, while they became merged in the native population, their Sanscritic language would become the language of the district. The supersession of Dravidian languages by Sanscritic is still proceeding wherever the two come into contact. The facts with regard to the distribution of languages therefore are quite in harmony with the conclusions indicated by the ethnological evidence, that the Dravidian element preponderates over all other elements in the racial make-up of the people of India. It is also to be noted that the phonetic system of Sanscrit itself is intermediate between that of Tamil and other Dravidian languages on one hand, and that of other Indo-Germanic languages on the other. This indicates that even when the Rig-Veda took the form in which it has come down to us a considerable part of the Sanskrit-speaking population was of Dravidian race."

In view of the obvious danger of their displacement the continued existence of Kurukh and Kolami as the mother-tongues of the great majority of the members of the tribes of which they are the original vernaculars, and of Gondi as the mother-tongue of some 50 per cent of the Gonds needs some notice. A glance at Subsidiary Table III shows that among the Gonds, Kolams and Oraons a very large proportion of males and a slightly lower proportion of females returned the Aryan language spoken in the district of their enumeration as their second vernacular. The proportions are such, in fact, that it may safely be stated that almost all adult males in these tribes† are bi-lingual. Now the Kolams are a somewhat isolated tribe. Their

*Imperial Gazetteer, 2nd edition, page 63.

†This of course does not refer to Marias, Parjas and Koyas.

language differs widely from that of the neighbouring Gonds, and, as already mentioned in some points agrees with Telugu and in other respects with Kanarese. Most of the Kolams were enumerated in the Kelapur, Wun and Yeotmal taluqs, that is towards the Hyderabad border. The influence of Aryan languages there would be weaker than it is further north and the tribesmen could no doubt make themselves understood to their neighbours who speak Telugu or Kanarese. The Oraons on the Chhota Nagpur Plateau are also not exposed to the influences of Aryan languages so much as some other tribes have been. They form a considerable population, living generally in their own villages and following agricultural pursuits. A larger proportion of them have become Christians as will be seen from the next Chapter, and although there is no Oraon literature the missionaries, who wisely have not upset the tribal organization, have produced a certain number of books in Kurukh which might have the effect of preserving it as a Vernacular of this Province. In regard to Gondi there are other considerations. Although it is still the mother-tongue of varying numbers of people in all the States except four it has been almost ousted by Hindustani in the Nerbudda Valley, except in the Hoshangabad district and Makrai State. The linguistic figures for Narsinghpur, Saugor, Damoh and Jubbulpore from 1901—1931 prove this. In the Niwas tahsil of Mandla there were also few returns of Gondi. It is admitted that when immigrants began to settle in the plains of the Central Provinces the Gonds, who were regarded by the former as very wild people, mostly withdrew to the hills and forests where until the development of communications they might generally be expected to retain their own culture. In historic times however we find that those Gonds who helped to build up the kingdoms of the local dynasties which dominated the northern half of what is now the Central Provinces in the 15th, 16th and 17th centuries actually did oust or succeed Aryan rulers. In a comparatively new history, "The Raj Gond Maharajas of the Satpura Hills", Mr. C. U. Wills, I.C.S., has told how the Chandels, who had driven out the Kalachuris, dominated the Garha-Katanga country in the 13th century. Their presence was at that time inimical to the growth of a Raj-Gond kingdom, while in the 14th century the activity of the central Mahomedan power and the constant movement of their armies through and around Gondwana would have been fatal to any new political movement. But by the 15th century both these repressive forces had been removed. Kharji, a tribal chieftain, collected a mercenary force with which in imitation of Rajput practice in the past he succeeded in setting himself up as an independent authority and founded what was known as the Garha kingdom. This kingdom, according to Mr. Wills, developed under foreign influence, and Rajputs in large numbers were enlisted at an early stage in its development, which was only made possible by the definite dissociation of its rulers from their former fellow tribesmen. The other Raj Gond kingdom in the north of the Province, which moved its headquarters to Deogarh in Chhindwara district at the beginning of the 17th century, maintained, in contrast, a far more indigenous character. Such being the case it is perhaps not fantastic to trace a connection between the fact that in most parts of the Nerbudda valley the Gonds have returned an Aryan mother-tongue and the fact of their long association with Hindu influences. The facility of communications in this tract may also have been a powerful influence in more recent years. The few returns of Gondi from Raipur and Bilaspur, where the Gond population is large are as suggested in Mr. Marten's report clearly due to the influence of Chhattisgarhi. The figures for Raipur have been low since 1901. Those for Bilaspur were 1901—2,296; 1911—739; 1921—21,466 and 1931—421. The figures for 1911 and 1931 have shown such continuity in regard to all language returns that one is led to suspect some error in the 1921 figures for the language in the Bilaspur district due perhaps to some misdirection in enumeration. It is possible, arguing from the premises applied to the Nerbudda valley, that the influence of the Hai-hai-bansi domination in Ratanpur may have left its impression on the tribal languages of Bilaspur and neighbouring tracts.

One fact in any case seems certain, which is that, with the spread of education and closer association between people of the hills and forests with those of the plains, a language like Gondi which is unwritten and has no literature is almost bound to be displaced entirely by Hindustani or Marathi as time goes on, especially when so many of those using it as their mother-tongue are already bi-lingual.

24. At the 1931 Census for the first time statistics of bi-lingualism were collected. Something has already been written about the figures in the last paragraph, and the statistics entered in Table XV-Part II and clearly illustrated in the linguistic map need little elaboration here. No attempt was made to tabulate figures of those who spoke English or some vernacular of another province in addition to their mother-tongue, because it was only desired to know how many people in the Province, owing to the number of indigenous vernaculars used in it, have to speak their real mother-tongue in their homes and habitually use some other language outside them or in their daily work. The figures were tabulated by linguistically homogeneous tracts. On the whole they appear to be accurate. In Seoni tahsil 6,849 men returned Gondi as subsidiary to mother-tongue Hindustani. It seems likely that these were really Gonds, and that the entries made on the schedules might properly have been transposed. A similar entry for Bastar State where, 11,310 men and 9,381 women speaking Marathi as a mother-tongue returned Gondi as a subsidiary language can be regarded as quite correct since Gondi is the predominant language of that area. The Marathi was no doubt the Halbi dialect. In the same way many persons speak Kurukh as a subsidiary language in Jashpur State. Statistics of bi-lingualism are quite negligible in Saugor, Damoh and Narsinghpur districts, in the Sohagpur tahsil of Hoshangabad, in the Dindori tahsil of Mandla, in Raipur district except the eastern zamindaris, in Drug district except the Sanjari Balod zamindaris, in the Bilaspur district except the Padampur tract and in the States of Korea, Chhuikhadan, Khairagarh and Nandgaon. It may be mentioned that in all these units Hindi is the overwhelmingly predominant mother-tongue. On the other hand wherever Hindi and Marathi are both of some importance as mother-tongues and wherever there are linguistic boundaries there is a certain amount of bi-lingualism while, as already mentioned in the last paragraph, wherever a tribal language is spoken, the great majority of the adult men using it, and a large proportion of the adult women, are bi-lingual. So faithfully indeed is this fact accepted that in Seoni district it was found that among the Gonds infants in arms were being recorded as bi-lingual. An order was consequently issued that children under 6 could not be considered to know a subsidiary language. The greatest amount of bi-lingualism is found, as might be expected, in the Bastar State. The general situation is however clear from the map. 1,321 persons were returned as tri-lingual but as instructions were only given for recording one subsidiary language the figure is certainly very short of the true one. In border areas poly-lingualism is in fact frequently encountered. A well-known, but humble, Gond shikari in South Chanda can speak and understand Hindi, Telugu, Gondi and Marathi, and such cases are by no means exceptional.

SUBSIDIARY TABLE I.—DISTRIBUTION OF THE TOTAL POPULATION BY LANGUAGE

Language.	Total number of speakers (000's omitted).		Number per mille of population of Province (to nearest number) 1931.	Where chiefly spoken.
	1931	1921		
1	2	3	4	5
A.—Vernaculars of India				
(i) <i>Indo-European family—Aryan sub-family.</i>				
Western Hindi ..	5,605	8,889 (Hindi)*	312	Throughout the Province but especially in the Nerbudda Division, Saugor, Damoh and Seoni districts and Makrai State.
Rajasthani ..	347	166	19	Nimar, Wardha, Nagpur, Bhandara, Hoshangabad, Raipur and Bilaspur districts and Berar division.
Gujarati ..	57	41	3	Nimar and Akola districts.
Bhili ..	31	18	2	Khandwa and Burhanpur tahsils of Nimar district.
Punjabi ..	10	5	1	Jubbulpore, Nagpur, and Bhandara districts.
Bengali ..	6	4	..	Jubbulpore, Nagpur, Raipur and Chanda districts.
Bihari ..	..	3	..	Raipur and Chanda districts.
Oriya ..	386	308	21	The Khariar, Phuljhar, Bindranawagarh and Kauria zamindaris of Raipur district, Padampur tract of Bilaspur district, and Bastar, Raigarh, Sarangarh, Udaipur and Jashpur States.
Eastern Hindi ..	4,108	..	228	The Chhattisgarh Division, Jubbulpore, Mandla, Balaghat, Bhandara and Chanda districts, the Chhattisgarh States and Chhota Nagpur States.
Marathi ..	5,618	4,966	312	Nagpur and Berar Divisions, Betul district, the Sausar tahsil of Chhindwara district and Burhanpur tahsil of Nimar district; Bastar State.
Other languages of Aryan sub-family ..	6	2	..	..
(ii) <i>Dravidian family.</i>				
Gondi ..	1,280	1,177	71	Mandla, Betul, Chhindwara, Hoshangabad, Seoni, and Chanda districts; Bastar, Kanker and Chhambhakar States.
Kurukh or Oraon (Dhangari) ..	142	101	8	Bilaspur district, Jashpur, Surguja, Udaipur, Raigarh and Sarangarh States.
Kolami ..	28	24	2	Yeotmal and Wardha districts.
Telugu ..	142	116	8	Southern parts of Yeotmal and Chanda districts; Bastar State.
Kanarese ..	9	11	1	Chanda, Bhandara and Balaghat districts.
Tamil ..	10	5	1	Nagpur, Jubbulpore and Nimar districts.
Other languages of Dravidian family ..	4	..	..	..
(iii) <i>Austic family (Austro-Asiatic sub-family) Munda branch.</i>				
Kherwari ..	12	10	1	Raipur district, Surguja, Udaipur and Jashpur States.
Korku ..	162	112	9	Nerbudda Division except Narsinghpur district, the Melghat taluk of Amraoti district and Makrai State.
Kharia ..	9	6	..	Raigarh and Jashpur States.
Other languages of the Munda branch ..	..	..	..	..
(iv) <i>Unclassed languages</i>				
Gipsy languages ..	4	..	..	Amraoti, Wardha and Akola districts.
Others ..	..	1	..	..
B.—Vernaculars of Asiatic countries beyond India				
All families ..	1	..	..	..
C.—European languages				
English ..	12	13	1	Jubbulpore and Nagpur cities.
Other European languages ..	..	..	..	..
Total ..	17,989	15,978	1,000	

*Western Hindi and Eastern Hindi were not separated in 1921.

SUBSIDIARY TABLE II-A.—DISTRIBUTION OF LANGUAGE (MOTHER-TONGUE) PER 10,000 OF THE POPULATION OF EACH DISTRICT

District and natural division.	Number per 10,000 of the population speaking												
	Hindi.	Rajasthani.	Marathi.	Gujarati.	Bhili.	Oriya.	Condi.	Telugu.	Kurukh and Orson.	Kherwari.	Korku.	Kheria.	Other mother-tongues.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
C. P. and Berar	5,399	193	3,122	32	17	214	712	79	79	7	90	5	51
<i>Nerbudda Valley Division</i>	8,706	488	275	46	87	2	128	5	..	..	210	..	53
1. Saugor	9,926	9	28	10	..	..	1	1	..	..	..	..	25
2. Damoh	9,943	22	11	17	..	..	..	1	..	..	..	..	6
3. Jabulpore	9,755	9	44	12	..	5	44	9	..	..	..	..	122
4. Narsinghpur	9,953	16	15	3	..	..	8	1	..	..	..	..	4
5. Hoshangabad	8,891	219	90	18	1	..	481	3	..	..	258	..	39
6. Nimar	3,726	2,762	1,497	227	542	..	193	13	..	..	986	..	54
7. Makrai	7,384	75	39	4	..	..	692	..	..	..	1,793	..	13
<i>Plateau Division</i>	5,892	30	1,215	5	..	..	2,509	2	..	..	307	..	40
8. Mandla	7,624	27	15	4	..	..	2,315	3	..	..	..	..	12
9. Seoni	7,105	36	469	4	..	..	2,357	1	..	..	..	..	28
10. Betul	3,709	20	2,403	8	..	..	2,924	1	..	..	925	..	10
11. Chhindwara	5,262	34	1,817	5	..	..	2,470	4	..	..	319	..	89
<i>Maratha Plain Division</i>	1,514	249	7,245	55	7	1	608	180	..	..	54	..	87
12. Wardha	742	402	7,750	34	6	..	944	45	..	..	..	..	77
13. Nagpur	1,548	45	7,580	39	1	3	555	98	..	1	..	..	130
14. Chanda	352	32	7,214	17	2	..	1,446	879	..	..	..	..	58
15. Bhandara	1,698	60	7,400	42	..	1	729	18	..	..	..	..	52
16. Balaghat	5,755	17	2,857	4	..	5	1,330	4	..	..	..	..	28
17. Amraoti	1,391	192	7,663	78	21	..	216	29	..	..	376	..	34
18. Akola	1,278	401	8,074	116	9	..	17	58	..	..	16	..	31
19. Buldana	1,117	250	8,441	85	13	..	4	52	..	..	17	..	21
20. Yeotmal	750	812	6,953	46	9	2	709	403	..	..	..	..	316
<i>Chhattisgarh Plain Division</i>	8,136	43	401	8	..	695	644	27	20	3	1	9	13
21. Raipur	8,221	55	94	15	..	1,560	17	7	2	8	..	5	16
22. Bilaspur	9,723	24	29	6	1	167	3	7	15	2	2	4	17
23. Drug	9,572	23	113	4	..	3	280	..	..	..	..	..	5
24. Bastar	435	57	3,344	2	..	917	5,012	222	..	..	..	..	11
25. Kanker	6,194	32	75	9	..	6	3,680	..	..	..	..	..	4
26. Nandgaon	9,485	78	304	9	..	1	102	9	..	..	..	..	12
27. Khasiragarh	9,693	62	142	6	2	5	47	9	..	..	..	..	34
28. Chhuikhadar	9,893	30	74	..	..	..	..	..	..	..	..	..	3
29. Kawardha	9,944	20	23	1	..	1	10	1	..	..	..	..	..
30. Sakti	9,898	2	27	..	..	12	2	2	38	4	..	11	4
31. Raigarh	8,334	85	12	11	..	1,202	6	2	235	..	..	101	12
32. Sarangarh	7,839	28	2	2	..	1,960	2	..	109	16	..	38	4
<i>Chhota Nagpur Division</i>	7,941	10	1	2	..	171	184	..	1,452	114	70	50	5
33. Changbhakar	2,766	28	..	..	..	..	7,145	..	..	61	..	..	..
34. Korea	9,903	5	1	1	..	2	2	..	76	..	..	..	10
35. Surguja	8,860	2	..	3	..	12	..	..	894	97	127	..	5
36. Udaipur	7,846	74	1	2	..	430	..	..	1,470	120	..	52	5
37. Jashpur	5,306	3	..	1	..	551	..	..	3,709	215	..	209	6

*Indicates that the return of the particular language in the unit mentioned, is less than 1 per 10,000 of the population of that unit.

SUBSIDIARY TABLE II-B.—DISTRIBUTION OF SUBSIDIARY LANGUAGES PER 10,000 OF THE NERBUDDA VALLEY

Serial Nos.	District or natural division.	Number per 10,000 of the population speaking Hindustani as mother-tongue in unit who speak it.					Actual number per 10,000 of total population of unit speaking Hindustani as mother-tongue.	Number per 10,000 of the population speaking Marathi as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Marathi as mother-tongue
		(a) With no subsidiary language.	(b) With subsidiary languages.					(a) With no subsidiary language.	(b) With subsidiary languages.		
			Marathi.	Gondi.	Korku.	Others.			Hindustani.	Others.	
1	2	3	4	5	6	7	8	9	10	11	12
	<i>Nerbudda Valley Division</i>	9,973	6	6	2	13	9,193	7,585	2,397	18	275
1	Saugor ..	9,993	1	..	..	6	9,935	1,469	8,486	45	28
2	Damoh ..	9,994	1	..	..	5	9,965	1,445	8,439	116	11
3	Jubbulpore ..	9,957	3	18	..	22	9,764	2,777	7,140	83	44
4	Narsinghpur ..	9,990	1	..	..	9	9,968	3,184	6,530	286	15
5	Hoshangabad ..	9,984	5	4	..	7	9,110	2,525	7,400	75	90
6	Nimar ..	9,920	35	2	15	28	6,488	8,338	1,654	8	1,497
7	Makrai ..	10,000	..	..	..	..	7,459	328	9,672	..	39

PLATEAU

Serial Nos.	District or natural division.	Number per 10,000 of the population speaking Hindustani as mother-tongue in unit who speak it.					Actual number per 10,000 of total population of unit speaking Hindustani as mother-tongue.	
		(a) With no subsidiary language.	(b) With subsidiary languages.					
			Marathi.	Gondi.	Korku.	Others.		
1	2	3	4	5	6	7	8	
	<i>Plateau Division</i>	..	9,698	202	91	3	6	5,922
8	Mandla ..	..	9,989	1	5	..	5	7,651
9	Seoni ..	..	9,731	8	251	..	10	7,141
10	Betul ..	..	9,566	315	99	18	2	3,753
11	Chhindwara ..	..	9,407	551	36	..	6	5,296

MARATHA PLAIN

Serial Nos.	District or natural division.	Number per 10,000 of the population speaking Hindustani as mother-tongue in unit who speak it.					Actual number per 10,000 of total population of unit speaking Hindustani as mother-tongue.	Number per 10,000 of the population speaking Marathi as mother-tongue in the unit who speak it.				
		(a) With no subsidiary language.	(b) With subsidiary languages.					(a) With no subsidiary language.	(b) With subsidiary languages.			
			Marathi.	Gondi.	Telugu.	Others.			Hindustani.	Gondi.	Telugu.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13
	<i>Maratha Plain Division</i>	7,269	2,684	9	12	26	1,763	9,634	346	4	9	17
12	Wardha ..	4,889	5,083	..	2	26	1,144	9,933	64	..	..	13
13	Nagpur ..	6,403	3,503	..	1	93	1,593	9,607	366	..	..	27
14	Chanda ..	5,242	4,339	139	273	7	384	9,876	15	33	75	1
15	Bhandara ..	6,585	3,406	7	..	2	1,758	9,399	600	1	..	..
16	Balaghat ..	9,816	159	18	..	7	5,772	6,624	3,372	4	..	..
17	Amraoti ..	7,712	2,246	..	..	42	1,583	9,687	304	..	..	9
18	Akola ..	7,472	2,491	..	12	25	1,680	9,911	82	..	..	7
19	Buldana ..	6,536	3,440	..	1	23	1,366	9,632	366	..	..	2
20	Yeotmal ..	4,159	5,792	4	37	8	1,562	9,903	82	1	11	3

POPULATION SPEAKING EACH LANGUAGE AS MOTHER-TONGUE
DIVISION

Number per 10,000 of the population speaking Gondi as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Gondi as mother-tongue.	Number per 10,000 of the population speaking Korku as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Korku as mother-tongue.	Number per 10,000 of the population speaking Bhili as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Bhili as mother-tongue.
(a) With no subsidiary language.	(b) With subsidiary languages.			(a) With no subsidiary language.	(b) With subsidiary languages.			(a) With no subsidiary language.	(b) With subsidiary languages.		
	Hindustani.	Others.			Hindustani.	Others.			Hindustani.	Marathi.	
13	14	15	16	17	18	19	20	21	22	23	24
2,012	7,966	22	128	3,694	6,304	2	210	2,411	7,464	125	87
..	10,000	..	1	..	..	..	..	10,000	..	..	..
4,333	5,637	..	44	..	..	..	..	..	10,000	..	..
3,026	6,974	..	8	..	..	..	..	..	..	..	..
1,612	8,388	..	481	1,963	8,037	..	258	4,211	5,789	..	1
2,310	7,596	94	191	4,241	5,756	3	985	2,405	7,469	126	542
774	9,226	..	692	2,459	7,541	..	1,793	..	..	..	..

DIVISION

Number per 10,000 of the population speaking Marathi as mother-tongue in unit who speak it.				Actual number per 10,000 of total population of unit speaking Marathi as mother-tongue.	Number of per 10,000 of the population speaking Gondi as mother-tongue in unit who speak it.				Actual number per 10,000 of total population of unit speaking Gondi as mother-tongue.	Number per 10,000 of the population speaking Korku as mother-tongue in unit who speak it.				Actual number per 10,000 of total population of unit speaking Korku as Mother tongue.
(a) With no subsidiary language.	(b) With subsidiary languages.				(a) With no subsidiary language.	(b) With subsidiary languages.				(a) With no subsidiary language.	(b) With subsidiary languages.			
	Hindustani	Gondi.	Others.			Hindustani.	Marathi.	Others.			Hindustani.	Others.		
9	10	11	12	13	14	15	16	17	18	19	20	21	22	
5,048	4,943	7	2	1,214	2,170	7,566	263	1	2,509	2,731	7,217	52	307	
1,272	8,639	..	89	15	2,105	7,895	..	..	2,315	..	..	10,000	..
1,872	8,114	9	5	469	1,776	8,216	4	4	2,357	..	..	..	..
4,863	5,128	8	1	2,403	2,491	7,478	31	..	2,923	2,828	7,162	10	925	
5,810	4,182	5	3	1,817	2,208	6,973	819	..	2,470	2,532	7,330	138	319	

DIVISION

Actual number per 10,000 of total population of unit speaking Marathi as mother-tongue.	Number per 10,000 of the population speaking Bhili as mother-tongue in the unit who speak it.			Actual number per 10,000 of total population of unit speaking Bhili as mother-tongue.	Number per 10,000 of the Population speaking Gondi as mother-tongue in the unit who speak it.				Actual number per 10,000 of total population of unit speaking Gondi as mother-tongue.	Number per 10,000 of the population speaking Telugu as mother-tongue in the unit who speak it.		Actual number per 10,000 of total population of unit speaking Telugu as mother-tongue.	Number per 10,000 of the population speaking Korku as mother-tongue in the unit who speak it.		Actual number per 10,000 of total population of unit speaking Korku as mother-tongue.			
	(a) With no subsidiary language.	(b) With subsidiary languages.			(a) With no subsidiary language.	(b) With subsidiary languages.				(a) With no subsidiary language.	(b) With subsidiary languages.		(a) With no subsidiary language.	(b) With subsidiary languages.				
		Hindustani.	Marathi.			Hindustani.	Marathi.	Telugu.			Others.			Hindustani.		Marathi.	Hindustani.	Marathi.
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
7,245	2,052	469	7,479	7	2,404	1,483	5,884	227	2	608	4,834	644	4,478	179	4,796	4,698	506	54
7,750	2,628	..	7,372	6	1,287	7	8,706	..	..	943	1,927	926	7,134	45	8,000	..	2,000	..
7,580	3,729	1,102	5,169	1	1,601	738	7,651	..	10	555	2,449	4,761	2,685	98	..	..	..	..
7,214	1,888	..	8,112	2	3,839	215	5,083	863	..	1,446	5,220	98	4,652	879	..	..	..	..
7,400	..	10,000	..	..	1,958	294	7,748	..	..	729	4,379	2,853	2,768	18	..	..	..	..
2,857	..	..	..	..	2,668	7,050	282	..	..	1,330	2,828	4,798	2,273	4	..	..	..	..
7,663	2,549	814	6,637	21	1,635	1,199	7,138	..	28	216	2,483	3,641	3,016	29	4,767	4,894	339	376
8,074	2,250	27	7,723	9	2,195	128	7,677	..	..	11	4,216	1,272	4,492	58	6,237	2,396	1,367	16
8,441	1,492	601	7,907	13	3,039	2,367	4,594	..	..	..	3,114	820	6,043	52	4,009	1,898	4,093	17
6,956	916	..	9,084	9	1,769	49	8,140	42	..	709	5,424	117	4,459	403	..	..	..	..

SUBSIDIARY TABLE II—

CHHATTISGARH PLAIN

Serial Nos.	District or natural division.	Number per 10,000 of the population speaking Hindustani as mother-tongue in unit who speak it.						Actual number per 10,000 of total population of unit speaking Hindustani as mother-tongue.	Number per 10,000 of the population speaking Marathi as mother-tongue in unit who speak it.						Actual number per 10,000 of total population of unit speaking Marathi as mother-tongue.
		(a) With no subsidiary language.	(b) With subsidiary languages.						(a) With no subsidiary language.	(b) With subsidiary languages.					
			Marathi.	Gondi.	Oriya.	Telugu.	Others.			Hindustani.	Gondi.	Oriya.	Telugu.	Others.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	<i>Chhattisgarh Plain Division</i> ..	9,914	46	9	28	1	2	8,159	6,668	1,803	972	439	117	1	401
21	Raipur ..	9,922	2	..	73	..	3	8,277	2,606	6,665	..	724	..	5	94
22	Bilaspur ..	9,981	1	..	16	..	1	9,747	2,431	7,564	..	..	..	5	29
23	Drug ..	9,823	174	2	..	..	1	9,594	825	9,171	..	..	..	4	113
24	Bastar ..	6,835	2,265	596	84	209	11	491	7,755	450	1,179	474	142	..	3,344
25	Kanker ..	9,742	12	245	..	..	1	6,226	2,224	7,776	..	..	..	..	75
26	Nandgaon ..	10,000	..	..	..	..	..	9,563	180	9,820	..	..	..	..	304
27	Khairagarh ..	9,998	..	..	..	..	2	9,748	76	9,924	..	..	..	..	142
28	Chhuikhadan ..	10,000	..	..	..	..	..	9,923	678	9,322	..	..	..	..	75
29	Kawardha ..	10,000	..	..	..	..	..	9,964	176	9,824	..	..	..	..	23
30	Sakti ..	9,998	2	..	..	..	..	9,900	..	10,000	..	..	..	..	27
31	Raigarh ..	9,989	..	..	11	..	..	8,419	828	9,172	..	..	..	..	12
32	Sarangarh ..	9,970	..	..	30	..	..	7,867	..	10,000	..	..	..	..	2

CHHOTA NAGPUR

Serial Nos.	District or natural division.	Number per 10,000 of the population speaking Hindustani as mother-tongue in unit who speak it.				Actual number per 10,000 of total population of unit speaking Hindustani as mother-tongue.	Number per 10,000 of the population speaking Oriya as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Oriya as mother-tongue.	Number per 10,000 of the population speaking Gondi as mother-tongue in unit who speak it.		
		(a) With no subsidiary language.	(b) With subsidiary languages.				(a) With no subsidiary language.	(b) With subsidiary languages.			(a) With no subsidiary language.	(b) With subsidiary languages.	
			Oriya.	Kurukh.	Others.			Hindustani.	Others.			Hindustani.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	<i>Chhota Nagpur Division</i> ..	9,741	2	252	2	7,951	2,624	7,373	3	171	9,882	118	..
33	Changbhakar ..	10,000	..	..	..	2,794	..	..	..	..	9,899	101	..
34	Korea ..	9,990	..	9	1	9,908	..	10,000	..	..	9,655	345	..
35	Surguja ..	9,707	..	293	..	8,862	630	9,370	..	12	..	..	..
36	Udaipur ..	9,997	2	..	1	7,920	2,319	7,681	..	430	..	..	..
37	Jashpur ..	9,469	36	494	11	5,310	2,863	7,132	5	551	..	..	..

SUBSIDIARY TABLES

PART B

DIVISION

Number per 10,000 of the population speaking Oriya as mother-tongue in unit who speak it.					Actual number per 10,000 of total population of unit speaking Oriya as mother-tongue.	Number per 10,000 of the population speaking Gondi as mother-tongue in unit who speak it.					Actual number per 10,000 of total population of unit speaking Gondi as mother-tongue.	Number per 10,000 of the population speaking Telugu as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Telugu as mother-tongue.	Number per 10,000 of the population speaking Kurukh as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Kurukh as mother-tongue.		
(a) With no subsidiary language.	(b) With subsidiary languages.					(a) With no subsidiary language.	(b) With subsidiary languages.					(a) With no subsidiary language.	(b) With subsidiary languages.			(a) With no subsidiary language.	(b) With subsidiary languages.				
Hindustani.	Marathi.	Gondi.	Others.		Hindustani.	Marathi.	Oriya.	Telugu.	Others.	Hindustani.	Marathi.	Others.	Hindustani.	Marathi.	Others.	Hindustani.	Others.				
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
8,389	1,274	291	45	1	695	6,471	1,635	1,592	22	280	..	644	5,960	1,736	1,545	759	27	3,551	6,305	144	19
9,019	981	..	..	..	1,560	1,119	8,506	4	364	..	7	17	2,608	7,186	118	88	7	3,483	5,399	1,118	2
9,287	704	..	..	9	167	499	9,501	..	..	..	..	3	3,226	6,432	249	93	7	6,472	3,234	294	15
688	9,312	..	..	..	3	2,959	7,041	..	..	..	..	279	500	9,500	..	..	1	..	..	..	..
7,304	121	2,231	341	3	917	7,428	113	2,070	25	364	..	5,012	6,663	605	1,832	900	222	..	..	..	..
1,395	8,605	..	..	..	6	3,732	6,258	..	..	..	..	3,680	..	..	..	..	..	..	..	..	..
..	10,000	..	..	..	1	221	9,779	..	..	..	..	102	645	9,355	..	..	9	..	..	..	..
5,811	4,189	..	..	..	5	120	9,880	..	..	..	..	47	966	9,034	..	..	9	..	..	..	..
..	10,000	..	..	..	..	..	..	..	..	..	..	10	..	10,000	..	..	1	..	..	..	..
1,897	8,103	..	..	..	12	10,000	..	..	..	..	..	2	2,000	8,000	..	..	2	1,374	8,626	..	38
5,473	4,527	..	..	..	1,202	424	9,576	..	..	..	..	6	667	9,333	..	..	2	2,997	7,003	..	235
7,664	2,336	..	..	..	1,960	..	10,000	..	..	..	..	2	..	..	..	..	..	1,970	7,647	383	109

DIVISION

Actual number per 10,000 of total population of unit speaking Gondi as mother-tongue.	Number per 10,000 of the population speaking Kurukh as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Kurukh as mother-tongue.	Number per 10,000 of the population speaking Kherwari as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Kherwari as mother-tongue.	Number per 10,000 of the population speaking Kharis as mother-tongue in unit who speak it.			Actual number per 10,000 of total population of unit speaking Kharis as mother-tongue.
	(a) With no subsidiary language.	(b) With subsidiary languages.			(a) With no subsidiary language.	(b) With subsidiary languages.			(a) With no subsidiary language.	(b) With subsidiary languages.		
		Hindustani.	Others.			Hindustani.	Others.			Hindustani.	Others.	
15	16	17	18	19	20	21	22	23	24	25	26	27
184	2,986	7,003	11	1,454	2,774	7,189	37	14	2,873	6,237	890	50
7,145	..	..	..	..	9,650	350	..	61	..	..	..	..
3	..	10,000	..	76	..	..	..	..	..	..	..	..
..	891	9,109	..	894	1,840	8,160	..	97	..	..	..	..
..	3,137	6,863	..	1,801	4,694	5,306	..	120	2,778	7,222	..	52
..	4,293	5,688	19	3,709	3,087	6,819	94	215	2,885	6,114	1,001	208

SUBSIDIARY TABLE III.—COMPARISON OF TRIBE AND LANGUAGE TABLE

Tribe and language.	Strength of tribe. (Table XVII.)		Number speaking tribal language.		Number speaking tribal language and some other language.		Remarks.
	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8
*Bhattra (Bhatri) ..	18,658	18,589	22,909	22,938	(b)	(b)	
Bhil (Bhili) ..	15,242	15,083	(a) 13,615	(a) 13,645	(c) 12,001	(c) 11,579	Hindustani—Males 9,906, Females 9,515; Marathi—Males 2,095; Females 2,064.
Gadaba (Gadabi) ..	187	211	221	231	(b)	(b)	
Gond (Gondi) ..	1,014,178 (d)	1,156,960 (d)	543,853 (d)	566,341 (e)	414,786 (e)	418,641 (e)	Hindustani—Males 243,658, Females 250,814; Marathi—Males 161,342, Females 157,484; Oriya—Males 407, Females 351; Telugu—Males 9,379, Females 9,922.
*Halba (Halbi) ..	58,766	61,308	88,609	86,072	(b)	(b)	
Kaikadi (Kaikadi) ..	1,111	1,100	917	869	(b)	(b)	
Kamar (Kamari) ..	4,564	4,680	3,521	3,658	(b)	(b)	
Kharia (Kharia) ..	6,418	6,848	4,528	4,548	3,186	3,235	Hindustani—Males 2,981, Females 2,912; Oriya—Males 205, Females 323.
Kolam (Kolami) ..	15,987	15,776	15,232	13,130	11,982	10,756	Hindustani—Males 68, Females 57; Marathi—Males 11,914, Females 10,699.
Korku (Korku) ..	88,227	88,389	81,204	80,771	54,703	50,964	Hindustani—Males 53,491, Females 49,974; Marathi—Males 1,054, Females 990; Telugu—Males 158, Females Nil.
Korwa (Korwa) ..	13,063	13,513	4,793	4,858	(b)	(b)	
Koya (Koya) ..	4,762	5,227	3,441	3,586	(b)	(b)	
Maria (Mari) ..	90,668	90,427	75,285	75,552	(b)	(b)	
Oron (Kurukh) ..	79,015	77,068	73,120	69,203	50,346	49,923	Hindustani—Males 50,232, Females 49,746; Oriya—Males 114, Females 177.
Parja (Parji) ..	8,843	8,759	6,255	6,108	(b)	(b)	

(a) Excluding the Pardhi dialect.

(b) Figures of subsidiary languages were not separately abstracted for these dialects.

(c) Including those speaking Pardhi with subsidiary language.

(d) Excluding those speaking Koya, Mari and Parji.

(e) Including those who speak the Koya, Mari and Parji dialects with a subsidiary language.

*Note.—See paragraph 11. Halbi and Bhatri are both spoken by many in Bastar State who do not belong to the corresponding tribes.

CHAPTER XI

RELIGION

"We read—alas, how much we read!—
The jumbled strifes of creed and creed
With endless controversies feed
Our groaning tables."

Austin Dobson.

1. The majority of the Census tables give the statistics with which they severally deal according to the distribution of the population by religion. In addition Imperial Table XVI shows the actual numerical strength of each religion by districts and States and Imperial Table V gives the same information for urban areas. Table XIX contains details of the age distribution of Europeans and allied races and Anglo-Indians, all of whom are Christians. At the end of this chapter the following subsidiary tables will be found :—

- I.—General distribution of population by religion.
- II.—Distribution by districts of the main religions.
- III.—Christians, number and variations.
- IV.—Religions of urban and rural population.

The statistics collected are all illustrated by the social map issued with this report, which is based on the statement in appendix I at the end of the book. This map shows very clearly by homogeneous divisions the distribution of religions throughout the province.

2. The instructions printed on the cover of the enumeration book for filling up column 4 of the schedules (religion and sect) were as follows :—

"Enter here the religion which each person returns, as Hindu, Muslim, Sikh, Jain, Christian, Parsee and the sect (*panth*) where necessary. In the case of aboriginal tribes who are not Hindu, Buddhist, Christian, etc., the name of the tribe should be entered in this column. Sect is in all cases required for Christians and Jains."

The following subsidiary instructions to enumerators were given in appendix V of the Census Code :—

"Accept the answer which each person gives for his religion. Find out if he is a Kabirpanthi or Satnami and, if he is, enter it. Kabirpanthis are chiefly to be found in Jubbulpore, Mandla, Hoshangabad, Nagpur, Balaghat and the Chhattisgarh districts and States and parts of Berar; Satnamis chiefly in the Chhattisgarh districts and States. If a man says he is a Jain or a Sikh or a Brahmo or an Arya enter him as such. Ask a Muslim whether he is a Shia or a Sunni and if he says one of the other enter it.

In the case of persons belonging to forest tribes who cannot give their religion ask them if they worship principally Hindu gods or tribal gods such as Bara Deo, Bhimsen, Kodapen, etc., or animals or the spirits of hills or trees; if the former enter them as Hindu, if the latter as tribal.

Enter the sect of Christians, *e.g.*, Roman Catholic, Anglican, Presbyterian, Methodist, Baptist, etc. If a Christian can write get him to write the name of his sect himself, if possible in English.

Enter women and children as belonging to the same religions as to their husband, mother or father."

In the separate Administration Report I have recommended that in future there should be separate columns in the Census schedules for religion and sect, which will simplify enumeration. Any difficulty experienced in correctly recording sects of the various religions does not however affect the Census tables of 1931 because as a measure of economy it was decided that figures for sects should not be tabulated. Exceptions were made in the case of members of the Arya, Brahmo and Deo Samaj, and of Satnami Hindus statistics for whom were needed by the Local Government.

Jains and Buddhists who desired to return themselves as Hindus were recorded accordingly and the figures for them have been shown separately in Table XVI. Some apprehension among leading members of the Hindu Mahasabha regarding the orders that Aryas and Brahmos should be returned as such was removed as soon as it was understood that the object was not to separate them from the heading Hindus in the final returns but simply to obtain more accurate figures. The only definite difficulty was, as at previous censuses, to obtain a correct return of those following tribal religions. On the one hand events of recent years had led to a political movement to claim all Gonds and many other primitive people as Hindus. On the other there is a marked tendency among some tribesmen to return themselves as Hindus, whatever form of religion they may be following, with the idea of gaining social uplift. The catholic nature of Hinduism makes it very easy for aborigines to be returned as members of the Hindu fold, and the tribesmen themselves adopt varying attitudes. For instance in Jashpur State the Pahari Korwas claim to follow their own religion, whilst the majority of the Dehari Korwas returned themselves as Hindus. In Udaipur the Oraons indignantly repudiate any suggestion that they are Hindus, and yet in Jashpur the statistics for this tribe show equal numbers following Hinduism and tribal religions. Some members of the Pando tribe, a typical people of the forest, living until lately principally by hunting, claim to be Hindus simply because they do not eat the flesh of the cow. Fluctuations in the figures of earlier censuses show how much the proper classification of tribal religions has depended upon the whim of the enumerator. In the Central Provinces the facile identification of Bara Deo, the God of the Gonds, with the Hindu Mahadeo has of course been a source of continual difficulty. The results of the contact of Hinduism with the animistic beliefs of the aboriginal tribes were in fact very apparent even in the time of Forsyth, who has dealt at some length on the subject in "The Highlands of Central India", a book written of the period between 1860 and 1870. On the other hand the religion of Hindu villagers has been greatly influenced by the age-long beliefs of the primitive tribes. The following passage is quoted from the *Central Provinces Gazetteer*:—

"The Hinduism of the Central Provinces is largely tinged by nature and animal worship and by the veneration of deified human beings. Even in the more advanced districts there are usually a number of village gods, for the worship of whom a special priest belonging to the primitive tribes called Bhumka or Baiga is supported by contributions from the villagers. Khermata, the goddess of the earth or the village, Marhai Devi, the goddess of cholera, Sitala Devi, the goddess of small-pox, Nagdeo, the cobra, Bainsa sur, the buffalo, Dulha Deo, a young bridegroom who was killed by a tiger, Hardaul, a young Rajput prince who was poisoned by his brother on suspicion of loving his wife, and Bhilat, a deified cowherd, are the most common of these."

It has been suggested that when it is impossible to decide whether a particular tribe is Hinduized or not the best plan is to make a territorial division. Where tribes have more or less kept to themselves and have not been in touch with the Hindus they should be returned as belonging to tribal religions, and where they have been more or less Hinduized as Hindus. The subject is further discussed later in this chapter. It was not found possible to make a territorial division in this province, but on the whole the statistics seem to indicate that enumerators drew the proper distinctions with very creditable accuracy. The number returned as following tribal religions is about 145,000 less than in 1921, that is to say that considerably more than the whole natural increase in the population of the primitive tribes still alleged to be following their own code ten years ago has been absorbed in Hinduism, which would appear to be an approximation to the truth, at any rate as far as the total proportions of the religions for the whole province are concerned. The social map shows plainly that it is in the hills and more remote forest areas far from towns that numerous returns of tribal religion were made. In the more advanced tracts, such as for instance Nagpur, Jubulpore, Buldana and Akola, the tribes are nearly all Hinduized. This map would indicate that the returns were on the whole accurate except in a few places.

3. Subsidiary Tables I and II give the general distribution of the

General distribution.

Community.	Numbers	Percentage in total population.
Hindu Higher castes ...	9,712,723	53.94
Hindu Depressed classes ...	3,126,404	17.42
Hinduized Aborigines ...	2,287,493	12.70
Followers of Tribal Religions ...	1,969,214	11.00
Muslims ...	706,118	3.90
Jains ...	79,855	.40
Indian Christians ...	91,570	.50
Other Christians ...	10,715	.10
Others ...	6,851	.04

population by religions in districts. In the social map there is a more detailed distribution by tracts and classes; and the proportions of the principal communities in the total population of the province are shown in the marginal statement. As a supplement to the social map, the divisions of which are homogeneous according to religion and community but not

according to the natural features of the country, the diagram below shows the distribution of religions according to the selected natural divisions:—

DISTRIBUTION OF POPULATION ACCORDING TO RELIGION

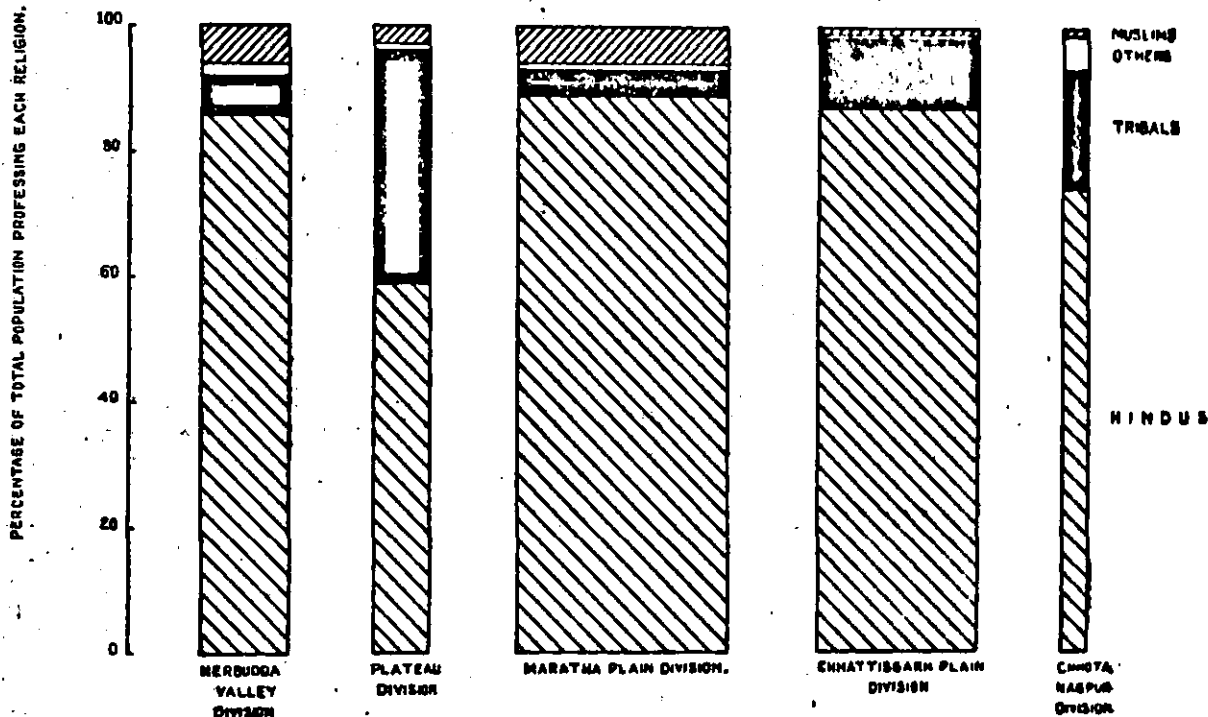


DIAGRAM XI-1

1 sq. inch—Approximately 2,500,000 persons.

The enormous preponderance of Hindus, including the depressed

	1921	1931
Hindus ...	13,131,802	15,124,766
Tribal religions ...	2,114,046	1,969,214
Muslims ...	582,032	706,108
Christians ...	77,718	102,285
Jains ...	69,794	79,855
Sikhs ...	1,681	4,520
Zoroastrians ...	1,807	2,109
Hindu—Arya ...	521	1,842
Hindu—Brahmo ...	173	16
Jews ...	54	153
Buddhists ...	28	69

classes and Hinduized primitive tribes, needs no stressing. The table inset for the two censuses, 1921 and 1931, emphasizes the fact. The Hindu community has, as hinted above, grown in proportion to the decrease in those following their tribal religions. It will be seen also that Muslims and Christians have increased proportionately more than other important communities. Whether these increases are due to greater fertility than in

other religions or to less mortality, to conversions or to immigration, unfortunately cannot be proved, because in this province vital statistics do not show births by separate religions and so no calculation can be made of comparative rates of survival.

Diagram No. XI-2 depicts the changes in distribution of the population according to religions which have taken place since 1881 and shows at a glance the meaning of the figures for the three more important communities in Subsidiary Table I, which will repay study. The heavy variations per cent from previous censuses in some of the minor religions are not as important as the figures in column 8 would appear to indicate. Column 2 shows that in most cases the actual population figures for Jews, Zoroastrians, Sikhs and Buddhists are small and comparatively big increases in these communities are due mainly to local developments of no provincial importance. For instance an increase of Sikhs in the Nerbudda Valley Division may merely mean the presence of Sikh companies in the battalions at Saugor and Jubulpore, and a similar increase in Chhattisgarh is due to the employment of Sikh contractors and mechanics in Forest, or Public Works Department works and elsewhere. Noticeable variations are dealt with under each separate head. In the more important religions a very modest increase

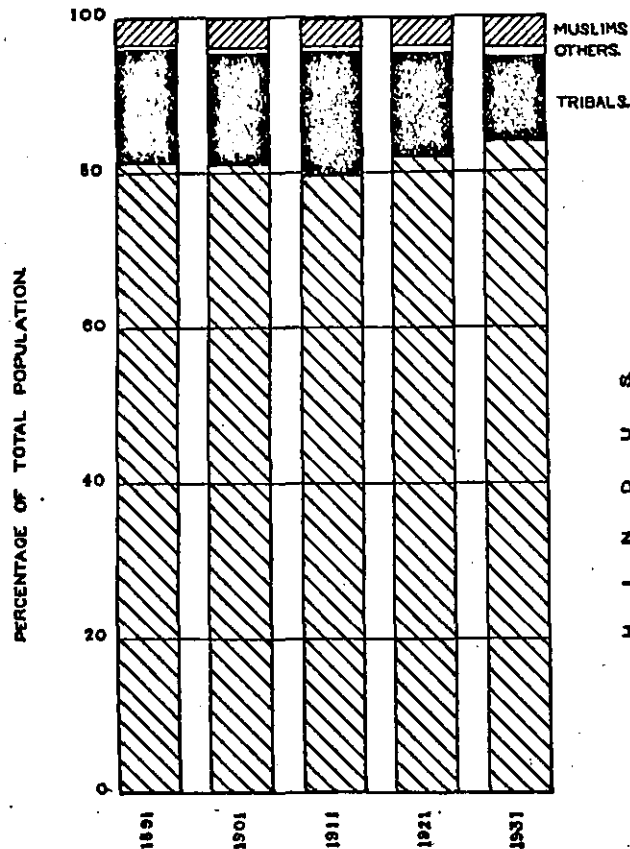


DIAGRAM XI-2.

in the Nerbudda Valley Division reflects the famine conditions which affected the natural increase of the whole population in the northern districts of the province in the last three years of the decade. In other natural divisions the increase of Hindus, Muslims and Christians is fairly steady except that Hindus and Muslims do not show as heavy a percentage in the Chhattisgarh Plain Division as elsewhere. This is principally due in the case of the Hindus to the fact that in the wild zamindaris of Chhattisgarh less tribesmen went over to Hinduism than elsewhere. Muslims did not increase so heavily because they are fewer in Chhattisgarh than in Berar and the northern districts, where the majority of them are descendents of immigrants who came with the Mughal armies or of converts made at the time of the Mughal invasions, and because Muslim women are in a minority in the east of the province. The increase in the Chhota Nagpur Division is constant for Hindus, Muslims and Christians. The enormous increase of population in that area, as already explained, was due partly to a favourable decade, partly to development of communications and partly perhaps to improved enumeration. Tribal religions showed a fall of 7 per cent since 1921 for the whole province to which the chief contributions were 40 per cent in the Maratha Plain Division, the most advanced area in the province, and 6 per cent in the Chhota Nagpur Division, perhaps the most backward. In the latter tract, however, the influence of Christian missionaries and of recent growing contact with Hinduizing influences must not be overlooked.

Hindus.

4. The term Hindu includes followers of many different doctrines varying from pure philosophy to almost animistic creeds largely influenced by contact with tribal religions. In the past Census report and Russell's "Castes and Tribes of the Central Provinces" the different aspects of the religions have been discussed so thoroughly that it is unnecessary to enlarge upon the subject here. The remarks thereon in Forsyth and in *The Central Provinces Gazetteer* have already been noticed.

5. Of Hindu sects the Aryas and Brahmos are not found in large numbers in the province. The former have increased from 521 in 1921 to 1,842 in 1931, but although the numbers are more than trebled they become negligible in a population of over seventeen million. Only 16 Brahmos were returned against 173 in 1921. No followers of the Deo Samaj appeared in the Census Schedules. Sects of Hindus.

There are two sects of considerable importance in the Central Provinces, the Kabirpanthis and the Satnamis. Their doctrines are fully described in the "Tribes and Castes of the Central Provinces". They represent respectively the revolt of the depressed castes of Gandas, or weavers, and Chamars, or tanners, against the tyranny of Brahmanism and the caste system. Both started with the fundamental ideal of the equality of all men, the abolition of caste and the worship of one supreme God who required no idols or temples and so no Brahmans, and yet so quickly did old influences make themselves felt, that both sects now recognize caste and by the Census of 1911 they were both returned under Brahmanic Hindus. In 1921 also both were shown as sub-headings under Brahmanic Hindus in the Census Tables because they recognized the priesthood of the Brahman. At the present Census separate figures for Kabirpanthis were not tabulated, although it would be interesting to know the changes in their population since Kawardha, the capital of the State, or Damakheda in Raipur district, is the headquarters of the religion. The fluctuations in the Satnami religion are shown in the margin. Chamars are still almost the only

Satnamis.			
1931	1921	1911	1901
491,933	430,361	460,280	389,599

followers of this religion and it is significant that in spite of (or perhaps following) the early ideals of their creed a section of them were able to persuade the Local Government to recognize a separate Satnami caste. The number returning the religion name as their caste was 351,573. An interesting sub-sect of the

Satnamis is the Ram-Ramiha. Members of it are found chiefly in Chhattisgarh and they strive at even greater ceremonial purity than the Satnamis proper. Each Ram-Ramiha has the name Rama tattooed over every inch of his body and the long robe worn by the leaders has the same name scrolled all over it. The priests of the Ram-Ramihas wear a sort of mitre largely composed of peacocks' feathers. They claim to have a very large number of adherents but figures were not abstracted at the Census. It may be mentioned that Satnamis (who were in 1881 separated entirely from Hindus), Adi-Hindus and Adi-Dravidas made no attempt in this province to be returned as anything but Hindus, although in Madras and some other provinces there were definitely schismatic movements on the part of those sects. In fact no returns of Adi-Hindu or Adi-Dravida were made here, and members of the depressed classes all appear as Hindus. The figures for these and for Brahmans appear in Provincial Table II. There are 3,180,075 of the former as compared to about 3,000,000 in 1921. That there has been no increase is due partly to more rigid classification and partly to a more liberal attitude towards those whose impurity is not considered very definite. The second appendix to this Report deals with the depressed classes.

6. Ten years is not a period within which it is likely that many changes in the customs of a religion will become apparent, but even since the last Census there have been some distinctly striking developments in Hinduism in the more advanced tracts of this province. The religion has in fact been said to be passing through its fifth renaissance. In the chapters on marriage and caste something is recorded upon this subject and it is unnecessary to repeat the remarks made there regarding the spread of liberal ideas, for the most part derived from western culture, which has resulted among the more educated section of the population in opposition to infant marriage, a more favourable attitude to widow remarriage, revolt Changes in Hinduism.

against the *purdah* system, less exclusiveness in castes, and a general relaxation of orthodoxy. This breaking up of old restrictions has certainly become far more marked during the last ten years, although there were some evidences of it in 1921, and even before that among the most progressive thinkers in the province, which is of course less advanced in these matters than, for instance, Bombay or Bengal. The most interesting feature of the religion in the last decade has been, however, the revivalist or proselytizing movement bound up with what is known as "Shuddhi" and "Sangathan". Since the true Hindu regards all those of other religions as inferior beings, Shuddhi or purification has now come to mean the process of reconversion of apostates and of assimilation of those following other religions. By Sangathan, or consolidation, the union of all Hindus and especially the removal of untouchability is to be understood. The influence of the Arya Samaj must be recognized in these movements but they have been taken up enthusiastically, at any rate in the west of the province, by the Hindu Mahasabha, most members of which hold that Shuddhi is indispensable for proper Sangathan. It is claimed that shortly before the Census some 500 converts to Christianity were re-admitted to the Hindu religion by the Amraoti Hindu Sabha. In the course of a note already quoted in Chapter VI the late Rao Bahadur Mahajani remarked :—

"The idea of allowing members of other religions to be admitted to Hinduism is not a new one. It was in force even in old times when people from other religions used to be admitted within the fold of Hindu community after undergoing the ceremony called the 'Vratyastoma'. This process of assimilation continued until the advent of the Mohammadan ruling in India, when the process was reversed and people had even begun to think that there was no provision in Hindu religion for conversion or re-admission of the non-Hindus in Hinduism. There has been an attempt made to popularize this movement by demonstrating the advantages of it with the help of cinema films specially prepared for it."

It is suggestive to compare this statement with that of a Deputy Commissioner in one of the Plateau districts who has written :—

"The widening of outlook and relaxation of old time restrictions has been exemplified by cases of reception back into their own caste of persons who had left Hinduism and embraced other religions, and in some cases even those who were not readmitted to their own castes have been married to persons of other castes who no longer insisted on the old ideas of caste exclusiveness and solidarity. I am told that in the last decade the local Hindu Sabha has celebrated 3 or 4 such marriages. It is admitted that Christianity and Islam have exercised a counter-attraction, and to this, as well as to the expansion of education is to be attributed a relaxation of the rigidity of social customs, but it is a question whether the immediate cause is a fear of these religions as more attractive and therefore dangerous rivals, or a penetration of Hinduism by their ideas of human brotherhood. Either way, the result has been a wave of missionary propagandism hitherto foreign to Hinduism."

The last words reflect the attitude of the really orthodox who hold that a Hindu must be born a Hindu and that conversions are unauthorized by any passage in the ancient scriptures. The more advanced view, which is certainly a product of the last eight or nine years, is given in an excellent note by Mr. Stent, Deputy Commissioner, Amraoti, extracts from which are reproduced below. After dealing with the reforming tendency in modern Hinduism and mentioning that formal religious ceremonies are perhaps less commonly observed among the educated classes than in the past, he continues :—

"I have been unable to obtain any statistics to prove the extent to which modifications have taken place, but the general impression among the people is what I have indicated.

"One of the most interesting and significant aspects of this tendency is what may be called the democratization of the lower ranks of Hinduism. The rise of the Non-Brahmin party in Berar is far from being merely a political movement. It will exert, in my opinion, a profound influence upon the development of Hinduism itself. The diffusion of democratic ideas among the people has suggested the possibility and created a desire among lower castes to raise themselves in the social and religious hierarchy. The Non-Brahmin movement should be considered side by side with the remarkable awakening of what are known as the depressed classes.

Both are indications of the fact that the great mass of the people who do not belong to the privileged classes have at last been aroused to a sense of their rights as human beings, and of their power as classes to secure those rights. We are at present witnessing what is really a widespread rebellion against the social and political domination of the Brahmins, and of those castes which from their proximity in rank to the Brahmins have identified themselves with the Brahmin for social purposes. It is apparent that the great body of Shudras no longer regard themselves as inferior to any other caste. The Rajput or Kshatriya has never in practice regarded himself as inferior to the Brahmin but merely as different. He might acknowledge the religious superiority of the Brahmin as a theoretical fact, but he has always claimed that socially he is at least equal if not superior as a man of action to the man of learning. The Shudras were hitherto outside the pale. They are determined to remain so no longer. As the majority of these castes are either illiterate or possess but a minimum of education, they have attempted to claim a higher position for their own caste as such, but to arrogate such a position by claiming that their sub-castes belonged to a higher order of the Hindu hierarchy. Thus one of the most difficult factors in the enumeration of the last census was the claim made by large numbers of castes or sub-castes belonging to the great caste of Shudras to be Kshatriyas. There can be no doubt that historically Kunbis, Malis, Telis and in fact all the cultivating castes and the artisan castes belong to the great class of Shudras; but all the more intelligent members of these castes at the last Census returned themselves as Kshatriyas. They describe themselves as Kshatriya Marathas, Kshatriya Malis, Kshatriya Telis and even, I am informed, in some cases as Kshatriya Mahars. These facts are in my opinion of enormous significance. Social prestige in the last resort, where it is not based on actual differences of blood, power and education, depends on a species of bluff. The moment the masses, who have been relegated to the position of the lower classes, lose or discard their accepted status of inferiority and claim equality with the higher classes, if the differences of blood, power and education are no longer operative, nothing in the long run can prevent the recognition of their claims. We are witnessing in my opinion the beginning of a great democratizing movement in Hinduism which may result eventually in a complete redistribution of classes.

"The rise of the depressed classes is an analogous phenomenon at an earlier stage. Here the difference of power and education, if not of blood, is so marked that there is little prospect of the claim to equality being recognized, in the near future or even perhaps of its being made. It is only, however, a matter of time. As education spreads among the depressed classes and persons of intelligence and strength of character arise to lead them, the enormous numbers and the political force of these people will make their claim irresistible. Already their political importance is being recognized. Both the Brahmin and the Non-Brahmin Parties court and flatter them in order to secure their votes. The organization of these classes is a most significant development in the history of Hinduism.

"The tendency of Hinduism to absorb the religions of other people with whom it came in contact; its all-embracing latitude, has been an age-long characteristic noted by all observers. The ingress of highly exclusive religions such as Muhammadanism and Christianity has for ages resisted this absorbing tendency of Hinduism, and has temporarily suspended its proselytizing activities so far as the more intelligent and advanced races are concerned. The strongly nationalistic or socialistic character of Hinduism, however, has preserved the tendency in spite of obstacles. Failing to absorb either Islam or Christianity Hinduism has turned its attention to those backward tribes who have not the strength to resist it. It has been very noticeable of late years that the Hindu public claims as adherents to Hinduism those aboriginal tribes which profess animistic forms of belief. Thus educated Hindu officers of Government will sincerely maintain that Gonds, Korkus, Bhils, Gawaris and Banjaras are Hindus, though the fact must be obvious to any impartial observer that they are nothing of the kind. It is true that when members of these tribes settle in the plains among the Hindu community they do become Hinduized. The natural desire to escape the taint of barbarism and to raise themselves in the social scale forces them to claim equal status with their Hindu neighbours, and the condition of recognition of this claim is the adoption of Hindu customs.

"Another and even more striking example of the tendency of Hinduism to absorb other religions is afforded by the development of a doctrine which has not yet developed into a regular sect. This doctrine is described by Karandikar, Tahsildar, Daryapur, who is a learned and keen Hindu as follows:—

'The principal exponents of the theory are Barrister Saorkar of Ratnagiri, Mr. Tilak, son of late B. G. Tilak, Dr. Ambedkar and others. They are Sabgolankari or no-caste people. Saorkar claims everybody whether Christian, Parsi or Muhammadan or professor of any other religion, who lives in India and calls himself an Indian, as a Hindu.'

"The adherents of the theory are prepared to eat and even intermarry with the people of any caste. This is a quasi-political movement which was recently

exemplified at the Round Table Conference by Dr. Moonje, the representative of the Hindu Mahasabha, who described all Indians as such as Hindus—a term, I need hardly say, which was repudiated by the Muhammadans. The motive is apparently to substitute the term "Hindu" for "Indian" with the object of representing India as essentially and predominantly Hindu. The movement is at present in its infancy, but it seems likely to increase. It is a very interesting demonstration of the mental attitude of many of the more educated and advanced Hindus, who desire to emphasize the aspect of Hinduism as a social and national system, rather than as an exclusive body of religious beliefs.

"The last ten years have witnessed a considerable development of the more specific proselytizing movements in Hinduism. Conversions or reconversions to Hinduism are widely advertised in all Hindi newspapers and are made the occasion of large gatherings of Hindus. My Hindu informant Mr. Karandikar, remarks that the news published in the newspapers shows that the number of persons reclaimed to Hinduism is or may be larger than the number of conversions to Christianity or Muhammadanism taken together. I should imagine that this statement is ludicrously inaccurate. Though I have no figures to support it, my own impression is that conversions to Muhammadanism and Christianity probably outnumber conversions to Hinduism by at least 10 to 1. But the statement is interesting in itself as indicating the attitude of an advanced Brahmin.

"Side by side with the attacks upon orthodox customs and the widening of the boundaries of Hinduism there has been a temporary revival of orthodoxy brought about by an opposition to the attacks made upon it by the depressed classes and by social reformers. The Sharda Act produced great opposition from the orthodox and strengthened the hold of orthodox upon the uneducated classes. The present movement to secure temple entry by the depressed classes seems to be having a similar effect."

As pointed out by Mr. Stent, many of the tendencies to which his note refers have been noticeable all over the province and indeed over large areas throughout India. They began before the last intercensal period and have become more marked during that period. For instance it will be seen from Table XVII that, apart from Aryas and Brahmos, in 1931, 2,847 Hindus returned at the Census "Caste nil". The importance of the non-Brahmin party and of the depressed classes associations is at present greater in Berar than in the east of the province, but it would be wrong to regard the matters mentioned in the note as of anything less than provincial importance. They are discussed elsewhere in this report under the heads which are more specially relevant, but sufficient has been recorded here to indicate changes which affect one of the most typical characteristics of ancient Hinduism, the prevalence of the caste system based on the infallibility of the Brahman priest.

Muslims.

7. The relatively heavy increase of the Muslim population in contrast

Caste or tribe.	District.	Males.	Fe-males.
Gond ...	Hoshangabad ...	1	...
	Nimar ...	3	3
Gujar ...	Jubbulpore ...	27	5
	Mandla ...	1	...
Khatik ...	Province ...	916	856
Lohar ...	Province ...	22	43
Mehra ...	Province ...	14	9
Mehtar ...	Province ...	108	120
Nai ...	Province ...	50	53
Rajput ...	Province ...	151	30
Teli ...	Province ...	14	14

to that of Hindus and followers of Tribal religions has been discussed in paragraph 3. The figures are influenced chiefly by natural increase, with some immigration. The return as Muslims of certain tribesmen and persons belonging to Hindu castes, shown in the margin, are of interest. It is doubtful, however, whether many of them indicate conversions and it is difficult to make any estimate of the extent of conversions, although they do take place, if only occasionally. For

instance shortly after the Census it was reported that, disgusted because they were not allowed to draw water from a well, about one hundred Shiklagars of Pardi in Amraoti district embraced Islam. The returns quoted most likely simply give an indication of occupation. The Khatik or butcher caste follows both the Hindu and Musalman religion although the Muslim butchers are more properly called Kasais. The probability is that the Muslim Mehtars, Nais, Lohars and Telis are returned as such because they follow the occupations of sweepers, barbers, ironsmiths and oil-pressers. The explanation of the Mehra

returns may be similar but it is also possible that the Mehtars and Mehras are converts seeking for social uplift. The return of a certain number of Rajputs and Gujars as Muslims is more likely to be an echo of the invasion of the Mughals than the result of recent conversions. In Northern India considerable numbers of Rajputs and other people of high caste follow Islam although it is unusual to find such returns in the Central Provinces. Those recorded came from Saugor (3), Jubbulpore (171), Hoshangabad (2) and Nimar (5) and were probably made by immigrants from the north. Other castes some members of whom were returned as Hindus and some as Muslims are Bahnas, Banjaras, Bhils, Darzis, Mochis and Dhobies. Reference to ethnological literature will show that the first four have always contained followers of both religions. The last three are probably Muslims who have taken up the traditional occupations of the castes, or converted Hindus working at those occupations on behalf of the Muslim community. A high percentage of Muhammadans in this province in fact returned caste names. Russell put the figure at 14 per cent in 1911, but no attempt was made in 1931 to abstract figures for the typically Muslim "castes" except for Bahnas, Bhils, Bohras and Fakirs. These so-called castes are really occupational groups or guilds such as the Julaha (weavers), Kacheras (glass bangle-makers), Kunjras (green grocers) and Rangrez (dyers). It is likely that the larger number are descendants of Hindu converts and two groups survive in which Hindu and Muslim customs are still observed side by side. These are the Khojahs and one section of Leva Kunbis, both of whom are found in the cotton districts—the latter almost exclusively in Malkapur taluq of Buldana district. Khojas are described fully in Russell's book but Leva Kunbis are not mentioned although the reverence of Dhanose Kunbis for Dawal Malik and of some Kunbis in Wardha for Sheikh Farid is noticed. A recent article in the *Times of India* describes the faith of the Leva Kunbis as a curious synthesis of Hinduism and Islam. They follow the Atharva Veda and call themselves Satpanthis, followers of the truth. They worship the tombs of the Musalman saints, in particular at Burhanpur. Their sacred book is the collection of religious precepts called "Shiksha Patri" made by Iman Shah, the saint of Pirana. Their burial prayer is "In the name of Allah, the merciful, of Satgor Patia, of Brahma and Indra, of Imam Shah, of the spotless Vishnu and of Ali Muhammad Shah". They keep the Ramzan fast and yet observe the Hindu holidays, especially Holi and Diwali. The Satpanthi Leva Kunbis of Malkapur offer Kafara by sacrificing cows of boiled rice. It appears that some Muslim Fakirs were the Gurus of the original converts to the sect, which is said to account for their non-Hindu customs. Curiously enough, although in some villages they used to bury their dead they now cremate them. They claim to belong to the Leva Pattidar class of Khandesh and are apparently immigrants. In the Burhanpur tahsil of Khandwa district, in spite of the existence there of the tombs of Muslim saints venerated by the Satpanthis, the Leva Kunbis are reported to be exclusively followers of the Hindu religion. Late/y, naturally under the influence of the Shuddhi and Sangathan movements, determined attempts have been made to reclaim the Satpanthis but shortly after the Census the Leva Kunbis of Khandesh, the neighbours of those in the Central Provinces, were informed by the highest authority of the more orthodox section of the Hindu community that they were outside the pale of the Vedic Hindu religion. The result of these diverse influences upon the caste may be a feature of the intercensal period of 1931 to 1941.

There has been no change to record in the religion of Islam. In a few educated families the women have ceased to observe *purdah*, but it was interesting to find that an important Post Office official caused some obstruction in the Census at Nagpur by objecting to the enumerator entering his compound to fill in his schedules. It may be recalled that among Bohra women for whom the strictest seclusion is enjoined the percentage of literacy is far higher than in any other community. The only other change in old custom seems to be that increasing numbers of men are

giving up wearing beards. Figures for the sects of Muslims were not abstracted but it may here be noted that the great majority in the Central Provinces are either Sunnis or Shias of whom the former numbered about 98 per cent of the Muslim population in 1921. In fact only the Cutchi, Bohra and Khoja immigrants from Gujrat are Shias.

Christians.

8. At the 1931 Census financial stringency rendered it impossible to abstract figures for the various sects of Christians, and accordingly only figures for Roman Catholics, Romo-Syrians, other Syrians and Others were tabulated. The table printed on the fly-leaf of Table XVI is reproduced in the margin. Roman Catholics heavily outnumber the members of the

	1931	1921
Roman Catholics...	55,964	47,416
Romo Syrians ...	...	...
Other Syrians ...	14	...
Others ...	46,307	30,302
Total ...	102,285	77,718

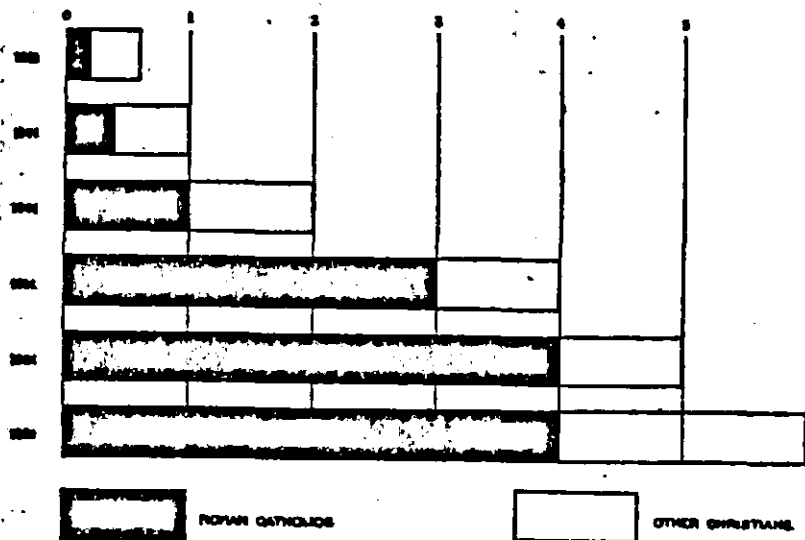
Anglican Communion and Protestant sects but have not increased since 1921 at the same rate as the others. In appraising the general progress of Christianity in the province during the decade it is advisable to separate the figures for Oraon Christians. These were 47,517 in 1931 against 43,774 other Indian Christians. Comparative figures for 1921 are available only for Jashpur State where the Oraon Christians numbered 34,288 at the Census of that year. There are now 47,479. The Oraons are notoriously prolific but the increase is so heavy as to indicate very extensive conversions in that tract. The only other Oraon Christians are found in Raigarh State where there are 38. The wholesale conversion of Oraons is one of the most remarkable features in the history of Christianity in the Central Provinces. Khan Saheb Abdul Ghaffar Khan, Superintendent of Jashpur State, writes—

“About four-fifths of the Oraon population, which originally followed its tribal religion, has accepted Christianity and has accordingly come gradually under its civilizing influence. During the last decade the Oraons have become greatly reformed, many of their old beliefs, and their personal attire having undergone a change. Their outlook has broadened and, with a growing community of feeling with Christians across the border, they have begun to consider themselves as a part of one brotherhood. Two Christian Missions, the Belgian Catholic and the Lutheran, have been working in the State since 1906, of which the Catholic Mission has made the greater number of converts.”

In the primitive religion of the Oraons ancestor worship is an important feature, but in common with many of the neighbouring tribes they worship a supreme god known in different tracts as Dharmes, Bara Deo, Dulha Deo, Mahadeo, etc. Animism also plays a considerable part in their religion, but it is noticeable in the Chhota Nagpur States that the propitiation of spirits is regarded chiefly as the concern of the Baiga or Goonia and is generally an annual affair. Whether or not the reduction of a formerly complicated religion to the comparatively simple veneration of a single god is the result of economic conditions, it must have provided a fruitful soil for the keen missionary. The great feature of the Oraon Christian community, which is certainly a happy community, is that it has continued in its traditional occupation of agriculture and indeed it is interesting to find that even among the Christians the old tribal institution of the *Dhunkuria* or bachelors' dormitory is still retained. The painful ceremony of cicatrization of the forearm when a boy reaches the age of puberty is also continued. Seven or more rings of cowdung are placed upon the arm by the older boys and the skin inside is burnt with a lighted wick. It is said that this burning is done without the consent of their parents—and almost certainly without the consent of the Padre. The Oraons themselves regard this ceremony as rather a joke and placing their fingers on each of the scars in turn play a kind of game to the refrain “He 'll catch the hare, he 'll miss the hare”. The British spectator is involuntarily reminded of the children's old game of “Eena, deena dinah doh”.

The number of Indian Christians other than Oraons, (43,774) also

NUMBER OF CHRISTIANS PER MILLE
OF TOTAL POPULATION



shows an increase on the 1921 figures (34,064), considerably greater than that to be expected from natural increase, thus reflecting keen missionary activity. Subsidiary Table III which gives the numbers of and variations among Christians for each decade since 1881 further proves this activity which is illustrated by the diagram in the margin.

A comparison of Subsidiary Table III with Table XIX which gives the figures for Europeans and Anglo-Indians would show that apart from Jashpur the tracts in which Christianity has made most progress are Nimar, Chhindwara, Chanda, Akola and Betul. The Oraons appear to be the only tribe or caste going over to Christianity as a whole community. Most conversions are probably those of isolated individuals, but the return as Christians of over two thousand Balahis, all of whom came from Nimar district is suggestive. The original case of any Christian convert who returned it has been shown in Table XVII. They are found in all classes, but chiefly, as might be expected, among members of the more backward castes. For instance 2,517 Balahis, mentioned above, and 610 Mahars appear as Christians.

9. The names of the Christian Missions found in this province, the areas in which they are working and the number of followers which they claim are given in Statement A at the end of this chapter. The total number of members claimed by the various churches is slightly greater than the total number of Christians returned in the Census schedules. A large proportion of the European and Anglo-Indian Christians are clearly not included in the statement, and so it may be assumed that some of the figures given in column 5 are overestimates. This may be due to different Missions claiming identical people as their followers, to a natural tendency to overestimate the number of converts, or to the fact that some persons, although baptized as Christians, returned themselves at the Census under their original religion. Missions.

10. Of some 4,256,700 members of aboriginal tribes in the province, Tribal 1,969,214 were returned as following their own beliefs. The form of religion religions. of these tribesmen varies to an extraordinary extent, sometimes from village to village, sometimes from tribe to tribe and sometimes from tract to tract. In the Chhota Nagpur Plateau although of course many villages are almost exclusively peopled by a single tribe, it is often found that different tribes in one village, or different tribes in neighbouring villages worship the same god or set of gods. Some usually worship a principal god, for instance Bara Deo is the great god of the Gonds, and the term is sometimes used as a name for all the gods in their theology. In some parts of the Sironcha tahsil and on the Bastar border the deities of the Marias alter in a bewildering way from village to village. Sometimes they claim to worship a single supreme deity, and sometimes describe seven or eight godlings each to be propitiated for a different purpose. In Amarelli (Chanda district) for instance seven gods or goddesses are worshipped—Chikat raj, Bhane garhe, Ed mari, Ura marad, Bhumi Siradu, Ghuntel poo and Radel poo, while in

Bagmundi Panera (Bastar) a single deity, Kosa Deo, is the object of veneration. Again at Bastanar village the Marias informed the writer that they worshipped three gods, Mata Deo, Anda Deo and Kosa Deo, and that they intermarried with the people of the Mami gotra in Bagmundi Panera. Mr. Grigson, formerly Administrator of Bastar State, has pointed out, that the Marias of the Abujhmar hills on both sides of the border worship no household gods, for each sept has its own god at the original village of the sept. These household gods of the exogamous septs are quite distinct from what may be called the universal gods mentioned above. A note regarding them is appended in this chapter. The remarks of Lucie Smith in his Chanda Settlement Report suggest that seven-god, six-god and four-god exogamous septs are found amongst Chanda Marias but Mr. Grigson has never found these septs in Bastar. Russell in his article upon Gonds mentions that in Chanda and Mandla the classification into exogamous septs according to the number of gods worshipped still existed, but elsewhere was being forgotten since in Chhindwara for instance only two large classes remained who worshipped six and seven gods respectively and married with each other. It is interesting to find therefore that in a district as advanced as Nagpur Mr. Grigson has been impressed by the way in which a Gond volunteers that he is a six-god or seven-god Gond, while recently he himself met a three-god Gond there. Bishop Wood, who has a deep knowledge of the forest peoples of the Chanda district, verified the existence of a group of three-god Marias in Lahir and Beni-Gunda in the hills bordering Bastar State, and he confirms the statements of Lucie Smith regarding the classification of Marias according to the number of gods. Whether or not the Marias are true Gonds need not be discussed in this chapter; but the Bishop's assurance that* Chhudu Pen or Totem gods extend to Marias as well as to Gonds confirm the assertions of Lucie Smith. This subject is further examined hereafter. The strange mixture of nature worship, animism and superstition which peoples the trees and rivers and mountains with spirits creates gods to be propitiated to avert every kind of disease or disaster, imagines a *Bhut* or ghost in every corner of the village and goes to make up tribal theology has been described in many authoritative books, in which the religious customs of the various aborigines are set forth, and needs no repetition here.

The effects of contacts with other cultures are discussed in appendix III and it is unnecessary in this chapter to do more than mention influences which have affected the Census returns. The widespread Christianization of the Oraons has already been noticed and the figures given in paragraph 3 have proved that the decrease in the total number for the province of those following tribal religions is due to the steady incursions of Hinduism into tribal areas, partly as the result of a political movement. Table XVIII in which plus and minus figures for the primitive tribes are given shows clearly the extent of the change in different districts. It will be noticed that, except in the case of the Bhils, the total strength of every tribe has shown a steady increase since the earlier censuses. It is however possible that some of the Bhils may have returned themselves as Muslims without the tribe name, thus affecting the figures. The districts and States in which

Tribal Religions.		
	1921	1931
Damoh ...	7,010	21,331
Nagpur ...	52,062	9,784
Drug ...	74,071	12,458
Nandgaon ..	20,693	1,805
Korea ...	36,028	64,193

fluctuations are particularly marked have been noted in the margin. There are similar differences in others, and it is a little difficult to decide how far they are due to the attitude of enumerators and how far they represent the true facts. It may safely be said that the 1921 returns for Damoh, a district with a large forest population, reflect inaccurate classification. The fall in the figures for Nagpur, one of the most advanced districts in the province, is to be expected. That in Drug may have been due to faulty enumeration but was probably the result of political propaganda, while it is not altogether surprising to find the backward inhabitants of Nandgaon State recorded under the religion of

* See the Appendix to this Chapter.

their chief, a Bairagi. In Korea State the enumeration appears to have been more accurate than previously, but the Diwan reports that on the whole the Gonds and Rajwars are giving up their tribal customs in favour of Hinduism, and will probably be classed as Hindus at the next census. That people of forest tribes of Sarangarh State recorded as animists in 1921 without exception declared themselves Hindus in 1931 is attributed by the State Census Officer to the new tendency of Hinduism to absorb people, hitherto considered as outside the pale. As remarked in paragraph 2 the total figures for the whole province appear to exhibit the real situation with sufficient accuracy.

Table XVII discloses a few surprising returns of tribal religion by a Bania, in Bilaspur district, four Brahmins in Bilaspur and Changbhakar, three Gosains in Raipur, three Kurmis in Raipur and Korea and a few other typical Hindu castes. It cannot be assumed that these returns were definitely wrong, since they were all made in backward tracts where those concerned may either have been living among tribesmen and worshipping tribal gods or have been members of primitive tribes, who acting as priests, tradesmen, etc., assumed to themselves the ordinary caste titles of their occupations. Returns at censuses from time to time of Lohars, Sunars, Telis and others under tribal religions are similarly explicable, but may simply have been due to enumerators' mistakes.

11. A glance at the social map shows that the only districts in which Jains. Jains form a considerable part of the population are Saugor, Damoh, Jubbulpore, Buldana, Akola and Yeotmal. In the northern districts Banias, who are mostly Jains, have acquired large numbers of villages, the cause in many cases being the improvidence of the Dangi land owners. The net increase per cent of the whole community since 1891 is 17 or one per cent greater than the net increase of Brahmanic Hindus. It is worth recalling from Subsidiary Table I that in the Nerbudda Valley Division and the Maratha Plain Division where the community is most important the increase has been proportionately greatest. In the doctrines of the Jains little change has taken place in the last ten years but the Deputy Commissioner, Saugor, mentions that, although widow remarriage is not permissible among them, a new party has now sprung up which advocates such marriages and there have been a few performed which were countenanced by many in the community.

12. Other religions are followed by only 6,851 persons in the whole Minor province. The figures for the Parsee community, although its proportion religions. has been only 1 in 10,000 of the population since 1891, are interesting. Out of 2,109 no less than 1,975 live in towns. The corresponding figures for 1921 were 1,807 and 1,531. Most Parsees are of course either businessmen or Government servants, but the number of distinguished public men drawn from this small community is surprising. It is worth noting that in Nagpur city in 1921 there were 721 Zoroastrians while there are now 963.

The number of Jews is almost trebled. In Jubbulpore where there were none in 1921 there are now 71, of whom 67 were returned in Jubbulpore city or Railway Settlement.

The proportion of Sikhs per 10,000 of the population has gone up from 1 to 3 and is already noticed in paragraph 3.

Buddhists are a negligible community in the province and at this census no followers of Indefinite Beliefs were returned although there were 4 in 1921.

13. Subsidiary Table IV of this chapter and Subsidiary Table II of Religions Chapter II, worked out from the figures of Imperial Table V, show very in urban clearly the distribution of religions among the urban and rural population, areas. whilst provincial table gives details for tahsils and large towns. The figures are self-explanatory and have already been dealt with in paragraph 14 of Chapter II.

Statement showing Christian Missions of the Central Provinces.

Serial No.	Name of Mission.	Sect.	District or State.	Number of followers claimed.	Number of missionaries and helpers.
1	2	3	4	5	6
1	American Evangelical Mission	Minor and unspecified Protestants.	Raipur	2,274	20
			Raigarh	200	2
			Sarangarh	151	2
			Total	2,625	24
2	American Mennonite Mission	Mennonite	Raipur	1,161	15
			Bilaspur	1,170	16
			Drug	2,134	15
			Kanker	13	...
Total	4,478	46			
3	Bible Churchmen's Missionary Society.	Anglican	Saugor	233	12
			Total	233	12
4	Christian and Missionary Alliance.	Non-Sectarian	Amraoti.	506	3
			Akola	794	9
			Buldana	280	8
			Total	1,580	20
5	Church Missionary Society	Anglican	Jubbulpore	1,279	10
			Mandla	641	5
Total	1,920	15			
6	Churches of Christ	Minor and unspecified Protestants.	Bilaspur	201	4
			Total	201	4
7	Church of Nazarene Mission	Do.	Buldana	349	11
			Total	349	11
8	Church of Scotland	Indian United Churches	Nagpur	900	18
			Bhandara	103	2
			Buldana	78	1
			Total	1,081	21
9	Disciples of Christ (India Missions).	Baptist	Damoh	370	10
			Jubbulpur	37	1
			Bilaspur	2,809	25
			Total	3,216	36
10	Evangelical Lutheran	Lutheran	Jashpur	4,941	7
			Total	4,941	7
11	Evangelical National Missionary Society of Stockholm	Do.	Saugor	659	6
			Betal	813	11
			Chhindwara	346	5
			Total	2,418	22
12	Evangelical Synod of North America.	Minor and unspecified Protestants.	Raipur	2,274	20
			Total	2,274	20
13	Free Church of Scotland	Indian United Churches	Seoni	28	4
			Buldana	1	...
			Total	47	4
14	Free Methodist Mission of North America.	Methodist	Yeotmal	413	19
			Total	413	19

Serial No.	Name of Mission.	Sect.	District or State.	Number of followers claimed.	Number of missionaries and helpers.
1	2	3	4	5	6
				Rs.	
15	Friends' Foreign Mission Association.	Quaker	Hoshangabad	1,014	11
			Total	1,014	11
16	Korku and Central India Hill Mission.	Non-Sectarian	Betul	26	3
			Amraoti	586	19
			Total	612	22
17	Methodist Episcopal Church (American).	Methodist	Jubbulpore	1,075	25
			Narsinghpur	857	8
			Hoshangabad	40	1
			Nimar	2,764	4
			Chanda	651	9
			Balaghat	556	4
			Drng	98	8
			Akola	226	4
			Bastar	2,705	3
			Kanker	2	...
			Total	8,974	66
18	Missionary Bands in India	Minor and Unspecified Protestants.	Nandgaon	80	2
			Khairagarh	18	1
			Total	98	3
19	Mission of St. Francis de Sales.	Roman Catholic	Chhindwara	125	1
			Wardha	69	...
			Amraoti	400	19
			Akola	44	1
			Total	638	21
20	Norbertine Mission	Roman Catholic	Saugor	547	4
			Total	547	4
21	Pentecostal Band	Minor and Unspecified Protestants.	Buldana	7	..
			Nandgaon	165	7
			Total	172	7
22	Roman Catholic	Roman Catholic	Hoshangabad	100	1
			Nimar	8,900	9
			Betul	23	...
			Nagpur	4,250	6
			Bhandara	71	1
			Amraoti	1,665	10
			Akola	153	1
			Yeotmal	12	2
			Bastar	2	...
			Nandgaon	80	...
			Jashpur	46,203	10
			Total	61,459	40
23	Scottish Episcopal Church	Anglican	Nagpur	303	6
			Chanda	673	6
			Total	976	12
24	United Church of North India Presbytery.	India United Churches...	Wardha	102	1
			Bhandara	7	...
			Total	109	1
25	United Original Secession Church of Scotland.	India United Churches...	Seoni	320	3
			Total	320	3
		Total for Central Provinces and Berar		103,690	451

SUBSIDIARY TABLE I.—GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION

Religion and locality.	Actual number in 1931	Proportion per 10,000 of population in					Variation per cent—Increase(+), decrease (—).				
		1931	1921	1911	1901	1891	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	Net variation per cent 1891—1931
1	2	3	4	5	6	7	8	9	10	11	12
Hindu (Brahmanic and Satnamis)											
CENTRAL PROVINCES AND BERAR	15,124,766	8,407	8,218	7,981	8,137	8,132	+15	+3	+16	-8	+16
Nerbudda Valley Division ..	2,502,732	8,587	8,666	8,488	8,592	8,499	+6	-1	+9	-9	+4
Plateau Division ..	1,078,355	5,928	5,676	5,489	5,594	5,446	+19	-4	+25	-5	+38
Maratha Plain Division ..	6,259,853	8,887	8,540	8,586	8,514	8,472	+18	..	+15	-6	+26
Chhattisgarh Plain Division ..	4,611,023	8,691	8,609	8,214	8,488	8,585	+13	+8	+19	-11	+15
Chhota Nagpur Division ..	672,803	7,413	6,743	5,379	6,156	6,362	+42	+17	+13	+6	+99
Tribal											
CENTRAL PROVINCES AND BERAR	1,969,214	1,095	1,323	1,560	1,413	1,455	-7	-15	+30	-11	-11
Nerbudda Valley Division ..	182,214	625	605	788	684	853	+10	-25	+27	-28	-25
Plateau Division ..	678,560	3,730	4,001	4,179	4,088	4,260	+7	-11	+30	-11	+10
Maratha Plain Division ..	319,056	453	857	815	865	958	+40	+6	+7	-16	-43
Chhattisgarh Plain Division ..	613,707	1,157	1,251	1,653	1,377	1,317	+4	-22	+48	-6	+11
Chhota Nagpur Division ..	175,677	1,936	2,660	4,025	3,748	3,550	-6	-38	+39	+16	-7
Muslim											
CENTRAL PROVINCES AND BERAR	706,108	392	364	365	382	350	+21	-1	+13	+4	+37
Nerbudda Valley Division ..	170,707	586	539	534	543	499	+16	-2	+9	-3	+20
Plateau Division ..	52,592	289	273	282	275	261	+21	+10	+31	-2	+41
Maratha Plain Division ..	414,578	589	538	535	550	510	+24	+1	+11	+1	+39
Chhattisgarh Plain Division ..	57,973	109	104	106	111	90	+18	+1	+18	+11	+48
Chhota Nagpur Division ..	10,258	113	109	107	96	88	+34	-5	+45	+20	+120
Christian											
CENTRAL PROVINCES AND BERAR	102,285	57	49	46	20	10	+32	+6	+169	+89	+610
Nerbudda Valley Division ..	17,554	60	58	53	38	17	+10	+6	+56	+97	+261
Plateau Division ..	3,185	18	15	14	12	3	+31	+2	+44	+306	+686
Maratha Plain Division ..	16,476	23	20	17	18	13	+31	+18	+13	+31	+128
Chhattisgarh Plain Division ..	16,330	31	26	19	18	5	+31	+45	+31	+243	+755
Chhota Nagpur Division ..	48,740	537	487	489	..	..	+42	-7	+283,685	..	..
Jain											
CENTRAL PROVINCES AND BERAR	79,855	44	44	45	50	47	+14	-2	+5	-6	+17
Nerbudda Valley Division ..	38,169	131	127	128	140	129	+10	-4	+2	-3	+4
Plateau Division ..	5,945	33	33	34	31	30	+12	-9	+43	-5	+39
Maratha Plain Division ..	30,349	43	41	43	48	45	+18	-2	+1	..	+16
Chhattisgarh Plain Division ..	5,370	10	9	7	5	3	+30	+28	+57	+80	+379
Chhota Nagpur Division ..	22	..	1	..	..	..	-37	+169	..	..	..
Zoroastrian											
CENTRAL PROVINCES AND BERAR	2,109	1	1	1	1	1	+17	+3	+16	+25	+77
Nerbudda Valley Division ..	615	2	2	2	1	2	+24	+13	+12	+12	+74
Plateau Division ..	48	..	..	..	..	..	+100	-31	+84	-44	+300
Maratha Plain Division ..	1,382	2	2	2	2	1	+11	+4	+12	+31	+69
Chhattisgarh Plain Division ..	63	..	..	..	..	..	+62	-54	+204	..	+688
Chhota Nagpur Division ..	1	..	..	..	..	..	-67	..	..	..	..

SUBSIDIARY TABLE IV.—RELIGIONS OF URBAN AND RURAL POPULATION

Natural divisions.	Number per 10,000 of urban population who are					Number per 10,000 of rural population who are				
	Hindus.	Tribals.	Muslims.	Christians.	Others.	Hindus.	Tribals.	Muslims.	Christians.	Others.
1	2	3	4	5	6	7	8	9	10	11
Central Provinces and Berar ..	7,815	50	1,787	175	173	8,472	1,207	242	44	35
Nerbudda Valley Division ..	7,137	38	2,269	277	279	8,834	724	302	24	116
Plateau Division ..	7,771	250	1,628	164	187	5,851	3,877	233	11	28
Maratha Plain Division ..	7,965	33	1,748	115	139	9,051	527	384	7	31
Chhattisgarh Plain Division ..	8,450	85	1,056	281	128	8,701	1,200	71	21	7
Chhota Nagpur Division ..	..	..	..	..	..	7,413	1,936	113	537	1

APPENDIX TO CHAPTER XI

THE CHUDDUR PENK (SMALL GODS) OR HOUSEHOLD GODS OF THE GONDS AND THE PHARA PEN OR CLAN GOD

The religion of the Gonds has been dealt with very fully in Volume II of Russell's Tribes and Castes of the Central Provinces, pages 97 to 118. In that article a distinction has been drawn between the village gods, the tribal gods and the household gods. Some description of these household gods is given in a note by Mr. J. A. Tawney, sometime Deputy Commissioner of Chhindwara, included in the Central Provinces Census Report for 1881, in which he observed:—

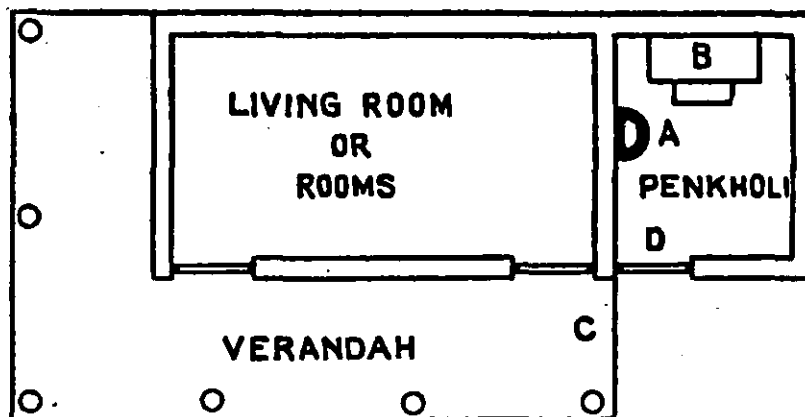
"I may mention that it is somewhat difficult to get a Gond either to confess that he has any household gods or to show them. The best way is to send off the father of the family on some errand and then to ask his unsuspecting wife to bring out the gods. You generally get them on a tray and some of the villagers will help her to name them."

Mr. W. V. Grigson, Deputy Commissioner, Nagpur, recently made some enquiries in Gond villages in the district regarding the existence of Chuddur Penk there now. The following description has been put together as far as possible in his own words from rough notes which he most kindly made available to me:—

MUNDEPAR VILLAGE

"The Chuddur Penk are worshipped often in the house and especially at Jiwati festival. I was shown them by an old *Partiti* (six-god) Gond of Mundepar. He was very reluctant at first but on hearing me described as proficient in Gond legends and lore, agreed; he first washed his hands and feet and then bade me sit on the threshold of his verandah from where I could see into his 'Pen kholi' or 'god-room' through the door D shown in the rough plan of the house reproduced below:—

ROUGH PLAN OF GOND HOUSE SHOWING PENKHOLI



The gods were tied in cloth inside two *handis* (earthen pots) called the *Penk Atka*, suspended from the roof above the *chabutra* (platform) at B. This *chabutra* is used for their worship and is known as *Bina*. At A there was another small breast-shaped *Bina* on which there was a small offering of *juari* bread, because this *Bina* contained the ghosts (*Sanal* equivalent to the *Bastari Hanal*) of the Gond's father and mother, who were dead but whose ghosts had not been united with the dead of the *Pari* (clan) in the *Penkara* (clan god's threshing floor) at some place in the Balaghat district, near Katangi, for lack of money, although the *Pengadwa* (custodian of the clan god) had actually summoned my informant to go there. The latter said that the trip would cost him Rs. 40, which he could not afford.

The smaller *handi* contained only five Chuddur Penk, made of wood and shaped like *phalloi*, coloured with vermilion and *sendur*. These five out of the six household gods are made for a six-god Gond by his *Samdhi* (Soyera), maternal cousin, or some other close connection on his wife's or mother's side. The sixth god, I was informed, had flown away, but was a piece of *ling*-shaped iron. My informant had not had a new one made, because he was old and poor and without heirs. But if he did want one, the Gond Lohar and his wife would make one for his *Samdhi* working both stark naked by night, as when they forge a new *Pharapen* (clan god) for a *Penkara*.

Besides the Chuddur Penk this man had in another big *handi* what he and all the Gonds there described as Mahadeo—a double image about two inches tall with small emblems erect in front—and another image of Parbati. These were collectively described by all as Mahadeo but had no other Gondi name. This deity, all the Gonds

said, had nothing to do with the *Phara pen*, confined to the *Pari* (clan) god of the *Penkara*, but was a purely domestic god to be worshipped in the *Penkholi* of the house along with the *Chuddur Penk*. The images were of roughly cast brass, and were stated to have been made at *Badamba*, two miles beyond *Deolapar* and a mile east of the Great Northern Road, by a *Gond Kasar*. One of the emblems, a little white excrescence, in front of the *Mahadeo*, is intended to represent a conch shell, and is known as *Narayan Deo*. The worship appears to consist of washing the image and the *Chuddur Penk*. As the old man was likely to die soon and is childless I enquired the fate destined for his *Mahadeo* and *Chuddur Penk*. It was unanimously stated that *Mahadeo* and the *Chuddur Penk* would be thrown into the river after a funeral ceremony. If a father has three sons, on his death the house *Mahadeo* and *Chuddur Penk* pass to the eldest. The families of the younger sons ordinarily remain joint with that of the eldest son and so they do not have separate gods in their own houses. To demand separate gods is a sign of a feud destroying the family unity, or sometimes of amicable partition of ancestral property.

From enquiries made in a number of places I found that the *Penkara* of various septs of six-god *Gonds* and seven-god *Gonds* were situated at different villages often quite remote from their own places of residence. A good *Gond* will go to his *Penkara* twice a year on the occasions of *Gara Nawa* and of *Wanjeng Nawa*. He then pays Rs. 2 or Rs. 2-8-0 to the *Pengadwa*, and the god is washed. Such visits are also paid to the *Pengadwa* to offer what are fees or fines (they use the Hindi word *dand*, on the *Gondi badai*) such as wedding fees (*marming badai*), cradle fees (*ukar badai*) and fines for getting maggots into a wound (*phara rota dand* or *bara deo ka dand*), or for being handcuffed, whether any subsequent trial results in acquittal or not. A *Gond* who visits the *Penkara* must be shaved all over and give a dinner after offering a goat at the *Penkara*. He takes with him three companions of his own *pari* and has to pay all their expenses.

For the offence of fornication with a man of her *pari* a woman is never forgiven. A man may be if he turns away the woman with whom this offence has been committed, and pays a *panchayat* fine and *penkara dand*. Women are never allowed inside the *penkara* because they would become mad if they entered it.

The ceremony of entrusting the soul of a dead man to the *Pengadwa* is described as follows. The maternal first cousin of the dead man's heir slays a he-goat by striking it on the skull with an axe. It is then eaten by all the *panches*. This is done at the house of the deceased. His daughter-in-law, or, if he has none, some girl of a clan in which his son could marry, and his daughter then drag the head of the goat to a place appointed for the *Guddi* (betrothal of the ghost) where it is buried in a hole dug by the maternal cousin (*Soyera*) of the man, all those present dropping on it earth and *mohua* juice. The *Bhagta* (Shaman, man possessed by familiar spirit) is then possessed by his *deo*, looks up to the sky and claps his hands together. When he opens his hands a wet grain of rice is found which is considered to be the dead man's soul. This is wrapped up in cotton and a new cloth. The maternal cousin (*Soyera*) leaps the spot selected for the *guddi* and lights the ceremonial *dips* (saucer-like utensils in which small wicks float in oil). The heir then provides a *pailli* of *juar* or gram which his wife, that is the dead man's daughter-in-law, has brought and left at the *guddi*. This grain is taken away by the dead man's daughter, who, being married, belongs to another clan or *pari*. This is considered as the *pailli* or bride price. If, however, the heir has not enough money to provide the bride price and to take his father's ghost to the *Gadwa* the daughter of the dead man looks after the '*Jiwa*' (ghost) which the *Bhagta* has found in the grain of rice until the heir has procured the money necessary for the ceremony. She plasters mud round the cotton wool in which the grain of rice is wrapped and keeps it in the ground under the floor of the front verandah of the house. The place is leaped over and every day the woman offers a little of her food to the *Jiwa*. It is in return for handing this grain over to him when he is ready to take it to the *Gadwa* that the bride price is given by the heir to his married sister. The grain is kept in the house of the heir and not in that of his sister. It is interesting to note that at the *Guddi* or the ceremony of the betrothal of the ghost, the married daughter and the daughter-in-law go in procession round the *Guddi* behind the *Bhumka* of the village seven times if they are seven-god *Gonds* and six times if they are six-god *Gonds*, etc. The whole ceremony is as expensive as a wedding except for the difference in the bride price.

When he has sufficient money the heir takes the *Jiwa* or ghost, wrapped as it is in cotton wool and new cloth, to the house of the *Gadwa*. The cloth is tied on the back of the *Gadwa* and he goes through a full marriage ceremony with his own wife passing seven times round the usual *salai* or *mohua* pole. The *Gadwa* then opens the cloth, takes up the grain, places it in oil and empties it into the *Gadwa* pot, so re-uniting the soul with the *Pari* or clan."

1. Racially as well as linguistically the Central Provinces comprises a mixture of elements which can afford a most interesting field of work for the student of ethnology; but to do justice to this field would necessitate the creation of a special department to deal with the subject, and the devotion of the labour of a life-time. There is practically no definite information regarding the composition and movement of the population in the pre-historic period. The present distribution of the more important communities is shown in the social map, which indicates to some extent the effect of geographic obstacles upon the character of the peoples represented in the province. It is now generally acknowledged that the putative aboriginal tribes of Central India are most of them the descendants of the true *autochthones* mingled with the Mediterranean or so-called Dravidian element which overran the whole of this part of the Peninsula long before the Aryan invasions,* although some authorities still hold to the view that the "Dravidians" themselves are the original children of the soil. During historic times the very exclusive nature of caste and tribal organization has preserved among the various types their own individuality, but it is certain that in the past intermarriage and fusion did much to blot out the differences between invaders and aboriginals. As in Great Britain today Cornwall, Wales and the Highlands of Scotland are inhabited by the oldest pre-Celtic stocks, whither in the days before written history they were, owing to the natural features of the island, driven by repeated tribal invasions, so in this province the hills and dense forests are the places where we may expect to find the most primitive stock. The social map shows that it is in the Melghat, in the Mahadeo hills and all along the Satpura range, in the dense forests of Mandla, in the wilder zamindaris of Chhattisgarh, on the Chhota Nagpur plateau, and particularly in the remote tracts of Sironcha tahsil and the Bastar State that the most primitive of the aboriginal or semi-aboriginal tribes are now to be found. Of these the Marias of Chanda and Bastar, the Korwas of Chhota Nagpur, the Kamars of Chhattisgarh and the Bharias of the Chhindwara jagirs appear to be least influenced by contacts with cultures other than their own. How far the ancestors of these people were the earliest inhabitants of the province can only be a matter of conjecture until further investigation has been made. (The question of the identity of the Marias and the Gonds is mentioned later in this chapter.) Other tribes can probably be added to the list. In his report upon the resettlement of the Raipur and Drug zamindaris from 1921—1924 Mr. Waterfall pointed out that the true aboriginals of that tract are the Binjhwaras of Deori, the Bhunjias of Khariar, the Kamars of Bindra-Nawagarh and the Bhumias or Baigas of the plateau area in the north-west of the zamindaris, all of whom are universally recognized there as the earliest inhabitants and as having at one time occupied far larger territories but who have been driven out by more civilized castes into remote corners and wild and difficult country. The Gonds, Kawars and Halbas are described by Mr. Waterfall as outsiders who have been domiciled in the

Racial origins
of the popula-
tion.

*Note.—1. Dr. Hutton writes "The earliest occupants of India were probably of the Negrito race, but they have left little trace on the mainland of the Peninsula. The Proto-australoids who followed them and whose origin must be sought in Palestine, where up to the present the earliest ancestors of their race have been found, may probably claim to be the true aborigines on the ground that their racial type was finally characterized in India. They were followed by an early branch of the Mediterranean race."

2. Where the term "Dravidians" is used in this chapter, it has been adopted for convenience, in accordance with the practice of the past to indicate the predecessors of those people in whose culture and language the Dravidian element is predominant. "Aryan" has been used loosely in the same way.

zamindaris since before historic times. That the Baigas although they have, as noticed in Chapter X, come far more under the influence of alien cultures than some other tribes of less ancient origin, were among the original inhabitants of the province is generally acknowledged. In regard to one tribe mentioned, however,—the Bhunjias—there is a legend of their origin quoted by Russell which indicates that the Chaukhtia branch is descended from a union between a Halba and a Bhatra, and does not support the claim of the antiquity of this tribe. The Korkus may reasonably be regarded as among the true *autochthones*. Their own story of their origin has been quoted in Chapter X. Of the tribes named it may be noticed that the Korwas and Korkus still speak Munda languages. The Marias speak Gondi and the tribal languages of the others have been displaced by Aryan dialects. It has already been stated that there is held to be no ultimate racial difference between those tribes which speak Munda languages and those which speak Dravidian. Whether the former ousted the latter, or the latter the former—and which first occupied a position of supremacy in the Central Provinces—is a matter yet to be decided by scientists. The dispersion of tribes speaking Munda languages supports the theory that they may have been the oldest or almost the oldest in the province.

Whoever the true aboriginals were they have for thousands of years been under the influence first of Dravidian and later of Aryan culture to a greater or less degree according to the geography of the tracts where they lived. The coming of the "Dravidians" to the Indian Peninsula has been traced very convincingly by Dr. Gilbert Slater in his little book "The Dravidian Element in Indian Culture", the perusal of which is recommended to anyone interested in the subject. He writes:—

"After much controversy it is now, I believe, generally agreed that the main racial element in the Dravidian population is a branch of the Mediterranean race, if that term be understood in its most extended sense, or at least a closely allied race. My own somewhat crude and amateurish observation is that the resemblances in shape of skull, colour and textures of hair, colour of eyes, in features and build, are striking. The most obvious and well-marked difference is in colour of skin, which in the Dravidians is, on the average, much darker, ranging from a fairness equal to that of the average Italian or Spanish complexion nearly to a negro black. There is also a wider range in texture of hair, high degrees of fuzziness and of smoothness being approached; and a rather larger proportion of faces with thick lips and broad noses than among typical Mediterranean folk. All these deviations from the Mediterranean type seemed to me to be easily explained on the hypothesis that after the Dravidians entered India some inter-breeding took place between them and the dark and thick-lipped primitive "pre-Dravidian" races still surviving in the jungles. In this way the Dravidian may be presumed to have acquired a characteristic of great survival value for life in the tropics in variability of skin colouration; while losing something in average beauty of feature, particularly among the Tamils.

The working of the forces of selection on Dravidian colouration diverges in two directions. Among the mass of the people who must needs labour in the sun, and for whom the most comfortable costume for men is a small loincloth and a turban, sufficient protective pigment in the skin is most helpful, and hence natural selection tends to approximate the colouration to that of the negro. But on the other hand, among all Dravidians, as among other Indians, fair complexions are much admired.

There is therefore a tendency towards fairness among the privileged classes. These divergent forces are no doubt largely, though probably not wholly, accountable for the fact that the very name for caste in Sanscrit primarily means colour, and that the social grading of the different castes agrees very closely with their grading in inverse order of average darkness of colour."

In pre-historic times it is unlikely that the territories now known as the Central Provinces had any contact with cultures which entered India from the sea. Mr. W. J. Perry in "The Children of the Sun" has given evidence for thinking that carriers of Egyptian culture frequented Indian shores from about 2600 B.C., while Professor Grafton Eliot Smith in "Migrations of Early Culture" has stated his belief that sea-farers from the West from the third millenium and especially in the period about 800 B.C. carrying the heliolithic culture, mainly evolved in Egypt, far and wide along the coasts of the Old world and the New, mingled their blood with the aboriginal pre-Dravidian population and the result was the "Dravidians". It seems certain that such casual contacts could never have

been felt in the interior, or have made any great impression on a numerous race. Dr. Slater's conception of the Dravidians as hunting and fishing tribes, drawn continually forward from the Mediterranean coasts into India by a sufficiency of water, vegetation and game is far more reasonable. As he points out enough is known of the progress of desiccation of all the land between Mesopotamia and India during historic times to justify his inferences. Such inferences sufficiently explain the volume of the Dravidian invasion of the Central Provinces mentioned in Chapter X.

Evidence of Mediterranean influences are not absent even in this province. Groups of megaliths in the Deccan have connected the Indian Peninsula in the eyes of anthropologists on the one hand with analogous remains towards the Pacific and on the other with monuments south of the Caspian, in Georgia towards the Euxine, in the Crimea and in Thrace. (*Professor Fleure.*) It is known that in the past the Gonds used enormous head stones for their graves; these may be found 14 feet high in the remote tracts. They now give increasing poverty as their reason for raising smaller ones. The existence of apparently genuine stone circles in Nagpur itself has not as far as is known been noticed in ethnological literature, and Dr. Hunter knows of at least one dolmen in Bhandara district. The fact that many of the Gonds bury their dead flat on the back with their feet to the north may be significant of the country of their origin. Little anthropometry has been done in the Central Provinces but on the general subject Professor Fleure has written:—

"Save in a few localities heads are generally long in Dravidian India. Analogous types, with fairer skins as a rule, occur here and there in South-west Asia, and there can be no doubt about the structural analogies with Semitic types in Arabia, apart from colour and nasal features, and Hamitic types in North Africa as well as the average Mediterranean types around the western basin of the Great Sea."

Following this view of the sources of Munda or Dravidian culture, it was probably not less than a thousand years after the Dravidians came to India that successive invasions of the sub-continent were made by the Aryans through the passes of the north-west. These invasions were in two main waves—the Dardic Aryans and Indo-Aryans. In the book already quoted Dr. Slater has gone far to prove that the Dravidians were, when the Aryans came, in a much more advanced stage of civilization than the invaders, who at that time seem to have been essentially nomadic pastoralists, though possibly not unacquainted with agriculture. He has also demonstrated that the caste system, which does not form a part of the most ancient religious teaching of the Vedas, was imposed by the Dravidian upon the Aryan—not by the Aryan upon the Dravidian. The fact that caste restrictions become more defined and the problem of the untouchable more acute, as the traveller goes further south strongly supports this theory. To quote Dr. Slater once more:—

"The Aryan descent into India was probably by the Khyber Pass, which gave entrance to the northern corner of the Punjab. The invaders probably found at first only thinly inhabited lands, on which they and their stock could increase and multiply. Later came the time of inter-racial conflict with Dravidians and pre-Dravidians which must have passed through three stages. The first, indicated by the Rig-Veda, was the stage of slaughter and devastation, the superior mobility of the invaders enabling them to concentrate an overwhelming force against each centre of resistance; Uritsa was devoured, Bala was overthrown, the seven cities, the cities of Pipru, were rased, the castles of Sushna were shattered, and his wealth became the booty of the worshippers of Indra. The second stage came with the realization that has always come to such invaders sooner or later, that it was more profitable to enslave than to kill; and then Aryan kingdoms were established, guarded by an Aryan soldiery, and sustained by the labours of Dravidian peasants and artisans. Thirdly came the stage depicted in the Epics, when Aryan kingdoms warred and made alliances indiscriminately with one another and with the Dravidian states surrounding them that still maintained their independence.

During the second stage, and still more during the third, a mutual action and reaction was taking place. Intercourse included intermarriage; it involved a struggle of survival between languages. That the more brawny but thicker-witted Aryan should learn the extraordinarily difficult language of 'the ill-speaking man', as the Vedas term the Dravidian, was not to be supposed. The Dravidian instead had to learn Sanscrit."

It is not for this report to go deeper into these matters. The point to be made is that during the pre-historic era in the different tracts which now make up the Central Provinces and Berar, there were established three distinct stocks—the aboriginal, the Mediterranean and the Aryan. If the Dravidian and the aboriginal are ever proved to be identical it may be found that Munda culture was intermediate between the others—or even that Munda culture itself is the oldest in Central India. At the same time when some historic record becomes available Aryan influence was slight—and even upto the present era some of the *autochthones* may be assumed to have preserved comparative purity of blood. There was no inducement for the invader, Dravidian or Aryan, to pursue the tribesmen into their natural refuge in the hills and forests—and when the Aryan began to drive Dravidian culture gradually further south it is unlikely that he penetrated much further than the Nerbudda valley and the plains of Berar neither of which are separated from neighbouring tracts by very formidable natural obstacles. It seems clear that the gradual breaking up of the forest by early cultivators, graphically described by Forsyth and familiar to all who have been in the more remote parts of the province, began in the northern districts at an early date and laid open a road for the invader.

Later
influences.

2. In comparatively recent times the land occupied by this aboriginal Mediterranean stock with its occasional sprinkling of Aryan blood has been subjected to a series of invasions and migrations which have produced the complex mingling—and occasional mixture—of races inhabiting the province today. Something was recorded on this subject in the 1901 Census Report and history need not be recapitulated here. It will suffice just to mention the influences of which there is some definite information or some definite trace. The Central Provinces Gazetteer succinctly describes those which were earliest:—

“Over great part of the Central Provinces the dawn of the epoch of authentic history may be placed at a period not much more than three centuries ago. To the people of Northern India it was known as Gondwana, an unexplored country of inaccessible mountains and impenetrable forests, inhabited by the savage tribes of Gonds from whom it took its name. The Musalman expeditions organized for the invasion of the Deccan thus ordinarily left the forests of Gondwana to the east, and traversed the Narbada valley through the pass commanded by the famous hill fort of Asirgarh. But Gondwana was not entirely outside the range of adventurous exploration in the early heroic ages of Hinduism. The Ramayana represents Rama as traversing the forest of Dandaka, extending from the Jumna to the Godavari, on his way to the hermitage of Sutikshna at Ramtek near Nagpur. In the course of centuries a number of Rajput principalities were established, and a considerable portion of the open country was subjected to their authority. Our knowledge of these is mainly derived from coins, a few inscriptions on copper or stone, the ruins of some ancient cities, and incidental statements in the ballads of Rajput annalists. The existence of one of Asoka's rock edicts at Rupnath in Jubbulpore proves that his empire embraced this portion of the Central Provinces. Inscriptions at Eran in Saugor district in the fourth and fifth centuries A.D. show that Eran and the surrounding country were included in the dominions of the great Gupta dynasty of *Magadha*, and shortly after fell under the rule of the White Hun Toramana. From certain inscriptions found in Seoni and the Ajanta caves, it has been concluded that the Vakataka dynasty was ruling over the Satpura plateau and the Nagpur plain from the third century A. D., the name of the perhaps semi-mythical hero who founded it being given as Vindhyaśakti. The capital of these princes is supposed to have been at Bhandak in Chanda, in ancient times a considerable town. A portion of the Nagpur plain, comprising Nagpur and Wardha districts, belonged to the old Hindu kingdom of Vidarbha (Berar), which was in existence during the second century B.C.; and these districts subsequently passed successively to the Andhra dynasty of the Telugu country (A. D. 113) and the Rashtrakuta Rajputs ruled over the upper valley of the Narbada, with their capital at Tripura or Karanbel, where the village of Tewar now stands near Jubbulpore. They used a special era in dating their inscriptions, which points to the establishment of their power in the third century A.D.; but nothing is known of the line before the ninth century, and it is last referred to in an inscription dated 1181. From the ninth to the twelfth centuries Saugor and Damoh were probably included in the territories of the Chandel Rajput princes of *Mahoba*. At about the same period the present fortress of Asirgarh was held by Chauhan Rajputs. The Paramara kingdom of *Malwa* may have extended over the western part of the Nerbudda valley between the eleventh and the thirteenth centuries; and an inscription found at Nagpur and dated 1104-5 shows that at least one Paramara king, Lakshman Deva, included the Nagpur plain within the circle

of his dominions. In Chhattisgarh another Haihaya Rajput dynasty, perhaps akin to the rulers of Chedi, established itself at Katanpur, and extended its authority over the greater part of the territory included in the present districts of Raipur and Bilaspur.

The inscriptions carry us down to the eleventh or twelfth century, after which there is a blank until the rise of the Gond powers in the fifteenth or sixteenth."

This quotation hardly needs elaboration. The social map illustrates the forces which affected the different areas, and so does the linguistic map. The supplementary maps at the end of this chapter are also relevant. Hindu domination in the Nerbudda valley, the Maratha plain, and the open tracts of the Chhattisgarh Division was established at an early date in history. The high proportion of members of the depressed classes particularly in the open tracts of the Maratha plain and the areas now covered by the Bilaspur and Raipur districts definitely point to the subordination of a semi-aboriginal population to menial positions by conquering races. The gap of two centuries in the history of the province has been partially filled by Mr. Wills. He demonstrates that about 1200 A. D. the Kalachuris of Chedi whose kingdom included both the country round Tewar, along the Nerbudda valley, and the country round Bandhagarh along the upper Son valley were ousted by the Chandels from Tewar, who persisted as a local power in the Garha country up to the beginning of the fourteenth century, as proved by a Sati pillar at Bamni in the Damoh district, the inscription on which has been deciphered by Rai Bahadur Hiralal. After the Chandel ascendancy the authority in the country round Garha passed to the Mahomedans of Delhi, as is again proved by an inscription on a Sati stone, also translated by Rai Bahadur Hira Lal. But at the end of the fourteenth century after the death of Sultan Firoz Tughlak and Timur's invasion of 1398 the opportunity came for the rise of the Raj Gonds.

"The great Rajput suzerain clans had been destroyed by the Muhammadans, and, when the latter in turn succumbed to a foreign invader, the country lay at the mercy of any adventurer who could find a following. This gave the local chiefs their chance and Kharji, doubtless the head or patriarch of some Gond clan, displayed sufficient wit and strength to assert an authority over his fellows, thus founding the long line of Garha kings."

The Raj Gond domination of the Garha kingdom did not, however, mean the domination of the Gond tribes. One more extract must be borrowed from Mr. Wills:—

"In the Ramnagar inscription we find Arjun Singh and Gorakh Das recorded as the father and grand-father, respectively, of Sangram Shah. These two names, since they are given by Abul Fazl as well as by the Brahmans, are certainly authentic. Kharji, whom the Mahomedan historian mentions, was likewise in all probability a real person, for he is modestly introduced with none of the extravagance which usually surrounds the fictitious founder of a family. Sukhan Das or Sangin Das may or may not be an interpolation; but, in any case, Abul Fazl's reference to him is of special interest, for not only is he credited with enlisting 'many Rajputs among his cavalry and infantry' but his chief supporters are said to have been a Karchuli of Hamirpur and a Parihar, by whose abilities 'he obtained great influence in the country'. The Parihars are a famous Rajput clan still represented in this neighbourhood by the Rajas of Nagod (Uchahara). The Karchulis were also Rajputs, and as such were largely instrumental in expelling the Gonds from Hamirpur. It is clear then that Aman Das was by no means the first of his family to seek association with Hindus. For two or three generations before him his ancestors had been strengthening their position with the help of Hindu ministers and Hindu mercenary troops; and this, of course, explains the rapid growth of their political power and the value of the birth-right to which Aman Das succeeded. That they should enlist Rajputs in large numbers at an early stage in their history is significant. The Rajputs were the natural enemies of the aboriginal tribes; and their employment confirms my conclusion that the Garha kingdom developed under foreign influence, and was only made possible by the definite dissociation of its rulers from their former fellow tribesmen."

The contrast between the organization of the Garha kingdom which invited exploitation by Hindu immigrants, and the Deogarh kingdom in Chhindwara district is even now reflected in the characteristics of the people in the two tracts. More recent influences on the racial composition of the province are better known. The Mohamedan conquests beginning from the later sixteenth century left their mark on the population of

Sohagpur, Saugor and Damoh, and on Nimar which was at that time part of the Faruki kingdom of Khandesh. Later when Berar had also become a Mughal province, Ashti and Paunar in Wardha and Kherla in Betul were the headquarters of Mohamedan officers. The Muslim population has remained proportionately bigger in Berar than elsewhere, no doubt owing to the fact that the sub-province was part of His Exalted Highness the Nizam's territories. There and in the other districts mentioned it may now be regarded as indigenous. In most other parts of the province it is formed from comparatively recent immigrations. It must be remembered that during the Mughal domination in the north and the west of the province the Haihavansi dynasty continued in power in Chhattisgarh (until the Maratha conquest of Chhattisgarh in 1740) and the various Gond chieftains were undisturbed in the centre of the province, whilst the true aboriginals lived, a race apart, in their hills and dense forests, where they were unmolested except by fever and the other forces of nature, which were indeed in some kind a protection to them. The final influences before the arrival of the British were the incursions of the Bundelas in the north, and, last and most potent, the Maratha invasions. The Marathas came as conquerors, and, as a consequence, which has been pointed out, by Russell, their "caste composition" has changed little since their immigration.*

Besides the tribal stock six main divisions of the people of the province were distinguished by Russell in the 1901 report, though curiously enough he did not mention the Muhammadan and Bundela incursions. These six divisions were, in fact, formed by the laying of foreign elements over the primitive culture of the tract. The depth to which they penetrated has been traced by linguistic affinities in the 1901 report, and needs no repetition. The linguistic and social maps taken together can teach their own lesson. Apart however from the effect of the Rajput and Muslim immigrations from the north, of the two distinct streams of Maratha immigration to Saugor and to west of the province, and of the long Rajput domination in Bilaspur and the surrounding area, three other elements in the population, as it now is, must be recognized. The first is the Telugu colony in the Sironcha and Chanda tahsils, south Bastar and Yeotmal. In Bastar State the Telugus are largely immigrant traders and cultivators, although the connexion of many castes in the State with those in the Vizagapatam and Godavari districts is definite. In the southern parts of Chanda and Yeotmal, the number of Telugus is very largely due, it seems, to the natural effects of border contacts. It must be remembered that until the year 1874 a large tract which was almost entirely Telugu was included in the Province. The second element is Oriya. In Chapters III and X it has already been explained that the Oriyas in Chhattisgarh are principally immigrants, because, except for the isolated Padampur tract which geographically does not belong to the Bilaspur district in which it has been included on account of its connection with Chandrapur, there are natural boundaries between Chhattisgarh and the real Oriya country. The third and last element is formed by immigrants from Central India into Nimar and parts of the neighbouring districts represented according to Russell by the distribution of Rajasthani and the castes speaking it. The Bhojars and Kirars are particularized as such castes finding their way south to Wardha and Nagpur. According to tradition this influx took place two or three centuries ago presumably when the Muhammadans invaded Khandesh, held by Rajput princes at an earlier period. Finally there is a small European colony in the Province, and a number of Anglo-Indians.

Scope of the statistics.

3. The racial composition of the peoples of the Central Provinces has been roughly sketched in the preceding paragraph. For the census statistics to show details of the present distribution of the main elements would be just as impossible as it would be to take a census of Celts, Iberians and Gaels in Great Britain. For purposes of education, administration and sociology it is only necessary to know the groups into which contemporary

* A brief history of the province will be found in the decennial Administration Report of 1921.

society naturally falls, and to secure the necessary figures the instructions given on the cover of the Enumerator's book were as follows :—

"For Indians enter caste as ordinarily understood but for wide castes enter sub-caste also. The class titles—Brahman, Kshatriya, Vaishya and Sudra are usually insufficient by themselves. For other subjects of the Empire and for foreigners enter race, as "Anglo-Indian", "Canadian", "Goanese", "Turkish". For Indians such as some Christians who have neither caste nor tribe, enter "Indian"."

Detailed subsidiary instructions were issued to cover all possible difficulties and there is no reason to suspect that the returns, the meaning of which is so well understood by the general public, were not accurate. Certain entries of unfamiliar caste-names were identified at the time of tabulation. In one case only was there a serious error. This was in regard to Agarias who were confused with Agharias at the times of both enumeration and tabulation with the result that figures for both had to be excluded. Some titles denote different castes in different parts of the country. They were separated into their proper groups as far as possible in the abstraction offices.

4. The statistics collected at the Census have been presented in Table XVII.—Race, Tribe or Caste, which shows for the province and for each district or state, in which they were returned, the total population and the religion of those castes or tribes which are of considerable importance in their own locality. Financial stringency forbade the abstraction of figures for any sub-castes at the 1931 Census. In Table XVIII the variation of population of the principal tribes of the province is shown for fifty years by districts and for forty years by States. An appendix shows by tahsils and taluqs the variation in figures since 1921. Statistics by selected castes are also shown in Table VIII for civil condition, Table XI for traditional occupation, and Table XIV for literacy, which have been discussed in Chapters VI, VIII and IX. Finally Table XIX shows the distribution in districts by age-groups of the European and Anglo-Indian population. At the end of this chapter two subsidiary Tables appear :—

Reference to the figures.

- I. Castes classified according to their Traditional occupation.
- II. Variation in the more important castes and tribes of the province since 1921.

In Appendix I to the report will be found the figures and percentages for each unit shown in the social map, which illustrates much that is written in this chapter.

5. A considerable body of opinion has questioned the necessity or advisability of retaining a return of caste at the Census. It has been suggested that the tabulation of the Census figures into exclusive groups every ten years is calculated to perpetuate artificial differences which, for the good of the country, should be encouraged to disappear. That the caste system disunites the various elements in Hindu society to an extent which no division into political parties could do must be acknowledged, but, for the purpose of demography, apart from the fact that it is essential to describe conditions exactly as they are found, it is almost impossible to find a method of presenting figures in groups so convenient and so well understood as that of separating them by castes. In certain provinces for the 1921 census a subsidiary table was introduced in which the experiment of classifying the population by traditional or general occupation was tried, as an alternative to the previous method. Such a classification as a matter of fact goes very little further than the classification by caste. Every sympathy must be extended to the social and political reformer in his efforts to break up the caste system which he, perhaps rightly, regards as a brake on the progress of India. The fact that, apart from Aryas, Brahmos and Indian Christians, 2,847 persons at the 1931 enumeration returned their caste as Nil, proves that although the movement is still in its infancy in the Central Provinces there is already a nucleus definitely opposed to caste distinctions. It may be mentioned that the highest returns of this kind were in Jubbulpore, 699 males and 587 females and Bilaspur, 385 males

The importance of caste.

and 375 females. The arguments of the reformer are strong, but on the other side it has been asserted that no social progress can yet be recorded without showing caste. The truth of this assertion must be apparent from the preceding chapters of this Report, particularly Chapters VI, VIII, IX and XI. The contents of those chapters sufficiently justify the retention of the classification by caste for the purposes of the census. They do, in fact, definitely indicate conditions existing in different strata of society, and show where the work of reform is chiefly needed. As long as the majority of people in India are separated into groups, most of the members of which dine, marry, and have intimate social intercourse with each other only, and exclude outsiders, and as long as these groups preserve traditions and customs peculiar to themselves, it is obvious that statistics for the more important of them must be abstracted at the decennial numbering of the people. Apart from this, caste is so much mixed up with race that for ethnological purposes a continuous record of figures is essential. To treat in a single class the Maratha Brahman and the Maria of Chanda, the Rajput and the Saonr of Saugor, the Bania and the Banjara of Nimar or the Bairagi and the Chamar of Chhattisgarh would be openly to flout science.

Relaxation
of caste
restrictions.

6. The importance of factors of caste and race in their effect on the growth and distribution of the population, has been made apparent, without being stressed, throughout the report. These factors affect occupation, the age of marriage, the position of women, the attitude towards the birth of male and female children and more indirectly, labour, migration and liability to disease. Facility of communication is said to be leading to a breakdown in caste distinctions and its influence is no doubt operating in a variety of ways and gradually leaving a mark, but education has possibly done more. The fact that a sweeper may sit beside a high-class Hindu in a railway carriage or a motor-lorry without any question of his right to do so has not yet made it any more easy in the interior for a touring officer to persuade cartmen of some castes to carry his sweeper from camp to camp. In fact in certain districts it is always essential to employ at least one cartman of humble caste for this purpose. On the other hand an increased familiarity with railway travelling, and travelling in mixed company by road, has had very definite results among even the orthodox who cannot preserve their exclusiveness in public vehicles as they could in the old bullock-cart or bullock-tonga. Until quite recently it was customary among high-caste Hindus always to wash all bedding after a railway journey. This washing was ceremonial and not merely for purposes of cleanliness. Again, formerly food and water were not taken on train journeys, but now no such restriction is observed. Granted that, like many ceremonial restrictions, rules such as these might well have been based on principles of hygiene it is obvious that in the first instance they must have been observed with a view to preserving purity of caste. That they have been relegated to the limbo of the past is due perhaps more to the readjustment of ideas to meet modern conditions than to any real change of attitude among the more orthodox. At the same time untouchables are being admitted into the schools in increasing numbers and their awakening to their own rights has been stimulated not only by educated members of their own community but by many distinguished social reformers born in a higher class of society. Much that is relevant to this subject has been recorded in Chapter XI and as the position of the depressed classes will be discussed again in appendix II, it is unnecessary to enlarge upon this aspect of the loosening of caste restrictions here.

Deputy Commissioners and State Census Officers throughout the province agree in the opinion that, although the caste system and the customs inherent to it still maintain a strong hold over the village community and inter-marriage or inter-dining among the various castes and sub-castes is rare in the interior, in the towns and more advanced rural areas a section of educated people with modern ideas freely dine together in spite of any difference of caste and religion. The State Census Officer

of Sarangarh mentions that there, an Oriya Brahman—the typical educated Brahman of the tract—would not now hesitate to take tea from the hands of another caste. At the same time it may generally be observed that in most tracts people are still particular regarding those from whom they will accept water. The Dhimar in the northern districts and the Raut in Chhattisgarh continue in their time-honoured social position of those from whom water may be taken without prejudice. Even in the most advanced tracts inter-marriage between different castes and sub-castes is still very rare. In Seoni district during the last decade the local Hindu Sabha celebrated three or four marriages between persons of different castes and similar cases are reported from other districts but nearly always as isolated phenomena. In the northern districts, at least, re-marriage among Brahmans, Rajputs, Baniyas, Kayasths, Sunars and Lodhis still meets with the disapproval of the majority and especially with that of elderly people. In other castes widow-marriage is not forbidden. It is unnecessary further to repeat here what has been written in Chapters VI and XI. With increased facility of communication and growth of education, it is natural that ideas will travel quickly from one centre to another. The wider circulation of newspapers and periodicals is bound to have its influence in loosening bonds of the caste system just as it has had in awakening the political consciousness of the more educated section of the community. It has been pointed out by more than one Deputy Commissioner that one of the remarkable changes of recent years is the admission into caste without question of people who have suffered imprisonment in political cases. Ordinarily imprisonment of any kind involves heavy penalties. The signs of the times are obvious but it must be admitted that statistics prove that the breakdown of caste restrictions is a very gradual process.

7. The education of girls has perhaps done more to accelerate the operation of this process than anything else. Although most Muslim women continue, apparently by their own wish, to observe *purdah*, the custom is being abandoned by an increasing number of Hindus especially in the west of the province where it has never been the habit of the castes of Maratha origin to seclude their women; and the lively interest in politics taken by many ladies is one of the important features of the decade. Position of women.

8. The liberalizing influences which have been felt in the past ten years, and the disappearance of many social restrictions have however had a double effect. Distinctions of caste between the most progressive Hindus are now often entirely absent, except in the retention of the custom of marriage within the caste, a custom which was possibly followed in the first instance in order to preserve purity of blood. But one of the first results of the more liberal attitude has been the tendency to oppose the break up of castes into sub-castes a process which in the past often resulted from the difficulty experienced in the keeping up of caste connections by settlers in remote parts. In Chapter VI specific instances have been quoted of marriage between members of different sub-castes of Brahmans, and between members of different sub-castes of Kalars, whose union would formerly have been condemned. Movements in this direction were mentioned in the Census Reports of other provinces for 1921 but they are a comparatively new feature of the social progress of the Central Provinces. Apart from the definite desire to remove petty distinctions and differences within the principal castes there has been no tendency towards the amalgamation of castes. There is on the other hand evidence of determined attempts on the part of the Sudras to obtain equality with the higher castes, to gain a share of their privileges, and in many cases to claim descent from the twice-born. This claim of some castes to belong to a higher division of society than that in which they have formerly been classed is not anything new. It has been remarked in past census reports that it has become customary for some people to regard the Census Office as a sort of College of Heralds, and every ten years a crop of applications is received from caste *sabhas* to have their communities recorded under some fresh name. Effect of modern tendencies.

At the 1931 census this crop was rather richer than usual. Many of the applications aimed high and a selection of them is given below.

Generally recognized name of caste or tribe.	New classification claimed.	Body or district from which claim was made.
Nai	Nai or Kulin Brahman	Kuleen Brahman Mshasabha Bharat, Jullundur city.
Bhat	Brahm Bhat Brahman	United Provinces.
Panchal	Vishwa Brahman	Panchals of Chanda district.
Vidura or Krishnapakshi	Parashar Brahman	Parashar Brahman Mandal Berar.
Joshi	Jyotishi Brahman	Jyotishi Brahman Committee of Saugor.
Kalar	Haihaya Kshatriya	All-India Haihaya Kshatriya Mahasabha.
Kalol	Shivhara Vaisya	Shivhara Vaisya community, Burchanpur.
Kurmi	Kurmi Kshatriya	All-Indian Kurmi Kshatriya Association (Dewas).
Lodhi	Lodhi Rajput	Lodhi Kshatriya Sabha, Jubbulpore.
Jaiswara*	Jaiswara Kshatriya	Jubbulpore.
Lunia	Lunia Kshatriya	Jubbulpore.
Khangar	Khangar Kshatriya	Kshatriya Khangar Sabha, Narsinghpur.
Lonari-Kunbi	Lonari Kshatriya	Betul.
Mahar	Kashyap Rajput.	All-India Kashyap Rajput Mahasabha, Lahore.
Dhimar (Dhiwar), Kahar Kewat, Mallah.	Kashyap Rajput	Central Provinces Kashyap Rajput Sabha.
Katia	Renhta Rajput	Narsinghpur.
Gadhewal	Gadhewal Kshatriya	Balaghat and Seoni.
Chhipa	Rajput Chhipa	Chhipa Kshatriya Sabha, Balaghat.
Rathor Teli	Rathor	Jubbulpore.
Burud	Lingayat Burud	Lingayat Burud Sabha, Deccan.
Pardhan	Gond	Balaghat.
Gond	Raj Gond Kshatriya Surjwansi.	Seoni.
Jolaha	Sheikh Momin	Jamiatul Mominin, Calcutta.
Chamar	Satnami	Chhattisgarh Division.

* A section of Chamars.

The foregoing catalogue shows that several castes which had hitherto been classified as untouchable claimed Rajput origin. The intention of some of the applications was to avoid an alleged stigma from incorrect identification with castes of similar names in other districts. The Katias of Narsinghpur for instance wished themselves to be called Renhta Rajputs because in certain other districts the Katia caste is regarded as untouchable. (The word Katia signifies a weaver and Renhta a spinning wheel.) The Rathor Telis of Jubbulpore, whose relatives are found in Mandla and in Panna State, asked to be entered in the schedules simply as Rathors, on the ground that they are cultivators and do not press oil like the Telis. The Jamiatul Mominin resolved that Sheikh Momeen should be substituted for Jolaha, which occurred in the specimen schedule issued by the Government of India because Jolaha breathed indecency. Many of the Chamars as already mentioned in Chapter XI, got themselves returned at the Census as Satnamis by caste. This is an example of the genesis of a caste whose origin is based entirely on the religion of its members. The Satnamis are in fact a religious sect but as the Local Government had in 1926 decided that Satnamis should be shown as a separate group in the next census returns the classification had to be accepted. It is interesting however to recall that one of the original doctrines of the Satnami religion was to deny the supremacy of Brahmans and to deny distinctions of caste.

That the claims to social uplift might, as far as possible, be satisfied orders were passed that the return made by each individual should be accepted but that, whenever a return was made of a caste which was not widely known or generally recognized, an entry should be made after it in brackets to indicate the caste under which the person enumerated was returned at the last census or to which he was recognized to belong. This obviated any confusion in the abstraction of figures in the tabulation offices. For purposes of comparison, these castes which had adopted new names had necessarily to be included under the population of their original caste in the census tables. It was intended to print the figures of those who had broken away from their original community below those for that community but unfortunately financial stringency prevented this being done. From the details given above it is suggestive to notice the number of caste *sabhas* and conferences which took place shortly before the census. Whether some of

these bodies were formed especially for the occasion or whether all are permanent institutions is unknown. It is clear however that whatever the feelings of some members of the intelligentsia regarding the desirability of abolishing caste, there is a strong body of opinion in the province which considers the caste column of the census schedule as one of the most important. In fact it was with regard to this column alone that large numbers of letters and applications were received from the general public by the Census Department. The entries in other columns raised very little controversy and apparently evoked very little interest.

9. These determined attempts to climb higher on the social ladder are based on claims of varying validity, often supported by most interesting historical evidence, to pass judgment upon which is not the business of the Census Department. A short note upon the subject recorded by Mr. Greenfield, Deputy Commissioner of Saugor, is of interest:—

Social
climbing.

"For years past some castes have been trying to elevate themselves in the social scale. The most notable and recent examples are the Nais and Dhimars. The Nais wish to identify themselves with Brahmans, as "Nyayi" Brahmans, but the movement has not been successful as both the majority of the Nais and the public look upon it with disfavour, the former because the status of Brahman will debar them from performing menial duties which contribute materially to their livelihood. Other Hindus oppose this innovation as the menial services which the Nai performs are indispensable to a Hindu, on all religious, social and ceremonial occasions.

The ambition of the Dhimars does not soar so high as the Nais. They want to call themselves Renkwar Rajputs instead of Renkwar Dhimars. The movement has so far not been successful. Their position is much the same as that of the Nais, and the same causes operate which obstruct the advancement of the Nais. As a matter of fact the question of the uplift of Nais and Dhimars has been raised by some clerks, school-masters and such other persons who feel shy of their origin and connection, and the movement is up till now confined to them."

Mr. Stent's remarks reproduced in Chapter XI, which contains matter relevant to this chapter also, indicate the importance in Berar of similar social climbing. It will be recalled that in Amraoti all the more intelligent members of the cultivating and artisan castes such as Kunbis, Malis and Telis returned themselves as Kshatriyas, describing their caste as Kshatriya Maratha, Kshatriya Mali, Kshatriya Teli. There were even, according to Mr. Stent's information returns of Kshatriya Mahar—a term which appears in the catalogue given on the previous page.

A spirit comparable to that shown in the preceding observations is evident in the tendency of lower castes and former followers of tribal religions to arrogate to themselves privileges formerly denied to their class. The census report of Sarangarh State mentions that recently Keserwani Baniyas have begun to wear sacred threads like the three higher *varnas*. The reason for the change is ascribed by them to the fact that they have followed the advice of their caste Guru from the United Provinces and the report attributes it entirely to the influence of the Hindu revival movement. Lower in the scale the Satnamis, throughout Chhattisgarh, have continued to adopt Hindu ideas and prejudices. They are abandoning the profession of Chamars, and giving up liquor, tobacco and meat. A large number of them now wear the sacred thread, worship Ramchandra and read the Ramayan. Similar progress among other depressed classes is described in Appendix II. The influence of Hinduism and the caste system upon the primitive tribes has already been mentioned in the last chapter. The Kawars 275,965 of whom were returned as Hindus and only 11,191 as of Tribal religion have on the behest of their own Mahasabha held in Bahala village, Udaipur State, given up eating chickens and pigs, and drinking wine. They have for long regarded cow flesh with horror. They assert that it is for reasons of economy that they have ceased to drink wine. Sections of the Gond tribe are also treading the same path, but while the Kawars acknowledge only their own tribal priests, the Hinduized Gonds have begun to recognize the supremacy of Brahmans, to observe a fast on Saturday, and in some cases to wear the sacred thread. It is generally members of the Raj Gond clan who have assumed this last privilege—and in making any sweeping assertions

regarding the influence of Hindu customs upon the enormous Gond tribe it must be remembered that that influence has now been operative for hundreds of years, yet has not made itself felt in the hills and forests until in comparatively recent times. It is the motor horn which will sound the death knell of the primitive tribes as such. Nevertheless by the mere operation of the rules of the caste system they are likely for many years to preserve the individuality of race. Such inter-marriage between Aryans and "Dravidians" as has had its effect on the physical characteristics of the people of the Central Provinces has now become a matter of history, and the tightening of caste restrictions which rendered unions of that kind, whether regular or irregular, quite unusual has in no way been affected by more recent relaxation in other directions. Definite social divisions between those of Aryan and those of "Dravidian" descent have indeed their parallel in the social systems of Europe. Forsyth has already been quoted in regard to the contact of the Hindus and the Gonds. A short extract from Mr. Wills' history indicates how long that contact has lasted and to some extent why its effect has until quite recent years been so indefinite. The fact indeed cannot be ignored that the process of assimilation towards the end of the decade was more apparent owing to the inspiration of politics.

"The Raj-Gond kingdoms of the Central Provinces have sometimes been regarded as the outcome of a movement, on the part of a section of the primitive non-Aryan inhabitants of India, towards political power. If this were so, they would represent a national uprising comparable, though on a very much smaller scale, with the Hindu movement which gave birth to the Maratha states. But, in my belief, these local Maharajas were, in origin, merely a product of the tendency, so general in early Indian history, towards the establishment of petty kingdoms by right of conquest—a tendency which developed, it is commonly supposed, under Aryan influence. They imposed themselves by force of arms upon a population at first indifferent, if not hostile, to the new authority. So far from being the product of a popular Gond "revival" they were almost certainly established under foreign or Aryan inspiration; and, as soon as they could make any pretensions to political power, they put forward urgent claims for admission, as Rajputs, to the Hindu caste system—thus at once dissociating themselves from the non-Aryan peoples over whom they ruled and from whom they had originally sprung."

The Non-Brahman party.

10. Whilst some of the changes in caste and tribal doctrine and custom are based on political expediency, most of them are purely social or economic in their origin. The motive for them has very seldom been religious. The same is partly true of a feature of the decade upon which comment has already been made in Chapter XI, but which must properly be noticed in this chapter also. That is the rise of the non-Brahman party in the Maratha plain. It is perhaps strongest in Wardha district and in the Mehkar taluq of Buldana district. Mr. Trivedi, Deputy Commissioner of Buldana, has recorded the following observations upon the subject:—

"In the Hindu religion itself, reaction against the Brahman oligarchy has set in and seems to have taken deep root in this district. The Satya Sodhak movement by non-Brahmans has become very prominent in this district during this decade and has pervaded almost every phase of life. The Brahmans are fast losing ground against this well organized and united attack by the non-Brahmans. The movement has spread into every nook and corner of the district and seems to be deep-rooted now."

In contrast to what is quoted above it is interesting to find that Mr. Bhalja, Deputy Commissioner of Akola, writes—

"One hears very little now-a-days of the activities of the Satya Shodhak Samaj. The forces of nationalism have swept away this non-Brahman organization."

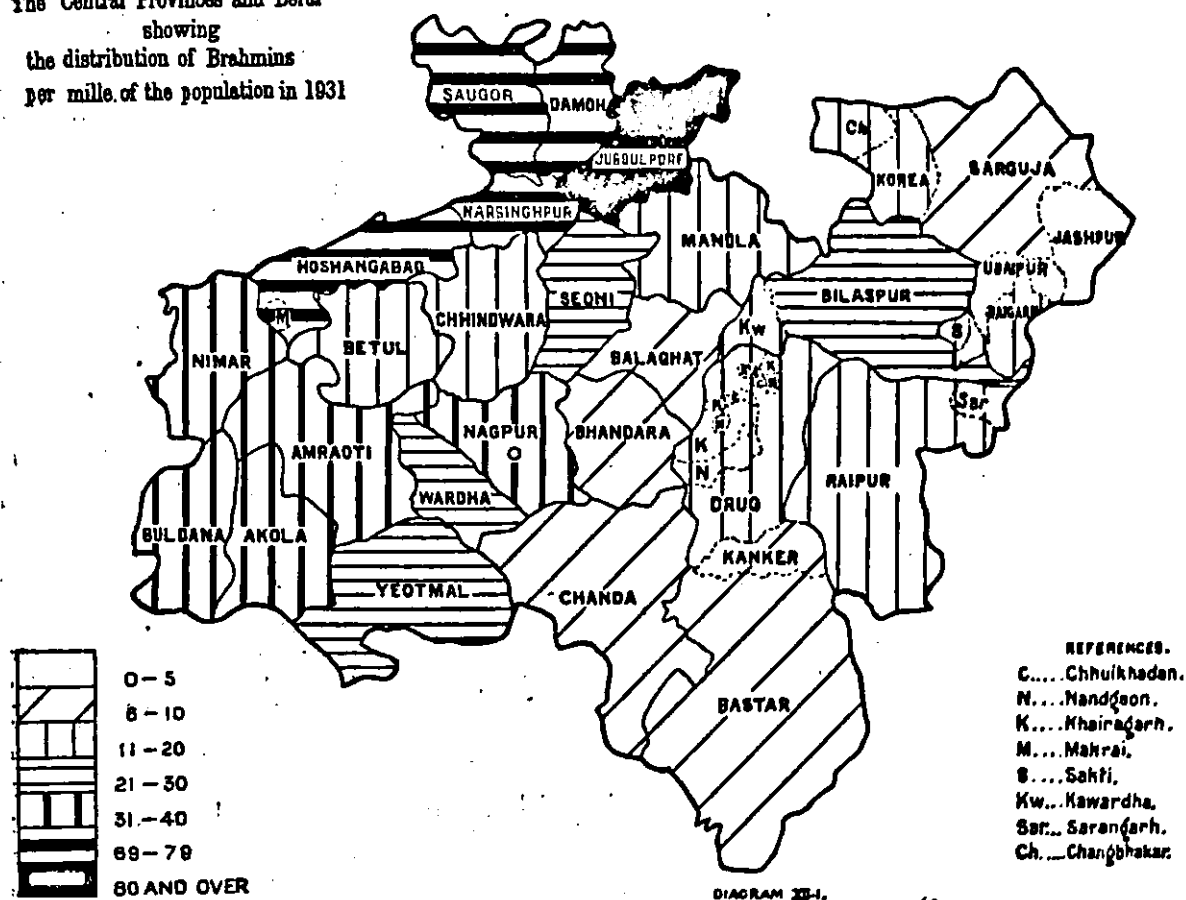
Another officer has sounded a similar note in observing: "It appears that when the people turn their attention from political to social matters the pace of social reform will be accelerated a good deal." In connection with the rise of the non-Brahman party diagram XII-1 is of interest. It has already been seen how suggestive is the comparison of this map with that in Chapter IX.—Literacy and those in Chapter VI.—Civil condition. The proportion of Brahmans is not as strong in the west of the Maratha plain as it is in the districts of the Nerbudda valley. But if the Nerbudda valley be excluded it will be noticed that the strength of the caste is comparatively

greatest where the non-Brahman party is strongest. The difference in the origin of the Brahmans in the north of the province and of those in the west has already been noticed in Chapter X. The figures upon which the map is based are given below :—

Statement showing the number of Brahmans per mille of the population in the districts of Central Provinces and Berar.

District.	Number of Brahmans.	Number of Brahmans per mille.	District.	Number of Brahmans.	Number of Brahmans per mille.
Saugor	41,161	76	Mandla	8,865	20
Damoh	21,381	70	Seoni	8,265	21
Jubbulpore	65,121	84	Narsinghpur	22,396	70
Hoshangabad	34,668	73	Makrai	1,066	69
Nimar	18,499	40	Bastar	2,909	6
Betul	5,345	13	Kanker	827	6
Chhindwara	10,156	18	Nandgaon	2,887	16
Wardha	15,339	30	Khairagarh	2,516	16
Nagpur	37,838	40	Chhuikhadan	393	12
Chanda	7,614	10	Kawardha	1,187	16
Bhandara	8,561	10	Sakti	539	11
Balaghat	4,985	9	Ratigarh	4,009	14
Raipur	27,622	18	Sarangarh	1,829	14
Bilaspur	37,177	27	Changbhakar	402	17
Drug	15,172	19	Korea	1,094	12
Amraoti	29,849	32	Surguja	3,321	7
Akola	29,851	34	Udaipur	352	4
Buldana	24,535	32	Jashpur	562	3
Yeotmal	19,093	22			

The Central Provinces and Berar showing the distribution of Brahmans per mille of the population in 1931



11. For this report to attempt to discuss the origin of or trace the history of the development of caste would be quite superfluous. To those interested in the subject Russell's admirable introductory essay in the first volume of the *Tribes and Castes of Central Provinces* is always available. Except in the case of certain primitive tribes there is, moreover, little that can be added to the very full description of the customs of the various groups dealt with in that work. What is needed to supplement it is a scientific anthropological survey of the races peopling one of the most interesting tracts in the world. It is now held by ethnologists that Russell is almost certainly in error in regard to the origin of the Dravidians, an

The important castes.

error unavoidable at the time when he wrote. Dr. Slater's theory of their entry to India from the shores of the Mediterranean has already been quoted. Here then it is necessary only to discuss the statistics of caste collected in the census tables.

The number of caste names returned at the 1931 census was over 1,300 but they were reduced in classification to some 280. Statistics of only 111 of these were tabulated, because the necessity for economy was paramount. It is, however, recommended that, at the next census, figures for all the recognized castes should be abstracted. The extra cost will be small, and the gain in interest will be very considerable. Those castes and tribes which appear in the Tables of 1931 were selected on account of their importance in the province, whether numerical or ethnological, and in some cases because of their importance elsewhere in India.

In point of numbers the castes and tribes mentioned in the marginal

Tribe or caste.	Number per mile of population.	Total number.
Gond	126	2,261,138
Mehra	73	1,307,962
Kunbi	71	1,281,184
Teli	57	1,022,881
Ahir	45	818,105
Mali	35	626,569
Chamar	34	615,692
Brahman	29	517,765
Rajput	28	506,087
Satnami	19	351,573
Dhimar	18	322,818
Kurmi	18	317,399
Lodhi	18	318,577
Kawar	16	287,156
Maratha	16	287,189
Bania	13	233,661
Panka	13	227,376
Kalar	12	219,168
Kewat	11	197,035
Lohar	11	203,303
Dhobi	10	187,606
Maria	10	181,095
Others (including Christians, Muslims etc.)	317	5,699,598

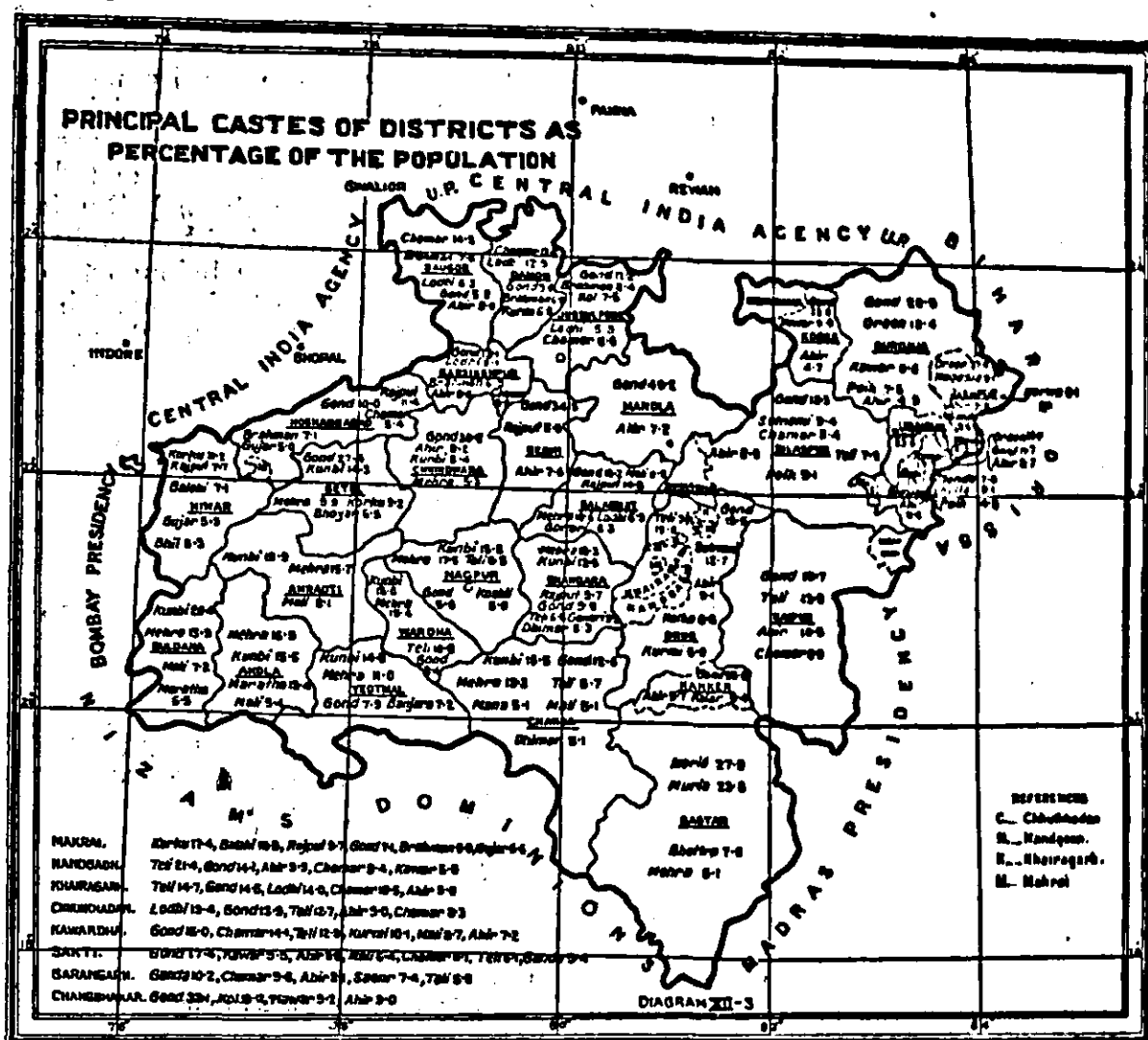
statement are the most important in this province. The names have been given of those which form 10 per mille or more of the total population of the Central Provinces and Berar. The enormous predominance of the Gonds, who as yet have a negligible voice and negligible influence in the administration of the province, is most suggestive. Next come the Mehras, untouchable except in remote tracts. The strength of three other untouchable castes—the Chamars, the Satnamis and the Pankas—is also very considerable, while the Dhobis, certain sub-castes among whom are regarded as unclean in parts of the province, form 10 per mille of the population. The most primitive of all Central Provinces people, the Marias, whose home is in Sironcha and Garchiroli tahsils of Chanda district and Bastar State only and who are merely a name to the vast majority of the intelligentsia, also form as much as 10 per mille of the popu-

lation. The Kunbis, the solid cultivators of Western India, heavily outnumber any other clean Hindu caste and would probably have been second in the list of so many had they not returned themselves as Marathas.

Distribution of castes.

12. In 1901 castes were classified according to their social precedence but in 1911 and 1921 the procedure of 1891 was followed according to which the traditional occupation of the caste was the basis of classification. Subsidiary Table I shows all the castes which are tabulated, arranged according to the classification of the last two Census Reports, while subsidiary Table II shows variations in the total numbers returned of each for the province as a whole. It seems therefore quite unnecessary to repeat regarding the various castes, merely with changed figures, the information which has already been most lucidly given in past reports or in the *Tribes and Castes of the Central Provinces*. For statistical information concerning the castes tabulated, the reader, if any, is referred to the Subsidiary Tables and for information regarding district figures to Imperial Tables, XVII and XVIII. To show at a glance the territorial distribution of the tribes and castes of importance in each district a map has been prepared as a supplement to the big social map. In this map, diagram XII-3, the castes forming more than 5 per cent of the population of each district are shown within the district boundaries. No general explanation is necessary. The distribution of the different strata of the population has already been discussed in paragraph 2 and racial elements are strongly indicated by the distribution of the castes. Four groups, however, call for some notice either owing to

differences in classification or additions since the previous census and for other special reasons.

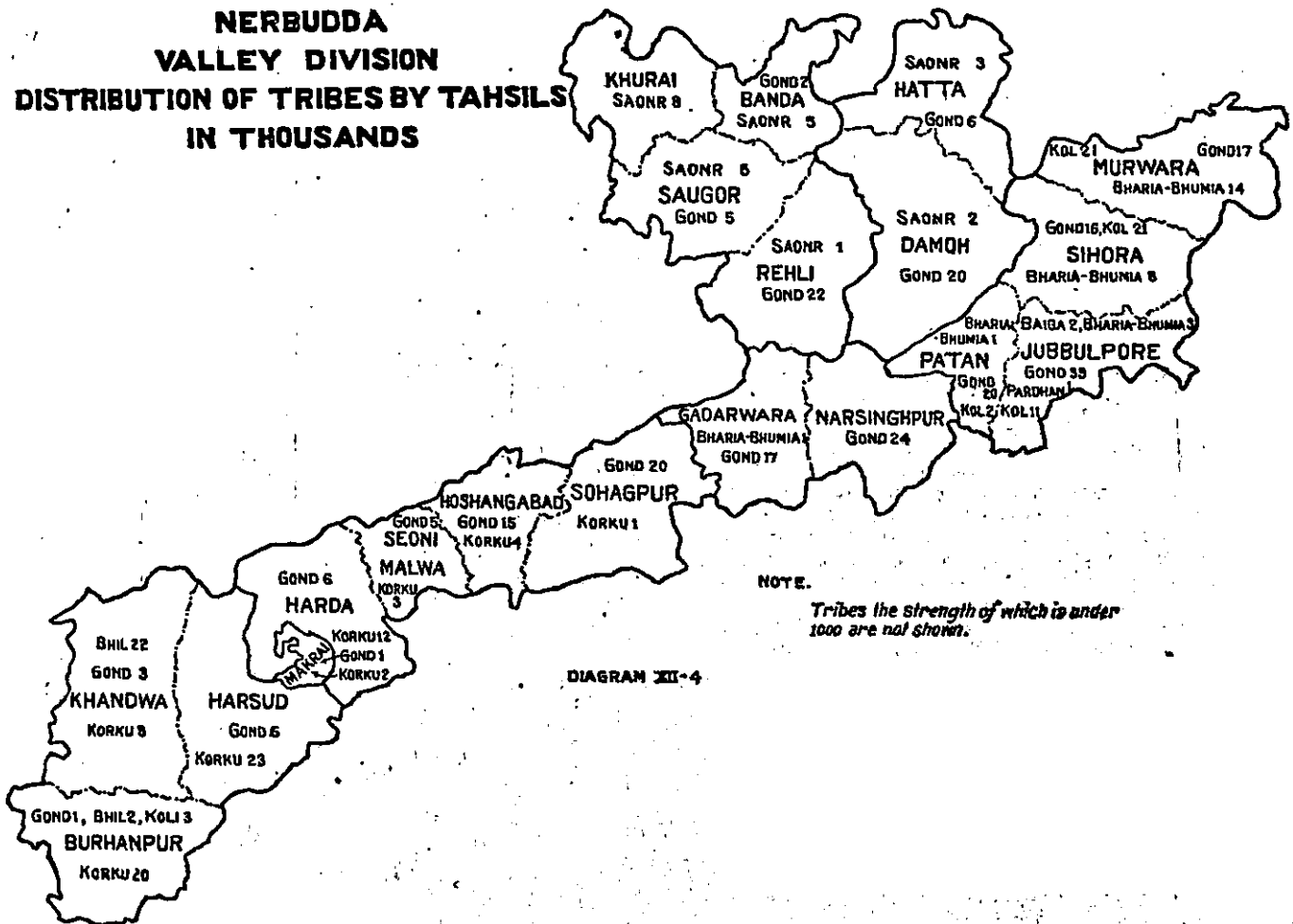


13. Figures for thirty-two primitive tribes have been abstracted and Primi appear either in Table XVII or Table XVIII. At previous censuses they tribes have been classified as "Dravidian" or "Kolarian" according to whether their affinities appeared to be Dravidian or Munda. The test was generally the very fallible one of language, although as shown in Chapter X, many of the tribal languages have been displaced by Aryan dialects. In the statement below, for the sake of comparison, the tribes

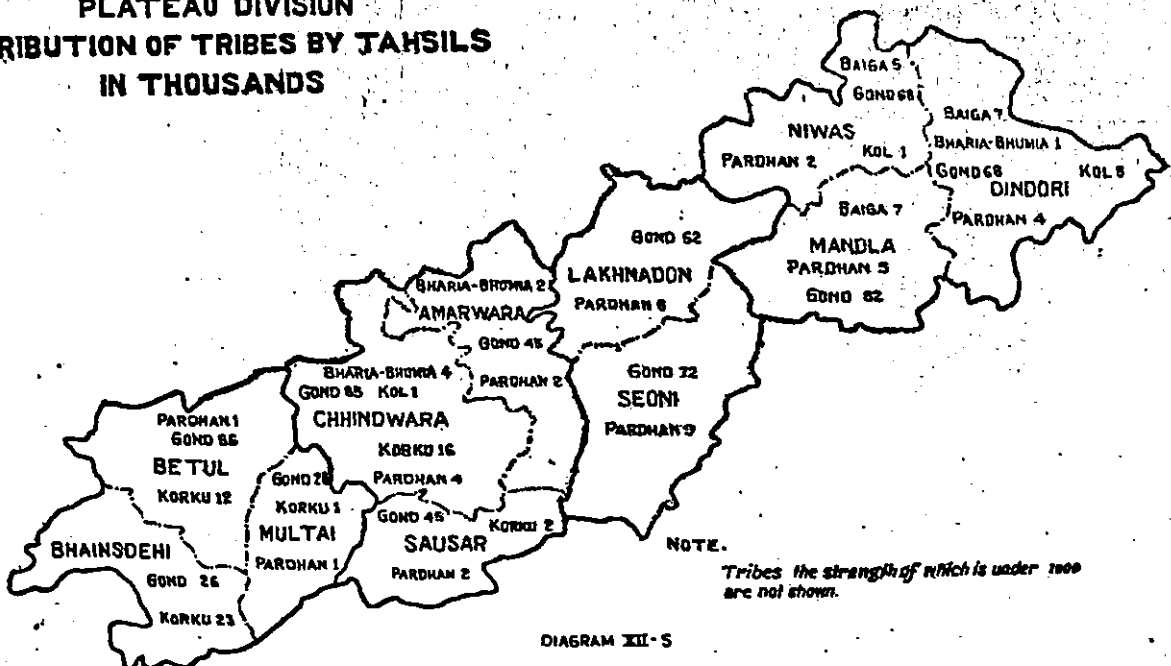
Tribe.	Number in British Districts.	Number in Central Provinces States.	Total.	Tribe.	Number in British Districts.	Number in Central Provinces States.	Total.
<i>Of Dravidian dialect</i>	2,624,190	1,068,584	3,692,774	20. Koya	1	9,988	9,989
1. Gond	1,891,842	369,296	2,261,138	21. Kamar	9,244	205	9,449
2. Kaur	111,203	175,953	287,156	22. Bhunjia	7,689	824	8,513
3. Maria	34,986	146,100	181,086	23. Nagarchi	6,299	68	6,367
4. Muria	1,761	125,289	127,050	24. Ojha	4,937	169	5,106
5. Halba	92,275	27,799	120,074	<i>Of Munda-dialect</i>	282,929	136,269	419,198
6. Pardhan	115,813	3,742	119,555	25. Korku	167,897	8,719	176,616
7. Oraon	6,950	101,616	108,566	26. Kol	83,228	8,328	91,556
8. Binjhar	54,603	12,658	67,261	27. Nagasia	1,122	47,540	48,662
9. Andh	58,549	...	58,549	28. Sawara	17,116	18,912	36,028
10. Bheria-Bhumia	53,819	1,522	55,341	29. Korwa	381	26,127	26,511
11. Koli	43,130	...	43,130	30. Majhar	9,231	9,879	19,110
12. Bhatra	410	36,837	37,247	31. Kharis	3,246	10,020	13,266
13. Buiga	32,003	5,083	37,086	32. Saunta	705	6,346	7,051
14. Kolam	31,713	...	31,713	33. Gadba	...	398	398
15. Bhil	30,303	22	30,325				
16. Bhuinbar	1,250	24,378	25,628				
17. Dhanwar	18,929	5,026	23,955				
18. Bhatia	16,447	4,432	20,879				
19. Parja	34	17,508	17,602				
				Grand total for Dravidian and Munda.	2,907,119	1,204,853	4,111,972

have, as far as possible, been shown under the two headings originally adopted, but it is a question whether even on a linguistic basis this classification is accurate. All that can be definitely stated is that between the tribes which show traces of Munda culture and the Dravidian tribes there are certain apparent physical differences which do not of necessity mean a difference of race. The contrasting features in the customs and religion of some of these tribes are detailed in Appendix III. There are a few tribes, mostly of no numerical importance figures for which were not tabulated in 1931. Among these were the Kondhs, Nihals, Birhuls (or Birhors), Rautias, and Pandos. At the previous census Pandos were included with Bhuinhars. The Nahals or Nihals, who have generally been regarded as belonging to a sub-tribe or Korkus, are found in considerable numbers in Hoshangabad, Nimar and Betul districts and in the Berar division. Figures for these five tribes should be separately tabulated in 1941.

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**PLATEAU DIVISION
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It must be pointed out that at all censuses since 1891 Marias, Murias, Bhatras, Koyas and Parjas have been treated as Gond sub-tribes and figures for them have been included with the Gond figure at the time of tabulation. They have now been shown

**MARATHA PLAIN DIVISION
DISTRIBUTION OF TRIBES BY TAHSILS IN
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separately again. It is impossible to prove whether they are ethnically Gonds until cranial measurements have been taken. Russell regarded them as such, and Bishop Wood and Rai Bahadur Hira Lal, whose opinions must command the greatest consideration, both hold that these, or some of them, are Gond sub-tribes. On the other hand a number of forest officers have stated that they consider at least the Marias and the Gonds to be quite distinct. There are in fact certain striking differences between them and the Gonds in general which must impress the observer. Their customs are often apparently identical in origin with those of the Gonds, but there are various uncommon features in their culture which are mentioned in Appendix III. These may of course signify nothing. The Marias are found only in the most remote tracts of South Chanda and in Bastar State, and yet, as mentioned above, they make up 10 per mille of the total population of Central Provinces and Berar. Their general appearance is different to that of the Gond familiar to the touring officers of this province. The facial type is prevailingly leptorrhine with frequent aquiline noses of rather Papuan appearance, but the Dravidian and Mongolian types are also very frequent. Curly hair, although sometimes observed, is disliked. The definite physical contrast between them and the Gonds has often been noted. The Chanda Gazetteer remarks:—

“The Raj Gonds are as a rule shorter and perhaps darker than the Maria. They are tough wiry fellows and like the Maria ‘wise in all manner of ventry’.”

Lucie Smith in the Settlement Report of the Chanda district for 1869 wrote:—

“The Gonds form the most numerous tribe in the district, and are seen in their purest type in the Marias, or, as they are called towards the north, the Kohitoors, who inhabit the wild wastes of hill and forest which lie beyond the Wyngunga. Whether the Marias are the root from which the other Gonds have sprung remains

at present an open question; but it is worthy of remark that in villages bordering upon the more cultivated tracts the change of name from Maria to Kohitoor, then to jungly Gond, and then to plain Gond, can be seen in progress; and it is not difficult to imagine that a well-to-do Maria family settled in the plains and calling itself Gond, may in two or three generations adopt the more fashionable designation of Raj Gond. Then again, until a recent period marriages took place between members of different tribes, and it is only Hindoo example which is not hardening the difference of tribe into distinction of caste. The Marias are a clean skinned, lithe, and well limbed race, with a bright merry expression, and a walk it is a pleasure to look at. They form the chief, almost the sole population of the wild eastern highlands, and before their ready axe forest goes down on hill-side and plain, and long glades are opened to wind and sun, and sown with rice and the hardier grains."

Almost all the ethnological literature of the Central Provinces refers to "Maria Gonds", but as a matter of fact Maria is a term not used in the Maria or Gond* languages. It has, apparently, been coined by the Hindus to denote the most primitive tribe of Chanda and Bastar. Marias, Murias and Koyas all three call themselves Koi or Koitur, which is the usual Gond word for a man, and linguistically at once suggests the obvious connections with Koya, Ho, Ko, Korwa, Korku, etc.† The people of the Chanda and Bastar tribes who emigrated to the Assam Tea Gardens were for several years known there simply as Kuis and possibly may be still known by that name. Mr. Grigson observes:—

"The difficulty about Marias and Murias is that there is no real difference between them; a Muria is a very civilized Maria, except perhaps in northern Bastar where Murias have been recruited by Gond immigrants from the Central Provinces and where only you find the typical Gond creation legend of Lingo, as given by Hislop, Forsyth and Russell. The Maria represents the most primitive inhabitant of Bastar, but here again there are two big groups, namely, the Marias of the Abujmar Hills and the old Paralkot Zamindari, and those who wear bison horn dancing head dresses in the south of the Jagdalpur tahsil and the Sukma Zamindari, Dantewara and Bijapur tahsils and all round the Bailadila hills. The bison horn Marias are referred to by Murias in North Berar and by the Abujmar Marias as "Dandami". Their Maria dialect is quite different from the Maria dialect of the Abujmar hills, and they profess to find it very difficult to understand the latter. Moreover the Dandami Marias are considerably more advanced than the true Marias and even than many Murias, though the Murias look down upon them as a lower caste. Many of them if you ask their caste will probably say Muria; occasionally they will say Muria-Maria or Raj-Maria. Incidentally it can be taken as true that any person who describes himself as Gond and not as Maria or Muria is either a Gond immigrant from the Central Provinces or the son or grandson of such an immigrant."

A most valuable piece of information supplied by Mr. Grigson is that these so-called Marias and the Koyas of Jeypore and the East Godavari district and South Bastar frequently inter-marry. In his opinion they are the same people with customs and language very similar, save in so far as the customs and language of the Koyas have been modified by Telugu contact. It may be re-called here that the Sawaras, who are next-door neighbours of the Marias and Koyas, are certainly of Munda affinities, and have relatives in that case among the tribes of Assam and probably in the Pacific. It is not unlikely that the Maria, even if he is not a true Munda, has amalgamated with Munda elements in the course of his history. Dr. Hutton has been struck by the ethnic similarity between the Marias and the Kondhs‡ in the south and the Oraons in the north. The theory of a common origin of Gonds, Kondhs and Sawaras need not be discussed here. If it is correct it would mean that the majority of the tribes of the province are of common origin. There was no time to go deeply into these matters during the course of the census operations, and they must be left to experts. What is, however, certain is that the Marias, Koyas, Bhatras and Parjas are in many ways distinct from other Gonds. The difference may be one of caste rather than race but it is more definite than that between the Maratha Brahman and the Kunbi. When touring in the Madras Agencies some years ago, after two and a half years in the Raipur district, it never even

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five tribes under discussion merit separate classification just as much as many of the other small tribes of the province which have been shown separately at past censuses, at any rate until further research has been made.

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DISTRIBUTION OF TRIBES BY TAHSILS
IN THOUSANDS**

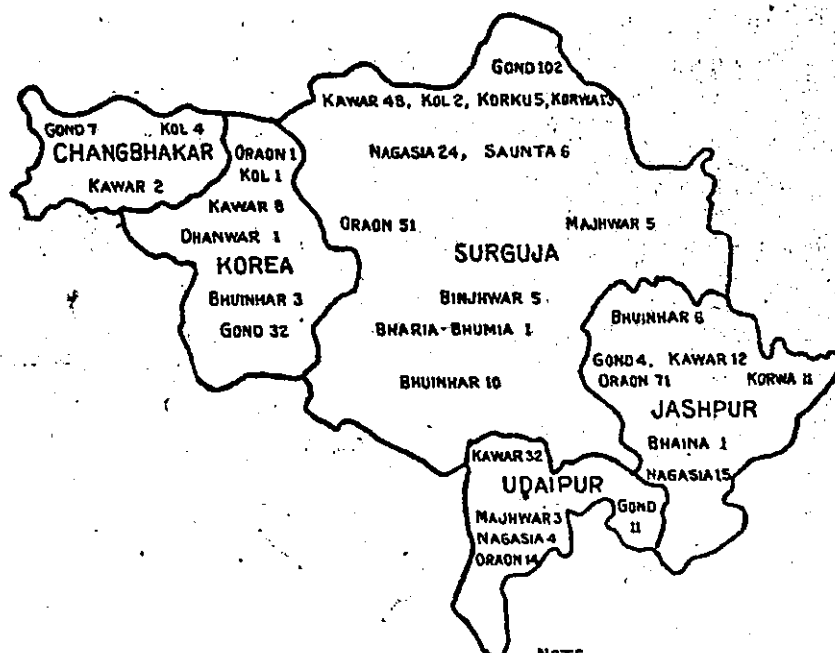


five tribes under discussion merit separate classification just as much as many of the other small tribes of the province which have been shown separately at past censuses, at any rate until further research has been made.

Ethnographical information regarding all the tribes in the list will be found in Russell's *Tribes and Castes*. Fluctuations in their population are shown in Table XVIII and the more remarkable variations are noticed in paragraph 18 of this chapter. Minor variations from normal figures can generally be attributed either to migrations or to mistakes in tabulation at some of the earlier censuses. By normal figures are meant those figures which might be expected in ordinary circumstances after taking into consideration the influence of epidemics and famines. Great detail has been shown in Table XVIII, to which those interested are referred. To illustrate the appendix to that Table diagrams XII-4 to 8 show by tahsils, taluqs and States the distribution of all tribes numbering more than 1,000 in each unit. These maps require no explanation. They bring out particularly the isolation of those tribes which were mentioned at the beginning of this chapter as the putative aborigines of the province, withdrawn to its most inaccessible parts. They also define the separation of the tribes of more definitely Munda affinities, the Sawaras or Saonrs, the Korkus and the Munda tribes of Chhota Nagpur. How this separation took place is a matter for conjecture. There is a tradition among some of the Saonrs of the Vindhyan hills that their ancestors were conquered by the Gonds; yet others claim to be a sub-tribe of Gonds. In that tract they are definitely a forest people, much given to petty thefts of timber and other jungle produce, but they are not so truly primitive as some of the Sawaras of the Madras hill tracts, nor do they preserve any tradition of the famous buffalo sacrifice which still goes on among the latter. The isolation of the Korkus is similarly susceptible of no definite explanation at present. Although they have preserved their own culture, their general appearance, dress and customs do not in any way suggest to the casual observer any connection with the rugged Korwas of the Chhota Nagpur Plateau. This does not prove, however, that there is no relationship between the two, and any argument leads back to the necessity of a scientific ethnological survey.

Lastly the distribution of the Halbas must be noticed. Theories as to their origin are discussed by Russell, but no satisfactory conclusion has been reached. They are found in the greatest numbers in Drug district, then in Bhandara, and Bastar State, Raipur, Chanda, Nandgaon State,

**CHHOTA NAGPUR DIVISION
DISTRIBUTION OF TRIBES BY STATES IN THOUSANDS**



Amraoti, Wardha and Yeotmal. The apparent fall in their numbers in Raipur and increase in Drug shown in Table XVIII is due to the creation of Drug district from parts of Raipur and Bilaspur. The Halbas of Bastar have always received more attention than those elsewhere, chiefly

it seems, because their language has become the palace language, is widely spread over the State and claims attention as a dialect of Marathi in a tract which is not really Marathi speaking. They also hold a position of some importance there as the hereditary palki-bearers of the Raja and have the privilege of carrying daggers. It is in the Sanjari-Balod tahsil of Drug, however, that the tribe is strongest and this presumably accounts for the amount of Marathi spoken there. Although Halhi proper might be classed as either Eastern Hindi or Marathi with equal justification, the fact of the Marathi element in it, increasing as it gets further west, considered with the distribution of the tribe, would appear to indicate that dispersion of Halbas over the south of the province was perhaps due to their ancestors accompanying invading armies either as camp followers or as soldiers rather than to other causes. Almost all the Halbas are Hindus. In fact, in the opinion of the Administrator of Bastar State, they cannot strictly be regarded as a people of the hills and forests. Their inclusion in the list of primitive tribes, however, affects the total figures very little, for Gandas, who are described by the Settlement Officers of Chhattisgarh as aboriginies degraded to the status of untouchables, have been excluded from that list.

14. Appendix II deals with the depressed classes detailed figures for which have appeared in Provincial Table II. The depressed classes.

Castes.	Strength in British districts.
1. Mehra or Mahar (Somvansi, Manepwar.)	1,255,703
2. Chamar	528,039
3. Satnami	349,847
4. Ganda	108,843
5. Mang	101,142
6. Basor or Burud	53,204
7. Mehtar or Bhangi	30,950
8. Mochi	6,179
9. Dom	4,660

Their numerical distribution in homogenous tracts is shown in Appendix I and illustrated in the social map. As a result of laborious classification, some of the difficulties of which are explained in the appendix on the subject, it was found that the castes mentioned in the margin were regarded as untouchable throughout the British districts of the province except that Mehras are not so regarded in two tahsils of Hoshangabad district and in undefined tracts of Mandla district. The names of castes which, although not universally

regarded as untouchable, are treated as unclean in certain divisions or certain districts are given below. For Provincial Table II the statistics

Castes.	Number in British districts where untouchable.	Castes.	Number in British districts where untouchable.
Panka	204,304	Holiya	3,439
Dhobi	73,966	Kaikari	2,157
Pardhan	71,906	Chauhan	2,026
Dhimar	46,071	Dewar	1,786
Ghasia	45,409	Ojha	1,718
Balahi	33,776	Rajihar	1,127
Kori	30,477	Mala	1,048
Katia	24,510	Dahayat	833
Kumhar	23,863	Audhelia	749
Chadar	21,071	Bedar	490
Khatki	11,327	Pardhi	41
Madgi	10,070	Jangam	12
Khengar	7,650	Bahna	6
Dohor	6,616	Dhanuk	3
Nagarchi	5,970		

were abstracted strictly according to the areas in which a caste was reported to be untouchable. In other places, members of these so-called depressed classes were shown as caste Hindus. The whole classification is explained in Appendix 2 where the attitude in different tracts is discussed. The total figure for this group in 1931 was 3,180,075 as against 2,965,859 in 1921 when the classification was less rigid but the population of certain minor castes was not included.

It represents 17.7 per cent of the population of the province. In the States the total number of untouchables is 252,732. Only the Mehtar caste is regarded as unclean in all the States.

15. The Criminal Tribes Act is not in force in the Central Provinces, Wandering or Criminal tribes.

Minn.	Mang Garodi.
Baoria.	Banjars.
Badak.	Kanjar.
Pardhi.	Sansi and Beria.
Takankar	Habura.
Audhiya.	Mang.
Kaikari.	Dom.
Pasi.	Harni.

but there are a number of castes and tribes generally regarded as criminal. The more important of those upon whose movements the police consider it essential to keep a careful check are mentioned in the margin; and after Subsidiary Table II a list has been printed of those people in each district who

are treated by the Education Department as belonging to this class. The Director of Public Instruction prepared this list in consultation with the local authorities. The numbers of the criminal tribes are not so great in this province as in Bombay or Madras, and it will be noticed that they are more numerous in the west of the province than elsewhere. As in the case of the depressed classes some of them are regarded as criminal in one part of the country while their relatives in another may be treated as quite respectable citizens. For instance the Banjaras, the tribe of traditional carriers and cattle drovers, are stigmatized as criminal in Saugor, Hoshangabad and Nimar only, although they are found all over the province, numbering in all 155,353, of whom 109,062 were enumerated in Berar, 16,647 in Nimar district, 6,022 in Raipur and 3,274 in Bilaspur. Sixty-five years ago Forysth recorded the following note about the Banjaras :—

“These Banjaras are a curious race of nomads who are found everywhere in Central India, acting as carriers, with herds of pack bullocks. Their name means ‘Forest Wanderer’, and they appear to be perfectly distinct both from Hindus and from the known aboriginal tribes. It has been conjectured with some probability that they are gipsies. They are a fine, stalwart, light-coloured people, ready for any adventure, and of dauntless courage. With the aid of their splendid dogs they do not scruple to attack and spear the wild boar, the bear, and even the tiger; and they are at all times ardent and indefatigable sportsmen. Each *tanda*, as their camps are called, is commanded by a chief called the *naik*, whom all obey, and who, in council with the elders, disposes of intertribal offenders, even to the extent of capital punishment, it is believed. The old men and many of the women and children remain encamped at some favourite grazing spot during the expeditions, where all return to pass the rainy season and recruit their cattle. Though eminent in the art and practice of highway robbery, the Banjaras are scrupulously faithful in the execution of trusts, and are constantly employed in the interchange of commodities between the open country and the forest tracts.”

The reduction of the province to a state of law and order has naturally affected the ways of the Banjaras and of other similar wandering tribes—for it is in almost every case the nomads who are regarded as criminals, generally with full justification. The Banjaras have, however, always a far more visible means of subsistence than the others. In the open season the men, with their scarlet turbans, setting off features which are often wildly handsome, will be met continuously on the roads between the Central India States and Chhattisgarh driving huge herds of cattle, which often leave rinderpest and other diseases in their wake, and to which they sometimes add during their journeys, whether by honest or by dishonest means. Their women, in the gipsy costume, typical also of the Lamanis or Sugalis further south, may be found in greater or less numbers at almost any bazar in the tracts where the tribe is strong, selling cheap ornaments, combs, mirrors and cloth. The Banjaras are in fact not a typical criminal tribe. From Imperial Table XI it will be seen that out of their earning population of 45,203 males and 31,058 females in the districts where they are mostly found, 16,194 males and 2,844 females are cultivators of all kinds, 22,247 males and 24,039 females are field labourers, etc., while others follow various occupations. In Nimar, particularly, in spite of their classification for educational purposes, large numbers of them are highly respectable cultivators.

Among the other tribes mentioned the most familiar are the Mang-Garoris, the Pardhis, the Kuchbandhias (a branch of the Kanjars) and the Berias. Every one who travels by road in the province is familiar with the squalid but picturesque encampments of the Mang-Garoris, with their numerous guard of pariah dogs, and with their swarming dirty women and children who always beg from any passer-by. These wandering tribes all move with pack animals, buffaloes, oxen or asses, carrying personal belongings, babies, poultry and sometimes even dogs and monkeys perched on their backs in a manner which might be the envy of the proprietor of a circus. Each tribe or sub-tribe has its own characteristics. The Kuchbandhias get their name from the occupation of making brushes from the roots of khas-khas grass for cleaning cotton yarn. It has been observed that they often keep herds of swine. The Pardhis are by tradition wandering fowlers and hunters. The hereditary occupation of the Pasi is toddy tapping,

but some of these also are huntsmen. Mang-Garoris are connected with the untouchable Mang caste. Some of them are snake-charmers; others have taken to cattle-dealing and thieving. The subsidiary occupation of the women of these nomadic tribes and, especially of the Berias, is often not reputable. Descriptions of all those of any importance in the province will be found in the *Tribes and Castes of the Central Provinces* and in Mr. Gayer's *Lectures on Criminal Tribes*. It will be noticed that among the names in the list are those of some castes grouped with the depressed classes and of some aboriginal tribes, particularly sub-tribes of Bhils in the Berar districts. The explanation is obvious. With clearly defined land settlement, forest preservation and the introduction of game laws the undisciplined section of the population, who had formerly regarded the jungle as their own, found it difficult to eke out an existence by honest methods. The appearance of the criminal tribes was the result. In the Central Provinces no action has been taken for their reclamation, presumably because their numbers are comparatively small and police surveillance is so efficient that they cause but little trouble to the general public. The strong representations of individual officials have received no encouragement, but they indicate a field in which the social reformer can do good work. The fact that the Mang-Garoris, in a small settlement made just outside Nagpur shortly before the Census, daily go to the city to work as labourers shows that opportunity to earn an honest living is often all that is needed by these people. Yet the jail population of Mang-Garoris is reported to be very considerable.* In most cases Census figures for the castes and tribes classified as criminal are not forthcoming, since they are regarded as numerically unimportant.

16. In view of the importance which the Oriya question has assumed in the east of the province in the last few months, the available figures for those castes which have been classified as Oriya by race in the disputed tracts are shown below. That they are chiefly immigrants has already been mentioned, and nothing need here be added to the remarks upon this subject made in Chapters II and X:—

The Oriyas.

Castes.	Strength.	Castes.	Strength.
Banka	† ...	Khandait	† ...
Bhandari	† ...	Kolta	44,394
Bhuliya, Bholia, Bhoris	6,272	Mangan	128
Chasa, Tata or Alia	† ...	Oriya	856
Dhera	† ...	Panda Brahman	† ...
Dumal	33	Paik	4,711
Gandh Meli	† ...	Pedka	† ...
Ganda	110,359	Sansai	† ...
Gaur	† ...	Sidhara	† ...
Hatwa	† ...	Sudh	32
Kalanga	1,681	Sundhi	3,194
Kandra	397	Tanti or Tative	75
Karan, Karnam, Mohanti	231	Tanla	† ...
Khodal	† ...	Tijar	15
Khandura, Khandra (Kharwa)	158	Utkal Brahman	† ...

17. Europeans and Anglo-Indians form a very small community in the Central Provinces and Berar. Their distribution is, however, of some interest and has been illustrated in Diagram XII-2. The numbers are greatest in Jubbulpore and Nagpur districts where there are troops and large colonies of officials and railway employees, in Saugor where the Army Equitation School has its headquarters, and in Bilaspur, Hoshangabad and Khairagarh where the railway population is of importance.

Of the total number of Europeans returned at the Census, 3,815 males and 1,309 females were British subjects, while 234 males and 292 females were not. Among the 2,732 male British subjects over 17 years of age, no less than 2,250 were serving either in the Army or the Police Force and

*An extraordinary defect in records is that no statistics are kept of the caste of the convicts in the Jails of the Province. Such statistics would be very useful for administrative purposes.
† Figures not abstracted.

the majority of the female European population is of course dependent upon them. In 1921 the total number of European British subjects returned was 4,338 males and 1,289 females. Of the former 2,626 were soldiers or

**DISTRIBUTION OF EUROPEANS AND ANGLO-INDIANS IN
C.P. AND BERAR.**

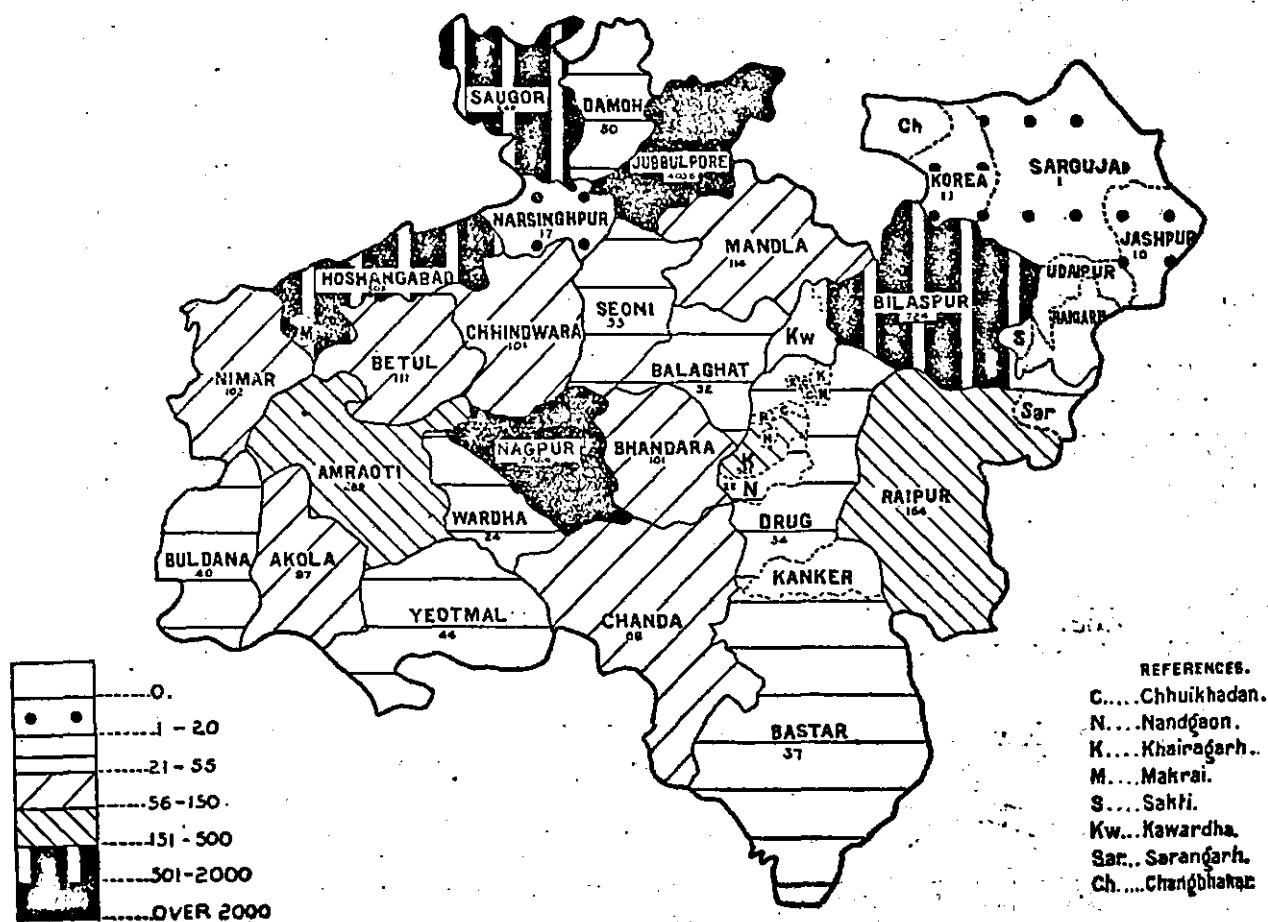


DIAGRAM XII-2.

police officers. 123 males and 142 females enumerated were subjects of foreign States. The European population has certainly decreased in the last ten years, but probably not to the extent indicated by the figures shown in Table XIX. The fact that 2,640 male and 2,425 female Anglo-Indians were enumerated in 1931 in contrast to only 1,872 males and 1,702 females in 1921 justifies a suspicion that at the earlier census some Anglo-Indians were shown as Europeans, since an increase of over 41 per cent in the population of the community, although just possible in view of the growth of the colonies in Nagpur, Jubbulpore and Bilaspur, is not to be regarded as probable.

Variation in the caste population.

18. Comment must be made upon certain figures appearing in Subsidiary Table II or in Imperial Table XVIII. In most cases there has been a very great increase since 1901 in the numbers recorded against each tribe or caste. The percentage of variation nowhere shows a minus figure, and it is noticeably low only for Bhils, Darzis, Koris, Kunbis and Nais. The cause in the case of the last two is easily traced. Kunbis have for the last ten years shown a growing tendency to call themselves Marathas. There is absolutely no reason to suspect that this yeoman caste is not increasing proportionately to the rest of the population and the rise of 370 per cent since 1901 in the number of Marathas clearly proves what has happened. The rise of 82 per cent in the number of the Mhalis, the barber caste of the Maratha plain, more than accounts for the very limited increase among the Nais with whom they were probably confused at earlier censuses. The unvarying number of the Darzis returned at the last three censuses is interesting, but no definite explanation is forthcoming. The same is true in regard to Koris, though it is possible that in the past figures of some other weaving caste were included in the same group. The Bhils are the only aborigines or semi-aborigines who have not multiplied heavily. It seems very

probable as already mentioned in Chapter X that some of them returned themselves simply as Muslims without giving the name of their tribe. The increase of 253 per cent in the figure for Binjhvars appears from Table XVIII to be due to some error in enumeration in 1901. The toll of famine in the years preceding 1901 and of influenza in 1918 can hardly have been so heavy as the Table seems to indicate. The Binjhvars are generally considered an off-shoot of Baigas—and there is still a Binjhar sub-tribe of Baigas. They are found chiefly in Raipur and Bilaspur, and it is probable that in the past some of them were classified as Baigas. The creation of the Drug district from parts of Raipur and Bilaspur generally accounts for any remarkable variations from past censuses appearing against those units in Table XVIII. That Table demanded references to Deputy Commissioners regarding Bharias in Betul and Kawars in Balaghat. Only one male Bhabia was returned in the former district in 1931, but 1,570 males and 26 females appeared in the Tables of 1921. The Deputy Commissioner explained that at the time of the previous census the Maha-Shivaratri fair was being held on the borders of the Multai tahsil and that there was probably an influx of Bharias from Chhindwara district. The explanation of the presence in 1921 of Kawars in Balaghat, where the tribe is not generally found, was that they were probably immigrants employed in the manganese mines, almost all of which had been closed before the Census of 1931.

Finally among Muslims the increase of 400 per cent in the population of Bohra community cannot be overlooked and must definitely be attributed to immigration for purposes of trade.

19. Before closing this chapter it seems proper, at a time when Franchise problems are claiming much attention, to place on record some figures to show to what extent the various tribes, castes and communities of the province are represented in the local Legislative Council. The table following gives those figures :—

Castes in the Legislature.

Name of caste.	Number of elected members in				Number of nominated members in			
	First Council.	Second Council.	Third Council.	Council of 1931.	First Council.	Second Council.	Third Council.	Council of 1931.
Maratha Brahman	10	19	11	3	1	...	1	3
Other Brahmins ...	11	10	6	7	...	1	...	2
Prabhu ...	2	1	3	...	...	1	...	1
Rajput ...	1	2	2	...	...	...	...	...
Bania ...	6	5	1	2	...	...	...	...
Kayastha ...	2	2	1	2	1	...	...	6
Maratha and Kunbi	7	6	9	2	...	...	...	...
Madrasi non-Brahman.	..	1	1	1	...	...	...	...
Vidur ...	...	...	2	...	...	...	...	...
Kaler ...	1	...	2	2	...	...	1	...
Gond ...	...	...	...	...	2	2	3	...
Muher ...	...	...	...	...	...	...	1	...
Chamar ...	1	...	...	...	...	...	...	...
Jaiswara ...	...	...	...	1	...	...	...	...
Barber ...	...	...	...	3	...	...	...	...
Gwals ...	...	...	1	1	1	1	...	2
Other Hindus ...	3	...	1	4	2	2	2	...
Christian ...	2	1	1	1	...	...	...	...
Parsee ...	1	...	...	3	1	1	...	3
Muslim ...	6	7	7	4	...	...	...	...

The figures tell their own story. The note below recorded after the third Council, explains the tendencies, further rapid development of which is evident from the statistics of 1931. The growth of the strength of the non-Brahman party is obvious. The inadequate representation of the aboriginal tribes is most striking.

“The strongest elements purely from the point of view of caste are the Brahmins, Banias and Marathas and Kunbis. Of these, the Maratha Brahmins and the Marathas and Kunbis each represent communities closely bound by caste, custom and geographical distribution, whilst “other Brahmins” and “Banias” comprise a number of widely differing castes, in origin mostly foreign to the province, and possessing no such common characteristic as would constitute either of them distinct political entities. It will be noticed that Brahmins were most strongly represented in the

second Council when the Swarajists decided to participate in the elections for the first time. The solidity of the Maratha Brahmin element will be realized when it is stated that they then held 14 out of the 24 non-Muhammadan seats in the Berar and Nagpur divisions. This number is now reduced to 8. The total number of Brahmins shows a heavy fall from 29 in the second Council to 17 in the present Council, justifying the inference that a political consciousness is being evoked in other communities. Even now, however, the higher castes account for over two-thirds of the members elected from general constituencies, and the only challenge, slight though it is, to their predominance, comes from the Maratha Kunbis who have succeeded in increasing their numbers in the Council and reproduce a powerful element in the electorate. Only one member of the depressed classes has been elected, and that in the first Council when owing to the boycott there was little competition. The number of members nominated from the depressed classes has been raised from two to four in the third Council, and is made up of three Mahars and one Chamar."

SUBSIDIARY TABLE I—CHAPTER XII.—CASTES OF IMPERIAL TABLE XVII CLASSIFIED ACCORDING TO THEIR TRADITIONAL OCCUPATIONS

Group and caste.	Strength in thousands.	Group and caste.	Strength in thousands.	Group and caste.	Strength in thousands.
Total population ...	17,991	Group VII.—Hunters and Fowlers.	16	Group XXII.—Potters ...	131
Group I.—Land-holders	793	Pardhi ...	16	Group XXIII.—Glass and lac workers.	131
Rajput ...	506	Group VIII.—Priests and devotees.	613	No caste tabulated.	
Maratha ...	287	Brahman ...	518	Group XXIV.—Blacksmiths.	203
Group II.—Cultivators (including growers of special products).	2,757	Gosain ...	42	Lohar ...	203
Kunbi ...	1,281	Bairagi ...	39	Group XXV.—Gold and Silver Smiths.	143
Mali ...	627	Fakir ...	11	Sunar ...	143
Lodhi ...	319	Jangam ...	3	Group XXVI.—Brass and Copper Smiths.	
Kurmi ...	317	Group IX.—Temple servants.		No caste tabulated.	
Bhojar ...	75	No caste tabulated.		Group XXVII.—Confectioners and grain parchers.	
Mona ...	57	Groups X and XI.—Genealogists, Bards and Astrologers.	5	No caste tabulated.	
Koita ...	46	Ojha ...	5	Group XXVIII.—Oil pressers.	1,023
Bhilala ...	16	Group XII.—Writers...	39	Teli ...	1,023
Kapewar ...	10	Kayasth ...	39	Group XXIX.—Toddy drawers and Distillers.	219
Deswali ...	8	Group XIII.—Musicians, singers, dancers, mimes and jugglers.	103	Kalar ...	219
Bedar ...	1	Mang ...	101	Group XXX.—Butchers	20
Group III.—Labourers ...	77	Dewar ...	2	Khatik ...	20
Ghasia ...	47	Group XIV.—Traders ...	254	Group XXXI.—Leather workers.	997
Mala ...	12	Bania ...	234	Chamar ...	616
Rajbar ...	10	Komti ...	12	Satnami ...	352
Dhanuk ...	7	Bohra ...	8	Madgi ...	10
Audhelia ...	1	Group XV.—Carriers by pack animals.	204	Mochi ...	7
Group IV.—Forest and Hill tribes.	4,156	Banjari ...	155	Dohor ...	7
Gond ...	2,261	Wanjari ...	49	Holiya ...	5
Kawar ...	287	Group XVI.—Barbers ...	195	Group XXXII.—Basket, mat and rope makers.	62
Maria ...	181	Nai ...	133	Basor ...	55
Korku ...	177	Mhali ...	62	Bhamta ...	4
Muria ...	127	Group XVII.—Washermen.	188	Kaikari ...	2
Halba ...	120	Dhobi ...	188	Kanjar ...	1
Pardhan ...	120	Group XVIII.—Weavers, Carders and Dyers.	2,063	Group XXXIII.—Earth, Salt, etc., workers and quarriers.	39
Orson ...	108	Mehra ...	1,308	Beldar ...	26
Kol ...	92	Panka ...	227	Waddar ...	13
Sawara or Saonr ...	86	Ganda ...	176	Group XXXIV.—Domestic servants.	
Binjwar ...	67	Koshti ...	171	No caste tabulated.	
Andh ...	59	Balahi ...	54	Group XXXV.—Village watchmen and menials.	62
Bharia-Bhumia ...	55	Katia ...	46	Chadar ...	27
Nagasia ...	49	Bahna ...	39	Dahayat ...	13
Koli ...	43	Kori ...	35	Khanger ...	12
Baiga ...	37	Bhulia ...	7	Chauban ...	5
Bhattra ...	37	Group XIX.—Tailors ...	51	*Paik ...	5
Kolam ...	32	Darji ...	51	Group XXXVI.—Sweepers	38
Bhil ...	30	Group XX.—Carpenters	112	Mehtar ...	32
Korwa ...	27	Barbai ...	112	Dom or Dumar ...	6
Bhoihar ...	26	Group XXI.—Mason		Group XXXVII.—Others	1,816
Dhanwar ...	24	No caste tabulated.		Christians ...	48
Bhaina ...	21			Others ...	1,768
Majhwar ...	19				
Parja ...	18				
Kharis ...	13				
Koya ...	10				
Kamar ...	9				
Bhunja ...	8				
Saunta ...	7				
Nagarchi ...	6				
Gadba ...	...			
Group V.—Grazers and Dairyman.	1,063				
Abir ...	818				
Gowari ...	178				
Gujar ...	60				
Golar ...	7				
Group VI.—Fishermen, Boatmen and Paliki bearers.	549				
Dhimar ...	323				
Kewat ...	197				
Kahar ...	29				

*Paiks were originally soldiers by tradition.

SUBSIDIARY TABLE II.—VARIATION IN CASTE, TRIBE OR RACE SINCE 1901

Serial No.	Caste, tribe or race.	Population (000s omitted).				Percentage of variation			
		1931	1921	1911	1901	1921-31	1911-21	1901-11	1901-31
1	2	3	4	5	6	7	8	9	10
1	Ahir	818	603	738	638	+36	-18	+16	+28
2	Andh	59	52	52	40	+13	...	+30	+48
3	Bahna	39	34	48	21	+15	-29	+129	+86
4	Baiga	37	28	30	25	+32	-7	+20	+48
5	Bairagi	38	35	38	32	+9	-9	+19	+19
6	Balahi	57	44	52	44	+30	-15	+18	+30
7	Bania	234	205	199	182	+14	+3	+9	+29
8	Banjara	155	123	136	106	+26	-9	+78	+46
9	Barhai	112	97	109	98	+15	-11	+11	+14
10	Basor	55	44	53	43	+25	-17	+23	+28
11	Bhaina	21	12	17	10	+75	-30	+70	+110
12	Bhamta	4	4	4	2	...	...	+100	+100
13	Bharia or Bhumia	55	52	51	34	+6	+2	+50	+62
14	Bhil	30	25	28	28	+20	-11	...	+7
15	Bhilala	16	14	15	13	+14	-7	+15	+23
16	Bhoyar	75	63	59	47	+19	+7	+26	+60
17	Bijnhwar	67	36	59	19	+86	-39	+211	+253
18	Bohra	8	6	5	2	+33	+20	+150	+300
19	Brahman	518	457	446	424	+13	+3	+5	+22
20	Chamar and Satnami	968	882	902	753	+10	-2	+20	+29
21	Darji	51	51	51	48	...	-1	+6	+6
22	Dhimar	323	262	284	250	+23	-8	+14	+29
23	Dhobi	188	166	165	142	+13	...	+16	+32
24	Ganda	175	145	152	125	+21	-5	+22	+40
25	Ghasia	47	38	43	32	+24	-13	+34	+47
26	Gond*	2,634	2,110	2,334	1,861	+25	-10	+55	+42
27	Gosain	42	40	42	38	+5	-6	+11	+11
28	Gowari	178	156	158	102	+14	-1	+55	+75
29	Gujar	60	55	56	50	+9	-2	+12	+20
30	Halba	120	109	100	87	+10	+9	+15	+38
31	Kalar	219	189	195	165	+16	-3	+18	+33
32	Kawar	287	222	229	118	+29	-3	+94	+143
33	Katia	46	38	41	32	+21	-8	+28	+44
34	Kayasth	39	34	34	30	+15	+2	+13	+30
35	Kewat	197	175	169	140	+13	+3	+21	+41
36	Kol	92	97	83	56	-5	+17	+48	+61
37	Koli	43	41	36	28	+5	+14	+29	+51
38	Kolta	45	20	36	36	+125	-45	...	+25
39	Kori	35	38	40	35	-8	-4	+14	...
40	Korku	177	140	152	128	+26	-8	+19	+38
41	Korwa	27	21	34	...	+29	-40	Not known.	...
42	Koshti (Koshta)	171	151	153	134	+13	+2	+14	+28
43	Kumhar	131	121	119	103	+8	+2	+16	+27
44	Kunbi	1,281	1,253	1,357	1,283	+2	-8	+6	...
45	Kurmi	317	302	303	278	+5	...	+9	+11
46	Lodhi	319	295	314	277	+8	-5	+13	+15
47	Lohar	203	174	182	149	+17	-4	+22	+36
48	Mali	627	522	564	491	+20	-7	+15	+28
49	Mana	57	48	49	40	+19	-2	+23	+43
50	Mang	101	84	85	69	+20	+1	+22	+47
51	Maratha	287	206	94	61	+39	+120	+54	+370
52	Mehra-Mahar	1,308	1,171	1,165	965	+12	...	+21	+36
53	Mhali	62	22	37	34	+182	-42	+9	+82
54	Nagusia	49	15	45	...	+227	-67	Not known.	...
55	Nai	133	160	149	131	-17	+7	-14	+2
56	Oraon	108	74	83	86	+46	-11	-3	+26
57	Oraon Christians	48	34	36	...	+41	-6	Not known.	...
58	Panka	227	206	215	168	+10	-4	+28	+35
59	Pardhan	120	96	119	115	+25	-19	+3	+4
60	Rajput	506	456	441	381	+11	+3	+16	+33
61	Sawara-Saonr	86	74	74	38	+16	...	+95	+126
62	Sunar	143	129	127	122	+11	+2	+4	+17
63	Teli	1,023	890	869	747	+15	+2	+16	+37
64	Wanjari	49	46	34	28	+7	+38	+21	+75
65	Christians	92	44	37	21	+109	+19	+76	+338
66	Europeans and Anglo-Indians.	11	6	11	8	+83	+45	+38	+38

Note.—Separate figures of Oraon Christians in 1901 are not available.

* The figures for Murias, Marias, Bhattas, Parjas and Koyas have been added to the 1931 total for purposes of comparison with those of other censuses.

Statement of Castes and Tribes classified by the Education Department as criminal in each district.

District.	Names of castes.
Saugor	.. Beria, Banjara, Mina, Pardhan, Pardhi, Pathari, Seonr.
Damoh	.. Beria, Basdewa, Khangar, Nat-Beria.
Jubbulpore	.. Badak, Beria, Bharia-Bhumia, Dom, Gahamandi, Mang, Pathari.
Mandla	.. Nil.
Seoni	.. Pardhan
Narainghpur	.. Beria, Pardhi, Pasi.
Hoshangabad	.. Banjara, Bhanmati, Bhar, Dhangar, Kuchbandia, Kanjar, Lodhi, Moghia, Ojha, Pindara, Pardhi, Pasi.
Nimar	.. Banjara, Bhil-Kotil, Bhil-Tarvi, Pasi.
Betul	.. Banjara, Kolabhuti, Nahal, Ojha, Pardhi, Pasi.
Chhindwara	.. Nil.
Wardha	.. Bangura, Fakir-Bandarwala, Khangar-Barwaley, Kolhati, Mang-Garodi, Pardhi, Pasi, Waddar.
Nagpur	.. Dakhni-Mang, Kaikari, Khangar, Mang-Garodi, Pardhi, Pasi, Waddar.
Chanda	.. Kaikari, Kolhati, Matti-Waddar, Pardhi, Takankar, Tirmalli, Waddar, Yerkulwar.
Bhandara	.. Nil.
Balaghat	.. Banjara, Bahelia, Mang-Garodi, Pardhi, Pasi.
Raipur	.. Nil.
Bilaspur	.. Nil.
Drug	.. Nil.
Amraoti	.. Bhamta, Charan-Banjara, Dukar-Kolhati, Chita-Pardhi, Kaikari, Kanjar, Kolam, Kolhati, Langoti-Pardhi, Mang-Garodi, Mang-Mhashi-Bhadre, Naikda-Bhil, Matti-Waddar, Pasi, Phadi-Waddar, Phane-Pardhi, Pangul or Gopal, Redhe-Mang, Zhinga-Bhui, Takankar.
Akola	.. Bhamta, Charan-Banjara, Chita-Pardhi, Dukar-Kolhati, Kaikari, Kanjar, Kolam, Kolhati, Langoti-Pardhi, Mang-Garodi, Mang-Mhashi-Bhadre, Matti-Waddar, Naikda-Bhil, Pasi, Phadi-Waddar, Phane-Pardhi, Pangul or Gopal, Redhe-Mang, Takankar, Zhinga-Bhui.
Buldana	.. Bhamta, Charan-Banjara, Chita-Pardhi, Dukar-Kolhati, Gopal or Pangul, Kaikari, Kanjar, Kolam, Kolhati, Langoti-Pardhi, Mang-Garodi, Mang-Mhashi-Bhadre, Naikda-Bhil, Matti-Waddar, Pasi, Phadi-Waddar, Phane-Pardhi, Redhe-Mang, Takankar, Zhinga-Bhui.
Yeotmal	.. Bhamta, Charan-Banjara, Chita-Pardhi, Dukar-Kolhati, Gopal or Pangul, Kaikari, Kanjar, Kolam, Kolhati, Langoti-Pardhi, Mang-Garodi, Mang-Mhashi-Bhadre, Matti-Waddar, Naikda-Bhil, Pasi, Phadi-Waddar, Phane-Pardhi, Redhe-Mang, Takankar, Zhinga-Bhui.

APPENDIX

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
A			B—contd.		
1	Abbasi	... Sheikh (Muslim).	75	Bahna	... A tribe.
2	Adbal	... Abdal.	76	Baburupi	... A minor caste.
3	Adinath	... Jogi.	77	Baidik	... A sub-caste of Brahmans and Jugs in Bengal.
4	Adwaria	... Unclassified.	78	Baidyabansh	... Vaidya.
5	Afridi	... Pathan (Muslim).	79	Baidya bansi	... Do.
6	Agakhani	... Muslim.	80	Baidya Bengali	... Baidya.
7	Agaria	... A caste.	81	Baiga	... A tribe.
8	Agarwal	... Bania.	82	Bainn	... Bahna.
9	Agharia	... A caste.	83	Bairagi	... A caste.
10	Aghori	... Jogi.	84	Bairagi Sanyogi	... Bairagi.
11	Agujani (Madras)	... A Madras caste.	85	Bais	... Rajput.
12	Ahir	... A caste.	86	Baishnava	... Bairagi.
13	Ahiraiki	... Ahir.	87	Baisnema	... Bania.
14	Ahirkond	... Do.	88	Baishya	... Do.
15	Ahirkondera	... Do.	89	Bajania	... Ganda.
16	Ahirkora	... Do.	90	Bajhi	... Ojha.
17	Ahlehadias	... A minor caste.	91	Bakar Kasai	... Khatik.
18	Ahmadi	... Muslim.	92	Bakar Kasab	... Do.
19	Ahwasi or Aiwasi	... Brahman.	93	Bakar Kasao	... Do.
20	Aiyawar	... Satani.	94	Baksaria	... Rajput.
21	Ajudhyabansi	... Bania.	95	Baksia	... A sub-caste of Kayasht in Bengal and Bihar.
22	Ajudhiabasi	... Bania.	96	Balahi	... A caste.
23	Akramalka	... Bohra.	97	Balai	... Balahi.
24	Alakh	... Sanyogi.	98	Balaji	... A minor caste.
25	Alan	... A caste.	99	Balam	... Unclassified.
26	Alkari or Alia	... Kachhi.	100	Baland	... Balda.
27	Alwa	... A sub-caste of Uriya Brahman.	101	Baligajal	... Balija.
28	Alvar	... Satani.	102	Balmiki	... A caste.
29	Aman	... Muslim.	103	Balochi	... A race.
30	Amayat	... Amawat (Khandait).	104	Balsar	... Unclassified.
31	Amnia	... Unclassified.	105	Bama	... Marwari.
32	Andh	... A tribe.	106	Bandarwala	... Jogi.
33	Ansari	... Muslim.	107	Bandhdewar	... Devar.
34	Apnit	... Unclassified.	108	Bania	... A caste.
35	Arab	... A race (Muslim).	109	Banjara	... Do.
36	Arag	... A minor caste.	110	Banka	... A minor caste.
37	Arak	... Arakh.	111	Banmali	... Mali.
38	Arakh	... A minor caste.	112	Bansod	... Basor.
39	Aran	... A tribe.	113	Bansihar	... Ahir.
40	Arc	... A caste.	114	Bansod	... Basor.
41	Arewad	... A section of Babhans of Bihar.	115	Baradia	... Kumhar.
42	Ariya	... Arya.	116	Barai	... A caste.
43	Arkalwali	... Unclassified.	117	Baran	... Sub-caste of Bhat.
44	Arkmasi	... Arkamasa.	118	Barat	... A title of Baidyas and Mayars in Bengal.
45	Arora	... A Punjabi caste.	119	Baratiya	... Do.
46	Arya	... A Hindu sect.	120	Barber	... Nai.
47	Atari	... (Rangari) a minor caste (Muslim).	121	Baroth or Baretha	... Dhobi.
48	Atholiya	... Unclassified.	122	Bargat	... A caste.
49	Atkar	... Hatgar.	123	Bargiya	... Bargat.
50	Audhelia	... A caste.	124	Barghai	... Bargaha (Bargat).
51	Audhiya	... Bania.	125	Bargunda	... Kaikadi.
52	Avadhya	... Sunar.	126	Barhai	... A caste.
53	Awan (Sunai)	... A minor caste.	127	Barhia	... Do.
54	Awari	... Mehra.	128	Barhiya	... Nai.
55	Aynwar	... Satani.	129	Bari	... A minor caste.
B			130	Baria	... A caste.
56	Bahnjibaba	... Bairagi.	131	Barihar	... Unclassified.
57	Babasanyasi	... Do.	132	Barikar	... Barai.
58	Badar	... Waddar.	133	Bari Nai	... Nai.
59	Badaynach	... Muslim.	134	Bariya	... Bari.
60	Bad'ewar	... Waddar.	135	Barhya Mahar	... Mehra.
61	Badek	... Ganda.	136	Bartori	... Unclassified.
62	Badgujar	... Gujar.	137	Berua	... Josondhi.
63	Badhai or Badsai	... Bahai.	138	Barud	... Basor.
64	Badi	... Nat, Gond	139	Barwa	... Garpagari.
65	Badia	... Od.	140	Basdeo	... Basdewa.
66	Badigir	... Nat.	141	Basdewa	... A minor caste.
67	Badiya	... Do.	142	Basor	... A caste.
68	Badgrewar	... Kasar.	143	Basori Baba	... Bairagi.
69	Badran	... Rajput.	144	Basudeo	... Basdewa.
70	Bagri	... Do.	145	Basuhar	... Basor.
71	Bagwan	... Mali.	146	Baya	... Mehra.
72	Bahatia	... A caste	147	Bedar	... A caste.
73	Bahelia	... Do.	148	Bedia	... Nat.
74	Bahiya	... Dhanuk, Kahar or Kewat	149	Bel Bengali	... Bengali.
			150	Bel Bhanjwar	... Unclassified.

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
	B—contd.			B—contd.	
151	Beldar	A caste.	221	Binjia or Binjhia	Binjhar.
152	Beli	Nat.	222	Biraniya	Unclassified.
153	Belpardhi	Pardhi.	223	Biria	Nat.
154	Bengali	A nationality.	224	Birhole	A tribe.
155	Renka	A minor caste.	225	Bishnu Naga	Bairagi.
156	Beseriya	A sept of Kharwara.	226	Bisnoi	A caste.
157	Beera	A Telugu caste.	227	Biyadha	Biyhut Sunri.
158	Besta	A sept of Bhatra and Rawat.	228	Bohra	A Muslim community.
159	Betar	Unclassified.	229	Bohra Daudi	Bohra.
160	Bhadbhunja	Bharbhunja.	230	Ismaili.	Boys.
161	Bhadoria	Rajput.	231	Boi	Ojha
162	Bhadri	Bhadra; a title of Kayashts.	232	Bojha	Pangul.
163	Bhagiya	Unclassified.	233	Borekar	Otari.
164	Baheliya	Bahelia.	234	Botkar	Bori; a Madras caste.
165	Bhaina	A tribe.	235	Rova	Bhat.
166	Bhoisar	Kalar.	236	Brahma Bhat	Brahman.
167	Bholi	Mholi.	237	Brahma Bidur	Rajput.
168	Bhami	A minor caste	238	Brahma Chattri	A caste.
169	Bhamta	A caste.	239	Brahman	Nai.
170	Bhamti	Bhamts.	240	Brahman Nai	Ahir.
171	Bhanari	Dhimer.	241	Brinjwasi	Chamer.
172	Bhand	A minor caste.	242	Budalgir	Unclassified.
173	Bhandari	Nai.	243	Budhya	Atari
174	Bhangi	A caste.	244	Bukkekarl	Bukka or Balija.
175	Bhaoaar	Chhippa.	245	Bukoo	Rajput.
176	Bharadbhunja	Bharbhunja.	246	Bundela	Rajput.
177	Bharadi	A minor caste.	247	Bundeln Thakur	Do.
178	Bharbhunja	A caste.	248	Bundelkhandi	Unclassified.
179	Bharewa	Kasar.	249	Bundhgir	Kori in Damoh, Balah in Nimar and Basor elsewhere.
180	Bhargava	Brahman.	250	Bunkar	Basor.
181	Bharris-Bhumla	A tribe.	251	Burad	Do.
182	Bhartari	A minor caste.			
183	Bharud	A tribe.			
184	Bhat	A caste.			
185	Bhata	A sept of Pane. in Chhota Nagpur.			
186	Bhati	Rajput.			
187	Bhatia	Bania (Rajput).			
188	Bhattra	Bhat's			
189	Bhawaiya	As below.			
190	Bhawania	Section of Baranwary Banias.			
191	Bherni	Gaderis.			
192	Bhikau Kundalwar	Kapewar.			
193	Bhil	A tribe.			
194	Bhilala	A caste.			
195	Bhikari	Kapewar.			
196	Bhima	Bhimma.			
197	Bhina	Unclassified.			
198	Bhinma	A minor caste.			
199	Bhiti	A minor caste.			
200	Bhoi	Kol in Bhainsdehi tahsil of Betul; Mehra in Nandgaon, Raipur, Khandwa, Nimar, Chhuikhadan and Mahesmund tahsil of Raipur; Gond in Saugor and Dhimar in Harra, Seoni, Balaghat, Sohagpur and Damoh.			
201	Bhogi	Bhoga sub-caste of Goala.			
202	Bhops	A minor caste.			
203	Bhorli	Unclassified.			
204	Bhortis	Ahir.			
205	Bhojar	A caste.			
206	Bhuina	A tribe (Munda).			
207	Bhuinbar	A tribe.			
208	Bhulia	A caste.			
209	Bhumis	A tribe.			
210	Bhumia Gond	Bharis.			
211	Bhunja	A tribe.			
212	Bhunjhia	Bhunjis.			
213	Bhunjwa	Bharbhunja.			
214	Bhusari	Unclassified.			
215	Bhuta	Bhops.			
216	Bhuyya	Bhuinbar.			
217	Bidur	A caste.			
218	Bidur Gond	Gond.			
219	Bind	A minor tribe.			
220	Binjhar	A tribe.			
221	Binjia or Binjhia	Binjhar.	221	Chadar	A caste.
222	Biraniya	Unclassified.	252	Chakar	A minor caste.
223	Biria	Nat.	253	Chaker	A caste.
224	Birhole	A tribe.	254	Chamar	A caste.
225	Bishnu Naga	Bairagi.	255	Chanban	Rajput.
226	Bisnoi	A caste.	256	Chandak	Bania.
227	Biyadha	Biyhut Sunri.	257	Chandel	Rajput.
228	Bohra	A Muslim community.	258	Chanderi (Sunni)	A minor caste.
229	Bohra Daudi	Bohra.	259	Chandrawansi Thakur.	Rajput.
230	Ismaili.	Boys.	260	Changara Nagra	Bairagi.
231	Boi	Ojha	261	Changat	Unclassified.
232	Bojha	Pangul.	262	Chantahu	Kurmi.
233	Borekar	Otari.	263	Chapanra Khatri	Khatri.
234	Botkar	Bori; a Madras caste.	264	Chasad	Chadar.
235	Rova	Bhat.	265	Chasa	A minor caste.
236	Brahma Bhat	Brahman.	266	Chatri	Rajput.
237	Brahma Bidur	Rajput.	267	Chauhan	A caste in Chhattisgarh and elsewhere a Rajput sept.
238	Brahma Chattri	A caste.	268	Chawdhari	Rajput.
239	Brahman	Nai.	269	Chaussiya	Sub-caste of Barai and Bhojar section of Dhimar and Kumhar.
240	Brahman Nai	Ahir.	270	Chero	A minor tribe.
241	Brinjwasi	Chamer.	271	Cherwa	Kawar.
242	Budalgir	Unclassified.	272	Chhadar	Chadar.
243	Budhya	Atari	273	Chhamar	Chamar.
244	Bukkekarl	Bukka or Balija.	274	Chhattri	Rajput
245	Bukoo	Rajput.	275	Chhattri Khanger	Khanger.
246	Bundela	Rajput.	276	Chhattri Basanti	Rajput.
247	Bundeln Thakur	Do.	277	Chherka	Ganda.
248	Bundelkhandi	Unclassified.	278	Chhipa	A caste.
249	Bundhgir	Kori in Damoh, Balah in Nimar and Basor elsewhere.	279	Chhipi	Darji.
250	Bunkar	Basor.	280	Chhiyanwe	Ninety-sixer. Unclassified.
251	Burad	Do.	281	Chikba	Khatik.
252	Burud	Do.	282	Chik Ganda	Ganda.
253	Chadar	A caste.	283	Chikit Karan	Karan.
254	Chakar	A minor caste.	284	Chinkaha	Unclassified.
255	Chamar	A caste.	285	Chitari	A caste.
256	Chanban	Rajput.	286	Chitara	Chitari.
257	Chandak	Bania.	287	Chitnavis	Parbhu.
258	Chandel	Rajput.	288	Chitrakar	Chitari.
259	Chanderi (Sunni)	A minor caste.	289	Chitra Kathi	A minor caste.
260	Chandrawansi Thakur.	Rajput.	290	Chitragupta	Kayast.
261	Changara Nagra	Bairagi.	291	Choba	Unclassified.
262	Changat	Unclassified.	292	Chokb	Lohar.
263	Chantahu	Kurmi.	293	Chokha mella	Chokh.
264	Chapanra Khatri	Khatri.	294	Choriha	Manihar or Kachera.
265	Chasad	Chadar.			
266	Chasa	A minor caste.			
267	Chatri	Rajput.			
268	Chauhan	A caste in Chhattisgarh and elsewhere a Rajput sept.			
269	Chawdhari	Rajput.			
270	Chaussiya	Sub-caste of Barai and Bhojar section of Dhimar and Kumhar.			
271	Chero	A minor tribe.			
272	Cherwa	Kawar.			
273	Chhadar	Chadar.			
274	Chhamar	Chamar.			
275	Chhattri	Rajput			
276	Chhattri Khanger	Khanger.			
277	Chhattri Basanti	Rajput.			
278	Chherka	Ganda.			
279	Chhipa	A caste.			
280	Chhipi	Darji.			
281	Chhiyanwe	Ninety-sixer. Unclassified.			
282	Chikba	Khatik.			
283	Chik Ganda	Ganda.			
284	Chikit Karan	Karan.			
285	Chinkaha	Unclassified.			
286	Chitari	A caste.			
287	Chitara	Chitari.			
288	Chitnavis	Parbhu.			
289	Chitrakar	Chitari.			
290	Chitra Kathi	A minor caste.			
291	Chitragupta	Kayast.			
292	Choba	Unclassified.			
293	Chokb	Lohar.			
294	Chokha mella	Chokh.			
	Choriha	Manihar or Kachera.			

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
	C—concl'd.			D—concl'd.	
295	Chunari	Beldar.	363	Dhunia	Bahna.
296	Chuniwala	(i) Unclassified, (ii) Beldar.	364	Dhurgond	Gond.
	D		365	Dhuri	A caste.
297	Dabari Nath	Jogi.	366	Dhusar	Buhia
298	Dadhi	Barendra Brahmin in Bengal.	367	Dhusia	Chamar.
299	Daharia	Rajput.	368	Dindelia	Unclassified.
300	Daharia Kalar	Kalar.	369	Disendi	Dasondhi.
301	Daharia Mahar	Mehra.	370	Dogalia	Illegitimate Kayasht.
302	Dahayat	A caste.	371	Doharia Mahar	Mehra.
303	Dahit	Dahayat.	372	Dohor	A caste.
304	Daholi	A caste.	373	Dohra	Do.
305	Dakhni	Mehra.	374	Doksi	Unclassified.
306	Dakor	Dakku, an exogamous group of Malas.	375	Dol	A sept of some tribes.
307	Dal	Khond.	376	Dom	A caste
308	Dalia	Kunbi.	377	Dora Daura	Gond.
309	Dalia Lewa	Do.	378	Dosar	Bania.
310	Dandi	Muslim.	379	Dosi	Joshi.
311	Dandigan	Joshi.	380	Dostu	Unclassified.
312	Dangcharha	Nat.	381	Dravid	(i) Unclassified. (ii) Sub-caste of Brahman.
313	Dangi	A caste.	382	Dumal	A minor caste.
314	Dangri	A minor caste.	383	Dumar	Dom.
315	Daoli	Section ofarendra Brahman of Bengal.	384	Dunia	A tribal sept.
316	Daraha Gond	Gond.	385	Dusat	Dusadh; name for various tribes.
317	Darba	A Bihar minor caste.		E	
318	Darji	A caste.	386	Engwar or Injwar	Binjwar.
319	Darman	Dahayat.		F	
320	Daruri	Unclassified.	387	Fakir	A caste.
321	Darweah	Fakir.	388	Fulmali	Mali.
322	Das Bengali	Bengali.	389	Farsiman (Muslim)	Persian.
323	Dasondhi	Josondhi.		G	
324	Dasri	Atani.	390	Gadari	Gadaria.
325	Daura	Dauru a Munda sept.	391	Gadaria	A caste.
326	Dauwa	Ahir.	392	Gadba	A tribe.
327	Deharia Chhattri	Rajput.	393	Gadhera Kumhar	Kumhar.
328	Deo	(i) Karhara Brahmin, (ii) Gandli (Chanda) Sub-castes of Pardhan Audhelia and Dhimar.	394	Gadhwel	Mehra.
329	Deogadhiya	Unclassified.	395	Gadhri	Gadaria.
330	Deopa	Kunbi.	396	Gadia	A minor caste.
331	Deshmukh	Bania.	397	Gadwa	Gadba.
332	Deshwal	A caste.	398	Gagra	Bhangi.
333	Deshwali	Do.	399	Gahalal Kshatriya	Rajput.
334	Deswali	A minor caste (sub-caste of Koshti).	400	Gaharwar	Do.
335	Devangan	A minor caste.	401	Gahera or Gahira	Ahir.
336	Devar	Do.	402	Gahil	Rajput.
337	Dhadi	Kirar.	403	Gahoi	Bania.
338	Dhakad	(i) A caste in Bastar, (ii) Bania and differentiated by occupation.	404	Gaiki	Gowari.
339	Dhakar	Do.	405	Gakhand	Gakbad.
340	Dhalgar	A minor caste.	406	Galod	Unclassified.
341	Dhanagar	A caste.	407	Ganda	A caste.
342	Dhangra	Orson.	408	Gandharia	Banjara.
343	Dhankar	Dhanagar.	409	Gandhi	A caste—Atari.
344	Dhanohar	Dhanwar.	410	Gandbraj	Kasbi.
345	Dhanuk	A caste.	411	Gandlawar	Kalar.
346	Dhanwar	A tribe.	412	Gandli	A Telugu caste.
347	Dhara	Banjara.	413	Gangerada	Bania.
348	Dharkar	A minor caste.	414	Gaoli	Ahir.
349	Dharnik	A caste.	415	Gaondi	Beldar.
350	Dharmuk Dalal	Mehra.	416	Gaontia	Kol.
351	Dharwad	Nat.	417	Gaoriya	Sansiya.
352	Dhayat	Dahayat.	418	Garg	Brahman.
353	Dhedh	Mehra.	419	Garhwal	Mehra.
354	Dhimar	A caste.	420	Garodi	Mang.
355	Dhobi	Do.	421	Garondi	Do.
356	Dhobi Rno	Dhobi.	422	Garpagari	A caste.
357	Dhole	Mang.	423	Gasi	Mali.
358	Dholewar	Sub-caste of Bhojar and Gaoli, a section of Basor.	424	Gatata	Unclassified.
359	Dholhar	Do.	425	Gatova	Do.
360	Dholi	A caste.	426	Gaur	Rajput.
361	Dhulia	Dhobi in Balaghat and Mandla, Basor in Bilaspur, Sakoli and Mandla.	427	Gauria	Do.
362	Dhulni	Gond.	428	Gaur Kshatriya	Do.
			429	Gavan	Unclassified.
			430	Gawad	Gaur.
			431	Gawal	Ahir.
			432	Gawali	Do.
			433	Gawandi	Beldar.
			434	Gawara	Gowari.
			435	Gawel	Kurmi.
			436	G yaki	Sub caste of Pardhi.
			437	Ghaikar	Unclassified.
			438	Ghani	Muslim.
			439	Gharoliya	Unclassified.

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
	G—concl'd.			H—concl'd.	
440	Gharuk	Kahar.	518	Harbola	Baedwa.
441	Ghasi	Ghasia.	519	Hardas	Chitrakathi.
442	Ghasia	A caste.	520	Hari Gopal	Nat.
443	Ghisi or Ghisad]	Panchal.	521	Harna	Hirna.
444	Ghoghia	Gond.	522	Harnami	Baedwa.
445	Ghosi	A caste.	523	Harvansi	Rajput.
446	Ghuri	A section of Chadar and Sunar.	524	Hasariya	Sunar.
				Sevarru-	
447	Giri	Gosain.	525	Haswar	A sept of many tribes.
448	Giri Gosain	Do.	526	Hasgar	A caste.
449	Girpar	Unclassified.	527	Heis	A minor caste.
450	Gobi	Do.	528	Hindustani	(i) No caste, (ii) Sub-caste of Kunbi.
451	Goha	Gosness.	529	Hirna	A minor tribe.
452	Golan	Golar.	530	Holia	Holia.
453	Golandaz	Kadera.	531	Holya	Golar.
454	Golar	A caste.	532	Huriya	Unclassified.
455	Goli	Ahir.			
456	Golkar	Golar.		I	
457	Gona	Unclassified.	533	Injhar	Biujhar.
458	Gond	A tribe.	534	Islam	Muslim.
459	Gond Bhoi	Gond.			
460	Gond Gaiki	Gawari.		J	
461	Gond Guara	Do.	535	Jadam	Rajput.
462	Gondhali	A caste.	536	Jadam Gujar	Gujar.
463	Gondi	Sub-caste of Ahir, Binjhar and Lohar.	537	Jadia	A sub-caste of Sunar.
464	Gondi Lohar	Lohar.	538	Jadikapu	Unclassified.
465	Gordli	Gondhali.	539	Jadubani	Ahir or Rajput differentiated by occupation.
466	Gond Raj	Gond.	540	Jaduwani Gwal	Ahir.
467	Gond Pardhan	Pardhan.	541	Jaini	Bania.
468	Gopaki	Unclassified.	542	Jainmatya	Do.
469	Gopal	Nat.	543	Jainmitia	Do.
470	Gopal Banah	Ahir.	544	Jaiswal	Do.
471	Gorapa	Unclassified.	545	Jaiswar	Chamar
472	Goris	Sansia.	546	Jaiswara	Do.
473	Gorkha	A caste.	547	Jaiswara Rohidas	Do.
474	Gorukh	Gorkha.	548	Jaitpal	A minor caste.
475	Gorukhnath	Jogi.	549	Jaiwar	Rajput.
476	Gosain	A caste.	550	Jangam	A caste.
477	Gosawi	Gosain.	551	Jangra	Lodhi or Rajput.
478	Goswami	Do.	552	Jangra Lodhi	Lodhi.
479	Gotam	Rajput.	553	Jasodhi	A minor caste.
480	Gotephod	Waddar	554	Jat	A caste.
481	Gotfod	Pathrat.	555	Jatwa or Jatwa	Chamar.
482	Gowalbansi	Sub-caste of Ahir.	556	Jati	Bairagi.
483	Gowari	A caste.	557	Jat Khangar	Kanjar.
484	Gudera Ahir	Ahir.	558	Jat Pathan	Jat.
485	Guiba	A title of Kayasths.	559	Jera	A section of Dangli.
486	Gujar	A caste.	560	Jhamral	Mang.
487	Gujar Pathan	Gujar.	561	Jhangra	Dhangar.
488	Gujratl	Nat in Bastar, Kunbi in Khandwa and Brahman or Bania elsewhere.	562	Jhariya Jharla	Teli.
			563	Jharia	Do.
489	Guyrati Baislad	Bania.	564	Jholia	United Province
490	Gujarati Mod	Teli.			
491	Gulare	Bania.	565	Jhora	Sonjhara.
492	Gunjar	Unclassified.	566	Jildgir	Mochi.
493	Gupta Baidya	Vaidya.	567	Jilgir	Do.
494	Gurab	Unclassified.	568	Jingar	A caste.
495	Gurao	A caste.	569	Jirnyar	Jingar
496	Guras	Do.	570	Jiri	Mali.
497	Guria or Gudia	Halwai.	571	Jogi	A caste.
498	Gurmukhi	Punjabi.	572	Jogi Gosain Gorskhnath.	Jogi.
499	Gurparsi	Garpangari.	573	Jogi Kewat	Kewat.
500	Guruba	Gurao.	574	Joti Nath	Jogi.
501	Guruda	Unclassified.	575	Johri	A sept of Rajput.
502	Guruk	Kahar.	576	Jotaba	Unclassified.
503	Guwal	Ahir.	577	Jotai	Jotai.
504	Guwalbana	Do.	578	Julaba	A caste.
505	Gwala	Do.	579	Julha	Julaha.
506	Gwalbanshi	Do.	580	Jusia	Chamar.
	H			K	
507	Haihai Chhatra	Kalar.	581	Kabah	Unclassified.
508	Haihai Ram	Rajput.	582	Kabir	Bairagi.
509	Haihaiyani	Do.	583	Kabiraj	Baidya.
510	Hajari Bania	Bania.	584	Kabirpanthi	Bairagi, a sect.
511	Hajjam	Nat.	585	Kahuli	Muslim.
512	Halba	A tribe.	586	Kabotri	Nat.
513	Halba	Halba.	587	Kachar	Kachera.
514	Halbi	A caste.	588	Kachchi	Cutchi.
515	Halwai	Halba.	589	Kachera	Unclassified.
516	Hammal	Maratha.			
517	Harak	Unclassified.			

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
	K—contd.			K—contd.	
590	Kachera	A caste.	669	Kekha	Kekra, crab; a Santal sept.
591	Kaebhi	Do.			A caste.
592	Kachhwaha Rajput	Rajput.	670	Kewat	A caste.
593	Kadira	A caste.	671	Khadia	Ahir, Raghuvansi Nahal.
594	Kadwa Patidas	Kuubi.	672	Khadra	An Uriya caste.
595	Kagh	Unclassified.	673	Khaiha	Unclassified.
596	Kahar	A caste.	674	Khaikhar	Do.
597	Kahra	Kahar.	675	Khaira	Khairwar.
598	Kaicba	A minor caste.	676	Khairua or Khairwa	Khairwar.
599	Knikadi	A caste.	677	Khairwar	Do.
600	Kaithwaswasi	A sub-caste of Pasi.	678	Khan	Muslim.
601	Kaji	Muslim.	679	Khandelwal	Bania.
602	Kalabia Gond	Gond.	680	Khangar	A caste.
603	Kalajia	Ahir.	681	Khangar Chhatri	Khangar.
604	Kalal	Kalar.	682	Khanjar	Kanjar.
605	Kalbelia Nath	Jogi.	683	Khanwar	Unclassified.
606	Kalanga	A minor tribe.	684	Kharadi	Kundara.
607	Kalanki	Brahman.	685	Kharis	A caste.
608	Kalar	A caste.	686	Kharmapasi	Pasi.
609	Kalauta	(i) Kasbi (ii) Mirasi.	687	Kharwar	A tribe.
610	Kalawat	Do.	688	Khasbi	Kasbi.
611	Kalayast	Do.	689	Khati	Lohar.
612	Kalga	Kalanga.	690	Khatik	A caste.
613	Kali	A minor caste.	691	Khatri	Do.
614	Kali Kshatriya	Rajput.	692	Khatwadhi	Barhai.
615	Kalota	Kasbi.	693	Khaturaya	Gond.
616	Kalsutrey	Unclassified.	694	Khawas	Nai.
617	Kalwar	Kalar.	695	Khedawal	Baria.
618	Kamalapuri	Unclassified.	696	Kherwar	Kharwar.
619	Kamar	A tribe.	697	Khoja	A caste.
620	Kamathi	A minor caste. (Madras immigrants).	698	Khojh	Do.
			699	Khokal	Unclassified.
621	Kamkar	Kahar.	700	Khola	Khoja.
622	Kamma	A Madras caste.	701	Khuja	Do.
623	Kamora	Telugu Lohar.	702	Kir	A caste.
624	Kamthi	Kamathi.	703	Kirar	Do.
625	Kamwar Telung	Telang.	704	Kisan	Nagasia.
626	Kanadi	A minor caste.	705	Kisha	Kasbi.
627	Kandra	Basor.	706	Kisbi	Do.
628	Kandri	Do.	707	Kobu	Unclassified.
629	Kandu	Bharbhunja.	708	Kobra	Do.
630	Kanena	Ganda or Khangar.	709	Koda	Oraon.
631	Kangera	Khangar.	710	Kohar	Kumhar.
632	Kanjar	A caste.	711	Kohli or Koiri	A caste.
633	Kankar	Kangar.	712	Kohri	Kohli.
634	Kanojia or Kanoji	Ahir in Raigarh and Seoni; Kumhar in Raipur; Chamar in Drug and Brahman elsewhere.	713	Koira	Gond in Chanda and Bastar and Koli in Berar.
			714	Kokani	Brahman.
635	Kanojia Vais	Bania.	715	Koki	Do.
636	Kanwaha	Rajput.	716	Koknasth	Do.
637	Kapari	Bania.	717	Kol	A tribe.
638	Kapewar or Kapu	A caste.	718	Kolabhuti	Gond.
639	Karan	A minor caste.	719	Kolam	A tribe.
640	Kerandi	Basor.	720	Kolatun	Nat.
641	Karan (Uriya)	Kuyasth.	721	Kolhati	Do.
642	Karbal Nath	Jodi.	722	Kolhiyari	A section of Panwar Rajput, Chamar and Kewat.
643	Karbin	Unclassified.			
644	Karchuli	Rajput.	723	Koli	A tribe.
645	Karigor	Barhai, Lohar, Beldar.	724	Kolta	A caste.
646	Karnataki	Madras Brahman.	725	Komri	Unclassified.
647	Karnati	Nat.	726	Komti	A caste.
648	Kareri	Karar.	727	Kond	Khond.
649	Kasai	Khatik.	728	Kondhir	Unclassified.
650	Kasar	A caste.	729	Kondia	Khond.
651	Kasarwani	Bania.	730	Kori	A caste.
652	Kasbi	A minor caste.	731	Korku	A tribe.
653	Kaser	Kasar.	732	Korwa	Do.
654	Kashmiri	A race.	733	Korwala	Banjara.
655	Kashodh	Bania.	734	Kosaria	Ahir.
656	Kasondha	Bania.	735	Koskati	A sub-caste of Koshti.
657	Kasondin	Rajput.	736	Koshti	A caste.
658	Kaswa	Kasbi.	737	Kotil	Bhil
659	Kathak Rao	A minor caste.	738	Kotwar	Kotwar Khangar in Khurai tahsil of Saugor district; Mebra in Betul, Mandla, Hoshangabad and Chhindwara; Chadar in Banda tahsil of Saugor district. Balahi in Khandwa and Ganda in Bilaspur.
660	Kathri	Unclassified.			
661	Katia	A caste.			
662	Katiya	Katia.			
663	Kaufora Nath	Jogi.			
664	Kaura or Kauran	Ahir.			
665	Kaurad	Rajput.			
666	Kawar	A tribe.			
667	Kayasth	A caste.			
668	Kayawar Maratha	Maratha.			

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
K—concl'd.			M		
739	Koya	Koya.	814	Machharba Abir	Ahli.
740	Koyal	Koi.	815	Madari	Nat.
741	Krishnapakshi	A minor caste.	816	Madgi	A caste.
742	Kshatrapure	Unclassified.	817	Madma	Unclassified.
743	Kshatriya	Rajput.	818	Madraal	A caste.
744	Kuchbandhia	A sub-caste of Kanjar.	819	Madya	Maria.
745	Kuchbandhiyas	Do.	820	Maha Brahman	Brahman.
746	Kumawat	Kumawat.	821	Mahaiyan	A minor caste.
747	Kumhar	A caste.	822	Mahajan	Bania.
748	Kumrawat	A minor caste.	823	Mahali	A minor caste.
749	Kunbi	A caste.	824	Mahauti (Uriya)	Kayasth.
750	Kunjra	A minor caste.	825	Mahapatra	Brahman.
751	Kuramwar	A caste.	826	Mahar	Mehra.
752	Kureshi	Muslim.	827	Maharashtra	Brahman
753	Kuria	Kori.	828	Mahar pandiya	Mehra.
754	Kurka	Sawara in Damoh and Orson in Bastar.	829	Maheshri	Bania.
755	Kurmi	A caste.	830	Maheshri	Rajput.
756	Kurukh	Orson.		triyas.	
757	Kusta	Koshti.	831	Mabli	A minor caste.
758	Kutwal	Katia.	832	Mehesia	Bania.
			833	Mahti	Unclassified.
			834	Mehto	Sub-caste of Teli and Kharwar, and Bhuiyas; a section to Janda and Rawat.
L			835	Mahrabi	Unclassified.
759	Labhan or Labhana	Banjara.	836	Mahrana	Do.
760	Labhani	Do.	837	Mahwar	A sept of Bihar Rajputs.
761	Lad	A sub-caste of Bania.	838	Maina or Miffa	Dewali.
762	Ladia	Beldar.	839	Maiwati	Fakir.
763	Ladhia	Do.	840	Majhi	Gond.
764	Lahgera	Kori.	841	Majis	Majhwar.
765	Lahgir	Unclassified.	842	Majhia	Do.
766	Lajjhad	Rajhar.		war.	
767	Lakhara	Lakhara.	843	Majhwar	A caste.
768	Lakhari	Do.	844	Makhiyar	Mehtar.
769	Lakher	Do.	845	Makiyar	Do.
770	Lakhera	A sub-division of Pardhan in Kawardha.	846	Makuti	Unclassified.
771	Lakheri	Lakhara.	847	Mal	A minor tribe.
772	Lala	Kayasth.	848	Mala	A caste.
773	Lalbegi	Mehtar.	849	Malabari	Madraal.
774	Lalbegi Bhangi	Lalbegi.	850	Malai	An immigrant from Malwa, sub-caste of Chhipe.
775	Lalni	Unclassified.			
776	Lamana	Banjara.	851	Malar	Kasar.
777	Lamodi	Unclassified.	852	Malhn	Mallah.
778	Lanja	Gond.	853	Malbar	Malwar (Bhangi).
779	Lapeha	Unclassified.	854	Mali	A caste.
780	Laria	Chamar in Nandgaon and Ahir else-where.	855	Maliyar or Maliwar	Malyar.
781	Lathar	Teli (Bihar); Rautia (Chhota Nagpur).	856	Malle	Mallah.
782	Laware	Banjara.	857	Mallah	A caste.
783	Ledgi	Unclassified.	858	Mana	Do.
784	Lewa	Kunbi.	859	Manbhao	Do.
785	Lewa Patidar	Do.	860	Manewad	Manewar.
786	Lila	An Orson, sept.	861	Mang	A caste.
787	Lingayat	(i) Bania (ii) Jangam.	862	Manger	Do.
788	Lingayat Kanda	Unclassified.	863	Mang Garudi	Criminal tribe.
789	Lingawani	Lingayat.	864	Mungli	Mungli (Madraal barber).
790	Liniboo	Unclassified.			
791	Lodha	Lodhi.	865	Manirar	A caste.
792	Lodhi	A caste.	866	Manjia	Ganda.
793	Lodhi Jariya	Lodhi.	867	Manhar	Manihar.
794	Lodhi Rajput	Do.	868	Mankar	Korku.
795	Lodhiya	Beldar.	869	Mannewar	A minor tribe.
796	Lohadiya	Lohatia, Bihar Sunar.	870	Mar	A caste of Chhota Nagpur.
797	Lohana	Bania.	871	Marabta	Maratha.
798	Lohar	A caste.	872	Maral	Mali.
799	Lohari	A minor caste.	873	Marar	Do.
800	Lohari Gond	Lohar.	874	Maratha	A caste.
801	Lohra	Do.	875	Maratha Kunbi	Kunbi.
802	Lonani	A minor caste.	876	Maratha Kohatriya	Rajput.
803	Lonari	Do.	877	Marl	Mali.
804	Londhari	Do.	878	Marla	A tribe.
805	Long Chhatri	Rajput.	879	Marori	A minor caste.
806	Loni	Nunia.	880	Marwari	Bania.
807	Loniya	Do.	881	Masod	Masand (Bihari).
808	Lorha	Rajput.	882	Maawar	A sub-caste of Kurmi, a section of Rajput.
809	Lunghar	Unclassified			
810	Lunla	Nunia.	883	Matawa	Unclassified.
811	Luniya	Do.	884	Math	A sub-caste of Jangam.
812	Lusania	A minor tribe.	885	Mat Kores	Sub-caste of Beldar.
813	Lumar	Lohar.	886	Matra	Unclassified.

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
M—concl'd.			N—concl'd.		
887	Matri	Unclassified.	964	Nata	Nat.
888	Mawar	A Chik sept.	965	Nath	Jogi.
889	Mawasi	Korku.	966	Nath Farari	Do.
890	Mehar	Mehra.	967	Nath Jogi	Do.
891	Mehkul	Ahir.	968	Natia	Nat.
892	Mehra or Mahar	A caste.	969	Natiya	Do.
893	Mehtar	Do.	970	Nau	Nai.
894	Mewati	Meo.	971	Nau Jogi	Do.
895	Mhali	A caste.	972	Nawda or Nawra	A minor caste.
896	Mingha	Unclassified.	973	Nayar	A caste.
897	Mir	A sub-caste of Bihari Sunars.	974	Nemadi	Unclassified.
898	Mirdaha	(i) Gond, (ii) A caste.	975	Nepali	Rajput.
899	Mirgan	Mehra.	976	Newar	A chik sept.
900	Mirza	Muslim.	977	Nhavi	Nai or Mhali.
901	Mishi	Unclassified.	978	Nihala	Nahal.
902	Mistri	Barhai.	979	Nitgar	Chhipa.
903	Mithya	Halwai	980	Nona	Chamar.
904	Mobia	Unclassified.	981	Nona Chamar	Do.
905	Mochi	A caste.	982	Nonari	Londhari.
906	Mogal	Muslim.	983	Noni	Chamar.
907	Moghe or Moghia	Pardhi.	984	Nonia	Nunia.
908	Moharia	Ganda.	985	Nonijhar	Bania (Raunitar).
909	Mohdiar	Ghasia in Chhota Nagpur.	986	Nunia	A minor caste.
910	Molwi	Muslim.	O		
911	Molwi Kachchi	Kachhi.	987	Odasi	Nanakshahi.
912	Moman	Julaba.	988	Odhil	Waddar.
913	Momin	Do.	989	Odiya	A minor caste.
914	Mori	Rajput.	990	Ojha	A caste.
915	Mudalyar	Vellalan.	991	Omar	Bania.
916	Mudia	Murha.	992	Ond	Unclassified.
917	Mudiar	Mohdiar.	993	Oraon	A tribe.
918	Mudiha	Murha.	994	Oriya	A race.
919	Muharia	Landa.	995	Oswal	Bania.
920	Mukeri	Banjara.	996	Otari	A caste.
921	Mullyar	Vellalan.	997	Otariya Swarnkar	Sunar.
922	Multani	Sub-caste of Banjara.	998	Otkar	Otari.
923	Munda	A minor tribe.	999	Otkari	Do.
924	Murai	Kachhi.	1000	Oudhya	Sunar.
925	Murao	Do.	1001	Ozya	Ojha.
926	Muria	A tribe.	P		
927	Murganda	Ganda.	1002	Pabia	A caste.
928	Murha	A minor caste.	1003	Padamshahi	Sub-caste of Koshti.
929	Mursad	Muslim.	1004	Padamwar	Do.
930	Muslim	A religion.	1005	Padar	Rajput.
931	Mutkoda	Unclassified.	1006	Padka	Panka.
932	Mutras	Mutras.	1007	Padmashahi	Sub-caste of Koshti.
933	Muwasi	Korku.	1008	Paganaha	Pardhan.
934	Mysorian	Unclassified.	1009	Pahad or Pahar	Mali.
N			1010	Pahlwan or Pahalwan	Nat.
935	Nagar	Brahman.	1011	Paik	A caste.
936	Nagarchi	A tribe.	1012	Painpaliwar	Mala.
937	Nagasia	Do.	1013	Pakhali	Bhisi.
938	Naga Sanyasi	Bairagi.	1014	Pal	Rajput.
939	Naghansi	Nagasia.	1015	Palamwar	Velama.
940	Nagnath	Jogi.	1016	Pali	A section of Golas and of Bihari Kaindhua.
941	Nagvansi	Nagasia.	1017	Paliha	Bhuinter.
942	Nahal	A tribe.	1018	Paliwar	Dhimar.
943	Nabar	(i) A tribe, (ii) Baiga in plateau division and Rajput elsewhere.	1019	Paliwad or Palliwar	Bania.
944	Nai	A caste.	1020	Palra	Unclassified.
945	Nai Brahman	Nai.	1021	Pan (Oriya)	Ganda.
946	Naidoo	Batya	1022	Pancha	A minor caste.
947	Naidoo Telanga	Do.	1023	Panchal	Rajput.
948	Naik	Banjara.	1024	Panchar	Panchal.
949	Naikar	A minor tribe.	1025	Pande	Kumhar.
950	Nai musulman	Nai.	1026	Pandit	Brahman.
951	Naina	Unclassified.	1027	Pando	A minor tribe.
952	Nalwari	Do.	1028	Pandobanai	Rajput.
953	Nama	Bania.	1029	Pane	Unclassified.
954	Namdeo	Darji.	1030	Paneri	Barai or Tambuli.
955	Namdeo chippa	Chhipa.	1031	Pangul	A minor caste.
956	Nanakasai	Nanakshahi.	1032	Panikha	Panka.
957	Nanak panthi	A Hindu sect.	1033	Panjabi	Khatri.
958	Nanakshahi	Do.	1034	Panka	A caste.
959	Nand Mahar	Rajput.	1035	Pansari	Barai.
960	Naoghana	Kol.	1036	Paramhana	Bairagi.
961	Naramdeo	Brahman.	1037	Parbhoo	A minor caste.
962	Nargalhia	Kuchbandhia.	1038	Parbhu	Kayasth.
963	Nat	A caste.			

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
P—concl.			R—concl.		
1039	Farbiya	Bhuinhar.	1115	Rangari Bhoosar	Bhoosar Chhpa.
1040	Pardesi	Rajput or Brahman.	1116	Rangera	Chhpa.
1041	Pardesi Kurmi	Kurmi.	1117	Rangrez	Do.
1042	Pardhan	A tribe.	1118	Rao	Bhat.
1043	Pardhan Kurmi	Kurmi.	1119	Raobhat	Do.
1044	Pardhi	A tribe.	1120	Ratha Goli	Ahi.
1045	Parhad	Rajput (Paribar).	1121	Rathor	Rajput.
1046	Pathiya	Bhuinhar.	1122	Rathor Tell	Tell.
1047	Parihar	Rajput.	1123	Raut	Ahir.
1048	Parit	Dhobi.	1124	Rautia	A tribe.
1049	Parja	A tribe.	1125	Ravanbanai	Ahir.
1050	Parki	A minor caste.	1126	Rawat	Ahir in Chhattisgarh and Saonr in Saugor and Demoh.
1051	Parsi	A race.			
1052	Parwar	Bania.	1127	Rayad	Rajihar.
1053	Pasi	A caste.	1128	Raxad	Do.
1054	Pashwan	Maratha.	1129	Reddi	Kapwar.
1055	Patali	Unclassified.	1130	Rewa	Unclassified.
1056	Patel	Beign in Korea and Malil elsewhere.	1131	Rewari	A minor caste.
1057	Patel Kalyan	Kallan.	1132	Risa	Unclassified.
1058	Patel Marar	Mhali.	1133	Rodawana	Arora.
1059	Pathak	Brahman.	1134	Robidas	Chamar.
1060	Pathao	Muslim.	S		
1061	Pathan Munda	Do.	1135	Sadgop	A minor caste.
1062	Pathari	Pardhan.	1136	Sadhu (Acharya)	Bairagi.
1063	Pathrat	A minor caste.	1137	Sadhu Ramanandi	Do.
1064	Patidar	Kunbi.	1138	Sagara	A minor caste. An order of Gosain.
1065	Patua	Patwa.	1139	Sah	Kalar.
1066	Patwa	A caste.	1140	Saharia	Sawara.
1067	Patwi	Patwa.	1141	Sahasrajen	Rajput.
1068	Pekha	A sept of Darjeeling	1142	Sahis or Saie	Ghasia.
		Limbua.	1143	Sahu Sah	Kalal.
1069	Perki	A minor caste.	1144	Sain	Pakir.
1070	Peshgari	Muslim.	1145	Sailwal	Bania.
1071	Phulmali	Mali.	1146	Saitwal	Do.
1072	Pillay	Vellalan.	1147	Saiyad	Syed (Muslim).
1073	Pindara	Pindari.	1148	Sakarban	A clan of Rajputs.
1074	Pindari	A caste.	1149	Sakarwar	Do.
1075	Pinghya Joshi	Joshi.	1150	Sakolha	Unclassified.
1076	Pinjara	Bahna.	1151	Sakori	Kori.
1077	Pitakbatri	Unclassified.	1152	Salewar	Sali (A name for Teluga Koshia).
1078	Potdar	Sunar.	1153	Salha	Unclassified.
1079	Powar	Rajput.	1154	Sali	A caste.
1080	Poyam	Gond.	1155	Sali Kohatriya	Rajput.
1081	Pradhan	Pardhan.	1156	Salve	Sali.
1082	Purad	Bidur.	1157	Sanadh	Brahman.
1083	Purbia	Pardhan.	1158	Sanatan	Unclassified.
1084	Purbhaiya	Brahman.	1159	Sandik Chhatri	Kalar.
1085	Pustaki	A minor caste.	1160	Sangpari	Unclassified.
Q			1161	Sanjogi	Jogi.
1086	Qureshi	Muslim.	1162	Sankha	Unclassified.
R			1163	Sansia	A minor caste.
1087	Rabu	Unclassified.	1164	Santal	A Tribe.
1088	Radha Swami	Ahir.	1165	Sanyasi	Bairagi.
1089	Radya	Do.	1166	Seonr	A tribe indentified with Sawara.
1090	Raghuwansi Thakur	Rajput.	1167	Seonta	A caste.
1091	Ragni	Unclassified.	1168	Seonta	Do.
1092	Raidas	Chamar.	1169	Sapera	A clan of Nats.
1093	Rai Gorkha	Gorkha.	1170	Sapuri	A sub-caste of Mats.
1094	Raitia	Rautia.	1171	Sara Arjun	Rajput.
1095	Raj	Beldar.	1172	Sarangia	Kasbi.
1096	Rajbhar	Rajihar.	1173	Saraogi	Bania.
1097	Rajbhat	Bhat.	1174	Sarathi or Sarthi	Ghasia.
1098	Raj Gond	Gond.	1175	Sarbarai	Unclassified.
1099	Rajihar or Lajihar	A caste.	1176	Sardar	Kawar.
1100	Rajpardhan	Pardhan.	1177	Sardi Boi	Boya.
1101	Rajput	A caste.	1178	Sardhi	Unclassified.
1102	Rajput Dangi	Rajput.	1179	Sarodi	Joshi.
1103	Rajput Kachhawaha	Do.	1180	Sarodhi	Do.
1104	Rajput Lodhi	Lodhi.	1181	Sarjosi	Jogi.
1105	Rajwar	A caste.	1182	Sathrasabi	Pakir.
1106	Rama Bania	Bania.	1183	Satiya	Jogi.
1107	Ramanandi	Bairagi.	1184	Satnami	Satnami.
1108	Ramdas	Do.	1185	Sathwara	Unclassified.
1109	Ramkori	Kori.	1186	Satsangi	Bairagi.
1110	Ramosi	A minor caste.	1187	Saunta	A caste.
1111	Ramoshi	Ramosi.	1188	Sawara or Saonr	A tribe.
1112	Ram Ramiba	Satnami Chamar.	1189	Sehare or Sebara	Kalar.
1113	Randi	Kasbi.	1190	Sejbari	Bari.
1114	Rangari	A caste.	1191	Seni	Unclassified.

Entries made in column 8 of the census schedules and their classification.

Serial No.	Name of caste, etc.	Classification.	Serial No.	Name of caste, etc.	Classification.
	S—concl.			T—concl.	
1192	Sewak	A minor caste (An inferior class of Brahman).	1265	Teli	A caste.
1193	Shankwar	Unclassified.	1266	Thakur	Rajput.
1194	Shatriya	Gond.	1267	Thanwar	Ghasia.
1195	Shejar-Sheikh	A minor caste.	1268	Thapa	Rajput.
1196	Shekh	Shaikh	1269	Thathera	A caste.
1197	Shikari	Pardhi (Balahi).	1270	Thathia	Gond.
1198	Shilat	Beldar.	1271	Thathwar	Ahir.
1199	Shiokar Mahajan	Bania.	1272	Thopa	Unclassified.
1200	Shishgara	S'ishgara.	1273	Thoria	Banjara.
1201	Shiva Harni	Bania.	1274	Thoti	Gond.
	Baishya.		1275	Thudia	Banjara
1202	Shiya	Muslim.	1276	Tilanga	Mala.
1203	Shrivastawa	Kayasth.	1277	Tilyar	Unclassified.
1204	Siddi	African.	1278	Tirmali	A minor caste.
1205	Sidh	Bairagi.	1279	Tiroli	Kunbi.
1206	Siddique	Muslim.	1280	Tiwari	Brahman.
1207	Sikhawat	Sikharo (Munda).	1281	Tiyar	A caste.
1208	Sikh	A religion.	1282	Tolia	Unclassified.
1209	Sikligar	A caste.	1283	Tomar	Rajput.
1210	Sikligir	Sikligar.	1284	Turi or Turia	A caste.
1211	Silwat or Silawat	Beldar	1285	Turk	A race. A section of Panwar Rajput.
1212	Simpi	Darji	1286	Turk Nai	Nai.
1213	Singarha	Dhimar	1287	Turra	Unclassified.
1214	Singaroda	Do.	1288	Turwara	Tribal sept in Chhota Nagpur.
1215	Singhatiya	Singhariya Kahar.		U	
1216	Sipalgi	Unclassified.			
1217	Sipi	Darji.	1289	Udasi	Nanakshahi.
1218	Sirdar	Kawar.	1290	Udasibaba	Bairagi.
1219	Sirodia	Rajput.	1291	Udhla or Udharia	Audhelia.
1220	Sishgara	Kachera.	1292	Ujir	Dhobi.
1221	Sobni	Unclassified.	1293	Ujhati	Unclassified.
1222	Solanki	Rajput.	1294	Umre	Bania.
1223	Somaiya	Bania.	1295	Unao	(i) A race.
1224	Somasi (Mahar)	Mehra.	1296	Uria	(ii) Od.
1225	Somwansi	Rajput sept and sub-caste of Mahar.	1297	Utpari	Unclassified.
1226	Sonar	Sonar.		V	
1227	Sonjhara	A minor caste.			
1228	Sonjharia	Sonjhara.	1298	Vaidya	A minor caste.
1229	Sonjhara	Do.	1299	Vaisanava	Bairagi.
1230	Sor	Sawara or Saonr.	1300	Vaishya or Vaish	Bania.
1231	Subji Faros	Kunjra.	1301	Vaishya Randi	Do.
1232	Sud	A minor caste. (A sub-caste of Kolta and Mahar)	1302	Vaishya Kunkubja	Do.
1233	Sudra	The lowest of the four traditional castes.	1303	Vajhe	Ojha.
1234	Sukha	Unclassified.	1304	Vajhemane	Unclassified.
1235	Sulja	Do.	1305	Valers	Mang (Pusad taluk).
1236	Sumarmara	Do.	1306	Vani	Bania.
1237	Sunar	A caste.	1307	Vasudeo	Basdewa.
1238	Sundi	Kalar.	1308	Velama	A caste.
1239	Sundra	Do.	1309	Vellalar	Vellalan.
1240	Sunkar	Beldar in Northern districts and Mali in Chhattisgarh.	1310	Vidur	Bidur.
1241	Sunni	Muslim.	1311	Virbhandra	Unclassified.
1242	Surahi	Unclassified.	1312	Virgopal	Nat.
1243	Surajwansi	Kalar.	1313	Vishwakarmwadi	Brahman.
1244	Surki	Rajput.	1314	Votkar or Votkari	Otari.
1245	Surti	Kalar.		W	
1246	Suryawansi	Rajput	1315	Waddar	A caste.
1247	Sutar	Barhai.	1316	Wadhi	Barhai.
1248	Sutsarhi	Sub-caste to Koshti.	1317	Waghmane	Unclassified.
1249	Swanar	Sonar.	1318	Wari	Bania.
1250	Syed Fakir	Fakir.	1319	Wanjari	A caste.
	T		1320	Warik	Mhali.
1251	Tngwale	Unclassified.	1321	Warthi	Dhobi.
1252	Takankar	Pardhi.	1322	Wasudeo	Gondhall.
1253	Takari	A caste.		X	
1254	Takuwa	Unclassified.		<i>Nil.</i>	
1255	Tamboli	Barai.		Y	
1256	Tamer	Tamera.	1323	Yadava	Ahir and Rajput differentiated by occupation.
1257	Tamera	A caste.			
1258	Tamoli	Barai.	1324	Yahudi	A tribe.
1259	Tanbatkar	Tamera.	1325	Yelama	A caste.
1260	Tanti	A minor caste.	1326	Yogi	Jogi.
1261	Tarkehar	Dom.		Z	
1262	Tasa	Chasa.			
1263	Telanga Naik	Boya.	1327	Zade	Unclassified.
1264	Telangraj	Beldar.			

APPENDIX I

Distribution of Principal Communities in Central Provinces and Berar (as illustrated by the Social Map).

Serial No.	Name of Unit.	Total population.	Number and percentages of—						Remarks.		
			Primitive tribes.		Hindus.		Muslims.	Jains.		Others.	
			Following tribal religions.	Hinduized.	De-pressed Classes.	Others.					
1	2	3	4	5	6	7	8	9	10		
<i>Nerbudda Valley Division.</i>											
1	Saugor and Khurai Tahsils	316,560	526 0.2	19,904 6.3	86,676 27.4	178,192 56.3	19,588 6.1	9,565 3.0	2,109 0.7	Note.—(i) Jains have been included with "Others" in column 9 where they form less than 0.3 per cent of the population. Note.—(ii) Figures of Pardhans (P) and Nagarchis (N) shown in this column against certain units are included under Hinduized Aborigines (column 4) but have been included under Depressed Class in Provincial Table II. The total of the Depressed Classes given here differs from that in Provincial Table II to this extent.	
2	Rehli Tahsil	148,002	18,644 12.6	5,650 3.8	30,180 20.4	84,453 57.0	4,710 3.2	4,332 3.0	33		
3	Banda Tahsil	80,027	245 0.3	8,025 10.0	20,052 25.1	46,989 58.7	1,448 1.8	3,239 4.0	29		
4	Damoh District	305,568	21,331 7.0	13,636 4.5	74,861 24.5	177,211 58.0	10,516 3.4	7,478 2.4	535		
5	Jubbulpore Tahsil	269,084	1,570 0.6	57,073 21.2	34,472 12.8	133,392 49.6	32,056 11.9	2,558 0.9	7,963		
6	Schora and Murwara Tahsils	394,115	10,844 2.8	91,235 23.2	39,431 10.0	237,235 60.1	12,571 3.2	2,020 0.5	779		
7	Patan Tahsil	110,612	847 0.8	24,175 21.9	15,692 14.2	64,650 58.4	2,987 2.7	..	2,261 2.0		
8	Narsinghpur District	321,481	42,890 13.3	4,557 1.4	44,368 13.8	215,308 67.0	11,404 3.6	..	2,954 0.9		
9	Hoshangabad Tahsil	141,553	15,510 10.9	6,467 4.6	22,137 15.6	89,363 63.2	6,361 4.5	..	1,715 1.2		
10	Harda Tahsil	141,674	6,483 4.6	13,330 9.4	7,468 5.3	105,795 74.7	7,689 5.4	..	909 0.6		
11	Sohagpur Tahsil	138,094	15,595 11.3	8,484 6.1	10,459 7.6	95,331 69.0	6,899 5.0	..	1,326 1.0		
12	Seoni-Malwa Tahsil	65,309	7,862 12.0	1,610 2.5	11,460 17.5	41,399 63.4	2,526 3.9	..	452 0.7		
13	Khandwa Tahsil	233,964	7,328 3.1	27,435 11.7	31,926 13.7	141,631 60.5	19,857 8.6	..	5,787 2.4		23 (P).
14	Burhanpur Tahsil	145,241	7 ..	27,230 18.8	11,870 8.2	77,771 53.5	27,481 18.9	..	882 0.6		7 (P).
15	Harsud Tahsil	87,726	28,094 32.0	2,860 3.3	8,861 10.1	42,999 49.0	3,587 4.1	..	1,325 1.5		4 (P).
16	Makrai State	15,516	4,438 28.6	109 0.7	2,602 16.8	7,281 46.9	1,027 6.6	..	59 0.4		..
<i>Plateau Division.</i>											
17	Mandla Tahsil	190,109	58,186 30.6	39,197 20.6	10,544 5.6	76,720 40.3	4,078 2.1	..	1,384 0.8	106 (N).	
18	Dindori Tahsil	139,798	95,215 68.1	2,987 2.1	5,333 3.8	34,469 24.7	1,582 1.1	..	212 0.2	..	
19	Niwās Tahsil	115,859	45,909 39.6	32,227 27.8	8,143 7.0	28,314 24.5	1,206 1.0	..	60 0.1	..	
20	Seoni Tahsil	251,304	84,556 33.6	2,123 0.8	11,600 4.6	139,375 55.5	12,431 5.0	..	1,219 0.5	680 (N).	
21	Lakhnadon Tahsil	142,428	72,638 51.0	242 0.2	10,852 7.6	51,673 36.3	6,075 4.3	..	948 0.6	33 (N).	
22	Betul and Bhainsdehi Tahsils	235,660	97,416 41.3	24,383 10.3	20,850 8.8	87,224 37.1	4,462 1.9	..	1,325 0.6	..	
23	Multaī Tahsil	170,592	24,467 14.3	6,088 3.6	29,805 17.5	106,743 62.6	2,575 1.5	..	914 0.5	..	
24	Amarwara and Chhindwara Tahsil Zamindaris.	77,491	50,288 64.9	8,779 11.3	5,336 6.9	11,807 15.2	1,040 1.4	..	241 0.3	41 (P) and 47 (N).	
25	Chhindwara and Amarwara Tahsils Khalsa and Sausar Tahsil.	495,781	149,885 30.2	9,456 1.9	51,972 10.5	262,250 52.9	19,143 3.8	..	3,075 0.7	334 (P) and 367 (N).	
26	Wardha District.	516,266	39,789 7.7	17,943 3.5	94,474 18.3	339,868 65.8	20,928 4.1	..	3,264 0.6	1,409 (P).	

Note.—For purposes of convenience adjoining districts, tahsils or Zamindaris in which the proportion of the various communities are essentially identical have been amalgamated and shown as single homogeneous units in the map.

APPENDIX I

Distribution of Principal Communities in Central Provinces and Berar (as illustrated by the Social Map)—contd.

Serial No.	Name of Unit.	Total population.	Number and percentages of—						Remarks.	
			Primitive tribes.		Hindus.		Muslims.	Jains.		Others.
			Following tribal religions.	Hinduized.	De-pressed Classes.	Others.				
1	2	3	4	5	6	7	8	9	10	
<i>Maratha Plain Division.</i>										
27	Nagpur Tahsil ..	377,039	1,167 0.3	17,764 4.7	77,814 20.7	229,163 60.8	39,221 10.4	..	11,910 3.1	2,014 (P).
28	Ramtek Tahsil ..	134,663	6,542 4.9	12,198 9.1	25,340 18.8	87,790 65.2	2,449 1.8	..	344 0.2	1,082 (P) and 123 (N).
29	Umrer Tahsil ..	154,065	7 ..	7,159 4.6	41,776 27.2	101,537 65.9	2,788 1.8	..	798 0.5	1,127 (P).
30	Katol Tahsil ..	148,588	.. ..	12,785 8.6	25,760 17.4	104,283 70.2	5,147 3.4	..	613 0.4	1,510 (P).
31	Saoner Tahsil ..	125,694	2,068 1.6	2,704 2.2	22,109 17.6	94,337 75.1	4,204 3.3	..	272 0.2	454 (P).
32	Chanda, Warora and Brahmapuri Tahsils.	516,927	24,477 4.7	37,670 7.3	95,193 18.4	347,234 67.2	10,562 2.0	..	1,791 0.4	14,065 (P).
33	Garchiroli Tahsil ..	170,090	53,108 31.2	8,849 5.2	20,360 12.3	85,717 50.1	1,923 1.1	..	133 0.1	2,213 (P).
34	Sironcha Tahsil Khalsa ..	32,228	6,774 21.0	154 0.5	1,595 5.0	22,762 70.6	644 2.0	..	299 0.9	17 (P).
35	Ahiri Zamindari ..	40,450	28,968 71.6	1,326 3.3	1,887 4.6	7,770 19.2	427 1.1	..	72 0.2	155 (P).
36	Bhandara Tahsil ..	252,315	9,798 3.9	9,939 3.9	71,776 28.4	153,687 60.9	6,445 2.6	..	670 0.3	238 (P) and 158 (N).
37	Gondia Tahsil ..	338,349	22,704 6.7	25,309 7.5	75,440 22.4	207,942 61.4	6,207 1.8	..	747 0.2	209 (P) and 1,161 (N).
38	Sakoli Tahsil ..	233,832	7,098 3.0	35,816 15.3	72,701 31.1	114,763 49.1	2,832 1.2	..	622 0.3	609 (P) and 34 (N).
39	Balaghat and Waraseoni Tahsils.	462,510	47,445 10.3	23,611 5.1	66,246 14.3	313,898 67.9	10,224 2.2	..	1,086 0.2	1,317 (N).
40	Baihar Tahsil ..	99,092	19,959 20.1	35,381 35.7	7,994 8.1	34,390 34.7	897 0.9	..	471 0.5	304 (N).
41	Amraoti (except Melghat Taluk), Akola and Buldana Districts.	2,536,703	7,953 0.3	95,874 3.8	528,495 20.8	1,636,927 64.5	246,129 9.7	16,454 0.7	4,871 0.2	553 (P).
42	Melghat Taluk ..	47,847	4,460 9.3	29,449 61.5	2,276 4.8	9,991 20.9	1,320 2.8	..	351 0.7	14 (P).
43	Yeotmal Taluk ..	164,208	27,596 16.8	7,504 4.6	22,324 13.6	97,190 59.2	8,242 5.0	1,017 0.6	335 0.2	2,513 (P).
44	Kelapur Taluk ..	167,162	2,865 1.7	47,382 28.4	17,028 10.2	93,170 55.7	5,985 3.6	486 0.3	246 0.1	8,780 (P).
45	Wun Taluk ..	135,291	5,433 4.0	25,413 18.8	12,468 9.3	87,015 64.3	4,592 3.4	..	370 0.2	7,913 (P).
46	Darwha Taluk ..	201,962	811 0.4	17,741 8.7	36,508 18.2	128,559 63.6	17,155 8.5	1,079 0.5	109 0.1	1,975 (P).
47	Pusad Taluk ..	188,665	34 ..	25,403 13.5	34,626 18.4	111,144 58.9	16,257 8.6	1,044 0.6	157 ..	243 (P).
<i>Chhattisgarh Plain Division.</i>										
48	Raipur Tahsil ..	297,416	438 0.1	12,781 4.3	81,867 27.6	190,442 64.0	9,528 3.2	..	2,360 0.8	84 (P) and 10 (N)
49	Dhamtari Tahsil ..	246,098	37,300 15.1	39,298 16.0	35,558 14.5	129,467 52.6	2,753 1.1	..	1,722 0.7	134 (P) and 17 (N).
50	Baloda Bazar Tahsil Khalsa and Bilaigarh, Bhatgaon and Katgi Zamindaris.	358,126	7,629 2.1	46,940 13.1	117,944 33.0	181,098 50.5	2,700 0.8	..	1,815 0.5	166 (P).
51	Deori Kandia and Phuljhar Zamindaris.	212,077	20,543 9.7	64,849 30.6	35,377 16.8	88,202 41.5	1,390 0.6	..	1,716 0.8	170 (P).
52	Bindranawagarh Zamindari	89,283	6,258 7.0	37,401 41.9	13,161 14.9	31,652 35.4	794 0.8	..	17 ..	219 (P).

APPENDIX I
Distribution of Principal Communities in Central Provinces and Berar (as illustrated by the Social Map)—concl'd.

Serial No.	Name of Unit.	Total population.	Number and percentages of—						Remarks.	
			Primitive tribes.		Hindus.		Muslims.	Jains.		Others.
			Following tribal religions.	Hinduized.	De-pressed Classes.	Others.				
1	2	3	4	5	6	7	8	9	10	
<i>Chhattisgarh Plain Division—concl'd.</i>										
53	Mahasamund Tahsil Khalsa and Fingeshwar Zamindari.	130,662	9,024 6.9	22,663 17.3	28,620 21.9	68,527 52.5	1,490 1.1	..	338 0.3	37 (P) and 7 (N).
54	Suamrar, Narra and Khariar Zamindaris.	193,911	14,201 7.3	51,944 26.8	37,097 19.1	88,991 45.9	1,337 0.7	..	341 0.2	38 (P).
55	Bilaspur Tahsil Khalsa and Janjgir Tahsil.	841,161	1,507 0.2	123,494 14.6	277,959 33.0	421,904 50.2	12,462 1.5	..	3,833 0.5	
56	Pendra and Kenda Zamindaris in Bilaspur Tahsil.	119,771	26,161 21.8	42,057 35.2	14,850 12.4	34,123 28.5	1,824 1.5	..	756 0.6	
57	Mungeli Tahsil Khalsa and Kanteli Zamindari.	158,648	3,182 2.0	17,302 10.9	53,869 34.0	81,559 51.4	1,611 1.0	..	1,123 0.7	
58	Pandaria Zamindari ..	65,950	7,536 11.4	3,656 5.5	21,756 33.0	31,977 48.5	911 1.4	..	114 0.2	
59	Katghora Tahsil ..	214,718	30,286 14.1	86,066 40.1	38,899 18.1	57,428 26.9	1,865 0.8	..	174 ..	
60	Drug and Bemetara Tahsils Khalsa and Parpodi Zamindari.	475,489	155 ..	38,298 8.1	114,700 24.1	316,391 66.5	4,068 0.9	..	1,877 0.4	
61	Gundardehi Zamindari ..	23,804	11 ..	3,705 15.6	5,097 21.4	14,842 62.4	113 0.5	..	36 0.1	
62	Bemetara Tahsil Zamindari excluding Parpodi Zamindari.	46,427	1,048 2.3	10,517 22.7	6,998 15.1	26,884 57.9	916 2.0	..	64 ..	
63	Sanjari Tahsil Khalsa ..	166,096	427 0.3	59,991 36.1	20,946 12.6	82,422 49.6	1,082 0.7	..	1,228 0.7	
64	Sanjari Tahsil Zamindari ..	106,108	10,517 9.9	54,486 51.3	11,399 10.7	28,273 26.7	1,160 1.1	..	273 0.3	
65	Bastar State ..	524,721	361,920 69.0	24,299 4.6	45,595 8.7	88,931 16.9	1,967 0.4	..	2,009 0.4	
66	Kanker State ...	136,101	73,462 54.0	18,118 13.3	3,884 2.9	39,784 29.2	674 0.5	..	179 0.1	150 (P).
67	Nandgaon State ..	339,780	1,805 0.6	67,796 20.0	56,261 16.6	206,887 60.8	4,915 1.4	..	2,116 0.6	123 (P) and 29 (N).
68	Khairagarh State ..		5 ..	4,663 14.7	3,936 12.4	22,055 69.7	857 2.7	..	152 0.5	
69	Chhuikhadan State ..		94 0.1	14,249 19.6	15,625 21.5	41,633 57.2	1,083 1.5	..	136 0.1	
70	Kawardha State ..	72,820	198 0.4	14,702 30.3	143 0.3	33,018 68.1	400 0.8	..	28 0.1	
71	Sakti State ..	48,489	..	119,215 43.0	4,143 1.5	152,126 54.8	1,743 0.6	..	342 0.1	
72	Raigarh State ..	277,569	..	37,441 29.0	34,111 26.4	56,991 44.2	330 0.3	..	94 0.1	
<i>Chhota Nagpur Division.</i>										
74	Changbhakar State ..	23,322	16,240 69.6	828 3.6	778 3.3	5,403 23.2	73 0.3	..	..
75	Korea State ..	90,886	64,193 70.6	567 0.6	9,147 10.1	15,909 17.5	1,056 1.2	..	14 ..	
76	Surguja State ..	501,939	61,960 12.3	221,994 44.2	55,852 11.2	154,967 30.9	7,039 1.4	..	131 ..	657 (P).
77	Udaipur State ..	97,738	16,708 17.1	55,426 56.9	3,119 3.1	22,214 22.7	271 0.2	..	..
78	Jashpur State ..	193,698	16,576 8.6	58,111 30.0	16,577 8.6	51,911 26.8	1,823 0.9	..	..	48,700 Christianized tribesmen form the remaining 25.1 per cent of the population as shown by the Social Map.

APPENDIX II

The Depressed Classes of the Central Provinces and Berar.

1. The statistics of the population of the depressed classes of the Province have been given in Provincial Table II and have already been examined in Chapter XII of this Report. The social map clearly shows the proportion of these classes to other communities, which is also discussed in Chapter XI. Information regarding literacy among them is available in Chapter IX. In this appendix it is intended to record a brief account of the position of those castes who are regarded as unclean by their fellow Hindus and of any changes in the treatment of them which may have taken place during the period with which the census report deals.

2. There has always been some difficulty in formulating a precise definition as to the castes to be included under the classification "Depressed classes". In the Central Provinces this difficulty is acknowledged to be less serious than it is in some other parts of India. The Indian Franchise Committee expressed the opinion that the term should be applied to those who are "untouchables" and this was the definition adopted by the members for purposes of their report. They accepted as tests of "untouchability" of any caste—

- (i) that it is denied access to the interior of ordinary Hindu temples; and
- (ii) that it causes pollution—
 - (a) by touch, or
 - (b) within a certain distance.

In collecting figures of the number of members of the depressed classes in this Province therefore I requested the Deputy Commissioners to include in the returns for their districts only those who are regarded as "untouchable" in the sense indicated.

3. Information available from past records had to be considered before a decision could be made regarding the correct classification of doubtful cases.

In the Report of the Census of 1921 the castes mentioned in the margin were stated to be the principal of those whose touch meant pollution to their fellowmen. It was mentioned that owing to the omission of minor castes the number of untouchables was actually greater than that shown, which, in fact, was no less than 19 per cent of the population of the Province. All the castes mentioned were regarded as depressed throughout the Province. Investigations made during the present census operations have proved, however, that Dhobis (washermen) and Kumhars (potters) are not now regarded as impure except in a very few districts. It is only certain sub-castes of these two communities which are generally treated as untouchable. In Saugor, for instance, Kumhars are divided into four sub-castes, (1) Adi, (2) Bardhia, (3) Gadhera and (4) Sungarha. The first two are not untouchable because their occupation of preparing earthen pots is not regarded as unclean and they do not keep donkeys. On the other hand, Gadheras and Sungarhas are beyond the pale, because they keep donkeys. The same is true in some places regarding other castes who keep donkeys. The association of castes with unclean animals is indeed often a very important factor in their classification. People who keep swine and donkeys are widely considered as outside decent society. In a manner which recalls the ancient veneration of the Totem the position of certain higher castes was also in the past indicated by identification with certain animals. Castes were in fact assigned to animals and trees. The horse, a beast of which the nobility is universally recognized, is a Rajput. Some trees are Sudras and twigs from them must not be used for cleaning the teeth. More will be recorded upon the subject in the course of this note; first it is necessary to continue the discussion regarding the castes which may properly be included among the depressed classes, for although the figures for Dhobis and Kumhars shown in the 1921 Report were probably even then an overestimate of the number in those castes regarded as untouchables, there were actually one or two marked omissions in the list of that year. Thus Ghasias who were in 1931 classed as depressed in 16 districts are not mentioned as being untouchables in the Report of 1921. It is in Chhattisgarh that this caste is regarded as most degraded, but in the Maratha Plain also the Deputy Commissioner of Nagpur has observed:—"I am surprised that anyone could even suggest Ghasias not to be untouchable in any district. They are usually regarded as lowest of the low even by Maria Gonds and for that reason are commonly employed as duns by *sahukars* (money-lenders), because a man will pay rather than become polluted by a Ghasia's shadow."

4. Apart from anything recorded in previous census reports there are certain supplementary sources of information concerning untouchables. During the intercensal period Rai Bahadur Hira Lal published in a monograph a list of castes regarded as impure in the Central Provinces. Most of those have been treated under the classification "Depressed classes" for purposes of this report, but not in every case for the whole Province, and one or two castes of minor numerical importance have been excluded entirely. The list will be found in paragraph 8. Further, for educational purposes, the Director of Public Instruction had, during the last decade prepared lists of the depressed classes in each district in consultation with the local authorities. In classifying the castes concerned these lists were of very great use to the Census Department, but were not always found to be accurate. Finally, the General Secretary of the All India Depressed Classes Association submitted a list of 76 castes belonging

to six religious sects claiming to be Adi-Hindus or in other words members of the depressed classes in this Province. This list contained a good many little-known sub-castes and although very many of them have been classified as untouchable for census purposes, others have not. Some of these sub-castes moreover are common to many castes both high and low, e.g., Maratha, Laria, Chauhan, Somvanshi, etc. To sum up, with the lists of the previous census and those supplied by Rai Bahadur Hira Lal, the Director of Public Instruction and the Secretary of the All India Depressed Classes Association as a basis it was possible, after more than 18 months' correspondence with Deputy Commissioners and other local authorities to produce what has now been accepted by most communities as an authoritative roll of the impure castes of this Province. It will be observed from details given below that the attitude towards some castes or their sub-castes varies from district to district and even from tahsil to tahsil. In the more backward tracts of Mandla, for instance, Mahars, who are otherwise regarded as impure throughout the Province except in two tahsils of the Hoshangabad district, are not subject to any particular social disabilities. The Kolis, descendants of an aboriginal tribe, which has become almost entirely Hinduised, were reported to be regarded as untouchables in the Buldana district, although in its neighbour, Akola, where social conditions are practically the same, they are not regarded as impure. After tabulation of the figures a representation was received from the Koli Samaj of Buldana protesting against the classification and on further enquiry the Deputy Commissioner, a Hindu, reported that although his predecessor, also a Hindu, had classified the Kolis as depressed in the district, he had done so wrongly. It was pointed out that the tribe is very backward but suffers no social disability there. A revision of the figures therefore became necessary. It must be acknowledged that in other cases the scope of the enquiry did not make it possible to deal at all with sub-castes and the classification will no doubt, in some instances, be subject to criticism. In view of the varying attitude of different schools of Hindus to their humbler brethren this was unavoidable.

5. Owing to the importance which the subject has assumed during the process of framing a new constitution for the Provinces in India there have, of course, been many special difficulties in the way of the enquiry. On the one hand, some of the leaders of the depressed classes have been anxious to obtain official figures to show that their population is greater than it really is. On the other hand, their political opponents have adopted a very different attitude. It can, however, be claimed that the care devoted to dealing with the matter in districts has produced results satisfactory to most critics. The minute of dissent published in the Report of the Indian Franchise Committee (Volume I, page 217) suggests that the castes which are listed as untouchables, not throughout the Province, but in certain districts only, should not be treated in those districts as belonging to the depressed classes, on the ground that the principle is unsound and would prove unsafe in practice. Although the matter is naturally regarded as one of principle by the politician and social reformer, it is, for purposes of this report, one of fact only and that fact is that there are, as shown in paragraph 14 of Chapter XII, large depressed communities in various districts, who are not regarded as impure when they move into other parts of the country. The reason for this in some cases is that the castes concerned are strong in the districts where they are treated as impure, while their numbers are comparatively small and they are little-known in other districts. Audheliyas, for instance, are found almost exclusively in Bilaspur district, and the Chauhans of Chhattisgarh seldom move to other divisions. In a few tracts, on the other hand, the numbers of some castes regarded as untouchable there are almost negligible. In view of the very definite reports received from districts, mostly from Hindu officers, it seems quite impossible to depart from the classification given here and approved by Government. The names of the actual castes found to be untouchable in various parts of the Province and already recorded in Chapter XII, are, for the sake of convenience, repeated below. As in 1921 a few minor castes have been omitted. The figures for these are inconsiderable and are generally made up of members of depressed classes from other Provinces, who have migrated in small numbers into the Central Provinces.

(1) Castes regarded as untouchable throughout the British districts of the Central Provinces and Berar :—

Mehra or Mahar (except in the Harda tahsil and Sohagpur tahsil of Hoshangabad district), Basor or Burud, Mehtar or Bhangi, Dom, Chamar, Satnami, Mochi, Ganda, Mang.

(2) Castes regarded as untouchable throughout the old Jubbulpore and Nerbudda Divisions :—

Kori, Mala, Balahi.

(3) Castes regarded as untouchable throughout the old Nagpur and Berar Divisions :—

Balahi, Madgi, Pardhan (except in the Balaghat district), Ghasia, Katia, Panka, Khatik, Kaikari (except in the Balaghat district), Dohor.

(4) Castes regarded as untouchable throughout the Chhattisgarh Division :—

Ghasia, Katia, Panka, Dewar.

(5) Castes regarded as untouchable in certain districts but not throughout the divisions in which they lie :—

Dhobi.—Saugor, Damoh, Bhandara, Raipur, Bilaspur, Buldana districts :
Hoshangabad and Seoni-Malwa tahsils.

Nagarchi.—Mandla, Seoni, Chhindwara, Nagpur, Bhandara, Balaghat, Raipur.
Katia.—Saugor, Nimar, Betul, Chhindwara districts: Hoshangabad and Seoni-Malwa tahsils.
Khangar.—Saugor, Damoh, Bhandara, Buldana districts: Hoshangabad and Seoni-Malwa tahsils.
Kumhar.—Saugor, Damoh, Bhandara, Buldana districts: Hoshangabad and Seoni-Malwa tahsils.
Kori.—Bhandara, Balaghat, Raipur, Amraoti, Buldana.
Ojha.—Mandla, Bhandara, Balaghat districts: Hoshangabad tahsil.
Chadar.—Saugor, Damoh, Bhandara.
Pardhan.—Nimar, Chhindwara, Raipur.
Panka.—Saugor, Damoh, Chhindwara.
Khatik.—Saugor, Chhindwara; Hoshangabad tahsil.
Dhimar.—Bhandara, Buldana.
Bedar.—Amraoti, Akola.
Koli.—Chanda, Bhandara.
Holiya.—Bhandara, Balaghat.
Malā.—Balaghat.
Bahna.—Amraoti.
Chauhan.—Drug.
Audhelia.—Bilaspur.
Pardhi.—Narsinghpur.
Dahayat.—Damoh.
Jangam.—Bhandara.
Dhanuk.—Saugor.
Rajjhar.—Sohagpur tahsil.

The situation is slightly different in the Central Provinces States where the attitude is generally rather more tolerant. In Jashpur the local aborigines do not regard any caste or tribe as actually impure. They freely mix with one another without any distinction. But foreigners, especially Brahmans and others of the upper classes residing in the State regard Ghasias, Chamars, Pankas, Doms, Gandas, Dhobis, Pasis, Badis, Bhangis and Chicks as untouchable in their dealings with them. Only the Mehtar caste is treated as untouchable throughout the States. Other impure castes are shown below with the names of the States in which they are so regarded against them :—

Chamar.—Makrai, Bastar, Kanker, Nandgaon, Khairagarh, Chhuikhadan, Kawardha, Sarangarh, Changbhakar, Korea, Surguja, Udaipur, Jashpur.
Ghasia.—Bastar, Kanker, Nandgaon, Khairagarh, Chhuikhadan, Kawardha, Raigarh, Sarangarh, Korea, Surguja, Udaipur, Jashpur.
Dewar.—Nandgaon, Khairagarh, Chhuikhadan, Sakti, Raigarh, Sarangarh, Surguja.
Panka.—Bastar, Nandgaon, Kawardha, Sarangarh, Korea, Surguja, Jashpur.
Ganda.—Bastar, Nandgaon, Kawardha, Sarangarh, Udaipur, Jashpur.
Mehra or Mahar.—Bastar, Kanker, Nandgaon, Khairagarh, Chhuikhadan, Kawardha.
Dom.—Khairagarh, Surguja, Udaipur, Jashpur.
Basor.—Nandgaon, Chhuikhadan, Changbhakar, Korea.
Pardhan.—Kanker, Nandgaon, Surguja.
Dhobi.—Nandgaon, Wardha, Jashpur.
Kumhar.—Kawardha, Changbhakar.
Mang.—Makrai, Nandgaon.
Mochi.—Bastar, Khairagarh.
Nagarchi.—Nandgaon.
Chadar.—Bastar.
Satnami.—Bastar.
Lohar.—Kanker.
Dhimar.—Kawardha.
Balahi.—Makrai.
Mangiya.—Bastar.
Katia.—Bastar, Kawardha.
Chauhan.—Nandgaon, Kawardha.

6. It will be noticed that in the lists above one or two aboriginal tribes are included among the untouchables. For instance the Pardhan minstrels of the Gonds, whose position is degraded even among the Gonds themselves, are regarded as impure by Hindus in a large number of districts. It is hardly within the scope of this note to discuss whether the idea of the untouchability originated in the attitude of their fellow-tribesmen or was assimilated from Hindu ideas.

7. The method of strictly defining the districts within which the various castes named in paragraph 6 are held to be impure is, it may be mentioned, supported by the representative of the depressed classes on the Franchise Committee and it will not be out of place here to quote from his note published in the Report of the Committee, since that note was recorded long after the classification of the depressed classes in various districts had been laid by the Census Department of this Province.

"It is urged in some quarters that whatever tests are applied for ascertaining the untouchable classes they must be applied uniformly all over India. In this connection I desire to point out that in a matter of this sort it would hardly be appropriate to apply the same test or tests all over India. India is not a single homogeneous country. It is a continent. The various Provinces are marked by extreme diversity of conditions, and there is no tie of race or language. Owing to the absence of communication each Province has evolved along its own lines with its own peculiar manners and modes of social life. In such circumstances the degree of uniformity with which most of the tests of untouchability are found to apply all over India is indeed remarkable. For instance, bar against temple entry exists everywhere in India. Even the tests of well-water and pollution by touch apply in every Province, although not with the same rigidity everywhere. But to insist on absolute uniformity in a system like that of untouchability, which after all is a matter of social behaviour and which must therefore vary with the circumstances of each Province and also of each individual, is simply to trifle with the problem. The Statutory Commission was quite alive to this possible line of argument and after careful consideration rejected it by recognizing the principle of diversity in the application of tests of untouchability. On page 67 of Volume II which contains its recommendations it observed 'It will plainly be necessary, after the main principles of the new system of representation have been settled, to entrust to some specially appointed body (like the former Franchise Committee) the task of drawing up fresh electoral rules to carry these principles into effect, and one of the tasks of such a body will be to frame for each province a definition of 'depressed classes' (which may well vary, sometimes even between parts of the same province), and to determine their numbers as so defined.'" Another point which I wish to emphasize is the futility of insisting upon the application of uniform tests of untouchability all over India. It is a fundamental mistake to suppose that differences in tests of untouchability indicate differences in the conditions of the untouchables. On a correct analysis of the mental attitude they indicate it will be found that whether the test is causing pollution by touch or refusal to use a common well the notion underlying both is one and the same. Both are outward registers of the same inward feeling of defilement, odium, aversion and contempt. Why will not a Hindu touch an untouchable? Why will not a Hindu allow an untouchable to enter the temple or use the village well? Why will not a Hindu admit an untouchable in the inn? The answer to each one of these questions is the same. It is that the untouchable is an unclean person not fit for social intercourse. Again, why will not a Brahmin priest officiate at religious ceremonies performed by an untouchable? Why will not a barber serve an untouchable? In these cases also the answer is the same. It is that it is below dignity to do so. If our aim is to demarcate the class of people who suffer from social odium then it matters very little which test we apply. For as I have pointed out each of these tests is indicative of the same social attitude on the part of the touchables towards the untouchables."

8. The difficulties of classification of the depressed classes have now been described and the names of the various castes reported to be untouchable to a greater or less degree in each district of the Province have been given. The total number of those enumerated under this head in the Central Provinces and Berar in 1931 was 3,180,075 or 17.7 per cent of the total population of the Province. It will be noticed that the proportion is less than in 1921 when it was 19 per cent. The decrease is of course due only to a stricter method of classification. The distribution of this depressed population between the British districts and the States of the Province is 2,927,936 and 252,732 respectively. With these facts before us we may proceed to consider the extent of the disabilities under which so large a percentage of the population exists and their origin. These are generally known to the residents of the Province and to officials serving the Provincial Government, but a survey of the situation as it was at the beginning of the decade cannot be given in a more readable form than that of the following published by Rai Bahadur Hira Lal, retired Deputy Commissioner, in 1923, which he has most kindly permitted me to reproduce here:—

"On the margin are noted the names of castes who are considered impure in the Central Provinces. Their touch is supposed to defile persons of a higher caste, but the pollution is taken off by a mere bath or sprinkling of water on the head of the person polluted. It will be seen that the castes in the list are generally weavers, leather-workers, potters, bamboo workers, washermen and scavengers. Most of these occupations are despised ones, but Mr. Russell in his Census Report of 1901 has given reasons to show that the occupations do not fully account for the impurity attached to the castes. Thus while leather-curing and scavenging may be unclean in themselves, he points out that there is nothing unclean about bamboo-work and weaving. After examining the subject from all other points of view he comes to the conclusion that this was the means by which the Brahmans sought to preserve the higher race from degradation by inter-marriage with the black and despised tribes, whom the Aryans had met and subjugated on entering the country. It is, he adds, only the feeling engendered by difference of race and difference of colour,

Impure castes.	
Audhelia	Kori.
Bala'ii.	Kuchbandhia.
Basor	Kumbar.
Bedar.	Lalbegi.
Bhangi.	Madgi.
Chamar.	Mehara.
Chuhre.	Mola.
Daphali.	Mang.
Dhobi.	Mangan.
Dholi.	Mehar.
Dohor.	Nagarchi.
Dom.	Panka.
Ganda	Paraiyan.
Ghasia.	Pardhan.
Kaikadi.	Pasi.
Khangar.	Solaha.
Katia.	Tanti.

the pride of blood and the fear of its pollution that could cause so violent an antipathy between man and man. In spite of the forcible arguments which Mr. Russell has put forward to support his theory there is still much to be said in favour of the lowness of the occupations which brings impurity to the castes which follow them. It is a well-known fact that those who practise what appear to be clean occupations are merely off-shoots of the unclean workers; for instance, the Basors or bamboo workers are really an off-shoot of the Dom or scavenging caste and the continuation of their close association with the Doms could not but make them an impure caste. Similarly the weavers are an off-shoot of the Chamar caste and their traditional connection survives in the phrase "Chamar Kori" up to this day. While those relations subsisted the Koris could not shake off their impurity by the fact of their having taken to cloth-weaving. In the matter of social position of a caste, a good deal depends on the pretensions of the caste itself. A case in point is that of the Bedars. They are still regarded in Berar as equal to the Dheds but, through the exertions of some of its educated members, the caste has almost acquired the status of a Kunbi. The advanced portion of the community disowns connection with what may be regarded as the Dhed Bedars, but in course of time if these abandon what is regarded as disreputable conduct, they might claim the same status which their advanced brethren have achieved. In the list of impure castes, there is hardly any whose occupation is not unclean. Thus whatever may have been the original cause of differentiation, there can be no doubt that uncleanness of occupation had much to do with it. In higher castes where certain sections took up unclean work, they were looked down upon and ostracised though not actually reduced to the status of an impure caste. For instance, hemp-growing created a separate sub-caste of Kunbis called Santora Kunbis. The growing of the plant is not in itself unclean, it is the process of taking out fibre which is very dirty. The Kumhars have the title of Pande, chiefly restricted to Brahmans, and are not unclean, but those who began to rear pigs or use donkeys as pack-animals got degraded as Sungaria or Gadhere Kumhars and sank to the category of impure castes. In the northern districts very great attention is not paid to the impurity caused by contact with these castes except in the case of sweepers, but in the South pollution is even caused by an impure person coming within a certain distance of the high-born. This is accentuated in the Madras Presidency, but these provinces are free from such deep prejudice. The Mahar boys may attend the same school as the Brahmans, though the former are not allowed to sit in the main hall but in the verandahs to prevent contact with high caste boys. In the Northern districts Chamar boys are known to have sat on the same bench as the high caste quondam rulers of a territory. A somewhat curious example of impurity by contact is found among Koltas who are temporarily out-casted if a stick thrown by a Ganda of Ghasia on a mango tree accidentally falls on their body even after remaining on the tree for one or two days.

"Many acts which are considered impure are abrogated for the sake of convenience. A Dhimar is as unclean as a Sungaria Kumhar as both rear and eat that unclean animal, the pig, and yet a Brahman of the highest section would not hesitate in taking water from his hand though he may refuse to take it from his brethren of the same caste, if in his eyes they are of a somewhat lower status than himself. It is merely convenience that gives sanction to this conduct. In Chhattisgarh there was apparently a lack of Dhimars, so the caste that was sanctified was the Rawat and hence nobody drinks water from a Dhimar in Chhattisgarh. Again nobody takes even water from the hands of a Bharia, but at the time of marriage many castes allow him to carry their *pukka* food from the bride's village to that of the bride-groom and *vice versa*. This is an abrogation for want of a sufficient number of carriers of high castes. In Berar the Bamhanjais may drink water from Kunbis and Malis at the time of marriages but not at other times. At grand feasts even Brahmans may sit on roads and other places not cleaned with cow-dung, but when individually fed they would insist on their *chouka* and would not let anybody come close to it because that pollutes the food. The ground where one has eaten is considered most polluted and requires cleaning with cow-dung, but on occasions referred to above even a Brahman may eat where another has eaten, a mere sprinkling of water being held sufficient to clean the spot. Present day circumstances have created further abrogations, such, for instance, as in Railway journeys, catchery attendance, etc. Water is now almost universally carried and drunk in railway trains. Ganges water may be brought by any caste and may be drunk by even Brahmans. It may be said that it has a sanctity of its own, but, at any rate, soda water has none. A Brahman who would not touch the water brought by a Musalman from a well does not find any difficulty in drinking it when it is aerated. It loses its character of pure water as it becomes soda water. Water may not be taken from a *mashak* or leather bag, but where water is scarce and cannot easily be brought without the use of a leather bag, the objection is withdrawn, as in Berar where most castes take it from the *mashak*. In the railway carriages and bazars, Mehtars rub shoulders with others, but nobody cares to bathe after a railway journey or a visit to a bazaar. In Berar, a Mahar is allowed to yoke and unyoke bullocks to or from a cart in which a person of a higher caste is actually sitting. In Jubbulpore they drive *tongas* which are engaged by everybody. Again, all are perfectly aware that a hawker of sweets and *puris* touches everybody high or low, and his basket is touched by anybody in the throng through which he passes to and fro, and yet even high castes do not refrain from purchasing *pukka* food from him.

"There are certain abrogations permitted on ceremonial occasions, at festivals or at sacred places. The Ponwars of Balaghat and Bhandara worship a god called Narayan Deo. The deity is kept in the house of a Mahar who brings it to the Ponwars when they wish to worship it. On this occasion the Mahars come and eat in a Ponwar's house along with guests of other castes invited, caste restrictions being relaxed. As soon as the cock crows in the morning the feast is stopped and caste distinctions are resumed. In the Bhairavi *chakra* of the Bammargis not only are restrictions of food relaxed, but conjugal liberty between different castes during the period of ceremony is allowed. The Hindus who belong to the Shadawal sect throw off all eating and drinking restrictions and take food even from a Musalman for a number of days during which a goat-sacrifice is arranged for. The liberty begins from the time the Musalman Fakir ties a *nada* or band to the wrist of the devotee of Shadawal and ends with the closing meal during which period the devotees wander about eating whatever is offered to them by any body regardless of caste. In this case, however, the other caste people require the devotee of Shadawal to undergo a purificatory ceremony accompanied with a feast to the caste before he is re-admitted to caste intercourse. On festivals when feasts are given to large bodies of persons such as at marriages, Hom, etc., all niceties of restrictions are done away with, as already referred to. At sacred places like Jagannath Puri, Bhuvaneshwar, etc., caste restrictions regarding food are totally abrogated as the food is taken after it is offered to the deity. It is called *prasad* which, if *pukka*, is free from pollution everywhere, but at Puri even *kuccha* food is sanctified.

"Again there is abrogation of impurity when a person changes his religion. A Mehtar or Chamar when he becomes a Christian or Musalman loses with his religion the impurity attached to him. An interesting case in point is that of Meghs, which occurred in the Punjab some time ago when a party of Megh coolies working on a railway line wanted to draw water from a well, for they were very thirsty. A high caste neighbour objected and raised a hue and cry. No other source of drinkable water was accessible in the neighbourhood and the coolies in indignation and despair hit upon a plan which made the water available to them in a couple of hours. Muhammadans could draw water from the well, but not the Meghs. The coolies therefore went to the nearest mosque, embraced Islam and returned with a party of Musalmans to the well and the high caste Hindu at once yielded. Some time ago 30,000 Meghs were reclaimed. They have gained in social status, which they could not do under ordinary circumstances without becoming a Muhammadan or Christian. An examination of Mission work would show that the largest number of converts is from low castes, mostly untouchable. Although these classes have hardly any education and have no ambitions being quite content with their lowly lot they sometimes naturally feel a resentment against the treatment meted out to them by the self-styled castes. This sometimes impels them to change their religion, though they generally look for some more substantial gain than mere social position. Exemption from *begar*, for instance, has been a great inducement for Chamars of Chhattisgarh to change their religion. Nevertheless the Missions have improved the social position of many depressed castes and opened avenues for their prosperity. The educated classes have now begun to see the iniquity of the treatment meted out to the depressed classes and they have latterly been taking steps to ameliorate their condition. In some places very bold and strong steps have been taken; for instance, in the Punjab, a number of polluted castes were admitted to commensality with the higher castes, more than a decade ago.

"It may be noted that the depressed classes are not without self-respect. If the higher castes despise them they take reciprocal measures and taboo the overbearing castes; for instance, a Ghasia may never take salt from a Kayastha, a Mehtar may not eat at a Kayastha's or a Darji's. The presence of Brahmans causes impurity to Bhunjias. If a Brahman were to touch a Bhunjia hut, he would set fire to it as polluted beyond reparation. A Betul Teli does not drink water from a Brahman though he may do it from a Gond. By the way it may be mentioned that mixed castes entertain a very exaggerated notion of their purity. Taking the case of Bhunjias again, a caste of mixed origin formed from Binjhvars and Gonds, these people will not even allow their own daughter to enter their house after she is married and has become the wife of another. When she wishes to see her parents she comes with her husband, cooks her food separately and lives in a separate hut. The Bankas and Sonjharas who are similarly mixed would not eat with anybody of their own caste."

9. The foregoing note confirms the fairness of the reports received from various district officers upon which the present classification was based. As is natural, at a time when improvement of educational facilities for all backward classes is occupying the careful attention of Government and when the educated members of those classes are themselves demanding special consideration, the position of the impure castes in educational institutions has been stressed by the Rai Bahadur. It is therefore proper here to record something about the present position of the depressed classes as regards education. It will be recalled from Chapter IX that the number of males literate in this community is 28 per mille and the number of females 1 per mille only as against 110 males per mille and 11 females per mille literate for the total population of the Province. In the year 1930 the Local Government instructed Mr. E. G. Kilroe, I.E.S., Inspector of Schools, to investigate the position of the depressed classes in

regard to educational facilities in the Province. The general statistics published in his memorandum on the subject are interesting and are therefore quoted below :—

"The number of the depressed classes and the number of depressed class children in schools are shown in the table below :—

	Males.	Females.	Total.
Population (1921) Census ...	1,320,349	1,355,457	2,675,806
Pupils ...	42,412	2,353	44,765
Percentage ...	3.12	.17	1.67

The percentage of boys enrolled to the male population was, in 1929-30, as follows :—

Amongst depressed classes ... 3.12 per cent.
Amongst all classes ... 5.84 per cent.

Of the total depressed class students enrolled, 43.6 per cent are in the first class; of the general population, 37.0 per cent are in the first class. In the higher stages the proportion of depressed class boys drops rapidly and soon becomes almost negligible.

The following table shows the numbers of depressed class boys in classes I to XI :—

Class.	1925-27	1927-28	1928-29	1929-30
Class I	19,552	17,339	17,172	17,302
Class II	8,241	8,572	8,810	9,022
Class III	5,766	6,378	6,750	6,986
Class IV	3,817	4,325	5,042	5,379
Class V	678	774	897	850
Class VI	400	474	480	571
Class VII	217	255	357	376
Class VIII	63	97	119	147
Class IX	26	35	38	72
Class X	21	26	25	30
Class XI	13	12	12	16
Total	38,794	38,287	39,702	40,751

The number of depressed class students in colleges was 19 in 1929-30."

The remarks of the author of the memorandum in regard to the attitude to the different castes included in the community are very suggestive and illustrate to some extent what they meant by the expression above "greater or less degree of untouchability" :—

"To the admission of Dhobis into schools there would probably be little opposition anywhere, and Mahars have won by their own efforts 'the right to be taught'. The castes against the admission of whom there is the greatest opposition are Sweepers, Basors, Mangs and Chamars. Everywhere the caste of sweepers provides a test case. If they are admitted, all are admitted. There are 68 different depressed castes. Some are found only in one out of the twenty-two districts. Some are considered 'untouchable' within one district, but touchable across the border. The degree of objection taken to the various castes in schools varies with the caste, the area, the school committee and the staff. Generally speaking, the crucial person is the Head Master. If the opinion of the school staff is united in favour of admission, depressed class boys will be admitted. If a strong inducement be offered, the staff can, it is understood, enforce almost compulsory attendance on depressed class boys. In towns prejudice is less strong. But even in towns which have made education compulsory, there is variation. Jubbulpore Municipality treats all castes exactly alike; Bilaspur, Raipur and Nagpur maintain separate schools for Sweepers. In large and small villages every type of treatment is found. In some schools the lower amongst the depressed castes are not admitted at all, even to the verandahs; others admit all children, except Sweepers, while a few, e.g., in the Nagpur district, accept all castes and treat them much the same. The Marathi are stated to be more liberal than the Hindi districts. Both amongst the representatives of depressed and other classes there is agreement that the progress towards equal treatment has been rapid in recent years."

10. Those familiar with the schools in the Province will have been struck by the great variety of the attitude towards the impure castes in them. Much of course depends upon the headmaster and the school committee. Mr. Kilroe has remarked how considerably the treatment varies within areas where primary education is compulsory. In Jubbulpore for instance, all castes sit and work together, but in many towns Sweepers and Chamars are segregated in one room. In the Maratha country depressed class boys are treated almost as equals and even in the Hindi tracts they are generally tolerated. There are, however, exceptions and in many areas equality of treatment is denied and even admission is refused. In primary schools the provision of drinking water is said to be rarely a difficulty as most of them have to pay for the waterman and the buildings are seldom far from the houses and wells of the depressed

classes' pupils. In regard to the secondary schools it has been noted that in some places caste prejudice has been overcome to such an extent that the same drinking water supply is used by all.

11. The difficulty of giving a fair chance of education to the depressed classes does not however begin or end with the question of toleration. Amongst some of them, especially the Mahars of the Maratha country and to a much less extent the Satnamis of Chhattisgarh, the value of education is realized, but elsewhere the members of the community generally see insufficient benefit in education to compensate for the loss of wages which the child might have earned had he not been at school. The fact that there is no tradition of education behind them means that the depressed classes have little chance of being successful in schools where competition is now very severe. To lower the standard is obviously of no benefit to them. But to meet the difficulty, in some cases, the authorities have made a provision for reservation of places for the depressed classes in the more advanced institutions. The same difficulty is not, of course, generally felt in primary schools, but there are a number of these now in certain areas where orthodoxy prevails, which cater for the depressed classes only. It is interesting to notice that in Mr. Kilroe's note regarding the position in normal schools it is mentioned that the prejudice against lodging all castes in a common hostel is alleged to be greater in women's institutions than elsewhere owing to the conservatism of women. The general position is well summed up in the fact that, although no action was taken upon the suggestion, the creation of a post of a Protector of the depressed classes was suggested by the Education Department.

12. The attitude prevailing in districts at the time of the census towards the members of what have been termed in another province 'the exterior castes' can be best understood by a consideration of short extracts from the reports of various local authorities.

Akola.—"The depressed classes are coming into their own. They are now represented on almost all local bodies. They are allowed to take water from public wells and are asserting their right to enter Hindu temples for worship."

Chanda.—"(*a*) *Brahmapuri tahsil*.—The depressed classes in this tahsil are Dhimars, Burads, Chamars and Mahars. The occupation of the Dhimars is fishing and cultivation of *singhara* nut. Some of them do silk cultivation and breed the *kosa* worm. They are poor as a class and are generally engaged in manual work. Burads prepare *dholas* and *tattas* and Chamars make shoes. These castes do not seem to be making any progress. Their untouchability is a serious problem to them. The Mahars are the most industrious of all the depressed classes. They are giving up drinking wine and skinning cattle. As cultivators they are second only to the Kunbis. They weave *kosa* cloth and *Khadi*, which is popular among the poor people. They also work as Kotwars in the villages. They are backward only because their touch is a pollution to high class Hindus, who do not even like the Mahars to draw water from the same well from which they do."

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Chhindwara.—"The status of the depressed classes is improving a little, public motor transport and close contact in schools having some effect. There has been no agitation in this district either about wells or about entering temples. Among the depressed classes particularly of Sausar tahsil there are signs of class consciousness and this has particularly taken the form of attempts to secure better pay and conditions for the kotwars. A number of Mahars and Chamars are now engaged in cultivation."

Damoh.—"Chadars, Basors, Khangars, Bhangis, Kumhars and Dhobis are treated as untouchable but the untouchability is slowly lessening in degree and as compared to the past considerable improvement is noticeable in this direction. Not uncommonly children of these castes are seen sitting together with children of other castes in the same school. At some places also they are even permitted to draw water from a common well."

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to any calling they are to be seen in all spheres of life and are gaining in material prosperity. They have given up eating the flesh of dead animals and in some places have also given up eating even fresh flesh and drinking wine. They are asserting themselves as citizens and fighting for equality in the matter of the use of wells and of entry into temples. They refuse to do the customary dirty work. Instances of this type have occurred in the Gondia and Sakoli tahsils of the district. It seems likely that before the year 1941 has passed the Mahars will have broken the age-long bonds of servility and untouchability."

Nimar.—"The depressed classes since they have been receiving proper teaching through Government agency are found to be improving. In Burhanpur two primary schools purely for the depressed classes have been started and about 65 boys are being educated. It will not be out of place here to mention that progress is greatly retarded owing to the poor financial condition of the members of the community and the conservatism of orthodox Hindus."

Kanker State.—"A number of Pankas, Gandas and Telis have accepted Kabirpanth and they interdine on certain occasions. A large number of Chamars have become Satnamis. These put on the sacred thread of the Hindus, have given up their principal occupation of making country shoes and have taken to agriculture. They have, moreover, turned into vegetarians and teetotallers."

13. The foregoing extracts selected more or less at random from district and state reports give a very good idea of the position of the impure castes in various parts of the Province at the present time. The rise of the depressed classes in the Amraoti district has already been described in paragraph 5 of Chapter XI. Throughout the Chhattisgarh Plain Division those Chamars, who now style themselves Satnamis or Rohidas, have generally taken to wearing the sacred thread and in many cases have given up drinking country liquor and eating the flesh of dead animals.

14. The very definite attempts within the community to raise its own social status could not of course, have met with much success without the sympathy of many of the higher castes. The extent of relaxation of caste restrictions during the past ten years has already been discussed in paragraph 6 of Chapter XII. It has there been mentioned that the custom among the high caste Hindus of purifying themselves after a railway journey has now almost universally been abandoned. I have been informed by a comparatively young Shrivastava Kayasth gentleman that when he was a boy it was still the custom to sprinkle water on the clothes brought to the house by the Dhobi in order to purify them and the Dhobi was not allowed within the house. Similarly a few years ago an orthodox Hindu being measured for shoes by a Chamar, would have had the measurement taken from a distance and probably have gone through a ceremony of purification afterwards. The shoemaker is now generally allowed to come into the house without hindrance. The Kotwar (village watchman) of Katol recalls the time when his caste-fellows had to wear a small basket, in which to spit, strung around their necks. The reason for its use was that if a Kotwar spat in the village, higher castes were polluted. The Kotwars also had to go far outside the village to urinate. It is rather curious to find that the village watchman is nearly always a member of one of the untouchable castes—a Mahar, a Chadar, a Katia, a Chauhan or a Dahayat. His occupation is presumably thought degraded, because of the many unpleasant duties which he has to perform. It is on the other hand easy to understand the custom of regarding the Dhobi as impure when it is realized that the village people generally wash all their own clothes but that after the birth of a child or death, it is the village Dhobis, who has to wash absolutely everything in the house including bedding, etc. He is thus naturally regarded as a polluted person. Such an attitude leads back to the question as to how far a man can become clean upon deserting an unclean calling, just as for instance, the Satnamis now claim to be clean, and the second question is again recalled as to whether the untouchables were originally regarded as unclean because of their occupations or the socially depressed were forced to do the most uncongenial work merely because of their economic position. It appears that these questions are now never to be satisfactorily answered, but what is certain is that leaders of the Hindu community are definitely aiming at the final abolition of untouchability. The late Rao Bahadur Mahajani of Akola, extracts from whose notes already appear in this report, has observed:—

"Even an orthodox community like the Marwari has been convinced of the necessity of this innovation (removal of untouchability) and Seth Jamnalal Bajaj of Wardha has taken up the subject very seriously and erected a temple in which the Mahars and other members of the so-called depressed classes have unrestricted admission. The National Congress has also tried to draw the attention of the whole country to the necessity of introducing this reform at an early date, and the Hindu community has been giving a fair response. The depressed classes too are very keen on asserting their rights as will be seen from the *satyagraha* practised by them in order to force entry in the temple of Parbati at Poona and the Kalaram temple at Nasik. On the last Rakshabandhan day the members of the depressed classes underwent the ceremony of receiving the sacred thread from the hands of higher classes on the sea-shore at Bombay. This is a marked improvement since the last decade. The attempt made by the Mahar community is also spreading its influence amongst the

other castes included in the depressed classes. I had myself an occasion to witness such an attempt made by some members of the Pardhan community of Hiwarkhed in the Akot taluq."

15. In this appendix I have taken the opportunity of quoting from as many sources of information as possible, particularly because the present attitude towards the exterior castes does vary from place to place, indeed from individual to individual. As Deputy Commissioner of Saugor and Narsinghpur I was continually approached in the course of tours in the interior by members of the depressed classes, generally Chamars, who wished the local Government or the District Council to build in their villages separate wells for their use, because often they had to walk very long distances to the nearest rivulet in order to obtain water, which was denied to them by the orthodox. In considering problems of this kind the distribution of castes shown in the maps in Chapter XII is of course interesting. While this report was still under preparation great progress was made, by agreement among all communities, towards the removal of the disabilities under which the exterior castes have laboured for many years. That this progress was secured by means of political pressure rather than social reform is immaterial to the result. To sum up the position, as it was at the time of the census, and the changes in the previous decade it will be most fair to quote from notes recorded by local leaders of the community concerned. It must be mentioned that these notes were written early in the year 1932. Mr. G. M. Thaware, Honorary Assistant General Secretary of the All-India Depressed Classes Association, the office of which is at Nagpur, after remarking upon the refusal of certain people to purchase articles from members of the depressed classes or to permit them to work in some factories, and stressing particularly the extent of unemployment among these classes has written—

"There has been no legislation affecting the Depressed Classes since 1921. So far as I am aware there have been no orders by the Local Government save and except the endorsement of the policy of the local bodies in allowing public use of public wells, schools, *serais*, etc., by the Depressed Classes. In boys' schools no caste distinction is being observed. There are some cases in girls' schools where the caste distinction is still in existence. And for public wells, *serais*, etc., in actual practice, the use continues to be as rare as before, the resolutions of the local bodies being mere pious documents.

"As regards the present position of the Depressed Classes, there does not seem to be any appreciable change for the better. Of course among the educated classes, a good deal of sympathy is observable and there are signs that the high classes Hindus are being awakened to their sense of responsibility in the matter and are influencing the masses, though by slow degrees, to abandon caste distinction. In Umrer and Akola Local Boards two Mahar members have been elected by the Hindu voters on their majority. It is however clear that a long time must elapse before any tangible results are achieved."

The appendix may be concluded by the note of Mr. G. A. Gavai, M.L.C., the General Secretary of the All-India Depressed Classes Association :—

"What are called the depressed or untouchables are not a caste but a diversity of castes. They differ in their manners and occupations, which are hereditary. There is no inter-dining among these castes—not to tell of inter-marriages. The only thing which is common in them is untouchability and there too some castes are regarded more untouchable and others less. Some have access to the houses of the caste Hindu to a certain limit, while some are allowed not even to enter the compound and stand on the sprinkling of their cowdung wash. This class as a whole is heterogeneous. It is since very recent times that these untouchable castes are included among the Hindus and they (the untouchables) consider themselves as such. The nomenclature that they have recently given to themselves is *Adi Hindus*, meaning thereby that they are the ancient inhabitants of this country and a race distinct from the Aryans who invaded India, conquered them and reduced them to slaves. They say they are the descendants of the people who were described in the *puranic* times as *Dasyus* and *Rakshas* who fought with the *Devas*—the *Arya Brahmins*. How far it is true is for the anthropologist and historian to say. But the fact is that the depressed classes, though regarded as Hindus, have no status as such in Hinduism and they have no place in the *Steel Frame* of the *Chaturvarna* system (the system of four castes or colour) of Hinduism. Their religion can be said to be different from that of the Hindus. The mystic ghosts and devils are their gods. It is fortunate that they have not created the Creator! Some of their rites of worship must be regarded as cruel. Devotees of incarnations, such as Ram and Krishna can be found in these classes and their devotion to the minor Gods is rendered extinct.

"I have said above that untouchability is the only common cause which can unite these classes in social and political matters. This cohesion has been possible for a cause such as this only since the establishment of the British Rule in this country. It must be admitted here that there has been a great change between the treatment accorded to these classes by the Hindus before the advent of the British rule in India and the treatment now given; and consequently the whole credit for this better treatment must go to the British Government. However, in the far off hamlets untouched by the modern social and political activities their condition does not seem to have

been redressed so much. Their *bastis* are separate just as they were in the past. One cannot get a house in the locality of the caste Hindus. This condition holds good in a more or less degree in the towns and cities as well. Though they do not get difficulty in securing admission to boys in village schools yet they have to sit outside the class rooms even to this day. Of course this is not the case to be found in the English schools of the Towns and Cities. In the foreign institutions such as railways, post offices, motors and dispensaries, etc., the grip of pollution is not so fast, but in the antiquated establishments such as the bullock carts, *serais*, rivers, and tanks, the problem of untouchability does hold its sway grimly as ever. In some cases the untouchable patient has to stand outside the village dispensary and even such cases can be discovered wherein doctors are not prepared to touch an untouchable patient.

"The untouchability has affected the economic condition of the people a great deal. In the near past these people owned agricultural lands. Some of the castes did hand ginning, spinning and weaving works. With the rise in price of land the Marwaris in this part kept an eye on the lands of the people, put them under debts and consequently snatched their lands away from them. The introduction of machinery gave a terrible death-blow to their hand ginning and handlooms. Thus a big class of people had no other occupation but manual and agricultural labour. The demand for crudely tanned leather having declined, the number of people given to this occupation greatly diminished while the people who tanned the leather by refined form flourished. The same is applicable to shoe-making as well. There is less ear for old-fashioned musical instruments and the place of musicians in this class has been taken up by Mahomedans playing on bands and drums. Nowadays nursing and midwifery not being considered as low occupations even by Brahmin ladies, these people have almost lost them. Their occupations being in such a squandered state, they naturally longed for other employment. But their untouchability always stood and still stands in their way to make it possible. They not only cannot sell food stuffs but they cannot freely give themselves up to occupations such as tailoring, tonga driving, etc.

"Before the coming of the English and especially in the rule of the Peshwas there is ample proof to show that the Hindus observed untouchability strictly according to the precepts of the Manu Smriti. However, it is hard to say whether the depressed classes then were conscious of the gravity of the oppression and untouchability. But it is a fact that they did not make organized efforts to come out of this social ostracism. It is in the British rule that they have begun their efforts—nay it became possible for them to do so. Temple entry and tank *satyagrahas* are the proof in point. They have begun to realize the value of education and they are crying for as many more concessions and reforms as possible from the Government. Government have not given a total deaf ear to their grievances. They give them encouragement by way of free studentships and scholarships to boys and by way of giving grants to their hostels and schools, and it is on account of the sympathy of Government and the awakening among this class that we find by now a few university graduates among these people. We find their magistrates in law courts to which they had no access. This class becomes conscious at times, holds meetings and conferences and resolutions for introduction of interdining, inter-marriage, for discouragement of early marriages and dowry system and drinking, etc., are passed. They are now conscious of their civil rights as they have got representation, though by nomination, to the Legislative Council, Municipalities and Local Boards, and thus a sense of ambition has been aroused among them. But the little awakening hitherto spoken of is limited only to some particular castes of the depressed classes. Others are as blank as ever. I do not think any special reason can be given for this fact."

APPENDIX III

THE ABORIGINAL TRIBES OF THE CENTRAL PROVINCES

A.—The effect on the tribes of contacts with civilization.

There are, as stated in chapters XI and XII of this report, over 4,000,000 members of aboriginal tribes in these Provinces. Of these 1,969,214 were returned at the census as following tribal religions, and the remainder were stated to have become Hindus or Christians. The number of Christianized tribesmen is in fact negligible except in Jashpur State where there are 47,479, almost all Oraons. In the British districts of the Central Provinces and Berar the number of aborigines is about 3,000,000 of whom over 1,600,000 were returned as followers of the Hindu Religion. Change of religion is of some importance as an indication of the influence upon the primitive tribes of contact with a culture foreign to their own, but how slowly that influence has worked will be clear from a study of books by earlier observers, such as Forsyth, and comparison of their notes with those taken quite recently by various officials in the more remote tracts of the country. Some of the latter are reproduced in this appendix. It would, however, be incorrect to class the Hinduized aboriginal with the ordinary Hindu villager of the Central Provinces for, although, after centuries of varying degrees of contact, each may have assimilated ideas and customs from the other, their cultures are most obviously distinct. This is a fact which, while the Census Report was in Press, was recently stressed in the columns of an influential local periodical. The test of religion is in itself very fallible and the difficulty of obtaining accurate returns of those retaining their tribal creeds has already been explained in chapter XI. The position was briefly defined by Mr. Stent in his report upon the census of the Amraoti district:—

“During the recent census the tendency of all enumerators was to record all aboriginal tribes as Hindus, and it was found almost impossible to induce them to question the members of these tribes regarding their religion. The majority of enumerators no doubt assumed without question that persons who were not Muhammadans, Parsis or Christians must be Hindus; but some of them were certainly animated by the conscious desire to extend the scope of Hinduism. It is significant that the Korku Revenue Inspector of the Dharni tahsil, in his report on this subject, remarks that all Korkus are followers of the Hindu religion. As a matter of fact few, if any, of the Korkus in the Melghat can be accurately described as Hindus. Those men who have settled in the plains have to some extent adopted Hindu Gods and customs in addition to their own, but the dwellers in the Melghat retain their ancient beliefs.”

The difficulty was accentuated because many of those tribesmen, who are more closely associated with the cultivators of the plains, themselves deliberately returned Hinduism as their religion, considering that such a return would elevate them in the social scale, while to the more simple of them the term Hindu does not convey any connection with religion but merely indicates a race. The actual returns of religion are not, however, necessarily material to any discussion of the effects upon the tribes of contact with cultures other than their own. The bare fact is that the descendants of the original inhabitants of the Province, who before repeated invasions withdrew to the hills and forests where they have lived their own lives and for centuries developed upon their own lines, form more than 20 per cent of the population. The extension of communications and the development of mechanical transport has increased their association with villagers in the plains, and a considerable proportion of them are now indistinguishable from the ordinary cultivator. The majority are however distinct in appearance, interest and custom from their more civilized neighbours, and it is therefore not improper, without touching upon the forbidden subject of politics, to comment upon the fact that according to the recent Communal Award only a single seat in the Reformed Legislature would be granted to the aborigines of the Province. Those who wish to do so will of course have the opportunity of voting in general constituencies but few have the necessary qualifications and it can be asserted without danger of contradiction that in the more backward tracts, where education even if available is frankly disliked by the people of the forests, the number of such voters would be entirely negligible. The contrast between the treatment given to the depressed classes and to this other great non-vocal community is obvious and that there is, in certain circumstances, a definite danger of exploitation of the aborigines has been proved in the recent past.

The results of the contact of races in the Central Provinces are not so obvious as in some other parts of the world or in some other parts of India—Assam for instance. Possibly this is because different races have mingled together in the past, and different cultures have existed side by side for many centuries. The differences between the descendants of Aryan invaders and the true autochthonous stock in fact became stereotyped long years ago. There was much in the religion of each which could easily be assimilated to that of the other. As already stated the aborigines generally withdrew to the forests and hills before a new civilization, where they were protected by natural obstacles and by malaria, from frequent

disturbance, and for this and various other reasons, so far from the race dying out as has happened to the aborigines in other parts of the world, it has continued to form the most fecund element in the Provinces. In recent times occasional contact with Europeans has had no appreciable effect upon the tribes. The devastating results of the activities of traders and mission workers upon the ancient culture of the Pacific and elsewhere, which have recently occupied the attention of many distinguished ethnologists, have only a very dim reflection in Central India. Perhaps this is due to the policy of official toleration which has, in regard to the customs and religion of the people, been followed by the Government of the country for a very long time. In general it may be said that in most tracts no deliberate attempt has been made to supplant the old culture. It is true that education, missionary zeal—whether Christian or Hindu—and mere casual contacts in *bazaars* must have their effect, and that ordinary laws are often unsuited to the primitive tribes—but it would not be fair in any way to draw a parallel between the condition of the aborigines of this province and, for example, that of the disappearing tribes of the Pacific, of whom Captain Pitt-Rivers has written:—

“The inevitable result of destroying all the old culture-forms and environmental conditions in the endeavour to impose too dissimilar a culture upon a people specialized by a long process of adaptation to particular conditions is actually to exterminate them.” (*The Clash of Culture and Contact of Races.*)

It has already been observed in this Report that the motor-horn will sound the death-knell of the aboriginal tribes as such. Facts and statistics all point to their gradual absorption in the Hindu fold. When they themselves claim inclusion in it, their object as mentioned above is to attain social uplift. It is, however, rather doubtful whether that object is generally achieved. The Gandas and Pankas, aboriginal people who have lost their identity and are not included in the list of primitive tribes, are regarded as untouchable almost throughout the Province. The Kolis, who have all become Hindus, both in religion and in custom, are included among the depressed classes in several districts where they are numerically important. The Pardhans, Ojhas and Nagarchis are also treated as impure particularly in the west of the Province. The inference is obvious and remarks recorded by Mr. C. U. Wills, I.C.S., regarding the position of the primitive tribes in Chhattisgarh twenty years ago are still relevant:—

“There is evidence to show that the present social organization in these open *zamindaris* has been substituted in comparatively recent times for the more archaic semi-tribal form which still persists in the hill estates, and that this change has taken place owing simply to the natural facilities for immigration offered to the *khalsa* castes. Thus a tradition is recorded by the Settlement Officer of 1868 that the whole Mungeli tahsil was at one time held entirely by Gonds. This we can well believe, for there were in the Rajput and early Maratha days Gond *Zamindars* not only in Pandaria but also in Nawagarh and at Mungeli itself. At the present time the Gonds form an altogether negligible fraction of the population in the west of the district, being found in any numbers only in the hills to the north of Pandaria towards the Mandla border. A similar phenomenon is found in the Raipur estates of Bhatgaon and Bilaigarh-Katgi. Here, too, though the *Zamindar* of Bilaigarh-Katgi is himself a Gond, his tribesmen are found nowhere but in the fringe of forest villages along the Phuljhar border in the southern hills. One inference from these facts is obvious, that in the more accessible estates the mere presence of an aboriginal *Zamindar* has afforded inadequate protection to his fellow tribesmen against dispossession at the hands of the more forceful *khalsa* immigrant Brahmins, Kshatris, Kurmis, Telis and Chamars. Granted a facility for immigration and at once the *khalsa* people have begun to drive off the earlier settlers to the hills.

“This introduces an important problem of future *zamindari* administration. Every year sees greater inducements and fresh facilities offered for immigration to the wilder portions of the district, the present stronghold of the aboriginal tribes, and past history shows that this new factor, if uncontrolled, will mean their steady, if gradual, displacement by traders and agriculturists from the open country. Is it incumbent on the Government to check this natural movement, or should it stand aside and allow free play to the competing forces, letting the weakest go to the wall? The chief peculiarity of the hill estates is the large predominance of the non-Aryan peoples—Kanwars, Gonds and the like, who are racially distinct from the people of the plains, and represent an earlier stage of social development. Their institutions are still predominantly tribal and, though the influence of Hinduism and the Hindu caste system has modified the line of separation between, say, the Kavar in the forest and the Kurmi in the open country, yet they are still sufficiently distinct to require in many respects differential treatment. The need for a definite policy of protection for the local indigenous tribes of the Satgarh is a matter which requires to be specially emphasized in the course of this report, not only because it has hitherto not received the attention it deserves but because the view has been advanced in certain quarters that such protection is unnecessary in the interests of the aboriginals themselves, and undesirable on a consideration of the general welfare of the tract. Against any policy of antagonism to the indigenous inhabitants or even of *laissez faire* where their interests clash with those of the *Khalsa* people

who press upon their borders, I would enter a serious protest. Such a policy would be foreign to the traditions of our rule. The Land Alienation Acts of other Provinces, our own policy in the Melghat taluk of Berar, the gift of a statutory status to the tenancy of these Provinces, are all indications that the play of free competition among the conflicting interests of a simple agricultural people is recognized as being fraught with grave dangers to the welfare of the country.

"The displacement of the aboriginal is an accomplished fact practically over the whole of the open country estates. Interest in their preservation therefore must in this district be centred on the seven northern estates, the Satgarh, in which the aboriginal is still socially predominant but where there are already signs that his predominance is being undermined. A brief description of the social organization of this tribal stronghold, and a reference to the recent census enumeration and to the inferences that can be drawn therefrom will show clearly how matters stand at present, and will serve to emphasize the importance of protecting this primitive people until they have had time to adjust their own defence against the new forces they have now to meet.

"With a view to disclosing the general division of the population of these seven estates into immigrant on the one hand and what may be loosely called indigenous on the other, and to show how far in the last 45 years the latter have yielded to the former, an abstract was prepared showing the population of these zamindaris, caste by caste, for 1866 and 1911. In Pendra the percentage of the indigenous castes has fallen from 79 to 68, in Matin from 88 to 78, in Chhuri from 86 to 75, in Khenda from 88 to 76, in Pandaria from 32 to 21, in Kanteli from 32 to 16 and in Champa from 51 to 37. The fall in the other estates is not so marked (figures for Bhatgaon and Bilaigarh are not available).

"It is apparent at once that the local tribes have during the past half century lost considerable ground. They have lost more relatively in the open country, where the process of displacement is nearing completion, than in the hills where it is only just commencing. But, what is a more serious matter from the point of view of their social predominance, they have lost village headships in the same proportion as their numerical superiority has decreased. From statistics abstracted from the Settlement records it appears that in 1868, 87 per cent of the headmen in the Satgarh were aboriginals. The percentage now is 79. In the other five estates 22 per cent of the headmen were of indigenous origin in 1868 but only 12 per cent were so recorded in 1911. This shows that the dispossession disclosed by the general figures of population is genuinely affecting the social influence of the older inhabitant. The significance of this will only be fully apparent to those with some close acquaintance with a forest tract. The removal of a headman will not infrequently mean the departure of a very large section, perhaps the whole, of the tenantry, who would rather follow the fortunes of their old leader than risk suffering from the want of sympathy of an alien lessee. It was just this substitution of foreign for local headmen in the adjoining Province of Chhota Nagpur which led to the Kol rebellions of 1820 and 1831, and although the process is in Bilaspur far too gradual to awaken violent opposition among the people yet they recognize the threat to their social supremacy offered by the gradual increase of outside influence, and express their dislike for the *khalsa* immigrant in many ways." (*Report on the Land Revenue Settlement of the Bilaspur Zamindari estates, 1912.*)

Mr. Wills was not opposed to the improvement of the aboriginal tribes by contacts with civilization, but only urged that they should be given breathing space and a fair opportunity of adapting themselves to new conditions. This is clear from what he wrote of the Kawars:—

"By their partial acceptance of the Hindu creed they indicate their desire for social advancement. The Paikra Kanwars, a very numerous, well disposed and prosperous community in all these seven northern zamindaris are an instance of what Hinduism can do to teach primitive people social decency and self respect, carrying with it lessons of thrift, industry and self-restraint; and what is true of the Paikras is true to a less extent of all the other component classes in the superior social stratum of these estates. They are now rapidly improving their standard of living and this means greater industry, greater credit and greater agricultural stability. Nor is social improvement through Hinduism confined to the better class of aboriginal. Even the low class Panika has in these estates an important Kabirpanti shrine at Kudurmal in the Korba Zamindari, and though their social practice is not on a par with the more exalted level of their religious tenets (as the Hindu expresses it, their *karm* is defective though their *dharm* is good), yet the influence of religious precept is not altogether lost as is proved by the abstention of many Panikas from intoxicants in deference to Kabirpanti doctrine. When in addition to these signs of social advancement it is possible to point, as will be seen hereafter, to remarkable agricultural developments, thousands of acres brought under new cultivation year by year and land embanked at such a pace that it is a difficult task to keep the field survey work up-to-date, it is clear that we are dealing with a people suited to their environment, vigorous, capable of being developed into excellent agriculturists, and at least worthy of encouragement and protection sufficient to enable them to work out their own salvation, unhampered for a time by undue competition from outside."

It was many years after the remarks above had been recorded that the Central Provinces Land Alienation Act was passed and applied to certain districts in order to protect aboriginal proprietors from unfair exploitation by adventurers. Mr. Lillie's observations upon this subject in his report on the recent revision of the Land Revenue Settlement of Mandla district are interesting:—

"The Act has certainly served the purpose for which it was passed. The ground lost by the aboriginals since settlement, in small shares, is 15 mahals approximately, largely previous to the passing of the Land Alienation Act. The process which the Act interrupted is readily discernible in the Dindori tahsil, where it is usual to find in villages owned by Gond Malguzars, one or two small shares that have passed to non-aboriginals, generally Banias resident in Mandla. Since 1916, this process by which ultimately the whole village passes to non-residents has been materially checked. Whether the Gond malguzar is good or not for the general prosperity of his village is a question on which two opinions are possible. But to my mind the fact that he is invariably a resident cultivator, and is on friendly terms with his tenants, whom he treats well, far outweighs his defects of improvidence and intemperance. In any case, whatever view be taken of his value to the community, nothing can be said in support of those to whom his villages usually pass, through usury, deceit and trickery. They are nearly always oppressive Banias, who treat their villages on the most strict commercial lines, levy all sorts and kinds of illegal dues, and have no regard whatever for tenants' rights and interests. The men to whom such villages would pass if the Act were not in force, are those to whom the small shares have already been transferred, and neither I nor any revenue officer with experience of the district, would hesitate to describe them as worst possible landlords."

Mr. Lillie's statement is true of many districts besides Mandla. There are in fact various ways in which in the past the ordinary laws of the land have operated unfavourably to the aboriginal tribes. The custom of human sacrifice has, of course, disappeared with the substitution of an animal for the victim, and the earlier savage ritual is not missed, but this custom which was well-known among the Kondhs, and probably also among the Marias and Gonds is recalled almost every year in the evidence in murder cases in Chanda district or Bastar State and several apparently genuine instances of resort by individuals to human sacrifice in times of extreme difficulty have come to notice. The murder of wizards or witches, alleged to have cast spells over the accused, is comparatively common, and often appears to command the sympathy of the people in the more backward tracts. That civilized law should punish offences of this kind is now recognized in the most remote places—but the prohibition of marriage by capture, shifting cultivation and distillation of liquor by a beneficent Government is not so cheerfully accepted.

Rai Bahadur Hiralal states:—

"Among the Gonds, particularly in the wild tracts of Chanda and Bastar, marriage by capture was formerly the rule. But the magistracy treated this social custom as an offence against the penal code, and inflicted punishment upon the so-called wrong-doers. This alarmed the simple forest people, who had to invent a device for following their time-honoured custom, without offending a code of laws foreign to their ideas. This device was to make the capture merely a formal ceremony, after settling the marriage between the man and girl.

"Another great check upon the freedom of the tribes was the prohibition of cultivation by the *dahia* or *bewar* process. It was the habit of these wild people to cut down trees, burn them and sow seed in the ashes, instead of ploughing the land. When Government found it expedient to limit this extravagant mode of agriculture, the people in forest tracts regarded it as a great grievance.

"Lastly according to ancient tradition the gods of the tribe required offerings of liquor distilled by the family worshipping them. The excise rules now prohibit such distillation, and the majority of the tribesmen yield to the law and now offer to their gods liquor purchased from a licensed shop, but many continue stealthily to distil their own and to satisfy their gods and godlings as their forefathers did."

Rai Bahadur Hira Lal also mentions the decay of the authority of the tribal panchayat, and its revival in a different form, as another example of the disadvantages suffered by the primitive tribes under the ordinary code of laws and administration. The opinion of selected Deputy Commissioners upon the same subject is worth quoting.

The Deputy Commissioner, Amraoti.—"Under the present excise policy of the Central Provinces Government the progressive increase in the duty rate in pursuance of the policy of gradual prohibition has put Government liquor beyond the purse of the poor Korku inhabitants of the Melghat. In consequence those who live within easy reach of the Betul border smuggle Government liquor from the low-duty shops in the Betul district. Last year some 10 Korkus living in a village only two or three miles from one of these low-duty shops in the Betul district were fined sums varying from Rs. 25 to Rs. 50 for smuggling liquor from that shop, though the nearest Government liquor shops in this district were 20 miles away. I reported the case to the High Court and had the fines reduced to Rs. 5 and Rs. 10. In fact I was informed that the original fines had completely impoverished the village and forced several of the accused to sell their property, or cattle,

or to have recourse to the money-lenders who lend in this area at exorbitant rates of interest. This difficulty has now been solved by putting the majority of the forest villages in the Melghat area in the same low-duty area as the neighbouring parts of Betul. The ryotwari tracts and Chikalda alone remain at a high rate. In this district it has not been found that Korkus resort to any degree to illicit distillation as Gonds in similar circumstances do. There is no doubt however that the high price of Government liquor does operate very harshly on all these aboriginals. The use of liquor is still regarded as a necessity in marriages and other tribal ceremonies.

"I regret I have been unable to obtain any definite instances of the operation of other laws. In general it is reported that the ordinary law of contract operates harshly owing to the poverty, ignorance and honesty of the Korkus. Being illiterate they are unaware of the terms of the bonds into which they enter for repayment of loans. They are generally inclined to trust the *Saokars* to be as honest as they are themselves. They will always pay whatever is demanded to the utmost of their power. The money-lenders of course take advantage of their ignorance to impose exorbitant rates of interest, to put down more in the bond than was actually advanced, and so on. The Usurious Loans Act does not give much protection because the Korku debtor will not plead it and as he is unable to calculate the amount of his interest he accepts the money-lender's word as to the amount he owes him.

"It has been reported to me that the restricted tenure of land also has occasional ill-effects but on the whole I am of opinion that it is a necessary and desirable protection. I have not come across any other particular instances of disabilities suffered by the aboriginals from the ordinary laws."

The Deputy Commissioner, Hoshangabad.—"I think it is true to say that the aboriginal is handicapped in the courts by the system of law and procedure of which a rich man can reap the advantage which a poorer man, because of his poverty, cannot. A rich man can brief pleaders who by means of the rules of procedure can frequently defeat justice. This a poor man cannot do, and an aboriginal is a poor man. How many poor men (including aboriginals) are acquitted of a murder charge? On the contrary, how difficult it is to convict a rich man of murder. For one thing, the rich man is able to buy up prosecution witnesses and suborn defence witnesses.

"On the civil side, what a small chance a poor man has against an unscrupulous money-lender! These considerations are so notorious, that it is unnecessary to quote instances."

The Deputy Commissioner, Balaghat.—"The existing laws in some respects operate harshly upon some aboriginal tribes, particularly Gonds, who in accordance with their religious ideas and practices must have liquor at certain social functions and the price of the liquor being high, they are sometimes forced to resort to illicit distillation even knowing well the consequences."

The Deputy Commissioner, Raipur.—"The Land Alienation Act has not been extended to any part of the district. Attention is, however, invited to paragraph 304 of the Excise Manual, Volume I, which contains a general provision for not imposing sentences of imprisonment on the aboriginals for petty cases of illicit distillation. The strictness of the excise administration no doubt is strongly opposed to aboriginal sentiment but no special orders have been issued in this connection for lenient treatment of members of aboriginal tribes in this district."

The Deputy Commissioner, Nagpur.—"The Excise laws of course are the hardest in their application to Gonds. For many festivals the Gonds require liquor for offering to their gods or for their tribal feasts. Traditionally the liquor should have been distilled beforehand for the occasion. The prohibition policy of Government has operated very harshly on the Gonds with the result that many are driven to illicit distillation, while when illicitly distilled liquor is not available they cannot afford Government liquor and so are driven to offering their gods a mixture of sugar and water. This is undoubtedly having its effect in promoting the decay of rites and ceremonies and adding to the general depression in the Gond villages in the district.

"The land revenue policy of Government adopted in the sixties was ill-considered so far as Gonds were considered. Their tribal system is naturally one of a village headman and ryotwari tenure, the village lands being regarded as the property of the community rather than of individuals. A limited number of Gonds were given proprietary rights in the sixties, but ever since their numbers have steadily fallen owing to their ignorance of the civil laws and the ease with which they have become a prey to money-lenders. For no sound reasons the Land Alienation Act was not extended to the district and there are now only half a dozen Gond malguzars, leaving out of account the Gond Raja of Nagpur. At the present time the tendency is also to expropriate Gond tenants. In nearly every Gond village in the Deolapar tract the Gonds are dissatisfied with their Hindu or Moslem malguzars, and many of the Gonds are abandoning their tenancy land rather than put up with alien landlords. Several of them go to the forest villages, where they are fairly happy, but most are degenerating into landless labourers. Outside the Ramtek tahsil practically all Gonds are landless labourers, except in a portion of Saoner.

"I have not had time to study the effect of the ideas of Hindu law on Gonds in the district; nevertheless they appear to be degenerating into a low caste on the borders of Hinduism. Hindu ideas of succession are gradually affecting them to the detriment of the old idea of succession by the senior efficient member of the family.

"The sections of the Indian Penal Code dealing with offences against marriages are utterly unsuited even now for Gonds in this and all other districts. The vast majority of Gonds ignore them however and leave such matters to the decision of their own panchayats. From time to time however if dissatisfied with the panchayat's decision or if the case is one that it is not likely to succeed before the panchayat, bad Gonds do bring complaints in a Criminal Court. There is much to be said for a simplification of the Penal Code and the Criminal Procedure Code in its application to aboriginals, as in the Madras Agency tracts and the Assam Hills. The Gond however of the Nagpur district is probably too advanced for this, but there can be little doubt that it would be a sound measure in the Plateau districts and considerable parts of several other districts of the Province."

In considering the opinions recorded it may be recalled that when the Reformed Government was constituted certain tracts in this Province were excluded from the area of the constituencies of the Legislative Councils. These were the Sironcha tahsil of Chanda district, the whole of the Mandla district and various zamindaris of the Chanda and Chhindwara districts and of the Chhattisgarh Division. Three of the latter—Chandrapur, Padampur and Malkharoda—were enfranchised in 1923 and Mandla district was enfranchised in 1926, but it is doubtful whether many of the real aborigines qualify for a vote or use it.

Regarding the general subject of the effect on the primitive tribes of contacts with civilization something has been recorded in chapter XII, and more particularly in chapter VII, Mr. Grigson's note at the end of which is especially suggestive. It cannot be denied that the development of communications while it has immensely facilitated internal trade has undoubtedly spread disease. Owing to official control distilled liquor has generally taken the place of rice-beer, a comparatively innocuous beverage; and when liquor cannot be obtained the substitution of opium and other harmful drugs is the obvious alternative. Clothing, of which the aboriginals cannot have sufficient to change with the variations of climate, and which they will not generally wash because the process causes wear, is a source of dirt and disease. The prude who tries to teach them that clothing has any useful purpose except as a protection against the weather is one of their worst enemies.

It may be argued with considerable justification that the benefits bestowed upon the aborigines by the march of civilization more than balance the loss of many features in their own culture, and that the administration of an ordered Government is far more favourable to them than the autocratic rule of the chiefs and zamindars of the past and its attendant *begar* (forced labour) and oppression. There is however a very reasonable answer to such argument. The primitive tribes were allowed the freedom of the forest with little disturbance in the past; the system of *begar* was well suited to this Province until very recent times, and it has to be remembered that many of the most noble buildings in India, monuments of her ancient civilization, were constructed almost entirely by this form of labour, to say nothing of the numerous useful local forts and water tanks, which protected and benefitted not only the lord of the village but also the peasants by whose hands they were built. The remarks in paragraph 25 to chapter VIII are relevant to this subject.

Enough has been written in this appendix and elsewhere in the Report to give a fairly clear idea of the results of the contact of the Aryan invader and the primitive tribes. Even now the methods of cultivation of many of the latter are almost unbelievably primitive; in some tracts plough cattle are unknown and the attitude to the modern luxury of riding in a cart to which reference is made in paragraph 46 of chapter I is not confined to Bastar State. This part of the appendix may be closed by another interesting quotation from Mr. Grigson's notes regarding Bastar State:—

"There has been little change in the style of house construction. From the experience of wide touring for four years in the State I can say that the best and cleanest aboriginal houses are those in the Abujmar hills. There the cleanliness is due to the practice of shifting the village site every fourth or fifth year when the adjacent hill-slope or *penda* cultivation is exhausted, or for some purely superstitious reasons. A hill Maria village in the last year before its shifting is a dirty affair, but for the first two years at all events it is a sanitorium in comparison with many of the settled Parja, Bhattra or Muria villages even close to Jagdalpur. The huts in the settled villages are generally smaller than those in the shifting villages.

"The hill tribes and wilder aboriginals have no hesitation about killing and eating cattle, and in fact there is very little meat that they will not eat, whether the animal has died a natural death or has been killed four days or more before by a tiger. Around Jagdalpur, Murias and Bhattras have largely given up beef eating, and actually out-caste persons who take beef. In one case, a witch caught walking naked in a cremation ground at night was forced to eat beef as a preliminary to

being out-casted. Even the Dandami Marias in the Jagdalpur tahsil and the Marias of the Abujmar Hills on the Dantewara side are being affected by the Hindu ideas about beef eating. The latter now say that they only eat beef when it has been sacrificed to their clan god, or is sacrificed and eaten at the ceremony of erecting a monolith in honour of the dead; they declare that they have given up eating the flesh of dead cattle. The Dandami Marias have in their villages a place, generally on rocky ground, set apart for killing, cooking and eating beef. There are occasions even now when beef is felt to be a necessity, but instead of killing their own cattle, they often employ the professional thief of the village to steal an animal from the nearest non-Maria village. Jagdalpur Jail usually has at least 40 Dandami Maria cattle thief convicts and though they are very reticent about the complicity in their crime of their fellow-villagers, they are often compensated by village subscription for their period of detention. Most of the Hindus in the State are to some extent meat-eaters on occasions, goat and chicken being the usual meat. The buffaloes sacrificed at Dashera are eaten by Halbas and Mahras and other low castes. But in general it may be said that as the population becomes more Hinduized, it eats less meat. The physique of the more Hinduized aboriginals is certainly inferior to that of the wilder ones. It would be unsafe to attribute this entirely to meat-eating, as the wilder tribes have generally four meals a day, *pej* or gruel twice and *bhat* twice a day as compared with the two meals normally taken amongst the average population of India.

"Lastly, the imitation of Hindu marriage custom has not proceeded far in the State; pre-puberty marriage is practically unknown amongst the aboriginals though there are signs of a tendency to introduce it amongst the more Hinduized Dandami Marias."

B.—Notes on fifteen tribes.

These notes are selected from a large number which I recorded during the course of my own tours and from others kindly collected by Mr. M. Ikramullah, I.C.S., in Mandla district, by Mr. Amir Khan, Superintendent of Udaipur State, Khan Sahib Abdul Gaffar Khan, Superintendent and Mr. M. N. Ghosal, Assistant Superintendent of Jashpur State. Most of the notes upon the people of Bastar State were written by Mr. W. V. Grigson, I.C.S., to whom I am greatly indebted. Ethnologists must look forward eagerly to the publication of his book on the tribes of Bastar. I have endeavoured to exclude as far as possible anything which has already appeared in the late Mr. Russell's great work, or in other local ethnological literature. The photographs of the Bison-head Maria dance and wedding and the woman and child were kindly lent by Mr. Grigson. The others are my own.

Little has been recorded in the past regarding some of the tribes mentioned in the following pages; in the case of others the object of the notes has been merely to supplement existing knowledge. It must be observed that many customs, particularly in connection with wedding and funeral ceremonies vary not so much from tribe to tribe as from tract to tract. Naturally each tribe is bound to assimilate ideas from its immediate neighbours. It will also generally be found that the village Baiga (Bhumia or Goonia) propitiates certain universal gods on behalf of a village or group of villages—and these are quite distinct from the separate gods of the tribe, or clan or household. In the Chhota Nagpur States images of the gods were not usually forthcoming in the villages which I visited, and it was stated in most cases that no emblems for them existed.

The Korkus, Bhils and some other people of numerical importance are not mentioned in this part of the appendix because I had no opportunity of making a special study of them. Lack of time and space has in fact rendered it imperative to include articles on a few tribes only and much of the material available has of necessity been omitted. For the same reason six or seven notes at the end of the series have been reduced to a very summary form and are merely reproduced to give a rough idea of the culture of the tribes described.

1. THE BAIGAS OF MANDLA AND BALAGHAT.

The difficulty of identifying tribes in different parts of India, on account of the changes which their names undergo from tract to tract, and owing to the fact that, in the past, various clans have from time to time broken away completely from the parent tribe has often been mentioned in ethnological literature. In Table XVIII separate figures are shown for Baigas, Binjhars, Bhainas and Bharia-Bhumias. Although in many places members of the Binjhar clan return themselves as belonging to the Baiga tribe, in Chhattisgarh as pointed out by Russell the Binjhars have successfully cut themselves off from the original tribe and boast many sub-tribes of their own. It is however generally acknowledged that the Chhattisgarhi Binjhar and the Baiga are most probably of the same stock. Mr. Lillie, who, as Settlement Officer of Mandla, was familiar with the Baigas, was surprised in Raipur to find them passing under the name of Bhumias. There were few returns of either Baiga or Bhumia from Raipur district at the Census and it is highly probable that these Bhumias gave their tribe-name as Binjhar to the enumerators. "Bhumia is the name of an office, that of the priest of the village

* Also Mr. Beni Prasad, Assistant Superintendent of Land Records, Udaipur

and local deities, which is held by one of the forest tribes. In the tract where the Baigas live, they, as the most ancient residents, are usually the priests of the indigenous gods; but in Jubbulpore the same office is held by another tribe, the Bharias. The name of the office often attaches itself to members of the tribe, who consider it as somewhat more respectable than their own, and it is therefore generally true to say that the people known as Bhumias in Jubbulpore are really Bharias, but in Mandla and Bilaspur they are Baigas." (*Tribes and Castes of Central Provinces*, Volume II, page 78). There is also a group called Bharia-Baigas in Mandla and so the difficulty of correctly classifying each entry in the census records is obvious. It was clearly only possible to show the returns under the tribe-name given in each case. Another wild tribe, the Bhainas of Bilaspur and the surrounding country, who have now a very distinct organization, is supposed to be descended from irregular unions between the Baigas and the Kawars and lastly the Bhuiyas or Bhuinhars of the Chhota Nagpur States, whose tribal name, is etymologically the same as Bhumia and means roughly "aboriginal", have by some authorities been identified with the Baigas, alleged to be the branch of the Bhuiyas which settled in the Central Provinces. The tribes named are now all sufficiently distinct to have been treated separately by Russell. His article on the Baigas is full and available for reference to all who read this Report. In the following notes recorded by Mr. M. Ikramullah, I.C.S., Assistant Commissioner, there is, however, some interesting additional information regarding them which has not hitherto been published.

"The Baiga *Chak* is a small block of Government Forest in Karanja range where a special reserve for Baigas has been created. Its area is 20,000 acres. Baigas used to practice *Bewar* cultivation whenever they were found but this was stopped by Government and they were settled in the '*Chak*'. Here they are allowed to practise *Bewar* cultivation and live their own lives. I was rather disappointed when I visited the place because I found them wearing more clothes than I liked. In fact they are getting civilized. I missed the fine physique which has been described in Russell's book. They have started regular cultivation side by side with *bewar*. They are, however, still a very amiable set of people jolly and inquisitive. They would insist on having a ride in the car!

"Baigas are scattered in small groups all over the South Mandla Forest Division. In some cases they appear to be just like the Gonds. My note should be read with Russell's chapter on Baigas.

"*Clans*. These Baigas state:— We are all *Bharotia* Baigas. *Binjhwar* and *Bhaina* Baigas are not found in this district. We do not inter-dine with them. Nor have we anything to do with *Bharia* Baigas who eat beef. We do not eat beef. All Baigas originally came from Deonaori and Summer Pahar. We do not know where these places are situated. So far as we know we have always been speaking the same language as you hear from us (corrupt Chhattisgarhi). We have no language like the *Parsi* of the Gonds who live round about Ghugri.

"*Tribal Legend*. Bhagnan had a Guru. His name was Baba Vishisht Muni. Kari Nagin used to look after him and wash his loin cloth. One day she found a little semen on it. In spite of her repeated efforts to clean it she could not. So she thought of removing the spot by licking it. The moment she licked it, the clot was purified but she became pregnant. She gave birth to Naga (probably Nanga) Baiga. We are all descended from Nanga Baiga. He married Nangi Baigan. Nangi Baigan was also known as Bhinj Baigan. Their son was Urgan Baiga. Urgan Baiga's son was named Pargan Baiga.

"Kari Nangin's younger sister was Ranmat. We do not know the name of her husband. From her was born Ravan Bangi who is responsible for the birth of all the Gonds.

"Kari Nagin had a third sister whose name we do not know. Nor do we know whom she married. Her son was Nanga Jogi. It is from him that all 'Jogis' have descended.

"It was Burra Deo who taught us how to cut trees and do *bewar* cultivation. He also taught Gonds (locally known as Kisans) how to cultivate land—(vide page 79, *Tribes and Castes*, Volume II).

"*Sub-Tribes*.—We have many sub-tribes among Baigas. A few have already been mentioned above. These sub-tribes are endogamous. If any one marries out of his sub-tribe he is out-casted.

"*Septs*.—We have many septs in each sub-tribe. These septs are exogamous. Members of the same tribe can marry into various other septs but not in their own septs. Our septs are:—(1) Tataria, (2) Sadia, (3) Daria, (4) Nadia, (5) Sararia, (6) Rathoria, (7) Mudakia, (8) Bararia, (9) Ghangaria, (10) Lamothia, (11) Chandronia, (12) Kusaria, (13) Devadia, (14) Pangaria.

"These various septs are merely branches of the same family and all are equal in status. The septs like Markam, etc. (vide page 81, paragraph 2, *Tribes and Castes*) are not our septs. They are Gond septs.

"*Religion*.—Burra Deo and Dulha Deo are the same. Other gods are Narayan and Thakur Deo. We have only these gods. They are all equally powerful. Dharti Mata (the earth) is married to Thakur Deo, who lives in a saj tree.

"Methods of worship. Have been correctly in the *Tribes and Castes*, page 85.

"No Gond can ever be admitted into the Baiga fold. Nor can a Gond woman (even a virgin) marry a Baiga. Those who say that they can are not proper Baigas.

"Marriage.—One cannot marry in his own sept but he marries in the same sub-division, which worships the same gods. A boy can marry his father's sister's daughter but not his father's brother's daughter because those two will be in the same sept. The sept is continued through males only.

"The marriage is always between adults. The parents of the boy and the girl have to consider beforehand if he or she would like to marry a particular person. Marriage takes place only when the boy or the girl do not object to each other. Such enquiries are not made directly but through others. A girl sometimes selects the man she wants to marry and informs her parents of the choice. If she is married to a person whom she has not herself chosen she generally runs away.

"The boy's parents have to pay Rs. 5, 7 or 9 to the girl's parents. If they are too poor to pay the boy has to work for his father-in-law, sometimes for three years. If a man seduces another's wife, the husband is entitled to compensation.

"The day the choice of the bride is confirmed the boy's father has to produce two bottles of liquor. Some is given to Burra Deo and the rest is served among all those present. The ceremony is known as *Sagai*. A fortnight later the bridegroom's party goes to the bride's house with four bottles of liquor. A feast is given by the girl's parents and a date for the marriage is fixed. The ceremony is known as *Barokhi*. The girl's parents get at least 10 days to make arrangements for the marriage. After that the groom's party goes for the wedding. No women accompany them as women are not supposed to go to another village. The party starts on a Tuesday and generally gets to the girl's village on the same day. The girl's party feed them and all dance the night through. Liquor is provided by the girl's parents. The boy's parents take only two bottles of liquor with them. Next day *Bhanwar* takes place in the afternoon. A 'pandal' is erected for the purpose and a pole is fixed in the ground round which the boy conducts the girl five times. Then the party leaves for the boy's house, the father and the mother of the girl accompanying their daughter. There is another *pandal* and a pole at the boy's home and the boy and the girl have to go round it seven times. This is followed by a feast and a dance at the boy's house.

"The boy does not ride the improvised 'elephant' mentioned in the *Tribes and Castes*. It is only the girl's brother who rides it. He is given some liquor. Sometimes he gets a rupee or two. Parched rice or *maka* (Indian corn) are thrown by the bride and bridegroom at each other. After this the boy puts a brass or copper ring on the small or ring finger of the right hand of the girl, and the boy and girl have their feet washed by their elders. They are taken inside the girl's house and fed separately. The anointing of the girl takes place on Tuesday evening. After they have been fed they are taken out and *Bhanwars* take place as mentioned above.

"The elder brother cannot marry a younger brother's widow. Nor can the younger marry his elder brother's widow.

"Naming.—See page 83 of the *Tribes and Castes*.

The naming ceremony of a child takes place 15 or 20 days after its birth and the name is selected by an old man.

"Burial.—A man or woman who dies within five days of illness is buried—others are burnt. Sometimes a coin is put into the mouth of a dying person. It is taken away after the death and is made into a ring.

"See page 85 of *Tribes and Castes*. The tail of the pig is cut off and it is castrated and left alone for three years before it is sacrificed to Narayan Deo.

"See page 86. Flowers are offered to Nag Deo. If the unmarried die they become *bhuts* (ghosts), but married persons become good spirits after death. Good spirits can be driven away by burning *Ral* (Sal resin).

"No one in a panchayat can contradict an elder. He declares what action to be taken. They have wooden seats in their houses but elders sit on them.

"They do not know what the sun, moon and the stars are. The dark spots in the moon are a black buck."

Enquiries which I made personally at Supkar and Piprawada in the Balaghat district among Baigas of the Binjwar clan, apart from small local differences, confirmed information already recorded by Russell and supplemented by Mr. Ikramullah's notes. There is no room to deal with purely local customs here but it may be noted that—

- (1) the Baigas have no bachelors' quarters;
- (2) they state that they bathe every three or four days;
- (3) the Binjwar clan burns its dead when it can be afforded, but those, for instance, who have no relatives are buried—with their feet to the south. Stones are placed to cover the whole body at the spot where a man is burned or buried;

- (4) the Binjhwars do not eat cow or bison or buffalo;
 (5) when a field is first sown a young cock is sacrificed, but there is no worship at harvest time.

2. THE GONDS

In *The Castes and Tribes of the Central Provinces* Russell included among Gonds—Agarias, Ojhas, Pardhans, Parjas, Koyas, Bhatras, Marias and Murias, although separate articles were written in that work upon the Agarias, Pardhans, Parjas and Bhatras. It is a pity that information regarding the Marias and Murias also was not separately recorded, for their customs are in many details distinct from those of the Gonds and the arrangement of the matter dealing with these various tribes or sub-tribes is somewhat confusing. In chapter XII it has been pointed out that physically the Marias (and also the Murias) appear to the casual observer to differ from the Gonds in many ways. Hislop's description of the Gonds, quoted by Russell is anything but flattering although it is accurate enough, but the Marias are on the whole good-looking people. As already observed the leptorhine type is commonly met among them and aquiline noses are not infrequent. (There were many in the group of Chanda Marias shown in the illustrations). Such contrast with the Gonds might suggest intermarriage with some Aryan stock yet the Marias are the most retiring and primitive people of the Province. I do not propose to rush in where angels fear to tread and pit my inexperienced observation against seasoned ethnologists, but I feel that the fact of the existence of contrast which are striking to the amateur fully justified the separation of Marias and others from the Gonds in this report. It may be mentioned as a further justification that, as far as I have ascertained, the Marias and Murias do not worship Burra Deo, the universal deity of the Gonds, and their treatment of the dead differs in some details from that of the various sub-tribes of Gonds. In these Provinces there are more than 2,260,000 true Gonds, who form over 12 per cent of the population and are incomparably more numerous than any other tribe or caste. One hundred pages were devoted to them by Russell. The following notes regarding those who live in the States of Khairagarh and Jashpur indicate variations in tribal names, and customs in different parts of the country, and changes in the last twenty years due to Hindu influence.

Khairagarh State.—Lachna and surrounding villages.—There are three sub-tribes in the State, Raj Gond, Dhur Gond and Gaitiya (Gotte) Gond. I saw no Gotte Gonds, but the Raj Gonds and Dhur Gonds are obviously becoming Hinduized. They call themselves Hindus and do not eat the flesh of the cow. They do however eat all other kinds of meat, including that of the bison if they can get it. They worship Burra Deo, Devi and Dulha Deo and for the sake of safety are willing to acknowledge gods of all denominations. Bhagwan (Mahadeo) is to them the great God whom all the world worships but Burra Deo is the great special god of the Gonds. The Raj Gonds of the state do not appear to retain many traces of animism in their religion and do not worship the spirits in streams or trees, but the Dhur Gonds do worship streams. The Goddess Devi (whom they seem to identify with Kali or Durga) is apparently the same as the Hindu deity. She is worshipped periodically in the months of Chait or Mang and is specially propitiated when there is an outbreak of small-pox. Dulha Deo is worshipped in Chait and after weddings "to prevent him worrying people". Prayers may be offered to the sun, whom they know as Suraj Narayan. It was also stated that the moon is worshipped in Mang, but the statement was made with hesitation. Offerings of *malida* (wheat cakes reduced to powder and mixed with molasses and *ghee*) are also made to the Hindu Bhagwan (Mahadeo). These Gonds are agnostic regarding the after life. They do not wear the sacred thread.

Treatment of dead.—The dead are burned, if they have been married, but virgins of both sexes are buried—head to south and feet to north. The body is laid on its back naked. A mound of earth is made where a body was cremated, but there is no such mound over a person who has been buried. If a man dies on a cot, it is left at the place of burial or cremation because his life went out on the cot and people are afraid of his ghost. After a funeral a goat is sacrificed by a *samdi* (connection by marriage) of the deceased and thereby the spirit of the dead man is held to be amalgamated with that of Burra Deo. This is simply in the nature of a sacrifice.

Weddings.—Marriages are performed by the Baiga who is responsible for other ceremonies also. The ceremony is of the usual tribal type influenced by Hindu ritual. The two bridal parties come from the house of the bride's father and from the house of the bridegroom's father; they meet half-way between the two and exchange gifts. The final rite is when the bride and bridegroom go seven times round the sacred object, which in the case of the Gonds of this tract is stated to be water. Dancing is popular especially after weddings, and when liquor is available. There are four dances, the *dhandra* (stick) dance, the *beohar* and two others.

Septs.—There are the following *gotras* in the tract around Lachna:—Chegarya, Tekam, Maday, Kunjawan, Pusam, Masram, Nakmutta, Balaiyi,

Markam, Korappa and Kusram. People obtain information as to their *gotras* exclusively from their own *Bhats*, who form a kind a local college of heralds, and belong to the Pardhan tribe. Marriage with a person of the same *gotra* is forbidden. Sons of course take the *gotra* of their father. The *gotra* names of the Dhur Gonds and of the Raj Gonds are the same and a Dhur Gond may give his daughter to a Raj Gond in marriage but a Raj Gond will not lower himself to give his daughter to a Dhur Gond. It was stated that there are 12½ sub-divisions among the Gonds, but I am doubtful of the accuracy of this statement. 12½ has a double meaning. It is considered unlucky throughout the State to use the number 13, but the 13th sub-division of the Gonds is said to consist of eunuchs and hermaphrodites and is therefore reckoned as only half a division. In regard to the superstition about the number 13 a member of one of the leading families of the state quoted an amusing couplet, to show that the superstition is supposed to have arisen from the similarity of the words *tera* (thine) and *terah* (thirteen), since it is unlucky for a thing to belong to someone else :—

“*Tera kouri tere pas*
Tera bahin mere pas,”

which may mean “You have thirteen pieces of money and I have thirteen sisters”, or changing the translation of *tera* may have three different meanings.

Panchayats.—Tribal councils are called to give decisions in small matters, field disputes, etc. All adult men sit in these councils to deal with purely tribal matters. To settle extraneous disputes the *mukaddam* (head-man) of the village may also be invited to be a member of the Council, whatever his caste or tribe may be. Such *panchayats* of course deal also with cases of conjugal infidelity. The price of a wife is regarded as from Rs. 50 to Rs. 60. About Rs. 10 is given to the *panchayat* and the wife is then retained by her seducer.

The Gonds in this part of the world are regarded as the true aborigines. They are certainly the most primitive people of the tract but it is doubtful whether they are the real *autochthones*.

Gonds of Jashpur. *Chetba and Chirora villages*.—The Gonds of Jashpur are immigrants from Phuljhar Zamindari in the Raipur district. They are divided into six classes—

- (1) Maharaj Gonds, that is those belonging to ruling families.
- (2) Raj Gonds those who were Sardars or Dewans of the rulers.
- (3) Pachasi Gonds, who were followers of the Maharajas.

These three classes are superior to the others. They eat goats, birds, fish, fowls and eggs but do not eat pigs, rats, snakes, bats, ravens, tigers, etc.

(4) Badi Gonds, those born of mixed parentage. The tradition is that the Phuljhar Gonds had gone to invade Delhi. After they were repulsed there, if their women had illicit connection with men of any other tribe or caste the children were known as Badis. Their profession is tattooing. In Udaipur State I found that the Badis were regarded as an entirely separate tribe and claimed to be unconnected with any other caste or tribe. Reference to various authorities regarding this apparently new tribe gave no clue to their origin, and only the fact that they worship Burra Deo was in any way significant. It was after obtaining information regarding the Gonds of Jashpur that I was able to identify them.

(5) Thukel Gonds, who on return from the Delhi invasion were driven away by superior Gonds spitting in their face. They do tattooing work and deal in cattle.

(6) Dokhar Gonds who when repulsed fell at their conqueror's feet and apologized. They deal in cattle and mill-stones and do tattooing work.

The last three classes of Gonds are scattered all over the State, there being one or two houses of them in each village. They are regarded as untouchable by the higher classes, who will not take even tobacco from them. They can of course take water or cooked food from the three superior divisions. Maharaj Gond males will eat any food cooked by male Raj Gonds, whether it is from an earthen vessel or a brass one; and male Raj Gonds will eat food cooked by male Pachasi Gonds, but only from a brass vessel. The women of a superior class will not however eat any food cooked by a woman of an inferior class. Raj Gonds and Pachasi Gonds of both sexes will eat any food cooked by a person of a class higher than their own.

Tattooing.—All Gond women are tattooed, generally on the chest, forearms, legs, shoulders and ankles, by women of one of the inferior classes, but they never have their foreheads tattooed. This is a contrast to other tribes and castes in the tract and to the Marias of the south who have their foreheads tattooed also. There is no particular design peculiar to the tribe, and tattooing is not compulsory. It is generally done after the age of 8 years.

Septs.—Members of the following septs are found in the State :—

- (i) Marpachi (tortoise)—these will not eat tortoises. (From Lanjihigarh).
- (ii) Jaghat or Goha (Gecko), who will not kill the gecko. (From Chandagarh).

- (iii) Kana—a kind of fish with a sensitive tail. It is callous to a touch on any other part. Members of the *gotra* will not eat this fish. (From Hiragarh).
 (iv) Bagh (tiger)—They will not eat tiger flesh. A member of the sept who sees a tiger killed will throw away one of his earthen pots and fast for one meal. (From Sumergarh).
 (v) Marai (Cobra)—who will not kill cobras. (From Garh-Mandla).
 (vi) Baisia (Hawk)—who will not use hawks for catching birds. (From Bairagarh).

The six classes of Gonds all have the same septs which are exogamous. (The children of sisters and brothers can marry since they belong to different septs.) *The tradition regarding these *gotras*, which are more clearly defined and more obviously totemistic than in most places, is that when the Gonds were migrating from Phuljhar they found the Gondki river in flood. Each group selected a different animal to take it across the river, and these were adopted as the totems of their *gotras*. Eventually they settled in various places, each being called a *garh*, and the members of each different *gotra* all settled in a separate *garh*.

Customs.—Marriage is performed by a Brahman, thus indicating Hinduizing tendencies. Some of these Gonds wear the sacred thread also. There are separate bachelors' quarters for boys and for girls in each village. (The Gonds in other parts of the Province have not this custom, although the Marias of Chanda and Bastar have. It is significant that the custom is common among the Oraons and Pandos of the tract.) Marriage is at any age. The Gonds of the tract worship Burra Deo as their principal deity. Khan Saheb Abdul Gaffar Khan has described the rites in the following words:—

"All the tribe gathers and proceeds to the forest. There a small platform is constructed which is completely covered by cloth. The *Pujari* brings two iron *sujas* (thin pointed arrows about a foot long) which he had previously kept in the hollow of a tree. A new earthen pot full of water is placed upon the platform and the *sujas* are washed in this. The feet of *Bharaos* (people familiar with spirits) are also washed in the same water. One *suja* tied with *chirobin* (a kind of forest grass) is given to each *Bharao* and the latter hold them and begin to shake their bodies and hands. Five seers of *ghee* and 12 seers of milk are poured over the *Bharaos* who proceed to shiver and wave the *sujas* above their heads until they are tired out, when they sit down. The *Pujari* then sacrifices five he-goats (not castrated) before these *Bharaos*. The cost of the goats is subscribed in the village. All Gonds who come to this sacrifice bring with them either a fowl or a goat or a coconut. Animals are killed by *Balwas*, each man cutting the throat of his own offering. The offerings are all collected on one side and the *Bharaos* are seated upon the platform. After this ceremony the *Pujari* prepares a meal of rice and of the flesh from the heads of the five goats in the enclosure. Outside the enclosure his brothers cook the remaining flesh of the goats. At a little distance the other Gonds prepare a meal from the remaining sacrifices. When the *Pujari's* feast is ready he calls upon others asking whether they will eat the sacrifices of Burra Deo. The reply is of course in the affirmative. They then sit down to the feast in which only males, adults or children, join. No female is allowed to partake of it. If anything is left over it is put into a pit and burnt and taken back to the village. When the feast is complete the *sujas* are washed by the *Pujari* and replaced in the hollow of the tree from which they were removed. All the six classes of Gonds join in the worship of Burra Deo who is the only principal god of the Gonds. Ancestor worship is unknown but the village Baiga performs ceremonies in honour of Mahadeo to which the Gonds as well as all other local castes and tribes make their contribution." (It may be mentioned that according to the statement of Khan Saheb Abdul Gaffar Khan no girls take part in the dances of this tract.)

Treatment of dead bodies.—The dead are buried whether male or female. They are buried face upward, head to the north and feet to the south in the clothes in which they died with a new cloth spread over the body. The body is not washed before burial. The ritual is as follows:—The eldest son of the deceased after bathing fetches a pot-full of water and then burns a bundle of dried grass with his back to the grave, pulls it apart with his hands and then drops the burning grass over his head and behind his back into the grave. Water is poured on the burning grass and the corpse is covered. At the head of the grave a small quantity of paddy and cotton is placed. This of course indicates the agricultural occupation of the deceased before his death. Cotton and paddy are also dropped along the path on the way to burial. All the dead are buried in a single *marghat*. Those who accompany the funeral party take a bath before returning home. All the Gonds in the village on the day of death, give one handful of rice to the bereaved family. On the same day all the earthen pots in the house are thrown away and until the third day of the death the food of the family is cooked in brass pots. On the 3rd day a ceremony known as *tirmi* or *pitagi* is performed. The Gonds of the village gather at the house of the bereaved family. The nearest male relative (a son, or failing that a brother's son) shaves his head, moustache and beard. Other relatives and members of the tribe shave only their beards and foreheads. They then go to

*Compare the similar traditions given by Russell and in the second part of Trench's Condi grammar.

a stream to bathe. There one of the Gonds takes a *lota* of water from the stream and distributes to all others. It is first given to the senior member of the bereaved family. All take water in the palm of their hands and suck it. This is called the *Bisar Pani* ceremony. Its significance could not be explained. When the gathering returns to the house of the bereaved family one of them fetches new earthen vessels from the potter and gives them to the family. The price is paid by the bereaved family. There is also a tenth day ceremony when another bath is taken and a feast is given at the house of the bereaved family. On the same day the local Brahman is given a meal and other charity and then immediately is driven away. It is believed that if a man dies before marriage he becomes a ghost and haunts the house whenever this occurs. *Matis* or people who know the proper charms are called to drive the ghost away."

Gonds of Mandla. (Notes by M. Ikramullah, I.C.S.)—There are the following clans among the Gonds:—

- (a) The Jhalarias, who do not cut their hair.
- (b) The Porabias, who live in towns.
- (c) The Surajbansis, who do not eat beef or chickens.
- (d) The Ravanbansis, who eat both beef and chickens. They are however giving up the habit under the influence of Hinduism.

These clans are endogamous and there are exogamous *gotras* within the clans.

A poor Gond generally wears a *bandi* (half-sleeved waistcoat) and a *dhoti*. The rich wear a *saluka* (full-sleeved shirt) and a coat with the *dhoti*. They all now wear turbans, and their favourite colour is red. Black is the colour for Ahirs and Pankas and yellow for Pankas and Patharis.

The sun is female and the moon is male because the moon is absent for a day in every month—but the sun is ever present. The black spots on the moon are because of the black buck. The sky is nothing but a cloud. There are three kinds of clouds—white, black and blue. Stars shoot when they die. A comet is known as a "broom-star" and when it appears many people are "swept away". The rainbow is called the *ghora* (horse). When the clouds are full of water they contain waves. The thunder is merely the noise of those waves.

Children and young persons are buried, and also who die of cholera or plague. Older men and women are burned. Those who die of disease cannot be burned because it is thought to spread infection. (The ritual is much the same as elsewhere.) On the top of the grave stones are placed on a layer of thorns to prevent wild animals digging up the body; if they do the deceased must have been a sinner. Graves disappear during the rains, but for persons of importance a piece of timber is sometimes set up by the roadside and all persons passing by are expected to place a stone near it; the accumulation of stones forms the *Ghuri* of the dead man, a sort of memorial.

Gonds of Nagpur.—A note regarding the household gods of the Gonds has already been included in this Report as an appendix to chapter XI. It is of interest to quote again from Mr. Grigson's notes regarding the festivals of the Gonds of Nagpur:—

"The first takes place in Chait (April) when coconuts are offered to Bhimsen at the festival of Mata Devi. The god is represented by an oval stone by which three dancing sticks (*saila*) are buried in the ground. Matadai is the sister of Bhimsen, who is a Maravi by clan. Men and women join in this festival which is held under a *ber* tree; but a *mandap* is made of nim leaves. The goddess is given bits of yellow cloth, thread, bangles and combs. The stones and *trisuls* are given offerings of vermilion and coconuts. There is also a sacrifice which is always of both a he-goat and a nanny goat. The nanny is first sacrificed to Matadai by the Bhumka who belongs to the Kokodia clan, and then the he-goat is sacrificed to "Gariwan" (the driver). The Matadai stones must always be on the east side of the tree and the "Gariwan's" on the north, or in front. All stand up and as the goats are sacrificed urge Matadai to bless them during the next year and look after their wives and children. The Bhumka cuts off the head of the goat with a sacrificial knife kept in his house for the purpose. First he washes the feet of the animal and sprinkles water on it. He then sets its feet in the direction of the goddess, praying her for a good year, waits for the goat to shiver and sacrifices it by cutting the throat upwards. The Kumri clan reverences goats and on their behalf the Bhumka sacrifices a hen to the goddess and a cock to Gariwan. The bird does not shiver but is made to eat a grain before it is killed. While the goats are being sacrificed all members of the Kumri clan go to a *mahua* tree for if a goat merely touches a Kumri's *handi* (pot) on this occasion it has to be broken.

"The tradition of this sacrifice is that originally a man of the Kumri clan was sacrificing a Brahman boy. His parents came in pursuit and he prayed the goddess to save him. She substituted a goat for the boy and so now the goat is regarded as a boy. (Compare the Jewish legend of Isaac and the Muslim version regarding Ishmael.)

"(The Bhumka's wife leaps the sacrificial platform with mud every Tuesday. Tuesday and Saturday are the special days of the goddess and of Bhimsen.)

“After the sacrifice the goats are cooked and eaten inside the *mandap*, except by the Kumris who are defiled by goats’ blood and eat their fowls outside. Clans do not sit together. Before the goats are skinned the Bhumka cuts off their right fore-legs and hangs them to the roof of the *mandap* to show all who come that the ceremony is over.

“There is no dancing at this festival. At Til Sankrant there is no ceremonial hunt but all go out hunting and slay a male animal which is eaten in the home. This has no religious significance.

“The second festival is Sanjari Bidri in the month of Asarh before the rain falls. This takes place before the shrine of Bhimsen. He is given vermilion and coconuts and the *malguzar* supplies grain of all kinds which the Bhumka offers to Bhimsen, afterwards giving a few grains in a leaf cup to each cultivator who mixes it with the seed which he has with him for sowing in the coming season. Then all cook the grain which they have brought and have a vegetarian feast. After this festival sowing begins and the dancing season commences.

“Liquor is never offered to Matadai but it is offered to Bhimsen when it can be afforded. People who are ill offer to Matadai a *Koraberi* (a sort of handcuff) which they first place on their hands and then, bowing before the goddess, leave at her shrine.

“The third festival is in Baishakh, the *Nawa Tindana* (*Nâyâ Khânâ*) or *Gara Nawa*. This takes place in the house and the Bhumka has no part in it. The kernel of fresh *mahua* fruit is extracted and is burned in *ghee* on the *Hom* fire. Before this if a man has in his house a *gadwa pen* *or *sanâl handi* (vessel containing the ghosts of his ancestors) he adds to it new *tora* oil prepared for the purpose. In Diwali month new *tilli* oil is poured into the *gadwa* pot. If it has been broken a penal offering of a goat has to be made at the threshing floor of the gods. Coconut, vermilion and dried fruit are given to the household gods at Diwali and Phag, although these and one or two other festivals observed are not truly Gond.”

Bastar State.—The Raj-Gond zamindars of Bhopalpatnam are buried standing, having been kept in that position before burial by tying the corpse under the arms to a post. It must remain like that until the arrival of the next-of-kin. After burial in the same position a stone lingam is put up on the grave.

3. THE MARIAS

The Marias who number 181,095 or 1.01 per cent of the population are the most attractive people in the province, and some of the bravest. It was only a few years ago that the life of the Divisional Forest Officer of South Chanda, who was picked up and carried off by a man-eating tiger, was saved by a Maria. The latter was awarded the Albert medal, the only resident of this province who has received that honour. When His Excellency the Governor was to decorate him with the medal it was decided that he could not pin it on as the hero was dressed in only a loin cloth. The Marias are noticed in Chapters XI and XII, where the distinction and relationship between Marias and Murias has been discussed. It was explained there how much the objects of their worship vary from village to village—and so notes from various places reproduced here could perhaps be contradicted from other tracts. Those now collected should, however, give some idea of the general organization and customs of the tribe. The distinction between the Bison-head Marias (called by Mr. Grigson Dandami Marias) and other Marias in Chanda and Bastar must be mentioned.

The Marias of Amarelli (Chanda District).

As stated in Chapter XI, seven gods are worshipped in this village—

- (1) *Chikatraj*, to whom offerings of rice boiled in milk are given to ensure good health, good crops, etc.
- (2) *Bhane Ghare*, a goddess who must be propitiated to ward off disease from cattle. Her worshippers dance all night and sacrifice to her goats and chickens.
- (3) *Edmari*, to whom chickens are sacrificed before the crops is reaped.
- (4) *Ura Marad*.—The worshippers sacrifice chickens and goats to this deity and dance before him in order to avert devils.
- (5) *Bhumi Siradu*, the most important god of all to whom goats and chickens are sacrificed when there is a scarcity of rain. The Marias also dance before him.
- (6) *Ghuntepoo*.—The object of worshipping this god is to avert tigers. Goats and chickens are sacrificed to him.
- (7) *Radelpoo*, to whom sugar and *dal* are offered in order to keep away from the village anyone suffering from an epidemic.

Some of these names indicate Kanarese influence.

Enquiries in Bastar State disclosed that only Chikatraj was a well-known deity over the border, but possibly some of the others appear with altered names. Something has been recorded of the gods in villages near Jagdalpur in Chapter XI. In Amarelli village the gods are all worshipped once a year on a particular day and also at other times of adversity or need. If in any year the crop is not good, in the

**Bastri-hanal*.



MARIAS OF CHANDA DISTRICT.



DEHARI KORWA WOMEN



A BISON HEAD MARIA
(Bastar State.)



PANDOS. (Udaipur.)



KORWAS (Jashpur).



PAHARI KORWAS



TEMPORARY HUTS OF PAHARI KORWAS.

following season a pig is killed at the altar of the god Bhumi Siradu. Its blood is mixed with paddy and thrown on the boundary of the field which is to be sown. A chicken is always sacrificed before a field is sown and at the time of harvest chickens are again sacrificed.

Marriage ceremonies.—Marriage takes place when the girl is mature. She is chosen by the bridegroom, who makes arrangements with her father and mother and she has no say in the matter. The ceremony takes place at the house of the bridegroom, to which the bride is brought by her father and mother. No god is worshipped at the time of marriage, but a goat is killed and liquor is distributed to caste-fellows. Marriages may be arranged between a man's son and his sister's daughter, but the marriages between those of closer connection, for instance, the children of brothers, are not permitted. (Exogamous septs were not named, but undoubtedly exist.) Alliances outside the tribe are extremely rare, but a Kapewar patwari in this tract has taken a Maria woman as his wife. He has to cook the food and she takes it from him. She now wears clothing like a Kunbi woman and the marriage is said to be happy.

Disposal of the dead.—Important men are burned and poor men are buried. The ashes of those who are burned are left where they lie and corpses are buried with feet to the west and the head to the east, face upward, flat on the back. The burial-place is close to the public path. A stone is fixed at the head of each place where a person is buried or burned, its size varying according to the status of the deceased. Notes regarding the treatment of the dead in Bastar State are given separately below, but it may be mentioned that near Jagdalpur the custom appears to be to burn and then to bury the dead*. In the case of an important man there a stepped grave is made surmounted by what are probably fertility symbols of some kind. Nearby where travellers will sit is placed a tall carved post often more or less like a lingam at the top but otherwise square and containing carved panels representing the activities of the deceased and various animals.

Dress.—Men generally wear a single cloth round the waist with a flap coming down in the front. They also have necklaces of beads, and when they dance put cock's plumes and peacock's feathers in their turbans. Unmarried girls wear a tri-coloured cloth of red, green and white as may be seen from the photograph. They purchase those from weavers from Sironcha tahsil headquarters and normally wear nothing above the waist. Married women are generally clothed in a white cloth. All of them have toe-rings of brass or white metal and masses of beads of all colours round their necks. Most of them also wear bracelets of scrolled brass and necklaces of some white metal. Ear-rings are very popular. Some of them are of German silver and others of plain brass. All of them are obtained in neighbouring bazars as a rule in exchange for rice and other grain. Many of the girls wear ordinary collar-studs in their ears, purchased at one pice each. They are profusely tattooed, especially on their faces, and some of them on their legs as well. The type of tattooing is said to be according to the taste of the individual and it is done with thorns and needles. On ceremonial occasions the unmarried girls bind their hair with a snood of red cotton as is shown in the photograph, with bunches of pompoms of red and blue colour behind. In their hair many of them stick the feathers of jungle cocks and their heads are also adorned with combs of wood and tin and brass. The wooden combs are made by the Marias themselves and the brass ones are made by blacksmiths. The men wear their hair long or short or with a long scalp lock only according to their individual taste.

Household customs.—In sacrifices a knife is used and the men have axes which they purchase from the bazars. But the Marias of Amarelli have no other weapons. They used to carry spears until Government prohibited the custom. Axes and knives were prepared by a Maria blacksmith at the village of Jinghi, but as he is dead they are now purchased from Sironcha. Earthen pots are generally used, which are brought from the bazars, but those who can afford them use brass pots. Meals are eaten from the leaves of the Pallas tree unless the family can afford earthen plates. Hunting horns made of cast brass are found in most villages.

Food.—In summer the staple food is the fruit of the mahua tree and in winter it is maize. In March, April and May people live largely on toddy and also eat the fruit of the toddy palm and other forest fruits. This diet is supplemented with *kolta* and minor millets. Rice is consumed only at special feasts. Except in the hot weather meals are taken morning and evening. The Marias will eat any kind of flesh which they can get but find it difficult to obtain meat from the jungle nowadays.

Houses.—The houses stand in large enclosures very far apart, that is to say, 50 to 100 yards, unlike the houses in an ordinary Indian village. They are built of bamboo wattle and mud and thatched with palm leaves. Inside they are very neat. On pegs set in the walls there are hung small rounds of rope for carrying pots on the head, wooden instruments for pounding, hollow gourds, wooden spoons, etc. Bundles of *bhutta* (Indian corn) are also in evidence and hollow bamboos for holding oil. Earthen pots, etc., are hung up in nets. In the verandahs of the houses which I entered, I found bundles of bamboos tied together for use when

* Mr. Grigson question this.

tapping toddy. A false roof of palm leaves forms a loft and store. Big baskets for holding grain, etc., *bhuttas*, and small pots, some full and some empty, are kept there. The *chulha* or hearth is inside the main room generally with an earthen pot simmering on the fire. Usually the huts have two rooms. In one house which I entered the inner room was a kind of store and in another both were used for living. The cattle shed is separate in the houses of the more substantial people. At one place in the village all the cattle of the neighbouring village, which had been sent to graze, were kept in a pen. The villagers sleep on the floor of their houses and the bachelors sleep outside in the open. In other places the Maria bachelors have separate quarters. One man was living in the jungle all alone, about half a mile from the village. The tract is infested with man-eating tigers and two head of this man's cattle had been taken away by them. But he stated that if he was destined to die it was merely a matter of fate.

Marias of Bastar State.—In Bagmundipanera village the Marias belong to the Mami *gotra* and state that they will eat almost anything except the flesh of tigers, horses and bears. Chickens are eaten but not wild birds. In the *gotra* only one god is worshipped. He is Kosa Deo, to whom pigs are sacrificed once a year. Girls wear white clothes except when there is a dance on and then they wear coloured clothes. dead are burned except those who die of small-pox or in child-birth or are killed by tigers. The head is set to the east and the feet to the west. In Bastanar village the Marias are of the same *gotra* as those of Bagmundipanera. Three gods are worshipped—(1) Mata Deo, to whom a goat is sacrificed or a promise made that if no goat is available one will be sacrificed next time. This happens on a Monday every three months and the god is also propitiated at the time of sickness; (2) Anda Deo, to whom a pig is sacrificed each year in the month of Chait to avert great calamities from men, cattle and crops; (3) Kosa Deo, to whom a pig is sacrificed in Chait to avert illness. Brass rings are also given to this god.

I noticed that the men in the Bastar villages wore their hair in buns and the women were tattooed in various parts of their bodies. A separate menstruation-hut is kept for women. The following notes of Mr. Grigson give most interesting details regarding Marias and Murias of the State:—

Notes on the Marias (and related tribes) of Bastar State by W. V. Grigson, I.C.S.

In the following notes the terms "*dadabhai*" and "*akomama*" relatives are often used. The distinction is based on the rules of exogamy. All members of clan A are related as "*dadabhai*" to their fellow-clansmen and to members of other clans from which they may not take a wife; they are related as "*akomama*" to clansmen of clans from which they may take a wife.

(i) A DANDAMI (BISON-HEAD MARIA) WEDDING AT MASSENAR, DANTEWARA
TAHSIL, BASTAR STATE (MAY 1930)

We went first to the house of the girl's father. There a smallish crowd had gathered. The girl had gone to the *munda* (tank) to be bathed by her sister and her brother's wife. The bridegroom was there, walking about and talking to his friends. A few drums sounded, but no men were wearing any *Tallagulla* (bison-horn dancing head-dress). Around the door of the sleeping house some 30 women were standing shoulder to shoulder swaying to and fro, singing the most obscene things they could, led by a laughing Gondin in the centre, whom they answered in chorus, with a refrain of *Kokolin-Waya!* Another band of women hurled abuse at them, and each leader tried to out-Billingsgate the other.

When the girl had been bathed, she emerged with a cloth over her shoulders and was dragged into a closely-linked (arm in arm) chain of girls dancing and singing, while the bridegroom, also with a cloth over his shoulders, was pushed into another chain. These circled and gyrated in and out seemingly inextricably mixed up together, only to disentangle miraculously and weave themselves into fresh spirals and circles, singing abuse at each other. All the while the standing group of girls went on swaying and singing at the door. They caused great laughter by improvising a refrain warning all girls to be careful that night, for the Diwan, the Tahsildar and the Circle Inspector were watching them and who knew what might happen after dark?

Before we arrived the boy's party had arrived with the "bride-price" consisting of one slaughtered pig, one living pig, five *handis* of *landa* (fermented rice gruel), four yards of Mahra cloth for the girl's mother, five *pailis chanwal* (rice), one rupee. Then the sister of the girl's mother came out and displayed the girl's "going away" presents—a *Masni* or sleeping mat, a little basket with a *paili* or so of rice, a *handi* of *landa*, while they also sent for her to her new house a young bull calf newly weaned.

After dancing and singing to a loud accompaniment of bamboo flutes and drums, the boy and girl arrived together, with the girl's father and the boy's elder brother holding the hands of the girl and boy. Then the old father held up his hand for silence, and started a long speech, asking the boy's brother:—"Have you come



A BISON HEAD MARIA DANCE



A BISON HEAD MARIA WOMAN

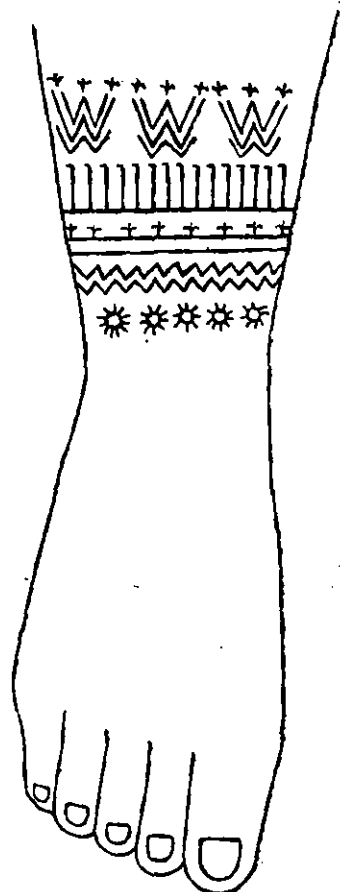
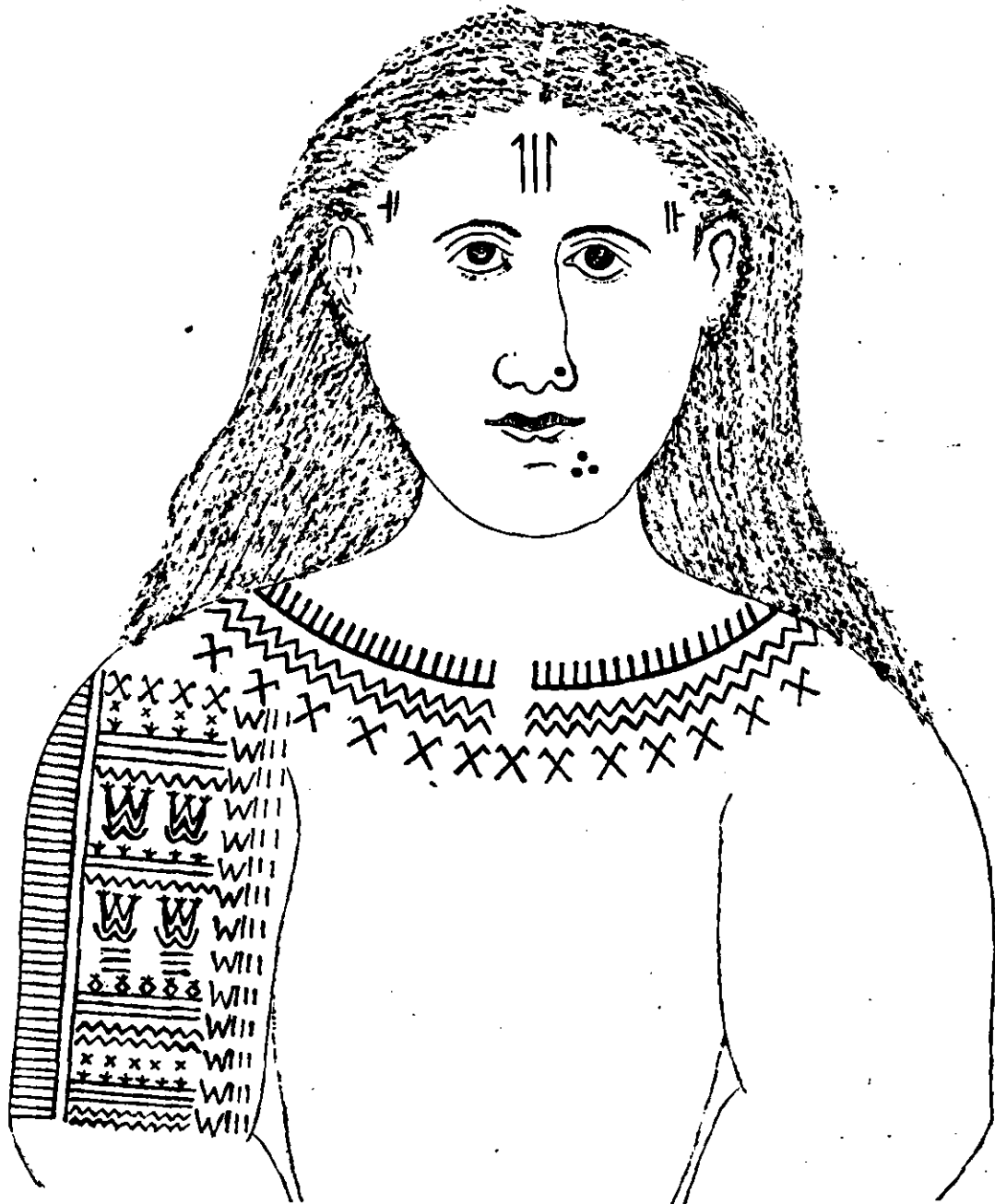


A BISON HEAD MARIA WEDDING



MARIAS OF BASTAR STATE

TATTOOING ON AN ORAON WOMAN.



willingly for this flower? Will you wear it and cherish it? It is fresh and tender, and will not bear rough handling. Know you not how witless women are? If she is a poor housekeeper, pardon her. If she cooks badly, pardon her. If she speaks to other men, do not take it amiss, but pardon her," etc., etc., to all of which the brother of the bridegroom replied "yes". (N.B.—The boy was 19 years of age, the girl probably 20.) Then the father took the girl, who took the boy's right hand, pulled off a ring from her little finger and placed it on the boy's little finger. He then did the same from his other to her other hand, cloths held the while over their heads. Then the boy took off another ring, which the girl's elder sister received in her outstretched cloth, while she said "From now onwards you must not touch me or utter my name till I am dead. If you do so, all will laugh at you and your brethren will fine you." (At death he will take a ring off her little finger and wear it on the middle finger of his right hand.) He also gave a ring to his wife's younger sister which he put on her finger, for he can touch her and talk of her. Then the boy's brother touched the old man's feet, and the old man touched his. Then each placed his hands on the other's shoulders, and leaned forward, first on his right, then on his left shoulder. Each then salaamed the other with both hands and said *Juhar*. Then they did the same to all other near relatives (*Saga*) and important guests. I came in for my share of it; it was not a sweet-savoured performance.

Then the girls started singing again, telling the bride that she must leave them and go to her man, and that her lot would be hard and that if she did not like her husband she should make up her mind to leave him. Meanwhile the boy slipped off over the fields to his father's house to be ready there to receive his wife's bridal party.

Then the procession formed up led by 30 women, singing and side-stepping along the narrow jungle-path in the gathering darkness. After them walked the elders, then a party of drummers, followed by the bride pretending to struggle against the cluster of laughing girls pushing her to Massenar, the bridegroom's village. All danced as they went, beating their jangling dancing staves on the ground in tune with the drums and the steps of the dance. It took two and half hours for them to cover the two miles to the boy's father's house.

There a multitude of other girls and men received them, all in the traditional dancing costume, with a thundering roll of drums and dozens of explosions of "*putakus*" of gunpowder and rice chaff. The full moon beat down on a sea of tossing plumes or shone back from the glistening horns of the head dresses, till the whole courtyard seemed full of rampaging and fantastic movement. The boy and girl were seized by 50 girls and made to sit with them in front of the house, where they were later to live, packed as closely as sardines, all swaying to and fro on their hips as they sat, and singing foul obscenities in full-throated chorus while the hapless boy and girl with cloths over their heads were plucked at and prodded all over their bodies by the jostling girls, who did not spare their most intimate members.

I returned to the scene at midnight. The crowd had swollen and every forest path was thronged with eager men and women, with drums and dancing kit, hastening to join the dance. Some came from 25 or 30 miles, but showed no sign of fatigue. Around the dance many were lying already drunk, for 60 large *handis* of *landa* were provided for the guests. And now and again an excited boy and girl left the dance, but not to sleep. In the end there must have been over 2,000 dancing men. They were still dancing, or lying drunk, or resting with piled drums and headdress, when I again returned at 7.30 a.m. Now many men with horrible black gourd masks and hair and beards of bear's fur carrying staves, dummy guns and nets rushed in and out among the dancers, making the most suggestive and obscenest imaginable gestures with their staves at the dancing or watching girls, to the general amusement. Looking for the bride and bridegroom, I found them still covered with the same cloths, riding "pig-a-back" on the shoulders of their sister's husbands in the middle of a long chain of girls with outstretched arms and hands linked, who headed off all the efforts of the "steeds" to break out of the circle of dancers.

The fathers of the couple now decided that the time for the final ceremonies had come: the sun was getting hot, and *landa* supplies low, for dancers continually left the dance for a drink and a nap before the maddening beat of the drums called to them once again. A hurdle was placed in front of the opened door of the hut where they were to pass their married life. To this the boy and girl were led, and freed at last from the cloths which they had had to wear over their heads for 12 hours, were stood up together, hand in hand, on the hurdle. A man, the girl's father's brother, climbed on to the eaves of the roof, and from there suddenly tipped a large *handi* of cold and dirty water over the couple, whereupon amid general laughter the boy seized the girl, and they rushed together into the house where the door was closed upon them. But they had only ten minutes privacy "to discuss what they would do that night", as the old man explained, and even then the din of the dance, which never ceased for a moment, not even when the water was poured over them, cannot have let them hear each other speak. After 10

minutes the bride reappeared, surrounded by the girls of her own village, who in unison sang to her advice on housekeeping and leaving her husband and returning to them if he ill-treated her, while she provided a chorus of simulated wailing. They took her off to a room and sat all the morning and afternoon with her, where all had their food, while the guests finished the *landa*, and slowly dispersed, beating their drums, along the forest paths. At 5-30 p.m. the new husband entered his house alone. His younger brother went to the house where the bride had spent the day, and cried "Come, sister-in-law, it is time you were bedded", caught her by her hand and tried to drag her off. She screamed and feigned resistance, when he called 4 or 5 other lads to help him, and between them they pulled the girl to the door, opened it and pushed her in, barring the door from outside. Then they stole a cock from the bridegroom's coop, and plucking its feathers as they went and scattering them along the path, took it to a forest clearing, cooked and ate it with the girl's attendants, and all dispersed.

(ii) THE ORGANIZATION OF THE BACHELORS' QUARTERS (KHAIRKATTA VILLAGE—FEBRUARY 1931)

The Murias call the boys' quarters *Chelik Gotul* and the girls' *Motiari Gotul*. The *Gotul* ranks in order of precedence were stated to be as follows:—

Boys.	Girls.
1. Silledar	1. Jhaliyaru.
2. Subhedar.	2. Lahari.
3. Laharsi	3. Manjaro.
4. Ramsu.	4. Suliaro (Suliyaro).
5. Jhaiyarsi	

The *Silledar* is the *Leyur-Gaita* (boys' headman) and head of all, including the *Jhaliyaru* and girl officials.

The *Subhedar's* work is to arrange for the boys and girls to collect small pieces of wood for burning as torches.

The *Laharsi's* duty is to call boys and girls to the *gotul* to dance after supper. If any boy or girl is absent on any day, he enquires if sick, etc. Any *chelik* or *motiari* absent for 2 days without good reason is expelled from the *gotul* and only readmitted on payment of a fine of tobacco to the *Silledar* who divides it among the *cheliks*, if the absentee is a *chelik*, or to the *Jhaliyaru*, in the case of a *motiari* absentee, whose fine is divided among *motiaris*.

The *Ramsu's* work is to see that the girls keep the verandah and compound clan. Expulsion is the penalty for slackness on the part of a girl.

The *Jhaiyarsi* has to arrange for the supply of firewood, deputing the smaller boys to fetch a log from each house in the village. The boys are punished if slack by extra "fagging" or expulsion from the *gotul*. Girls do not collect fuel. There is no penalty for a householder who refuses to supply a log.

The *Jhaliyaru* is the head girl and sends girls home after the night's *gotul* round of dancing, etc. (Hereabout the girls do not sleep at night in the *gotul*, but each in her own home.)

The *Lahari* fetches the girls in the evening to the *gotul* to dance.

The *Manjaro* is responsible for bringing girls to *leep* and sweep the *gotul*: but obviously she has some other function, as my informers were all very reluctant to describe her duties.

The *Suliyaro* supervises the work of the girls brought by the *Manjaro* at the direction of the *Manjaro*.

There are various minor punishments for slackness and breaches of *gotul* discipline. The most common is a fine of a bottle of liquor.

Other ranks stated later, for which no function could be assigned or was admitted, nor could the names be explained:—

Boys.	Girls.
6. Laharu.	5. Nirosa
7. Jalka.	6. Jhelo.
8. Jolsai.	7. Saiko.
9. Jolu.	8. Gujaro
10. Joria	9. Piyosa.
	10. Belca

All dormitory boy officials are chosen by a *panchayat* of all the boys and girls. The senior boys always hold office. There are no insignia of office.

Admission into *Gotul*.—There is no initiation ceremony for boys or girls: there is no *handi* for urination, and spitting ceremony. At *Taroki Gotul* I was told that when a boy enters the *gotul*, he offers the *Silledar* a bottle of liquor and prays for admission into the fraternity.

Relations of sexes in *Gotul*.—Each *chelik* pairs off with a *motiari* and the attachment lasts till either of the two leaves the *gotul* on marriage. The idea of infidelity among *gotul* couples was absolutely unheard of, and so there are no penalties prescribed.

It was readily admitted that the *chelik*s and *motiari*s by mixing in the *gotul* learn the meaning and functions of sex, and co-habit. There are no ceremonies on the attainment of puberty such as the insertion of a boy's penis in a cleft stick among the Oraons. But when a boy is "old enough to work a plough" one of his elder companions teaches him how to copulate, demonstrating, with him as a girl, how to take a girl by her breasts, lay her on the ground, place her legs round his thighs, catch her by the shoulders, and have intercourse with her.

A *chelik* and his *motiari* must not co-habit in the *gotul-ghar*, but outside in some secluded spot. In theory a *chelik* should pair off only with a *motiari* who is of an *akomama* clan whom he could legally marry. Of course illicit unions between *dadabhais* do occur, but the penalty is out-casting; the child, if any of such a union, is given to the *father*.

It is wrong for a girl in the *gotul* to become pregnant, but it is worse for her to try to secure abortion. If she is found to be pregnant, she is told to name the youth responsible, and goes and takes him by the hand. He always, they say, admits his fatherhood, and then takes the girl to his house. He has to celebrate a wedding by *tika* with her, even if owing to poverty they have to wait 2 years to collect the wherewithal. They will be married by having water poured over them as in all Bastar Gond marriages, but from the eaves of his house, not of a special marriage *mandap*, as for a regular wedding.

Marriages often result between the boy-friend and girl-friend of *gotul* days; but in many villages all the children are of the same clan, and *dadabhai* to each other, so that there is no *akomama* girl available to be *gotul* girl-friend and subsequent marriage is thus out of the question. Moreover, there is a general idea that a young man should marry a girl from another village, as then there will be a three days "*beano*" in this village before the wedding. But when a girl or youth is going to marry a spouse other than the *gotul* companion she or he takes a formal farewell of the *gotul* companion, at which they say that there is no ill-feeling shown, and exchanges gifts such as bead necklaces. They stated positively that after such a farewell there is never any further connection between *gotul* companions, and that they had never heard of a girl running away from her husband with her former *gotul* "boy-friend".

Three days before a wedding the bridegroom-elect or bride-elect, as the case may be, gives a farewell feast to the *gotul-gudi* of a pig, a fowl, a goat, rice, and liquor.

During *gotul* days each *motiari* among the Murias around Koilibera and Partapur regularly attends on her "boy-friend" after the night's dancing, when they massage their arms (not their legs) and waists and comb their hair. The boys do not reciprocate this service. Each *motiari* regularly makes bead necklaces, ear-ring tassels, hair bead chains, etc., for her *chelik* with the beads supplied by him, and a good *chelik* make wooden combs for his *motiari* to wear in her hair.

The Marias of Chhote Mar (Tapalibhum), Bare Mar (both formerly in Paralkot Zamindari) and Sonpur parganas told me in February 1931 that their *gotuls* are strictly reserved for unmarried youths and boys, that girls are not allowed in them, that there is no kind of training in them, and that there are no *gotul* ranks or special names. Dancing, they said, was learnt by nightly practice on the village dancing ground (*Enaanna-Kara*). Yet they admitted that the girls string bead ornaments for the boys and youths, and that girls and boys co-habit freely from puberty onwards till marriage, if only with *akomama* partners; they are out-casted for co-habiting with *dadabhai* partners; in such cases the child, if any, of such "incestuous" unions goes to the father, who can be received back into the clan on the payment of the usual penalty. The girl, however, remains beyond the pale unless she subsequently marries an *akomama* spouse. These admissions, coupled with the clearer description of *gotul* life in Padaldesh, Nurbhum and Tapalibhum given me by Padalis and Tapalis at Koilibera in May 1932 show that the *gotul* life of the Murias of North Antagarh and the Marias of adjacent parganas (Padaldesh, Nurdesh, Baremar, Chhotemar, Tapalibhum and Sonpur) is practically the same; at least the northern Marias are copying the northern Murias.

Amongst the Antagarh Marias and Murias and Jhorias I can find no case at all in which boys and girls sleep together in the *gotul*. Yet this is common among the Murias of Kondagaon tahsil: anyone can see on any night boys and girls sleeping together, as I saw at midnight on 27th February 1931 some 28 boys and girls fast asleep higgledy-piggledy over the floor of the *gotul* in the Jamkot-para of Kondagaon itself, each boy paired off with his girl, often sleeping in each other's arms. (The Jamkot *gotul* had only one door, like a hutch-door, window-size and window-height above the ground. There were no windows.) This practice is known to some Antagarh Murias and Jhorias and condemned by them as wrong.

Religious and magico-religious observances.—There is nothing at all corresponding to the ceremonies described in Roy's "Oraons of Chhota Nagpur", viz., the provision of each new *chelik* with 3 new earthen jugs, and their magical water-filling and the final sacrifice of the contents of the jugs to the *Chandi* spirit. There

is no naked ritual and no magic ceremony for increasing strength; the only things done at any stage of childhood to secure strength or beauty are the bathing by mothers of babies with warm water, the rubbing of their bodies with mango kernel oil and the manipulation of their soft skulls to make them shapely and symmetrical.

There is no ceremonial hunting among the *cheliks*; they do not hunt at all but occasionally *chelik* and *motiari* go together to catch fish for their *gotul* feasts. Nothing like the Oraon micturation ceremony takes place.

Training in social duties.—The *gotul* is really a school for training Maria youth in social duties and the lore of the clan, and the *gotul* officials are little more than prefects and monitors. The *Gaita* and cultivators of the village often ask the *Silledar* and *Jhaliyaru* for the help of *cheliks* and *motiaris* respectively in field work. The owner of the field has to feed them and pay wages for their work to the *Silledar*, who spends the money on a *gotul* feast for *cheliks* and *motiaris*. They may be similarly hired for other forms of labour, such as thatching houses, etc. At weddings *cheliks* and *motiaris* have to build the wedding *mandap*, collect fuel and leaves for fuel and leaves for plates and cups, and to serve the food to the guests; but they are never employed as cooks though the *motiaris* make rice cakes in the *gotul* for wedding feasts but do not get any special rice as their wages, nor is there any singing or merriment while making the cakes.

The *gotul* has no funeral functions and is not employed at funerals.

At the village festivals they have to collect fuel and leaves for plates and cups, and have to dance.

The *cheliks* commonly, in fact invariably, have to attend the camp of any important state official as *begaris*, preparing the camp beforehand, fetching and carrying, beating for game, sleeping around the camp, and collecting supplies. They carry food supplies for their elders; if the camp lasts for 4 or 5 days, fresh supplies are brought by women and *motiaris*; and it is always considered the right thing for the official to celebrate at least the last night in camp with a dance, the dancers among the Marias of Antagarh, the Jhorias and the Murias who have only recently ceased to be Marias being invariably *cheliks* and *motiaris*; among the Murias, e.g., of Amabera, Antagarh pargana and parts of Kondagaon, married men and occasionally wives join in the dance.

Dancing is in fact learnt in the *gotul*, purely by imitation. On every fine night the *cheliks* and *motiaris* dance. From the first day of admission into the *gotul* the novice may drink and dance. There is no rule that dancers should be ranged in order of age, eldest to the right and youngest to the left. They also play various games in the *gotul*, such as *koko*, hide-and-seek (*Wikachha* in Halbi, *Kork karsana Gondi*), *Dudu* and blindman's buff (*Andu Andakarsana*, Gondi). They learn the seasonal songs and the *gotul* song.

(iii) TIGER-NETTING BY MARIAS (1932)

The purpose of our Koilibera camp was to kill man-eating tigers. For this purpose, *inter alios*, 140 Barsur Dandamis had been called with their tiger nets. These they arrange on a line about 5 feet off the ground propped on two bamboo poles leaning lightly against each other, one on each side of the net. Any animal driven by the beaters dashes into the nets which fall on the animal. About 20 paces behind the nets they make little shelters of leaves, and wait there with spears. As soon as an animal is entangled they rush forward. The first man spears and holds the animal down, while the others also blood their spears. The first spear gets the right hind leg from buttock to knee as his portion, and the *peda* (headman) the saddle, and the *waddai* (clan-priest) the liver, the portion always reserved for the *hanal* (spirits of the dead). I saw several barking deer, four-horned antelope, and a panther and a tiger netted. The panther was badly entangled, the net being in high grass which added to the entanglement. This made it seem to me very safe behind the nets, and so I was there with a group of Dandami spearmen on the afternoon of the 6th May when a tiger, shot at twice but missed from the *machans* in front, hurled itself at full gallop into the net 20 yards on my right. It fell over at once, entangled in the net; but the net was an old and dry one, fixed over rocky and ungrassed ground, and the tiger's huge weight and velocity smashed the sustaining rope and burst a hole in the net. There was a brief vision of a mighty right forearm sweeping aside the encumbrance and the tiger was free, and rushed roaring just past the next group of spearmen so close that it could have been touched. Wisely no one tried to do so, but as soon as the tiger passed the line of spearmen a shot rang out from the back *machan*. Whether this hit the tiger or not we could not find out but the tiger swung round and started to charge back. I fired, the Chief Forest Officer, the Tahsildar and a friend of the Chief Forest Officer fired as soon as the tiger was safely out of the line of spearmen but only one of our bullets hit the tiger passing through and breaking its left forearm. The headman of the net men (the Barsur *pargana*) had an old 12-bore gun, patched with iron bands and wire and as loose in the breach and stock as a gun could be. Yet he saved the situation by firing and hitting the tiger in the neck with a contractile bullet which killed it outright. It was a bulky 9 feet 5 inches tiger.

All four tigers were drummed back to camp by Murias and Marias to the beat uu—, uu—. The Marias broke into a dance over a tigress which I shot at Partabpur, advancing and retreating before the dead tiger to the same anapaestic drum beats. As usual the women everywhere held ropes across the road to bar our entrance to their villages after shooting tigers.

At Jiramtarai, where a man-eater shot had 10 days before killed the village shikari, there was on the wall of the *gotul* a clay relief of a large tiger painted with black and white stripes, killing a *Sambhar*, while two naked shikaris pursued, one firing a gun with a tripod hanging from the barrels, and the other, in front, with an axe raised above his head to strike. Both men were shown naked, the marksman with erect penis of which the tip and testicles were coloured with vermilion. The other wall had rude drawing in red ochre and white of deer and a horse and black "cup markings".

The dead shikari's remains had been burnt in the jungle where he was left by the tiger. They refused to perform further obsequies or to "bring back" his soul, for fear of their bringing a tiger back also.

Another unique event in a tiger-beat at Partabpur was the presence in the beat of both a tigress and six red dogs, which barked at her and snapped round her hind quarters. She was shot, and I shot one of the red dogs, the leader, who had left the pack and started by my machan to call them with a peculiarly liquid, clear bell-note, like a single note of a bird, of particular intensity.

(iv) MARIA TREATMENT OF THE DEAD

In the heart of the Abujmar Hills burial is the usual thing, but there are exceptions: thus at Tondabera (Neghalur Tondabera) the Neghalur cremate all their dead. At Lakka (Lanka) at the foot of the hills on the Kutru side they ordinarily bury their dead; but there and in the next village of Bodel they burn the bodies of men of standing, such as Gaitas and Pedas and their old wives and mothers.

When a person dies, there is no beating of a drum to announce the fact; the statement in Russell (iii) 89 to that effect is not true of Marias but only of Dandamis, who have in the past not been distinguished from other Marias. The custom of beating a drum is however now creeping into Abujmar from the Dantewara and Bhairamgarh sides, where the Dandamis predominate, and has reached Lakka and Karangul, but is reserved for men of higher status. The drum used is the Turam drum; it is beaten by boys of the village continuously from death till the body is buried or cremated, day and night. There is no special village drum for the purpose; but in the smaller villages usually the only Turam drums are village property and are kept in the *Gotul*.

News is sent to all the *dadabhai* and *ahomama* relatives in other villages, and to friends as well. The funeral takes place when they arrive, on the 2nd or even the 3rd day. All the women of the village assemble and weep and wail in and around the house where the body is lying. They never let a dying person die on a cot, but lift him on to the ground—this does not apply to women, who in any case are not supposed to lie on a cot—but they say they only do this because they do not want him to fall off the cot in any death convulsion. They close the eyes, and straighten out the corpse, which is lifted on to a bier. It is burned or buried with the loin-cloth that was on it at death and all the jewellery. If other clothes are in the house which the deceased wore, they are taken to the grave for burning or burying with the corpse, or for hanging up around it. All his dancing clothes and ornaments, his axe (not his bow and arrows) his *godari* (*horki*), (digging tool), but not spears, are buried with him or burnt with him; in the latter case they are often picked up by passers-by after a few days and taken into everyday use. No money is ever buried with the body.

The corpse, which is not washed or otherwise prepared but is carried out just as it was composed after death, is carried out on a hurdle. The work of carrying it may be done by anyone, except a *Waddai* (clan-priest), whether he be a relative or not. The hurdle goes first, followed by all the relatives and villagers, all wailing and beating their breasts.

If the death is due to cholera or small-pox, or to suicide, the corpse is not buried in the regular burial ground (or burned in the regular cremation ground) but in another spot at some distance away. Persons killed by tigers are *burned* where they are found, or where they are after the inquest, and should not be touched; logs are piled under the remains and kindled. They have no *marmangul* or *kotokal* stone, are given no food at cremation, and only have burned with them whatever is found with the body or at the spot where it was attacked; no dancing dresses or other property are brought from the deceased's house to be burned with him.

Both for burial and cremation most Marias place the body in the grave or on the ground with the head face upwards towards the east and the feet towards the sunset, the *Usendis* of Orcha and other villagers however reverse this. The *Waddai* ordinarily goes as a spectator, just like anyone else there; but he must not touch the corpse.

If there is no doubt as to the cause of death, the following ceremony is omitted. But, if, e.g., a young man or woman dies suddenly for no obvious reason, then the bearers halt on the path just by the grave or burning place, and stand there with the hurdle on their shoulders. The *Waddai* takes 7 *saja* leaves, and places them in a row on the ground some 7 or 8 paces away from the corpse. One leaf represents the Earth or *Bhum*, standing for death through the displeasure of the Village Mother; the second represents death from sickness; the third death through the displeasure of gods and ghosts (*pen-hanal*); the fourth death through the magic of a fellow villager; the fifth from magic of a man whose enmity has arisen from a quarrel or exchange of abuses; the sixth death from the magic of a wizard, witch or *sirha*; and the seventh normal death. The *Waddai*, or, if there is none, the *Gaita* or *Peda*, strikes the earth three times with an axe, and calls on the corpse to disclose the cause of its death. The corpse then impels the bearers to rush to one of the leaves and stand on it; or else the *Waddai* first excites the corpse by scattering rice over it, till it moves its bearers to one of the leaves. Then the bearers leap away some 8 or 9 paces from the leaf, and behind their backs the order of the leaves is changed, and the former process repeated. If in 3 or 4 tests the same leaf is always indicated, they are satisfied that the cause of death has been revealed. If it is witchcraft, nowadays they do not proceed immediately to hunt for the witch; but a seed of suspicion has been planted that will grow in the dark jungles of their minds and will sooner or later lead to assault or murder. If the corpse makes several mistakes, they do not waste further time, and assume that the death was natural. They admit that in old times if witchcraft was pointed out as the cause of death, the corpse was next asked by the *Waddai* to point out the magician among these present at the funeral, or in the dead man's village or an adjacent village.

Then, if it is burial, the bearers bring the corpse up to the grave, which is shallow, only waist-deep, lift it off the hurdle and into the grave, with feet towards the sunset and feet upwards. The senior near *dadabhai* relative then throws a clod of earth on the corpse's head, and says "This is all I can now do for you, and I give you my portion". He is followed in turn by each of the *dadabhai* close relatives who throw clods all over the body; after them five elders of the village, who are distant *dadabhai* kin, do the same, and after them any *akomama* relatives who happen to be present; in the absence of any near *dadabhai* relatives, the 5 *dadabhai* elders take the lead in the ceremony. Then earth is shovelled in from all sides. His wife's brother (*Erramtogh*) will have carried all his property to be buried with him from the house to the grave, and placed it in the grave by the head of the corpse as soon as it has been laid in the grave. Over the heaped earth leaves are strewn, and over these logs. Then carved wooden posts are set up; they are called *Hanalgutta*, and there should be four smaller ones at each corner of the actual grave and two larger ones in front. The posts have roughly carved wooden peacocks on the top, and have been made ready beforehand by the villagers in the jungle near the burial or burning ground, from *saja* wood, at the time of digging the grave. These posts having been set up, at the foot of the two front posts a little stone cromlech, known as *Hanalgarya* (Ghost's throne) is set up by the dead man's *Erramtogh* (If a woman is being buried, it will be her brother but not her husband's kin). The *Erramtogh* then pours a little mahua liquor on the ground near each post, and lays some rice on the headstone of the cromlech, on which also he has poured a little liquor. He then takes a cock, and twists its neck, breaking the skin as though to * *hald* it with his nails, so that blood may be sprinkled on to the rice; he leaves the cock there, and no one eats it. Then he drinks some liquor himself, and after him all the *akomama* relatives present, then the *dadabhais* and then others present. The *Erramtogh* also offers rice and *kosra* in a little basket to the *hanal* and an empty *handi*, small in size. The food and drink are paid for by the dead person's *dadabhai* kin. Before the drinking of the liquor, but after the sacrifice of the cock, the *erramtogh* ties a piece of his own cloth and pieces handed to him by other relatives and others who wish to honour the dead to the boughs of an overhanging tree. A bamboo fence is then made round the grave except the two front wooden posts.

For a cremation the ritual is much the same. The pyre is prepared beforehand, and the corpse laid on it; no wood is placed on the corpse, in the manner of Hindus. The *Erramtogh* brings from the deadman's house a burning log, and with it he kindles the pyre; and then *dadabhais*, village elders, and other *akomamas* each place a small piece of wood on the head of the corpse, just as in a burial they throw clods of earth, using the same formula. They do not pile any leaves or wood over the ashes, but leave them there in the open, with a fence around them; and then the usual *hanalguttas* and *hanalgarya* are set up.

In some places, particularly on the Narainpur side of the country no *hanal guttas* are set up, or only one. Also the mahua liquor ritual differs; after the earth, leaves and wood have been piled over the grave and the *hanal gutta* (if any) and the *hanalgarya* (if any) set up, the *erramtogh* takes a leaf-cup of liquor, pours a little from it over the earth above the head of the corpse, and drinks the remainder; this is done after him in turn by the *akomama* men, the *dadabhai* men, and then by the women present.

It is probably evening by the time that all this has finished; but at any rate the next ceremony must take place at evening. Most people proceed direct to it

* Cut its throat.

from the burial or cremation, but a few forget their offering of rice and have to return to fetch it. All proceed to a spot by the roadside near the entrance to the village, and there the senior *akomama*, the *errantogh* or next nearest *akomama* relative, builds a cairn of stones from 1½ to 2½ feet high, surmounted by a flat cap-stone; this cairn is called a *marmangal*. Then he and each of the householders present places a pinch of rice or *kosra* grain on the capstone, addressing the dead man's *hanal* by his name, and saying that he gives him this grain to eat. Then they go home.

A house or a portion of a house where a death has occurred should be shut up and not inhabited. It is not pulled down, but it is not repaired. It is considered that so long as it stands it will be a memorial of the dead.

If a man is rich enough to put up a stone to the dead in the *kotokal*, without waiting to collect sufficient funds, he should do so after four days; in any case mourning is observed for four days, and no one goes to work. On the day after the funeral the house and the *angan* are cleaned out, and the floors are *leaped*.

If on the fourth day the son or heir of the deceased cannot afford to set up a stone in the *Kotokal*, he goes to the graveside, and bows before the *hanalgarya*, and tells the ghost he is sorry, but cannot afford yet to put up his stone, and begs him to be patient to forgive him for the delay and not to harass him.

When he has enough grain and money collected to pay for the food and drink required, he calls together his friends and relatives and they all go off into the jungle to look for a suitable stone. There is no ritual for selecting one; they just take whatever stone they think suitable, and one which will require only as many bearers as they can afford to provide with food and drink. The highest that I saw in Abujmar were in Lanka, where several were from 6 to 8 feet in height. They drag out the stone and place under it several cross pieces of wood, the stone lying between two long and stout poles, to which the cross-pieces of wood, are lashed; the stone lying is then lashed to the cross pieces, and the poles are lifted on to the shoulders of the bearers, up to 20 or 25 or even 30 in number, and the journey to the *Kotokal* begins. At intervals they stop to drink, as mahua gives them strength to bear the burden. They are given a meal on the way by the dead man's heir. So they arrive ultimately at the *Kotokal*, and deposit the stone on the ground at the selected spot. A hole is dug in the ground at one end of the stone, and then the stone, if small, is pulled upright by willing hands, and held there while the earth is shovelled in. If it is large and heavy, ropes are lashed round its far end and used to pull it to a vertical position, while 10 men or so on each side hold poles across the top of it to prevent it falling over while stones and earth are rammed round its foot. When the stone has been erected at its foot a "*hanalgarya*" cromlech is made, about 1 foot high. Around the *Kutru* side of the Abujmar hills the heir then comes up to the *hanalgarya*, and squats down with his back to the stone. He takes a small 8 or 9 days' old chicken and holding it behind his back and never looking at the stone, *halals* it with his hands and nails, sprinkles blood on the capstone of the cromlech and then pushes the body of the chicken under the stone; next he places an offering of rice or grain on the capstone. As he makes the offerings he speaks to the ghost, saying "whether you were killed by magic, or by any angry *hanals* or gods, or died naturally, I know not. But now I have put up this stone for you, and you must wander no more. Stay here in peace for ever, and do not worry us, your descendants." He then runs off, with his back still to the stone, which he must not see, to the nearest water, where he and all who have been present at the ceremony wash their hands and legs, and disperse to their homes. Men and women are present at the ceremony, but no one must look at it; all sit with their backs to the stone. This finally lays the ghost, and no further funeral ceremony takes place.

But until the stone is erected in the *kotokal*, the *hanal* must be fed every year at the *Nawakhani* festival at the *hanalgarya* at the grave, not at the *marmangal*.

Around Karangul and Lanka they say they do not erect the stones brought to the *Kotokal* for women and children, but leave them flat on the ground.

Everyone believes that these stones increase or decrease in size according as the *hanal* is satisfied or not.

Around Orcha, Hikpulla, Ader etc., a cow or pig is sacrificed in the village, and portions of the flesh cooked are placed under the *hanalgarya*, while the tail and sometimes a hoof, are fastened by a cord from the top of the stone. There is also a regular feast in the village afterwards at which the rest of the beef and pork are eaten, and there is dancing and liquor. Needless to say this is a far more expensive procedure, and many *hanals* there have to be content with *marmangal* cairns; which there they say frankly they put up if they cannot afford a *kotokal* ceremony.

I could find no separate ceremony for "bringing back the soul"; obviously it is hardly necessary if there is a *kotokal* ceremony. If a man dies in a village other than his natal village or if a woman dies in a village other than her husband's natal village, or rather than natal village, the traditional village of his *katta*, then the stone is erected in the traditional *katta* village, not in the village where he died. The Usendi woman who had just died at Tondabera (Naghalpur) when I visited the village was to be buried at Tondabera, but her *marmanga* cairn was to be put up just outside the Usendi village of Orcha, where her husband's *katta* live.

The whole ceremony seems to be one of re-uniting the *hanals* with *Bhum*, the earth and universal hanal, which also they will occasionally say is their *Bhera Pen*, their *Ispural* and their Village Mother.

NOTE.—In a separate description of burial customs Mr. Grigson has remarked that the Dandamis (Bison-head Marias) do not burn their dead but bury them, unless killed by tigers or dying from cholera, small-pox and women dying in child-birth. Among them the *hotokal* of the Abujh Marias is known as *Uraskal*. In some tracts he found that no *Uraskal* stones had been erected within the last 10 or 15 years because of the expense. Since the ceremony involves killing at least one goat, two bullocks and the provision of three or four *Khandis* of grain as well as rice gruel and *mabua* liquor, it is of course expensive, but in Mr. Grigson's opinion it is being abandoned more because the Dandamis as they raise themselves socially are forgetting their Maria customs than on account of the cost since the same people will entertain a thousand guests at a wedding. In connection with this a reference may be made to the remarks regarding the title "Marias" in Chapter XII.

4. THE PANDOS OF UDAIPUR STATE

Returns of a Pando language in Udaipur State led me to undertake some enquiry regarding the people speaking it. State officials reported definitely that this language or dialect was spoken only by the tribe of the same name, with which no other tribe in the state could be identified, and it was classed by Rai Bahadur Hira Lal as a broken dialect of Chhattisgarhi, mixed with tribal words, some of which resembled Korwa and some Oriya. Nowhere in ethnological literature is any reference to the Pandos to be found. They were amalgamated at the 1921 census with Bhuinhars, who also speak a broken dialect of Chhattisgarhi, but no information is forthcoming to show the reason for this amalgamation and they will not themselves acknowledge any connection with other tribes in the Chhota Nagpur Plateau. Physically they were some of the finest men, whom I have met in this Province. They did not in any way resemble the Bhuinhars of the same tract. Their custom of maintaining bachelors' quarters is, however, according to Risley and Russell, observed also by the Bhuinhars or Bhuiyas (although those residing in villages near the Pandos do not follow that custom) and it is possible that the god Boram mentioned by Dalton as one of the gods of the Bhuiyas is the same as the Pandos' god Baraihan. Rai Bahadur Hira Lal has suggested that the Pandos are akin to Kawars the descendants according to a tradition of the Kauravas of the Mahabharat, whose cousins were the Pandavas, a theory which is not supported by my notes regarding their customs. There is, however, a marked similarity between the Pandos and the Korwa whose photograph appears in Crooke's Tribes and Castes of the North-Western Provinces and Oudh and there are certain other resemblances between Pandos and Korwas. But until further evidence is forthcoming it is clearly only fair to treat the Pandos as quite a separate community. The notes recorded below are taken from statements made by the Pandos themselves.

Social divisions.—The tribe is found in the Sompur, Kandro, Tejpur, Rairumakhurd and Guttri-Gogra villages of Udaipur State and probably elsewhere. There are branches in Surguja with whom the Pandos of Udaipur intermarry. The Pandos acknowledge relationship with no other castes or tribes, but there are two sub-tribes known as Utarha and Surgujiha. They have exogamous divisions or *gotras* and gave me the following names of them:—Jau, Takey, Naupan, Jissey, Karwayhan, Kanhariya and Jannoo. Additional names of other *gotras* found in various villages were Baren (fig tree), Ithi (an insect), *Kirketta (a bird), Gohity (a gecko) and one or two others. Naupan is, it appears, a name of a village. Many of these *gotras* are evidently totemistic in their origin, but the history of the names of some of them is unknown. People of the *baren gotra* will not eat figs, those of the *gohity gotra* will not eat the gecko, those of the *kirketta* will not eat the *kirketta* bird and so on. Information regarding *gotras* is given to the tribes by their Baigas or Goonias (priests).

Religion.—They worship one God Baraihan and also venerate their ancestors. The form of ancestral worship is to get resin from the saray (Sal) tree and burn it over the fire. Whilst it is being burnt a prayer is made to all ancestors not to trouble them and to protect them. There is no shrine but *chour* (rice) is spread on the ground while the worship is being made. It takes place in the month of Phagun and at the Dassehra—that is at the time of harvest. The worship of Baraihan is in the nature of a sacrifice. A goat is killed in the yard of any house in which a goat is available at Dassehra or in Phagun. The head is consumed in the *gotra* of the family making the sacrifice but all the Pandos in the village are given the meat. There is no special shrine to the god. If no goat is available, an offering of rice is made.

They venerate the Sun, that is, salute it occasionally but they do not worship it. Worship of Mahadeo is performed by the village Baiga, and not actually by members of the tribe. Pandos themselves do not become Baigas; the latter are drawn from different tribes, Majhis and so on.

Food.—Cows are not eaten nor are she-goats but he-goats, pigs and other ordinary kinds of flesh are eaten.

Disposal of the dead.—The dead are buried ("We cannot afford to burn them"), head to the north, feet to the south. New clothes are put on the corpse

* Identified as the Kingfisher.

and other clothes and the personal effects, axe, etc., of the dead man are put in the grave. Three big stones, 2 or 3 feet high, are put at the grave at the top, bottom and in the middle. I was unable to inspect a grave because the village which I visited was newly settled. No rice is put into the mouth of the corpse but *dhan* is thrown over the grave and water is also sprinkled on it so that the soul of the dead man may have rice and water with it wherever it goes and when it goes into a new body. "Souls pass into the bodies of those born in the same *gotra*. Baigas who are Goonias tell us—we do not know about it."

Marriage customs.—Before marriage the bachelors live in a separate house called the "Bhangra". The unmarried girls also live in a separate *Bhangra* or *Derua Kuria*, generally with some elderly widow as chaperone, but both girls and boys feed with their fathers and mothers. I was allowed to inspect these *Bhangras* although the Pandos would not allow me to go into houses where they did their cooking. They were small and clean huts capable of holding about six people each and the two which I saw, one for men and one for girls, each had a couple of cots of wood and bamboo fibre in them. There were several bachelors' quarters in the village because the huts were not very large. If a boy is absent from his quarters for five consecutive nights a *panchayat* is held to enquire into his conduct. The girls marry at ten or twelve; the boys from 18 to 20. The mother and father arrange the marriage. If two young people run away together, they are subsequently allowed to marry and if a girl has a child by a man, he is forced by caste custom to marry her. The marriage ceremony leads up to the common custom of circling seven times round a pole set up for the occasion. Dancing is performed at any time. They take wine when they can get it.

Dress.—Nearly all the men have the front of their head shaved and allow the back hair to grow long. Those who do not are said to be copying other castes. In the day time they wear a single loin-cloth of scanty dimensions. The women wear a cloth round their waists reaching almost to their feet and looking like a skirt. They also wear separately a loose cloth wrapped round their shoulders and over their head in which they sling their babies if they have any, *i.e.*, their dress is by no means of the nature of one piece *saree*. The men have bows and arrows made of bamboo. The bow string is of bamboo fibre and the arrows are balanced by peacock feathers. The heavy iron barb is made by a blacksmith.

The village.—The village which I saw was very well built from stout timber with thick mud walls unlike many other aboriginal villages where no mud is applied on the wattle at all. The outside of the house was *leaped* and in some cases done over with white clay and ornamented with a wavy pattern. The houses were built all round a centre square which was very clean, and levelled. The inhabitants made their living principally by making baskets from peeled bamboos. They complained that they preferred *Dahia* cultivation by breaking up the jungle which the State forbids them to do. They are a very well set up and cheerful looking lot of people. Utarha Pandos have only one door to their houses, but Surgujiha Pandos have two, the second for the exclusive use of women during the period of menstruation.

Another group of Pandos from Maheshpur village gave similar general information regarding the tribe, but stated that they worship only Dulha Deo and their ancestors. This is an instance of the way in which the name of the "Great God" alters from tract to tract, and of how often the matter is influenced by the custom of all the tribes of a village rather than of a single tribe. It may be noted that the Pandos of Maheshpur like those of Sonpur, etc., etc., maintain bachelors' quarters for both boys and girls.

5. THE KORWAS

Risley, in the Tribes and Castes of Bengal, stated that the Korwas appeared to be divided into four sub-tribes, the Agaria-Korwa, probably a cross with the Agarias, the Dand-Korwa, the Dih-Korwa, settled in regular villages, and the Paharia-Korwa. Russell mentioned the principal sub-divisions as the Diharia Korwas and the Paharia Korwas. It is these two divisions which are now found in Udaipur and Jashpur. They will not intermarry and the Diharia Korwas will not take food or drink from the Paharia Korwas, although the Paharia Korwas, who are still a very wild community, will take food and drink from the Diharias. On the Surguja border there is a third division known as the Bhadiya Korwas, who will not intermarry with or eat with the Diharias. The notes regarding the two principal sub-tribes are given separately. (The Khoraku division is not found in Jashpur or Udaipur and is apparently confined to Surguja.)

(a) PAHARI KORWAS OR HILL KORWAS

Social Divisions.—The following exogamous groups, or *gotras*, are found in Udaipur and Jashpur—Hansdwar, Edigwar, Mudhiyar, Samat, Ginnur and Rehla. The members of the tribe do not seem to know anything about totem taboos in relation to these *gotras*.

Religion.—Russell wrote:—"The Korwas worship Dulha Deo, the bridegroom god of the Gonds, and in Surguja their principal deity is Khuriz Rani, the tutelary

goddess of the Khuria plateau. The hill Korwas of the Khuria zamindari of Jashpur State, however, worship no gods. They sacrifice only to the spirits of their ancestors. It may be mentioned that Colonel Dalton found only ancestor worship among them in Surguja also, while Risley stated that it was in the Jashpur Zamindari that Khuria Rani is the object of veneration. The explanation is that religious custom varies considerably from tract to tract. At Jaldegar (Udaipur State) Mahadeo is the name under which the tribal diety is honoured. The Pahari Korwas of Kardhana (Jashpur State) worship Mudkhuri and Barendra Bhut as their principal gods and claim to have done so from time immemorial. Perhaps Mudkhuri is a local name for Khuria Rani, changed in the course of migration. In this village they worship also Dulha Deo. Mudkhuri is the wife of Barendra Bhut. The names are being handed down from father to son and nothing is known of the origin of these gods. They are worshipped for general welfare and in particular for the purpose of obtaining good harvests. No images or emblems of any kind are kept to represent the deities. Similarly the veneration of Dulha Deo has been handed down from generation to generation. No legend concerning him is known. All these deities are especially worshipped in Kartik (October) and in Kuar when the new corn is eaten. The latter is the Nawa festival celebrated throughout the tract. (The Deothan feast mentioned by Russell is also observed in some villages.) Ancestors are all worshipped at these times along with the gods. As many heaps of *chour* (husked rice) are made as there are *Bhuts* to be worshipped. Two fowls are brought and fed on these heaps of grain. It is not considered necessary that these fowls should be of any special colour. (This is mentioned because very often for similar ceremonials the colour of the sacrificial victim is important.) When they have eaten, the throats of the fowls are cut, and the name of the *Bhut* to be worshipped is called. "This worship is done for you—keep the family happy." At the same sacrifice ancestors are included in the invocation. Their separate names are not mentioned but the head of the family says:—"*Mara masan loe*", meaning "Dead people take this." There is no regular shrine in the house on which this sacrifice is made, but before it is performed the place is *leaped* with cow-dung. The same form of worship is followed at each of the two festivals, and it takes place in every house. Afterwards the birds are cooked and eaten by the family and neighbours.

The sacrifices at the festivals may be on different days in different houses. After the chicken has been killed a little rice-beer (*Handia*) is poured as a libation and the tribesmen also consume some. The feast is enjoyed by men, women and children together and after it there is dancing. Men and women all dance together whether they are married, unmarried or widowed.

At times of illness there are special forms of ceremonials for which the *Dewars* are responsible. These *Dewars* are of the Korwas' own community. They know the *Bhuts* who are unknown to the people in general. When anybody is sick, the *Dewar* puts rice into a basket and begins to winnow it. He mentions the name of a *Bhut* and says "If you have come upon this sick person you must go away". If he hits upon the name of the particular *Bhut* responsible, the *Bhut* is duly driven out. A chicken is then sacrificed on a heap of rice and the name of the *Bhut* is invoked. The head of the chicken and the rice are thrown into the jungle and the *Bhut* is warned not to come again. The rice and the chicken are eaten by the *Dewar*. Apart from this method of laying diseases, the Korwas use various forest herbs as medicines. Curiously enough in Kardhana village they have never had any small-pox and so no special mode of propitiating a small-pox goddess is prescribed.

They do not have a *Baiga* for the tribe but there is a *Baiga* in a neighbouring village who performs certain ceremonies of worship on behalf of all the tribes of the tract and the Korwas take help from him also. Apparently he performs his worship in the village where he lives and, as he is concerned with the welfare of the whole tract, the Korwas as well as others contribute chickens for the performance. The *Baiga* keeps these chickens until the time comes for the ceremonies. This system is said to save trouble. The Korwas of Kardhana do not go to this *pooja* nor do they know the names of the gods whom the *Baiga* worships.

Disposal of the dead.—The dead are buried with heads to the north and feet to the south, on the back. If the family can afford it, the corpse is wrapped in a new cloth, but otherwise it is buried in the clothes which were worn at the time of death. Some water is put into the mouth of the corpse before burial so that he or she may not be thirsty. Anything made of iron which belonged to the deceased is buried with him and his ornaments, waist-band and the dishes from which he ate and drank are also generally deposited in the grave. The usual custom is, for each one of those who go to the burial, to throw a handful of earth on the grave commencing with the nearest relative of the dead person. Sometimes a handful of paddy is thrown at the head of the grave. Babies who have not yet commenced to eat cooked rice are taken to be buried by their mothers and no funeral rites are performed for them. The mat of leaves on which the deceased had slept is thrown away but old clothes are kept for family use. Stones are put upon the grave to keep away animals. Those who are left behind fear the ghosts of the dead, but they have no special fear of the ghosts of a murdered man or of a woman dying in child-birth or of children like some other tribes; and all are interred in the same burial ground. There does not appear to be any belief in after-life, but when a child is born the soul of a deceased ancestor is

supposed to enter into it. The ghosts of the dead remain in the burial ground awaiting the opportunity of such a birth. There is a feast after each funeral on the 9th or 10th day in the case of the death of adults and on the 7th day in the case of children. All the relatives gather together, the male members of the deceased's own household shaving their heads, beards and moustaches and others shaving only their heads and beards. All then bathe, smearing their bodies with oil and turmeric, and drink rice-beer. This is regarded as a method of purification.

Marriage customs.—The Pahari Korwas do not have bachelors' quarters. Marriages are generally performed when both the bride and bridegroom are adult. A boy who is ready to marry goes with his relatives to the house of some suitable girl and arrangements are made. How soon the marriage takes place depends generally upon his means. Persons of one *gotra* cannot of course intermarry. The actual form of wedding ceremony varies slightly in detail in different villages. The day before the wedding the bridegroom and his relatives go to the bride's father's house with gifts, among which a suitably large quantity of rice-beer is prominent. If the pot in which rice-beer is being taken to the house of the bride is by any chance broken, the mishap is considered most inauspicious. Throughout the night before the wedding the couple are anointed by unmarried girls with oil or, in some villages, with *haldi*. In the most backward places the actual ceremony is very simple. The bride and the bridegroom are seated cross-legged under a *mandwa* (shelter) made of leaves. Their mothers or maternal uncles anoint their foreheads with oil, and rice-beer is given to them in a cup of leaves. The groom drinks first and a portion is left for the bride. She drinks and still leaves a little which is given to the bridegroom. (It is a tribal custom for a wife generally to set aside a portion of her meal for her husband.) Meanwhile the rest of the party supply music. The married couple salute their relatives and the ceremony is complete. In some villages the unmarried girls come with vermilion and oil, singing as they approach the *mandwa*, in which the bride and bridegroom are seated on stools on long grass, and it is the bridegroom who applies this once with his finger to the forehead of the girl, while she in return applies some to his throat. In some places vermilion and turmeric are used, in others they are not. It all seems to depend largely upon taste, expense and local custom, and small differences in ritual are as unimportant as those in a Christian wedding performed at St. Margaret's Westminster, contrasted with that in the village church. Divorce is easy. A man dissatisfied with his wife can say:—"Go, I will not keep you." She then goes to her parents and can marry anyone else. The husband finds another wife. A woman, of course, has no power to divorce. Widow remarriage by *sagai* is usual. The procedure is simple. The bridegroom goes to the woman's parents with rice-beer, and asks for their daughter. He takes her as his wife before witnesses.

Other customs.—In each hut there is a small opening at the back for the special use of women during their periods of menstruation. At that time they are not allowed to enter the house by the front door for five full days. The object of this is to avoid the danger of their touching any man and thus polluting him. During that period they never do any cooking. When the time is completed the women are purified by taking a bath.

After child-birth the mother is impure and is not allowed to do household work or to cook food for about two months. Then the feet of both the child and the mother are washed with rice-beer. The mother drinks rice-beer and pours a libation of a few drops in the name of the child.

The women are not tattooed.

General.—The following information has been supplied by Mr. B. N. Ghosal, Assistant Superintendent of Jashpur State.

"Five years ago Pahari Korwas were to be found only in the thickest forests on the hills. Families lived separately from each other often at great distances in isolated huts and it was never their habit to visit villages on the plains. But whenever they found that the need of food or clothing was serious they used to form gangs and go on plundering expeditions into the plains. They had no land or plough cattle or proper agricultural implements. They carried bows and arrows and axes for cutting wood. All the cultivation which they knew was what is known as *beora*, that is to say, they used to fell trees on the slopes of the hills and burn them. Then, when the monsoon broke they would just scratch the surface of the ground with small iron implements and sow millets known locally as *madua*, *rahir*, *bendey*, *sutru*, etc."

Owing to their habits the Pahari Korwas were regarded simply as a wandering gang of looters and so the State authorities compelled them to come down from the hills and settle in villages. They were supplied with land and plough-cattle and seed grain. Mr. Ghosal states further that they generally pass the whole day roaming about on the hills and in the forests and still live on the edible roots which they collect there. They also eat any kind of meat which they can get including that of the cow although it is said that they are beginning, no doubt under Hindu influence, to give up this habit.

(b) DIHARI KORWAS OR VILLAGE KORWAS

The Dihari Korwas are noticeably cleaner than the Pahari Korwas, especially the women. Their customs, however, vary very little from those of the sub-tribe living in the hills except that, of course, they are not so primitive. The exogamous groups have generally the same names as those of the Pahari Korwas, but the Hansdwar *gotra* is regarded as superior to the others and in some villages men of this *gotra* will not dine with those of others.

Religion.—Religious observances are slightly different to those of the Pahari Korwas. The principal creed is ancestor worship. Dulha Deo is also an object of veneration and Mahadeo is propitiated through the agency of the village *Baiga*. The principal festival of the year is at the *Nawa Khana* when Dulha Deo and the family ancestors are worshipped on the same day. The worship is done by placing a small heap of new rice on a specially cleaned spot in the house. A brown* coloured hen is set to feed on this rice. If it refuses, its life is saved and nothing is offered to the ancestors in that year. If the hen eats the rice the father of the family calls out "Good parents and grand parents, here are our offerings to you. Please take them and keep the family in good health." Then the victim is killed by blows of the fist and further offerings of cooked rice and *dal* and rice-beer are made. Later in the festival a similar ceremony is performed in the name of Dulha Deo, but for this a red coloured hen is the victim. The prayer pronounced is "Good Dulha Deo, here is our offering. I am bowing to you. You are our ancestral god. Keep our cultivation prosperous and the members of our family in good health." The throat of the hen is then cut with a knife. This form of worship takes place once only in the year. For the propitiation of Mahadeo each household gives a small hen and a handful of rice to the village *Baiga* annually. No other deities or ghosts are separately worshipped by the Dihari Korwas but the *Baiga* is responsible for the propitiation of the village *Bhuts*, of whom the principal are *Path Bhut* and *Kunth Bhut*. *Bhuts* exist in every corner of the village. In some villages sacrifice is performed only to ancestors and not to Dulha Deo. In most places the *Sohraid* is observed when the horns of the village cattle are smeared with oil and their feet washed with rice-beer. The cattle are also given rice to eat on this occasion. It is not customary for anybody to sow his field until the *Baiga* has sacrificed the hens collected from the villagers and has first sown his own. (The significance of the selection of a bird of a certain colour for sacrifice is not known but is regarded as important in almost all Dihari Korwa villages. Among other tribes goats which are sacrificed at certain festivals are also required to be of particular colours.) In the case of any epidemic appearing in the village an offering, in which the fruit of the castor plant and fowls form the principal part, is made by the *Baiga*, who thus keeps evil spirits out of the village.

Burial and marriage ceremonies.—Dead bodies are disposed of in practically the same way as among the Pahari Korwas. An interesting rite is described as follows by the Korwas themselves:—

"Near the head of the grave we generally keep small quantities of paddy, millet, cotton, etc., and water in an earthen pot, the brim of which is invariably slightly broken. We also place there sticks used for cleaning the teeth. The number of the sticks depends upon the number of days which are to elapse before the final funeral ceremonies. [*This custom is observed also by the Bhuinhars of this tract.*] For boys and girls these are performed 5 days after death, for young men and women 7 days after death and for grown-up persons 10 days after death". Females are generally buried with their faces upwards and males with their faces downwards, the head, as in the case of the Pahari Korwas, pointing to the north."

In some villages it is considered that a pregnant woman will become an unfriendly ghost after death; but in others this belief appears to be non-existent. The details of funeral ceremonies, like those of wedding ceremonies, vary considerably from village to village.

When negotiations are being made for a wedding, it is considered extremely unpropitious if a fox crosses the path of the bridegroom's party. The actual wedding ceremony is in some particulars very similar to that of the Oraons, Rautias and other tribes in the same tract. By the side of the *Mandwa* post a grind stone is placed on the ground and upon it five small heaps of rice are placed separately. On one heap a copper pice is laid, on a second a piece of *haldi*, on a third a betel nut. The bride stands in front of the bridegroom with a winnowing basket in her hands. Her younger brother places some fried paddy in this (winnowing basket) while the bridegroom holds the hands of the bride from behind. They then move round the *Mandwa* five times shaking the winnowing basket until all the rice falls on the ground. Each time as they circle the mill-stone the bridegroom catches hold of the leg of the bride and knocks over one of the heaps of rice. The usual anointing with oil or signing with vermilion of course follows. This form of ceremony is observed in Pandhrapath and other villages, but in Kardhana, which I visited, the most important part of the wedding ceremony appeared to be for the bridegroom to stand with his left foot upon the right foot of the bride, who remained in a sitting posture, and to anoint her head five times from a leaf full of oil his hand being guided by an elder relation. Upon completion of this ritual all the spectators cheer loudly and a similar ritual is performed by the bride.

* Probably the colour of a painted partridge.

6. CHIKS OF JASHPUR (KHARSODA)

1. Cannot eat or drink with Gandas or Pankas, but do the same work. Where Gandas and Pankas are found Chiks are not. Consider themselves Hindus but do not wear the sacred thread.
2. Worship only their ancestors. The village *Baiga* propitiates Mahadeo on their behalf.
3. Eat most kinds of flesh, but not cow, rat, snake, cat or monkey.
4. The marriage ceremony is much the same as that already described for the Dihari Korwas of the tract and followed also by the Rautias and Oraons.
5. Dead buried, head north, feet south, flat on back. No food is put in the grave or in the mouth of the corpse, but unhusked rice is scattered from the house of the deceased to the burial ground and all that remains is left with the basket at the head of the completed grave. No memorial is erected. There is a caste dinner from 5 to 10 days after death according to the age of the dead person. No belief in after life.

7. NAGASIAS (UDAIPUR STATE)

1. There are no sub-tribes, but there are at least twenty-four *gotras*, each one named after a different kind of snake.
2. The Nagasias will not dine with nor take water from Nagbansis, who mark their foreheads with vermilion and whose bodies are tattooed. The Nagasias have neither of these customs. Their women wear bangles of brass and wear white clothing. Nose-rings and coloured clothing are not allowed. Their tradition is that they came from Nagpur (presumably Chhota Nagpur) and that they are descendants of Shesh Nag, who was white.
3. The wedding ceremony is the usual mixture of tribal and Hindu ritual. There is no sacrifice of an animal or bird, but after a ceremonial bath in the river, the bridegroom shoots an imaginary deer seven times with a bow and arrow. At the seventh attempt the *Bhanto* (sister's husband) of the bridegroom, who conducts most of the marriage rites, runs away with the arrow. The bridegroom pursues him and if he cannot catch him has to pay a fine of one anna.
4. The objects of worship are Nag Deo, the cobra or snake god, the Sun, the Moon, Dulha Deo, Bhagwan (presumably Mahadeo) and ancestors. Ghosts and spirits of trees, etc., are not worshipped. For snake worship an idol representing the cobra is prepared from kneaded flour. No other images are made. In times of illness the *Baiga* is summoned to propitiate Shitala Devi.
5. Dead are generally buried, head north, feet south. Paddy and cotton are scattered on the way to the grave. A pot of water is placed by the grave. A little water is sprinkled in the mouth of the corpse with some mango leaves, first by his next-of-kin and then by other relatives. Stones or logs of wood or thorns are placed over ordinary graves to keep off wild animals, but for an important man a monument of plastered mud is made with a fence. The cot on which he died or was carried to the grave is left there. The remaining ceremonies resemble those of other tribes in the neighbourhood.
6. There are very definite contrasts between the Nagasias of Udaipur and the Nagasias of Jashpur, who are known locally as Kisans. The latter have two sub-tribes the Senduria and the Teliha, the former of whom use vermilion and possibly correspond to the Nagbansis of Udaipur. The Teliha Nagasias of the Khuria hills who were questioned stated that they had no *gotras* at all. Ancestor worship is really the only form of religion, the ordinary festivals of the tract are observed and at the *Nawakhana* chickens are sacrificed to the spirits of the dead with ritual very similar to that followed by the Korwas of Jashpur. Dulha Deo is not venerated, but *Baigas* perform ceremonies for the village gods and ghosts. In some villages the dead are burned; in other they are buried head north and face upwards. On a cremation pyre females are laid face upwards and males face downwards. The funeral ceremonies and wedding ceremonies resemble those of other tribes in the same tract.

8. NAGBANSIS

Russell mentions Nagbansis only as sub-tribes or clans of Rajputs, Daharias and Gonds. I have been unable to identify them definitely but those in Udaipur and Jashpur certainly do not appear to be either Gonds or Daharias. They state, in fact, specifically that they are not Gonds. It appears likely that they are merely a division of the Senduria Nagasias mentioned above or a branch of the Kharias who have a Nagbansi division. The following is briefly the information obtained from them:—

- (1) Their *gotras* are:—Kumar, Baghin, Dadhkanra, Suara, Manakhia, Baranga, Kherwar, Bagaria, Kansar, Lohra, Samrath, Kutuwan, Biruiyan, Pradhan, Baiga, Manjhi and Rajpuria. These are exogamous sects. After a girl is married she will take no food cooked in the vessels of her parents but she will eat food cooked by her brother in metal and not earthen pots. She will not eat food cooked by her brother's wife even in metal pots.

(2) Mahadeo and Dulha Deo are worshipped in the month of Kartik when a goat and coconut and spices are offered to them. There are no special shrines but Dulha Deo is worshipped within the house and Mahadeo outside the house after leaping the place where the sacrifice is to take place. A *Baiga* is called to officiate at the ceremony to Mahadeo.

(3) The dead bodies of well-to-do persons are burnt but others are buried with the head to the north and feet to the south. No monument is erected.

(4) The Nagbansis say that their ancestors came from Nagpur (presumably Chhota Nagpur) and that they are named after Nag, the snake. They eat all kinds of flesh except the cow, the pig and other unclean meat. They regard themselves as Hindus and assume the sacred thread when they are married but not earlier. It would appear that they are Hinduized Nagasias or Kharias.

9. RAUTIAS OF JASHPUR STATE

These notes are additional to those to be found in Russell's *Castes and Tribes*.

1. Three sub-divisions—Baraik, Naik and Parah. The order is that of their precedence. They consider themselves Hindus and the first two sub-divisions wear the sacred thread. The sub-divisions are exogamous.

2. There are the following exogamous septs:—Kirketta (Kirketta bird), Aind (eel), Nag (cobra), Bagh (tiger), Singh (lion), Dandwa (Dandwa fish) and Barwa (wild dog). They are totemistic and the sept animal is duly venerated.

3. Near Jashpur both Dulha Deo and ancestors are the object of worship; in the Khuria hills only ancestors. No images for worship are kept in the house or in the village. The ritual is almost exactly as described for the Dihari Korwas. The *Baiga* of a group of villages, as elsewhere, performs the ceremonies for the village gods and the spirits of hills and corners (*Khunta pat*). The *Baiga* calls on many names but in Champa Toli village the people remember only Sri Pat. In Sitonga village two rivers have their source—Sri and Bonki. From the day they rose the spirit Sri has been worshipped through the *Baiga*, who is a Nagasia by tribe.

4. There are no bachelors' quarters. The marriage ceremony in the Khuria hills is the same as that already described for the Dihari Korwas in many details. When a bride is being sought it is most unlucky to see a partridge or a *sui* bird. The following is the description of the worship of Dulha Deo at a wedding given to me by Rautias in Champa Toli village:—The girl is taken in a sort of palanquin to the wedding which in some villages, is borne by Oraons. After completion of the marriage ceremony a heap of rice is made and a goat of *hasia* colour (reddish colour with black markings) is brought and fed on this rice. It is then killed outside the house by a blow of an axe on the back of the neck. The blood is brought into the house and sprinkled on the rice and Dulha Deo is invoked three times, first when the rice is heaped, next when the goat is fed and last when the blood is sprinkled. The prayer is for the happiness of the husband and wife. Afterwards the rice is thrown into the stream and the flesh of the goat is eaten by the family and the guests. Other details of the ceremony are similar to those of other tribes in the neighbourhood but on the second day a mango tree is worshipped by a barber who may be either male or female. The bridegroom is carried to any mango tree where resin is burnt and he has to sprinkle *ghee*, flour, molasses and resin on the fire. A thread is tied round the tree and a branch taken from it or from any other mango tree to be fixed in the ground under the bride's *mandva*. The barber then takes the bride to perform the same ceremony. The usual ritual of applying vermilion to the face and throat of the newly married couple follows and after this has been done the barber distributes rice to all the guests and sprinkles water with the mango leaves first upon the bridegroom and then upon the bride. He also ties together the cloths of the bride and bridegroom. The ceremony at the mango tree is said to have been handed down according to the tradition of their ancestors.

5. In the Khuria hills those who can afford it burn their adult dead. Children and those who die unnatural deaths are buried. Nearer Jashpur the tribe generally buries its dead—head north, feet south, flat on the back. No implements or ornaments are buried with the body but paddy is scattered from the house of the deceased to the grave and some is left at the head of the grave. No memorial is erected.

6. Forms of tattooing and style of dressing the hair are a matter of taste. But the *choondi* (long scalp lock) must be left. The women wear earrings of rolled leaves like the Dihari Korwa women of the neighbourhood shown in the illustration.

10. BHUINHARS

Much will be found about the Bhuinhars or Bhuiyas in Risley and Russell. The process of time has however brought about a good many changes.

1. The Bhuinhars of the neighbourhood of Pathalgaon in Udaipur State stoutly deny that they are the same as Bhuiyas, who live in Gunpur and Raigarh. These Bhuinhars claim to have come from Garha Mandla.

2. Around Pathalgaon the following exogamous *gotras* are found. They are definitely totemistic, Dumen (the dumen tree), Murhi (a vegetable), Sali (a tree), Nag (cobra), Sukra (spear grass), Maji, Chitki, Raki and Ali. In Jashpur State the *gotras* seem to be different. The following were found:—Ahind (eel), Harhuria (a species of snake), Kirketta (a species of bird), Goha (Jecko), Beng (frog), Thithio, Tope, Saras (various kinds of birds), and Chorant (spear grass). Veneration of the totem is observed in various ways, for instance people of the *Chorant gotra* take a ceremonial bath if there is a forest fire. It may be noticed that in Jashpur the totem names are the same for many neighbouring tribes.

3. Ancestors are worshipped especially at the *Nawakhana* festival. In Jashpur chickens are sacrificed but not in Udaipur. In villages of both states resin is burned as a ritual. Around Pathalgaon (Udaipur) the Bhuinhars separately worship also the sun and the moon. Mata Devi is propitiated for small-pox.

4. The dead are buried, head north, feet south. In the Khuria Zamindari males are interred face downwards and females on their backs. Other ritual is similar to that among various tribes in the tract (including the custom of placing sticks for cleaning teeth on the grave). Logs and stones are placed on graves to keep off animals.

5. Other ceremonies vary little from those already described as common in the Chhota Nagpur States. In the Khuria hills rice-beer is used freely in their performance.

6. Bhuinhar women are tattooed on their arms and ankles, but there are no particularly distinct forms. The Khurai Bhuinhars stated that there are also Munda Bhuinhars and Sonjhara Bhuinhars from whom they will not take cooked food.

11. BIRHORS

Russell has a very brief note upon this tribe, but a full account of it will be found in Rai Bahadur Sarat Chandra Roy's book "The Birhors". Colonel Dalton's description of the tribe was "a small dirty, miserable looking race, who have the credit of devouring their parents", and the physical characteristics of those whom I saw in Udaipur bore out the first part of this description. They still wear their hair long and matted, and often hanging over their faces.

2. There are no sub-tribes in the tract of Udaipur around Rairooma Khurd. The exogamous *gotras* there are:—Sanwani Bandi, Barih, Kasondih, Goira and Chenga. None of these names appear in Rai Bahadur S. C. Roy's list of the totemistic clans of which he had information. Marriage is adult and is performed almost exactly according to the ritual of the local Kanwars and Gonds.

3. The dead are buried, head north, feet south, on the back. (Roy states "head pointing south"). For important men a *chabuttra* (platform) of mud is raised over the grave, and some roofing is put up over it. The cot on which a man died—if he did die on a cot—or his bier is left near the grave, and also an earthen pot with a little rice in it. No rice is scattered on the way to the burial ground. A purification ceremony is performed from two to eight days after the funeral according to the time which it takes to collect the kinsmen for the feast.

4. Mahadeo is the object of veneration. These people seem to have forgotten the gods or spirits worshipped by their ancestors. A day is set apart for a ceremonial sacrifice in the month of Kartik. There is no image or shrine, but the place where the offering is to be made is leaped with cow-dung and water. Coconuts and betel nut are offered, after "Hom" has been burned. There is no animal sacrifice to Mahadeo. The Birhors do not consider themselves to be Hindus.

5. There are certain special birth ceremonies. As usual among almost all tribes the navel cord is cut by the mother. It is buried, not, as generally, in front of the entrance to the house, but at the place where the birth takes place. Seven days after a birth a chicken is sacrificed to the ancestors of the family. The feet of the child are washed with milk, and water is poured into an earthen pot. The names of individual ancestors are called in turn, and as each is called a grain of rice is dropped into the pot. When one of these grains floats the child is given the names of that ancestor and it is thought that the soul of the latter has returned in the new-born child. This ceremony, which is exactly the same as the naming ceremony of the Oraons described by Father Dehon, is generally performed by the head of the house but occasionally a *Baiga* is called to do it. In times of illness the *Baiga* is called to propitiate Mata.

6. Almost every kind of meat is eaten except cows, cats, snakes, dogs, rats, crows, tigers and bears. They eat monkeys but have had none for six years. The monkeys are snared in a net, cut up like a goat and curried; the flesh is rather tough. These Birhors have no recollection of having eaten human flesh.

7. There are bachelors' quarters for both sexes in Birhor villages, known as the "Derwa Ghar". Boys live separately from the girls.

8. The Birhors are bi-lingual, speaking their own language and Chhattisgarhi. They work as labourers and also follow their traditional occupation of making rope from creepers. The women are tattooed, if they can afford it.

9. Dalton held that the Birhors are a sub-tribe of Kharias. Those in Udaipur resemble the Kharias very little. The latter have in fact become largely Hinduized and their customs are similar to those of other Hinduized tribes in the tract. They have totemistic *gotras*:—the Kirketta bird, the dhum dhum fish, etc. In this tract Dulha Deo is their god: otherwise they still follow the description given in Russell.

12. MAJHWARS (UDUDHA, UDAIPUR STATE)

They claim to have no connection with the Majhis or with any other tribe, and have no sub-tribes. They have the following exogamous *gotras* (which do not correspond to the list in Russell):—

Sunwani (Suwar is a title), Khunta (a peg), Jhingri (tree frog), Dhuma (a flower), Murihi, Sitar and Chhengga (meanings not explained).

2. Mahadeo alone is worshipped. (Russell says Dulha Deo.) There is a platform for him in every house, but no image. A goat is sacrificed to him once or twice a year, at sowing time and at Holi. Chickens are not sacrificed. Betel nut and rice are also offered up. Marriages are performed according to common rites by the *Baiga* and *panches*.

3. Dead are buried, head north, feet south—lying on the right side. The personal effects of the deceased are placed on top of the grave. For important men a small temple or house (Matt) is erected over the grave.

4. Dancing is popular. They begin ceremonial dances in Chait and finish in Phagun, before sowing. They also dance at weddings and have the Karam Raja dance as described by Russell.

13. SAONTAS (SEMIPALLI, UDAIPUR)

This tribe or sub-tribe offers a curious example of degradation due to economic reasons. They state that they are really Kisan Majhi who migrated from Sirguja, where there are large numbers of their relatives. They have taken to basket work and are therefore classed with the low caste Turis, and have changed their name of Saonta. They are related to the Majhis of Chiro village and intermarry with them. The title Manjhi, "village headman," is invariably adopted by the Santals (Saontas) in some tracts (see Russell's short note). The Saontas dine with Majhis, but not with Majhwars, which confirms the claim of the Majhwars that they are distinct from Majhis.

2. Exogamous *gotras* are:—Murhi (a species of vegetable), Baiha Sua (a parrot), Tuchsi sua (a different species of parrot), Koksa (a kind of fish), Paridhia and Doma. The totems are respected in the usual way.

3. Mahadeo and Dulha Deo are worshipped in Phagun, and at sowing time. There is a small shrine of Dulha Deo in each house and a covered shrine of Mahadeo for the village. Ancestors are also worshipped.

4. They do not eat cows, pigs, cats, dogs, snakes, frogs, crocodiles, etc., but eat other kinds of flesh.

5. Dead are buried, head north and feet south, on the back, with new and old clothing in the grave. A handful of rice is thrown on the grave. There is no memorial stone.

6. The marriage ceremony is ordinary. Two young unmarried girls take a leading part in the ritual.

7. Like all the tribesmen of Chhota Nagpur the Saontas are great dancers. I noted that their big drums were larger than those of any other tribal dancers in the neighbourhood.

14. ORAONS

The customs of these cheerful and prolific people vary from tract to tract in Chhota Nagpur, but most of them will be found detailed in the works of Father Dehon or of Rai Bahadur S. C. Roy, or in Russell's *Tribes and Castes of the Central Provinces*. The god Dharmes (Dharmesha) mentioned by those three observers was known only in certain villages in Udaipur State. Elsewhere in the Central Provinces the Oraons, except of course the Christians, worship principally their ancestors, and Dulha Deo and Burra Deo (equivalent presumably to Dharmes), whilst the village *Baiga* as usual propitiates Mahadeo, Mata Devi, etc. Everywhere they have their own *Dewars* who know magic and are called in time of sickness and to lay evil spirits. These may belong to any caste or tribe.

2. The various local ceremonials of sacrifice, marriage and burial are according to ritual already described for the Korwas, and other tribes of the same tract. Squirrels are inauspicious to Oraon wedding parties in some villages. Dead bodies are burned by those who can afford it. Others are buried, head south, feet north, on the back. Ornaments are buried with the dead. No monuments are raised. There seems to be little difference between the ritual performed in Udaipur, the Khuria hills and the Jashpur plateau.

3. The exogamous *gotras* are named after various totems—animal, vegetable or mineral. There is no social precedence and Oraons throughout Chhota Nagpur appear to be permitted to marry into any *gotra* other than their own.

4. The bachelors' quarters, known as the *Dhunkuria* are separate for boys and girls. As mentioned in Chapter XI the Christian Oraons still retain a bachelors dormitory and continue the ceremonial of cicatrization. It is said that they also often perform weddings according to tribal rites after the church ceremony.

5. The tattooing of Oraon women is rather distinctive—and is generally profuse. The illustration is prepared from a diagram kindly sent by the Superintendent of Udaipur State. Tattooing is shown on one arm only because the pattern on each arm is generally the same. There is no definite custom that it should be done on either arm or on both arms.

6. On the Jashpur Plateau where most of the Oraons are Christians, they are contented and fairly industrious cultivators and labourers, distinguishable only from other castes and tribes by their physical characteristics. Of those in the Khurni Zamindari Mr. Ghosal writes:—

“Both males and females are very ill-clad. The women do not generally cover the upper part of their body when they move about among their fellow villagers, but conceal their breasts when they see a stranger. They usually wear a cloth only from their waist to their knees.”

7. The Oraons are great dancers and must be ranked with the Marias, Murias and Parjas as the leading exponents of the art in these Provinces. They are of course extremely fond of *handia* (rice-beer).

15. GADABAS

I met a few Gadabas in Bastar State, the census total is 395 only and the tribe is not found elsewhere in these Provinces. The younger people speak only Bhatri, but the old ones know their own language, which is quite unlike any other in the tract. They say that they are the hereditary palki-bearers of the State. They consider themselves like the Murias and will eat food cooked by Murias although the latter will not take anything cooked by them. In the houses inspected, which were constructed of bamboo wattle and mud they had a separate room for a kitchen “because of the heat”. They bury their dead on their backs, naked, head to east and feet to west. It is stated that stone slabs are erected as memorials—where sacrifices are offered occasionally. The men wear their hair in buns behind and shaved in front. I missed in Bastar the dress which I had seen Gadaba woman wearing some years previously in the neighbouring district of Vizagapatam. Evidently the Bastar Gadabas belong to either the Ollar, Bodo or Parangi section of the tribe, who do not wear the dress peculiar to other sections. The latter is so remarkable as to merit a summary of the description from the Vizagapatam Gazetteer:—

“The dress of the men is ordinary. Women have round their waists a fringed narrow cloth woven by them on primitive handlooms, the warp being hand spun fibre of different jungle shrubs, the woof cotton dyed at home with indigo and *morinda citrifolia* and arranged in stripes red, blue and white. Over or under this is a bustle made of some 40 strands of stout black cloth woven from other shrubs and tied together at the ends. Round the upper part of the body is another cloth similar to but smaller than the waist-cloth. On the right forearm from wrist to elbow are a number of brass bracelets. Over the forehead is a chaplet of cowrie shells, white *kusa* grass seeds, or the red and black berries of the *ahrus precatomis*. In the ears are enormous coils of thick brass wire (one specimen was found to be 8 inches across and contained 20 strands), which hang down on their shoulders and in extreme cases prevent them turning their heads except slowly and with care. Details of the costume vary locally. The reason for the bustle is that a goddess incognito visited a Gadba village and asked a woman leave to sit on a cot. She was told that the floor was the proper place for beggars and therefore decreed that all Gadba women should wear bustles to remind them of their churlishness.”

I endeavoured to get photographs of these picturesque people in Jeypore on several occasions, but although they frequently work on Public Works Department road construction they were shy of the ordeal.

APPENDIX IV

INDUSTRIAL DEVELOPMENT OF CENTRAL PROVINCES AND BERAR.

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A brief note on the growth of the trade and main industries of the province during the decade may be of interest.

2. Trade of the province.—Enough has been said in the body of the report about the importance of agriculture as the main industry of the province and about its staple crops. Cotton, oil-seeds, grain and pulse are the larger items in the exports from the province varying from 60 to 86 per cent of the total volume of exports. During the decade the minimum volume of exports was 46,447,000 maunds in 1924. The peak year for cotton prices was 1924 and, although the actual volume of exports was the largest in 1928 in respect of value, the balance of trade in favour of the province was the highest (Rs. 23 $\frac{7}{10}$ crores) in the former year. The maximum favourable trade balance in the previous decade had been 12 $\frac{1}{2}$ crores in 1912. Since the year 1924 there was a steady fall in the balance of trade in favour of the province, the figure reaching Rs. 6 $\frac{3}{4}$ crores in 1931, the lowest in the decade. The successive crop failures in the northern districts in the latter half of the decade and the collapse in prices which set in about the autumn of 1929 accentuated this downward trend. With agriculture as the basic industry and the decade consisting of cycles of good, bad and indifferent years, a steady rise in the balance of trade every year is hardly to be expected; but that in spite of these natural and economic causes there accrued a clear balance in favour of the province every year certainly speaks of its economic vitality.

3. Larger industrial establishments.—The total number of industrial establishments to which the Indian Factories Act applies stood at 911 in 1931 as against 472 in 1921. All these establishments employed ten or more workers. The increase in the number of registered factories was, however, due largely to the extension of the definition of factory by the Act of 1922 and only partly to the industrial development in the decade.

The cotton boom continued during the first triennium after 1921 and the maximum number of cotton ginning and pressing factories during the decade rose to 617 in 1929 against 434 in 1921. The maximum number of workers employed in these factories was 40,669 in 1924 against 30,958 in 1921. An over-investment of capital occurred in this industry and led to the growth of the system of pools under which many factories remained idle and the lower number of factories that worked created monopolistic conditions in the industry resulting in an increase in the cost of ginning and pressing. This operated as a fresh inroad of middlemen into the prices which agriculturists could obtain for their produce. The evil has attracted the attention of Government and those interested in the cotton trade and the possibility of minimizing it is being explored.

The number of cotton spinning and weaving mills increased by two only (*vide* paragraph 8 of chapter II of report). This industry suffered a set-back during the period from 1923 to 1927 but as a result of the abolition of the excise duties and the imposition of successive tariffs on foreign yarn and piece-goods since the year 1925 and the impetus provided by the *swadeshi* and boycott movement in 1930 and 1931 the output of the provincial mills increased appreciably. The maximum output during the post-tariff period was 45,110,508 lbs. of yarn and 21,647,910 lbs. of piece-goods in the years 1930 and 1931 respectively. Considerable progress was made in the production of finer counts of yarn during the last two years of the decade.

The establishment of rice mills in the rice area of the province was a special feature of the decade. In 1921 there was not a single rice mill in the province but by the close of 1931 the number of such mills was 47 employing 1,161 workers.

The number of oil mills in 1921 was only 4; but there are now 28 such mills in the province, employing 953 workers.

The coal-mining industry made further progress during the decade. Central Provinces coal is about 30 to 40 per cent inferior to Bengal coal but the raisings of the mines increased to 973,040 tons in 1931. The maximum output in the previous decade was 712,746 tons in 1921. The number of mines, however, decreased to 24 from 44 in 1921, employing 8,624 workers against 12,339 in 1921. The mines closed down were small ones containing generally inferior ores and it is the more organized working of the superior mines which has increased the output.

The manganese industry in the province continued to be in a very prosperous condition until the year 1928. The maximum raisings were 757,053 tons in 1926 against the maximum of 649,307 tons in 1913 in the previous decade. Since the year 1928 cut-throat Russian competition coupled with the general trade depression has caused a set back to the industry. The exports in 1931 were only 276,409 tons, the lowest since 1912. The maximum number of workers employed in the industry was 25,853 in 1927. Central Provinces manganese ores are of a very high grade but the future of the industry is uncertain.

In 1921 Mr. Roughton wrote, "Electric enterprise is still in its infancy"; and there was only one electric power supply company, *viz.*, the one at Nagpur; but

by the end of the decade a public supply of electrical energy was available in 12 towns. These undertakings employed 400 workers as against 54 employed at the Nagpur concern in 1921.

Two more match factories were established during the decade in addition to the one existing in 1921 but only one worked off and on.

Wood and metal industrial establishments have increased from 15 to 47. Of the latter the most important is the Gun Carriage Factory in Jubbulpore which employed 2,528 persons in 1931 as against 1,853 in 1921. Industries dealing with processes of stone and glass have made good progress. There are 103 stone and stone dressing works and 3 cement works, employing 607 and 1,137 persons respectively. The 368 brick and tile works employ 4,485 persons. One of the cement factories was closed down owing to over-production of material. Trade depression eventually affected railway traffic and the number of workshops was reduced from 18 to 6 and the employees from 3,771 to 1,181 respectively. The 7 cement and pottery works, 5 of which are confined to the Jubbulpore district, employed 2,244 persons. The lime and lime-stone works were responsible for the employment of 1,392 operatives. There was only one glass factory at Jubbulpore prior to 1921 which was closed down owing to mismanagement. Three new glass works were established during the decade employing 243 persons.

Exclusive of oil mills and match factories, which have been referred to above, industries connected with chemicals and dyes increased to 43 employing 6,168; of these 22 lac factories and 15 myrobalam works employ 5,304 persons. The food drink and tobacco establishments showed a considerable increase. *Dal* mills numbered 17 with 706 employees and flour mills,—681 employing 1,720 persons. The *swadeshi* and boycott movement gave the *bidi* industry a further impetus and it made very great strides during the decade. The number of *bidi*-making establishments was 818 employing 42,240 workers as against 164 and 7,680 respectively in 1921. Printing presses increased from 10 to 46 and their employees from 620 to 1,209.

4. The condition of the labouring classes: labour welfare.—The Indian Factories Act was revised in the years 1922 and 1926. A separate staff for the inspection of factories with a Chief Inspector and two inspectors was provided in 1922, and during the decade increasing attention began to be devoted to the welfare of industrial labour. The other legislative measures during the decade for bettering the conditions of labour were the Workmen's Compensation Act of 1923 and the Central Provinces Maternity Benefit Act of 1930.

The average number of cases and the amount of compensation paid under the Workmen's Compensation Act till the end of 1931 was 40 and Rs. 7,012 respectively. The Maternity Benefit Act came into force from January 1st, 1931, and 488 women received benefit under the Act at the close of the year to the extent of Rs. 9,766.

Apart from legislation much was done during the decade by constant persuasion and appeal on the part of the Inspectors to the generous instincts of the employers for improving the working conditions of labour in industrial establishments. The Empress Mills, Nagpur, continued to set a very high standard in the treatment of its employees. The following improvements also took place during the decade:—

- (i) Guards, safety appliances, improved conditions of ventilation and reduction of temperature in factories received greater attention from the employers.
- (ii) There was an increase in the provision of regular housing accommodation; 8 textile mills, 2 pottery works and the Gun Carriage Factory provided such accommodation for 6,300 operatives as against 4,000 in 1921.
- (iii) Crèches for babies are provided in 6 cotton mills and one pottery works, where about 260 babies are looked after by trained nurses.
- (iv) There was an expansion of medical facilities provided in the larger factories.
- (v) Factory schools also continue to be provided in some of the larger concerns; but as less children were employed owing to the age of half-time workers being raised the number of children attending the schools decreased.

In 1929 a Royal Commission on Labour was appointed to make a general enquiry into labour conditions. The visit of the Commission to the province awakened considerable interest in the problems of labour welfare both on the part of the employers as well as such organizations of workers as existed in the province.

The Royal Commission on Agriculture and the Provincial Banking Enquiry Committee which published their reports during the latter part of the decade focussed official and non-official opinion on the problems of rural labour.

5. The Organization of Labour: Growth of Trade Unionism.—Since 1921 there were 44 strikes affecting the various industrial undertakings in the province of which 33 were in cotton mills, one in a printing press, one in a manganese mine, two in railway workshops, one of taxi drivers and six of sweepers. Most of the strikes were of a minor nature and related to demands for increase in wages, allowance, bonuses or demands for shorter hours of work. It was only in the case of two strikes that political causes were operative in one (at the Pulgaon Mills) in 1921 the management refused to close the mills on a *hartal* day (13th April) but the strikers also put

forward demands for raising their grain compensation allowances in the course of the strike. The other strike on the Bengal-Nagpur Railway was a demonstration of sympathy with an office-bearer of the Railway Union who was arrested in connection with a strike outside the province. Outside influences were traceable in only eight out of the 44 strikes. Only five strikes, three at Nagpur and two at Pulgaon, were organized by labour unions. One strike at the Jubbulpore Mills in 1923 is reported to have been inspired by sympathy with strikers at Ahmedabad. Otherwise the strikes were for the most part local and did not present any special features though the demands of the strikers were occasionally extravagant. More than half the number of strikes ended within 15 days while 6 strikes lasted between 15 to 30 days and 7 strikes continued over 30 days. About half the strikes ended with results entirely unfavourable to the strikers; about one-seventh yielded favourable results to strikers and the remaining were inconclusive. The incidence of the strikes and the consequent loss mostly fell on the employers, *viz.*, the textile mills.

Apart from general economic and politico-social causes the moving force behind some of the strikes was the more advanced programmes of labour ideals adopted by the workers' organizations in the western countries. The Russian Revolution of 1917 and the activities of the International Labour Office began to inspire Indian labour leaders to set up a higher standard of life before Indian labour. In 1921 Mr. Roughton wrote "The day appears to be far off when trade unionism on a scale approaching that of most advanced countries will be a powerful factor in the industrial world;" but with the passing of the Indian Trade Unions Act, 1926, trade unionism made its appearance as an active force in the labour politics of the province. The total number of trade unions registered since the introduction of the Act is eleven of which five consist of workers in textile mills, one of press employees, one of scavengers of a municipality, one of motor drivers, one of workshop workers and one of *bidi* workers. Of the five unions of textile workers, the certificate of registration of one union was cancelled as it ceased to function while another appears to exist only in name. Thus the number of trade unions which actually function in the province is only nine. The total membership of all the registered unions is 6,853 of which 5,200 are textile workers, 249 press employees, 270 scavengers, 710 motor drivers, 209 workshop workers and 215 *bidi* workers. One or two of the larger unions of textile workers conducted a few of the strikes during the decade. The Nagpur Textile Union compiled a useful memorandum presenting its recommendations to the Royal Commission on Labour appointed during the year. Trade unionism is, however, still in its infancy in the province and is more under the control of politically-minded members of the intelligentsia than of genuine workers. The two or three most active leaders of the trade union movement in this province belong to the legal profession.

The Trade Disputes Act came into force in the province with effect from the 8th May 1929. No application for the appointment of a court of inquiry or a board of conciliation was received in 1929 or 1930 while in 1931 only one application was received from a registered trade union under section 3 of the Act for the appointment of a board of conciliation in connection with an apprehended strike in the Model Mills, Nagpur, Limited, Nagpur, but as a result of endeavours made by the Registrar of Trade Unions to settle the dispute by mutual agreement, the application was eventually withdrawn.

6. Local and cottage industries.—Paragraph 224 of the census report of 1921 dealt with the principal cottage industries of the province. Paragraphs 1291 to 1319 of the report of the Provincial Banking Enquiry Committee (1929-30) contain a more up to date and fuller account of these industries. There is not very much to say on the history of these industries during the decade. Weaving continued to be the main cottage industry. The textile section of the Department of Industries which started work in 1916 went on introducing improved sleys amongst the handloom weavers. By the end of the decade the improved sley and a few other accessory appliances became fairly popular at all the important weaving centres. About 30,000 of these sleys were introduced by the end of the decade. These sleys increased the output of the handlooms by at least 75 per cent. The result was over-production which created fresh problems for the industry. For want of proper marketing facilities the increased products are not easily sold nor have the weavers been able to make any other use of the increased leisure which the new sleys bring to them. The classes using hand-woven fabrics are taking more and more to mill-made fabrics. The weavers cannot readily produce goods of more modern pattern to keep pace with changing fashions. Only those weavers who turn out finer and more artistic fabrics which cannot be manufactured in factories could hold their own in the industry. The competition of factory-made piece-goods continued to hit the rest hard during the decade. The condition of the vast mass of handloom weavers engaged in the manufacture of ordinary *sarees* and *dhoties* is thus deteriorating still further. It is doubtful whether anything can be done to keep up this portion of the handloom weaving industry. It is only in tracts where conservative fashions in *sarees* still survive, *e.g.*, in Chhattisgarh, that the handloom weaver is not yet too badly off. The famous gold thread industry of Burhanpur decayed still further. The use of improved appliances have enabled the weavers of Surat and Madras to

produce and sell gold threads at cheaper rates and by the end of the decade not more than half a dozen craftsmen at Burhanpur were producing gold thread on a very small scale. Electric power has, however, been recently made available in the town and high hopes are entertained about the possibilities of reviving the industry by reducing the cost of production. The silk and tasar industry decayed still further and now exists on a small scale only in the Bilaspur, Chanda, Bhandara and Nagpur districts. The bulk of the yarn used is foreign or locally spun from cocoons imported from Bihar and Orissa and Bengal. The dyeing and calico printing industry continue to survive but are in a moribund condition. During the last 3 years of the decade the department of industries employed a demonstrator and the propaganda done by him in improved methods of dyeing and printing has resulted in increasing the earnings of the dyers in many cases. It is only the *bidi*-making industry which made great strides during the decade (*vide* paragraph 4). The bell-metal and brass industry continues to survive in the Chhattisgarh districts, Bhandara and Mundla, but the margin of profit is decreasing every day. Cheaper and more finished bell-metal *lotas*, imported from Bankura in Bengal, have begun to compete with *lotas* made in Chhattisgarh towns. The tanning and shoe-making industry also continues to exist on a considerable scale. The tanning industry was hit hard by the slump in prices which set in towards the end of 1929; while cheaper Japanese and Czecho-Slovakian shoes are fast replacing the crude though durable shoes made by the cottage workers. The manufacture of carpets, *nwar*, rope and woollen blankets is carried on in a few places. The village Kumhar still continues to provide the earthenware for the poorer rural population. Steady urbanization of the country side is thus proving destructive to most of the cottage industry. There has been no improvement in the craftsmanship of the various cottage workers and machine-made goods are thus making a steady inroad into their spheres.

The following statistics compiled from information collected by the census staff give some idea of the extent of the minor cottage industries in the province:—

Class of Industry.	Central Provinces and Berar.		Central Provinces States.	
	Number of industries.	Total number of persons employed.	Number of industries.	Total number of persons employed.
1. Bangles (glass, lac and horn) ...	39	132	2	35
2. Bell-metal industry ...	183	403	41	101
3. Brass industry ...	55	184	3	8
4. Bamboo works (wood, pulp, etc.) ...	1,493	6,397	78	165
5. Butter and ghee ...	286	895	55	130
6. Book-binding and card-board articles ...	10	27	...	...
7. Bakery (including biscuits and confectionery) ...	383	661	34	72
8. Buttons ...	1	77	...	...
9. Brooms ...	326	540	5	7
10. Carpentry (including carving, combing, etc.) ...	17	514	8	88
11. Cattha-making ...	...	...	...	...
12. Country lime ...	37	2,590	...	...
13. Charcoal ...	42	52	...	...
14. Cutlery (pohknives, cutters, razors, scissors, etc.) ...	177	377	1	1
15. Dyeing and printing ...	12	32	...	...
16. File works ...	7	14	...	...
17. Gold and silver embroidery ...	4	11	...	...
18. Gold and silver leaves ...	1,953	3,035	141	208
19. Gold and silver ornaments ...	196	1,861	...	...
20. Gur and sugar ...	1	1	...	...
21. Honey and wax ...	2	2	...	...
22. Ink ...	169	331	6	34
23. Leather tanning ...	2,841	6,075	156	351
24. Leather goods (including boots, shoes, sandals, ornamental footwear and saddlery). ...	571	1,232	76	178
25. Laundry ...	15	34	9	42
26. Matting (of bamboo and sindi leaves) ...	657	1,386	29	61
27. Oils (including scented and medicinal oils) ...	408	1,204	128	400
28. Pottery (domestic and ornamental) ...	15	20	1	1
29. Paintings and photography ...	108	314	38	133
30. Rope-making ...	12	13	...	...
31. Stone sculpture and sand-making ...	7	126	...	...
32. Soap works ...	18	47	...	...
33. Snuff and scented tobacco ...	17	24	...	...
34. Toilet materials (including red paste, tooth powder, etc.) ...	8	25	...	...
35. Toys (stone, wood and clay) ...	36	39	5	7
36. Tin works ...	826	1,168	83	132
37. Tailoring ...	...	...	...	...
38. Weaving including—	5,463	15,930	385	1,016
(a) Silk and cotton sarees, dhoties and other cloth ...	...	...	...	...
(b) Lace sarees, kinkhab, etc. ...	248	547	64	189
(c) Blankets ...	44	115	...	...
(d) Carpets, gossas and durries ...	...	...	...	...
(e) Embroidered laces, fitas, etc. ...	...	...	...	...

Government Department of Industries.—In accordance with recommendations of the Indian Industrial Commission the Government department of industries was re-organized in 1919. The organization for the inspection of boilers and factories and promotion of schemes for public supply of electrical energy was regularized. No special assistance was considered necessary for such of the larger industries as were successfully established by private enterprise, for example, spinning and weaving mills, oil mills, cement and pottery works. Advice and help were provided to promote the establishment of small power plants. Considerable work was done in the way of introducing improved appliances and methods in the hand-loom weaving, dyeing and calico-printing and tanning industries. Facilities have also been provided in three Government and five aided industrial schools for training in carpentry, smithy and tailoring. An emporium for the collection, advertisement and sale of the products of cottage industries was also established at the Museum at Nagpur. Progress in such activities has been held up by lack of funds.